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EDITED BY

WILLIAM SMITH, LL.D.

EDITOR OF THE "DICTIONARY OF GREEK AND ROMAN BIOGRAPHY AND MYTHOLOGY."

IN TWO VOLUMES.

VOL. II.

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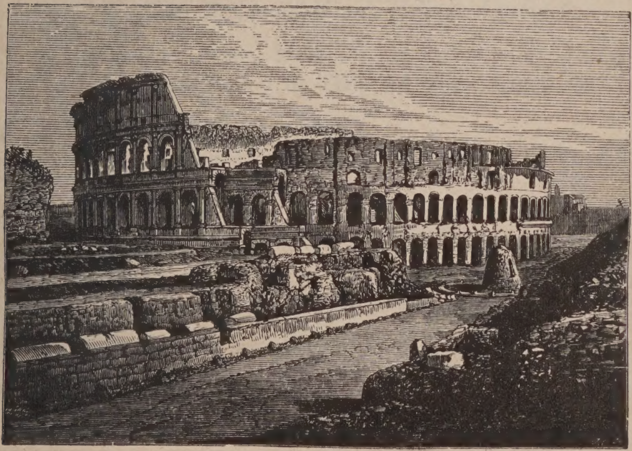

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IABA'DIUS (Ἰαϐαδίου νῆσος, Ptol. vii. 2. § 29, viii. 27. § 10), an island off the lower half of the Golden Chersonesus. It is said by Ptolemy to mean the "Island of Barley," to have been very fertile in grain and gold, and to have had a metropolis called ARGYRE. There can be little doubt that it is the same as the present *Java*, which also signifies "barley." Humboldt, on the other hand, considers it to be *Sumatra* (*Kritische Unters.* i. p. 64); and Mannert, the small island of *Banca*, on the SE. side of *Sumatra*. [V.]

JABBOK (Ἰοϐακκος, Joseph.; Ἰαϐώχ, LXX.), a stream on the east of Jordan, mentioned first in the history of Jacob (*Gen.* xxxii. 22). It formed, according to Josephus, the northern border of the Amorites, whose country he describes as isolated by the Jordan on the west, the Arnon on the south, and the Jabbok on the north. (*Ant.* iv. 5. § 2.) He further describes it as the division between the dominions of Sihon, king of the Amorites, and Og, whom he calls king of Galadene and Gaulonitis (§ 3)—the Bashan of Scripture. In the division of the land among the tribes, the river Jabbok was assigned as the northern limit of Gad and Reuben. (*Deut.* iii. 16.) To the north of the river, in the country of Bashan, the half tribe of Manasseh had their possession (13,14.) [AMMONITAE; AMORITES.] It is correctly placed by Eusebius (*Onomast. s. v.*) between Ammon, or Philadelphia, and Gerasa (*Gerash*); to which S. Jerome adds, with equal truth, that it is 4 miles from the latter. It flows into the Jordan. It is now called *El-Zerka*, and "divides the district of *Moerad* from the country called *El-Belka*." (Burckhardt's *Syria*, p. 347.) It was crossed in its upper part by Irby and Mangles, an hour and twenty minutes (exactly 4 miles) SW. of *Gerash*, on their way to *Es-Szalt*. (*Travels*, p. 319, comp. p. 475.) [G. W.]

JABESH (Ἰάϐεις, LXX.; Ἰάϐης, Ἰαϐισσά, Ἰαϐισός, Joseph.), a city of Gilead, the inhabitants of which were exterminated, during the early times of the Judges (see xx. 28), for not having joined in the national league against the men of Gibeah (xxi. 9, &c.). Three centuries later, it was besieged by the Ammonite king, Nahash, when the hard terms offered to the inhabitants by the invaders roused the indignation of Saul, and resulted in the relief of the town and the rout of the Ammonites. (1 *Sam.* xi.) It was probably in requital for this deliverance that the inhabitants of Jabesh-Gilead, having heard of the indignity offered to the bodies of Saul and his sons after the battle of Gilboa, "arose, and went all night, and took the body of Saul, and the bodies of his sons, from the wall of Beth-shan, and came to Jabesh and burnt them there; and they took their bones and buried them under a tree at Jabesh, and fasted seven days." (1 *Sam.* xxxi. 11—13; 2 *Sam.* ii. 4—7.) It was situated, according to Eusebius, in the hills, 6 miles from Pella, on the road to *Gerash*; and its site was marked in his time by a large village (*s. vv.* Ἀρισώθ and Ἰάϐις). The writer was unsuccessful in his endeavours to recover its site in 1842; but a tradition of the city is still retained in the name of the valley that runs into the plain of the Jordan, one hour and a quarter south of *Wady Mus*, in which Pella is situated. This valley is still called *Wady Yabes*, and the ruins of the city doubtless exist, and will probably be recovered in the mountains in the vicinity of this valley. [G. W.]

JABNEH. [IAMNIA.]

JACCA. [JACCETANI; VASCONES.]

JACCETA'NI (Ἰακκετανοί), the most important of the small tribes at the S. foot of the Pyrenees, in Hispania Tarraconensis, E. of the VASCONES, and N. of the ILERGETES. Their country, JACCETANIA (Ἰακκετανία), lay in the N. of *Arragon*, below the central portion of the Pyrenaean chain, whence it extended towards the Iberus as far as the neighbourhood of Ilerda and Osca; and it formed a part of the theatre of war in the contests between Sertorius and Pompey, and between Julius Caesar and Pompey's legates, Afranius and Petreius. (Strab. iii. p. 161; Caes. *B. C.* i. 60: concerning the reading, see LACETANI; Ptol. ii. 6. § 72.) None of their cities were of any consequence. The capital, JACCA (*Jaca*, in *Biscaya*), from which they derived their name, belonged, in the time of Ptolemy, to the VASCONES, among whom indeed Pliny appears to include the Jaccetani altogether (iii. 3. s. 4). Their other cities, as enumerated by Ptolemy, and identified, though with no great certainty, by Ukert (vol. ii. pt. 1. p. 425), are the following:—IESPUS (Ἰεσπός, *Igualeda*); CERESUS (Κερεσός, *S. Columba de Ceralto*); ANABIS (Ἀνάϐις, *Tarrega*); BACASIS (Βακασίς, *Manresa*, the district round which is still called *Bages*); TELOBIS (Τηλοϐίς, *Martorell*); ASCERRIS (Ἀσκεῤῥίς, *Sagarra*); UDURA (Οὔδουρα, *Cardona*); LISSA or LESA (Λῆσα, near *Manresa*); SETELSIS (Σετελσίς ἢ Σελευσίς, *Solsona*); CINNA (Κίννα, near *Guisona*), perhaps the same place as the SCISSUM of Livy (xxi. 60, where the MSS. have Scissis, Stissum, Sisa), and the CISSA of

Polybius (iii. 76: coins, *ap.* Sestini, pp. 132, 163; Num. Goth.). [P. S.]

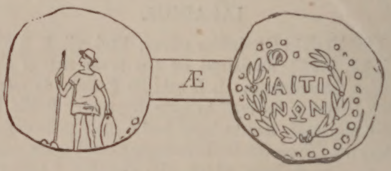
IA'DERA (Ἰάδερα, Ptol. iii. 16. § 10; Ἰάδαρα, Nicet. p. 348; Iadera, Plin. iii. 26; Iader, Pomp. Mela, ii. 3. § 13; *Peut. Tab.*; Geog. Rav.; on the orthography of the name see Tzchucke, *ad Melam, l. c.* vol. ii. pt. 2. p. 275: *Eth.* Iadertinus, Hirt. *B. A.* 42: *Zara*), the capital of Liburnia in Illyricum. Under Augustus it was made a Roman colony. ("Parens coloniae," *Inscr. ap. Farlati, Illyr. Sacr.*, vol. v. p. 3; comp. Ptol. *l. c.*) Afterwards it bore the name of DIODORA, and paid a tribute of 110 pieces of gold to the Eastern emperors (Const. Porph. *de Adm. Imp.* 30), until it was handed over, in the reign of Basil the Macedonian, to the Slavonic princes. *Zara*, the modern capital of Dalmatia, and well known for the famous siege it stood against the combined French and Venetians, at the beginning of the Fourth Crusade (Gibbon, c. lx.; Wilken, *die Kreuzz.* vol. v. p. 167), stands upon the site of Iadera. Little remains of the ancient city; the sea-gate called *Porta di San Chrysogono* is Roman, but it seems likely that it has been brought from Aenona. The gate is a single arch with a Corinthian pilaster at each side supporting an entablature.

Eckhel (vol. ii. p. 152) doubts the evidence of any coins of Iadera, though some have been attributed to it by other writers on numismatics. (Sir G. Wilkinson, *Dalmatia and Montenegro*, vol. i. p. 78; J. F. Neigebaur, *Die Sudslaven*, pp. 181—191.) [E. B. J.]

IADO'NI, a people in the extreme NW. of Hispania Tarraconensis, mentioned only by Pliny, who places them next to the Arrotrebae. (Plin. iv. 20. s. 34.) [P. S.]

IAETA or IETAE (Ἰεταί, Steph. B.: *Eth.* Ἰεταῖος, Id.; but Diodorus has Ἰαιτῖνος, and this is confirmed by coins, the legend of which is uniformly Ἰαιτινων, Eckhel, vol. i. p. 216: in Latin, Cicero has Ietini, but Pliny Ietenses), a town of the interior of Sicily, in the NW. of the island, not very far from Panormus. It was mentioned by Philistus (*ap.* Steph. B. *s. v.*) as a fortress, and it is called by Thucydides also (if the reading Ἰετάς be admitted, in vii. 2) a fortress of the Siculians (τεῖχος τῶν Σικελῶν), which was taken by Gylippus on his march from Himera through the interior of the island towards Syracuse. It first appears as an independent city in the time of Pyrrhus, and was attacked by that monarch on account of its strong position and the advantages it offered for operations against Panormus; but the inhabitants readily capitulated. (Diod. xxii. 10, p. 498.) In the First Punic War it was occupied by a Carthaginian garrison, but after the fall of Panormus drove out these troops and opened its gates to the Romans. (Id. xxiii. 18, p. 505.) Under the Roman government it appears as a municipal town, but not one of much importance. The Ietini are only noticed in passing by Cicero among the towns whose lands had been utterly ruined by the exactions of Verres; and the Ietenses are enumerated by Pliny among the "populi stipendiarii" of the interior of Sicily. (Cic. *Verr.* iii. 43; Plin. iii. 8. s. 14.) Many MSS. of Cicero read *Letini*, and it is probable that the Λῆτον of Ptolemy (iii. 4. § 15) is only a corruption of the same name.

The position of Iaeta is very obscurely intimated, but it appears from Diodorus that it was not very remote from Panormus, and that its site was one of great natural strength. Silius Italicus also alludes to its elevated situation ("celsus Ietas," xiv. 271). Fazello assures us that there was a mediaeval fortress called *Iato* on the summit of a lofty mountain, about 15 miles from *Palermo*, and 12 N. of Entella, which was destroyed by Frederic II. at the same time with the latter city; and this he supposes, probably enough, to be the site of Iaeta. He says the mountain was still called *Monte di Iato*, though more commonly known as *Monte di S. Cosmano*, from a church on its summit. (Fazell. x. p. 471; Amic. *Lex. Top. Sic.* vol. ii. p. 291.) The spot is not marked on any modern map, and does not appear to have been visited by any recent travellers. The position thus assigned to Iaeta agrees well with the statements of Diodorus, but is wholly irreconcilable with the admission of Ἰετάς into the text of Thucydides (vii. 2): this reading, however, is a mere conjecture (see Arnold's note), and must probably be discarded as untenable. [E. H. B.]



COIN OF IAETA.

JAEZER (Ἰαζήρ, LXX.; Ἰαζήρ and Ἀσώρ, Euseb.), a city of Gilead, assigned to the tribe of Gad by Moses. In Numbers (xxxii. 1), "the land of Jazer" is mentioned as contiguous to "the land of Gilead, and suited to cattle." In Jeremiah (xlviii. 32), "the sea of Jazer" occurs in some versions, as in the English; but Reland (*s. v.* p. 825) justly remarks, that this is not certain, as the passage may be pointed after the word "sea," and "Jazer," as a vocative, commence the following clause. But as "the land of Jazer" is used for the country south of Gilead, so the Dead Sea may be designated "the sea of Jazer." Eusebius (*Onomast. s. v.* Ἀσώρ) places it 8 miles west of Philadelphia or Ammon; and elsewhere (*s. v.* Ἰασήρ), 10 miles west of Philadelphia, and 15 from Esbon (Heshbon). He adds, that a large river takes its rise there, which runs into the Jordan. In a situation nearly corresponding with this, between *Szalt* and *Esbus*, Burckhardt passed some ruins named *Szyr*, where a valley named *Wady Szyr* takes its rise and runs into the Jordan. This is doubtless the modern representative of the ancient Jazer. "In two hours and a half (from *Szalt*) we passed, on our right, the *Wady Szyr*, which has its source near the road, and falls into the Jordan. *Above the source*, on the declivity of the valley, are the ruins called *Szyr*." (*Syria*, p. 364.) It is probably identical with the Γάζωρος of Ptolemy which he reckons among the cities of Palestine on the east of the Jordan (v. 16). [G. W.]

IA'LYSUS (Ἰάλυσος, Ἰάλυσσος, or Ἰήλυσσος: *Eth.* Ἰαλύσσιος), one of the three ancient Doric cities in the island of Rhodes, and one of the six towns constituting the Doric hexapolis. It was situated only six stadia to the south-west of the city of Rhodes, and it would seem that the rise of the latter city was the cause of the decay of Ialysus; for in the time of Strabo (xiv. p. 655) it existed only as a village. Pliny (v. 36) did not consider it as an independent place at all, but imagined that Ialysus was the ancient name of Rhodes. Orychoma, the citadel, was situated above Ialysus, and still existed in the time of Strabo. It is supposed by some that

Orychoma was the same as the fort Achaia, which is said to have been the first settlement of the Heliadae in the island (Diod. Sic. v. 57; Athen. viii. p. 360); at any rate, Achaia was situated in the territory of Ialysus, which bore the name Ialysia. (Comp. Hom. *Il.* ii. 656; Pind. *Ol.* vii. 106; Herod. ii. 182; Thucyd. viii. 44; Ptol. v. 2. § 34; Steph. B. *s. v.*; Scylax, *Peripl.* p. 81; Dionys. Perieg. 504; Ov. *Met.* vii. 365; Pomp. Mela, ii. 7.) The site of ancient Ialysus is still occupied by a village bearing the name *Ialiso*, about which a few ancient remains are found. (Ross, *Reisen auf den Griech. Inseln*, vol. iii. p. 98.) [L. S.]

IAMISSA. [THAMESIS.]

IAMNA, IAMNO. [BALEARES, p. 374, b.]

IAMNIA (Ἰαϐνής, LXX.; Ἰάμνια, Ἰάμνεία Ἰεμναά), a city of the Philistines, assigned to the tribe of Judah in the LXX. of Joshua xv. 45 (Γέμνα); but omitted in the Hebrew, which only mentions it in 2 *Chron.* xxvi. 6 (JABNEH in the English version), as one of the cities of the Philistines taken and destroyed by king Uzziah. It is celebrated by Philo Judaeus as the place where the first occasion was given to the Jewish revolt under Caligula, and to his impious attempt to profane the temple at Jerusalem. His account is as follows:— In the city of Iamnia, one of the most populous of Judaea, a small Gentile population had established itself among the more numerous Jews, to whom they occasioned no little annoyance by the wanton violation of their cherished customs. An unprincipled government officer, named Capito, who had been sent to Palestine to collect the tribute, anxious to pre-occupy the emperor with accusations against the Jews before their well-grounded complaints of his boundless extortion could reach the capital, ordered an altar of mud to be raised in the town for the deification of the emperor. The Jews, as he had anticipated, indignant at the profanation of the Holy Land, assembled in a body, and demolished the altar. On hearing this, the emperor, incensed already at what had lately occurred in Egypt, resolved to resent this insult by the erection of an equestrian statue of himself in the Holy of Holies. (Philo, *de Legat. ad Caium*, *Op.* vol. ii. p. 573.) With respect to its site, it is assigned by Josephus to that part of the tribe of Judah occupied by the children of Dan (*Ant.* v. 1. § 22); and he reckons it as an inland city. (*Ant.* xiv. 4. § 4, *B. J.* i. 7. § 7.) Thus, likewise, in the 1st book of Maccabees (x. 69, 71), it is spoken of as situated in the plain country; but the author of the 2nd book speaks of the harbour and fleet of the Iamnites, which were fired by Judas Maccabaeus; when the light of the conflagration was seen at Jerusalem, 240 stadia distant. The apparent discrepancy may, however, be reconciled by the notices of the classical geographers, who make frequent mention of this town. Thus Pliny expressly says, "Iamnes duae: altera intus," and places them between Azotus and Joppa (v. 12); and Ptolemy, having mentioned Ἰαμνητῶν, "the port of the Iamnites," as a maritime town between Joppa and Azotus, afterwards enumerates Iamnia among the cities of Judaea. From all which it is evident that Iamnia had its Majuma, or naval arsenal, as Gaza, Azotus, and Ascalon also had. (Le Quien, *Oriens Christ.* vol. iii. col. 587, and 622.) The Itinerary of Antoninus places it 36 M. P. from Gaza, and 12 M. P. from Diospolis (or Lydda); and Eusebius (*Onom. s. v.* Ἰάμνεια) places it between Diospolis and Azotus. Its site is still marked by ruins which retain the ancient name *Yebna*, situated on a small eminence on the west side of *Wady Rûbîn*, an hour distant from the sea. (Irby and Mangles, *Travels*, p. 182.) "The ruins of a Roman bridge," which they noticed, spanning the *Nahr-el-Rûbîn* between *Yebna* and the sea, was doubtless built for the purpose of facilitating traffic between the town and its sea-port. [G. W.]

IAMPHORINA, the capital of the Maedi, in Macedonia, which was taken B. C. 211 by Philip, son of Demetrius. (Liv. xxvi. 25.) It is probably represented by *Vraniá* or *Ivorína*, in the upper valley of the *Moráva.* (Leake, *Northern Greece*, vol. iii. p. 473.) [E. B. J.]

IANGACAUCA'NI [MAURETANIA.]

JANUA'RIA (Ἰανουαρία ἄκρα), a promontory on the coast of Cilicia, near Serrepolis, between Mallus and Aegaea. (*Stadiasm.* §§ 149, 150.) It is now called *Karadash.* [L. S.]

IA'PIS (Ἰαπίς), a small stream which formed the boundary between Megaris and the territory of Eleusis. [ATTICA, p. 323, a.]

IA'PODES, IA'PYDES (Ἰάποδες, Strab. iii. p. 207, vii. p. 313; Ἰάπυδες, Ptol. ii. 16. § 8; Liv. xliii. 5; Virg. *Georg.* iii. 475; Tibull. iv. 1. 108), an Illyrian people to the N. of Dalmatia, and E. of Liburnia, who occupied IAPYDIA (Plin. iii. 19), or the present military frontier of *Croatia*, comprised between the rivers *Kulpa* and *Korana* to the N. and E., and the *Velebich* range to the S.

In the interior, their territory was spread along MONS ALBIUS (*Velika*), which forms the extremity of the great Alpine chain, and rises to a great elevation; on the other side of the mountain they reached towards the Danube, and the confines of Pannonia. They followed the custom of the wild Thracian tribes in tattooing themselves, and were armed in the Keltic fashion, living in their poor country (like the *Morlacchi* of the present day) chiefly on zea and millet. (Strab. vii. p. 315.)

In B. C. 129, the consul C. Sempronius Tuditanus carried on war against this people, at first unsuccessfully, but afterwards gained a victory over them, chiefly by the military skill of his legate, D. Junius Brutus, for which he was allowed to celebrate a triumph at Rome (Appian, *B. C.* i. 19, *Illyr.* 10; Liv. *Epit.* lix.; *Fasti Capit.*) They had a "foedus" with Rome (Cic. *pro Balb.* 14), but were in B. C. 34 finally subdued by Octavianus, after an obstinate defence, in which Metulum, their principal town, was taken (Strab. *l. c.*; Appian, *Illyr. l. c.*).

METULUM (Μετοῦλον), their capital, was situated on the river COLAPIS (*Kulpa*) to the N., on the frontier of Pannonia (Appian, *l. c*), and has been identified with *Möttling* or *Métlika* on the *Kulpa.* The Antonine Itinerary has the following places on the road from Senia (*Zengg*) to Siscia (*Sissek*):— AVENDONE (comp. *Peut. Tab.*; Abendo, Geog. Rav.; Αὐενδεάται, Appian, *Illyr. l. c.*; Οὐενδος, Strab. iv. p. 207, vii. p. 314.); ARUPIUM (Arypium, *Peut. Tab.*; Parupium, Geog. Rav.; Ἀρουπῖνοι, App. *Illyr.* 16., perhaps the same as the Ἀρουκκία of Ptolemy, ii. 16. § 9), now *Ottochatz.* At BIBIUM, which should be read BIVIUM (Wesseling, *ad loc.*), the road divided, taking a direction towards Pannonia, which the Itinerary follows, and also towards Dalmatia, which is given in the Peutinger Table.

Neigebaur (*Die Sudslaven*, pp. 224—235) has identified from a local antiquary the following sites of the Table:

EPIDOTIUM (*Uselle*); AUCUS (*Chauke*); AU-

Sancalio (*Vissuch*, near *Udbina*); Clumbetae (*Grachatz*). [E. B. J.]

IAPY'GIA (Ἰαπυγία), was the name given by the Greeks to the SE. portion of Italy, bordering on the Adriatic Sea, but the term was used with considerable vagueness, being sometimes restricted to the extreme SE. point or peninsula, called also Messapia, and by the Romans Calabria; at other times extended so as to include the whole of what the Romans termed Apulia. Thus Scylax describes the whole coast from Lucania to the promontory of Drion (Mt. Garganus) as comprised in Iapygia, and even includes under that appellation the cities of Metapontum and Heraclea on the gulf of Tarentum, which are usually assigned to Lucania. Hence he states that their coast-line extended for a space of six days and nights' voyage. (Scyl. § 14. p. 5.) Polybius at a later period used the name in an equally extended sense, so as to include the whole of Apulia (iii. 88), as well as the Messapian peninsula; but he elsewhere appears to use the name of Iapygians as equivalent to the Roman term Apulians, and distinguishes them from the Messapians (ii. 24). This is, however, certainly contrary to the usage of earlier Greek writers. Herodotus distinctly applies the term of Iapygia to the peninsula, and calls the Messapians an Iapygian tribe; though he evidently did not *limit* it to this portion of Italy, and must have extended it, at all events, to the land of the Peucetians, if not of the Daunians also. (Herod. iv. 99, vii. 170.) Aristotle also clearly identifies the Iapygians with the Messapians (*Pol.* v. 3), though the limits within which he applies the name of Iapygia (*Ib.* vii. 10) cannot be defined. Indeed, the name of the Iapygian promontory (ἡ ἄκρα ἡ Ἰαπυγία), universally given to the headland which formed the extreme point of the peninsula, sufficiently proves that this was considered to belong to Iapygia. Strabo confines the term of Iapygia to the peninsula, and says that it was called by some Iapygia, by others Messapia or Calabria. (Strab. vi. pp. 281, 282.) Appian and Dionysius Periegetes, on the contrary, follow Polybius in applying the name of Iapygia to the Roman Apulia, and the latter expressly says that the Iapygian tribes extended as far as Hyrium on the N. side of Mt. Garganus. (Appian, *Ann.* 45; Dionys. Per. 379.) Ptolemy, as usual, follows the Roman writers, and adopts the names then in use for the divisions of this part of Italy: hence he ignores altogether the name of Iapygia, which is not found in any Roman writer as a geographical appellation; though the Latin poets, as usual, adopted it from the Greeks. (Virg. *Aen.* xi. 247; Ovid, *Met.* xv. 703.)

We have no clue to the origin or meaning of the name of Iapygians, which was undoubtedly given to the *people* (Iapyges, Ἰάπυγες) before it was applied to the country which they inhabited. Niebuhr (vol. i. p. 146) considers it as etymologically connected with the Latin *Apulus*, but this is very doubtful. The name appears to have been a general one, including several tribes or nations, among which were the Messapians, Sallentini, and Peucetians: hence Herodotus calls the Messapians, Iapygians (Ἰήπυγες Μεσσάπιοι, vii. 170); and the two names are frequently interchanged. The Greek mythographers, as usual, derived the name from a hero, Iapyx, whom they represented as a son of Lycaon, a descent probably intended to indicate the Pelasgic origin of the Iapygians. (Anton. Liberal. 31; Plin. iii. 11 s. 16.) For a further account of the national affinities of the different tribes in this part of Italy, as well as for a description of its physical geography, see the articles Apulia and Calabria. [E. H. B.]

IAPY'GIUM PROMONTO'RIUM (Ἄκρα Ἰαπυγία: *Capo Sta. Maria di Leuca*), a headland which forms the extreme SE. point of Italy, as well as the extremity of the long peninsula or promontory that divides the gulf of Tarentum from the Adriatic sea. It is this long projecting strip of land, commonly termed the *heel* of Italy, and designated by the Romans as Calabria, that was usually termed by the Greeks Iapygia, whence the name of the promontory in question. The latter is well described by Strabo as a rocky point extending far out to sea towards the SE., but inclining a little towards the Lacinian promontory, which rises opposite to it, and together with it encloses the gulf of Tarentum. He states the interval between these two headlands, and consequently the width of the Tarentine gulf, at its entrance, at about 700 stadia (70 G. miles), which slightly exceeds the truth. Pliny calls the same distance 100 M. P. or 800 stadia; but the real distance does not exceed 66 G. miles or 660 stadia. (Strab. vi. pp. 258, 281; Plin. iii. 11. s. 16; Ptol. iii. 1. § 13; Polyb. x. 1.)

The same point was also not unfrequently termed the Salentine promontory (Promontorium Salentinum, Mel. ii. 4. § 8; Ptol. *l. c.*), from the people of that name who inhabited the country immediately adjoining. Sallust applies the same name to the whole of the Calabrian or Messapian peninsula. (Sall. *ap. Serv. ad Aen.* iii. 400.) Its modern name is derived from the ancient church of *Sta. Maria di Leuca*, situated close to the headland, and which has preserved the name of the ancient town and port of Leuca; the latter was situated immediately on the W. of the promontory, and afforded tolerable shelter for vessels. [Leuca.] Hence we find the Athenian fleet, in B. C. 415, on its way to Sicily, touching at the Iapygian promontory after crossing from Corcyra (Thuc. vi. 30, 44); and there can be no doubt that this was the customary course in proceeding from Greece to Sicily. [E. H. B.]

IA'RDANUS (Ἰάρδανος), a river on the N. coast of Crete, near the banks of which the Cydonians dwelt. (Hom. *Od.* iii. 292.) It is identified with the rapid stream of the *Plataniá*, which rises in the White Mountains, and, after flowing between the *Rhizite* villages of *Thériso* and *Láki* or *Lákus*, runs through a valley formed by low hills, and filled with lofty platanes; from which it obtains its name. The river of *Plataniá* falls into the sea, nearly opposite the islet of *Hághios Theódhoros*, where there is good anchorage. (Pashley, *Trav.* vol. ii. p. 22; Höck, *Kreta*, vol. i. pp. 23, 384.) [E. B. J.]

IARDANUS, a river of Elis. [Pheia.]

JARZETHA. [Libya.]

IASI. [Iassii.]

JASO'NIUM (Ἰασόνιον Ptol. vi. 10. § 3), a town in Margiana, at the junction of the Margus (*Murgháb*) and some small streams which flow into it. (Cf. also Ammian. xxiii. 6.) [V.]

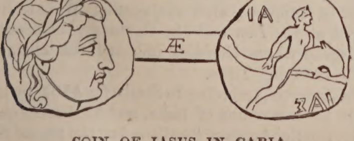
JASO'NIUM (τὸ Ἰασόνιον, Ptol. vi. 2. § 4; Strab. xi. p. 526), a mountain in Media, which extended in a NW. direction from the M. Parachoatras (*M. Elwend*), forming the connecting link between the Taurus and the outlying spurs of the Antitaurus. It is placed by Ptolemy between the Orontes and the Coronus. [V.]

JASO'NIUM (Ἰασώνιον), a promontory on the coast of Pontus, 130 stadia to the north-east of Polemonium; it is the most projecting cape on that coast, and forms the terminating point of the chain of Mount Paryadres. It was believed to have received its name from the fact that Jason had landed there. (Strab. xii. p. 548; Arrian, *Peripl.* p. 17; Anonym. *Peripl.* p. 11; Ptol. v. 6. § 4; Xenoph. *Anab.* vi. 2. § 1, who calls it Ἰασονία ἀκτή.) It still bears the name *Jasoon*, though it is more commonly called Cape *Bona* or *Vona*, from a town of the same name. (Hamilton, *Researches*, vol. i. p. 269.) The *Asineia*, called a Greek acropolis by Scylax (p. 33), is probably no other than the Jasonium. [L. S.]

IASPIS. [CONTESTANIA.]

IASSII (Ἰάσσιοι), mentioned by Ptolemy as a population of Upper Pannonia (ii. 14. § 2). Pliny's form of the name (iii. 25) is *Iasi.* He places them on the *Drave.* [R. G. L.]

IASSUS, or IASUS (Ἴασσος, or Ἴασος: *Eth.* Ἰασσεύς), a town of Caria, situated on a small island close to the north coast of the Iasian bay, which derives its name from Iassus. The town is said to have been founded at an unknown period by Argive colonists; but as they had sustained severe losses in a war with the native Carians, they invited the son of Neleus, who had previously founded Miletus, to come to their assistance. The town appears on that occasion to have received additional settlers. (Polyb. xvi. 12.) The town, which appears to have occupied the whole of the little island, had only ten stadia in circumference; but it nevertheless acquired great wealth (Thucyd. viii. 28), from its fisheries and trade in fish (Strab. xiv. p. 658). After the Sicilian expedition of the Athenians, during the Peloponnesian war, Iassus was attacked by the Lacedaemonians and their allies; it was governed at the time by Amorges, a Persian chief, who had revolted from Darius. It was taken by the Lacedaemonians, who captured Amorges, and delivered him up to Tissaphernes. The town itself was destroyed on that occasion; but must have been rebuilt, for we afterwards find it besieged by the last Philip of Macedonia, who, however, was compelled by the Romans to restore it to Ptolemy of Egypt. (Polyb. xvii. 2; Liv. xxxii. 33; comp. Ptol. v. 2. § 9; Plin. v. 29; *Stad. Mar. Magn.* §§ 274, 275; Hierocl. p. 689.) The mountains in the neighbourhood of Iassus furnished a beautiful kind of marble, of a blood-red and livid white colour, which was used by the ancients for ornamental purposes. (Paul. Silent. *Ecphr. S. Soph.* ii. 213.) Near the town was a sanctuary of Hestias, with a statue of the goddess, which, though standing in the open air, was believed never to be touched by the rain. (Polyb. xvi. 12.) The same story is related, by Strabo, of a temple of Artemis in the same neighbourhood. Iassus, as a celebrated fishing place, is alluded to by Athenaeus (iii. p. 105, xiii. p. 606). The place is still existing, under the name of *Askem* or *Asyn Kalessi.* Chandler (*Travels in As. Min.* p. 226) relates that the island on which the town was built is now united to the mainland by a small isthmus. Part of the city walls still exist, and are of a regular, solid, and handsome structure. In the side of the rock a theatre with many rows of seats still remains, and several inscriptions and coins have been found there. (Comp. Spon and Wheler, *Voyages*, vol. i. p. 361.)



COIN OF IASUS IN CARIA.

A second town of the name of Iassus existed in Cappadocia or Armenia Minor (Ptol. v. 7. § 6), on the north-east of Zoropassus. [L. S.]

IASTAE (Ἰάσται, Ptol. vi. 12), a Scythian tribe, whose position must be sought for in the neighbourhood of the river Iastus. [E. B. J.]

IASTUS (Ἴαστος), a river which, according to Ptolemy (vi. 12), was, like the Polytimetus (*Kohik*), an affluent of the Caspian basin, and should in fact be considered as such in the sense given to a denomination which at that time embraced a vast and complicated hydraulic system. [JAXARTES.] Von Humboldt (*Asie Centrale*, vol. ii. p. 263) has identified it with the *Kizil-Deria*, the dry bed of which may be traced on the barren wastes of *Kizil Koum* in W. Turkistan. It is no unusual circumstance in the sandy steppes of N. Asia for rivers to change their course, or even entirely to disappear. Thus the *Kizil-Deria*, which was known to geographers till the commencement of this century, no longer exists. (Comp. Levchine, *Hordes et Steppes des Kirghiz Kazaks*, p. 456.) [E. B. J.]

IASTUS, a river mentioned by Ptolemy (vi. 14. § 2) as falling into the Caspian between the Jaik and the Oxus. It is only safe to call it one of the numerous rivers of Independent Tartary. [R. G. L.]

IASUS. [OEUM.]

IA'TII (Ἰάτιοι, Ptol. vi. 12. § 4), a people in the northern part of Sogdiana. They are also mentioned by Pliny (vi. 16. s. 18); but nothing certain is known of their real position. [V.]

IATINUM (Ἰάτινον), according to Ptolemy (ii. 8. § 15) the city of the Meldi, a people of Gallia Lugdunensis. It is supposed to be the same place as the Fixtuinum of the Table [FIXTUINUM], and to be represented by the town of *Meaux* on the *Marne.* Walckenaer, who trusts more to the accuracy of the distances in the Table than we safely can do, says that the place Fixtuinum has not in the Table the usual mark which designates a capital town, and that the measures do not carry the position of Fixtuinum as far as *Meaux*, but only as far as *Montbout.* He conjectures that the word Fixtuinum may be a corruption of Fines Iatinorum, and accordingly must be a place on the boundary of the little community of the Meldi. This conjecture might be good, if the name of the people was Iatini, and not Meldi. [G. L.]

JATRIPPA. [LATHRIPPA.]

IATRA or IATRUM (Ἰατρόν), a town in Moesia, situated at the point where the river Iatrus or Iantrus empties itself into the Danube, a few miles to the east of Ad Novas. (Procop. *de Aed.* iv. 7; Theophylact. vii. 2; *Notit. Imp.* 29, where it is erroneously called Latra; Geogr. Rav.. iv. 7, where, as in the *Peut. Tab.*, it bears the name Laton.) [L. S.]

IATRUS (in the *Peut. Tab.* IANTRUS), a river traversing the central part of Moesia. It has its sources in Mount Haemus, and, having in its course to the north received the waters of several tributaries, falls into the Danube close by the town of Iatra. (Plin. iii. 29, where the common reading is Ieterus; Jornand. *Get.* 18; Geogr. Rav. iv. 7.) It is probably the same as the Athrys (Ἄθρυς) mentioned by Herodotus (iv. 49). Its modern name is *Iantra.* [L.S.]

JAXARTES, IAXARTES (ὁ Ἰαξάρτης), the river of Central Asia which now bears the name of *Syr-Daria*, or Yellow River (*Daria* is the generic Tartar name for all rivers, and *Syr*="yellow"), and which, watering the barren steppes of the *Kirghiz-Cossacks*, was known to the civilised world in the most remote ages.

The exploits of Cyrus and Alexander the Great have inscribed its name in history many centuries before our aera. If we are to believe the traditionary statements about Cyrus, the left bank of this river formed the N. limit of the vast dominion of that conqueror, who built a town, deriving its name from the founder [Cyreschata], upon its banks; and it was upon the right bank that he lost his life in battle with Tomyris, Queen of the Massagetae. Herodotus (i. 201—216), who is the authority for this statement, was aware of the existence of the *Syr-Daria*; and although the name Jaxartes, which was a denomination adopted by the Greeks and followed by the Romans, does not appear in his history, yet the Araxes of Herodotus can be no other than the actual *Syr*, because there is no other great river in the country of the Massagetae. Much has been written upon the mysterious river called Araxes by Herodotus; M. De Guignes, Fosse, and Gatterer, suppose that it is the same as the Oxus or *Amou-Daria*; M. De la Nauze sees in it the Araxes of Armenia; while Bayer, St. Croix, and Larcher, conceive that under this name the *Volga* is to be understood. The true solution of the enigma seems to be that which has been suggested by D'Anville, that the Araxes is an appellative common to the *Amou*, the Armenian *Aras*, the *Volga*, and the *Syr*. (Comp. Araxes, p. 188; *Mém. de l'Acad. des Inscr.* vol. xxxvi. pp. 69—85; Heeren, *Asiat. Nations*, vol. ii. p. 19, trans.) From this it may be concluded, that Herodotus had some vague acquaintance with the *Syr*, though he did not know it by name, but confounded it with the Araxes; nor was Aristotle more successful, as the *Syr*, the *Volga*, and the *Don*, have been recognised in the description of the Araxes given in his *Meteorologics* (i. 13. § 15), which, it must be recollected, was written before Alexander's expedition to India. (Comp. Ideler, *Meteorologia Vet. Graecor. et Rom. ad l. c.*, Berol, 1832; St. Croix, *Examen Critique des Hist. d'Alex.* p. 703.)

A century after Herodotus, the physical geography of this river-basin became well known to the Greeks, from the expedition of Alexander to Bactria and Sogdiana. In B. C. 329, Alexander reached the Jaxartes, and, after destroying the seven towns or fortresses upon that river the foundation of which was ascribed to Cyrus, founded a city, bearing his own name, upon its banks, Alexandreia Ultima (*Khojend*). (Q. Curt. vii. 6; Arrian, *Anab.* iv. 1. § 3.)

After the Macedonian conquest, the *Syr* is found in all the ancient geographers under the form Jaxartes: while the country to the N. of it bore the general name of Scythia, the tracts between the *Syr* and *Amou* were called Transoxiana. The Jaxartes is not properly a Greek word, it was borrowed by the Greeks from the Barbarians, by whom, as Arrian (*Anab.* iii. 30. § 13) asserts, it was called Orxantes (Ὀρξάντης). Various etymologies of this name have been given (St. Croix, *Examen Critique des Hist. d'Alex.* § 6), but they are too uncertain to be relied on: but whatever be the derivation of the word, certain it is that the *Syr* appears in all ancient writers under the name Jaxartes. Some, indeed, confounded the Jaxartes and the Tanaïs, and that purposely, as will be seen hereafter. A few have confounded it with the Oxus; while all, without exception, were of opinion that both the Jaxartes and the Oxus discharged their waters into the Caspian, and not into the Sea of Aral. It seems, at first sight, curious, to those who know, the true position of these rivers, that the Greeks, in describing their course, and determining the distance of their respective "embouchures," should have taken the Sea of Aral for the Caspian, and that their mistake should have been repeated up to very recent times. Von Humboldt (*Asie Centrale*, vol. ii. pp. 162—297) — to whose extensive inquiry we owe an invaluable digest of the views entertained respecting the geography of the Caspian and Oxus by classical, Arabian, and European writers and travellers, along with the latest investigations of Russian scientific and military men — arrives at these conclusions respecting the ancient junction of the Aral, Oxus, and Caspian:

1st. That, at a period before the historical era, but nearly approaching to those revolutions which preceded it, the great depression of Central Asia — the concavity of *Turan* — may have been one large interior sea, connected on the one hand with the Euxine, on the other hand, by channels more or less broad, with the Icy Sea, and the *Balkash* and its adjoining lakes.

2nd. That, probably in the time of Herodotus, and even so late as the Macedonian invasion, the Aral was merely a bay or gulf of the Caspian, connected with it by a lateral prolongation, into which the Oxus flowed.

3rd. That, by the preponderance of evaporation over the supply of water by the rivers, or by diluvial deposits, or by Plutonic convulsions, the Aral and Caspian were separated, and a bifurcation of the Oxus developed,— one portion of its waters continuing its course to the Caspian, the other terminating in the Aral.

4th. That the continued preponderance of evaporation has caused the channel communicating with the Caspian to dry up.

At present it must be allowed that, in the absence of more data, the existence of this great Aralo-Caspian basin within the "historic period," must be a moot point; though the geological appearances prove by the equable distribution of the same peculiar organic remains, that the tract between the Aral and the Caspian was once the bed of an united and continuous sea, and that the Caspian of the present day is the small residue of the once mighty Aralo-Caspian Sea.

Strabo (xi. pp. 507—517) was acquainted with the true position of this river, and has exposed the errors committed by the historians of Alexander (p. 508), who confounded the mountains of the Paropamisus — or Paropanisus, as all the good MSS. of Ptolemy read (*Asie Centrale*, vol. i. pp. 114—118) — with the Caucasus, and the Jaxartes with the Tanaïs. All this was imagined with a view of exalting the glory of Alexander, so that the great conqueror might be supposed, after subjugating Asia, to have arrived at the *Don* and the Caucasus, the scene of the legend where Hercules unbound the chains of the fire-bringing Titan.

The Jaxartes, according to Strabo (p. 510), took its rise in the mountains of India, and he determines it as the frontier between Sogdiana and the nomad Scythians (pp. 514, 517), the principal tribes of which were the Sacae, Dahae, and Massagetae, and adds (p. 518) that its "embouchure" was, according to Patrocles, 80 parasangs from the mouth of the Oxus. Pliny (vi. 18) says that the Scythians called it "Silis," probably a form of the name *Syr*, which it now bears, and that Alexander and his soldiers thought that it was the Tanaïs. It has been conjectured that the Alani, in whose language the word *tan* (Tan-aïs, Dan, Don) signified a river, may have brought this appellative first to the E., and then to the W. of the Aralo-Caspian basin, in their migrations, and thus have contributed to confirm an error so flattering to the vanity of the Macedonian conquerors. (*Asie Centrale*, vol. ii. pp. 254, 291; comp, Schafarik, *Slav. Alt.* vol. i. p. 500.) Pomponius Mela (iii. 5. § 6) merely states that it watered the vast countries of Scythia and Sogdiana, and discharged itself into that E. portion of the Caspian which was called Scythicus Sinus.

Arrian, in recounting the capture of Cyropolis (*Anab.* iv. 3. § 4), has mentioned the curious fact, that the Macedonian army entered the town by the dried-up bed of the river; these desiccations are not rare in the sandy steppes of Central Asia, — as for instance, in the sudden drying up of one of the arms of the Jaxartes, known under the name of *Tanghi-Daria*, the account of which was first brought to Europe in 1820. (Comp. *Journ. Geog. Soc.* vol. xiv. pp. 333—335.)

Ptolemy (vi. 12. § 1) has fixed mathematically the sources, as well as the "embouchure," of the Jaxartes. According to him the river rises in lat. 43° and long. 125°, in the mountain district of the Comedi (ἡ ὀρεινὴ Κωμηδών, § 3: *Muz-Tágh*), and throws itself into the Caspian in lat. 48° and long. 97°, carrying with it the waters of many affluents, the principal of which are called, the one Bascatis (Βασκατίς, § 3), and the other Demus (Δῆμος, § 3). He describes it as watering three countries, that of the "Sacae," "Sogdiana," and "Scythia intra Imaum." In the first of these, upon its right bank, were found the Comari (Κόμαροι) and Caratae (Καράται, vi. 13. § 3); in the second, on the left bank, the Anieses (Ἀνιέσεις) and Drepsiani (Δρεψιανοί), who extended to the Oxus, the Tachori (Τάχοροι), and Iatii (Ἰάτιοι, vi. 12. § 4); in Scythia, on the N. bank of the *Syr*, lived the Jaxartae (Ἰαξάρται), a numerous people (vi. 14. § 10), and near the "embouchure," the Ariacae (Ἀριάκαι, vi. 14. § 13). Ammianus Marcellinus (xxiii. 6. § 59), describing Central Asia, in the upper course of the Jaxartes which falls into the Caspian, speaks of two rivers, the Araxates and Dymas (probably the Demus of Ptolemy), "qui per juga vallesque praecipites in campestrem planitiem decurrentes Oxiam nomine paludem efficiunt longe lateque diffusam." This is the first intimation, though very vague, as to the formation of the *Sea of Aral*, and requires a more detailed examination. [Oxia Palus.]

The obscure Geographer of Ravenna, who lived, as it is believed, about the 7th century A. D., mentions the river Jaxartes in describing Hyrcania.

Those who wish to study the accounts given by mediaeval and modern travellers, will find much valuable information in the "Dissertation on the River Jaxartes" annexed to Levchine, *Hordes et Steppes des Kirghiz-Kazaks*, Paris, 1840. This same writer (pp. 53—70) has described the course of the *Syr-Daria*, which has its source in the mountains of *Kachkar-Davan*, a branch of the range called by the Chinese the "Mountains of Heaven," and, taking a NW. course through the sandy steppes of *Kizil-Koum* and *Kara-Koum*, unites its waters with those of the *Sea of Aral*, on its E. shores, at the gulf of *Kamechlou-Bachi*. [E. B. J.]

JAXAMATAE (Ἰαξαμάται, Ἰαξαμᾶται, Ἰξομάται, Ixomatae, Amm. Marc. xxii. 8. § 31; Exomatae, Val. Flacc. *Argonaut.* vi. 144, 569) a people who first appear in history during the reign of Satyrus III., king of Bosporus, who waged war with Tirgatao, their queen. (Polyaen. viii. 55.) The ancients attribute them to the Sarmatian stock. (Scymn. *Fr.* p. 140; Anon. *Peripl. Eux.* p. 2.) Pomponius Mela (i. 19. § 17) states that they were distinguished by the peculiarity of the women being as tried warriors as the men. Ptolemy (v. 9) has placed them between the *Don* and *Volga*, which agrees well with the position assigned to them by the authors mentioned above. In the second century of our era they disappear from history. Schafarik (*Slav. Alt.* vol. i. p. 340), who considers the Sarmatians to belong to the Median stock, connects them with the Median word "mat" = "people," as in the termination Sauromatae; but it is more probable that the Sarmatians were Slavonians. [E. B. J.]

JA'ZYGES, IA'ZYGES (Ἰάζυγες, Steph. B. Iazyx), a people belonging to the Sarmatian stock, whose original settlements were on the Palus Maeotis. (Ptol. iii. 5. § 19; Strab. vii. p. 306; Arrian, *Anab.* 1, 3; Amm. Marc. xxii. 8. § 31.) They were among the barbarian tribes armed by Mithridates (Appian, *Mithr.* 69); during the banishment of Ovid they were found on the Danube, and in Bessarabia and Wallachia (*Ep. ex Pont.* i. 2, 79, iv. 7, 9, *Trist.* ii. 19. 1.) In A. D. 50, either induced by the rich pastures of Hungary, or forced onwards from other causes, they no longer appear in their ancient seats, but in the plains between the Lower Theiss and the mountains of Transylvania, from which they had driven out the Dacians. (Tac. *Ann.* xii. 29; Plin. iv. 12.) This migration, probably, did not extend to the whole of the tribe, as is implied in the surname "Metanastae;" henceforward history speaks of the Iazyges Metanastae (Ἰάζυγες οἱ Μετανάσται), who were the Sarmatians with whom the Romans so frequently came in collision. (Comp. Gibbon, c. xviii.) In the second century of our era, Ptolemy (iii. 7) assigns the Danube, the Theiss, and the Carpathians as the limits of this warlike tribe, and enumerates the following towns as belonging to them: — Uscenum (Οὔσκενον); Bormanum or Gormanum (Βόρμανον, *al.* Γόρμανον); Abieta or Abinta (Ἀβίητα, *al.* Ἄβιντα); Trissum (Τρισσόν); Candanum (Κάνδάνον); Parca (Πάρκα); Pessium (Πέσσιον); and Partiscum (Πάρτισκον). These towns were, it would seem, constructed not by the Iazyges themselves, who lived in tents and waggons, but by the former Slave inhabitants of Hungary; and this supposition is confirmed by the fact that the names are partly Keltic and partly Slavish. Mannert and Reichard (Forbiger, vol. iii. p. 1111) have guessed at the modern representatives of these places, but Schafarik (*Slav. Alt.* vol. i. p. 514) is of opinion that no conclusion can be safely drawn except as to the identity of *Pesth* with Pessium, and of *Potisije* with Partiscum.

The Iazyges lived on good terms with their neighbours on the W., the German Quadi (Tac. *Hist.* iii. 5), with whom they united for the purpose of subjugating the native Slaves and resisting the power of Rome. A portion of their territory was taken from them by Decebalus, which, after Trajan's Dacian conquests, was incorporated with the Roman dominions. (Dion Cass. xlviii. 10, 11.) Pannonia and Moesia were constantly exposed to their inroads; but, A.D. 171, they were at length driven from their last holds in the province, and pushed across the Danube, by M. Aurelius. In mid-winter they returned in great numbers, and attempted to cross the frozen stream; the Romans encountered them upon the ice, and inflicted a severe defeat. (Dion Cass. lxxi. 7, 8, 16.) At a later period, as the Roman Empire hastened to its fall, it was constantly exposed to the attacks of these wild hordes, who, beaten one day, appeared the next, plundering and laying waste whatever came in their way. (Amm. Marc. xvii. 12, 13, xxix. 6.) The word "peace" was unknown to them. (Flor. iv. 12.)

They called themselves "Sarmatae Limigantes," and were divided into two classes of freemen and slaves, "Sarmatae Liberi," "Sarmatae Servi." Ammianus Marcellinus (xvii. 13. § 1) calls the subject class "Limigantes" (a word which has been falsely explained by "Limitanei"), and St. Jerome (*Chron.*) says that the ruling Sarmatians had the title "Arcagarantes." By a careful comparison of the accounts given by Dion Cassius, Ammianus, Jerome, and the writer of the Life of Constantine, it may be clearly made out that the Sarmatian Iazyges, besides subjugating the Getae in Dacia and on the Lower Danube, had, by force of arms, enslaved a people distinct from the Getae, and living on the Theiss and at the foot of the Carpathians. Although the nations around them were called, both the ruling and the subject race, Sarmatians, yet the free Sarmatians were entirely distinct from the servile population in language, customs, and mode of life. The Iazyges, wild, bold riders, scoured over the plains of the Danube and Theiss valleys on their unbroken horses, while their only dwellings were the waggons drawn by oxen in which they carried their wives and children. The subject Sarmatians, on the other hand, had wooden houses and villages, such as those enumerated by Ptolemy (*l. c.*); they fought more on foot than on horseback, and were daring seamen, all of which peculiarities were eminently characteristic of the ancient Slaves. (Schafarik, vol. i. p. 250.)

The Slaves often rose against their masters, who sought an alliance against them among the Victofali and Quadi. (Ammian. *l. c.*; Euseb. *Vit. Constant.* iv. 6.) The history of this obscure and remarkable warfare (A. D. 334) is given by Gibbon (c. xviii.; comp. Le Beau, *Bas Empire*, vol. i. p. 337; Manso, *Leben Constantins*, p. 195). In A. D. 357—359 a new war broke out, in which Constantius made a successful campaign, and received the title "Sarmaticus." (Gibbon, c. xix.; Le Beau, vol. ii. pp. 245—273.) In A. D. 471 two of their leaders, Benga and Babaï, were defeated before Singidunum (*Belgrade*) by Theodoric the Ostrogoth. (Jornand. *de Reb. Get.* 55; comp. Gibbon, c. xxxix.; Le Beau, vol. vii. p. 44.) The hordes of the Huns, Gepidae, and Goths broke the power of this wild people, whose descendants, however, concealed themselves in the desert districts of the Theiss till the arrival of the Magyars.

Another branch of the Sarmatian Iazyges were settled behind the Carpathians in *Podlachia*, and were known in history at the end of the 10th century of our era; it is probable that they were among the northern tribes vanquished by Hermanric in A. D. 332—350, and that they were the same people as those mentioned by Jornandes (*de Reb. Get.* 3) under the corrupt form Inaunxes.

There is a monograph on this subject by Hennig (*Comment. de Rebus Iazygum S. Iazvingorum*, Regiomont, 1812); a full and clear account of the fortunes of these peoples will be found in the German translation of the very able work of Schafarik, the historian of the Slavish races.

In 1799 a golden dish was found with an inscription in Greek characters, now in the imperial cabinet of antiquities at Vienna, which has been referred to the Iazyges. (Von Hammer, *Osman. Gesch.* vol. iii. p. 726.) [E. B. J.]

IBAN (*Ἴϐαν*, Cedren. vol. ii. p. 774), a city which Cedrenus (*l. c.*) describes as the metropolis of Vasbouragan (*μητρόπολις δὲ αὕτη τοῦ Βασπαρακάν*).

The name survives in the modern *Ván*. St. Martin, the historian of Armenia (*Mém. sur l'Armenie*, vol. i. p. 117), says that, according to native traditions, *Ván* is a very ancient city, the foundation of which was attributed to Semiramis. Ruined in course of time, it was rebuilt by a king called Van, who lived a short time before the expedition of Alexander the Great, and who gave it his name; but, having again fallen into decay, it was restored by Vagh-Arshag (Valarsases), brother to Arsases, and first king of Armenia of the race of the Arsasidae. In the middle of the 4th century after Christ it was captured by Sapor II. (Ritter, *Erdkunde*, vol. ix. pp. 787, 981; *London Geog. Journal*, vol. viii. p. 66.) [Artemita Buana.] [E. B. J.]

IBER. [Iberus.]

IBE'RA, a city of Hispania Citerior, mentioned only by Livy, who gives no explicit account of its site, further than that it was near the Iberus (*Ebro*), whence it took its name; but, from the connection of the narrative, we may safely infer that it was not far from the sea. At the time referred to, namely, in the Second Punic War, it was the wealthiest city in those parts. (Liv. xxiii. 28.) The manner in which Livy mentions it seems also to warrant the conclusion that it was still well known under Augustus. Two coins are extant, one with the epigraph MUN. HIBERA JULIA on the one side, and ILERCAVONIA on the other; and the other with the head of Tiberius on the obverse, and on the reverse the epigraph M. H. J. ILERCAVONIA; whence it appears to have been made a municipium by Julius, or by Augustus in his honour, and to have been situated in the territory of the Ilercaones. The addition DERT. on the latter of these coins led Harduin to identify the place with Dertosa, the site of which, however, on the left bank of the river, does not agree with the probable position of Ibera. Florez supposes the allusion to be to a treaty between Ibera and Dertosa. The ships with spread sails on both coins, indicate its maritime site, which modern geographers seek on the S. side of the delta of the *Ebro*, at *S. Carlos de la Rapita*, near *Amposta.* Its decay is easily accounted for by its lying out of the great high road, amidst the malaria of the river-delta, and in a position where its port would be choked by the alluvial deposits of the *Ebro*. It seems probable that the port is now represented by the *Salinas*, or lagoon, called *Puerto de los Alfaques*, which signifies *Port of the Jaws*, i. e. of the river. (Plin. iii. 3. s. 4; Harduin, *ad loc.*; Marca, *Hisp.* ii. 8; Florez, *Med. de Esp.* vol. ii. p. 453; Sestini,

p. 160; Rasche, *Lex. Num. s. v.*; Eckhel, vol. i. pp. 50, 51; Ukert, vol. ii. pt. 1. pp. 416, 417; Ford, *Handbook of Spain*, p. 210.) [P. S.]

IBE'RIA (ἡ Ἰϐηρία), the extensive tract of country which lies between the Euxine and Caspian seas, to the S. of the great chain of the Caucasus, and which, bounded on the W. by Colchis, on the E. by Albania, and the S. by Armenia, is watered by the river Cyrus (*Kúr*). (Strab. xi. p. 499, comp. i. pp. 45, 69; Pomp. Mel. iii. 5. § 6; Plin. vi. 11; Ptol. v. 11.) From these limits, it will be seen that the Iberia of the ancients corresponds very nearly with modern *Georgia*, or *Grusia*, as it is called by the Russians. Strabo (p. 500) describes it as being hemmed in by mountains, over which there were only four passes known. One of these crossed the MOSCHICHI MONTES, which separated Iberia from Colchis, by the Colchian fortress SARAPANA (*Scharapani*), and is the modern road from *Mingrelia* into *Georgia* over *Suram*. Another, on the N., rises from the country of the Nomades in a steep ascent of three days' journey (along the valley of the *Terek* or *Tergl*); after which the road passes through the defile of the river ARAGUS, a journey of four days, where the pass is closed at the lower end by an impregnable wall. This, no doubt, is the pass of the celebrated Caucasian Gates [CAUCASIAE PORTAE], described by Pliny (vi. 12) as a prodigious work of nature, formed by abrupt precipices, and having the interval closed by gates with iron bars. Beneath ran a river which emitted a strong smell ("Subter medias (fores), amne diri odoris fluente," Plin. *l. c.*). It is identified with the great central road leading from the W. of Georgia by the pass of *Dáriyel*, so named from a fortress situated on a rock washed by the river *Terek*, and called by the Georgians *Shevis Kari*, or the Gate of Shevi. The third pass was from Albania, which at its commencement was cut through the rock, but afterwards went through a marsh formed by the river which descended from the Caucasus, and is the same as the strong defile now called *Derbend* or "narrow pass," from the chief city of *Dághestán*, which is at the extremity of the great arm which branches out from the Caucasus, and, by its position on a steep and almost inaccessible ridge, overhanging the Caspian sea, at once commands the coast-road and the Albanian Gates. The fourth pass, by which Pompeius and Canidius entered Iberia, led up from Armenia, and is referred to the high road from *Erzrum*, through *Kars*, to the N. [ARAGUS.]

The surface of the country is greatly diversified with mountains, hills, plains, and valleys; the best portion of this rich province is the basin of the *Kúr*, with the valleys of the *Aragavi*, *Alazan*, and other tributary streams. Strabo (p. 499) speaks of the numerous cities of Iberia, with their houses having tiled roofs, as well as some architectural pretensions. Besides this, they had market-places and other public buildings.

The people of the IBERES or IBERI (Ἴϐηρες, Steph. B. *s. v.*) were somewhat more civilised than their neighbours in Colchis. According to Strabo (p. 500), they were divided into four castes:—

(1.) The royal horde, from which the chiefs, both in peace and war, were taken. (2.) The priests, who acted also as arbitrators in their quarrels with the neighbouring tribes. (3.) Soldiers and husbandmen. (4.) The mass of the population, who were slaves to the king. The form of government was patriarchal. The people of the plain were peaceful, and cultivated the soil; while their dress was the same as that of the Armenians and Medes. The mountaineers were more warlike, and resembled the Scythians and Sarmatians. As, during the time of Herodotus (iii. 9), Colchis was the N. limit of the Persian empire, the Iberians were probably, in name, subjects of that monarchy. Along with the other tribes between the Caspian and the Euxine, they acknowledged the supremacy of Mithridates. The Romans became acquainted with them in the campaigns of Lucullus and Pompeius. In B. C. 65, the latter general commenced his march northwards in pursuit of Mithridates, and had to fight against the Iberians, whom he compelled to sue for peace. (Plut. *Pomp.* 34.) A. D. 35, when Tiberius set up Tiridates as a claimant to the Parthian throne, he induced the Iberian princes, Mithridates and his brother Pharasmanes, to invade Armenia; which they did, and subdued the country. (Tac. *Ann.* vi. 33—36; comp. *Dict. of Biog.* PHARASMANES.) In A. D. 115, when Armenia became a Roman province under Trajan, the king of the Iberians made a form of submitting himself to the emperor. (Eutrop. viii. 3; comp. Dion Cass. lxix. 15; Spartian. *Hadrian.* 17.)

Under the reign of Constantine the Iberians were converted by a captive woman to Christianity, which has been preserved there, though mixed with superstition, down to the present times. One of the original sources for this story, which will be found in Neander (*Allgemein Gesch. der Christl. Relig.* vol. iii. pp. 234—236; comp. Milman, *Hist. of Christianity*, vol. ii. p. 480), is Rufinus (x. 10), from whom the Greek church historians (Socrat. i. 20; Sozom. ii. 7; Theod. i. 24; Mos. Choren. ii. 83) have borrowed it. In A. D. 365—378, by the ignominious treaty of Jovian, the Romans renounced the sovereignty and alliance of Armenia and Iberia. Sapor, after subjugating Armenia, marched against Sauromaces, who was king of Iberia by the permission of the emperors, and, after expelling him, reduced Iberia to the state of a Persian province. (Amm. Marc. xxvii. 12; Gibbon, c. xxv; Le Beau, *Bas Empire*, vol. iii. p. 357.)

During the wars between the Roman emperors and the Sassanian princes, the IBERIAN GATES had come into the possession of a prince of the Huns, who offered this important pass to Anastasius; but when the emperor built Darus, with the object of keeping the Persians in check, Cobades, or Kobâd, seized upon the defiles of the Caucasus, and fortified them, though less as a precaution against the Romans than against the Huns and other northern barbarians. (Procop. *B. P.* i. 10; Gibbon, c. xl.; Le Beau, vol. vi. pp. 269, 442, vol. vii. p. 398.) For a curious history of this pass, and its identification with the fabled wall of Gog and Magog, see Humboldt, *Asie Centrale*, vol. ii. pp. 93—104; Eichwald, *Peripl. des Casp. Meeres*, vol. i. pp. 128—132. On the decline of the Persian power, the Iberian frontier was the scene of the operations of the emperors Maurice and Heraclius. Iberia is now a province of Russia.

The Georgians, who do not belong to the Indo-European family of nations, are the same race as the ancient Iberians. By the Armenian writers they are still called *Virk*, a name of perhaps the same original as Ἴϐηρες. They call themselves *Kartli*, and derive their origin, according to their national traditions, from an eponymous ancestor, *Kartlos*. Like the Armenians, with whom however, there is no affinity either in language or descent, they have an old version of the Bible into their language. The structure of this language has been studied by Adelung (*Mithridat.* vol. i. pp. 430, foll.) and other modern philologers, among whom may be mentioned Brosset, the author of several learned memoirs on the Georgian grammar and language: Klaproth, also, has given a long vocabulary of it, in his *Asia Polyglotta.*

Armenian writers have supplied historical memoirs to Georgia, though it has not been entirely wanting in domestic chronicles. These curious records, which have much the style and appearance of the half-legendary monkish histories of other countries, are supposed to be founded on substantial truth. One of the most important works on Georgian history is the memorials of the celebrated Orpelian family, which have been published by St. Martin, with a translation. Some account of these, along with a short sketch of the History of the Georgians and their literature, will be found in Prichard (*Physical Hist. of Mankind*, vol. iv. pp. 261—276). Dubois de Montpéreux (*Voyage autour du Caucase*, vol. ii. pp. 8—169) has given an outline of the history of Georgia, from native sources; and the maps in the magnificent Atlas that accompanies his work will be found of great service. [E. B. J.]

IBE'RIA INDIAE ('Ἰϐηρία, *Peripl. M. E.* p. 24, ed. Hudson), a district placed by the author of the Periplus between Larica and the Scythians. It was doubtless peopled by some of the Scythian tribes, who gradually made their descent to the S. and SE. part of *Scinde*, and founded the Indo-Scythic empire, on the overthrow of the Greek kings of Bactria, about B. C. 136. The name would seem to imply that the population who occupied this district had come from the Caucasus. [V.]

IBE'RICUM MARE. [Hispanum Mare.]

IBE'RES, IBE'RI, IBE'RIA. [Hispania.]

IBERINGAE ('Ἰϐερίγγαι, Ptol. vii. 2. § 18), a people placed by Ptolemy between the Bepyrrhus Mons (*Naraka Mts.?*) and the Montes Damassi, in India extra Gangem, near the *Brahmaputra.* [V.]

IBE'RUS (Ἴϐηρ, gen. -*ηρος*, and Ἴϐηρος; in MSS. often Hiberus: *Ebro*), one of the chief rivers of Spain, the basin of which includes the NE. portion of the peninsula, between the great mountain chains of the Pyrenees and Idubeda. [Hispania.] It rises in the mountains of the Cantabri, not far from the middle of the chain, near the city of Juliobriga (the source lies 12 miles W. of *Reyñosa*), and, flowing with a nearly uniform direction to the SE., after a course of 450 M. P. (340 miles), falls into the Mediterranean, in 40° 42′ N. lat., and 0° 50′ E. long., forming a considerable delta at its mouth. It was navigable for 260 M. P. from the town of Varia (*Varea*, in *Burgos*). Its chief tributaries were:—on the left, the Sicoris (*Segre*) and the Gallicus (*Gallego*), and on the right the Salo (*Xalon*). It was long the boundary of the two Spains [Hispania], whence perhaps arose the error of Appian (*Hisp.* 6), who makes it divide the peninsula into two *equal* parts. There are some other errors not worthy of notice. The origin of the name is disputed. Dismissing derivations from the Phoenician, the question seems to depend very much on whether the Iberians derived their name from the river, as was the belief of the ancient writers, or whether the river took its name from the people, as W. von Humboldt contends. If the former was the case, and if Niebuhr's view is correct, that the population of NE. Spain was originally Celtic [Hispania], a natural etymology is at once found in the Celtic *aber*, i. e. *water.* (Polyb. ii. 13, iii. 34, 40, et alib.; Scyl. p. 1; Strab. iii. pp. 156, et seq.; Steph. B. *s. v.*; Mela, ii. 6. § 5; Caes. *B. C.* i. 60; Liv. xxi. 5, 19, 22, &c.; Plin. iii. 3. s. 4, iv. 20. s. 34; Lucan. iv. 23; Cato, *Orig. VII. ap.* Nonius, *s. v. Pisculentus.*) [P. S.]

IBETTES. [Samos.]

IBES, a town in the SE. of Hispania Citerior, mentioned by Livy (xxviii. 21, where the MSS. vary in the reading), is perhaps the modern *Ibi*, NE. of *Valencia.* (Coins, *ap.* Sestini, p. 156; Laborde, *Itin.* vol. i. p. 293.) [P. S.]

IBIO'NES, VIBIO'NES ('Ἰϐιώνες, *al.* Οὐιϐιώνες, Ptol. iii. 5. § 23), a Slavonian people of Sarmatia Europaea, whom Schafarik (*Slav. Alt.* vol. i. p. 213) looks for in the neighbourhood of a river *Iva-Iviza-Ivinka*, of which there are several in Russia deriving their name from "iwa" = "Salix Alba," or the common white willow. [E. B. J.]

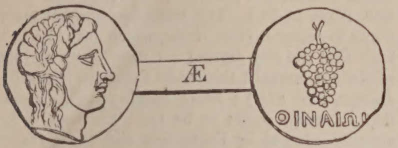
IBLIODURUM, in Gallia Belgica, is placed by the Antonine Itin. on the road between Virodunum (*Verdun*) and Divodurum (*Metz*). The termination (*durum*) implies that it is on a stream. The whole distance in the Itin. between *Verdun* and *Metz* is 23 Gallic leagues, or 34½ M. P., which is less than even the direct distance between *Verdun* and *Metz.* There is, therefore, an error in the numbers in the Itin. somewhere between Virodunum and Divodurum, which D'Anville corrects in his usual way. The site of Ibliodurum is supposed to be on the *Iron*, at a place about two leagues above its junction with the *Orne*, a branch of the *Mosel*, and on the line of an old road. [G. L.]

ICA'RIA. [Attica, p. 328, b.]

ICA'RIUM MARE. [Icarus; Aegaeum Mare.]

I'CARUS, I'CARIA (Ἴκαρος, 'Ἰκαρία: *Nikaria*), an island of the Aegean, to the west of Samos, according to Strabo (x. p. 480, xiv. 639), 80 stadia from Cape Ampelos, while Pliny (v. 23) makes the distance 35 miles. The island is in reality a continuation of the range of hills traversing Samos from east to west, whence it is long and narrow, and extends from NE. to SW. Its length, according to Pliny, is 17 miles, and its circumference, according to Strabo, 300 stadia. The island, which gave its name to the whole of the surrounding sea (*Icarium Mare* or *Pelagus*), derived its own name, according to tradition, from Icarus, the son of Daedalus, who was believed to have fallen into the sea near this island. (Ov. *Met.* viii. 195, foll.) The cape forming the easternmost point of the island was called *Drepanum* or *Dracanum* (Strab. xiv. pp. 637, 639; Hom. *Hymn.* xxxiv. 1; Diod. Sic. iii. 66; Plin. iv. 23; Steph. B. *s. v.* Δράκονον), and near it was a small town of the same name. Further west, on the north coast, was the small town of Isti (Ἴστοι), with a tolerably good roadstead; to the south of this was another little place, called Oenoe (Οἰνόη, Strab. *l. c.*; Athen. i. p. 30.) According to some traditions, Dionysus was born on Cape Draconum (Theocrit. *Idyll.* xxvi. 33), and Artemis had a temple near Isti, called Tauropolion. The island had received its first colonists from Miletus (Strab. xiv. p. 635); but in the time of Strabo it belonged to the Samians: it had then but few inhabitants, and was mainly used by the Samians as pasture land for their flocks. (Strab. x. pp. 488, xiv. p. 639; Scylax, pp. 22; Aeschyl. *Pers.* 887; Thucyd. iii. 92, viii.

99; Ptol. v. 2. § 30; P. Mela, ii. 7.) Modern writers derive the name of Icaria from the Ionic word *κάρα*, a pasture (Hesych. *s. v.* Κάρ), according to which it would mean "the pasture land." In earlier times it is said to have been called Doliche (Plin. *l. c.*; Callim. *Hymn. in Dian.* 187), Macris (Plin. *l. c.*; Eustath. *ad Dionys. Per.* 530; Liv. xxvii. 13), and Ichthyoessa (Plin. *l. c.*). Respecting the present condition of the island, see Tournefort, *Voyage du Lévant*, ii. lett. 9. p. 94; and Ross, *Reisen auf den Griech. Inseln*, vol. ii. p. 164, fol. [L. S.]



COIN OF OENOE OR OENAE, IN ICARUS.

ICARUSA, a river the embouchure of which is on the E. coast of the Euxine, mentioned only by Pliny (vi. 5). Icarusa answers to the *Ukrash* river; and the town and river of Hieros is doubtless the Hieros Portus (*ἱερὸς λιμήν*) of Arrian (*Peripl.* p. 19), which has been identified with *Sunjuk-kala.* (Rennell, *Compar. Geog.* vol. ii. p. 328.) [E. B. J.]

ICAUNUS or ICAUNA (*Yonne*), in Gallia, a river which is a branch of the Sequana (*Seine*). Autesiodurum or Autessiodurum (*Auxerre*) is on the *Yonne.* The name Icaunus is only known from inscriptions. D'Anville (*Notice, &c., s. v.* Icauna) states, on the authority of the Abbé le Beuf, that there was found on a stone on the modern wall of *Auxerre* the inscription DEAE ICAVNI. He supposes that Icauni ought to be Icauniae, but without any good reason. He also adds that the name Icauna appears in a writing of the fifth century. According to Ukert (*Gallien*, p. 145), who also cites Le Beuf, the inscription is "Deabus Icauni." It is said that in the ninth century *Auxerre* was named Icauna, Hionna, Junia. (Millin, *Voyage*, i. p. 167, cited by Ukert, *Gallien*, p. 474.) Icauna is as likely to be the Roman form of the original Celtic name as Icaunus. [G. L.]

ICENI, in Britain. Tacitus is the only author who gives us the exact form *Iceni.* He mentions them twice.

First, they are defeated by the propraetor P. Ostorius, who, after fortifying the valleys of the Autona (Aufona) and Sabrina, reduces the Iceni, and then marches against the Cangi, a population sufficiently distant from Norfolk or Suffolk (the area of the Iceni) to be near the Irish Sea. (*Ann.* xii. 31, 32.) The difficulties that attend the geography of the campaign of Ostorius have been indicated in the article Camulodunum. It is not from this passage that we fix the Iceni.

The second notice gives us the account of the great rebellion under Boadicea, wife of Prasutagus. From this we infer that Camulodunum was not far from the Icenian area, and that the Trinobantes were a neighbouring population. Perhaps we are justified in carrying the Iceni as far south as the frontiers of Essex and Herts. (*Ann.* xiv. 31—37.)

The real reason, however, for fixing the Iceni lies in the assumption that they are the same as the Simeni of Ptolemy, whose town was Venta (*Norwich* or *Caistor*); an assumption that is quite reasonable, since the Venta of Ptolemy's Simeni is mentioned in the Itinerary as the Venta Icenorum, and in contradistinction to the Venta Belgarum (*Winchester*). [R. G. L.]

ICH (Ἴχ), a river of Central Asia which only occurs in Menander of Byzantium (*Hist. Legat. Barbarorum ad Romanos*, p. 300, ed. Niebuhr, Bonn, 1829), surnamed the "Protector," and contemporary with the emperor Maurice, in the 6th century after Christ, to whom comparative geography is indebted for much curious information about the basin of the Caspian and the rivers which discharge themselves into it on the E. Niebuhr has recognised, in the passage from Menander to which reference has been made, the first intimation of the knowledge of the existence of the lake of Aral, after the very vague intimations of some among the authors of the classical period. Von Humboldt (*Asie Centrale*, vol. ii. p. 186) has identified the Ich with the *Emba* or *Djem*, which rises in the mountain range *Aïruruk*, not far from the sources of the *Or*, and, after traversing the sandy steppes of *Saghiz* and *Bakoumbaï*, falls into the Caspian at its NE. corner. (Comp. Levchine, *Hordes et Steppes des Kirghiz-Kazaks*, p. 65.) [E. B. J.]

ICHANA (Ἴχανα: *Eth.* Ἰχανῖνος), a city of Sicily, which, according to Stephanus of Byzantium, held out for a long time against the arms of the Syracusans, whence he derives its name (from the verb *ἰχανάω*, a form equivalent to *ἰσχανάω*), but gives us no indication of the period to which this statement refers. The Ichanenses, however, are mentioned by Pliny (iii. 8. s. 14) among the stipendiary towns of the interior of Sicily, though, according to Sillig (*ad loc.*), the true reading is Ipanenses. [Hippana.] In either case we have no clue to the position of the city, and it is a mere random conjecture of Cluverius to give the name of Ichana to the ruins of a city which still remain at a place called *Vindicari*, a few miles N. of Cape Pachynum, and which were identified (with still less probability) by Fazello as those of Imachara. [Imachara.] [E. H. B.]

ICHNAE (Ἴχναι), a city of Bottiaea, in Macedonia, which Herodotus (vii. 123) couples with Pella. (Leake, *Travels in Northern Greece*, vol. iv. p. 582.) [E. B. J.]

ICHNAE (Ἴχναι, Isid. Char. p. 3; Steph. B. *s. v*), a small fortified town, or castle, in Mesopotamia, situated on the river Bilecha, which itself flowed into the Euphrates. It is said by Isidorus to have owed its origin to the Macedonians. There can be little doubt that it is the same place as is called in Dion Cassius Ἴχνιαι (xl. 12), and in Plutarch Ἴσχναι (*Crass.* c. 25). According to the former writer, it was the place where Crassus overcame Talymenus: according to the latter, that to which the younger Crassus was persuaded to fly when wounded. Its exact position cannot be determined; but it is clear that it was not far distant from the important town of Carrhae. [V.]

ICCIUS PORTUS. [Itius.]

ICHTHYO'PHAGI (Ἰχθυοφάγοι, Diod. iii. 15, seq.; Herod. iii. 19; Pausan. i. 33. § 4; Plin. vi. 30. s. 32), were one of the numerous tribes dwelling on each shore of the Red Sea which derived their appellation from the principal article of their diet. *Fish-eaters*, however, were not confined to this region: in the present day, savages, whose only diet is fish cast ashore and cooked in the sun, are found on the coasts of New Holland. The Aethiopian Ichthyophagi, who appear to have been the most numerous of these tribes, dwelt to the southward of the Regio Troglodytica. Of these, and other more inland races, concerning whose strange forms and modes of life curious tales are related by the Greek and Roman writers, a further account is given under Troglodytes. [W. B. D.]

ICHTHYOPHAGORUM SINUS (Ἰχθυοφάγων κόλπος, Ptol. vi. 7. § 13), was a deeply embayed portion of the Persian gulf, in lat. 25° N., situated between the headlands of the Sun and Asabé on the eastern coast of Arabia. The inhabitants of its borders were of the same mixed race — Aethiopo-Arabian — with the Ichthyophagi of Aethiopia. The bay was studded with islands, of which the principal were Aradus, Tylos, and Tharos. [W. B. D.]

ICHTHYS. [Elis, p. 817, b.]

ICIANI, in Britain, mentioned in the Itinerary as a station on the road from London to *Carlisle* (Luguballium). As more than one of the stations on each side (Villa Faustini, Camboricum, &c.) are uncertain, the locality of the Iciani is uncertain also. *Chesterford*, *Ickburg*, and *Thetford* are suggested in the *Monumenta Britannica.* [R. G. L.]

ICIDMAGUS, a town of Gallia Lugdunensis, is placed by the Table on a road between Revessium (supposed to be *St. Paulian*) and Aquae Segete. [Aquae Segete.] Icidmagus is probably *Issengeaux* or *Issinhaux*, which is SSW. of *St. Etienne*, on the west side of the mountains, and in the basin of the *Upper Loire.* The resemblance of name is the chief reason for fixing on this site. [G. L.]

ICO'NII (Ἰκόνιοι), an Alpine people of Gallia. Strabo (p. 185) says: "Above the Cavares are the Vocontii, and Tricorii, and Iconii, and Peduli;" and again (p. 203): "Next to the Vocontii are the Siconii, and Tricorii, and after them the Medali (Medulli), who inhabit the highest summits." These Iconii and Siconii are evidently the same people, and the *sigma* in the name Siconii seems to be merely a repetition of the final *sigma* of the word Οὐκοντιούς. The Peduli of the first passage, as some editions have it, is also manifestly the name Medulli. The ascertained position of the Cavares on the east side of the Rhone, between the *Durance* and *Isère*, and that of the Vocontii east of the Cavares, combined with Strabo's remark about the position of the Medulli, show that the Tricorii and the Iconii are between the Vocontii and the Medulli, who were on the High Alps; and this is all that we know. [G. L.]

ICO'NIUM (Ἰκόνιον: *Eth.* Ἰκονιεύς: *Cogni*, *Kunjah*, or *Koniyeh*), was regarded in the time of Xenophon (*Anab.* i. 2. § 19) as the easternmost town of Phrygia, while all later authorities describe it as the principal city of Lycaonia. (Cic. *ad Fam.* iii. 6, 8, xv. 3.) Strabo (xii. p. 568) calls it a πολίχνιον, whence we must infer that it was then still a small place; but he adds that it was well peopled, and was situated in a fertile district of Lycaonia. Pliny (v. 27), however, and the Acts of the Apostles, describe it as a very populous city, inhabited by Greeks and Jews. Hence it would appear that, within a short period, the place had greatly risen in importance. In Pliny's time the territory of Iconium formed a tetrarchy comprising 14 towns, of which Iconium was the capital. On coins belonging to the reign of the emperor Gallienus, the town is called a Roman colony, which was, probably, only an assumed title, as no author speaks of it as a colony. Under the Byzantine emperors it was the metropolis of Lycaonia, and is frequently mentioned (Hierocl. p. 675); but it was wrested from them first by the Saracens, and afterwards by the Turks, who made it the capital of an empire, the sovereigns of which took the title of Sultans of Iconium. Under the Turkish dominion, and during the period of the Crusades, Iconium acquired its greatest celebrity. It is still a large and populous town, and the residence of a pasha. The place contains some architectural remains and inscriptions, but they appear almost all to belong to the Byzantine period. (Comp. Amm. Marc. xiv. 2; Steph. B. *s. v.*; Ptol. v. 6. § 16; Leake, *Asia Minor*, p. 48; Hamilton, *Researches*, vol. ii. p. 205, fol.; Eckhel, vol. iii. p. 31; Sestini, *Geo. Num.* p. 48.) The name Iconium led the ancients to derive it from εἰκών, which gave rise to the fable that the city derived its name from an image of Medusa, brought thither by Perseus (Eustath. *ad Dionys. Per.* 856); hence Stephanus B. maintains that the name ought to be spelt Εἰκόνιον, a form actually adopted by Eustathius and the Byzantine writers, and also found on some coins. [L. S.]

ICORIGIUM. [Egorigium.]

ICOS. [Icus.]

ICOSITA'NI. [Ilici.]

ICO'SIUM (Ἰκόσιον: *Algier*), a city on the coast of Mauretania Caesariensis, E. of Caesarea, a colony under the Roman empire, and presented by Vespasian with the *jus Latinum.* (*Itin. Ant.* p. 15; Mela, i. 6. § 1; Plin. v. 2. s. 1; Ptol. iv. 2. § 6.) Its site, already well indicated by the numbers of Ptolemy, who places it 30′ W. of the mouth of the Savus, has been identified with certainty by inscriptions discovered by the French. (Pellissier, in the *Exploration Scientifique de l'Algérie*, vol. vi. p. 350.) Many modern geographers, following Mannert, who was misled by a confusion in the numbers of the Itinerary, put this and all the neighbouring places too far west. [Comp. Iol.] [P. S.]

ICTIMU'LI or VICTIMU'LI (Ἰκτούμουλοι, Strab.), a people of Cisalpine Gaul, situated at the foot of the Alps, in the territory of Vercellae. They are mentioned by Strabo (v. p. 218), who speaks of a village of the Ictimuli, where there were gold mines, which he seems to place in the neighbourhood of Vercellae; but the passage is so confused that it would leave us in doubt. Pliny, however, who notices the gold mines of the Victimuli among the most productive in Italy, distinctly places them "in agro Vercellensi." We learn from him that they were at one time worked on so large a scale that a law was passed by the Roman censors prohibiting the employment in them of more than 5000 men at once. (Plin. xxxiii. 4. s. 21.) Their site is not more precisely indicated by either of the above authors, but the Geographer of Ravenna mentions the "civitas, quae dicitur Victimula" as situated "near Eporedia, not far from the foot of the Alps" (Geogr. Rav. iv. 30); and a modern writer has traced the existence of the "Castellum Victimula" during the middle ages, and shown that it must have been situated between *Ivrea* and *Biella* on the banks of the *Elvo.* Traces of the ancient gold mines, which appear to have been worked during the middle ages, may be still observed in the neighbouring mountains. (Durandi, *Alpi Graie e Pennine*, pp. 110—112; Walckenaer, *Géogr. des Gaules*, vol. i. p. 168.) [E. H. B.]

ICTIS, in Britain, mentioned by Diodorus Siculus (v. 22) as an island lying off the coast of the tin districts, and, at low tides, becoming a peninsula, whither the tin was conveyed in waggons. *St. Michael's Mount* is the suggested locality for Ictis.

Probably, however, there is a confusion between the Isle of Wight, the Isle of Portland, the Scilly Isles, and the isle just mentioned; since the name is suspiciously like *Vectis*, the physical conditions being different. This view is confirmed by the text of Pliny (iv. 30), who writes, "Timaeus historicus a Britannia introrsus *sex dierum* navigatione abesse dicit insulam *Mictim in qua candidum plumbum proveniat;* ad eam Britannos vitilibus navigiis corio circumsutis navigare." [R. G. L.]

ICTODURUM, in Gallia. The Antonine Itin. places Caturiges (*Chorges*) on the road between Ebrodunum (*Embrun*) and Vapincum (*Gap*); and the Table adds Ictodurum between Caturigomagus, which is also *Chorges*, and Vapincum. We may infer from the name that Ictodurum is some stream between *Chorges* and *Gap;* and the Table places it half-way. The road distance is more than the direct line. By following the road from either of these places towards the other till we come to the stream, we shall ascertain its position. D'Anville names the small stream the *Vence;* and Walckenaer names the site of Ictodurum, *La Bastide Vieille.* [G. L.]

ICULISMA, a place in Gallia, mentioned by Ausonius (*Ep.* xv. 22) as a retired and lonely spot where his friend Tetradius, to whom he addresses this poetical epistle, was at one time engaged in teaching:—

> "Quondam docendi munere adstrictum gravi
> Iculisma cum te absconderet."

It is assumed to be the place called Civitas Ecolismensium in the Notitia Prov. Gall., which is *Angoulême*, in the French department of *Charente*, on the river *Charente.* [G. L.]

ICUS (Ἴκος: *Eth.* Ἴκιος), one of the group of islands off the coast of Magnesia in Thessaly, lay near Peparethus, and was colonised at the same time by the Cnossians of Crete. (Scymn. Chius, 582; Strab. ix. p. 436; Appian, *B. C.* v. 7.) The fleet of Attalus and the Rhodians sailed past Scyrus to Icus. (Liv. xxxi. 45.) Phanodemus wrote an account of this insignificant island. (Steph. B. *s. v.*) It is now called *Sarakino.* (Leake, *Northern Greece*, vol. iii. p. 312.)

IDA, IDAEUS MONS (ἡ Ἴδη, Ἴδα: *Ida*), a range of mountains of Phrygia, belonging to the system of Mount Taurus. It traverses western Mysia in many branches, whence it was compared by the ancients to the scolopendra or milliped (Strab. xiii. p. 583), its main branch extending from the south-east to the north-west; it is of considerable height, the highest point, called Gargarus or Gargaron, rising about 4650 feet above the level of the sea. The greater part is covered with wood, and contains the sources of innumerable streams and many rivers, whence Homer (*Il.* viii. 47) calls the mountain πολυπίδαξ. In the Homeric poems it is also described as rich in wild beasts. (Comp. Strab. xiii. pp. 602, 604; Hom. *Il.* ii. 824, vi. 283, viii. 170, xi. 153, 196; Athen. xv. 8; Hor. *Od.* iii. 20. 15; Ptol. v. 2. § 13; Plin. v. 32.) The highlands about Zeleia formed the northern extremity of Mount Ida, while Lectum formed its extreme point in the south-west. Two other subordinate ranges, parting from the principal summit, the one at Cape Rhoeteum, the other at Sigeum, may be said to enclose the territory of Troy in a crescent; while another central ridge between the two, separating the valley of the Scamander from that of the Simois, gave to the whole the form of the Greek letter ϵ. (Demetr. *ap. Strab.* xiii. p. 597.) The principal rivers of which the sources are in Mount Ida, are the Simois, Scamander, Granicus, Aesepus, Rhodius, Caresus, and others. (Hom. *Il.* xii. 20, foll.) The highest peak, Gargarus, affords an extensive view over the Hellespont, Propontis, and the whole surrounding country. Besides Gargarus, three other high peaks of Ida are mentioned: viz. Cotylus, about 3500 feet high, and about 150 stadia above Scepsis; Pytna; and Dicte. (Strab. xiii. p. 472.) Timosthenes (*ap. Steph. B. s. v.* Ἀλεξάνδρεια) and Strabo (xiii. p. 606) mention a mountain belonging to the range of Ida, near Antandrus, which bore the name of Alexandria, where Paris (Alexander) was believed to have pronounced his judgment as to the beauty of the three goddesses. (Comp. Clarke's *Travels*, ii. p. 134; Hunt's Journal in *Walpole's Turkey*, i. p. 120; Cramer's *Asia Minor*, i. 120.) [L. S.]

IDA (Ἴδη, Ptol. iii. 17. § 9; Pomp. Mela, ii. 7. § 12; Plin. iv. 12, xvi. 33; Virg. *Aen.* iii. 105; Solin. ii.; Avien. 676; Prisc. 528), the central and loftiest point of the mountain range which traverses the island of Crete throughout the whole length from W. to E. In the middle of the island, where it is broadest (Strab. x. pp. 472, 475, 478), Mt. Ida lifts its head covered with snow. (Theophrast. *H. P.* iv. 1.) The lofty summits terminate in three peaks, and, like the main chain of which it is the nucleus, the offshoots to the N. slope gradually towards the sea, enclosing fertile plains and valleys, and form by their projections the numerous bays and gulfs with which the coast is indented. Mt. Ida, now called *Psiloriti*, sinks down rapidly towards the SE. into the extensive plain watered by the Lethaeus. This side of the mountain, which looks down upon the plain of *Mesara*, is covered with cypresses (comp. Theophrast. *de Vent.* p. 405; Dion. Perieg. 503; Eustath. *ad. loc.*), pines, and junipers. Mt. Ida was the locality assigned for the legends connected with the history of Zeus, and there was a cavern in its slopes sacred to that deity. (Diod. Sic. v. 70.)

The Cretan Ida, like its Trojan namesake, was connected with the working of iron, and the Idaean Dactyls, the legendary discoverers of metallurgy, are assigned sometimes to the one and sometimes to the other. Wood was essential to the operations of smelting and forging; and the word Ida, an appellative for any wood-covered mountain, was used perhaps, like the German *berg*, at once for a mountain and a mining work. (Kenrick, *Aegypt of Herodotus*, p. 278; Höck, *Kreta*, vol. i. p. 4.) [E. B. J.]

I'DACUS (Ἴδακος), a town of the Thracian Chersonese, mentioned by Thucydides (viii. 104) in his account of the manoeuvres before the battle of Cynossema, and not far from ARRHIANA. Although nothing whatever is known of these places, yet, as the Athenians were sailing in the direction of the Propontis from the Aegaean, it would appear that Idacus was nearest the Aegaean, and Arrhiana further up the Hellespont, towards Sestus and the Propontis. (Arnold, *ad loc.*) [E. B. J.]

IDALIA, IDA'LIUM (Ἰδάλιον: *Eth.* Ἰδαλεύς, Steph. B.; Plin. v. 31), a town in Cyprus, adjoining to which was a forest sacred to Aphrodite; the poets who connect this place with her worship, give no indications of the precise locality. (Theocr. *Id.* xv. 100; Virg. *Aen.* i. 681, 692, x. 51; Catull. *Pel. et Thet.* 96; Propert. ii. 13; Lucan, viii. 17.) Engel (*Kypros*, vol. i. p. 153) identifies it with *Dalin*, described by Mariti (*Viaggi*, vol. i. p. 204), situated to the south of Leucosia, at the foot of Mount Olympus. [E. B. J.]

IDIMIUM, a town in Lower Pannonia, on the east of Sirmium, according to the Peut. Tab.; in the Ravenna Geographer (iv. 19) it is called Idominium. Its site must be looked for in the neighbourhood of *Munvicza.* [L. S.]

IDIMUS, a town of uncertain site in Upper Moesia, probably on the *Morawa* in *Servia.* (*It. Ant.* 134; *Tab. Peut.*) [L. S.]

IDISTAVISUS CAMPUS, the famous battle-field where Germanicus, in A. D. 16, defeated Arminius. The name is mentioned only by Tacitus (*Ann.* ii. 16), who describes it as a "campus medius inter Visurgim et colles," and further says of it, that "ut ripae fluminis cedunt aut prominentia montium resistunt, inaequaliter sinuatur. Pone tergum insurgebat silva, editis in altum ramis et pura humo inter arborum truncos." This plain between the river *Weser* and the hills has been the subject of much discussion among the modern historians of Germany, and various places have been at different times pointed out as answering the description of Tacitus' Idistavisus. It was formerly believed that it was the plain near *Vegesack*, below *Bremen;* more recent writers are pretty unanimous in believing that Germanicus went up the river *Weser* to a point beyond the modern town of *Minden*, and crossed it in the neighbourhood of *Hausberge*, whence the battle probably took place between *Hausberge* and *Rinteln*, not far from the Porta Vestphalica. (Ledebur, *Land u. Volk der Bructerer*, p. 288.) As to the name of the place, it used to be believed that it had arisen out of a Roman asking a German what the place was, and the German answering, "It is a wiese" (it is a meadow); but Grimm (*Deutsche Mythol.* p. 372. 2nd edit.) has shown that the plain was probably called *Idisiaviso*, that is, "the maiden's meadow" (from *idisi*, a maiden). [L. S.]

IDO'MENE (Ἰδομένη, Ptol. iii. 13. § 39; Idomenia, *Peut. Tab.*), a town of Macedonia which the Tabular Itinerary places at 12 M. P. from Stena, the pass now called *Demírkapi*, or Iron Gate, on the river *Vardhári.* Sitalces, on his route from Thrace to Macedonia, crossed Mt. Cercine, leaving the Paeones on his right, and the Sinti and Maedi on his left, and descended upon the Axius at Idomene. (Thuc. ii. 98.) It probably stood upon the right bank of the Axius, as it is included by Ptolemy (*l. c.*) in Emathia, and was near Doberus, next to which it is named by Hierocles among the towns of Consular Macedonia, under the Byzantine empire. (Leake, *North. Greece*, vol. iii. p. 444.) [E. B. J.]

IDO'MENE. [ARGOS AMPHILOCHICUM.]

IDRAE (Ἴδραι, Ptol. iii. 5. § 23), a people of Sarmatia Europaea, whose position cannot be made out from the indications given by Ptolemy. (Schafarik, *Slav. Alt.* vol. i. p. 213.) [E. B. J.]

I'DRIAS (Ἰδριάς), according to Stephanus B. (*s. v.*), a town in Caria which had formerly borne the name of Chrysaoris. Herodotus (v. 118) describes the river Marsyas as flowing from a district called Idrias; and it is conjectured that Stratoniceia, founded by Antiochus Soter, was built on the site of the ancient town of Idrias. (Comp. Leake, *Asia Minor*, p. 235; see LAODICEIA.) [L. S.]

IDU'BEDA (Ἰδούϐεδα, misspelt by Agathemerus Ἰνδούϐαλδα, ii. 9: *Sierra de Oca* and *Sierra de Lorenzo*), a great mountain chain of Hispania, running in a SE. direction from the mountains of the Cantabri to the Mediterranean, almost parallel to the *Ebro*, the basin of which it borders on the W. Strabo makes it also parallel to the Pyrenees, in conformity with his view of the direction of that chain from N. to S. (Strab. iii. p. 161; Ptol. ii. 6. § 21.) Its chief offsets were: — M. CAUNUS, near Bilbilis (Martial, i. 49, iv. 55), the SALTUS MANLIANUS (Liv. xl. 39: probably the *Sierra Molina*), and, above all, M. OROSPEDA, which strikes off from it to the S. long before it reaches the sea, and which ought perhaps rather to be regarded as its principal prolongation than as a mere branch. [P. S.]

IDUMAEA (Ἰδουμαία), the name of the country inhabited by the descendants of Edom (or Esau), being, in fact, only the classical form of that ancient Semitic name. (Joseph. *Ant.* ii. 1. § 1.) It is otherwise called Mount Seir. (*Gen.* xxxii. 3, xxxvi. 8; *Deut.* ii. 5; *Joshua*, xxiv. 4.) It lay between Mount Horeb and the southern border of Canaan (*Deut.* i. 2), extending apparently as far south as the *Gulf of Akaba* (*Deut.* ii. 2—8), as indeed its ports, Ezion-geber, and Eloth, are expressly assigned to the "land of Edom." (2 *Chron.* viii. 17.) This country was inhabited in still more ancient times by the Horims (*Deut.* ii. 12, 22), and derived its more ancient name from their patriarch Seir (*Gen.* xxxvi. 20; comp. xiv. 6), as is properly maintained by Reland, against the fanciful conjecture of Josephus and others. (*Palaestina*, pp. 68, 69.) The Jewish historian extends the name Idumaea so far to the north as to comprehend under it great part of the south of Judaea; as when he says that the tribe of Simeon received as their inheritance that part of Idumaea which borders on Egypt and Arabia. (*Ant.* v. 1. § 22) He elsewhere calls Hebron the first city of Idumaea, i. e. reckoning from the north. (*B. J.* iv. 9. § 7.) From his time the name Idumaea disappears from geographical descriptions, except as an historical appellation of the country that was then called Gebalene, or the southern desert (ἡ κατὰ μεσημϐρίαν ἐρῆμος, Euseb. *Onom. s. v.* Αἰλάμ), or Arabia. The historical records of the Idumaeans, properly so called, are very scanty. Saul made war upon them; David subdued the whole country; and Solomon made Ezion-geber a naval station. (1 *Sam.* xiv. 47, 2 *Sam.* viii. 14; 1 *Kings*, xi. 15, ix. 26.) The Edomites, however, recovered their national independence under Joram, king of Judah (2 *Kings*, xiv. 7), and avenged themselves on the Jews in the cruelties which they practised at the capture of Jerusalem by Nebuchadnezzar. (*Psalms*, cxxxvii. 7.) It was probably during the Babylonish captivity that they extended themselves as far north as Hebron, where they were attacked and subdued by Judas Maccabaeus. (1 *Maccab.* v. 65—68; Joseph. *Ant.* xii. 8. § 6.) It was on this account that the whole of the south of Palestine, about Hebron, Gaza, and Eleutheropolis (*Beit Jebrin*), came to be designated Idumaea. (Joseph. *B. J.* iv. 9. § 7, *c. Apion.* ii. 9; S. Jerom. *Comment. in Obad.* ver. 1.) Meanwhile, the ancient seats of the children of Edom had been invaded and occupied by another tribe, the Nabathaeans, the descendants of the Ishmaelite patriarch Nebaioth [NABATHAEI], under which name the country and its capital [PETRA] became famous among Greek and Roman geographers and historians, on which account their description of the district is more appropriately given under that head. St. Jerome's brief but accurate notice of its general features may here suffice: — "Omnis australis regio Idumaeorum de Eleutheropoli usque ad Petram et Ailam (haec est possessio Esau) in specubus habitatiunculas habet; et propter nimios calores solis, quia meridiana provincia est, subterraneis tuguriis utitur." (*Comment. in Obad.* vv. 5, 6.) And again, writing of the same country, he says that south of Tekoa "ultra nullus est viculus, ne agrestes quidem casae et furnorum similes, quas Afri appellant mapalia. Tanta est eremi vastitas, quae usque ad Mare Rubrum Persarumque et Aethiopum atque Indorum terminos dilatatur. Et quia humi arido atque arenoso nihil omnino frugum gignitur, cuncta sunt plena pastoribus, ut sterilitatem terrae compenset pecorum multitudine." (*Prolog. ad Amosum.*) [G. W.]

IDUNUM, a town in the extreme south of Pannonia (Ptol. ii. 14. § 3), which, from inscriptions found on the spot, is identified with the modern *Judenburg*. [L. S.]

JEBUS, JEBUSI'TES. [JERUSALEM.]

JEHOSHAPHAT, VALLEY OF. [JERUSALEM.]

IENA, in Britain, mentioned by Ptolemy (ii. 3. § 2) as an estuary between the outlets of the rivers Abravannus and Deva to the south of the promontory of the Novantae (= *Wigton Bay*). [R. G. L.]

IERABRI'GA. [ARABRICA.]

JERICHO (Ἱεριχώ, Ἱεριχοῦς, Strab.), a strongly fortified city of the Canaanites, miraculously taken by Joshua, who utterly destroyed it, and prohibited it from being rebuilt under pain of an anathema (*Josh.* ii. vi.), which was braved and incurred by Hiel of Bethel, five centuries afterwards, in the reign of Ahab, king of Israel. (1 *Kings*, xvi. 34.) It then became a school of the prophets. (2 *Kings*, ii. 4, 5.) It lay in the border of Benjamin, to which tribe it was assigned (*Josh.* xviii. 12, 21), but was not far from the southern borders of Ephraim (xvi. 1). It is mentioned in the New Testament in connection with the wealthy revenue-farmer Zacchaeus, who resided there, and probably farmed the government dues of its rich and well cultivated plain. Josephus describes it as well situated, and fruitful in palms and balsam. (*Ant.* iv. 8. § 1, *B. J.* i. 6. § 6.) He places the city 60 stadia from the Jordan, 150 from Jerusalem (*B. J.* iv. 8. § 3), the intervening country being a rocky desert. He accounts for the narrow limits of the tribe of Benjamin by the fact that Jericho was included in that tribe, the fertility of which far surpassed the richest soil in other parts of Palestine (§§ 21, 22). Its plain was 70 stadia long by 20 wide, irrigated by the waters of the fountain of Elisha, which possessed almost miraculous properties. (*Ant.* iv. 8. §§ 2, 3.) It was one of the eleven toparchies of Judaea. (*B. J.* iii. 2.) Its palm grove was granted by Antony to Cleopatra (i. 18. § 5), and the subsequent possession of this envied district by Herod the Great, who first farmed the revenues for Cleopatra, and then redeemed them (*Ant.* xiv. 4. §§ 1, 2), probably gave occasion to the proverbial use of his name in Horace (*Ep.* ii. 2. 184): —

> "cessare et ludere et ungi,
> Praeferat Herodis palmetis pinguibus."

It is mentioned by Strabo (xvi. p. 763) and Pliny (v. 14) in connection with its palm-trees and fountains. The former also alludes to the palace and its garden of balsam, the cultivation and collecting of which is more fully described by Pliny (xii. 25).

The palace was built by Herod the Great, as his own residence, and there it was that he died; having first confined in the hippodrome the most illustrious men of the country, with the intention that they should be massacred after his death, that there might be a general mourning throughout the country on that occurrence. (*B. J.* i. 33. § 6.) Josephus further mentions that Jericho was visited by Vespasian shortly before he quitted the country, where he left the tenth legion (*B. J.* iv. 8. § 1, 9. § 1); but he does not mention its destruction by Titus on account of the perfidy of its inhabitants; a fact which is supplied by Eusebius and St. Jerome. They add that a third city had been built in its stead; but that the ruins of both the former were still to be seen. (*Onomast. s. v.*) The existing ruins can only be referred to this latest city, which is frequently mentioned in the mediaeval pilgrimages. They stand on the skirts of the mountain country that shuts in the valley of the Jordan on the west, about three hours distant from the river. They are very extensive, but present nothing of interest. The waters of the fountain of Elisha, now *'Ain-es-Sultan*, well answer to the glowing description of Josephus, and still fertilise the soil in its immediate neighbourhood. But the palms, balsam, sugar-canes, and roses, for which this Paradise was formerly celebrated, have all disappeared, and the modern *Riha* consists only of the tents of a Bedouin encampment. [G. W.]

IERNE, is a better form for the ancient name of Ireland than HIBERNIA, IBERNIA, IVERNIA, &c., both as being nearer the present Gaelic name *Eri*, and as being the oldest form which occurs. It is the form found in Aristotle. It is also the form found in the poem attributed to Orpheus on the Argonautic expedition, which, spurious as it is, may nevertheless be as old as the time of Onomacritus (i. e. the reign of the first Darius): —

> — νήσοισιν Ἰερνίσιν ἄσσον ἵκωμαι.
> (Orpheus, 1164, ed. Leipzig, 1764.)

Aristotle (*de Mundo*, c. 3) writes, that in the ocean beyond the Pillars of Hercules "are two islands, called Britannic, very large, Albion and Ierne, beyond the Celtae." In Diodorus Siculus (v. 32) the form is Iris; the island Iris being occupied by Britons, who were cannibals. Strabo (ii. p. 107) makes Ierne the farthest voyage northwards from Celtica. It was too cold to be other than barely habitable, the parts beyond it being absolutely uninhabited. The reported distance from Celtica is 500 stadia. The same writer attributes cannibalism to the Irish; adding, however, that his authority, which was probably the same as that of Diodorus, was insufficient. The form in Pomponius Mela is *Iverna*. In Iverna the luxuriance of the herbage is so great as to cause the cattle who feed on it to burst, unless occasionally taken off. Pliny's form is Hybernia (iv. 30). Solinus, whose form is Hibernia, repeats the statement of Mela as to the pasture, and adds that no snakes are found there. Warlike beyond the rest of her sex, the Hibernian mother, on the birth of a male child, places the first morsel of food in his mouth with the point of a sword (c. 22). Avienus, probably from the similarity of the name to ἵερα, writes: —

> "Ast in duobus in *Sacram*, sic insulam
> Dixere prisci, solibus cursus rata est.
> Haec inter undas multa cespitem jacit
> Eamque late gens Hibernorum colit."
> (*Ora Marit.* 109—113.)

Avienus's authorities were Carthaginian. More important than these scanty notices, and, indeed, more important than all the notices of Ireland put together, is the text of Ptolemy. In this author the details for Ireland ('Ιούρνια) are fuller, rather than scantier, than those for Great Britain. Yet, as Ireland was never reduced, or even explored by the Romans, his authorities must have been other than Latin. Along with this fact must be taken another, viz., that of the earliest notice of Ireland ('Ιέρνη) being full as early as the earliest of Britain; earlier, if we attribute the Argonautic poem to Onomacritus; earlier, too, if we suppose that Hanno was the authority of Avienus.

If not Roman, the authorities for Ierne must have been Greek, or Phoenician,— Greek from *Marseilles*, Phoenician from either the mother-country or Carthage. The probabilities are in favour of the latter. On the other hand, early as we may make the first voyage from Carthage (viâ Spain) to Ireland, we find no traces of any permanent occupancy, or of any intermixture of blood. The name *Ierne* was native; though it need not necessarily have been taken from the Iernians themselves. It may been Iberian (Spanish) as well. Some of the names in Ptolemy — a large proportion — are still current, e. g. Liboius, Senus, Oboca, Birgus, Eblana, Nagnatae, &c., = *Liffy*, *Shannon*, *Avoca*, *Barrow*, *Dublin*, *Connaught*, &c. Ptolemy gives us chiefly the names of the Irish rivers and promontories, which, although along a sea-board so deeply indented as that of Ireland not always susceptible of accurate identification, are still remarkably true in the general outline. What is of more importance, inasmuch as it shows that his authorities had gone inland, is the fact of seven towns being mentioned: — "The *inland* towns are these, Rhigia, Rhaeba, Laverus, Macolicum, Dunum, another Rhigia, Turnis."

The *populations* are the Vennicnii and Rhobogdii, in *Ulster;* the Nagnatae, in *Connaught;* the Erdini and Erpeditani, between the Nagnatae and Vennicnii; the Uterni and Vodiae, in *Munster;* and the Auteri, Gangani, the Veliborae (or Ellebri), between the Uterni and Nagnatae. This leaves *Leinster* for the Brigantes, Coriondi, Menapii, Cauci, Blanii, Voluntii, and Darnii, the latter of whom may have been in *Ulster*. Besides the inland towns, there was a *Menapia* (πόλις) and an Eblana (πόλις) on the coast.

Tacitus merely states that Agricola meditated the conquest of Ireland, and that the Irish were not very different from the Britons:—"Ingenia, cultusque hominum haud multum a Britannia differunt." (*Agric.* 24.)

It is remarkable that on the eastern coast one British and two German names occur,— Brigantes, Cauci, and Menapii. It is more remarkable that two of these names are more or less associated on the continent. The Chauci lie north of the Menapii in Germany, though not directly. The inference from this is by no means easy. Accident is the last resource to the ethnographical philologist; so that more than one writer has assumed a colonisation. Such a fact is by no means improbable. It is not much more difficult for Germans to have been in Wexford in the second century than it was for Northmen to have been so in the eighth, ninth, and tenth. On the other hand, the root *m-n-p* seems to have been Celtic, and to have been a common, rather than a proper, name; since Pliny gives us the island *Monapia* = *Anglesea.* No opinion is given as to the nature of these coincidences.

Of none of the Irish tribes mentioned by Ptolemy do we meet any separate substantive notice, a notice of their playing any part in history, or a notice of their having come in contact with any other nation. They appear only as details in the list of the populations of Ierne. Neither do the *Ierni* appear collectively in history. They lay beyond the pale of the classical (Roman or Greek) nations, just as did the tribes of Northern Germany and Scandinavia; and we know them only in their geography, not in their history.

But they may have been tribes unmentioned by Ptolemy, which *do* appear in history; or the names of Ptolemy may have been changed. Ptolemy says nothing about any *Scoti;* but Claudian does He also connects them with Ireland: —

> "maduerunt Saxone fuso
> Orcades; incaluit Pictorum sanguine Thule
> *Scotorum* cumulos flevit glacialis *Ierne.*"
> (*De Tert. Consul. Honorii*, 72—74.)

Again: —

> "totum quum Scotus Iernen
> Movit."
> (*In Prim. Consul. Stilich.* ii. 252.)

The extent to which the current opinions as to the early history of the Gaels of Scotland confirm the ideas suggested by the text of Claudian is considered under SCOTI. At present it may be said that *Scoti* may easily have been either a generic name for some of the tribes mentioned in detail by Ptolemy, or else a British instead of a Gaelic name. At any rate, the Scoti may easily have been, in the time of Ptolemy, an Irish population.

Two other names suggest a similar question,— Belgae, and Attacotti. The claim of the latter to have been Irish is better than that of the former. The Attacotti occur in more than one Latin writer; the Belgae (Fir-bolgs) in the Irish annals only. [See ATTACOTTI, and BELGAE OF BRITANNIA.]

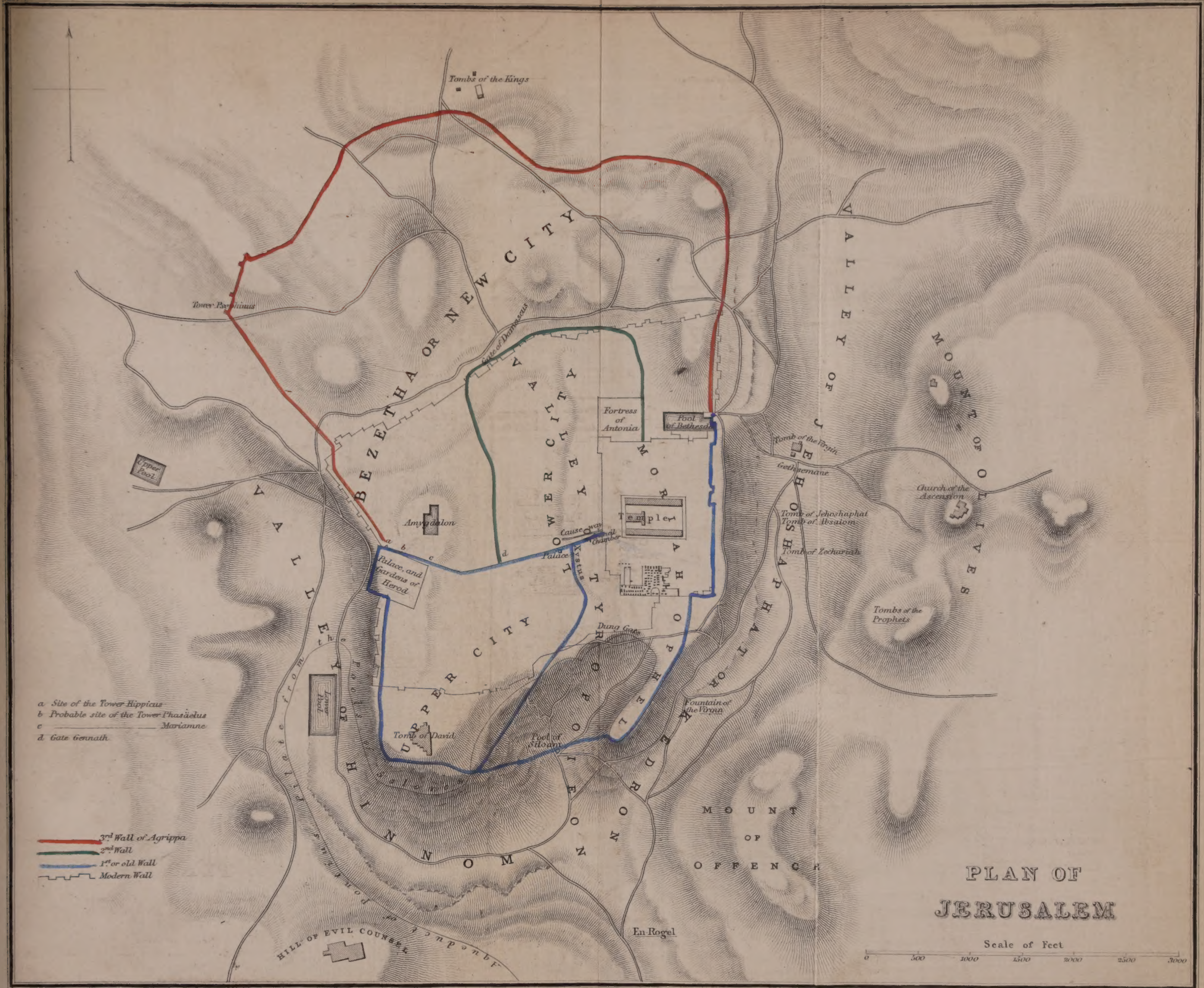
The ethnology of the ancient Ierne is ascertained by that of modern Ireland. The present population belongs to the Gaelic branch of the Celtic stock; a population which cannot be shown to have been introduced within the historical period, whilst the stock of the time of Ptolemy cannot be shown to have been ejected. Hence, the inference that the population of Ierne consisted of the ancestors of the present Irish, is eminently reasonable, — so reasonable that no objections lie against it. That English and Scandinavian elements have been introduced since, is well known. That Spanish (Iberic) and Phoenician elements may have been introduced in the ante-historical period, is likely; the extent to which it took place being doubtful. The most cautious investigators of Irish archaeology have hesitated to pronounce any existing remains either Phoenician or Iberian. Neither are there any remains referable to pagan Rome. [R. G. L.]

IERNUS, in Ireland, mentioned by Ptolemy (ii. 2. § 4) as the most southern of two rivers (the Durus being the other) lying between the Senus (*Shannon*) and the Southern Promontory (*Mizen Head*) = either the *Kenmare* or the *Bantry Bay River.* [R. G. L.]

JERUSALEM, the ancient capital of Palaestine, and the seat of the Hebrew kingdom.

I. NAMES.

The name by which this ancient capital is most commonly known was not its original appellation, but apparently compounded of two earlier names.


PLAN OF
JERUSALEM
Scale of Feet
0
500
1000
1500
2000
2500
3000
Tombs of the Kings
BEZETHA OR NEW CITY
Tower Psephinus
Gate of Damascus
Fortress of Antonia
Pool of Bethesda
VALLEY OF JEHOSHAPHAT OR KEDRON
MOUNT OF OLIVES
Tomb of the Virgin
Gethsemane
Church of the Ascension
Tomb of Jehoshaphat
Tomb of Absalom
Tomb of Zechariah
Tombs of the Prophets
Upper Pool
VALLEY OF HINNOM
Amygdalon
LOWER CITY
VALLEY
MORIAH
Temple
Causeway
Council Chamber
Palace
Xystus
a
b
c
d
Palace, and Gardens of Herod
UPPER CITY
TYROPOEON
OPHEL
Dung Gate
Fountain of the Virgin
Pool of Siloam
Tomb of David
Lower Pool
the Pools of Solomon
Aqueduct from the Pools of Solomon
MOUNT OF OFFENCE
En-Rogel
HILL OF EVIL COUNSEL
a Site of the Tower Hippicus
b Probable site of the Tower Phasäelus
c ——— Mariamne
d Gate Gennath
3rd Wall of Agrippa
2nd Wall
1st or old Wall
Modern Wall

Drawn by F. Elwood
Engraved by J & C. Walker
London. James Walton and John Murray.

attached, perhaps, to two neighbouring sites afterwards incorporated into one. The sacred narrative, by implication, and Josephus, explicitly, recognise from the first a distinction between the Upper and the Lower city, the memorial of which is supposed to be retained in the dual form of the Hebrew name יְרוּשָׁלַיִם. The learned are divided in opinion as to whether the Salem of Melchizedek is identical with Jerusalem. St. Jerome, who cites Josephus and a host of Christian authorities in favour of their identity, himself maintaining the opposite conclusion, says that extensive ruins of the palace of Melchizedek were shown in his day in the neighbourhood of Scythopolis, and makes the Salem of that patriarch identical with "Shalem, a city of Shechem" (*Gen.* xxxiii. 18); the same, no doubt, with the Salim near to Aenon (*St. John*, iii. 23), where a village of the same name still exists in the mountains east of *Nablûs*. Certain, however, it is that Jerusalem is intended by this name in Psalm lxxvi. 2, and the almost universal agreement of Jews and Christians in its identity with the city of Melchizedek is still further confirmed by the religious character which seems to have attached to its governor at the time of the coming in of the children of Israel, when we find it under the rule of Adonizedek, the exact equivalent to Melchizedek ("righteous Lord"). Regarding, then, the latter half of the name as representing the ancient Salem, we have to inquire into the origin of the former half, concerning which there is considerable diversity of opinion. Josephus has been understood to derive it from the Greek word Ἱερον, prefixed to Salem. In the obscure passage (*Ant.* vii. 3. § 2) he is so understood by St. Jerome; but Isaac Vossius defends him from this imputation, which certainly would not raise his character as an etymologist. Lightfoot, after the Rabbies, and followed by Whiston, regards the former half of the name as an abbreviation of the latter part of the title Jehovah-*jireh*, which this place seems to have received on occasion of Abraham offering up his son on one of the mountains of "the land of Moriah." (*Gen.* xxii. 8, 14.) Reland, followed by Raumer, adopts the root יָרָשׁ, *yarash*, and supposes the name to be compounded of רְיוּשׁ and שָׁלָם, which would give a very good sense, "hereditas," or "possessio hereditaria pacis." Lastly, Dr. Wells, followed by Dr. Lee, regards the former part of the compound name as a modification of the name Jebus, יבוש, one of the earlier names of the city, from which its Canaanitish inhabitants were designated Jebusites. Dr. Wells imagines that the ב was changed into ר, for the sake of euphony; Dr. Lee, for euphemy, as Jebusalem would mean "the trampling down of peace" — a name of ill omen. Of these various interpretations, it may be said that Lightfoot's appears to have the highest authority; but that Reland's is otherwise the most satisfactory. Its other Scripture name, *Sion*, is merely an extension of the name of one particular quarter of the city to the whole. There is a further question among critics as to whether by the city Cadytis, mentioned in Herodotus, Jerusalem is intended. It is twice alluded to by the historian: once as a city of the Syrians of Palaestine, not much smaller than Sardis (iii. 5); again, as having been taken by Pharaoh-Necho, king of Egypt, after his victory in Magdolum (ii. 159). The main objections urged against the identity of Cadytis and Jerusalem in these passages, are, that in the former passage Herodotus is apparently confining his survey to the sea-border of Palaestine, and that the fact narrated in the second is not alluded to in the sacred narrative. But, on the other hand, there is no mention in sacred or profane history of any other city, maritime or inland, that could at all answer to the description of Cadytis in respect to its size: and the capture of Jerusalem by Necho after the battle of Megiddo, — which is evidently corrupted by Herodotus into Magdolum, the name of a city on the frontier of Egypt towards Palaestine, with which he was more familiar, — though not expressly mentioned, is implied in Holy Scripture; for the deposition and deportation of Jehoahaz, and the substitution and subjugation of Jehoiakim, could not have been effected, unless Necho had held possession of the capital. (2 *Kings*, xxiv. 29—35; comp. 2 *Chron.* xxxvi. 3.) It may, then, safely be concluded that Cadytis is Jerusalem; and it is remarkable that this earliest form of its classical name is nearly equivalent to the modern name by which alone it is now known to its native inhabitants. *El-Khuds* signifies "*the Holy* (city)," and this title appears to have been attached to it as early as the period of Isaiah (xlviii. 2, lii. 1), and is of frequent recurrence after the Captivity. (*Nehem.* xi. 1, 18; *St. Matth.* iv. 5, xxvii. 53.) Its pagan name Colonia Aelia Capitolina, like those imposed on many other ancient cities in Palaestine, never took any hold on the native population of the country, nor, indeed, on the classical historians or ecclesiastical writers. It probably existed only in state papers, and on coins, many of which are preserved to this day. (See the end of the article.)

II. GENERAL SITE.

Jerusalem was situated in the heart of the mountain district which commences at the south of the great plain of Esdraelon and is continued throughout the whole of Samaria and Judaea quite to the southern extremity of the Promised Land. It is almost equidistant from the Mediterranean and from the river Jordan, being about thirty miles from each, and situated at an elevation of 2000 feet above the level of the Mediterranean. Its site is well defined by its circumjacent valleys.

Valleys. — (1) In the north-west quarter of the city is a shallow depression, occupied by an ancient pool. This is the head of the *Valley of Hinnom*, which from this point takes a southern course, confining the city on the western side, until it makes a sharp angle to the east, and forms the southern boundary of the city to its south-east quarter, where it is met by another considerable valley from the north, which must next be described.

(2) At the distance of somewhat less than 1500 yards from the "upper pool" at the head of the Valley of Hinnom, are the "Tombs of the Kings," situated at the head of the *Valley of Jehoshaphat*, which runs at first in an eastern course at some distance north of the modern city, until, turning sharply to the south, it skirts the eastern side of the town, and meets the Valley of Hinnom at the south-east angle, as already described, from whence they run off together in a southerly direction to the Dead Sea. Through this valley the brook Kedron is supposed once to have run; and, although no water has been known to flow through the valley within the annals of history, it is unquestionably entitled to the alias of the *Valley of the Kedron*.

The space between the basin at the head of the Valley of Hinnom and the head of the Valley of

Jehoshaphat is occupied by a high rocky ridge or swell of land, which attains its highest elevation a little without the north-west angle of the present town. The city, then, occupied the termination of this broad swell of land, being isolated, except on the north, by the two great valleys already described, towards which the ground declined rapidly from all parts of the city. This rocky promontory is, however, broken by one or two subordinate valleys, and the declivity is not uniform.

(3) There is, for example, another valley, very inferior in magnitude to those which encircle the city, but of great importance in a topographical view, as being the main geographical feature mentioned by Josephus in his description of the city. This valley of the Tyropoeon (cheese-makers) meets the Valley of Hinnom at the Pool of Siloam, very near its junction with the Valley of Jehoshaphat, and can be distinctly traced through the city, along the west side of the Temple enclosure, to the Damascus gate, where it opens into a small plain. The level of this valley, running as it does through the midst of a city that has undergone such constant vicissitudes and such repeated destruction, has of course been greatly raised by the desolations of so many generations, but is so marked a feature in modern as in former times, that it is singular it was not at once recognised in the attempt to re-distribute the ancient Jerusalem from the descriptions of Josephus. It would be out of place to enter into the arguments for this and other identifications in the topography of ancient Jerusalem; the conclusions only can be stated, and the various hypotheses must be sought in the works referred to at the end of the article.

Hills. — Ancient Jerusalem, according to Josephus, occupied "two eminences, which fronted each other, and were divided by an intervening ravine, at the brink of which the closely-built houses terminated." This ravine is the Tyropoeon, already referred to, and this division of the city, which the historian observes from the earliest period, is of the utmost importance in the topography of Jerusalem. The two hills and the intermediate valley are more minutely described as follows: —

(1) *The Upper City.*—" Of these eminences, that which had upon it the Upper City was by much the loftier, and in its length the straiter. This eminence, then, for its strength, used to be called the stronghold by king David, ... but by us it was called the Upper Agora.

(2) *The Lower City.*—"The other eminence, which was called Acra, and which supported the Lower City, was in shape gibbous (ἀμφίκυρτος).

(3) *The Temple Mount.*—" Opposite to this latter was a third eminence, which was naturally lower than Acra, and was once separated from it by another broad ravine: but afterwards, in the times when the Asmonaeans reigned, they filled up the ravine, wishing to join the city to the Temple; and having levelled the summit of Acra, they made it lower, so that in this quarter also the Temple might be seen rising above other objects.

" But the ravine called the Tyropoeon (cheese-makers), which we mentioned as dividing the eminences of the Upper City and the Lower, reaches to Siloam; for so we call the spring, both sweet and abundant. But on their outer sides the two eminences of the city were hemmed in within deep ravines, and, by reason of the precipices on either side, there was no approach to them from any quarter." (*B. Jud.* v. 4, 5.)

This, then, was the disposition of the ancient city, on which a few remarks must be made before we proceed to the new city. The two-fold division, which, as has been said, is recognised by Josephus from the first, is implied also in the sacred narrative, not only in the account of its capture by the Israelites, and subsequently by David, but in all such passages as mention the city of David or Mount Sion as distinct from Salem and Jerusalem. (Comp. *Josh.* xv. 63; *Judges*, i. 8, 21; 2 *Sam.* v. 6—9; *Psalms*, lxxvi. 2, &c.) The account given by Josephus of the taking of the city is this: that " the Israelites, having besieged it, after a time took the Lower City, but the Upper City was hard to be taken by reason of the strength of its walls, and the nature of its position" (*Ant.* v. 2. § 2); and, subsequently, that " David laid siege to Jerusalem, and took the Lower City by assault, while the citadel still held out" (vii. 3. § 1). Having at length got possession of the Upper City also, " he encircled the two within one wall, so as to form one body" (§ 2). This could only be effected by taking in the interjacent valley, which is apparently the part called Millo.

(4) But when in process of time the city overflowed its old boundaries, the hill *Bezetha*, or *New City*, was added to the ancient hills, as is thus described by Josephus: — " The city, being overabundant in population, began gradually to creep beyond its old walls, and the people joining to the city the region which lay to the north of the temple and close to the hill (of Acra), advanced considerably, so that even a fourth eminence was surrounded with habitations, viz. that which is called Bezetha, situated opposite to the Antonia, and divided from it by a deep ditch; for the ground had been cut through on purpose, that the foundations of the Antonia might not, by joining the eminence, be easy of approach, and of inferior height."

The Antonia, it is necessary here to add, in anticipation of a more detailed description, was a castle situated at the north-western angle of the outer enclosure of the Temple, occupying a precipitous rock 50 cubits high.

It is an interesting fact, and a convenient one to facilitate a description of the city, that the several parts of the ancient city are precisely coincident with the distinct quarters of modern Jerusalem: for that, 1st, the Armenian and Jewish quarters, with the remainder of Mount Sion, now excluded from the walls, composed the Upper City; 2dly, the Mahommedan quarter corresponds exactly with the Lower City; 3dly, that the Haram-es-Sherif, or Noble Sanctuary, of the Moslems, occupies the Temple Mount; and 4thly, that the Haret (quarter) Bab-el-Hitta is the declivity of the hill Bezetha, which attains its greatest elevation to the north of the modern city wall, but was entirely included within the wall of Agrippa, together with a considerable space to the north and west of the Lower City, including all the Christian quarter.

The several parts of the ancient city were enclosed by distinct walls, of which Josephus gives a minute description, which must be noticed in detail, as furnishing the fullest account we have of the city as it existed during the Roman period; a description which, as far as it relates to the Old city, will serve for the elucidation of the ante-Babylonish capital, — as it is clear, from the account of the rebuilding of the walls by Nehemiah (iii., vi.), that the new fortifications followed the course of the ancient *enceinte*.

III. Walls.

1. *Upper City and Old Wall.*—"Of the three walls, the old one was difficult to be taken, both on account of the ravines, and of the eminence above them on which it was situated. But, in addition to the advantage of the position, it was also strongly built, as David and Solomon, and the kings after them, were very zealous about the work. Beginning towards the north, from the tower called Hippicus, and passing through the place called Xystus, then joining the council chamber, it was united to the western cloister of the Temple. In the other direction, towards the west, commencing from the same place, and extending through a place called Bethso to the gate of the Essenes, and then turning towards the south above the fountain Siloam, thence again bending toward the east to the Pool of Solomon, and running through a place which they called Ophla, it was joined to the eastern cloister of the Temple." To understand this description, it is only necessary to remark, that the walls are described, not by the direction in which they run, but by the quarter which they face; i. e. the wall "turning towards the south" is the south wall, and so with the others; so that the Hippic Tower evidently lay at the NW. angle of the Upper City; and, as the position of this tower is of the first importance in the description of the city walls, it is a fortunate circumstance that we are able to fix its exact site.

(1) *The Hippic Tower* is mentioned in connection with two neighbouring towers on the same north wall, all built by Herod the Great, and connected with his splendid palace that occupied the north-west angle of the Upper City. "These towers," says the historian, "surpassed all in the world in extent, beauty, and strength, and were dedicated to the memory of his brother, his friend, and his best loved wife.

"*The Hippicus*, named from his friend, was a square of 25 cubits, and thirty high, entirely solid. Above the part which was solid, and constructed with massive stones, was a reservoir for the rain-water, 20 cubits in depth; and above this a house of two stories, 25 cubits high, divided into different apartments; above which were battlements of 2 cubits, on a parapet of 3 cubits, making the whole height 80 cubits.

(2) "*The Tower Phasaelus*, which was named from his brother, was 40 cubits square, and solid to the height of 40 cubits; but above it was erected a cloister 10 cubits high, fortified with breastworks and ramparts; in the middle of the cloister was carried up another tower, divided into costly chambers and a bath-room, so that the tower was in nothing inferior to a palace. Its summit was adorned with parapets and battlements, more than the preceding. It was in all 90 cubits high, and resembled the tower of Pharus near Alexandria, but was of much larger circumference.

(3) "*The Tower Mariamne* was solid to the height of 30 cubits, and 20 cubits square, having above a richer and more exquisitely ornamented dwelling. Its entire height was 55 cubits.

"Such in size were the three towers; but they looked much larger through the site which they occupied; for both the old wall itself, in the range of which they stood, was built upon a lofty eminence, and likewise a kind of crest of this eminence reared itself to the height of 30 cubits, on which the towers being situated received much additional elevation. The towers were constructed of white marble, in blocks of 20 cubits long, 10 wide, and 5 deep, so exactly joined together that each tower appeared to be one mass of rock."

Now, the modern citadel of Jerusalem occupies the NW. angle of Mount Sion, and its northern wall rises from a deep fosse, having towers at either angle, the bases of which are protected on the outside by massive masonry sloping upward from the fosse. The NW. tower, divided only by the trench from the Jaffa gate, is a square of 45 feet. The NE., commonly known as the Tower of David, is 70 feet 3 inches long, by 56 feet 4 inches broad. The sloping bulwark is 40 feet high from the bottom of the trench; but this is much choked up with rubbish. To the tower part there is no known or visible entrance, either from above or below, and no one knows of any room or space in it. The lower part of this platform is, indeed, the solid rock merely cut into shape, and faced with massive masonry, which rock rises to the height of 42 feet. This rock is doubtless the crest of the hill described by Josephus as 30 cubits or 45 feet high. Now, if the dimensions of Hippicus and Phasaelus, as already given, are compared with those of the modern towers on the north side of the citadel, we find that the dimensions of that at the NW. angle—three of whose sides are determined by the scarped rock on which it is based—so nearly agree with those of Hippicus, and the width of the NE. tower—also determined by the cut rock—so nearly with the square of Phasaelus, that there can be no difficulty in deciding upon their identity of position. Mariamne has entirely disappeared.

"To these towers, situated on the north, was joined within—

(4) "*The Royal Palace*, surpassing all powers of description. It was entirely surrounded by a wall 30 cubits high, with decorated towers at equal intervals, and contained enormous banquetting halls, besides numerous chambers richly adorned. There were also many porticoes encircling one another, with different columns to each, surrounding green courts, planted with a variety of trees, having long avenues through them; and deep channels and reservoirs everywhere around, filled with bronze statues, through which the water flowed; and many towers of tame pidgeons about the fountains."

This magnificent palace, unless the description is exaggerated beyond all licence, must have occupied a larger space than the present fortress, and most probably its gardens extended along the western edge of Mount Sion as far as the present garden of the Armenian Convent; and the decorated towers of this part of the wall, which was spared by the Romans when they levelled the remainder of the city, seem to have transmitted their name to modern times, as the west front of the city wall at this part is called *Abroth Ghazzeh*, i.e. *The Towers of Gaza.*

(5) As the *Xystus* is mentioned next to the Hippicus by Josephus, in his description of the north wall of the Upper City, it may be well to proceed at once to that; deferring the consideration of the Gate Gennath, which obviously occurred between the two, until we come to the Second Wall. The Xystus is properly a covered portico attached to the Greek Gymnasium, which commonly had uncovered walks connected with it. (*Dict. Ant.* p. 580.) As the Jerusalem Xystus was a place where public meetings were occasionally convened (*Bell. Jud.* ii. 6. § 3), it must be understood to be a wide public

promenade, though not necessarily connected with a gymnasium, but perhaps rather with another palace which occupied " this extremity of the Upper City;" for the name was given also to a terraced walk with colonnades attached to Roman villas. (Vitruv. v. 11.)

(6) *The House of the Asmonaeans* was above the Xystus, and was apparently occupied as a palace by the Younger Agrippa; for, when he addressed the multitude assembled in the Xystus, he placed his sister Berenice in the house of the Asmonaeans, that she might be visible to them. (*B. J. l. c.*)

(7) *The Causeway.* At the Xystus we are told *a causeway* (γέφυρα) joined the Temple to the Upper City, and one of the Temple gates opened on to this causeway. That the γέφυρα was a causeway and not a bridge, is evident from the expression of Josephus in another passage, where he says that the valley was interrupted or filled up, for the passage (τῆς φάραγγος εἰς δίοδον ἀπειλημμένης, *Ant.* xv. 11. § 5.). As the Tyropoeon divided the Upper from the Lower City, and the Temple Mount was attached to the Lower, it is obvious that the Tyropoeon is the valley here mentioned. This earth-wall or embankment, was the work of Solomon, and is the only monument of that great king in Jerusalem that can be certainly said to have escaped the ravages of time; for it exists to the present day, serving the same purpose to the Mahometans as formerly to the Jews: the approach to the Mosk enclosure from the Bazaars passes over this causeway, which is therefore the most frequented thoroughfare in the city. (Williams, *Holy City*, vol. ii. pp. 392—397, and note, pp. 601—607.)

It is highly probable that the Xystus was nothing else than the wide promenade over this mound, adorned with a covered cloister between the trees, with which the Rabbinical traditions assure us that Solomon's causeway was shaded. It is clear that the north wall of the Upper City must have crossed the valley by this causeway to the Gate *Shallecheth*, which is explained to mean the Gate of the Embankment. (1 *Chron.* xxvi. 16.)

(8) *The Council-Chamber* (βουλή, βουλευτηριον) is the next place mentioned on the northern line of wall, as the point where it joined the western portico of the Temple. And it is remarkable that the corresponding office in the modern town occupies the same site; the Mehkemeh, or Council-Chamber of the Judicial Divan, being now found immediately outside the Gate of the Chain, at the end of the causeway, corresponding in position to the Shallecheth of the Scriptures.

We have now to trace the wall of the Upper City in the opposite direction from the same point, viz. the Hippic Tower at the NW. angle. The points noticed are comparatively few. " It first ran southward (i. e. with a western aspect), through a place called Bethso, to the Gate of the Essenes; then, turning E., it ran (with a southern aspect) above the fountain of Siloam; thence it bent northward, and ran (with an eastern aspect) to the Pool of Solomon, and extending as far as a place called Ophla, was joined to the eastern cloister of the Temple."

ii. On the *West Front* neither of the names which occur are found again in the notices of the city: but Bethso may safely be assigned to the site of the garden of the Armenian Convent, and the Gate of the Essenes may be fixed to a spot not very far from the SW. corner of the modern city, a little to the W. of the Tomb of David, near which a remarkable ridge seems still to indicate the foundations of the ancient city wall.

iii. Along the south face of the Upper City the old wall may still be traced, partly by scarped rock and partly by foundations of the ancient wall, which have served as a quarry for the repairs of the neighbouring buildings for many ages. Its course from this point to the Temple is very difficult to determine, as the steep declivity to the Tyropoeon would make it extremely inconvenient to carry the wall in a straight line, while, on the contrary, the absence of all notice of any deviation from a direct line in a description in which the angles are uniformly noted, would seem to imply that there was no such deflection in its course. As it is clear, however, that the Upper City was entirely encompassed with a wall of its own, nowhere noticed by Josephus, except so far as it was coincident with the outer wall, it may be safely conjectured that this east wall of the Upper City followed the brow of the ridge from the south-east angle of the Hill Sion, along a line nearly coincident with the aqueduct; while the main wall continued its easterly course down the steep slope of Sion, across the valley of the Tyropoeon, not far from its mouth,—a little above the Pool of Siloam,—and then up the ridge Ophel, until it reached the brow of the eastern valley. It may serve to countenance this theory to observe, that in the account of this wall in Nehemiah there is mention of " the stairs that go down from the city of David," by which stairs also the procession went up when encompassing the city wall. (iii. 15, xii. 37.)

iv. The further course of the old wall to the eastern cloister of the Temple is equally obscure, as the several points specified in the description are not capable of identification by any other notices. These are the Pool of Solomon and a place called Ophla, in the description already cited, to which may be added, from an incidental notice, the Basilica of Grapte or Monobazus. (*B. J.* v. 8. § 1.)

The *Pool of Solomon* has been sometimes identified with the Fountain of the Virgin, from which the Pool of Siloam is supplied, and sometimes with that very pool. Both solutions are unsatisfactory, for Siloam would scarcely be mentioned a second time in the same passage under another name, and the fountain in question cannot, with any propriety, be called a pool.

The place called *Ophla* — in Scripture *Ophel* — is commonly supposed to be the southern spur of the Temple Mount, a narrow rocky ridge extending down to Siloam. But it is more certain that it is used in a restricted sense in this passage, than that it is ever extended to the whole ridge. (See *Holy City*, vol. ii. p. 365, note 7.) It was apparently a large fortified building, to the south of the Temple, connected with an outlying tower (*Nehem.* iii. 27, 28), and probably situated near the southern extremity of the present area of the Mosk of Omar. And the massive angle of ancient masonry at the SE. corner of the enclosure, " impending over the Valley of Jehoshaphat, which here actually bends south-west round the corner, having a depth of about 130 feet," may possibly have belonged to the " outlying tower," as it presents that appearance within (*H. C.* vol. ii. pp. 311, 317). It is clear, in any case, that the wall under consideration must have joined the eastern cloister of the Temple somewhere to the north of this angle, as the bend in the valley indicated by Dr. Robinson would have precluded the possibility of a junction at this angle.

2. *The Second Wall, and the Lower City.*— The account of the second wall in Josephus, is very meagre. He merely says that it began at the Gate Gennath, a place in the old wall; and, after encompassing the Lower City, had its termination at the Fortress Antonia."

There is here no clue to the position of the Gate Gennath. It is, however, quite certain that it was between the Hippic Tower and the Xystus: and the north-west angle of the Upper City was occupied by the extensive palace of Herod the Great, and its imposing towers stood on the north front of this old wall, where a rocky crest rose to the height of 30 cubits, which would of course preclude the possibility of an exit from the city for some distance to the east of the tower. Other incidental notices make it clear that there was a considerable space between the third and the second wall at their southern quarter, comparatively free from buildings, and, consequently, a considerable part of the north wall of the Upper City unprotected by the second wall:— e. g. Cestius, having taken the outer wall, encamped within the New City, in front of the Royal Palace (*B. J.* ii. 19. § 5); Titus attacked the outer wall in its southern part, "both because it was lower there than elsewhere, inasmuch as this part of the New City was thinly inhabited, and afforded an easy passage to the third (or inmost) wall, through which Titus had hoped to take the Upper City" (v. 6. § 2). Accordingly, when the legions had carried the outer and the second wall, a bank was raised against the northern wall of Sion at a pool called Amygdalon, and another about thirty cubits from it, at the high-priest's monument." The Almond Pool is no doubt identical with the tank that still exists at no great distance from the modern fortress; and the monument must, therefore, have been some 50 feet to the east of this, also in the angle formed by the north wall of the Upper City and the southern part of the second wall.

There is the head of an old archway still existing above a heap of ruins, at a point about half way between the Hippic Tower and the north-west angle of Mount Sion, where a slight depression in that hill brings it nearly to a level with the declivity to the north. This would afford a good starting-point for the second wall, traces of which may still be discovered in a line north of this, quite to the Damascus gate where are two chambers of ancient and very massive masonry, which appear to have flanked an old gate of the second wall at its weakest part, where it crossed the valley of the Tyropoeon. From this gate, the second wall probably followed the line of the present city wall to a point near the Gate of Herod, now blocked up; whence it was carried along the brow of the hill to the north-east angle of the fortress Antonia, which occupied a considerable space on the north-west of the Temple area, in connection with which it will be described below.

3. *The Third Wall, and the New City.*— The third wall, which enclosed a very considerable space to the north of the old city, was the work of Herod Agrippa the Elder, and was only commenced about thirty years before the destruction of Jerusalem, and never completed according to the original design, in consequence of the jealousy of the Roman government. The following is Josephus's account:— "This third wall Agrippa drew round the superadded city, which was all exposed. It commenced at the Tower Hippicus, from whence it extended to the northern quarter, as far as the Tower Psephinus; then, passing opposite to the Monuments of Helena, and being produced through the Royal Caves, it bent, at the angular tower, by the monument called the Fuller's, and, joining the old wall, terminated at the valley of the Kedron." It was commenced with stones 20 cubits long and 10 wide, and was raised by the Jews to the height of 25 cubits, with the battlements.

(1) As the site of the Hippic Tower has been already fixed, the first point to be noticed in this third wall is the *Psephine Tower*, which, Josephus informs us, was the most wonderful part of this great work, situated at its north-west quarter, over against Hippicus, octagonal in form, 70 cubits in height, commanding a view of Arabia towards the east, of the Mediterranean towards the west, and of the utmost limits of the Hebrew possessions. The site of this tower is still marked, by its massive foundations, at the spot indicated in the plan; and considerable remains of the wall that connected it with the Hippic Tower are to be traced along the brow of the ridge that shuts in the upper part of the valley of Hinnom, and almost in a line with the modern wall. At the highest point of that ridge the octagonal ground-plan of the tower may be seen, and a large cistern in the midst of the ruins further confirms their identity, as we are informed that the towers were furnished with reservoirs for the rain water.

(2) The next point mentioned is the *Monuments of Helena*, which, we are elsewhere told, were three pyramids, situated at a distance of 3 stadia from the city. (*Ant.* xx. 3. § 3.) About a century later (A. D. 174) Pausanias speaks of the tomb of Helena, in the city of Solyma, as having a door so constructed as to open by mechanical contrivance, at a certain hour, one day in the year. Being thus opened, it closes again of itself after a short interval; and, should you attempt to open it at another time, you would break the door before you could succeed. (Paus. viii. 16.) The pyramids are next mentioned by Eusebius (*Hist. Eccles.* ii. 12), as remarkable monumental pillars still shown in the suburbs of Jerusalem; and St. Jerome, a century later, testified that they still stood. (*Epist. ad Eustochium*, *Op.* tom. iv. pars ii. p. 673.) The latest notice is that of an Armenian writer in the 5th century, who describes the tomb as a remarkable monument before the gates of Jerusalem. (*Hist. Armen.* lib. ii. cap. 32.) Notwithstanding these repeated notices of the sepulchral monuments of the queen of Adiabene, it is not now possible to fix their position with any degree of certainty, some archaeologists assigning them to the Tombs of the Kings (Robinson, *Bib. Res.* vol. i. pp. 465, 535—538), others to the Tombs of the Martyrs, about ¾ of a mile to the west of the former. (Schultz, *Jerusalem*, pp. 63—67; De Saulcy, tom. ii. pp. 326, 327.) A point halfway between these two monuments would seem to answer better to the incidental notices of the monuments, and they may with great probability be fixed to a rocky court on the right of the road to *Nebi Samwil*, where there are several excavated tombs. Opposite the Monuments of Helena was the Gate of the Women in the third wall, which is mentioned more than once, and must have been between the Nablus road and the Psephine Tower.

(3) *The Royal Caves* is the next point mentioned on the third wall. They are, doubtless, identical with the remarkable and extensive excavations still called the Tombs of the Kings, most probably

the same which are elsewhere called the Monument of Herod, and, from the character of their decorations, may very well be ascribed to the Herodian period. M. de Saulcy has lately added to our previous information concerning them, and, by a kind of exhausting process, he endeavours to prove that they could have been no other than the tombs of David and the early kings of Judah, which have always hitherto been placed on Mount Sion, where the traditionary site is still guarded by the Moslems. (*Voyage en Syrie*, tom. ii. pp. 228—281.)

(4) The Fuller's monument is the last-mentioned point on the new wall, and, as an angular tower occupied this site, the monument must have been at the north-east angle of the New City; probably one of the many rock graves cut in the perpendicular face of the Valley of Jehoshaphat, near one of which Dr. Schultz has described the foundations of a tower. (*Jerusalem*, pp. 38, 64.) The Monument of the Fuller probably gave its name to the Fuller's field, which is mentioned by the prophet Isaiah as the spot near which the Assyrian army under Rabshakeh encamped (xxxvi. 2, vii. 3); and the traditionary site of the camp of the Assyrians, which we shall find mentioned by Josephus, in his account of the siege, was certainly situated in this quarter. From this north-east angle the third wall followed the brow of the Valley of Jehoshaphat until it reached the wall of the Outer Temple at its north-east angle.

Having thus completed the circuit of the walls, as described by Josephus, and endeavoured to fix the various points mentioned in his description (which furnishes the most numerous topographical notices now extant of ancient Jerusalem), we shall be in a condition to understand the most important historical facts of its interesting and chequered history, when we have further taken a brief survey of the Temple. But, first, a singular and perplexing discrepancy must be noticed between the general and the detailed statements of the historian, as to the extent of the ancient city; for, while he states the circuit of the entire city to be no more than 33 stadia, or 4 Roman miles *plus* 1 stadium, the specification of the measure of the wall of Agrippa alone gives, on the lowest computation, an excess of 12 stadia, or 1½ mile, over that of the entire city!—for it had 90 towers, 20 cubits wide, at intervals of 200 cubits. No satisfactory solution of this difficulty has yet been discovered.

IV. The Temple Mount.

The Temple Mount, called in Scripture the Mountain of the Lord's House, and Moriah (2 *Chron.* iii. 1), is situated at the south-east of the city, and is easily identified with the site of the Dome of the Mosk in modern Jerusalem. It was originally a third hill of the Old City, over against Acra, but separated from it by a broad ravine, which, however, was filled up by the Asmonaean princes, so that these two hills became one, and are generally so reckoned by the historian. (*B. J.* v. 4.)

1. *The Outer Court.*—The Temple, in the widest signification of the word (*τὸ ἱερόν*), consisted of two courts, one within the other, though the inner one is sometimes subdivided, and distributed into four other courts. The area of the Outer Court was in great part artificial, for the natural level space on the summit of the mount being found too confined for the Temple, with its surrounding chambers, courts, and cloisters, was gradually increased by mechanical expedients. This extension was commenced by Solomon, who raised from the depth of the eastern valley a wall of enormous stones, bound together with lead, within which he raised a bank of earth to a level with the native rock. On this was erected a cloister, which, with its successors, always retained the name of "Solomon's Porch." (*στοὰ Σολομῶνος*, *St. John*, x. 23; *Acts*, iii. 11, v. 12.) This process of enlarging the court by artificial embankments was continued by successive kings; but particularly by Herod the Great, who, when he reconstructed the Temple Proper (*ναός*), enlarged the Outer Court to double its former size, and adorned it with stately cloisters. (*Ant.* xv. 11. § 5.) Of these, the Royal Porch, on the south, was the most remarkable of all his magnificent works. It consisted of four rows of Corinthian columns, distributed into a central nave and lateral aisles; the aisles being 30 feet in width and 50 in height, and the nave half as wide again as the aisles, and double their height, rising into a clerestory of unusually large proportions. The other cloisters were double, and their total width only 30 cubits. To this Outer Court there were four gates on the west, towards the city, and one on each of the other sides; of which that on the east is still remaining, commonly called the Golden Gate.

2. *The Inner Court.*—The Inner Temple (*ἱερόν*) was separated from the Outer by a stone wall (*φραγμός*, see *Ephes.* ii. 14) 3 cubits in height, on which stood pillars at equal distances, with inscriptions, in Greek and Latin, prohibiting aliens from access. To this court there was an ascent of fourteen steps, then a level space of 10 cubits, and then a further ascent of five steps to the gates, of which there were four on the north and south sides, and two on the east, but none on the west, where stood the Sanctuary (*ναός*).

The place of the Altar, in front of the *ναός*, is determined with the utmost precision by the existence in the Sacred Rock of the Moslems, under their venerated dome, of the very cesspool and drain of the Jewish altar, which furnishes a key to the restoration of the whole Temple, the dimensions of which, in all its parts, are given in minute detail in the treatise called Middoth (i. e. measures), one of the very ancient documents contained in the Mishna. The drain communicating with this cesspool, through which the blood ran off into the Kedron, was at the south-west angle of the Altar; and there was a trap connected with this cave, 1 cubit square (commonly closed with a marble slab), through which a man occasionally descended to cleanse it and to clear obstructions. Both the drain and the trap are to be seen in the rock at this day.

The Altar was 32 cubits square at its base, but gradually contracted, so that its hearth was only 24 cubits square. It was 15 cubits high, and had an ascent by an inclined plane on the south side, 32 cubits long and 16 wide.

Between the Altar and the porch of the Temple was a space of 22 cubits, rising in a gentle ascent by steps to the vestibule, the door of which was 40 cubits high and 20 wide. The total length of the Holy House itself was only 100 cubits, and this was subdivided into three parts: the Pronaus 11, the Sanctuary 40, the Holy of Holies 20, allowing 29 cubits for the partition walls and a small chamber behind (i. e. west of) the Most Holy place. The total width of the building was 70 cubits; of which the Sanctuary only occupied 20, the remainder being distributed into side chambers, in three stories, assigned to various uses. The Pronaus was, however, 30 cubits wider, 15 on the north, and 15 on the south, giving it a total length of 100 cubits, which, with a width of only 11 cubits, must have presented the proportions of a Narthex in a Byzantine church. Its interior height was 90 cubits, and, while the chambers on the sides of the Temple rose only to the height of 60 cubits, there was an additional story of 40 cubits above the Sanctuary, also occupied by chambers, rising into a clerestory of the same elevation as the vestibule.

The front of the Temple was plated with gold, and reflected back the beams of the rising sun with dazzling effect; and, where it was not encrusted with gold, it was exceedingly white. Some of the stones of which it was constructed were 45 cubits long, 5 deep, and 6 wide.

East of the Altar was the Court of the Priests, 135 cubits long and 11 wide; and, east of that again, was the Court of Israel, of the same dimensions. East of this was the Court of the Women, 135 cubits square, considerably below the level of the former, to which there was an ascent of 15 semicircular steps to the magnificent gates of Corinthian brass, 50 cubits in height, with doors of 40 cubits, so ponderous that they could with difficulty be shut by 20 men, the spontaneous opening of which was one of the portents of the approaching destruction of the Temple, mentioned by Josephus (*Bell. Jud.* vi. 5. § 3), and repeated by Tacitus (*Hist.* v. 13).

Thus much must suffice for this most venerated seat of the Hebrew worship from the age of Solomon until the final destruction of the Jewish polity. But, in order to complete the survey, it will be necessary to notice the Acropolis, which occupied the north-west angle of the Temple enclosure, and which was, says the historian, the fortress of the Temple, as the Temple was of the city. Its original name was Baris, until Herod the Great, having greatly enlarged and beautified it, changed its name to Antonia, in honour of his friend Mark Antony. It combined the strength of a castle with the magnificence of a palace, and was like a city in extent,—comprehending within its walls not only spacious apartments, but courts and camping ground for soldiers. It was situated on an elevated rock, which was faced with slabs of smooth stone, upon which was raised a breastwork of 3 cubits high, within which was the building, rising to a height of 40 cubits. It had turrets at its four corners, three of them 50 cubits high, but that at the south-east angle was 70 cubits, and commanded a view of the whole Temple. It communicated with the northern and western cloisters of the Temple at the angle of the area, by flights of steps for the convenience of the garrison which usually occupied this commanding position; and it is a remarkable and interesting coincidence, that the site of the official residence of the Roman procurator and his guard is now occupied by the *Seraiyah*, or official residence of the Turkish Pasha and his guard: for there can be no question of the identity of the site, since the native rock here, as at Hippicus, still remains to attest the fidelity of the Jewish historian. The rock is here "cut perpendicularly to an extent of 20 feet in some parts; while within the area also, in the direction of the Mosk, a considerable portion of the rock has been cut away" to the general level of the enclosure (Bartlett, *Walks about Jerusalem*, pp. 156, 174, 175); so that the *Seraiyah*, or government house, actually "rests upon a precipice of rock which formerly swept down abruptly, and has obviously been cut away to form the level below, which also bears marks of having been scarped."

The fortress was protected towards Bezetha by an artificial fosse, so as to prevent its foundations from being assailed from that quarter. This fosse has only lately been filled in.

It is certain, from several passages, that the fortress Antonia did not cover the whole of the northern front of the Temple area; and, as the second wall, that encircled the Lower City, ended at the fortress, it is clear that this wall could not have coincided with the modern wall at the north-east quarter of the modern city. It is demonstrable, from several allusions and historical notices, that there must have been a considerable space between the second and third wall on the northern front of the Temple area. (Williams, *Holy City*, vol. ii. pp. 348—353.)

V. History.

The ancient history of Jerusalem may be conveniently divided into four periods. 1. The Canaanitish, or Amorite. 2. The Hebrew, or Ante-Babylonian. 3. The Jewish, or Post-Babylonian. 4. The Roman, or classical.

1. Of these, the first may claim the fullest notice here, as the sources of information concerning it are much less generally known or read than those of the later periods, and anything that relates to the remote history of that venerable city cannot but be full of interest to the antiquarian, no less than to the Christian student.

It has been said that the learned are divided in opinion as to the identity of the Salem of Melchizedek with the Jerusalem of Sacred History. The writer of a very learned and interesting Review of the Second Edition of the Holy City, which appeared in the *Christian Remembrancer* (vol. xviii. October, 1849), may be said to have demonstrated that identity by a close critical analysis of all the passages in which the circumstances are alluded to; and has further shown it to be highly probable that this patriarch was identical, not with Shem, as has been sometimes supposed, but with Heber, the son of Peleg, from whom the land of Canaan had obtained the name of the "land of the Hebrews" or Heberites, as early as the days of Joseph's deportation to Egypt. (*Gen.* xl. 15.)

But the elucidation which the early history of Jerusalem receives from the monuments of Egypt is extremely important and valuable, as relating to a period which is passed over in silence by the sacred historian; and these notices are well collected and arranged in the review referred to, being borrowed from Mr. Osburn's very interesting work entitled *Egypt, her Testimony to the Truth.* After citing some monuments of Sethos, and Sesostris his son, relating to the Jebusites, the writer proceeds:— "What glimpses, then, do we obtain, if any, of the existence of such a city as Jerusalem during the recorded period? Under that name, of course, we must not expect to find it; since even in the days of Joshua and the Judges it is so called by anticipation. (*Holy City*, vol. i. p. 3, note.) But there is a city which stands forth with a very marked and peculiar prominence in these wars of the kings of Egypt with the Jebusites, Amorites, and neighbouring nations. We meet with it first as a fortress of the Amorites. Sethos II. is engaged in besieging it. It is situated on a hill, and strengthened with two tiers of ramparts. The inscription sets forth that it is in the land of Amor, or the Amorite; and that the conqueror 'had made bare his right arm to overcome the chiefs of many walled cities.' This implies that the fort in question, the name of which is inscribed upon it, was the chief stronghold of the nation. That name, when translated from the hieroglyphics into Coptic, and thence into Hebrew, is Chadash. The next notice of Chadash belongs to the reign of Sesostris, and connects it with the Jebusite nation. The Ammonites had laid siege to the city, and a joint embassy of the Jebusites and Hittites, who were then tributary to Sesostris, entreat him to come to their aid. The Egyptians having accordingly sailed over the Dead Sea, met with another embassy, from the Zuzims, which gave further particulars of the siege. The enemy had seized on the fortified camps erected by the Egyptians to secure their hold over the country, and spread terror to the very walls of Chadash. A great battle is fought on a mountain to the south of the city of Chadash. The inscription further describes Chadash as being in the land of Heth. What, then, do we gather from these combined notices? Plainly this, that Chadash was a city of the first importance, both in a military and civil point of view; the centre of interest to three or four of the most powerful of the Canaanitish nations; in a word, their metropolis. We find it moreover placed, by one inscription, in the territory of the Amorites, by another in that of the Hittites, while it is obviously inhabited, at the same time, by the Jebusites. Now, omitting for the present the consideration of the Hittites, this is the exact character and condition in which Jerusalem appears in Scripture at the time of Joshua's invasion. Its metropolitan character is evinced by the lead which Adoni-zedek, its king, takes in the confederacy of the Five Kings; its strength as a fortress, by the fact that it was not then even attempted by Joshua, nor ever taken for 400 years after. And while, as the royal city of Adoni-zedek, it is reckoned among the Amorite possessions, it is no less distinctly called Jebus (*Josh.* xv. 8, xviii. 28; *Judg.* i. 21, xix. 10) down to the days of David; the truth being, apparently, that the Amorite power having been extinguished in the person of Adoni-zedek, the Jebusite thenceforth obtained the ascendency in the city which the two nations inhabited in common. Nor is there any difficulty in accounting, from Scripture, for the share assigned by the monuments to the Hittites in the possession of the city; for, as Mr. Osburn has observed, the tribes of the Amorites and Hittites appear, from Scripture, to have bordered upon each other. The city was probably, therefore, situated at a point where the possessions of the three tribes met. Can we, then, hesitate to identify the Chadash of the hieroglyphics with the Κάδυτις of Herodotus, the El-Kuds of the Arabs, the Kadatha of the Syrians, the 'Holy' City? The only shadow of an objection that appears to lie against it is, that, strictly speaking, the name should be not Chadash, but Kadash. But when it is considered that the name is a translation out of Canaanitish into hieroglyphics, thence into Coptic, and thence again into Hebrew, and that the difference between ח and ק is, after all, but small, it is not too much to suppose that Kadesh is what is really intended to be represented. That Jerusalem should be known to the Canaanites by such a name as this, denoting it 'the Holy,' will not seem unreasonable, if we bear in mind what has been noticed above with reference to the title Adoni-zedek; and the fact forms an interesting link, connecting the Arabian and Syrian name for the city with its earlier nomenclature, and confirming the identity of Herodotus's Cadytis with Jerusalem. Mr. Osburn has only very doubtingly propounded (p. 66, note) the view we have undertaken to defend. He inclines to identify Chadash with the Hadashah, or Addasa, enumerated among the southernmost cities towards the border of Edom, given to Judah (*Josh.* xv. 21) from among the Amorites' possessions. But it seems incredible that we should never hear again, in the history of Joshua's conquest, of so important a city as Chadash evidently was: besides, Hadashah seems to lie too far south. We presume Mr. Osburn will not be otherwise than pleased to find the more interesting view supported by any arguments which had not occurred to him. And we have reserved one which we think Aristotle himself would allow to be of the nature of a *τεκμήριον* or 'clinching argument.' It is a geographical one. The paintings represent Chadash as surrounded by a river or brook on three sides; and this river or brook runs into the Dead Sea, toward the northern part of it. Surely, nothing could more accurately describe the very remarkable conformation of Jerusalem; its environment on the east, south, and west, by the waters of the valleys of Jehoshaphat and Hinnom, and their united course, after their junction, through the Wady En-Nâr into the north-west part of the Dead Sea. And there are some difficulties or peculiarities in the Scripture narrative respecting Jerusalem, which the monuments, thus interpreted, will be found to explain or illustrate. We have already alluded to its being in one place spoken of as an Amorite city, in another as the chief seat of the Jebusites. The LXX. were so pressed with this difficulty, that they adopted the rendering 'Jebusite' for 'Amorite' in the passage which makes Adoni-zedek an Amorite king. (*Josh.* x. 5.) The hieroglyphics clear up the difficulty, and render the change of reading unnecessary. Again, there is a well-known ambiguity as to whether Jerusalem was situated in the tribe of Judah or Benjamin; and the view commonly acquiesced in is, that, being in the borders of the two tribes, it was considered common to both. Perhaps the right of possession, or the apportionment, was never fully settled; though the Rabbies draw you the exact line through the very court of the Temple. But how, it may be asked, came such an element of confusion to be introduced into the original distribution of the Holy Land among the tribes? The answer seems to be, that territory was, for convenience' sake, assigned, in some measure, according to existing divisions: thus, the Amorite and Hittite possessions, as a whole, fell to Judah; the Jebusite to Benjamin; and then all the uncertainty resulting from that joint occupancy of the city by the three nations, which is testified to by the monuments, was necessarily introduced into the rival claims of the two tribes." (*Christian Remembrancer*, vol. xviii. pp. 457—459.)

The importance of the powerful Jebusite tribe, who are represented as having "more than one city or stronghold near the Dead Sea, and are engaged in a succession of wars with the kings of Egypt in the neighbourhood of its shores;" whose rich garments of Babylonish texture,—depicted in the hieroglyphics,— and musical instruments, and warlike accoutrements, testify to a higher degree of culture and civilisation than was found among the neighbouring tribes, with many of whom they were on terms of offensive and defensive alliance:—all this accounts for the firm hold with which they maintained their possession of their stronghold, the capital of their tribe, for upwards of five centuries after the coming in of the children of Israel under Joshua (cir. B. C. 1585); during which period, according to Josephus, they held uninterrupted and exclusive possession of the Upper City, while the Israelites (whether of the tribe of Judah or of Benjamin is uncertain) seem only to have occupied the Lower City for a time, and then to have been expelled by the garrison of the Upper City. (Joseph. *Ant.* v. 2. §§ 2, 5, 7; comp. *Judges*, i. 8, 21, xix. 10—12.)

2. It was not until after David, having reigned seven years in Hebron, came into undisputed possession of the kingdom of Israel, that Jerusalem was finally subjugated (cir. B. C. 1049) and the Jebusite garrison expelled. It was then promoted to the dignity of the capital of his kingdom, and the Upper and Lower City were united and encircled by one wall. (1 *Chron.* xi. 8; comp. Joseph. *Ant.* vii. 3. § 2.)

Under his son Solomon it became also the ecclesiastical head of the nation, and the Ark of the Covenant, and the Tabernacle of the Congregation, after having been long dissevered, met on the threshing-floor of Araunah the Jebusite, on Mount Moriah. (1 *Chron.* xxi. 15; 2 *Chron.* iii. 1.) Besides erecting the Temple, king Solomon further adorned the city with palaces and public buildings. (1 *Kings*, vi. viii. 1—8.) The notices of the city from this period are very scanty. Threatened by Shishak, king of Egypt (B. C. 972), and again by the Arabians under Zerah (cir. 950), it was sacked by the combined Philistines and Arabs during the disastrous reign of Jehoram (884), and subsequently by the Israelites, after their victory over Amaziah at Bethshemesh (cir. B. C. 808). In the invasion of the confederate armies of Pekah of Israel and Rezin of Syria, during the reign of Ahaz, the capital barely escaped (cir. 730; comp. *Isaiah*, vii. 1—9, and 2 *Kings*, xvi. 5, with 2 *Chron.* xxviii. 5); as it did in a still more remarkable manner in the following reign, when invested twice, as it would seem, by the generals of Sennacherib, king of Assyria (B. C. 713). The deportation of Manasseh to Babylon would seem to intimate that the city was captured by the Chaldeans as early as 650; but the fact is not recorded expressly in the sacred narrative. (2 *Chron.* xxxiii.) From this period its disasters thickened apace. After the battle of Megiddo it was taken by Pharaoh Necho, king of Egypt (B. C. 609), who held it only about two years, when it passed, together with the whole country under the sway of the Chaldeans, and Jehoiakim and some of the princes of the blood royal were carried to Babylon, with part of the sacred vessels of the Temple. A futile attempt on the part of Jehoiakim to regain his independence after his restoration, resulted in his death; and his son had only been seated on his tottering throne three months when Nebuchadnezzar again besieged and took the city (598), and the king, with the royal family and principal officers of state, were carried to Babylon, Zedekiah having been appointed by the conqueror to the nominal dignity of king. Having held it nearly ten years, he revolted, when the city was a third time besieged by Nebuchadnezzar (B. C. 587). The Temple and all the buildings of Jerusalem were destroyed by fire, and its walls completely demolished.

3. As the entire desolation of the city does not appear to have continued more than fifty years, the "seventy years" must date from the first deportation; and its restoration was a gradual work, as the desolation had been. The first commission issued in favour of the Jews in the first year of Cyrus (B.C. 538) contemplated only the restoration of the Temple, which was protracted, in consequence of numerous vexatious interruptions, for 120 years, — i. e. until the eighth year of Darius Nothus (B.C. 418). According to the most probable chronology it was his successor, Artaxerxes Mnemon, who issued the second commission to Ezra, in the seventh year of his reign, and a third to Nehemiah in his twentieth year (B. C. 385). It was only in virtue of the edict with which he was intrusted, backed by the authority with which he was armed as the civil governor of Palaestine, that the restoration of the city was completed; and it has been before remarked that the account of the rebuilding of the walls clearly intimates that the limits of the restored city were identical with that of the preceding period: but the topographical notices are not sufficiently clear to enable us to determine with any degree of accuracy or certainty the exact line of the walls. (See the attempts of Schultz, pp. 82—91; and Williams, *Memoir*, 111—121.) Only fifty years after its restoration Jerusalem passed into the power of a new master (B. C. 332), when, according to Josephus, the conqueror visited Jerusalem, after the subjugation of Gaza, and accorded to its inhabitants several important privileges (Josephus, *Ant.* xi. 8). On the death of Alexander, and the division of his conquests among his generals, it was the ill-fortune of Judaea to become the frontier province of the rival kingdoms of Egypt and Syria; and it was consequently seldom free from the miseries of war. Ptolemy Soter was the first to seize it,—by treachery, according to Josephus (B. C. 305), who adds that he ruled over it with violence. (*Ant.* xii. 1.) But the distinctions which he conferred upon such of its inhabitants as he carried into Egypt, and the privileges which he granted to their high priest, Simon the son of Onias, do not bear out this representation (*Ecclus.* l. 1, 2.) But his successor, Ptolemy Philadelphus, far outdid him in liberality; and the embassy of his favourite minister Aristeas, in conjunction with Andreas, the chief of his body-guard, to the chief priest Eleazar, furnishes us with an apparently authentic, and certainly genuine, account of the city in the middle of the third century before the Christian era, of which an outline may be here given. "It was situated in the midst of mountains, on a lofty hill, whose crest was crowned with the magnificent Temple, girt with three walls, seventy cubits high, of proportionate thickness and length corresponding to the extent of the building. . . . . . The Temple had an eastern aspect: its spacious courts, paved throughout with marble, covered immense reservoirs containing large supplies of water, which gushed out by mechanical contrivance to wash away the blood of the numerous sacrifices offered there on the festivals. . . . . The foreigners viewed the Temple from a strong fortress on its north side, and describe the appearance which the city presented. . . . . It was of moderate extent, being about forty furlongs in circuit. . . . . . The disposition of its towers resembled the arrangement of a theatre: some of the streets ran along the brow of the hill; others, lower down, but parallel to these, followed the course of the valley, and they were connected by cross streets. The city was built

on the sloping side of a hill, and the streets were furnished with raised pavements, along which some of the passengers walked on high, while others kept the lower path,—a precaution adopted to secure those who were purified from the pollution which contact with anything unclean could have occasioned. . . . . . The place, too, was well adapted for mercantile pursuits, and abounded in artificers of various crafts. Its market was supplied with spicery, gold, and precious stones, by the Arabs, in whose neighbouring mountains there had formerly been mines of copper and iron, but the works had been abandoned during the Persian domination, in consequence of a representation to the government that they must prove ruinously expensive to the country. It was also richly furnished with all such articles as are imported by sea, since it had commodious harbours — as Ascalon, Joppa, Gaza, and Ptolemais, from none of which it was far distant." (Aristeas, *ap. Gallandii Biblioth. Vet. Pat.* tom. ii. pp. 805, &c.) The truthfulness of this description is not affected by the authorship; there is abundance of evidence, internal and external, to prove that it was written by one who had actually visited the Jewish capital during the times of the Ptolemies (cir. B.C. 250).

The Seleucidae of Asia were not behind the Ptolemies in their favours to the Jews; and the peace and prosperity of the city suffered no material diminution, while it was handed about as a marriage dowry, or by the chances of war, between the rivals, until internal factions subjected it to the dominion of Antiochus Epiphanes, whose tyranny crushed for a time the civil and ecclesiastical polity of the nation (B. C. 175). The Temple was stripped of its costly sacred vessels, the palaces burned, the city walls demolished, and an idol-altar raised on the very altar of the Temple, on which daily sacrifices of swine were offered. This tyranny resulted in a vigorous national revolution, which secured to the Jews a greater amount of independence than they had enjoyed subsequently to the captivity. This continued, under the Asmonean princes, until the conquest of the country by the Romans; from which time, though nominally subject to a native prince, it was virtually a mere dependency, and little more than a province, of the Roman empire. Once again before this the city was recaptured by Antiochus Sidetes, during the reign of John Hyrcanus (cir. 135), when the city walls, which had been restored by Judas, were again levelled with the ground.

4. The capture of the city by Pompey is recorded by Strabo, and was the first considerable event that fixed the attention of the classical writers on the city (B.C. 63). He ascribes the intervention of Pompey to the disputes of the brothers Hyrcanus and Aristobulus, the sons of Alexander Jannaeus, who first assumed regal power. He states that the conqueror levelled the fortifications when he had taken the city, which he did by filling up an enormous fosse which defended the Temple on the north side. The particulars of the siege are more fully given by Josephus, who states that Pompey entered the Holy of Holies, but abstained from the sacred treasures of the Temple, which were plundered by Crassus on his way to Parthia (B. C. 54). The struggle for power between Antigonus, the son of Aristobulus, and Herod, the son of Antipater, led to the sacking of the city by the Parthians, whose aid had been sought by the former (B. C. 40). Herod, having been appointed king by the senate, only secured possession of his capital after a long siege, in which he was assisted by Sosius, Antony's lieutenant, and the Roman legionaries. Mention has been already made of the palace in the Upper City and the fortress Antonia, erected, or enlarged and beautified, by Herod. He also undertook to restore the Temple to a state of magnificence that should rival the glory of Solomon's; and a particular description is given of this work by the Jewish historian (*Ant.* xv. 11.) The erection of a theatre and circus, and the institution of quinquennial games in honour of the emperor, went far to conform his city to a pagan capital. On the death of Herod and the banishment of his son Archelaus, Judaea was reduced to a Roman province, within the praefecture of Syria, and subject to a subordinate governor, to whom was intrusted the power of life and death. His ordinary residence at Jerusalem was the fortress Antonia; but Caesarea now shared with Jerusalem the dignity of a metropolis. Coponius was the first procurator (A. D. 7), under the praefect Cyrenius. The only permanent monument left by the procurators is the aqueduct of Pontius Pilate (A. D. 26—36), constructed with the sacred Corban, which he seized for that purpose. This aqueduct still exists, and conveys the water from the Pools of Solomon to the Mosk at Jerusalem (*Holy City*, vol. ii. pp. 498—501). The particulars of the siege by Titus, so fully detailed by Josephus, can only be briefly alluded to. It occupied nearly 100,000 men little short of five months, having been commenced on the 14th of Xanthicus (April), and terminated with the capture and conflagration of the Upper City on the 8th of Gorpeius (September). This is to be accounted for by the fact that, not only did each of the three walls, but also the Fortress and Temple, require to be taken in detail, so that the operations involved five distinct sieges. The general's camp was established close to the Psephine Tower, with one legion, the twelfth; the tenth was encamped near the summit of Mount Olivet: the fifth opposite to the Hippic Tower, two stadia distant from it. The first assault was made apparently between the towers Hippicus and Psephinus, and the outer wall was carried on the fifteenth day of the the siege. This new wall of Agrippa was immediately demolished, and Titus encamped within the New City, on the traditional camping-ground of the Assyrians. Five days later, the second wall was carried at its northern quarter, but the Romans were repulsed, and only recaptured it after a stout resistance of three days. Four banks were then raised,—two against Antonia, and two against the northern wall of the Upper City. After seventeen days of incessant toil the Romans discovered that their banks had been undermined, and their engines were destroyed by fire. It was then resolved to surround the city with a wall, so as to form a complete blockade. The line of circumvallation, 39 furlongs in circuit, with thirteen redoubts equal to an additional 10 furlongs, was completed in three days. Four fresh banks were raised in twenty-one days, and the Antonia was carried two months after the occupation of the Lower City. Another month elapsed before they could succeed in gaining the Inner Sanctuary, when the Temple was accidentally fired by the Roman soldiers. The Upper City still held out. Two banks were next raised against its eastern wall over against the Temple. This occupied eighteen days; and the Upper City was at length carried, a month after the Inner Sanctuary.

This memorable siege has been thought worthy of special mention by Tacitus, and his lively abridgment, as it would appear, of Josephus's detailed narrative, must have served to raise his countrymen's ideas, both of the military prowess and of the powers of endurance of the Jews.

The city was wholly demolished except the three towers Hippicus, Phasaelus, and Mariamne, and so much of the western wall as would serve to protect the legion left there to garrison the place, and prevent any fresh insurrectionary movements among the Jews, who soon returned and occupied the ruins. The palace of Herod on Mount Sion was probably converted into a barrack for their accommodation, as it had been before used for the same purpose. (*Bell. Jud.* vii. 1. § 1, ii. 15. § 5, 17. §§ 8, 9.)

Sixty years after its destruction, Jerusalem was visited by the emperor Hadrian, who then conceived the idea of rebuilding the city, and left his friend and kinsman Aquila there to superintend the work, A. D. 130. (Epiphanius, *de Pond. et Mens.* §§ 14, 15.) He had intended to colonise it with Roman veterans, but his project was defeated or suspended by the outbreak of the revolt headed by Barcochebas, his son Rufus, and his grandson Romulus. The insurgents first occupied the capital, and attempted to rebuild the Temple: they were speedily dislodged, and then held out in Bethar for nearly three years. [BETHAR.] On the suppression of the revolt, the building of the city was proceeded with, and luxurious palaces, a theatre, and temples, with other public buildings, fitted it for a Roman population. The Chronicon Alexandrinum mentions *τὰ δύο δημόσια καὶ τὸ θέατρον καὶ τὸ τρικάμερον καὶ τὸ τετράνυμφον καὶ τὸ δωδεκάπυλον τὸ πρὶν ὀνομαζόμενον ἀναβαθμοὶ καὶ τὴν κόδραν.* A temple of Jupiter Capitolinus, from whom the city derived its new name, occupied the site of the Temple, and a tetrastyle fane of Venus was raised over the site of the Holy Sepulchre. The ruined Temple and city furnished materials for these buildings. The city was divided into seven quarters (ἄμφοδαι), each of which had its own warden (ἀμφοδάρχης). Part of Mount Sion was excluded from the city, as at present, and was "ploughed as a field." (*Micah*, iii. 12; St. Jerome, *Comment. in loc.*; *Itinerarium Hierosol.* p. 592, ed. Wesseling.) The history of Aelia Capitolina has been made the subject of distinct treatises by C. E. Deyling, "Aeliae Capitolinae Origines et Historia" (appended to his father's *Observationes Sacrae*, vol. v. p. 433, &c.), and by Dr. Münter, late Bishop of Copenhagen (translated by W. Wadden Turner, and published in Dr. Robinson's *Bibliotheca Sacra*, p. 393, &c.), who have collected all the scattered notices of it as a pagan city. Its coins also belong to this period, and extend from the reign of Hadrian to Severus. One of the former emperor (IMP. CAES. TRAIAN. HADRIANVS. AVG., which exhibits Jupiter in a tetrastyle temple, with the legend COL. AEL. CAP.) confirms the account of Dion Cassius (lxix. 12), that a temple to Jupiter was erected on the site of God's temple (Eckhel, *Doct. Num. Vet.* pars i. tom. iii. p. 443); while one of Antoninus (ANTONINVS. AVG. PIVS. P. P. TR. P. COS. III., representing Venus in a similar temple, with the legend C. A. C. or COL. AEL. CAP.) no less distinctly confirms the Christian tradition that a shrine of Venus was erected over the Sepulchre of our Lord. (Vaillant, *Numismata Aerea Imperat. in Col.* pt. i. p. 239; Eckhel, *l. c.* p. 442.)

Under the emperor Constantine, Jerusalem, which had already become a favourite place of pilgrimage to the Christians, was furnished with new attractions by that emperor and his mother, and the erection of the Martyry of the Resurrection inaugurated a new aera of the Holy City, which now recovered its ancient name, after it had apparently fallen into complete oblivion among the government officers in Palaestine itself. (Euseb. *de Mart. Palaest.* cap. ii.) The erection of his church was commenced the year after the Council of Nicaea, and occupied ten years. It was dedicated on the tricennalia of the emperor, A. D. 336. (Euseb. *Vita Constantini*, iii. 30—40, iv. 40—47.) Under the emperor Julian, the city again became an object of interest to the pagans, and the account of the defeat of Julian's attempt to rebuild the Temple is preserved by Ammianus Marcellinus, an unexceptional witness (xxiii. 1: all the historical notices are collected by Bishop Warburton, in his work on the subject, entitled Julian.) In 451, the see of Jerusalem was erected into a patriarchate; and its subsequent history is chiefly occupied with the conflicting opinions of its incumbents on the subject of the heresies which troubled the church at that period. In the following century (cir. 532) the emperor Justinian emulated the zeal of his predecessor Constantine by the erection of churches and hospitals at Jerusalem, a complete account of which has been left by Procopius. (*De Aedificiis Justiniani*, v. 6.) In A. D. 614, the city with all its sacred places was desolated by the Persians under Chosroes II., when, according to the contemporary records, 90,000 Christians, of both sexes and of all ages, fell victims to the relentless fury of the Jews, who, to the number of 26,000, had followed the Persians from Galilee to Jerusalem to gratify their hereditary malice by the massacre of the Christians. The churches were immediately restored by Modestus; and the city was visited by Heraclius (A. D. 629) after his defeat of the Persians. Five years later (A. D. 634) it was invested by the Saracens, and, after a defence of four months, capitulated to the khalif Omar in person; since which time it has followed the vicissitudes of the various dynasties that have swayed the destinies of Western Asia.

It remains to add a few words concerning the modern city and its environs.

V. THE MODERN CITY.

El-Kods, the modern representative of its most ancient name Kadeshah, or Cadytis, "is surrounded by a high and strong cut-stone wall, built on the solid rock, loop-holed throughout, varying from 25 to 60 feet in height, having no ditch." It was built by the sultan Suliman (A. D. 1542), as is declared by many inscriptions on the wall and gates. It is in circuit about 2½ miles, and has four gates facing the four cardinal points. 1. The Jaffa Gate, on the west, called by the natives Bab-el-Hallil, i. e. the Hebron Gate. 2. The Damascus Gate, on the north, Bab-el-'Amûd, the Gate of the Column. 3. The St. Stephen's Gate, on the east, Bab-Sitti-Miryam, St. Mary's Gate. 4. The Sion Gate, on the south, Bab-en-Nebi Daûd, the Gate of the Prophet David. A fifth gate, on the south, near the mouth of the Tyropoeon, is sometimes opened to facilitate the introduction of the water from a neighbouring well. A line drawn from the Jaffa Gate to the Mosk, along the course of the old wall, and another, cutting this at right angles, drawn from the Sion to the Damascus Gate, could divide the city into the four quarters by which it is usually distinguished.

These four quarters are: — (1) The Armenian Quarter at the SW.; (2) the Jew's Quarter at the SE.,—both these being on Mount Sion; (3) the Christian Quarter at the NW.; (4) the Mahometan Quarter, occupying the remainder of the city on the west and north of the great Haram-es-Sherif, the noble Sanctuary, which represents the ancient Temple area. The Mosk, which occupies the grandest and once most venerated spot in the world, is, in its architectural design and proportions, as it was formerly in its details, worthy of its site. It was built for Abd-el Melik Ibn-Marwan, of the house of Ommiyah, the tenth khalif. It was commenced in A. D. 688, and completed in three years, and when the vicissitudes it has undergone within a space of nearly 1200 years are considered, it is perhaps rather a matter of astonishment that the fabric should have been preserved so entire than that the adornment should exhibit in parts marks of ruinous decay.

The Church of Justinian,—now the Mosk El-Aksa,—to the south of the same area, is also a conspicuous object in the modern city; and the Church of the Holy Sepulchre, with its appendages, occupies a considerable space to the west. The greater part of the remaining space is occupied with the Colleges or Hospitals of the Moslems, in the vicinity of the Mosks, and with the Monasteries of the several Christian communities, of which the Patriarchal Convent of St. Constantine, belonging to the Greeks, near the Church of the Holy Sepulchre, and that of the Armenians, dedicated to St. James, on the highest part of Mount Sion, are the most considerable.

The population of the modern city has been variously estimated, some accounts stating it as low as 10,000, others as high as 30,000. It may be safely assumed as about 12,000, of which number nearly half are Moslems, the other half being composed of Jews and Christians in about equal proportions. It is governed by a Turkish pasha, and is held by a small garrison. Most of the European nations are there represented by a consul.

VI. Environs.

A few sites of historical interest remain to be noticed in the environs of Jerusalem: as the valleys which environ the city have been sufficiently described at the commencement of the article, the mountains may here demand a few words.

The *Scopus*, which derived its name, as Josephus informs us, from the extensive view which it commanded of the surrounding country, is the high ground to the north of the city, beyond the Tombs of the Kings, 7 stadia from the city (*B. J.* ii. 19. § 4, v. 2. § 3), where both Cestius and Titus first encamped on their approach to the city (*ll. cc.*): this range is now occupied by a village named *Shâphât*,—the Semitic equivalent to the Greek *σκοπός*. On the east of the city is the Mount of Olives, extending along the whole length of its eastern wall, conspicuous with its three summits, of which the centre is the highest, and is crowned with a pile of buildings occupying the spot where Helena, the mother of Constantine, built a Basilica in commemoration of the Ascension of our Lord. (Eusebius, *Vita Constantini*, iii. 12, *Laudes*, § 9.) A little below the southern summit is a remarkable gallery of sepulchral chambers arranged in a semicircle concentric with a circular funnel-shaped hall 24 feet in diameter, with which it is connected by three passages. They are popularly called "the Tombs of the Prophets," but no satisfactory account has been given of these extensive excavations. (Plans are given by Schultz, Krafft, and Tobler, in the works referred to below.) Dr. Schultz was inclined to identify this with the rock *περιστήριον*, mentioned by Josephus in his account of the Wall of Circumvallation (*B. J.* v. 12), which he supposes to be a translation of the Latin Columbarium. (See *Dict. Ant.* art. *Funus*, p. 561, b.)

In the bed of the Valley of Jehoshaphat, immediately beneath the centre summit of Mount Olivet, where the dry bed of the brook Kedron is spanned by a bridge, is the *Garden of Gethsemane*, with its eight venerable olive-trees protected by a stone wall; and close by is a subterranean church, in which is shown the reputed tomb of the Virgin, who, however, according to an ancient tradition, countenanced by the Council of Ephesus (A. D. 431), died and was buried in that city. (Labbe, *Concilia*, tom. iii. col. 573.)

A little to the south of this, still in the bed of the valley, are two remarkable monolithic sepulchral monuments, ascribed to Absalom and Zechariah, exhibiting in their sculptured ornaments a mixture of Doric, Ionic, and perhaps Egyptian architecture, which may possibly indicate a change in the original design in conformity with later taste. Connected with these are two series of sepulchral chambers, one immediately behind the Pillar of Absalom, called by the name of *Jehoshaphat;* the other between the monoliths, named the *Cave of St. James*, which last is a pure specimen of the Doric order. (See *A General View in Holy City*, vol. ii. p. 449, and detailed plans, &c. in pp. 157, 158, with Professor Willis's description.)

To the south of Mount Olivet is another rocky eminence, to which tradition has assigned the name of the *Mount of Offence*, as "the hill before Jerusalem" where king Solomon erected altars for idolatrous worship (1 *Kings*, xi. 7). In the rocky base of this mount, overhanging the Kedron, is the rock-hewn village of Siloam, chiefly composed of sepulchral excavations, much resembling a Columbarium, and most probably the rock Peristerium of Josephus. Immediately below this village, on the opposite side of the valley, is the intermitting *Fountain of the Virgin*, at a considerable depth below the bed of the valley, with a descent of many steps hewn in the rock. Its supply of water is very scanty, and what is not drawn off here runs through the rocky ridge of Ophel, by an irregular passage, to the Pool of Siloam in the mouth of the Tyropoeon. This pool, which is mentioned in the New Testament (*St. John*, ix. 7, &c.), is now filled with earth and cultivated as a garden, a small tank with columns built into its side serves the purpose of a pool, and represents the "quadriporticum" of the Bordeaux Pilgrim (A. D. 333), who also mentions "Alia piscina grandis foras." This was probably identical with Hezekiah's Pool "between the two walls" (*Is.* xxii. 11), as it certainly is with the "Pool of Siloah by the king's garden" in Nehemiah (iii. 15, ii. 14; comp. 2 *Kings*, xxv. 4. The arguments are fully stated in the *Holy City*, vol. ii. pp. 474—480. M. de Saulcy accepts the identification.) *The king's gardens* are still represented in a verdant spot, where the concurrence of the three valleys, Hinnom, Jehoshaphat, and Tyropoeon, forms a small plain, which is cultivated by the villagers of Siloam.

In the mouth of the southern valley which forms the continuation of these three valleys towards the Dead Sea, is a deep well, variously called the *Well of Nehemiah*, of *Job*, or *Joab;* supposed to be identical with Enrogel, "the well of the spies," mentioned in the borders of Judah and Benjamin, and elsewhere (*Josh.* xv. 7, xviii. 16; 2 *Sam.* xvii. 17; 1 *Kings*, i. 9).

On the opposite side of the valley, over against the Mount of Offence, is another high rocky hill, facing Mount Sion, called the *Hill of Evil Council*, from a tradition that the house of Annas the high-priest, father-in-law to Caiaphas (*St. John*, xviii. 13, 24), once occupied this site. There is a curious coincidence with this in a notice of Josephus, who, in his account of the wall of circumvallation, mentions the monument of Ananus in this part (v. 12. § 2); which monument has lately been identified with an ancient rock-grave of a higher class,—the Aceldama of ecclesiastical tradition,—a little below the ruins on this hill; which is again attested to be "the Potter's Field," by a stratum of white clay, which is still worked. (Schultz, *Jerusalem*, p. 39.)

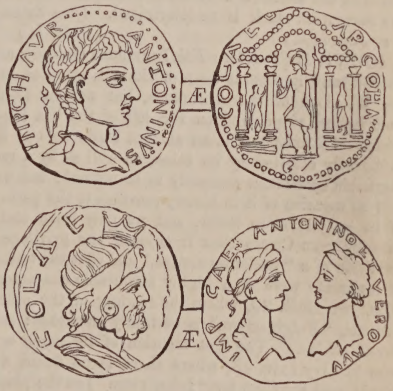
This grave is one of a series of sepulchres excavated in the lower part of this hill; among which are several bearing Greek inscriptions, of which all that is clearly intelligible are the words THC. ΑΓΙΑC. CIωN., indicating that they belonged to inhabitants or communities in Jerusalem. (See the Inscriptions in Krafft, and the comments on his decipherments in the Holy City, *Memoir*, pp. 56—60).

Higher up the Valley of Hinnom is a large and very ancient pool, now called the Sultan's (*Birket-es-Sultan*), from the fact that it was repaired, and adorned with a handsome fountain, by Sultan Suliman Ibn-Selim, 1520—1566, the builder of the present city-wall. It is, however, not only mentioned in the mediaeval notices of the city, but is connected by Nehemiah with another antiquity in the vicinity, called *En-nebi Daûd.* On Mount Sion, immediately above, and to the east of the pool, is a large and irregular mass of building, supposed by Christians, Jews, and Moslems, to contain the *Tomb of David*, and of his successors the kings of Judah. It has been said that M. de Saulcy has attempted an elaborate proof of the identity of the Tombs of the Kings, at the head of the Valley of Jehoshaphat, with the *Tomb of David.* His theory is inadmissable; for it is clear, from the notices of Nehemiah, that the Sepulchres of David were not far distant from the Pool of "Siloah," close to "the pool that was made," and, consequently, on that part of Mount Sion where they are now shown. (*Nehem.* iii. 16—19.) The memory of David's tomb was still preserved until the destruction of Jerusalem (Josephus, *Ant.* xiii. 8. § 4, xvi. 7. § 1; *Acts*, ii. 29), and is noticed occasionally in the middle ages. (See *Holy City*, vol. ii. pp. 505—513.) In the same pile of buildings, now occupied by the Moslems, is shown the Coenaculum where our Lord is said to have instituted the Last Supper. Epiphanius mentions that this church was standing when Hadrian visited Jerusalem (*Pond. et Mens.* cap. xiv.), and there St. Cyril delivered some of his catechetical lectures (*Catech.* xvi. 4). It was in this part of the Upper City that Titus spared the houses and city wall to form barracks for the soldiers of the garrison. (Vide sup.)

Above the Pool of the Sultan, *the Aqueduct of Pontius Pilate*, already mentioned, crosses the Valley of Hinnom on nine low arches; and, being carried along the side of Mount Sion, crosses the Tyropoeon by the causeway into the Haram. The water is conveyed from Etham, or the Pools of Solomon, about two miles south of Bethlehem. (Josephus, *B. J.* ii. 9. § 4.)

The mention of this aqueduct recalls a notice of Strabo, which has been perpetually illustrated in the history of the city; viz., that it was *ἐντὸς μὲν εὔϋδρον ἐκτὸς δὲ παντελῶς διψηρόν . . . . . αὐτὸ μὲν εὔϋδρον, τὴν δὲ κύκλῳ χώραν ἔχον λυπρὰν καὶ ἄνυδρον.* (xvi. p. 723.) Whence this abundant supply was derived it is extremely difficult to imagine, as, of course, the aqueduct just mentioned would be immediately cut off in case of siege; and, without this, the inhabitants of the modern city are almost entirely dependent on rain-water. But the accounts of the various sieges, and the other historical notices, as well as existing remains, all testify to the fact that there was a copious source of living water introduced into the city from without, by extensive subterranean aqueducts. The subject requires, and would repay, a more accurate and careful investigation. (See *Holy City*, vol. ii. p. 453—505.)

Besides the other authorities cited or referred to in the course of this article, the principal modern sources for the topography of Jerusalem are the following:—Dr. Robinson's *Biblical Researches*, vols. i. and ii; Williams's *Holy City;* Dr. Wilson's *Lands of the Bible;* Dr. E. G. Schultz, *Jerusalem;* W. Krafft, *Die Topographie Jerusalems;* Carl Ritter, *Die Erdkunde von Asien, &c., Palästina*, Berlin, 1852, pp. 297—508; Dr. Titus Tobler, *Golgotha*, 1851; *Die Siloahquelle und die Oelberg*, 1852; *Denkblätter aus Jerusalem*, 1853; F. de Saulcy, *Voyage autour de la Mer Morte*, tom. 2. [G. W.]



COINS OF AELIA CAPITOLINA (JERUSALEM).

IESPUS. [JACCETANI.]

JEZREEL. [ESDRAELA.]

IGILGILI (Ἰγιλγιλί, Ptol.: *Jijeli*), a sea-port of Mauretania Caesariensis, on the Sinus Numidicus, made a Roman colony by Augustus. It stands on a headland, on the E. side of which a natural roadstead is formed by a reef of rocks running parallel to the shore; and it was probably in ancient times the emporium of the surrounding country. (*Itin. Ant.* p. 18; Plin. v. 2. s. 1; Ptol. iv. 2. § 11; Ammian. Marc. xxix. 5; *Tab. Peut.*; Shaw, *Travels*, p. 45; Barth, *Wanderungen, &c.*, p. 66.) [P. S.]

IGILIUM (*Giglio*), an island off the coast of

Etruria, directly opposite to the Mons Argentarius and the port of Cosa. It is, next to Ilva, the most considerable of the islands near the coast of Etruria, being 6 miles long by about 3 in breadth, and consists of a group of mountains of considerable elevation. Hence Rutilius speaks of its "silvosa cacumina." (*Itin.* i. 325.) From that author we learn that, when Rome was taken by Alaric (A. D. 410), a number of fugitives from the city took refuge in Igilium, the insular position of which afforded them complete security. Caesar also mentions it, during the Civil War, in conjunction with the neighbouring port of Cosa, as furnishing a few vessels to Domitius, with which that general sailed for Massilia. (Caes. *B. C.* i. 34; Plin. iii. 6. s. 12; Mela, ii. 7. § 19.) It is evident, therefore, that it was inhabited in ancient as well as modern times. [E. H. B.]

IGLE'TES, IGNE'TES. [Hispania.]

IGULLIO'NES, in European Sarmatia, mentioned by Ptolemy as lying between the Stavani and Coistoboci, and to the east of the Venedi (iii. 5. § 21). Now the Stavani lay south of the Galindae and Sudini, populations of which the locality is known to be that of the Galinditae and Sudovitae of the middle ages, i. e. the parts about the *Spirding-see* in East Prussia. This would place the Igulliones in the southern part of *Lithuania*, or in parts of *Grodno*, *Podolia*, and *Volhynia*, in the country of the *Jazwingi* of the thirteenth century, — there or thereabouts. Zeuss has allowed himself to consider some such form as Ἰτυγγίωνες as the truer reading; and, so doing, identifies the *names*, as well as the localities, of the two populations (Ἰτυγγίων, *Jacwing*),—the varieties of form being very numerous. The *Jacwings* were *Lithuanians*—Lithuanians as opposed to *Slavonians*; and in this lies their ethnological importance, inasmuch as the southward extension of that branch of the Sarmatian stock is undetermined. (See Zeuss, *s. v. Jazwingi.*) [R. G. L.]

IGU'VIUM (Ἰγουΐον: *Eth.* Iguvinus; *Gubbio*), an ancient and important town of Umbria, situated on the W. slope of the Apennines, but not far from their central ridge, and on the left of the Via Flaminia. Its existence as an ancient Umbrian city is sufficiently attested by its coins, as well as by a remarkable monument presently to be noticed; but we find no mention of it in history previous to the period of its subjection to Rome, and we only learn incidentally from Cicero that it enjoyed the privileged condition of a "foederata civitas," and that the terms of its treaty were of a highly favourable character. (Cic. *pro Balb.* 20, where the reading of the older editions, "Fulginatium," is certainly erroneous: see Orelli, *ad loc.*) The first mention of its name occurs in Livy (xlv. 43, where there is no doubt we should read Iguvium for "Igiturvium") as the place selected by the Roman senate for the confinement of the Illyrian king Gentius and his sons, when the people of Spoletium refused to receive them. Its natural strength of position, which was evidently the cause of its selection on this occasion, led also to its bearing a conspicuous part in the beginning of the civil war between Caesar and Pompey, when it was occupied by the praetor Minucius Thermus with five cohorts; but on the approach of Curio with three cohorts, Thermus, who was apprehensive of a revolt of the citizens, abandoned the town without resistance. (Caes. *B. C.* i. 12; Cic. *ad Att.* vii. 13, b.) Under the Roman dominion Iguvium seems to have lapsed into the condition of an ordinary municipal town: we find it noticed in an inscription as one of the "xv. populi Umbriae" (Orell. *Inscr.* 98), as well as by Pliny and Ptolemy (Plin. iii. 14. s. 19; Ptol. iii. 1. § 53), and it is probable that in Strabo also we should read Ἰγούιον for the corrupt name Ἴτουρον of the MSS. and earlier editions. (Strab. v. p. 227; Cluver. *Ital.* p. 626.) But its secluded position in the mountains, and at a distance of some miles from the line of the Via Flaminia, was probably unfavourable to its prosperity, and it does not seem to have been a place of much importance. Silius Italicus speaks of it as very subject to fogs (viii. 459). It early became the see of a bishop, and retained its episcopal rank throughout the middle ages, when it rose to be a place of considerably more importance than it had enjoyed under the Roman empire.

The modern city of *Gubbio* contains no ruins of ancient date; but about 8 miles to the E. of it, at a place now called *La Schieggia*, on the line of the ancient Flaminian Way, and just at the highest point of the pass by which it crosses the main ridge of the Apennines, some vestiges of an ancient temple are still visible, which are supposed with good reason to be those of the temple of Jupiter Apenninus. This is represented in the Tabula Peutingeriana as existing at the highest point of the pass, and is noticed also by Claudian in describing the progress of Honorius along the Flaminian Way. (Claudian, *de VI. Cons. Hon.* 504; *Tab. Peut.*) The oracle consulted by the emperor Claudius "in Apennino" (Treb. Poll. *Claud.* 10) may perhaps have reference to the same spot. Many bronze idols and other small objects of antiquity have been found near the ruins in question; but a far more important discovery, made on the same site in 1444, was that of the celebrated tables of bronze, commonly known as the Tabulae Eugubinae, which are still preserved in the city of *Gubbio*. These tables, which are seven in number, contain long inscriptions, four of which are in Etruscan characters, two in Latin, and one partially in Etruscan and partially in Latin characters; but the *language* is in all cases apparently the same, and is wholly distinct from that of the genuine Etruscan monuments on the one hand, as well as from Latin on the other, though exhibiting strong traces of affinity with the older Latin forms, as well as with the existing remains of the Oscan dialects. There can be no doubt that the language which we here find is that of the Umbrians themselves, who are represented by all ancient writers as nationally distinct both from the Etruscans and the Sabellian races. The ethnological and linguistic inferences from these important monuments will be more fully considered under the article Umbria. It is only of late years that they have been investigated with care; early antiquaries having formed the most extravagant theories as to their meaning: Lanzi had the merit of first pointing out that they evidently related only to certain sacrificial and other religious rites to be celebrated at the temple of Jupiter by the Iguvians themselves and some neighbouring communities. The interpretation has since been carried out, as far as our imperfect knowledge will permit, by Lepsius, Grotefend, and still more recently in the elaborate work of Aufrecht and Kirchhoff. (Lanzi, *Saggio di Lingua Etrusca*, vol. iii. pp. 657—768; Lepsius, *de Tabulis Eugubinis*, 1833; *Inscriptiones Umbricae et Oscae*, Lips. 1841; Grotefend, *Rudimenta Linguae Umbricae*, Hannov. 1835—1839; Aufrecht u. Kirchhoff, *Die Umbrischen Sprach. Denkmäler*, 4to. Berlin, 1849.) In the still imperfect state of our knowledge of the inscriptions in question, it is somewhat hazardous to draw from them positive conclusions as to proper names; but it seems that we may fairly infer the mention of several small towns or communities in the immediate neighbourhood of Iguvium. These were, however, in all probability not independent communities, but *pagi*, or villages dependent upon Iguvium itself. Of this description were: Akerunia or Acerronia (probably answering to the Latin Aquilonia), Clavernia (in Lat. Clavenna), Curia or Cureia, Casilum, Juviscum, Museia, Pierium (?), Tarsina, and Trebla or Trepla. The last of these evidently corresponds to the Latin name Trebia or Trebula, and may refer to the Umbrian town of that name: the Cureiati of the inscription are evidently the same with the Curiates of Pliny, mentioned by him among the extinct communities of Umbria (Plin. iii. 14. s. 19); while the names of Museia and Casilum are said to be still retained by two villages called *Museia* and *Casilo* in the immediate neighbourhood of *Gubbio*. *Chiaserna*, another neighbouring village, is perhaps the Claverna of the Tables.

The coins of Iguvium, which are of bronze, and of large size (so that they must be anterior to the reduction of the Italian As), have the legend IKVVINI, which is probably the original form of the name, and is found in the Tables, though we here meet also with the softened and probably later form "Ijovina," or "Iiovina." [E. H. B.]

ILA, in Scotland, mentioned by Ptolemy (ii. 3. § 5) as the first river south of the Berubium Promontorium = *Firth of Dornoch*. [R. G. L.]

ILARAU'GATAE. [Hispania; Ilergetes.]

ILARCU'RIS. [Carpetani.]

ILARGUS, a river of Rhaetia Secunda, flowing from west to east, and emptying itself into the Danube. (Pedo Albinov. *Eleg. ad Liv.* 386, where the common reading is Itargus; others read Isargus, and regard it as the same as the river Atagis ("Αταγις) mentioned by Strabo, iv. p. 207, with Groskurd's note, vol. i. p. 356.) It would, however, appear that Ilargus and Isargus were two different rivers, since in later writers we find, with a slight change, a river Ililara (*Vita S. Magni*, 18), answering to the modern *Iller*, and another, Ysarche (Act. S. Cassiani, ap. Resch. *Annal. Sabion.* iv. 7), the modern *Eisach*, which flows in a southern direction, and empties itself into the Athesis. [L. S.]

ILA'TTIA ('Ιλαττία, Polyb. *ap. Steph. B. s. v.*), a town of Crete, which is probably the same as the Elatus of Pliny (iv. 12). Some editions read Clatus, incorrectly classed by him among the inland towns. (Höck, *Kreta*, vol. i. p. 432.) [E. B. J.]

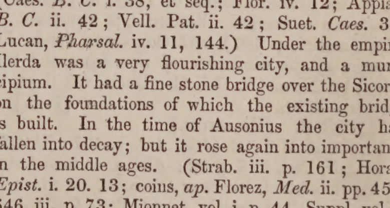
ILDUM. [Edetani.]

ILEI. [Hermione.]

ILEOSCA. [Osca.]

ILERCA'ONES ('Ιλερκάονες, Ptol. ii. 6. §§ 16, 64; Ilercaonenses, Liv. xxii. 21; Illurgavonenses, Caes. *B. C.* i. 60: in this, as in so many other Spanish names, the *c* and *g* are interchangeable), a people of Hispania Tarraconensis, occupying that portion of the sea-coast of Edetania which lay between the rivers Uduba and Iberus. Their exact boundaries appear to have been a little to the N. of each of these rivers. They possessed the town of Dertosa (*Tortosa*), on the left bank of the Iberus, and it was their chief city. [Dertosa.] Their other towns, according to Ptolemy, were: — Adeba ("Αδεβα: *Amposta?*), Tiariulia (Τιαριουλία: Teari Julienses, *ap.* Plin. iii. 3. s. 4: *Trayguera*), Biscargis (Βισκαργίς; Biscargitani civ. Rom., Plin.: *Berrus*), Sigarra (Σίγαῤῥα: *Segarra*, Marca, *Hisp.* ii. 8), Carthago Vetus (Καρχηδὼν παλαιά: *Carta Vieja*, Marca, *ibid.*), and Theava (Θεαύα). Ukert also assigns to them, on the N. of the Iberus, Traja Capita, Oleastrum, Tarraco, and other places, which seem clearly to have belonged to the Cosetani. The name of their country, Ilercavonia, occurs on the coins of their city Ibera. [P. S.]

ILERDA ('Ιλέρδα, and rarely Εἰλέρδα; Hilerda, Auson. *Epist.* xxv. 59: *Eth.* 'Ιλερδίται, Ilerdenses: *Lerida*), the chief city of the Ilergetes, in Hispania Tarraconensis, is a place of considerable importance, historically as well as geographically. It stood upon an eminence, on the right (W.) bank of the river Sicoris (*Segre*), the principal tributary of the *Ebro*, and some distance above its confluence with the Cinga (*Cinca*); thus commanding the country between those rivers, as well as the great road from Tarraco to the NW. of Spain, which here crossed the Sicoris. (*Itin. Ant.* pp. 391, 452.) Its situation (*propter ipsius loci opportunitatem*, Caes. *B. C.* i. 38) induced the legates of Pompey in Spain to make it the key of their defence against Caesar, in the first year of the Civil War (B. C. 49). Afranius and Petreius threw themselves into the place with five legions; and their siege by Caesar himself, as narrated in his own words, forms one of the most interesting passages of military history. The resources exhibited by the great general, in a contest where the formation of the district and the very elements of nature seemed in league with his enemies, have been compared to those displayed by the great Duke before *Badajoz*; but no epitome can do justice to the campaign. It ended by the capitulation of Afranius and Petreius, who were conquered as much by Caesar's generosity as by his strategy. (Caes. *B. C.* i. 38, et seq.; Flor. iv. 12; Appian, *B. C.* ii. 42; Vell. Pat. ii. 42; Suet. *Caes.* 34; Lucan, *Pharsal.* iv. 11, 144.) Under the empire, Ilerda was a very flourishing city, and a municipium. It had a fine stone bridge over the Sicoris, on the foundations of which the existing bridge is built. In the time of Ausonius the city had fallen into decay; but it rose again into importance in the middle ages. (Strab. iii. p. 161; Horat. *Epist.* i. 20. 13; coins, *ap.* Florez, *Med.* ii. pp. 451, 646, iii. p. 73; Mionnet, vol. i. p. 44, Suppl. vol. i. p. 89; Sestini, pp. 161, 166; Eckhel, vol. i. p. 51.) [P. S.]



COIN OF ILERDA.

ILERGE'TES ('Ιλέργητες, Ptol. ii. 6. § 68; Liv. xxi. 23, 61, xxii. 22; Plin. iii. 3. s. 4; 'Ιλουργῆτες, Polyb. iii. 35) or ILE'RGETAE ('Ιλεργέται, Strab. iii. p. 161: doubtless the 'Ιλαραυγάται of Hecataeus, *ap.* Steph. B. *s. v.*), a people of Hispania Tarraconensis, extending on the N. of the Iberus (*Ebro*) from the river Gallicus (*Gallego*) to both banks of the Sicoris (*Segre*), and as far E. as the Rubricatus (*Llobregat*); and having for neighbours the

Edetani and Celtiberi on the S., the Vascones on the W., on the N. and NE. the small peoples at the foot of the Pyrenees, as the Jaccetani, Castellani, Ausetani, and Cerretani, and on the SE. the Cosetani. Besides Ilerda, their chief cities were:—the colony of Celsa (*Velilla*, near *Xelsa*), Osca (*Huesca*), famous in the story of Sertorius; and Athanagia, which Livy (xxi. 61) makes their capital, but which no other writer names. On the great road from Italy into the N. of Spain, reckoning from Tarraco, stood Ilerda, 62 M. P.; Tolous, 32 M. P., in the conventus of Caesaraugusta, and with the civitas Romana (Plin.); Pertusa, 18 M. P. (*Pertusa*, on the *Alcanadre*); Osca, 19 M. P., whence it was 46 M. P. to Caesaraugusta (*Itin. Ant.* p. 391).

On a loop of the same road, starting from Caesaraugusta, were:—Gallicum, 15 M. P., on the river Gallicus (*Zunra*, on the *Gallego*); Bortinae, 18 M. P. (Βουρτίνα, Ptol.: *Torinos*); Osca, 12 M. P.; Caus, 29 M. P.; Mendiculeia, 19 M. P. (probably *Monzon*); Ilerda, 22 M. P. (*Itin. Ant.* pp. 451, 452). On the road from Caesaraugusta, up the valley of the Gallicus, to Benearnum (*Orthes*) in Gallia, were, Forum Gallorum, 30 M. P. (*Gurrea*), and Ebellinum, 22 M. P. (*Beilo*), whence it was 24 M. P. to the summit of the pass over the Pyrenees (*Itin. Ant.* p. 452). Besides these places, Ptolemy mentions Bergusia Βεργουσία: *Balaguer*), on the Sicoris; Bergidum (Βέργιδον); Erga (Ἔργα); Succosa (Σουκκῶσα); Gallica Flavia (Γάλλικα Φλαουία: *Fraga?*); and Orgia (Ὠρκία, prob. *Orgagna*), a name also found on coins (Sestini, *Med. Isp.* p. 99), while the same coins bear the name of Aesones, and inscriptions found near the Sicoris have Aesonensis and Jessonensis (Muratori, *Nov. Thes.* p. 1021, Nos. 2, 3; Spon, *Misc. Erud. Ant.* p. 188), with which the Gessorienses of Pliny may perhaps have some connection. Bersical is mentioned on coins (Sestini, p. 107), and Octogesa (prob. *La Granja*, at the confluence of the *Segre* and the *Ebro*) by Caesar (*B. C.* i. 61; Ukert, vol. ii. pt. 1. pp. 450—453). [P. S.]

ILE'SIUM. [Eilesium.]

I'LICI or IL'LICI (*Itin. Ant.* p. 401; Ἰλικιὰς ἢ Ἰλλικίς, Ptol. ii. 6. § 62: *Elche*), an inland city of the Contestani, but near the coast, on which it had a port (Ἰλλικιτανὸς λιμήν, Ptol. *l. c.* § 14), lying just in the middle of the bay formed by the Pr. Saturni and Dianium, which was called Illicitanus Sinus. The city itself stood at the distance of 52 M. P. from Carthago Nova, on the great road to Tarraco (*Itin. Ant.* p. 401), and was a *Colonia immunis*, with the *jus Italicum* (Plin. iii. 3. s. 4; Paulus, *Dig.* viii. *de Cens.*). Its coins are extant of the period of the empire (Florez, *Med. de Esp.* vol. ii. p. 458; Sestini, p. 166; Mionnet, vol. i. p. 45, Suppl. vol. i. p. 90; Eckhel, vol. i. p. 51). Pliny adds to his mention of the place: *in eam contribuuntur Icositani.* (Ukert, vol. ii. pt. 1. pp. 402, 403.) [P. S.]

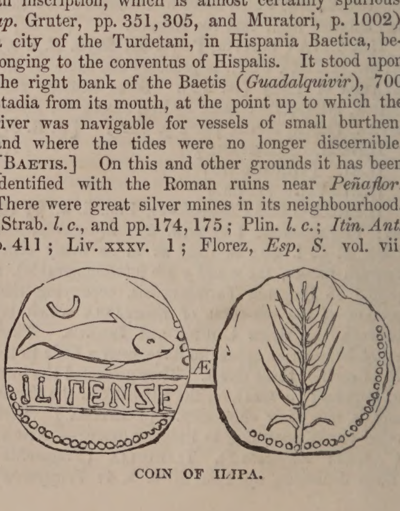
ILIENSES (Ἰλιεῖς, Paus.), a people of the interior of Sardinia, who appear to have been one of the most considerable of the mountain tribes in that island. Mela calls them "antiquissimi in ea populorum," and Pliny also mentions them among the "celeberrimi populorum" of Sardinia. (Mel. ii. 7. § 19; Plin. iii. 7. s. 13.) Pausanias, who terms them Ἰλιεῖς, distinctly ascribes to them a *Trojan* origin, and derives them from a portion of the companions of Aeneas, who settled in the island, and remained there in quiet until they were compelled by the Africans, who subsequently occupied the coasts of Sardinia, to take refuge in the more rugged and inaccessible mountain districts of the interior. (Paus. x. 17. § 7.) This tale has evidently originated in the resemblance of the name of Ilienses, in the form which the Romans gave it, to that of the Trojans; and the latter part of the story was invented to account for the apparent anomaly of a people that had come by sea dwelling in the interior of the island. What the native name of the Ilienses was, we know not, and we are wholly in the dark as to their real origin or ethnical affinities: but their existence as one of the most considerable tribes of the interior at the period of the Roman conquest, is well ascertained; and they are repeatedly mentioned by Livy as contending against the supremacy of Rome. Their first insurrection, in B.C. 181, was repressed, rather than put down, by the praetor M. Pinarius; and in B.C. 178, the Ilienses and Balari, in conjunction, laid waste all the more fertile and settled parts of the island; and were even able to meet the consul Ti. Sempronius Gracchus in a pitched battle, in which, however, they were defeated with heavy loss. In the course of the following year they appear to have been reduced to complete submission; and their name is not again mentioned in history. (Liv. xl. 19, 34, xli. 6, 12, 17.)

The situation and limits of the territory occupied by the Ilienses, cannot be determined: but we find them associated with the Balari and Corsi, as inhabiting the central and mountainous districts of the island. Their name is not found in Ptolemy, though he gives a long list of the tribes of the interior.

Many writers have identified the Ilienses with the Iolaenses or Iolai, who are also placed in the interior of Sardinia; and it is not improbable that they were really the same people, but ancient authors certainly make a distinction between the two. [E. H. B.]

ILIGA. [Helice.]

I'LIPA. 1. (Ἴλιπα, Strab. iii. pp. 141, seq.; Ἰλλίπα ἢ Λαῖπα μεγάλη, Ptol. ii. 4. § 13; Ilipa cognomine Illa, Plin. iii. 1. s. 3, according to the corrupt reading which Sillig's last edition retains for want of a better: some give the epithet in the form *Ilpa*: Harduin reads *Ilia*, on the authority of an inscription, which is almost certainly spurious, *ap.* Gruter, pp. 351, 305, and Muratori, p. 1002), a city of the Turdetani, in Hispania Baetica, belonging to the conventus of Hispalis. It stood upon the right bank of the Baetis (*Guadalquivir*), 700 stadia from its mouth, at the point up to which the river was navigable for vessels of small burthen, and where the tides were no longer discernible. [Baetis.] On this and other grounds it has been identified with the Roman ruins near *Peñaflor*. There were great silver mines in its neighbourhood. (Strab. *l. c.*, and pp. 174, 175; Plin. *l. c.*; *Itin. Ant.* p. 411; Liv. xxxv. 1; Florez, *Esp. S.* vol. vii,



COIN OF ILIPA.

p. 222, vol. ix. p. 24, vol. xii. p. 52; Morales, *Antig.* p. 88; Mentelle, *Esp. Anc.* p. 243; Coins *ap.* Florez, *Med. de Esp.* vol. ii. p. 468, vol. iii. p. 79; Mionnet, vol. i. p. 15, Suppl. vol. i. p. 28; Eckhel, vol. i. p. 22; Ukert, vol. ii. pt. 1. p. 374.)

2. [Ilipla.] [P. S.]

I'LIPLA (Coins; Ilipa, *Itin. Ant.* p. 432; probably the Ἰλλίπουλα of Ptol. ii. 4. § 12: *Niebla*), a city of the Turdetani, in the W. of Hispania Baetica, on the high road from Hispalis to the mouth of the Anas. (Caro, *Antig. Hisp.* iii. 81; Coins *ap.* Florez, *Med.* vol. ii. p. 471; Mionnet, vol. i. p. 16, Suppl. vol. i. p. 29; Sestini, p. 53; Eckhel, vol. i. p. 22.) [P. S.]

ILI'PULA. 1. Surnamed Laus by Pliny (iii. 1. s. 3), and Magna by Ptolemy (Ἰλλίπουλα μεγάλη, ii. 4. § 12), a city of the Turduli, in Baetica, between the Baetis and the coast, perhaps *Loxa*. (Ukert, vol. ii. pt. 1. p. 363.)

2. Minor (prob. *Olvera* or *Lepe di Ronda*, near *Carmona*), a tributary town of the Turdetani, in Hispania Baetica, belonging to the conventus of Hispalis. (Plin. iii. 1. s. 3; Sestini, *Med. Esp.* p. 54.) [P. S.]

ILI'PULA MONS (Ἰλίπουλα), a range of mountains in Baetica, S. of the Baetis, mentioned only by Ptolemy (ii. 4. § 15), and supposed by some to be the *Sierra Nevada*, by others the *Sierra de Alhama* or the *Alpujarras*. [P. S.]

ILISSUS. [Attica, p. 323, a.]

ILISTRA (Ἴλιστρα: *Illisera*), a town in Lycaonia, on the road from Laranda to Isaura, which is still in existence. (Hierocl. p. 675; *Concil. Ephes.* p. 534; *Concil. Chalced.* p. 674; Hamilton, *Researches*, vol. ii. p. 324; Leake, *Asia Minor*, p. 102.) [L. S.]

ILITHYIA (Εἰλειθυίας πόλις, Strab. xviii. p. 817; Εἰληθυίας, Ptol. iv. 5. § 73), a town of the Egyptian Heptanomis, 30 miles NE. of Apollinopolis Magna. It was situated on the eastern bank of the Nile, in lat. 25° 3′ N. According to Plutarch (*Isis et Osir.* c. 73), Ilithyia contained a temple dedicated to Bubastis, to whom, as to the Taurian Artemis, human victims were, even at a comparatively recent period, sacrificed. A bas-relief (Minutoi, p. 394, seq.) discovered in the temple of Bubastis at *El-Kab*, representing such a sacrifice, seems to confirm Plutarch's statement. The practice of human sacrifice among the Aegyptians is, indeed, called in question by Herodotus (ii. 45); yet that it once prevailed among them is rendered probable by Manetho's statement of a king named Amosis having abolished the custom, and substituted a waxen image for the human victim. (Porphyr. *de Abstinent.* ii. p. 223; Euseb. *Praep. Evang.* iv. 16; comp. Ovid, *Fast.* v. 621.) The singularity in Plutarch's story is the recent date of the imputed sacrifices. [W. B. D.]

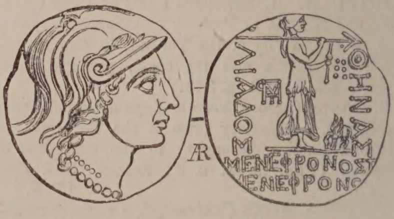
ILITURGIS. [Illiturgis.]

I'LIUM, I'LIOS (Ἴλιον, ἡ Ἴλιος: *Eth.* Ἰλιεύς, f. Ἰλιάς), sometimes also called Troja (Τροία), whence the inhabitants are commonly called Τρῶες, and in the Latin writers Trojani. The existence of this city, to which we commonly give the name of Troy, cannot be doubted any more than the simple fact of the Trojan War, which was believed to have ended with the capture and destruction of the city, after a war of ten years, B. C. 1184. Troy was the principal city of the country called Troas. As the city has been the subject of curious inquiry, both in ancient and modern times, it will be necessary, in the first instance, to collect and analyse the statements of the ancient writers; and to follow up this discussion by an account of the investigations of modern travellers and scholars to identify the site of the famous city. Our most ancient authority are the Homeric poems; but we must at the very outset remark, that we cannot look upon the poet in every respect as a careful and accurate topographer; but that, admitting his general accuracy, there may yet be points on which he cannot be taken to account as if it had been his professed object to communicate information on the topography of Troy.

The city of Ilium was situated on a rising ground, somewhat above the plain between the rivers Scamander and Simois, at a distance, as Strabo asserts, of 42 stadia from the coast of the Hellespont. (Hom. *Il.* xx. 216, fol.; Strab. xiii. p. 596.) That it was not quite in the plain is clear from the epithets ἠνεμόεσσα, αἰπεινή, and ὀφρυόεσσα. Behind it, on the south-east, there rose a hill, forming a branch of Mount Ida, surmounted by the acropolis, called Pergamum (τὸ Πέργαμον, Hom. *Il.* iv. 508, vi. 512; also τὰ Πέργαμα, Soph. *Phil.* 347, 353, 611; or, ἡ Πέργαμος, Hom. *Il.* v. 446, 460.) This fortified acropolis contained not only all the temples of the gods (*Il.* iv. 508, v. 447, 512, vi. 88, 257, xxii. 172, &c.), but also the palaces of Priam and his sons, Hector and Paris (*Il.* vi. 317, 370, 512, vii. 345). The city must have had many gates, as may be inferred from the expression πᾶσαι πύλαι (*Il.* ii. 809, and elsewhere), but only one is mentioned by name, viz., the Σκαιαὶ πύλαι, which led to the camp of the Greeks, and must accordingly have been on the north-west part of the city, that is, the part just opposite the acropolis (*Il.* iii. 145, 149, 263, vi. 306, 392, xvi. 712, &c.). The origin of this name of the "left gate" is unknown, though it may possibly have reference to the manner in which the signs in the heavens were observed; for, during this process, the priest turned his face to the north, so that the north-west would be on his left hand. Certain minor objects alluded to in the Iliad, such as the tombs of Ilus, Aesyetes, and Myrine, the Scopie and Erineus, or the wild fig-tree, we ought probably not attempt to urge very strongly: we are, in fact, prevented from attributing much weight to them by the circumstance that the inhabitants of New Ilium, who believed that their town stood on the site of the ancient city, boasted that they could show close to their walls these doubtful vestiges of antiquity. (Strab. xiii. p. 599.) The walls of Ilium are described as lofty and strong, and as flanked with towers; they were fabled to have been built by Apollo and Poseidon (*Il.* i. 129, ii. 113, 288, iii. 153, 384, 386, vii. 452, viii. 519). These are the only points of the topography of Ilium derivable from the Homeric poems. The city was destroyed, according to the common tradition, as already remarked, about B. C. 1184; but afterwards we hear of a new Ilium, though we are not informed when and on what site it was built. Herodotus (vii. 42) relates that Xerxes, before invading Greece, offered sacrifices to Athena at Pergamum, the ancient acropolis of Priam; but this does not quite justify the inference that the new town of Ilium was then already in existence, and all that we can conclude from this passage is, that the people at that time entertained no doubt as to the sites of the ancient city and its acropolis. Strabo (xiii. p. 601) states that Ilium was restored during the last dynasty of the Lydian kings; that is, before the subjugation of Western Asia by the Persians: and both Xenophon (*Hellen.* i. 1. § 4) and Scylax (p. 35) seem to speak of Ilium as a town actually existing in their days.

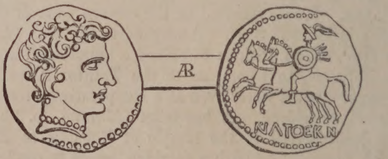
It is also certain that in the time of Alexander New Ilium did exist, and was inhabited by Aeolians. (Demosth. *c. Aristocr.* p. 671; Arrian, *Anab.* i. 11. § 7; Strab. xiii. p. 593, foll.) This new town, which is distinguished by Strabo from the famous ancient city, was not more than 12 stadia, or less than two English miles, distant from the sea, and was built upon the spur of a projecting edge of Ida, separating the basins of the Scamander and Simois. It was at first a place of not much importance (Strab. xiii. pp. 593, 601), but increased in the course of time, and was successively extended and embellished by Alexander, Lysimachus, and Julius Caesar. During the Mithridatic War New Ilium was taken by Fimbria, in B. C. 85, on which occasion it suffered greatly. (Strab. xiii. p. 594; Appian, *Mithrid.* 53; Liv. *Epit.* lxxxiii.) It is said to have been once destroyed before that time, by one Charidemus (Plut. *Sertor.* 1.; Polyaen. iii. 14); but we neither know when this happened, nor who this Charidemus was. Sulla, however, favoured the town extremely, in consequence of which it rose, under the Roman dominion, to considerable prosperity, and enjoyed exemption from all taxes. (Plin. v. 33.) These were the advantages which the place owed to the tradition that it occupied the identical site of the ancient and holy city of Troy: for, it may here be observed, that no ancient author of Greece or Rome ever doubted the identity of the site of Old and New Ilium until the time of Demetrius of Scepsis, and Strabo, who adopted his views; and that, even afterwards, the popular belief among the people of Ilium itself, as well as throughout the world generally, remained as firmly established as if the criticism of Demetrius and Strabo had never been heard of. These critics were led to look for Old Ilium farther inland, because they considered the space between New Ilium and the coast far too small to have been the scene of all the great exploits described in the Iliad; and, although they are obliged to own that not a vestige of Old Ilium was to be seen anywhere, yet they assumed that it must have been situated about 42 stadia from the sea-coast. They accordingly fixed upon a spot which at the time bore the name of Ἰλιέων κώμη. This view, with its assumption of Old and New Ilium as two distinct places, does not in any way remove the difficulties which it is intended to remove; for the space will still be found far too narrow, not to mention that it demands of the poet what can be demanded only of a geographer or an historian. On these grounds we, in common with the general belief of all antiquity, which has also found able advocates among modern critics, assume that Old and New Ilium occupied the same site. The statements in the Iliad which appear irreconcilable with this view will disappear if we bear in mind that we have to do with an entirely legendary story, which is little concerned about geographical accuracy.

The site of New Ilium (according to our view, identical with that of Old Ilium) is acknowledged by all modern inquirers and travellers to be the spot covered with ruins now called *Kissarlik*, between the villages of *Kum-kioi*, *Kalli-fatli*, and *Tchiblak*, a little to the west of the last-mentioned place, and not far from the point where the Simois once joined the Scamander. Those who maintain that Old Ilium was situated in a different locality cannot, of course, be expected to agree in their opinions as to its actual site, it being impossible to fix upon any one spot agreeing in every particular with the poet's description. Respecting the nationality of the inhabitants of Ilium, we shall have to speak in the article TROAS. (Comp. Spohn, *de Agro Trojano*, Lipsiae, 1814, 8vo.; Rennell, *Observations on the Topography of the Plain of Troy*, London, 1814, 4to.; Choiseul-Gouffier, *Voyage Pittoresque de la Grèce*, Paris, 1820, vol. ii. p. 177, foll.; Leake, *Asia Minor*, p. 275, foll.; Grote, *Hist. of Greece*, vol. i. p. 436, foll.; Eckenbrecher, *über die Lage des Homerischen Ilion*, Rhein. Mus. Neue Folge, vol. ii. pp. 1—49, where a very good plan of the district of Ilion is given. See also, Welcker, *Kleine Schriften*, vol. ii. p. 1, foll.; C. Maclaren, *Dissertation on the Topography of the Trojan War*, Edinburgh, 1822; Mauduit, *Découvertes dans la Troiade, &c.*, Paris & Londres, 1840.) [L. S.]



COIN OF ILIUM.

ILLI'BERIS (Ἰλλιβερίς, Ptol. ii. 4. § 11), or **ILLI'BERI LIBERINI** (Plin. iii. 1. s. 3), one of the chief cities of the Turduli, in Hispania Baetica, between the Baetis and the coast, is identified by inscriptions with *Granada.* It is probably the Elibyrge (Ἐλιβύργη) of Stephanus Byzantinus. (Inscr. *ap.* Gruter, p. 277, No. 3; Florez, *Esp. S.* vol. v. p. 4, vol. xii. p. 81; Mentelle, *Geogr. Comp. Esp. Mod.* p. 163; Coins *ap.* Florez, *Med.* vol. iii. p. 75; Mionnet, vol. i. p. 15, Suppl. vol. i. p. 28 Eckhel, vol. i. p. 22.) [P. S.]



COIN OF ILLIBERIS (IN SPAIN).

ILLI'BERIS or **ILLIBERRIS** (Ἰλιβερίς), a town in the country of the Sordones, or Sardones, or Sordi, in Gallia Aquitania. The first place that Hannibal came to after passing through the Eastern Pyrenees was Illiberis. (Liv. xxi. 24.) He must have passed by *Bellegarde.* Illiberis was near a small river Illiberis, which is south of another small stream, the Ruscino, which had also on it a town named Ruscino. (Strab. p. 182.) Mela (ii. 5) and Pliny (iii. 4) speak of Illiberis as having once been a great place, but in their time being decayed. The road in the Antonine Itin. from Arelate (*Arles*) through the Pyrenees to Juncaria passes from Ruscino (*Castel-Rousillon*) to Ad Centuriones, and omits Illiberis; but the Table places Illiberis between Ruscino and Ad Centenarium, which is the same place as the Ad Centuriones of the Itin. [CENTURIONES, AD.] Illiberis is *Elne*, on the river *Tech.*

Illiberis or Illiberris is an Iberian name. There is another place, Climberris, on the Gallic side of the Pyrenees, which has the same termination. [AUSCI.] It is said that *berri*, in the Basque, means "a town." The site of Illiberis is fixed at *Elne* by the Itins.; and we find an explanation of the name *Elne* in the fact that either the name of Illiberis was changed to Helena or Elena, or Helena was a camp or station near it. Constans was murdered by Magnentius "not far from the Hispaniae, in a castrum named Helena." (Eutrop. x. 9.) Victor's Epitome (c. 41) describes Helena as a town very near to the Pyrenees; and Zosimus has the same (ii. 42; and Orosius, vii. 29). It is said by some writers that Helena was so named after the place was restored by Constantine's mother Helena, or by Constantine, or by some of his children; but the evidence of this is not given. The river of Illiberis is the Tichis of Mela, and Tecum of Pliny, now the *Tech*. In the text of Ptolemy (ii. 10) the name of the river is written Illeris.

Some geographers have supposed Illiberis to be *Collioure*, near *Port Vendre*, which is a plain mistake. [G. L.]

ILLICI. [Ilici.]

ILLI'PULA. [Ilipula.]

ILLITURGIS, ILITURGIS, or ILITURGI (probably the *'Ιλουργίς* of Ptol. ii. 4. § 9, as well as the *'Ιλουργεία* of Polybius, *ap.* Steph. B. *s. v.*, and the *'Ιλυργία* of Appian, *Hisp.* 32: *Eth.* Illurgitani), a considerable city of Hispania Baetica, situated on a steep rock on the N. side of the Baetis, on the road from Corduba to Castulo, 20 M. P. from the latter, and five days' march from Carthago Nova. In the Second Punic War it went over to the Romans, like its neighbours, Castulo and Mentesa, and endured two sieges by the Carthaginians, both of which were raised; but, upon the overthrow of the two Scipios, the people of Illiturgis and Castulo revolted to the Carthaginians, the former adding to their treason the crime of betraying and putting to death the Romans who had fled to them for refuge. At least such is the Roman version of their offence, for which a truly Roman vengeance was taken by Publius Scipio, B.C. 206. After a defence, such as might be expected when despair of mercy was added to national fortitude, the city was stormed and burnt over the slaughtered corpses of all its inhabitants, children and women as well as men. (Liv. xxiii. 49, xxiv. 41, xxvi. 17, 41, xxviii. 19, 20.) Ten years later it had recovered sufficiently to be again besieged by the Romans, and taken with the slaughter of all its adult male population. (Liv. xxxiv. 10.) Under the Roman empire it was a considerable city, with the surname of Forum Julium. Its site is believed to have been in the neighbourhood of *Andujar*, where the church of S. Potenciana now stands. (*Itin. Ant.* p. 403; Plin. iii. 1. s. 3; Priscian. vi. p. 682, ed. Putsch; Morales, *Antig.* p. 56, b.; Mentelle, *Esp. Mod.* p. 183; Laborde, *Itin.* vol. ii. p. 113; Florez, *Esp. S.* vol. xii. p. 369; Coins, *ap.* Florez, *Med.* vol. iii. p. 81; Mionnet, vol. i. p. 16; Sestini, p. 56; Eckhel, vol. i. p. 23; Ukert, vol. ii. pt. 1. p. 380.) [P. S.]

ILLURCO or ILURCO, a town in the W. part of Hispania Baetica, near *Pinos*, on the river *Cubillas*. (Inscr. *ap.* Gruter, pp. 235, 406; Muratori, p. 1051, Nos. 2, 3; Florez, *Esp. S.* vol. xii. p. 98; Coins, *ap.* Florez, *Med. de Esp.* vol. ii. p. 472; Mionnet, vol. i. p. 17; Sestini, *Med. Isp.* p. 57; Eckhel, vol. i. p. 23.) [P. S.]

ILLURGAVONENSES. [Ilercaones.]

ILLYRIA, [Illyricum.]

ILLY'RICUM (*τὸ 'Ιλλυρικόν*: *Eth.* and *Adj.* *'Ιλλύριος*, *'Ιλλυρικός*, Illyrius, Illyricus), the eastern coast of the Adriatic sea.

1 *The Name.* — The Greek name is Illyris (*'Ιλλυρίς*, Hecat. *Fr.* 65; Polyb. iii. 16; Strab. ii. pp. 108, 123, 129, vii. p. 317; Dionys. Per. 96; Herodian, vi. 7; Apollod. ii. 1. § 3; Ptol. viii. 7. § 1), but the more ancient writers usually employ the name of the people, *οἱ 'Ιλλύριοι* (*ἐν τοῖς 'Ιλλυρίοις*, Herod. i. 196, iv. 49; Scyl. pp. 7, 10). The name Illyria (*'Ιλλυρία*) very rarely occurs. (Steph. B. *s. v.*; Prop. i. 8. 2.) By the Latin writers it generally went under the name of "Illyricum" (Caes. *B. G.* ii. 35, iii. 7; Varr. *R. R.* ii. 10. § 7; Cic. *ad Att.* x. 6; Liv. xliv. 18, 26; Ovid, *Trist.* i. 3. 121; Mela, ii. 3. § 13; Tac. *Ann.* i. 5, 46, ii. 44, 53, *Hist.* i. 2, 9, 76; Flor. i. 18, iv. 2; Just. vii. 2; Suet. *Tib.* 16; Vell. Pat. ii. 109), and the general assent of geographers has given currency to this form.

2. *Extent and Limits.* — The Roman Illyricum was of very different extent from the Illyris or *οἱ 'Ιλλύριοι* of the Greeks, and was itself not the same at all times, but must be considered simply as an artificial and geographical expression for the borderers who occupied the E. coast of the Adriatic, from the junction of that gulf with the Ionic sea, to the estuaries of the river Po. The earliest writer who has left any account of the peoples inhabiting this coast is Scylax; according to whom (c. 19—27) the Illyrians, properly so called (for the Liburnians and Istrians beyond them are excluded), occupy the sea-coast from Liburnia to the Chaonians of Epirus. The Bulini were the northernmost of these tribes, and the Amantini the southernmost. Herodotus (i. 196) includes under the name, the Heneti or Veneti, who lived at the head of the gulf; in another passage (iv. 49) he places the Illyrians on the tributary streams of the *Morava* in *Servia*.

It is evident that the Gallic invasions, of which there are several traditions, threw the whole of these districts and their tribes into such confusion, that it is impossible to harmonise the statements of the Periplus of Scylax, or the far later Scymnus of Chios, with the descriptions in Strabo and the Roman historians.

In consequence of this immigration of the Gauls, Appian has confounded together Gauls, Thracians, Paeonians, and Illyrians. A legend which he records (*Illyr.* 1) makes Celtus, Illyrius, and Gala, to have been three brothers, the sons of the Cyclops Polyphemus, and is grounded probably on the intermixture of Celtic tribes (the Boii, the Scordisci, and the Taurisci) among the Illyrians: the Iapodes, a tribe on the borders of Istria, are described by Strabo (iv. p. 143) as half Celts, half Illyrians. On a rough estimate, it may be said that, in the earliest times, Illyricum was the coast between the Naro (*Neretva*) and the Drilo (*Drin*), bounded on the E. by the Triballi. At a later period it comprised all the various tribes from the Celtic Taurisci to the Epirots and Macedonians, and eastward as far as Moesia, including the Veneti, Pannonians, Dalmatians, Dardani, Autariatae, and many others. This is Illyricum in its most extended meaning in the ancient writers till the 2nd century of the Christian era: as, for instance, in Strabo (vii. pp. 313—319), during the reign of Augustus, and in Tacitus (*Hist.* i. 2, 9, 76, ii. 86; comp. Joseph. *B. J.* ii. 16), in his account of the civil wars which preceded the fall of Jerusalem. When the boundary of Rome reached to the Danube, the "Illyricus Limes" (as it is designated in the "Scriptores Historiae Augustae"), or "Illyrian frontier," comprised the following provinces: — Noricum, Pannonia Superior, Pannonia

Inferior, Moesia Superior, Moesia Inferior, Dacia, and Thrace. This division continued till the time of Constantine, who severed from it Lower Moesia and Thrace, but added to it Macedonia, Thessaly, Achaia, Old and New Epirus, Praevalitana, and Crete. At this period it was one of the four great divisions of the Roman empire under a "Praefectus Praetorio," and it is in this signification that it is used by the later writers, such as Sextus Rufus, the "Auctor Notitiae Dignitatum Imperii," Zosimus, Jornandes, and others. At the final division of the Roman empire, the so-called "Illyricum Orientale," containing the provinces of Macedonia, Thessaly, Epirus, Hellas, New Epirus, Crete, and Praevalitana, was incorporated with the Lower Empire; while "Illyricum Occidentale" was united with Rome, and embraced Noricum, Pannonia, Dalmatia, Savia, and Valeria Ripensis.

A. Illyris Barbara or Romana, was separated from Istria by the small river Arsia (*Arsa*), and bounded S. and E. by the Drilo, and on the N. by the Savus; consequently it is represented now by part of *Croatia*, all *Dalmatia*, the *Herzegovina*, *Monte-Negro*, nearly all *Bosnia*, and part of *Albania*.

Illyris Romana was divided into three districts, the northern of which was Iapydia, extending S. as far as the Tedanius (*Zermagna*); the strip of land extending from the Arsia to the Titius (*La Kerka*) was called Liburnia, or the whole of the north of what was once Venetian Dalmatia; the territory of the Dalmatae was at first comprehended between the Naro and the Tilurus or Nestus: it then extended to the Titius. A list of the towns will be found under the several heads of Iapydia, Liburnia, and Dalmatia.

B. Illyris Graeca, which was called in later times Epirus Nova, extended from the river Drilo to the SE., up to the Ceraunian mountains, which separated it from Epirus Proper. On the N. it was bounded by the Roman Illyricum and Mount Scordus, on the W. by the Ionian sea, on the S. by Epirus, and on the E. by Macedonia; comprehending, therefore, nearly the whole of modern *Albania*. Next to the frontier of Chaonia is the small town of Amantia, and the people of the Amantians and Bulliones. They are followed by the Taulantii, who occupied the country N. of the Aous — the great river of S. Macedonia, which rises in Mount Lacmon, and discharges itself into the Adriatic — as far as Epidamnus. The chief towns of this country were Apollonia, and Epidamnus or Dyrrhachium. In the interior, near the Macedonian frontier, there is a considerable lake, Lacus Lychnitis, from which the Drilo issues. Ever since the middle ages there has existed in this part the town of Achrida, which has been supposed to be the ancient Lychnidus, and was the capital of the Bulgarian empire, when it extended from the Euxine as far as the interior of Aetolia, and comprised S. Illyricum, Epirus, Acarnania, Aetolia, and a part of Thessaly. During the Roman period the Dassaretae dwelt there; the neighbouring country was occupied by the Autariatae, who are said to have been driven from their country in the time of Cassander, when they removed as fugitives with their women and children into Macedonia. The Ardiaei and Parthini dwelt N. of the Autariatae, though not at the same time, but only during the Roman period. Scodra (*Scutari*), in later times the capital of Praevalitana, was unknown during the flourishing period of Grecian history, and more properly belongs to Roman Illyricum; as Lissus, which was situated at the mouth of the Drilo, was fixed upon by the Romans as the border town of the Illyrians in the S., beyond which they were not allowed to sail with their privateers. Internal communication in this Illyricum was kept up by the Via Candavia or Egnatia, the great line which connected Italy and the East — Rome, Constantinople, and Jerusalem. A road of such importance, as Colonel Leake remarks (*North. Greece*, vol. iii. p. 311), and on which the distance had been marked with milestones soon after the Roman conquest of Macedonia, we may believe to have been kept in the best order as long as Rome was the centre of a vigorous authority; but it probably shared the fate of many other great establishments in the decline of the empire, and especially when it became as much the concern of the Byzantine as of the Roman government. This fact accounts for the discrepancies in the Itineraries; for though Lychnidus, Heracleia, and Edessa, still continued, as on the Candavian Way described by Polybius (*ap. Strab.* vii. pp. 322, 323), to be the three principal points between Dyrrhachium and Thessalonica (nature, in fact, having strongly drawn that line in the valley of the Genusus), there appears to have been a choice of routes over the ridges which contained the boundaries of Illyricum and Macedonia. By comparing the Antonine Itinerary, the Peutingerian Table, and the Jerusalem Itinerary, the following account of stations in Illyricum is obtained: —

Dyrrhachium or Apollonia.

Clodiana - -	- *Skumbi.*
Scampae - -	- *Elbassan.*
Trajectus Genusi -	- *Skumbi river.*
Ad Dianam -	- „
Candavia - -	- „
Tres Tabernae -	- „
Pons Servilii et Claudanum	- *The Drin at Struga.*
Patrae - -	- „
Lychnidus - -	- *Akridha.*
Brucida - -	- *Prespa.*
Scirtiana - -	- „
Castra - -	- „
Nicaea - -	- „
Heracleia - -	- „

3. *Physical Geography.* — The Illyrian range of mountains, which traverses *Dalmatia* under the name of *Mount Prolog*, and partly under other names (Mons Albius, Bebius), branches off in *Carniola* from the Julian Alps, and then, at a considerable distance from the sea, stretches towards Venetia, approaches the sea beyond Aquileia near *Trieste*, and forms Istria. After passing through Istria as a lofty mountain, though not reaching the snow line, and traversing *Dalmatia*, which it separates from *Bosnia*, it extends into *Albania*. It is a limestone range, and, like most mountains belonging to that formation, much broken up; hence the bold and picturesque coast runs out into many promontories, and is flanked by numerous islands.

These islands appear to have originated on the breaking up of the lower grounds by some violent action, leaving their limestone summits above water. From the salient position of the promontory terminating in *Punta della Planca*, they are divided into two distinct groups, which the Greek geographers called Absyrtides and Liburnides. They trend NW. and SE., greatly longer than broad, and form various fine channels, called "canale," and named from the nearest adjacent island: these being bold with scarcely a hidden danger, give ships a secure passage between them. *Cherso*, *Osero*, *Lussin*, *Sansego* (Absyrtides), abound with fossil bones. The bone-breccia of these islands appears to be the same conglomerate with those of *Gibraltar*, *Cerigo*, and other places in the Mediterranean. The Liburnian group (Λιϐυρνίδες νῆσοι, Strab. ii. p. 124, vii. pp. 315, 317; "Liburnicae Insulae," Plin. iii. 30), Lissa (*Grossa*), Brattia (*Brazza*), Issa (*Lissa*), Melita (*Melada*), Corcyra Nigra (*Curzola*), Pharos (*Lesina*) and Olynta (*Solta*), have good ports, but are badly supplied with drinkable water, and are not fertile. The mountainous tract, though industriously cultivated towards the shore, is for the most part, as in the days of Strabo (*l. c.*), wild, rugged, and barren. The want of water and the arid soil make Dalmatia unfit for agriculture; and therefore of old, this circumstance, coupled with the excellency and number of the harbours, made the natives more known for piracy than for commercial enterprise. A principal feature of the whole range is that called Monte-Negro (*Czernagora*), consisting chiefly of the cretaceous or Mediterranean limestone, so extensively developed from the Alps to the Archipelago, and remarkable for its craggy character. The general height is about 3000 feet, with a few higher summits, and the slopes are gentle in the direction of the inclination of the "strata," with precipices at the outcroppings, which give a fine variety to the scenery.

There is no sign of volcanic action in Dalmatia; and the Nymphaeum near Apollonia, celebrated for the flames that rose continually from it, has probably no reference to anything of a volcanic nature, but is connected with the beds of asphaltum, or mineral pitch, which occur in great abundance in the nummulitic limestone of Albania.

The coast of what is now called *Middle Albania*, or the Illyrian territory, N. of Epirus, is, especially in its N. portion, of moderate height, and in some places even low and unwholesome, as far as Aulon (*Vulona* or *Avlona*), where it suddenly becomes rugged and mountainous, with precipitous cliffs descending rapidly towards the sea. This is the *Khimara* range, upwards of 4000 feet high, dreaded by ancient mariners as the Acro-Ceraunian promontory. The interior of this territory was much superior to N. Illyricum in productiveness: though mountainous, it has more valleys and open plains for cultivation. The sea-ports of Epidamnus and Apollonia introduced the luxuries of wine and oil to the barbarians; whose chiefs learnt also to value the woven fabrics, the polished and carved metallic work, the tempered weapons, and the pottery which was furnished them by Grecian artisans. Salt fish, and, what was of more importance to the inland residents on lakes like that of Lychnidus, salt itself, was imported. In return they supplied the Greeks with those precious commodities, cattle and slaves. Silver mines were also worked at Damastium. Wax and honey were probably articles of export; and it is a proof that the natural products of Illyria were carefully sought out, when we find a species of iris peculiar to the country collected and sent to Corinth, where its root was employed to give the special flavour to a celebrated kind of aromatic unguent. Grecian commerce and intercourse not only tended to civilise the S. Illyrians beyond their northern brethren, who shared with the Thracian tribes the custom of tattooing their bodies and of offering human sacrifices; but through the introduction of Grecian exiles, made them acquainted with Hellenic ideas and legends, as may be seen by the tale of Cadmus and Harmonia, from whom the chiefs of the Illyrian Enchelees professed to trace their descent. (Comp. Grote, *Hist. of Greece*, vol. iv. pp. 1—10, and the authorities quoted there; to which may be added, Wilkinson, *Dalmatia and Montenegro*, vol. i. pp. 38—42; J. F. Neigebaur, *Die Sudslaven*, Leipzig, 1851; Niebuhr, *Lect. on Ethnog. and Geog.* vol. i. pp. 297—314; Smyth, *The Mediterranean*, pp. 40—45; Hahn, *Albanesische Studien*, Wien, 1854.)

4. *Race and National Character.*—Sufficient is not known either of the language or customs of the Illyrians, by which their race may be ascertained. The most accurate among the ancient writers have always distinguished them as a separate nation, or group of nations, from both the Thracians and Epirots.

The ancient Illyrians are unquestionably the ancestors of the people generally known in Europe by the name Albanians, but who are called by the Turks "Arnauts," and by themselves "Skipetares," which means in their language "mountaineers," or "dwellers on rocks," and inhabit the greater part of ancient Illyricum and Epirus. They have a peculiar language, and constitute a particular race, which is very distinct from the Slavonian inhabitants who border on them towards the N. The ancients, as has been observed, distinguished the Illyrians from the Epirots, and have given no intimations that they were in any way connected. But the Albanians, who inhabit both Illyricum and Epirus, are one people, whose language is only varied by slight modifications of dialect. The Illyrians appear to have been pressed southwards by Slavonian hordes, who settled in Dalmatia. Driven out from their old territories, they extended themselves towards the S., where they now inhabit many districts which never belonged to them in former times, and have swallowed up the Epirots, and extinguished their language. According to Schafarik (*Slav. Alt.* vol. i. p. 31) the modern Albanian population is 1,200,000.

Ptolemy is the earliest writer in whose works the name of the Albanians has been distinctly recognised. He mentions (iii. 13. § 23) a tribe called Albani (Ἀλϐανοί) and a town Albanopolis (Ἀλϐανόπολις), in the region lying to the E. of the Ionian sea; and from the names of places with which Albanopolis is connected, it appears clearly to have been in the S. part of the Illyrian territory, and in modern *Albania*. There are no means of forming a conjecture how the name of this obscure tribe came to be extended to so considerable a nation. The latest work upon the Albanian language is that of F. Ritter von Xylander (*Die Sprache der Albanesen oder Skhipetaren*, 1835), who has elucidated this subject, and established the principal facts upon a firm basis. An account of the positions at which Xylander arrived will be found in Prichard (*The Physical History of Mankind*, vol. iii. pp. 477—482).

As the Dalmatian Slaves have adopted the name Illyrians, the Slavonian language spoken in Dalmatia, especially at *Ragusa*, is also called Illyrian; and this designation has acquired general currency; but it must always be remembered that the ancient Illyrians were in no way connected with the Slave races. In the practice of tattooing their bodies, and offering human sacrifices, the Illyrians resembled the Thracians (Strab. vii. p. 315; Herod. v. 6): the custom of one of their tribes, the Dalmatians, to have a new division of their lands every eighth year (Strab. *l. c.*), resembled the well-known practice of the Germans, only advanced somewhat further towards civilised life. The author of the Periplus ascribed to Scylax (*l. c.*) speaks of the great influence enjoyed by their women, whose lives, in consequence, he describes as highly licentious. The Illyrian, like the modern Albanian Skipetar, was always ready to fight for hire; and rushed to battle, obeying only the instigation of his own love of fighting, or vengeance, or love of blood, or craving for booty. But as soon as the feeling was satisfied, or overcome by fear, his rapid and impetuous rush was succeeded by an equally rapid retreat or flight. (Comp. Grote, *Hist. of Greece*, vol. vi. p. 609.) They did not fight in the phalanx, nor were they merely ψιλοί; they rather formed an intermediate class between them and the phalanx. Their arms were short spears and light javelins and shields ("peltastae"); the chief weapon, however, was the μάχαιρα, or Albanian knife. Dr. Arnold has remarked (*Hist. of Rome*, vol. i. p. 495),—"The eastern coast of the Adriatic is one of those ill-fated portions of the earth which, though placed in immediate contact with civilisation, have remained perpetually barbarian." But Scymnus of Chios (comp. Arnold, vol. iii. p. 477), writing of the Illyrians about a century before the Christian era, calls them "a religious people, just and kind to strangers, loving to be liberal, and desiring to live orderly and soberly." After the Roman conquest, and during its dominion, they were as civilised as most other peoples reclaimed from barbarism. The emperor Diocletian and St. Jerome were both Illyrians. And the palace at *Spalato* is the earliest existing specimen of the legitimate combination of the round arch and the column; and the modern history of the eastern shores of the Adriatic begins with the relations established by Heraclius with the Serbs or W. Slaves, who moved down from the Carpathians into the provinces between the Adriatic and the Danube. The states which they constituted were of considerable weight in the history of Europe, and the kingdoms, or bannats, of Croatia, Servia, Bosnia, Rascia, and Dalmatia, occupied for some centuries a political position very like that now held by the secondary monarchical states of the present day. The people of Narenta, who had a republican form of government, once disputed the sway of the Adriatic with the Venetians; Ragusa, which sent her Argosies (Ragosies) to every coast, never once succumbed to the winged Lion of St. Mark; and for some time it seemed probable that the Servian colonies established by Heraclius were likely to take a prominent part in advancing the progress of European civilisation. (Comp. Finlay, *Greece under the Romans*, p. 409.)

5. *History.*—The Illyrians do not appear in history before the Peloponnesian War, when Brasidas and Perdiccas retreated before them, and the Illyrians, for the first time, probably, had to encounter Grecian troops. (Thuc. iv. 124—128.) Nothing is heard of these barbarians afterwards, till the time of Philip of Macedon, by whose vigour and energy their incursions were first repressed, and their country partially conquered. Their collision with the Macedonians appears to have risen under the following circumstances. During the 4th century before Christ a large immigration of Gallic tribes from the westward was taking place, invading the territory of the more northerly Illyrians, and driving them further to the south. Under Bardylis the Illyrians, who had formed themselves into a kingdom, the origin of which cannot be traced, had extended themselves over the towns, villages, and plains of W. Macedonia (Diod. xvi. 4; Theopomp. *Fr.* 35, ed. Didot.; Cic. *de Off.* ii. 11; Phot. *Bibl.* p. 530, ed. Bekker; Liban. *Orat.* xxviii. p. 632). As soon as the young Philip of Macedon came to the throne, he attacked these hereditary enemies B. C. 360, and pushed his successes so vigorously, as to reduce to subjection all the tribes to the E. of Lychnidus. (Comp. Grote, *Hist. of Greece*, vol. xi. pp. 302—304.) A state was formed the capital of which was probably near Ragusa, but the real Illyrian pirates with whom the Romans came in collision, must have occupied the N. of Dalmatia. Rhodes was still a maritime power; but by B.C. 233 the Illyrians had become formidable in the Adriatic, ravaging the coasts, and disturbing the navigation of the allies of the Romans. Envoys were sent to Teuta, the queen of the Illyrians, demanding reparation: she replied, that piracy was the habit of her people, and finally had the envoys murdered. (Polyb. ii. 8; Appian, *Illyr.* 7; Zonar. viii. 19; comp. Plin. xxxiv. 11.) A Roman army for the first time crossed the Ionian gulf, and concluded a peace with the Illyrians upon honourable terms, while the Greek states of Corcyra, Apollonia, and Epidamnus, received their liberty as a gift from Rome.

On the death of Teuta, the traitor Demetrius of Pharos made himself guardian of Pineus, son of Agron, and usurped the chief authority in Illyricum: thinking that the Romans were too much engaged in the Gallic wars, he ventured on several piratical acts. This led to the Second Illyrian War, B.C. 219, which resulted in the submission of the whole of Illyricum. Demetrius fled to Macedonia, and Pineus was restored to his kingdom. (Polyb. iii. 16, 18; Liv. xxii. 33; App. *Illyr.* 7, 8; Flor. ii. 5; Dion Cass. xxxiv. 46, 151; Zonar. viii. 20.) Pineus was succeeded by his uncle Scerdilaidas, and Scerdilaidas by his son Pleuratus, who, for his fidelity to the Roman cause during the Macedonian War, was rewarded at the peace of 196 by the addition to his territories of Lychnidus and the Parthini, which had before belonged to Macedonia (Polyb. xviii. 30, xxi. 9, xxii. 4; Liv. xxxi. 28, xxxii. 34.) In the reign of Gentius, the last king of Illyricum, the Dalmatae revolted, B. C. 180; and the praetor L. Anicius, entering Illyricum, finished the war within thirty days, by taking the capital Scodra (*Scutari*), into which Gentius had thrown himself, B. C. 168. (Polyb. xxx. 13; Liv. xliv. 30—32, xlv. 43; Appian, *Illyr.* 9; Eutrop. iv. 6.) Illyricum, which was divided into three parts, became annexed to Rome. (Liv. xlv. 26.) The history of the Roman wars with DALMATIA, IAPYDIA, and LIBURNIA, is given under those heads.

In B. C. 27 Illyricum was under the rule of a proconsul appointed by the senate (Dion Cass. liii. 12): but the frequent attempts of the people to recover their liberty showed the necessity of maintaining a strong force in the country; and in B. C. 11 (Dion Cass. liv. 34) it was made an imperial province, with P. Cornelius Dolabella for "legatus" ("leg. pro. pr.," Orelli, *Inscr.* no. 2365, comp. no. 3128; Tac. *Hist.* ii. 86; Marquardt, in Becker's *Röm. Alt.* vol. iii. pt. i. pp. 110—115). A large region, extending far inland towards the valley of the *Save* and the *Drave*, contained bodies of soldiery who were stationed in the strong links of the chain of military posts which was scattered along the frontier of the Danube. Inscriptions are extant on which the records of its occupation by the 7th and 11th legions can still be read. (Orelli, nos. 3452, 3553, 4995, 4996; comp. Joseph. *B. J.* ii. 16; Tac. *Ann.* iv. 5, *Hist.* ii. 11. 85.) There was at that time no seat of government or capital; but the province was divided into regions called "conventus:" each region, of which there were three, named from the towns of SCARDONA, SALONA, and NARONA, was subdivided into numerous "decuriae." Thus the "conventus" of Salona had 382 "decuriae." (Plin. iii. 26.) IADERA, SALONA, NARONA, and EPIDAURUS, were Roman "coloniae;" APOLLONIA and CORCYRA, "civitates liberae." (Appian, *Illyr.* 8; Polyb. ii. 11.) The jurisdiction of the "pro-praetor," or "legatus," does not appear to have extended throughout the whole of Illyricum, but merely over the maritime portion. The inland district either had its own governor, or was under the praefect of Pannonia. Salona in later times became the capital of the province (Procop. *B. G.* i. 15; Hierocles), and the governor was styled "praeses." (Orelli, nos. 1098, 3599.) The most notable of these were Dion Cassius the historian, and his father Cassius Apronianus.

The warlike youth of Pannonia and Dalmatia afforded an inexhaustible supply of recruits to the legions stationed on the banks of the Danube; and the peasants of Illyricum, who had already given Claudius, Aurelian, and Probus to the sinking empire, achieved the work of rescuing it by the elevation of Diocletian and Maximian to the imperial purple. (Comp. Gibbon, c. xiii.)

After the final division of the empire, Marcellinus, "Patrician of the West," occupied the maritime portion of W. Illyricum, and built a fleet which claimed the dominion of the Adriatic. [DALMATIA.] E. Illyricum appears to have suffered so much from the hostilities of the Goths and the oppressions of Alaric, who was declared, A. D. 398, its master-general (comp. Claudian, *in Eutrop.* ii. 216, *de Bell. Get.* 535), that there is a law of Theodosius II. which exempts the cities of Illyricum from contributing towards the expenses of the public spectacles at Constantinople. (Theod. cod. x. tit. 8. s. 7.) But though suffering from these inroads, casual encounters often showed that the people were not destitute of courage and military skill. Attila himself, the terror of both Goths and Romans, was defeated before the town of Azimus, a frontier fortress of Illyricum. (Priscus, p. 143, ed. Bonn; comp. Gibbon, c. xxxiv.; Finlay, *Greece under the Romans*, p. 203.) The coasts of Illyricum were considered of great importance to the court of Constantinople. The rich produce transported by the caravans which reached the N. shores of the Black Sea, was then conveyed to Constantinople to be distributed through W. Europe. Under these circumstances, it was of the utmost consequence to defend the two points of Thessalonica and Dyrrhachium, the two cities which commanded the extremities of the usual road between Constantinople and the Adriatic. (Tafel, *de Thessalonica*, p. 221; Hullman, *Geschich. des Byzantischen Handels*, p. 76.) The open country was abandoned to the Avars and the E. Slaves, who made permanent settlements even to the S. of the Via Egnatia; but none of these settlements were allowed to interfere with the lines of communication, without which the trade of the West would have been lost to the Greeks. Heraclius, in his plan for circumscribing the ravages of the northern enemies of the empire, occupied the whole interior of the country, from the borders of Istria to the territory of Dyrrhachium, with colonies of the Serbs or W. Slaves. From the settlement of the Servian Slavonians within the bounds of the empire we may therefore date, as has been said above, the earliest encroachments of the Illyrian or Albanian race on the Hellenic population of the South. The singular events which occurred in the reign of Heraclius are not among the least of the elements which have gone to make up the condition of the modern Greek nation. [E. B. J.]

ILORCI. [ELIOCROCA.]

ILU'CIA. [ORETANI.]

ILURATUM (Ἰλούρατον, Ptol. iii. 6. § 6), a town in the interior of the Tauric Chersonese, probably somewhat to the N. of *Kaffa*. [E. B. J.]

ILURCA'ONES. [ILERCAONES.]

ILURCIS. [GRACCURRIS.]

ILURGEIA, ILURGIS. [ILLITURGIS.]

ILU'RGETAE. [ILERGETES.]

ILURO, in Gallia Aquitania, is placed by the Antonine Itin. on the road from Caesaraugusta, in Spain, to Beneharmum. [BENEHARMUM.] Iluro is between Aspaluca [ASPALUCA] and Beneharmum. The modern site of Iluro is *Oléron*, which is the same name. *Oléron* is in the department of *Basses Pyrénées*, at the junction of the *Gave d'Aspe*, the river of Aspaluca, and the *Gave d'Ossau*, which by their union form the *Gave d'Oléron*. *Gave* is the name in these parts for the river-valleys of the Pyrenees. In the Notitia of Gallia, Iluro is the Civitas Elloronensium. The place was a bishop's see from the commencement of the sixth century. [G. L.]

I'LURO. 1. (*Alora*), a city of Baetica, situated on a hill. (Inscr. *ap.* Carter, *Travels*, p. 161; Ukert, vol. ii. pt. 1. p. 358.)

2. [LAEËTANI.] [P. S.]

ILU'ZA (τὰ Ἴλουζα), a town in Phrygia Pacatiana, which is mentioned only in very late writers, and is probably the same as Aludda in the Table of Peutinger; in which case it was situated between Sebaste and Acmonia, 25 Roman miles to the east of the latter town. It was the see of a Christian bishop. (Hierocl. p. 667; *Concil. Constant.* iii. p. 534.) [L. S.]

ILVA (Ἰλούα, Ptol.: *Elba*), called by the Greeks AETHALIA (Αἰθαλία, Strab., Diod.; Αἰθάλεια, Ps. Arist., Philist. *ap. Steph. B.*), an island in the Tyrrhenian Sea, lying off the coast of Etruria, opposite to the headland and city of Populonium. It is much the most important of the islands in this sea, situated between Corsica and the mainland, being about 18 miles in length, and 12 in its greatest breadth. Its outline is extremely irregular, the mountains which compose it, and which rise in some parts to a height of above 3000 feet, being indented by deep gulfs and inlets, so that its breadth in some places does not exceed 3 miles. Its circuit is greatly overstated by Pliny at 100 Roman miles: the same author gives its distance from Populonium at 10 miles, which is just about correct; but the width of the strait which separates it from the *nearest* point of the mainland (near *Piombino*) does not much exceed 6, though estimated by Diodorus as 100 stadia (12½ miles), and by Strabo, through an enormous error, at not less than 300 stadia. (Strab. v. p. 223; Diod. v. 13; Plin. iii. 6. s. 12; Mel. ii. 7. § 19; Scyl. p. 2. § 6; Apoll. Rhod.

iv. 654.) Ilva was celebrated in ancient times, as it still is at the present day, for its iron mines; these were probably worked from a very early period by the Tyrrhenians of the opposite coast, and were already noticed by Hecataeus, who called the island Αἰθάλη: indeed, its Greek name was generally regarded as derived from the smoke (αἰθάλη) of the numerous furnaces employed in smelting the iron. (Diod. v. 13; Steph. B. *s. v.*) In the time of Strabo, however, the iron ore was no longer smelted in the island itself, the want of fuel compelling the inhabitants (as it does at the present day) to transport the ore to the opposite mainland, where it was smelted and wrought so as to be fitted for commercial purposes. The unfailing abundance of the ore (alluded to by Virgil in the line

> "Insula inexhaustis Chalybum generosa metallis")

led to the notion that it grew again as fast as it was extracted from the mines. It had also the advantage of being extracted with great facility, as it is not sunk deep beneath the earth, but forms a hill or mountain mass of solid ore. (Strab. *l. c.*; Diod. *l. c.*; Virg. *Aen.* x. 174; Plin. iii. 6. s. 12, xxxiv. 14. s. 41; Pseud. Arist. *de Mirab.* 95; Rutil. *Itin.* i. 351—356; Sil. Ital. viii. 616.) The mines, which are still extensively worked, are situated at a place called *Rio*, near the E. coast of the island; they exhibit in many cases unequivocal evidence of the ancient workings.

The only mention of Ilva that occurs in history is in B. C. 453, when we learn from Diodorus that it was ravaged by a Syracusan fleet under Phayllus, in revenge for the piratical expeditions of the Tyrrhenians. Phayllus having effected but little, a second fleet was sent under Apelles, who is said to have made himself master of the island; but it certainly did not remain subject to Syracuse. (Diod. xi. 88.) The name is again incidentally mentioned by Livy (xxx. 39) during the expedition of the consul Tib. Claudius to Corsica and Sardinia.

Ilva has the advantage of several excellent ports, of which that on the N. side of the island, now called *Porto Ferraio*, was known in ancient times as the PORTUS ARGOUS (Ἀργῷος λιμήν), from the circumstance that the Argonauts were believed to have touched there on their return voyage, while sailing in quest of Circe. (Strab. v. p. 224; Diod. iv. 56; Apollon. Rhod. iv. 658.) Considerable ruins of buildings of Roman date are visible at a place called *Le Grotte*, near *Porto Ferraio*, and others are found near *Capo Castello*, at the NE. extremity of the island. The quarries of granite near *S. Piero*, in the SW. part of *Elba*, appears also to have been extensively worked by the Romans, though no notice of them is found in any ancient writer; but numerous columns, basins for fountains, and other architectural ornaments, still remain, either wholly or in part hewn out of the adjacent quarry. (Hoare, *Class. Tour*, vol. i. pp. 23—29). [E. H. B.]

ILVATES, a Ligurian tribe, whose name is found only in Livy. He mentions them first as taking up arms in B. C. 200, in concert with the Gaulish tribes of the Insubres and Cenomani, to destroy the Roman colonies of Placentia and Cremona. They are again noticed three years later as being still in arms, after the submission of their Transpadane allies; but in the course of that year's campaign (B. C. 197) they were reduced by the consul Q. Minucius, and their name does not again appear in history. (Liv. xxx. 10, xxxi. 29, 30.) From the circumstances here related, it is clear that they dwelt on the N. slopes of the Apennines, towards the plains of the Padus, and apparently not very far from Clastidium (*Casteggio*); but we cannot determine with certainty either the position or extent of their territory. Their name, like those of most of the Ligurian tribes mentioned by Livy, had disappeared in the Augustan age, and is not found in any of the geographers. [LIGURIA.] Walckenaer, however, supposes the ELEATES over whom the consul M. Fulvius Nobilior celebrated a triumph in B. C. 159 (Fast. Capit. *ap. Gruter*, p. 297), and who are in all probability the same people with the Veleiates of Pliny [VELEIA], to be identical also with the Ilvates of Livy; but this cannot be assumed without further proof. (Walckenaer, *Géogr. des Gaules*, vol. i. p. 154.) [E. H. B.]

IMACHARA (Ἱμιχάρα or Ἡμιχάρα, Ptol.: *Eth.* Imacharensis, Cic.; Imacarensis, Plin.), a city of Sicily, the name of which does not appear in history, but which is repeatedly mentioned by Cicero among the municipal towns of the island. There is great discrepancy in regard to the form of the name, which is written in many MSS. "Macarensis" or "Macharensis;" and the same uncertainty is found in those of Pliny, who also notices the town among those of the interior of Sicily. (Cic. *Verr.* iii. 18, 42, v. 7; Zumpt, *ad loc.*; Plin. iii. 8. s. 14; Sillig, *ad loc.*) From the manner in which it is spoken of by Cicero, it would seem to have been a town of some consideration, with a territory fertile in corn. That writer associates it with Herbita, Assorus, Agyrium, and other towns of the interior, in a manner that would lead us to suppose it situated in the same region of Sicily; and this inference is confirmed by Ptolemy, who places Hemichara or Himichara (evidently the same place) in the NE. of Sicily, between Capitium and Centuripa. (Ptol. iii. 4. § 12.) Hence Cluverius conjectures that it may have occupied the site of *Traina*, but this is wholly uncertain. Fazello and other Sicilian writers have supposed the ruins of an ancient city, which are still visible on the coast about 9 miles N. of Cape Pachynum, near the *Porto Vindicari*, to be those of Imachara; but though the name of *Macaresa*, still borne by an adjoining headland, gives some colour to this opinion, it is wholly opposed to the data furnished us by ancient authors, who all agree in placing Imachara in the *interior* of the island. The ruins in question, which indicate the site of a considerable town, are regarded by Cluverius (but equally without authority) as those of Ichana. (Cluver. *Sicil.* p. 356; Fazell. *de Reb. Sic.* iv. 2, p. 217; Amico, *Not. ad Fazell.* pp. 417, 447; Hoare's *Classical Tour*, vol. ii. p. 301.) [E. H. B.]

IMA'US, the great mountain chain, which, according to the ancients, divided Northern Asia into "Scythia intra Imaum" and "Scythia extra Imaum." This word (τὸ Ἴμαον ὄρος, Strab. xv. p. 689; Ptol. vi. 13. § 1; τὸ Ἰμαῖον ὄρος, Strab. ii. p. 129; ὁ Ἴμαος, Agathem. ii. 9: although all the MSS. of Strabo (xi. p. 516) have Isamus (Ἴσαμος) in the passage describing the expedition of the Graeco-Bactrian king Menander, yet there can be no doubt but that the text is corrupt, and the word Imaus should be substituted), connected with the Sanscrit *himavat*, "snowy" (comp. Plin. vi. 17; Bohlen, *das Alte Indien*, vol. i. p. 11; Lassen, *Ind. Alt.* vol. i. p. 17), is one of those many significative expressions which have been used for mountain masses upon every zone of the earth's surface (for instance, *Mont Blanc*, in *Savoy*, *Sierra*

Nevada, in *Granada* and *California*), and survives in the modern *Himálaya.*

From very early times the Greeks were aware of a great line of mountains running throughout Central Asia, nearly E. and W., between the 36th and 37th degrees of latitude, and which was known by the name of the diaphragm of Dicaearchus, or the parallel of Rhodes.

The Macedonian expeditions of Alexander and Seleucus Nicator opened up Asia as far as the sources of the Ganges, but not further. But the knowledge which the Greeks thus obtained of Asia was much enlarged by intercourse with other Eastern nations. The indications given by Strabo and Ptolemy (*l. c.*), when compared with the orographic configuration of the Asiatic continent, recognise in a very remarkable manner the principal features of the mountain chain of Central Asia, which extends from the Chinese province of *Hou-pé*, S. of the gulf of *Petcheli*, along the line of the *Kuen-lün* (not, as has generally been supposed, the *Himálaya*), continuing from the *Hindú-Kúsh* along the S. shores of the Caspian through *Mázanderán*, and rising in the crater-shaped summit of *Damávend*, through the pass of *Elburz* and *Ghilan*, until it terminates in the Taurus in the SW. corner of Asia Minor. It is true that there is a break between Taurus and the W. continuation of the *Hindú-Kúsh*, but the cold "plateaux" of *Azerbijan* and *Kurdistán*, and the isolated summit of *Ararat*, might easily give rise to the supposed continuity both of Taurus and Anti-Taurus from *Karamania* and Argaeus up to the high chain of *Elburz*, which separates the damp, wooded, and unhealthy plains of *Mázanderán* from the arid "plateaux" of *Irak* and *Khorasan.*

The name of Imaus was, as has been seen, in the first instance, applied by the Greek geographers to the *Hindú-Kúsh* and to the chain parallel to the equator to which the name of *Himálaya* is usually given in the present day. Gradually the name was transferred to the colossal intersection running N. and S.,—the meridian axis of Central Asia, or the *Bolor* range. The division of Asia into "intra et extra Imaum" was unknown to Strabo and Pliny, though the latter describes the knot of mountains formed by the intersections of the *Himálaya*, the *Hindú-Kúsh*, and *Bolor*, by the expression "quorum (Montes Emodi) promontorium Imaus vocatur" (vi. 17). The *Bolor* chain has been for ages, with one or two exceptions, the boundary between the empires of *China* and *Turkestan;* but the ethnographical distinction between "Scythia intra et extra Imaum" was probably suggested by the division of India into "intra et extra Gangem," and of the whole continent into "intra et extra Taurum." In Ptolemy, or rather in the maps appended to all the editions, and attributed to Agathodaemon, the meridian chain of Imaus is prolonged up to the most northerly plains of the *Irtych* and *Obi.* The positive notions of the ancients upon the route of commerce from the Euphrates to the Seres, forbid the opinion, that the idea of an Imaus running from N. to S., and N. of the *Himálaya*, dividing Upper Asia into two equal parts, was a mere geographic dream. The expressions of Ptolemy are so precise, that there can be little doubt but that he was aware of the existence of the *Bolor* range. In the special description of Central Asia, he speaks twice of Imaus running from S. to N., and, indeed, clearly calls it a meridian chain (*κατὰ μεσημϐρινήν πως γραμμήν*, Ptol. vi. 14. § 1: comp. vi. 13. § 1), and places at the foot of Imaus the Byltae (*Βῦλται*, vi. 13. § 3), in the country of *Little Thibet*, which still bears the indigenous name of *Baltistan.* At the sources of the Indus are the Daradrae (viii. 1. § 42), the Dardars or Derders mentioned in the poem of the *Mahábhârata* and in the fragments of Megasthenes, through whom the Greeks received accounts of the region of auriferous sand, and who occupied the S. slopes of the Indian Caucasus, a little to the W. of *Kaschmir.* It is to be remarked that Ptolemy does not attach Imaus to the Comedorum Montes (*Koundouz*), but places the Imaus too far to the E., 8° further than the meridian of the principal source of the Ganges (*Gungótri*). The cause of this mistake, in placing Imaus so far further towards the E. than the *Bolor* range, no doubt arose from the data upon which Ptolemy came to his conclusion being selected from two different sources. The Greeks first became acquainted with the Comedorum Montes when they passed the Indian Caucasus between *Cabul* and *Balkh*, and advanced over the "plateau" of *Bamian* along the W. slopes of *Bolor*, where Alexander found, in the tribe of the Sibae, the descendants of Heracles (Strab. xvi. p. 688), just as Marco Polo and Burnes (*Travels in Bokhara*, vol. ii. p. 214) met with people who boasted that they had sprung from the Macedonian conquerors. The N. of *Bolor* was known from the route of the traffic of the Seres, as described by Marinus of Tyre and Ptolemy (i. 12). The combination of notions obtained from such different sources was imperfectly made, and hence the error in longitude.

These obscure orographical relations have been illustrated by Humboldt upon the most logical principles, and the result of many apparently contradictory accounts is so presented as to form one connected whole. (*Asie Centrale*, vol. i. pp. 100—164, vol. ii. pp. 365—440.)

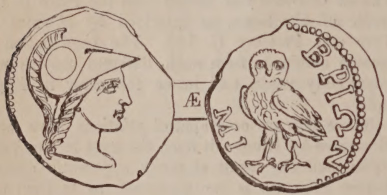
The *Bolor* range is one link of a long series of elevated ranges running, as it were, from S. to N., which, with axes parallel to each other, but alternating in their localities, extend from *Cape Comorin* to the *Icy Sea*, between the 64th and 75th degrees of longitude, keeping a mean direction of SSE. and NNW. Lassen (*Indische Alterthumskunde*) coincides with the results obtained by Humboldt. [E. B. J.]

I'MBRASUS (*Ἴμϐρασος*), one of the three small rivers flowing down from Mount Ampelus in the island of Samos. (Strab. xiv. p. 637; Plin. v. 37.) According to a fragment from Callimachus (213; comp. Schol. *ad Apollon. Rhod.* i. 187, ii. 868), this river, once called Parthenius, flowed in front of the ancient sanctuary of Hera, outside the town of Samos, and the goddess derived from it the surname of Imbrasia. [L. S.]

IMBRINIUM. [Samnium.]

IMBROS (*Ἴμϐρος*: *Eth.* *Ἴμϐριος*), an island in the Aegaean sea, off the SW. coast of the Thracian Chersonesus, and near the islands of Samothrace and Lemnos. According to Pliny (iv. 12. s. 23), Imbros is 62 miles in circumference; but this is nearly double its real size. It is mountainous and well wooded, and its highest summit is 1845 feet above the level of the sea. It contains, however, several fertile valleys, and a river named Ilissus in antiquity. (Plin. *l. c.*) Its town on the northern side was called by the same name, and there are still some ruins of it remaining. Imbros was inhabited in early times by the Pelasgians, and was, like the neighbouring island of Samothrace, celebrated for its worship of the Cabeiri and Hermes, whom the Carians called Imbrasus. (Steph. B. *s. v.* Ἴμϐρος.) Both the island and the city of Imbros are mentioned by Homer, who gives to the former the epithet of *παιπαλοέσσῃ*. (*Il.* xiii. 33, xiv. 281, xxiv. 78, *Hymn. in Apoll.* 36.) The island was annexed to the Persian empire by Otanes, a general of Dareius, at which time it was still inhabited by Pelasgians. (Herod. v. 26.) It was afterwards colonised by the Athenians, and was no doubt taken by Miltiades along with Lemnos. It was always regarded in later times as an ancient Athenian possession: thus the peace of Antalcidas, which declared the independence of all the Grecian states, nevertheless allowed the Athenians to retain possession of Lemnos, Imbros, and Scyros (Xen. *Hell.* iv. 8. § 15, v. 1. § 31); and at the end of the war with Philip the Romans restored to the same people the islands of Lemnos, Imbros, Delos, and Scyros. (Liv. xxxiii. 30.)

The coins of Imbros have the common Athenian emblem, the head of Pallas. Imbros seems to have afforded good anchorage. The fleet of Antiochus first sailed to Imbros, and from thence crossed over to Sciathus. (Liv. xxxv. 43.) The ship which carried Ovid into exile also anchored in the harbour of Imbros, which the poet calls "Imbria tellus." (Ov. *Trist.* i. 10, 18.) The island is still called by its ancient name, *Embro* or *Imru*.



COIN OF IMBROS.

IMEUS MONS, is the name given in the Tabula Peutingeriana to the mountain pass which leads from the basin of the lake Fucinus to that of the Peligni, and was traversed by the Via Valeria on the way from Alba to Corfinium. This pass, now called the *Forca Carruso*, must in all ages have been an important line of communication, being a natural saddle-like depression in the ridge which bounds the lake Fucinus on the E., so that the ascent from *Coll' Armeno* (Cerfennia) to the summit of the pass (a distance of 5 miles) presents but little difficulty. The latter is the highest point reached by the line of the Valerian Way in traversing the whole breadth of Italy from one sea to the other, but is elevated only a few hundred feet above the lake Fucinus. The Roman road across this pass was first rendered practicable for carriages by the emperor Claudius, who continued the Via Valeria from Cerfennia to the mouth of the Aternus. [CERFENNIA.] (*Tab. Peut.*; Holsten. *Not. ad Cluv.* p. 154; Kramer, *Fuciner See*, pp. 14, 60.) [E. H. B.]

IMMADRUS or IMMADRA, a position on the coast of Gallia Narbonensis between Telo (*Toulon*) and Massilia. The distances along the coast were doubtless accurately measured, but we cannot be certain that they are accurately given in the MSS.; and it seems that the routes, especially in the parts near the coast, have been sometimes confounded. Immadrus, the next station east of *Marseille*, is placed by D'Anville, and others who follow him, at the *Isle de Maire;* but the numbers will not agree. The real distance is much less than xii. M. P., which is the distance in the Itin.; and D'Anville, applying his usual remedy, alters it to vii. But Walckenaer well objects to fixing on a little island or rock as the position of Immadrus, and then charging the Itinerary with being wrong. He finds the distance from a little bay west of *Cap Morgiou* to *Marseille* to agree with the Itin. measure of 12 M. P. [G. L.]

IMMUNDUS SINUS (ἀκάθαρτος κόλπος, Strab. xvii. p. 770; Diod. iii. 39; Ptol. iv. 5. § 7; Plin. vi. 29. s. 33), the modern *Foul Bay*, in lat. 22° N., derived its appellation from the badness of its anchorage, and the difficulty of navigating vessels among its numerous reefs and breakers. In its furthest western recess lay the city of Berenice, founded, or rather enlarged, by Ptolemy Philadelphus, and so named by him in honour of his mother, the widow of Ptolemy Soter; and opposite its mouth was the island Ophiodes, famous alike for the reptiles which infested it, and its quarries of topaz. The latter was much employed by Aegyptian artisans for ornamenting rings, scarabaei, &c., &c. [BERENICE.] [W. B. D.]

IMUS PYRENAEUS, a station in Aquitania, at the northern base of the Pyrenees, on the road from Aquae Tarbellicae (*Dax*) to Pompelon (*Pamplona*) in Spain. Imus Pyrenaeus is between Carasa (*Garis*) and the Summus Pyrenaeus. The Summus Pyrenaeus is the *Sommet de Castel-Pinon;* and the Imus Pyrenaeus is *St. Jean-Pied-de-Port*, "at the foot of the pass." The distance in the Itin. between Summus Pyrenaeus and Imus Pyrenaeus is v., which D'Anville would alter to x., to fit the real distance. Walckenaer takes the measure to be Gallic leagues, and therefore the v. will be equivalent to 7½ M. P. [G. L.]

INA (Ἴνα, Ptol.: *Eth.* Inensis), a town of Sicily, the position of which is wholly unknown, except that Ptolemy reckons it among the inland towns in the south of the island. (Ptol. iii. 4. § 15.) That author is the only one of the geographers that mentions it, and the name has been thought corrupt; but it is supported by the best MSS. of Ptolemy, and the reading "Inenses" is equally well supported in Cicero (*Verr.* iii. 43), where the old editions had "Ennenses." (Zumpt, *ad loc.*) The orator appears to rank them among the minor communities of the island which had been utterly ruined by the exactions of Verres. [E. H. B.]

INACHO'RIUM (Ἰναχώριον, Ptol. iii. 17. § 2), a city of Crete, which, from the similarity of sound, Mr. Pashley (*Trav.* vol. ii. p. 78) is inclined to believe was situated in the modern district of *Enneákhoriá*, on the W. coast of Crete. (Höck, *Kreta*, vol. i. p. 379.) [E. B. J.]

I'NACHUS (Ἴναχος). 1. A river of the Argeia. [ARGOS, p. 200, b.]

2. A river in the territory of Argos Amphilochicum. [ARGOS AMPHILOCH., p. 208, b.]

INARIME. [AENARIA.]

I'NATUS (Ἴνατος, Ptol. iii. 17. § 2), a city of Crete, the same, no doubt, as Einatus (Ἔινατος, Steph. B.; Hesych. *Etym. Magn. s. v.*), situated on a mountain and river of the same name. The Peutinger Table puts a place called Inata on a river 24 M. P. E. of Lisia, and 32 M. P. W. of Hierapytna. These distances agree well with the three or four hamlets known by the name *Kastelianá*, derived from the Venetian fortress, Castle Belvedere, situated on a hill a little to the N. of the villages. The goddess Eileithyia is said to have been worshipped here, and to have obtained one of her epithets from it. (Callim, *Fr.* 168; Pashley, *Trav.* vol. i. p. 289; Höck, *Kreta*, vol. i. p. 412.) [E. B. J.]

INCARUS, on the coast of Gallia Narbonensis, is placed by the Itin. next to Massilia. It is west of Massilia, and the distance is 12 M. P. The place is *Carry*, which retains its name. The distance of the Itin. was probably estimated by a boat rowing along the coast; and a good map is necessary to show how far it is correct. [G. L.]

INCRIO'NES (Ἰγκρίωνες), a tribe of the Sigambri, mentioned only by Ptolemy (ii. 11. § 9). They apparently occupied the southernmost part of the territory inhabited by the Sigambri. Some believe them to be the same as the Juhones of Tacitus (*Ann.* xiii. 57), in whose territory an extensive conflagration of the soil occurred in A. D. 59. Some place them near the mouth of the river *Lahn* and the little town of *Engers;* while others, with less probability, regard *Ingersheim*, on the *Neckar*, as the place once inhabited by the Incriones. [L. S.]

INDAPRATHAE (Ἰνδαπρᾶθαι, Ptol. viii. 2. § 18, a name, doubtless, connected with the Sanscrit *Indra-prastha*), a people occupying nearly the same position as the IBERINGAE. [V.]

I'NDIA (ἡ Ἰνδία, Polyaen. iv. 3. § 30; Plin. vi. 17. s. 20; ἡ τῶν Ἰνδῶν γῆ, Arrian, *Anab.* v. 4; ἡ Ἰνδική, Strab. xi. p. 514: *Eth.* Ἰνδός), a country of great extent in the southern part of Asia, bounded on the north by the great chain of the *Himálaya* mountains, which extend, under variously modified names, from the *Brahmaputra* river on the E. to the Indus on the W., and which were known in ancient times under the names Emodus and Imaus. [EMODI MONTES.] These mountains separated the plain country of India to the S. of them from the steppes of Tátary on the N., and formed the water-shed of most of the great rivers with which India is so plentifully supplied. On the E. the *Brahmaputra*, which separates it from *Ava* and *Burmah*, is its principal boundary; though, if the definition of India be adopted which was in vogue among the later classical geographers, those countries as far as the commencement of the Chinese empire on the S. must be comprehended within the limits of India. On the S. it is bounded by the *Bay of Bengal* and the Indian Ocean, and on the W. by the Indus, which separates it from Gedrosia, Arachosia, and the land of the Paropamisadae. Some writers, indeed (as Lassen, *Pentap. Indic.* Bonn, 1827), have considered the districts along the southern spurs of the Paropamisus (or *Hindú-Kush*) as part of India; but the passage of Pliny on which Lassen relies would make India comprehend the whole of *Afghánistan* to *Beluchistán* on the Indian Ocean; a position which can hardly be maintained as the deliberate opinion of any ancient author.

It may, indeed, be doubted whether the Indians themselves ever laid down any accurate boundary of their country westward (*Laws of Manu*, ii. v. 22, quoted by Lassen, *Pentap. Indic.* p. 8); though the *Sarasváti* (Hydraotes) separated their sacred land from Western India. Generally, however, the Indus was held to be their western boundary, as is clear from Strabo's words (xv. p. 689), and may be inferred from Pliny's description (vi. 20. s. 23).

It is necessary, before we proceed to give the principal divisions, mountain ranges, rivers, and cities of India, to trace very briefly, through the remains of classical literature, the gradual progress of the knowledge which the ancient world possessed of this country; a land which, from first to last, seems to have been to them a constant source of wonder and admiration, and therefore not unnaturally the theme of many strange and fabulous relations, which even their most critical writers have not failed to record.

Though the Greeks were not acquainted with India in the heroic ages, and though the name itself does not occur in their earliest writers, it seems not unlikely that they had some faint idea of a distant land in the far East which was very populous and fruitful. The occurrence of the names of objects of Indian merchandise, such as κασσίτερος, ἐλέφας, and others, would seem to show this. The same thing would seem to be obscurely hinted at in the two Aethiopias mentioned by Homer, the one towards the setting, and the other in the direction of the rising sun (*Od.* i. 23, 24); and a similar inference may probably be drawn from some of the early notices of these Aethiopians, whose separate histories are perpetually confounded together, many things being predicated of the African nation which could be only true of an Indian people, and *vice versâ*. That there were a people whom the Greeks called Aethiopes in the neighbourhood of, if not within the actual boundaries of India, is clear from Herodotus (vii. 70), who states in another place that all the Indians (except the Daradae) resembled the Aethiopians in the dark colour of their skins (iii. 101); while abundant instances may be observed of the intermixture of the accounts of the African and Indian Aethiopians, as, for example, in Ctesias (*Indic.* 7, ed. Bähr. p. 354), Pliny (viii. 30. 3), who quotes Ctesias, Scylax, in his description of India (*ap.* Philostrat. *Vit. Apoll.* iii. 14), Tzetzes (*Chil.* vii. 144), Aelian (*H. An.* xvi. 31), Agatharchides (*de Rubro Mari*, p. 44, ed. Huds.), Pollux (*Onomast.* v. 5), and many other writers. Just in the same way a confusion may be noticed in the accounts of Libya, as in Herodotus (iv. 168—199; cf. Ctesias, *Indic.* 13), where he intermixes Indian and African tales. Even so late as Alexander's invasion, we know that the same confusion prevailed, Alexander himself believing that he would find the sources of the Nile in India. (Strab. xv. p. 696; Arrian, *Exp. Alex.* vi. 1.)

It is not remarkable that the Greeks should have had but little knowledge of India or its inhabitants till a comparatively late period of their history, and that neither Homer nor Pindar, nor the great Greek dramatists Sophocles and Euripides, should mention by its name either India or any of its people. It is probable that, at this early period, neither commerce nor any other cause had led the Greeks beyond the shores of Syria eastward, and that it was not till the Persian wars that the existence of vast and populous regions to the E. of Persia itself became distinctly known to them. Some individual names may have reached the ears of those who inquired; perhaps some individual travellers may have heard of these far distant realms; such, for instance, as the physician Democedes, when residing at the court of Dareius, the son of Hystaspes (Herod. iii. 127), and Democritus of Abdera (B. C. 460—400), who is said by several authors to have travelled to Egypt, Persia, Aethiopia, and India (Diog. Laërt. ix. 72; Strab. xvi. p. 703; Clem. *Strom.* i. p. 304; Suidas, *s. v.*). Yet little was probably known beyond a few names.

The first historian who speaks clearly on the subject is Hecataeus of Miletus (B.C. 549—486). In the few fragments which remain of his writings, and which have been carefully collected by Klausen (Berl.

1831), the Indi and the Indus (*Fragm.* 174 and 178), the Argante (*Fragm.* 176), the people of Opia on the banks of the Indus (*Fragm.* 175), the Calatiae, (*Fragm.* 177; Herod. iii. 38; or Calantiae, Herod. iii. 97), Gandara and the Gandarii (*Fragm.* 178) and their city Caspapyrus (*Fragm.* 179; Caspatyrus, Herod. iii. 102, iv. 44), are mentioned, in company with other Eastern places. Further, it appears, from the testimony of Herodotus, that Scylax of Caryanda, who was sent by Dareius, navigated the Indus to Caspatyrus in Pactyice, and thence along the Erythraean sea by the Arabian gulf to the coast of Egypt (iv. 44); in the course of which voyage he must have seen something of India, of which he is said to have recorded several marvels (cf. Aristot. *Polit.* vii. 14; Philostr. *Vit. Apoll. Tyan.* iii. 14; Tzetz. *Chil.* vii. 144); though Klausen has shown satisfactorily, in his edition of the fragments which remain, that the Periplus usually ascribed to this Scylax is at least as late as the time of Philip of Macedon.

The notices preserved in Herodotus and the remains of Ctesias are somewhat fuller, both having had opportunities, the one as a great traveller, the other as a resident for many years at the court of Artaxerxes, which no previous writers had had. The knowledge of Herodotus (B. C. 484—408) is, however, limited to the account of the satrapies of Dareius; the twentieth of which, he states, comprehended that part of India which was tributary to the Persians (iii. 94), the country of the most Eastern people with whom he was acquainted (iii. 95—102). To the S. of them, along the Indian Ocean, were, according to his view, the Asiatic Aethiopians (iii. 94); beyond them, desert. He adds that the Indians were the greatest and wealthiest people known; he speaks of the Indus (on whose banks, as well as on those of the Nile, crocodiles were to be seen) as flowing through their land (iv. 44), and mentions by name Caspatyrus (a town of Pactyice), the nomadic Padai (iii. 99), and the Calatiae (iii. 38) or Calantiae (iii. 97). He places also in the seventh satrapy the Gandarii (iii. 91) [GANDARAE], a race who, under the name of *Gandharas*, are known as a genuine Sanscrit-speaking tribe, and who may therefore be considered as connected with India, though their principal seat seems to have been on the W. side of the Indus, probably in the neighbourhood of the present *Candahar*.

Ctesias (about B. C. 400) wrote twenty-three books of *Persica*, and one of *Indica*, with other works on Asiatic subjects. These are all lost, except some fragments preserved by Photius. In his *Persica* he mentions some places in Bactria (*Fragm.* 5, ed. Bähr) and Cyrtaea, on the Erythraean sea (*Fragm.* 40); and in his *Indica* he gives an account of the Indus, of the manners and customs of the natives of India, and of its productions, some of which bear the stamp of a too credulous mind, but are not altogether uninteresting or valueless.

On the advance of Alexander through Bactriana to the banks of the Indus, a new light was thrown on the geography of India; and the Greeks, for the first time, acquired with tolerable accuracy some knowledge of the chief features of this remarkable country. A number of writers—some of them officers of Alexander's army—devoted themselves to a description of different parts of his route, or to an account of the events which took place during his progress from Babylon to the Hyphasis; and to the separate narratives of Beton and Diognetus, Nearchus, Onesicritus, Aristobulus, and Callisthenes, condensed and extracted by Strabo, Pliny, and Arrian, we owe most of our knowledge of India as it appeared to the ancients. None of the original works of these writers have been preserved, but the voyage of Nearchus (the most important of them, though the places in India he names are few in number) has been apparently given by Arrian (in his *Indica*) with considerable minuteness. Nearchus seems to have kept a day-book, in which he entered the distances between each place. He notices Pattala, on the Indus (from which he started), and Coreatis (perhaps the present *Kuráchi*). Pliny, who calls this voyage that of Nearchus and Onesicritus, adds some few places, not noticed by Arrian (vi. 23. s. 26). Onesicritus himself considered the land of the Indians to be one-third of the whole inhabited world (Strab. xv. p. 691), and was the first writer who noticed Taprobane (*Ceylon*). (Ibid. p. 691.) Both writers appear, from Strabo, to have left interesting memorials of the manners and customs of the natives (Strab. xi. p. 517, xv. p. 726) and of the natural history of the country. (Strab. xv. pp. 693, 705, 716, 717; Aelian, *Hist. An.* xvi. 39, xvii. 6; Plin. vi. 22. s. 24, vii. 2. s. 2; Tzetz. *Chil.* iii. 13.) Aristobulus is so frequently quoted by Arrian and Strabo, that it is not improbable that he may have written a distinct work on India: he is mentioned as noticing the swelling and floods of the rivers of the *Panjáb*, owing to the melting of the snow and the rain (Strab. xv. p. 691), the mouths of the Indus (p. 701), the Brachmanes at Taxila (p. 714), the trees of Hyrcania and India (xi. p. 509), the rice and the mode of its tillage (xv. p. 692), and the fish of the Nile and Indus, respectively (xv. p. 707, xvii. p. 804).

Subsequently to these writers,—probably all in the earlier part of the third century B. C.,—were some others, as Megasthenes, Daimachus, Patrocles and Timosthenes, who contributed considerably to the increasing stock of knowledge relative to India. Of these, the most valuable additions were those acquired by Megasthenes and Daimachus, who were respectively ambassadors from Seleucus to the Courts of Sandrocottus (Chandragupta) and his successor Allitrochades (Strab. ii. p. 70, xv. p. 702; Plin. vi. 17. s. 21), or, as it probably ought to be written, Amitrochades. Megasthenes wrote a work often quoted by subsequent writers, which he called τὰ Ἰνδικά (Athen. iv. p. 153; Clem. Alex. *Strom.* i. p. 132; Joseph. *c. Apion.* i. 20, *Antiq.* x. 11. § 1), in which he probably embodied the results of his observations. From the fragments which remain, and which have been carefully collected by Schwanbeck (*Megasthenis Indica*, Bonn, 1846), it appears that he was the first to give a tolerably accurate account of the breadth of India,—making it about 16,000 stadia (Arrian, iii. 7, 8; Strab. i. p. 68, xv. p. 689),—to mention the Ganges by name, and to state that it was larger than the Indus (Arrian, v. 6, 10, *Indic.* 4, 13), and to give, besides this, some notice of no less than fifteen tributaries of the Indus, and nineteen of the Ganges. He remarked that India contained 118 nations, and so many cities that they could not be numbered (Arrian, *Indic.* 7, 10); and observed (the first among the Greeks) the existence of *castes* among the people (Strab. xv. p. 703; Arrian, *Ind.* 11, 12; Diod. ii. 40, 41; Solin. c. 52), with some peculiarities of the Indian religious system, and of the Brachmanes (or *Brah-*

mans). (Strab. xv. pp. 711—714; Clem. Alex. *Strom*. i. 131.) Again Daimachus, who lived for a long time at Palibothra (Strab. ii. p. 70), wrote a work upon India, which, though according to Strabo full of fables, must also have contained much valuable information. Patrocles, whom Strabo evidently deemed a writer of veracity (Strab. ii. p. 70), as the admiral of Seleucus, sailed upon the Indian Ocean, and left an account, in which he stated his belief that India was the same breadth that Megasthenes had maintained (Strab. ii. p. 69. xv. p. 689); but also that it could be circumnavigated—an erroneous view, which seems to have arisen from the idea, that the Caspian Sea and the Northern Ocean were connected. (Strab. ii. p. 74, xi. p. 518.)

With the establishment of the mathematical schools at Alexandria, commenced a new aera in Grecian geography; the first systematic arrangement of the divisions of the earth's surface being made by Eratosthenes (B.C. 276—161), who drew a series of parallels of latitude—at unequal distances, however—through a number of places remotely distant from one another. According to his plan, his most southern parallel was extended through Taprobane and the Cinnamon coast (the SE. end of the *Arabian Gulf*); his second parallel (at an interval of 3400 stadia) passed though the S. coast of India, the mouths of the Indus and Meroë; his third (at an interval of 5000 stadia) passed through Palibothra and Syene; his fourth (at a similar interval) connected the Upper Ganges, Indus, and Alexandria; his fifth (at an interval of 3750 stadia) passed through Thina (the capital of the Seres), the whole chain of the Emodus, Imaus, Paropamisus, and the island of Rhodes. (Strab. i. p. 68, ii. pp. 113—132.) At the same time he drew seven parallels of longitude (or meridians), the first of which passed through the E. coast of China, the second through the mouths of the Ganges, and the third through those of the Indus. His great geographical error was that the intersection of his meridians and latitudes formed *right* angles. (Strab. ii. pp. 79, 80, 92, 93.) The shape of the inhabited portion of the globe he compared to a Macedonian *Chlamys* extended. (Strab. ii. p. 118, xi. p. 519; Macrob. *Somn. Scip*. ii. 9.) The breadth of India between the Ganges and Indus he made to be 16,000 stadia. Taprobane, like his predecessors, he held to be 5000 stadia long.

Hipparchus (about B.C. 150), the father of Greek astronomy, followed Patrocles, Daimachus, and Megasthenes, in his view of the shape of India; making it, however, not so wide at the S. as Eratosthenes had made it (Strab. ii. pp. 77, 81), but much wider towards the N., even to the extent of from 20,000 to 30,000 stadia (Strab. ii. p. 68). Taprobane he held not to be an island, but the commencement of another continent, which extended onward to the S. and W.,—following, probably, the idea which had prevailed since the time of Aristotle, that Africa and SE. India were connected on the other side of the Indian Ocean. (Mela, iii. 7. § 7; Plin. vi. 22. s. 24.) Artemidorus (about B.C. 100) states that the Ganges rises in the Montes Emodi, flows S. till it arrives at Gange, and then E. by Palibothra to its mouths (Strab. xv. p. 719): Taprobane he considered to be about 7000 stadia long and 500 broad (Steph. B.). The whole breadth of India, from the Ganges to the Indus, he made to be 16,000 stadia. (Plin. vi. 19. s. 22.)

The greater part of all that was known up to his time was finally reduced into a consistent shape by Strabo (B.C. 66—A.D. 36). His view of India was not materially different from that which had been the received opinion since Eratosthenes. He held that it was the greatest and most Eastern land in the world, and the Ganges its greatest stream (ii. p. 130, xv. pp. 690, 719); that it stretched S. as far as the parallel of Meroë, but not so far N. as Hipparchus thought (ii. pp. 71, 72, 75); that it was in shape like a lozenge, the S. and E. being the longest sides. Its greatest breadth was 16,000 stadia on the E., its least 13,000 on the W.; its greatest length on the S., 19,000 stadia. Below the S. coast he placed Taprobane, which was, in his opinion, not less than Great Britain (ii. p. 130, xv. p. 690). Pliny the Elder and Pomponius Mela, who were contemporaries, added somewhat to the geographical knowledge previously acquired, by incorporating into their works the results of different expeditions sent out during the earlier emperors. Thus, Pliny follows Agrippa in making India 3300 M. P. long, and 2300 M. P. broad, though he himself suggests a different and shorter distance (vi. 17. s. 21); while, after Seneca, he reckoned that it contained 118 peoples and 60 rivers. The Emodus, Imaus, Paropamisus, and Caucasus, he connected in one continued chain from E. to W., stating that S. of these great mountains, the land was, like Egypt, one vast plain (vi. 18. s. 22), comprehending many wastes and much fruitful land (vi. 20. s. 23). For a fuller notice of Taprobane than had been given by previous writers, he was indebted to the ambassadors of the emperor Claudius, from whom he learnt that it had towards India a length of 10,000 stadia, and 500 towns,—one, the capital, Palaesimundum, of vast size. The sea between it and the continent is, he says, very shallow, and the distance from the nearest point a journey of four days (vi. 22. s. 24). The measurements of the distances round the coast of India he gives with some minuteness, and in some instances with less exaggeration than his predecessors.

With Marinus of Tyre and Claudius Ptolemaeus, in the middle of the second century, the classical knowledge of geography may be said to terminate. The latter, especially, has, in this branch of knowledge, exercised an influence similar to that of Aristotle in the domain of the moral and physical sciences. Both writers took a more comprehensive view of India than had been taken before, owing in some degree to the journey of a Macedonian trader named Titianus, whose travels extended along the Taurus to the capital of China (Ptol. i. 11. § 7), and to the voyage of a sailor named Alexander, who found his way across the Indian Ocean to Cattigara (Ptol. i. 14. § 1), which Ptolemy places in lat. 8° 30′ S., and between 170° and 180° E. long. Hence, his idea that the Indian Ocean was a vast central sea, with land to the S. Taprobane he held to be four times as big as it really is (vii. 4), and the largest island in the world; and he mentions a cluster of islands to the NE. and S. (in all probability, those now known as the *Maldives* and *Laccadives*). In the most eastern part of India, beyond the *Gulf of Bengal*, which he terms the Golden Chersonesus, he speaks of IABADIUS and MANIOLAE; the first of which is probably that now known as *Java*, while the name of the second has been most likely preserved in *Manilla*. The main divisions of India into *India intra Gangem* and *India extra Gangem*, have been adopted by the majority of subsequent geographers, from Ptolemy. Subsequent to this date, there are few works which fall within the range of classical geography, or which have added any information of real value on the subject of India; while most of them have borrowed from Ptolemy, whose comprehensive work was soon a text-book in the hands of learned men. From Agathemerus (at the end of the second century) and Dionysius Periegetes (towards the end of the third century) some few particulars may be gleaned: — as for instance, from the latter, the establishment of the Indo-Scythi along the banks of the Indus, in *Scinde* and *Guzerat;* and, from a work known by the name of *Periplus Maris Erythraei* (the date of which, though late, is not certainly determined), some interesting notices of the shores of the Indian Ocean. Festus Avienus, whose paraphrase of Dionysius Periegetes supplies some *lacunae* in other parts of his work, adds nothing of interest to his metrical account of Indian Geography.

Such may serve as a concise outline of the progress of knowledge in ancient times relative to India. Before, however, we proceed to describe the country itself under the various heads of mountains, rivers, provinces, and cities, it will be well to say a few words on the origin of the name INDIA, with some notice of the subdivisions which were in use among the earlier geographers, but which we have not thought it convenient in this place to perpetuate.

The names INDUS, INDIA, are no doubt derived from the Sanscrit appellation of the river, *Sindhu*, which, in the plural form, means also the people who dwelt along its banks. The adjoining countries have adopted this name, with slight modifications: thus, *Hendu* is the form in the Zend or old Persian, *Hoddu* in the Hebrew (*Esther*, i. 1, viii. 9). The Greek language softened down the word by omitting the *h*, hence Ἴνδος, Ἴνδια; though in some instances the native name was preserved almost unchanged, as in the Σίνθος of the Periplus Maris Erythraei. Pliny bears testimony to the native form, when he says, "Indus incolis Sindus appellatus" (vi. 20. s. 23).

The great divisions of India which have been usually adopted are those of Ptolemy (vii. 1. § 1), into, — (1) *India intra Gangem*, a vast district, which was bounded, according to that geographer, on the W. by the Paropamisadae, Arachosia, and Gedrosia; on the N. by the Imaus, in the direction of the Sogdiani and Sacae; on the E. by the Ganges, and on the S. by a part of the Indian Ocean: and (2) *India extra Gangem* (Ptol. vii. 2. § 1), which was bounded on the W. by the Ganges; on the N. by Scythia and Serica; on the E. by the Sinae, and by a line extended from their country to the Μεγάλος κόλπος (*Gulf of Siam*); and on the S. by the Indian Ocean, and a line drawn from the island of Menuthias (Ptol. vii. 2. § 1), whence it appears that Ptolemy considered that the Ganges flowed nearly due N. and S. We have considered that this division is too arbitrary to be adopted here; we merely state it as the one proposed by Ptolemy and long current among geographers. The later ecclesiastical writers made use of other terms, as ἡ ἐνδότερω Ἴνδια, in which they included even Arabia (Socrat. *H. E.* i. 19; Theod. i. 23; Theoph. i. 35), and ἡ ἐσχάτη Ἴνδια (Sozomen, ii. 23).

The principal mountains of India (considered as a whole) were: — the eastern portion of the Paropamisus (or *Hindú-Kush*), the Imaus (*Haimava*), and the Emodus (now known by the generic name of the *Himálaya.*) To the extreme E. were the Montes Semanthini, the boundary of the land of the Sinae the Montes Damassi, and the Bepyrrhus M. (probably the present *Naraka M.*). An extension of the M. Damassi is the Maeandrus M. (now *Muin-Mura*). In *India intra Gangem* Ptolemy mentions many mountains, the names of which can with difficulty be supplied with their modern representatives: as the Orudii M., in the S. extremity of the land between the Tyndis and the Chaberus; the Uxentus M., to the N. of them; the Adisathrus M.; the Bittigo M. (probably the range now known as the *Gháts*), and the M. Vindius (unquestionably the present *Vindhya*), which extend NE. and SW. along the N. bank of the *Nerbudda;* M. Sardonix (probably the present *Sautpura*); and M. Apocopa (perhaps the present *Aravelli*).

The principal promontories in India are: — in the extreme E., Promontorium Magnum, the western side of the Sinus Magnus; Malaei Colon, on the S. coast of the golden peninsula; Promontorium Aureae Chersonesi, the southern termination of the Sinus Sabaracus, on the western side of the Chersonesus; Cory or Calligicum, between the S. Argaricus and the S. Colchicus, near the SW. end of the peninsula of *Hindostán;* Comaria (now *C. Comorin*), the most southern point of *Hindostán;* Calae Carias (or Callicaris), between the towns Anamagara and Muziris; Simylla (or Semylla, the southern end of the S. Barygazenus, perhaps the present *C. St. John*), and Maleum.

In the same direction from E. to W. are the following gulfs and bays: — the Sinus Magnus (now *Gulf of Siam*); S. Perimulicus, and Sabaricus, on the E. and W. side of the Chersonesus Aurea; S. Gangeticus (*Bay of Bengal*), S. Argaricus, opposite the N. end of Taprobane (probably *Palks Bay*); S. Colchicus (*Bay of Manaar*); S. Barygazenus (*Gulf of Cambay*), and S. Canthi (most likely the *Gulf of Cutch*).

The rivers of India are very numerous, and many of them of great size. The most important (from E. to W.) are the Dorias (*Salven?*) and Doanas (the *Irrawaddy*), the Chrysoana, Besynga, the Tocosanna (probably the present *Arrakan*), and the Catabeda (now *Curmsul*); the Ganges, with many tributaries, themselves large rivers. [GANGES.] Along the W. side of the *Bay of Bengal* are the Adamas (*Brahmini*), Dosaron (*Mahanádi*), Maesolus (*Godávári*), Tyndis (*Kistna*), and the Chaberis or Chaberus (the *Cáveri*). Along the shores of the Indian Ocean are the Nanaguna (*Tarty*), the Namadus (*Narmadá* or *Nerbudda*), and lastly the Indus, with its several tributaries. [INDUS.]

The towns in India known to the ancients were very numerous; yet it is remarkable that but few details have been given concerning them in the different authors of whose works fragments still remain. Generally, these writers seem to have been content with a simple list of the names, adding, in some instances, that such a place was an important mart for commerce. The probability is, that, even so late as Ptolemy, few cities had reached sufficient importance to command the productions of an extensive surrounding country; and that, in fact, with one or two exceptions, the towns which he and others enumerate were little more than the head places of small districts, and in no sense capitals of great empires, such as *Ghazna*, *Delhi*, and *Calcutta* have become in later periods of Indian history. Beginning from the extreme E., the principal states and towns mentioned in the ancient writers are: Perimula, on the E. coast of the Golden Chersonesus (in the neighbourhood of *Malacca*); Tacola (perhaps *Tavai* or *Tavoy*); Triglyphon, in the district of the Cyrrhadiae, at the mouth of the *Brahmaputra* (now *Tiperah* or *Trípura*); and Cattigara, the exact position of which has been much disputed among geographers, but which Lassen has placed conjecturally in *Borneo*. Northward of Triglyphon are a number of small districts, about which nothing certain is known, as Chalcitis, Basanarae, Cacobae, and Aminachae, the Indraprathae, and Iberingae; and to the W., along the swamp-land at the foot of the *Himálaya* chain, are the Tiladae, Passalae, Corancali, and the Tacaraei. All the above may be considered as belonging to *India extra Gangem.*

Again, from the line of coast from E. to W., the first people along the western mouths of the Ganges are called the Gangaridae, with their chief town Gange (in the neighbourhood of the modern *Calcutta*); the Calingae, with their chief towns Parthalis and Dandagula (the latter probably *Calinapattana*, about halfway between *Mahánadi* and *Godávari*); the Maesoli and Maesolia, occupying nearly the same range of coast as that now called the *Circars*, with the capital Pitynda, and Contacossyla (*Masulipattana ?*) and Alosygna on the sea-coast; W. of the Maesolus (*Godávari*), the Arvarni, with the chief town Malanga (probably *Mandarágja*, the present *Madras*). Then follow the Soringi and Bati, till we come to the land of Pandion (Πανδίονος χώρα), which extends to the southern extremity of the peninsula of *Hindustán*, and was a district of great wealth and importance at the time of the Periplus. (*Peripl.* pp. 31, 33.) There can be no doubt that the land of Pandion is the same as the Indian *Pándja*, and its capital Modura the present *Mathura*. Within the same district were Argara (whence the S. Argaricus derives its name), the Carci, and the Colchi. At the SW. end of the peninsula were Cottiara (*Cochin*), and Comaria, whence the promontory *Comorin* derives its name. Following the western coast, we arrive at Limyrica (*Peripl.* pp. 30, 36), undoubtedly in the neighbourhood of *Mangalore*, with its chief towns Carura (most likely *Coimbatore*, where a great quantity of Roman coins have been dug up during the last fifteen years) and Tyndis (in the neighbourhood of *Goa*); and then Musopale, Nitrae, and Mandagara; all places on the sea-coast, or at no great distance from it. Somewhat further inland, within the district known generically at the time of the Periplus by the name of Dachinabades (*Dakhinabháda*, or *Deccan*), was the district of Ariaca (Ἀρίακα Σαδανῶν, Ptol. vii. 1. §§ 6, 82; cf. *Peripl.* p. 30), with its chief town Hippocura (*Nandira* or *Hydrabad*, if not, as Ritter has imagined, the sea-port *Mangalore*); Baetana, Simylla (on the coast near *Bassein*), Omenagara (undoubtedly the celebrated fortress *Ahmed-nagar*), and Tagara (*Peripl.* p. 19), the present *Deoghir*. Further N., the rich commercial state of Larice appears to have extended from the Namadus (*Narmadá* or *Nerbudda*) to Barygaza (*Beroach*) and the *Gulf of Cambay*. Its chief town was, in Ptolemy's time, Ozene (*Oujein* or *Ujjayini*), a place well known to the antiquaries of India for the vast numbers of the earliest Indian coinage constantly found among its ruins; Minnagara, the position of which is doubtful, and Barygaza, the chief emporium of the commerce of Western India. North of Larice was Syrastrene (*Saurashtran*), to the west of the *Gulf of Cambay;* and still further to the westward, at the mouths of the Indus, Pattalene (Lower *Scinde*, and the neighbourhood of *Kuráchi*), with its capital Pattala (*Pótala.*)

It is much more difficult to determine the exact site of the various tribes and nations mentioned in ancient authors as existing in the interior of the country, than it is to ascertain the corresponding modern localities of those which occupied the sea-coast. Some, however, of them can be made out with sufficient certainty, by comparison of their classical names with the Sanscrit records, and in some instances with the modern native appellations. Following, then, the course of the Indus northwards, we find, at least in the times of Ptolemy and of the Periplus, a wide-spread race of Scythian origin, occupying both banks of the river, in a district called, from them, INDO-SCYTHIA. The exact limits of their country cannot now be traced; but it is probable that they extended from Pattalene on the S. as far as the lower ranges of the *Hindú-Kush*, — in fact, that their empire swayed over the whole of modern *Scinde* and the *Panjáb ;* a view which is borne out by the extensive remains of their Topes and coinage, which are found throughout these districts, and especially to the northward, near the head waters of the three western of the Five Rivers. A great change had no doubt taken place by the successful invasion of a great horde of Scythians towards the close of the second century B. C., as they are known to have overthrown the Greek kingdom of Bactriana, at the same time effacing many of the names of the tribes whom Alexander had met with two centuries before, such as the Aspasii, Assaceni, Massiani, Hippasii; with the towns of Acadera, Daedala, Massaga, and Embolima, which are preserved in Arrian, and others of Alexander's historians.

Further N., along the bases of the Paropamisus, Imaus, and Emodus, in the direction from W. to E., we find mention of the Sampatae, the district Suastene (now *Sewad*), and Goryaea, with the towns Gorya and Dionysopolis, or Nagara (now *Nagar*); and further E., between the Suastus and the Indus, the Gandarae (one, doubtless, of the original seats of the *Gandháras*). Following the mountain-range to the E., we come to Caspiria (now *Cashmír*, in earlier times known, as we have seen, to Herodotus, under the name of Caspatyrus). Southward of *Cashmír* was the territory of Varsa, with its capital Taxila, a place of importance so early as the time of Alexander (Arrian, v. 8), and probably indicated now by the extensive remains of *Manikyála* (Burnes, *Travels*, vol. i. p. 65), if, indeed, these are not too much to the eastward. A little further S. was the land of Pandous (Πανδώου χώρα, doubtless the representative of one of the Pandava dynasties of early Hindú history), during the time of Alexander the territory of the king Porus. Further eastward were the state Cylindrine, with the sources of the *Sutledge*, Jumna, and Ganges; and the Gangani, whose territory extended into the highest range of the *Himálaya.*

Many small states and towns are mentioned in the historians of Alexander's campaigns along the upper *Panjáb*, which we cannot here do more than glance at, as Peucelaotis (*Puskkalávati*), Nicaea, Bucephala, the Glaucanitae, and the Sibae or Sibi. Following next the course of the Ganges, we meet with the Daetichae, the Nanichae, Prasiaca; and the Mandalae, with its celebrated capital Palibothra (beyond all doubt the present *Pátaliputra*, or *Patna*), situated at the junction of the Erannoboas (*Hiranjávaha*) and the Ganges; with some smaller states, as the Surasenae, and the towns Methora and Clisobra, which were subject to the Prasii. Southward from Palibothra, in the interior of the plain country, dwelt the Cocconagae, on the banks of the Adamas, the Sabârae, the Salaceni, the Drillophyllitae, the Adeisathri, with their capital Sagida (probably the present *Sohagpur*), situated on the northern spurs of the *Vindhya*, at no great distance from the sources of the Sonus. Between the Sonus and the Ganges were the Bolingae. In a NW. direction, beyond the Sonus and the *Vindhya*, we find a territory called Sandrabatis, and the Gymnosophistae, who appear to have occupied the country now called *Sirhind*, as far as the river *Sutledge*. The Caspeiraei (at least in the time of Ptolemy; see Ptol. vii. 1. § 47) seem to have extended over a considerable breadth of country, as their sacred town Modura (Μόδουρα ἡ τῶν ϑεῶν) was situated, apparently, at no great distance from the *Nerbudda*, though its exact position has not been identified. The difficulty of identification is much, indeed, increased by the error of reckoning which prevails throughout Ptolemy, who held that the coast of India towards the Indian Ocean was in a straight line E. and W. from Taprobane and the Indus, thereby placing Nanaguna and the Namadus in the same parallel of latitude. On the southern spurs of the *Vindhya*, between the Namadus and Nanaguna, on the edge of the *Deccan*, were the Phyllitae and Gondali; and to the E. of them, between the Bittigo M. and the river Chaberus (*Cáveri*), the nomad Sorae (Σῶραι νομάδες), with a chief town Sora, at the eastern end of M. Bittigo. To the southward of these, on the Chaberus and Solen, were several smaller tribes, the Brachmani Magi, the Ambastae, Bettigi or Bitti, and the Tabassi.

All the above-mentioned districts and towns of any importance are more fully described under their respective names.

The ancients appear to have known but little of the islands which are now considered to form part of the East Indies, with the exception of Taprobane or *Ceylon*, of which Pliny and Ptolemy have left some considerable notices. The reason is, that it was not till a much later period of the world's history that the Indian Archipelago was fully opened out by its commercial resources to scientific inquiry. Besides *Ceylon*, however, Ptolemy mentions, in its neighbourhood, a remarkable cluster of small islands, doubtless (as we have remarked before) those now known as the *Laccadives* and *Maldives;* the island of Iabadius (*Java*), below the Chersonesus Aurea; and the Satyrorum Insulae, on the same parallel with the S. end of this Chersonesus, which may perhaps answer to the *Anamba* or *Natuna* islands.

Of the government of India, considered as a whole, comparatively little was known to the Greek writers; indeed, with the exception of occasional names of kings, it may be asserted that they knew nothing E. of Palibothra. Nor is this strange; direct connection with the interior of the country ceased with the fall of the Graeco-Bactrian empire; from that period almost all the information about India which found its way to the nations of the West was derived from the merchants and others, who made voyages to the different out-ports of the country. It may be worth while to state briefly here some of the principal rulers mentioned by the Greek and Roman writers; premising that, previous to the advance of Alexander, history is on these subjects silent. Previous, indeed, to Alexander, we have nothing on which we can rely. There is no evidence that Darius himself invaded any part of India, though a portion of the NW. provinces of Bactria may have paid him tribute, as stated by Herodotus. The expeditions of Dionysus and Hercules, and the wars of Sesostris and Semiramis in India, can be considered as nothing more than fables too credulously recorded by Ctesias. At the time of the invasion of Alexander the Great, there can be no doubt that there was a settled monarchy in the western part of India, and his dealings with it are very clearly to be made out. In the north of the *Panjáb* was the town or district Taxila (probably *Manikyâla*, or very near it), which was ruled by a king named Taxiles; it being a frequent Indian custom to name the king from the place he ruled over. His name in Diodorus is Mophis (xvii. 86), and in Curtius, Omphis (viii. 12), which was probably the real one, and is itself of Indian origin. It appears that Alexander left his country as he found it. (Strab. xv. pp. 698, 699, 716.) The name of Taxiles is not mentioned in any Indian author. The next ruler Alexander met with was Porus (probably *Paurava* Sanscr., a change which Strabo indicates in that of Δαριαύην into Δαρεῖον), with whom Taxiles had been at war. (Arrian, v. 21.) Alexander appears to have succeeded in reconciling them, and to have increased the empire of Porus, so as to make his rule comprehend the whole country between the Hydaspes and Acesines. (Arrian, v. 20, 21, 29.) His country is not named in any Indian writer. Shortly afterwards, Alexander received an embassy and presents from Abisaris (no doubt *Abhisára*), whose territory, as has been shown by Prof. Wilson from the *Annals of Cashmir*, must have been in the mountains in the southern part of that province. (*Asiat. Res.* vol. xv. p. 116.) There had been previously a war between this ruler and the Malli, Oxydracae, and the people of the *Lower Panjáb*, which had ended in nothing. Alexander confirmed Abisaris in the possession of his own territory, made Philip satrap of the Malli and Oxydracae, and Pytho of the land between the confluence of the Indus and Acesines and the sea (Arrian, vi. 15); placing, at the same time, Oxyarces over the Paropamisadae. (Arr. vi. 15.) It may be observed that, in the time of Ptolemy, the Cashmirians appear to have held the whole of the *Panjáb*, so far as the *Vindhya* mountains, a portion of the southern country being, however, in the hands of the Malli and Cathaei.

The same state of things prevailed for some time after the death of Alexander, as appears by a decree of Perdiccas, mentioned in Diodorus (xviii. 3), and with little material change under Antipater. (Diod. xviii. 39.) Indeed, the provinces remained true to the Macedonians till the commencement of the rule of the Prasii, when Sandrocottus took up arms against the Macedonian governors. (Justin. xv. 4.) The origin of this rebellion is clearly traceable. Porus was slain by Eudamus about B.C. 317 (Diod. xix. 14); hence Sandrocottus must have been on the throne about the time that Seleucus took Babylon, B.C. 312. The attempt of the Indians to recover their freedom was probably aided by the fact that Porus had been slain by a Greek. Sandrocottus, as king of the Prasii (Sansc. *Prachya*) and of the nations on the Ganges, made war with Seleucus Nicator, who penetrated far into India. Plutarch says he ruled over all India, but this is not likely. (Plut. *Alex.* 62.) It appears that he crossed the Indus, and obtained by marriage Arachosia, Gedrosia, and the Paropamisadae, from Seleucus. (Strab. xv. p. 724; Appian, *Syr.* 55.) It was to his court that Megasthenes (as we have before stated) was sent. Sandrocottus was succeeded by Amitrochates (Sansc. *Amitraghátas*), which is almost certainly the true form of the name, though Strabo calls him Allitrochades. He was the contemporary of Antiochus Soter. (Athen. xiv. 67.) It is clear, from Athenaeus (*l. c.*), that the same friendship was maintained between the two descendants as between the two fathers. Daimachus was sent as ambassador to Palibothra. (Strab. ii. p. 70.) Then came the wars between the Parthians and Bactrians, and the more complete establishment of the Graeco-Bactrian kingdom, under Menander, Apollodotus, Eucratides, and their successors, to which we cannot here do more than allude. The effect, however, of these wars was to interrupt communication between the East and the West; hence the meagre nature of the historical records of the period. The expedition of Antiochus the Great to India brought to light the name of another king, Sophagasenus (Polyb. xi. 32), who was, in all probability, king of the Prasii. The Scythians finally put an end to the Bactrian empire about B. C. 136. (De Guignes, *Mém. de l'Acad. d. Inscr.* xxv. p. 17.) This event is noticed in the Periplus (p. 22), where, however, Parthi must be taken to mean Scythi. (See also *Periplus*, p. 24; Dionys. Perieg. vv. 1087—1088.) Eustathius adds, in his commentary on Dionysius:—Οἱ καὶ Ἰνδοσκύθαι συνθέτως λεγόμενοι. Minnagara was their chief town, a name, as appears from Isid. Char. (p. 9), which was partly Scythian and partly Sanscrit. (Cf. also De Guignes, *l. c.*)

The Scythians were in their turn driven out of India by Vicrámaditya, about B. C. 56 (Colebrooke, *Ind. Algebra*, Lond. 1817, p. 43), who established his seat of empire at *Oujein* (*Ujjayini*). At the time when the Periplus was compiled, the capital had been again changed, as we there read, Ὀζήνη, ἐν ᾗ καὶ τὰ Βασιλεία πρότερον ἦν.

It is remarkable that no allusion has been found in any of the early literature of the Hindús to Alexander the Great; but the effect of the later expeditions of the Bactrian kings is apparently indicated under the name of the *Yavana*. In the astronomical works, the *Yavana* are barbarians who understood astronomy, whence it has been conjectured by Colebrooke that the Alexandrians are referred to. (*Ind. Algebra*, p. 80.) Generally, there can be no doubt that the *Yavana* mean nations to the W. of India. Thus, in the Mahabhárata, they make war on the Indians, in conjunction with the Páradi (i. e. Parthi), and the Sacae or Scythians. (Lassen, *Pentap.* p. 60.) In the Drama of the Mudra-Ráxasa, which refers to the war between Chandragupta and another Indian King, it is stated that Cusumapura (i. e. Palibothra) was surrounded by the Cirratae, Yavani, Cambogi, Persae, Bactrians, and the other forces of Chandragupta, and the king of the Mountain Regions. Lassen thinks, with much reason, that this refers to Seleucus, who, in his war with Chandragupta, reached, as we know, Palibothra. (Plin. vi. 17.)

With regard to the commerce of ancient India, which we have every reason to suppose was very extensive, it is impossible in this place to do more than to indicate a few of the principal facts. Indeed, the commerce of India, including the northern and the southern districts, may be considered as an epitome of the commerce of the world, there being few productions of any other country which may not be found somewhere within its vast area.

The principal directions in which the commerce of ancient India flowed were, between Western India and Africa, between the interior of the *Deccan* and the outports of the southern and western coast of the Indian Ocean, between *Ceylon* and the ports of the *Coromandel* coast, between the *Coromandel* coast and the Aurea Chersonesus, and, in the N., along the Ganges and into Tátary and the territory of the Sinae. There appears also to have been a remarkable trade with the opposite coast of Africa, along the district now called *Zanguebar*, in sesamum, rice, cotton goods, cane-honey (sugar), which was regularly sent from the interior of Ariaca (*Concan*) to Barygaza (*Beroach*), and thence westward. (*Peripl.* p. 8.) Arab sailors are mentioned who lived at Muza (*Mocha*), and who traded with Barygaza. (*Peripl.* p. 12.) Banians of India had established themselves on the N. side of Socotra, called the island of Dioscorides (*Peripl.* p. 17): while, even so early as Agatharchides, there was evidently an active commerce between Western India and Yemen. (Agatharch. p. 66, ed. Hudson.) Again, the rapidity with which Alexander got his fleet together seems to show that there must have been a considerable commerce by boats upon the Indus. At the time of the Periplus there was a chain of ports along the western coast, — Barygaza (*Beroach*), Muziris in Limyrica (*Mangalore*), Nelkynda (*Neliceram*), Pattala (once supposed to be Tatta, but much more probably *Hydrabád*), and Calliene, now *Gallian* (*Peripl.* p. 30): while there were three principal emporia for merchandise, — Ozene (*Oujein*), the chief mart of foreign commerce, (vide an interesting account of its ruins, *Asiat. Res.* vol. vi. p. 36), and for the transmission of the goods to Barygaza; Tagara, in the interior of the *Deccan* (almost certainly *Deoghir* or *Devanagari* near *Ellora*), whence the goods were conveyed over difficult roads to Barygaza and Pluthana or Plithana, a place the exact position of which cannot now be determined, but, from the character of the products of the place, must have been somewhere in the *Gháts*.

Along the *Regio Paralia* to the S., and on the *Coromandel* coast, were several ports of consequence; and extensive pearl fisheries in the kingdom of king Pandion, near Colchi, and near the island of Epiodorus, where the πιννικόν (a silky thread spun from the Pinna-fish) was procured. (*Peripl.* p. 33). Further to the N. were, — Masalia (*Masulipatam*), famous for its cotton goods (*Peripl.* p. 35); and Gange, a great mart for muslin, betel, pearls, &c., somewhere near the mouth of the Ganges, its exact locality, however, not being now determinable. (*Peripl.* p. 36.) The commerce of *Ceylon* (*Selandib*, i. e. *Sinhala-dwipa*) was in pearls of the best class, and precious stones of all kinds, especially the ruby and the emerald. The notices in Ptolemy and Pliny shew that its shores were well furnished with commercial towns (Ptol. vii. 4. §§ 3, 4, 5), while we know from the narrative of Cosmas Indicopleustes (*ap.* Montfaucon, *Coll. Nova Bibl. Patr.* vol. ii.) that it was, in the sixth century A.D., the centre of Hindu commerce. Besides these places, we learn that there was an emporium upon the *Coromandel* coast, whence the merchant ships crossed over to Chryse (in all probability *Malacca*), in the Aurea Chersonesus; the name of it, however, is not specified.

It is probable, however, that the greatest line of commerce was from the N. and W. along the

Ganges, commencing with Taxila near the Indus, or *Lahore* on that river, and passing thence to Palibothra. This was called the Royal Road. It is remarkable that the Ramayana describes a road from Ayodhiya (*Oude*), over the Ganges and the Jumna, to *Hastinapúra* and *Lahore*, which must be nearly identical with that mentioned in the Greek geographers. The commerce, which appears to have existed between the interior of Asia, India, and the land of the Sinae and Serica, is very remarkable. It is stated that from Thina (the capital of the Sinae) fine cottons and silk were sent on foot to Bactra, and thence down the Ganges to Limyrica. (*Peripl.* p. 36.) The Periplus speaks of a sort of annual fair which was held within the territory of the Thinae, to which malabathron (betel) was imported from India. It is not easy to make out whereabouts Thina itself was situated, and none of the modern attempts at identification appear to us at all satisfactory: it is clearly, however, a northern town, in the direction of *Ladakh* in *Thibet*, and not, as Ptolemy placed it, at *Malacca* in *Tenasserim*, or, as Vincent (*Voyage of Nearchus*, vol. ii. p. 735) conjectured, at *Arracan*. It is curious that silk should be so constantly mentioned as an article of import from other countries, especially *Serica*, as there is every reason to suppose that it was indigenous in India; the name for silk throughout the whole of the Indian Archipelago being the Sanscrit word *sutra*. (Colebrooke, *Asiat. Res.* vol. v. p. 61.)

It is impossible to give in this work any details as to the knowledge of ancient India exhibited in the remains of native poems or histories. The whole of this subject has been examined with great ability by Lassen in his *Indische Alterthumskunde;* and to his pages, to which we are indebted for most of the Sanscrit names which we have from time to time inserted, we must refer our readers. From the careful comparison which has been made by Lassen and other orientalists (among whom Pott deserves especial mention) of the Indian names preserved by the Greek writers, a great amount of evidence has been adduced in favour of the general faithfulness of those who recorded what they saw or heard. In many instances, as may be seen by the names we have already quoted, the Greek writers have been content with a simple adaptation of the sounds which they heard to those best suited for their own pronunciation. When we consider the barbarous words which have come to Europe in modern times as the European representations of the names of places and peoples existing at the present time, we have reason to be surprised at the accuracy with which Greek ears appreciated, and the Greek language preserved, names which must have appeared to Greeks far more barbarous than they would have seemed to the modern conquerors of the country. The attention of modern scholars has detected many words of genuine Indian origin in a Greek dress; and an able essay by Prof. Tychsen on such words in the fragments of Ctesias will repay the perusal of those who are interested in such subjects. (See Heeren, *Asiatic Nations*, vol. ii. Append. 4, ed. Lond. 1846.)

The generic name of the inhabitants of the whole country to the E. of Persia and S. of the *Himálaya* mountains (with the exception of the Seres) was, in ancient times, INDI (Ἰνδοί), or Indians. It is true that the appellation referred to a much wider or much less extensive range of country, at different periods of history. There can, however, be no doubt, that when the ancient writers speak of the INDI, they mean the inhabitants of a vast territory in the SE. part of Asia. The extension of the meaning of the name depended on the extension of the knowledge of India, and may be traced, though less completely, in the same manner as we have traced the gradual progress of knowledge relative to the land itself. The Indi are mentioned in more than one of the fragments of Hecataeus (Hecat. *Fragm.* 175, 178), and are stated by Aeschylus to have been a people in the neighbourhood of the Aethiopians, who made use of camels. (*Suppl.* 284—287.) Herodotus is the first ancient author who may be said to give any real description of them; and he is led to refer to them, only because a portion of this country, which adjoined the territory of Dareius, was included in one of the satrapies of his vast empire, and, therefore, paid him tribute. Some part of his narrative (iii. 94—106, iv. 44, vii. 65) may be doubted, as clearly from hearsay evidence; some is certainly fabulous. The sum of it is, that the Indians were the most populous and richest nation which he knew of (iii. 94), and that they consisted of many different tribes, speaking different languages. Some of them, he states, dwelt in the immediate neighbourhood of the Aethiopians, and were, like them, black in colour (iii. 98, 101); some, in the marshes and desert land still further E. The manners of these tribes, whom he calls Padaei, and Callatiae or Calantiae, were in the lowest grade of civilisation,—a wandering race, living on raw flesh and raw fish, and of cannibal habits. (Cf. Strab. xv. p. 710, from which Mannert, v. 1. p. 3, infers that the Padaei were not after all genuine Indians, but Tátars.) Others (and these were the most warlike) occupied the more northern districts in the neighbourhood of Caspatyrus (*Cashmír*) in the *Regio Pactyice*. Herodotus places that part of India which was subject to Dareius in the 20th satrapy, and states that the annual tribute from it amounted to 360 talents (iii. 94). Xenophon speaks of the Indians as a great nation, and one worthy of alliance with Cyaxares and the Medes (i. 5. § 3, iii. 2. § 25, vi. 2. § 1), though he does not specify to what part of India he refers. That, however, it was nearly the same as that which Herodotus describes, no one can doubt.

From the writers subsequent to Alexander, the following particulars relative to the people and their manners may be gathered. The ancients considered that they were divided into seven castes:—1. *Priests*, the royal counsellors, and nearly connected with, if not the same as, the Βραχμᾶνες or Brahmins. (Strab. xv. pp. 712—716; Arrian, *Ind.* 11.) With these Strabo (*l. c.*) makes another class, whom he calls Γαρμᾶνες. These, as Grosskurd (iii. p. 153) has suggested, would seem, from the description of their habits, to have been *fakirs*, or penitents, and the same as the Gymnosophistae so often mentioned by Strabo and Arrian. This caste was exempted from taxes and service in war. 2. *Husbandmen*, who were free from war-service. They were the most numerous of the seven castes. (Strab. xv. p. 704.) The land itself was held to belong to the king, who farmed it out, leaving to the cultivator one-fourth of the produce as his share. 3. *Hunters and shepherds*, who lead a wandering life, their office being to rear cattle and beasts of burden: the horse and the elephant were held to be for the kings only. (Strab. *l. c.*) 4. *Artizans and handicraftsmen*, of all kinds. (Strab. xv. p. 707.) 5. *Warriors.* (Strab. *l. c.*) 6. *Political officers* (ἔφοροι, Strab.

l. c.), who looked after affairs in the towns, &c., and reported secretly to the king. 7. *The Royal Counsellors*, who presided over the administration of justice (Strab. *l. c.*), and kept the archives of the realm.

It was not permitted for intermarriages to take place between any of these classes, nor for any one to perform the office allotted to another, except in the case of the first caste (called also that of the φιλοσοφοί), to which class a man might be raised from any of the other classes. (Strab. *l. c.*; Arrian, *Ind.* c. 12; Diod. ii. 41; Plin. vi. 19. s. 22.) We may remark that the modern writers on India recognise only four castes, called respectively *Brahmans*, *Kshatryas*, *Vaisyas*, and *Sudras*,—a division which Heeren has suggested (we think without sufficient evidence) to indicate the remains of distinct races. (*Asiat. Nat.* vol. ii. p. 220.)

The lowest of the people (now called Pariahs), as belonging to none of the above castes, are nowhere distinctly mentioned by ancient writers (but cf. Strab. xv. p. 709; Diod. ii. 29; Arrian, *Ind.* c. 10).

The general description of the Indians, drawn from Megasthenes and others who had lived with them, is very pleasing. Theft is said to have been unknown, so that houses could be left unfastened. (Strab. xv. p. 709.) No Indian was known to speak falsehood. (Strab. *l. c.*; Arrian, *Ind.* c. 12.) They were extremely temperate, abstaining wholly from wine (Strab. *l. c.*),—their hatred of drunkenness being so great that any girl of the harem, who should see the king drunk, was at liberty to kill him. (Strab. xv. p. 710.) No class eat meat (Herod. iii. 100), their chief sustenance being rice, which afforded them also a strong drink, i. e. *arrak*. (Strab. xv. p. 694.) Hence an especial freedom from diseases, and long lives; though maturity was early developed, especially in the female sex, girls of seven years old being deemed marriageable. (Strab. xv. pp. 701—706; Arrian, *Ind.* 9.) The women are said to have been remarkable for their chastity, it being impossible to tempt them with any smaller gifts than that of an elephant (Arrian, *Ind.* c. 17), which was not considered discreditable by their countrymen; and the usual custom of marriage was for the father to take his daughters and to give them in marriage to the youths who had distinguished themselves most in gymnastic exercises. (Arrian, *l. c.*; Strab. xv. p. 717.) To strangers they ever showed the utmost hospitality. (Diod. ii. 42.) As warriors they were notorious (Arrian, *Ind.* c. 9; *Exped. Alex.* v. 4; Plut. *Alex.* c. 59, 63): the weapons of the foot-soldiers being bows and arrows, and a great two-handed sword; and of the cavalry, a javelin and a round shield (Arrian, *Ind.* c. 16; Strab. xv. p. 717; Curt. viii. 9.) In the *Panjáb*, it is said that the Macedonians encountered poisoned arrows. (Diod. xvii. 103.) Manly exercises of all kinds were in vogue among them. The chase was the peculiar privilege of royalty (Strab. xv. pp. 709—712; Ctes. *Ind.* 14; Curt. viii. 9, seq.); gymnastics, music, and dancing, of the rest of the people (Strab. xv. p. 709; Arrian, *Exp. Alex.* vi. 3); and juggling and slight of hand were then, as now, among their chief amusements. (Aelian, viii. 7; Juven. vi. 582.) Their usual dress befitted their hot climate, and was of white linen (Philost. *Vit. Apoll.* ii. 9) or of cotton-stuff (Strab. xv. p. 719; Arrian, *Ind.* c. 16); their heads and shoulders partially covered (Arrian, *l. c.*; Curt. viii. 9, 15) or shaded from the sun by umbrellas (Arrian, *l. c.*); with shoes of white leather, with very thick and many-coloured soles. (Arrian, *l. c.*) Gold and ivory rings and ear-rings were in common use; and they were wont to dye their beards, not only black and white, but also red and green. (Arrian, *l. c.*) In general form of body, they were thin and elegantly made, with great litheness (Arrian, *Ind.* c. 17; Strab. ii. p. 103, xv. p. 695), but were larger than other Asiatics. (Arrian, *Exped. Alex.* v. 4; Plin. vii. 2.)

Some peculiar customs they had, which have lasted to the present day, such as self-immolation by water or fire, and throwing themselves from precipices (Strab. xv. pp. 716, 718; Curt. viii. 9; Arrian, *Exped. Alex.* vii. 5; Lucan. iii. 42; Plin. vi. 19. s. 20), and the burning of the widow (*suttee*); not, indeed, agreeably to any fixed law, but rather according to custom (Strab. xv. pp. 699—714; Diod. xvii. 91, xix. 33; Cic. *Tusc. Disp.* v. 27.) For writing materials they used the bark of trees (Strab. xv. p. 717; Curt. ix. 15), probably much as the modern Cinghalese use the leaf of the palm. Their houses were generally built of wood or of the bamboo-cane; but in the cold mountain districts, of clay. (Arrian, *Ind.* c. 10.) It is a remarkable proof of the extent to which civilisation had been carried in ancient India, that there were, throughout great part of the country, high roads, with stones set up (answering to our milestones), on which were inscribed the name of the place and the distance to the next station. (Strab. xv. pp. 689—708; Arrian, *Ind.* c. 3.) [V.]

IN'DICUS OCEANUS (ὁ Ἰνδικὸς ὠκεανός, Agath. ii. 14; τὸ Ἰνδικὸν πέλαγος, Ptol. vii. 1. § 5). The Indian Ocean of the ancients may be considered generally as that great sea which washed the whole of the southern portion of India, extending from the parallel of longitude of the mouths of the Indus to the shores of the Chersonesus Aurea. It seems, indeed, to have been held by them as part, however, of a yet greater extent of water, the limits of which were undefined, at least to the southwards, and to which they gave the generic name of the *Southern Sea*. Thus Herodotus speaks of ἡ νοτίη ϑάλασσα in this sense (iv. 37), as does also Strabo (ii. p. 121); Diodorus calls it ἡ κατὰ μεσημϐρίαν ὠκεανός (iii. 38), while the Erythraean sea, taken in its most extended meaning, doubtless conveyed the same sense. (Herod. ii. 102, iv. 37; compared with Strab. i. p. 33.) Ptolemy gives the distances across this sea as stated by seafaring men; at the same time he guards against their over-statements, by recording his opinion in favour of no more than one-third of their measurements: this space he calls 8670 stadia (i. 13. § 7). The distance along its shores, following the indentations of the coast-line, he estimates, on the same authority, at 19,000 stadia. It is evident, however, that Ptolemy himself had no clear idea of the real form of the Indian Ocean, and that he inclined to the opinion of Hipparchus, Polybius, and Marinus of Tyre, that it was a vast inland sea the southern portion of it being bounded by the shores of an unknown land which he supposed to connect Cattigara in the Chersonesus Aurea with the promontory of Prasum (now *Cape Delgado*) in Africa (comp. iv. 9. §§ 1, 3, vii. 3. §§ 1, 3, 6). The origin of this error it is not easy now to ascertain, but it seems to have been connected with one which is found in the historians of Alexander's expedition, according to which there was a connection between the Indus and the Nile, so that the sources of the Acesines (*Chenáb*) were confounded with those of the Nile. (Arrian, vi. 1.) Strabo, indeed, appears to have had some leaning to a similar view, in that he connected the Erythraean with the Atlantic sea (ii. p. 130); which was also the opinion of Eratosthenes (Strab. i. p. 64). The Indian Ocean contains at its eastern end three principal gulfs, which are noticed in ancient authors, — the Sinus Perimulicus (Ptol. vii. 2. § 5), in the Chersonesus Aurea (probably now the *Straits of Malacca*); the Sinus Sabaracus (Ptol. vii. 2. § 4), now the *Gulf of Martaban;* and the Sinus Gangeticus, or *Bay of Bengal.* [V.]

INDIGE'TES, or INDI'GETAE, (Ἰνδικῆται, Strab.; Ἐνδιγέται, Ptol.), a people of Hispania Tarraconensis, in the extreme NE. corner of the peninsula, around the gulf of Rhoda and Emporiae (*Gulf of Ampurias*), as far as the Trophies of Pompey (τὰ Πομπηΐου τρόπαια, ἀναθήματα τοῦ Πομπηΐου), on the summit of the pass over the Pyrenees, which formed the boundary of Gaul and Spain (Strab. iii. p. 160, iv. p. 178). [Pompeii Tropaea.] They were divided into four tribes. Their chief cities, besides Emporiae and Rhoda, were: Juncaria (Ἰουγγαρία, Ptol. ii. 6. § 73: *Junquera*, or, as some suppose, *Figueras*), 16 M P. south of the summit of the Pyrenees (Summum Pyrenaeum, *Itin.*), on the high road to Tarraco (*Itin. Ant.* pp. 390, 397); Cinniana (*Cervia*), 15 M. P. further S. (*Ib.*; *Tab. Peut.*); and Deciana, near *Junquera* (Ptol. ii. 6. § 73). On the promontory formed by the E. extremity of the Pyrenees (*C. Creus*), was a temple of Venus, with a small seaport on the N. side (Ἀφροδισίας, Steph. B.; τὸ Ἀφροδίσιον ἱερόν, Ptol. ii. 6. § 20; Pyrenaea Venus, Plin. iii. 3. s. 4; Portus Veneris, Mela, ii. 6. § 5; Portus Pyrenaei, Liv. xxxiv. 8: *Porte Vendres*), which some made the boundary of Gaul and Spain, instead of the Trophies of Pompey. Ptolemy names two small rivers as falling into the gulf of Emporiae, the Clodianus (Κλωδιανός: *Fluvia*) and the Sambrocas (Σαμβρόκα ἐκβολαί): Pliny names the Tichis, which is the small river flowing past *Rosas.* The district round the gulf of Emporiae was called Juncarius Campus (τὸ Ἰουγγάριον πεδίον), from the abundance of rushes which grew upon its marshy soil. (Strab. iii. pp. 156, 163; Steph. B. *s. v.* Ἰνδικῆται; Eustath. *ad Il.* i. p. 191; Avien. *Or. Mar.* 523; Ukert, vol. ii. pt. 1. pp. 315, &c.) [P. S.]

INDOSCY'THIA (Ἰνδοσκυθία: *Eth.* Ἰνδοσκύθης), a district of wide extent along the Indus, which probably comprehended the whole tract watered by the Lower Indus, *Cutch*, *Guzerat*, and *Saurashtran.* It derived its name from the Scythian tribes, who gradually pressed onwards to the south and the sea-coast after they had overthrown the Graeco-Bactrian empire, about A. D. 136. It is first mentioned in the Periplus M. E. (p. 22) as occupying the banks of the Indus; while in Ptolemy is a fuller description, with the names of some of its principal subdivisions, as Pattalene, Abiria, and Syrastrene (*Saurashtran*), with an extensive list of towns which belonged to it (vii. 1. §§ 55—61). Some of them, as Binagara (properly Minnagara), have been recognised as partially Scythic in form. (Lassen, *Pentap.* p. 56; cf. Isidor. Char. p. 9.) In Dionysius Periegetes (v. 1088) the same people are described as νότιοι Σκύθαι. As late as the middle of the sixth century A.D., Cosmas Indicopleustes speaks of White Huns, or Mongolians, as the inhabitants of the *Panjáb* (ii. p. 338). These may be considered as the remains of the same Scythic empire, the predecessors of the hordes who subsequently poured down from the north under Jinghíz Khan. (Ritter, *Erdkunde*, vol. i. p. 558.) [V.]

INDUS (ὁ Ἰνδός), one of the principal rivers of Asia, and the boundary westward of India. It is mentioned first in ancient authors by Hecataeus of Miletus (*Fragm.* 144, ed. Klausen), and subsequently by Herodotus (iv. 44), who, however, only notices it in connection with various tribes who, he states, lived upon its banks. As in the case of India itself, so in that of the Indus, the first real description which the ancients obtained of this river was from the historians of Alexander the Great's marches. Arrian states that its sources were in the lower spurs of the Paropamisus, or Indian Caucasus (*Hindú-Kúsh*); wherein he agrees with Mela (iii. 7. § 6), Strabo (xv. p. 690), Curtius (viii. 9. § 3), and other writers. It was, in Arrian's opinion, a vast stream, even from its first sources, the largest river in the world except the Ganges, and the recipient of many tributaries, themselves larger than any other known stream. It has been conjectured, from the descriptions of the Indus which Arrian has preserved that the writers from whom he has condensed his narrative must have seen it at the time when its waters were at their highest, in August and September. Quoting from Ctesias (v. 4, 11), and with the authority of the other writers (v. 20), Arrian gives 40 stadia for the mean breadth of the river, and 15 stadia where it was most contracted; below the confluence of the principal tributaries he considers its breadth may be 100 stadia, and even more than this when much flooded (vi. 14). Pliny, on the other hand, considers that it is nowhere more than 50 stadia broad (vi. 20. s. 23); which is clearly the same opinion as that of Strabo, who states, that though those who had not measured the breadth put it down at 100 stadia, those, on the other hand, who had measured it, asserted that 50 stadia was its greatest, and 7 stadia its least breadth (xv. p. 700). Its depth, according to Pliny (*l. c.*), was nowhere less than 15 fathoms. According to Diodorus, it was the greatest river in the world after the Nile (ii. 35). Curtius states that its waters were cold, and of the colour of the sea (viii. 9. § 4). Its current is held by some to have been slow (as by Mela, iii. 7. § 6); by others, rapid (as by Eustath. *in Dionys. Perieg.* v. 1088). Its course towards the sea, after leaving the mountains, was nearly SW. (Plin. vi. 20. s. 23); on its way it received, according to Strabo (xv. p. 700) and Arrian (v. 6), 15, according to Pliny, 19 other tributary rivers (*l. c.*). About 2000 stadia from the Indian Ocean, it was divided into two principal arms (Strab. xv. p. 701), forming thereby a Delta, like that of the Nile, though not so large, called Pattalene, from its chief town Pattala (which Arrian asserts meant, in the Indian tongue, Delta (v. 4); though this statement may be questioned). (Cf. also Arrian, *Ind.* 2; Dionys. Perieg. v. 1088.) The flat land at the mouths of rivers which flow from high mountain-ranges with a rapid stream, is ever changing: hence, probably, the different accounts which we receive of the mouths of the Indus from those who recorded the history of Alexander, and from the works of later geographers. The former (as we have stated), with Strabo, gave the Indus only two principal outlets into the Indian Ocean, — at a distance, the one from the other, according to Aristobulus (*ap.* Strab. xv. p. 690), of 1000 stadia, but, according to Nearchus (*l. c.*), of 1800 stadia. The latter mention more than two mouths: Mela (iii. 7. § 6) speaking of "plura ostia," and Ptolemy giving the names of seven (vii. 1. § 28), in which he is confirmed by the author of the Periplus Maris Erythraei (p. 22). The names of these mouths, in a direction from W. to E., are: — 1. Σάγαπα στόμα (the *Pitti* or *Lohari*), not improbably in the arm of the stream by which Alexander's fleet gained the Indian Ocean; 2. Σίνδων στόμα (the *Rikala*); 3. Χρυσοῦν στόμα (the *Hagamari* or *Kukavari*), whereby merchandise and goods ascended to Tatta; 4. Χάριφον στόμα (the *Mala ?*); 5. Σάπαρα; 6. Σάβαλα or Σαβάλασα (the *Pinyari* or *Sír*); 7. Λωνιβάρη (probably *Lonívári*, the *Púrana*, *Darja* or *Kori*). For the conjectural identifications of these mouths, most of which are now closed, except in high floods, see Lassen's Map of Ancient India. The principal streams which flowed into the Indus are: — on the right or western bank of the river, the Choaspes, called by Arrian the Guraeus, and by Ptolemy the Suastus (the *Attok*); and the Cophen (*Cábul* river), with its own smaller tributary the Choes (the *Kow*); and, on the left or eastern bank, the greater rivers, — which give its name to the *Panjáb* (or the country of the Five Rivers), — the Acesines (*Chenáb*), the Hydaspes or Bidaspes (*Jelum*), the Hydraotes (*Ravi*); and the Hypanis or Hyphasis (the *Sutledge*). [See these rivers under their respective names.] As in the case of the Ganges, so in that of the Indus, it has been left to modern researches to determine accurately the real sources of the river: it is now well known that the Indus rises at a considerable distance on the NE. side of the *Himálaya*, in what was considered by the Hindus their most sacred land, and which was also the district in which, on opposite sides of the mountains, the *Brahmaputra*, the *Ganges*, and the *Jumna*, have their several sources. From its source, the Indus flows NW. to *Iskardu*, and thence W. and SW., till it bursts through the mountain barriers, and descends into the plain of the *Panjáb*, passing along the western edge of *Cashmír*. (Ritter, *Erdkunde*, vol. v. p. 216; Moorcroft, *Travels in Ladakh and Cashmír*, 1841.) The native name *Sindhu* has been preserved with remarkable accuracy, both in the Greek writers and in modern times. Thus, in the Periplus, we find Σινθός (p. 23); in Ptolemy, Σίνθων (vii. 1. § 2), from which, by the softening of the Ionic pronunciation, the Greeks obtained their form Ἴνδος. (Cf. Plin. vi. 20; Cosmas, *Indic.* p. 337.) The present name is *Sind* or *Sindhu.* (Ritter, vol. v. pp. 29, 171.) [V.]

INDUS, a river of the south-east of Caria, near the town of Cibyra. On its banks was situated, according to Livy (xxxviii. 14), the fort of Thabusion. Pliny (v. 29) states that sixty other rivers, and upwards of a hundred mountain torrents, emptied themselves into it. This river, which is said to have received its name from some Indian who had been thrown into it from an elephant, is probably no other than the river Calbis (Κάλβις, Strab. xiv. p. 651; Ptol. v. 2. § 11; Pomp. Mela, i. 16), at present called *Quingi*, or *Tavas*, which has its sources on Mount Cadmus, above Cibyra, and passing through Caria empties itself into the sea near Caunus, opposite to the island of Rhodes. [L. S.]

INDU'STRIA, a town of Liguria, situated on the right bank of the Padus, about 20 miles below *Turin.* It is mentioned only by Pliny, who tells us that its ancient name was BODINCOMAGUS, which he connects with Bodincus, the native name of the Padus [PADUS], and adds that it was at this point that river first attained a considerable depth. (Plin. iii. 16. s. 20.) Its site (which was erroneously fixed by earlier writers at *Casale*) has been established beyond question at a place called *Monteù di Po*, a few miles below *Chivasso*, but on the right bank of the river, where excavations have brought to light numerous coins and objects of ancient art, some of them of great beauty, as well as several inscriptions, which leave no doubt that the remains thus discovered are those of Industria. They also prove that it enjoyed municipal rank under the Roman empire. (Ricolvi e Rivautella, *Il sito dell' antica città d'Industria, &c.*, Torino, 1745, 4to.; Millin, *Voy. en Piémont*, vol. i. pp. 308—311.) [E. H. B.]

INESSA. [AETNA.]

INFERUM MARE. [TYRRHENUM MARE.]

INGAEVONES. [GERMANIA and HELLEVIONES.]

INGAUNI (Ἴγγαυνοι), a Ligurian tribe, who inhabited the sea-coast and adjoining mountains, at the foot of the Maritime Alps, on the W. side of the *Gulf of Genoa.* Their position is clearly identified by that of their capital or chief town, Albium Ingaunum, still called *Albenga.* They appear to have been in early times one of the most powerful and warlike of the Ligurian tribes, and bear a prominent part in the long-continued wars of the Romans with that people. Their name is first mentioned in B. C. 205, on occasion of the landing of Mago, the brother of Hannibal, in Liguria. They were at that time engaged in hostilities with the Epanterii, a neighbouring tribe who appear to have dwelt further inland: the Carthaginian general concluded an alliance with them, and supported them against the mountaineers of the interior; he subsequently returned to their capital after his defeat by the Romans in Cisalpine Gaul, and it was from thence that he took his final departure for Africa, B. C. 203. (Liv. xxviii. 46, xxx. 19.) After the close of the Second Punic War, B. C. 201, a treaty was concluded with the Ingauni by the Roman consul, C. Aelius (Id. xxxi. 2); but sixteen years later (in B. C. 185) we find them at war with the Romans, when their territory was invaded by the consul Appius Claudius, who defeated them in several battles, and took six of their towns. (Id. xxxix. 32.) But four years afterwards, B. C. 181, they were still in arms, and were attacked for the second time by the proconsul Aemilius Paullus. This general was at first involved in great perils, the Ingauni having surprised and besieged him in his camp; but he ultimately obtained a great and decisive victory, in which 15,000 of the enemy were killed and 2500 taken prisoners. This victory procured to Aemilius the honour of a triumph, and was followed by the submission of the whole people of the Ingauni ("Ligurum Ingaunorum omne nomen"), while all the other Ligurians sent to Rome to sue for peace. (Liv. xl. 25—28, 34.) From this time we hear nothing more of the Ingauni in history, probably on account of the loss of the later books of Livy; for that they did not long remain at peace with Rome, and that hostilities were repeatedly renewed before they were finally reduced to submission and settled down into the condition of Roman subjects, is clearly proved by the fact stated by Pliny, that their territory was assigned to them, and its boundaries fixed or altered, no less than *thirty* times. ("Liguribus Ingaunis agro tricies dato," Plin. iii. 5. s. 6.) They appear to have been much addicted, in common with other maritime Ligurian tribes, to habits of piracy, a tendency which they retained down to a late period. (Liv. xl. 28, 41; Vopisc. *Procul.* 12.) We find them still existing and recognised as a separate tribe in the days of

Strabo and Pliny; but we have no means of fixing the extent or limits of their territory, which evidently comprised a considerable portion of the seacoast on each side of their capital city, and probably extended on the W. till it met that of the Intemelii. It must have included several minor towns, but their capital, of which the name is variously written Albium Ingaunum and Albingaunum, is the only town expressly assigned to them by ancient writers. [Albium Ingaunum.] (Strab. iv. p. 202; Plin. iii. 5. s. 6.) [E. H. B.]

I'NGENA. [Abrincatui.]

INI'CERUM, a town in Lower Pannonia, in the neighbourhood of which there was a praetorium, or place of rest for the emperors when they travelled in those parts. (*Itin. Ant.* pp. 260, 265.) Some identify it with the modern *Possega.* [L. S.]

INO'PUS. [Delos.]

INSA'NI MONTES (τὰ Μαινόμενα ὄρη, Ptol. iii. 3. § 7), a range of mountains in Sardinia, mentioned by Livy (xxx. 39) in a manner which seems to imply that they were in the NE. part of the island; and this is confirmed by Claudian, who speaks of them as rendering the northern part of Sardinia rugged and savage, and the adjoining seas stormy and dangerous to navigators. (Claudian, *B. Gild.* 513.) Hence, it is evident that the name was applied to the lofty and rugged range of mountains in the N. and NE. part of the island: and was, doubtless, given to them by Roman navigators, on account of the sudden and frequent storms to which they gave rise. (Liv. *l. c.*). Ptolemy also places the Μαινόμενα ὄρη — a name which is obviously translated from the Latin one — in the interior of the island, and though he would seem to consider them as nearer the W. than the E. coast, the position which he assigns them may still be referred to the same range or mass of mountains, which extends from the neighbourhood of Olbia (*Terra Nova*) on the E. coast, to that of Cornus on the W. [Sardinia.] [E. H. B.]

I'NSUBRES, a people both in Gallia Transalpina and Gallia Cisalpina. D'Anville, on the authority of Livy (v. 34), places the Insubres of Gallia Transalpina in that part of the territory of the Aedui where there was a town Mediolanum, between Forum Segusianorum [Forum Segusianorum] and Lugdunum (*Lyon*). This is the only ground that there is for supposing that there existed a people or a pagus in Gallia Transalpina named Insubres. Of the Insubres in Gallia Cisalpina, an account is given elsewhere [Vol. I. p. 936]. [G. L.]

I'NSULA, or I'NSULA ALLO'BROGUM, in Gallia Narbonensis. Livy (xxi. 31), after describing Hannibal's passage of the Rhone, says that he directed his march on the east side towards the inland parts of Gallia. At his fourth encampment he came to the Insula, "where the rivers Arar and the Rhodanus, flowing down from the Alps by two different directions, comprise between them some tract of country, and then unite: it is the level country between them which is called the Insula. The Allobroges dwell near." One might easily see that there must be some error in the word Arar; for Hannibal could not have reached the latitude of Lugdunum (*Lyon*) in four days from the place where he crossed the Rhone; and this is certain, though we do not know the exact place where he did cross the Rhone. Nor, if he had got to the junction of the Arar and Rhodanus, could Livy say that he reached a place near which the Allobroges dwell; for, if he had marched from the Isara (*Isère*) to the junction of the *Saône* and Rhone, he would have passed through the country of the Allobroges. [Allobroges.] Nor does the Arar (*Saône*) flow from the Alps, though the Isara does. Besides this, if Hannibal had gone so far north as the part between the *Saône* and Rhone, he would have gone much further north than was necessary for his purpose, as Livy describes it. It is therefore certain, if we look to the context only, that we must read "Isara" for "Arar;" and there is a reading of one MS., cited by Gronovius, which shows that Isara may have once been in the text, and that it has been corrupted. (Walckenaer, *Géog. &c.* vol. i. p. 135.) Livy in this passage copied Polybius, in whose MSS. (iii. 49) the name of the river is Scoras or Scaras; a name which the editors ought to have kept, instead of changing it into Isaras (Ἰσάρας), as Bekker and others before him have done, though the Isara or *Isère* is certainly the river. In the latest editions of Ptolemy (ii. 10. § 6) the Isara appears in the form Isar (Ἴσαρ); but it is certain that there are great variations in the MSS. of Ptolemy, and in the editions. Walckenaer (vol. i. p. 134) says that the edition of Ulm of 1482 has Sicarus, and that there is "Sicaros" in the Strassburg editions of 1513, 1520, 1522. The editio princeps of 1475 has "Cisar;" and others have "Tisar" and "Tisara." The probable conclusion is, that "Isc-ar" is one of the forms of the name, which is as genuine a Celtic form as "Is-ar" or "Isara," the form in Cicero (*ad Fam.* x. 15, &c.). "Isc-ara" may be compared with the British forms "Isaca" (the *Exe*), Isca, and Ischalis; and Is-ara with the names of the Italian rivers Ausar and Aesis.

Polybius compares the country in the angle between the Rhone and the Isara (*Isère*) to the Delta of Egypt in extent and form, except that in the Delta the sea unites the one side and the channels of the streams which form the two other sides; but here mountains almost inaccessible form the third side of this Insula. He describes it as populous, and a corn country. The junction of the Isar, as Strabo calls the river (p. 185), and the Rhone, was, according to him, opposite the place where the *Cévennes* approach near to the banks of the Rhone.

The *Isère*, one of the chief branches of the Rhone, rises in the high Pennine Alps, and flows through the valleys of the Alpine region by a very winding course past *St. Maurice*, *Moutiers*, *Conflans*, *Mont meilian*, where it begins to be navigable, *Grenoble*, the Roman Cularo or Gratianopolis, and joins the Rhone a few miles north of Valentia (*Valence*). Its whole course is estimated at about 160 miles. Hannibal, after staying a short time in the country about the junction of the Rhone and the *Isère*, commenced his march over the Alps. It is not material to decide whether his whole army crossed over into the Insula or not, or whether he did himself, though the words of Polybius imply that he did. It is certain that he marched up the valley of the *Isère* towards the Alps; and the way to find out where he crossed the Alps is by following the valley of the *Isère.* [G. L.]

INSURA. [Mylae.]

INTELE'NE (Ἰντηληνή), one of the five provinces W. of the Tigris, ceded, in A. D. 297, by Narses to Galerius and the Romans. (Petr. Patr. *Fr.* 14, *Fragm. Hist. Graec.* ed. Müller; Gibbon, c. xiii.) St. Martin, in his note to Le Beau (*Bas Empire*, vol. i. p. 380), would read for Intelene

Ingilene (Ἰγγιλήνη), the name of a small province of Armenia near the sources of the Tigris mentioned by Epiphanius (*Haeres. LX.* vol. i. p. 505, ed Valesius; comp. St. Martin, *Mém. sur l'Armenie*, vol. i. pp. 23, 97.) [E. B. J.]

INTEME'LII (Ἰντεμέλιοι), a maritime people of Liguria, situated to the W. of the Ingauni, at the foot of the Maritime Alps. They are but little known in history, being only once mentioned by Livy, in conjunction with their neighbours, the Ingauni, as addicted to piratical habits, to repress which their coast was visited by a Roman squadron in B. C. 180. (Liv. xl. 41.) Strabo speaks of them as a still existing tribe (Strab. iv. p. 202); and their capital, called Albium Intemelium or Albintemelium, now corrupted into *Vintimiglia*, was in his time a considerable city. [ALBIUM INTEMELIUM.] We have no means of determining the extent or limits of their territory; but it seems to have bordered on that of the Ingauni on the E., and the Vediantii on the W.: at least, these are the only tribes mentioned as existing in this part of Liguria by writers of the Roman Empire. It probably comprised also the whole valley of the RUTUBA or *Roja*, one of the most considerable of the rivers, or rather mountain torrents, of Liguria, which rises at the foot of the *Col di Tenda*, and falls into the sea at *Vintimiglia*. [E. H. B.]

INTERAMNA (Ἰντέραμνα: *Eth.* Interamnas, -ātis), was the name of several cities in different parts of Italy. Its obvious etymology, already pointed out by Varro and Festus, indicates their position at the confluence of two streams ("inter amnes," Varr. *L. L.* v.28, Fest. *v. Amnes*, p. 17, Müll.); which is, however, but partially borne out by their actual situation. The form INTERAMNIUM (Ἰντεράμνιον), and the ethnic form Interamnis, are also found, but more rarely.

1. A Roman colony on the banks of the Liris, thence called, for distinction's sake, INTERAMNA LIRINAS. It was situated on the left or northern bank of the Liris, near the junction of the little river which flows by Aquinum (confounded by Strabo with the Melpis, a much more considerable stream), and was distant 6 miles from the latter city, and 7 from Casinum. Its territory, which was included in Latium, according to the more extended use of that name, must have originally belonged to the Volscians, but we have no mention of Interamna as a Volscian city, nor indeed any evidence of its existence previous to the establishment of the Roman colony there, in B. C. 312. This took place at the same time with that at the neighbouring town of Casinum, the object of both being obviously to secure the fertile valley of the Liris from the attacks of the Samnites. (Liv. ix. 28; Diod. xix. 105; Vell. Pat. i. 14.) Hence we find, in B. C. 294, the territory of Interamna ravaged by the Samnites, who did not, however, venture to attack the city itself; and, at the opening of the following campaign, it was from Interamna that the consul Sp. Carvilius commenced his operations against Samnium. (Liv. x. 36, 39.) Its territory was at a later period laid waste by Hannibal during his march by the Via Latina from Capua upon Rome, B. C. 212 (Liv. xxvi. 9): and shortly afterwards the name of Interamna appears among the twelve refractory colonies which declared themselves unable to furnish any further supplies, and were subsequently (B. C. 204) loaded with heavier burdens in consequence (Id. xxvii. 9, xxix. 15). After the Social War it passed, in common with the other Latin colonies, into the state of a municipium; and we find repeated mention of it as a municipal town, apparently of some consequence. (Cic. *Phil.* ii. 41, *pro Mil.* 17; Strab. v. p. 237; Plin. iii. 5. s. 9.) It received a colony under the Second Triumvirate, but does not appear to have enjoyed colonial rank, several inscriptions of imperial times giving it only the title of a municipium. (*Lib. Col.* p. 234; Orell. *Inscr.* 2357, 3828.) Its position at some distance from the line of the Via Latina was probably unfavourable to its prosperity in later times: from the same cause its name is not found in the Itineraries, and we have no means of tracing its existence after the fall of the Roman Empire. The period at which it was ruined or deserted is unknown; but mention is found in documents of the middle ages of a "Castrum Terame," and the site of the ancient city, though now entirely uninhabited, is still called *Terame*. It presents extensive remains of ancient buildings, with vestiges of the walls, streets, and aqueducts; and numerous inscriptions and other objects of antiquity have been discovered there, which are preserved in the neighbouring villages. (Romanelli, vol. iii. p. 384; Cluver, *Ital.* p. 1039. The inscriptions are given by Mommsen, *Inscr. Regn. Neap.* pp. 221, 222.)

Pliny calls the citizens of *this* Interamna "Interamnates Succasini, qui et Lirinates vocantur." The former appellation was evidently bestowed from their situation in the neighbourhood of Casinum, but is not adopted by any other author. They are called in inscriptions "Interamnates Lirinates," and sometimes "Lirinates" alone: hence it is probable that we should read "Lirinatum" for "Larinatum" in Silius Italicus (viii. 402), where he is enumerating *Volscian* cities, and hence the mention of Larinum would be wholly out of place.

2. (*Terni*), a city of Umbria, situated on the river Nar, a little below its confluence with the Velinus, and about 8 miles E. from Narnia. It was surrounded by a branch of the river, so as to be in fact situated on an island, whence it derived its name. The inhabitants are termed by Pliny "Interamnates cognomine Nartes," to distinguish them from those of the other towns of the name; and we find them designated in inscriptions as Interamnates Nartes and Nahartes; but we do not find this epithet applied to the city itself. No mention is found of Interamna in history previous to its passing under the Roman yoke; but there is no doubt that it was an ancient Umbrian city, and an inscription of the time of Tiberius has preserved to us the local tradition that it was founded in B. C. 672, or rather more than 80 years after Rome. (Orell. *Inscr.* 689.) When we first hear of Interamna in history it appears as a flourishing municipal town, deriving great wealth from the fertility of its territory, which was irrigated by the river Nar. Hence it is said to have been, as early as the civil wars of Marius and Sulla, one of the "florentissima Italiae municipia" (Florus, iii. 21); and though it suffered a severe blow upon that occasion, its lands being confiscated by Sulla and portioned out among his soldiers, we still find it mentioned by Cicero in a manner that proves it to have been a place of importance (Cic. *ad Att.* iv. 15). Its inhabitants were frequently engaged in litigation and disputes with their neighbours of Reate, on account of the regulation of the waters of the Velinus, which joins the Nar a few miles above Interamna; and under the reign of Tiberius they were obliged to enter an energetic protest against a project that had been started for turning aside the

course of the Nar, so that it should no longer flow into the Tiber. (Tac. *Ann.* i. 79.) In the civil war between Vitellius and Vespasian it was occupied by the troops of the former while their head-quarters were at Narnia, but was taken with little resistance by Arrius Varus. (Id. *Hist.* iii. 61, 63.) Inscriptions sufficiently attest the continued municipal importance of Interamna under the Roman empire; and, though its position was some miles to the right of the great Flaminian highway, which proceeded from Narnia direct to Mevania (Strab. v. p. 227; Tac. *Hist.* ii. 64), a branch line of road was carried from Narnia by Interamna and Spoletium to Forum Flaminii, where it rejoined the main highroad. This line, which followed very nearly that of the present highroad from Rome to *Perugia*, appears to have latterly become the more important of the two, and is given in the Antonine and Jerusalem Itineraries to the exclusion of the true Via Flaminia. (*Itin. Ant.* p. 125; *Itin. Hier.* p. 613; *Tab. Peut.*) The great richness of the meadows belonging to Interamna on the banks of the Nar is celebrated by Pliny, who tells us that they were cut for hay no less than four times in the year (Plin. xviii. 28. s. 67); and Tacitus also represents the same district as among the most fertile in Italy (Tac. *Ann.* i. 79). That great historian himself is generally considered as a native of Interamna, but without any distinct authority: it appears, however, to have been subsequently the patrimonial residence, and probably the birthplace, of his descendants, the two emperors Tacitus and Florianus. (Vopisc. *Florian.* 2.) In A. D. 193, it was at Interamna that a deputation from the senate met the emperor Septimius Severus, when on his march to the capital (Spartian. *Sever.* 6); and at a later period (A. D. 253) it was there that the two emperors, Trebonianus Gallus and his son Volusianus, who were on their march to oppose Aemilianus in Moesia, were put to death by their own soldiers. (Eutrop. ix. 5; Vict. *Caes.* 31, *Epit.* 31.)

Interamna became the see of a bishop in very early times, and has subsisted without interruption through the middle ages on its present site; the name being gradually corrupted into its modern form of *Terni*. It is still a flourishing city, and retains various relics of its ancient importance, including the remains of an amphitheatre, of two temples supposed to have been dedicated to the sun and to Hercules, and some portions of the ancient Thermae. None of these ruins are, however, of much importance or interest. Many inscriptions have also been discovered on the site, and are preserved in the *Palazzo Publico.*

About 3 miles above *Terni* is the celebrated cascade of the Velinus, which owes its origin to the Roman M'. Curius; it is more fully noticed under the article VELINUS.

3. (*Teramo*), a city of Picenum, in the territory of the Praetutii, and probably the chief place in the district of that people. The name is omitted by Pliny, but is found in Ptolemy, who distinctly assigns it to the Praetutii; and it is mentioned also in the Liber Coloniarum among the "Civitates Piceni." It there bears the epithet of "Palestina," or, as the name is elsewhere written, "Paletina;" the origin and meaning of which are wholly unknown. (Ptol. iii. 1. § 58; *Lib. Col.* pp. 226, 259.) In the genuine fragments of Frontinus, on the other hand, the citizens are correctly designated as "Interamnates Praetutiani." (Frontin. i. p. 18, ed. Lachm.) Being situated in the interior of the country, at a distance from the highroads, the name is not found in the Itineraries, but we know that it was an episcopal see and a place of some importance under the Roman empire. The name is already corrupted in our MSS. of the Liber Coloniarum into Teramne, whence its modern form of *Teramo*. But in the middle ages it appears to have been known also by the name of Aprutium, supposed to be a corruption of Praetutium, or rather of the name of the people Praetutii, applied (as was so often the case in Gaul) to their chief city. Thus we find the name of Abrutium among the cities of Picenum enumerated by the Geographer of Ravenna (iv. 31); and under the Lombards we find mention of a "comes Aprutii." The name has been retained in that of *Abruzzo*, now given to the two northernmost provinces of the kingdom of Naples, of one of which, called *Abruzzo Ulteriore*, the city of *Teramo* is still the capital. Vestiges of the ancient theatre, of baths and other buildings of Roman date, as well as statues, altars, and other ancient remains, have been discovered on the site: numerous inscriptions have been also found, in one of which the citizens are designated as "Interamnites Praetutiani." (Romanelli, vol. iii. pp. 297—301; Mommsen, *I. R. N.* pp. 329—331.)

There is no foundation for the existence of a fourth city of the name of Interamna among the Frentani, as assumed by Romanelli, and, from him, by Cramer, on the authority of a very apocryphal inscription. [FRENTANI.] [E. H. B.]

INTERAMNE'SIA (Phlegon. *de Longaev.* 1: *Eth.* Interamnienses, Plin. iv. 21. s. 35), a stipendiary town of Lusitania, named in the inscription of *Alcantara*, and supposed by Ukert to have been situated between the *Coa* and *Touroes*, near *Castel Rodrigo* and *Almeida.* (Ukert, vol. ii. pt. 1. p. 398.) [P. S.]

INTERAMNIUM. [ASTURES.]

INTERCA'TIA. [VACCAEI.]

INTERCISA or AD INTERCISA, is the name given in the Itineraries to a station on the Via Flaminia, which evidently derives this name from its being situated at the remarkable tunnel or gallery hewn through the rock, now known as the *Passo del Furlo.* (*Itin. Hier.* p. 614; *Tab. Peut.*) This passage, which is still traversed by the modern highway from Rome to *Fano*, is a work of the emperor Vespasian, as an inscription cut in the rock informs us, and was constructed in the seventh year of his reign, A. D. 75. (Inscr. *ap.* Cluver, *Ital.* p. 619.) It is also noticed among the public works of that emperor by Aurelius Victor, who calls it Petra Pertusa; and the same name (Πέτρα περτοῦσα) is given to it by Procopius, who has left us a detailed and accurate description of the locality. (Vict. *Caes.* 9, *Epit.* 9; Procop. *B. G.* ii. 11.)

The valley of the *Cantiano*, a tributary of the Metaurus, which is here followed by the Flaminian Way, is at this point so narrow that it is only by cutting the road out of the solid rock that it can be carried along the face of the precipice, and, in addition to this, the rock itself is in one place pierced by an arched gallery or tunnel, which gave rise to the name of Petra Pertusa. The actual tunnel is only 126 feet long, but the whole length of the pass is about half a mile. Claudian alludes to this remarkable work in terms which prove the admiration that it excited. (Claud. *de VI. Cons. Hon.* 502.) At a later period the pass was guarded by a fort, which, from its completely commanding the Flaminian Way, became a military post of importance, and is repeatedly mentioned during the wars of the Goths with the generals of Justinian. (Procop. *B. G.* ii. 11, iii. 6, iv. 28, 34.) The Jerusalem Itinerary places the station of Intercisa 9 M. P. from Calles (*Cagli*), and the same distance from Forum Sempronii (*Fossombrone*), both of which distances are just about correct. (D'Anville, *Analyse de l'Italie*, p. 155.) [E. H. B.]

INTERNUM MARE, the great inland or *Mediterranean Sea*, which washes the coasts of Southern Europe, Northern Africa, and Asia Minor.

I. *Name.*—In the Hebrew Scriptures, this sea, on the W. of Palestine, and therefore behind a person facing the E., is called the "Hinder Sea" (*Deut.* xi. 24; *Joel*, ii. 20), and also the "Sea of the Philistines" (*Exod.* xxii. 81), because that people occupied the largest portion of its shores. Pre-eminently it was "the Great Sea" (*Num.* xxxiv. 6, 7; *Josh.* i. 4, ix. 1, xv. 47; *Ezek.* xlvii. 10, 15, 20), or simply "the Sea" (1 *Kings*, v. 9; comp. 1 *Macc.* xiv. 34. xv. 11). In the same way, the Homeric poems, Hesiod, the Cyclic poets, Aeschylus, and Pindar, call it emphatically "the Sea." The logographer Hecataeus speaks of it as "the Great Sea" (*Fr.* 349, ed. Klausen). Nor did the historians and systematic geographers mark it off by any peculiar denomination. The Roman writers call it MARE INTERNUM (Pomp. Mela, i. 1. § 4; Plin. iii. 3) or INTESTINUM (Sall. *Jug.* 17; Flor. iv. 2; ἡ ἔσω ϑάλαττα, Polyb. iii. 39; ἡ ἐντὸς ϑάλ., Strab. ii. p. 121, iii. p. 139; ἡ ἐντὸς Ἡρακλείων στηλῶν ϑάλ., Arist. *Met.* ii. 1), or more frequently, MARE NOSTRUM (Sall. *Jug.* 17, 18; Caes. *B. G.* v. 1; Liv. xxvi. 42; Pomp. Mela, i. 5. § 1; ἡ κάθ' ἡμᾶς ϑάλ., Strab. ii. p. 121). The epithet "Mediterranean" is not used in the classical writers, and was first employed for this sea by Solinus (c. 22; comp. Isid. *Orig.* xiii. 16). The Greeks of the present day call it the "White Sea" (Ἀσώρι Θάλασσα), to distinguish it from the *Black Sea*. Throughout Europe it is known as the *Mediterranean*.

2. *Extent, Shape, and Admeasurements.*— The Mediterranean Sea extends from 6° W. to 36° E. of Greenwich, while the extreme limits of its latitude are from 30° to 46° N.; and, in round numbers, its length, from *Gibraltar* to its furthest extremity in Syria, is about 2000 miles, with a breadth varying from 80 to 500 miles, and, including the Euxine, with a line of shore of 4500 leagues. The ancients, who considered this sea to be a very large portion of the globe, though in reality it is only equal to one-seventeenth part of the Pacific, assigned to it a much greater length. As they possessed no means for critically measuring horizontal angles, and were unaided by the compass and chronometer, correctness in great distances was unattainable. On this account, while the E. shores of the Mediterranean approached a tolerable degree of correctness, the relative positions and forms of the W. coasts are erroneous. Strabo, a philosophical rather than a scientific geographer, set himself to rectify the errors of Eratosthenes (ii. pp. 105, 106), but made more mistakes: though he drew a much better "contour" of the Mediterranean, yet he distorted the W. parts, by placing Massilia 13½° to the S. of Byzantium, instead of 2¼° to the N. of that city. Ptolemy also fell into great errors, such as the flattening-in of the N. coast of Africa, to the amount of 4½° to the S., in the latitude of Carthage, while Byzantium was placed 2° to the N. of its true position; thus increasing the breadth in the very part where the greatest accuracy might be expected. Nor was this all; for the extreme length of the Internal Sea was carried to upwards of 20° beyond its true limits. The maps of Agathodaemon which accompany the Geography of Ptolemy, though indifferently drawn, preserve a much better outline of this sea than is expressed in the Theodosian or Peutingerian Table, where the Mediterranean is so reduced in breadth as to resemble a canal, and the site, form, and dimensions of its islands are displaced and disfigured.

The latitudes were estimated by the ancient observers in stadia reckoned from the equator, and are not so discordant as might be expected from such a method. The length between the equinoctial line and Syracuse, or rather the place which they called the "Strait of Sicily," is given as follows:—

	Stadia
Eratosthenes	25,450
Hipparchus	25,600
Strabo	25,400
Marinus of Tyre	26,075
Ptolemy	26,833

Their longitudes run rather wild, and are reckoned from the "Sacrum Promontorium" (*Cape St. Vincent*), and the numbers given are as the arc from thence to Syracuse:—

	Stadia
Eratosthenes	11,800
Hipparchus	16,300
Strabo	14,000
Marinus of Tyre	18,583
Ptolemy	29,000

In Admiral Smyth's work (*The Mediterranean*, p. 375) will be found a tabular view of the above-mentioned admeasurements of the elder geographers, along with the determination resulting from his own observations; assuming, for a reduction of the numbers, 700 stadia to a degree of latitude, for a plane projection in the 36° parallel, and 555 for the corresponding degree of longitude. (Comp. Gosselin, *Geographie des Grecs*, 1 vol. Paris, 1780; *Geographie des Anciens*, 3 vols. Paris, 1813; *Mesures Itinéraires*, 1 vol. Paris, 1813.)

3. *Physical Geography.* — A more richly-varied and broken outline gives to the N. shores of the Mediterranean an advantage over the S. or Libyan coast, which was remarked by Eratosthenes. (Strab. ii. p. 109.) The three great peninsulas, — the Iberian, the Italic, and the Hellenic, — with their sinuous and deeply indented shores, form, in combination with the neighbouring islands and opposite coasts, many straits and isthmuses. Exclusive of the Euxine (which, however, must be considered as part of it), this sheet of water is naturally divided into two vast basins; the barrier at the entrance of the straits marks the commencement of the W. basin, which descends to an abysmal depth, and extends as far as the central part of the sea, where it flows over another barrier (the subaqueous *Adventure Bank*, discovered by Admiral Smyth), and again falls into the yet unfathomed Levant basin.

Strabo (ii. pp. 122—127) marked off this expanse by three smaller closed basins. The westernmost, or Tyrrhenian basin, comprehended the space between the Pillars of Hercules and Sicily, including the Iberian, Ligurian, and Sardinian seas; the waters to the W. of Italy were also called, in reference to the Adriatic, the "Lower Sea," as that gulf bore the name of the "Upper Sea." The second was the Syrtic basin, E. of Sicily, including the Ausonian or Siculian, the Ionian, and the Libyan seas: on the N. this basin runs up into the Adriatic, on the S. the gulf of Libya penetrates deeply into the African continent. The E. part of this basin is interrupted by Cyprus alone, and was divided into the Carpathian, Pamphylian, Cilician, and Syrian seas.

The third or Aegean portion is bounded to the S. by a curved line, which, commencing at the coast of Caria in Asia Minor, is formed by the islands of Rhodes, Crete, and Cythera, joining the Peloponnesus not far from Cape Malea, with its subdivisions, the Thracian, Myrtoan, Icarian, and Cretan seas.

From the Aegean, the " White Sea " of the Turks, the channel of the Hellespont leads into the Propontis, connected by the Thracian Bosporus with the Euxine: to the NE. of that sheet of water lies the Palus Maeotis, with the strait of the Cimmerian Bosporus. The configuration of the continents and of the islands (the latter either severed from the main or volcanically elevated in lines, as if over long fissures) led in very early times to cosmological views respecting eruptions, terrestrial revolutions, and overpourings of the swollen higher seas into those which were lower. The Euxine, the Hellespont, the straits of Gades, and the Internal Sea, with its many islands, were well fitted to originate such theories. Not to speak of the floods of Ogyges and Deucalion, or the legendary cleaving of the pillars of Hercules by that hero, the Samothracian traditions recounted that the Euxine, once an inland lake, swollen by the rivers that flowed into it, had broken first through the Bosporus and afterwards the Hellespont. (Diod. v. 47.) A reflex of these Samothracian traditions appears in the " Sluice Theory " of Straton of Lampsacus (Strab. i. pp. 49, 50), according to which, the swellings of the waters of the Euxine first opened the passage of the Hellespont, and afterwards caused the outlet through the Pillars of Hercules. This theory of Straton led Eratosthenes of Cyrene to examine the problem of the equality of level of all external seas, or seas surrounding the continents. (Strab. *l. c.*; comp. ii. p. 104.) Strabo (i. pp. 51, 54) rejected the theory of Straton, as insufficient to account for all the phenomena, and proposed one of his own, the profoundness of which modern geologists are only now beginning to appreciate. " It is not," he says (*l. c.*), " because the lands covered by seas were originally at different altitudes, that the waters have risen, or subsided, or receded from some parts and inundated others. But the reason is, that the same land is sometimes raised up and sometimes depressed, so that it either overflows or returns into its own place again. We must therefore ascribe the cause to the ground, either to that ground which is under the sea, or to that which becomes flooded by it; but rather to that which lies beneath the sea, for this is more moveable, and, on account of its wetness, can be altered with greater quickness." (Lyell, *Geology*, p. 17; Humboldt, *Cosmos*, vol. ii. p. 118, trans., *Aspects of Nature*, vol. ii. pp. 73—83, trans.)

The fluvial system of the Internal Sea, including the rivers that fall into the Euxine, consists, besides many secondary streams, of the Nile, Danube, Borysthenes, Tanais, Po, Rhone, Ebro, and Tyras. The general physics of this sea, and their connection with ancient speculations, do not fall within the scope of this article; it will be sufficient to say that the theory of the tides was first studied on the coast of this, which can only in poetical language be called " a tideless sea." The mariner of old had his charts and sailing directories, was acquainted with the bewildering currents and counter-currents of this sea, — the " Typhon " (*τυφών*), and the " Prester " (*πρηστήρ*), the destroyer of those at sea, of which Lucretius (vi. 422—445) has given so terrific a description, — and hailed in the hour of danger, as the " Dioscuri " who played about the mast-head of his vessel (Plin. ii. 437; Sen. *Nat. Quaest.* ii.), the fire of St. Elmo, " sacred to the seaman." Much valuable information upon the winds, climate, and other atmospheric phenomena, as recorded by the ancients, and compared with modern investigations, is to be found in Smyth (*Mediterranean*, pp. 210—302). Forbiger's section upon Physical Geography (vol. i. pp. 576—655) is useful for the references to the Latin and Greek authors. Some papers, which appeared in *Fraser's Magazine* for the years 1852 and 1853, upon the fish known to the ancients, throw considerable light upon the ichthyology of this sea. Recent inquiry has confirmed the truth of many instructive and interesting facts relating to the fish of the Mediterranean which have been handed down by Aristotle, Pliny, Archestratus, Aelian, Ovid, Oppian, Athenaeus, and Ausonius.

4. *Historical Geography.*—To trace the progress of discovery on the waters and shores of this sea would be to give the history of civilisation,—" nullum sine nomine saxum." Its geographical position has eminently tended towards the intercourse of nations, and the extension of the knowledge of the world. The three peninsulas — the Iberian, Italic, and Hellenic—run out to meet that of Asia Minor projecting from the E. coast, while the islands of the Aegean have served as stepping stones for the passage of the peoples from one continent to the other; and the great Indian Ocean advances by the fissure between Arabia, Aegypt, and Abyssinia, under the name of the Red Sea, so as only to be divided by a narrow isthmus from the Delta of the Nile valley and the SE. coast of the Mediterranean.

" We," says Plato in the Phaedo (p. 109, b.), " who dwell from the Phasis to the Pillars of Hercules, inhabit only a small portion of the earth in which we have settled round the (Interior) sea, like ants or frogs round a marsh." And yet the margin of this contracted basin has been the site where civilisation was first developed, and the theatre of the greatest events in the early history of the world. Religion, intellectual culture, law, arts, and manners — nearly everything that lifts us above the savage, have come from these coasts.

The earliest civilisation on these shores was to the S., but the national character of the Aegyptians was opposed to intercourse with other nations, and their navigation, such as it was, was mainly confined to the Nile and Arabian gulf. The Phoenicians were the first great agents in promoting the communion of peoples, and their flag waved in every part of the waters of the Internal Sea. Carthage and Etruria, though of less importance than Phoenicia in connecting nations and extending the geographical horizon, exercised great influence on commercial intercourse with the W. coast of Africa and the N. of Europe. The progressive movement propagated itself more widely and enduringly through the Greeks and Romans, especially after the latter had broken the Phoenico-Carthaginian power.

In the Hellenic peninsula the broken configuration of the coast-line invited early navigation and commercial intercourse, and the expeditions of the Samians (Herod. iv. 162) and Phocaeans (Herod.

i. 163) laid open the W. coast of this sea. During the period of the Roman Universal Empire, the Mediterranean was the lake of the imperial city. Soon after the conclusion of the First Mithridatic War, piracy, which has always existed from the earliest periods of history to the present day in the Grecian waters, was carried on systematically by large armies and fleets, the strongholds of which were Cilicia and Crete. From these stations the pirates directed their expeditions over the greater part of the Mediterranean. (Appian, *Bell. Mithr.* 92; Plut. *Pomp.* 24.) Piracy, crushed by Pompeius, was never afterwards carried on so extensively as to merit a place in history, but was not entirely extirpated even by the fleet which the Roman emperors maintained in the East, and that cases still occurred is proved by inscriptions. (Böckh, *Corp. Inscr. Graec.* nn. 2335, 2347.) The Romans despised all trade, and the Greeks, from the time of Hadrian, their great patron, till the extinction of the Roman power in the East, possessed the largest share of the commerce of the Mediterranean. Even after the Moslem conquests, the Arabs, in spite of the various expeditions which they fitted out to attack Constantinople, never succeeded in forming a maritime power; and their naval strength declined with the numbers and wealth of their Christian subjects, until it dwindled into a few piratical squadrons. The emperors of Constantinople really remained masters of the sea. On all points connected with this sea, see Admiral Smyth, *The Mediterranean*, London, 1854. [E. B. J.]

INTEROCREA (Ἰντεροκρέα, Strab.), a small town or village of the Sabines, between Amiternum and Reate. It was placed on the Via Salaria, at the junction of its two branches, one of which led eastwards to Amiternum, the other, and principal one, up the valley of the Velinus, to Asculum. It is now called *Antrodoco*, and is a position of great military importance, from its commanding the entrance to the two passes just mentioned, which must in all ages have formed two of the principal lines of communication across the Apennines. It seems, however, to have been in ancient times but a small place: Strabo calls it a village; and its name is otherwise found only in the Itineraries, which place it at 14 M. P. from Reate, a distance that coincides with the position of *Antrodoco*. (Strab. v. p. 228; *Itin. Ant.* p. 307; *Tab. Peut.*) Its ancient name is evidently derived from its position in a deep valley between rugged mountains; for we learn from Festus (p. 181, ed. Müll.) that Ocris was an ancient word for a mountain: and it is interesting to find this form still preserved in the name of the *Montagne di Ocra*, a lofty and rugged group of the Apennines, near *Aquila*. (Zannoni, *Carta del Regno di Napoli*, 3. fol.) [E. H. B.]

INTERPROMIUM, a village of the Marrucini, forming a station on the Via Claudia Valeria between Corfinium and Teate. It is repeatedly mentioned in the Itineraries, but the distances are variously given. (*Itin. Ant.* pp. 102, 310; *Tab. Peut.*) The line of the ancient highroad is, however, well ascertained, and the position of Interpromium is fixed by ancient remains, as well as mediaeval records, at a place on the right bank of the Aternus, just below the narrow gorge through which that river flows below *Popoli*. The site is now marked only by a tavern called the *Osteria di S. Valentino*, from the little town of that name on the hill above; it is distant 12 Roman miles from Corfinium (*S. Pellino*), and 13 from Teate (*Chieti*), or 21 from *Pescara*, at the mouth of the Aternus. (Holsten. *Not. ad Cluv.* p. 143; D'Anville, *Analyse de l'Italie*, p. 178; Romanelli, vol. iii. p. 117.) An inscription also mentions Interpromium under the name of Pagus Interprominus (Orell. *Inscr.* 144; Romanelli, *l. c.*); it is called "Interpromium vicus" in the Itinerary of Antoninus (p. 102), and was evidently a mere village, probably a dependency of Teate. [E. H. B.]

INTI'BILI. 1. [Edetani.] 2. A town of Hispania Baetica, near Illiturgis, the scene of a battle gained by the Romans over the Carthaginians in the Second Punic War. (Liv. xxiii. 49; Frontin. *Stratag.* iii. 3.) [P. S.]

INUI CASTRUM. [Castrum Inui.]

INYCUM or INYCUS (Ἴνυκον, Steph. B., but ἡ Ἴνυκος, Herod.: *Eth.* Ἰνυκῖνος), a town of Sicily, situated in the SW. of the island, on the river Hypsas. It is principally known from its connection with the mythical legends concerning Minos and Daedalus; the capital of the Sicanian prince Cocalus, who afforded a shelter to the fugitive Daedalus against the Cretan monarch, being placed by some writers at Inycum, and by others at Camicus. (Paus. vii. 4. § 6; Charax, *ap. Steph. B. v.* Καμικός.) It is mentioned in historical times by Herodotus as the place of confinement to which Scythes, the ruler of Zancle, was sent by Hippocrates, who had taken him prisoner. (Herod. vi. 23, 24.) Aelian, who copies the narrative of Herodotus, represents Scythes as a native of Inycum; but this is probably a mistake. (Ael. *V. H.* viii. 17.) Plato speaks of Inycum as still in existence in his time, but quite a small place (χωρίον πάνυ σμικρόν); notwithstanding which he makes the sophist Hippias boast that he had derived from it a sum of 20 minae. (Plat. *Hipp. M.* p. 282, e.) It is evident that it always continued to be an inconsiderable place, and was probably a mere dependency of Selinus. Hence we never again meet with its name, though Stephanus tells us that this was still preserved on account of the excellence of its wine. (Steph. B. *s. v.* Ἴνυκον; Hesych. *s. v.*) Vibius Sequester is the only author that affords any clue to its position, by telling us that the river Hypsas (the modern *Belici*) flowed by it (Vib. Sequest. p. 12, according to Cluver's emendation); but further than this its site cannot be determined. [E. H. B.]

IOBACCHI. [Marmarica.]

IOL, afterwards CAESARE'A (Ἰὼλ Καισάρεια, Ptol. ii 4. § 5; ἡ Καισάρεια, Strab., &c.), originally an obscure Phoenician settlement on the N. coast of Africa, became afterwards famous as the capital of Bocchus and of Juba II. [Mauretania.] The latter king enlarged and adorned the city, and gave it the name of Caesarea, in honour of his patron Augustus. Under the Romans it gave its name to the province of Mauretania Caesariensis, of which it was the capital. It was made a colony by the emperor Claudius. Under Valens it was burnt by the Moors; but it was again restored; and in the 6th century it was a populous and flourishing city. It occupied a favourable position midway between Carthage and the Straits, and was conveniently situated with reference to Spain, the Balearic islands, and Sardinia; and it had a natural harbour, protected by a small island. To the E. of the city stood the royal mausoleum. (Strab. xvii. p. 831; Dion Cass. lx. 9; Mela, i. 6. § 1; Plin. v. 2. s. 1; Eutrop. vii. 5; *Itin. Ant.* pp. 5, 15, 25, 31; Oros. vii. 33; Ammian. xxix. 5; Procop. *B. Vand.* ii. 5.)

Caesarea is now identified, beyond all doubt, with the magnificent ruins at *Zershell* on the coast of *Algier*, in a little more than 2° E. long. The Arabic name is simply an abbreviation of *Caesarea Iol;* a fact clear to the intuitive sagacity of Shaw, and which, in connection with the statements of the ancients, led that incomparable traveller to the truth. Unfortunately, however, nearly all subsequent writers preferred to follow the thick-headed Mannert, who was misled by an error in the Antonine Itinerary, whereby all the places along this coast, for a considerable distance, are thrown too far to the W.; until the researches which followed the French conquest of the country revealed inscriptions which set the question at rest for ever. There exist few stronger examples of that golden rule of criticism :— "*Ponderanda* sunt testimonia, non *numeranda.*" (Shaw, *Travels*, vol. i. pt. 1. c. 3; Barth, *Wanderungen*, p. 56; Pellissier, in the *Exploration Scientifique de l'Algérie*, vol. vi. p. 349.) [P. S.]

IOLAI or IOLAENSES (Ἰόλαοι, Paus.; Ἰολάειοι, Diod.; Ἰολαεῖς, Strab. v. p. 225), a people of Sardinia, who appear to have been one of the indigenous or native tribes of the island. According to Strabo, they were the same people who were called in his day Diagesbians or Diagebrians (Διαγηϐρεῖς or Διαγησϐεῖς), a name otherwise unknown: and he adds that they were a Tyrrhenian people, a statement in itself not improbable. The commonly received tradition, however, represented them as a Greek race, composed of emigrants from Attica and Thespiae, who had settled in the island under the command of Iolaus, the nephew of Hercules. (Paus. x. 17. § 5; Diod. iv. 30, v. 15.) It is evident that this legend was derived from the resemblance of the name (in the form which it assumed according to the Greek pronunciation) to that of Iolaus: what the native form of the name was, we know not; and it is not mentioned by any Latin author, though both Pausanias and Diodorus affirm that it was still retained by the part of the island which had been inhabited by the Iolai. Hence, modern writers have assumed that the name is in reality the same with that of the Ilienses, which would seem probable enough; but Pausanias, the only writer who mentions them both, expressly distinguishes the two. That author speaks of Olbia, in the NE. part of the island, as one of their chief towns. Diodorus represents them, on the contrary, as occupying the plains and most fertile portions of the island, while the district adjoining Olbia is one of the most rugged and mountainous in Sardinia. [E. H. B.]

IOLCUS (Ἰωλκός, Ep. Ἰαωλκός, Dor. Ἰαλκός: *Eth.* Ἰώλκιος, fem. Ἰωλκίς, Ἰωλκίας), an ancient city of Magnesia in Thessaly, situated at the head of the Pagasaean gulf and at the foot of Mt. Pelion (Pind. *Nem.* iv. 88), and celebrated in the heroic ages as the residence of Jason, and the place where the Argonauts assembled. [See *Dict. of Biogr.* artt. Jason and Argonautae.] It is mentioned by Homer, who gives it the epithets of ἐϋκτιμένη and εὐρύχορος (*Il.* ii. 712, *Od.* xi. 256). It is said to have been founded by Cretheus (Apollod. i. 9. § 11), and to have been colonised by Minyans from Orchomenos. (Strab. ix. p. 414.) Iolcus is rarely mentioned in historical times. It was given by the Thessalians to Hippias, upon his expulsion from Athens. (Herod. v. 94.) The town afterwards suffered from the dissensions of its inhabitants, but it was finally ruined by the foundation of Demetrias in B. C. 290, when the inhabitants of Iolcos and of other adjoining towns were removed to this place. (Strab. ix. p. 436.) It seems to have been no longer in existence in the time of Strabo, since he speaks of the place where Iolcos stood (ὁ τῆς Ἰωλκοῦ τόπος, ix. p. 438).

The position of Iolcos is indicated by Strabo, who says that it was on the road from Boebe to Demetrias, and at the distance of 7 stadia from the latter (ix. p. 438). In another passage he says that Iolcos is situated above the sea at the distance of 7 stadia from Demetrias (ix. p. 436). Pindar also, as we have already seen, places Iolcos at the foot of Mt. Pelion, consequently a little inland. From these descriptions there is little doubt that Leake is right in placing Iolcos on the steep height between the southernmost houses of *Volo* and *Vlakho-makhalá*, upon which stands a church called *Episkopí*. There are at present no ancient remains at this place; but some large squared blocks of stone are said to have formerly existed at the foot of the height, and to have been carried away for the construction of buildings elsewhere. Moreover, it is the only spot in the neighbourhood which has any appearance of being an ancient site. It might indeed appear, from Livy (xliv. 12, 13), that Iolcus was situated upon the coast; but in this passage, as well as in Strabo (ix. p. 436), the name of Iolcos seems to have been given to this part of the coast as well as to the city itself. (Leake, *Northern Greece*, vol. iv. p. 379; Mézières, *Mémoire sur le Pelion et l'Ossa*, p. 11.)

JOMANES (Plin. vi. 17. s. 21), the most important of the affluents of the Ganges, into which it flows near the city of *Allahabad* (Pratishthána). There can be no doubt that Arrian means the same river when he speaks of Iobares (*Ind.* c. 8); and Ptolemy expresses nearly the same sound, when he names the Diamuna (vii. 1. § 29). It is now called the *Jamúna* or *Jumna.* The *Jumna* rises in the highest part of the *Himálaya*, at no great distance from the sources of the *Sutledge* and *Ganges*, respectively, in the neighbourhood of *Iamunávatári* (*Jumnotri*), which is probably the most sacred spot of Hindu worship. It enters the Indian plain country at *Fyzabad*, and on its way to join the Ganges it passes the important cities of *Dehli* (Indraprastha) and *Agra* (Crishmapura), and receives several large tributaries. These affluents, in order from W. to E., are the Sambus (Arrian, *Ind.* c. 4), (probably the *Carmanvati* or *Cambal*), the Betwa (or Vetravati), and the Cainas (Arrian, *l. c.*; Plin. vi. 19. s. 21: now *Cáyana* or *Céna*). The last has been already mentioned as one of the tributaries of the Ganges. [V.]

IOMNIUM. [Mauretania.]

ION (Ἴων), a river of Tymphaea in Thessaly, rising in the Cambunian mountains, and flowing into the Peneius: now river of *Krátzova.* (Strab. vii. p. 327; Leake, *Northern Greece*, vol. iv. p. 546.)

ION MONS. [Libya.]

IONES. [Ionia.]

IO'NIA (Ἰωνία), also called Ionis, the country of Asia Minor inhabited by Ionian Greeks, and comprising the western coast from Phocaea in the north to Miletus in the south. (Herod. i. 142; Strab. xiv. init.; Plin. v. 31.) Its length from north to south, in a straight line, amounted to 800 stadia, while the length of its much indented coast amounted to 3430; and the distance from Ephesus to Smyrna, in a straight line, was only 320 stadia, while along the coast it reached the large number of 2200. (Strab.

xiv. pp. 632, 665.) Towards the inland, or the east, Ionia extended only a few miles, the towns of Magnesia, Larissa, Tralles, Alabanda, and others, not belonging to it. Ptolemy (v. 2) assigns much narrower limits to Ionia than his predecessors, for, according to him, it extended only from the Hermus in Lydia to the Maeander in Caria; so that Phocaea and Miletus would not belong to Ionia. According to a generally received tradition, the Ionian colonies on the west coast of Asia were founded after the death of Codrus, the last king of Attica, about B. C. 1044, or, according to others, as early as B. C. 1060, about 60 years after the conquest of Peloponnesus by the Dorians. The sons of Codrus, Neleus and Androclus, it is said, being dissatisfied with the abolition of royalty and the appointment of their eldest brother Medon to the archonship, emigrated, with large numbers of Attic Ionians and bands from other parts of Greece, into Asia Minor. (Strab. xiv. p. 633, foll.; Paus. vii. 2.) Here, in one of the most beautiful and fertile parts of the earth, they founded a number of towns,—partly expelling and partly subduing the ancient inhabitants, who consisted mainly of Maeonians, Carians, and Pelasgians. (Herod. i. 142; Paus. vii. 2; Pherecyd. *Fragm.* 26; Dionys. Per. 822, &c.) As a great many of the original inhabitants remained in the country as subjects of the conquerors, and as the latter had gone to Asia as warriors, without women, the new colonies were not pure Greek; but still the subdued nations were not so completely different as to render an amalgamation into one nation impossible, or even very difficult. This amalgamation with different tribes also accounts for the fact that four different dialects were spoken by the Ionians. (Herod. *l. c.*)

The towns founded by the Ionians — which, though independent of one another, yet formed a kind of confederacy for common purposes — amounted to twelve (δωδεκάπολις), a number which must not be regarded as accidental. These towns, of which accounts are given in separate articles, were: PHOCAEA, ERYTHRAE, CLAZOMENAE, TEOS, LEBEDOS, COLOPHON, EPHESUS, PRIENE, MYUS, MILETUS, and SAMOS and CHIOS in the neighbouring islands. (Strab. xiv. p. 633; Aelian, *V. H.* viii. 5.) Subsequently, about B. C. 700, Smyrna, which until then had belonged to Aeolis, became by treachery a member of the Ionian confederacy, which henceforth consisted of thirteen cities. (Herod. i. 149; Paus. vii. 5; Strab. *l. c.*) These Ionian colonies soon rose to a high degree of prosperity, and in many respects outstripped the mother-country; for poets, philosophers, historians, and artists flourished in the Ionian cities long before the mother-country attained to any eminence in these intellectual pursuits. All the cities of Ionia formed independent republics, with democratical constitutions; but their common affairs were discussed at regular meetings held at Panionium (Πανιώνιον), the common centre of all the Ionian cities, on the northern slope of Mount Mycale, near Priene, and about three stadia from the coast. (Herod. i. 141, 148; Strab. xiv. p. 639; Mela, i. 17; Plin. v. 29.) These meetings at Panionium appear to have given rise to a permanent town, with a Prytaneum, in which the meetings were held. (Steph. B. *s. v.*) The political bond which held the Ionian cities together appears to have been rather loose, and the principal objects of the meetings, at least in later times, were religious worship and the celebration of games. The cities continued to enjoy their increasing prosperity and their independence until the establishment of the Lydian monarchy. The attacks upon the Ionian colonies began even in the reign of Gyges, so that one city after another was conquered, until, in the reign of Croesus, all of them became subject to the Lydians. When Lydia became the prey of the Persian conqueror Cyrus, in B. C. 557, Ionia also was obliged to acknowledge the supremacy of Persia; but the new rulers scarcely interfered with the internal affairs of the cities and their confederacy; all they had to do was to pay tribute, to send their contingents to the Persian armies, and to submit to satraps and tyrants, the latter of whom were Greek usurpers who set themselves up in their native cities, and were backed by the Persian monarchs. But the Ionians, accustomed to liberty, were unable to bear even this gentle yoke for any length of time, and in B. C. 500 a general insurrection broke out against Persia, in which the Athenians and Eretrians also took part. The revolt had been planned and organised by Histiaeus, tyrant of Miletus, and Aristagoras, his son-in-law. The Ionians burned and destroyed Sardes, the residence of the Persian satraps, but were then routed and defeated in a bloody battle near Ephesus. In B. C. 496 all the Ionians were again reduced, and compelled to assist the Persians with men and ships in the war against Greece. In the battle of Mycale, B. C. 479, the Ionians deserted from the ranks of the Persians and joined their kinsmen, and thus took the first step to recover their independence, which ten years later was fully secured by the battle on the Eurymedon. They then entered into a relation with the Athenians, who were to protect them against any further aggression from the Persians; but in consequence of this they became more or less dependent upon their protectors. In the unfortunate peace of Antalcidas, the Ionians, with the other Asiatic Greeks, were again made over to Persia, B. C. 387; and when the Persian monarchy was destroyed by Alexander, they became a part of the Macedonian empire, and finally fell into the hands of the Romans. The highest prosperity of Ionia belongs to the period of the Lydian supremacy; under the rule of Macedonia it somewhat recovered from its previous sufferings. Under the Romans the Ionian cities still retained their importance as commercial places, and as seats of art and literature; but they lost their political life, and sank down to the condition of mere provincial towns. The last traces of their prosperity were destroyed under the barbarous rule of the Turks in the middle ages. During the period of their greatest prosperity and independence, the Ionian cities sent out numerous colonies to the shores of the Black sea and to the western coasts and islands of the Mediterranean. (Comp. Thirlwall, *Hist. of Greece*, vol. ii. chap. 12, pp. 94, 115, 120, &c.; Grote, *Hist. of Greece*, vol. ii. pp. 229—253.) [L. S.]

IO'NIUM MARE ('Ιόνιον πέλαγος, Ptol.), was the name given by geographers to the sea which bathed the western shores of Greece, and separated them from those of Sicily and Southern Italy. The appellation would seem to date from a very early period, when the Ionians still inhabited the shores of the Corinthian gulf, and the part of the Peloponness subsequently known as Achaia; but we have no evidence of its employment in early times. The legends invented by later writers, which derived it from a hero of the name of Ionius or Ion, or from the wanderings of Io (Aesch. *Prom.* 840; Tzetz. *ad Lycophr. Alex.* 630; Steph. B. *s. v.*; Eustath. *ad Dionys.*

Per. 92), are obviously mere etymological fancies. No trace of the name is found in the Homeric poems; and it occurs for the first time in Aeschylus, though, from the poetic diction of that writer, it is not clear in what precise sense he employs the term *πόντιος μυχὸς* 'Ιόνιος. (Aesch. *l. c.*) Herodotus evidently employs the name 'Ιόνιος *κόλπος*, the *Ionian gulf*, as synonymous with the Adriatic; and Thucydides likewise uses the term in the same sense, as is evident from his expression, that "Epidamnus is a city on the right hand as you sail *into* the Ionian gulf" (i. 24). He also repeatedly uses the term ὁ 'Ιόνιος (with *κόλπος* understood) in speaking of the passage from Corcyra to the Iapygian promontory (vi. 30, 34, vii. 33); but in all these cases he refers only to the narrow sea, which might be considered as part of the same gulf or inlet with the entrance of the Adriatic. Scylax also, and even Scymnus Chius, employ the name of the Ionian gulf in the same sense, as synonymous with the Adriatic, or at least with the southern part of it (Scyl. §§ 14, 27; Scymn. Ch. 133, 361) [Adriaticum Mare]; while the name of the Ionian *sea*, in the more extended sense given to it by later geographers, as indicated at the commencement of this article, is not found in any early Greek writer. Polybius is the first extant author who uses the term in this sense, and gives the name of 'Ιόνιος *πόρος* to the sea which extended from the entrance of the Adriatic along the coast of Italy as far as the promontory of Corinthus, which he considers as its southern limit. (Pol. ii. 14, v. 110.) Even here the peculiar expression of the Ionian *strait* sufficiently shows that this was a mere extension of the name from the narrow sea or strait at the entrance of the Adriatic to the more open sea to the S. of it. Hence we have no proof that the name was ever one in common use among the Greeks until it came to be established by the geographers; and even Strabo, who on these points often follows earlier authors, gives the name only of the Ionian gulf to the part of the sea near the entrance of the Adriatic, while he extends the appellation of the Sicilian sea (*Σικελικὸν πέλαγος*) from the eastern shores of Sicily to those of the Peloponnese. He, as well as Polybius and Scymnus Chius, fixes the Acroceraunian promontory as the limit between the Ionian and the Adriatic seas. (Strab. ii. p. 123, vii. pp. 316, 317.) Pliny uses the name of Ionium Mare very widely, or rather very vaguely; including under that appellation the Mare Siculum and Creticum of the Greeks, as well as apparently the lower part of the Adriatic (Plin. iii. 8. s. 14, 26. s. 29, 30, iv. 11. s. 18), and this appears to have been the usage common in his day, and which is followed by the Latin poets. (Virg. *Aen.* iii. 211, 671; Ovid, *Fast.* iv. 565, &c.) Mela distinguishes the Ionian sea from the Sicilian, and applies the former name, in the sense now generally adopted by geographers, as that portion of the broad sea between the shores of Greece and those of Sicily, which lay nearest to the former. (Mel. ii. 4. § 1.) But all these names, given merely to portions of the Mediterranean which had no natural limits, were evidently used very vaguely and indefinitely; and the great extension given at a later period to the name of the Adriatic swallowed up altogether those of the Ionian and Sicilian seas [Adriaticum Mare], or led to the employment of the former name in a vague and general sense, wholly different from that in which it was originally applied. Thus Servius, commenting on the expression of Virgil, "Insulae Ionio in magno," where the true Ionium Mare is meant by the poet, says:—"Sciendum, Ionium sinum esse immensum, ab Ionia usque ad Siciliam, et hujus partes esse Adriaticum, Achaicum et Epiroticum." (Serv. *ad Aen.* iii. 211.) On the other hand, the name of the Ionian gulf (ὁ 'Ιόνιος *κόλπος*) was still given in late times (at least by geographers), in a very limited sense, to that portion of the Adriatic immediately within the strait at its entrance. (Eustath. *ad Dionys. Per.* 92, 389.) Ptolemy even applies the name of the Ionian sea ('Ιώνιον *πέλαγος*, iii. 1. §§ 14, 15) in the same restricted manner.

From the name of the Ionian sea has been derived that of the Ionian islands, now given to the group of seven principal islands (besides several smaller ones) which constitute an independent republic under the protectorate of Great Britain; but there is no ancient authority for this appellation. [E. H. B.]

JOPPA ('Ιόππη, LXX.; Strab. xvi. p. 759; Ptol. v. 16. § 2. The form' Ιόπη, Steph B.; Dionys. v. 910; Joseph. *Antiq.* ix. 10. § 2; Solin. 34, better suits the Phoenician original, which signifies "an eminence;" comp. Mover's *Phönizier*, pt. ii. p. 177; Hitzig, *Die Philistäer*, pp. 131—134: *Eth.* 'Ιοπίτης, 'Ιοπείτης, 'Ιοππία, 'Ιόπεια, 'Ιοπεύς, 'Ιοπίς. The Hebrew name Japho is still preserved in the Arabic *Yâfa* or *Jaffa*). A seaport town and haven on the coast of Palestine, situated on an eminence. The ancients asserted that it had existed before the Deluge (Pomp. Mela, i. 11. § 3; Plin. v. 14), and according to legend it was on this shore that Andromeda was rescued by Perseus (Strab. *l. c.*; Plin. *l. c.*; comp. Hieron. *in Jon.* i.) from the monster, whose skeleton was exhibited at Rome by M. Aemilius Scaurus during his famous curule aedileship (Plin. ix. 4). When the Israelites invaded Canaan it is mentioned as lying on the border of the tribe of Dan (*Josh.* xix. 40), and was the only port possessed by the Jewish people, till Herod made the harbour at Caesarea. The timber from Lebanon intended for both the first and second temples was landed here (1 *Kings*, v. 9; 2 *Chron.* ii. 16; *Ezra*, iii. 7); and Jonah went to Joppa to find a ship going to Tarshish (*Jon.* i. 3). Judas Maccabaeus set the shipping on fire, because of the inhabitants having drowned 200 Jews (2 *Macc.* xii. 3—7). The town was afterwards taken by Jonathan (1 *Macc.* x. 74—76), but was not long retained, as it was again captured by Simon (xii. 34), and was strongly fortified by him (xiv. 5, xv. 28). It was annexed by Pompeius to the Roman province of Syria, along with other towns which the Jews had held by grants from the predecessors of Antiochus (Joseph. *Antiq.* xiv. 4. § 4, comp. xiii. 9. § 2), and was afterwards given to Herod by Julius Caesar (xv. 7. § 3), and remained part of the dominions of Archelaus (xvii. 11. § 4).

In the New Testament Joppa is mentioned in connection with the Apostle Peter (*Acts*, ix. 36—43, x. 5, 18, xi. 5). During the Jewish war, this place, which had become a receptacle for pirates (Strab. xvi. p. 759), was taken by Cestius, and 8400 of the inhabitants were put to the sword. (Joseph. *B. J.* ii. 18. § 10.) Vespasian afterwards utterly demolished the ruins of Joppa, to which great numbers of persons had fled, and taken to piracy for subsistence. (*B. J.* iii. 9. §§ 2—5.) In the time of Constantine Joppa was the seat of a bishop, as well as when taken by the Arabians under Omar, A. D. 636; the name of a bishop occurs in the council held at Jerusalem A. D. 536. At the period of the Crusades, Joppa, which had already taken the name of *Jaffa* (Ἰάφα, Anna Comn. *Alex.* xi. p. 328), was alternately in the hands of the Christians and Moslems. After its capture by Saladin (Wilken, *Die Kreuzz*, vol. iv. pp. 537, 539) it fell into the hands of our own Richard (p. 545), was then sacked by Malek-al-Adel (vol. v. p. 25), was rebuilt by Frederick II. (vol. vi. p. 471) and Louis IX. (vol. vii. p. 316), when it was taken by Sultan Bibars (vol. vii. p. 517). As the landing-place for pilgrims to Jerusalem, from the first Crusade to our own day, it occurs in all the Itineraries and books of travels, which describe the locality and natural unfitness of *Jaffa* for a haven, in terms very similar to those employed by the ancients. For coins of Joppa see Eckhel, vol. iii. p. 433. (Reland, *Palaest.* p. 864; Von Raumer, *Palestina*, p. 201; Winer, *Realwörterbuch, s. v.;* Robinson, *Researches*, vol. iii. p. 31; Ritter, *Erdkunde*, vol. xvi. pt. i. pp. 574—580, Berlin, 1852.) [E. B. J.]

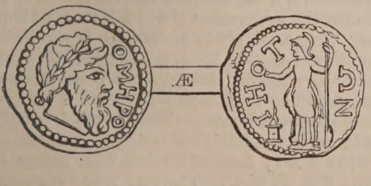
JORDANES. [Palaestina.]

IOS (Ἴος: *Eth.* Ἰήτης, Ἰέτης), an island in the Aegaean sea, one of the Sporades, and falsely called by Stephanus one of the Cyclades, lay north of Thera and south of Paros and Naxos. According to Pliny, it was 25 miles in length, and was distant 18 miles from Naxos and 25 from Thera. (Plin. iv. 12. s. 23.) Both Pliny and Stephanus state that it was originally called Phoenice. It possessed a town of the same name (Ptol. iii. 15. § 28), situated upon a height on the western side of the island. It has an excellent harbour, of a circular form, like the Peiraeeus: its mouth faces the south-west, and is opposite the island of Sicinus. The island is now called *Nio* (ἐν Ἴῳ); and when Ross visited it, in 1836, it contained 505 families or 2500 souls. The modern town is built upon the site of the ancient one, of which there are still remains.

Ios was celebrated in antiquity as the burial-place of Homer, who is said to have died here on his voyage from Smyrna to Athens. Long afterwards, when the fame of the poet had filled the world, the inhabitants of Ios are reported to have erected the following inscription upon his tomb:—

> Ἐνθάδε τὴν ἱερὴν κεφαλὴν κατὰ γαῖα καλύπτει
> Ἀνδρῶν ἡρώων κοσμήτορα, θεῖον Ὅμηρον.

(Pseudo-Herod. *Vit. Homer.* 34, 36; comp. Scylax, p. 22; Strab. x. p. 484; Paus. x. 24. § 2; Plin., Steph. *ll. cc.*) It was also stated that Clymene, the mother of Homer, was a native of Ios, and that she was buried in the island (Paus., Steph. B., *ll. cc.*); and, according to Gellius (iii. 11), Aristotle related that Homer himself was born in Ios. In 1771 a Dutch nobleman, Graf Pasch van Krienen, asserted that he had discovered the tomb of Homer in the northern part of the island; and in 1773 he published an account of his discovery, with some inscriptions relating to Homer which he said he had found upon the tomb. Of this discovery a detailed account is given by Ross, who is disposed to believe the account of Pasch van Krienen; but the original inscriptions have never been produced, and most modern scholars regard them as forgeries. (Ross, *Reisen auf den Griech. Inseln*, vol. i. pp. 54, 154, seq.; Welcker, in *Zeitschrift für die Alterthumswissenschaft*, 1844, p. 290, seq.)



COIN OF IOS.

JOTABE (Ἰωτάϐη), an island in the Erythraean Sea, not less than 1000 stadia from the city of Aelana, inhabited by Jews who, formerly independent, accepted the yoke of the Empire during the reign of Justinian (Procop. *B. P.* i. 19). It is now called *Tiran*, or *Djeziret Tyran* of Burkhardt (*Trav.* p. 531), the island at the entrance of the *Gulf of Akabah.* (Comp. *Journ. of Geog. Soc.* vol. vi. pp. 54, 55.) The modern name recalls the "Gens Tyra" of Pliny (vi. 33), placed by him in the interior of the Arabian gulf. (Ritter, *Erdkunde*, vol. xiii. pp. 223-—225, vol. xiv. pp. 19, 262.) [E. B. J.]

JOTA'PATA (Ἰωτάπατα: *Eth.* Ἰωταπατηνός, Steph. B. *s. v.*), a city of Galilee, standing on the summit of a lofty hill, rising abruptly on three sides, from the deep and impassable ravines which surrounded it. Josephus, who manfully defended it against Vespasian, has told the story of its siege and capture: 1200 prisoners were taken, and 40,000 men fell by the sword during its protracted siege: Vespasian gave orders that the city should be razed to the ground, and all the defences burnt. Thus perished Jotapata on the first day of Panemus (July) (*B. J.* iii. pp. 6—8; comp. Reland, *Palaest.* p. 867; Milman, *Hist. of Jews*, vol. ii. pp. 287—309). Mr. Bankes (Irby and Mangles, *Trav.* p. 299) has fixed the site at the singular remains of *Kŭl'at Ibn Ma'an*, in the *Wady-el-Hamâm* (comp. Burkhardt, *Trav.* p. 331; Ritter, *Erdkunde*, vol. xv. pt. i. p. 327), but Robinson (*Researches*, vol. iii. pp. 279—282) identifies these ruins with the Arbela of Galilee and its fortified caverns. [E. B. J.]

JO'TAPE (Ἰωτάπη: *Eth.* Ἰωταπείτης), a small town of Cilicia, in the district called Selenitis, not far from Selinus. It is perhaps the same place as Laerte, the native city of Diogenes Laertius. It is identified with the modern fort *Lambardo.* (Ptol. v. 8. § 2; Plin. v. 22; *Concil. Chalced.* p. 659; Hierocl. p. 709, where it is called Ἰοτάπη; comp. Laerte.) The coins of Iotape belong to the emperors Philip and Valerian. [L. S.]

JOVA'LIA, a town of Lower Pannonia, on the southern bank of the river Dravus. (*Itin. Hieros.* p. 562.) In the Peut. Tab. it is called Iovallium, while Ptolemy (ii. 16. § 6.) calls it Ἰούολλον or Ἰούϐολον, and the Geog. Rav. (iv. 19), Ioballios. It occupied, in all probability, the site of the modern village of *Valpo.* [L. S.]

JOVEM, AD, in Gallia Aquitania, a Mutatio on the road from Burdigala (*Bordeaux*) to Tolosa (*Toulouse*); and between Bucconis and Tolosa. This Mutatio was seven leagues from Tolosa. D'Anville conjectures it to be at a place which he names *Guevin* or *Guerin.* Walckenaer fixes the Mutatio of Bucconis near the *Bois du Bouconne.* [G. L.]

JO'VIA, a town in Lower Pannonia, south of the river Dravus, on the road from Poetovium to Mursa. (*Itin. Hieros.* p. 561; *Itin. Ant.* p. 130; *Tab. Peut.*) The site is generally identified with some ruins found at *Toplika.* Another place of the same name is mentioned in Upper Pannonia, on the same road (*Itin. Ant.* p. 264), and is identified with some ruins found at *Iovincze.* [L. S.]

JOVI'ACUM, a town in Noricum, where a "praefectus secundae Italicae militum Liburnariorum" had his head-quarters; a circumstance suggesting that the town, though situated some distance from the Danube, was yet connected with its navigation. (*Itin. Ant.* p. 249; *Not. Imp.*; *Tab. Peut.*) [L. S.]

JOVIS MONS (*Mongri*, near *Ampurias*), a spur of the Pyrenees in Spain, running out into the Mediterranean near the frontier of Gaul. The steplike terraces which its face presented were called Scalae Herculis. (Mela, ii. 6. § 5.) [P. S.]

JOVIS MONS (τὸ Διὸς ὄρος, Ptol. iv. 3. § 18; *Zowan*), a mountain of Africa Propria, between the rivers Bagradas and Triton, apparently containing the sources of the river Catada. [P. S.]

JOVIS PAGUS, a town in the interior of Moesia, on the eastern bank of the Margus. (*Itin. Hieros.* p. 565; *Tab. Peut.*; Geog. Rav. iv. 7, where it is called simply Pagus.) Some identify it with the modern *Glagovacz.* [L. S.]

JOVIS PROMONTORIUM (Δίος ἄκρα, Ptol. vii. 4. § 4), a promontory mentioned by Ptolemy, at the S. end of the island of Taprobane (*Ceylon*). Its exact position cannot be identified, but it must have been in the neighbourhood of the present *Point du Galle*, if it be not the same. [V.]

IPAGRO or IPAGRUM (*Aguilar*, on the *Cabra*), a city of Hispania Baetica, 28 M. P. south of Corduba, on the road to Gades. (*Itin. Ant.* p. 412; Inscr. *ap.* Muratori, p. 1052, No. 3; Florez, *Esp. S.* vol. xii. p. 2; Coins, *ap.* Florez, *Med.* vol. ii. p. 647; Mionnet, vol. i. p. 17, Suppl. vol. i. p. 29; Sestini, pp. 28, 29; Eckhel, vol. i. p. 23.) [P. S.]

IPASTURGI. [Isturgi.]

IPHISTIADAE. [Attica, p. 326, b.]

IPNI (Ἰπνοί), on the coast of Magnesia, in Thessaly, at the foot of Mount Pelion, where part of the fleet of Xerxes was wrecked, seems to have been the name of some rocks. (Herod. vii. 188; Strab. ix. p. 443.)

IPNUS (Ἴπνος: *Eth.* Ἰπνεύς), a town of the Locri Ozolae, of uncertain site. (Thuc. iii. 101; Steph. B. *s. v.*)

IPSUS (Ἴψους or Ἶψος), a small town of Phrygia, a few miles below Synnada. The place itself never was of any particular note, but it is celebrated in history for the great battle fought in its plains, B. C. 301, by the aged Antigonus and his son Demetrius against the combined forces of Cassander, Lysimachus, Ptolemy, and Seleucus, in which Antigonus lost his conquests and his life. (Plut. *Pyrrh.* 4; Appian, *Syriac.* 55.) From Hierocles (p. 677) and the Acts of Councils (*Concil. Nicaen*, ii. p. 161), we learn that in the seventh and eighth centuries it was the see of a Christian bishop. Some moderns identify Ipsus with *Ipsili Hissar.* [L. S.]

IRA (Ἰρά). 1. A town of Messenia, mentioned by Homer (*Il.* ix. 150, 292), usually identified with the later Abia on the Messenian gulf. [Abia.]

2. Or Eira (Εἶρα), a mountain in Messenia, which the Messenians fortified in the Second Messenian War, and which Aristomenes defended for ten years against the Spartans. It was in the north of Messenia, near the river Neda. Leake places it at no great distance from the sea, under the side of the mountain on which now stands *Sidherókastro* and *Mármaro*; but there are no ancient remains in this spot. More to the east, on the left bank of the Neda, near *Kakalétri*, are the remains of an ancient fortress, which was, in all probability, Eira; and the lofty mountain above, now called *Tetrázi*, was probably the highest summit of Mount Eira. (Paus. iv. 17. § 10, iv. 20. §§ 1. 5; Strab. viii. p. 360; Steph. B. *s. v.* Ἰρά; Leake, *Morea*, vol. i. p. 486; Gell, *Itiner. of the Morea*, p. 84; Ross, *Reisen im Peloponnes*, p. 95, seq.)

IRENO'POLIS (Εἰρηνόπολις), a town of the district Lacunitis, in the north-east of Cilicia. It was situated not far from the river Calycadnus, and is said to have once borne the name of Neronias (Νερωνίας). (Theodoret. *Hist. Eccles.* i. 7, ii. 8; Socrat. ii. 26; Ptol. v. 8. § 6.) [L. S.]

IRENO'POLIS. [Beroea.]

IRE'SIAE. [Asterium.]

IRIA FLAVIA. [Gallaecia.]

IRIA (Εἰρία, Ptol.: *Eth.* Iriensis: *Voghera*), a considerable town of the interior of Liguria, mentioned both by Pliny and Ptolemy, as well as in the Itineraries, which place it 10 miles from Dertona, on the road to Placentia. (Plin. iii. 5. s. 7; Ptol. iii. 1. § 35; *Itin. Ant.* p. 288; *Tab. Peut.*) This distance agrees with the site of the modern town of *Voghera*, which appears to have been called in the middle ages *Vicus Iriae*, a name gradually corrupted into its modern appellation. It is situated on the little river *Staffora*, which would seem to have borne in ancient times the same name with the city: it is called Hiria or Iria by P. Diaconus, who tells us that the emperor Majorianus was put to death on its banks. (*Hist. Miscell.* xvi. p. 554.) Ptolemy includes Iria, as well as Dertona, in the territory of the Taurini; but this would seem to be certainly a mistake: that people could never have extended so far to the eastward. An inscription (of which the reading is, however, a matter of controversy) has "Coloniae Foro Juli Iriensium," from which it would seem that Iria, as well as the neighbouring Dertona, became a colony after the death of Caesar, and obtained the name of Forum Julii; but this is very doubtful. No other trace is found either of the name or the colony. (Maffei, *Mus. Ver.* p. 371. 4; Murat. *Inscr.* p. 1108. 4; Orell. *Inscr.* 73.) [E. H. B.]

IRINE, an island in the Argolic gulf, supposed by Leake to be *Ypsilí.* (Plin. iv. 12. s. 19; Leake, *Peloponnesiaca*, p. 294.)

IRINUS SINUS. [Canthi Sinus.]

IRIPPO, a town of Hispania Baetica (Plin. iii. 1. s. 3), which Ukert supposes to have been situated in the *Sierra de Ronda*, near *Zara* or *Pinal.* (Florez, *Esp. S.* vol. xii. p. 303; Coins, *ap.* Florez, *Med.* vol. ii. p. 474, vol. iii. p. 85; Mionnet, vol. i. p. 56, Suppl. vol. i. p. 113; Sestini, *Med. Isp.* p. 61; Ukert, vol. ii. pt. 1. p. 358.) [P. S.]

IRIS (ὁ Ἶρις: *Kasalmak*), a considerable river of Pontus, which has its sources in the heights of Antitaurus in the south of Pontus. It flows at first in a north-western direction, until reaching Comana it takes a western turn: it thus passes by the towns of Mesyla and Gaziura. A little above Amisus it receives the Scylax, and turns eastward; near Eupatoria the Lycus empties itself into it. After this it flows due north, and, traversing the plain of Themiscyra, it empties itself into the Euxine by four mouths, the westernmost of which is the most important. (Strab. xii. p. 556.) The Iris is smaller than the Halys (Apollon. Rhod. ii. 368), but still a considerable river, flowing through a vast extent of country, and, according to Xenophon (*Anab.* v. 6. § 3), was three plethra in breadth. (Comp. Strab. i. p. 52, xii. 547; Scylax, p. 32; Ptol. v. 6. § 2; Xenoph. v. 6. § 9, vi. 2. § 1; Apollon. Rhod. ii. 965; Dionys. Per. 783; Plin. vi. 3, 4.) The part near its mouth is now called *Yechil* or *Yekil Irmak.* (Hamilton, *Researches*, vol. i. p. 340.) [L. S.]

IRIS. [IERNE.]

IRUS or IRA (Ἶρος or Ἰρά), a town of Malis, of uncertain site. (Steph. B. *s. vv.* ; Lycophr. 903.)

IS (Ἴς, Herod. i. 179), a town of Mesopotamia, eight days' journey N. of Babylon, situated, according to Herodotus, on a stream of the same name, which brought down the bitumen which was used in the construction of the walls of Babylon. There is no reason to doubt that it is represented by the modern *Hit*. There does not appear to be any river at present at *Hit*, but a small stream may have been easily blocked up by the sand of ages. There are still bitumen springs in the neighbourhood of this place. It has been conjectured that the Ἰζαννησόπολις of Isidorus (p. 5) refers to the same town. (Ritter, *Erdkunde*, vol. ii. p. 148; Rennell, *Geogr. of Herod.* p. 552.) [V.]

ISACA, in Britain, a river mentioned by Ptolemy (ii. 3. § 4) as lying west of the *outlet of the Tamarus* (*Tamar*). In the Monumenta Britannica, Isacae ostia are identified with *Weymouth*, and also with *Exmouth*; most probably the latter, name for name, as well as place for place. In the Geographer of Ravenna the form is Isca, which is preferable. [ISCA.] [R. G. L.]

ISADICI (Εἰσάδικοι), a people whom Strabo (xi. p. 506) couples with the Troglodytae and other tribes of the Caucasus. The name may imply some Hellenic fancy about savage justice and virtue. (Comp. Groskurd, *ad loc.*) [E. B. J.]

ISAMNIUM, in Ireland, mentioned by Ptolemy (ii. 2. § 8) as a promontory north of the *Bubinda* (river *Boyne*) = *St. John's Foreland, Clogher Head, Dunany Point, Ballashan Point* (?). [R. G. L.]

ISANNAVATIA, in Britain, mentioned in the 6th Itinerary as lying between Lactodurum and Tripontium. It is a name of some difficulty, since neither of the places on each side of it has been identified. (See *vv.*) In the Geographer of Ravenna we find a Bannovallum, and in the 8th Itinerary a Bannovantum. Probably these two names are identical. At any rate, Bannovantum = Isannavatia, since each is 28 miles from Magiovinium. Thus, in the 6th Itinerary, we have:—

Magiovinio	M. P.
Lactodoro	xvi.
Isannavatia	xii=xxviii.

And in the 8th:— M. P.

Bannavanto	
Magiovinio	xxviii.

It is only safe to say that Isannavatia was a town in the southern part of Northamptonshire, probably *Daventry*. The Itinerary in which it occurs has only two names beyond doubt, viz. Verulamium and Lindum (*St. Alban's* and *Lincoln*). *Daventry*, however, is Horsley's identification. In more than one map of Roman Britain, Bannovallum is placed in Lincolnshire. This is because it is, in the first place, separated from Bannovantum, and then fixed on the river *Bain*, a Lincolnshire river. This is the meaning of *Horncastle* being given as its equivalent. The change, however, and the assumption, are equally gratuitous. [R. G. L.]

I'SARA, the river. 1. [INSULA.]

2. The Isara, which was a branch of the Sequana, has its name preserved in the Celtic name of a place which was on it, named Briva Isarae. [BRIVA ISARAE.] The Celtic element *Is* has become *Oise*, the modern name of the river, which is the same word as the English *Ouse*. D'Anville says that the name Isara in the middle ages became *Esia* or *Aesia.* Vibius Sequester mentions a river Esia which flows into the Sequana; but D'Anville suspects the passage to be an interpolation, though it is impossible to judge what is interpolation in such a strange book as Vibius Sequester. Oberlin, the editor of Vibius Sequester, maintains the passage to be genuine (p. 110). [G. L.]

3. [LURA.]

ISARCI, a Rhaetian tribe dwelling about the mouth of the river Isarus (Plin. iii. 24), from which it appears to have derived its name. [L. S.]

ISARGUS. [ILARGUS.]

ISARUS (Ἴσαρος : the *Isar*), a river of the Rhaetian Alps, flowing from an Alpine lake, and in a southern direction until it joins the Athesis near Pons Drusi. (Strab. iv. p. 207, where the Ἴσαρος (or *α*) is said to receive the Atagis (Athesis); either a mistake of Strabo himself, or by a transcriber transposing the names. Comp. ILARUS.) [L. S.]

ISAURA (τὰ Ἴσαυρα: *Eth.* Ἰσαυρεύς), the capital of Isauria, situated in the south-west of the country; it was a wealthy, populous, and well-fortified city at the foot of Mount Taurus. Of its earlier history nothing is known; but we learn from Diodorus (xviii. 22) that when it was besieged by Perdiccas, and the inhabitants were no longer able to hold out, they set fire to the city, and destroyed themselves with all they possessed. Large quantities of molten gold were found afterwards by the Macedonians among the ashes and ruins. The town was rebuilt, but was destroyed a second time by the Roman Servilius Isauricus, and thenceforth it remained a heap of ruins. Strabo (xii. p. 568) states that the place was ceded by the Romans to Amyntas of Galatia, who built out of the ruins of the ancient city a new one in the neighbourhood, which he surrounded with a wall; but he did not live to complete the work. In the third century of our aera Isaura was the residence of the rival emperor Trebellianus (Trebell. Poll. *XXX. Tyran.* 25); but in the time of Ammianus Marcellinus (xiv. 8) nearly all traces of its former magnificence had vanished. At a later period it is still mentioned, under the name Isauropolis, as a town in the province of Lycaonia. (Hierocl. p. 675; *Concil. Chalced.* p. 673; comp. Strab. xiv. p. 665; Ptol. v. 4. § 12; Steph. B. *s. v.*; Plin. v. 27.) Of Old Isaura no ruins appear to be found, though D'Anville and others have identified it with the modern *Bei Sheher;* they also believe that *Seïdi Sheher* occupies the site of New Isaura, while some travellers regard *Serki Serai* as the representative of New Isaura; but Hamilton (*Researches*, vol. ii. pp. 330, foll.) has given good reasons for thinking that certain ruins, among which are the remains of a triumphal arch of the emperor Hadrian and a gateway, on a hill near the village of *Olou Bounar* mark the site of New Isaura. The walls of the city can still be traced all around the place. The Isaurians were a people of robbers, and the site of their city was particularly favourable to such a mode of life. [ISAURIA.] [L. S.]

ISAU'RIA (ἡ Ἰσαυρία), a district in Asia Minor, bordering in the east on Lycaonia, in the north on Phrygia, in the west on Pisidia, and in the south on Cilicia and Pamphylia. Its inhabitants, living in a wild and rugged mountainous country, were little known to the civilised nations of antiquity. The country contained but few towns, which existed especially in the northern part, which was less mountainous, though the capital, Isaura, was in the south. Strabo, in a somewhat obscure passage (xii. p. 568), seems to distinguish between Ἰσαυρία, the northern part, and Ἰσαυρική, the southern and less known part, which he regards as belonging to Lycaonia. Later writers, too, designate by the name Isauria only the northern part of the country, and take no notice of the south, which was to them almost a terra incognita. The inhabitants of that secluded mountainous region of Asia, the Isauri or Isaurica gens, appear to have been a kindred race of the Pisidians. Their principal means of living were derived from plunder and rapine; from their mountain fastnesses they used to descend into the plains, and to ravage and plunder wherever they could overcome the inhabitants of the valleys in Cilicia, Phrygia, and Pisidia. These marauding habits rendered the Isaurians, who also took part in the piracy of the Cilicians, so dangerous to the neighbouring countries that, in B. C. 78, the Romans sent against them an army under P. Servilius, who, after several dangerous campaigns, succeeded in conquering most of their strongholds and reducing them to submission, in consequence of which he received the surname of Isauricus. (Strab. *l. c.*; Diod. Sic. xviii. 22; Zosim. v. 25; Mela, i. 2; Plin. v. 23; Eutrop. vi. 3; Liv. *Epit.* 93; Dion Cass. xlv. 16; Flor. iii. 6; Ptol. v. 4. § 12; Oros. v. 23; Amm. Marc. xiv. 2, xxv. 9.) The Isaurians after this were quite distinct from the Lycaonians, for Cicero (*ad Att.* v. 21; comp. *ad Fam.* xv. 2) distinguishes between the Forum Lycaonium and the Isauricum. But notwithstanding the severe measures of Servilius, who had destroyed their strongholds, and even their capital of Isaura, they subsequently continued to infest their neighbours, which induced the tetrarch Amyntas to attempt their extirpation; but he did not succeed, and lost his life in the attempt. Although the glorious victory of Pompey over the pirates had put an end to such practices at sea, the Isaurians, who in the midst of the possessions of Rome maintained their independence, continued their predatory excursions, and defied the power of Rome; and the Romans, unable to protect their subjects against the bold mountaineers in any other way, endeavoured to check them by surrounding their country with a ring of fortresses. (Treb. Poll. *XXX. Tyr.* 25.) In this, however, the Romans succeeded but imperfectly, for the Isaurians frequently broke through the surrounding line of fortifications; and their successes emboldened them so much that, in the third century of our aera, they united themselves with their kinsmen, the Cilicians, into one nation. From that time the inhabitants of the highlands of Cilicia also are comprised under the name of Isauri, and the two, united, undertook expeditions on a very large scale. The strongest and most flourishing cities were attacked and plundered by them, and they remained the terror of the surrounding nations. In the third century, Trebellianus, a chief of the Cilician Isaurians, even assumed the title and dignity of Roman emperor. The Romans, indeed, conquered and put him to death; but were unable to reduce the Isaurians. The emperor Probus, for a time, succeeded in reducing them to submission; but they soon shook off the yoke. (Vopisc. *Prob.* 16; Zosim. i. 69, 70.) To the Greek emperors they were particularly formidable, for whole armies are said to have been cut to pieces and destroyed by them. (Suid. *s. v.* Βρύχιος and Ἡράκλειος; Philostorg. *Hist. Eccles.* xi. 8.) Once the Isaurians even had the honour of giving an emperor to the East in the person of Zeno, surnamed the Isaurian; but they were subsequently much reduced by the emperor Anastasius, so that in the time of Justinian they had ceased to be formidable. (Comp. Gibbon, *Hist. of the Decline, &c.*, chap. xl.) The Isaurians are described as an ugly race, of low stature, and badly armed; in the open field they were bad soldiers, but as hardened mountaineers they were irresistible in what is called guerilla warfare. Their country, though for the most part consisting of rugged mountains, was not altogether barren, and the vine was cultivated to a considerable extent. (Amm. Marc. xiv. 8.) Traditions originating in the favourite pursuits of the ancient Isaurians are still current among the present inhabitants of the country, and an interesting specimen is related in Hamilton's *Researches*, vol. ii. p. 331. [L. S.]

ISCA, the name of two towns in Britain. The criticism of certain difficulties connected with their identification is given under MURIDUNUM. Here it is assumed that one is *Exeter*, the other *Caerleon-on-Usk*.

1. ISCA = *Ex*-eter, mentioned by Ptolemy (ii. 3. § 30). In the 12th and 15th Itineraries this appears as Isca Dumnoniorum, 15 miles from Muridunum. The word Dumnoniorum shows that *Devonshire* is the county in which it is to be sought. Name for name, *Ex*eter suggests itself. Nevertheless, Horsley gives Uxela as the Roman name for Exeter, and placed *Isca D.* at *Chiselboro'*. After remarking on Isaca, that "it is universally supposed to be the river *Exe* in Devonshire," and that "Isacae ostia must, therefore, be *Exmouth*," he adds, "Isca Dumnoniorum has been universally taken for *Exeter;* I have placed it near *Chiselboro'* and *South Petherton*, near the borders of Somersetshire" (p. 371). His objections (p. 462) lie in the difficulty of fixing Muridunum (*q. v.*); but, beyond this, he considers himself free to claim Uxela (*q. v.*) as *Exeter*. For considering Isca Dumnoniorum to be *Exeter*, he sees no better reason than "general opinion and some seeming affinity of names." Yet the "affinity of names" has been laid great stress on in the case of Isacae ostia. The Isca of Ptolemy must be about 20 or 30 miles north-east of the mouth of the *Exe*, "on which river Exeter stands. This reaches to the *Ax*." Hence he suggests *Ilchester* as Isca Dumn.; but, as he admits that that town has a claim to be considered Ischalis (*q. v.*), he also admits that some of the localities about *Hampden Hill* (where there are the remains of a Roman camp), *South Petherton* (where Roman coins have been found), and *Chiselboro'* (not far from the *Axe*), have better claims. Hence, in his map, Uxela = *Exeter*, and Isca D. = *Chiselboro'*. Assuming that some, if not all, these difficulties are explained under UXELA and MURIDUNUM, the positive evidence in favour of Exeter is something more than mere opinion and similarity of name.

(1) The form Isca is nearer to *Ex* than *Ax*, and that Isaca = *Exe* is admitted. The *Ux*- in *Ux*-ela may better = *Ax*.

(2) There is no doubt as to the other Isca = *Caerleon-on-Usk*. Now, Roger Hoveden, who wrote whilst the Cornish was a spoken language, states that the name of *Exeter* was the same as that of *Caerleon*, in British, i. e. *Caerwisc* = civitas aquae.

(3) The statement of Horsley, that "he could never hear of any military way leading to or from" Exeter, misleads. In Polwhele (p. 182) we have a

most distinct notice of the road from Seaton, and, nine miles from Exeter, the locality called *Street*-way Head; the name *street* = *road* (*when not through a town or village*) being strong evidence of the way being Roman. Tesselated pavements and the foundations of Roman walls have been found at Exeter, as well as other remains, showing that it was not only a Roman town, but a Roman town of importance, as it continued to be in the Saxon times, and as it had probably been in the British.

2. Isca Legionis = *Caerleon-on-Usk*, is mentioned in the 12th Itinerary, i. e. in the one where Isca Dumnoniorum occurs. The only town given by Ptolemy to the Silures, the population of the parts to which Isca (sometimes called by *later* writers Isca Silurum) belongs, is Bullaeum. This = Burrium of the Itinerary, 8 Roman miles from Isca (= *Usk*, about 6 English miles from *Caerleon.*) Hence, Isca may have been a military station of comparatively recent date. But there is a further complication. It is the Devonshire Isca to which Ptolemy gives the Second Legion (Λεγίων δευτέρα Σεβαστή). "This," remarks Horsley (and, perhaps, with truth), on the part of Ptolemy, is, "in my opinion, the only manifest and material error committed by him in this part of England" (p. 462).

Again: several inscriptions from the *Wall* (*per lineam Valli*) show that, when that was built, the second Legion was on the Scottish border, taking part in the work; the previous history of the legion being, that it came into Britain under the reign of Claudius, commanded by Vespasian. (Tac. *Hist.* iii. 44.) On the other hand, an inscription mentioned by Horsley, but now lost (p. 78), indicates their presence at *Caerleon* in the time of Severus. As the Itinerary places them there also, we must suppose that this was their quarters until the times approaching the evacuation of Britain. When the *Notitia* was made, they were at Rutupiae (*Richboro'*): PRAEPOSITUS LEGIONIS II. AUGUST. RUTUPIS.

The Roman remains found at *Caerleon* are considerable. A late excavation for the parts about the *Castle Mound* gave the remains of a Roman villa, along with those of a medieval castle, built, to a great extent, out of the materials of the former. In some cases the stucco preserved its colour. There was abundance of pottery,—Samian ware, ornamented with figures of combatant gladiators, keys, bowls, bronze ornaments, and implements. At *Pil Bach*, near *Caerleon*, tesselated pavements have been found, along with the following inscription:—DIIS MANIBVS TADIA VELLAVIVS . VIXIT ANNOS SEXAGINTA QVINQVE . ET TADIVS EXUPERTVS FILIVS VIXIT ANNOS TRIGINTA SEPTEM . DEFVNTVS (*sic*) EXPEDITIONE GERMANICA . TADIA EXUPERATA FILIA MATRI ET PATRI PIISSIMA SECVS TVMVLVM PATRIS POSVIT. Others, of less length, to the number of twenty, have also been found in the neighbourhood. (See *Archaeologia Cambrensis*; *Journal of British Archaeological Association* (*passim*); and *Delineations of Roman Antiquities found at Caerleon*, J. E. Lee.) [R. G. L.]

ISCA, river. [Isaca.]

ISCA'DIA (Εἰσκαδία), a town in the W. of Baetica, between the Baetis and the Anas, not far from Tucci. (Appian, *Hisp.* 68.) [P. S.]

ISCHALIS, in Britain, mentioned by Ptolemy (ii. 3. § 28) as one of the towns of the Belgae, *Bath* and *Winchester* (Ὕδατα Θερμά, or Aquae Solis, and Venta) being the other two; identified, in the Monumenta Britannica, with *Ilchester*. [Isca Dumnoniorum.] [R. G. L.]

ISCHO'POLIS (Ἰσχόπολις), a small town on the coast of Pontus near Pharnacia, was in ruins even in the time of Strabo (xii. p. 548), but is still noticed by Ptolemy (v. 6. § 5). [L. S.]

ISIACO'RUM PORTUS (Ἰσιακῶν λιμήν, Arrian, *Peripl.* p. 21, *Anon. Peripl.* p. 9), a harbour on the Euxine sea, 380 stadia from the island at the mouth of the Borysthenes, and 1200 stadia from the Psilon (*Sulina*) mouth of the Danube. (Arrian, *l. c.*) It has been identified by Rennell (*Comp. Geog.* vol. ii. p. 360) with *Odessa.* There is some difficulty in adjusting the discrepancies in detail; but the aggregate distance appears to be clearly enough made out. Thus, from the island to Odessus Arrian allows a distance of 80 stadia, and from Odessus to the port of the Istrians (Ἰστριανῶν λιμήν) 250 stadia, and thence to that of the Isiaci 50 stadia. The Odessus (Ὀδησσός) of Arrian (for he places Odessus at *Varna*) is probably a false reading, and is the same as the Ordesus (Ὀρδησός) of Ptolemy (iii. 5. § 29) and Pliny (iv. 12), situated upon the river Axiaces, or the modern *Teligul*, a large estuary which receives a river of the same name. As the interval in Arrian between Odessus (*Ordesus*) and the island is too short, so the next is too large; but the errors balance one another, and the harbour of the Isiaci agrees with that of *Odessa* within three quarters of a mile; the port of the Istrians may have lain to the N. of the bay of Odessa. [E. B. J.]

ISIDIS OPPIDUM (Plin. v. 10. s. 11). Near the city of Busiris, in the Aegyptian Delta, was situated a splendid temple of Isis, around which, besides the ordinary dwellings of the priests within the sacred precincts, gradually clustered a large and flourishing village, inhabited by the artisans and husbandmen who supplied the wants or tilled the lands of the inmates of the temple. These buildings formed probably the hamlet or town of Isis mentioned by Pliny. The modern village of *Bahbeyt*, N. of the ancient city of Busiris, is supposed to cover the ruins of the Templum Isidis. (Pococke, *Travels in the East*, vol. i. p. 34; Minutoi, p. 304.) [Busiris.] [W. B. D.]

ISINISCA, a place in Rhaetia Secunda, on the ancient road between *Augsburg* and *Salzburg.* (*Itin. Ant.* pp. 236, 251, 257; *Tab. Peut.*, where it is called Isunisca.) It is identified by some with *Isen*, and by others with a place near *Helfendorf.* [L. S.]

ISIONDA (Ἰσιόνδα), a town in the south-west of Pisidia, a few miles to the north-west of Termessus. (Polyb. *Exc. de Leg.* 31; Liv. xxxviii. 15.) Strabo (xii. p. 570), in enumerating the Pisidian towns, mentions one which he calls Sinda, a name which some editors believe to be a corrupt reading for Isionda; but, as there existed a town of the name of Sinda near Cibyra in Pisidian Phrygia, it would be hazardous to decide anything. (See Kramer's note on Strab. *l. c.*) Sir C. Fellowes (*Asia Minor*, p. 194) found extensive remains of an ancient town on the top and side of one of the many isolated hills of the district, which he supposes to be the ruins of Isionda, but he does not mention any coins or inscriptions in support of his conjecture. [L. S.]

ISIS (ὁ Ἶσις), a navigable river on the east coast of the Euxine between the Acinasis and Mogrus, from each of which its distance amounted to 90 stadia, while its mouth was 180 stadia south of that of the Phasis. (Arrian, *Peripl.* p. 7; Plin. vi. 4;

Scylax, p. 32, where the common reading Ἴρις has been corrected by Gail.) This river is believed to be the modern *Tshorok*. [L. S.]

I'SIUM (Isiu, *Itin. Anton.* p. 167; Isui, Not. Imp.), was a fort situated on the borders of the Thebaid and Heptanomis in Egypt, in lat. 27° 5′ N., and on the eastern bank of the Nile. Isium was about 20 miles SE. from the castle of Hieracon, and nearly 24 miles NE. from that of Muthis. Under the Roman empire a troop of British infantry (ala Britonum) was stationed there. [W. B. D.]

ISIUS MONS (τὸ Ἴσιον ὄρος, Ptol. iv. 7. § 5), a mountain, or rather a ridge of highlands rising gradually on its western side, but steep and escarped towards the east, on the coast of Aethiopia, and in the Regio Troglodytica. It was seated in lat. 20° 1′ N., a little to the southward of the headland Mnemium (Μνημεῖον ἄκρον, Ptol. iv. 5. § 7), and SW. of Berenice and the Sinus Immundus (*Foul Bay*). Mons Isius answers to the modern *Ras-el-Dwaer*. Strabo, indeed (xvii. p. 770), places this eminence further to the south, and says that it was so called from a temple of Isis near its summit. [W. B. D.]

ISMARIS (Ἰσμαρὶς λίμνη), a small lake on the south coast of Thrace, a little to the east of Maronea. (Herod. vii. 169; Steph. B. *s. v.* Ἴσμαρος.) On its eastern side rises Mt. Ismarus. [Ismarus.] [L. S.]

I'SMARUS (Ἴσμαρος), a mountain rising on the east of lake Ismaris, on the south coast of Thrace (Virg. *Ecl.* vi. 30, *Georg.* ii. 37; Propert. ii. 13. 5. iii. 12. 25; Lucret. v. 31, where it is called Ismara, as in Virg. *Aen.* x. 351.) Homer (*Od.* ix. 40, 198) speaks of Ismarus as a town of the Cicones, on or at the foot of the mountain. (Comp. Marc. Heracl. 28.) The name of the town also appears in the form Ismaron. (Plin. iv. 18.) The district about Ismarus produced wine which was highly esteemed. (Athen. i. p. 30; Ov. *Met.* ix. 641; Steph. B. *s. v.*) [L. S.]

ISME'NUS. [Thebae.]

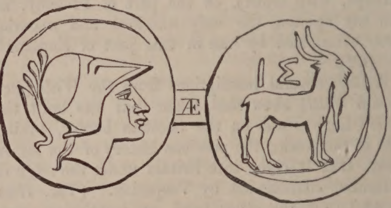
ISONDAE (Ἰσόνδαι, Ptol. v. 9. § 23), a people whose position must be sought for in the valley of the river *Terek* or *Kúma*, in *Lezgéstán*, to the W. of the Caspian. [E. B. J.]

ISPI'NUM. [Carpetani.]

ISRAEL. [Palaestina.]

ISSA (Ἴσσι, Ptol. ii. 16. § 14; Agathem. i. 5; Pomp. Mela, ii. 7. § 13; Plin. iii. 26; Steph. B.; *Itin. Anton.*; *Peut. Tab.*; Isia, Geog. Rav.; Ἴης, Const. Porph. *de Adm. Imp.* 36: *Eth.* and *Adj.* Ἴσσευς, Issaeus, Issensis, Issaicus: *Lissa*), one of the most well known of the islands in the Adriatic, off the coast of Liburnia. (Strab. vii. p. 315.) It is mentioned by Scylax (p. 8) as a Grecian colony, which, according to Scymnus of Chios (l. 412), was sent from Syracuse. Diodorus (xv. 13) relates that in B. C. 387 Dionysius the elder, in his attempts to secure to himself the sovereignty of the Adriatic, assisted the Parians in founding colonies at Issa and Pharos. The island was besieged by Agron, king of Illyria, and the inhabitants applied to Rome for protection, when a message was sent by the Romans to Agron, requiring him to desist from molesting the friends of the republic. In the mean time, B. C. 232, Agron died; and his widow Teuta, having succeeded to the throne, resolved on pressing the siege of Issa. The Roman envoys required her to cease from hostilities, when, in defiance of the law of nations, she put one of them to death. This brought on the First Illyrian War, B. C. 229; one of the consequences of which was the liberation of Issa. (Polyb. ii. 8; App. *Illyr.* 7.) That Issa remained free for a long time is proved by its coins, which also show that the island was famous for its wine (comp. Athen. i. p. 22), bearing, as they do, an "amphora" on one side, and on the other a vine with leaves. (Eckhel, vol. ii. p. 159.) The inhabitants were expert seamen, and their beaked ships, "Lembi Issaici," rendered the Romans especial service in the war with Philip of Macedon. (Liv. xxxi. 45, xxxvii. 16, xlii. 48.) They were exempted from the payment of tribute (Liv. xlv. 8), and were reckoned as Roman citizens (Plin. iii. 21). In the time of Caesar the chief town of this island appears to have been very flourishing.

The island now called *Lissa* rises from the sea, so that it is seen at a considerable distance; it has two ports, the larger one on the NE. side, with a town of the same name: the soil is barren, and wine forms its chief produce. *Lissa* is memorable in modern times for the victory obtained by Sir W. Hoste over the French squadron in 1811. (Sir G. Wilkinson, *Dalmatia and Montenegro*, vol. i. p. 110; Neigebaur, *Die Sudslavem*, pp. 110—115.) [E. B. J.]



COIN OF ISSA.

ISSA. [Lesbos.]

ISSACHAR. [Palaestina.]

ISSE'DONES (Ἰσσηδόνες, Steph. B. *s. v.*; in the Roman writers the usual form is "Essedones"), a people living to the E. of the Argippaei, and the most remote of the tribes of Central Asia with whom the Hellenic colonies on the Euxine had any communication. The name is found as early as the Spartan Alcman, B. C. 671—631, who calls them "Assedones" (*Fr.* 94, ed. Welcker), and Hecataeus (*Fr.*168, ed. Klausen). A great movement among the nomad tribes of the N. had taken place in very remote times, following a direction from NE. to SW.; the Arimaspi had driven out the Issedones from the steppes over which they wandered, and they in turn drove out the Scythians, and the Scythians the Cimmerians. Traces of these migrations were indicated in the poem of Aristeas of Proconnesus, a semi-mythical personage, whose pilgrimage to the land of the Issedones was strangely disfigured after his death by the fables of the Milesian colonists. (Herod. iv. 13.) The Issedones, according to Herodotus (iv. 26), have a custom, when any one loses his father, for the kinsfolk to kill a certain number of sheep, whose flesh they hash up together with that of the dead man, and make merry over it. This done, they peel and clean out his skull, which after it has been gilded becomes a kind of idol to which yearly sacrifices are offered. In all other respects they are a righteous people, submitting to the rule of women equally with that of men; in other words, a civilised people.

Heeren (*Asiat. Nat.* vol. ii. p. 15, trans.), upon Dr. Leyden's authority (*Asiat. Res.* vol. ix. p. 202), illustrates this way of carrying out the duties of filial piety by the practice of the Battas of Sumatra. It may be remarked that a similar story is told of the Indian Padaei. (Herod. iii. 99.) Pomponius Mela (ii. 1. § 13) simply copies the statement of Herodotus, though he alters it so far as to assert that the Issedones used the skull as a drinking cup. The name occurs more than once in Pliny (iv. 26, vi. 7, 19); and Ptolemy, who has a town ISSEDON in Serica (Ἰσσηδών, vi. 16. § 7, viii. 24. § 5), mentions in another place (viii. 24. § 3) the Scythian Issedon. (Comp. Steph. B. *s. v.*; Amm. Marc. xxiii. 6 § 66.

Von Humboldt (*Asie Centrale*, vol. i. pp. 390—412) has shown that, if the relief of the countries between the *Don* and the *Irtysh* be compared with the itinerary traced by Herodotus from the Thyssagetae to the Issedones, it will be seen that the Father of History was acquainted with the existence of vast plains separating the *Ural* and *Altaï*, chains which modern geographers have been in the habit of uniting by an imaginary range passing through the steppe of the *Kirghiz*. This route (Herod. iv. 23, 24) recognises the passage of the *Ural* from W. to E., and indicates another chain more to the E. and more elevated — that of the *Altaï*. These chains, it is true, are not designated by any special names, but Herodotus was not acquainted even in Europe with the names of the Alps and Rhipaean mountains; and a comparison of the order in which the peoples are arranged, as well as the relief and description of the country, shows that much definite information had been already attained. Advancing from the Palus Maeotis, which was supposed to be of far larger dimensions than it really is, in a central direction towards the NE., the first people found occupying the plains are the "Black-clothed" MELANCHLAENI, then the BUDINI, THYSSAGETAE, the IURCAE (who have been falsely identified with the Turks), and finally, towards the E., a colony of Scythians, who had separated themselves from the "Royal Scythians" (perhaps to barter gold and skins). Here the plains end, and the ground becomes broken (λιθώδης καὶ τρηχέη), rising into mountains, at the foot of which are the ARGIPPAEI, who have been identified from their long chins and flat noses with the Kalmucks or Mongolians by Niebuhr, Böckh, and others, to whom reference is made by Mr. Grote. (*Hist. of Greece*, vol. iii. p. 320.) This identification has been disputed by Humboldt (comp. *Cosmos*, vol. i. p. 353 note, 440, vol. ii. p. 141 note, 202, trans.), who refers these tribes to the Finnish stock, assuming as a certain fact, on evidence which it is difficult to make out, that the Mongolians who lived around *Lake Baikal* did not move into Central Asia till the thirteenth century. Where the data are so few, for the language (the principle upon which the families of the human race are marked off) may be said to be unknown, ethnographic analogies become very hazardous, and the more so in the case of nomad tribes, the same under such wide differences of time and climate. But if there be considerable difficulty in making out the analogy of race, the local bearings of these tribes may be laid down with tolerable certainty. The country up to the Argippaei was well known to the traders; a barrier of impassable mountains blocked up the way beyond. [HYPERBOREI.] The position of the Issedones, according to the indications of the route, must be assigned to the E. of *Ichim* in the steppe of the central horde of the *Kirghiz*, and that of the Arimaspi on the N. declivity of the *Altaï*. The communication between the two peoples for the purpose of carrying on the gold trade was probably made through the plains at the NW. extremity of the *Altaï*, where the range juts out in the form of a huge promontory. [E. B. J.]

ISSICUS SINUS. [ISSUS.]

ISSUS (Ἰσσός and Ἰσσοί, Xen. *Anab.* i. 2. § 24, and i. 4. § 1), a town of Cilicia, on the gulf of Issus (Ἰσσικὸς κόλπος). Herodotus calls the gulf of Issus the gulf of Myriandros (iv. 38), from the town of Myriandros, which was on it.

The gulf of Issus is now named the gulf of *Iskenderun* or *Scanderoon*, from the town of *Scanderoon*, formerly Alexandria ad Issum, on the east side. It is the only large gulf on the southern side of Asia Minor and on the Syrian coast, and it is an important place in the systems of the Greek geographers. This gulf runs in a NE. direction into the land to the distance of 47 miles, measured nearly at right angles to a line drawn from the promontory Megarsus (*Cape Karadash*), on the Cilician coast, to the Rhosicus Scopulus (*Rás-el-Khánzir*, or *Hynzyr*, as it has sometimes been written), on the Syrian coast; for these two capes are respectively the limits of the gulf on the west and east, and 25 miles from one another. The width immediately north of the capes is somewhat less than 25 miles, but it does not diminish much till we approach the northern extremity of the gulf. It seems certain that the ancient outlet of the Pyramus was west of and close to *Cape Karadash*, where Beaufort supposes it to have been; and this is consistent with the old prophecy [Vol. I. p. 620], that the alluvium of the Pyramus would some time reach to the shore of Cyprus; for if the river had entered the gulf where it does now, 23 miles further east, the prophecy would have been that it would fill up the gulf of Issus. For the earth that the river formerly discharged into the sea is now sent into the gulf, where it "has produced a plain of sand along the side of the gulf, somewhat similar in shape, and equal in size, to that formed by the *Ghiuk Sooyoo* [CALYCADNUS, Vol. I. p. 483]; but the elbow where the current that sets round the gulf quits it, is obtuse and without any shoals. Perhaps the disappearance of the Serrepolis of Ptolemy from the coast, may be accounted for by the progressive advance of the shore into the gulf, which has left the ruins of that town some miles inland" (Beaufort, *Caramania*, p. 296). Ptolemy's Serraepolis (Σεῤῥαίπολις), which he calls a small place (κώμη), is between Mallus, which is a little east of Cape Megarsus, and Aegae or *Ayaz*. [AEGAE.] The next city to Aegae on the coast is Issus, and this is the remotest city in this part of Cilicia which Ptolemy mentions. Xenophon also speaks of it as the last city of Cilicia on the road to Syria.

The mountains which bound the gulf of Issus are described in the article AMANUS. The bold Rhosicus Scopulus (5400 feet high), where the Syrian Amanus terminates on the coast, may be distinctly seen by the sailor when he is abreast of Seleuceia (*Selefkeh*), at the mouth of the Calycadnus, a distance of 85 geographical miles (Beaufort). A small stream flows into the head of the gulf of Issus, and a few from the Amanus enter the east side, one of which, the Pinarus, is the *Deli Tschai*; and the other, the Carsus of Xenophon, is the *Merkes*. The Amanus which descends to the Rhosicus Scopulus, and the other branch of the Amanus which shuts in the gulf of Issus on the

NW. and forms Strabo's Amanides Pylae, unite in the interior, as Strabo says (p. 535); and our modern maps represent it so. There is a plain at the head of the gulf. Strabo gives a greater extent to the Issic gulf than we do to the gulf of *Scanderoon*, for he makes it extend along the Cilician coast as far as Cilicia Trachea, and certainly to Soli (pp. 534, 664). In another passage (p. 125) he shows what extent he gives to the gulf of Issus, by placing Cyprus in the Pamphylian sea and in the gulf of Issus,—the west part of the island being in the Pamphylian, and the east in the Issic gulf. The gulf of *Iskenderun* was surveyed by Lt. Murphy in the Euphrates expedition under the command of Colonel Chesney.

The ancient geographers did not agree about the position of the isthmus of the country which we call Asia Minor; by which isthmus they meant the shortest distance across the eastern part of the peninsula from the Euxine to the Mediterranean. Strabo (p. 673) makes this shortest distance lie along a line joining Amisus and Tarsus. If he had said Amisus and the head of the gulf of Issus, he would have been quite right. He was nearly correct as to the longitude of the head of the gulf of Issus, which he places in the meridian of Amisus and Themiscyra (p. 126); and in another passage he says that the head of the gulf of Issus is a little more east than Amisus, or not at all more east (p. 519). Amisus is, in fact, a little further east than the most eastern part of the gulf of Issus. The longest direction of the inhabited world, according to Strabo's system (p. 118), from west to east, is measured on a line drawn through the Stelae (*Straits of Gibraltar*), and the Sicilian strait (*Straits of Messina*), to Rhodus and the gulf of Issus, whence it follows the Taurus, which divides Asia into two parts, and terminates on the eastern sea. Those ancient geographers who made the isthmus of the Asiatic peninsula extend from Issus to the Euxine, considered the shortest line across the isthmus to be a meridian line, and the dispute was whether it ran to Sinope or Amisus (Strab. p. 678). The choice of Issus as the point on the Mediterranean to reckon from, shows that Issus was the limit, or most eastern point, on the south coast of the peninsula, and that it was not on that part of the bay of Issus where the coast runs south. Consequently Issus was on or near the head of the gulf. Herodotus (iv. 38) makes the southern side of this peninsula, or Acte, as he calls it, extend from the Myriandric gulf (gulf of Issus) to the Triopian promontory, which is quite correct. On the north side he makes it extend from the mouth of the Phasis to the promontory Sigeum, which is correct as to the promontory; but he carries the neck too far east, when he makes it begin at the Phasis. This mistake, however, shows that he knew something of the position of the mouth of the Phasis, for he intends to make the Acte begin at that part where the coast of the Euxine begins to lie west and east; and though the mouth of the Phasis is not exactly at this point, it was the best known river of any near it. In another passage (i. 72), which, like many others in his history, is obscurely expressed, he describes the neck (αὐχήν) of this Acte as nearly cut through by the river Halys; and he makes its width from the sea opposite to Cyprus to the Euxine to be five days' journey for an active man,—an estimate very much short of the truth, even if we allow Greek activity to walk 30 miles a day through a rough country. Strabo's report from hearsay (vol. i. p. 538), that the bay of Issus can be seen from the summit of Argaeus [ARGAEUS], is very improbable.

Xenophon says that Cyrus marched 15 parasangs from the Pyramus (*Jaihan*) "to Issi, the uttermost city of Cilicia, on the sea, great and prosperous." From Issus to the Pylae of Cilicia and Syria, the boundary between Syria and Cilicia, was five parasangs, and here was the river Carsus (Xen. *Anab.* i. 4. § 4). The next stage was five parasangs to Myriandrus, a town in Syria on the sea, occupied by Phoenicians, a trading place (ἐμπόριον), where many merchant ships were lying. Carsten Niebuhr, who went through the Pylae Ciliciae to Tarsus, has some remarks on the probable site of Issus, but they lead to no conclusion (vol. i. p. 116), except that we cannot certainly determine the site of Issus from Xenophon; and yet he would give us the best means of determining it, if we knew where he crossed the Pyramus, and if we were also certain that the numbers in the Greek text are correct.

The nearest road to Susa from Sardis was through the Cilician plains. The difficulties were the passage into the plains by the Ciliciae Pylae or pass [Vol. I. p. 619], and the way out of the plains along the gulf of Issus into Syria. The great road to Susa which Herodotus describes (v. 49, 52), went north of the Taurus to the Euphrates. The land forces in the expedition of Datis and Artaphernes, B. C. 490, crossed the Syrian Amanus, and went as far as the Aleian plain in Cilicia; and there they embarked. (Herod. vi. 95.) They did not march by land through the Cilician Pylae over the Taurus into the interior of the peninsula; but Mardonius (Herod. vi. 43), in the previous expedition had led his troops into Cilicia, and sent them on by land to the Hellespontus, while he took ship and sailed to Ionia. The land force of Mardonius must have passed out of Cilicia by the difficult pass in the Taurus. [Vol. I. p. 619.]

Shortly before the battle of Issus (B. C. 333) Alexander was at Mallos, when he heard that Darius with all his force was at Sochi in Assyria; which place was distant two marches from the Assyrian Pylae. (Arrian, *Anab.* ii. 6.) "Assyria" and "Assyrian" here mean "Syria" and "Syrian." Darius had crossed the Euphrates, probably at Thapsacus, and was encamped in an open country in Syria, which was well suited for his cavalry. The place Sochi is unknown: but it may be the place which Curtius calls Unchae. (Q. Curt. iv. 1.) Arrian says that Alexander left Mallos, and on the second day he passed through the Pylae and reached Myriandrus: he does not mention Issus on this march. Now the shortest distance that Alexander could march from Mallos to *Scanderoon* is at least 70 miles, and if Myriandrus was south of *Scanderoon*, it was more than 70 miles. This statement of Arrian as to time is therefore false. Curtius (iii. 8) says that Alexander only reached Castabalum [CASTABALUM] on the second day from Mallos; that he went through Issus, and there deliberated whether he should go on or halt. Darius crossed the Amanus, which separates Syria from the bay of Issus, by a pass called the Amanicae Pylae (Arrian, ii. 7), and advancing to Issus, was in the rear of Alexander, who had passed through the Cilician and Syrian Pylae. Darius came to the pass in the Amanus, says Curtius, on the same night that Alexander came to the pass (fauces) by which Syria is entered. The place where Darius crossed the Amanus was so situated that he came to Issus first, where he shamefully treated the sick of the Macedonians who had been left there. The next day he moved from Issus to pursue Alexander (Arrian; Curtius, iii. 8); that is, he moved towards the Pylae, and he came to the banks of the river Pinarus, where he halted. Issus was, therefore, north of the Pinarus, and some little distance from it. Kiepert's map of Asia Minor marks a pass in the range of the Syrian Amanus, which is north of the pass that leads over the same mountains from the east to Baiae (*Bayas*), and nearly due east of the head of the gulf of Issus. He calls it Pylae Amanides, by which he means the Pylae Amanicae of Arrian, not the Amanides of Strabo; and he takes it to be the pass by which Darius crossed the Syrian Amanus and came down upon the gulf. This may have been his route, and it would bring him to Issus at the head of the gulf, which he came to before turning south to the Pinarus (*Deli Tschai*). It is certain that Darius crossed by some pass which brought him to Issus before he reached the Pinarus. Yet Kiepert has placed Issus south of the Pinarus, or rather between the two branches of this river, which he represents as uniting near the coast. Kiepert also marks a road which passes over the junction of the two branches of the Amanus [Amanus, Vol. I. p. 114] and runs to *Marash*, which he supposes to be Germanicia. This is the dotted road marked as running north from the head of the gulf of Issus in the plan [Vol. I. p. 115]; but even if there be such a road, it was not the road of Darius, which must have been the pass above mentioned, in the latitude of the head of the gulf of Issus; which is not marked in the above plan, but ought to be. This pass is probably the Amanicae Pylae of Ptolemy, which he places 5′ further south than Issus, and 10′ east of Issus.

Alexander, hearing that the Persians were in his rear, turned back to the Pylae, which he reached at midnight, and halted till daybreak, when he moved on. (Arrian, *Anab.* ii. 8.) So long as the road was narrow, he led his army in column, but as the pass widened, he extended his column into line, part towards the mountain and part on the left towards the sea. When he came to the wide part (εὐρυχωρία), he arranged his army in order of battle, which Arrian describes very particularly. Darius was posted on the north side of the Pinarus. It is plain, from this description, that Alexander did not march very far from the Pylae before he reached the wider part of the valley, and the river. As the sea was on his left, and the mountains on his right, the river was a stream which ran down from the Syrian Amanus; and it can be no other than the *Deli Tschai*, which is about 13 miles north of the Carsus (*Merkes*), direct distance. Polybius (xii. 17), who criticises Callisthenes's description of the battle, states, on his authority, that Darius descended into Cilicia through the Pylae Amanides, and encamped on the Pinarus, at a place where the distance between the mountains and the sea was not more than 14 stadia; and that the river ran across this place into the sea, and that in its course through the level part "it had abrupt and difficult eminences (λόφους)." This is explained by what Arrian says of the banks of the river being steep in many parts on the north side. (*Anab.* ii. 10.) Callisthenes further said, that when Alexander, after having passed the defile (τὰ στένα), heard of Darius being in Cilicia, he was 100 stadia from him, and, accordingly, he marched back through the defile. It is not clear, from the extract in Polybius, whether the 100 stadia are to be reckoned to Issus or to the Pinarus. According to Arrian, when Alexander heard of Darius being behind him, he sent some men in a galley back to Issus, to see if it was so; and it is most consistent with the narrative to suppose that the men saw the Persians at Issus before they had advanced to the river; but this is not quite certain. The Persian army was visible, being near the coast, as it would be, if it were seen at Issus.

Strabo (p. 676), following the historians of Alexander, adds nothing to what Arrian has got from them. Alexander, he says, led his infantry from Soli along the coast and through the Mallotis to Issus and the forces of Darius; an expression which might mislead, if we had no other narrative. He also says, after Mallus is Aegae, a small town with a harbour, then the Amanides Pylae [Amanides Pylae], where there is a harbour; and after Aegae is Issus, a small town with a harbour, and the river Pinarus, where the fight was between Alexander and Darius. Accordingly he places Issus north of the Pinarus. Cicero, during his proconsulship of Cilicia, led his forces against the mountaineers of the Amanus, and he was saluted as imperator at Issus, "where," he says, "as I have often heard from you, Clitarchus told you that Darius was defeated by Alexander." There is nothing to be got from this. (*Ad Fam.* ii. 10.) In another passage, he says that he occupied for a few days the same camp that Alexander had occupied at Issus against Darius. (*Ad Att.* v. 20.) And again (*ad Fam.* xiv. 20), he says that, "he encamped for four days at the roots of the Amanus, at the Arae Alexandri." If this is the same fact that he mentions in his letter to Atticus, the Arae were at Issus, and Issus was near the foot of the Amanus.

The battle between Septimius Severus and Niger was fought (A. D. 194) somewhere about Issus; but nothing can be collected from the description of Herodian (iii. 12), except that the battle was not fought on the same ground as Alexander's, though it was fought on the gulf of Issus. Stephanus (*s. v.* Ἰσσός) describes it as "a city between Syria and Cilicia, where Alexander defeated Darius, which was called, for this reason, Nicopolis by him; and there is the bay of Issus; and there, also, is a river named Pinarus." Strabo, after speaking of Issus, mentions, on the Issic gulf, Rhosus, and Myriandrus, and Alexandria, and Nicopolis, and Mopsuestia, in which description he proceeds from the Syrian side of the gulf, and terminates with Mopsuestia on the Pyramus. According to this enumeration, Nicopolis would be between Alexandria (*Scanderoon*) and Mopsuestia; and it may be near Issus, or it may not. Ptolemy (v. 8. § 7, 15. § 2) places Nicopolis exactly one degree north of Alexandria and 50′ north of Issus. He places Issus and Rhosus in the same longitude, and Nicopolis, Alexandria, and Myriandrus 10′ further east than Issus. The absolute truth of his numbers is immaterial. A map constructed according to Ptolemy would place Issus at the head of the gulf, and Nicopolis inland. Nicopolis is one of the cities which he enumerates among the inland cities of Cilicia Proper.

Issus, then, being at the head of the gulf, and Tarsus being a fixed point in the march of Cyrus, we may now see how the matter stands with Xenophon's distances. Cyrus marched 10 parasangs from Tarsus to the river Psarus (Sarus), *Sihun*, and crossed at a place where it was 300 feet wide

From the Sarus the army marched 5 parasangs to the Pyramus, which was crossed where it was 600 Greek feet wide; and the march from the Pyramus to Issus was 15 parasangs. Accordingly, the whole distance marched from Tarsus to Issus was 30 parasangs. The direct distance from Tarsus to the head of the gulf is about 56 geographical miles; and these two points are very nearly in the same latitude. The modern road from Tarsus, through Adana on the Sarus, and Mopsuestia on the Pyramus, to the head of the gulf, has a general direction from W. to E. The length of Cyrus's march, from Tarsus to the Sarus, exceeds the direct distance on the map very much, if we reckon the parasang at 3 geographical miles; for 10 parasangs are 30 geographical miles, and the direct distance to Adana is not more than 16 miles. Mr. Ainsworth informs us that the Sarus is not fordable at Adana; and Cyrus probably crossed at some other place. The march from the Sarus to the Pyramus was 5 parasangs, or 15 geographical miles; and this appears to be very nearly the direct distance from Adana to Mopsuestia (*Misis*). But Cyrus may have crossed some distance below Mopsuestia, without lengthening his march from the Sarus to the Pyramus; and he may have done this even if he had to go lower down the Sarus than Adana to find a ford. If he did not go higher up the Pyramus to seek a ford, for the reasons which Mr. Ainsworth mentions, he must have crossed lower down than Mopsuestia. The distance from the point where the supposed old bed begins to turn to the south, to the NE. end of the gulf of Issus, is 40 geographical miles; and thus the distance of 15 parasangs from the passage of the Pyramus to Issus, is more easily reconciled with the real distance than the measurement from Tarsus to the Sarus.

The places not absolutely determined on or near the gulf of Issus, are: Myriandrus, Nicopolis, Epiphaneia [Epiphaneia], Arae Alexandri, and Issus, though we know that Issus, must have been at the head of the gulf and on it. The following extract from Colonel Chesney contains the latest information on these sites:—"About 7 miles south-eastward from the borders of Syria are the remains of a considerable city, probably those of Issus or Nicopolis, with the ruins of a temple, a part of the Acropolis, an extensive aqueduct, generally with a double row of arches, running ESE. and WNW. These, in addition to the walls of the city itself, are entirely built of lava, and still exist in considerable perfection. Nearly 14 miles southward from thence, the Delí Cháï quits the foot of the Amanus in two branches, which, after traversing the Issic plain, unite at the foot of the mountain just previously to entering the sea. The principal of these branches makes a deep curve towards the NE., so that a body of troops occupying one side might see behind and outflank those posted on the opposite side, in which, as well as in other respects, the stream appears to answer to the Pinarus of Alexander's historians. A little southward of this river are the castle, khán, bázár, baths, and other ruins of Báyás, once Baiae, with the three villages of Kuretur in the neighbourhood, situated in the midst of groves of orange and palm trees. Again, 5 miles southward, is the pass, above noticed, of Súkál-tútán, and at nearly the same distance onward, the fine bay and anchorage of Iskenderún, with an open but convenient landing-place on a bold beach; but, in consequence of the accumulation of the sand by which the mouths of the streams descending from this part of the Amanus are choked, a pestilential swamp extends from the very edge of the sea almost to the foot of the mountain. In the marsh towards the latter are some trifling ruins, which may possibly be the site of ancient Myriandrus; and within a mile of the shore are the remains of a castle and bridge constructed by Godfrey of Bouillon." (*Expedition for the Survey of the Rivers Euphrates and Tigris*, vol. i. p. 408.)

There is no direct proof here that these remains are those of Issus. The aqueduct probably belongs to the Roman period. It seems most likely that the remains are those of Nicopolis, and that Issus on the coast has disappeared. Colonel Chesney's description of the bend of one of the branches of the *Deli Tschai* corresponds to Arrian's (ii. 2. § 10), who says, "Darius placed at the foot of the mountain, which was on the Persian left and opposite to Alexander's right, about 20,000 men; and some of them were on the rear of Alexander's army. For the mountain where they were posted in one place opened to some depth, and so a part became of the form of a bay on the sea. Darius then, by advancing further to the bend, brought the men who were posted at the foot of the mountain, in the rear of the right wing of Alexander."

There still seems some doubt about the site of Myriandrus, which Mr. Ainsworth (*Travels in the Track of the Ten Thousand, &c.* p. 60) places about half way between *Scanderoon* and Rhosus (Arsus); and he has the authority of Strabo, in his enumeration of the places on this coast, and that of Ptolemy, who places Myriandrus 15′ south of Alexandria ad Issum. As to Arsus, he observes, — "there are many ruins, and especially a long aqueduct leading from the foot of the mountains." [G. L.]

ISTAEVONES. [Germania and Hilleviones.]

ISTER. [Danubius.]

I'STHMIA, a small district in Thessaly. [Zelasium.]

ISTHMUS. [Corinthus, p. 682, seq.]

ISTO'NE. [Corcyra.]

ISTO'NIUM. [Celtiberia.]

I'STRIA ('Ιστρία) or HI'STRIA, was the name given by the Greeks and Romans to the country which still bears the same appellation, and forms a peninsula of somewhat triangular form near the head of the Adriatic sea, running out from the coast of Liburnia, between Tergeste (*Trieste*) and the Sinus Flanaticus, or *Gulf of Quarnero*. It is about 50 G. miles in length, and 35 in breadth, while the isthmus or strip of land between the two gulfs of *Trieste* and *Quarnero*, by which it is united to the mainland, is about 27 G. miles across. The name is derived both by Greek and Latin authors from the fabulous notion entertained at a very early period that one branch or arm of the Danube (the Ister of the Greeks) flowed into the Adriatic sea near its head. (Strab. i. p. 57; Plin. iii. 18. s. 22.) The deep inlets and narrow channels with which the coasts of the Adriatic are intersected for a considerable distance below the peninsula of Istria may have contributed to favour this notion so long as those coasts were imperfectly known; and hence we cannot wonder at Scylax speaking of a river named Istrus (which he identifies with the Danube) as flowing through the land of the Istrians (Scyl. p. 6. § 20); but it seems incredible that an author like Mela, writing in the days of Augustus, should not only speak of a river Ister as flowing into this part of the

Adriatic but should assert that its waters entered that sea with a turbulence and force similar to those of the Padus. (Mel. ii. 3. § 13, 4. § 4.) In point of fact, there is no river of any magnitude flowing into the upper part of the Adriatic on its eastern shore which could afford even the slightest countenance to such a notion; the rivers in the peninsula of Istria itself are very trifling streams, and the dry, calcareous ridges which hem in the E. shore of the Adriatic, all the way from *Trieste* to the southern extremity of Dalmatia, do not admit either of the formation or the outlet of any considerable body of water. It is scarcely possible to account for the origin of such a fable; but if the inhabitants of Istria were really called ISTRI (Ἴστροι), as their native name, which is at least highly probable, this circumstance may have first led the Greeks to assume their connection with the great river Ister, and the existence of a considerable amount of traffic up the valley of the Savus, and from thence by land across the Julian Alps, or Mount Ocra, to the head of the Adriatic (Strab. vii. p. 314), would tend to perpetuate such a notion.

The Istrians are generally considered as a tribe of Illyrian race (Appian, *Illyr.* 8; Strab. vii. p. 314; Zeuss, *Die Deutschen*, p. 253), and the fact that they were immediately surrounded by other Illyrian tribes is in itself a strong argument in favour of this view. Scymnus Chius alone calls them a Thracian tribe, but on what authority we know not. (Scymn. Ch. 398.) They first appear in history as taking part with the other Illyrians in their piratical expeditions, and Livy ascribes to them this character as early as B. C. 301 (Liv. x. 2); but the first occasion on which they are distinctly mentioned as joining in these enterprises is just before the Second Punic War. They were, however, severely punished; the Roman consuls M. Minucius Rufus and P. Cornelius were sent against them, and they were reduced to complete submission. (Eutrop. iii. 7; Oros. iv. 13; Zonar. viii. 20; Appian, *Illyr.* 8.) The next mention of them occurs in B. C. 183, when the consul M. Claudius Marcellus, after a successful campaign against the Gauls, asked and obtained permission to lead his legions into Istria. (Liv. xxxix. 55.) It does not, however, appear that this invasion produced any considerable result; but their piratical expeditions, together with the opposition offered by them to the foundation of the Roman colony of Aquileia, soon became the pretext of a fresh attack. (Id. xl. 18, 26, xli. 1.) In B. C. 178 the consul A. Manlius invaded Istria with two legions; and though he at first sustained a disaster, and narrowly escaped the capture of his camp, he recovered his position before the arrival of his colleague, M. Junius, who had been sent to his support. The two consuls now attacked and defeated the Istrians; and their successor, C. Claudius, following up this advantage, took in succession the towns of Nesactium, Mutila, and Faveria, and reduced the whole people to submission. For this success he was rewarded with a triumph, B. C. 177. (Liv. xli. 1—5, 8—13; Flor. ii. 10.) The subjection of the Istrians on this occasion seems to have been real and complete; for, though a few years after we find them joining the Carni and Iapydes in complaining of the exactions of C. Cassius (Liv. xliii. 5), we hear of no subsequent revolts, and the district appears to have continued tranquil under the Roman yoke, until it was incorporated by Augustus, together with Venetia and the land of the Carni, as a portion of Italy. (Strab. v. p. 215; Plin. iii. 19. s. 23.) It continued thenceforth to be always included under that name, though geographically connected much more closely with Dalmatia and Illyricum. Hence we find, in the Notitia Dignitatum, the "Consularis Venetiae et Histriae" placed under the jurisdiction of the Vicarius Italiae. (*Not. Dign.* ii. pp. 5, 65.)

The natural limits of Istria are clearly marked by those of the peninsula of which it consists, or by a line drawn across from the Gulf of *Trieste* to that of *Quarnero*, near *Fiume*; but the political boundary was fixed by Augustus, when he included Istria in Italy, at the river Arsia or *Arsa*, which falls into the Gulf of *Quarnero* about 15 miles from the southern extremity of the peninsula. This river has its sources in the group of mountains of which the *Monte Maggiore* forms the highest point, and which constitutes the heart or nucleus of the peninsula, from which there radiate ranges of great calcareous hills, gradually declining as they approach the western coast, so that the shore of Istria along the Adriatic, though hilly and rocky, is not of any considerable elevation, or picturesque in character. But the calcareous rocks of which it is composed are indented by deep inlets, forming excellent harbours; of these, the beautiful land-locked basin of Pola is particularly remarkable, and was noted in ancient as well as modern times. The northern point of Istria was fixed by Augustus at the river Formio, a small stream falling into the Gulf of *Trieste* between that city and *Capo d'Istria.* Pliny expressly excludes Tergeste from Istria; but Ptolemy extends the limits of that province so as to include both the river Formio and Tergeste (Ptol. iii. 1. § 27); and Strabo also appears to consider the Timavus as constituting the boundary of Istria (Strab. v. p. 215), though he elsewhere calls Tergeste "a village of the Carni" (vii. p. 314). Pliny, however, repeatedly alludes to the Formio as having constituted the boundary of Italy before that name was officially extended so as to include Istria also, and there can be no doubt of the correctness of his statement. Istria is not a country of any great natural fertility; but its calcareous rocky soil was well adapted for the growth of olives, and its oil was reckoned by Pliny inferior only to that of Venafrum. (Plin. xv. 2. s. 3.) In the later ages of the Roman empire, when the seat of government was fixed at Ravenna, Istria became of increased importance, from its facility of communication by sea with that capital, and furnished considerable quantities of corn, as well as wine and oil. (Cassiod. *Varr.* xii. 23, 24.) This was probably the most flourishing period of its history. It was subsequently ravaged in succession by the Lombards, Avars, and Sclavi (P. Diac. iv. 25, 42), but appears to have continued permanently subject to the Lombard kingdom of Italy, until its destruction in A. D. 774.

The towns in Istria mentioned by ancient writers are not numerous. Much the most important was POLA, near the extreme southern promontory of the peninsula, which became a Roman colony under Augustus. Proceeding along the coast from Tergeste to Pola, were AEGIDA (*Capo d'Istria*), subsequently called Justinopolis, and PARENTIUM (*Parenzo*); while on the E. coast, near the mouth of the river Arsia, was situated NESACTIUM, already noticed by Livy among the towns of the independent Istrians. The two other towns, Mutila and Faveria, mentioned by him in the same passage (xli. 11), are otherwise unknown, and cannot be identified. Ptolemy also mentions three towns, which he places in the interior of the country, and names Pucinum, Piquentum (Πικούεντον), and Alvum or Alvon (Ἀλοῦον). Of these, Piquentum may be probably identified with *Pinguente*, a considerable place in the heart of the mountain district of the interior; and Alvon with *Albona* (called Alvona in the Tabula), which is, however, E. of the *Arsa*, and therefore not strictly within the Roman province of Istria. In like manner the Pucinum of Ptolemy is evidently the same place with the "castellum, nobile vino, Pucinum" of Pliny (vii. 18. s. 22), which the latter places in the territory of the Carni, between the Timavus and Tergeste, and was perhaps the same with the modern *Duino*. Ningum, a place mentioned in the Antonine Itinerary (p. 271) between Tergeste and Parentium, cannot be determined with any certainty. The Tabula also gives two names in the NW. part of the peninsula, Quaeri and Silvo (Silvum), both of which are wholly unknown. The same authority marks three small islands off the coast of Istria, to which it gives the names of Sepomana (?), Orsaria, and Pullaria: the last is mentioned also by Pliny (iii. 26. s. 30), and is probably the rocky island, or rather group of islets, off the harbour of Pola, now known as *Li Brioni*. The other two cannot be identified, any more than the Cissa of Pliny (*l. c.*): the Absyrtides of the same author are the larger islands in the *Golfo di Quarnero*, which belong rather to Liburnia than to Istria. [ABSYRTIDES.]

The extreme southern promontory of Istria, now called *Punta di Promontore*, seems to have been known in ancient times as the PROMONTORIUM POLATICUM (ἀκρωτήριον Πολατικόν, Steph. B. *s. v.* Πόλα). Immediately adjoining it is a deep bay or harbour, now known as the *Golfo di Medolino*, which must be the Portus Planaticus (probably a corruption of Flanaticus) of the Tabula.

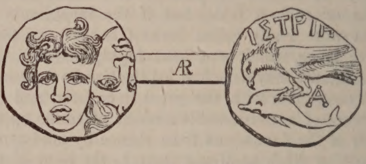
The Geographer of Ravenna, writing in the seventh century, but from earlier authorities, mentions the names of many towns in Istria unnoticed by earlier geographers, but which may probably have grown up under the Roman empire. Among these are Humago, still called *Umago*, Neapolis (*Città Nuova*), Ruvignio (*Rovigno*), and Piranon (*Pirano*), all of them situated on the W. coast, with good ports, and which would naturally become places of some trade during the flourishing period of Istria above alluded to. (Anon. Ravenn. iv. 30, 31.) [E. H. B.]

ISTRIANORUM PORTUS. [ISIACORUM PORTUS.]

ISTRIA'NUS (Ἰστριανός, Ptol. iii. 6. § 3), a river of the Tauric Chersonese, which has been identified with the *Küük Tep*. (Forbiger, vol. iii. pp. 1117, 1121.) [E. B. J.]

ISTRO'POLIS, ISTRIO'POLIS, HISTRIO'POLIS (Ἰστρόπολις, Ἰστρία πόλις, or simply Ἴστρος: *Istere*), a town of Lower Moesia, at the southern extremity of lake Halmyris, on the coast of the Euxine. It was a colony of Miletus, and, at least in Strabo's time, a small town. (Strab. vii. p. 319; Plin. iv. 18. 24; Mela, ii. 2; Eutrop. vi. 8; Herod. ii. 33; Arrian, *Perip. Eux.* p. 24; Geog. Rav. iv. 6; Lycoph. 74; Ptol. iii. 10. § 8; Scymn. *Fragm.* 22; Steph. B. *s. v.*; Amm. Marc. xxii. 8; Hierocl. p. 637.) But the frequent mention of the place shows that it must have been a commercial town of some importance; of its history, however, nothing is known. Some modern writers have identified it with *Kiustenza* or *Kostendsje*, the ancient Constantiana, which, however, was in all probability situated to the south of Istropolis. [L. S.]

ISTRUS (Ἴστρος), a Cretan town which Artemidorus also called ISTRONA. (Steph. B. *s. v.*) The latter form of the name is found in an inscription (*ap. Chishull, Antiq. Asiat.* p. 110). The site is placed near Minoa: "Among the ruined edifices and columns of this ancient city are two immense marble blocks, half buried in the earth, and measuring 54 by 15 feet." (Cornelius, *Creta Sacra*, vol. i. p. 11; *ap. Mus. Class. Antiq.* vol. ii. p. 273; comp. Höck, *Kreta*, vol. i. pp. 17, 421.) [E. B. J.]



COIN OF ISTRUS.

ISTURGI (*Andujar la Vieja*), a city of Hispania Baetica, in the neighbourhood of ILLITURGIS. (Inscr. *ap.* Florez, *Esp. S.* vol. vii. p. 137.) The IPASTURGI TRIUMPHALE of Pliny (iii. 1. s. 3) is probably the same place. (Ukert, vol. ii. pt. 1. pp. 380, 381.) [P. S.]

ISUBRIGANTUM. [ISURIUM.]

ISU'RIUM, in Britain, first mentioned by Ptolemy (ii. 3. § 16) as a town of the Brigantes. It then occurs in two of the Itineraries, the 1st and 2nd. In each, it lies between Cataractonium and Eboracum (*Catterick Bridge* and *York*). Isubrigantum, in the 5th Itinerary, does the same.

In the time of the Saxons Isurium had already taken the name of *Eald-burg* (*Old Town*), out of which has come the present name *Aldborough*, near *Boroughbridge*, with which it is undoubtedly identified.

Roman remains, both within and without the walls, are abundant and considerable at *Aldborough*; the Stodhart (or Studforth), the Red Hill, and the Borough Hill, being the chief localities. Tesselated pavements, the foundations of large and spacious buildings, ornaments, implements, Samian ware, and coins with the names of nearly all the emperors from Vespasian to Constantine, have given to Isurium an importance equal to that of York, Cirencester, and other towns of Roman importance. [R. G. L.]

ISUS (Ἶσος), a spot in Boeotia, near Anthedon, with vestiges of a city, which some commentators identified with the Homeric Nisa. (Strab. ix. p. 405; Hom. *Il.* ii. 508.) There was apparently also a town Isus in Megaris; but the passage in Strabo in which the name occurs is corrupt. (Strab. *l. c.*)

ITA'LIA (Ἰταλία), was the name given in ancient as well as in modern times to the country still called *Italy*; and was applied, from the time of Augustus, both by Greek and Latin writers, in almost exactly the same sense as at the present day. It was, however, at first merely a geographical term; the countries comprised under the name, though strongly defined by natural limits, and common natural features, being from the earliest ages peopled by different races, which were never politically united, till they all fell under the Roman yoke, and were gradually blended, by the pervading influence of Roman institutions and the Latin language, into one common nationality.

I. NAME.

The name of Italy was very far from being originally applied in the same extensive signification which it afterwards obtained. It was confined, in the first instance, to the extreme southern point of the Italian peninsula, not including even the whole of the modern *Calabria*, but only the southern peninsular portion of that country, bounded on the N. by the narrow isthmus which separates the Terinaean and Scylletian gulfs. Such was the distinct statement of Antiochus of Syracuse (*ap. Strab.* vi. p. 255); nor have we any reason to reject his testimony upon this point, though it is certain that this usage must have ceased long before the time of that historian, and is not found in any extant ancient author. At a subsequent period, but still in very early times, the appellation was extended to the whole tract along the shores of the Tarentine gulf, as far as Metapontum, and from thence across to the gulf of Posidonia on the western sea; though, according to other statements, the river Laüs was its northern limit on this side. (Strab. v. p. 209, vi. p. 254; Antiochus, *ap. Dionys.* i. 73.) This appears to have been the established usage among the Greeks in the fifth century B. C. Antiochus expressly excluded the Iapygian peninsula from Italy, and Thucydides clearly adopts the same distinction (vii. 33). The countries on the shores of the Tyrrhenian sea, north of the Posidonian gulf, were then known only by the names of Opica and Tyrrhenia; thus Thucydides calls Cumae a city in Opicia, and Aristotle spoke of Latium as a district of Opica. Even Theophrastus preserves the distinction, and speaks of the pine-trees *of Italy*, where those of the Bruttian mountains only can be meant, as opposed to those of Latium. (Thuc. vi. 4; Arist. *ap. Dionys.* i. 72; Theophr. *H. P.* v. 8.)

The name of Italia, as thus applied, seems to have been synonymous with that of Oenotria; for Antiochus, in the same passage where he assigned the narrowest limits to the former appellation, confined that of Oenotria within the same boundaries, and spoke of the Oenotri and Itali as the same people (*ap. Strab.* vi. p. 254; *ap. Dionys.* i. 12). This is in perfect accordance with the statements which represent the Oenotrians as assuming the name of Italians (Itali) from a chief of the name of Italus (Dionys. i. 12, 35; Virg. *Aen.* i. 533; Arist. *Pol.* vii. 10), as well as with the mythical genealogy according to which Italus and Oenotrus were brothers. (Serv. *ad Aen. l. c.*). Thucydides, who represents Italus as coming from Arcadia (vi. 2), probably adopted this last tradition, for the Oenotrians were generally represented as of Arcadian origin. Whether the two names were originally applied to the same people, or (as is perhaps more probable) the Itali were merely a particular tribe of the Oenotrians, whose name gradually prevailed till it was extended to the whole people, we have no means of determining. But in this case, as in most others, it is clear that the name of the people was antecedent to that of the country, and that Italia, in its original signification, meant merely the land of the Itali; though at a later period, by its gradual extension, it had altogether lost this national meaning. It is impossible for us to trace with accuracy the successive steps of this extension, nor do we know at what time the Romans first adopted the name of Italia as that of the whole peninsula. It would be still more interesting to know whether they received this usage from the Greeks, or found it already prevalent among the nations of Italy; but it is difficult to believe that tribes of different races, origin, and language, as the Etruscans, Umbrians, Sabellians, and Oenotrians, would have concurred in calling the country they inhabited by one general appellation. If the Greek account already given, according to which the name was first given to the Oenotrian part of the peninsula, is worthy of confidence, it must have been a word of Pelasgic origin, and subsequently adopted by the Sabellian and Oscan races, as well as by the Romans themselves.

The etymology of the name is wholly uncertain. The current tradition among the Greeks and Romans, as already noticed, derived it from an Oenotrian or Pelasgic chief, Italus; but this is evidently a mere fiction, like that of so many other eponymous heroes. A more learned, but scarcely more trustworthy, etymology derived the name from Italos or Itulos, which, in Tyrrhenian or old Greek, is said to have signified an ox; so that Italia would have meant "the land of cattle." (Timaeus, *ap. Gell.* xi. 1; Varr. *R. R.* ii. 1. § 9.) The ancient form here cited is evidently connected with the Latin "vitulus;" and it is probable that the name of the people was originally Vitulos, or Vitalos, in its Pelasgic form; we find the same form retained by the Sabellian nations as late as the first century B. C., when the Samnite denarii (struck during the Social War. B. C. 90—88) have the inscription "Vitelu" for Italia.

It is probable that the rapid extension of the Roman power, and the successive subjugation of the different nations of Central and Southern Italy by its victorious arms, tended also to promote the extension of the one common name to the whole; and there seems little doubt that as early as the time of Pyrrhus, this was already applied in nearly the same sense as afterwards continued to be the usage,—as comprising the whole Italian peninsula to the frontiers of Cisalpine Gaul, but excluding the latter country, as well as Liguria. This continued to be the customary and official meaning of the name of Italy from this time till the close of the Republic; and hence, even after the First Triumvirate, Gallia Cisalpina, as well as Transalpina, was allotted to Caesar as his *province*, a term which was never applied but to countries out of Italy; but long before the close of this period, the name of Italy would seem to have been often employed in its more extensive, and what may be termed its geographical, meaning, as including the whole land from the foot of the Alps to the Sicilian straits. Polybius certainly uses the term in this sense, for he speaks of the Romans as having subdued *all Italy*, *except the land of the Gauls* (Gallia Cisalpina), and repeatedly describes Hannibal as crossing the Alps *into Italy*, and designates the plains on the banks of the Padus as *in Italy*. (Pol. i. 6, ii. 14, iii. 39, 54.) The natural limits of Italy are indeed so clearly marked and so obvious, that as soon as the name came to be once received as the designation of the country in general, it was almost inevitable that it should acquire this extension; hence, though the official distinction between Italy and Cisalpine Gaul was retained by the Romans to the very end of the Republic, it is clear that the more extended use of the name was already familiar in common usage. Thus, already in B. C. 76, Pompeius employs the expression "in cervicibus Italiae," of the passes of the Alps into Cisalpine Gaul (Sall. *Hist.* iii. 11); and Decimus Bruus, in B. C. 43, distinctly uses the phrase of *quitting Italy*, when he crosses the Alps. (Cic. *ad Fam.* xi. 20.) So also both Caesar and Cicero, in his Philippics, repeatedly use the name of Italy in the wider and more general sense, though the necessity of distinguishing the province of Cisalpine Gaul, leads the latter frequently to observe the official distinction. (Caes. *B. G.* v. 1, vi. 44, vii. 1; Cic. *Phil.* iv. 4, v. 12.) But, indeed, had not this use of the name been already common, before it came to be officially adopted, that circumstance alone would scarcely have rendered it so familiar as we find it in the Latin writers of the Augustan age. Virgil, for instance, in celebrating the praises of Italy, never thought of excluding from that appellation the plains of Cisalpine Gaul, or the lakes at the foot of the Alps. From the time, indeed, when the rights of Roman citizens were extended to all the Cisalpine Gauls, no real distinction any longer subsisted between the different parts of Italy; but Cisalpine Gaul still formed a separate province under D. Brutus in B. C. 43 (Cic. *Phil.* iii. 4, 5, iv. 4, v. 9, &c.), and it is probable, that the union of that province with Italy took place in the following year. Dion Cassius speaks of it, in B. C. 41, as an already established arrangement. (Dion Cass. xlviii. 12; Savigny, *Verm. Schr.* iii. p. 318.)

From the time of Augustus onwards, the name of Italia continued to be applied in the same sense throughout the period of the Roman empire, though with some slight modifications of its frontiers on the side of the Alps; but during the last ages of the Western empire, a singular change took place, by which the name of Italia came to be specially applied (in official language at least) to the *northern* part of what we now call Italy, comprising the five provinces of Aemilia, Flaminia, Liguria, Venetia, and Istria, together with the Cottian and Rhaetian Alps, and thus *excluding* nearly the whole of what had been *included* under the name in the days of Cicero. This usage probably arose from the division of the whole of Italy for administrative purposes into two great districts, the one of which was placed under an officer called the "Vicarius Urbis Romae," while the other, or northern portion, was subject to the "Vicarius Italiae." (*Not. Dig.* ii. 18; Gothofr. *ad Cod. Theod.* xi. 1, leg. 6; Niebuhr, vol. i. p. 21.) The practice was confirmed for a time by the circumstance that this part of Italy became the seat of the Lombard monarchy, which assumed the title of the kingdom of Italy ("Regnum Italiae"); but the ancient signification still prevailed, and the name of Italy was applied throughout the middle ages, as it still is at the present day, within the boundaries established by Augustus.

The other names applied by ancient writers, especially by the Latin and later Greek poets, to the Italian peninsula, may be very briefly disposed of. Dionysius tells us that in very remote ages Italy was called by the Greeks Hesperia, or Ausonia, and by the natives Saturnia. (Dionys. i. 35.) Of these three names, HESPERIA (Ἑσπερία), or "the Land of the West," was evidently a mere vague appellation, employed in the infancy of geographical discovery, and which was sometimes limited to Italy, sometimes used in a much wider sense as comprising the whole West of Europe, including Spain. [HISPANIA.] But there is no evidence of its having been employed in the more limited sense, at a very early period. The name is not found at all in Homer or Hesiod; but, according to the Iliac Table, Stesichorus represented Aeneas as departing from Troy *for Hesperia*, where in all probability Italy is meant; though it is very uncertain whether the poet conducted Aeneas to *Latium*. (Schwegler, *Röm. Gesch.* vol. i. p. 298.) But even in the days of Stesichorus the appellation was probably one confined to the poets and logographers. At a later period we can trace it as used by the Alexandrian poets, from whom in all probability it passed to the Romans, and was adopted, as we know, by Ennius, as well as by Virgil and the writers of the Augustan age. (Agathyllus, *ap. Dionys.* i. 49; Apollon. Rhod. iii. 311; Ennius, *Ann. Fr.* p. 12; Virg. *Aen.* i. 530, iii. 185, &c.)

The name of AUSONIA, on the contrary, was one derived originally from one of the races which inhabited the Italian peninsula, the Aurunci of the Romans, who were known to the Greeks as the Ausones. These Ausonians were a tribe of Opican or Oscan race, and it is probable that the name of Ausonia was at first applied much as that of Opicia or Opica was by Thucydides and other writers of the fifth century B. C. But, as applied to the whole peninsula of Italy, the name is, so far as we know, purely poetical; nor can it be traced farther back than the Alexandrian writers Lycophron and Apollonius Rhodius, who employed it familiarly (as did the Latin poets in imitation of them) as a poetical equivalent for Italy. [AUSONES.]

As for the name of SATURNIA, though it is found in a pretended Greek oracle cited by Dionysius (Σατορνίαν αἶαν, Dionys. i. 19), it may well be doubted whether it was ever an ancient appellation at all. Its obvious derivation from the name of the Latin god Saturnus proves it to have been of native Italian, and not of Greek, invention, and probably this was the only authority that Dionysius had for saying it was the native name of Italy. But all the traditions of the Roman mythology connect Saturnus so closely with Latium, that it seems almost certain the name of Saturnia (if it was ever more than a poetical fabrication) originally belonged to Latium only, and was thence gradually extended by the Romans to the rest of Italy. Ennius seems to have used the phrase of "Saturnia terra" only in reference to Latium; while Virgil applies it to the whole of Italy. (Ennius, *ap. Varr. L. L.* v. 42; Virg. *Georg.* ii. 173.) It is never used in either sense by Latin prose writers, though several authors state, as Dionysius does, that it was the ancient name of Italy. (Festus, *v. Saturnia*, p. 322; Justin. xliii. 1.)

II. BOUNDARIES AND PHYSICAL GEOGRAPHY.

There are few countries of which the boundaries are more clearly marked out by nature than those of Italy. It is well described by one of its modern poets as the land

> "Ch' Apennin parte e 'l mar circonda e l'Alpe;"

and this single line at once enumerates all the principal physical features that impart to the country its peculiar physiognomy. Italy consists of a great peninsula, projecting in a SE. direction into the Mediterranean sea, and bounded on the W. by the portions of that sea commonly known as the Tyrrhenian and Sicilian seas, but comprised by the Romans under the name of Mare Inferum, or the Lower Sea; on the E. by the Adriatic, or the Upper Sea (Mare Superum), as it was commonly termed by the Romans; while to the N. it spreads out into a broad expanse, forming, as it were, the base or root by which it adheres to the continent of Europe, and around which sweeps the great chain of the Alps, forming a continuous barrier from the shores of the Mediterranean near Massilia to the head of the Adriatic at *Trieste* (Tergeste). From the western extremity of this vast mountain chain, where the ranges of the Maritime Alps abut immediately on the sea-shore, branches off the inferior, but still very considerable, chain of the Apennines, which, after sweeping round the Ligurian gulf, stretches in an unbroken line directly across to the shores of the Adriatic, and then, turning abruptly to the SE., divides the whole peninsula throughout its entire length, until it ends in the promontory of Leucopetra, on the Sicilian sea. [APENNINUS.]

The precise limits of Italy can thus only be doubtful on its northern frontier, where the massive ranges of the Alps, though presenting, when viewed on the large scale, a vast natural barrier, are in fact indented and penetrated by deep and irregular valleys, which render it often difficult to determine the natural boundary; nor has this been always adopted as the political one. Along the coast of Liguria, between Massilia and Genua, the Maritime Alps send down successive ranges to the sea, forming great headlands, of which the most striking are: that between *Noli* and *Finale*, commonly regarded by modern geographers as the termination of the Maritime Alps; and the promontory immediately W. of *Monaco*, which still bears the remains of the Tropaea Augusti, and the passage of which presents the greatest natural difficulties to the construction of a road along this coast. This mountain headland would probably be the best point to fix as the natural limit of Italy on this side, and appears to have been commonly regarded in ancient times as such; but when Augustus first extended the political limits of Italy to the foot of the Alps, he found it convenient to carry them somewhat further W., and fixed on the river Varus as the boundary; thus including Nicaea, which was a colony of Massilia, and had previously been considered as belonging to Gaul. (Strab. iv. pp. 178, 184, v. p. 209; Plin. iii. 4. s. 5, 5. s. 6, 7; Mela, ii. 4. § 9; Ptol. iii. 1. § 1; Lucan, i. 404.) Though this demarcation does not appear to have been always followed; for in the Itinerary of Antoninus (p. 296) we again find the Alpis Maritima (meaning the mountain headland above described) fixed as the boundary between Italy and Gaul: it was generally adopted, and has continued without alteration to the present day.

The extreme NE. limit of Italy, at the head of the Adriatic Gulf, is equally susceptible of various determination, and here also Augustus certainly transgressed the natural limits by including Istria within the confines of Italy. (Plin. iii. 18. s. 22; Strab. v. p. 209, vii. p. 314.) But here, also, the reasons of political convenience, which first gave rise to this extension, have led to its subsequent adoption, and Istria is still commonly reckoned a part of Italy. The little river Formio, which flows into the Adriatic between *Trieste* and *Capo d'Istria*, was previously established as the boundary of Italy on this side: but the range of the Julian Alps, which, after sweeping round the broad plain of the *Frioul*, suddenly approaches close to the Adriatic, near the sources of the Timavus, and presents a continuous mountain barrier from thence to *Trieste*, would seem to constitute the true natural limit.

Even between these two extremities, the chain of the Alps does not always form so simple and clearly-marked a frontier as might at first be expected. It would not, indeed, be difficult to trace geographically such a line of boundary, by following the water-shed or line of highest ridge, throughout: but the imperfect knowledge of the Alps possessed by the ancients was scarcely sufficient for such a purpose; and this line was not, in ancient, any more than in modern times, the actual limit of different nationalities. Thus, the Rhaetians, who in the days of Strabo and Pliny were not comprised in Italy, inhabited the valleys and lower ridges of the Alps on the S. side of the main chain, down quite to the borders of the plains, as well as the northern declivities of the same mountains. Hence, a part of the *Southern Tirol*, including the valley of the *Adige* above *Trent*, and apparently the whole of the *Valteline*, though situated on the southern side of the Alps, were at that time excluded from Italy: while, at a later period, on the contrary, the two provinces of Rhaetia Prima and Rhaetia Secunda were both incorporated with Italy, and the boundary, in consequence, carried far to the N. of the central line of geographical limit. In like manner the Cottian Alps, which formed a separate district, under a tributary chieftain, in the days of Augustus, and were only incorporated with Italy by Nero, comprised the valleys on both sides of the main chain; and the provinces established in the latter periods of the Empire under the names of the Alpes Cottiae and Alpes Maritimae, appear to have been constituted with equally little reference to this natural boundary. (Walckenaer, *Géogr. des Gaules*, vol. ii. pp. 21—36, 361, 395.)

While Italy is bounded on the N. by the great natural barrier of the Alps, it is to the chain of the Apennines, by which it is traversed in its entire length, that it mainly owes its peculiar configuration. This great mountain chain may be considered as the back-bone or vertebral column of the Italian peninsula, which sends down offsets or lateral ridges on both sides to the sea, while it forms, throughout its long course, the water-shed or dividing ridge, from which the rivers of the peninsula take their rise. A detailed description of the Apennines has already been given under the article APENNINUS: they are here noticed only as far as they are connected with the general features of the physical geography of Italy.

1. NORTHERN ITALY.—The first part of the chain of the Apennines, which extends from the point of their junction with the Maritime Alps along the N. shore of the *Gulf of Genoa*, and from thence across the whole breadth of Italy to the Adriatic near Ariminum, constitutes the southern boundary of a great valley or plain, which extends, without interruption, from the foot of the Apennines to that of the Alps. This broad expanse of perfectly level country, consisting throughout of alluvial soil, is watered by the great river Padus, or *Po*, and its numerous tributaries, which bring down the waters from the flanks both of the Alps and Apennines, and render this extensive plain one of the most fertile tracts in Europe. It extends through a space of above 200 geog. miles in length, but does not exceed 50 or 60 in breadth, until it approaches the Adriatic, where the Alps beyond *Vicenza* trend away rapidly to the northward, sweeping in a semicircle round the plains of the *Friuli* (which are a mere continuation of the great plain of the *Po*), until they again approach the Adriatic near *Trieste*. At the same time the Apennines also, as they approach towards the Adriatic, gradually recede from the

banks of the Padus; so that Ariminum (*Rimini*), where their lowest slopes first descend to the sea-shore, is distant nearly 60 geog. miles from the mouth of that river, and it is almost as much more from thence to the foot of the Alps. It is this vast plain, together with the hill-country on each side of it, formed by the lower slopes of the mountains, that constituted the country of the Cisalpine Gauls, to which the Romans gave the name of GALLIA CISALPINA. The westernmost part of the same tract, including the upper basin of the *Po*, and the extensive hilly district, now called the *Monferrato*, which stretches from the foot of the Apennines to the south bank of the *Po*, was inhabited from the earliest periods by Ligurian tribes, and was included in LIGURIA, according to the Roman use of the name. At the opposite extremity, the portion of the great plain E. and N. of the *Adige* (Athesis), as well as the district now called the *Friuli*, was the land of the Veneti, and constituted the Roman province of VENETIA. The Romans, however, appear to have occasionally used the name of Gallia Cisalpina, in a more lax and general sense, for the whole of Northern Italy, or everything that was not comprised within the limits of Italy as that name was understood prior to the time of Augustus. At the present day the name of *Lombardy* is frequently applied to the whole basin of the *Po*, including both the proper Gallia Cisalpina, and the adjacent parts of Liguria and Venetia.

The name of NORTHERN ITALY may be conveniently adopted as a geographical designation for the same tract of country; but it is commonly understood as comprising the whole of Liguria, including the sea-coast; though this, of course, lies on the S. side of the dividing ridge of the Apennines. In this sense, therefore, it comprises the provinces of Liguria, Gallia Cisalpina, Venetia and Istria, and is limited towards the S. by the Macra (*Magra*) on the W. coast, and by the Rubicon on that of the Adriatic. In like manner, the name of CENTRAL ITALY is frequently applied to the middle portion, comprising the northern half of the peninsula, and extending along the W. coast from the mouth of the Macra to that of the Silarus, and on the E. from the Rubicon to the Frento: while that of SOUTHERN ITALY is given to the remaining portion of the peninsula, including Apulia, Calabria, Lucania, and Bruttium. But it must be borne in mind that these names are merely geographical distinctions, for the convenience of description and reference, and do not correspond to any real divisions of the country, either natural or political.

2. CENTRAL ITALY. — The country to which this name is applied differs essentially from that which lies to the N. of the Apennines. While the latter presents a broad level basin, bounded on both sides by mountains, and into which the streams and rivers converge from all sides, the centre of the Italian peninsula is almost wholly filled up by the broad mass of the Apennines, the offsets and lateral branches of which, in some parts, descend quite to the sea, in others leave a considerable intervening space of plain or low country: but even the largest of these level tracts is insignificant as compared with the great plains of Northern Italy. The chain of the Apennines, which from the neighbourhood of Ariminum assumes a generally SE. direction, is very far from being uniform and regular in its character. Nor can it be regarded, like the Alps or Pyrenees, as forming one continuous ridge, from which there branch off lateral arms or ranges, separated by deep intervening valleys. This is, indeed, the case, with tolerable regularity, on the eastern side of the mountains, and hence the numerous rivers which descend to the Adriatic pursue nearly parallel courses at right angles to the direction of the main chain. But the central mass of the mountains, which comprises all the loftiest summits of the Apennines, is broken up and intersected by deep longitudinal valleys, sometimes separated only by narrow ridges of moderate elevation, at others by rugged ranges rising abruptly to a height equal to that of the loftiest summits of the chain. The number of these valleys, occurring in the very heart of the Apennines, and often almost entirely enclosed by the mountains, is a feature in the physical geography of Italy which has in all ages exercised a material influence on its fortunes. The upland valleys, with their fine summer pasturages, were a necessary resource to the inhabitants of the dry plains of the south; and the peculiar configuration of these valleys opened out routes through the heart of the mountain districts, and facilitated mutual communication between the nations of the peninsula.

It is especially in the southern part of the district we are now considering that the Apennines assume this complicated and irregular structure. Between the parallels of 44° and 42° 30′ N. lat. they may be regarded as forming a broad mountain chain, which has a direction nearly parallel with the line of coast of the Adriatic, and the centre of which is nowhere distant more than 40 geog. miles from the shore of that sea, while it is nearly double the same distance from that of the Tyrrhenian. Hence there remains on the W. side of the mountains an extensive tract of country, constituting the greater part of Etruria and the S. of Umbria, which is wholly distinct from the mountain regions, and consists in part of fertile plains, in part of a hilly, but still by no means mountainous, district. The great valleys of the Arno and the Tiber, the two principal rivers of Central Italy, which have their sources very near one another, but flow the one to the W. the other to the S., may be considered as the key to the geography of this part of the peninsula. Between them lies the hilly tract of Etruria, which, notwithstanding the elevation attained by some isolated summits, has nothing of the character of a mountain country, and a large part of which, as well as the portions of Umbria bordering on the valley of the Tiber, may be deservedly reckoned among the most fertile districts in Italy. South of the Tiber, again, the broad volcanic plains of Latium expand between the Apennines and the sea; and though these are interrupted by the isolated group of the Alban hills, and still more by the rugged mountains of the Volscians, which, between *Terracina* and *Gaëta*, descend quite to the sea-shore, as soon as these are passed, the mountains again recede from the sea-coast, and leave a considerable interval which is filled up by the luxuriant plain of Campania.

Nothing can be more striking than the contrast presented by different parts of the countries thus comprised under the name of Central Italy. The snow still lingers in the upland pastures of Samnium and the *Abruzzi*, when the corn is nearly ripe in the plains of the Roman *Campagna*. The elevated districts of the Peligni, the Vestini, and the Marsi, were always noted for their cold and cheerless climate, and were better adapted for pasturage than the growth of corn. Even at Carseoli, only 40 miles distant from the Tyrrhenian sea, the olive would no longer flourish (Ovid, *Fast.* iv. 683); though it grows with the utmost luxuriance at Tibur, at a distance of little more than 15 miles, but on the southern slope of the Apennines. The richness and fertility of the Campanian plains, and the beautiful shores of the *Bay of Naples*, were proverbial; while the Samnite valleys, hardly removed more than a day's journey towards the interior, had all the characters of highland scenery. Nor was this contrast confined to the physical characters of the regions in question: the rude and simple mountaineers of the Sabine or Marsic valleys were not less different from the luxurious inhabitants of Etruria and Campania; and their frugal and homely habits of life are constantly alluded to by the Roman poets of the empire, when nothing but the memory remained of those warlike virtues for which they had been so distinguished at an earlier period.

Central Italy, as the term is here used, comprised the countries known to the Romans as ETRURIA, UMBRIA (including the district adjoining the Adriatic previously occupied by the Galli Senones), PICENUM, the land of the SABINI, VESTINI, MARSI, PELIGNI, MARRUCINI, and FRENTANI, all SAMNIUM, together with LATIUM (in the widest sense of the name) and CAMPANIA. A more detailed account of the physical geography of these several regions, as well as of the people that inhabited them, will be found in the respective articles.

3. SOUTHERN ITALY, according to the distinction above established, comprises the southern part of the peninsula, from the river Silarus on the W., and the Frento on the E., to the Iapygian promontory on the Ionian, and that of Leucopetra towards the Sicilian, sea. It thus includes the four provinces or districts of APULIA, CALABRIA (in the Roman sense of the name), LUCANIA, and BRUTTIUM. The physical geography of this region is in great part determined by the chain of the Apennines, which, from the frontiers of Samnium, is continued through the heart of Lucania in a broad mass of mountains, which is somewhat narrowed as it enters the Bruttian peninsula, but soon spreads out again sufficiently to fill up almost the whole of that district from shore to shore. The extreme southern mass of the Apennines forms, indeed, a detached mountain range, which in its physical characters and direction is more closely connected with the mountains in the NE. of Sicily than with the proper chain of the Apennines [APENNINUS]; so that the notion entertained by many ancient writers that Sicily had formerly been joined to the mainland at Rhegium, though wholly false with reference to historical times, is undoubtedly true in a geological sense. The name of the Apennines is, however, universally given by geographers to the whole range which terminates in the bold promontory of Leucopetra (*Capo dell' Armi*).

East of the Apennines, and S. of the Frento, there extends a broad plain from the foot of the mountains to the sea, forming the greater part of Apulia, or the tract now known as *Puglia piana;* while, S. of this, an extensive tract of hilly country (not, however, rising to any considerable elevation) branches off from the Apennines near Venusia, and extends along the frontiers of Apulia and Lucania, till it approaches the sea between Egnatia and Brundusium. The remainder of the peninsula of Calabria or Messapia, though it may be considered in some degree as a continuation of the same tract, presents nothing that can be called a range of hills, much less of mountains, as it is erroneously represented on many maps. [CALABRIA.] Between the central mass of the Apennines (which occupies the heart of Lucania) and the gulf of Tarentum, is another broad hilly tract, gradually descending as it approaches the shores of the gulf, which are bordered by a strip of alluvial plain, varying in breadth, but nowhere of great extent.

The Apennines do not attain to so great an elevation in the southern part of the Italian peninsula as in its more central regions; and, though particular summits rise to a considerable height, we do not here meet with the same broad mountain tracts or upland valleys as further northward. The centre of Lucania is, indeed, a rugged and mountainous country, and the lofty groups of the *Monti della Maddalena*, S. of *Potenza*, the *Mte. Pollino*, on the frontiers of Bruttium, and the *Sila*, in the heart of the latter district, were evidently, in ancient as well as modern times, wild and secluded districts, almost inaccessible to civilisation. But the coasts both of Lucania and Bruttium were regions of the greatest beauty and fertility; and the tract extending along the shores of the Tarentine gulf, though now wild and desolate, is cited in ancient times as an almost proverbial instance of a beautiful and desirable country. (Archil. *ap. Athen.* xii. p. 523.) The peninsula of Calabria or Messapia, as already remarked by Strabo, notwithstanding the absence of streams and the apparent aridity of the soil, is in reality a district of great fertility, as is also the tract which extends along the coast of the Adriatic from Egnatia to the mouth of the Aufidus; and, though the plains in the interior of Apulia are dry and dusty in summer, they produce excellent corn, and are described by Strabo as " bringing forth all things in great abundance." (Strab. vi. p. 284.)

The general form and configuration of Italy was well known to the ancient geographers. Polybius, indeed, seems to have had a very imperfect notion of it, or was singularly unhappy in his illustration; for he describes it as of a triangular form, having the Alps for its base, and its two sides bounded by the sea, the Ionian and Adriatic on the one side, the Tyrrhenian and Sicilian on the other. (Pol. ii. 14.) Strabo justly objects to this description, that Italy cannot be called a triangle, without allowing a degree of curvature and irregularity in the sides, which would destroy all resemblance to that figure; and that it is, in fact, wholly impossible to compare it to any geometrical figure. (Strab. v. p. 210.) There is somewhat more truth in the resemblance suggested by Pliny,—and which seems to have been commonly adopted, as it is referred to also by Rutilius (Plin. iii. 5. s. 6; Rutil. *Itin.* ii. 17) —to the leaf of an oak-tree, though this would imply that the projecting portions or promontories on each side were regarded as more considerable than they really are. With the exception of the two great peninsulas or promontories of Calabria (Messapia) and Bruttium, which are attached to its lower extremity, the remainder of Italy, from the Padus and the Macra southwards, has a general oblong form; and Strabo truly enough describes it, when thus considered, as much about the same shape and size with the Adriatic Sea. (Strab. v. p. 211.)

Its dimensions are very variously stated by ancient writers. Strabo, in the comparison just cited, calls it little less than 6000 stadia (600 geog. miles) long, and about 1300 stadia in its greatest breadth;

of these the latter measurement is almost exactly correct, but the former much overstated, as he is speaking there of Italy exclusive of Cisalpine Gaul. The total length of Italy (in the wider sense of the word), from the foot of the Alps near *Aosta* (Augusta Praetoria) to the Iapygian promontory, is about 620 geog. miles, as measured in a direct line on a map; but from the same point to the promontory of Leucopetra, which is the extreme southern point of Italy, is above 660 geog. miles. Pliny states the distance from the same starting-point to Rhegium at 1020 M. P., or 816 geog. miles, which is greatly overstated, unless we suppose him to follow the windings of the road instead of measuring the distance geographically. (Plin. iii. 5. s. 6.) He also states the greatest breadth of Italy, from the Varus to the Arsia, at 410 M. P., which is very nearly correct; the actual distance from the Varus to the head of the Adriatic, measured in a straight line, being 300 geog. miles (375 M. P.), while from thence to the Arsia is about 50 geog. miles. Pliny adds, that the breadth of the peninsula, from the mouths of the Tiber to those of the Aternus, is 136 M. P., which considerably exceeds the truth for that particular point; but the widest part of the peninsula, from Ancona across to the *Monte Argentaro*, is 130 geog., or 162 Roman, miles.

III. CLIMATE AND NATURAL PRODUCTIONS.

Italy was not less renowned in ancient than in modern times for its beauty and fertility. For this it was indebted in great part to its climate, combined with the advantages of its physical configuration. Extending from the parallel of 30° N. lat. to 46° 30′, its southern extremity enjoyed the same climate with Greece, while its northern portions were on a par with the S. of France. The lofty range of Apennines extending throughout its whole length, and the seas which bathe its shores on both sides, contributed at once to temper and vary its climate, so as to adapt it for the productions alike of the temperate and the warmest parts of Europe. Hence the variety as well as abundance of its natural produce, which excited the admiration of so many ancient writers. The fine burst of enthusiasm with which Virgil sings the praises of his native land is too well known to require notice (Virg. *Georg* ii. 136—176); but even the prosaic Dionysius and Strabo are kindled into almost equal ardour by the same theme. The former writer remarks, that of all countries with which he was acquainted Italy united the most natural advantages: for that it did not, like Egypt or Babylonia, possess a soil adapted for agriculture only; but while the Campanian plains rivalled, if they did not surpass, in fertility all other arable lands, the olives of Messapia, Daunia, and the Sabines, were not excelled by any others; and the vineyards of Etruria, the Falernian and the Alban hills, produced wines of the most excellent quality, and in the greatest abundance. Nor was it less favourable to the rearing of flocks, whether of sheep or goats; while its pastures were of the richest description, and supported innumerable herds both of horses and cattle. Its mountain sides were clothed with magnificent forests, affording abundance of timber for ship-building and all other purposes, which could be transported to the coast with facility by its numerous navigable rivers. Abundance of warm springs in different parts of the country supplied not only the means of luxurious baths, but valuable medical remedies. Its seas abounded in fish, and its mountains contained mines of all kinds of metals; but that which was the greatest advantage of all was the excellent temperature of its climate, free alike from the extremes of heat and cold, and adapted for all kinds of plants and animals. (Dionys. i. 36, 37.) Strabo dwells not only on these natural resources, but on its political advantages as a seat of empire; defended on two sides by the sea, on the third by almost impassable mountains; possessing excellent ports on both seas, yet not affording too great facilities of access; and situated in such a position, with regard to the great nations of Western Europe, on the one side, and to Greece and Asia, on the other, as seemed to destine it for universal dominion. (Strab. vi. p. 286.) Pliny, as might be expected, is not less enthusiastic in favour of his native country, and Varro adds that of all countries it was that in which the greatest advantage was derived from its natural fertility by careful cultivation. (Plin. iii. 5. s. 6, xxxvii. 13. s. 77; Varr. *R. R.* i. 2.)

It is probable that the climate of Italy did not differ materially in ancient times from what it is at the present day. The praises bestowed on it for its freedom from excessive heat in summer may surprise those who compare it in this respect with more northern climates; but it is to be remembered that ancient writers spoke with reference to the countries around the Mediterranean, and were more familiar with the climate of Africa, Syria, and Egypt, than with those of Gaul or Germany. On the other hand, there are passages in the Roman writers that seem to indicate a degree of cold exceeding what is found at the present day, especially in the neighbourhood of Rome. Horace speaks of Soracte as white with snow, and the Alban hills as covered with it on the first approach of winter (Hor. *Carm.* i. 9, *Ep.* i. 7. 10); and Juvenal even alludes to the Tiber being covered with ice, as if it were an ordinary occurrence (vi. 522). Some allowance may be made for poetical exaggeration; but still it is probable that the climate of Italy was somewhat colder, or rather that the winters were more severe than they now are, though this remark must be confined within narrow limits; and it is probable that the change which has taken place is far less than in Gaul or Germany.

Great stress has also been laid by many modern writers upon the fact that populous cities then existed, and a thriving agricultural population was found, on sites and in districts now desolated by malaria; and hence it is inferred that the climate has become much more unhealthy in modern times. But population and cultivation have in themselves a strong tendency to repress the causes of malaria. The fertile districts on the coasts of Southern Italy once occupied by the flourishing Greek colonies are now pestilential wastes; but they became almost desolate from other causes before they grew so unhealthy. In the case of Paestum, a marked diminution in the effects of malaria has been perceived, even from the slight amount of population that has been attracted thither since the site has become the frequent resort of travellers, and the partial cultivation that has resulted from it. Nor can it be asserted that Italy, even in its most flourishing days, was ever free from this scourge, though particular localities were undoubtedly more healthy than at present. Thus, the *Maremma* of Tuscany was noted, even in the time of Pliny, for its insalubrity (Plin. *Ep.* v. 6); the neighbourhood of Ardea was almost uninhabited from the same cause, at a still earlier period (Strab. v. p. 231); and Cicero even extols the situation of Rome, as compared with the rest of Latium, as "a healthy spot in the midst of a pestilential region." (Cic. *de Rep.* ii. 6.) But the imperial city itself was far from being altogether exempt. Horace abounds with allusions to the prevalence of fevers in the summer and autumn (*Ep.* i. 7, *Sat.* ii. 6. 19, *Carm.* ii. 14. 16), though the dense population must have tended materially to repress them. Even at the present day the most thickly peopled parts of Rome are wholly exempt from malaria. (This question is more fully discussed under the article LATIUM.)

The volcanic phenomena displayed so conspicuously in some parts of Italy did not fail to attract the attention of ancient writers. The eruptions of Aenaria, which had occurred soon after the first settlement of the Greek colonists there, were recorded by Timaeus (*ap. Strab.* v. p. 248); and the fables connected with the lake Avernus and its neighbourhood had evidently a similar origin. Strabo also correctly argued that Vesuvius was itself a volcanic mountain, long before the fearful eruption of A. D. 79 gave such signal proof that its fires were not, as he supposed, extinct. (Strab. v. p. 247.) This catastrophe, fearful as it was, was confined to Campania; but earthquakes (to which Italy is so subject at the present day) appear to have been not less frequent and destructive in ancient times, and were far from being limited to the volcanic regions. They are mentioned as occurring in Apulia, Picenum, Umbria, Etruria, Liguria, and other parts of Italy; and though their effects are generally noticed somewhat vaguely, yet the leading phenomena which accompany them at the present day—the subsidence of tracts of land, the fall of rocks and portions of mountains, the change of the course of rivers, the irruption of the sea, as well as the overthrow of buildings, and sometimes of whole towns and cities—are all mentioned by ancient writers. (Liv. xxii. 5; Jul. Obseq. 86, 96, 105, 106, 122, &c.) Slight shocks were not unfrequent at Rome itself, though it never suffered any serious calamity from this cause. But the volcanic action, which had at a far distant period extended over broad tracts of Central Italy, and given rise to the plains of the *Campagna* and the Phlegraean Fields, as well as to the lofty groups of the Alban and Ciminian hills, had ceased long before the age of historical record; and no Roman writer seems to have suspected that the Alban lake had once been a crater of eruption, or that the "silex" with which the Via Appia was paved was derived from a stream of basaltic lava. [LATIUM.]

The volcanic region (in this geological sense) of Central Italy consists of two separate tracts of country, of considerable extent; the one comprising the greater part of Old Latium (or what is now called the *Campagna* of Rome), together with the southern part of Etruria; and the other occupying a large portion of Campania, including not only Vesuvius and the volcanic hills around the lake Avernus, but the broad and fertile plain which extends from the *Bay of Naples* to the banks of the Liris. These two tracts of volcanic origin are separated by the Volscian mountains, a series of calcareous ranges branching off from the Apennines, and filling up the space from the banks of the Liris to the borders of the Pontine marshes, which last form a broad strip of alluvial soil, extending from the volcanic district of the Roman *Campagna* to the *Monte Circello.* The volcanic district of Rome, as we may term the more northern of the two, is about 100 miles in length, by 30 to 35 in breadth; while that of Campania is about 60 miles long, with an average, though very irregular, breadth of 20. North of the former lie the detached summits of *Mte. Amiata* and *Radicofani*, both of them composed of volcanic rocks; while at a distance of 60 miles E. of the Campanian basin, and separated from it by the intervening mass of the Apennines, is situated the isolated volcanic peak of Mt. Vultur (*Voltore*), a mountain whose regular conical form, and the great crater-shaped basin on its northern flank, at once prove its volcanic character; though this also, as well as the volcanoes of Latium and Etruria, has displayed no signs of activity within the historical era. (Daubeny, *On Volcanoes*, ch. xi.)

It is scarcely necessary to enumerate in detail the natural productions of Italy, of which a summary view has already been given in the passages cited from ancient authors, and the details will be found under the heads of the several provinces. But it is worth while to observe how large a portion of those productions, which are at the present day among the chief objects of Italian cultivation, and even impart to its scenery some of its most peculiar characters, are of quite modern introduction, and were wholly unknown when the Greek and Roman writers were extolling its varied resources and inexhaustible fertility. To this class belong the maize and rice so extensively cultivated in the plains of Lombardy, the oranges of the Ligurian coast and the neighbourhood of Naples, the aloes and cactuses which clothe the rocks on the sea-shore in the southern provinces; while the mulberry tree, though well known in ancient times, never became an important object of culture until after the introduction of the silk-worm in the 13th century. Of the different kinds of fruits known to the ancient Romans, many were undoubtedly of exotic origin, and of some the period of their introduction was recorded; but almost all of them throve well in Italy, and the gardens and orchards of the wealthy Romans surpassed all others then known in the variety and excellence of their produce. At the same time, cultivation of the more ordinary descriptions of fruit was so extensive, that Varro remarks: "Arboribus consita Italia est, ut tota pomarium videatur." (*R. R.* i. 2. § 6.)

Almost all ancient writers concur in praising the metallic wealth of Italy; and Pliny even asserts that it was, in this respect also, superior to all other lands; but it was generally believed that the government intentionally discouraged the full exploration of these mineral resources. (Plin. iii. 20. s. 24, xxxvii. 13. s. 77; Strab. vi. p. 286; Dionys. i. 37; Virg. *Georg.* ii. 166.)

It is doubtful whether this policy was really designed to husband their wealth or to conceal their poverty; but it is certain that Italy was far from being really so rich in metallic treasures as was supposed, and could bear no comparison in this respect with Spain. Gold was unquestionably found in some of the streams which flowed from the Alps, and in some cases (as among the Ictymuli and Salassi) was extracted from them in considerable quantities; but these workings, or rather washings, appear to have been rapidly exhausted, and the gold-works on the frontiers of Noricum, celebrated for their richness by Polybius, had ceased to exist in the days of Strabo. (Strab. iv. p. 208.) Silver is enumerated, also, among the metallic treasures of

Italy; but we have no specific account of its production, and the fact that silver money was unknown to the ancient nations of Italy sufficiently shows that it was not found in any great quantity. The early coinage of Italy was of copper, or rather bronze; and this metal appears to have been extracted in large quantities, and applied to a variety of purposes by the Etruscans, from a very early period. The same people were the first to explore the iron mines of Ilva, which continued to be assiduously worked by the Romans; though the metal produced was thought inferior to that of Noricum. Of other minerals, cinnabar (minium) and calamine (cadmium) are noticed by Pliny. The white marble of Luna, also, was extensively quarried by the Romans, and seems to have been recognised as a superior material for sculpture to any of those derived from Greece.

IV. RIVERS, LAKES, AND MOUNTAINS.

The configuration of Italy is unfavourable to the formation of great rivers. The Padus is the only stream which deserves to rank among the principal rivers of Europe: even the Arnus and the Tiber, celebrated as are their names in history, being inferior in magnitude to many of the secondary streams, which are mere tributaries of the Rhine, the Rhone, or the Danube. In the north of Italy, indeed, the rivers which flow from the perpetual snows of the Alps are furnished with a copious and constant supply of water; but the greater part of those which have their sources in the Apennines, though large and formidable streams when swollen by heavy rains or the snows of winter, dwindle into insignificance at other times, and present but scanty streams of water winding through broad beds covered with stones and shingle. It is only by comparison with Greece that Italy (with the exception of Cisalpine Gaul) could be praised for its abundance of navigable rivers.

The PADUS, or *Po*, is by far the most important river of Italy, flowing from W. to E. through the very midst of the great basin or trough of Northern Italy, and receiving, in consequence, from both sides, all the waters from the southern declivities of the Alps, as well as from the northern slopes of the Apennines. Hence, though its course does not exceed 380 geog. miles in length, and the direct distance from its sources in the Mons Vesulus (*Mte. Viso*) to its mouth in the Adriatic is only 230 miles, the body of water which it brings down to the sea is very large. Its principal tributaries are as follows, beginning with those on the N. bank, and proceeding from W. to E.:—(1) the Duria Minor (*Doria Riparia*), which joins the *Po* near *Turin* (Augusta Taurinorum; (2) the Stura (*Stura*); (3) the Orgus (*Orco*); (4) the Duria Major, or *Dora Baltea*; (5) the Sessites (*Sesia*); (6) the Ticinus (*Ticino*); (7) the Lambrus (*Lambro*); (8) the Addua (*Adda*); (9) the Ollius (*Oglio*); (10) the Mincius (*Mincio*). Equally numerous, though less important in volume and magnitude, are its tributaries from the S. side, the chief of which are:—(1) the Tanarus (*Tanaro*), flowing from the Maritime Alps, and much the most considerable of the southern feeders of the *Po*; (2) the Trebia (*Trebbia*); (3) the Tarus (*Taro*); (4) the Incius (*Enza*); (5) the Gabellus (*Secchia*); (6) the Scultenna (*Panaro*); (7) the Renus (*Reno*); (8) the Vatrenus (*Santerno*). (Plin. iii. 16. s. 20.)

The first river which, descending from the Alps, does not join the Padus, is the Athesis or *Adige*, which in the lower part of its course flows nearly parallel with the greater river for a distance of above 50 miles. E. of this, and flowing from the Alps direct to the Adriatic, come in succession, the Medoacus or *Brenta*, the Plavis or *Piave*, the Tilavemptus (*Tagliamento*), and the Sontius (*Isonzo*), besides many smaller streams, which will be noticed under the article VENETIA.

Liguria, S. of the Apennines, has very few streams worthy of notice, the mountains here approaching so close to the coast as to leave but a short course for their waters. The most considerable are, the Varus (*Var*), which forms the western limit of the province; the Rutuba (*Roja*), flowing through the land of the Intemelii, and the Macra (*Magra*), which divides Liguria from Etruria.

The rivers of Central Italy, as already mentioned, all take their rise in the Apennines, or the mountain groups dependent upon them. The two most important of these are the Arnus (*Arno*) and Tiberis (*Tevere*). The Ausar (*Serchio*), which now pursues an independent course to the sea a few miles N. of the Arnus, was formerly a confluent of that river. Of the smaller streams of Etruria, which have their sources in the group of hills that separate the basin of the *Arno* from that of the Tiber, the most considerable are the Caecina (*Cecina*), the Umbro (*Ombrone*), and the Arminia (*Fiora*). The great valley of the Tiber, which has a general southerly direction, from its sources in the Apennines on the confines of Etruria and Umbria to its mouth at Ostia, a distance in a direct line of 140 geog. miles, is the most important physical feature of Central Italy. That river receives in its course many tributary streams, but the only ones which are important in a geographical point of view are the CLANIS, the NAR, and the ANIO. Of these the Nar brings with it the waters of the Velinus, a stream at least as considerable as its own.

South of the Tiber are the LIRIS (*Garigliano* or *Liri*), which has its sources in the central Apennines near the lake Fucinus; and the VULTURNUS (*Volturno*), which brings with it the collected waters of almost the whole of Samnium, receiving near Beneventum the tributary streams of the Calor (*Calore*), the Sabatus (*Sabbato*), and the Tamarus (*Tamaro*). Both of these rivers flow through the plain of Campania to the sea: south of that province, and separating it from Lucania, is the SILARUS (*Sele*), which, with its tributaries the Calor (*Calore*) and Tanager (*Negro*), drains the western valleys of the Lucanian Apennines. This is the last river of any magnitude that flows to the western coast of Italy: further to the S. the Apennines approach so near to the shore that the streams which descend from them to the sea are mere mountain torrents of trifling length and size. One of the most considerable of them is the Laüs (*Lao*), which forms the limit between Lucania and Bruttium. The other minor streams of those two provinces are enumerated under their respective articles.

Returning now to the eastern or Adriatic coast of Italy, we find, as already noticed, a large number of streams, descending from the Apennines to the sea, but few of them of any great magnitude, though those which have their sources in the highest parts of the range are formidable torrents at particular seasons of the year. Beginning from the frontiers of Cisalpine Gaul, and proceeding from N. to S., the most important of these rivers are:—(1) the Ariminus (*Marecchia*); (2) the Crustumius (*Conca*); (3) the Pisaurus (*Foglia*); (4) the Metaurus (*Metauro*);

(5) the Aesis (*Esino*); (6) the Potentia (*Potenza*); (7) the Flusor (*Chienti*); (8) the Truentus (*Tronto*); (9) the Vomanus (*Vomano*); (10) the Aternus (*Aterno* or *Pescara*); (11) the Sagrus (*Sangro*); (12) the Trinius (*Trigno*); (13) the Tifernus (*Biferno*); (14) the Frento (*Fortore*); (15) the Cerbalus (*Cervaro*); (16) the Aufidus (*Ofanto*), which has much the longest course of all the rivers falling into the Adriatic.

Beyond this, not a single stream worthy of notice flows to the Adriatic; those which have their sources in the central Apennines of Lucania all descending towards the Tarentine gulf; these are, the Bradanus (*Bradano*), the Casuentus (*Basiento*), the Aciris (*Agri*), and the Siris (*Sinno*). The only rivers of Bruttium worthy of mention are the Crathis (*Crati*) and the Neaethus (*Neto*).

(The minor streams and those noticed in history, but of no geographical importance, are enumerated in the descriptions of the several provinces.)

The Italian lakes may be considered as readily arranging themselves into three groups:—1. The lakes of Northern Italy, which are on a far larger scale than any of the others, are all basins formed by the rivers which descend from the high Alps, and the waters of which are arrested just at their exit from the mountains. Hence they are, as it were, valleys filled with water, and are of elongated form and considerable depth; while their superfluous waters are carried off in deep and copious streams, which become some of the principal feeders of the Po. Such are the Lacus Verbanus (*Lago Maggiore*), formed by the Ticinus; the Lacus Larius (*Lago di Como*), by the Addua; the Lacus Sebinus (*Lago d'Iseo*), by the Ollius; and the Lacus Benacus (*Lago di Garda*), by the Mincius. To these Pliny adds the Lacus Eupilis, from which flows the Lamber or *Lambro*, a very trifling sheet of water (Plin. iii. 19. s. 23); while neither he, nor any other ancient writer, mentions the *Lago di Lugano*, situated between the *Lake of Como* and *Lago Maggiore*, though it is inferior in magnitude only to the three great lakes. It is first mentioned by Gregory of Tours in the 6th century, under the name of Ceresius Lacus, an appellation probably ancient, though not now found in any earlier author. 2. The lakes of Central Italy are, with few exceptions, of volcanic origin, and occupy the craters of long extinct volcanoes. Hence they are mostly of circular or oval form, of no great extent, and, not being fed by perennial streams, either require no natural outlet, or have their surplus waters carried off by very inconsiderable streams. The largest of these volcanic lakes is the Lacus Vulsiniensis, or *Lago di Bolsena*, in Southern Etruria, a basin of about 30 miles in circumference. Of similar character and origin are, the Lacus Sabatinus (*Lago di Bracciano*) and Lacus Ciminus (*Lago di Vico*), in the same district; the Lacus Albanus (*Lago d'Albano*) and Lacus Nemorensis (*Lago di Nemi*), in Latium; and the Lake Avernus in Campania. 3. Wholly differing from the preceding are the two most considerable lakes in this portion of Italy, the Lacus Trasimenus (*Lago di Perugia*) and Lacus Fucinus (*Lago Fucino* or *Lago di Celano*); both of which are basins surrounded by hills or mountains, leaving no natural outlet for their waters, but wholly unconnected with volcanic agency.

The mountains of Italy belong almost exclusively either to the great chain of the Alps, which bounds it on the N., or to that of the Apennines. The principal summits of the latter range have been already noticed under the article APENNINUS. The few outlying or detached summits, which do not properly belong to the Apennines are :—(1) the *Monte Amiata* or *Monte di Santa Fiora*, in the heart of Etruria, which rises to a height of 5794 feet above the sea; (2) the MONS CIMINUS, a volcanic group of very inferior elevation; (3) the MONS ALBANUS, rising to above 3000 feet; (4) the MONS VESUVIUS, in Campania, attaining between 3000 and 4000 feet; (5) the MONS VULTUR, on the opposite side of the Apennines, which measures 4433 feet; and (6) the MONS GARGANUS, an isolated mass, but geologically connected with the Apennines, while all the preceding are of volcanic origin, and therefore geologically, as well as geographically, distinct from the neighbouring Apennines.

To these may be added the two isolated mountain promontories of the Mons Argentarius (*Monte Argentaro*) on the coast of Etruria, and Mons Circeius (*Monte Circello*) on that of Latium,—both of them rising like rocky islands, joined to the mainland only by low strips of alluvial soil.

IV. ETHNOGRAPHY OF ANCIENT ITALY.

The inquiry into the origin and affinities of the different races which peopled the Italian peninsula before it fell altogether under the dominion of Rome, and the national relations of the different tribes with which the rising republic came successively into contact, is a problem which has more or less attracted the attention of scholars ever since the revival of letters. But it is especially of late years that the impulse given to comparative philology, combined with the spirit of historical criticism, has directed their researches to this subject. Yet, after all that has been written on it, from the time of Niebuhr to the present day, it must be admitted that it is still enveloped in great obscurity. The scantiness of the monuments that remain to us of the languages of these different nations; the various and contradictory statements of ancient authors concerning them; and the uncertainty, even with regard to the most apparently authentic of these statements, on what authority they were really founded; combine to embarrass our inquiries, and lead us to mistrust our conclusions. It will be impossible, within the limits of an article like the present, to enter fully into the discussion of these topics, or examine the arguments that have been brought forward by different writers upon the subject. All that can be attempted is to give such a summary view of the most probable results, as will assist the student in forming a connected idea of the whole subject, and enable him to follow with advantage the researches of other writers. Many of the particular points here briefly referred to will be more fully investigated in the several articles of the different regions and races to which they relate.

Leaving out of view for the present the inhabitants of Northern Italy, the Gauls, Ligurians, and Veneti, the different nations of the peninsula may be grouped under five heads:—(1) the Pelasgians; (2) the Oscans; (3) the Sabellians; (4) the Umbrians; (5) the Etruscans.

1. PELASGIANS.—All ancient writers concur in ascribing a Pelasgic origin to many of the most ancient tribes of Italy, and there seems no reason to doubt that a large part of the population of the peninsula was really of Pelasgic race, that is to say, that it belonged to the same great nation or family

which formed the original population of Greece, as well as that of Epirus and Macedonia, and of a part at least of Thrace and Asia Minor. The statements and arguments upon which this inference is based are more fully discussed under the article Pelasgi. It may here suffice to say that the general fact is put forward prominently by Dionysius and Strabo, and has been generally adopted by modern writers from Niebuhr downwards. The Pelasgian population of Italy appears in historical times principally, and in its unmixed form solely, in the southern part of the peninsula. But it is not improbable that it had, as was reported by traditions still current in the days of the earliest historians, at one time extended much more widely, and that the Pelasgian tribes had been gradually pressed towards the south by the successively advancing waves of population, which appear under the name of the Oscans or Ausonians, and the Sabellians. At the time when the first Greek colonies were established in Southern Italy, the whole of the country subsequently known as Lucania and Bruttium was occupied by a people whom the Greeks called Oenotrians (Οἴνωτροι), and who are generally represented as a Pelasgic race. Indeed we learn that the colonists themselves continued to call this people, whom they had reduced to a state of serfdom, Pelasgi. (Steph. B. *s. v.* Χῖος.) We find, however, traces of the tradition that this part of Italy was at one time peopled by a tribe called Siculi, who are represented as passing over from thence into the island to which they gave the name of Sicily, and where alone they are found in historical times. [Sicilia.] The name of these Siculi is found also in connection with the earliest population of Latium [Latium]: both there and in Oenotria they are represented by some authorities as a branch of the Pelasgic race, while others regard them as a distinct people. In the latter case we have no clue whatever to their origin or national affinities.

Next to the Oenotrians come the Messapians or Iapygians, who are represented by the Greek legends and traditions as of Pelasgic or Greek descent: and there seem reasonable grounds for assuming that the conclusion was correct, though no value can be attached to the mythical legends connected with it by the logographers and early Greek historians. The tribes to whom a Pelasgic origin is thus assigned are, the Messapians and Salentines, in the Iapygian peninsula; and the Peucetians and Daunians, in the country called by the Romans Apulia. A strong confirmation of the inference derived in this case from other authorities is found in the traces still remaining of the Messapian dialect, which appears to have borne a close affinity to Greek, and to have differed from it only in much the same degree as the Macedonian and other cognate dialects. (Mommsen, *Unter Italische Dialekten*, pp. 41—98.)

It is far more difficult to trace with any security the Pelasgic population of Central Italy, where it appears to have been very early blended with other national elements, and did not anywhere subsist in an unmingled form within the period of historical record. But various as have been the theories and suggestions with regard to the population of Etruria, there seems to be good ground for assuming that one important element, both of the people and language, was Pelasgic, and that this element was predominant in the southern part of Etruria, while it was more feeble, and had been comparatively effaced in the more northern districts. [Etruria.] The very name of Tyrrhenians, universally given by the Greeks to the inhabitants of Etruria, appears indissolubly connected with that of Pelasgians; and the evidence of language affords some curious and interesting facts in corroboration of the same view. (Donaldson, *Varronianus*, 2d edit. pp. 166—170; Lepsius, *Tyrrhen. Pelasger*, pp. 40—43.)

If the Pelasgic element was thus prevalent in Southern Etruria, it might naturally be expected that its existence would be traceable in Latium also; and accordingly we find abundant evidence that one of the component ingredients in the population of Latium was of Pelasgic extraction, though this did not subsist within the historical period in a separate form, but was already indissolubly blended with the other elements of the Latin nationality. [Latium.] The evidence of the Latin language, as pointed out by Niebuhr, in itself indicates the combination of a Greek or Pelasgic race with one of a different origin, and closely akin to the other nations which we find predominant in Central Italy, the Umbrians, Oscans, and Sabines.

There seems to be also sufficient proof that a Pelasgic or Tyrrhenian population was at an early period settled along the coasts of Campania, and was probably at one time conterminous and connected with that of Lucania, or Oenotria; but the notices of these Tyrrhenian settlements are rendered obscure and confused by the circumstance that the Greeks applied the same name of Tyrrhenians to the Etruscans, who subsequently made themselves masters for some time of the whole of this country. [Campania.]

The notices of any Pelasgic population in the interior of Central Italy are so few and vague as to be scarcely worthy of investigation; but the traditions collected by Dionysius from the early Greek historians distinctly represent them as having been at one time settled in Northern Italy, and especially point to Spina on the Adriatic as a Pelasgic city. (Dionys. i. 17—21; Strab. v. p. 214.) Nevertheless it hardly appears probable that this Pelasgic race formed a permanent part of the population of those regions. The traditions in question are more fully investigated under the article Pelasgi. There is some evidence also, though very vague and indefinite, of the existence of a Pelasgic population on the coast of the Adriatic, especially on the shores of Picenum. (These notices are collected by Niebuhr, vol. i. pp. 49, 50, and are discussed under Picenum.)

2. Oscans. — At a very early period, and certainly before the commencement of historical record, a considerable portion of Central Italy appears to have been in the possession of a people who were called by the Greeks Opicans, and by the Latins Oscans, and whom we are led to identify also with the Ausonians [Ausones] of the Greeks, and the Auruncans of Roman writers. From them was derived the name of Opicia or Opica, which appears to have been the usual appellation, in the days both of Thucydides and Aristotle, for the central portion of the peninsula, or the country north of what was then called Italy. (Thuc. vi. 4; Arist. *Pol.* vii. 10.) All the earliest authorities concur in representing the Opicans as the earliest inhabitants of Campania, and they were still in possession of that fertile district when the Greek colonies were planted there. (Strab. v. p. 242.) We find also statements, which have every character of authenticity, that this same people then occupied the mountainous region after-

wards called Samnium, until they were expelled, or rather subdued, by the Sabine colonists, who assumed the name of Samnites. (Id. v. p. 250.) [SAMNIUM.] Whether they were more widely extended we have no positive evidence; but there seems a strong presumption that they had already spread themselves through the neighbouring districts of Italy. Thus the Hirpini, who are represented as a Samnite or Sabellian colony, in all probability found an Oscan population established in that country, as did the Samnites proper in the more northern province. There are also strong arguments for regarding the Volscians as of Oscan race, as well as their neighbours and inseparable allies the Aequians. (Niebuhr, vol. i. pp. 70—73; Donaldson, *Varronianus*, pp. 4, 5.) It was probably also an Oscan tribe that was settled in the highlands of the Apennines about Reate, and which from thence descended into the plains of Latium, and constituted one important element of the Latin nation. [LATIUM.] It is certain that, if that people was, as already mentioned, in part of Pelasgic origin, it contained also a very strong admixture of a *non-Pelasgic* race; and the analogy of language leads us to derive this latter element from the Oscan. (Donaldson, *l.c.*) Indeed the extant monuments of the Oscan language are sufficient to prove that it bore a very close relation to the oldest form of the Latin; and Niebuhr justly remarks, that, had a single book in the Oscan language been preserved, we should have had little difficulty in deciphering it. (Niebuhr, vol. i. p. 68.)

It is difficult to determine the precise relation which this primitive Oscan race bore to the Sabines or Sabellians. The latter are represented as conquerors, making themselves masters of the countries previously occupied by the Oscans; but, both in Samnium and Campania, we know that the language spoken in historical times, and even long after the Roman conquest, was still called Oscan; and we even find the Samnites carrying the same language with them, as they gradually extended their conquests, into the furthest recesses of Bruttium. (Fest. *s. v. Bilingues Brutates*, p. 35.) There seems little doubt that the Samnite conquerors were a comparatively small body of warriors, who readily adopted the language of the people whom they subdued, like the Normans in France, and the Lombards in Northern Italy. (Niebuhr, vol. i. p. 67.) But, at the same time, there are strong reasons for supposing that the language of the Sabines themselves, and therefore that of the conquering Sabellian race, was not radically distinct from that of the Oscans, but that they were in fact cognate dialects, and that the two nations were members of the same family or race. The questions concerning the Oscan language, so far as it is known to us from existing monuments, are more fully adverted to under the article OSCI*; but it must be borne in mind that all such monuments are of a comparatively late period, and represent only the Sabello-Oscan, or the language spoken by the combined people, long after the two races had been blended into one; and that we are almost wholly without the means of distinguishing what portion was derived from the one source or the other.

3. The SABELLIANS.—This name, which is sometimes used by ancient writers as synonymous with that of the Sabines, sometimes to designate the Samnites in particular (Plin. iii. 12. s. 17; Virgil, *Georg.* ii. 167; Hor. *Sat.* i. 9. 29, ii. 1. 36; Heindorf. *ad loc.*), is commonly adopted by modern historians as a general appellation, including the Sabines and all those races or tribes which, according to the distinct tradition of antiquity, derived their origin from them. These traditions are of a very different character from most of those transmitted to us, and have apparently every claim to be received as historical. And though we have no means of fixing the date of the migrations to which they refer, it seems certain that these cannot be carried back to a very remote age; but that the Sabellian races had not very long been established in the extensive regions of Central Italy, where we find them in the historical period. Their extension still further to the S. belongs distinctly to the historical age, and did not take place till long after the establishment of the Greek colonies in Southern Italy.

The Sabines, properly so called, had their original abodes, according to Cato (*ap. Dionys.* ii. 49), in the lofty ranges of the central Apennines and the upland valleys about Amiternum. It was from thence that, descending towards the western sea, they first began to press upon the Aborigines, an Oscan race, whom they expelled from the valleys about Reate, and thus gradually extended themselves into the country which they inhabited under the Romans, and which still preserves its ancient name of *La Sabina.* But, while the nation itself had thus shifted its quarters nearer to the Tyrrhenian Sea, it had sent out at different periods colonies or bodies of emigrants, which had established themselves to the E. and S. of their original abodes. Of these, the most powerful and celebrated were the Samnites (Σαυνῖται), a people who are universally represented by ancient historians as descended from the Sabines (Strab. v. p. 250; Fest. *v. Samnites;* Varr. *L. L.* vii. § 29); and this tradition, in itself sufficiently trustworthy, derives the strongest confirmation from the fact already noticed, that the Romans applied the name of Sabelli (obviously only another form of Sabini) to both nations indiscriminately. It is even probable that the Samnites called themselves Sabini, or Savini, for the Oscan name "Safinim" is found on coins struck during the Social War, which in all probability belong to the Samnites, and certainly not to the Sabines proper. Equally distinct and uniform are the testimonies to the Sabine origin of the Piceni or Picentes (Plin. iii. 13. s. 18; Strab. v. p. 240), who are found in historical times in possession of the fertile district of Picenum, extending from the central chain of the Apennines to the Adriatic. The Peligni also, as we learn from the evidence of their native poet (Ovid, *Fast.* iii. 95), claimed to be of Sabine descent; and the same may fairly be assumed with regard to the Vestini, a tribe whom we find in historical times occupying the very valleys which are represented as the original abodes of the Sabines. We know nothing historically of the origin of this people, any more than of their neighbours the Marrucini; but we find them both associated so frequently with the Peligni and the Marsi, that it is probable the four constituted a common league or confederation, and this in itself raises a presumption that they were kindred races. Cato already remarked, and without doubt correctly, that the name of the Marrucini was directly derived from that of the Marsi (Cato, *ap. Priscian.* ix. 9); and there can be no doubt that the same relation subsisted between the two nations: but we are wholly in the dark as to the origin of the Marsi themselves. Several circumstances, however, combine to render it probable that they were closely connected with the Sabines, but whether as a distinct offset from that people, or that the two proceeded from one common stock, we have no means of determining. [Marsi.]

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* See also Mommsen, *Oskische Studien*, 8vo. Berlin, 1845, and *Nachträge*, Berl. 1846, and his *Unter Italischen Dialekte*, Leipzig, 1850, pp. 99—316; Klenze, *Philologische Abhandlungen*, 8vo. Berlin, 1839.

The Frentani, on the other hand, are generally represented as a Samnite race; indeed, both they and the Hirpini were so closely connected with the Samnites, that they are often considered as forming only a part of that people, though at other times they figure as independent and separate nations. But the traditions with regard to the establishment of the Hirpini and the origin of their name [Hirpini], seem to indicate that they were the result of a separate migration, subsequent to that of the body of the Samnites. South of the Hirpini, again, the Lucanians are universally described as a Samnite colony, or rather a branch of the Samnites, who extended their conquering arms over the greater part of the country called by the Greeks Oenotria, and thus came into direct collision with the Greek colonies on the southern coasts of Italy. [Magna Graecia.] At the height of their power the Lucanians even made themselves masters of the Bruttian peninsula; and the subsequent revolt of the Bruttii did not clear that country of these Sabellian invaders, the Bruttian people being apparently a mixed population, made up of the Lucanian conquerors and their Oenotrian serfs. [Bruttii.] While the Samnites and their Lucanian progeny were thus extending their power on the S. to the Sicilian strait, they did not omit to make themselves masters of the fertile plains of Campania, which, together with the flourishing cities of Capua and Cumae, fell into their hands between 440 and 420 B. C. [Campania.]

The dominion of the Sabellian race was thus established from the neighbourhood of Ancona to the southern extremity of Bruttium: but it must not be supposed that throughout this wide extent the population was become essentially, or even mainly, Sabellian. That people appears rather to have been a race of conquering warriors; but the rapidity with which they became blended with the Oscan populations that they found previously established in some parts at least of the countries they subdued, seems to point to the conclusion that there was no very wide difference between the two. Even in Samnium itself (which probably formed their stronghold, and where they were doubtless more numerous in proportion) we know that they adopted the Oscan language; and that, while the Romans speak of the people and their territory as Sabellian, they designate their speech as Oscan. (Liv. viii. 1, x. 19, 20.) In like manner, we know that the Lucanian invaders carried with them the same language into the wilds of Bruttium; where the double origin of the people was shown at a late period by their continuing to speak both Greek and Oscan. (Fest. p. 35.) The relations between these Sabellian conquerors and the Oscan inhabitants of Central Italy render it, on the whole probable, that the two nations were only branches from one common stock (Niebuhr, vol. i. p. 104), related to one another very much like the Normans, Danes, and Saxons. Of the language of the Sabines themselves we have unfortunately scarcely any remains: but there are some words quoted by ancient authors as being at once Sabine and Oscan; and Varro (himself a native of Reate) bears distinct testimony to a connection between the two. (Varr. *L. L.* vii. § 28, ed. Müller.) On the other hand, there are evidences that the Sabine language had considerable affinity with the Umbrian (Donaldson, *Varron.* p. 8); and this was probably the reason why Zenodotus of Troezen (*ap. Dionys.* ii. 49) derived the Sabines from an Umbrian stock. But, in fact, the Umbrian and Oscan languages were themselves by no means so distinct as to exclude the supposition that the Sabine dialect may have been intermediate between the two, and have partaken largely of the characters of both.

4. Umbrians. — The general tradition of antiquity appears to have fixed upon the Umbrians as the most ancient of all the races inhabiting the Italian peninsula. (Plin. iii. 14. s. 19; Flor. i. 17; Dionys. i. 19.) We are expressly told that at the earliest period of which any memory was preserved, they occupied not only the district where we find them in historical times, but the greater part of Etruria also; while, across the Apennines, they held the fertile plains (subsequently wrested from them by the Etruscans and the Gauls) from the neighbourhood of Ravenna to that of Ancona, and apparently a large part of Picenum also. Thus, at this time, the Umbrians extended from the Adriatic to the Tyrrhenian sea, and from the mouths of the Padus nearly to those of the Tiber. Of their origin or national affinities we learn but little from ancient authors; a notion appears to have arisen among the Romans at a late period, though not alluded to by any writer of authority, that they were a Celtic or Gaulish race (Solin. 2. § 11; Serv. *ad Aen.* xii. 753; Isidor. *Orig.* ix. 2), and this view has been adopted by many modern authors. (Walckenaer, *Géogr. des Gaules*, vol. i. p. 10; Thierry, *Hist. des Gaulois*, vol. i.) But, in this instance, we have a much safer guide in the still extant remains of the Umbrian language, preserved to us in the celebrated Tabulae Eugubinae [Iguvium]; and the researches of modern philologers, which have been of late years especially directed to that interesting monument, have sufficiently proved that it has no such close affinity with the Celtic as to lead us to derive the Umbrians from a Gaulish stock. On the other hand, these inquiries have fully established the existence of a general resemblance between the Umbrian, Oscan, and oldest Latin languages; a resemblance not confined to particular words, but extending to the grammatical forms, and the whole structure of the language. Hence we are fairly warranted in concluding that the Umbrians, Oscans, and Latins (one important element of the nation at least), as well as the Sabines and their descendants, were only branches of one race, belonging, not merely to the same great family of the Indo-Teutonic nations, but to the same subdivision of that family. The Umbrian may very probably have been, as believed by the Romans, the most ancient branch of these kindred tribes; and its language would thus bear much the same relation to Latin and the later Oscan dialects that Moeso-Gothic does to the several Teutonic tongues. (Donaldson, *Varron.* pp. 78, 104, 105; Schwegler, *Römische Geschichte*, vol. i. p. 176.)

5. Etruscans.—While there is good reason to suppose a general and even close affinity between the nations of Central Italy which have just been reviewed, there are equally strong grounds for regarding the Etruscans as a people of wholly dif-

ferent race and origin from those by which they were surrounded. This strongly marked distinctness from the other Italian races appears to have been recognised both by Roman and Greek writers. Dionysius even affirms that the Etruscans did not resemble, either in language or manners, any other people whatsoever (Dionys. i. 30); and, however we may question the generality of this assertion, the fact in regard to their language seems to be borne out by the still existing remains of it. The various theories that have been proposed concerning their origin, and the views of modern philologers in regard to their language, are more fully discussed under the article ETRURIA. It may suffice here to state that two points may be considered as fairly established:— 1. That a considerable part of the population of Etruria, and especially of the more southern portions of that country, was (as already mentioned) of Pelasgic extraction, and continued to speak a dialect closely akin to the Greek. 2. That, besides this, there existed in Etruria a people (probably a conquering race) of wholly different origin, who were the proper Etruscans or Tuscans, but who called themselves Rasena; and that this race was wholly distinct from the other nations of Central Italy. As to the ethnical affinities of this pure Etruscan race, we are almost as much in the dark as was Dionysius; but recent philological inquiries appear to have established the fact that it may be referred to the same great family of the Indo-Teutonic nations, though widely separated from all the other branches of that family which we find settled in Italy. There are not wanting, indeed, evidences of many points of contact and similarity, with the Umbrians on the one hand and the Pelasgians on the other; but it is probable that these are no more than would naturally result from their close juxtaposition, and that mixture of the different races which had certainly taken place to a large extent before the period from which all our extant monuments are derived. It may, indeed, reasonably be assumed, that the Umbrians, who appear to have been at one time in possession of the greater part, if not the whole, of Etruria, would never be altogether expelled, and that there must always have remained, especially in the N. and E., a subject population of Umbrian race, as there was in the more southern districts of Pelasgian.

The statement of Livy, which represents the Rhaetians as of the same race with the Etruscans (v. 33), even if its accuracy be admitted, throws but little light on the national affinities of the latter; for we know, in fact, nothing of the Rhaetians, either as to their language or origin.

It only remains to advert briefly to the several branches of the population of Northern Italy. Of these, by far the most numerous and important were the Gauls, who gave to the whole basin of the Po the name of Gallia Cisalpina. They were universally admitted to be of the same race with the Gauls who inhabited the countries beyond the Alps, and their migration and settlement in Italy were referred by the Roman historians to a comparatively recent period. The history of these is fully given under GALLIA CISALPINA. Adjoining the Gauls on the SW., both slopes of the Apennines, as well as of the Maritime Alps and a part of the plain of the Po, were occupied by the LIGURIANS, a people as to whose national affinities we are almost wholly in the dark. [LIGURIA.] It is certain, however, from the positive testimony of ancient writers, that they were a distinct race from the Gauls (Strab. ii. p. 128), and there seems no doubt that they were established in Northern Italy long before the Gallic invasion. Nor were they by any means confined to the part of Italy which ultimately retained their name. At a very early period we learn that they occupied the whole coast of the Mediterranean, from the foot of the Pyrenees to the frontiers of Etruria, and the Greek writers uniformly speak of the people who occupied the neighbourhood of Massilia, or the modern *Provence*, as Ligurians, and not Gauls. (Strab. iv. p. 203.) At the same period, it is probable that they were more widely spread also in the basin of the Po than we find them when they appear in Roman history. At that time the Taurini, at the foot of the Cottian Alps, were the most northern of the Ligurian tribes; while S. of the Padus they extended probably as far as the Trebia. Along the shores of the Mediterranean they possessed in the time of Polybius the whole country as far as Pisae and the mouths of the Arnus, while they held the fastnesses of the Apennines as far to the E. as the frontiers of the Arretine territory. (Pol. ii. 16.) It was not till a later period that the Macra became the established boundary between the Roman province of Liguria and that of Etruria.

Bordering on the Gauls on the E., and separated from them by the river Athesis (*Adige*), were the VENETI, a people of whom we are distinctly told that their language was different from that of the Gauls (Pol. ii. 17), but of whom, as of the Ligurians, we know rather what they were *not*, than what they were. The most probable hypothesis is, that they were an Illyrian race (Zeuss, *Die Deutschen*, p. 251), and there is good reason for referring their neighbours the ISTRIANS to the same stock. On the other hand, the CARNI, a mountain tribe in the extreme NE. of Italy, who immediately bordered both on the Venetians and Istrians, were more probably a Celtic race [CARNI].

Another name which we meet with in this part of Italy is that of the EUGANEI, a people who had dwindled into insignificance in historical times, but whom Livy describes as once great and powerful, and occupying the whole tracts from the Alps to the sea. (Liv. i. 1.) Of their national affinities we know nothing. It is possible that where Livy speaks of other Alpine races besides the Rhaetians, as being of common origin with the Etruscans (v. 33), that he had the Euganeans in view; but this is mere conjecture. He certainly seems to have regarded them as distinct both from the Venetians and Gauls, and as a more ancient people in Italy than either of those races.

V. HISTORY.

The history of ancient Italy is for the most part inseparably connected with that of Rome, and cannot be considered apart from it. It is impossible here to attempt to give even an outline of that history; but it may be useful to the student to present at one view a brief sketch of the progress of the Roman arms, and the period at which the several nations of Italy successively fell under their yoke, as well as the measures by which they were gradually consolidated into one homogeneous whole, in the form that Italy assumed under the rule of Augustus. The few facts known to us concerning the history of the several nations, before their conquest by the Romans, will be found in their respective articles; that of the Greek colonies in Southern Italy, and their relations with the surrounding tribes, are given under the head of MAGNA GRAECIA.

1. *Conquest of Italy by the Romans*, B. C. 509—264.—The earliest wars of the Romans with their immediate neighbours scarcely come here under our consideration. Placed on the very frontier of three powerful nations, the infant city was from the very first engaged in perpetual hostilities with the Latins, the Sabines, and the Etruscans. And, however little dependence can be placed upon the details of these wars, as related to us, there seems no doubt that, even under the kings, Rome had risen to a superiority over most of her neighbours, and had extended her actual dominion over a considerable part of Latium. The earliest period of the Republic, on the other hand (from the expulsion of the Tarquins to the Gaulish invasion, B. C. 509—390), when stripped of the romantic garb in which it has been clothed by Roman writers, presents the spectacle of a difficult and often dubious struggle, with the Etruscans on the one hand, and the Volscians on the other. The capture of Veii, in B. C. 396, and the permanent annexation of its territory to that of Rome, was the first decisive advantage acquired by the rising republic, and may be looked upon as the first step to the domination of Italy. Even the great calamity sustained by the Romans, when their city was taken and in part destroyed by the Gauls, B. C. 390, was so far from permanently checking their progress, that it would rather seem to have been the means of opening out to them a career of conquest. It is probable that that event, or rather the series of predatory invasions by the Gauls of which it formed a part, gave a serious shock to the nations of Central Italy, and produced among them much disorganisation and consequent weakness. The attention of the Etruscans was naturally drawn off towards the N., and the Romans were able to establish colonies at Sutrium and Nepete; while the power of the Volscians appears to have been greatly enfeebled, and the series of triumphs over them recorded in the Fasti now marks real progress. That of M. Valerius Corvus, after the destruction of Satricum in B. C. 346 (Liv. vii. 27; Fast. Capit.), seems to indicate the total subjugation of the Volscian people, who never again appear in history as an independent power. Shortly after this, in B.C. 343, the Romans for the first time came into collision with the Samnites. That people were then undoubtedly at the height of their power: they and their kindred Sabellian tribes had recently extended their conquests over almost the whole southern portion of the peninsula (see above, p. 86); and it cannot be doubted, that when the Romans and Samnites first found themselves opposed in arms, the contest between them was one for the supremacy of Italy. Meanwhile, a still more formidable danger, though of much briefer duration, threatened the rising power of Rome. The revolt of the Latins, who had hitherto been among the main instruments and supports of that power, threatened to shake it to its foundation; and the victory of the Romans at the foot of Mt. Vesuvius, under T. Manlius and P. Decius (B. C. 340), was perhaps the most important in their whole history. Three campaigns sufficed to terminate this formidable war (B. C. 340—338). The Latins were now reduced from the condition of dependent allies to that of subjects, whether under the name of Roman citizens or on less favourable terms [LATIUM]; and the greater part of Campania was placed in the same condition.

At this time, therefore, only seventy years before the First Punic War, the Roman dominion still comprised only Latium, in the more limited sense of the name (for the Aequi and Hernici were still independent), together with the southern part of Etruria, the territory of the Volscians, and a part of Campania. During the next fifty years, which was the period of the great extension of the Roman arms and influence, the contest between Rome and Samnium was the main point of interest; but almost all the surrounding nations of Italy were gradually drawn in to take part in the struggle. Thus, in the Second Samnite War (B. C. 326—304), the names of the Lucanians and Apulians — nations with which (as Livy observes, viii. 25) the Roman people had, up to that period, had nothing to do—appear as taking an active part in the contest. In another part of Italy, the Marsi, Vestini, and Peligni, all of them, as we have seen, probably kindred races with the Samnites, took up arms at one time or another in support of that people, and were thus for the first time brought into collision with Rome. It was not till B. C. 311 that the Etruscans on their side joined in the contest: but the Etruscan War at once assumed a character and dimensions scarcely less formidable than that with the Samnites. It was now that the Romans for the first time carried their arms beyond the Ciminian Hills; and the northern cities of Etruria, Perusia, Cortona, and Arretium, now first appear as taking part in the war. [ETRURIA.] Before the close of the contest, the Umbrians also took up arms for the first time against the Romans. The peace which put an end to the Second Samnite War (B. C. 304) added nothing to the territorial extent of the Roman power; but nearly contemporary with it, was the revolt of the Hernicans, which ended in the complete subjugation of that people (B.C. 306); and a few years later the Aequians, who followed their example, shared the same fate, B. C. 302. About the same time (B. C. 304) a treaty was concluded with the Marsi, Marrucini, Peligni, and Frentani, by which those nations appear to have passed into the condition of dependent allies of Rome, in which we always subsequently find them. A similar treaty was granted to the Vestini in B. C. 301.

In B. C. 298, the contest between Rome and Samnium was renewed, but in this Third Samnite War the people of that name was only one member of a powerful confederacy, consisting of the Samnites, Etruscans, Umbrians, and Gauls; nevertheless, their united forces were defeated by the Romans, who, after several successful campaigns, compelled both Etruscans and Samnites to sue for peace (B. C. 290). The same year in which this was concluded witnessed also the subjugation of the Sabines, who had been so long the faithful allies of Rome, and now appear, for the first time after a long interval, in arms: they were admitted to the Roman franchise. (Liv. *Epit.* xi.; Vell. Pat. i. 14.) The short interval which elapsed before hostilities were generally renewed, afforded an opportunity for the subjugation of the Galli Senones, whose territory was wasted with fire and sword by the consul Dolabella, in 283; and the Roman colony of Sena (Sena Gallica) established there, to secure their permanent submission. Already in B. C. 282, the war was renewed both with the Etruscans and the Samnites; but this *Fourth* Samnite War, as it is often called, was soon merged in one of a more extensive character. The Samnites were at first assisted by the Lucanians and Bruttians, the latter of whom now occur for the first time in Roman history (Liv. *Epit.* xii.); but circumstances soon arose which led the Romans to declare war against the Tarentines; and these called in the assistance of Pyrrhus, king of Epirus. The war with that monarch (the first in which the Romans were engaged with any *non-Italian* enemy) was at the same time decisive of the fate of the Italian peninsula. It was, indeed, the last struggle of the nations of Southern Italy against the power of Rome: on the side of Pyrrhus were ranged, besides the Tarentines and their mercenaries, the Samnites, Lucanians, and Bruttians; while the Latins, Campanians, Sabines, Umbrians, Volscians, Marrucini, Peligni, and Frentani, are enumerated among the troops which swelled the ranks of the Romans. (Dionys. xx. Fr. Didot.) Hence, the final defeat of Pyrrhus near Beneventum (B. C. 275) was speedily followed by the complete subjugation of Italy. Tarentum fell into the hands of the Romans in B. C. 272, and, in the same year, the consuls Sp. Carvilius and Papirius Cursor celebrated the last of the many Roman triumphs over the Samnites, as well as the Lucanians and Bruttians. Few particulars have been transmitted to us of the petty wars which followed, and served to complete the conquest of the peninsula. The Picentes, who were throughout the Samnite wars on friendly terms with Rome, now appear for the first time as enemies; but they were defeated and reduced to submission in B. C. 268. The subjection of the Sallentines followed, B. C. 266, and the same year records the conquest of the Sarsinates, probably including the other mountain tribes of the Umbrians. A revolt of the Volsinians, in the following year (B. C. 265), apparently arising out of civil dissensions, gave occasion to the last of these petty wars, and earned for that people the credit of being the last of the Italians that submitted to the Roman power. (Florus, i. 21.)

It was not till long after that the nations of Northern Italy shared the same fate. Cisalpine Gaul and Liguria were still regarded as foreign provinces; and, with the exception of the Senones, whose territory had been already reduced, none of the Gaulish nations had been assailed in their own abodes. In B. C. 232 the distribution of the "Gallicus ager" (the territory of the Senones) became the occasion of a great and formidable war, which, however, ultimately ended in the victory of the Romans, who immediately proceeded to plant the two colonies of Placentia and Cremona in the territory of the Gauls, B. C. 218. The history of this war, as well as of those which followed, is fully related under GALLIA CISALPINA. It may here suffice to mention, that the final conquest of the Boii, in B. C. 191, completed the subjection of Gaul, south of the Padus; and that of the Transpadane Gauls appears to have been accomplished soon after, though there is some uncertainty as to the exact period. The Venetians had generally been the allies of the Romans during these contests with the Gauls, and appear to have passed gradually and quietly from the condition of independent allies to that of dependents, and ultimately of subjects. The Istrians, on the contrary, were reduced by force of arms, and submitted in B. C. 177. The last people of Italy that fell under the yoke of Rome were the Ligurians. This hardy race of mountaineers was not subdued till after a long series of campaigns; and, while the Roman arms were overthrowing the Macedonian and Syrian empires in the East, they were still constantly engaged in an inglorious, but arduous, struggle with the Ligurians, on their own immediate frontiers. Strabo observes, that it cost them eighty years of war to secure the coast-line of Liguria for the space of 12 stadia in width (iv. p. 203); a statement nearly correct, for the first triumph over the Ligurians was celebrated in B. C. 236, and the last in B. C. 158. Even after this last period it appears to have been a long time before the people were finally reduced to a state of tranquillity, and lapsed into the condition of ordinary Roman subjects.

2. *Italy under the Romans.* — It would be a great mistake to suppose that the several nations of Italy, from the periods at which they successively yielded to the Roman arms and acknowledged the supremacy of the Republic, became her subjects, in the strict sense of the word, or were reduced under any uniform system of administration. The relations of every people, and often even of every city, with the supreme head, were regulated by special agreements or decrees, arising out of the circumstances of their conquest or submission. How various and different these relations were, is sufficiently seen by the instances of the Latins, the Campanians, and the Hernicans, as given in detail by Livy (viii. 11—14, ix. 43). From the loss of the second decade of that author, we are unfortunately deprived of all similar details in regard to the other nations of Italy; and hence our information as to the relations established between them and Rome in the third century B. C., and which continued, with little alteration, till the outbreak of the Social War, B. C. 90, is unfortunately very imperfect. We may, however, clearly distinguish two principal classes into which the Italians were then divided; those who possessed the rights of Roman citizens, and were thus incorporated into the Roman state, and those who still retained their separate national existence as dependent allies, rather than subjects properly so called. The first class comprised all those communities which had received, whether as nations or separate cities, the gift of the Roman franchise; a right sometimes conferred as a boon, but often also imposed as a penalty, with a view to break up more effectually the national spirit and organisation, and bring the people into closer dependence upon the supreme authority. In these cases the citizenship was conferred without the right of suffrage; but in most, and perhaps in all such instances, the latter privilege was ultimately conceded. Thus we find the Sabines, who in B. C. 290 obtained only the "civitas sine suffragio," admitted in B. C. 268 to the full enjoyment of the franchise (Vell. Pat. i. 14): the same was the case also, though at a much longer interval, with Formiae, Fundi, and Arpinum, which did not receive the right of suffrage till B. C. 188 (Liv. viii. 41, x. 1, xxxviii. 36), though they had borne the title of Roman citizens for more than a century. To the same class belonged those of the Roman colonies which were called "coloniae civium Romanorum," and which, though less numerous and powerful than the Latin colonies, were scattered through all parts of Italy, and included some wealthy and important towns. (A list of them is given by Madvig, *de Coloniis*, pp. 295—303, and by Marquardt, *Handb. der Römischen Alterthümer*, vol. iii. pt. i. p. 18.)

To the second class, the "Socii" or "Civitates Foederatae," which, down to the period of the Social War, included by far the largest part of the Italian people, belonged all those nations that had submitted to Rome upon any other terms than those of citizenship; and the treaties (foedera), which determined their relations to the central power, included almost every variety, from a condition of nominal equality and independence (aequum foedus), to one of the most complete subjection. Thus we find Heraclea in Lucania, Neapolis in Campania, and the Camertes in Umbria, noticed as possessing particularly favourable treaties (Cic. *pro Balb.* 8, 20, 22); and even some of the cities of Latium itself, which had not received the Roman civitas, continued to maintain this nominal independence long after they had become virtually subject to the power of Rome. Thus, even in the days of Polybius, a Roman citizen might retire *into exile* at Tibur or Praeneste (Pol. vi. 14; Liv. xliii. 2), and the poor and decayed town of Laurentum went through the form of annually renewing its treaty with Rome down to the close of the Republic. (Liv. viii. 11.) Nor was this independence merely nominal: though politically dependent upon Rome, and compelled to follow her lead in their external relations, and to furnish their contingent of troops for the wars, of which the dominant republic alone reaped the benefit, many of the cities of Italy continued to enjoy the absolute control of their own affairs and internal regulations; the troops which they were bound by their treaty to furnish were not enrolled with the legions, but fought under their own standards as auxiliaries; they retained their own laws as well as courts of judicature, and, even when the Lex Julia conferred upon all the Italian allies the privileges of the Roman civitas, it was necessary that each city should adopt it by an act of its own. (Cic. *pro Balb.* 8.) Nearly in the same position with the dependent allies, however different in their origin, were the so-called "Coloniae Latinae;" that is, Roman colonies which did not enjoy the rights of Roman citizenship, but stood in the same relation to the Roman state that the cities of the Latin League had formerly done. The name was, doubtless, derived from a period when these colonies were actually sent out in common by the Romans and Latins; but settlements on similar terms continued to be founded by the Romans alone, long after the extinction of the Latin League; and, before the Social War, the Latin colonies included many of the most flourishing and important towns of Italy. (For a list of them, with the dates of their foundation, see Madvig, *de Coloniis*, *l. c.*; Mommsen, *Römische Münz-Wesen*, pp. 230—234; and Marquardt, *l. c.* p. 33.) These colonies are justly regarded by Livy as one of the main supports of the Republic during the Second Punic War (Liv. xxvii. 9, 10), and, doubtless, proved one of the most effectual means of consolidating the Roman dominion in Italy. After the dissolution of the Latin League, B. C. 338, these Latin colonies (with the few cities of Latium that, like Tibur and Praeneste, still retained their separate organisation) formed the "nomen Latinum," or body of the Latins. The close connection of these with the allies explains the frequent recurrence of the phrase "socii et nomen Latinum" throughout the later books of Livy, and in other authors in reference to the same period.

A great and general change in the relations previously subsisting between the Italian states and Rome was introduced by the Social War (B. C. 90—89), and the settlement which took place in consequence of it. Great as were the dangers with which Rome was threatened by the formidable coalition of those who had so long been her bravest defenders they would have been still more alarming had the whole Italian people taken part in it. But the allies who then rose in arms against Rome were almost exclusively the Sabellians and their kindred races. The Etruscans and Umbrians stood aloof, while the Sabines, Latins, Volscians, and other tribes who had already received the Roman franchise, supported the Republic, and furnished the materials of her armies. But the senate hastened to secure those who were wavering, as well as to disarm a portion at least of the openly disaffected, by the gift of the Roman franchise, including the full privileges of citizens: and this was subsequently extended to every one of the allies in succession as they submitted. There is some uncertainty as to the precise steps by which this was effected, but the Lex Julia, passed in the year 90 B. C., appears to have conferred the franchise upon the Latins (the "nomen Latinum," as above defined) and all the allies who were willing to accept the boon. The Lex Plautia Papiria, passed the following year, B. C. 89, completed the arrangement thus begun. (Cic. *pro Balb.* 8, *pro Arch.* 4; A. Gell. iv. 4; Appian, *B. C.* i. 49; Vell. Pat. ii. 16.)

By the change thus effected the distinction between the Latins and the allies, as well as between those two classes and the Roman citizens, was entirely done away with; and the Latin colonies lapsed into the condition of ordinary *municipia*. At the same time that all the free inhabitants of Italy, as the term was then understood (i. e. Italy S. of the Macra and Rubicon), thus received the full rights of Roman citizens, the same boon was granted to the inhabitants of Gallia Cispadana, while the Transpadani appear to have been at the same time raised to the condition and privileges of Latins, that is to say, were placed on the same footing as if all their towns had been Latin colonies. (Ascon. *in Pison.* p. 3, ed. Orell.; Savigny, *Vermischte Schriften*, vol. iii. pp. 290—308; Marquardt, *Handb.* vol. iii. pt. i. p. 48.) This peculiar arrangement, by which the Jus Latii was revived at the very time that it became naturally extinct in the rest of Italy, is more fully explained under GALLIA CISALPINA. In B. C. 49, after the outbreak of the Civil War, Caesar bestowed the full franchise upon the Transpadani also (Dion Cass. xli. 36); and from this time all the free inhabitants of Italy became united under one common class as citizens of Rome.

The Italians thus admitted to the franchise were all ultimately enrolled in the thirty-five Roman tribes. The principle on which this was done we know not; but we learn that each municipium, and sometimes even a larger district, was assigned to a particular tribe: so that every citizen of Arpinum, for instance, would belong to the Cornelian tribe, of Beneventum to the Stellatine, of Brixia to the Fabian, of Ticinum to the Papian, and so on.* But in so doing, all regard to that geographical distribution of the tribes which was undoubtedly kept in view in their first institution was necessarily lost; and we have not sufficient materials for attempting to determine how the distribution was made. A knowledge of it must, however, have been of essential importance so long as the Republic continued; and in this sense we find Cicero alluding to "Italia tributim descripta" as a matter of interest to the candidates for public offices. (Q. Cic. *de Petit. Cons.* 8.)

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* This did not, however, interfere with the *personal* right, where this previously existed, so that a Roman citizen already belonging to another tribe, who settled himself in any municipium, retained his own tribe.

3. *Italy under the Roman Empire.*—No material change was introduced into the political condition of Italy by the establishment of the imperial authority at Rome; the constitution and regulations that existed before the end of the Republic continued, with only a few modifications, in full force. The most important of these was the system of municipal organisation, which pervaded every part of the country, and which was directly derived from the days of Italian freedom, when every town had really possessed an independent government. Italy, as it existed under the Romans, may be still regarded as an aggregate of individual communities, though these had lost all pretensions to national independence, and retained only their separate municipal existence. Every municipium had its own internal organisation, presenting very nearly a miniature copy of that of the Roman republic. It had its senate or council, the members of which were called Decuriones, and the council itself Ordo Decurionum, or often simply Ordo; its popular assemblies, which, however, soon fell into disuse under the Empire; and its local magistrates, of whom the principal were the Duumviri, or sometimes Quatuorviri, answering to the Roman consuls and praetors: the Quinquennales, with functions analogous to those of the censors; the Aediles and Quaestors, whose duties nearly corresponded with those of the same magistrates at Rome. These different magistrates were annually elected, at first by the popular assembly, subsequently by the Senate or Decurions: the members of the latter body held their offices for life. Nor was this municipal government confined to the town in which it was resident: every such Municipium possessed a territory or Ager, of which it was as it were the capital, and over which it exercised the same municipal jurisdiction as within its own walls. This district of course varied much in extent, but in many instances comprised a very considerable territory, including many smaller towns and villages, all which were dependent, for municipal purposes, upon the central and chief town. Thus we are told by Pliny, that many of the tribes that inhabited the Alpine valleys bordering on the plains of Gallia Cisalpina, were by the Lex Pompeia assigned to certain neighbouring municipia (*Lege Pompeia attributi municipiis*, Plin. iii. 20. s. 24), that is to say, they were included in their territory, and subjected to their jurisdiction. Again, we know that the territories of Cremona and Mantua adjoined one another, though the cities were at a considerable distance. In like manner, the territory of Beneventum comprised a large part of the land of the Hirpini. It is this point which gives a great importance to the distinction between municipal towns and those which were not so; that the former were not only themselves more important places, but were, in fact, the capitals of districts, into which the whole country was divided. The villages and minor towns included within these districts were distinguished by the terms "fora, conciliabula, vici, castella," and were dependent upon the chief town, though sometimes possessing a subordinate and imperfect local organisation of their own. In some cases it even happened that, from local circumstances, one of these subordinate places would rise to a condition of wealth and prosperity far surpassing those of the municipium, on which it nevertheless continued dependent. Thus, the opulent watering-place of Baiae always remained, in a municipal sense, a mere dependency of Cumae

The distinction between coloniae and municipia, which had been of great importance under the Roman republic, lost its real significance, when the citizens of both alike possessed the Roman franchise. But the title of colonia was still retained by those towns which had received fresh colonies towards the close of the Republic under Caesar or the Triumvirate, as well as under the Empire. It appears to have been regarded as an honorary distinction, and as giving a special claim upon the favour and protection of the founder and his descendants; though it conferred no real political superiority. (Gell. xvi. 13.) On the other hand, the Praefecturae—a name also derived from the early republican period—were distinguished from the colonies and municipia by the circumstance that the juridical functions were there exercised by a Praefectus, an officer sent direct from Rome, instead of by the Duumviri or Quatuorviri (whose legal title was *IIviri* or *IIIIviri Juri dicundo*) elected by the municipality. But as these distinctions were comparatively unimportant, the name of "municipia" is not unfrequently applied in a generic sense, so as to include all towns which had a local self-government. "Oppida" is sometimes employed with the same meaning. Pliny, however, generally uses "oppida" as equivalent to "municipia," but exclusive of colonies: thus, in describing the eighth region, he says, "*Coloniae* Bononia, Brixillum, Mutina, etc. . . . . *Oppida* Caesena, Claterna, Forum Clodi, etc." (iii. 15. s. 20, et passim). It is important to observe that, in all such passages, the list of "oppida" is certainly meant to include only municipal towns; and the lists thus given by Pliny, though disfigured by corruption and carelessness, were probably in the first instance derived from official sources. Hence the marked agreement which may be traced between them and the lists given in the Liber Coloniarum, which, notwithstanding the corruptions it has suffered, is unquestionably based upon good materials. (Concerning the municipal institutions of Italy, see Savigny, *Vermischte Schriften*, vol. iii. pp. 279—412, and *Gesch. des Röm. Rechts*, vol. i.; Marquardt, *Handb. d. Röm. Alterthümer*, vol. iii. pt. i. pp. 44—55; Hoeck, *Röm. Geschichte*, book 5, chap. 3; and the article GALLIA CISALPINA.)

The municipal organisation of Italy, and the territorial distribution connected with it, lasted throughout the Roman empire, though there was always a strong tendency on the part of the central authority and its officers to encroach upon the municipal powers: and in one important point, that of their legal jurisdiction, those powers were materially circumscribed. But the municipal constitution itself naturally acquired increased importance as the central power became feeble and disorganised: it survived the fall of the Western Empire, and continued to subsist under the Gothic and Lombard conquerors, until the cities of Italy gradually assumed a position of independence, and the municipal constitutions which had existed under the Roman empire, became the foundation of the free republics of the middle ages. (Savigny, *Gesch. des Römischen Rechts im Mittel Alter*, vol. i)

The ecclesiastical arrangements introduced after the establishment of Christianity in the Roman empire, appear to have stood in close connection with the municipal limits. Almost every town which was then a flourishing municipium became the see of a bishop, and the limits of the diocese in general coincided with those of the municipal territory.* But in the period of decay and confusion that followed, the episcopal see often remained after the city had been ruined or fallen into complete decay: hence the ecclesiastical records of the early ages of Christianity are often of material assistance in enabling us to trace the existence of ancient cities, and identify ancient localities.

4 *Political and Administrative Division under the Roman Empire.*—It is not till the reign of Augustus that any division of Italy for administrative purposes occurs, and the reason is obvious. So long as the different nations of Italy preserved the semblance of independence, which they maintained till the period of the Social War, no uniform system of administration was possible. Even after that period, when they were all merged in the condition of Roman citizens, the municipal institutions, which were still in full force, appear to have been regarded as sufficient for all purposes of internal management; and the general objects of the State were confided to the ordinary Roman magistrates, or to extraordinary officers appointed for particular purposes.

The first division of Italy into eleven regions by Augustus, appears to have been designed in the first instance merely to facilitate the arrangements of the census; but, as the taking of this was closely coupled with the levying of taxes, the same divisions were soon adopted for financial and other administrative purposes, and continued to be the basis of all subsequent arrangements. The divisions established by Augustus, and which have fortunately been preserved to us by Pliny (the only author who mentions their institution), were as follows:—

I. The First Region comprised Latium (in the more extended sense of that name, including the land of the Hernicans and Volscians), together with Campania, and the district of the Picentini. It thus extended from the mouth of the Tiber to that of the Silarus; and the Anio formed its boundary on the N.

II. The Second Region, which adjoined the preceding on the SE., included Apulia, Calabria, and the land of the Hirpini, which was thus separated from the rest of Samnium.

III. The Third Region contained Lucania and Bruttium: it was bounded by the Silarus on the NW. and by the Bradanus on the NE.

IV. The Fourth Region contained all Samnium, except the Hirpini, together with the Frentani, Marrucini, Marsi, Peligni, Aequiculi, Vestini, and Sabini. It thus extended from the Anio to the frontiers of Picenum, and from the boundary of Umbria on the N. to Apulia on the S. It was separated from the latter district by the river Tifernus, and from Picenum by the Aternus.

V. The Fifth Region was composed solely of the ancient Picenum (including under that name the territory of Hadria and of the Praetutii), and extended along the Adriatic from the mouth of the Aternus to that of the Aesis.

VI. The Sixth Region contained Umbria, together with the land N. of the Apennines, once occupied by the Senonian Gauls, and which extended along the coast of the Adriatic from the Aesis to the Ariminus. On the W. it was separated from Etruria by the Tiber, along the left bank of which it extended as far as Ocriculum.

VII. The Seventh Region consisted of the ancient Etruria, and preserved the ancient limits of that country: viz. the Tiber on the E., the Apennines on the N., and the Tyrrhenian sea on the W., from the mouth of the Tiber to that of the Macra.

VIII. The Eighth Region, or Gallia Cispadana, extended from the frontiers of Liguria near Placentia, to Ariminum on the Adriatic, and was bounded by the Apennines on the S., and by the Padus on the N.

IX. The Ninth Region comprised Liguria, extending along the sea-coast from the Macra to the Varus, and inland as far as the Padus, which formed its northern boundary from the confluence of the Trebia to its sources in Mt. Vesulus.

X. The Tenth Region was composed of Venetia, including the land of the Carni, with the addition of Istria, and a part of Gallia Cisalpina, previously occupied by the Cenomani, extending as far W. as the Addua.

XI. The Eleventh Region comprised the remainder of Gallia Transpadana, or the whole tract between the Alps and the Padus, from the sources of the latter river to its confluence with the Addua.

It is probable, both from the silence of Pliny, and from the limited scope with which these divisions were first instituted, that the regions had originally no distinctive names applied to them: but these would be gradually adopted, as the division acquired increased political importance. No difficulty could arise, where the limits of the Region coincided (or nearly so) with those of a previously existing people, as in the cases of Etruria, Liguria, Picenum, &c. In other instances the name of a part was given to the whole: thus, the first region came to be called Regio Campaniae; and hence, in the Liber Coloniarum, the "Civitates Campaniae" include all Latium also. [CAMPANIA.] The name of Regio Samnii or Samnium was in like manner given to the fourth region, though perhaps not till after the northern part of it had been separated from the rest under the name of Valeria.

The division introduced by Augustus continued with but little alteration till the time of Constantine. The changes introduced by Hadrian and M. Aurelius regarded only the administration of justice in Italy generally (Spartian. *Hadr.* 22; Capit. *M. Ant.* 11); but in this, as well as in various other regulations, there was a marked approach to the assimilating the government of Italy to that of the provinces; and the term "Consularis," applied to the judicial officers appointed by Hadrian merely to denote their dignity, soon came to be used as an official designation for the governor of a district, as we find it in the Notitia. But the distinction between Italy and the provinces is still strongly marked by Ulpian, and it was not till the fourth century that the term "Provincia" came to be applied to the regions or districts of Italy (Mommsen, *ad Lib. Col.* pp. 193, 194.)

The changes introduced into the divisions of Augustus, either before the time of Constantine or under that emperor, were the following:—1. The fourth region was divided into two, the southern portion containing Samnium (to which the land of the Hirpini, included by Augustus in the second region, was reunited), together with the Frentani and Peligni; while the land of the Sabines, the Marsi, and the Vestini, constituted a separate district, which bore the name of VALERIA, from the great highway, the Via Valeria, by which it was traversed. 2. The portion of the sixth region which lay between the Apennines and the Adriatic (originally inhabited by the Gauls) was separated from Umbria properly so called, and distinguished by the name of Picenum Annonarium, while the true Picenum was called, for the sake of distinction, Picenum Suburbicarium. 3. The eighth region, or Gallia Cispadana, was divided into two, of which the westernmost portion assumed the name of AEMILIA, from the highroad of that name; an appellation which seems to have come into common use as early as the time of Martial (iii. 4, vi. 85): while the eastern portion, much the smaller of the two, received that of FLAMINIA, though the highroad of that name only extended to Ariminum, on the very frontier of this district. This new division seems to have been generally united with Picenum Annonarium, though retaining its separate name. 4. The Alpes Cottiae, a mountain district which in the time of Augustus had still retained its nominal independence, though incorporated with the Roman empire by Nero, seems to have continued to form a separate district till the time of Constantine, who united it with the ninth region, *the whole* of which now came to be known as the Alpes Cottiae: while, still more strangely, the name of Liguria was transferred from this region, to which it properly belonged, to the eleventh region, or Gallia Transpadana; so that late writers speak of Mediolanum as the capital of Liguria. [LIGURIA.] 5. The only other change that requires notice was the division of Etruria into two portions, called *Tuscia Annonaria* and *Tuscia Urbicaria*. This, as well as the similar distinction between the two Picenums, had its origin in the administrative arrangements introduced by Maximian, who, when he established the imperial residence at Milan, imposed upon the northern and adjoining provinces the task of finding supplies (annonae) for the imperial court and followers, while the other portions of Italy were charged with similar burdens for the supply of Rome. (Mommsen, *ad Lib. Col.* pp. 198—200.) Hence Trebellius Pollio, writing in the reign of Diocletian, after enumerating the districts of Southern and Central Italy, comprises all that lay N. of Flaminia and Etruria under the general appellation of "omnis annonaria regio." (Treb. Poll. *Trig. Tyr.* 24.)

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* A glance at the list of bishoprics existing in any of the provinces of Central Italy (Etruria, for instance, or Umbria), as compared with the names of the towns enumerated by Pliny in the same district, will at once show the connection between the two. (Bingham's *Ecclesiastical Antiquities*, book ix. chap. v.

In addition to these changes, Constantine, in the general reorganisation of his empire, united to Italy the two provinces of Rhaetia (including Vindelicia), as well as the three great islands of Sicily, Sardinia, and Corsica. These last, together with all the central and southern provinces of Italy, were placed under the jurisdiction of the Vicarius Urbis Romae, while all the northern provinces were subject to the Vicarius Italiae. The minor arrangements seem to have frequently varied in detail, but the seventeen provinces into which the "Dioecesis Italiae" was now divided, are thus enumerated in the Notitia Dignitatum (ii. pp. 9, 10): —

1. Venetia.
2. Aemilia.
3. Liguria (i. e. Gallia Transpadana).
4. Flaminia et Picenum Annonarium.
5. Tuscia et Umbria.
6. Picenum Suburbicarium.
7. Campania.
8. Sicilia.
9. Apulia et Calabria.
10. Lucania et Bruttii.
11. Alpes Cottiae (Liguria).
12. Raetia Prima.
13. Raetia Secunda.
14. Samnium.
15. Valeria.
16. Sardinia.
17. Corsica.

This list substantially agrees with that in the Libellus Provinciarum (published by Gronovius, Lugd. Bat. 1739), a document of the time of Theodosius I., as well as with that given by Paulus Diaconus in his geographical description of Italy (*Hist. Lang.* ii. 14—22), though he has added an eighteenth province, to which he gives the name of "Alpes Apennini;" which can be no other than the northern part of Etruria, or Tuscia Annonaria. Of the seventeen provinces enumerated in the Notitia eight were placed under governors who bore the title of Consulares, seven under Praesides, and the two southernmost under Correctores, a title which appears to have been at one time common to them all.

(For further details on the administrative divisions of Italy during the latter period of the Roman empire, see the *Notitia Dignitatum in Partibus Occidentis*, Bonn, 1840, with Böcking's valuable commentary; Mommsen, *über die Lib. Colon.* in the *Schriften der Römischen Feldmesser*, vol. ii. Berlin, 1852; Marquardt, *Handb. der Röm. Alterthümer*, vol. iii. pt. i. pp. 55—71.)

The divisions thus established before the close of the Western Empire, were continued after its fall under the Gothic monarchy, and we find them frequently alluded to as subsisting under their old names in Cassiodorus and Procopius. It was not till the establishment of the Lombards in Italy that this division gave place to one wholly different, which became the foundation of that which subsisted in the middle ages. The Lombards divided the part of Italy in which they established their power, including all the N., or what is now called *Lombardy*, together with a part of Tuscany and Umbria, into a number of military fiefs or governments, under the name of Duchies (Ducatus): the Duchy of *Friuli*, Duchy of *Verona*, Duchy of *Pavia*, &c. Besides those immediately subject to the Lombard kings, two of these were established further to the S.,— the Duchy of *Spoleto* and Duchy of *Benevento*, which enjoyed a semi-independent position: and the last of these was extended by successive conquests from the Greek Empire, till it comprised almost the whole of the S. of Italy, or the modern kingdom of *Naples*. The Greek emperors, however, still retained possession of the Exarchate of Ravenna, together with the district called the Pentapolis, comprising a considerable part of Picenum, and what was called the Duchy of Rome, including a part of Etruria and Umbria, as well as Latium. In the S. also they always kept possession of some of the maritime places of Campania, *Naples*, *Gaëta*, and *Salerno*, as well as of a part of *Calabria*, and the cities of *Otranto* and *Gallipoli*. After the fall of the Lombard kingdom, in A. D. 774, though they had now lost their possessions in the N., the Exarchate and the Pentapolis, the Byzantine emperors for a long time extended their dominion over a considerable part of the S., and wrested from the dukes of Benevento the districts to which they gave the names of the *Capitanata* and the *Basilicata* (a part of the ancient Apulia and Lucania), and of which they retained possession till the 11th century. It was then that a new enemy first appeared on the scene, and the Normans, under Robert Guiscard, completed the final expulsion of the Greek emperors from Italy. The capture of *Bari* in 1071, and of *Salerno* in 1077, destroyed the last vestiges of the dominion that had been founded bv the generals of Justinian. (D'Anville, *E'tats formés en Europe après la Chute de l'Empire Romain*, 4to. Paris, 1771.)

VI. POPULATION OF ITALY UNDER THE ROMANS.

The statements transmitted to us from antiquity concerning the amount of the population in different cities and countries are for the most part of so vague a character and such uncertain authority as to be little worthy of consideration; but we have two facts recorded in connection with that of Italy, which may lead us to form at least an approximate estimate of its numbers. The first of these data is the statement given by Polybius, as well as by several Roman writers on the authority of Fabius, and which there is every reason to believe based on authentic documents, of the total amount of the forces which the Romans and their allies were able to oppose to the threatened invasion of the Gauls in B. C. 225. According to the detailed enumeration given by Polybius, the total number of men capable of bearing arms which *appeared on the registers* of the Romans and their allies, amounted to above 700,000 foot and 70,000 horsemen. Pliny gives them at 700,000 foot and 80,000 horse; while Eutropius and Orosius state the whole amount in round numbers at 800,000. (Pol. ii. 24; Plin. iii. 20. s. 24; Eutrop. iii. 5; Oros. iv. 13.) It is evident, from the precise statements of Polybius, that this was the total amount of the free population of military age (τὸ σύμπαν πλῆθος τῶν δυναμένων ὅπλα βαστάζειν), and not that which could be actually brought into the field. If we estimate the proportion of these to the total free population as 1 to 4, which appears to have been the ratio currently adopted in ancient times, we should obtain a total of 3,200,000 for the free population of the Italian peninsula, exclusive of the greater part of Cisalpine Gaul, and the whole of Liguria*: and even if we adopt the proportion of 1 to 5, more commonly received in modern times, this would still give a total of only 4,000,000, an amount by no means very large, as the population of the same parts of Italy at the present day considerably exceeds 9,000,000. (Serristori, *Statistica d'Italia.*) Of the amount of the servile population we have no means of forming an estimate: but it was probably not large at this period of the Roman history; and its subsequent rapid increase was contemporaneous with the diminution of the free population. The complaints of the extent to which this had taken place as early as the time of the Gracchi, and their lamentations over the depopulation of Italy (Plut. *T. Gracch.* 8), would lead us to suppose that the number of free citizens had greatly fallen off. If this was the case in B. C. 133, the events of the next half century — the sanguinary struggle of the Social War, which swept off, according to Velleius Paterculus (ii. 15), more than 300,000 men in the vigour of their age, and the cruel devastation of Samnium and Etruria by Sulla—were certainly not calculated to repair the deficiency. But, notwithstanding this, we find that the census of B. C. 70, which included all the new citizens recently admitted to the Roman franchise, and did not yet comprise any population out of Italy, nor even the Transpadane Gauls, gave a result of 910,000 Roman citizens (capita civium); from which we may fairly infer a free population of at least 4,500,000. (Liv. *Epit.* xcviii. ed. Jahn, compared with Phlegon, *ap. Phot. Bibl.* p. 84. ed. Bekker.) The rapid extension of a Roman population in Gallia Cispadana, as well as Venetia and Liguria, had evidently more than compensated for the diminution in the central provinces of the peninsula.

Of the populousness of Italy under the Empire, we have no data on which to found an estimate. But there are certainly no reasons to suppose that it ever exceeded the amount which it had attained under the Republic. Complaints of its depopulation, of the decay of flourishing towns, and the desolation of whole districts, are frequent in the writers of the Augustan age and the first century of the Christian era. We are told that Caesar in B. C. 46, already found a dreadful diminution of the population (δεινὴν ὀλιγανθρωπίαν, Dion Cass. xliii. 25); and the period of the Triumvirate must have tended greatly to aggravate the evil. Augustus seems to have used every means to recruit the exhausted population: but that his efforts were but partially successful is evident from the picture which Strabo (writing in the reign of Tiberius) gives us of the state of decay and desolation to which the once populous provinces of Samnium, Apulia, and Lucania, were in his day reduced; while Livy confirms his statement, in regard even to districts nearer Rome, such as the land of the Aequians and Volscians. (Strab. v. p. 249, vi. pp. 253, 281; Liv. vi. 12.) Pliny, writing under Vespasian, speaks of the "latifundia" as having been "the ruin of Italy;" and there seems no reason to suppose that this evil was afterwards checked in any material degree. The splendour of many of the municipal towns, and especially the magnificent public buildings with which they were adorned, is apt to convey a notion of wealth and opulence which it seems hard to combine with that of a declining population. But it must be remembered that these great works were in many, probably in most instances, erected by the munificence either of the emperors or of private individuals; and the vast wealth of a few nobles was so far from being the sign of general prosperity, that it was looked upon as one of the main causes of decay. Many of the towns and cities of Italy were, however, no doubt very flourishing and populous: but numerous testimonies of ancient writers seem to prove that this was far from being the case with the country at large; and it is certain that no ancient author lends any countenance to the notion entertained by some modern writers, of "the incredible multitudes of people with which Italy abounded during the reigns of the Roman emperors" (Addison, *Remarks on Italy*). (See this question fully discussed and investigated by Zumpt, *über den Stand der Bevölkerung im Alterthum.* 4to. Berlin, 1841.)

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* The Cenomani and Veneti were among the allies who sent assistance to the Romans on this occasion, but their actual contingent of 20,000 men is all that is included in the estimate of Polybius. They did not, like the Italian allies, and doubtless could not, send registers of their total available resources.

Gallia Cisalpina, including Venetia and the part of Liguria N. of the Apennines, seems to have been by far the most flourishing and populous part of Italy under the Roman empire. Its extraordinary natural resources had been brought into cultivation at a comparatively late period, and were still unexhausted: nor had it suffered so much from the civil wars which had given a fatal blow to the prosperity of the rest of Italy. It would appear also to have been comparatively free from the system of cultivation by slave labour which had proved so ruinous to the more southern regions. The younger Pliny, indeed, mentions that his estate near Comum, and all those in its neighbourhood, were cultivated wholly by free labourers. (Plin. *Ep.* iii. 19.) In the latter ages of the Empire, also, the establishment of the imperial court at Mediolanum (which continued from the time of Maximian to that of Honorius) must have given a fresh stimulus to the prosperity of this favoured region. But when the Empire was no longer able to guard the barrier of the Alps against the irruptions of barbarians, it was on Northern Italy that the first brunt of their devastations naturally fell; and the numerous and opulent cities in the plains of the Padus were plundered in succession by the Goths, the Huns, and the Lombards.

VII. Authorities.

Considering the celebrity of Italy, and the importance which it enjoyed, not only under the Romans but during the middle ages, and the facility of access which has rendered it so favourite a resort of travellers in modern times, it seems strange that our knowledge of its ancient geography should be still very imperfect. Yet it cannot be denied that this is the case. The first disadvantage under which we labour is, that our ancient authorities themselves are far from being as copious or satisfactory as might be expected. The account given by Strabo, though marked by much of his usual good sense and judgment, is by no means sufficiently ample or detailed to meet all our requirements. He had also comparatively little interest in, and was probably himself but imperfectly acquainted with, the early history of Rome, and therefore did not care to notice, or inquire after, places which had figured in that history, but were in his time sunk into decay or oblivion. Mela dismisses the geography of Italy very hastily, as being too well known to require a detailed description (ii. 4. § 1): while Pliny, on the contrary, apologises for passing but lightly over so important and interesting a subject, on account of the impossibility of doing it justice (iii. 5. s. 6). His enumeration of the different regions and the towns they contained is nevertheless of the greatest value, and in all probability based upon authentic materials. But he almost wholly neglects the physical geography, and enumerates the inland towns of each district in alphabetical order, so that his mention of them gives us no assistance in determining their position. Ptolemy's lists of names are far less authentic and trustworthy than those of Pliny; and the positions which he professes to give are often but little to be depended on. The Itineraries afford valuable assistance, and perhaps there is no country for which they are more useful and trustworthy guides; but they fail us exactly where we are the most in want of assistance,—in the more remote and unfrequented parts of Italy, or those districts which in the latter ages of the Empire had fallen into a state of decay and desolation. One of the most important aids to the determination of ancient localities is unquestionably the preservation of the ancient names, which have often been transmitted almost without change to the present day; and even where the name is now altered, we are often enabled by ecclesiastical records to trace the ancient appellation down to the middle ages, and prove both the fact and the origin of its alteration. In numerous instances (such as Aletium, Sipontum, &c.) an ancient church alone records the existence and preserves the name of the decayed city. But two circumstances must guard us against too hasty an inference from the mere evidence of name: the one, that it not unfrequently happened, during the disturbed periods of the middle ages, that the inhabitants of an ancient town would migrate to another site, whether for security or other reasons, and transfer their old name to their new abode. Instances of this will be found in the cases of Abellinum, Aufidena, &c., and the most remarkable of all in that of Capua. Another source of occasional error is that the present appellations of localities are sometimes derived from erroneous traditions of the middle ages, or even from the misapplication of ancient names by local writers on the first revival of learning.

One of the most important and trustworthy auxiliaries in the determination of ancient names and localities, that of inscriptions, unfortunately requires, in the case of Italy, to be received with much care and caution. The perverted ingenuity or misguided patriotism of many of the earlier Italian antiquarians frequently led them either to fabricate or interpolate such documents, and this with so much skill and show of learning, that many such fictitious or apocryphal inscriptions have found their way into the collections of Gruter, Muratori, and Orelli, and have been cited in succession by numerous modern writers. Mommsen has conferred a great service upon the student of Italian antiquities by subjecting all the recorded inscriptions belonging to the kingdom of Naples to a searching critical inquiry, and discarding from his valuable collection (*Inscriptiones Regni Neapolitani Latinae*, fol. Lips. 1852) all those of dubious authenticity. It is much to be desired that the same task may be undertaken for those of the rest of Italy.

The comparative geography of ancient and modern Italy had more or less engaged the attention of scholars from the first revival of learning. But of the general works on the subject, those before the time of Cluverius may be regarded more as objects of curiosity than as of much real use to the student. Biondo Flavio (Blondus Flavius) is the earliest writer who has left us a complete and connected view of Italian topography, in his *Italia Illustrata* (first published in 1474, afterwards with his other works at Basle, in 1531 and 1559): after him came Leandro Alberti, whose *Descrizione di tutta Italia* (Venice, 1551) contains some valuable notices. But the great work of Cluverius (*Italia Antiqua*, 2 vols. fol. Lugd. Bat. 1624) altogether superseded those which had preceded him, and became the foundation of all subsequent inquiries. Cluverius has not only brought together, with the most praiseworthy diligence, all the passages of ancient authors bearing upon his subject, but he had himself travelled over a great part of Italy, noting the distances and observing the remains of ancient towns. It is to be regretted that he has not left us more detailed accounts of these remains of antiquity, which have in many cases since disappeared, or have not been visited by any more recent traveller. Lucas Holstenius, the contemporary and friend of Cluver, who had also visited in person many of the more unfrequented districts of Italy, has left us, in his notes on Cluverius (*Adnotationes ad Cluverii Italiam Antiquam*, 8vo. Romae, 1666), a valuable supplement to the larger work, as well as many important corrections on particular points.

It is singular how little we owe to the researches of modern travellers in Italy. Not a single book of travels has ever appeared on that country which can be compared with those of Leake or Dodwell in Greece. Swinburne's *Travels in the Two Sicilies* is one of the best, and greatly superior to the more recent works of Keppel Craven on the same part of Italy (*Tour through the Southern Provinces of the Kingdom of Naples*, 4to. Lond. 1821; *Excursions in the Abruzzi and Northern Provinces of Naples*, 2 vols. 8vo. Lond. 1838). Eustace's well-known book (*Classical Tour through Italy in* 1802) is almost wholly worthless in an antiquarian point of view. Sir R. Hoare's *Classical Tour*, intended as a sort of supplement to the preceding, contains some valuable notes from personal observation. Dennis's recent work on Etruria (*Cities and Cemeteries of the Etruscans*, 2 vols. 8vo. Lond. 1848) contains a far more complete account of the antiquities and topography of that interesting district than we possess concerning any other part of Italy. Sir W. Gell's *Topography of Rome and its Vicinity* (2 vols. 8vo. Lond. 1834; 2nd edit. 1 vol. 1846[*]), taken in conjunction with the more elaborate work of Nibby on the same district (*Analisi della Carta dei Dintorni di Roma*, 3 vols. 8vo. Rome, 1849), supplies much valuable information, especially what is derived from the personal researches of the author, but is far from fulfilling all that we require. The work of Westphal on the same subject (*Die Römische Kampagne*, 4to. Berlin, 1829) is still more imperfect, though valuable for the care which the author bestowed on tracing out the direction and remains of the ancient roads throughout the district in question. Abeken's *Mittel Italien* (8vo. Stuttgart, 1843) contains a good sketch of the physical geography of Central Italy, and much information concerning the antiquities of the different nations that inhabited it; but enters very little into the topography of the regions he describes. The publications of the Instituto Archeologico at Rome (first commenced in 1829, and continued down to the present time), though directed more to archaeological than topographical researches, still contain many valuable memoirs in illustration of the topography of certain districts, as well as the still existing remains in ancient localities.

The local works and histories of particular districts and cities in Italy are innumerable. But very few of them will be found to be of any real service to the student of ancient geography. The earlier works of this description are with few exceptions characterised by very imperfect scholarship, an almost total want of criticism, and a blind credulity, or still blinder partiality to the native city of each particular author. Even on those points on which their testimony would appear most likely to be valuable,—such as notices of ruins, inscriptions, and other remains of antiquity,—it must too often be received with caution, if not with suspicion. A striking exception to this general remark will be found in the treatise of Galateo, *De Situ Iapygiae* (8vo. Basel, 1551; republished by Graevius in the *Thesaurus Antiquitatum Italiae*, vol. ix. part v.): those of Barrio on Calabria (the *modern* province of the name) and Antonini on Lucania (Barrius, *de Antiquitate et Situ Calabriae*, fol. Romae, 1737; Antonini, *La Lucania*, 4to. Naples, 1741), though not without their merit, are of far inferior value. The results of these local researches, and the conclusions of their authors, will be for the most part found, in a condensed form, in the work of the Abate Romanelli (*Antica Topografia Istorica del Regno di Napoli*, 3 vols. 4to. Naples, 1815), which, notwithstanding the defects of imperfect scholarship and great want of critical sagacity, will still be found of the greatest service to the student for the part of Italy to which it relates. Cramer, in his well-known work, has almost implicitly followed Romanelli, as far as the latter extends; as for the rest of Italy he has done little more than abridge the work of Cluverius, with the corrections of his commentator Holstenius. Mannert, on the contrary, appears to have composed his *Geographie von Italien* without consulting any of the local writers at all, and consequently without that detailed acquaintance with the actual geography of the country which is the indispensable foundation of all inquiries into its ancient topography. Reichard's work, which appears to enjoy some reputation in Germany, is liable in a still greater degree to the same charge:[*] while that of Forbiger is a valuable index of references both to ancient and modern writers, but aspires to little more. Kramer's monography of the Lake Fucinus (*Der Fuciner See*, 4to. Berlin, 1839) may be mentioned as a perfect model of its kind, and stands unrivalled as a contribution to the geography of Italy. Niebuhr's Lectures on the Geography of Italy (in his *Vorträge über Alte Länder u. Völker-kunde*, pp. 318—576) contain many valuable and important views, especially of the physical geography in its connection with the history of the inhabitants, and should be read by every student of antiquity, though by no means free from errors of detail. [E. H. B.]

ITA'LICA ('Ιτάλικα, Strab. iii. p. 141; Ptol. ii. 4. § 13; 'Ιταλική, Appian, *Hisp.* 38; Steph. B. *s. v.*), a Roman city, in the country of the Turdetani, in Hispania Baetica, on the right bank of the Baetis, opposite HISPALIS (*Seville*), from which it was distant only 6 M. P. to the NW. (*Itin. Ant.* p. 413, comp. p. 432.) It was founded by Scipio Africanus, on the site of the old Iberian town of Sancios, in the Second Punic War (B. C. 207), and peopled with his disabled veterans; whence its name, "the Italian city." It had the rank of a municipium: it is mentioned more than once in the history of the Civil Wars: and it was the native place of the emperors Trajan, Hadrian, and Theodosius the Great, and, as some say, of the poet Silius Italicus. (See *Dict. of Greek and Rom. Biog. s. v.*)

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[*] It is this edition which is always referred to in the present work.

[*] Some severe, but well merited, strictures on this work are contained in Niebuhr's *Lectures on Roman History* (vol. iii. p. xciv. 2d edit.).

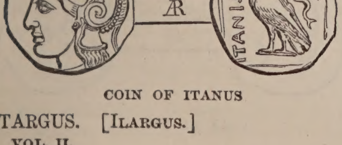
Its coins, all of the imperial age, bear military emblems which attest the story of its origin, and on some of them is the title JULIA AUGUSTA. The city flourished under the Goths, and, for some time, under the Moors, who preserved the old name, in the form *Talika* or *Talca;* but, in consequence of a change in the bed of the river, its inhabitants abandoned it, and migrated to *Seville.* Hence, in contradistinction to the city which (although far more ancient, see HISPALIS) became thus its virtual successor, Italica received the name of *Old Seville* (*Sevilla la Vieja*), under which name its ruins still exist near the wretched village of *Santi Ponce*, while the surrounding country retains the ancient name, *los campos de Talca.* The chief object in the ruins is the amphitheatre, which was in good preservation till 1774, "when it was used by the corporation of *Seville* for river dikes, and for making the road to *Badajoz.*" (Ford.) Mr. Ford also states, that "on Dec. 12, 1799, a fine mosaic pavement was discovered, which a poor monk, named Jose Moscoso, to his honour, enclosed with a wall, in order to save it from the usual fate in Spain. Didot, in 1802, published for Laborde a splendid folio, with engravings and description. . . . . Now, this work is all that remains, for the soldiers of Soult converted the enclosure into a goat-pen." The only other portion of the ruins of Italica to be seen aboveground consists of some vaulted brick tanks, called *La Casa de los Baños*, which were the reservoirs of the aqueduct brought by Adrian from *Tejada*, 7 leagues distant. (Caes. *B. C.* ii. 20; *Bell. Alex.* 53; Gell. *Noct. Att.* xv. 13; Oros. v. 23; Geog. Rav.; Florez, *Esp. S.* vol. xii. pp. 227, foll.; Coins, *ap.* Florez, *Med. de Esp.* vol. ii. p. 477; Mionnet, vol. i. p. 17, Suppl. vol. i. p. 31; Sestini, p. 61; Eckhel, vol. i. p. 23; Ukert, vol. ii. pt. 1. p. 372; Ford, *Handbook of Spain*, pp. 63, 64.) [P. S.]

ITA'LICA. [CORFINIUM.]

ITANUM PR. [ITANUS.]

ITANUS (Ἴτανος, Ptol. iii. 17. § 4; Steph. B.: *Eth.* Ἰτάνιος), a town on the E. coast of Crete, near the promontory which bore the name of Itanum. (Plin. iv. 12.) In Coronelli's map there is a place called *Itagnia*, with a *Paleokastron* in the neighbourhood, which is probably the site of Itanus; the position of the headland must be looked for near *Xacro fiume* (Höck, *Kreta*, vol. i. p. 426), unless it be placed further N. at *Capo Salomon*, in which case the *Grándes* islands would correspond with the ONISIA and LEUCE of Pliny (*l. c.*; comp. *Mus. Class. Antiq.* vol. ii. p. 303).

According to Herodotus (iv. 151), the Theraeans, when founding Cyrene, were indebted for their knowledge of the Libyan coast to Corobius, a seller of purple at Itanus. Some of the coins of this city present the type of a woman terminating in the tail of a fish. (Eckhel, vol. ii. p. 314.) This type, recalling the figure of the Syrian goddess, coupled with the trade in purple, suggests a Phoenician origin. [E. B. J.]



COIN OF ITANUS

ITARGUS. [ILARGUS.]

I'THACA (Ἰθάκη: *Eth.* Ἰθακήσιος and Ἰθακός: Ithacensis and Ithacus: *Thiáki*, Θιάκη, vulgarly; but this is merely an alteration, by a simple metathesis of the two first letters, from Ἰθάκη, which is known to be the correct orthography by the Ithacans themselves, and is the name used by all educated Greeks. Leake, *Northern Greece*, chap. xxii.) This island, so celebrated as the scene of a large portion of the Homeric poems, lies off the coast of Acarnania, and is separated from Cephallenia by a channel about 3 or 4 miles wide. Its name is said by Eustathius (*ad Il.* ii. 632) to have been derived from the eponymous hero Ithacus, mentioned in *Od.* xviii. 207. Strabo (x. 2) reckons the circumference of Ithaca at only 80 stadia: but this measurement is very short of the truth; its extreme length from north to south being about 17 miles, its greatest breadth about 4 miles, and its area nearly 45 sq. miles. The island may be described as a ridge of limestone rock, divided by the deep and wide *Gulf of Molo* into two nearly equal parts, connected by a narrow isthmus not more than half-a-mile across, and on which stands the *Paleocastro of Aëtós* (Ἀετός), traditionally known as the "Castle of Ulysses." Ithaca everywhere rises into rugged hills, of which the chief is the mountain of *Anoge* (Ἀνωγῆ: *Ital.* Anoí), in the northern division, which is identified with the NERITOS of Virgil (*Aen.* iii. 271) and the Νήριτον εἰνοσίφυλλον of Homer (*Od.* ix. 21). Its forests have now disappeared; and this is, doubtless, the reason why rain and dew are not so common here in the present as in Homer's age, and why the island no longer abounds in hogs fattened on acorns like those guarded by Eumaeus. In all other points, the poet's descriptions (*Od.* iv. 603, seq., xiii. 242, seq., ix. 27, seq.) exhibit a perfect picture of the island as it now appears, the general aspect being one of ruggedness and sterility, rendered striking by the bold and broken outline of the mountains and cliffs, indented by numerous harbours and creeks (λιμένες πάνορμοι, *Od.* xiii. 193). The climate is healthy (ἀγαθὴ κουροτρόφος, *Od.* ix. 27). It may here be observed, that the expressions applied to Ithaca, in *Od.* ix. 25, 26, have puzzled all the commentators ancient and modern: —

> αὐτὴ δὲ χθαμαλὴ πανυπέρτατη εἰν ἁλὶ κεῖται
> πρὸς ζόφον, αἱ δὲ ἄνευθε πρὸς ἠῶ τ' ἠέλιόν τε.

(Cf. Nitzsch, *ad loc.*; also *Od.* x. 196.) Strabo (x. 2) gives perhaps the most satisfactory explanation: he supposes that by the epithet χθαμαλή the poet intended to express how Ithaca *lies under*, as it were, the neighbouring mountains of Acarnania; while by that of πανυπερτάτη he meant to denote its position at the *extremity* of the group of islands formed by Zacynthus, Cephallenia, and the Echinades. For another explanation, see Wordsworth, *Greece, Pictorial, &c.*, pp. 355, seq.

Ithaca is now divided into four districts (Βαθύ, Ἀετός, Ἀνωγῆ, Ἐξωγῆ, i. e. *Deep Bay, Eagle's Cliff, Highland, Outland*); and, as natural causes are likely to produce in all ages similar effects, Leake (*l. c.*) thinks it probable, from the peculiar conformation of the island, that the four divisions of the present day nearly correspond with those noticed by Heracleon, an author cited by Stephanus B. (*s. v.* Κροκύλειον). The name of one of these districts is lost by a defect in the text; the others were named Neïum, Crocyleium, and Aegireus. The Aegilips of Homer (*Il.* ii. 633) is probably the same with Aegireus, and is placed by Leake at the modern village of *Anoge;*

while he believes the modern capital town of *Bathý* to occupy the site of Crocyleia. (*Il. l. c.*) It is true that Strabo (pp. 376, 453) places Aegilips and Crocyleia in Leucas; but this appears inconsistent with Homer and other ancient authorities. (See Leake, *l. c.*)

Plutarch (*Quaest. Graec.* 43) and Stephanus B. (*s. v.*) state that the proper name of the ancient capital of Ithaca was Alcomenae or Alalcomenae, and that Ulysses bestowed this appellation upon it from his having been himself born near Alalcomenae in Boeotia. But this name is not found in Homer; and a passage in Strabo tends to identify it with the ruins on the isthmus of *Aëtós*, where the *fortress* and *royal residence* of the Ithacan chieftains probably stood, on account of the advantages of a position so easily accessible to the sea both on the eastern and western sides. It is argued by Leake (*l. c.*) that the Homeric *capital city* was at *Polis*, a little harbour on the NW. coast of the island, where some Hellenic remains may still be traced. For the poet (*Od.* iv. 844, seq.) represents the suitors as lying in wait for Telemachus on his return from Peloponnesus at Asteris, "a small island in the channel between Ithaca and Samos (*Cephalonia*)," where the only island is that now called Δασκάλιον, situated exactly opposite the entrance to Port *Polis.* The traditional name of *Polis* is alone a strong argument that the town, of which the remains are still visible there, was that which Scylax (*in Acarnania*), and still more especially Ptolemy (iii. 14), mentions as having borne the same name as the island. It seems highly probable that ἡ πόλις, or *the city*, was among the Ithacans the most common designation of their chief town. And if the Homeric capital was at *Polis*, it will follow that Mt. Neium, under which it stood (Ἰθάκης Ὑπονηΐου, *Od.* iii. 81), was the mountain of *Exoge* (*Ital. Exoi*), at the northern extremity of the island, and that one of its summits was the Hermaean hill (Ἑρμαῖος λόφος, *Od.* xvi. 471) from which Eumaeus saw the ship of Telemachus entering the harbour. It becomes probable, also, that the harbour Rheithrum (Ῥεῖθρον), which was "under Neium" but "apart from the city" (νόσφι πόληος, *Od.* i. 185), may be identified with either of the neighbouring bays of *Afáles* or *Frikés.* Near the village of *Exoge* may be observed the substructions of an ancient building, probably a temple, with several steps and niches cut in the rock. These remains are now called by the neighbouring peasants "the School of Homer."

The Homeric "Fountain of Arethusa" is identified with a copious spring which rises at the foot of a cliff fronting the sea, near the SE. extremity of Ithaca. This cliff is still called *Korax* (Κόραξ), and is, doubtless, that alluded to at *Od.* xiii. 407, seq., xiv. 5, seq., xiv. 398. (See, especially on this point, Leake, *l. c.*, and Mure, *Tour in Greece*, vol. i. p. 67, seq.)

The most remarkable natural feature of Ithaca is the *Gulf of Molo*, that inlet of the sea which nearly divides the island into two portions; and the most remarkable relic of antiquity is the so-called "Castle of Ulysses," placed, as has been already intimated, on the sides and summit of the steep hill of *Aëtós*, on the connecting isthmus. Here may be traced several lines of inclosure, testifying the highest antiquity in the rude structure of massive stones which compose them. The position of several gates is distinctly marked; there are also traces of a tower and of two large subterranean cisterns. There can be little doubt that this is the spot to which Cicero (*de Orat.* i. 44) alludes in praising the patriotism of Ulysses — "ut Ithacam illam in asperrimis saxis tanquam nidulam affixam sapientissimus vir immortalitati anteponeret." The name of *Aëtós*, moreover, recalls the striking scene in *Od.* ii. 146, seq. At the base of this hill there have been discovered several ancient tombs, sepulchral inscriptions, vases, rings, medals, &c. The coins of Ithaca usually bear the head of Ulysses, with the *pileus*, or conical cap, and the legend Ἰθακῶν; the reverse exhibiting a cock, an emblem of the hero's vigilance, Athena, his tutelar deity, or other devices of like import. (See Eckhel.)

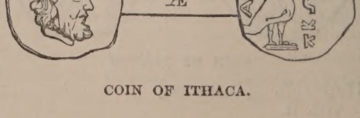
The Homeric port of Phorcys (*Od.* xiii. 345) is supposed to be represented by a small creek now called *Dexia* (probably because it is on the *right* of the entrance to the harbour of *Bathý*), or by another creek now called *Skhinos*, both on the southern side of the *Gulf of Molo.* (Leake, *l. c.*) At a cave on the side of Mount *Stephanos* or *Merovugli*, above this gulf, and at some short distance from the sea, is placed the "Grotto of the Nymphs," in which the sleeping Ulysses was deposited by the Phoenicians who brought him from Scheria. (*Od.* xiii. 116, seq.) Leake (*l. c.*) considers this to be "the only point in the island exactly corresponding to the poet's data."

The modern capital of Ithaca extends in a narrow strip of white houses round the southern extremity of the horse-shoe port, or "deep" (Βαθύ), from which it derives its name, and which is itself but an inlet of the *Gulf of Molo*, often mentioned already. After passing through similar vicissitudes to those of its neighbours, Ithaca is now one of the seven Ionian Islands under the protectorate of Great Britain, and contains a population exceeding 10,000 souls, — an industrious and prosperous community. It has been truly observed that there is, perhaps, no spot in the world where the influence of classical associations is more lively or more pure; for Ithaca is indebted for no part of its interest to the rival distinctions of modern annals, — so much as its name scarcely occurring in the page of any writer of historical ages, unless with reference to its poetical celebrity. Indeed, in A. D. 1504, it was nearly, if not quite, uninhabited, having been depopulated by the incursions of Corsairs; and record is still extant of the privileges accorded by the Venetian government to the settlers (probably from the neighbouring islands and from the mainland of Greece) by whom it was repeopled. (Leake, *l. c.*; Bowen, *Ithaca in* 1850, p. 1.)

It has been assumed throughout this article that the island still called Ithaca is identical with the Homeric Ithaca. Of that fact there is ample testimony in its geographical position, as well as in its internal features, when compared with the Odyssey. To every sceptic we may say, in the words of Athena to Ulysses (*Od.* xiii. 344), —

> ἀλλ' ἄγε τοι δείξω Ἰθάκης ἕδος ὄφρα πεποίθῃς.

(The arguments on the sceptical side of the question have been collected by Völcker, *Homer. Geogr.* 46



COIN OF ITHACA.

—74, but they have been successfully confuted by Rühle von Lilienstern, *Ueber das Homerische Ithaca.* The fullest authorities on the subject of this article are Gell, *Geography and Antiquities of Ithaca,* London, 1807; Leake, *Northern Greece,* vol. iii. pp. 24—55; Mure, *Tour in Greece,* vol. i. pp. 38—81; Bowen, *Ithaca in* 1850, London, 1852.) [G. F. B.]

ITHACE'SIAE INSULAE, is the name given by Pliny (iii. 7. s. 13) to some small islets opposite to Vibo on the W. coast of Bruttium. These can be no other than some mere rocks (too small to be marked on ordinary maps) which lie just opposite to the remains of *Bivona,* in the *Golfo di Sta. Eufemia,* and on which some traces of ancient buildings (probably connected with that port) were still visible in the days of Barrio. (Barrius, *de Situ Calabr.* ii. 13; Romanelli, vol. i. p. 57). [E. H. B.]

ITHO'ME (Ἰθώμη: *Eth.* Ἰθωμήτης, Ἰθωμαῖος). 1. A town of Histiaeotis in Thessaly, described by Homer as the "rocky Ithome" (Ἰθώμη κλωμακόεσσα, *Il.* ii. 729), is placed by Strabo within a quadrangle formed by the four cities, Tricca, Metropolis, Pelinnaeum, and Gomphi. (Strab. ix. p. 437.) It probably occupied the site of the castle which stands on the summit above the village of *Fanári.* Leake observed, near the north-western face of the castle, some remains of a very ancient Hellenic wall, consisting of a few large masses of stone, roughly hewn on the outside, but accurately joined to one another without cement. (Leake, *Northern Greece,* vol. iv. p. 510.)

2. A mountain fortress in Messenia, where the Messenians long maintained themselves against the Spartans in the First Messenian War. It was afterwards the citadel of Messene, when this city was founded by Epaminondas. For details, see MESSENE.

ITHO'RIA (Ἰθωρία), a town in Aetolia, near the Achelous, and a short distance south of Conope. It was situated at the entrance of a pass, and was strongly fortified both by nature and by art. It was taken by Philip V., and levelled to the ground, B. C. 219. (Pol. iv. 64.)

I'TIUM PROMONTO'RIUM, is placed by Ptolemy (ii. 9. § 1) in Celtogalatia Belgica. After the mouths of the *Seine,* he mentions the outlet of the river Phrudis [FRUDIS], Icium (Ἴκιον ἄκρον), and then Gesoriacum (Γησοριακὸν ἐπίνειον), which is *Boulogne.* One of the old Latin versions of Ptolemy has Itium Promontorium, and others may have it too. He places Gesoriacum and Itium in the same latitude, and Itium due west of Gesoriacum. This is a great mistake, for, Itium being *Cap Grisnez,* the relative position of the two places is north and south, instead of east and west. There is no promontory on this part of the French coast north or south of *Boulogne* except *Grisnez,* at which point the coast changes its direction from south to north, and runs in a general ENE. direction to *Calais, Gravelines,* and *Dunkerque.* It is therefore certain that there is a great mistake in Ptolemy, both in the direction of the coast and the relative position of Gesoriacum and Itium. *Cap Grisnez* is a chalk cliff, the termination on the coast of the chalk hills which cross the department of *Pas de Calais.* The chalk cliffs extend a few miles on each side of *Cap Grisnez,* and are clearly seen from the English coast on a fine day. This cape is the nearest point of the French coast to the opposite coast of *Kent.* [G. L.]

I'TIUS PORTUS (τὸ Ἴτιον, Strab. p. 199). When Caesar was preparing for his second British expedition (B. C. 54), he says (*B. G.* v. 2) that he ordered his forces to meet at "Portus Itius, from which port he had found that there was the most convenient passage to Britannia,—about 30,000 passus." In his first expedition, B. C. 55, he says that he marched, with all his forces, into the country of the Morini, because the passage from that coast to Britannia was the shortest (*B. G.* iv. 21); but he does not name the port from which he sailed in his first expedition; and this is an omission which a man can easily understand who has formed a correct notion of the Commentaries. It seems a plain conclusion, from Caesar's words (v. 2) that he sailed from the Itius on his first expedition; for he marched into the country of the Morini, in order to make the shortest passage (iv. 21); and he made a good passage (iv. 23). In the fifth book he gives the distance from the Itius to the British coast, but not in the fourth book; and we conclude that he ascertained this distance in his first voyage. Drumann (*Geschichte Roms,* vol. iii. p. 294) thinks that the passage in the fifth book rather proves that Caesar did not sail from Itius on his first voyage. We must accordingly suppose that, having had a good passage on his first voyage to Britannia, and back to the place from which he had sailed, he chose to try a different passage the second time, which passage he had learned (cognoverat) to be the most convenient (commodissimum). Yet he landed at the same place in Britannia in both his voyages (v. 8); and he had ascertained (cognoverat) in the first voyage, as he says, that this was the best landing-place. So Drumann, in his way, may prove, if he likes, that Caesar did not land at the same place in both voyages.

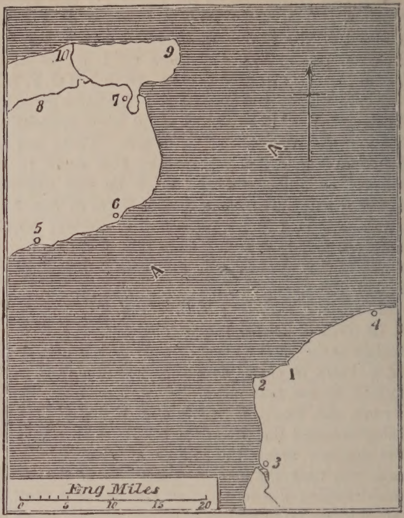
The name Itius gives some reason for supposing that Portus Itius was near the Promontorium Itium; and the opinion now generally accepted is, that Portus Itius is *Wissant* or *Witsand,* a few miles east of *Cap Grisnez.* The critics have fixed Portus Itius at various places; but not one of these guesses, and they are all guesses, is worth notice, except the guess that Itius is *Gesoriacum* or *Boulogne.* But the name Gesoriacum is not Itius, which is one objection to the supposition. The only argument in favour of *Boulogne* is, that it was the usual place from which the Romans sailed for Britannia after the time of Claudius, and that it is in the country of the Morini. Gesoriacum was the best spot that the Romans could choose for a regular place of embarkation, for it is adapted to be the site of a town and a fortified place, and has a small river. Accordingly it became the chief Roman position on this part of the French coast. [GESORIACUM.]

The distance of Portus Itius from the nearest port of Britannia, 30 M.P., is too much. It seems to be a just conclusion, that Caesar estimated the distance from his own experience, and therefore that he estimated it either to the cliffs about the *South Foreland,* where he anchored, or to the place seven or eight miles (for the MSS. of Caesar vary here) further along the coast, where he landed. It is certain that he first approached the British coast under the high chalk cliffs between *Folkestone* and *Walmer.* It is a disputed point whether he went from his anchorage under the cliffs northwards to *Deal,* or southward to *Sandgate* or *Hythe.* This matter does not affect the position of Itius, and it is not discussed here; but the writer maintains that Caesar landed on the beach at *Deal.* There are difficulties in this question, which the reader may examine by referring to the authorities mentioned at the end of this article. The passage in the fifth book (v. 8), in which Caesar describes his second voyage, shows very clearly where he landed. He sailed from Portus Itius, on his second expedition, at sunset, with a wind about SW. by W.; about midnight the wind failed him, he could not keep his course, and, being carried too far by the tide, at daybreak, when he looked about him, he saw Britannia on his left hand behind him. Taking advantage of the change of the tide, he used his oars to reach "that part of the island where he had found in the previous summer that there was the best landing." He had been carried a few miles past the Cantium Promontorium, or *North Foreland* but not out of sight, and he could easily find his way to the beach at *Deal.* There are many arguments to show that *Deal* was Caesar's landing-place, as it was for the Romans under the empire, who built near it the strong place of Rutupiae (*Richborough*), on the *Stour*, near *Sandwich.*

D'Anville makes out Caesar's distance of 30 M.P. thus. He reckons 22 or 24 M.P., at most, from Portus Itius to the English cliffs, and 8 miles from his anchorage under the cliffs to his landing-place make up 30. Perhaps Caesar means to estimate the whole distance that he sailed to his landing place; and if this is so, his estimate of "about 30 Roman miles" is not far from the truth, and quite as near as we can expect. Strabo (p. 199) makes the distance 320 stadia, or only 300, according to a note of Eustathius on Dionysius Periegetes (v. 566), who either found 300 in his copy of Strabo, or made a mistake about the number; for he derived his information about Caesar's passage only from Strabo. It may be observed here that Strabo mentions two expeditions of Caesar, and only one port of embarkation, the Itius. He understood Caesar in the same way as all people will do who can draw a conclusion from premises. But even 300 stadia is too great a distance from *Wissant* to the British coast, if we reckon 8 stadia to the Roman mile; but there is good reason, as D'Anville says, for making 10 stadia to the mile here. Pliny gives the distance from Boulogne to Britannia, that is, we must assume, to the usual landing place, Rutupiae, at 50 M.P., which is too much; but it seems to be some evidence that he could not suppose *Boulogne* to be Caesar's place of embarkation.

Caesar mentions another port near Itius. He calls it the Ulterior Portus (iv. 22, 23, 28), or Superior, and it was 8 M.P. from Itius. We might assume from the term Ulterior, which has reference to Itius, that this port was further to the north and east than Itius; and this is proved by what he says of the wind. For the wind which carried him to Britannia on his first expedition, his direct course being nearly north, prevented the ships at the Ulterior Portus from coming to the place where Caesar embarked (iv. 23). The Ulterior, or Superior, Portus is between *Wissant* and *Calais*, and may be *Sangatte. Calais* is too far off. When Caesar was returning from his first expedition (iv. 36, 37) two transport ships could not make the same portus—the Itius and the Ulterior or Superior—that the rest of the ships did, but were carried a little lower down (paulo infra), that is, further south, which we know to be Caesar's meaning by comparing this with another passage (iv. 28). Caesar does not say that these two ships landed at a "portus," as Ukert supposes (*Gallien*, p. 554), who makes a port unknown to Caesar, and gives it the name "Inferior."

Du Cange, Camden, and others, correctly took Portus Itius to be *Witsand.* Besides the resemblance of name, Du Cange and Gibson have shown that of two middle age Latin writers who mention the passage of Alfred, brother of St. Edward, into England, one calls *Wissant* Portus Iccius, and the other Portus Wisanti. D'Anville conjectures that *Wissant* means "white sand," and accordingly the promontory Itium would be the White, a very good name for it. But the word "white," and its various forms, is Teutonic, and not a Celtic word, so far as the writer knows; and the word "Itius" existed in Caesar's time on the coast of the Morini, a Celtic people, where we do not expect to see a Teutonic name.



MAP ILLUSTRATING THE POSITION OF PORTUS ITIUS.

A. A. *Strait of Dover*, or *Pas de Calais*. 1. Portus Itius (*Wissant*). 2. Itium Pr. (*Cap. Grisnez*). 3. Gesoriacum, afterwards Bononia (*Boulogne*). 4. *Calais*. 5. *Sandgate*. 6. Portus Dubris (*Dover*). 7. Rutupiae (*Richborough*). 8. River *Stour*. 9. Cantium Pr. (*North Foreland*). 10. Regulbium (*Reculver*).

Wissant was known to the Romans, for there are traces of a road from it to Taruenna (*Therouenne*). It is no port now, and never was a port in the modern sense, but it was very well suited for Caesar to draw his ships up on the beach, as he did when he landed in England; for *Wissant* is a wide, sheltered, sandy bay. Froissart speaks of *Wissant* as a large town in 1346.

A great deal has been written about Caesar's voyages. The first and the best attempt to explain it, though it is not free from some mistakes, is Dr. Halley's, of which an exposition is given in the Classical Museum, No. xiii., by G. Long. D'Anville, with his usual judgment, saw that Itius must be *Wissant*, but he supposed that Caesar landed at *Hythe*, south of *Dover*. Walckenaer (*Géog. des Gaules*, vol. i. pp. 448, 452) has some remarks on Itius, which he takes to be *Wissant;* and there are remarks on Portus Itius in the Gentleman's Magazine for September, 1846, by H. L. Long, Esq. Perhaps the latest examination of the matter is in G. Long's edition of Caesar, *Note on Caesar's British Expeditions*, pp. 248—257. What the later German geographers and critics, Ukert and others, have said of these voyages is of no value at all. [G. L.]

ITON or ITO'NUS (Ἴτων, Hom.; Ἴτωνος, Strab.), a town of Phthiotis in Thessaly, called by Homer "mother of flocks" (*Il.* ii. 696), was situated 60 stadia from Alus, upon the river Cuarius or Coralius, and above the Crocian plain. (Strab. ix. p. 435.) Leake supposes the *Kholó* to be the Cuarius, and places Itonus near the spot where the river issues from the mountains; and as, in that case, Iton possessed a portion of the pastoral highlands of Othrys, the epithet "mother of flocks" appears to have been well adapted to it. (Leake, *Northern Greece*, vol. iv. pp. 356, 357.) Iton had a celebrated temple of Athena, whose worship, under the name of the Itonian Athena, was carried by the Boeotians, when they were expelled from Thessaly, into the country named after them. (Strab. *l. c.*; Steph. B. *s. v.*; Apollod. ii. 7. § 7.; Appollon. i. 551, with Schol.; Callim. *Hymn. in Cer.* 74.; Paus. i. 13. § 2, iii. 9. § 13, ix. 34. § 1, x. 1. § 10; Plut. *Pyrrh.* 26.)

ITO'NE (Ἰτώνη), a town in Lydia of unknown site. (Dionys. Per. 465; Steph. B. *s. v.*) [L. S.]

ITUCCI (Plin. iii. 1. s. 3), or ITUCI (Coins; Ἰτύκη, Appian, *Hisp.* 66, 68), a city in the W. of Hispania Baetica. Under the Romans, it was a *colonia immunis*, with the surname VIRTUS JULIA, and it belonged to the conventus of Hispalis. Its probable site, in the opinion of Ukert, was between *Martos* and *Espejo*, near *Valenzuela*. (Ukert, vol. ii. pt. 1. p. 369; Coins, *ap.* Florez, *Med. de Esp.* vol. ii. p. 487; Mionnet, vol. i. p. 18, Suppl. vol. i. p. 32; Sestini, p. 63; Eckhel, vol. i. p. 24.) [P. S.]

ITUNA, in Britain, mentioned by Ptolemy (ii. 3. § 2) as an aestuary immediately to the north of the *Moricambe* aestuary = *Morecambe Bay*. This identifies it with the *Solway Firth*. [R. G. L.]

ITURAEA (Ἰτουραία), a district in the NE. of Palestine (Strab. xvi. p. 755; Plin. v. 19), which, with Trachonitis, belonged to the tetrarchy of Philip. (*St. Luke*, iii. 1; comp. Joseph. *Ant.* xv. 10. § 1.) The name is so loosely applied by the ancient writers that it is difficult to fix its boundaries with precision, but it may be said roughly to be traversed by a line drawn from the Lake of Tiberias to Damascus. It was a mountainous district, and full of caverns (Strab. *l.c.*): the inhabitants, a wild race (Cic. *Phil.* ii. 24), favoured by the natural features of the country, were in the habit of robbing the traders from Damascus (Strab. xvi. p. 756), and were famed as archers. (Virg. *Georg.* ii. 448; Lucan. vii. 230, 514.) At an early period it was occupied by the tribe of Jetur (1 *Chron.* v. 19; Ἰτουραῖοι, LXX.), whose name is connected with that of Jetur, a son of Ishmael. (1 *Chron.* i. 31.) The Ituraeans — either the descendants of the original possessor, or, as is more probable, of new comers, who had occupied this district after the exile, and assumed the original name — were eventually subdued by king Aristobulus, B.C. 100, who compelled them to be circumcised, and incorporated them in his dominions. (Joseph. *Ant.* xiii. 11. § 3.) The mountain district was in the hands of Ptolemaeus, tetrarch of Chalcis (Strab. xvi. p. 753); but when Pompeius came into Syria, Ituraea was ceded to the Romans (Appian. *Mithr.* 106), though probably it retained a certain amount of independence under native vassal princes: M. Antonius imposed a heavy tribute upon it. (Appian, *B. C.* v. 7.) Finally, under Claudius, it became part of the province of Syria. (Tac. *Ann.* xii. 23; Dion Cass. lix. 12.) The district *El-Djedûr*, to the E. of Hermon (*Djebel-esh-Scheikh*), and lying W. of the *Hadj* road, which according to Burckhardt (*Trav.* p. 286) now contains only twenty inhabited villages, comprehended the whole or the greater part of ancient Ituraea. (Münter, *de Reb. Ituraeor.* Havn. 1824; comp. Winer, *Realwörterbuch*, *s. v.*; Ritter, *Erdkunde*, vol. xv. pt. ii. pp. 354—357, 899.) [E. B. J.]

ITURISSA. [TURISSA.]

ITYCA. [ITUCCI.]

ITYS, in Britain, mentioned by Ptolemy (ii. 3. § 1) as a river lying north of the Epidian promontory (*Mull of Cantyre*), with the river Longus between. As this latter = *Loch Linnhe*, the *Itys* is probably the *Sound of Sleat*, between the *Isle of Skye* and the mainland. In the Monumenta Britannica we have *Loch Torridon*, *Loch Duich*, *Loch Eu.* [R. G. L.]

JUDAEA. [PALAESTINA.]

JUDAH. [PALAESTINA.]

IVERNIA. [IERNE.]

IVERNIS (Ἰουερνίς), mentioned by Ptolemy (ii. 2. § 10) as one of the *inland* towns of Ireland, the others being Rhigia, Rhaeba, Laberus, Macolicum, another Rhaeba, Dunum. Of these, Dunum has been identified with *Down*, and Macolicum with *Mallow*, on the strength of the names. Laberus, on similar but less satisfactory ground, = Kil-*lair* in *West Meath.* Ivernus is identified by O'Connor with *Dun-keron*, on the *Kenmare* river; but the grounds on which this has been done are unstated. [R. G. L.]

IVIA or JUVIA. [GALLAECIA.]

JULIA CONSTANTIA. [OSSET.]

JULIA FIDENTIA. [ULIA.]

JULIA JOZA (Ἰουλία Ἰόζα), a city on the coast of Hispania Baetica, between Gades and Belon, colonized by a population of Romans mixed with the removed inhabitants of the town of Zelis, near Tingis, on the Libyan shore of the Straits. Thus far Strabo (iii. p. 140): later writers speak of a place named JULIA TRANSDUCTA, or simply TRANSDUCTA (Ἰουλία Τρανσδοῦκτα, Ptol. ii. 4. § 6; Marcian. Heracl. p. 39; Geog. Rav.), E. of Mellaria; and coins are extant with the epigraph JULIA TRADUCTA (Florez, *Med. de Esp.* vol. ii. p. 596, *Esp. S.* vol. x. p. 50; Mionnet, vol. i. p. 26, Suppl. vol. i. pp. 19, 45; Sestini, *Med. Isp.* p. 90; Num. Goth.; Eckhel, vol. i. pp. 29—31). Mela does not mention the place by either of these names; but, after speaking of Carteia, he adds the following remarkable words: *et quam transvecti ex Africa Phoenices habitant, atque unde nos sumus, Tingentera.* (Mela, ii. 6.) It can hardly be doubted that all these statements refer to the same place; nay, the very names are identical, *Transducta* being only the Latin translation of the word *Joza* (from יצה, *egressus est*) used by the Phoenician inhabitants to describe the origin of the city. Its site must have been at or near *Tarifa*, in the middle of the European shore of the Straits, and on the S.-most point of the peninsula. (*Mém. de l'Acad. des Inscr.* p. 103; *Philos. Trans.* xxx. p. 919; Mentelle, *Geog. Comp. Esp. Anc.* p. 229; Ukert, ii. 1. p. 344.) [P. S.]

JULIA LIBYCA. [CERRETANI.]

JULIA MYRTILIS. [MYRTILIS.]

JULIA ROMULA. [HISPALIS.]

JULIA TRANSDUCTA. [JULIA JOZA.]

JULIA VICTRIX. [TARRACO.]

JULIACUM, a town in Gallia Belgica. In the Antonine Itin. a road runs from Castellum (*Cassel*) through *Tongern* to Juliacum, and thence to Colonia (*Cologne*). Juliacum is 18 leagues from Colonia. Another road runs from Colonia Trajana to

Juliacum, and from Juliacum through Tiberiacum to *Cologne*. On this road also Juliacum is placed 18 leagues from *Cologne*. Juliacum is *Juliers*, or *Jülich*, as the Germans call it, on the river *Roer*, on the carriage road from *Cologne* to *Aix-la-Chapelle*.

The first part of the word seems to be the Roman name Juli-, which is rendered more probable by finding between Juliacum and Colonia a place Tiberiacum (*Bercheim* or *Berghen*). *Acum* is a common ending of the names of towns in North Gallia. [G. L.]

JULIANO'POLIS (Ἰουλιανούπολις), a town in Lydia which is not mentioned until the time of Hierocles (p. 670), according to whom it was situated close to Maeonia, and must be looked for in the southern parts of Mount Tmolus, between Philadelphia and Tralles. (Comp. Plin. v. 29.) [L. S.]

JULIAS. [BETHSAIDA.]

JULIO'BONA (Ἰουλιόϐονα), a town in Gallia Belgica, is the city of the Caleti, or Caleitae as Ptolemy writes the name (ii. 8. § 5), who occupied the *Pays de Caux*. [CALETI.] The place is *Lillebone*, on the little river *Bolbec*, near the north bank of the *Seine*, between *Havre* and *Caudebec*, in the present department of *Seine Inférieuse*. The Itins. show several roads from Juliobona; one to Rotomagus (*Rouen*), through Breviodurum; and another through Breviodurum to Noviomagus (*Lisieux*), on the south side of the *Seine*. The road from Juliobona to the west terminated at Carocotinum. [CAROCOTINUM.] The place has the name Juliabona in the Latin middle age writings. It was a favourite residence of the dukes of Normandie, and William, named the Conqueror, had a castle here, where he often resided.

The name Juliobona is one of many examples of a word formed by a Roman prefix (Julio) and a Celtic termination (Bona), like Augustobona, Juliomagus. The word Divona or Bibona [DIVONA] has the same termination. It appears from a middle age Latin writer, cited by D'Anville (*Notice, &c.*, Juliobona), that the place was then called Illebona, from which the modern name *Lillebonne* has come by prefixing the article; as the river Oltis in the south of France has become *L'Olt*, and *Lot*.

The name Juliobona, the traces of the old roads, and the remains discovered on the site of *Lillebonne* prove it to have been a Roman town. A Roman theatre, tombs, medals, and antiquities, have been discovered. [G. L.]

JULIOBRI'GA (Ἰουλιόϐριγα), the chief city of the Cantabri, in Hispania Tarraconensis, belonging to the conventus of Clunia, stood near the sources of the *Ebro*, on the eminence of *Retortillo*, S. of *Reyñosa*. Five stones still mark the bounds which divided its territory from that of Legio IV. It had its port, named Portus Victoriae Juliobrigensium, at *Santonna*. (Plin. iii. 3. s. 4, iv. 20. s. 34; Ptol. ii. 6. § 51; Inscr. *ap.* Gruter, p. 354; Morales, *Antig.* p. 68; Florez, *Esp. S.* vol. vi. p. 417; *Cantabr.* p. 64; Ukert, vol. ii. pt. 1. p. 443.) [P. S.]

JULIOMAGUS (Ἰουλιόμαγος), a town of the Andecavi, in Gallia Lugdunensis, and their capital. (Ptol. ii. 8. § 8.) It is named Juliomagus in the Table, and marked as a capital. It is now *Angers*. [ANDECAVI.] [G. L.]

JULIO'POLIS. [GORDIUM and TARSUS.]

JULIO'POLIS AEGYPTI. Pliny (vi. 23. s. 26) alone among ancient geographers mentions this place among the towns of Lower Aegypt. From the silence of his predecessors, and from the name itself, we may reasonably infer its recent origin. According to Pliny, Juliopolis stood about 20 miles distant from Alexandreia, upon the banks of the canal which connected that city with the Canopic arm of the Nile. Some geographers suppose Juliopolis to have been no other than Nicopolis, or the City of Victory, founded by Augustus Caesar in B. C. 29, partly to commemorate his reduction of Aegypt to a Roman province, and partly to punish the Alexandrians for their adherence to Cleopatra and M. Antonius. Mannert, on the contrary (x. i. p. 626), believes Juliopolis to have been merely that suburb of Alexandreia which Strabo (xvii. p. 795) calls Eleusis. At this place the Nile-boats, proceeding up the river, took in cargoes and passengers. [W. B. D.]

IU'LIS. [CEOS.]

JU'LIUM CA'RNICUM (Ἰούλιον Κάρνικον, Ptol: *Zuglio*), a town of the Carni, situated at the foot of the Julian Alps, which, from its name, would seem to have been a Roman colony founded either by Julius Caesar, or in his honour by Augustus. If Paulus Diaconus is correct in ascribing the foundation of Forum Julii to the dictator himself (P. Diac. *Hist. Lang.* ii. 14), there is little doubt that Julium Carnicum dates from the same period: but we have no account of its foundation. Ptolemy in one place distinctly describes it as in Noricum (viii. 7. § 4), in another more correctly as situated on the frontiers of Noricum and Italy (μεταξὺ τῆς Ἰταλίας καὶ Νωρικοῦ, ii. 13. § 4). But Pliny expressly includes it in the territory of the Carni and the tenth region of Italy ("Julienses Carnorum," iii. 19. s. 23), and its position on the S. side of the Alps clearly entitles it to be considered in Italy. Its position is correctly indicated by the Itinerary of Antoninus (p. 219), which places it 60 M. P., from Aquileia, on the road leading nearly due N. from that city over the Julian Alps. The first stage on this road, "Ad Tricesimum," still retains the name of *Trigesimo*, and the site of Julium Carnicum is marked by the village of *Zuglio* (where some Roman remains have been discovered), in a side valley opening into that of the *Tagliamento*, about 4 miles above *Tolmezzo*. The pass from thence over the *Monte di Sta. Croce* into the valley of the *Gail*, now practicable only for mules, follows the line of the ancient Roman road, given in the Itinerary, and therefore probably a frequented pass under the Romans [ALPES, p. 110, No. 7]: but the inscription on the faith of which the construction of this road has been ascribed to Julius Caesar is a palpable forgery. (Cluver. *Ital.* p. 200.) [E. H. B.]

JUNCARIA, JUNCARIUS CAMPUS. [INDIGETES.]

JUNONIA INSULA. [FORTUNATAE INS.]

JURA. [HELVETII; GALLIA, p. 951.]

JURCAE (Ἴυρκαι), mentioned by Herodotus (iv. 22) as lying contiguous to the Thyssagetae, who lay beyond the Budini, who lay beyond the Sauromatae of the Palus Maeotis and Lower Tanaïs. Their country was well-wooded. They were hunters, and had horses. This points to some portion of the lower *Uralian* range. They were probably tribes of the Ugrian stock, akin to the present *Morduins*, *Tsherimiss*, *Tshuvashes*, of which they were the most southern portion. The reason for for this lies in the probability of the name being a derivative from the root *-kr-* (as in *Ukraine* and *Carin-thia*) = *border*, or boundary, some form of which gave the Slavonic population their equivalent to the Germanic name *Marcomanni* = *March-men.* [R. G. L.]

JUSTINIA'NA. [Carthago : Hadrumetum.]

JUSTINIA'NA PRIMA. [Scupi.]

JUSTINIANO'POLIS. 1. A city in Epeirus, formerly called Hadrianopolis. [Hadrianopolis.]

2. The later name of Hadrumetum in Africa. [Hadrumetum.]

JUTHUNGI (Ἰούθουγγοι), a German tribe dwelling on the banks of the Danube. They are described by some ancient writers as a part of the Alemanni (Amm. Marc. xvii. 6); but they belonged more probably to the Gothic race : even their name seems to be only another form for Gothi or Gothones. (Ambros. *Epist.* 20.) Dexippus, from whom we learn most about their history, calls them a Scythian tribe, which, however, clearly means that they were Goths.

In the reign of the emperor Aurelian the Juthungi invaded Italy, and, being defeated, they sued for peace, but were obliged to return without having effected their purpose : afterwards they made preparations for another invasion. (Dexip. pp. 11, 12, 18, 19, 21, ed. Niebuhr and Bekker.) In these wars, however, they never appeared alone, but always in conjunction with others, either Alemannians, Suevi, or Goths. (See Eisenschmidt, *de Origine Ostrogothorum et Visigothorum*, p. 26; Latham, Tacit. *Germ.*, Epileg. p. cxiii.) [L. S.]

JUTTAH (Ἰτάν, LXX.), a town of Judah (*Josh.* xv. 55), appropriated to the priests; according to Eusebius (*Onomast. s. v.* Ἰεττάν) it was 18 M. P. from Eleutheropolis. Reland (*Palaest.* p. 870) supposes this to have been the residence of Zacharias and Elizabeth, and the birthplace of John the Baptist,—the πόλις Ἰούδα of Luke, i. 39, being so written, by a corruption or from a softer pronunciation, instead of πόλις Ἰούτα. The modern *Yŭtta*, on the site of the old town, in which there are said to be indications of old remains, preserves the ancient name. (Robinson, *Bib. Res.* vol. ii. pp. 190, 195, 628 ; Ritter, *Erdkunde*, vol. xv. pt. i. pp. 638, 641; Winer, *s. v.*) [E. B. J.]

JUVAVUM, JUVA'VIA, a town in the interior of Noricum, on the left bank of the river Ivarus. It is the modern city of *Salzburg*, situated in an extensive and fertile valley, on the slope of a range of a high mountain. It is chiefly known from inscriptions : one of which (Orelli, no. 496) describes the place as a colony planted by the emperor Hadrian ; but its genuineness is disputed. (Orelli, *Inscript.* vol. i. p. 138.) Juvavium was the head-quarters of the fifth cohort of the first legion (*Notit. Imper.*) and the residence of the governor of the province. At an earlier period it seems to have been the residence of the native kings of Noricum. In the second half of the fifth century it was destroyed by the Heruli ; but was restored as early as the seventh century, and still contains many beautiful remains of antiquity, especially mosaics. (Comp. Orelli, *Inscript.* nos. 496, 497; *Itin. Ant.* p. 235, where it bears the erroneous name of Jovavis ; Eugipp. *Vit. S. Sever.* 13, 24, where it is called Iopia ; *Vit. S. Ruperti*, ap. Basnage, tom. iii. pt. 2. p. 273 ; Eginhard, *Vit. Caroli M.* 33; *Juvavia, oder Nachrichten vom Zustande der Gegenden und Stadt Juvavia*, Salzburg, 1784, fol.) [L. S.]

K.

KADESH (Καδής, LXX), or KADESH-BARNEA, a site on the SE. of Palestine, with a fountain, En-Mishpat (*Gen.* xiv. 7, xvi. 14), where the Israelites encamped with the intention of entering the Promised Land (*Num.* xxxii. 8), and the point from which the spies were sent. (*Num.* xiii. xiv. 40—45, xxi. 1—3; *Deut.* i. 41—44; comp. *Judg.* i. 17.) The supposition that the Kadesh-Barnea, to which the Israelites first came, is different from the Kadesh-Meribah, which formed their later encampment, where the wants of the people were miraculously supplied from the smitten rock (*Num.* xx. 14), reconciles some difficulties. On the hypothesis that there were two places of this name, the first Kadesh and its localities agrees very well with the spring of *'Ain Kădēs* or *Kŭdēs*, lying to the E. of the highest part of *Djebel Halal*, towards its N. extremity, about 12 miles from *Moilâhhi Hadjar.* (Beer-lahai-roi, *Gen.* xvi. 14), and something like due S. from *Khalasa* (Chezil, *Josh.* xv. 30), which has been identified by Mr. Rowlands (Williams, *Holy City*, vol. i. App. pp. 466—468) with the rock struck by Moses.

The second Kadesh, to which the Israelites came with a view of passing through the land of Edom, coincides better with the more easterly position of *'Ain-el-Weibeh* which Dr. Robinson (*Bib. Res.* vol. ii. pp. 582, 610, 622) has assigned to it (comp. Kitto, *Scripture Lands*, p. 82). Ritter (*Erdkunde*, vol. xiv. pp. 1077—1089), who refers to the latest discoveries in this district, does not determine whether one Kadesh would sufficiently answer all the conditions required. [E. B. J.]

KADMONITES (Κεδμωναῖοι, LXX.), a nation of Canaan at the time that Abraham sojourned in the land (*Gen.* xv. 19). The name *Beni-Kedem*, "children of the East" (*Judg.* vi. 3 ; comp. *Isa.* xi. 14), was probably not distinctive of, but collectively applied to various peoples, like the Saracens in the middle ages, and the Beduins in later times. (Ritter, *Erdkunde*, vol. xv. pt. i. p. 138.) [E. B. J.]

KAMON (Καμών, LXX.), a town in Gilead, belonging to the tribe of Manasseh, where Jair died. (*Judges*, x. 5; comp. Joseph. *Antiq.* v. 7. § 6.) The Kamona (Καμωνά) of Eusebius, which lay 6 M. P. to the N. of Legio (*Onomast. s. v.*), must have been another place of the same name; but the city which Polybius (v. 70) calls Camus (Καμοῦς), and which was taken, with other places in Peraea, by Antiochus, is identical with the town in Gilead. (Reland, *Palaest.* 649; Winer, *s. v.*; Von Raumer, *Palest.* p. 242; Ritter, *Erdkunde*, vol. xv. p. 1026.) [E.B.J.]

KANAH (Κανά, LXX.). 1. A town in the N. district of Asher. (*Josh.* xix. 28.) Dr. Robinson recognises it in the large village of *Kâna*, on the brow of the *Wady-'Ashûr*, near Tyre.

2. A river which divided the district of Manasseh from that of Ephraim (*Josh.* xvi. 8, xvii. 9, 10), probably the river which discharges itself into the sea between Caesareia and Apollonia (Arundinetis; comp. Schultens, *Vita Salad.* pp. 191, 193), now the *Nahr Abu-Zubâra.* [E. B. J.]

KAPHARABIS (Καφαραβίς), a fortified place, in Idumaea, taken, with Kaphethra, by Cerealis, A. D. 69. (Joseph. *B. J.* iv. 9. § 9.) [E. B. J.]

KEDEMOTH (Βακεδμώθ, LXX.), a city in the tribe of Reuben (*Josh.* xiii. 18), which gave its name to the wilderness of Kedemoth, on the borders of the river Arnon, from whence Moses sent messengers of peace to Sihon king of Heshbon (*Deut.* ii. 26.) Its site has not been made out. (Ritter, *Erdkunde*, vol. xv. pt. i. pp. 574, 1208; Winer, *s. v.*) [E. B. J.]

KEDESH (Καδῆς, LXX.). 1. A town of Naphtali, 20 M. P. from Tyre. (Euseb. *Onomast. s. v. Cedes.*) Its Canaanitish chieftain was slain at the conquest of the land (*Josh.* xii. 22); afterwards it belonged to the Levites, and was one of the cities of refuge. (*Josh.* xx. 7, xxi. 32; 1 *Chron.* vi. 76.) Barak was born here (*Judges*, iv. 6): and Tiglath-Pileser made the conquest of it (2 *Kings*, xv. 29). It was the scene of the victory of Jonathan Maccabaeus over the princes of Demetrius (1 *Macc.* xi. 63—73), and was the birthplace of Tobias (Κύδις τῆς Νεφθαλείμ, *Tobit*, i. 2). In Josephus, Κύδισα (*Antiq.* ix. 11. § 1) or Κέδασα (*Antiq.* xiii. 5. § 1) is spoken of as the boundary between Tyre and Galilee: during the war it appears to have been hostile to Galilee (*B. J.* ii. 18. § 1). The strongly fortified place in this district, called Κυδοισσοί by the same writer (*B. J.* iv. 2. § 3), is probably the same as Kedesh. A village on the hills opposite the marshes of *Hûlet-Bâniâs*, still called *Kedes*, is identified by Dr. Robinson with the ancient city. (*Bibl. Res.* vol. iii. p. 355.) *Kedes* was visited in 1844 by the Rev. Eli Smith, who has a full account of it in MS. (*Biblioth. Sacra*, vol. iii. p. 203.)

2. A town in the S. district of the tribe of Judah. (*Josh.* xv. 23.)

3. A town of Issachar, belonging to the Levites. (1 *Chron.* vi. 72; Reland, *Palaest.* p. 668; Winer, *Biblisch. Reclwört. s. v.*; Von Raumer, *Palest.* p. 129; Ritter, *Erdkunde*, vol. xv. pp. 246—252.) [E. B. J.]

KEDRON, KIDRON. [Jerusalem.]

KEILAH (Κεϊλά, LXX.; Κίλλα, Joseph. *Antiq.* vi. 13. § 1; Κηλά, Euseb.), a city in the tribe of Judah (*Josh.* xv. 44), 8 M. P. from Eleutheropolis. (Euseb. *Onomast. s. v.*) When the city was besieged by the Philistines, David relieved it, but the thankless inhabitants would have delivered him into the hands of Saul. (1 *Sam.* xxiii. 1—13.) It assisted in the building of the walls of Jerusalem (*Neh.* iii. 17, 18); and, according to tradition, the prophet Habakkuk was buried here. (Sozomen, *H. E.* vii. 29; Niceph. *H. E.* xii. 48; Reland, *Palaest.* p. 698; Winer, *Biblisch. Realwört. s. v.*; Von Raumer, *Palest.* p. 207.) [E. B. J.]

KENITES (Κιναῖοι, LXX.), a semi-nomad tribe of Midianites, dwelling among the Amalekites. (*Gen.* xv. 19; *Num.* xxiv. 21; 1 *Sam.* xv. 6.) Hobab (Jethro), the father-in-law of Moses, and Heber, the husband of Jael, who slew Sisera (*Judg.* i. 16, iv. 11), belonged to this race. The Rechabites are mentioned, with other families, as belonging to the Kenites. (1 *Chron.* ii. 55; *Jer.* xxxv. 2; Winer, *s. v.*; Ritter, *Erdkunde*, vol. xv. pp. 135—138; Ewald, *Gesch. des Volkes Israel.* vol. i. p. 337, vol. ii. p. 31.) [E. B. J.]

KENIZZITES (Κεναζαῖοι, LXX.), a Canaanitish tribe. (*Gen.* xv. 19.) Caleb, the son of Jephunneh, is called a Kenezite (*Num.* xxxii. 12; *Josh.* xiv. 6), and Othniel, his younger brother, is also called a son of Kenaz. (*Judg.* i. 13, iii. 9; comp. *Josh.* xv. 17; 1 *Chron.* iv. 13.) Another branch of this race are referred to the Edomites. (*Gen* xxxvi. 11; Winer, *s. v.*; Ritter, *Erdkunde*, vol. xv. p. 138; Ewald, *Gesch. des Volkes Israel.* vol. i. p. 338.) [E. B. J.]

KERIOTH (Καριώθ, LXX.). 1. A town of the tribe of Judah. (*Josh.* xv. 25.) It was probably the birthplace of the traitor Judas, who owed his surname (Ἰσκαριώτης) to this place. (Comp. Winer, *s. v. Judas.*) Dr. Robinson (*Bibl. Res.* vol. ii. p. 472) has suggested that it may be represented by *El-Kŭreyetein*, situated at the foot of the mountain ridge S. of Hebron, where there are sites of ruins visible.

2. A town of Moab. (*Jer.* xlviii. 24, 41; *Amos*, ii. 2.) [E. B. J.]

KIRJATH, a word signifying in Hebrew "town," or "city;" the following are the principal places to which this term is attached.

1. Kirjathaim (Κιριαθαίμ, LXX.), or the "double city," one of the most ancient towns in the country E. of the Jordan, as it was in the hands of the Emims (*Gen.* xiv. 5; comp. Ewald, *Gesch. des Volkes Israel.* vol. i. p. 308), who were expelled from it by the Moabites. (*Deut.* ii. 9, 11.) Kirjathaim was afterwards assigned to the children of Reuben (*Num.* xxxii. 37; *Josh.* xiii. 19); but during the exile the Moabites recovered this and other towns. (*Jer.* xlviii. 1, 23; *Ezek.* xxv. 9.) Eusebius and Jerome (*Onomast. s. v.* Καριαθαίμ) describe it as being full of Christians, and lying 10 M. P. W. of Medeba. Burckhardt (*Trav.* p. 367) heard of ruins called *El-Teim*, half an hour W. of the site of Medeba, which he conjectures to have been this place, the last syllable of the name being retained. This does not agree with the distance in the Onomasticon, but Jerome is probably wrong in identifying the Christian town with the ancient Kirjathaim, as the former is no doubt, from the data assigned by him, the modern *Kureyeiât*, S. of the *Wady Zŭrka Maîn*, and the latter the *El-Teim* of Burckhardt, to the N. of the *Wady*. (Comp. Ritter, *Erdkunde*, vol. xv. pp. 1185, 1186.) There was another place of this name in the tribe of Naphtali. (1 *Chron.* vi. 76.)

2. Kirjath-Arba, the ancient name of Hebron, but still in use in the time of Nehemiah (xi. 25). [Hebron.]

3. Kirjath-Baal. [Kirjath-Jearim.]

4. Kirjath-Huzoth, or "city of streets," a town of Moab. (*Num.* xxii. 39.)

5. Kirjath-Jearim, or "city of forests," one of the four towns of the Gibeonites (*Josh.* ix. 17), and not far distant from Beeroth (*El-Bireh*). (*Ezra*, ii. 25.) At a later period the ark was brought here from Beth-Shemesh (1 *Sam.* vii. 1, 2), and remained there till it was removed to Jerusalem (1 *Chron.* xiii. 6). The place was rebuilt and inhabited after the exile (*Ezra*, *l. c.*; *Neh.* vii. 29). Josephus (*Ant.* vi. 1. § 4) says that it was near to Beth-Shemesh, and Eusebius and Jerome (*Onomast. s. v. Baal-Carathiarim*) speak of it, in their day, as a village 9 or 10 M. P. from Jerusalem, on the way to Diospolis (*Lydda*). Dr. Robinson (*Bibl. Res.* vol. ii. pp. 334—337) has identified it with the present *Kuryet-el-'Enâb*, on the road to *Ramleh*. The monks have found the Anathoth of Jeremiah (i. 1; comp. Hieron. *in loc.*; *Onomast. s. v.*; Joseph. *Ant.* x. 7. § 3), which is now represented by the modern *'Anâta* at *Kŭryet-el-'Enâb*, but the ecclesiastical tradition is evidently incorrect. There was formerly here a convent of the Minorites, with a Latin church. The latter remains entirely deserted, but not in ruins; and is one of the largest and most solidly constructed churches in Palestine. (Ritter, *Erdkunde*, vol. xvi. pp. 108—110.)

6. Kirjath-Sepher, or "city of the book" (*Josh.* xv. 15, 16; *Judg.* i. 11), also called Kirjath-Sannah, "city of palms." (*Josh.* xv. 49.) Afterwards it took the name of Debir (Δαβίρ, LXX.), a "word" or "oracle." Debir was captured by Joshua (x. 38), but being afterwards retaken by the Canaanites, Caleb gave his daughter Achsa to Othniel, for his

bravery in carrying it by storm (*Josh.* xv. 16—20). It belonged afterwards to the priests. (*Josh.* xxi. 15; 1 *Chron.* vi. 58.) Debir is afterwards lost sight of; but from the indications already given, it appears to have been near Hebron,—but the site has not been made out. There was a second Debir in the tribe of Gad. (*Josh.* xiii. 26.) (Von Raumer, *Palest.* p. 182; Winer, *s. v.*) [E. B. J.]

KIR-MOAB (*τὸ τεῖχος τῆς Μωαϐιτιδος*, LXX.), "the stronghold of Moab." (*Isa.* xvi.), called also Kir-Hereseth and Kir-Heres. (*Isa.* xvi. 7, 11; *Jer.* xlviii. 31.) In the Chaldee version and the Greek of the Apocrypha, it appears in the form of Kerakka-Moab, and Characa (Χάρακα, 2 *Macc.* xii. 17). Under this latter name, more or less corrupted, it is mentioned by Ptolemy (*Χαράκωμα*, v. 17. § 5; comp. *Χαρακμῶϐα*, Steph. B.) and other writers, both ecclesiastical and profane, down to the centuries before the Crusades. (Abú-l-féda, *Tab. Syr.* p. 89; Schultens, *Index ad Vit. Salad. s. v.*) The Crusaders found the name extant, and erected the fortress still known as *Kerak*, which, with that of *Shôbek*, formed the centre of operations for the Latins E. of the Jordan. With the capture of these, after a long siege by Saladin, A. D. 1188, the dominion of the Franks over this territory terminated. (Wilken, *die Kreuzz*, vol. iv. pp. 244—247.) The whole of this district was unknown till A. D. 1806, when Seetzen (Zachs, *Monatl. Corr.* xviii. pp. 433, foll.) penetrated as far as *Kerak*. A fuller account of the place is given by Burckhardt (*Trav.* pp. 379—387), by whom it was next visited in 1812; and another description is furnished by Irby and Mangles (*Trav.* pp. 361—370), who followed in the same direction in 1818. (Robinson, *Bibl. Res.* vol. ii. pp. 566—571; Ritter, *Erdkunde*, vol. xv. pp. 916, 1215.) [E. B. J.]

KISHON. [Cison.]

L.

LABANAE AQUAE. [Aquae Labanae.]

LABEA'TES. [Labeatis Lacus.]

LABEA'TIS LACUS, a large lake of Roman Illyricum, situated to the N. of Scodra, the chief city of the Labeates (Liv. xliii. 21, xliv. 31, xlv. 26) or Labeatae. (Plin. iii. 26.) It is now called the lake of *Scútari*, famous for the quantity of fish, especially of the "Cyprinus" family. The rivers, which drain the rocky district of *Monte-Negro*, discharge themselves into this lake, which communicates with the sea by the river Barbana. (Wilkinson, *Dalmatia*, vol. i. pp. 411, 415, 476.) [E. B. J.]

LABI'CUM or LAVI'CUM, sometimes also (Liv. ii. 39, iv. 45) LAVI'CI, (*τὸ Λαϐικόν* : *Eth.* *Λαϐικανός*, Labicanus and Lavicanus : *La Colonna*), an ancient city of Latium, situated at the foot of the north-eastern slope of the Alban hills, and distant about 15 miles from Rome. Its foundation was ascribed, according to a tradition reported by Servius (*ad Aen.* vii. 796), to Glaucus, a son of Minos: and Virgil (*l. c.*) mentions it among the cities which sent assistance to king Latinus against Aeneas, so that he must have regarded it as more ancient than the Trojan settlement in Latium. But the current tradition, adopted by Dionysius, represented Labicum, in common with so many other Latin cities, as a colony of Alba. (Dionys. viii. 19; Diodor. *ap. Euseb. Arm.* p. 185.) Whatever was its origin, we know with certainty that it was one of the cities of the Latin League, and as such retained, down to a late period, the right of participating in the sacrifices on the Alban Mount. (Dionys. v. 61; Cic. *pro Planc.* 9.) It first appears in history as taking part in the league of the Latins against Rome previous to the battle of Regillus (Dionys. *l. c.*), and is afterwards mentioned among the cities which are represented as taken in succession by Coriolanus, during his campaign against the Romans. (Liv. ii. 39; Dionys. viii. 19.) It is not improbable that this legend represents the historical fact that Labicum, together with Bola, Pedum, and other places which figure in the same narrative, actually fell about that time into the hands of the Aequians, as Satricum, Corioli, and other towns further to the S., did into those of the Volscians. (Niebuhr, vol. ii. p. 259.) But during the subsequent wars of the Romans with the Aequians, Labicum always appears as a Latin city: and from its position on the frontier of Latium adjoining the Aequians, its name repeatedly occurs in the history of those contests. Thus, in B. C. 458, its territory was ravaged by the Aequian general Gracchus: and in 418 we find the Labicans themselves abandoning the Roman alliance, and joining the Aequians, together with whom they established a camp on Mount Algidus. Their combined forces were, however, defeated by the Roman dictator Q. Servilius Priscus, and Labicum itself was taken by storm. In order to secure their new conquest against the Aequians the Roman senate sent thither a colony of 1500 Roman citizens, which appears to have maintained itself there, though attacked the very next year by the Aequians. (Liv. iii. 25, iv. 45—47, 49.) In B. C. 383, its territory was again ravaged by the Praenestines, at that time on hostile terms with Rome (Liv. vi. 21); and after a long interval, in B. C. 211, it once more sustained the same fate from the army of Hannibal. (Liv. xxvi. 9.)

From this time the name of Labicum disappears from history, but we learn that it still existed as a municipium, though in a very poor and decayed condition, in the days of Cicero. (Cic. *pro Planc.* 9, *de Leg. Agr.* ii. 35.) Strabo, however, speaks of the town as in ruins, and Pliny mentions the population "ex agro Labicano" in a manner that seems to imply that, though they still formed a "populus" or community, the city no longer existed. (Strab. v. pp. 230, 237; Plin. iii. 5. s. 9.) In like manner we find the "ager Labicanus" elsewhere mentioned, but no further notice of the town. (Suet. *Caes.* 83.) The inhabitants seem to have, under the Roman empire, congregated together afresh in the neighbourhood of the station on the Via Labicana, called Ad Quintanas, and hence assumed the name of Lavicani Quintanenses, which we meet with in inscriptions. (Orell. *Inscr.* 118, 3997.) The territory appears to have been one of great fertility, and was noted for the excellence of its grapes. (Sil. Ital. viii. 366; Jul. Capit. *Clod. Albin.* 11.)

The position of Labicum has been a subject of much dispute, having been placed by different writers at *Valmontone*, *Zagarolo*, and *Lugnano*. But the precise statement of Strabo (v. p. 237) as to the course of the Via Labicana, together with the fact that he describes the ancient city as situated on a hill to the right of that road, about 120 stadia (15 Roman miles) from Rome, ought to have left no difficulty on the subject: and Holstenius long ago correctly placed the ancient city on the hill now occupied by the village of *La Colonna;* a height a little in advance of the Tusculan hills, and commanding the adjoining portion of the plain. It is about a mile from the 15th milestone on the Roman road, where, as we have seen, the suburb Ad Quintanas afterwards grew up, and is certainly the only position that accords with Strabo's description. No ruins are visible; but the site is one well calculated for an ancient city, of small magnitude, and the discovery of the inscriptions already noticed in its immediate neighbourhood may be considered conclusive of the point. The modern village of *La Colonna* dates only from the 11th century. (Holsten. *Not. ad Cluv.* p. 194; Fabrett. *de Aquaeduct.* p. 182; Nibby, *Dintorni di Roma*, vol. ii. pp. 157—164.) Ficoroni, in his elaborate work (*Memorie della Prima e Seconda Città di Labico*, 4to. Roma, 1745), has laboured to prove, but certainly without success, that Labicum was situated on the *Colle dei Quadri*, near *Lugnano*, about 5 miles beyond *La Colonna.* The remains there discovered and described by him render it probable that *Lugnano* was an ancient site, probably that of Bola [Bola]; but the distance from Rome excludes the supposition that it was that of Labicum.

The Via Labicana, which issued from the Porta Esquilina at Rome together with the Via Praenestina, but separated from the latter immediately afterwards, held a course nearly parallel with it as far as the station Ad Quintanas; from whence it turned round the foot of the Alban hills, and fell into the Via Latina at the station Ad Pictas, where the latter road had just descended from Mt. Algidus. (Strab. v. p. 237; *Itin. Ant.* pp. 304, 305.) It is strange that the Itinerary gives the name of Lavicana to the continuation of the road after their junction, though the Via Latina was so much the more important of the two. The course of the ancient Via Labicana may be readily traced from the gates of Rome by the *Torre Pignatara, Cento Celle, Torre Nuova,* and the *Osteria di Finocchio* to the *Osteria della Colonna*, at the foot of the hill of that name. This Osteria is 16 miles from Rome and a mile beyond the ancient station Ad Quintanas. From thence the road proceeded to *San Cesario*, and soon after, quitting the line of the modern road to *Valmontone*, struck off direct to join the Via Latina: but the exact site of the station Ad Pictas has not been determined. (Westphal, *Röm. Kampagne*, pp. 78—80; Gell's *Topogr. of Rome*, p. 279.)

On the left of the Via Labicana, about thirteen miles and a half from Rome, is a small crater-formed lake, which has often been considered as the ancient Lacus Regillus: but the similar basin of the *Lago di Cornufelle*, near Tusculum, appears to have a better claim to that celebrated name. [Regillus Lacus.]

The course of the Via Labicana in the immediate neighbourhood of Rome was bordered, like the other highways that issued from the city, with numerous sepulchres, many of them on a large scale, and of massive construction. Of these, the one now known as the *Torre Pignatara*, about three miles from the *Porta Maggiore*, is represented by very ancient tradition, but with no other authority, as the mausoleum of Helena, the mother of Constantine the Great. (Nibby, vol. iii. p. 243.) We learn, also, that the family tomb of the emperor Didius Julianus was situated on the same road, at the distance of 5 miles from Rome. (Spartian. *Did. Jul.* 8.)

LABISCO. [Lavisco.]

LABISCUM. [Lavisco.]

LABO'TAS (Λαϐώτας), a small river of the plain of Antioch. (Strab. xvi. p. 751.) It runs from the north, parallel to the Arceuthus, and, mixing with its waters and those of the Oenoparas coming from the east, in a small lake, they flow off in one stream and join the Orontes a little above Antioch. It is the western of the two rivers shown in map, Vol. I. p. 115, and Pagrae (*Bagras*) is situated on its western bank near its mouth. [G. W.]

LABRANDA (τὰ Λάϐρανδα or Λάϐραυνδα), a village in the west of Caria, about 60 stadia from the town of Mylasa, to which the village belonged, and with which it was connected by a road called the sacred. Labranda was situated in the mountains, and was celebrated for its sanctuary of Zeus Stratios, to which processions went along the sacred road from Mylasa. Herodotus describes (v. 119) the sanctuary as an extensive grove of plane trees, within which a body of Carians, in their war against the Persians, retreated for safety. Strabo (xiv. p. 659) speaks of an ancient temple with a ξόανον of Zeus Stratios, who was also surnamed "Labrandenus" or "Labrandeus." Aelian (*H. A.* xii. 30), who states that the temple of Labranda was 70 stadia from Mylasa, relates that a spring of clear water, within the sanctuary, contained fishes, with golden necklaces and rings. Chandler (*Antiq. of Ionia*, pt. 1. c. 4, and *Asia Minor*, c. 58) was the first who stated his belief, that the ruins at *Iakli*, south of *Kizeljik*, consisting of a theatre and a ruined temple of the Ionian order, of which 16 columns, with the entablature, were then still standing, were those of ancient Labranda and of the temple of Zeus Stratios. But Choiseul Gouffier, Barbié du Bocage, and Leake (*Asia Minor*, p. 232), agree in thinking that these ruins belong to Euromus rather than Labranda. Their view is supported by the fact that the ruins of the temple have nothing very ancient about them, but rather show that they belong to a structure of the Roman period. The remains of Labranda must be looked for in the hills to the north-east of Mylasa. Sir C. Fellows (*Journal*, p. 261), apparently not knowing what had been done by his predecessors, unhesitatingly speaks of the ruins at *Iakli* as those of Labranda, and gives an engraving of the remains of the temple under the name of the "Temple at Labranda." [L. S.]

LABRONIS PORTUS. [Liburnum.]

LABUS or LABU'TAS (Λάϐος or Λαϐούτας), a mountain range in the N. of Parthia, mentioned by Polybius (x. 29). It seems to have a part of the greater range of M. Coronus, and is probably represented now by the *Sobad-Koh*, a part of the *Elburz* mountains. [V.]

LACANI'TIS (Λακανῖτις), the name of a district in Cilicia Proper, above Tarsus, between the rivers Cydnus and Sarus, and containing the town of Irenopolis. (Ptol. v. 8. § 6.) [L. S.]

LACCU'RIS. [Oretani.]

LACEA. [Lusitania.]

LACEDAEMON (Λακεδαίμων, Steph. B. *s. v.*; Eustath. *ad. Il.* ii. 582), a town in the interior of Cyprus. (Engel, *Kypros*, vol. i. p. 158.) [E. B. J.]

LACEDAEMON, LACEDAEMO'NII. [Laconia.]

LACEREIA. [Dotius Campus.]

LACETA'NI (Λακετανοί), one of the small peoples of Hispania Tarraconensis, who occupied the valleys at the S. foot of the Pyrenees. (*Lace-*

tania quae subjecta Pyrenaeis montibus est, Liv.). Their "pathless forests" (*devia et silvestris gens*, Liv.) lay S. of the CERRETANI, W. of the INDIGETES, and N. of the LALETANI. (It is impossible to avoid the suspicion that these names are identical, especially as we have the intermediate form LAEAETANI, and that Lacetania is only the N. part of Laletania. Moreover, the name is confounded with the JACETANI in the MSS. of Caes. *B. C.* i. 60.) Only one town is mentioned as belonging to them, and that without a name, but simply as having been taken by M. Cato. (Plut. *Cat. Maj.* 11; Liv. xxi. 23, 26, 60, et seq., xxviii. 24, 26, et seq., xxxiii. 34, xxxiv. 20; Dion Cass. xlv. 10; Martial, i. 49. 22.) [P. S.]

LACHISH (Λαχίς, LXX.; *Λάχεις*, *Λαχεῖσα*, Joseph.), a city to the south of the tribe of Judah (*Josh.* xv. 39), the capital of one of the petty kings or sheikhs of the Canaanites (x. 3). It was taken and destroyed by Joshua (iv. 31—33), and is joined with Adoraim and Azekah (2 *Chron.* xi. 9) as one of the cities built, or rather fortified, by Rehoboam. It was besieged by Sennacherib on his invasion of Judaea, B. C. 713. (2 *Kings*, xviii. 14, 17, xix. 8.) It is placed by Eusebius and St. Jerome (*Onomast. s. v.*) seven miles south of Eleutheropolis, in Daroma or "the valley." (*Josh.* xv. 39.) But for this it might have been identified with *Um Lâkis*, on the left of the road between Gaza and Hebron, about five hours from the former, where is an ancient site "now covered confusedly with heaps of small round stones, among which are seen two or three fragments of marble columns." (Robinson, *Bibl. Res.* vol. ii. p. 388.) The objections to the identification are not, perhaps, so great as is represented: the title *Um*, equivalent to metropolis, would seem to mark it as a place of importance; and there is no other vestige of a town in those parts that can be referred to Lachish. It is considerably south of west from *Beit Jebrin* (Eleutheropolis), which is near enough to satisfy the description of Eusebius, who is not remarkable for precise accuracy in his bearings, nor, indeed, in his distances, except in the parts with which he was familiar, and on the more frequented thoroughfares. No argument can be drawn from its juxtaposition with Adoraim and Azekah, in 2 *Chron.* xi. 9, as it might be near enough to group with them in a list of names which, it is evident, does not pretend to geographical precision. [G. W.]

LACIACA or LACIACUM (in the Peut. Table it is called *Laciacis*), a town in the north-west of Noricum (*It. Ant.* pp. 235, 258). The name seems to be connected with "lacus," and thus to point to the lake district in upper Austria; hence some have identified the place with *Seewalchen*, or *St. Georgen* on the *Attersee*. But Muchar (*Noricum*, p. 267) is probably right in identifying it with *Frankenmarkt*. [L. S.]

LA'CIBI (Plin. iii. 1. s. 3; Λακιϐίς, Ptol. ii. 4. § 11), a tributary town of Hispania Baetica, which Pliny assigns to the conventus of Gades, while Ptolemy places it among the cities of the Turduli, in in the neighbourhood of Hispalis. [P. S.]

LACIBU'RGIUM (Λακιϐούργιον), a German town on the south coast of the Baltic, between the rivers Chalusus, and Suevus or Suebus. It is mentioned only by Ptolemy (ii. 11. § 27), and it is certain that its site must be looked for to the west of *Warnemünde*, but the precise spot cannot be ascertained, whence some have identified it with *Wismar*, others with *Ratzeburg*, and others again with *Lauenburg*. [L.S.]

LACIDAE. [ATTICA, p. 326, a.]

LACI'NIA. [IAPYDIA.]

LACI'NIUM (τὸ Λακίνιον ἄκρον: *Capo delle Colonne*), a promontory on the E. coast of the Bruttian peninsula, about 6 miles S. of Crotona. It formed the southern limit of the gulf of Tarentum, as the Iapygian promontory did the northern one: the distance between the two is stated by Strabo, on the authority of Polybius, at 700 stadia, while Pliny apparently (for the passage in its present state is obviously corrupt) reckons it at 75 Roman miles, or 600 stadia; both of which estimates are a fair approximation to the truth, the real interval being 65 geog. miles, or 650 stadia. (Strab. vi. p. 261; Plin. iii. 11. s. 15; Mel. ii. 4. § 8.) The Lacinian promontory is a bold and rocky headland, forming the termination of one of the offshoots or branches of the great range of the Apennines (Lucan. ii. 434; Plin. iii. 5. s. 6): it was crowned in ancient times by the celebrated temple of the Lacinian Juno, the ruins of which, surviving through the middle ages, have given to the promontory its modern appellation of *Capo delle Colonne*. It is also known by that of *Capo Nau*, a name evidently derived from the Greek Ναός, a temple; and which seems to date from an early period, as the promontory is already designated in the Maritime Itinerary (p. 490) by the name of Naus. That Itinerary reckons it 100 stadia from thence to Crotona: Strabo gives the same distance as 150 stadia; but both are greatly overrated. Livy correctly says that the temple (which stood at the extreme point of the promontory) was only about 6 miles from the city. (Liv. xxiv. 3.) For the history and description of this famous temple, see CROTONA.

Pliny tells us (iii. 10. s. 15) that opposite to the Lacinian promontory, at a distance of 10 miles from the land, was an island called Dioscoron (the island of the Dioscuri), and another called the island of Calypso, supposed to be the Ogygia of Homer. Scylax also mentions the island of Calypso immediately after the Lacinian promontory (§ 13, p. 5). But there is at the present day no island at all that will answer to either of those mentioned by Pliny: there is, in fact, no islet, however small, off the Lacinian cape, and hence modern writers have been reduced to seek for the abode of Calypso in a small and barren rock, close to the shore, near *Capo Rizzuto*, about 12 miles S. of Lacinium. Swinburne, who visited it, remarks how little it corresponded with the idea of the Homeric Ogygia: but it is difficult to believe that so trifling a rock (which is not even marked on Zannoni's elaborate map) could have been that meant by Scylax and Pliny.* The statement of the latter concerning the island which he calls Dioscoron is still more precise, and still more difficult to account for. On the other hand, he adds the names of three others, Tiris, Eranusa, and Meloessa, which he introduces somewhat vaguely, as if he were himself not clear of their position. Their names were probably taken from some poet now lost to us. [E. H. B.]

LACIPEA. [LUSITANIA.]

LACIPPO (Λακίππω, Ptol. ii. 4. § 11; LACIPO, coin *ap.* Sestini, *Med. Isp.* p. 57; Mionnet, Suppl.

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* The different positions that have been assigned to the island of Calypso, and the degree of probability of their claims, will be discussed under the article OGYGIA.

vol. i. p. 34), a tributary town of the Turduli in Hispania Baetica, near the shore of the Mediterranean, where its ruins are still seen at *Alecippe*, near *Casares*. Ptolemy places it too far inland. (Mela, ii. 6. § 7 ; Plin. iii. 1. s. 3 ; Carter, *Travels*, p. 128 ; Ukert, vol. ii. pt. 1. p. 348.) [P. S.]

LACMON (Λάκμων, Hecat. *Fr.* 70 ; Herod. ix. 92 ; Steph. B. *s. v.*) or LACMUS (Λάκμος, Strab. vi. p. 271, vii. p. 316), the highest summit of Mount Pindus, the *Zygós* or ridge of *Métzovo*. This is geographically the most remarkable mountain in Greece ; situated in the heart of Pindus as to its breadth, and centrally also in the longitudinal chain which pervades the continent from N. to S. : it gives rise to five principal rivers, in fact to all the great streams of Northern Greece except the Spercheius ; north-eastward to the Haliacmon, south-eastward to the Peneius, southward to the Achelous, south-westward to the Arachthus, and north-westward to the Aous. (Leake, *Northern Greece*, vol. i. pp. 294, 411—415, vol. iv. pp. 240, 261, 276.) [E. B. J.]

LACOBRI'GA. [1. Lusitania ; 2. Vaccaei.]

LACO'NIA, LACO'NICA, or LACEDAEMON, the south-easterly district of Peloponnesus.

I. Name.

Its most ancient name was *Lacedaemon* (Λακεδαίμων), which is the only form found in Homer, who applies this name as well to the country, as to its capital. (*Il.* ii. 581, iii. 239, 244, &c.) The usual name in the Greek writers was *Laconica* (ἡ Λακωνική, sc. γῆ), though the form Lacedaemon still continued to be used. (Herod. vi. 58.) The Romans called the country Laconica (Plin. xxv. 8. s. 53 ; Laconice, Mela, ii. 3) or Laconia (Plin. vi. 34. s. 39, xvii. 18. s. 30), the latter of which is the form usually employed by modern writers. Mela (*l. c.*) also uses Laconis, which is borrowed from the Greek (ἡ Λακωνὶς γαῖα, Hom. *Hymn. in Apoll.* 410.) The Ethnic names are Λάκων, -ωνος, Λακεδαιμόνιος, Lat. Laco or Lacon, -nis, Lacedaemonius ; fem. Λάκαινα, Λακωνίς, Laconis. These names are applied to the whole free population of Laconia, both to the Spartan citizens and to the Perioeci, spoken of below (for authorities, see Clinton, *F. H.* vol. ii. pp. 405, 406). They are usually derived from a mythical hero, Lacon or Lacedaemon ; but some modern writers think that the root Lac is connected with λάκος, λάκκος, *lacus*, *lacuna*, and was given originally to the central district from its being deeply sunk between mountains. (Curtius, *Peloponnesos*, vol. ii. p. 309.)

II. General Description of the Country.

The natural features of Laconia are strongly marked, and exercised a powerful influence upon the history of the people. It is a long valley, surrounded on three sides by mountains, and open only on the fourth to the sea. On the north it is bounded by the southern barrier of the Arcadian mountains, from which run in a parallel direction towards the south, the two lofty mountain ranges of Taÿgetus and Parnon,—the former dividing Laconia and Messenia, and terminating in the promontory of Taenarum, now *C. Matapan*, the southernmost extremity of Greece and of Europe, the latter stretching along the eastern coast, and terminating in the promontory of Malea. The river Eurotas flows through the entire length of the valley lying between these mountain masses, and falls into the sea, which was called the Laconian gulf. Laconia is well described by Euripides as a country "hollow, surrounded by mountains, rugged, and difficult of access to an enemy" (ap. Strab. viii. p. 366) ; and the difficulty of invading it made even Epaminondas hesitate to enter it with his army. (Xen. *Hell.* v. 5. § 10.) On the northern side there are only two natural passes by which the plain of Sparta can be invaded. (See below.) On the western side the lofty masses of Taÿgetus form an almost insurmountable barrier ; and the pass across them, which leads into the plain of Sparta, is so difficult as scarcely to be practicable for an army. On the eastern side the rocky character of the coast protects it from invasion by sea.

III. Mountains, Rivers, and Plains.

Mount Taÿgetus (Ταΰγετον, τὸ Τηΰγετον ὄρος, the common forms ; Ταΰγετος, Lucian, *Icarom.* 19 ; τὰ Ταΰγετα, Polyaen. vii. 49 ; Taÿgeta, Virg. *Georg.* ii. 487 : the first half of this word is said by Hesychius to signify great). This mountain is the loftiest in Peloponnesus, and extends in an almost unbroken line for the space of 70 miles from *Leondari* in Arcadia to *C. Matapan*. Its vast height, unbroken length, and majestic form, have been celebrated by both ancient and modern writers. Homer gives it the epithet of περιμήκετον (*Od.* vi. 103), and a modern traveller remarks that, "whether from its real height, from the grandeur of its outline, or the abruptness of its rise from the plain, it created in his mind a stronger impression of stupendous bulk and loftiness than any mountain he had seen in Greece, or perhaps in any other part of Europe." (Mure, *Tour in Greece*, vol. ii. p. 221.) Taÿgetus rises to its greatest height immediately above Sparta. Its principal summit was called Taletum (Ταλετόν) in antiquity : it was sacred to the Sun, and horses and other victims were here sacrificed to this god. (Paus. iii. 20. § 4.) It is now called *S. Elias*, to whose chapel on the summit an annual pilgrimage is made in the middle of the summer. Its height has been ascertained by the French Commission to be 2409 metres, or 7902 English feet. Another summit near Taletum was called Evoras (Εὐόρας, Belvedere, Paus. *l. c.*), which Leake identifies with Mt. *Paximádhi*, the highest summit next to *St. Elias*, from which it is distant 5½ geographical miles. The ancient names of none of the other heights are mentioned.

By the Byzantine writers Taÿgetus was called Pentedactylum (τὸ Πεντεδάκτυλον), or the "Five Fingers," on account of its various summits above the Spartan plain. (Constant. Porphyr. *de Adm. Imp.* c. 50.) In the 13th century it bore the name of *Melingús* (ὁ ζυγὸς τοῦ Μελιγγοῦ, see Leake, *Peloponnesiaca*, p. 138). At the base of Taÿgetus, immediately above the Spartan plain, there is a lower ridge running parallel to the higher summits. This lower ridge consists of huge projecting masses of precipitous rocks, some of which are more than 2000 feet high, though they appear insignificant when compared with the lofty barrier of Taÿgetus behind them. After attaining its greatest elevation, Mt. Taÿgetus sinks gradually down towards the south, and sends forth a long and lofty counterfork towards the Eurotas, now called *Lykobúni* (Λυκοϐοῦνι, Wolfs-mountain), which bounds the Spartan plain on the south. It there contracts again, and runs down, as the backbone of a small peninsula, to the southernmost extremity of Greece. This mountainous district between the Laconian and Messenian gulfs is now called *Mani*, and is inhabited by the Maniátes, who always maintained their independence, while the rest of Greece was subject to the Turks: the southern part of the peninsula, as well as the promontory, bore the name of Taenarum in antiquity. [Taenarum.] Although there is no trace of any volcanic action in Mt. Taÿgetus, many of its chasms and the rent forms of its rocks have been produced by the numerous and violent earthquakes to which the district has been subjected. Hence Laconia is called by Homer "full of hollows" (*κητώεσσα, Il.* ii. 581, *Od.* iv. 1), and Strabo describes it as a country easily shaken by earthquakes (Strab. viii. p. 367). In the fearful earthquake, which laid Sparta in ruins in B. C. 464, and killed more than 20,000 Lacedaemonians, huge masses of rocks were rolled down from the highest peaks of Taÿgetus. (Plut. *Cim.* 16.)

On the sides of Mt. Taÿgetus are forests of deep green pine, which abounded in ancient times with game and wild animals, among which Pausanias mentions wild goats, wild boars, stags, and bears. The district between the summits of Taletum and Evoras was called Theras (Θῆρας), or the hunting ground. (Paus. iii. 20. §§ 4, 5.) Hence Taÿgetus was one of the favourite haunts of the huntress Artemis (*Od.* vi. 103), and the excellence of the Laconian dogs was proverbial in antiquity. (Aristot. *Hist. An.* vi. 20; Xen. *de Ven.* 10. § 1; Virg. *Georg.* iii. 405; Hor. *Epod.* vi. 5.) Modern travellers tell us that the dogs of the country still support their ancient character for ferocity and courage. (Mure, vol. ii. p. 231.)

The southern part of Mount Taÿgetus is rich in marble and iron. Near Croceae there were quarries of green porphyry, which was extensively employed by the Romans. [Croceae.] There was also another kind of marble obtained from quarries more to the south, called by the Romans Taenarian marble. The whetstones of Mount Taÿgetus were likewise in much request. (Strab. viii. p. 367; "Taenarius lapis," Plin. xxxvi. 22. s. 43; "cotes Laconicae ex Taygeto monte," Plin. xxxvi. 22. s. 47.) The iron found in the mountain was considered very good, and was much used in the manufacture of warlike weapons and agricultural instruments. (Steph. B. *s. v.* Λακεδαίμων; Xen. *Hell.* iii. 3. § 7; Plin. vii. 57; Eustath. *ad Il.* p. 298, ed. Rom.)

Mount Parnon (ὁ Πάρνων, Paus. ii. 38. § 7) is of an entirely different character from the opposite range of Taÿgetus. It does not form one uninterrupted line of mountains, but is broken up into various detached masses of less elevation, which form a striking contrast to the unbroken and majestic barrier of Taÿgetus. The mass to which the name of Parnon was more especially applied was the range of mountains, now called *Malevó*, forming the natural boundary between Arcadia, Laconia, and Argolis. It is 6355 feet high, and its summit is nearly equidistant from the Eurotas and the eastern coast. This mountain is continued in a general south-easterly direction, but how far southwards it continued to bear the name of Parnon is unknown. Its eastern declivities, which extend as far as the coast at a considerable elevation, contain the district now called *Tzakonía*, a corruption of the word Laconia, the inhabitants of which speak a dialect closely resembling the ancient Greek: of this an account has been given elsewhere. [Vol. I. p. 728.] On its western side Mt. Parnon sinks down more rapidly, and divides itself into separate hills, which bear the names of Barbosthenes Olympus, Ossa, Thornax, and Menelaium; the two last are opposite Sparta, and a modern observer describes Menelaium as not remarkable either for height or variety of outline, but rising gradually in a succession of gentle ridges. (Mure, vol. ii. p. 223.) In its southern continuation, Mt. Parnon still continues of moderate height till near the commencement of the peninsula between the Myrtoan and Laconian gulfs, where it rises under the name of Mount Zarax (Ζάραξ) to a height of 3500 feet, and runs along the eastern coast at a considerable elevation, till it reaches the promontory of Malea.

The Eurotas (Εὐρώτας) flows, as already observed, throughout the entire length of the valley between the ranges of Taÿgetus and Parnon. Its more ancient names were Bomycas (Βωμύκας, Etym. M. *s. v.*) and Himerus (Ἵμερος, Plut. *de Fluv.* 17): it is now called *Iris* and *Niris* in its upper and middle course, and *Basíli-potamó* from the time it leaves the Spartan plain till it reaches the sea. In its course three districts may be distinguished; — the vale of the upper Eurotas; the vale of the middle Eurotas, or the plain of Sparta; and the vale of the lower Eurotas, or the maritime plain. 1. *The Vale of the Upper Eurotas.* The river Eurotas rises in the mountains which form the southern boundary of the Arcadian plains of Asea and Megalopolis. It was believed by both Pausanias and Strabo that the Alpheius and the Eurotas had a common origin, and that, after flowing together for a short distance, they sank under ground; the Alpheius reappearing at Pegae, in the territory of Megalopolis in Arcadia, and the Eurotas in the Bleminatis in Laconia; but for a fuller account of their statements upon this subject the reader is referred to the article Alpheius. All that we know for certain is that the Eurotas is formed by the union of several copious springs rising on the southern side of the mountain above mentioned, and that it flows from a narrow glen, which gradually opens towards the SSW. On the eastern side it keeps close to the mountains, while on the western side there is a little level ground and some mountain slopes between the river and the heights of Taÿgetus. At the distance of little more than a mile from Sparta, the Eurotas receives the Oenus (Οἶνοῦς, Polyb. ii. 65, 66; Athen. i. p. 31; Liv. xxxiv. 28), now called *Kelefína*, which rises in the watershed of Mt. Parnon, and flows in a general south-westerly direction: the principal tributary of the Oenus was the Gorgylus (Γόργυλος, Polyb. ii. 66), probably the river of *Vrestená*. (Leake, *Peloponnesiaca*, p. 347.) Nearly opposite the union of the Oenus and the Eurotas, the mountains of Taÿgetus press close upon the river, but again almost immediately withdraw to a greater distance than before, and the river emerges into the Spartan plain.

2. *The Vale of the Middle Eurotas.* Sparta is situated at the commencement of this vale on the right bank of the Eurotas. Between the river and Mt. Taÿgetus the plain is of considerable extent. Its soil is particularly adapted for the growth of olives, which are in the present day preferred to those of Athens; and the silk of the Spartan plain is superior to the silk of every other district of Greece. (Mure, vol. ii. p. 224.) The soil, however, cannot be compared with that of the rich Messenian

plain, and hence Euripides, in contrasting the two countries, describes Laconia as a poor land, in which there is a large tract of arable, but of laborious tillage (ap. Strab. viii. p. 366). This is in accordance with the account of Leake, who says that the soil of the plain is in general a poor mixture of white clay and stones, difficult to plough, and better suited to olives than corn. (*Morea*, vol. i. p. 148.) The vale, however, possesses a genial climate, being sheltered on every side by mountains, and the scenery is of the most beautiful description. Hence Lacedaemon has been aptly characterised by Homer as "a hollow pleasant valley" (*κοίλη ἐρατεινή*, *Il.* ii. 581, iii. 443, *Od.* iv. 1). The climate is favourable to beauty; and the women of the Spartan plain are at present taller and more robust than the other Greeks, have more colour in general, and look healthier; which agrees also with Homer's *Λακεδαίμονα καλλιγύναικα* (Leake, *Morea*, vol. iii. p. 149). The security of the Spartan plain against hostile attacks has been briefly alluded to. There were only two roads practicable for an invading army; one by the upper Eurotas, leading from southern Arcadia and Stenyclarus; the other by the long and narrow valley of the Oenus, in which the roads from Tegea and Argos united near Sellasia.

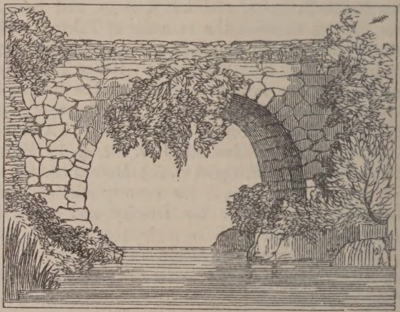
3. *Vale of the Lower Eurotas.* At the southern extremity of the Spartan plain, the mountains again approach so close, as to leave scarcely space for the passage of the Eurotas. The mountains on the western side are the long and lofty counterfork of Mt. Taÿgetus, called *Lykobúni*, which has been already mentioned. This gorge, through which the Eurotas issues from the vale of Sparta into the maritime plain, is mentioned by Strabo (*ὁ Εὐρώτας — διεξιὼν αὐλῶνά τινα μακρὸν*, viii. p. 343). It is about 12 miles in length. The maritime plain, which is sometimes called the plain of Helos, from the town of this name upon the coast, is fertile and of some extent. In the lower part of it the Eurotas flows through marshes and sandbanks into the Laconian gulf.

The banks of the Eurotas and the dry parts of its bed are overgrown with a profusion of reeds. Hence the epithets of *δονακοτρόφος* and *δονακόεις* are frequently given to it by the poets. (Theogn. 785; Eurip. *Iphig. in Aul.* 179, *Helen.* 207.)

The only tributary of the Eurotas, which possesses an independent valley, is the Oenus already mentioned. The other tributaries are mere mountain torrents, of which the two following names have been preserved, both descending from Mt. Taÿgetus through the Spartan plain: TIASA (*Τίασα*, Paus. iii. 18. § 6; Athen. iv. p. 139), placed by Pausanias on the road from Amyclae to Sparta, and hence identified by Leake with the *Pandeleímona;* PHELLIA (*Φέλλια*, iii. 20. § 3), the river between Amyclae and Pharis. The CNACION (*Κνακίων*), mentioned in one of the ordinances of Lycurgus, was identified by later writers with the Oenus. (Plut. *Lyc.* 6.)

The streams SMENUS and SCYRAS, flowing into the sea on the western side of the Laconian gulf, are spoken of below. [See p. 114, b.]

Before leaving the rivers of Laconia, a few words must be said respecting an ancient Laconian bridge still existing, which has been assigned to the remotest antiquity. This is the bridge of *Xerókampo*, built over a tributary of the Eurotas, about three hours' ride to the south of Sparta, just where the stream issues from one of the deepest and darkest gorges of Taÿgetus. It was first discovered by Ross, and has been described by Mure, who supposes it to belong to the same period as the monuments of Mycenae. Even if it does not belong to so early a date, but is a genuine Hellenic work, it would establish the fact that the Greeks were acquainted with the use of the concentric arch at a very early period; whereas it has been usually supposed that it was not known to them till the time of Alexander the Great. The general appearance and character of this structure will be best seen from the annexed drawing taken from Mure. The masonry is of the polygonal species: the largest stones are those of the arch, some of which are from four to five feet long, from two to three in breadth, and between one and two in thickness. From the character of the structure, and from its remote situation, Mure concludes that it cannot be a Roman work; and there are strong reasons for believing that the Greeks were acquainted with the use of the arch at a much earlier period than has been usually supposed. (Mure, vol. ii. p. 247, seq.; comp. Leake, *Peloponnesiaca*, p. 116, seq.)



BRIDGE OF XEROKAMPO.

There are no other plains in Laconia except the three above mentioned in the valley of the Eurotas; but on the slopes of the mountains, especially on those of Parnon, there is a considerable quantity of arable as well as pasture ground. The whole area of Laconia is computed to contain 1896 English square miles.

IV. HISTORY.

The political history of the country forms a prominent part of Grecian history, and cannot be narrated in this place at sufficient length to be of value to the student. But as the boundaries of Laconia differed considerably at various periods, it is necessary to mention briefly those facts in the history of the country which produced those changes.

It will be seen from the preceding description of the physical features of Laconia, that the plain of Sparta forms the very kernel and heart of the country. Accordingly, it was at all times the seat of the ruling class; and from it the whole country received its appellation. This place is said to have been originally inhabited by the Leleges, the most ancient inhabitants of the country. According to tradition, Lelex, the first king, was succeeded by his son Myles, and the latter by his son Eurotas, who collected into a channel the waters which were spread over the plain, and gave his own name to the river which he had thus formed. He died without male offspring, and was succeeded by Lacedaemon, the son of Zeus and Taÿgeta, who married Sparta, the daughter of his predecessor. Lacedaemon gave to the people and the country his own name, and to the city which he founded the name of his wife. Amyclas, the son of Lacedaemon, founded the city called after him Amyclae. (Paus. iii. 1.) Subsequently Lacedaemon was ruled by Achaean princes, and Sparta was the residence of Menelaus, the brother of Agamemnon. Menelaus was succeeded by Orestes, who married his daughter Hermione, and Orestes by his son Tisamenus, who was reigning when the Dorians invaded the country under the guidance of the Heracleidae. In the threefold division of Peloponnesus among the descendants of Hercules, Lacedaemon fell to the share of Eurysthenes and Procles, the twin sons of Aristodemus. According to the common legend, the Dorians conquered the Peloponnesus at once; but there is sufficient evidence that they only slowly became masters of the countries in which we afterwards find them settled; and in Laconia it was some time before they obtained possession even of all the places in the plain of Sparta. According to a statement in Ephorus, the Dorian conquerors divided Laconia into six districts; Sparta they kept for themselves; Amyclae was given to the Achaean Philonomus, who betrayed the country to them; while Las, Pharis, Aegys, and a sixth town the name of which is lost, were governed by viceroys, and were allowed to receive new citizens. (Ephor. *ap. Strab.* viii. p. 364; on this corrupt passage, which has been happily restored, see Müller, *Dorians*, vol. i. p. 110, transl.; Niebuhr, *Ethnograph.* vol. i. p. 56, transl.; Kramer, *ad Strab. l. c.*) It is probable that this division of Laconia into six provinces was not actually made till a much later period; but we have sufficient evidence to show that, for a long time after the Dorian conquest, the Dorians possessed only a small portion of Laconia. Of this the most striking proof is that the Achaean city of Amyclae, distant only 2½ miles from Sparta, maintained its independence for nearly three centuries after the Dorian conquest, for it was only subdued shortly before the First Messenian War by the Spartan king Teleclus. The same king took Pharis and Geronthrae, both Achaean cities; and his son and successor, Alcamenes, conquered the town of Helos, upon the coast near the mouth of the Eurotas. (Paus. iii. 2. §§ 6, 7.) Of the subjugation of the other Achaean towns we have no accounts; but there can be little doubt that they were mainly owing to the military organisation and martial spirit which the Spartans had acquired by the institutions of Lycurgus.

By the middle of the eighth century the Dorians of Sparta had become undisputed masters of the whole of Laconia. They now began to extend their dominions at the expense of their neighbours. Originally Argos was the chief Dorian power in the Peloponnesus, and Sparta only the second. In ancient times the Argives possessed the whole eastern coast of Laconia down to Cape Malea, and also the island of Cythera (Herod. i. 82); and although we have no record of the time at which this part of Laconia was conquered by the Spartans, we may safely conclude that it was before the Messenian wars. The Dorians in Messenia possessed a much more fertile territory than the Spartans in Laconia, and the latter now began to cast longing eyes upon the richer fields of their neighbours. A pretext for war soon arose; and, by two long protracted and obstinate contests, usually called the First and Second Messenian wars (the first from B. C. 743 to 724, and the second from B. C. 685 to 668), the Spartans conquered the whole of Messenia, expelled or reduced to the condition of Helots the inhabitants, and annexed their country to Laconia. The name of Messenia now disappears from history; and, for a period of three centuries, from the close of the Second Messenian War to the restoration of the independence of Messenia by Epaminondas, the whole of the southern part of Peloponnesus, from the western to the eastern sea, bore the appellation of Laconia.

The upper parts of the valleys of the Eurotas and the Oenus, the districts of Sciritis, Beleminatis, Maleatis, and Caryatis, originally belonged to the Arcadians, but they were all conquered by the Spartans and annexed to their territory before B. C. 600. (Grote, *Hist. of Greece*, vol. ii. p. 588.) They thus extended their territories on the north to what may be regarded as the natural boundaries of Laconia, the mountains forming the watershed between the Eurotas and the Alpheius; but when they crossed these limits, and attempted to obtain possession of the plain of Tegea, they met with the most determined opposition, and were at last obliged to be content with the recognition of their supremacy by the Tegeatans, and to leave the latter in the independent enjoyment of their territory.

The history of the early struggles between the Spartans and Argives is unknown. The district on the coast between the territories of the two states, and of which the plain of Thyreatis was the most important part, inhabited by the Cynurians, a Pelasgic people, was a frequent object of contention between them, and was in possession, sometimes of the one, and sometimes of the other power. At length, in B. C. 547, the Spartans obtained permanent possession of it by the celebrated battle fought by the 300 champions from either nation. [CYNURIA.] The dominions of the Spartans now extended on the other side of Mount Parnon, as far as the pass of Anigraea.

The population of Sparta was divided into the three classes of Spartans, Perioeci, and Helots. Of the condition of these classes a more particular account is given in the *Dictionary of Antiquities;* and it is only necessary to remark here that the Spartans lived in Sparta itself, and were the ruling Dorian class; that the Perioeci lived in the different townships in Laconia, and, though freemen, had no share in the government, but received all their orders from the ruling class at Sparta; and that the Helots were serfs bound to the soil, who cultivated it for the benefit of the Spartan proprietors, and perhaps of the Perioeci also. After the extension of the Spartan dominions by the conquest of Messenia and Cynuria, Laconia was said to possess 100 townships (Strab. viii. p. 362), among which we find mentioned Anthana in the Cynurian Thyreatis, and Aulon in Messenia, near the frontiers of Elis. (Steph. B. *s. vv.* Ἀνθάνα, Αὐλών.)

According to the common story, Lycurgus divided the territory of Laconia into a number of equal lots, of which 9000 were assigned to the Spartans, and 30,000 to the Perioeci. (Plut. *Lyc.* 8.) Some ancient critics, however, while believing that Lycurgus made an equal division of the Laconian lands, supposed that the above numbers referred to the distribution of the Lacedaemonian territory after the incorporation of Messenia. And even with respect to the latter opinion, there were two different statements; some maintained that 6000 lots had been given by Lycurgus, and that 3000 were added by king Polydorus at the end of the First Messenian War; others supposed that the original number of 4500 was doubled by Polydorus. (Plut. *l. c.*) From these statements attempts have been made by modern writers to calculate the population of Laconia, and the relative numbers of the Spartans and the Perioeci; but Mr. Grote has brought forward strong reasons for believing that no such division of the landed property of Laconia was ever made by Lycurgus, and that the belief of his having done so arose in the third century before the Christian era, when Agis attempted to make a fresh division of the land of Laconia. (Grote, *Hist. of Greece*, vol. ii. p. 521.) In any case, it is impossible to determine, as some writers have attempted, the lands which belonged respectively to the Spartans and the Perioeci. All that we know is, that, in the law proposed by Agis, the land bound by the four limits of Pellene, Sellasia, Malea, and Taÿgetus, was divided into 4500 lots, one for each Spartan; and that the remainder of Laconia was divided into 15,000 lots, one for each Perioecus (Plut. *Agis*, 8.)

With respect to the population of Laconia, we have a few isolated statements in the ancient writers. Of these the most important is that of Herodotus, who says that the citizens of Sparta at the time of the Persian wars was about 8000 (vii. 234). The number of the Perioeci is nowhere stated; but we know from Herodotus that there were 10,000 of them present at the battle of Plataea, 5000 heavy-armed, and 5000 light-armed (ix. 11, 29); and, as there were 5000 Spartans at this battle, that is five-eighths of the whole number of citizens, we may venture to assume as an approximate number, that the Perioeci at the battle may have been also five-eighths of their whole number, which would give 16,000 for the males of full age. After the time of the Persian wars the number of the Spartan citizens gradually but steadily declined; and Clinton is probably right in his supposition that at the time of the invasion of Laconia, in B. C. 369, the total number of Spartans did not exceed 2000; and that Isocrates, in describing the original Dorian conquerors of Laconia as only 2000, has probably adapted to the description the number of Spartans in his own time. (Isocr. *Panath.* p. 286, c.) About 50 years after that event, in the time of Aristotle, they were scarcely 1000 (Aristot. *Pol.* ii. 6. § 11); and eighty years still later, in the reign of Agis, B. C. 244, their number was reduced to only 700 (Plut. *Agis*, 5.) The number of Helots was very large. At the battle of Plataea there were 35,000 light-armed Helots, that is seven for every single Spartan (Herod. ix. 28.) On the population of Laconia, see Clinton, *F. H.* vol. ii. p. 407, seq.

From B. C. 547 to B. C. 371, the boundaries of Laconia continued to be the same as we have mentioned above. But after the overthrow of her supremacy by the fatal battle of Leuctra, the Spartans were successively stripped of the dominions they had acquired at the expense of the Messenians, Arcadians, and Argives. Epaminondas, by establishing the independent state of Messenia, confined the Spartans to the country east of Mount Taÿgetus; and the Arcadian city of Megalopolis, which was founded by the same statesman, encroached upon the Spartan territory in the upper vale of the Eurotas. While the Thebans were engaged in the Sacred War, the Spartans endeavoured to recover some of their territory which they had thus lost; but it was still further circumscribed by Philip, the father of Alexander the Great, who deprived the Spartans of several districts, which he assigned to the Argives, Arcadians, and Messenians. (Polyb. ix. 28; Paus. iv. 28. § 2.) After the establishment of the Achaean League their influence in the Peloponnesus sank lower and lower. For a short time they showed unwonted vigour, under their king Cleomenes, whose resolution had given new life to the state. They defeated the Achaeans in several battles, and seemed to be regaining a portion at least of their former power, when they were checked in their progress by Antigonus Doson, whom the Achaeans called in to their assistance, and were at length completely humbled by the fatal battle of Sellasia, B. C. 221. (*Dict. of Biogr.* art. *Cleomenes.*) Soon afterwards Sparta fell into the hands of a succession of usurpers; and of these Nabis, one of the most sanguinary, was compelled by T. Quinctius Flamininus, to surrender Gythium and the other maritime towns, which had sided with the Romans, and were now severed from the Spartan dominion and placed under the protection of the Achaean League, B. C. 195. (Strab. viii. p. 366; Thirlwall, *Hist. of Greece*, vol. viii. p. 326.) The Spartans were thus confined almost to the valley in which their Dorian ancestors had first settled, and, like them, were surrounded by a number of hostile places. Seven years afterwards, B. C. 188, Sparta itself was taken by Philopoemen, and annexed to the Achaean League (Plut. *Phil.* 16; Liv. xxxviii. 32—34); but this step was displeasing to the Romans, who viewed with apprehension the further increase of the Achaean League, and accordingly encouraged the party at Sparta opposed to the interests of the Achaeans. But the Roman conquest of Greece, which soon followed, put an end to these disputes, and placed Laconia, together with the rest of Greece, under the immediate government of Rome. Whether the Lacedaemonian towns to which Flamininus had granted independence were placed again under the dominion of Sparta, is not recorded; but we know that Augustus guaranteed to them their independence, and they are henceforth mentioned under the name of Eleuthero-Lacones. Pausanias says there were originally 24 towns of the Eleuthero-Lacones, and in his time there were still 18, of which the names were Gythium, Teuthrone, Las, Pyrrhicus, Caenepolis, Oetylus, Leuctra, Thalamae, Alagonia, Gerenia, Asopus, Acriae, Boeae, Zarax, Epidaurus Limera, Brasiae, Geronthrae, Marios. (Paus. iii. 21. § 7.) Augustus showed favour to the Spartans as well as to the Lacedaemonians in general; he gave to Sparta the Messenian town of Cardamyle (Paus. iii. 26. § 7); he also annexed to Laconia the Messenian town of Pharae (Paus. iv. 30. § 2), and gave to the Lacedaemonians the island of Cythera. (Dion Cass. liv. 7.)

At the end of the fourth century of the Christian era, Laconia was devastated by the Goths under Alaric, who took Sparta (Zosim. v. 6). Subsequently Slavonians settled in the country, and retained possession of it for a long time; but towards the end of the eighth century, in the reign of the empress Irene, the Byzantine court made an effort to recover their dominions in Peloponnesus, and finally succeeded in reducing to subjection the Slavonians in the plains, while those in Laconia who would not submit were obliged to take refuge in the fastnesses of Mt. Taÿgetus. When the Franks became masters of Laconia in the 13th century, they found upon the site of ancient Sparta a town still called *Lacedaimonia;* but in A. D. 1248, William Villehardoin built a fortress on one of the rocky hills at the foot of Mt. Taÿgetus, about three miles from the city of Lacedaemonia. Here he took up his residence; and on this rock, called *Misithra*, usually pronounced *Mistrá*, a new town arose, which became the capital of Laconia, and continued to be so till Sparta began to be rebuilt on its ancient site by order of the present Greek government. (Finlay, *Medieval Greece*, p. 230; Curtius, *Peloponnesos*, vol. ii. p. 214.)

V. TOWNS.

1. *In the Spartan Plain.*—The three chief towns were SPARTA, AMYCLAE, and PHARIS, all situated near one another, and upon some of the lower heights close to the Eurotas. Their proximity would seem to show that they did not arise at the same time. Amyclae lay only 2½ miles south of Sparta, and appears to have been the chief place in the country before the Dorian invasion. South of Amyclae, and on the road from this town to the sea, was Pharis, also an Achaean town in existence before the Dorian conquest. THERAPNE may be regarded as almost a part of Sparta. [SPARTA.] On the slopes of Mt. Taÿgetus, above the plain, there were several places. They were visited by Pausanias (iii. 20. §§ 3—7), but it is difficult to determine the road which he took. After crossing the river Phellia, beyond Amyclae, he turned to the right towards the mountain. In the plain was a sanctuary of Zeus Messapeus, belonging, as we learn from Stephanus, to a village called MESSAPEAE (Μεσσαπέαι), and beyond it, at the entrance into the mountains, the Homeric city of BRYSEAE. In the mountains was a sanctuary of Demeter Eleusinia, and 15 stadia from the latter LAPITHAEUM, near which was DERRHIUM, where was a fountain called Anonus. Twenty stadia from Derrhium was HARPLEIA, which borders upon the plain. Pausanias gives no information of the direction in which he proceeded from the Eleusinium to Harpleia. Leake supposes that he turned to the south, and accordingly places Harpleia at the entrance into the plain by the bridge of *Xerókampo;* while Curtius, on the contrary, imagines that he turned to the north, and came into the plain at *Mistrá*, which he therefore identifies with Harpleia. It is impossible to determine which of these views is the more correct. The antiquities and inscriptions discovered at *Mistrá* prove that it was the site of an ancient town, and Leake conjectures that it represents the Homeric MESSE.

2. *In the Vale of the Upper Eurotas.*—The road from Sparta to Megalopolis followed the vale of the Eurotas. On this road Pausanias mentions first several monuments, the position of one of which, the tomb of Ladas, may still be identified. This tomb is described as distant 50 stadia from Sparta, and as situated above the road, which here passes very near to the river Eurotas. At about this distance from Sparta, Leake perceived a cavern in the rocks, with two openings, one of which appeared to have been fashioned by art, and a little beyond a semicircular sepulchral niche: the place is called by the peasants στοὺς Φούρνους. (Leake, *Morea*, vol. iii. p. 13.) Further on was the Characoma (Χαράκωμα), a fortification, probably, in the narrow part of the valley; above it the town PELLANA, the frontier-fortress of Sparta in the vale of the Eurotas; and 100 stadia from Pellana, BELEMINA. (Paus. iii. 20. § 8—21. § 3.) In the neighbourhood of Belemina was AEGYS, originally an Arcadian town, which was conquered at an early period by the Spartans, and its territory annexed to Laconia. In the upper vale of the Eurotas was the Lacedaemonian TRIPOLIS. (Liv. xxxv. 27.) Pellana was one of the three cities (Polyb. iv. 81); Belemina was undoubtedly another; and the third was either Aegys or Carystus.

The road to Tegea and Argos ran along the vale of the Oenus. (Paus. iii. 10. §§ 6—8.) After crossing the bridge over the Eurotas, the traveller saw on his right hand Mount Thornax, upon which stood a colossal statue of Apollo Pythaeus, guarding the city of Sparta, which lay at his feet. (Comp. Herod. i. 69; Xen. *Hell.* vi. 5. § 27.) A little further on in the vale of the Oenus, was SELLASIA, which was the bulwark of Sparta in the vale of the Oenus, as Pellana was in that of the Eurotas. Above Sellasia was a small plain, the only one in the vale of the Oenus, bounded on the east by Mt. Olympus and on the west by Mt. Evas: a small stream, called Gorgylus, flowed through the western side of the plain into the Oenus. This was the site of the celebrated battle in which Cleomenes was defeated by Antigonus. [SELLASIA.] In this plain the road divided into two, one leading to Argos and the other to Tegea. The road to Argos followed the Oenus; and to the west of the road, about an hour distant from the modern *Arákhova*, lay CARYAE. From this place to the confines of the Thyreatis in Argolis, was a forest of oaks, called SCOTITAS (Σκοτίτας), which derived its name from a temple of Zeus Scotitas, about 10 stadia west of the road. (Paus. iii. 10. § 6; Polyb. xvi. 37.) On the ridge of Mt. Parnon the boundaries of Argolis and Laconia were marked by Hermae, of which, three heaps of stones, called οἱ φονευμένοι (the slain), may perhaps be the remains. (Ross, *Reisen im Peloponnes*, p. 173.) There was also a town OENUS, from which the river derived its name.

The road to Tegea, which is the same as the present road from Sparta to *Tripolitzá*, after leaving the plain of Sellasia, passes over a high and mountainous district, called SCIRITIS in antiquity. The territory of Laconia extended beyond the highest ridge of the mountain; and the chief source of the Alpheius, called *Sarantopótamos*, formed the boundary between Laconia and the Tegeatis. Before reaching the Arcadian frontier, the road went through a narrow and rugged pass, now called *Klisúra*. The two towns in Sciritis were SCIRUS and OEUM, called Ium by Xenophon.

3. *In the southern part of Laconia.*—On the road from Sparta to Gythium, the chief port of the country, Pausanias (iii. 21. § 4) first mentions CROCEAE, distant about 135 stadia from Sparta, and celebrated for its quarries. GYTHIUM was 30 stadia beyond Croceae. Above Gythium, in the interior, was AEGIAE, to which a road also led from Croceae. Opposite Gythium was the island CRANAE. After giving an account of Gythium, Pausanias divides the rest of Laconia, for the purposes of his description, into what lies left and what lies right of Gythium (ἐν ἀριστερᾷ Γυθίου, iii. 22. § 3——τὰ ἐν δεξιᾷ Γυθίου, iii. 24. § 6).

Following the order of Pausanias, we will first mention the towns to the left or east of Gythium. Thirty stadia above Gythium was TRINASUS, situated upon a promontory, which formed the NE extremity of the peninsula terminating in Cape

Taenarum. Eighty stadia beyond Trinasus was HELOS, also upon the coast. The road from Sparta to Helos followed the Eurotas the greater part of the way; and Leake noticed in several parts of the rock ruts of chariot wheels, evidently the vestiges of the ancient carriage-road. (Leake, *Morea*, vol. i. p. 194.) Thirty stadia south of Helos on the coast was ACRIAE; and sixty stadia south of Acriae, ASOPUS, the later name of CYPARISSIA. Between Acriae and Asopus, Ptolemy mentions a town BIANDINA (Βιάνδινα, iii. 16. § 9), the name of which occurs in an inscription in the form of Biadinupolis (Βιαδ[ιν]ουπολείταν, Böckh, *Insc.* No. 1336). Between Asopus and Acriae was an inland plain, called LEUCE, containing in the interior a town of this name, and in the same neighbourhood was PLEIAE. Returning to the coast, 50 stadia south of Asopus, was a temple of Asclepius, in a spot called HYPERTELEATUM. Two hundred stadia south of Asopus was the promontory and peninsula ONUGNATHUS, connected with the mainland by a narrow isthmus, which is, however, generally covered with water. Between Onugnathus and Malea is a considerable bay, called Boeaticus Sinus, from the town of BOEAE, situated at its head. In this neighbourhood were three ancient towns, called ETIS, APHRODISIAS, and SIDE, which were founded by the Dorians; the two former on the Boeaticus Sinus, and the other on the eastern sea north of Cape Malea. Between Boeae and Malea was NYMPHAEUM (Νύμφαιον or Νύμϐαιον), with a cave near the sea, in which was a fountain of sweet water. Pausanias (iii. 23. § 2) calls Nymphaeum a λίμνη, but, as there is no lake in this neighbourhood, Boblaye conjectures (*Recherches, &c.* p. 99) that we should read λιμήν, and places Nymphaeum at the harbour of *Santa Marina*, where a fountain of water issues from a grotto. The promontory MALEA (Μαλέα, Steph. B. *s. v.* et alii; Μαλέαι, Herod. i. 82; Strab. viii. p. 368), still called *Maliá*, the most southerly point in Greece with the exception of Taenarum, was much dreaded by the ancient sailors on account of the winds and waves of the two seas, which here meet together. Hence arose the proverb, "after doubling Malea, forget your country" (Strab. viii. p. 378), and the epithet of Statius, "formidatum Maleae caput" (*Theb.* ii. 33). On the promontory there was a statue of Apollo. (Steph. B. *s. v.* Λιθήσιος; Ἀπόλλων Μαλεάτης, Paus. iii. 12. § 8.) South of Malea was the island CYTHERA. Following the eastern coast we first come to SIDE, already mentioned; then to EPIDELIUM, 100 stadia from Malea; next to EPIDAURUS LIMERA, and successively to ZARAX, CYPHANTA, and PRASIAE or Brasiae, of which the last is near the confines of Argolis. The numbers in Pausanias, giving the distances of these places from one another, are corrupt: see CYPHANTA. In the interior, between the Eurotas and the south-western slopes of Parnon, Pausanias mentions GERONTHRAE, situated 120 stadia north of Acriae; MARIUS, 100 stadia east of Geronthrae; GLYPPIA, also called Glympia, north of Marius; and SELINUS, 20 stadia from Geronthrae.

Returning now to Gythium, we proceed to enumerate the towns to the right, that is, west and south, of this place, according to the plan of Pausanias (iii. 24. § 6, seq.); in other words, the towns in the peninsula through which Mount Taÿgetus runs. Forty stadia south of Gythium was LAS upon the coast, which some writers call Asine. Thirty stadia from a hill near Las was HYPSI, in the interior; and a little below Las was the river Smenus (Σμῆνος), rising in Mt. Taÿgetus, which Pausanias praises for the excellence of its water, now the river of *Passavá*. Immediately south of this river was the temple of Artemis Dictynna, on a promontory now called *Aghéranos;* and in the same neighbourhood was a village called by Pausanias Araenus or Araenum, where Las, the founder of the city of Las, was said to have been buried. South of the promontory of *Aghéranos* is a stream, now called the river of *Dhíkova*, the SCYRAS (Σκύρας) of Pausanias (iii. 25. § 1), beyond which were an altar and temple of Zeus: there are still some ancient remains on the right side of the river near its mouth. Further south is the peninsula of *Skutári*, inclosing a bay of the same name, which is conjectured to be the Sinus Aegilodes of Pliny (iv. 5. s. 8); if so, we must place here Aegila. which is mentioned incidentally by Pausanias (iv. 17. § 1) as a town of Laconia. Inland 40 stadia from the river Scyras lay PYRRHICHUS. SE. of Pyrrhichus on the coast was TEUTHRONE. Between Teuthrone and the Taenarian peninsula no town is mentioned, but at a place on the coast called *Kikonia* there are considerable remains of two temples. The Taenarian peninsula is connected with that of Taÿgetus by an isthmus half a mile across, and contains two harbours, named PSAMATHUS and ACHILLEIUS PORTUS [see TAENARUM]: the extremity of the peninsula is *C. Matapán.* Rounding the latter point, and ascending southwards, we come to the town of TAENARUM, afterwards called CAENEPOLIS, 40 stadia above the Taenarian isthmus. Thirty stadia N. of Caenepolis was the commencement of the promontory THYRIDES, nearly as large as the Taenarian peninsula, but connected with the mainland by a much wider isthmus. On this promontory were the towns of HIPPOLA and MESSA. North of Messa was OETYLUS; but the distance of 150 stadia, assigned by Pausanias between the two places, is too much. [OETYLUS.] Eighty stadia north of Oetylus was THALAMAE, situated inland, and 20 stadia from Thalamae was PEPHNUS, upon the coast. Both these towns were upon the lesser PAMISUS, now called the *Miléa*, which the Messenians said was originally the boundary of their territory. (Strab. viii. p. 361; Paus. iii. 26. § 3.) The districts north of this river were taken away from the Lacedaemonians by Philip in B.C. 338, and granted to the Messenians; but it is probable that the latter did not long retain possession of them. In the time of the Roman empire they formed part of Eleuthero-Laconia. (Leake, *Peloponnesiaca*, p. 179.) Twenty stadia north of Pephnus, upon the coast, was LEUCTRA or LEUCTRUM; and 60 stadia north of the latter, CARDAMYLE, at the distance of 8 stadia from the sea. North of Cardamyle was GERENIA, the most northerly of the Eleuthero-Laconian towns. Thirty stadia from Gerenia, in the interior, was ALAGONIA.

(On the geography of Laconia, see Leake, *Morea* and *Peloponnesiaca;* Boblaye, *Récherches, &c.*; Ross, *Reisen im Peloponnes* and *Wanderungen in Griechenland;* Curtius, *Peloponnesos.*)

LACO'NICUS SINUS. [LACONIA.]

LACONIMURGI. [CELTICA; VETTONES.]

LACRINGI, mentioned by Capitolinus (*M. Antonin.* c. 22), by Dion Cassius (lxxxi. 12), and by Petrus Patricius (*Excerpt. Legat.* p. 124, ed. Bonn), along with the ASTINGI and BURI. They were either Dacian or on the Dacian frontier, and are known only from having, in the Marcomannic war, opposed a body of invading *Astings*, and, having so done, contracted an alliance with Rome. [R. G. L.]

LACTA'RIUS MONS (Γάλακτος ὄρος: *Monte S. Angelo*), was the name given by the Romans to a mountain in the neighbourhood of Stabiae in Campania. It was derived from the circumstance that the mountain abounded in excellent pastures, which were famous for the quality of the milk they produced; on which account the mountain was resorted to by invalids, especially in cases of consumption, for which a milk diet was considered particularly beneficial. (Cassiod. *Ep.* xi. 10; Galen, *de Meth. Med.* v. 12.) It was at the foot of this mountain that Narses obtained a great victory over the Goths under Teïas in A. D. 553, in which the Gothic king was slain. (Procop. *B. G.* iv. 35, 36.) The description of the Mons Lactarius, and its position with regard to Stabiae, leave no doubt that it was a part of the mountain range which branches off from the Apennines near *Nocera* (Nuceria), and separates the *Bay of Naples* from that of Paestum. The highest point of this range, the *Monte S. Angelo*, attains a height of above 5000 feet; the whole range is calcareous, and presents beautiful forests, as well as abundant pastures. The name of *Lettere*, still borne by a town on the slope of the mountain side, a little above Stabiae, is evidently a relic of the ancient name. [E. H. B.]

LACTORA, in Gallia Aquitania, is placed by the Antonine Itin. on the road between Aginnum (*Agen*) and Climberrum (*Auch*), and 15 Gallic leagues from each. The distance and name correspond to the position and name of *Lectoure.* Several Roman inscriptions have been discovered with the name Lactorates, and Civitas Lactorensium; but the place is not mentioned by any extant writer. [G. L.]

LACUS FELICIS, a place in Noricum, on the south of the Danube, 25 miles west of Arelape, and 20 miles east of Laureacum (*It. Ant.* pp. 246, 248). According to the Not. Imper., where it is called Lacufelicis, it was the head-quarters of Norican horse archers. It is now generally identified with the town of *Niederwallsee*, on the Danube. [L.S.]

LACYDON. [MASSILIA.]

LADE (Λάδη), the largest of a group of small islands in the Sinus Latmicus, close by Miletus, and opposite the mouth of the Maeander. It was a protection to the harbours of Miletus, but in Strabo's time it was one of the haunts and strongholds of pirates. Lade is celebrated in history for the naval defeat sustained there by the Ionians against the Persians in B. C. 494. (Herod. vi. 8; Thucyd. viii. 17, 24; Strab. xiv. p. 635; Paus. i. 35. § 6; Steph. B. *s. v.*; Plin. v. 37.) That the island was not quite uninhabited, is clear from Strabo, and from the fact of Stephanus B. mentioning the ethnic form of the name, Λαδαῖος. [L. S.]

LADICUS, a mountain of Gallaecia, the name of which occurs in ancient inscriptions, and is still preserved in that of the *Codos de Ladoco*, near *Montefurado* on the *Sil.* (Florez, *Esp. S.* vol. xv. p. 63; Ukert, vol. ii. pt. 1. p. 278.) [P. S.]

LADOCEIA (τὰ Λαδόκεια), a place in Arcadia, in the district Maenalia, and, after the building of Megalopolis, a suburb of that city, was situated upon the road from the latter to Pallantium and Tegea. Here a battle was fought between the Mantineians and Tegeatae, B. C. 423, and between the Achaeans and Cleomenes, B. C. 226. Thucydides calls it Laodicium (Λαοδίκιον) in Oresthis. (Paus. viii. 44. § 1; Thuc. iv. 134; Pol. ii. 51, 55.) [ORESTHASIUM.]

LADON (Λαδών). 1. A river of Elis, flowing into the Peneius. [ELIS, p. 817, a.]

2. A river of Arcadia, flowing into the Alpheius. [ALPHEIUS.]

LAEAEI (Λαιαῖοι), a Paeonian tribe in Macedonia, included within the dominion of Sitalces, probably situated to the E. of the Strymon. (Thuc. ii. 96.) [E. B. J.]

LAEAETA'NI or LEËTA'NI (Λαιαιτανοί, Ptol. ii. 6. §§ 18, 74; Λεητανοί, Strab. iii. p. 159), a people on the N. part of the E. coast of Hispania Tarraconensis, above the Cosetani. Strabo merely speaks vaguely of the sea-coast between the Ebro and the Pyrenees as belonging to "the Leëtani and the Lartolaeëtae, and other such tribes" (τῶν τε Λεητανῶν καὶ Λαρτολαιητῶν καὶ ἄλλων τοιούτων), as far as Emporium, while Ptolemy places them about Barcino (*Barcelona*) and the river Rubricatus (*Llobregat*); whence it appears that they extended from below the Rubricatus on the SW. up to the borders of the Indigetes, upon the bay of Emporiae, on the NE. They are undoubtedly the same people as the LALETANI of Pliny (iii. 3. s. 4; comp. Inscr. *ap.* Gruter. p. cdxxx.), who speaks of their country (Laletania) as producing good wine in abundance. (Plin. xiv. 6. s. 8; comp. Martial, i. 27, 50, vii. 52; Sil. Ital. iii. 369, xv. 177.) Strabo describes it as a fertile country, well furnished with harbours. Besides their capital BARCINO (*Barcelona*), they had the following towns: (1.) On the sea coast, from SW. to NE.: BAETULO (Βαιτουλών, Ptol. ii. 6. § 19: *Badelona;* Muratori, p. 1033, no. 3; Florez, *Esp. S.* vol. xxiv. p. 56, vol. xxix. p. 31; Marca, *Hisp.* ii. 15, p. 159), with a small river of the same name (*Besos*: Mela, ii. 6); ILURO or ELURO, a city of the conventus of Tarraco, with the *civitas Romana* (Mela, ii. 6; Plin. iii. 3. s. 4; Αἰλουρών, Ptol. ii. 6. § 19, where the vulgar reading is Διλουρῶν; prob. *Mataro*, Marca, *Hisp.* ii. 15, p. 159; Florez, *Esp. S.* vol. xxix. p. 34); BLANDA (Βλάνδα, Ptol. *l. c.*: *Blanes*), on a height, NE. of the mouth of the little river LARNUM (*Tordera:* Plin. iii. 3. s. 4): between Baetulo and Iluro Ptolemy places the LUNARIUM PR (Λουνάριον ἄκρον; probably the headland marked by the *Torre de Mongat*). (2.) On the high road from Tarraco to Narbo Martius in Gaul (*Itin. Ant.* p. 398): FINES, 20 M. P. W. of Barcino (near *Martorell*, on the right bank of the *Llobregat*), marking doubtless the borders of the Laeëtani and the Cosetani; then BARCINO; next PRAETORIUM, 17 M. P. (near *Hostalrich* or *La Roca*, where are great ruins; Marca, *Hisp.* ii. 20); SETERRAE or SECERRAE, 15 M. P. (prob. *S. Pere de Sercada* or *San Seloni*); AQUAE VOCONIAE, 15 M. P. (*Caldas de Malavella*). (3.) Other inland towns: RUBRICATA (Ptol.); EGARA, a municipium, whose site is unknown (Inscr. *ap.* Muratori, p. 1106, no 7, p. 1107, no. 1); AQUAE CALIDAE, a *civitas stipendiaria*, in the *conventus* of Tarraco (Plin. iii. 3. s. 4, Aquicaldenses: *Caldas de Mombuy*, N. of *Barcelona*, Marca, *Hisp.* ii. 16, p. 167; Florez, *Esp. S.* vol. xxix. p. 37; Ukert, vol. ii. pt. 1. pp. 423, 424.) [P. S.]

LAEDERATA (Λεδεράτα or Λιτερατά, Procop. *de Aed.* iv. 6), a town in the north of Moesia, on the Danube, and a few miles east of Viminacium. In the Notitia its name is Laedenata; it must have been near the modern *Rama.* [L. S.]

LAE'LIA (Λαιλία, Ptol. ii. 4. § 12: *Aracnea* or *El Berrocal*), an inland city of the Turdetani, in the W. of Hispania Baetica, not far from Italica, is one of the Spanish cities of which we have several coins, belonging to the period of its independence, as well as to the early Roman empire. Their types are, an armed horseman, at full speed, with ears of corn, boughs, and palm-trees. (Florez, *Esp. S.* vol. xii. pp. 256—258; *Med.* vol. ii. p. 489, vol. iii. p. 92; Mionnet, vol. i. p. 19, Suppl. vol. i. p. 35; Sestini, *Med.* pp. 20, 65; Num. Goth.; Eckhel, vol. i. p. 25; Ukert, vol. ii. pt. 1. p. 373.) [P. S.]

LAEPA (*Lepe*, near *Ayamonte*), a city of the Turdetani, on the coast of Baetica, a little E. of the mouth of the Anas (*Guadalquivir*: Mela, iii. 1; comp. Plin. iii. 1. s. 3, where, however, the reading is doubtful; *Bell. Alex.* 57, where *Laepam* should probably be substituted for the MS. readings of *Leptim* or *Leptum*; Florez, *Esp. S.* vol. x. p. 45, vol. xii. pp. 56, 57; Ukert, vol. ii. pt. 1. p. 339. This place must not be confounded with Ptolemy's Laepa, which is only a various reading for Ilipa). [P. S.]

LAERON FL. [Gallaecia.]

LAESTRY'GONES (Λαιστρυγόνες), a fabulous people of giants, who are mentioned by Homer in the Odyssey (x. 80—132), and described as governed by a king named Lamus. They were a pastoral people, but had a city (ἄστυ) which Homer calls Λαιστρυγονίη, with a port, and a fountain named Artacia. It may well be doubted whether Homer meant to assign any definite locality to this people, any more than to the Cyclopes; but later Greek writers did not fail to fix the place of their abode, though opinions were much divided on the subject. The general tradition, as we learn from Thucydides (vi. 2), placed them in Sicily, though that historian wisely declares his total ignorance of everything concerning them. Other writers were less cautious; some fixed their abodes in the W. or NW. part of the island, in the country subsequently occupied by the Elymi (Lycophr. *Alex.* 956); but the more prevalent opinion, at least in later times, seems to have been that they dwelt in the neighbourhood of Leontini, whence the name of Laestrygonii Campi was given to the fertile plain in the neighbourhood of that city. (Strab. i. p. 20; Plin. iii. 8. s. 14; Tzetz. *ad Lycophr.* 662, 956; Sil. Ital. xiv. 126.) A wholly different tradition, with the origin of which we are unacquainted, but which is very generally adopted by Roman writers, represented Formiae on the coast of Italy as the abode of the Laestrygones, and the city of their king Lamus. The noble family of the Lamiae, in the days of Augustus, even pretended to derive their descent from the mythical king of the Laestrygones. (Cic. *ad Att.* ii. 13; Hor. *Carm.* iii. 17; Plin. iii. 5. s. 9; Sil. Ital. vii. 410.) [E.H.B.]

LAEVI or LAÏ (Λάοι), a tribe of Cisalpine Gauls, who dwelt near the sources of the river Padus. This is the statement of Polybius (ii. 17), who associates them with the Libicii (Λεϐέκιοι), and says that the two tribes occupied the part of the plains of Cisalpine Gaul nearest to the sources of the Padus, and next to them came the Insubres. He distinctly reckons them among the *Gaulish* tribes who had crossed the Alps and settled in the plains of Northern Italy: on the other hand, both Livy and Pliny call them Ligurians. (Liv. v. 35; Plin. iii. 17. s. 21.) The reading in the passage of Livy is, indeed, very uncertain; but he would appear to agree with Pliny in placing them in the neighbourhood of Ticinum. Pliny even ascribes the foundation of that city to the Laevi, in conjunction with the Marici, a name otherwise wholly unknown, but apparently also a Ligurian tribe. There can be no doubt that in this part of Italy tribes of Gaulish and Ligurian origin were very much intermixed, and probably the latter were in many cases confounded with the Gauls. [Liguria.]

LAGANIA (Λαγανία), a village of the Tectosagae in Galatia, 24 miles to the east of Juliopolis. It is not mentioned by any of the classical writers, but it must afterwards have increased in importance, for during the Christian period, it was the see of a bishop, and took the name of Anastasiopolis (*Concil. Chalc.* p. 662, and p. 95, where the name is misspelt Λυσανία; *Itin. Ant.* p. 142, where the name is *Laganeos*; *It. Hieros.* p. 574, where we read *Agannia*). There is little doubt that the *Latania* in Ptolemy (v. 1. § 14) and the *Rheganagalia* of Hierocles (p. 697) are the same as Lagania (comp. Theod. Syc. c. 2). Kiepert, in his map of Asia Minor, identifies it with *Beg Basar*. [L. S.]

LAGA'RIA (Λαγαρία: *Eth.* Λαγαριτανός, Lagarinus), a small town of Lucania, situated between Thurii and the river Sybaris; which, according to the commonly received legend, was founded by a colony of Phocians under the command of Epeius, the architect of the wooden horse. (Strab. vi. p. 263; Lycophr. *Alex.* 930; Tzetz. *ad loc.*) Strabo, the only geographical writer who mentions it, calls it only a fortress (φρούριον), and it was probably never a place of any importance; though deriving some celebrity in after times from the excellence of its wine, which was esteemed one of the best in Italy. (Strab. *l. c.*; Plin. xiv. 6. s. 8.) The statement of Strabo, above quoted, is the only clue to its position, which cannot therefore be determined with any certainty. Cluverius placed it at *Nocara*, about 10 miles from the sea, and this conjecture (for it is nothing more) has been adopted by Romanelli. The wines of this neighbourhood are said still to preserve their ancient reputation. (Cluver. *Ital.* p. 1272 · Romanelli, vol. i. p. 248.) [E. H. B.]

LAGECUM. [Legeolium.]

LAGINA (τὰ Λάγινα), a place in the territory of Stratoniceia, in Caria, contained a most splendid temple of Hecate, at which every year great festivals were celebrated. (Strab. xiv. p. 660.) Tacitus (*Ann.* iii. 62), when speaking of the worship of Trivia among the Stratoniceians, evidently means Hecate. The name of Lagina is still preserved in the village of *Lakena*, not far from the sources of the *Tshina*. Laginia, mentioned by Steph. B. as a πολίχνιον Καρίας, seems to be the same as the Lagina of Strabo. [L. S.]

LAGNI (Λαγνί), a town of the Arevacae, in Hispania Tarraconensis, mentioned only by Diodorus Siculus (*Excerpt.* vol. ii. p. 596). [P. S.]

LAGOS, a town in Phrygia, on the north-east of Mandropolis. (Liv. xxxviii. 15.) The town is mentioned only by Livy in his account of the progress of the Roman consul Cn. Manlius in Asia Minor, when Lagos was found deserted by its inhabitants, but well provided with stores of every description, whence we may infer that it was a town of some consequence. [L. S.]

LAGU'SA (Λάγουσα, Λαγοῦσσα), an island in the Aegaean sea, the name of which occurs in Strabo between those of Sicinus and Pholegandrus. Hence it is probably the same as *Kardiótissa*, a rocky islet between the two latter islands. But Kiepert in his map, identifies it with Polyaegus. (Strab. x. p. 484; Steph. B. *s. v.*; Eustath. *ad Il.* ii. 625, p. 306.)

LAGU'SA (Λάγουσα), one of a group of small islands in the bay of Telmissus in Lycia, 5 stadia from Telmissus, and 80 from Cissidae. (Plin. v. 35; Steph. B. *s. v.*; *Stadiasm. Mar. Mag.* § 226, foll.) This island is generally considered to be the same as the modern *Panagia di Cordialissa.* [L. S.]

LAGUSSAE, a group of small islands off the coast of Troy, to the north of Tenedos (Plin. v. 38; comp. Eustath. *ad Hom. Il.* ii. p. 306). Their modern name is *Taochan Adassi.* [L. S.]

LAISH, the more ancient name of Dan. [Dan.]

LALASIS (Λαλασίs, Ptol. v. 8. § 6, where some MSS. have Δαλασίs), a district in Cilicia, extending along Mount Taurus, above the district called Selentis. Pliny (v. 23) also mentions a town Lalasis in Isauria, and this town accordingly seems to have been the capital of the district Lalasis, which may have extended to the north of Mount Taurus. It is probable, moreover, that the Isaurian town of *Lalisanda*, mentioned by Stephanus B., and which, he says, was in his day called *Dalisanda*, is the same as Lalasis; and if so, it is identical with the Dalisanda of Hierocles (p. 710). Basilius of Seleucia informs us that the town stood on a lofty height, but was well provided with water, and not destitute of other advantages. (Wesseling, *ad Hierocl. l. c.*). From all these circumstances, we might be inclined to consider the reading Δαλασίs in Ptolemy the correct one, were it not that the coins of the place all bear the inscription Λαλασσέων. (Sestini, p. 96.) [L. S.]

LALENESIS (Λαληνεσίs or Λαδοινερίs, Ptol. v. 7. § 6), a small town in the district of Melitene in Armenia Minor, on the east of Zoropassus. Its site is unknown, and no ancient writer besides Ptolemy mentions it. [L. S.]

LALETA'NI. [Laeëtani.]

LAMA. [Vettones.]

LAMASBA (*Itin. Ant.* pp. 35, ter, 40: *Lamasbua, Tab. Peut.*), a city of the Massylii, in the interior of Numidia, near the confines of Mauretania, 62 M. P. from Sitifi, and 62 from Tamugadi. Lapie and D'Avezac identify it with *Ain-Hazel*, at the N. foot of the mountains of the *Welled-Abd-en-Nour;* but its site seems to agree better with the considerable ruins at *Baitna*, on the S. of those mountains, and W. of the M. Aurasius (*Jebel-Auress:* Shaw, *Travels, &c.* p. 52; Pellissier, *Exploration Scientifique de l'Algérie*, vol. vi. p. 389). [P. S.]

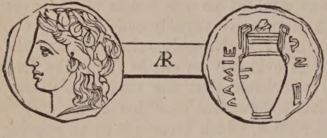
LAMBER or LAMBRUS, a river of Northern Italy, in Gallia Transpadana, noticed by Pliny among the affluents of the Padus which join that river on its left or northern bank. (Plin. iii. 19. s. 23.) It is still called the *Lambro*, and rises in a small lake called the *Lago di Pusiano* (the Eupilis Lacus of Pliny), from whence it flows within 3 miles of *Milan*, and enters the *Po* about midway between the *Ticino* and the *Adda.* Sidonius Apollinaris contrasts its stagnant and weedy stream (*ulvosum Lambrum*) with the blue waters of the Addua. (*Ep.* i. 5.) The Tabula as well as the Geographer of Ravenna give a town of the name of Lambrum, of which no trace is found elsewhere. It is probably a corruption of a station, Ad Lambrum, at the passage of the river of that name, though the Tabula erroneously transfers it to the S. side of the Padus. (*Tab. Peut.*; Geogr. Rav. iv. 30.) [E. H. B.]

LAMBE'SE (*Itin. Ant.* pp. 32, 33, 34, 40: *Tab. Peut.*; Λάμϐαῖσα, Ptol. iv. 3. § 29; Lambaesa, Inscr.; Lambaese, Augustin. *adv. Donat.* vi. 13; Lambesitana Colonia, Cyprian. *Epist.* 55: *Lemba* or *Tezzout*, large Ru.), one of the most important cities in the interior of Numidia, belonging to the Massylii. It lay near the confines of Mauretania, at the W. foot of M. Aurasius (*Jebel Auress*), 102 M. P. from Sitifi, 118 from Theveste, and 84 from Cirta. It was the station of an entire legion, the Legio III. Augusta (Λεγείων τρίτη σεϐαστή, Ptol. *l. c.*; and Inscr.). Its importance is attested by its magnificent ruins, among which are seen the remains of an amphitheatre, a temple of Aesculapius, a triumphal arch, and other buildings, enclosed by a wall, in the circuit of which 40 gates have been traced, 15 of them still in a good state of preservation. The silence of Procopius respecting such a city seems to imply that it had been destroyed before the age of Justinian. (Shaw, *Travels*, p. 57; Bruce; Peysonnel; Pellissier, *Exploration Scientifique de l'Algérie*, vol. vi. pp. 388, 389.) [P. S.]

LAMBRI'ACA or LAMBRI'CA, a town of the Callaïci Lucenses in Gallaecia, near the confluence of the rivers Laeron and Ulla, not far from *El-Padron.* (Mela, iii. 1. § 8; Ukert, vol. ii. pt. 1. p. 439.) [P. S.]

LAMETI'NI (Λαμητῖνοι), a city of Bruttium, mentioned only by Stephanus of Byzantium (*s. v.*), on the authority of Hecataeus, who added that there was a river also of the name of Lametus (Λάμητος). We find this again alluded to by Lycophron. (*Alex.* 1085.) There can be no doubt that this is the stream still called *Lamato*, which flows into the gulf of *Sta. Eufemia:* and this is confirmed by the authority of Aristotle, who gives to that gulf, otherwise known as the Sinus Terinaeus or Hipponiates, the name of the Lametine Gulf (ὁ Λαμητῖνος κόλπος, Arist. *Pol.* vii. 10). Hence there can be little doubt that the city of Lametini also was situated on the shores of the same bay, though Stephanus vaguely calls it "near Crotona." (Steph. B. *l. c.*) No other writer mentions the name (which is evidently an ethnic form like Leontini), and it is probable that the town was destroyed or sunk into a dependent condition at an early period. An inscription, which records it as an existing municipal town in the time of Trajan, is almost certainly spurious. (Mommsen, *Inscr. Regn. Neap. App.* No. 936.) It is generally supposed to have been situated either at or near the modern village of *Sta. Eufemia*, but this is mere conjecture. [E.H.B.]

LA'MIA (Λαμία: *Eth.* Λαμιεύs: *Zitúni*), a town of the Malienses, though afterwards separated from them, situated in the district Phthiotis in Thessaly. Strabo describes Lamia as situated above the plain which lies at the foot of the Maliac gulf, at the distance of 30 stadia from the Spercheius, and 50 stadia from the sea (ix. pp. 433, 435). Livy says that it was placed on a height distant seven miles from Heracleia, of which it commanded the prospect (xxxvi. 25), and on the route which led from Thermopylae through the passes of Phthiotis to Thaumaci (xxxii. 4). Strabo further relates that it was subject to earthquakes (i. p. 60). Lamia is celebrated in history on account of the war which the Athenians and the confederate Greeks carried on against Antipater in B.C. 323. Antipater was at first unsuccessful, and took refuge in Lamia, where he was besieged for some time by the allies. From this circumstance this contest is usually called the Lamian war. Having afterwards received succours from Craterus, Antipater retreated northwards, and defeated the allies at the battle of Crannon in the following year. (Diod. xviii. 9, seq.; Polyb. ix. 29.) In B. C. 208 Philip, son of Demetrius, defeated the Aetolians near Lamia. (Liv. xxvii. 30.) In 192 Lamia opened its gates to Antiochus (Liv. xxxv. 43), and was in consequence besieged in the following year by Philip, who was then acting in conjunction with the Romans. (Liv. xxxvi. 25.) On this occasion Livy mentions the difficulty which the Macedonians experienced in mining the rock, which was siliceous ("in asperis locis silex saepe impenetrabilis ferro occurrebat"). In 190 the town was taken by the Romans. (Liv. xxxvii. 4, 5.) Lamia is mentioned by Pliny (iv. 7. s. 14), and was also in existence in the sixth century. (Hierocl. p. 642, ed. Wesseling.) The site of Lamia is fixed at *Zitúni*, both by the description of the ancient writers of the position of Lamia, and by an inscription which Paul Lucas copied at this place. *Zitúni* is situated on a hill, and is by nature a strongly fortified position. The only remains of the ancient city which Leake discovered were some pieces of the walls of the Acropolis, forming a part of those of the modern castle, and some small remains of the town walls at the foot of the hill, beyond the extreme modern houses to the eastward. On the opposite side of the town Leake noticed a small river, which, we learn from Strabo (ix. p. 434, 450), was called Achelous. The port of Malia was named PHALARA (τὰ Φάλαρα, Strab. ix. p. 435; Polyb. xx. 11; Liv. xxvii. 30, xxxv. 43; Plin. iv. 7. s. 12), now *Stylídha*. *Zitúni* has been compared to Athens, with its old castle, or acropolis, above, and its Peiraeeus at *Stylídha*, on the shore below. There is a fine view from the castle, commanding the whole country adjacent to the head of the Maliac gulf. (Lucas, *Voyage dans la Grèce*, vol. i. p. 405; Leake, *Northern Greece*, vol. ii. p. 2; Stephani, *Reise*, &c. p. 39.)



COIN OF LAMIA.

LAMIACUS SINUS (ὁ Λαμιακὸς κόλπος), a name given by Pausanias to the Maliac gulf, from the important town of Lamia. (Paus. i. 4. § 3, vii. 15. § 2, x. 1. § 2.) In the same way the gulf is now called *Zitúni*, which is the modern name of Lamia.

LAMI'NIUM (Λαμίνιον: *Eth.* Laminitani: near *Fuenllana*, between *Montiel* and *Alcaraz*), a town of the Carpetani (according to Ptolemy, though some suppose it to have belonged rather to the Oretani), in Hispania Tarraconensis. It was a stipendiary town of the conventus of New Carthage, and stood on the high road from Emerita to Caesaraugusta. The river ANAS (*Guadiana*) rose in the lands of Laminium, 7 M. P. E. of the town. (Plin. iii. 1. s. 2, 3. s. 4; *Itin. Ant.* pp. 445, 446; Ptol. ii. 6. § 57; Inscr. *ap.* Florez, *Esp. S.* vol. iv. p. 38, vol. v. pp. 22, 122, vol. vii. p. 140; Ukert, vol. ii. pt. 1. p. 411: in Plin. xxxvi. 21. s. 47, where Pliny speaks of the whetstones found in Hither Spain as *Cotes Flaminitanae*, Ukert supposes we ought to read *Cotes Laminitanae.*) [P. S.]

LAMO'TIS (Λαμῶτις), a district on the eastern coast of Cilicia Aspera, between the rivers Calycadnus and Lamus. Its capital bore the name of Lamus, from which that of the district was derived. (Ptol. v. 8. § 6; comp. LAMUS.) [L. S.]

LAMPAS (Λαμπάς), a harbour on the E. coast of the Tauric Chersonese, 800 stadia from Theodosia, and 220 stadia from Criu-Metopon. (Arrian, *Peripl.* p. 20; Anon. *Peripl.* p. 6.) Arrian uses the two names Lampas and Halmitis as if they belonged to the same place, but the Anonymous Coast-describer speaks of Lampas alone. Halmitis probably took its name from being a place for salting fish. The name is preserved in the places now called *Bïouk-Lambat* and *Koutchouk-Lambat*, Tartar villages at the end of a bay defended by the promontory of *Plaka*, near which ancient ruins have been found. (Dubois de Montpereux, *Voyage autour du Caucase*, vol. v. p. 713, vol. vi. p. 460; Rennell, *Compar. Geog.* vol. ii. p. 340.) [E. B. J.]

LAMPATAE or LAMPAGAE (Λαμπάται or Λαμπᾶγαι, Ptol. vii. 1. § 42), a small tribe who lived among the offshoots of the Imaus, in the NW. part of India, about the sources of the Choes (now *Kameh*), which is itself a tributary of the *Kâbul* river. [V.]

LAMPE (Λαμπή), a town in Crete, also called Lappa. [LAPPA.] Besides this town Stephanus B. (*s. v.*) mentions two other towns of this name, otherwise unknown, one in Arcadia and the other in Argolis.

LAMPEIA. [ERYMANTHUS.]

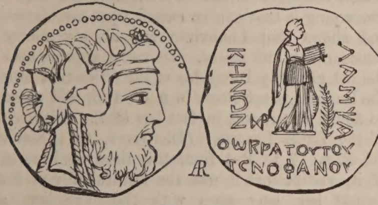
LAMPE'TIA. [CLAMPETIA.]

LAMPONEIA or LAMPO'NIUM (Λαμπώνεια, Λαμπώνιον), an Aeolian town in the south-west of Troas, of which no particulars are known, except that it was annexed to Persia by the satrap Otanes in the reign of Darius Hystaspis. It is mentioned only by the earliest writers. (Herod. v. 26; Strab. xiii. p. 610; Steph. B. *s. v.*) [L. S.]

LAMPRA. [ATTICA, p. 331, a.]

LA'MPSACUS (Λάμψακος: *Eth.* Λαμψακηνός), sometimes also called Lampsacum (Cic. *in Verr.* i. 24; Pomp. Mela, i. 19), was one of the most celebrated Greek settlements in Mysia on the Hellespont. It was known to have existed under the name of Pityusa or Pityussa before it received colonists from the Ionian cities of Phocaea and Miletus. (Strab. xiii. p. 589; Steph. B. *s. v.*; Plin. v. 40; Hom. *Il.* ii. 829; Plut. *de Virt. Mul.* 18.) It was situated, opposite to Callipolis, in the Thracian Chersonesus, and possessed an excellent harbour. Herodotus (vi. 37) relates that the elder Miltiades, who was settled in the Thracian Chersonesus, made war upon the Lampsaceni, but that they took him by surprise, and made him their prisoner. Being threatened, however, by Croesus, who supported Miltiades, they set him free. During the Ionian revolt, the town fell into the hands of the Persians. (Herod. v. 117.) The territory about Lampsacus produced excellent wine, whence the king of Persia bestowed it upon Themistocles, that he might thence provide himself with wine. (Thucyd. i. 138; Athen. i. p. 29; Diod. xi. 57; Plut. *Them.* 29; Nepos, *Them.* 10; Amm. Marc. xxii. 8.) But even while Lampsacus acknowledged the supremacy of Persia, it continued to be governed by a native prince or tyrant, of the name of Hippocles. His son Aeantides married Archedice, a daughter of Pisistratus, whose tomb, commemorating her virtues, was seen there in the time of Thucydides (vi. 59). The attempt of

Euagon to seize the citadel, and thereby to make himself tyrant, seems to belong to the same period. (Athen. xi. p. 508.) After the battle of Mycale, in B. C. 479, Lampsacus joined Athens, but revolted after the failure of the great Athenian expedition to Sicily; being, however, unfortified, it was easily reconquered by a fleet under Strombichides. (Thuc. viii. 62.) After the time of Alexander the Great, the Lampsaceni had to defend their city against the attacks of Antiochus of Syria; they voted a crown of gold to the Romans, and were received by them as allies. (Liv. xxxiii. 38, xxxv. 42, xliii. 6; Polyb. xxi. 10.) In the time of Strabo, Lampsacus was still a flourishing city. It was the birthplace of many distinguished authors and philosophers, such as Charon the historian, Anaximenes the orator, and Metrodorus the disciple of Epicurus, who himself resided there for many years, and reckoned some of its citizens among his intimate friends. (Strab. *l. c.*; Diog. Laërt. x. 11.) Lampsacus possessed a fine statue by Lysippus, representing a prostrate lion, but it was removed by Agrippa to Rome to adorn the Campus Martius. (Strab. *l. c.*) Lampsacus, as is well known, was the chief seat of the obscene worship of Priapus, who was believed to have been born there of Aphrodite. (Athen. i. p. 30; Paus. ix. 31. § 2; Apollon. Rhod. i. 983; Ov. *Fast.* vi. 345; Virg. *Georg.* iv. 110.) From this circumstance the whole district was believed to have derived the name of Abarnis or Aparnis (ἀπαρνεῖσθαι), because Aphrodite denied that she had given birth to him. (Theophr. *Hist. Plant.* i. 6, 13.) The ancient name of the district had been Bebrycia, probably from the Thracian Bebryces, who had settled there. (Comp. Hecat. *Fragm.* 207; Charon, *Fragm.* 115, 119; Xenoph. *Anab.* vii. 8. § 1; Polyb. v. 77; Plin. iv. 18, v. 40; Ptol. v. 2. § 2; Steph. B. *s. v.*) The name of *Lamsaki* is still attached to a small town, near which Lampsacus probably stood, as *Lamsaki* itself contains no remains of antiquity. There are gold and silver staters of Lampsacus in different collections; the imperial coins have been traced from Augustus to Gallienus. (Sestini, *Mon. Vet.* p. 73.) [L. S.]



COIN OF LAMPSACUS.

LAMPSUS, a town of Histiaeotis in Thessaly, on the borders of Athamania. (Liv. xxxii. 14.)

LAMPTRA. [Attica, p. 331, a.]

LAMUS (Λάμος), a village of Cilicia, at the mouth of the river Lamus, from which the whole district derived the name of Lamotis. The river is mentioned by Stephanus B. (from Alexander Polyhistor), and both the river and the village by Strabo (xiv. p. 671) and Ptolemy (v. 8. §§ 4, 6). The river, which is otherwise of no importance, formed the boundary between Cilicia Aspera and Cilicia Propria, and still bears the name of *Lamas* or *Lamuzo*. About the village of Lamus no particulars are known. (Comp. Nonnus, *Dionys.* xxiv. 50; Hierocl. p. 709.) [L S.]

LAMYRON (Λαμυρών), a great harbour near Cape Heraclium, on the coast of Pontus, not far from Themiscyra. (Anonym. *Peripl. Pont. Eux.* p. 10.) [L. S.]

LANCE (*Itin. Ant.* p. 395), or LA'NCIA (Λαγκία, Dion Cass. liii. 25, 29; Flor. iv. 12; Oros. vi. 21), or LANCIATUM (Λαγκίατον, Ptol. ii. 6. § 29), the chief city of the Lanceati (Λαγκίατοι, Ptol. *l. c.*) or Lancienses (Plin. iii. 3. s. 4), a tribe of the Astures, in Hispania Tarraconensis. It was strongly fortified, and was the most important city of that region, even more so than Legio VII. Gemina, at least before the settlement of the latter by the Romans, by whom Lancia was destroyed, though it was again restored. It lay on the high road from Caesaraugusta to Legio VII. (*Leon*), only 9 M. P. from the latter, where its name is still to be traced in that of *Sollanco* or *Sollancia*. (Florez, *Esp. S.* vol. xvi. p. 16; Ukert, vol. ii. pt. 1. p. 441.) [P. S.]

LA'NCIA, LANCIA'TI, LANCIA'TUM. [Lance.]

LA'NCIA OPPIDA'NA. [Vettones.]

LANCIENSES. [Lance.]

LANCIENSES OCELENSES or TRANSCUDANI. [Ocelum.]

LANGOBARDI, LONGOBARDI (Λαγγοϐάρδοι, Λογγοϐάρδοι, also Λαγγοϐάρδαι and Λογγοϐάρδαι), a tribe of Germans whom we first meet with in the plain, south of the lower *Elbe*, and who belonged to the Suevi (Strab. vii. p. 290, where Kramer reads Λαγκόϐαρδοι; Ptol. ii. 11. §§ 9, 17). According to Paulus Diaconus, himself a Langobard, or Lombard (*Hist. Longob.* i. 3, 8; comp. Isidor. *Orig.* ix. 2; *Etym. M. s. v.* γένειον), the tribe derived its name from the long beards, by which they distinguished themselves from the other Germans, who generally shaved their beards. But it seems to be more probable that they derived the name from the country they inhabited on the banks of the *Elbe*, where *Börde* (or *Bord*) still signifies "a fertile plain by the side of a river;" and a district near *Magdeburg* is still called the *lange Börde* (Wilhelm, *Germanien*, p. 286). According to this, Langobardi would signify "inhabitants of the long bord of the river." The district in which we first meet with them, is the left bank of the *Elbe*, from the point where the Sala empties itself into it, to the frontiers of the Chauci Minores, so that they were bounded in the north by the *Elbe*, in the east by the Semnones, in the south by the Cherusci, and in the west by the Fosi and Angrivarii. Traces of the name of the Langobardi still occur in that country in such names as *Bardengau*, *Bardewik*. The earliest writer who mentions the Langobardi as inhabiting those parts, is Velleius Paterculus (ii. 106). But notwithstanding the unanimous testimony of the ancients that they were a branch of the Suevi, their own historian (Paul. Diac. *l. c.*; comp. Euseb. *Chron.* ad an. 380) states that the Langobardi originally did not inhabit any part of Germany, but had migrated south from Scandinavia, where they had borne the name of Vinili, and that they assumed the name Langobardi after their arrival in Germany. It is impossible to say what value is to be attributed to this statement, which has found as many advocates as it has had opponents. From Strabo (*l. c.*) it is clear that they occupied the northern bank of the *Elbe*, and it is possible that they were among those Germans whom Tiberius, in the reign of Augustus drove across the *Elbe* (Suet. *Aug.* 21). In their new country they were soon reduced to submission by Maroboduus, but afterwards they shook off the yoke, and, in conjunction with the Semnones, joined the confederacy of the Cheruscans against the Marcomanni. (Tac. *Ann.* ii. 45.) When, in consequence of the murder of Arminius, the power of the Cheruscans was decaying more and more, the Langobardi not only supported and restored Italus, the king of the Cheruscans who had been expelled, but seem to have extended their own territory in the south, so as to occupy the country between *Halle*, *Magdeburg*, and *Leipzig*. (Tac. *Ann.* xi. 17.) They were not a numerous tribe, but their want of numbers was made up for by their natural bravery (Tac. *Germ.* 40), and Velleius describes them as a "gens etiam Germana feritate ferocior." Shortly after these events the Langobardi disappear from history, until they are mentioned again by Ptolemy (*l. c.*), who places them in the extensive territory between the Rhine and *Weser*, and even beyond the latter river almost as far as the *Elbe*. They thus occupied the country which had formerly been inhabited by the tribes forming the Cheruscan confederacy. This great extension of their territory shows that their power must have been increasing ever since their liberation from the yoke of Maroboduus. After this time we again hear nothing of the Longobardi for a considerable period. They are indeed mentioned, in an excerpt from the history of Petrus Patricius (*Exc. de Legat.* p. 124), as allies of the Obii on the frontiers of Pannonia; but otherwise history is silent about them, until, in the second half of the 5th century, they appear on the north of the Danube in Upper Hungary as tributary to the Heruli (Procop. *de Bell. Goth.* ii. 15, who describes them as Christians). Whether these Langobardi, however, were the same people whom we last met with between the Rhine and the *Elbe*, or whether they were only a band of emigrants who had in the course of time become so numerous as to form a distinct tribe, is a question which cannot be answered with certainty, although the latter seems to be the more probable supposition. Their natural love of freedom could not bear to submit to the rule of the Heruli, and after having defeated the king of the latter in a great battle, they subdued the neighbouring Quadi, likewise a Suevian tribe, and henceforth they were for a long time the terror of their neighbours and the Roman province of Pannonia. (Paul. Diac. i. 22.) For, being the most powerful nation in those parts, they extended their dominion down the Danube, and occupied the extensive plains in the north of Dacia on the river Theiss, where they first came in conflict with the Gepidae, and entered Pannonia. (Paul. Diac. i. 20.) The emperor Justinian, wanting their support against the Gepidae, gave them lands and supplied them with money (Procop. *Bell. Goth.* iii. 33), and under their king Audoin they gained a great victory over the Gepidae. (Paul. Diac. i. 25; Procop. *Bell. Goth.* iii. 34, iv. 18, 25.) Alboin, Audoin's successor, after having, in conjunction with the Avari, completely overthrown the empire of the Gepidae, led the Langobardi, in A. D. 568, into Italy, where they permanently established themselves, and founded the kingdom from which down to this day the north-east of Italy bears the name of *Lombardy*. (*Exc. de Legat.* pp. 303, 304; Marius Episc. *Chron. Ronc.* ii. 412.) The occasion of their invading Italy is related as follows. When Alboin had concluded his alliance with the Avari, and had ceded to them his own dominions, Narses, to take revenge upon Justin, invited them to quit their poor country and take possession of the fertile plains of Italy. Alboin accordingly crossed the Alps, and as the north of Italy was badly defended, he succeeded in a short time in establishing his kingdom, which continued to flourish until it was overpowered and destroyed by Charlemagne. (Paul. Diac. ii. 5; Eginhard, *Vit. Carol. M.* 6.) The history of this singular people whose name still survives, has been written in Latin by Paulus Diaconus (Warnefried), in the reign of Charlemagne, and by another Lombard of the 9th century, whose name is unknown. (Comp. Wilhelm, *Germanien*, p. 281, foll.; Zeuss, *die Deutschen und die Nachbarstämme*, p. 109, foll.; F. Dufft, *Quaestiones de Antiquissima Longobardorum Historia*, Berlin, 1830, 8vo.; Koch-Sternfeld, *das Reich der Longobarden in Italien*, Munich, 1839; Latham, *Tac. Germ.* p. 139, and *Epileg.* p. lxxxiv.) [L.S.]

LANGOBRI'GA. [LUSITANIA.]

LANU'VIUM (Λανούϊον, Strab.; *Λανούϐιον*, Ptol.: *Eth.* *Λανούϊος*, Lanuvinus: *Cività Lavinia*), an ancient and important city of Latium, situated on a lofty hill forming a projecting spur or promontory of the Alban Hills towards the S. It was distant about 20 miles from Rome, on the right of the Appian Way, rather more than a mile from the road. The name is often written in inscriptions, even of a good time, *Lanivium*; hence the confusion which has arisen in all our MSS. of ancient authors between it and *Lavinium*: the two names are so frequently interchanged as to leave constant doubt which of the two is really meant, and in the middle ages they appear to have been actually regarded as the same place; whence the name of "Civitas Lavinia" by which Lanuvium is still known, and which can be traced as far back as the fourteenth century. The foundation of Lanuvium was ascribed by a tradition recorded by Appian (*B. C.* ii. 20) to Diomed; a legend probably arising from some fancied connection with the worship of Juno at Argos. A tradition that has a more historical aspect, though perhaps little more historical worth, represented it as one of the colonies of Alba. (Diod. vii. *ap. Euseb. Arm.* p. 185.) The statement of Cato (*ap. Priscian.* iv. 4. § 21) that it was one of the cities which co-operated in the consecration of the celebrated temple of Diana at Aricia, is the first fact concerning it that can be looked upon as historical, and shows that Lanuvium was already a city of consideration and power. Its name appears also in the list given by Dionysius of the cities that formed the league against Rome in B. C. 496, and there is no doubt that it was in fact one of the thirty cities of the Latin League. (Dionys. v. 61; Niebuhr, vol. ii. p. 17.) But from this time we hear little of it, except that it was the faithful ally of Rome during her long wars with the Volscians and Aequians (Liv. vi. 21): the position of Lanuvium would indeed cause it to be one of the cities most immediately interested in opposing the progress of the Volscians, and render it as it were the natural rival of Antium. We have no explanation of the causes which, in B. C. 383, led the Lanuvians suddenly to change their policy, and take up arms, together with some other Latin cities, in favour of the Volscians (Liv. vi. 21). They must have shared in the defeat of their allies near Satricum; but apparently were admitted to submission on favourable terms, and we hear no more of them till the great Latin War in B. C. 340, in which they took an active and important part. At first, indeed, they seem to have hesitated and delayed to take the field; but in the two last campaigns their forces are particularly mentioned, both among those that fought at Pedum in B. C. 339, and the next year at Astura (Liv. viii. 12, 13).* In the general settlement of affairs at the close of the war Lanuvium obtained the Roman civitas, but apparently in the first instance without the right of suffrage; for Festus, in a well-known passage, enumerates the Lanuvini among the communities who at one time enjoyed all the other privileges of Roman citizens except the suffrage and the Jus Magistratuum (Liv. viii. 14 ; Festus, *v. Municipium*), a statement which can only refer to this period. We know from Cicero that they subsequently obtained the full franchise and right of suffrage, but the time when they were admitted to these privileges is unknown. (Cic. *pro Balb.* 13.)

From this time Lanuvium lapsed into the condition of an ordinary municipal town, and is mentioned chiefly in relation to its celebrated temple of Juno Sospita. It did not, however, fall into decay, like so many of the early Latin cities, and is mentioned by Cicero among the more populous and flourishing municipia of Latium, in the same class with Aricia and Tusculum, which he contrasts with such poor and decayed places as Labicum and Collatia (Cic. *de Leg. Agr.* ii. 35). Its chief magistrate retained the ancient Latin title of Dictator, which was borne by T. Annius Milo, the celebrated adversary of Clodius, in the days of Cicero. (Cic. *pro Mil.* 10; Orell. *Inscr.* 3786.) Previous to this period Lanuvium had suffered severely in the civil wars of Marius and Sulla, having been taken by the former at the same time with Antium and Aricia, just before the capture of Rome itself, B. C. 87. (Appian, *B. C.* i. 69 ; Liv. *Epit.* 80.) Nor did it escape in the later civil wars : the treasures of its temple were seized by Octavian, and a part at least of its territory was divided among a colony of veterans by the dictator Caesar. (Appian, *B. C.* v. 24; *Lib. Colon.* p. 235.) It subsequently received another colony, and a part of its territory was at one time allotted to the vestal virgins at Rome. (*Ibid.*) Lanuvium, however, never bore the title of a colony, but continued only to rank as a municipium, though it seems to have been a flourishing place throughout the period of the Roman Empire. It was the birthplace of the emperor Antoninus Pius, who in consequence frequently made it his residence, as did also his successors, M. Aurelius and Commodus: the last of these three is mentioned as having frequently displayed his skill as a gladiator in the amphitheatre at Lanuvium, the construction of which may probably be referred to this epoch. Inscriptions attest its continued prosperity under the reigns of Alexander Severus and Philippus. (Suet. *Aug.* 72 ; Tac. *Ann.* iii. 48: Capit. *Ant. Pius*, 1; Lamprid. *Commod.* 1, 8; Vict. *de Caes.* 15 ; Orell. *Inscr.* 884, 3740, &c.)

Lanuvium was the place from which several illustrious Roman families derived their origin. Among these were the Annia, to which Milo, the adversary of Clodius, belonged by adoption, as well as the Papia, from which he was originally descended; the Roscia, and the Thoria (Cic. *pro Mil.* 10; Ascon. *ad Milon.* pp. 32, 53; Cic. *de Divin.* i. 36, ii. 31, *de Fin.* ii. 20), to which may probably be added, on the authority of coins, the Procilia and Mettia. (Eckhel, vol. v. pp. 253, 267, 289, 293.) We learn from Cicero that not only did the Roscia Gens derive its origin from Lanuvium, but the celebrated actor Roscius was himself born in the territory of that city. (Cic. *de Div.* i. 36.)

But the chief celebrity of Lanuvium was derived from its temple of Juno Sospita, which enjoyed a peculiar sanctity, so that after the Latin War in B. C. 338 it was stipulated that the Romans should enjoy free participation with the Lanuvians themselves in her worship and sacred rites (Liv. viii. 14): and although at a later period a temple was erected at Rome itself to the goddess under the same denomination, the consuls still continued to repair annually to Lanuvium for the purpose of offering solemn sacrifices. (Liv. xxxii. 30, xxxiv. 53; Cic. *pro Muren.* 41.) The peculiar garb and attributes of the Lanuvian Juno are described by Cicero (*de Nat. Deor.* i. 29), and attested by the evidence of numerous Roman coins: she was always represented with a goat's skin, drawn over her head like a helmet, with a spear in her hand, and a small shield on the left arm, and wore peculiar shoes with the points turned up (*calceoli repandi*). On coins we find her also constantly associated with a serpent; and we learn from Propertius and Aelian that there was a kind of oracle in the sacred grove attached to her temple, where a serpent was fed with fruits and cakes by virgins, whose chastity was considered to be thus put to the test. (Propert. iv. 8 ; Aelian, *H. A.* xi. 16, where the true reading is undoubtedly Λανουΐῳ, and not Λαουινίῳ ; Eckhel, vol. v. p. 294.)

The frequent notices in Livy and elsewhere of prodigies occurring in the temple and sacred grove of Juno at Lanuvium, as well as the allusions to her worship at that place scattered through the Roman poets, sufficiently show how important a part the latter had assumed in the Roman religion. (Liv. xxiv. 10, xxix. 14, xxxi. 12, xl. 19 ; Cic. *de Divin.* i. 44, ii. 27 ; Ovid. *Fast.* vi. 60 ; Sil. Ital. xiii. 364.) We learn from Appian that a large treasure had gradually accumulated in her temple, as was the case with most celebrated sanctuaries; and Pliny mentions that it was adorned with very ancient, but excellent, paintings of Helen and Atalanta, which the emperor Caligula in vain attempted to remove. (Plin. xxxv. 3. s. 6.) It appears from a passage in Cicero (*de Fin.* ii. 20) that Juno was far from being the only deity especially worshipped at Lanuvium, but that the city was noted as abounding in ancient temples and religious rites, and was probably one of the chief seats of the old Latin religion. A temple of Jupiter adjoining the forum is the only one of which we find any special mention. (Liv. xxxii. 9.)

Though there is no doubt that *Cività Lavinia* occupies the original site of Lanuvium, the position of which is well described by Strabo and Silius Italicus (Strab. v. p. 239 ; Sil. Ital. viii. 360), and we know from inscriptions that the ancient city continued in a flourishing condition down to a late period of the Roman empire, it is curious that scarcely any ruins now remain. A few shapeless masses of masonry, principally substructions and foundations, of which those that crown the summit of the hill may possibly have belonged to the temple of Juno Sospita; and a small portion of a theatre, brought to light by excavations in 1832, are all that are now visible. The inscriptions discovered on the spot belong principally to the time of the Antonines, and excavations in the last century brought to light many statues of the same period. (Nibby, *Dintorni di Roma*, vol. ii. pp. 173—187; Abeken, *Mittel Italien*, p. 215.)

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* In the Fasti Capitolini (ad ann. cdxv.; Gruter, p. 297) the consul C. Maenius is represented as celebrating a triumph over the *Lavinians*, together with the Antiates and Veliterni, where it appears certain from Livy's narrative that the *Lanuvians* are the people really meant: a remarkable instance at how early a period the confusion between the two names had arisen.

Lanuvium, as already observed, was situated at a short distance from the Appian Way, on the right of that road: the station "Sub Lanuvio," marked in the Tabula Peutingeriana between Aricia and Tres Tabernae, was evidently situated on the high road, probably at the eighteenth milestone from Rome, from which point a branch road led directly to the ancient city. (Westphal, *Röm. Kamp.* p. 28; Nibby, *l. c.*)

The remains of two other ancient roads may be traced, leading from the W. and S. of the city in the direction of Antium and Astura. The existence of this line of communication in ancient times is incidentally referred to by Cicero (*ad Att.* xii. 41, 43, 46). The tract of country extending S. of Lanuvium in the direction of Antium and the Pontine marshes, was even in the time of Strabo very unhealthy (Strab. v. p. 231), and is now almost wholly depopulated. [E. H. B.]

LAODICEIA COMBUSTA (*Λαοδίκεια κατακεκαυμένη* or *κεκαιμένη*), one of the five cities built by Seleucus I., and named after his mother Seleuca. Its surname (Lat. Combusta) is derived by Strabo (xii. pp. 576, 579, xiii. pp. 626, 628, 637) from the volcanic nature of the surrounding country, but Hamilton (*Researches*, ii. p. 194) asserts that there is "not a particle of volcanic or igneous rock in the neighbourhood;" and it may be added that if such were the case, the town would rather have been called Λ. *τῆς κατακεκαυμένης*. The most probable solution undoubtedly is, that the town was at one time destroyed by fire, and that on being rebuilt it received the distinguishing surname. It was situated on the north-west of Iconium, on the high road leading from the west coast to Melitene on the Euphrates. Some describe it as situated in Lycaonia (Steph. B. *s. v.*; Strab. xiv. p. 663), and others as a town of Pisidia (Socrat. *Hist. Eccl.* vi. 18; Hierocl. p. 672), and Ptolemy (v. 4. § 10) places it in Galatia; but this discrepancy is easily explained by recollecting that the territories just mentioned were often extended or reduced in extent, so that at one time the town belonged to Lycaonia, while at another it formed part of Pisidia. Its foundation is not mentioned by any ancient writer.

Both Leake (*Asia Minor*, p. 44) and Hamilton identify Laodiceia with the modern *Ladik*; and the former of these geographers states that at *Ladik* he saw more numerous fragments of ancient architecture and sculpture than at any other place on his route through that country. Inscribed marbles, altars, columns, capitals, friezes, cornices, were dispersed throughout the streets, and among the houses and burying grounds. From this it would appear that Laodiceia must once have been a very considerable town. There are a few imperial coins of Laodiceia, belonging to the reigns of Titus and Domitian. (Sestini, *Mon. Ant.* p. 95; comp. Droysen, *Gesch. des Hellen.* i. p. 663, foll.) [L. S.]

LAODICEIA AD LYCUM (*Λαοδίκεια πρὸς τῷ Λύκῳ*: *Eski Hissar*), a city in the south-west of Phrygia[*], about a mile from the rapid river Lycus, is situated on the long spur of a hill between the narrow valleys of the small rivers Asopus and Caprus, which discharge their waters into the Lycus. The town was originally called Diospolis, and afterwards Rhoas (Plin. v. 29), and Laodiceia, the building of which is ascribed to Antiochus Theos, in honour of his wife Laodice, was probably founded on the site of the older town. It was not far west from Colossae, and only six miles to the west of Hierapolis. (*It. Ant.* p. 337; *Tab. Peut.*; Strab. xiii. p. 629.) At first Laodiceia was not a place of much importance, but it soon acquired a high degree of prosperity. It suffered greatly during the Mithridatic War (Appian, *Bell. Mithr.* 20; Strab. xii. p. 578), but quickly recovered under the dominion of Rome; and towards the end of the Republic and under the first emperors, Laodiceia became one of the most important and flourishing commercial cities of Asia Minor, in which large money transactions and an extensive trade in wood were carried on. (Cic. *ad Fam.* ii. 17, iii. 5; Strab. xii. p. 577; comp. Vitruv. viii. 3.) The place often suffered from earthquakes, especially from the great shock in the reign of Tiberius, in which it was completely destroyed. But the inhabitants restored it from their own means. (Tac. *Ann.* xiv. 27.) The wealth of its inhabitants created among them a taste for the arts of the Greeks, as is manifest from its ruins; and that it did not remain behind-hand in science and literature is attested by the names of the sceptics Antiochus and Theiodas, the successors of Aenesidemus (Diog. Laërt. ix. 11. § 106, 12. § 116), and by the existence of a great medical school. (Strab. xii. p. 580.) During the Roman period Laodiceia was the chief city of a Roman conventus. (Cic. *ad Fam.* iii. 7, ix. 25, xiii. 54, 67, xv. 4, *ad Att.* v. 15, 16, 20, 21, vi. 1, 2, 3, 7, *in Verr.* i. 30.) Many of its inhabitants were Jews, and it was probably owing to this circumstance, that at a very early period it became one of the chief seats of Christianity, and the see of a bishop. (St. Paul, *Ep. ad Coloss.* ii. 1, iv. 15, foll.; *Apocal.* iii. 14, foll.; Joseph. *Ant. Jud.* xiv. 10, 20; Hierocl. p. 665.) The Byzantine writers often mention it, especially in the time of the Comneni; and it was fortified by the emperor Manuel. (Nicet. Chon. *Ann.* pp. 9, 81.) During the invasion of the Turks and Mongols the city was much exposed to ravages, and fell into decay, but the existing remains still attest its former greatness. The ruins near *Denisli* are fully described in Pococke's, Chandler's, Cockerell's, Arundel's and Leake's works. "Nothing," says Hamilton (*Researches*, vol. i. p. 515), "can exceed the desolation and melancholy appearance of the site of Laodiceia; no picturesque features in the nature of the ground on which it stands relieve the dull uniformity of its undulating and barren hills; and with few exceptions, its grey and widely scattered ruins possess no architectural merit to attract the attention of the traveller. Yet it is impossible to view them without interest, when we consider what Laodiceia once was, and how it is connected with the early history of Christianity. . . . . . Its stadium, gymnasium, and theatres (one of which is in a state of great preservation, with its seats still perfectly horizontal, though merely laid upon the gravel), are well deserving of notice. Other buildings, also, on the top of the hill, are full of interest; and on the east the line of the ancient wall may be distinctly traced, with the remains of a gateway; there is also a street within and without the town, flanked by the ruins of a colonnade and numerous pedestals, leading to a confused heap of fallen ruins on the brow of the hill, about 200 yards outside the walls. North of the town, towards the Lycus, are many sarcophagi, with their covers lying near them, partly imbedded in the ground, and all having been long since rifled.

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[*] Ptolemy (v. 2. § 18) and Philostratus (*Vit. Soph.* i. 25) call it a town of Caria, while Stephanus B. (*s. v.*) describes it as belonging to Lydia; which arises from the uncertain frontiers of these countries.

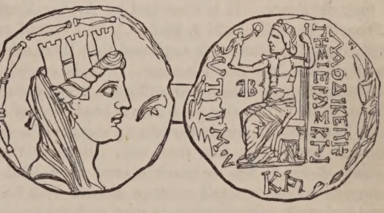
"Amongst other interesting objects are the remains of an aqueduct, commencing near the summit of a low hill to the south, whence it is carried on arches of small square stones to the edge of the hill. The water must have been much charged with calcareous matter, as several of the arches are covered with a thick incrustation. From this hill the aqueduct crossed a valley before it reached the town, but, instead of being carried over it on lofty arches, as was the usual practice of the Romans, the water was conveyed down the hill in stone barrel-pipes; some of these also are much incrusted, and some completely choked up. It traversed the plain in pipes of the same kind; and I was enabled to trace them the whole way, quite up to its former level in the town. . . . . . The aqueduct appears to have been overthrown by an earthquake, as the remaining arches lean bodily on one side, without being much broken. . . . .

"The stadium, which is in a good state of preservation, is near the southern extremity of the city. The seats, almost perfect, are arranged along two sides of a narrow valley, which appears to have been taken advantage of for this purpose, and to have been closed up at both ends. Towards the west are considerable remains of a subterranean passage, by which chariots and horses were admitted into the arena, with a long inscription over the entrance. . . . . The whole area of the ancient city is covered with ruined buildings, and I could distinguish the sites of several temples, with the bases of the columns still *in situ*. . . . . The ruins bear the stamp of Roman extravagance and luxury, rather than of the stern and massive solidity of the Greeks. Strabo attributes the celebrity of the place to the fertility of the soil and the wealth of some of its inhabitants: amongst whom Hiero, having adorned the city with many beautiful buildings, bequeathed to it more than 2000 talents at his death." (Comp. Fellows, *Journal written in Asia Minor*, p. 280, foll.; Leake, *Asia Minor*, p. 251, foll.) [L. S.]

LAODICEIA AD LIBANUM (*Λαοδίκεια ἡ πρὸς Λιβάνῳ*), mentioned by Strabo (xvi. p. 755) as the commencement of the Marsyas Campus, which extended along the west side of the Orontes, near its source. [MARSYAS CAMPUS.] It is called Cabiosa Laodiceia by Ptolemy (*Καβίωσα Λαοδίκεια*, v. 15), and gives its name to a district (*Λαοδικηνή*), in which he places two other towns, Paradisus (*Παράδεισος*) and Jabruda (*Ἰάβρουδα*). Pliny (v. 23), among other people of Syria, reckons "ad orientem Laodicenos, qui ad Libanum cognominantur." [G.W.]

LAODICEIA AD MARE, a city of Syria, south of HERACLEIA [Vol. I. p. 1050], described by Strabo (xvi. pp. 751, 752) as admirably built, with an excellent harbour, surrounded by a rich country specially fruitful in vines, the wine of which furnished its chief supply to Alexandria. The vineyards were planted on the sides of gently-sloping hills, which were cultivated almost to their summits, and extended far to the east, nearly to Apameia. Strabo mentions that Dolabella, when he fled to this city before Cassius, distressed it greatly, and that, being besieged there until his death, he destroyed many parts of the city with him, A. D. 43. [*Dict. of Biog.* Vol. I. p. 1059.] It was built by Seleucus Nicator, and named after his mother. It was furnished with an aqueduct by Herod the Great (Joseph. *B. J.* i. 21. § 11), a large fragment of which is still to be seen. (Shaw, *Travels*, p. 262.)

The modern city is named *Ladikiyeh*, and still exhibits faint traces of its former importance, notwithstanding the frequent earthquakes with which it has been visited. Irby and Mangles noticed that "the Marina is built upon foundations of ancient columns," and "there are in the town, an old gateway and other antiquities," as also sarcophagi and sepulchral caves in the neighbourhood. (*Travels*, p. 223.) This gateway has been more fully described by Shaw (*l. c.*) and Pococke, as "a remarkable triumphal arch, at the SE. corner of the town, almost entire: it is built with four entrances, like the *Forum Jani* at Rome. It is conjectured that this arch was built in honour of Lucius Verus, or of Septimius Severus." (*Description of the East*, vol. ii. p. 197.) Shaw noticed several fragments of Greek and Latin inscriptions, dispersed all over the ruins, but entirely defaced. Pococke states that it was a very inconsiderable place till within fifty years of his visit, when it opened a tobacco trade with *Damietta*, and it has now an enormous traffic in that article, for which it is far more celebrated than ever it was for its wine. The port is half an hour distant from the town, very small, but better sheltered than any on the coast. Shaw noticed, a furlong to the west of the town, "the ruins of a beautiful *cothon*, in figure like an amphitheatre, and capacious enough to receive the whole British navy. The mouth of it opens to the westward, and is about 40 feet wide." [G. W.]



COIN OF LAODICEIA AD MARE.

LAODICEIA (*Λαοδίκεια*). 1. A town in Media, founded by Seleucus Nicator, along with the two other Hellenic cities of Apameia and Heracleia. (Strab. xi. p. 524; Steph. B. *s. v.*) Pliny (vi. 29) describes it as being in the extreme limits of Media, and founded by Antiochus. The site has not yet been identified. (Ritter, *Erdkunde*, vol. viii. p. 599.)

2. A town which Pliny (vi. 30) places along with Seleuceia and Artemita in Mesopotamia. [E. B. J.]

LAPATHUS, a fortress near Mount Olympus. [ASCURIS.]

LAPATHUS, LAPETHUS (*Λάπαθος*, Strab. xiv. p. 682; *Λάπηθος*, Ptol. v. 14. § 4; Plin. v. 31; *Λητηθίς*, Scyl. p. 41; *Λάπιθος*, Hierocl.: *Eth.* *Λαπηθεύς*, *Λαπήθιος*: *Lapitho, Lapta*), a town of Cyprus, the foundation of which was assigned to the Phoenicians (Steph. B. *s. v.*), and which, according to Nonnus

(*Dionys.* xiii. 447), owed its name to the legendary Lapathus, a follower of Dionysus. Strabo (*l. c.*) says that it received a Spartan colony, headed by Praxander. He adds, that it was situated opposite to the town of Nagidus, in Cilicia, and possessed a harbour and docks. It was situated in the N. of the island, on a river of the same name, with a district called LAPETHIA (Λαπηθία, Ptol. v. 14. § 5). In the war between Ptolemy and Antigonus, Lapathus, with its king Praxippus, sided with the latter. (Diod. xix. 59.) The name of this place was synonymous with stupidity. (Suid. *s. v.* Λαπάθιοι.) Pococke (*Trav. in the East*, vol. ii. pt. 1. p. 223) saw at *Lapitho* several walls that were cut out of the rock, and one entire room, over the sea: there were also remains of some towers and walls. (Mariti, *Viaggi*, vol. i. p. 125 ; Engel, *Kypros*, vol. i. pp. 37, 78, 174, 224, 364, 507.) [E. B. J.]

LAPATHUS, a fortress in the north of Thessaly, near Tempe, which Leake identifies with the ancient castle near *Rápsani.* (Liv. xliv. 2, 6; Leake, *Northern Greece*, vol. iii. pp. 397, 418.)

LAPHY'STIUM. [BOEOTIA, p. 412, b.]

LAPIDEI CAMPI or LAPIDEUS CAMPUS (πεδίον λιθῶδες, λίθινον πεδίον), in Gallia Narbonensis. Strabo (p. 182) says: "Between Massalia and the mouths of the Rhone there is a plain, about 100 stadia from the sea, and as much in diameter, being of a circular form ; and it is called the Stony, from its character; for it is full of stones, of the size of a man's fist, which have grass growing among them, which furnishes abundant food for animals: and in the middle there is standing water, and salt springs, and salt. Now all the country that lies above is windy, but on this plain especially the Melamborian (*La Bise*) comes down in squalls, — a violent and chilling wind: accordingly, they say that some of the stones are moved and rolled about, and that men are thrown down from vehicles, and stripped both of arms and clothing by the blast." This is the plain called *La Crau*, near the east side of the east branch of the delta of the Rhone, and near the *E'tang de Berre.* It is described by Arthur Young (*Travels, &c.* vol. i. p. 379, 2nd ed.), who visited and saw part of the plain. He supposed that there might be about 136,780 English acres. "It is composed entirely of shingle—being so uniform a mass of round stones, some to the size of a man's head, but of all sizes less, that the newly thrown up shingle of a sea-shore is hardly less free from soil. Beneath these surface-stones is not so much a sand as a kind of cemented rubble, a small mixture of loam with fragments of stone. Vegetation is rare and miserable." The only use that the uncultivated part is turned to, he says, is to feed, in winter, an immense number of sheep, which in summer feed in the Alps towards *Barcelonette* and *Piedmont.* When he saw the place, in August, it was very bare. The number of sheep said to be fed there is evidently an exaggeration. Some large tracts of the *Crau* had been broken up when he was there, and planted with vines, olives, and mulberries, and converted into corn and meadow. Corn had not succeeded; but the meadows, covered richly with "clover, chicory, rib-grass, and *avena elatior*," presented an extraordinary contrast to the soil in its natural state. The name *Crau* is probably a Celtic word. In the *Statistique du Départ. des Bouches du Rhone* (tom. ii. p. 190, quoted in Ukert's *Gallien*, 425) it is supposed that *Craou*, as it is there written, is a Ligurian word; which may be true, or it may not. What is added is more valuable information: "There is in Provence a number of places which have this name; and one may even say that there is not a village which has not in its territory a *Craou.*"

Aristotle (Strabo, p. 182) supposed that earthquakes, of the kind named Brastae threw up these stones to the earth's surface, and that they rolled down together to the hollow places in these parts. Posidonius, who, having travelled in Gallia, had probably seen the *Crau*, supposed that the place was once a lake. Here the text in Strabo is obscure, and perhaps corrupt; but he seems to mean that the action of water rounded the stones, for he adds, after certain words not easy to explain, that (owing to this motion of the water?) "it was divided into many stones, like the pebbles in rivers and the shingle on the sea-shore." Strabo (whose text is here again somewhat corrupted) considers both explanations so far true, that stones of this kind could not have been so made of themselves, but must have come from great rocks being repeatedly broken. Another hypothesis, not worth mentioning, is recorded in the notes of Eustathius (*ad Dionys. Perieg.* v. 76).

It is a proof of the early communication between the Phocaean colony of Massalia and other parts of Greece, that Aeschylus, whose geography is neither extensive nor exact, was acquainted with the existence of this stony plain; for in the *Prometheus Unbound* (quoted by Strabo) he makes Prometheus tell Hercules that when he comes into the country of the Ligyes, Zeus will send him a shower of round stones, to defeat the Ligurian army with. This stony plain was a good ground for mythological figments. (The following passages of ancient authors refer to this plain: Mela, ii. 5; Plin. iii. 4, xxi. 10; Gellius, ii. 22, and Seneca, *Nat. Quaest.* v. 17, who speak of the violent wind in this part of Gallia; and Dionys. Halicarn. i. 41, who quotes part of the passage from the *Prometheus Unbound.*)

This plain of stones probably owes its origin to the floods of the Rhone and the *Durance*, at some remote epoch when the lower part of the delta of the Rhone was covered by the sea. [G. L.]

LA'PITHAE (Λαπίθαι), a mythical race in Thessaly. See *Dict. of Biogr. and Myth.* Vol. II. p. 721.

LAPITHAEUM. [LACONIA, p. 113, a.]

LAPITHAS. [ELIS, p. 817, b.]

LAPPA, LAMPA (Λάππα, Ptol. iii. 17. § 10 ; Λάμπα, Λάμπαι, Hierocl. ; Λάμπη, Steph. B. : *Eth.* Λαππαῖος, Λαμπαῖος), an inland town of Crete, with a district extending from sea to sea (Scylax, p. 18), and possessing the port Phoenix. (Strab. x. p. 475.) Although the two forms of this city's name occur in ancient authors, yet on coins and in inscriptions the word Lappa is alone found. Stephanus of Byzantium shows plainly that the two names denote the same place, when he says that Xenion, in his *Cretica*, wrote the word Lappa, and not Lampa. The same author (*s. v.* Λάμπη) says that it was founded by Agamemnon, and was called after one Lampos, a Tarrhaean; the interpretation of which seems to be that it was a colony of Tarrha.

When Lyctus had been destroyed by the Cnossians, its citizens found refuge with the people of Lappa (Polyb. iv. 53). After the submission of Cydonia, Cnossus, Lyctus, and Eleutherna, to the arms of Metellus, the Romans advanced against Lappa, which was taken by storm, and appears to have been almost entirely destroyed. (Dion Cass. xxxvi. 1.) Augustus, in consideration of the aid rendered to him by the Lappaeans in his struggle with M. Antonius bestowed on them their freedom, and also restored their city. (Dion Cass. li. 2.) When Christianity was established, Lappa became an episcopal see; the name of its bishop is recorded as present at the Synod of Ephesus, A.D. 431, and the Council of Chalcedon, A.D. 451, as well as on many other subsequent occasions. (Cornelius, *Creta Sacra*, vol. i. pp. 251, 252.)

Lappa was 32 M.P. from Eleutherna and 9 M.P. from Cisamus, the port of Aptera (*Peut. Tab.*); distances which agree very well with *Pólis*, the modern representative of this famous city, where Mr. Pashley (*Travels*, vol. i. p. 83) found considerable remains of a massive brick edifice, with buttresses 15 feet wide and of 9 feet projection; a circular building, 60 feet diameter, with niches round it 11 feet wide; a cistern, 76 ft. by 20 ft.; a Roman brick building, and several tombs cut in the rock. (Comp. *Mus. Class. Antiq* vol. ii. p. 293.) One of the inscriptions relating to this city mentions a certain Marcus Aurelius Clesippus, in whose honour the Lappaeans erected a statue. (Gruter, p. 1091; Chishull, *Antiq. Asiat.* p. 122; Mabillon, *Mus. Ital.* p. 33; Böckh, *Corp. Inscr. Gr.* vol. ii. p. 428.)

The head of its benefactor Augustus is exhibited on the coins of Lappa: one has the epigraph, ΘΕΩ ΚΑΙΣΑΡΙ ΣΕΒΑΣΤΩ; others of Domitian and Commodus are found. (Hardouin, *Num. Antiq.* pp. 93, 94; Mionnet, vol. ii. p. 286; *Supplém.* vol. iv. p. 326; Rasche, vol. ii. pl. ii. p. 1493.) On the autonomous coins of Lappa, from which Spanheim supposed the city to have possessed the right of asylum, like the Grecian cities enumerated in Tacitus, see Eckhel, vol. ii. p. 315. The maritime symbols on the coins of Lappa are accounted for by the extension of its territory to both shores, and the possession of the port of Phoenix. [E. B. J.]

LAPURDUM, in Gallia. This place is only mentioned in the Notitia of the Empire, which fixes it in Novempopulana; but there is neither any historical notice nor any Itinerary measurement to determine its position. D'Anville, who assumes it to be represented by *Bayonne*, on the river *Adour*, says that the name of *Bayonne* succeeded to that of Lapurdum, and the country contained between the *Adour* and the *Bidasoa* has retained the name of *Labourd.* It is said that the bishopric of *Bayonne* is not mentioned before the tenth century. The name *Bayonne* is Basque, and means "port." It seems probable that Lapurdum may have been on the site of *Bayonne;* but it is not certain. [G. L.]

LAR FLUVIUS. [CANIS FLUMEN.]

LARANDA (*τὰ Λάρανδα*: *Eth.* *Λαρανδεύς*, f. *Λαρανδίς*; *Larenda* or *Karaman*), one of the most important towns of Lycaonia, 400 stadia to the south-east of Iconium. Strabo (xii. p. 569) states that the town belonged to Antipater of Derbe, which shows that for a time it was governed by native princes. Respecting its history in antiquity scarcely anything is known beyond the fact that it was taken by storm, and destroyed by Perdiccas (Diod. xviii. 22); that it was afterwards rebuilt, and on account of the fertility of its neighbourhood became one of the chief seats of the Isaurian pirates. (Amm. Marc. xiv. 2; comp. Steph. B. *s. v.*; Ptol. v. 6. § 17; Hierocl. p. 675; Euseb. *Hist. Eccl.* vi. 19.) Suidas (*s. v.*) says that Laranda was the birthplace of Nestor, an epic poet, and father of Pisander, a poet of still greater celebrity; but when he calls the former *Λαρανδεὺς ἐκ Λυκίας*, he probably mistook Lycia for Lycaonia. Leake (*As. Min.* p. 100) states that he found no Greek remains at Laranda nor are there any coins belonging to the place. The ancient name, *Larenda*, is still in common use among the Christians, and is even retained in the firmans of the Porte; but its more general name, *Karaman*, is derived from a Turkish chief of the same name; for it was at one time the capital of a Turkish kingdom, which lasted from the time of the partition of the dominion of the Seljukian monarchs of Iconium until 1486, when it was conquered by the emperor Bayazid II. At present the town is but a poor place, with some manufactures of coarse cotton and woollen stuffs. Respecting a town in Cappadocia, called by some Laranda, see the article LEANDIS. [L. S.]

LARES (Sall. *Jug.* 90, where *Laris* is the acc. pl.: *Λάρης*, Ptol. iv. 3. § 28: the abl. form LARIBUS is given, not only, as is so usual, in the *Itin. Ant.* p. 26, and the *Tab. Peut.*, but also by Augustine, *adv. Donat.* vi. 20; and that this ablative was used for the nominative, as is common in the Romance languages, is shown by the Greek form *Λάριβος*, Procop. *B. V.* ii. 23, whence came at once the modern name, *Larbuss* or *Lorbus*). An important city of Numidia, mentioned in the Jugurthine War as the place chosen by Marius for his stores and military chest. (Sall. *Jug. l. c.*) Under the Romans it became a colony, and belonged to the province of Africa and the district of Byzacena. Ptolemy places it much too far west. It lay to the E. of the Bagradas, on the road from Carthage to Theveste, 63 M. P. from the latter. In the later period of the Empire it had decayed. (Pellissier, *Exploration Scientifique de l'Algérie*, vol. vi. p. 375.) [P. S.]

LARGA, in Gallia, is placed by the Anton. Itin. between the two known positions of Epamanduodurum (*Mandeure*) and Mons Brisiacus (*Vieux Brisach*). The distance from Epamanduodurum to Larga is 24 M. P. in the Itin., and in the Table 16 Gallic leagues, which is the same thing. Larga is *Largitzen*, on or near the *Largues*, in the French department of *Haut Rhin* and in the neighbourhood of *Altkirch.* [EPAMANDUODURUM.] [G. L.]

LA'RICA (*Λαρική*, Ptol. vii. 1. §§ 4, 62), a rich commercial district on the extreme of India, described by Ptolemy as being between Syrastrene and Ariaca, and having for its chief town Barygaza (*Beroach*), the emporium of all the surrounding country. It must, therefore, have comprehended considerable part of *Gúzerat*, and some of the main land of India, between the gulf of Barygaza and the Namadus or *Nerbudda.* Ptolemy considered Larice to have been part of Indo-Scythia (vii. 1. § 62), the Scythian tribes having in his day reached the sea coast in that part of India. [V.]

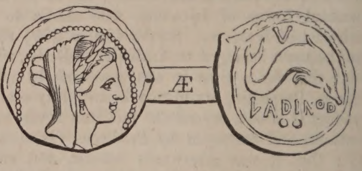
LARI'NUM (*Λάρινον*, Ptol.; *Λάρινα*, Steph. B.: *Eth.* *Λαριναῖος*, Steph. B.; but *Λαρινᾶτις*, Pol.; Larinās, -ātis: *Larino Vecchio*), a considerable city in the northern part of Apulia, situated about 14 miles from the sea, a little to the S. of the river Tifernus. There is much discrepancy among ancient authorities, as to whether Larinum with its territory, extending from the river Frento to the Tifernus, belonged properly to Apulia or to the land of the Frentani. Ptolemy distinctly assigns it to the latter people; and Pliny also, in one passage, speaks of the "Larinates cognomine Frentani:" but at the same time he distinctly places Larinum in Apulia, and not in the "regio Frentana," which, according to him, begins only from the Tifernus. Mela takes the same view, while Strabo, strangely enough, omits all mention of Larinum. (Ptol. iii. 1. § 65; Plin. iii. 11. s. 16; Mel. ii. 4. § 6.) Caesar, on the other hand, distinguishes the territory of Larinum both from that of the Frentani and from Apulia ("per fines Marrucinorum, Frentanorum, Larinatium, in Apuliam pervenit," *B. C.* i. 23). Livy uses almost exactly the same expressions (xxvii. 43); and this appears to be the real solution, or rather the *origin* of the difficulty, that the Larinates long formed an independent community, possessing a territory of considerable extent, which was afterwards regarded by the geographers as connected with that of their northern or southern neighbours, according to their own judgment. It was included by Augustus in the Second Region of Italy, of which he made the Tifernus the boundary, and thus came to be naturally considered as an appurtenance of Apulia: but the boundary would seem to have been subsequently changed, for the Liber Coloniarum includes Larinum among the "Civitates Regionis Samnii," to which the Frentani also were attached. (*Lib. Colon.* p. 260.)

Of the early history of Larinum we have scarcely any information. Its name is not even once mentioned during the long continued wars of the Romans and Samnites, in which the neighbouring Luceria figures so conspicuously. Hence we may probably infer that it was at this period on friendly terms with Rome, and was one of those Italian states that passed gradually and almost imperceptibly from the condition of allies into that of dependents, and ultimately subjects of Rome. During the Second Punic War, on the other hand, the territory of Larinum became repeatedly the scene of operations of the Roman and Carthaginian armies. Thus in B.C. 217 it was at Gerunium, in the immediate neighbourhood of Larinum, that Hannibal took up his winter-quarters, while Fabius established his camp at Calela to watch him; and it was here that the engagement took place in which the rashness of Minucius had so nearly involved the Roman army in defeat. (Pol. iii. 101; Liv. xxii. 18, 24, &c.) Again, in B. C. 207, it was on the borders of the same territory that Hannibal's army was attacked on its march by the praetor Hostilius, and suffered severe loss (Liv. xxvii. 40); and shortly after it is again mentioned as being traversed by the consul Claudius on his memorable march to the Metaurus. (*Ibid.* 43; Sil. Ital. xv. 565.) In the Social War it appears that the Larinates must have joined with the Frentani in taking up arms against Rome, as their territory was ravaged in B. C. 89 by the praetor C. Cosconius, after his victory over Trebatius near Canusium. (Appian, *B. C.* i. 52.) During the civil wars of Caesar and Pompey, the territory of Larinum was traversed by the former general on his advance to Brundusium (Caes. *B. C.* i. 23). Pompey seems to have at one time made it his head-quarters in Apulia, but abandoned it on learning the disaster of Domitius at Corfinium. (Cic. *ad Att.* vii. 12, 13. b.)

From the repeated mention during these military operations of the territory of Larinum, while none occurs of the city itself, it would appear that the latter could not have been situated on the high road, which probably passed through the plain below it. But it is evident from the oration of Cicero in defence of A. Cluentius, who was a native of Larinum, that it was in his day a flourishing and considerable municipal town, with its local magistrates, senate, public archives, forum, and all the other appurtenances of municipal government. (Cic. *pro Cluent.* 5, 8, 13, 15, &c.) We learn from the Liber Coloniarum that it received a colony under Caesar (*Lege Julia*, *Lib. Colon.* p. 260): but it appears from inscriptions that it continued to retain its municipal rank under the Roman Empire. (Orell. *Inscr.* 142; Mommsen, *Inscr. Regn. Neap.* pp. 272, 273.) The existing remains sufficiently prove that it must have been a large and populous town: but no mention of it is found in history after the close of the Roman Republic. Its name is found in the Itineraries in the fourth century (*Itin. Ant.* p. 314, where it is corruptly written *Arenio*; *Tab. Peut.*); and there is no reason to suppose that it ever ceased to exist, as we find it already noticed as an episcopal see in the seventh century. In A. D. 842 it was ravaged by the Saracens, and it was in consequence of this calamity that the inhabitants appear to have abandoned the ancient site, and founded the modern city of *Larino*, a little less than a mile to the W. of the ancient one. The ruins of the latter, now called *Larino Vecchio*, occupy a considerable space on the summit of a hill called *Monterone*, about three miles S. of the *Biferno* (Tifernus): there remain some portions of the ancient walls, as well as of one of the gates; the ruins of an amphitheatre of considerable extent, and those of a building, commonly called *Il Palazzo*, which appears to have stood in the centre of the town, adjoining the ancient forum, and may probably have been the Curia or senate-house. (Tria, *Memorie di Larino*, i. 10.)

The territory of Larinum seems to have originally extended from the river Tifernus to the Frento (*Fortore*), and to have included the whole tract between those rivers to the sea. The town of Cliternia, which was situated within these limits, is expressly called by Pliny a dependency of Larinum ("Larinatum Cliternia," Plin. iii. 11. s. 16); and Teanum, which is placed by him to the N. of the Frento, was certainly situated on its right bank. Hence it is probable that the municipal territory of Larinum under the Roman government still comprised the whole tract between the two rivers. The Tabula places Larinum eighteen miles from Teanum in Apulia, and this distance is confirmed by an express statement of Cicero. (*Tab. Peut.*; Cic. *pro Cluent.* 9.)

There exist numerous coins of Larinum, with the inscription LADINOD in Roman letters. From this last circumstance they cannot be referred to a very early period, and are certainly not older than the Roman conquest. (Eckhel, vol. i. p. 107; Mommsen, *Röm. Münzwesen*, p. 335.) [E. H. B.]

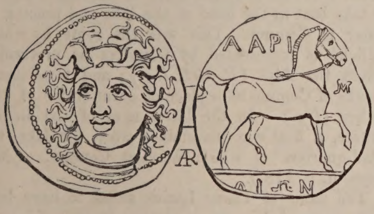


COIN OF LARINUM.

LARISSA (*Λάρισσα*, but on coins and inscr *Λάρισα* or *Λάρεισα*: *Eth.* *Λαρισσαῖος*, *Λαρισαῖος*), a name common to many Pelasgic towns, and probably a Pelasgic word signifying city. (Comp. Strab. xiii. p. 620; Dionys. i. 21; Niebuhr, *Hist. of Rome*, vol. i. note 60.) Hence in mythology Larissa is represented as the daughter of Pelasgus (Paus. ii. 24

§ 1), or of Piasus, a Pelasgian prince. (Strab. xiv. p. 621.)

1. An important town of Thessaly, the capital of the district Pelasgiotis, was situated in a fertile plain upon a gently rising ground, on the right or south bank of the Peneius. It had a strongly fortified citadel. (Diod. xv. 61.) Larissa is not mentioned by Homer. Some commentators, however, suppose it to be the same as the Pelasgic Argos of Homer (*Il.* ii. 681), but the latter was the name of a district rather than of a town. Others, with more probability, identify it with the Argissa of the poet. (*Il.* ii. 738.) [See Vol. I. p. 209.] Its foundation was ascribed to Acrisius. (Steph. B. *s. v.*) The plain of Larissa was formerly inhabited by the Perrhaebi, who were partly expelled by the Larissaeans, and partly reduced to subjection. They continued subject to Larissa, till Philip made himself master of Thessaly. (Strab. ix. p. 440.) The constitution of Larissa was democratical (Aristot. *Pol.* v. 6), and this was probably one reason why the Larissaeans were allies of the Athenians during the Peloponnesian War. (Thuc. ii. 22.) During the Roman wars in Greece, Larissa is frequently mentioned as a place of importance. It was here that Philip, the son of Demetrius, kept all his royal papers during his campaign against Flamininus in Greece; but after the battle of Cynoscephalae, in B. C. 197, he was obliged to abandon Larissa to the Romans, having previously destroyed these documents. (Polyb. xviii. 16.) It was still in the hands of the Romans when Antiochus crossed over into Greece, B. C. 191, and this king made an ineffectual attempt upon the town. (Liv. xxxvi. 10.) In the time of Strabo Larissa continued to be a flourishing town (ix. p. 430). It is mentioned by Hierocles in the sixth century as the first town in Thessaly (p. 642, ed. Wessel.). It is still a considerable place, the residence of an archbishop and a pasha, and containing 30,000 inhabitants. It continues to bear its ancient name, though the Turks call it *Yenishehér*, which is its official appellation. Its circumference is less than three miles. Like other towns in Greece, which have been continually inhabited, it presents few remains of Hellenic times. They are chiefly found in the Turkish cemeteries, consisting of plain quadrangular stones, fragments of columns, mostly fluted, and a great number of ancient cippi and sepulchral stelae, which now serve for Turkish tombstones. (Leake, *Northern Greece*, vol. i. p. 439, seq.)



COIN OF LARISSA.

2. Larissa Cremaste (ἡ Κρεμαστὴ Λάρισσα), a town of Thessaly of less importance than the preceding one, was situated in the district of Phthiotis, at the distance of 20 stadia from the Maliac gulf, upon a height advancing in front of Mount Othrys. (Strab. ix. p. 435.) It occupied the side of the hill, and was hence surnamed Cremaste, as hanging on the side of Mt. Othrys, to distinguish it from the more celebrated Larissa, situated in a plain. Strabo also describes it as well watered and producing vines (ix. p. 440). The same writer adds that it was surnamed Pelasgia as well as Cremaste (*l. c.*). From its being situated in the dominions of Achilles, some writers suppose that the Roman poets give this hero the surname of Larissaeus, but this epithet is perhaps used generally for Thessalian. Larissa Cremaste was occupied by Demetrius Poliorcetes in B. C. 302, when he was at war with Cassander. (Diod. xx. 110.) It was taken by Apustius in the first war between the Romans and Philip, B C. 200 (Liv. xxxi. 46), and again fell into the hands of the Romans in the war with Perseus, B. C. 171. (Liv. xlii. 56, 57.) The ruins of the ancient city are situated upon a steep hill, in the valley of *Gardhiki*, at a direct distance of five or six miles from *Khamáko.* The walls are very conspicuous on the western side of the hill, where several courses of masonry remain. Gell says that there are the fragments of a Doric temple upon the acropolis, but of these Leake makes no mention. (Gell, *Itinerary of Greece*, p. 252; Dodwell, *Travels*, vol. ii. p. 81; Leake, *Northern Greece*, vol. iv. p. 347.)

3. The citadel of Argos. [Vol. I. p. 202.]

LARISSA (Λάρισσα). 1. A town in the territory of Ephesus, on the north bank of the Caystrus, which there flows through a most fertile district, producing an excellent kind of wine. It was situated at a distance of 180 stadia from Ephesus, and 30 from Tralles. (Strab. ix. p. 440, xiii. p. 620.) In Strabo's time it had sunk to the rank of a village, but it was said once to have been a πόλις, with a temple of Apollo. Cramer (*As. Min.* i. p. 558) conjectures that its site may correspond to the modern *Tirieh.*

2. A place on the coast of Troas, about 70 stadia south of Alexandria Troas, and north of Hamaxitus. It was supposed that this Larissa was the one mentioned by Homer (*Il.* ii. 841), but Strabo (xiii. p. 620) controverts this opinion, because it is not far enough from Troy. (Comp. Steph. B. *s. v.*) The town is mentioned as still existing by Thucydides (viii. 101) and Xenophon (*Hellen.* iii 1. § 13; comp. Scylax, p. 36; Strab. ix. p. 440, xiii. p. 604). Athenaeus (ii. p. 43) mentions some hot springs near Larissa in Troas, which are still known to exist a little above the site of Alexandria Troas. (*Voyage Pittoresque*, vol. ii. p. 438.)

3. Larissa, surnamed Phriconis, a Pelasgian town in Aeolis, but subsequently taken possession of by the Aeolians, who constituted it one of the towns of their confederacy. It was situated near the coast, about 70 stadia to the south-east of Cyme (ἡ περὶ τὴν Κύμην, Strab. xiii. p. 621; Herod. i. 149). Strabo, apparently for good reasons, considers this to be the Larissa mentioned in the Iliad (ii. 840). Xenophon (*Hellen.* iii. 1. § 7, comp. *Cyrop.* vii. 1. § 45) distinguishes this town from others of the same name by the epithet of "the Egyptian," because the elder Cyrus had established there a colony of Egyptian soldiers. From the same historian we must infer that Larissa was a place of considerable strength, as it was besieged in vain by Thimbrom; but in Strabo's time the place was deserted. (Comp. Plin. v. 32; Vell. Pat. i. 4; Vit. Hom. c. 11; Steph. B. *s. v.*; Ptol. v. 2. § 5.) [L. S.]

LARISSA (Λάρισσα, Xen. *Anab.* iii. 4. § 7), a town of Assyria, at no great distance from the left bank of the Tigris, observed by Xenophon on the retreat of the Ten Thousand Greeks. It appears to have been situated a little to the north of the junction of the Lycus (*Záb*) and the Tigris. Xenophon describes it as a deserted city, formerly built by the Medes, with a wall 25 feet broad, and 100 high, and extending in circumference two parasangs. The wall itself was constructed of bricks, but had a foundation of stone, 20 feet in height (probably a casing in stone over the lower portion of the bricks). He adds, that when the Persians conquered the Medes, they were not at first able to take this city, but at last captured it, during a dense fog. Adjoining the town was a pyramid of stone, one plethron broad, and two plethra in height. It has been conjectured that this was the site of the city of Resen, mentioned in Genesis (x. 12); and there can be little doubt, that these ruins represent those of *Nimrúd*, now so well known by the excavations which Mr. Layard has conducted. [V.]

LARISSA (Λάρισσα), a city of Syria, placed by Ptolemy in the district of Cassiotis, in which Antioch was situated (v. 15. § 16), but probably identical with the place of the same name which, according to Strabo, was reckoned to Apamia (xvi. p. 572), and which is placed in the Itinerary of Antoninus 16 M. P. from Apamia, on the road to Emesa. D'Anville identifies it with the modern *Kalaat Shyzar*, on the left bank of the Orontes, between *Hamah* and *Kalaat el-Medyk* or Apamia. [G. W.]

LARISSUS or LARISUS, a river of Achaia. [Vol. I. p. 14, a.]

LA'RIUS LACUS (ἡ Λάριος λίμνη: *Lago di Como*), one of the largest of the great lakes of Northern Italy, situated at the foot of the Alps, and formed by the river Addua. (Strab. iv. p. 192; Plin. iii. 19. s. 23.) It is of a peculiar form, long and narrow, but divided in its southern portion into two great arms or branches, forming a kind of fork. The SW. of these, at the extremity of which is situated the city of *Como*, has no natural outlet; the Addua, which carries off the superfluous waters of the lake, flowing from its SE. extremity, where stands the modern town of *Lecco*. Virgil, where he is speaking of the great lakes of Northern Italy, gives to the Larius the epithet of "maximus" (*Georg.* ii. 159); and Servius, in his note on the passage, tells us that, according to Cato, it was 60 miles long. This estimate, though greatly overrated, seems to have acquired a sort of traditionary authority: it is repeated by Cassiodorus (*Var. Ep.* xi. 14), and even in the Itinerary of Antoninus (p. 278), and is at the present day still a prevalent notion among the boatmen on the lake. The real distance from *Como* to the head of the lake does not exceed 27 Italian, or 34 Roman miles, to which five or six more may be added for the distance by water to *Riva*, the *Lago di Riva* being often regarded as only a portion of the larger lake. Strabo, therefore, is not far from the truth in estimating the Larius as 300 stadia (37½ Roman miles) in length, and 30 in breadth. (Strab. iv. p. 209.) But it is only in a few places that it attains this width; and, owing to its inferior breadth, it is really much smaller than the Benacus (*Lago di Garda*) or Verbanus (*Lago Maggiore*). Its waters are of great depth, and surrounded on all sides by high mountains, rising in many places very abruptly from the shore: notwithstanding which their lower slopes were clothed in ancient times, as they still are at the present day, with rich groves of olives, and afforded space for numerous villas. Among these the most celebrated are those of the younger Pliny, who was himself a native of Comum, and whose paternal estate was situated on the banks of the lake, of which last he always speaks with affection as "Larius noster." (*Ep.* ii. 8, vi. 24, vii. 11.) But, besides this, he had two villas of a more ornamental character, of which he gives some account in his letters (*Ep.* ix. 7): the one situated on a lofty promontory projecting out into the waters of the lake, over which it commanded a very extensive prospect, the other close to the water's edge. The description of the former would suit well with the site of the modern *Villa Serbelloni* near *Bellaggio;* but there are not sufficient grounds upon which to identify it. The name of *Villa Pliniana* is given at the present day to a villa about a mile beyond the village of *Torno* (on the right side of the lake going from *Como*), where there is a remarkable intermitting spring, which is also described by Pliny (*Ep.* iv. 30); but there is no reason to suppose that this was the site of either of his villas. Claudian briefly characterises the scenery of the Larius Lacus in a few lines (*B. Get.* 319—322); and Cassiodorus gives an elaborate, but very accurate, description of its beauties. The immediate banks of the lake were adorned with villas or palaces (praetoria), above which spread, as it were, a girdle of olive woods; over these again were vineyards, climbing up the sides of the mountains, the bare and rocky summits of which rose above the thick chesnut-woods that encircled them. Streams of water fell into the lake on all sides, in cascades of snowy whiteness. (Cassiod. *Var.* xi. 14.) It would be difficult to describe more correctly the present aspect of the *Lake of Como*, the beautiful scenery of which is the theme of admiration of all modern travellers.

Cassiodorus repeats the tale told by the elder Pliny, that the course of the Addua could be traced throughout the length of the lake, with which it did not mix its waters. (Plin. ii. 105. s. 106; Cassiod. *l. c.*) The same fable is told of the Lacus Lemannus, or *Lake of Geneva*, and of many other lakes formed in a similar manner by the stagnation of a large river, which enters them at one end and flows out at the other. It is remarkable that we have no trace of an ancient town as existing on the site of the modern *Lecco*, where the Addua issues from the lake. We learn, from the Itinerary of Antoninus (p. 278), that the usual course in proceeding from Curia over the Rhaetian Alps to Mediolanum, was to take boat at the head of the lake and proceed by water to Comum. This was the route by which Stilicho is represented by Claudian as proceeding across the Alps (*B. Get. l. c.*); and Cassiodorus speaks of Comum as a place of great traffic of travellers (*l. c.*) In the latter ages of the Roman empire, a fleet was maintained upon the lake, the head-quarters of which were at Comum. (*Not. Dign.* ii. p. 118.)

The name of Lacus Larius seems to have been early superseded in common usage by that of Lacus Comacinus, which is already found in the Itinerary, as well as in Paulus Diaconus, although the latter author uses also the more classical appellation. (*Itin. Ant. l. c.*; P. Diac. *Hist.* v. 38, 39.) [E.H.B.]

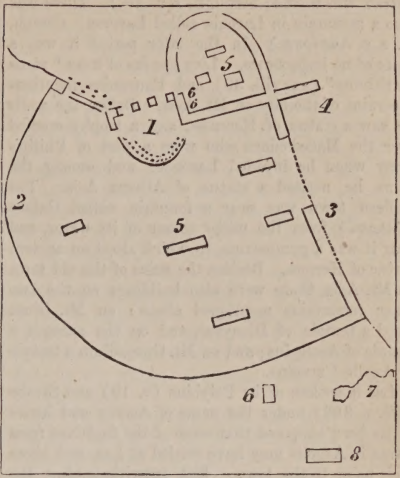
LARIX or LARICE, a place on the southern frontier of Noricum, at the foot of the Julian Alps, and on the road from Aquileia to Lauriacum. The town seems to have owed its name to the forests of larch trees which abound in that district, and its site must be looked for between *Idria* and *Krainburg*, in Illyricum. (*It. Ant.* p. 276; comp. Muchar, *Noricum*, p. 247.) [L. S.]

LARNUM (*Tordera*), a small coast river in the territory of the LAEĔTANI, in Hispania Tarraconensis, falling into the sea between Iluro and Blanda. (Plin. iii. 3. s. 4.) It has been inferred that there was a town of the same name on the river, from Pliny's mention of the LARNENSES in the conventus of Caesaraugusta: but it is plain that the Laeëtani belonged to the conventus of Tarraco. (Ukert, vol. ii. pt. 1. p. 456, assigns these Larnenses to the Arevacae.) [P. S.]

LARTOLAEAETAE. [LAEĔTANI.]

LARYMNA (Λάρυμνα), the name of two towns in Boeotia, on the river Cephissus, distinguished as Upper and Lower Larymna. (Strab. ix. pp. 405, 406.) Strabo relates that the Cephissus emerged from its subterranean channel at the Upper Larymna, and joined the sea at the Lower Larymna; and that Upper Larymna had belonged to Phocis until it was annexed to the Lower or Boeotian Larymna by the Romans. Upper Larymna belonged originally to the Opuntian Locris, and Lycophron mentions it as one of the towns of Ajax Oïleus. (Lycophr. 1146.) Pausanias also states, that it was originally Locrian; and he adds, that it voluntarily joined the Boeotians on the increase of the power of the Thebans. (Paus. ix. 23. § 7.) This, however, probably did not take place in the time of Epaminondas, as Scylax, who lived subsequently, still calls it a Locrian town (p. 23). Ulrichs conjectures that it joined the Boeotian league after Thebes had been rebuilt by Cassander. In B. C. 230, Larymna is described as a Boeotian town (Polyb. xx. 5, where Λάρυμναν should be read instead of Λαϐρύναν); and in the time of Sulla it is again spoken of as a Boeotian town.

We may conclude from the preceding statements that the more ancient town was the Locrian Larymna, situated at a spot, called Anchoe by Strabo, where the Cephissus emerged from its subterranean channel. At the distance of a mile and a half Larymna had a port upon the coast, which gradually rose into importance, especially from the time when Larymna joined the Boeotian League, as its port then became the most convenient communication with the eastern sea for Lebadeia, Chaeroneia, Orchomenos, Copae, and other Boeotian towns. The port-town was called, from its position, Lower Larymna, to distinguish it from the Upper city. The former may also have been called more especially the Boeotian Larymna, as it became the seaport of so many Boeotian towns. Upper Larymna, though it had joined the Boeotian League, continued to be frequently called the Locrian, on account of its ancient connection with Locris. When the Romans united Upper Larymna to Lower Larymna, the inhabitants of the fomer place were probably transferred to the latter; and Upper Larymna was henceforth abandoned. This accounts for Pausanias mentioning only one Larymna, which must have been the Lower city; for if he had visited Upper Larymna, he could hardly have failed to mention the emissary of the Cephissus at this spot. Moreover, the ruins at Lower Larymna show that it became a place of much more importance than Upper Larymna. These ruins, which are called *Kastri*, like those of Delphi, are situated on the shore of the *Bay of Larmes*, on a level covered with bushes, ten minutes to the left of the mouth of the Cephissus. The circuit of the walls is less than a mile. The annexed plan of the remains is taken from Leake.



PLAN OF LARYMNA.

1. A small port, anciently closed in the manner here described.
2. The town wall, traceable all around.
3. Another wall along the sea, likewise traceable.
4. A mole, in the sea.
5. Various ancient foundations in the tower and acropolis.
6. A Sorus.
7. *Glyfoneró*, or Salt Source.
8. An oblong foundation of an ancient building.

Leake adds, that the walls, which in one place are extant to nearly half their height, are of a red soft stone, very much corroded by the sea air, and in some places are constructed of rough masses. The sorus is high, with comparison to its length and breadth, and stands in its original place upon the rocks: there was an inscription upon it, and some ornaments of sculpture, which are now quite defaced. The *Glyfoneró* is a small deep pool of water, impregnated with salt, and is considered by the peasants as sacred water, because it is cathartic. The sea in the bay south of the ruins is very deep; and hence we ought probably to read in Pausanias (ix. 23. § 7), λιμὴν δέ σφίσιν ἐστὶν ἀγχιϐαθής, instead of λίμνη, since there is no land-lake at this place. The ruins of Upper Larymna lie at *Bazaráki*, on the right bank of the Cephissus, at the place where it issues from its subterranean channel. (Leake, *Northern Greece*, vol. ii. p. 287, seq.; Ulrichs, *Reisen in Griechenland*, p. 229, seq.)

LARY'SIUM. [GYTHIUM.]

LAS (Λάας, Hom.; Λᾶς, Scyl., Paus., Strab.; Λᾶ, Steph. B. *s. v.*: *Eth.* Λᾶος), one of the most ancient towns of Laconia, situated upon the western coast of the Laconian gulf. It is the only town on the coast mentioned by Scylax (p. 17) between Taenarus and Gythium. Scylax speaks of its port; but, according to Pausanias, the town itself was distant 10 stadia from the sea, and 40 stadia from Gythium. (Paus. iii. 24. § 6.) In the time of Pausanias the town lay in a hollow between the three mountains, Asia, Ilium, and Cnacadium; but the old town stood on the summit of Mt. Asia. The name of Las signified the rock on which it originally stood. It is mentioned by Homer (*Il.* ii.

585), and is said to have been destroyed by the Dioscuri, who hence derived the surname of Lapersae. (Strab. viii. p. 364; Steph. B. *s. v.* Λᾶ.) There was also a mountain in Laconia called Lapersa. (Steph. B. *s. v.* Λαπέρσα.) In the later period it was a place of no importance. Livy speaks of it as "vicus maritimus" (xxxviii. 30), and Pausanias mentions the ruins of the city on Mt. Asia. Before the walls he saw a statue of Hercules, and a trophy erected over the Macedonians who were a part of Philip's army when he invaded Laconia; and among the ruins he noticed a statue of Athena Asia. The modern town was near a fountain called Galaco (Γαλακώ), from the milky colour of its water, and near it was a gymnasium, in which stood an ancient statue of Hermes. Besides the ruins of the old town on Mt. Asia, there were also buildings on the two other mountains mentioned above: on Mt. Ilium stood a temple of Dionysus, and on the summit a temple of Asclepius; and on Mt. Cnacadium a temple of Apollo Carneius.

Las is spoken of by Polybius (v. 19) and Strabo (viii. p. 363) under the name of Asine; and hence it has been supposed that some of the fugitives from Asine in Argolis may have settled at Las, and given their name to the town. But, notwithstanding the statement of Polybius, from whom Strabo probably copied, we have given reasons elsewhere for believing that there was no Laconian town called Asine; and that the mistake probably arose from confounding "Asine" with "Asia," on which Las originally stood. [Asine, No. 3.]

Las stood upon the hill of *Passavá*, which is now crowned by the ruins of a fortress of the middle ages, among which, however, Leake noticed, at the southern end of the eastern wall, a piece of Hellenic wall, about 50 paces in length, and two-thirds of the height of the modern wall. It is formed of polygonal blocks of stone, some four feet long and three broad. The fountain Galaco is the stream *Turkóvrysa*, which rises between the hill of *Passavá* and the village of *Kárvela*, the latter being one mile and a half west of *Passavá*. (Leake, *Morea*, vol. i. p. 254, seq., p. 276, seq.; *Peloponnesiaca*, p. 150; Boblaye, *Récherches, &c.* p. 87; Curtius, *Peloponnesos*, vol. ii. p. 273, seq.)

LASAEA (Λασαία), a city in Crete, near the roadstead of the "Fair Havens." (*Acts*, xxvii. 8.) This place is not mentioned by any other writer, but is probably the same as the Lisia of the Peutinger Tables, 16 M. P. to the E. of Gortyna. (Comp. Höck, *Kreta*, vol. i. pp. 412, 439.) Some MSS. have Lasea; others, Alassa. The Vulgate reads Thalassa, which Beza contended was the true name. (Comp. Coneybeare and Howson, *Life and Epist. of St. Paul*, vol. ii. p. 330.) [E. B. J.]

LA'SION (Λασίων or Λασιών), the chief town of the mountainous district of Acroreia in Elis proper, was situated upon the frontiers of Arcadia near Psophis. Curtius places it with great probability in the upper valley of the Ladon, at the *Paleokastro* of *Kúmani*, on the road from the Eleian Pylos and Ephyra to Psophis. Lasion was a frequent object of dispute between the Arcadians and Eleians, both of whom laid claim to it. In the war which the Spartans carried on against Elis at the close of the Peloponnesian War, Pausanias, king of Sparta, took Lasion (Diod. xiv. 17). The invasion of Pausanias is not mentioned by Xenophon in his account of this war; but the latter author relates that, by the treaty of peace concluded between Elis and Sparta in B.C. 400, the Eleians were obliged to give up Lasion, in consequence of its being claimed by the Arcadians. (Xen. *Hell.* iii. 2. § 30.) In B.C. 366 the Eleians attempted to recover Lasion from the Arcadians; they took the town by surprise, but were shortly afterwards driven out of it again by the Arcadians. (Xen. *Hell.* vii. 4. § 13, seq.; Diod. xv. 77.) In B.C. 219 Lasion was again a fortress of Elis, but upon the capture of Psophis by Philip, the Eleian garrison at Lasion straightway deserted the place. (Polyb. iv. 72, 73.) Polybius mentions (v. 102) along with Lasion a fortress called Pyrgos, which he places in a district named Perippia. (Leake, *Morea*, vol. ii. p. 200, seq.; Boblaye, *Récherches, &c.* p. 125; Curtius, *Peloponnesos*, vol. i. p. 41.)

LA'SSORA, a town of Galatia, mentioned in the Peut. Tab. as 25 miles distant from Eccobriga, whence we may infer that it is the same place as the Λασκορία of Ptolemy (v. 4. § 9). The Antonine Itinerary (p. 203) mentions a town Adapera in about the same site. [L. S.]

LASTI'GI, a town of Hispania Baetica, belonging to the conventus of Hispalis (Plin. iii. 1. s. 3), and one of the cities of which we have coins, all of them belonging to the period of its independence: their type is a head of Mars, with two ears of corn lying parallel to each other. The site is supposed to be at *Zahara*, lying on a height of the *Sierra de Ronda*, above the river *Guadalete*. (Carter's *Travels*, p. 171; Florez, *Esp. S.* vol. ix. pp. 18, 60, *Med.* vol. ii. p. 475, vol. iii. p. 85; Mionnet, vol. i. p. 50, Suppl. vol. i. p. 113; Sestini, *Med. Isp.* p. 61; Num. Goth.; Eckhel, vol. i. p. 25; Ukert, vol. ii. pt. 1. pp. 358, 382.) [P. S.]

LASUS, a town of Crete, enumerated by Pliny (iv. 12) among his list of inland cities. A coin with the epigraph ΛΑΤΙΩΝ, the Doric form for Λασίων, is claimed by Eckhel (vol. ii. p. 316, comp. Sestini, p. 53) for this place. [E. B. J.]

LATARA. [Ledus.]

LATHON (Λάθων, Strab. xvii. p. 836, where the vulgar reading is Λάδων; comp. xiv. p. 647, where he calls it Ληθαῖος; Ptol. iv. 4. § 4; Λήθων, Ptol. Euerg. *ap Ath.* ii. p. 71; Fluvius Lethon, Plin. v. 5; Solin. 27; Lethes Amnis, Lucan, ix. 355), a river of the Hesperidae or Hesperitae, in Cyrenaica. It rose in the Herculis Arenae, and fell into the sea a little N. of the city of Hesperides or Berenice: Strabo connects it with the harbour of the city (λιμὴν Ἑσπεριδῶν: that there is not the slightest reason for altering the reading, as Groskurd and others do, into λίμνη, will presently appear); and Scylax (p. 110, Gronov.) mentions the river, which he calls Ecceius (Ἐκκειός), as in close proximity with the city and habour of Hesperides. Pliny expressly states that the river was not far from the city, and places on or near it a sacred grove, which was supposed to represent the "Gardens of the Hesperides" (Plin. v. 5: *nec procul ante oppidum fluvius Lethon, lucus sacer, ubi Hesperidum horti memorantur*). Athenaeus quotes from a work of Ptolemy Euergetes praises of its fine pike and eels, somewhat inconsistent, especially in the mouth of a luxurious king of Egypt, with the *mythical* sound of the name. That name is, in fact, plain Doric Greek, descriptive of the character of the river, like our English *Mole*. So well does it deserve the name, that it "escaped the notice" of commentators and geographers, till it was discovered by Beechey, as it still flows "concealed" from such scholars as depend on vague guesses in place of an accurate knowledge of the localities. Thus the laborious, but often most inaccurate, compiler Forbiger, while taking on himself to correct Strabo's exact account, tells us that "the river and *lake* (Strabo's *harbour*) have now entirely vanished;" and yet, a few lines down, he refers to a passage of Beechey's work within a very few pages of the place where the river itself is actually described! (Forbiger, *Handbuch der alten Geographie*, vol. ii. p. 828, note.)

The researches made in Beechey's expedition give the following results:—East of the headland on which stands the ruins of Hesperides or Berenice (now *Bengazi*) is a small lake, which communicates with the harbour of the city, and has its water of course salt. The water of the lake varies greatly in quantity, according to the season of the year; and is nearly dried up in summer. There are strong grounds to believe that its waters were more abundant, and its communication with the harbour more perfect, in ancient times than at present. On the margin of the lake is a spot of rising ground, nearly insulated in winter, on which are the remains of ancient buildings. East of this lake again, and only a few yards from its margin, there gushes forth an abundant spring of fresh water, which empties itself into the lake, "running along a channel of inconsiderable breadth, bordered with reeds and rushes," and "might be mistaken by a common observer for an inroad of the lake into the sandy soil which bounds it." Moreover, this is the only stream which empties itself into the lake; and indeed the only one found on that part of the coast of Cyrenaica. Now, even without searching further, it is evident how well all this answers to the description of Strabo (xvii. p. 836):—"There is a promontory called Pseudopenias, on which Berenice is situated, beside a certain *Lake of Tritonis* (παρὰ λίμνην τινὰ Τριτωνιάδα), in which there is *generally* (μάλιστα) a little island, and a temple of Aphrodite upon it: but there is (or it is) also the *Harbour of Hesperides*, and the river Lathon falls into it." It is now evident how much the sense of the description would be impaired by reading λίμνη for λίμην in the last clause; and it matters but little whether Strabo speaks of the river as falling into the harbour because it fell into the lake which communicated with the harbour, or whether he means that the lake, which he calls that of Tritonis, was actually the harbour (that is, an inner harbour) of the city. But the little stream which falls into the lake is not the only representative of the river Lathon. Further to the east, in one of the subterranean caves which abound in the neighbourhood of *Bengazi*, Beechy found a large body of fresh water, losing itself in the bowels of the earth; and the Bey of Bengazi affirmed that he had tracked its subterraneous course till he doubted the safety of proceeding further, and that he had found it as much as 30 feet deep. That the stream thus lost in the earth is the same which reappears in the spring on the margin of the lake, is extremely probable; but whether it be so in fact, or not, we can hardly doubt that the ancient Greeks would imagine the connection to exist. (Beechey, *Proceedings, &c.* pp. 326, foll.; Barth, *Wanderungen, &c.* p. 387. [P. S.]

LATHRIPPA (Λαθρίππα), an inland town of Arabia Felix, mentioned by Ptolemy (vi. 7. § 31), which there is no difficulty in identifying with the ancient name of the renowned *El-Medineh*, "*the city*," as it is called by emphasis among the disciples of the false prophet. Its ancient name, Yathrib, still exists in the native geographies and local traditions, which, with the definite article *el* prefixed, is as accurately represented by Lithrippa as the Greek alphabet would admit. "*Medineh* is situated on the edge of the great Arabian desert, close to the chain of mountains which traverses that country from north to south, and is a continuation of Libanon. The great plain of Arabia in which it lies is considerably elevated above the level of the sea. It is ten or eleven days distant from *Mekka*, and has been always considered the principal fortress of the *Hedjaz*, being surrounded with a stone wall. It is one of the best-built towns in the East, ranking in this respect next to *Aleppo*, though ruined houses and walls in all parts of the town indicate how far it has fallen from its ancient splendour. It is surrounded on three sides with gardens and plantations, which, on the east and south, extend to the distance of six or eight miles. Its population amounts to 16,000 or 20,000 — 10,000 or 12,000 in the town, the remainder in the suburbs." (Burckhardt, *Arabia*, 321—400; Ritter, *Erdkunde*, vol. i. p. 15, ii. pp. 149, &c.) [G. W.]

LATIUM (ἡ Λατίνη: *Eth.* and *Adj.* Latinus), was the name given by the Romans to a district or region of Central Italy, situated on the Tyrrhenian sea, between Etruria and Campania.

I. NAME.

There can be little doubt that Latium meant originally the land of the LATINI, and that in this, as in almost all other cases in ancient history, the name of the people preceded, instead of being derived from, that of the country. But the ancient Roman writers, with their usual infelicity in all matters of etymology, derived the name of the Latini from a king of the name of Latinus, while they sought for another origin for the name of Latium. The common etymology (to which they were obviously led by the quantity of the first syllable) was that which derived it from "lăteo;" and the usual explanation was, that it was so called because Saturn had there *lain hid* from the pursuit of Jupiter. (Virg. *Aen.* viii. 322; Ovid, *Fast.* i. 238.) The more learned derivations proposed by Saufeius and Varro, from the inhabitants having lived *hidden* in caves (Saufeius, *ap. Serv. ad Aen.* i. 6), or because Latium itself was as it were *hidden* by the Apennines (Varr. *ap. Serv. ad Aen.* viii. 322), are certainly not more satisfactory. The form of the name of Latium would at first lead to the supposition that the ethnic Latini was derived from it; but the same remark applies to the case of Samnium and the Samnites, where we know that the people, being a race of foreign settlers, must have given their name to the country, and not the converse. Probably Latini is only a lengthened form of the name, which was originally Latii or Latvi; for the connection which has been generally recognised between Latini and Lavinium, Latinus and Lavinus, seems to point to the existence of an old form, Latvinus. (Donaldson, *Varronianus*, p. 6; Niebuhr, *V. u. L. Kunde*, p. 352.) Varro himself seems to regard the name of Latium as derived from that of Latinus (*LL.* v. § 32); and that it was generally regarded as equivalent to "the land of the Latins" is sufficiently proved by the fact that the Greeks always rendered it by ἡ Λατίνη, or ἡ Λατίνων γῆ. The name of Λάτιον is found only in Greek writers of a late period, who borrowed it directly from the Romans. (Appian, *B. C.* ii. 26; Herodian, i. 16.) From the same cause it must have proceeded that when the Latini ceased to have any national existence, the name of Latium is still not unfrequently used, as equivalent to "nomen Latinum," to designate the whole body of those who possessed the rights of Latins, and were therefore still called Latini, though no longer in a national sense.

The suggestion of a modern writer (Abeken, *Mittel Italien*, p. 42) that Latium is derived from "latus," broad, and means the broad plain or expanse of the *Campagna* (like Campania from "Campus"), appears to be untenable, on account of the difference in the quantity of the first syllable, notwithstanding the analogy of πλατὺς, which has the first syllable short.

II. Extent and Boundaries.

The name of Latium was applied at different periods in a very different extent and signification. Originally, as already pointed out, it meant the land of the Latini; and as long as that people retained their independent national existence, the name of Latium could only be applied to the territory possessed by them, exclusive of that of the Hernici, Aequians, Volscians, &c., who were at that period independent and often hostile nations. It was not till these separate nationalities had been merged into the common condition of subjects and citizens of Rome that the name of Latium came to be extended to all the territory which they had previously occupied; and was thus applied, first in common parlance, and afterwards in official usage, to the whole region from the borders of Etruria to those of Campania, or from the Tiber to the Liris. Hence we must carefully distinguish between Latium in the original sense of the name, in which *alone* it occurs throughout the early Roman history, and Latium in this later or *geographical* sense; and it will be necessary here to treat of the two quite separately. The period at which the latter usage of the name came into vogue we have no means of determining: we know only that it was fully established before the time of Augustus, and is recognised by all the geographers. (Strab. v. pp. 228, 231; Plin. iii. 5. s. 9; Ptol. iii. 1. §§ 5, 6.) Pliny designates the original Latium, or Latium properly so called, as Latium Antiquum, to which he opposes the newly added portions, as Latium Adjectum. It may, however, be doubted whether these appellations were ever adopted in common use, though convenient as geographical distinctions.

1. **Latium Antiquum**, or Latium in the original and *historical* sense, was a country of small extent, bounded by the Tiber on the N., by the Apennines on the E., and by the Tyrrhenian sea on the W.; while on the S. its limits were not defined by any natural boundaries, and appear to have fluctuated considerably at different periods. Pliny defines it as extending from the mouth of the Tiber to the Circeian promontory, a statement confirmed by Strabo (Plin. iii. 5. s. 9; Strab. v. p. 231); and we have other authority also for the fact that at an early period all the tract of marshy plain, known as the Pontine Marshes or "Pomptinus Ager," extending from Velitrae and Antium to Circeii, was inhabited by Latins, and regarded as a part of Latium. (Cato, *ap. Priscian.* v. p. 668.) Even of the adjoining mountain tract, subsequently occupied by the Volscians, a part at least must have been originally Latin, for Cora, Norba, and Setia were all of them Latin cities (Dionys. v. 61),—though, at a somewhat later period, not only had these towns, as well as the plain beneath, fallen into the hands of the Volscians, but that people had made themselves masters of Antium and Velitrae, which are in consequence repeatedly called Volscian cities. The manner in which the early Roman history has been distorted by poetical legends and the exaggerations of national vanity renders it very difficult to trace the course of these changes, and the alterations in the frontiers consequent upon the alternate progress of the Volscian and the Roman arms. But there seems no reason to doubt the fact that such changes repeatedly took place, and that we may thus explain the apparent inconsistency of ancient historians in calling the same places at one time Volscian, at another Latin, cities. We may also clearly discern two different periods, during the first of which the Volscian arms were gradually gaining upon those of the Latins, and extending their dominion over cities of Latin origin; while, in the second, the Volscians were in their turn giving way before the preponderating power of Rome. The Gaulish invasion (B.C. 390) may be taken, approximately at least, as the turning point between the two periods.

The case appears to have been somewhat similar, though to a less degree, on the northern frontier, where the Latins adjoined the Sabines. Here, also, we find the same places at different times, and by different authors, termed sometimes Latin and sometimes Sabine, cities; and though in some of these cases the discrepancy may have arisen from mere inadvertence or error, it is probable that in some instances both statements are equally correct, but refer to different periods. The circumstance that the Anio was fixed by Augustus as the boundary of the First Region seems to have soon led to the notion that it was the northern limit of Latium also; and hence all the towns beyond it were regarded as Sabine, though several of them were, according to the general tradition of earlier times, originally Latin cities. Such was the confusion resulting from this cause that Piny in one passage enumerates Nomentum, Fidenae, and even Tibur among the Sabine towns, while he elsewhere mentions the two former as Latin cities,—and the Latin origin of Tibur is too well established to admit of a doubt. (Plin. iii. 5. s. 9, 12. s. 17.)

In the absence of natural boundaries it is only by means of the names of the towns that we can trace the extent of Latium; and here fortunately the lists that have been transmitted to us by Dionysius and Pliny, as well as those of the colonies of Alba, afford us material assistance. The latter, indeed, cannot be regarded as of historical value, but they were unquestionably meant to represent the fact, with which their authors were probably well acquainted, that the places there enumerated were properly Latin cities, and not of Sabine or Volscian origin. Taking these authorities for our guides, we may trace the limits of ancient Latium as follows:—1. From the mouth of the Tiber to the confluence of the Anio, the former river constituted the boundary between Latium and Etruria. The Romans, indeed, from an early period, extended their territory beyond the Tiber, and held the Janiculum and Campus Vaticanus on its right bank, as well as the so-called Septem Pagi, which they wrested from the Veientes; and it is probable that the Etruscans, on the other hand, had at one period extended their power over a part of the district on the left bank of the Tiber, but that river nevertheless constituted the generally recognised geographical limit between Etruria and Latium. 2. North of the Anio the Latin territory comprised Fidenae, Crustumerium, and Nomentum, all of which are clearly established as Latin towns, while Eretum, only 3 miles from Nomentum, is equally well made out to be of Sabine origin. This line of demarcation is confirmed by Strabo, who speaks of the Sabines as extending *from the Tiber and Nomentum* to the Vestini. (Strab. v. p. 228.) From Nomentum to Tibur the frontier cannot be traced with accuracy, from our uncertainty as to the position of several of the towns in this part of Latium—Corniculum, Medullia, Cameria, and Ameriola; but we may feel assured that it comprised the outlying group of the Montes Corniculani (*Mte. S. Angelo* and *Monticelli*), and from thence stretched across to the foot of *Monte Gennaro* (Mons Lucretilis), around the lower slopes of which are the ruins or sites of more than one ancient city. Probably the whole of this face of the mountains, fronting the plain of the *Campagna*, was always regarded as belonging to Latium, though the inner valleys and reverse of the same range were inhabited by the Sabines. Tibur itself was unquestionably Latin, though how far its territory extended into the interior of the mountains is difficult to determine. But if Empulum and Sassula (two of its dependent towns) be correctly placed at *Ampiglione* and near *Siciliano*, it must have comprised a considerable tract of the mountain country on the left bank of the Anio. Varia, on the other hand, and the valley of the Digentia, were unquestionably Sabine. 3. Returning to the Anio at Tibur, the whole of the W. front of the range of the Apennines from thence to Praeneste (*Palestrina*) was certainly Latin; but the limits which separated the Latins from the Aequians are very difficult to determine. We know that Bola, Pedum, Tolerium, and Vitellia, all of which were situated in this neighbourhood, were Latin cities; though, from their proximity to the frontier, several of them fell at one time or other into the hands of the Aequians; in like manner we cannot doubt that the whole group of the Alban Hills, including the range of Mount Algidus, was included in the original Latium, though the Aequians at one time were able to occupy the heights of Algidus at the opening of almost every campaign. *Valmontone*, whether it represent Tolerium or Vitellia, must have been about the most advanced point of the Latin frontier on this side. 4. The Volscian frontier, as already observed, appears to have undergone much fluctuation. On the one hand, we find, in the list of the cities forming the Latin League, as given by Dionysius (v. 61), not only Velitrae, which at a later period is called a Volscian city, but Cora, Norba, and Setia, all of which were situated on the western front of the range of mountains which formed in later times the stronghold of the Volscian nation; but looking on the Pontine Marshes. Even as late as the outbreak of the great Latin War, B. C. 340, we find L. Annius of *Setia*, and L. Numicius of *Circeii*, holding the chief magistracy among the Latins, from whom at the same time Livy expressly distinguishes the Volscians (Liv. viii. 3). These statements, combined with those of Pliny and Strabo already cited, seem to leave no doubt that Latium was properly regarded as extending as far as Circeii and the promontory of the same name, and comprising the whole plain of the Pontine Marshes, as well as the towns of Cora, Norba, and Setia, on the E. side of that plain. On the other hand, Tarracina (or Anxur) and Privernum were certainly Volscian cities; and there can be no doubt that during the period of the Volscian power they had wrested a great part of the tract just described from the dominion of the Latins. Antium, which for some reason or other did not form a member of the Latin League, was from an early period a Volscian city, and became one of the chief strongholds of that people during the fifth century B. C.

The extent of Latium Antiquum, as thus limited, was far from considerable; the coast-line, from the mouth of the Tiber to the Circeian promontory, does not exceed 52 geographical or 65 Roman miles (Pliny erroneously calls it only 50 Roman miles); while the greatest length, from the Circeian promontory to the Sabine frontier, near Eretum, is little more than 70 Roman miles; and its breadth, from the mouth of the Tiber to the Sabine frontier, is just about 30 Roman miles, or 240 stadia, as correctly stated by Dionysius on the authority of Cato. (Dionys. ii. 49.)

2. Latium Novum. The boundaries of Latium in the enlarged or geographical sense of the name are much more easily determined. The term, as thus employed, comprehended, besides the original territory of the Latins, that of the Aequians, the Hernicans, the Volscians, and the Auruncans or Ausonians. Its northern frontiers thus remained unchanged, while on the E. and S. it was extended so as to border on the Marsi, the Samnites, and Campania. Some confusion is nevertheless created by the new line of demarcation established by Augustus, who, while he constituted the first division of Italy out of Latium in this wider sense together with Campania, excluded from it the part of the old Latin territory N. of the Anio, adjoining the Sabines, as well as a part of that of the Aequians or Aequiculani, including Carseoli and the valley of the *Turano*. The upper valley of the Anio about *Subiaco*, on the other hand, together with the mountainous district extending from thence to the valley of the *Sacco*, constituting the chief abode of the Aequi during their wars with Rome, was wholly comprised in the newly extended Latium. To this was added the mountain district of the Hernici, extending nearly to the valley of the Liris, as well as that of the Volsci, who occupied the country for a considerable extent on both sides of the Liris, including the mountain district around Arpinum and Atina, where they bordered on the territory of the Samnites. The limits of Latium towards the S., where its frontiers adjoined those of Campania, are clearly marked by Strabo, who tells us that Casinum was the last Latin city on the line of the Via Latina,—Teanum being already in Campania; while on the line of the Via Appia, near the sea-coast, Sinuessa was the frontier town of Latium. (Strab. v. pp. 231, 233, 237; Plin. iii. 5. s. 9.) Pliny, in one passage, appears to speak of the Liris as constituting the boundary of this enlarged Latium (*Ib.* § 56), while shortly after (§ 59) he terms Sinuessa "oppidum extremum in adjecto Latio," whence it has been supposed that the boundary of Latium was at first extended only to the Liris, and subsequently carried a step further so as to include Sinuessa and its territory. (Cramer's *Italy*, vol. ii. p. 11.) But we have no evidence of any such successive stages. Pliny in all probability uses the term "adjectum Latium" only as contradistinguished from "Latium antiquum;" and the expression in the previous passage, "unde nomen Latii processit ad Lirim amnem," need not be construed too strictly. It is certain, at least, that, in the days of Strabo, as well as those of Pliny, Si-

nuessa was already regarded as included in Latium; and the former author nowhere alludes to the Liris as the boundary.

III. PHYSICAL GEOGRAPHY.

The land of the Latins, or Latium in its original sense, formed the southern part of the great basin through which the Tiber flows to the sea, and which is bounded by the Ciminian Hills, and other ranges of volcanic hills connected with them, towards the N., by the Apennines on the E., and by the Alban Hills on the S. The latter, however, do not form a continuous barrier, being in fact an isolated group of volcanic origin, separated by a considerable gap from the Apennines on the one side, while on the other they leave a broad strip of low plain between their lowest slopes and the sea, which is continued on in the broad expanse of level and marshy ground, commonly known as the Pontine Marshes, extending in a broad band between the Volscian mountains and the sea, until it is suddenly and abruptly terminated by the isolated mass of the Circeian promontory.

The great basin-like tract thus bounded is divided into two portions by the Tiber, of which the one on the N. of that river belongs to Southern Etruria, and is not comprised in our present subject. [ETRURIA.] The southern part, now known as the *Campagna di Roma*, may be regarded as a broad expanse of undulatory plain, extending from the sea-coast to the foot of the Apennines, which rise from it abruptly like a gigantic wall to a height of from 3000 to 4000 feet, their highest summits even exceeding the latter elevation. The *Monte Gennaro*, (4285 English feet in height) is one of the loftiest summits of this range, and, from the boldness with which it rises from the subjacent plain, and its advanced position, appears, when viewed from the *Campagna*, the most elevated of all; but, according to Sir W. Gell, it is exceeded in actual height both by the *Monte Pennecchio*, a little to the NE. of it, and by the *Monte di Guadagnolo*, the central peak of the group of mountains which rise immediately above Praeneste or *Palestrina*. The citadel of Praeneste itself occupies a very elevated position, forming a kind of outwork or advanced post of the chain of Apennines, which here trends away suddenly to the eastward, sweeping round by *Genazzano*, *Olevano*, and *Rojate*, till it resumes its general SE. direction, and is continued on by the lofty ranges of the Hernican mountains, which bound the valley of the *Sacco* on the E. and continue unbroken to the valley of the Liris.

Opposite to Praeneste, and separated from it by a breadth of nearly 5 miles of intervening plain, rises the isolated group of the Alban mountains, the form of which at once proves its volcanic origin. [ALBANUS MONS.] It is a nearly circular mass, of about 40 miles in circumference; and may be conceived as forming a great crater, the outer ridge of which has been broken up into numerous more or less detached summits, several of which were crowned in ancient times by towns or fortresses, such as Tusculum, Corbio, &c.; while at a lower level it throws out detached offshoots, or outlying ridges, affording advantageous sites for towns, and which were accordingly occupied by those of Velitrae, Lanuvium, Alba Longa, &c. The group of the Alban mountains is wholly detached on all sides: on the S. a strip of plain, of much the same breadth as that which separated it from the Apennines of Praeneste, divides it from the subordinate, but very lofty mass of mountains, commonly known as the *Monti Lepini*, or Volscian mountains. This group, which forms an outlying mass of the Apennines, separated from the main chain of those mountains by the broad valley of the Trerus or *Sacco*, rises in a bold and imposing mass from the level of the Pontine Marshes, which it borders throughout their whole extent, until it reaches the sea at Tarracina, and from that place to the mouth of the Liris sends down a succession of mountain headlands to the sea, constituting a great natural barrier between the plains of Latium and those of Campania. The highest summits of this group, which consists, like the more central Apennines, wholly of limestone, attain an elevation of nearly 5000 feet above the sea: the whole mass fills up almost the entire space between the valley of the Trerus and the Pontine Marshes, a breadth of from 12 to 16 miles; with a length of near 40 miles from *Monte Fortino* at its N. extremity to the sea at *Terracina:* but the whole distance, from *Monte Fortino* to the end of the mountain chain near the mouth of the Liris, exceeds 60 miles. The greater part of this rugged mountain tract belonged from a very early period to the Volscians, but the Latins, as already mentioned, possessed several towns, as Signia, Cora, Norba, &c., which were built on projecting points or underfalls of the main chain.

But though the plains of Latium are thus strongly characterised, when compared with the groups of mountains just described, it must not be supposed that they constitute an unbroken plain, still less a level alluvial tract like those of Northern Italy. The *Campagna* of Rome, as it is called at the present day, is a country of wholly different character from the ancient Campania. It is a broad undulating tract, never rising into considerable elevations, but presenting much more variety of ground than would be suspected from the general uniformity of its appearance, and irregularly intersected in all directions by numerous streams, which have cut for themselves deep channels or ravines through the soft volcanic tufo of which the soil is composed, leaving on each side steep and often precipitous banks. The height of these, and the depth of the valleys or ravines which are bounded by them, vary greatly in different parts of the *Campagna;* but besides these local and irregular fluctuations, there is a general rise (though so gradual as to be imperceptible to the eye) in the level of the plain towards the E. and SE.; so that, as it approaches Praeneste, it really attains to a considerable elevation, and the river courses which intersect the plain in nearly parallel lines between that city and the Anio become deep and narrow ravines of the most formidable description. Even in the lower and more level parts of the *Campagna* the sites of ancient cities will be generally found to occupy spaces bounded to a considerable extent—frequently on three sides out of four—by steep banks of tufo rock, affording natural means of defence, which could be easily strengthened by the simple expedient of cutting away the face of the rocky bank, so as to render it altogether inaccessible. The peculiar configuration of the *Campagna* resulting from these causes is well represented on Sir W. Gell's map, the only one which gives at all a faithful idea of the physical geography of Latium.

The volcanic origin of the greater part of Latium has a material influence upon its physical character and condition. The Alban mountains, as already mentioned, are unquestionably a great volcanic mass which must at a distant period have been the centre of volcanic outbursts on a great scale. Besides the central or principal crater of this group, there are several minor craters, or crater-shaped hollows, at a much lower level around its ridges, which were in all probability at different periods centres of eruption. Some of these have been filled with water, and thus constitute the beautiful basin-shaped lakes of *Albano* and *Nemi*, while others have been drained at periods more or less remote. Such is the case with the Vallis Aricina, which appears to have at one time constituted a lake [ARICIA], as well as with the now dry basin of *Cornufelle*, below Tusculum, supposed, with good reason, to be the ancient Lake Regillus, and with the somewhat more considerable *Lago di Castiglione*, adjoining the ancient Gabii, which has been of late years either wholly or partially drained. Besides these distinct foci of volcanic action, there remain in several parts of the *Campagna* spots where sulphureous and other vapours are still evolved in considerable quantities, so as to constitute deposits of sulphur available for economic purposes. Such are the *Lago di Solfatara* near *Tivoli* (the Aquae Albulae of the Romans), and the *Solfatara* on the road to Ardea, supposed to be the site of the ancient Oracle of Faunus. Numerous allusions to these sulphureous and mephitic exhalations are found in the ancient writers, and there is reason to suppose that they were in ancient times more numerous than at present. But the evidences of volcanic action are not confined to these local phenomena; the whole plain of the *Campagna* itself, as well as the portion of Southern Etruria which adjoins it, is a deposit of volcanic origin, consisting of the peculiar substance called by Italian geologists *tufo*, — an aggregate of volcanic materials, sand, small stones, and scoriae or cinders, together with pumice, varying in consistency from an almost incoherent sand to a stone sufficiently hard to be well adapted for building purposes. The hardest varieties are those now called *peperino*, to which belong the Lapis Gabinus and Lapis Albanus of the ancients. But even the common tufo was in many cases quarried for building purposes, as at the Lapidicinae Rubrae, a few miles from the city near the bank of the Tiber, and many other spots in the immediate neighbourhood of Rome. (Vitruv. ii. 7.) Beds of true lava are rare, but by no means wanting: the most considerable are two streams which have flowed from the foot of the Alban Mount; the one in the direction of Ardea, the other on the line of the Appian Way (which runs along the ridge of it for many miles) extending as far as a spot called *Capo di Bove*, little more than two miles from the gates of Rome. It was extensively quarried by the Romans, who derived from thence their principal supplies of the hard basaltic lava (called by them *silex*) with which they paved their high roads. Smaller beds of the same material occur near the *Lago di Castiglione*, and at other spots in the *Campagna*. (Concerning the geological phenomena of Latium see Daubeny *On Volcanoes*, pp. 162—173; and an Essay by Hoffmann in the *Beschreibung der Stadt Rom.* vol. i. pp. 45—81.)

The strip of country immediately adjoining the sea-coast of Latium differs materially from the rest of the district. Between the borders of the volcanic deposit just described and the sea there intervenes a broad strip of sandy plain, evidently formed merely by successive accumulations of sand from the sea, and constituting a barren tract, still covered, as it was in ancient times, almost wholly with wood. This broad belt of forest region extends without interruption from the mouth of the Tiber near Ostia to the promontory of Antium. The parts of it nearest the sea are rendered marshy by the stagnation of the streams that flow through it, the outlets of which to the sea are blocked up by the accumulations of sand. The headland of Antium is formed by a mass of limestone rock, forming a remarkable break in the otherwise uniform line of the coast, though itself of small elevation. A bay of about 8 miles across separates this headland from the low point or promontory of Astura: beyond which commences the far more extensive bay that stretches from the latter point to the mountain headland of Circeii. The whole of this line of coast from Astura to Circeii is bordered by a narrow strip of sand-hills, within which the waters accumulate into stagnant pools or lagoons. Beyond this again is a broad sandy tract, covered with dense forest and brushwood, but almost perfectly level, and in many places marshy; while from thence to the foot of the Volscian mountains extends a tract of a still more marshy character, forming the celebrated district known as the Pontine Marshes, and noted in ancient as well as modern times for its insalubrity. The whole of this region, which, from its N. extremity at *Cisterna* to the sea near *Terracina*, is about 30 Roman miles in length, with an average breadth of 12 miles, is perfectly flat, and, from the stagnation of the waters which descend to it from the mountains on the E., has been in all ages so marshy as to be almost uninhabitable. Pliny, indeed, records a tradition that there once existed no less than 24 cities on the site of what was in his days an unpeopled marsh, but a careful inspection of the locality is sufficient to prove that this must be a mere fable. (Plin. iii. 5. s. 9.) The dry land adjoining the marshes was doubtless occupied in ancient times by the cities or towns of Satricum, Ulubrae, and Suessa Pometia; while on the mountain ridges overlooking them rose those of Cora, Norba, Setia and Privernum; but not even the name of any town has been preserved to us as situated in the marshy region itself. Equally unfounded is the statement hastily adopted by Pliny, though obviously inconsistent with the last, that the whole of this alluvial tract had been formed within the historical period, a notion that appears to have arisen in consequence of the identification of the Mons Circeius with the island of Circe, described by Homer as situated in the midst of an open sea. This remarkable headland is indeed a perfectly insulated mountain, being separated from the Apennines near *Terracina* by a strip of level sandy coast above 8 miles in breadth, forming the southern extremity of the plain of the Pontine Marshes; but this alluvial deposit, which alone connects the two, must have been formed at a period long anterior to the historical age.

The Circeian promontory formed the southern limit of Latium in the original sense. On the opposite side of the Pontine Marshes rises the lofty group of the Volscian mountains already described: and these are separated by the valley of the Trerus or *Sacco* from the ridges more immediately connected with the central Apennines, which were inhabited by the Aequians and Hernicans. All these mountain districts, as well as those inhabited by the Volscians on the S. of the Liris, around Arpinum and Atina, partake of the same general character: they are occupied almost entirely by masses and groups of limestone mountains, frequently rising to a great height, and very abruptly, while in other cases their sides are clothed with magnificent forests of oak and chestnut trees, and their lower slopes are well adapted for the growth of vines, olives, and corn. The broad valley of the Trerus, which extends from the foot of the hill of Praeneste to the valley of the Liris, is bordered on both sides by hills, covered with the richest vegetation, at the back of which rise the lofty ranges of the Volscian and Hernican mountains. This valley, which is followed throughout by the course of the Via Latina, forms a natural line of communication from the interior of Latium to the valley of the Liris, and so to Campania; the importance of which in a military point of view is apparent on many occasions in Roman history. The broad valley of the Liris itself opens an easy and unbroken communication from the heart of the Apennines near the Lake Fucinus with the plains of Campania. On the other side, the Anio, which has its sources in the rugged mountains near *Trevi*, not far from those of the Liris, flows in a SW. direction, and after changing its course abruptly two or three times, emerges through the gorge at *Tivoli* into the plain of the Roman *Campagna*.

The greater part of Latium is not (as compared with some other parts of Italy) a country of great natural fertility. On the other hand, the barren and desolate aspect which the *Campagna* now presents is apt to convey a very erroneous impression as to its character and resources. The greater part of the volcanic plain not only affords good pasturage for sheep and cattle, but is capable of producing considerable quantities of corn, while the slopes of the hills on all sides are well adapted to the growth of vines, olives, and other fruit-trees. The wine of the Alban Hills was celebrated in the days of Horace (Hor. *Carm.* iv. 11. 2, *Sat.* ii. 8. 16), while the figs of Tusculum, the hazel-nuts of Praeneste, and the pears of Crustumium and Tibur were equally noted for their excellence. (Macrob. *Sat.* ii. 14, 15; Cato, *R. R.* 8.)

In the early ages of the Roman history the cultivation of corn must, from the number of small towns scattered over the plain of Latium, have been carried to a far greater extent than we find it at the present day; but under the Roman Empire, and even before the close of the Republic, there appears to have been a continually increasing tendency to diminish the amount of arable cultivation, and increase that of pasture. Nevertheless the attempts that have been made even in modern times to promote agriculture in the neighbourhood of Rome have sufficiently proved that its decline is more to be attributed to other causes than to the sterility of the soil itself. The tract near the sea-coast alone is sandy and barren, and fully justifies the language of Fabius, who called it "agrum macerrimum, littorosissimumque" (Serv. *ad Aen.* i. 3). On the other hand, the slopes of the Alban Hills are of great fertility, and are still studded, as they were in ancient times, with the villas of Roman nobles, and with gardens of the greatest richness.

The climate of Latium was very far from being a healthy one, even in the most flourishing times of Rome, though the greater amount of population and cultivation tended to diminish the effects of the malaria which at the present day is the scourge of the district. Strabo tells us that the territory of Ardea, as well as the tract between Antium and Lanuvium, and extending from thence to the Pontine Marshes, was marshy and unwholesome (v. p. 231). The Pontine plains themselves are described as "pestiferous" (Sil. Ital. viii. 379), and all the attempts made to drain them seem to have produced but little effect. The unhealthiness of Ardea is noticed both by Martial and Seneca as something proverbial (Mart. iv. 60; Seneca, *Ep.* 105): but, besides this, expressions occur which point to a much more general diffusion of malaria. Livy in one passage represents the Roman soldiers as complaining that they had to maintain a constant struggle "in arido atque pestilenti, circa urbem, solo" (Liv. vii. 38); and Cicero, in a passage where there was much less room for rhetorical exaggeration, praises the choice of Romulus in fixing his city "in a healthy spot in the midst of a pestilential region." ("Locum delegit *in regione pestilenti* salubrem," Cic. *de Rep.* ii. 6.) But we learn also, from abundant allusions in ancient writers, that it was only by comparison that Rome itself could be considered healthy; even in the city malaria fevers were of frequent occurrence in summer and autumn, and Horace speaks of the heats of summer as bringing in "fresh figs and funerals." (Hor. *Ep.* i. 7. 1—9.) Frontinus also extols the increased supply of water as tending to remove the causes which had previously rendered Rome *notorious for its unhealthy climate* ("causae gravioris coeli, quibus apud veteres urbis infamis aer fuit," Frontin. *de Aquaed.* § 88). But the great accumulation of the population at Rome itself must have operated as a powerful check; for even at the present day malaria is unknown in the most densely populated parts of the city, though these are the lowest in point of position, while the hills, which were then thickly peopled, but are now almost uninhabited, are all subject to its ravages. In like manner in the *Campagna*, wherever a considerable nucleus of population was once formed, with a certain extent of cultivation around it, this would in itself tend to keep down the mischief; and it is probable that, even in the most flourishing times of the Roman Empire, this evil was considerably greater than it had been in the earlier ages, when the numerous free cities formed so many centres of population and agricultural industry. It is in accordance with this view that we find the malaria extending its ravages with frightful rapidity after the fall of the Roman Empire and the devastation of the *Campagna;* and a writer of the 11th century speaks of the deadly climate of Rome in terms which at the present day would appear greatly exaggerated. (Petrus Damianus, cited by Bunsen.) The unhealthiness arising from this cause is, however, entirely confined to the plains. It is found at the present day that an elevation of 350 or 400 feet above their level gives complete immunity; and hence Tibur, Tusculum, Aricia, Lanuvium, and all the other cities that were built at a considerable height above the plain were perfectly healthy, and were resorted to during the summer (in ancient as well as modern times) by all who could afford to retreat from the city and its immediate neighbourhood. (See on this subject Tournon, *E'tudes Statistiques sur Rome*, liv. i. chap. 9; Bunsen, *Beschreibung der Stadt Rom.* vol. i. pp. 98—108.)

IV. History.

1. *Origin and Affinities of the Latins.* — All ancient writers are agreed in representing the Latins, properly so called, or the inhabitants of Latium in the restricted sense of the term, as a distinct people

from those which surrounded them, from the Volscians and Aequians on the one hand, as well as from the Sabines and Etruscans on the other. But the views and traditions recorded by the same writers concur also in representing them as a mixed people, produced by the blending of different races, and not as the pure descendants of one common stock. The legend most commonly adopted, and which gradually became firmly established in the popular belief, was that which represented Latium as inhabited by a people termed Aborigines, who received, shortly after the Trojan War, a colony or band of emigrant Trojans under their king Aeneas. At the time of the arrival of these strangers the Aborigines were governed by a king named Latinus, and it was not till after the death of Latinus and the union of the two races under the rule of Aeneas, that the combined people assumed the name of Latini. (Liv. i. 1, 2; Dionys. i. 45, 60; Strab. v. p. 229; Appian, *Rom.* i. 1.) But a tradition, which has much more the character of a national one, preserved to us on the authority both of Varro and Cato, represents the population of Latium, as it existed previous to the Trojan colony, as already of a mixed character, and resulting from the union of a conquering race, who descended from the Central Apennines about Reate, with a people whom they found already established in the plains of Latium, and who bore the name of Siculi. It is strange that Varro (according to Dionysius) gave the name of Aborigines, which must originally have been applied or adopted in the sense of Autochthones, as the *indigenous* inhabitants of the country [ABORIGINES], to these foreign invaders from the north. Cato apparently used it in the more natural signification as applied to the previously existing population, the same which were called by Dionysius and Varro, Siculi. (Varr. *ap. Dionys.* i. 9, 10; Cato, *ap. Priscian.* v. 12. § 65.) But though it is impossible to receive the statement of Varro with regard to the *name* of the invading population, the *fact* of such a migration having taken place may be fairly admitted as worthy of credit, and is in accordance with all else that we know of the progress of the population of Central Italy, and the course of the several successive waves of emigration that descended along the central line of the Apennines. [ITALIA, pp. 84, 85.]

The authority of Varro is here also confirmed by the result of modern philological researches. Niebuhr was the first to point out that the Latin language bore in itself the traces of a composite character, and was made up of two distinct elements; the one nearly resembling the Greek, and therefore probably derived from a Pelasgic source; the other closely connected with the Oscan and Umbrian dialects of Central Italy. To this he adds the important observation, that the terms connected with war and arms belong almost exclusively to the latter class, while those of agriculture and domestic life have for the most part a strong resemblance to the corresponding Greek terms. (Niebuhr, vol. i. pp. 82, 83; Donaldson, *Varronianus*, p. 3.) We may hence fairly infer that the conquering people from the north was a race akin to the Oscans, Sabines and Umbrians, whom we find in historical times settled in the same or adjoining regions of the Apennines: and that the inhabitants of the plains whom they reduced to subjection, and with whom they became gradually mingled (like the Normans with the Saxons in England) were a race of Pelasgic extraction. This last circumstance is in accordance with the inferences to be drawn from several of the historical traditions or statements transmitted to us. Thus Cato represented the Aborigines (whom he appears to have identified with the Siculi) as of Hellenic or Greek extraction (Cato, *ap. Dionys.* i. 11, 13), by which Roman writers often mean nothing more than Pelasgic: and the Siculi, where they reappear in the S. of Italy, are found indissolubly connected with the Oenotrians, a race whose Pelasgic origin is well established. [SICULI.]

The Latin people may thus be regarded as composed of two distinct races, both of them members of the great Indo-Teutonic family, but belonging to different branches of that family, the one more closely related to the Greek or Pelasgic stock, the other to that race which, under the various forms of Umbrian, Oscan and Sabellian, constituted the basis of the greater part of the population of Central Italy. [ITALIA.]

But whatever value may be attached to the historical traditions above cited, it is certain that the two elements of the Latin people had become indissolubly blended before the period when it first appears in history: the Latin nation, as well as the Latin language, is always regarded by Roman writers as one organic whole.

We may safely refuse to admit the existence of a third element, as representing the Trojan settlers, who, according to the tradition commonly adopted by the Romans themselves, formed an integral portion of the Latin nation. The legend of the arrival of Aeneas and the Trojan colony is, in all probability, a mere fiction adopted from the Greeks (Schwegler, *Röm. Gesch.* vol. i. pp. 310—326): though it may have found some adventitious support from the existence of usages and religious rites which, being of Pelasgic origin, recalled those found among the Pelasgic races on the shores of the Aegean Sea. And it is in accordance with this view that we find traces of similar legends connected with the worship of Aeneas and the Penates at different points along the coasts of the Aegean and Mediterranean seas, all the way from the Troad to Latium. (Dionys. i. 46—55; Klausen, *Aeneas u. die Penaten*, book 3.) The worship of the Penates at Lavinium in particular would seem to have been closely connected with the Cabeiric worship so prevalent among the Pelasgians, and hence probably that city was selected as the supposed capital of the Trojans on their first settlement in Italy.

But though these traditions, as well as the sacred rites which continued to be practised down to a late period of the Roman power, point to Lavinium as the ancient metropolis of Latium, which retained its sacred character as such long after its political power had disappeared, all the earliest traditions represent Alba, and not Lavinium, as the chief city of the Latins when that people first appears in connection with Rome. It is possible that Alba was the capital of the conquering Oscan race, as Lavinium had been that of the conquered Pelasgians, and that there was thus some historical foundation for the legend of the transference of the supreme power from the one to the other: but no such supposition can claim to rank as more than a conjecture. On the other hand, we may fairly admit as historical the fact, that, at the period of the foundation or first origin of Rome, the Latin people constituted a national league, composed of numerous independent cities, at the head of which stood Alba, which exercised a certain supremacy over the rest. This vague superiority, arising probably from its greater actual power, appears to have given rise to the notion that Alba was in another sense the metropolis of Latium, and that all, or at any rate the greater part, of the cities of Latium were merely colonies of Alba. So far was this idea carried, that we find expressly enumerated in the list of such colonies places like Ardea, Tusculum, and Praeneste, which, according to other traditions generally received, were more ancient than Alba itself. (Liv. i. 52; Dionys. iii. 34; Diod. vii. *ap. Euseb. Arm.* p. 185; Vict. *Orig. Gent. Rom.* 17.) [Alba Longa.]

Pliny has, however, preserved to us a statement of a very different stamp, according to which there were thirty towns or communities, which he terms the "populi Albenses," that were accustomed to share in the sacrifices on the Alban Mount. Many of these names are now obscure or unknown, several others appear to have been always inconsiderable places, while a few only subsequently figure among the well-known cities of Latium. It is therefore highly probable that we have here an authentic record, preserved from ancient times, of a league which actually subsisted at a very early period, before Alba became the head of the more important and better known confederacy of the Latins in general. Of the towns thus enumerated, those whose situation can be determined with any certainty were all (with the remarkable exception of Fidenae) situated in the immediate neighbourhood of the Alban Hills; and thus appear to have been grouped around Alba as their natural centre. Among them we find Bola, Pedum, Toleria, and Vitellia on the N. of the Alban Hills, and Corioli, Longula, and Pollusca on the S. of the same group. On the other hand, the more powerful cities of Aricia, Lanuvium, and Tusculum, though so much nearer to Alba, are not included in this list. But there is a remarkable statement of Cato (*ap. Priscian.* iv. p. 629), in which he speaks of the celebrated temple of Diana at Aricia, as founded in common by the people of Tusculum, Aricia, Lanuvium, Laurentum, Cora, Tibur, Pometia, Ardea, and the Rutuli, that seems to point to the existence of a separate, and, as it were, counter league, subsisting at the same time with that of which Alba was the head. All these minor unions would seem, however, to have ultimately been merged in the general confederacy of the Latins, of which, according to the tradition universally adopted by Roman writers, Alba was the acknowledged head.

Another people whose name appears in all the earliest historical traditions of Latium, but who had become completely merged in the general body of the Latin nation, before we arrive at the historical period, was that of the Rutuli. Their capital was Ardea, a city to which a Greek or Argive origin was ascribed [Ardea]; if any value can be attached to such traditions, they may be regarded as pointing to a Pelasgic origin of the Rutuli; and Niebuhr explains the traditionary greatness of Ardea by supposing it to have been the chief city of maritime Latium, while it was still in the hands of the Pelasgians. (Niebuhr, vol. i. p. 44, vol. ii. p. 21.)

One of the most difficult questions connected with the early history of Latium is the meaning and origin of the term "Prisci Latini," which we find applied by many Roman writers to the cities of the Latin League, and which occurs in a formula given by Livy that has every appearance of being very ancient. (Liv. i. 32.) It may safely be assumed that the term means "Old Latins," and Niebuhr's idea that Prisci was itself a national appellation has been generally rejected as untenable. But it is difficult to believe that a people could ever have called themselves "the old Latins:" and yet it seems certain that the name was so used, both from its occurrence in the formula just referred to (which was in all probability borrowed from the old law books of the Fetiales), and from the circumstance that we find the name almost solely in connection with the wars of Ancus Marcius and Tarquinius Priscus (Liv. i. 32, 33, 38); and it never occurs at a later period. Hence it seems impossible to suppose that it was used as a term of distinction for the Latins properly so called, or inhabitants of Latium Antiquum, as contradistinguished from the Aequians, Volscians, and other nations subsequently included in Latium: a supposition adopted by several modern writers. On the other hand the name does not occur in the Roman history, prior to the destruction of Alba, and perhaps the most plausible conjecture is that the name was one assumed by a league or confederacy of the Latin cities, established after the fall of Alba, but who thus asserted their claim to represent the original and ancient Latin people. It must be admitted that this explanation seems wholly at variance with the statement that the Prisci Latini were the colonies of Alba, which is found both in Livy and Dionysius (Liv. i. 3; Dionys. i. 45), but this probably meant to convey nothing more than the notion already noticed, that all the cities of Latium were founded by such colonies. Livy, at least, seems certainly to regard the "Prisci Latini" as equivalent to the whole Latin nation, and not as a part contradistinguished from the rest. (Liv. i. 38.)

2. *Relations of the Latins with Rome.*—As the first historical appearance of the Latins is that of a confederation of different cities, of which Alba was the head, so the fall and destruction of Alba may be regarded as the first event in their annals which can be termed historical. The circumstances transmitted to us in connection with this are undoubtedly poetical fictions; but the main fact of the destruction of the city and downfal of its power is well established. This event must have been followed by a complete derangement in the previously existing relations. Rome appears to have speedily put forth a claim to the supremacy which Alba had previously exercised (Dionys. iii. 34); but it is evident that this was not acknowledged by the other cities of Latium; and the Prisci Latini, whose name appears in history only during this period, probably formed a separate league of their own. It was not long, however, before the Romans succeeded in establishing their superiority: and the statement of the Roman annals, that the Latin league was renewed under Tarquinius Superbus, and the supremacy of that monarch acknowledged by all the other cities that composed it, derives a strong confirmation from the more authentic testimony of the treaty between Rome and Carthage, preserved to us by Polybius (iii. 22). In this important document, which dates from the year immediately following the expulsion of the kings (B.C. 509), Rome appears as stipulating on behalf of the people of Ardea, Antium, Laurentum, Circeii, Tarracina, and the other *subject* (or dependent) cities of Latium, and even making conditions in regard to the whole Latin territory, as if it was subject to its rule. But the state of things which appears to have been at this time fully established, was broken up soon after; whether in consequence of the revolution at

Rome which led to the abolition of the kingly power, or from some other cause, we know not. The Latin cities became wholly independent of Rome; and though the war which was marked by the great battle at the lake Regillus has been dressed up in the legendary history with so much of fiction as to render it difficult to attach any historical value to the traditions connected with it, there is no reason to doubt the fact that the Latins had at this time shaken off the supremacy of Rome, and that a war between the two powers was the result. Not long after this, in B. C. 493, a treaty was concluded with them by Sp. Cassius, which determined their relations with Rome for a long period of time. (Liv. ii. 33; Dionys. vi. 96; Cic. *pro Balb.* 23.)

By the treaty thus concluded the Romans and Latins entered into an alliance as equal and independent states, both for offence and defence: all booty or conquered territory was to be shared between them; and there is much reason to believe that the supreme command of the allied armies was to be held in alternate years by the Roman and Latin generals. (Dionys. *l. c.*; Nieb. vol. ii. p. 40.) The Latin cities, which at this time composed the league or confederacy, were thirty in number: a list of them is given by Dionysius in another passage (v. 61), but which, in all probability, was derived from the treaty in question (Niebuhr, vol. ii. p. 23). They were:—Ardea, Aricia, Bovillae, Bubentum, Corniculum, Carventum, Circeii, Corioli, Corbio, Cora, Fortinei (?), Gabii, Laurentum, Lavinium, Lanuvium, Labicum, Nomentum, Norba, Praeneste, Pedum, Querquetulum, Satricum, Scaptia, Setia, Tellenae, Tibur, Tusculum, Toleria, Tricrinum (?), Velitrae. The number thirty appears to have been a recognised and established one, not dependent upon accidental changes and fluctuations: the cities which composed the old league under the supremacy of Alba are also represented as thirty in number (Dionys. iii. 34), and the "populi Albenses," which formed the smaller and closer union under the same head, were, according to Pliny's list, just thirty. It is therefore quite in accordance with the usages of ancient nations that the league when formed anew should consist as before of thirty cities, though these could not have been *the same* as previously composed it.

The object of this alliance between Rome and Latium was no doubt to oppose a barrier to the rapidly advancing power of the Aequians and Volscians. With the same view the Hernicans were soon after admitted to participate in it (B. C. 486); and from this time for more than a century the Latins continued to be the faithful allies of Rome, and shared alike in her victories and reverses during her long and arduous struggle with their warlike neighbours. (Liv. vi. 2.) A shock was given to these friendly relations by the Gaulish War and the capture of Rome in B. C. 390: the calamity which then befel the city appears to have incited some of her nearest neighbours and most faithful allies to take up arms against her. (Varr. *L. L.* vi. 18; Liv. vi. 2.) The Latins and Hernicans are represented as not only refusing their contingent to the Roman armies, but supporting and assisting the Volscians against them; and though they still avoided as long as possible an open breach with Rome, it seems evident that the former close alliance between them was virtually at an end. (Liv. vi. 6, 7, 10, 11, 17.) But it would appear that the bond of union of the Latin League itself was, by this time, very much weakened. The more powerful cities are found acting with a degree of independence to which there is no parallel in earlier times: thus, in B. C. 383, the Lanuvians formed an alliance with the Volscians, and Praeneste declared itself hostile to Rome, while Tusculum, Gabii, and Labicum continued on friendly terms with the republic. (*Id.* vi. 21.) In B. C. 380 the Romans were at open war with the Praenestines, and in B. C. 360 with the Tiburtines, but in neither instance do the other cities of Latium appear to have joined in the war. (*Id.* vi. 27—29, vii. 10—12, 18, 19.) The repeated invasions of the Gauls, whose armies traversed the Latin territory year after year, tended to increase the confusion and disorder: nevertheless the Latin League, though much disorganised, was never broken up; and the cities composing it still continued to hold their meetings at the Lucus Ferentinae, to deliberate on their common interests and policy. (*Id.* vii. 25.) In B. C. 358 the league with Rome appears to have been renewed upon the same terms as before; and in that year the Latins, for the first time after a long interval, sent their contingent to the Roman armies. (Liv. vii. 12.)

At length, in B. C. 340, the Latins, who had adhered faithfully to their alliance during the First Samnite War, appear to have been roused to a sense of the increasing power of Rome, and became conscious that, under the shadow of an equal alliance, they were gradually passing into a state of dependence and servitude. (*Id.* viii. 4.) Hence, after a vain appeal to Rome for the establishment of a more equitable arrangement, the Latins, as well as the Volscians, took part with the Campanians in the war of that year, and shared in their memorable defeat at the foot of Mount Vesuvius. Even on this occasion, however, the councils of the Latins were divided: the Laurentes at least, and probably the Lavinians also, remained faithful to the Roman cause, while Signia, Setia, Circeii, and Velitrae, though regarded as Roman colonies, were among the most prominent in the war. (*Id.* viii. 3—11.) The contest was renewed the next year with various success; but in B. C. 338 Furius Camillus defeated the forces of the Latins in a great battle at Pedum, while the other consul, C. Maenius, obtained a not less decisive victory on the river Astura. The struggle was now at an end; the Latin cities submitted one after the other, and the Roman senate pronounced separately on the fate of each. The first great object of the arrangements now made was to deprive the Latins of all bonds of national or social unity: for this purpose not only were they prohibited from holding general councils or assemblies, but the several cities were deprived of the mutual rights of "connubium" and "commercium," so as to isolate each little community from its neighbours. Tibur and Praeneste, the two most powerful cities of the confederacy, and which had taken a prominent part in the war, were deprived of a large portion of their territory, but continued to exist as nominally independent communities, retaining their own laws, and the old treaties with them were renewed, so that as late as the time of Polybius a Roman citizen might choose Tibur or Praeneste as a place of exile. (Liv. xliii. 2; Pol. vi. 14.) Tusculum, on the contrary, received the Roman franchise; as did Lanuvium, Aricia, Pedum, and Nomentum, though these last appear to have, in the first instance, received only the imperfect citizenship without the right of suffrage. Velitrae was more severely punished; but the people of this city also were soon after admitted to the Roman franchise, and the creation shortly after of the Maecian and Scaptian tribes was designed to include the new citizens added to the republic as the result of these arrangements. (Liv. viii. 14, 17; Niebuhr, vol. iii. pp. 140—145.)

From this time the Latins as a nation may be said to disappear from history: they became gradually more and more blended into one mass with the Roman people; and though the formula of "the allies and Latin nation" (*socii et nomen Latinum*) is one of perpetual occurrence from this time forth in the Roman history, it must be remembered that this phrase includes also the citizens of the so-called Latin colonies, who formed a body far superior in importance and numbers to the remains of the old Latin people. [ITALIA, p. 90.]

In the above historical review, the history of the old Latins, or the Latins properly so called, has been studiously kept separate from that of the other nations which were subsequently included under the general appellation of Latium,—the Aequians, Hernicans, Volscians, and Ausonians. The history of these several tribes, as long as they sustained a separate national existence, will be found under their respective names. It may suffice here to mention that the Hernicans were reduced to complete subjection to Rome in B. C. 306, and the Aequians in B. C. 304; the period of the final subjugation of the Volscians is more uncertain, but we meet with no mention of them in arms after the capture of Privernum in B. C. 329; and it seems certain that they, as well as the Ausonian cities which adjoined them, had fallen into the power of Rome before the commencement of the Second Samnite War, B. C. 326. [VOLSCI.] Hence, the whole of the country subsequently known as Latium had become finally subject to Rome before the year 300 B. C.

3. *Latium under the Romans.*—The history of Latium, properly speaking, ends with the breaking up of the Latin League. Although some of the cities continued, as already mentioned, to retain a nominal independence down to a late period, and it was not till after the outbreak of the Social War, in B.C. 90, that the Lex Julia at length conferred upon all the Latins, without exception, the rights of Roman citizens, they had long before lost all traces of national distinction. The only events in the intervening period which belong to the history of Latium are inseparably bound up with that of Rome. Such was the invasion by Pyrrhus in B.C. 280, who advanced however only as far as Praeneste, from whence he looked down upon the plain around Rome, but without venturing to descend into it. (Eutrop. ii. 12; Flor. i. 18. § 24.) In the Second Punic War, however, Hannibal, advancing like Pyrrhus by the line of the Via Latina, established his camp within four miles of the city, and carried his ravages up to the very gates of Rome. (Liv. xxvi. 9—11; Pol. ix. 6.) This was the last time for many centuries that Latium witnessed the presence of a foreign hostile army; but it suffered severely in the civil wars of Marius and Sulla, and the whole tract near the sea-coast especially was ravaged by the Samnite auxiliaries of the former in a manner that it seems never to have recovered. (Strab. v. p. 232.)

Before the close of the Republic Latium appears to have lapsed almost completely into the condition of the mere suburban district of Rome. Tibur, Tusculum, and Praeneste became the favourite resorts of the Roman nobles, and the fertile slopes of the Alban Hills and the Apennines were studded with villas and gardens, to which the wealthier citizens of the metropolis used to retire in order to avoid the heat or bustle of Rome. But the plain immediately around the city, or the *Campagna*, as it is now called, seems to have lost rather than gained by its proximity to the capital. Livy, in more than one passage, speaks with astonishment of the inexhaustible resources which the infant republic appears to have possessed, as compared with the condition of the same territory in his own time. (Liv. vi. 12, vii. 25.) We learn from Cicero that Gabii, Labicum, Collatia, Fidenae, and Bovillae were in his time sunk into almost complete decay, while even those towns, such as Aricia and Lanuvium, which were in a comparatively flourishing condition, were still very inferior to the opulent municipal towns of Campania. (Cic. *pro Planc.* 9, *de Leg. Agrar.* ii. 35.) Nor did this state of things become materially improved even under the Roman Empire. The whole Laurentine tract, or the woody district adjoining the sea-coast, as well as the adjacent territory of Ardea, had already come to be regarded as unhealthy, and was therefore thinly inhabited. In other parts of the *Campagna* single farms or villages already occupied the sites of ancient cities, such as Antemnae, Collatia, Fidenae, &c. (Strab. v. p. 230); and Pliny gives a long list of cities of ancient Latium which in his time had altogether ceased to exist. (Plin. iii. 6. s. 9.) The great lines of highway, the Appian, Latin, Salarian, and Valerian Ways, became the means of collecting a considerable population along their immediate lines, but appear to have had rather a contrary effect in regard to all intermediate tracts. The notices that we find of the attempts made by successive emperors to recruit the decaying population of many of the towns of Latium with fresh colonies, sufficiently show how far they were from sharing in the prosperity of the capital; while, on the other hand, these colonies seem to have for the most part succeeded only in giving a delusive air of splendour to the towns in question, without laying the foundation of any real and permanent improvement.

For many ages its immediate proximity to the capital at least secured Latium from the ravages of foreign invaders; but when, towards the decline of the Empire, this ceased to be the case, and each successive swarm of barbarians carried their arms up to the very gates and walls of Rome, the district immediately round the city probably suffered more severely than any other. Before the fall of the Western Empire the *Campagna* seems to have been reduced almost to a desert, and the evil must have been continually augmented after that period by the long continued wars with the Gothic kings, as well as subsequently with the Lombards, who, though they never made themselves masters of Rome itself, repeatedly laid waste the surrounding territory. All the records of the middle ages represent to us the Roman *Campagna* as reduced to a state of complete desolation, from which it has never more than partially recovered.

In the division of Italy under Augustus, Latium, in the wider sense of the term, together with Campania, constituted the First Region. (Plin. iii. 5. s. 9.) But gradually, for what reason we know not, the name of Campania came to be generally employed to designate the whole region; while that of Latium fell completely into disuse. Hence the origin of the name of *La Campagna di Roma*, by which the ancient Latium is known in modern times. [CAMPANIA, p. 494.]

V. POLITICAL AND RELIGIOUS INSTITUTIONS.

It is for the most part impossible to separate the Latin element of the Roman character and institutions from that which they derived from the Sabines: at the same time we know that the connection between the Romans and the Latins was so intimate, that we may generally regard the Roman sacred rites, as well as their political institutions, in the absence of all evidence to the contrary, as of Latin origin. But it would be obviously here out of place to enter into any detail as to those parts of the Latin institutions which were common to the two nations. A few words may, however, be added, concerning the constitution of the Latin League, as it existed in its independent form. This was composed, as has been already stated, of thirty cities, all apparently, in name at least, equal and independent, though they certainly at one time admitted a kind of presiding authority or supremacy on the part of Alba, and at a later period on that of Rome.

The general councils or assemblies of deputies from the several cities were held at the Lucus Ferentinae, in the immediate neighbourhood of Alba; a custom which was evidently connected in the first instance with the supremacy of that city, but which was retained after the presidency had devolved on Rome, and down to the great Latin War of B. C. 340. (Cincius, *ap. Fest. v. Praetor*, p. 241.) Each city had undoubtedly the sole direction of its own affairs: the chief magistrate was termed a Dictator, a title borrowed from the Latins by the Romans, and which continued to be employed as the name of a municipal magistracy by the Latin cities long after they had lost their independence. It is remarkable that, with the exception of the mythical or fictitious kings of Alba, we meet with no trace of monarchical government in Latium; and if the account given by Cato of the consecration of the temple of Diana at Aricia can be trusted, even at that early period each city had its chief magistrate, with the title of dictator. (Cato, *ap. Priscian.* iv. p. 629.) They must necessarily have had a chief magistrate, on whom the command of the forces of the whole League would devolve in time of war, as is represented as being the case with Mamilius Octavius at the battle of Regillus. But such a commander may probably have been specially chosen for each particular occasion. On the other hand, Livy speaks in B. C. 340 of C. Annius of Setia and L. Numisius of Circeii, as the two "praetors of the Latins," as if this were a customary and regular magistracy. (Liv. viii. 3.) Of the internal government or constitution of the individual Latin cities we have no knowledge at all, except what we may gather from the analogy of those of Rome or of their later municipal institutions.

As the Lucus Ferentinae, in the neighbourhood of Alba, was the established place of meeting for *political* purposes of all the Latin cities, so the temple of Jupiter, on the summit of the Alban Mount (*Monte Cavo*), was the central sanctuary of the whole Latin people, where sacrifices were offered on their behalf at the Feriae Latinae, in which every city was bound to participate, a custom retained down to a very late period by the Romans themselves. (Liv. xxxii. 1; Cic. *pro Planc.* 9; Plin. iii. 6. s. 9.) In like manner there can be no doubt that the custom sometimes adopted by Roman generals of celebrating a triumph on the Alban Mount was derived from the times of Latin independence, when the temple of Jupiter Latiaris was the natural end of such a procession, just as that of Jupiter Capitolinus was at Rome.

Among the deities especially worshipped by the Romans, it may suffice to mention, as apparently of peculiarly Latin origin, Janus, Saturnus, Faunus, and Picus. The latter seems to have been so closely connected with Mars, that he was probably only another form of the same deity. Janus was originally a god of the sun, answering to Jana or Diana, the goddess of the moon. Saturnus was a terrestrial deity, regarded as the inventor of agriculture and of all the most essential improvements of life. Hence he came to be regarded by the pragmatical mythologers of later times as a very ancient king of Latium; and by degrees Janus, Saturnus, Picus, and Faunus became established as successive kings of the earliest Latins or Aborigines. To complete the series Latinus was made the son of Faunus. This last appears as a gloomy and mysterious being, probably originally connected with the infernal deities; but who figures in the mythology received in later times partly as a patron of agriculture, partly as a giver of oracles. (Hartung, *Religion der Römer.* vol. ii.; Schwegler, *R. G.* vol. i. pp. 212—234.)

The worship of the Penates also, though not peculiar to Latium, seems to have formed an integral and important part of the Latin religion. The Penates at Lavinium were regarded as the tutelary gods of the whole Latin people, and as such continued to be the object of the most scrupulous reverence to the Romans themselves down quite to the extinction of Paganism. Every Roman consul or praetor, upon first entering on his magistracy, was bound to repair to Lavinium, and there offer sacrifices to the Penates, as well as to Vesta, whose worship was closely connected with them. (Macrob. *Sat.* iii. 4; Varr. *L.L.* v. 144.) This custom points to Lavinium as having been at one time, probably before the rise of Alba, the sacred metropolis of Latium: and it may very probably have been, at the same early period, the political capital or head of the Latin confederacy.

VI. TOPOGRAPHY.

The principal physical features of Latium have already been described; but it remains here to notice the minor rivers and streams, as well as the names of some particular hills or mountain heights which have been transmitted to us.

Of the several small rivers which have their rise at the foot of the Alban hills, and flow from thence to the sea between the mouth of the Tiber and Antium, the only one of which the ancient name is preserved is the NUMICIUS, which may be identified with the stream now called *Rio Torto*, between Lavinium and Ardea. The ASTURA, rising also at the foot of the Alban hills near *Velletri*, and flowing from thence in a SW. direction, enters the sea a little to the S. of the promontory of Astura: it is now known in the lower part of its course as the *Fiume di Conca*, but the several small streams by the confluence of which it is formed have each their separate appellation. The NYMPHAEUS, mentioned by Pliny (iii. 5. s. 9), and still called *La Ninfa*, rises immediately at the foot of the Volscian mountains, just below the city of Norba: in Pliny's time it appears to have had an independent course to the sea, but now loses itself in the Pontine Marshes, where its waters add to the stagnation. But the principal agents in the formation of those extensive marshes are the UFENS and the AMASENUS, both of them flowing from the Volscian mountains and uniting their waters before they reach the sea. They still retain their ancient names. Of the lesser streams of Latium, which flow into the Tiber, we need only mention the celebrated ALLIA, which falls into that river about 11 miles above Rome; the ALMO, a still smaller stream, which joins it just below the city, having previously received the waters of the AQUA FERENTINA (now called the *Marrana degli Orti*), which have their source at the foot of the Alban Hills, near *Marino;* and the RIVUS ALBANUS (still called the *Rivo Albano*), which carries off the superfluous waters of the Alban lake to the Tiber, about four miles below Rome.

The mountains of Latium, as already mentioned, may be classed into three principal groups:—(1) the Apennines, properly so called, including the ranges at the back of Tibur and Praeneste, as well as the mountains of the Aequians and Hernicans; (2) the group of the Alban Hills, of which the central and loftiest summit (the *Monte Cavo*) was the proper Mons Albanus of the ancients, while the part which faced Praeneste and the Volscian Mountains was known as the MONS ALGIDUS; (3) the lofty group or mass of the Volscian Mountains, frequently called by modern geographers the *Monti Lepini*, though we have no ancient authority for this use of the word. The name of MONS LEPINUS occurs only in Columella (x. 131), as that of a mountain in the neighbourhood of Signia. The MONTES CORNICULANI (τὰ Κόρνικλα ὄρεα, Dionys. i. 16) must evidently have been the detached group of outlying peaks, wholly separate from the main range of the Apennines, now known as the *Monticelli*, situated between the Tiber and the *Monte Gennaro.* The MONS SACER, so celebrated in Roman history, was a mere hill of trifling elevation above the adjoining plain, situated on the right bank of the Anio, close to the Via Nomentana.

It only remains to enumerate the towns or cities which existed within the limits of Latium; but as many of these had disappeared at a very early period, and all trace of their geographical position is lost, it will be necessary in the first instance to confine this list to places of which the site is known, approximately at least, reserving the more obscure names for subsequent consideration.

Beginning from the mouth of the Tiber, the first place is OSTIA, situated on the left bank of the river, and, as its name imports, originally close to its mouth, though it is now three miles distant from it. A short distance from the coast, and about 8 miles from Ostia, was LAURENTUM, the reputed capital of the Aborigines, situated probably at *Torre di Paternò*, or at least in that immediate neighbourhood. A few miles further S., but considerably more inland, being near 4 miles from the sea, was LAVINIUM, the site of which may be clearly recognised at *Pratica.* S. of this again, and about the same distance from the sea, was ARDEA, which retains its ancient name: and 15 miles further, on a projecting point of the coast, was ANTIUM, still called *Porto d' Anzo.* Between 9 and 10 miles further on along the coast, was the town or village of ASTURA, with the islet of the same name; and from thence a long tract of barren sandy coast, without a village and almost without inhabitants, extended to the Circeian promontory and the town of CIRCEII, which was generally reckoned the last place in Latium Proper. Returning to Rome as a centre, we find N. of the city, and between it and the Sabine frontier, the cities of ANTEMNAE, FIDENAE, CRUSTUMERIUM, and NOMENTUM. On or around the group of the Montes Corniculani, were situated CORNICULUM, MEDULLIA, and AMERIOLA: CAMERIA, also, may probably be placed in the same neighbourhood; and a little nearer Rome, on the road leading to Nomentum, was FICULEA. At the foot, or rather on the lower slopes and underfalls of the main range of the Apennines, were TIBUR, AESULA, and PRAENESTE, the latter occupying a lofty spur or projecting point of the Apennines, standing out towards the Alban Hills. This latter group was surrounded as it were with a crown or circle of ancient towns, beginning with CORBIO (*Rocca Priore*), nearly opposite to Praeneste, and continued on by TUSCULUM, ALBA, and ARICIA, to LANUVIUM and VELITRAE, the last two situated on projecting offshoots from the central group, standing out towards the Pontine Plains. On the skirts of the Volscian mountains or *Monti Lepini*, were situated SIGNIA, CORA, NORBA, and SETIA, the last three all standing on commanding heights, looking down upon the plain of the Pontine Marshes. In that plain, and immediately adjoining the marshes themselves, was ULUBRAE, and in all probability SUESSA POMETIA also, the city which gave name both to the marshes and plain, but the precise site of which is unknown. The other places within the marshy tract, such as FORUM APPII, TRES TABERNAE, and TRIPONTIUM, owed their existence to the construction of the Via Appia, and did not represent or replace ancient Latin towns. In the level tract bordering on the Pontine Plains on the N., and extending from the foot of the Alban Hills towards Antium and Ardea, were situated SATRICUM, LONGULA, POLLUSCA and CORIOLI; all of them places of which the exact site is still a matter of doubt, but which must certainly be sought in this neighbourhood. Between the Laurentine region (Laurens tractus), as the forest district near the sea was often called, and the Via Appia, was an open level tract, to which (or to a part of which) the name of CAMPUS SOLONIUS was given; and within the limits of this district were situated TELLENAE and POLITORIUM, as well as probably APIOLAE. BOVILLAE, at the foot of the Alban hills, and just on the S. of the Appian Way, was at one extremity of the same tract, while FICANA stood at the other, immediately adjoining the Tiber. In the portion of the plain of the *Campagna* extending from the line of the Via Appia to the foot of the Apennines, between the Anio and the Alban Hills, the only city of which the site is known was GABII, 12 miles distant from Rome, and the same distance from Praeneste. Nearer the Apennines were SCAPTIA and PEDUM, as well as probably QUERQUETULA; while LABICUM occupied the hill of *La Colonna*, nearly at the foot of the Alban group. In the tract which extends southwards between the Apennines at Praeneste and the Alban Hills, so as to connect the plain of the *Campagna* with the land of the Hernicans in the valley of the Trerus or *Sacco*, were situated VITELLIA, TOLERIUM, and probably also BOLA and ORTONA; though the exact site of all four is a matter of doubt. ECETRA, which appears in history as a Volscian city, and is never mentioned as a Latin one, must nevertheless have been situated within the limits of the Latin territory, apparently at the foot of the Mons Lepinus, or northern extremity of the Volscian mountains. [ECETRA.]

Besides these cities, which in the early ages of Latium formed members of the Latin League, or are otherwise conspicuous in Roman history, we find mention in Pliny of some smaller towns still existing in his time; of which the "Fabienses in Monte Albano" may certainly be placed at *Rocca di Papa*, the highest village on the Alban Mount, and the Castrimonienses at *Marino*, near the site of Alba Longa. The list of the thirty cities of the League given by Dionysius (v. 61) has been already cited (p. 139). Of the names included in it, BUBENTUM is wholly unknown, and must have disappeared at an early period. CARVENTUM is known only from the mention of the Arx Carventana in Livy during the wars with the Aequians (iv. 53, 55), and was probably situated somewhere on the frontier of that people; while two of the names, the Fortineii (Φορτινεῖοι) and Tricrini (Τρικρῖνοι), are utterly unknown, and in all probability corrupt. The former may probably be the same with the Foretii of Pliny, or perhaps with the Forentani of the same author, but both these are equally unknown to us.

Besides these Pliny has given a long list of towns or cities (clara oppida, iii. 5. s. 9. § 68) which once existed in Latium, but had wholly disappeared in his time. Among these we find many that are well known in history and have been already noticed, viz. Satricum, Pometia, Scaptia, Politorium, Tellenae, Caenina, Ficana, Crustumerium, Ameriola, Medullia, Corniculum, Antemnae, Cameria, Collatia. With these he joins two cities which are certainly of mythical character: Saturnia, which was alleged to have previously existed on the site of Rome, and Antipolis, on the hill of the Janiculum; and adds three other names, Sulmo, a place not mentioned by any other writer, but the name of which may probably be recognised in the modern *Sermoneta;* Norbe, which seems to be an erroneous repetition of the well-known Norba, already mentioned by him among the existing cities of Latium (*Ib.* § 64); and Amitinum or Amiternum, of which no trace is found elsewhere, except the well-known city of the name in the Vestini, which cannot possibly be meant. But, after mentioning these cities as extinct, Pliny adds another list of "populi" or communities, which had been accustomed to share with them in the sacrifices on the Alban Mount, and which were all equally decayed. According to the punctuation proposed by Niebuhr and adopted by the latest editors of Pliny, he classes these collectively as "populi Albenses," and enumerates them as follows: Albani, Aesulani, Accienses, Abolani, Bubetani, Bolani, Cusuetani, Coriolani, Fidenates, Foretii, Hortenses, Latinienses, Longulani, Manates, Macrales, Mutucumenses, Munienses, Numinienses, Olliculani, Octulani, Pedani, Polluscini, Querquetulani, Sicani, Sisolenses, Tolerienses, Tutienses, Vimitellarii, Velienses, Venetulani, Vitellenses. Of the names here given, eleven relate to well-known towns (Alba, Aesula, Bola, Corioli, Fidenae, Longula, Pedum, Pollusca, Querquetula, Tolerium and Vitellia): the Bubetani are evidently the same with the Bubentani of Dionysius already noticed; the Foretii may perhaps be the same with the Fortineii of that author; the Hortenses may probably be the inhabitants of the town called by Livy Ortona; the Munienses are very possibly the people of the town afterwards called Castrimoenium: but there still remain sixteen wholly unknown. At the same time there are several indications (such as the agreement with Dionysius in regard to the otherwise unknown Bubentani, and the notice of Aesula and Querquetula, towns which do not figure in history) that the list is derived from an authentic source; and was probably copied as a whole by Pliny from some more ancient authority. The conjecture of Niebuhr, therefore, that we have here a list of the subject or dependent cities of Alba, derived from a period when they formed a separate and closer league with Alba itself, is at least highly plausible. The notice in the list of the *Velienses* is a strong confirmation of this view, if we can suppose them to be the inhabitants of the hill at Rome called the Velia, which is known to us as bearing an important part in the ancient sacrifices of the Septimontium. [ROMA.]

The works on the topography of Latium, as might be expected from the peculiar interest of the subject, are sufficiently numerous: but the older ones are of little value. Cluverius, as usual, laid a safe and solid foundation, which, with the criticisms and corrections of Holstenius, must be considered as the basis of all subsequent researches. The special works of Kircher (*Vetus Latium*, fol. Amst. 1671) and Volpi (*Vetus Latium Profanum et Sacrum*, Romae, 1704—1748, 10 vols. 4to.) contain very little of real value. After the ancient authorities had been carefully brought together and revised by Cluverius, the great requisite was a careful and systematic examination of the localities and existing remains, and the geographical survey of the country. These objects were to a great extent carried out by Sir W. Gell (whose excellent map of the country around Rome is an invaluable guide to the historical inquirer) and by Professor Nibby. (Sir W. Gell, *Topography of Rome and its Vicinity;* with a large map to accompany it, 2 vols. 8vo. Lond. 1834; 2d edit. 1 vol. Lond. 1846. Nibby, *Analisi Storico-Topografico-Antiquaria della Carta dei Dintorni di Roma*, 3 vols. 8vo. Rome, 1837; 2d edit. Ib. 1849. The former work by the same author, *Viaggio Antiquario nei Contorni di Roma*, 2 vols. 8vo. Rome, 1819, is a very inferior performance.) It is unfortunate that both their works are deficient in accurate scholarship, and still more in the spirit of historical criticism, so absolutely necessary in all inquiries into the early history of Rome. Westphal, in his work (*Die Römische Kampagne in Topographischer u. Antiquarischer Hinsicht dargestellt*, 4to. Berlin, 1829) published before the survey of Sir W. Gell, and consequently with imperfect geographical resources, attached himself especially to tracing out the ancient roads, and his work is in this respect of the greatest importance. The recent work of Bormann (*Alt-Latinische Chorographie und Städte-Geschichte*, 8vo. Halle, 1852) contains a careful review of the historical statements of ancient authors, as well as of the researches of modern inquirers, but is not based upon any new topographical researches. Notwithstanding the labours of Gell and Nibby, much still remains to be done in this respect, and a work that should combine the results of such inquiries with sound scholarship and a judicious spirit of criticism would be a valuable contribution to ancient geography. [E. H. B.]

LATMICUS SINUS (ὁ Λατμικὸς κόλπος), a bay on the western coast of Caria, deriving its name from Mount Latmus, which rises at the head of the gulf. It was formed by the mouth of the river Maeander which flowed into it from the north-east. Its breadth, between Miletus, on the southern headland, and Pyrrha in the north, amounted to 30 stadia, and its whole length, from Miletus to Heracleia, 100 stadia. (Strab. xiv. p. 635.) The bay now exists only as an inland lake, its mouth having been closed up by the deposits brought down by the Maeander, a circumstance which has misled some modern travellers in those parts to confound the lake of *Baffi*, the ancient Latmic gulf, with the lake of Myus. (Leake, *Asia Minor*, p. 239; Chandler, c. 53.) [L. S.]

LATMUS (Λάτμος), a mountain of Caria, rising at the head of the Latmic bay, and stretching along in a north-western direction. (Strab. xiv. p. 635; Apollon. Rhod. iv. 57; Plin. v. 31; Pomp. Mel. i. 17.) It is properly the western offshoot of Mount Albanus or Albacus. This mountain is probably alluded to by Homer (*Il.* ii. 868), when he speaks of the mountain of the Phthirians, in the neighbourhood of Miletus. In Greek mythology, Mount Latmus is a place of some celebrity, being described as the place where Artemis (Luna) kissed the sleeping Endymion. In later times there existed on the mountain a sanctuary of Endymion, and his tomb was shown in a cave. (Apollod. i. 7. § 5; Hygin. *Fab.* 271; Ov. *Trist.* ii. 299; Val. Flacc. iii. 28; Paus. v. 1. § 4; Stat. *Silv.* iii. 4. § 40.) [L. S.]

LATO. [CAMARA.]

LATOBRIGI When the Helvetii determined to leave their country (B. C. 58), they persuaded "the Rauraci, and Tulingi and Latobrigi, who were their neighbours, to adopt the same resolution, and after burning their towns and villages to join their expedition." (Caes. *B. G.* i. 5.) The number of the Tulingi was 36,000; and of the Latobrigi 14,000. (*B. G.* i. 29.) As there is no place for the Tulingi and Latobrigi within the limits of Gallia, we must look east of the Rhine for their country. Walckenaer (*Géog.* &c., vol. i. p. 559) supposes, or rather considers it certain, that the Tulingi were in the district of *Thiengen* and *Stühlingen* in *Baden*, and the Latobrigi about *Donaueschingen*, where the *Briggach* and the *Bregge* join the Danube. This opinion is founded on resemblance of names, and on the fact that these two tribes must have been east of the Rhine. If the Latobrigi were Celtae, the name of the people may denote a position on a river, for the Celtic word "brig" is a ford or the passage of a river. If the Latobrigi were a Germanic people, then the word "brig" ought to have some modern name corresponding to it, and Walckenaer finds this correspondence in the name *Brugge*, a small place on the *Bregge*. [G. L.]

LATO'POLIS or LATO (Λατόπολις, Strab. xvii. pp. 812, 817; πόλις Λάτων, Ptol. iv. 5. § 71; Λάττων, Hierocl. p. 732; *Itin. Antonin.* p. 160), the modern *Esneh*, was a city of Upper Egypt, seated upon the western bank of the Nile, in lat. 25° 30′ N. It derived its name from the fish Lato, the largest of the fifty-two species which inhabit the Nile (Russegger, *Reisen*, vol. i. p. 300), and which appears in sculptures, among the symbols of the goddess Neith, Pallas-Athene, surrounded by the oval shield or ring indicative of royalty or divinity (Wilkinson, *M.* and *C.* vol. v. p. 253). The tutelary deities of Latopolis seem to have been the triad, —Kneph or Chnuphis, Neith or Satè, and Hak, their offspring. The temple was remarkable for the beauty of its site and the magnificence of its architecture. It was built of red sandstone; and its portico consisted of six rows of four columns each, with lotus-leaf capitals, all of which however differ from each other. (Denon, *Voyage*, vol. i. p. 148.) But with the exception of the jamb of a gateway—now converted into a door-sill—of the reign of Thothmes IId. (xviiith dynasty), the remains of Latopolis belong to the Macedonian or Roman eras. Ptolemy Evergetes, the restorer of so many temples in Upper Egypt, was a benefactor to Latopolis, and he is painted upon the walls of its temple followed by a tame lion, and in the act of striking down the chiefs of his enemies. The name of Ptolemy Epiphanes is found also inscribed upon a doorway. Yet, although from their scale these ruins are imposing, their sculptures and hieroglyphics attest the decline of Aegyptian art. The pronaos, which alone exists, resembles in style that of Apollinopolis Magna (*Edfoo*), and was begun not earlier than the reign of Claudius (A. D. 41—54), and completed in that of Vespasian, whose name and titles are carved on the dedicatory inscription over the entrance. On the ceiling of the pronaos is the larger Latopolitan Zodiac. The name of the emperor Geta, the last that is read in hieroglyphics, although partially erased by his brother and murderer Caracalla (A. D. 212), is still legible on the walls of Latopolis. Before raising their own edifice, the Romans seem to have destroyed even the basements of the earlier Aegyptian temple. There was a smaller temple, dedicated to the same deities, about two miles and a half N. of Latopolis, at a village now called *E'Dayr*. Here, too, is a small Zodiac of the age of Ptolemy Evergetes (B. C. 246—221). This latter building has been destroyed within a few years, as it stood in the way of a new canal. The temple of *Esneh* has been cleared of the soil and rubbish which filled its area when Denon visited it, and now serves for a cotton warehouse. (Lepsius, *Einleitung*, p. 63.)

The modern town of *Esneh* is the emporium of the Abyssinian trade. Its camel-market is much resorted to, and it contains manufactories of cottons, shawls, and pottery. Its population is about 4000. [W. B. D.]

LATOVICI (Λατόϐικοι, Ptol. ii. 15. § 2), a tribe in the south-western part of Pannonia, on the river Savus. (Plin. iii. 28.) They appear to have been a Celtic tribe, and a place Praetorium Latovicorum is mentioned in their country by the Antonine Itinerary, on the road from Aemona to Sirmium, perhaps on the site of the modern *Neustädtl*, in Illyria. (Comp. Zeuss, *die Deutschen*, p. 256.) [L.S.]

LATU'RUS SINUS. [MAURETANIA.]

LA'VARA. [LUSITANIA.]

LAVATRAE, a station in Britain, on the road from Londinium to Luguvallum, near the wall of Hadrian, distant, according to one passage in the Antonine Itin., 54 miles, according to another, 59 miles, from Eboracum, and 55 miles from Longuvallum. (*Anton. Itin.* pp. 468, 476.) Perhaps the same as *Bowes*, on the river *Greta*, in the North Riding of Yorkshire. The church of *Bowes* contained in the time of Camden a hewn slab, bearing an inscription dedicatory to the Roman emperor Hadrian, and there used for the communion table. In the neighbourhood of *Bowes*, there are the remains of a Roman camp and of an aqueduct.

LAU'GONA, the modern *Lahn*, a river of Germany, on the east of the Rhine, into which it empties itself at *Lahnstein*, a few miles above *Coblenz*. The ancients praise it for its clear water (Venant. Fort. viii. 7; Geogr. Rav. iv. 24, where it is called *Logna*. [L. S.]

LAVIANESINE or LAVINIANESINE (Λα-

ουιανσηνή, Strab. xii. p. 534; *Λαουινιανή*, Ptol. v. 7. § 9), the name of one of the four districts into which Cappadocia was divided under the Romans. It was the part extending from the northern slope of Mount Amanus to the Euphrates, on the north of Aravene, and on the east of Muriane. [L. S.]

LAV'INIUM (*Λαουΐνιον*; *Λαϐίνιον*, Steph. B.: *Eth.* *Λαϐινιάτης*, Laviniensis: *Pratica*), an ancient city of Latium, situated about 3 miles from the sea-coast, between Laurentum and Ardea, and distant 17 miles from Rome. It was founded, according to the tradition universally adopted by Roman writers, by Aeneas, shortly after his landing in Italy, and called by him after the name of his wife Lavinia, the daughter of the king Latinus. (Liv. i. 1; Dionys. i. 45, 59; Strab. v. p. 229; Varr. *L. L.* v. § 144; Solin. 2. § 14.) The same legendary history represented Ascanius, the son of Aeneas, as transferring the seat of government and rank of the capital city of the Latins from Lavinium to Alba, 30 years after the foundation of the former city. But the attempt to remove at the same time the Penates, or household gods of Lavinium, proved unsuccessful: the tutelary deities returned to their old abode; hence Lavinium continued not only to exist by the side of the new capital, but was always regarded with reverence as a kind of sacred metropolis, a character which it retained even down to a late period of the Roman history. (Liv. i. 8; Dionys. i. 66, 67; Strab. v. p. 229; Vict. *Orig. Gent. Rom.* 17.) It is impossible here to enter into a discussion of the legend of the Trojan settlement in Latium, a question which is briefly examined under the article LATIUM; but it may be observed that there are many reasons for admitting the correctness of the tradition that Lavinium was at one time the metropolis or centre of the Latin state; a conclusion, indeed, to which we are led by the name alone, for there can be little doubt that Latinus and Lavinus are only two forms of the same name, so that Lavinium would be merely the capital or city of the Latins. (Niebuhr, vol. i. p. 201; Donaldson, *Varronianus*, p. 6.) The circumstance that the Penates or tutelary gods of Lavinium continued down to a late period to be regarded as those not only of Rome, but of all Latium, affords a strong corroboration of this view. (Varr. *L. L.* v. § 144.) Whether Lavinium was from the first only the sacred metropolis of the Latin cities, — a kind of common sanctuary or centre of religious worship (as supposed by Schwegler, *Römische Geschichte*, vol. i. p. 319), —or, as represented in the common tradition, was the political capital also, until supplanted by Alba, is a point on which it is difficult to pronounce with certainty; but the circumstance that Lavinium appears in history as a separate political community, and one of the cities composing the Latin League, would seem opposed to the former view. It is certain, however, that it had lost all political supremacy, and that this had passed into the hands of Alba, at a very early period; nor did Lavinium recover any political importance after the fall of Alba: throughout the historical period it plays a very subordinate part. The first notice we find of it in the Roman history is in the legends concerning Tatius, who is represented as being murdered at Lavinium on occasion of a solemn sacrifice, in revenge for some depredations committed by his followers on the Lavinian territory. (Liv. i. 14; Dionys. ii. 51, 52; Plut. *Rom.* 23; Strab. v. p. 230.) It is remarkable that Livy in this passage represents the people injured as the *Laurentes*, though the injury was avenged *at Lavinium*,—a strong proof of the intimate relations which were conceived as existing between the two cities. The treaty between Rome and Lavinium was said to have been renewed at the same time (Liv. *l. c.*), and there is no doubt that both the Roman annals and traditions represented Lavinium, as well as Laurentum, as almost uniformly on friendly terms with Rome. It was, however, an independent city, as is proved by the statement that Collatinus and his family, when banished from Rome, retired into exile at Lavinium. (Liv. ii. 2.) The only interruption of these friendly relations took place, according to Dionysius, a few years after this, when he reckons the Lavinians among the Latin cities which entered into a league against Rome before the battle of Regillus. (Dionys. v. 61.) There is, however, good reason to believe that the names there enumerated are in reality only those of the cities that formed the permanent Latin League, and who concluded the celebrated treaty with Sp. Cassius in B. C. 493. (Niebuhr, vol. ii. pp. 23, 24.)

Lavinium is next mentioned during the wars of Coriolanus, who is said to have besieged and, according to Livy, reduced the city (Liv. ii. 39; Dionys. viii. 21); but, from this time, we hear no more of it till the great Latin War in B. C. 340. On that occasion, according to our present text of Livy (viii. 11), the citizens of Lavinium are represented as sending auxiliaries to the forces of the League, who, however, arrived too late to be of service. But no mention occurs of Lavinium in the following campaigns, or in the general settlement of the Latin state at the end of the war; hence it appears highly probable that in the former passage *Lanuvium*, and not Lavinium, is the city really meant; the confusion between these names in the MSS. being of perpetual occurrence. [LANUVIUM.] It is much more probable that the Lavinians were on this occasion also comprised with the Laurentes, who, as we are expressly told, took no part in the war, and in consequence continued to maintain their former friendly relations with Rome without interruption. (L. vi. *l. c.*) From this time no historical mention occurs of Lavinium till after the fall of the Roman Republic; but it appears to have fallen into decay in common with most of the places near the coast of Latium; and Strabo speaks of it as presenting the mere vestiges of a city, but still retaining its sacred rites, which were believed to have been transmitted from the days of Aeneas. (Strab. v. p. 232.) Dionysius also tells us that the memory of the three animals — the eagle, the wolf, and the fox — which were connected by a well-known legend with the foundation of Lavinium, was preserved by the figures of them still extant in his time in the forum of that town; while, according to Varro, not only was there a similar bronze figure of the celebrated sow with her thirty young ones, but part of the flesh of the sow herself was still preserved in pickle, and shown by the priests. (Dionys. i. 57, 59; Varr. *R. R.* ii. 4.) The name of Lavinium is omitted by Pliny, where we should have expected to find it, between Laurentum and Ardea, but he enumerates among the existing communities of Latium the "Ilionenses Lavini," — an appellation evidently assumed by the citizens in commemoration of their supposed Trojan descent. (Plin. iii. 5. s. 9.)

Shortly after the time of Pliny, and probably in the reign of Trajan, Lavinium seems to have received a fresh colony, which for a short time raised it again to a degree of prosperity. On this occasion it would appear that the Laurentines and Lavinians were united into one community, which assumed the name of LAURO-LAVINIUM, and the citizens that of LAURENTES LAVINATES, names which from henceforth occur frequently in inscriptions. As a tribute to its ancient sacred character, though a fresh apportionment of lands necessarily attended the establishment of this colony, the territory still retained its old limits and regulations (*lege et consecratione veteri manet, Lib. Colon.* p. 234.) This union of the two communities into one has given rise to much confusion and misconception. Nor can we trace exactly the mode in which it was effected; but it would appear that Lavinium became the chief *town*, while the "populus" continued to be often called that of the Laurentes, though more correctly designated as that of the Laurentes Lavinates. The effect of this confusion is apparent in the commentary of Servius on the Aeneid, who evidently confounded the Laurentum of Virgil with the Lauro-Lavinium of his own day, and thence, strangely enough, identifies it with the Lavinium founded as the same city. (Serv. *ad Aen.* i. 2.) But, even at a much earlier period, it would seem as if the "ager Laurens," or Laurentine territory, was regarded as comprising Lavinium; and it is certainly described as extending to the river Numicius, which was situated between Lavinium and Ardea. [NUMICIUS.] Inscriptions discovered at *Pratica* enable us to trace the existence of this new colony, or revived Lavinium, down to the end of the 4th century; and its name is found also in the Itineraries and the Tabula. (*Itin. Ant.* p. 301; *Tab. Peut.*; Orell. *Inscr.* 1063, 2179, 3218, 3921.)

We learn also from a letter of Symmachus that it was still subsisting as a municipal town as late as A. D. 391, and still retained its ancient religious character. Macrobius also informs us that in his time it was still customary for the Roman consuls and praetors, when entering on their office, to repair to Lavinium to offer certain sacrifices there to Vesta and the Penates,—a custom which appears to have been transmitted without interruption from a very early period. (Macrob. *Sat.* ii. 4. § 11; Val. Max. i. 6. § 7; Symmach. *Ep.* i. 65.) The final decay of Lavinium was probably produced by the fall of paganism, and the consequent extinction of that religious reverence which had apparently been the principal means of its preservation for a long while before.

The position of Lavinium at *Pratica* may be considered as clearly established, by the discovery there of the numerous inscriptions already referred to relating to Lauro-Lavinium: in other respects also the site of *Pratica* agrees well with the data for that of Lavinium, which is placed by Dionysius 24 stadia, or 3 miles, from the coast. (Dionys. i. 56.) The Itineraries call it 16 miles from Rome; but this statement is below the truth, the real distance being little, if at all, less than 18 miles. The most direct approach to it from Rome is by the Via Ardeatina, from whence a side branch diverges soon after passing the *Solfatara*,—a spot supposed to be the site of the celebrated grove and oracle of Faunus, referred to by Virgil [ARDEA], which is about 4 miles from *Pratica.* The site of this latter village, which still possesses a baronial castle of the middle ages, resembles those of most of the early Latin towns: it is a nearly isolated hill, with a level summit of no great extent, bounded by wooded ravines, with steep banks of tufo rock. These banks have probably been on all sides more or less scarped or cut away artificially, and some slight remains of the ancient walls may be still traced in one or two places. Besides the inscriptions already noticed, some fragments of marble columns remain from the Imperial period, while broken pottery and terra cottas of a rude workmanship found scattered in the soil are the only relics of an earlier age. (Nibby, *Dintorni*, vol. ii. pp. 206—237.) [E. H. B.]

LAVISCO or LABISCO, in Gallia Narbonensis, appears on a route from Mediolanum (*Milan*) through Darantasia (*Moutiers en Tarentaise*) to Vienna (*Vienne*) on the Rhone. Lavisco is between Lemincum (*Lemens*, or *Chambéry au Mont Leminc*) and Augustum (*Aoste* or *Aouste*), and 14 M. P. from each. D'Anville supposes that Lavisco was at the ford of the little river *Laisse*, near its source; but the distance between Lemincum and Augustum, 28 M. P. is too much, and accordingly he would alter the figures in the two parts of this distance on each side of Lavisco, from xiiii. to viiii. [G. L.]

LAUMELLUM (*Λαύμελλον*, Ptol. iii. 1. § 36: *Lomello*), a town of Gallia Transpadana, not mentioned by Pliny, but placed by Ptolemy, together with Vercellae, in the territory of the Libici. The Itin. Ant. (pp. 282, 347) places it on the road from Ticinum to Vercellae, at 22 M. P. from the former and 26 from the latter city: these distances agree well with the position of *Lomello*, a small town on the right bank of the *Agogna*, about 10 miles from its confluence with the *Po*. According to the same Itinerary (p. 340) another road led from thence by Rigomagus and Quadratae to Augustae Taurinorum, and in accordance with this Ammianus Marcellinus (xv. 8. § 18) mentions Laumellum as on the direct road from Ticinum to Taurini. It seems not to have enjoyed municipal rank in the time of Pliny, but apparently became a place of more consideration in later days, and under the Lombard rule was a town of importance, as it continued during the middle ages; so that, though now but a poor decayed place, it still gives to the surrounding district the name of *Lumellina.* [E. H. B.]

LAUREA'TA, a place on the coast of Dalmatia, which was taken by the traitor Ilaufus, for Totila and the Goths, in A. D. 548. (Procop. *B. G.* iii. 35; Le Beau, *Bas Empire*, vol. ix. p. 182.) [E. B. J.]

LAURENTUM (*Λαύρεντον*, Strab. et al.; *Λωρεντόν*, Dion. Hal.: *Eth.* *Λαυρεντῖνος*, Laurentinus: *Torre di Paternò*), an ancient city of Latium, situated near the sea-coast between Ostia and Lavinium, about 16 miles from Rome. It was represented by the legendary history universally adopted by Roman writers as the ancient capital of Latium, and the residence of king Latinus, at the time when Aeneas and the Trojan colony landed in that country. All writers also concur in representing the latter as first landing on the shores of the Laurentine territory. (Liv. i. 1; Dionys. i. 45, 53; Strab. v. p. 229; Appian. *Rom.* i. 1; Vict. *Orig. Gent. Rom.* 13; Virg. *Aen.* vii. 45, &c.) But the same legendary history related that after the death of Latinus, the seat of government was transferred first to Lavinium, and subsequently to Alba; hence we cannot wonder that, when Laurentum appears in historical times, it holds but a very subordinate place, and appears to have fallen at a very early period into a state of comparative insignificance. The historical notices of the city are indeed extremely few and scanty; the most important is the occurrence of its name (or that of the Laurentini at least), together with those of Ardea, Antium, Circeii, and Tarracina, among the allies or dependants of Rome, in the celebrated treaty of the Romans with Carthage in B. C. 509. (Pol. iii. 22.) From this document we may infer that Laurentum was then still a place of some consideration as a maritime town, though the proximity of the Roman port and colony of Ostia must have tended much to its disadvantage. Dionysius tells us that some of the Tarquins had retired to Laurentum on their expulsion from Rome: and he subsequently notices the Laurentines among the cities which composed the Latin League in B. C. 496. (Dionys. v. 54, 61.) We learn, also, from an incidental notice in Livy, that they belonged to that confederacy, and retained, in consequence, down to a late period the right of participating in the sacrifices on the Alban Mount. (Liv. xxxvii. 3.) It is clear, therefore, that though no longer a powerful or important city, Laurentum continued to retain its independent position down to the great Latin War in B. C. 340. On that occasion the Laurentines are expressly mentioned as having been the only people who took no share in the war; and, in consequence, the treaty with them which previously existed was renewed without alteration. (Liv. viii. 11.) "From thenceforth" (adds Livy) "it is renewed always from year to year on the 10th day of the Feriae Latinae." Thus, the poor and decayed city of Laurentum continued down to the Augustan age to retain the nominal position of an independent ally of the imperial Rome.

No further notice of it occurs in history during the Roman Republic. Lucan appears to reckon it as one of the places that had fallen into decay in consequence of the Civil Wars (vii. 394), but it is probable that it had long before that dwindled into a very small place. The existence of a *town* of the name ("oppidum Laurentum") is, however, attested by Mela, Strabo, and Pliny (Mel. ii. 4. § 9; Strab. v. p. 232; Plin. iii. 5. s. 9); and the sea-coast in its vicinity was adorned with numerous villas, among which that of the younger Pliny was conspicuous. (Plin. *Ep.* ii. 17.) It is remarkable that that author, in describing the situation of his villa and its neighbourhood, makes no allusion to Laurentum itself, though he mentions the neighbouring colony of Ostia, and a village or "vicus" immediately adjoining his villa: this last may probably be the same which we find called in an inscription "Vicus Augustus Laurentium." (Gruter, *Inscr.* p. 398, No. 7.) Hence, it seems probable that Laurentum itself had fallen into a state of great decay; and this must have been the cause that, shortly after, the two communities of Laurentum and Lavinium were united into one municipal body, which assumed the appellation of Lauro-Lavinium, and the inhabitants that of Lauro-Lavinates, or Laurentes Lavinates. Sometimes, however, the united "populus" calls itself in inscriptions simply "Senatus populusque Laurens," and in one case we find mention of a "Colonia Augusta Laurentium." (Orell. *Inscr.* 124; Gruter, p. 484, No. 3.) Nevertheless it is at least very doubtful whether there was any fresh colony established on the site of the ancient Laurentum: the only one mentioned in the Liber Coloniarum is that of Lauro-Lavinium, which was undoubtedly fixed at Lavinium (*Pratica*). [LAVINIUM.] The existence of a place bearing the name of Laurentum, though probably a mere village, down to the latter ages of the Empire, is, however, clearly proved by the Itineraries and Tabula (*Itin. Ant.* p. 301; *Tab. Peut.*); and it appears from ecclesiastical documents that the locality still retained its ancient name as late as the 8th century (Anastas. *Vit. Pontif.* ap. Nibby, vol. ii. p. 201). From that time all trace of it disappears, and the site seems to have been entirely forgotten.

Laurentum seems to have, from an early period, given name to an extensive territory, extending from the mouth of the Tiber nearly, if not quite, to Ardea, and forming a part of the broad littoral tract of Latium, which is distinguished from the rest of that country by very marked natural characteristics. [LATIUM.] Hence, we find the Laurentine territory much more frequently referred to than the city itself; and the place where Aeneas is represented as landing is uniformly described as "in agro Laurenti;" though we know from Virgil that he conceived the Trojans as arriving and first establishing themselves at the mouth of the Tiber. But it is clear that, previous to the foundation of Ostia, the territory of Laurentum was considered to extend to that river. (Serv. *ad Aen.* vii. 661, xi. 316.) The name of "ager Laurens" seems to have continued in common use to be applied, even under the Roman Empire, to the whole district extending as far as the river Numicius, so as to include Lavinium as well as Laurentum. It was, like the rest of this part of Latium near the sea-coast, a sandy tract of no natural fertility, whence Aeneas is represented as complaining that he had arrived "in agrum macerrimum, littorosissimumque." (Fab. Max. *ap. Serv. ad Aen.* i. 3.) In the immediate neighbourhood of Laurentum were considerable marshes, while the tract a little further inland was covered with wood, forming an extensive forest, known as the Silva Laurentina. (Jul. Obseq. 24.) The existence of this at the time of the landing of Aeneas is alluded to by Virgil (*Aen.* xi. 133, &c.). Under the Roman Empire it was a favourite haunt of wild-boars, which grew to a large size, but were considered by epicures to be of inferior flavour on account of the marshy character of the ground in which they fed. (Virg. *Aen.* x. 709; Hor. *Sat.* ii. 4. 42; Martial, ix. 495.) Varro also tells us that the orator Hortensius had a farm or villa in the Laurentine district, with a park stocked with wild-boars, deer, and other game. (Varr. *R. R.* iii. 13.) The existence of extensive marshes near Laurentum is noticed also by Virgil (*Aen.* x. 107) as well as by Martial (x. 37. 5), and it is evident that even in ancient times they rendered this tract of country unhealthy, though it could not have suffered from malaria to the same extent as in modern times. The villas which, according to Pliny, lined the shore, were built close to the sea, and were probably frequented only in winter. At an earlier period, we are told that Scipio and Laelius used to repair to the seaside on the Laurentine coast, where they amused themselves by gathering shells and pebbles. (Cic. *de Or.* ii. 6; Val. Max. viii. 8. § 4.) On the other hand, the bay-trees (lauri) with which the Silva Laurentina was said to abound were thought to have a beneficial effect on the health, and on this account the emperor Commodus was advised to retire to a villa near Laurentum during a pestilence at Rome. (Herodian. i. 12.) The name of Laurentum itself was generally considered to be derived from the number of these trees, though Virgil would derive it from a particular and celebrated tree of the kind. (Vict

Orig. G. Rom.. 10; Varr. *L. L.* v. 152; Virg. *Aen.* vii. 59.)

The precise site of Laurentum has been a subject of much doubt; though it may be placed approximately without question between Ostia and *Pratica*, the latter being clearly established as the site of Lavinium. It has been generally fixed at *Torre di Paternò*, and Gell asserts positively that there is no other position within the required limits "where either ruins or the traces of ruins exist, or where they can be supposed to have existed." The Itinerary gives the distance of Laurentum from Rome at 16 M. P., which is somewhat less than the truth, if we place it at *Torre di Paternò*, the latter being rather more than 17 M. P. from Rome by the Via Laurentina; but the same remark applies to Lavinium also, which is called in the Itinerary 16 miles from Rome, though it is full 18 miles in real distance. On the other hand, the distance of 6 miles given in the Table between Lavinium and Laurentum coincides well with the interval between *Pratica* and *Torre di Paternò*. Nibby, who places Laurentum at *Capo Cotto*, considerably nearer to *Pratica*, admits that there are no ruins on the site. Those at *Torre di Paternò* are wholly of Roman and imperial times, and may perhaps indicate nothing more than the site of a villa, though the traces of an aqueduct leading to it prove that it must have been a place of some importance. There can indeed be no doubt that the spot was a part of the dependencies of Laurentum under the Roman Empire; though it may still be questioned whether it marks the actual site of the ancient Latin city. (Gell, *Top. of Rome*, pp. 294—298; Nibby, *Dintorni di Roma*, vol. ii. pp. 187—205; Abeken, *Mittelitalien*, p. 62; Bormann, *Alt Latin. Corographie*, pp. 94—97.)

It is hardly necessary to notice the attempts which have been made to determine the site of Pliny's Laurentine villa, of which he has left us a detailed description, familiar to all scholars (Plin. *Ep.* ii. 17). As it appears from his own account that it was only one of a series of villas which adorned this part of the coast, and many of them probably of equal, if not greater, pretensions, it is evidently idle to give the name to a mass of brick ruins which there is nothing to identify. In their zeal to do this, antiquarians have overlooked the circumstance that his villa was evidently *close* to the sea, which at once excludes almost all the sites that have been suggested for it.

The road which led from Rome direct to Laurentum retained, down to a late period, the name of VIA LAURENTINA. (Ovid, *Fast.* ii. 679; Val. Max. viii. 5. § 6.) It was only a branch of the Via Ostiensis, from which it diverged about 3 miles from the gates of Rome, and proceeded nearly in a direct line towards *Torre di Paternò*. At about 10 miles from Rome it crossed a small brook or stream by a bridge, which appears to have been called the Pons ad Decimum, and subsequently Pons Decimus: hence the name of *Decimo* now given to a *casale* or farm a mile further on; though this was situated at the 11th mile from Rome, as is proved by the discovery on the spot of the Roman milestone, as well as by the measurement on the map. Remains of the ancient pavement mark the course of the Via Laurentina both before and after passing this bridge. (Nibby, *Dintorni*, vol. i. p. 539, vol. iii. p. 621.)

Roman authors generally agree in stating that the place where the Trojans first landed and established their camp was still called Troja (*Liv.* i. 1; Cato, *ap. Serv. ad Aen.* i. 5; Fest. *v. Troia*, p. 367), and that it was in the Laurentine territory; but Virgil is the only writer from whom we learn that it was on the banks of the Tiber, near its mouth (*Aen.* vii. 30, ix. 469, 790, &c.). Hence it must have been in the part of the "ager Laurens" which was assigned to Ostia after the foundation of the colony; and Servius is therefore correct in placing the camp of the Trojans "circa Ostiam." (Serv. *ad Aen.* vii. 31.) The name, however, would appear to have been the only thing that marked the spot. [E. H. B.]

LAURETANUS PORTUS, a seaport on the coast of Etruria, mentioned only by Livy (xxx. 39). From this passage it appears to have been situated between Cosa and Populonium; but its precise position is unknown. [E. H. B.]

LAURI, a place in North Gallia, on a road from Lugdunum Batavorum (*Leiden*) to Noviomagus (*Nymeguen*), and between Fletio (*Vleuten*) and Niger Pullus. It is 5 M. P. from Niger Pullus to Lauri, and 12 M. P. from Lauri to Fletio. No more is known of the place. [G. L.]

LAURIACUM or **LAUREACUM**, a town in the north of Noricum, at the point where the river Anisius empties itself into the Danube. (Amm. Marc. xxxi. 10; *It. Ant.* pp. 231, 235, 241, 277; Gruter, *Inscr.* p. clxiv. 3; *Not. Imp.*: in the *Tab. Peut.* its name is misspelt Blaboriciacum.) In a doubtful inscription in Gruter (p. 484. 3) it is called a Roman colony, with the surname Augusta: Laureacum was the largest town of Noricum Ripense, and was connected by high roads with Sirmium and Taurunum in Pannonia. According to the Antonine Itinerary, it was the head-quarters of the third legion, for which the Notitia, perhaps more correctly, mentions the second. It was, moreover, one of the chief stations of the Danubian fleet, and the residence of its praefect, and contained considerable manufactures of arms, and especially of shields. As the town is not mentioned by any earlier writers, it was probably built, or at least extended, in the reign of M. Aurelius. It was one of the earliest seats of Christianity in those parts, a bishop of Lauriacum being mentioned as early as the middle of the third century. In the fifth century the place was still so well fortified that the people of the surrounding country took refuge in it, and protected themselves against the attacks of the Alemannians and Thuringians; but in the 6th century it was destroyed by the Avari, and although it was restored as a frontier fortress, it afterwards fell into decay. Its name is still preserved in the modern village of *Lorch*, and the celebrated convent of the same name, around which numerous remains of the Roman town may be seen extending as far as *Ens*, which is about a mile distant. (Comp. Muchar, *Noric.* i. p. 362, 268, 163, ii. p. 75.) [L.S.]

LAURIUM (*Λαύρειον*, Herod. vii. 144; *Λαύριον*, Thuc. ii. 55: *Adj. Λαυριωτικός*; hence *αἱ γλαῦκες Λαυριωτικαί*, Aristoph. *Av.* 1106, silver coins, with the Athenian figure of an owl), a range of hills in the south of Attica, celebrated for their silver mines. These hills are not high, and are covered for the most part with trees and brushwood. The name is probably derived from the shafts which were sunk for obtaining the ore, since *λαύρα* in Greek signifies a street or lane, and *λαυρεῖον* would therefore mean a place formed of such lanes,—i. e., a mine of shafts, cut as it were into streets, like a catacomb. (Wordsworth, *Athens and Attica*, p. 209.) The mining district extended a little way north of

Sunium to Thoricus, on the eastern coast. Its present condition is thus described by Mr. Dodwell:—"One hour from *Thorikos* brought us to one of the ancient shafts of the silver mines; and a few hundred yards further we came to several others, which are of a square form, and cut in the rock. We observed only one round shaft, which was larger than the others, and of considerable depth, as we conjectured, from the time that the stones, which were thrown in, took to reach the bottom. Near this are the foundations of a large round tower, and several remains of ancient walls, of regular construction. The traces are so extensive, that they seem to indicate, not only the buildings attached to the mines, but the town of Laurium itself, which was probably strongly fortified, and inhabited principally by the people belonging to the mines." Some modern writers doubt whether there was a town of the name of Laurium; but the grammarians (Suidas and Photius) who call Laurium a place (τόπος) in Attica appear to have meant something more than a mountain; and Dodwell is probably correct in regarding the ruins which he describes as those of the town of Laurium. Near these ruins Dodwell observed several large heaps of scoria scattered about. Dr. Wordsworth, in passing along the shore from Sunium to Thoricus, observes:—"The ground which we tread is strewed with rusty heaps of scoria from the silver ore which once enriched the soil. On our left is a hill, called *Scorè*, so named from these heaps of scoria, with which it is covered. Here the shafts which have been sunk for working the ore are visible." The ores of this district have been ascertained to contain lead as well as silver (Walpole's *Turkey*, p. 426). This confirms the emendations of a passage in the Aristotelian Oeconomics proposed by Böckh and Wordsworth, where, instead of Τυρίων in Πυθοκλῆς Ἀθηναῖος Ἀθηναίοις συνεβούλευσε τὸν μόλυβδον τὸν ἐκ τῶν Τυρίων παραλαμβάνειν, Böckh suggests Λαυρίων, and Wordsworth ἀργυρίων, which ought rather to be ἀργυρείων, as Mr. Lewis observes.

The name of Laurium is preserved in the corrupt form of *Legrana* or *Alegraná*, which is the name of a metókhi of the monastery of *Mendéli*.

The mines of Laurium, according to Xenophon (*de Vectig.* iv. 2), were worked in remote antiquity; and there can be no doubt that the possession of a large supply of silver was one of the main causes of the early prosperity of Athens. They are alluded to by Aeschylus (*Pers.* 235) in the line—

ἀργύρου πηγή τις αὐτοῖς ἐστι, θησαυρὸς χθόνος.

They were the property of the state, which sold or let for a long term of years, to individuals or companies, particular districts, partly in consideration of a sum or fine paid down, partly of a reserved rent equal to one twenty-fourth of the gross produce. Shortly before the Persian wars there was a large sum in the Athenian treasury, arising out of the Laurian mines, from which a distribution of ten drachmae a head was going to be made among the Athenian citizens, when Themistocles persuaded them to apply the money to the increase of their fleet. (Herod. vii. 144; Plut. *Them.* 4.) Böckh supposes that the distribution of ten drachmae a head, which Themistocles persuaded the Athenians to forego, was made annually, from which he proceeds to calculate the total produce of the mines. But it has been justly observed by Mr. Grote, that we are not authorised to conclude from the passage in Herodotus that *all* the money received from the mines was about to be distributed; nor moreover is there any proof that there was a regular annual distribution. In addition to which the large sum lying in the treasury was probably derived from the original purchase money paid down, and not from the reserved annual rent.

Even in the time of Xenophon (*Mem.* iii. 6. § 12) the mines yielded much less than at an early period; and in the age of Philip, there were loud complaints of unsuccessful speculations in mining. In the first century of the Christian era the mines were exhausted, and the old scoriae were smelted a second time. (Strab. ix. p. 399.) In the following century Laurium is mentioned by Pausanias (i. 1), who adds that it had once been the seat of the Athenian silver mines. (Dodwell, *Tour through Greece*, vol. i. p. 537, seq.; Wordsworth, *Athens and Attica*, p. 208, seq.; Walpole's *Turkey*, p. 425, seq.; Fiedler, *Reise durch Griechenland*, vol. i. p. 36, seq.; Leake, *Demi of Attica*, p. 65; Böckh, *Dissertation on the Silver Mines of Laurion*, appended to the English translation of his *Public Economy of Athens;* Grote's *Greece*, vol. v. p. 71, seq.)

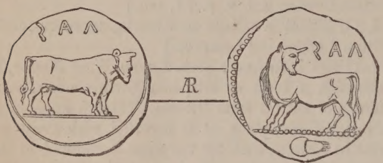
LAU'RIUM, a village in Etruria, more correctly written Lorium. [Lorium.]

LAURON (Λαύρων: prob. *Laury*, W. of *Xucar*, in *Valencia*), a town of Hispania Tarraconensis, near Sucro, and not far from the sea. Though apparently an insignificant place, it is invested with great interest in history, both for the siege it endured in the Sertorian War, and as the scene of the death of Cn. Pompeius the Younger, after his flight from the defeat of Munda. (Liv. xxxiv. 17; Appian, *B. C.* i. 109; Plut. *Sert.* 18, *Pomp.* 18; Flor. iii. 22, iv. 2, comp. *Bell. Hisp.* 37; Oros. v. 23; Ukert, vol. ii. pt. 1. p. 404.) [P. S.]

LAÜS (Λᾶος: *Eth.* Λαΐνος: near *Scalea*), a city on the W. coast of Lucania, at the mouth of the river of the same name, which formed the boundary between Lucania and Bruttium. (Strab. vi. pp. 253, 254.) It was a Greek city, and a colony of Sybaris; but the date of its foundation is unknown, and we have very little information as to its history. Herodotus tells us that, after the destruction of Sybaris in B.C. 510, the inhabitants who survived the catastrophe took refuge in Laüs and Scidrus (Herod. vi. 20); but he does not say, as has been supposed, that these cities were then founded by the Sybarites: it is far more probable that they had been settled long before, during the greatness of Sybaris, when Posidonia also was planted by that city on the coast of the Tyrrhenian sea. The only other mention of Laüs in history is on occasion of a great defeat sustained there by the allied forces of the Greek cities in southern Italy, who had apparently united their arms in order to check the progress of the Lucanians, who were at this period rapidly extending their power towards the south. The Greeks were defeated with great slaughter, and it is probable that Laüs itself fell into the hands of the barbarians. (Strab. vi. p. 253.) From this time we hear no more of the city; and though Strabo speaks of it as still in existence in his time, it seems to have disappeared before the days of Pliny. The latter author, however (as well as Ptolemy), notices the river Laüs, which Pliny concurs with Strabo in fixing as the boundary between Lucania and Bruttium. (Strab. *l. c.*; Plin. iii. 5. s. 10; Ptol. iii. 1. § 9; Steph. B. *s. v.*)

The river Laüs still retains its ancient name as, the *Lao*, or *Laino:* it is a considerable stream, falling into the *Gulf of Policastro*. Near its sources about 10 miles from the sea, is the town of *Laino*, supposed by Cluverius to represent the ancient Laüs; but the latter would appear, from Strabo's description, to have been nearer the sea. Romanelli would place it at *Scalea*, a small town with a good port, about three miles N. of the mouth of the river; but it is more probable that the ancient city is to be looked for between this and the river *Lao*. (Cluver. *Ital.* p. 1262; Romanelli, vol. i. p. 383.) According to Strabo there was, near the river and city, a temple or Heroum of a hero named Dracon, close to which was the actual scene of the great battle between the Greeks and Lucanians. (Strab. *l. c.*)

Strabo speaks of a gulf of Laüs, by which he can hardly mean any other than the extensive bay now called the *Gulf of Policastro*, which may be considered as extending from the promontory of Pynus (*Capo degli Infreschi*) to near *Cirella*. There exist coins of Laüs, of ancient style, with the inscription ΛΑΙΝΟΝ: they were struck after the destruction of Sybaris, which was probably the most flourishing time in the history of Laüs. [E. H. B.]



COIN OF LAÜS.

LAUS POMPEIA, sometimes also called simply Laus (*Eth.* Laudensis: *Lodi Vecchio*), a city of Gallia Transpadana, situated 16 miles to the SE. of *Milan*, on the highroad from that city to Placentia. (*Itin. Ant.* pp. 98, 127.) According to Pliny it was an ancient Gaulish city founded by the Boians soon after they crossed the Alps. (Plin. iii. 17. s. 21.) It afterwards became a Roman municipal town, and probably assumed the epithet of Pompeia in compliment to Pompeius Strabo, who conferred the rights of Latin citizens upon the municipalities of Transpadane Gaul; but we find no special mention of the fact. Nor does any historical notice of Laus occur under the Roman Empire: though it seems to have been at that period a considerable town, and is termed in the Itineraries "Laude civitas," and by P. Diaconus "Laudensis civitas." (*Itin. Ant.* p. 98; *Itin. Hier.* p. 617; P. Diac. v. 2.) In the middle ages *Lodi* became an important city, and an independent republic; but was taken and destroyed in A. D. 1112 by the Milanese, and in 1158 the emperor Frederic Barbarossa having undertaken to restore it, transferred the new city to the site of the modern *Lodi*, on the right bank of the *Adda*. The ancient site is still occupied by a large village called *Lodi Vecchio*, about 5 miles due W. of the modern city. It is correctly placed by the Itineraries 16 M. P. from Mediolanum, and 24 from Placentia. (*Itin. Ant.* p. 98.) [E. H. B.]

LAUSO'NIUS LACUS, in the country of the Helvetii. The Antonine Itin. has a road from Mediolanum (*Milan*) through Geneva to Argentoratum (*Strassburg*). Sixteen Roman miles from Geneva, on the road to *Strassburg*, the Itin. has Equestris, which is Colonia Equestris or Noviodunum (*Nyon*); and the next place is Lacus Lausonius, 20 Roman miles from Equestris. To the next station, Urba (Orbe), is 18 Roman miles. In the Table the name is "Lacum Losonne," and the distances from Geneva to Colonia Equestris and Lacum Losonne are respectively 18 M. P., or 36 together. The Lacus Lausonius is supposed to be *Lausanne*, on the *Lake of Geneva;* or rather a place or district, as D'Anville calls it, named *Vidi*. The distance from Geneva to *Nyon*, along the lake, is about 15 English miles; and from *Nyon* to *Lausanne*, about 22 or 23 miles. The distance from Geneva to *Nyon* is nearly exact; but the 20 miles from Equestris to the Lacus Lausonius is not enough. If *Vidi*, which is west of *Lausanne*, is assumed to be the place, the measures will agree better. D'Anville cites M. Bochat as authority for an inscription, with the name Lousonnenses, having been dug up at *Vidi*, in 1739; and he adds that there are remains there. (Comp. Ukert's note, *Gallien*, p. 491.) [G. L.]

LAU'TULAE or AD LAU'TULAS (*αἱ Λαύτολαι*, Diod.), is the name given by Livy to the pass between Tarracina and Fundi, where the road winds round the foot of the mountains, between them and the sea, so as to form a narrow pass, easily defensible against a hostile force. This spot figures on two occasions in Roman history. In B. C. 342 it was here that the mutiny of the Roman army under C. Marcius Rutilus first broke out; one of the discontented cohorts having seized and occupied the pass at Lautulae, and thus formed a nucleus around which the rest of the malcontents quickly assembled, until they thought themselves strong enough to march upon Rome. (Liv. vii. 39.) At a later period, in B. C. 315, it was at Lautulae that a great battle was fought between the Romans, under the dictator Q. Fabius, and the Samnites. Livy represents this as a drawn battle, with no decisive results; but he himself admits that some annalists related it as a defeat on the part of the Romans, in which the master of the horse, Q. Aulius, was slain (ix. 23). Diodorus has evidently followed the annalists thus referred to (xix. 72), and the incidental remark of Livy himself shortly after, that it caused great agitation throughout Campania, and led to the revolt of the neighbouring Ausonian cities, would seem to prove that the reverse must really have been much more serious than he has chosen to represent it. (Liv. ix. 25; Niebuhr, vol. iii. pp. 228—231.) The locality is always designated by Livy as "ad Lautulas:" it is probable that this was the name of the pass, but whether there was a village or other place called Lautulae, we are unable to tell. The name was probably derived from the existence of warm springs upon the spot. (Niebuhr, *l. c.*, note 399.) It is evidently the same pass which was occupied by Minucius in the Second Punic War, in order to guard the approach to Latium from Campania (Liv. xxii. 15), though its name is not there mentioned. The spot is now called *Passo di Portella*, and is guarded by a tower with a gate, forming the barrier between the Roman and Neapolitan territories. (Eustace, vol. ii. p. 309.) [E. H. B.]

LAXTA. [Celtiberia.]

LAZI (Λάζοι, Arrian, *Peripl.* p. 11; Plin. vi. 4; Λᾶζαι, Ptol. v. 10. § 5), one among the many tribes which composed the indigenous population which clustered round the great range of the Caucasus. This people, whose original seats were, according to Procopius (*B. G.* iv. 2), on the N. side of the river Phasis, gave their name, in later times, to the country which was known to the Greeks and Romans as Colchis, but which henceforth was called "Regio Lazica." They are frequently mentioned in the

Byzantine writers; the first time that they appear in history was A. D. 456, during the reign of the emperor Marcian, who was successful against their king Gobazes. (Prisc. *Exc. de Leg. Rom.* p. 71; comp. Le Beau, *Bas Empire*, vol. vi. p. 385.) The Lazic war, the contest of Justinian and Chosroes on the banks of the Phasis, has been minutely described by contemporary historians. (Procop. *B. P.* ii. 15, 17, 28, 29, 30, *B. G.* iv. 7—16, *Agath.* ii. iii. iv. pp. 55—132, 141; Menand. Protect. *Exc. de Leg. Gent.* pp. 99, 101, 133—147; comp. Gibbon, c. xlii.; Le Beau, vol. ix. pp. 44, 133, 209—220, 312—353.) In the Atlas (pt. i. pl. xiv.) to Dubois de Montpereux (*Voyage Autour du Caucase*, comp. vol. ii. pp. 73—132) will be found a map of the theatre of this war. In A. D. 520, or 512 according to the era of Theophanes, the Lazi were converted to Christianity (Gibbon, *l. c.*; Neander, *Gesch. der Christl. Religion*, vol. iii. p. 236), and, under the name of *Lazians*, are now spread through the country near the SE. angle of the Euxine from *Guriel* to the neighbourhood of *Trebizond*. Their language, belonging to the Indo-Germanic family, appears to contain remains of the ancient Colchian idiom. (*Cosmos*, vol. ii. note 201, trans.; Prichard, *Physical Hist. of Mankind*, vol. iv. p. 263.) [E. B. J.]

LEA, an island in the Aegaean sea, mentioned only by Pliny (iv. 12. s. 23) in conjunction with Ascania and Anaphe.

LEANDIS (Λεανδίs), a town in the eastern part of the strategy of Cataonia, in Armenia Minor, 18 miles to the south of Cocusus, in a pass of Mount Taurus, on the road to Anazarbus. (Ptol. v. 7. § 7.) This town is perhaps the same as the Laranda of the Antonine Itinerary (p. 211) and of Hierocles (p. 675), which must not be confounded with the Laranda of Lycaonia or Isauria. [L. S.]

LEANI'TAE. [Leanites Sinus.]

LEANITES SINUS (Λεανίτης κόλπος), a bay on the western side of the Persian Gulf, so named from the Arab tribe Leanitae (Λεανῖται, Ptol. vi. 7. § 18). They are placed north of Gerrah, between the Themi and the Abucaei. Pliny states that the name was variously written: “Sinus intimus, in quo Laeanitae qui nomen ei dedere; regio eorum Agra, et in sinu Laeana, vel, at alii Aaelana; nam et ipsum sinum nostri Aelaniticum scripsere, alii Aeleniticum, Artemidorus Alaniticum, Juba Laeniticum” (vi. 28). Agra, which Pliny represents as the capital, is doubtless the “Adari civitas” (Ἀδάρου πόλις) of Ptolemy, in the country of the Leanitae. Mr. Forster regards the name as an abbreviated form of “Sinus Khaulanites” or *Bay of Khaulan*, in which he discovers an idiomatic modification of the name Haulanites, the Arabic form for Havileans, — identical with the *Beni Khaled*, — the inhabitants of the Avâl or Havilah of Scripture [Havilah]. (*Geography of Arabia*, vol. i. pp. 48, 52, 53, vol. ii. p. 215.) The gulf apparently extended from the Itamus Portus (*Kedema*) on the north, to the Chersonesi extrema (*Ras-el-Châr*) on the south. [G. W.]

LEBADE. [Sipylus.]

LEBADEIA (Λεβάδεια, Herod., Strab., et alii; Λεβαδία, Plut. *Lys.* 28: *Eth.* Λεβαδεύς: *Livadhía*), a town near the western frontier of Boeotia, described by Strabo (ix p. 414) as lying between Mt. Helicon and Chaeroneia. It was situated at the foot of a precipitous height, which is an abrupt northerly termination of Mt. Helicon. Pausanias relates (ix. 39. § 1) that this height was originally occupied by the Homeric city of Mideia (Μίδεια, *Il.* ii. 507), from whence the inhabitants, under the conduct of Lebadus, an Athenian, migrated into the plain, and founded there the city named after him. On the other hand, Strabo maintains (ix. p. 413) that the Homeric cities Arne and Mideia were both swallowed up by the lake Copais. Lebadeia was originally an insignificant place, but it rose into importance in consequence of its possessing the celebrated oracle of Trophonius. The oracle was consulted both by Croesus (Herod. i. 46) and by Mardonius (Herod. viii. 134), and it continued to be consulted even in the time of Plutarch, when all the other oracles in Boeotia had become dumb. (Plut. *de Def. Orac.* 5.) Pausanias himself consulted the oracle, and he speaks of the town in terms which show that it was in his time the most flourishing place in Boeotia. But notwithstanding the sanctity of the oracle, Lebadeia did not always escape the ravages of war. It was taken and plundered both by Lysander and by Archelaus, the general of Mithridates. (Plut. *Lys.* 28, *Sull.* 16.) In the war against Perseus, it espoused the side of the Romans, while Thebes, Haliartus, and Coroneia declared in favour of the Macedonian king. (Polyb. xxvii. 1.) It continues to exist under the slightly altered name of *Livadhia*, and during the Turkish supremacy it gave its name to the whole province. It is still a considerable town, though it suffered greatly in the war of independence against the Turks.

The modern town is situated on two opposite hills, rising on each bank of a small stream, called Hercyna by Pausanias, but the greater part of the houses are on the western slope, on the summit of which is a ruined castle. Pausanias says that the Hercyna rose in a cavern, from two fountains, close to one another, one called the fountain of Oblivion and the other the fountain of Memory, of which the persons who were going to consult the oracle were obliged to drink. The Hercyna is in reality a continuation of an occasional torrent from Mount Helicon; but at the southern extremity of the town, on the eastern side of the castle-hill, there are some copious sources, which were evidently the reputed fountains of the Hercyna. They issue from either side of the Hercyna, those on the right bank being the most copious, flowing from under the rocks in many large streams, and forming the main body of the river; and those on the left bank being insignificant, and flowing, in the time of Dodwell, through ten small spouts, of which there are still remains. The fountains on the right bank are warm, and are called *Chiliá* (ἡ Χιλιά), and sometimes τὰ γλυφὰ νερά, or the water unfit for drinking; while the fountains on the left bank are cold and clear, and are named *Krya* (ἡ κρύα, i. e. ἡ κρύα βρύσις, the cold source, in opposition to the warm, *Chiliá*). Neither of these two sets of fountains rise out of a cave, and so far do not correspond to the description of Pausanias; but there is a cavern close to each; and in the course of ages, since the destruction of the sacred buildings of Trophonius, the caverns may easily have been choked up, and the springs have emerged in different spots. The question, however, arises, which of the caverns contained the reputed sources of the Hercyna? The answer to this must depend upon the position we assign to the sacred grove of Trophonius, in which the source of the Hercyna was situated. Leake places the sacred grove on the right or eastern bank; but Ulrichs on the left, or western bank. The latter appears more probable, on account of the passage in Pausanias, διείργει δὲ *ἀπ' αὐτῆς* (i. e. *τῆς πόλεως*) *τὸ ἄλσος τοῦ Τροφωνίου*, where there is little doubt that *ποταμός*, or some equivalent term, must be applied as the nominative of *διείργει*. The ancient city would, in that case, have stood on the right or eastern bank of the river, which also appears probable from the numerous fragments of antiquity still scattered over the eminence on this side of the river; and the grove of Trophonius would have been on the western side of the stream, on which the greater part of the modern town stands.

The most remarkable object in the grove of Trophonius was the temple of the hero, containing his statue by Praxiteles, resembling a statue of Asclepius; a temple of Demeter, surnamed Europe; a statue of Zeus Hyetius (Pluvius) in the open air; and higher up, upon the mountain, the oracle (*τὸ μαντεῖον*). Still higher up was the hunting place of Persephone; a large unfinished temple of Zeus Basileus, a temple of Apollo, and another temple, containing statues of Cronus, Zeus, and Hera. Pausanias likewise mentions a chapel of the Good Daemon and of Good Fortune, where those who were going to consult the oracle first passed a certain number of days.

In the Turkish mosque, now converted into a church of the Panagia, on the western side of the river, three inscriptions have been found, one of which contains a dedication to Trophonius, and the other a catalogue of dedications in the temple of Trophonius. (See Böckh, *Inscr.* 1571, 1588.) Hence it has been inferred that the temple of Trophonius occupied this site. Near the fountain of *Krya*, there is a square chamber, with seats cut out of the rock, which may perhaps be the chapel of the Good Daemon and Good Fortune. Near this chamber is a cavern, which is usually regarded as the entrance to the oracle. It is 25 feet in depth, and terminates in a hollow filled with water. But this could not have been the oracle, since the latter, according to the testimony both of Pausanias and Philostratus, was not situated in the valley upon the Hercyna, but higher up upon the mountain. (Paus. ix. 39. § 4; Philostr. *Vit. Apoll.* viii. 19.) Mure justly expresses his surprise that Leake, after quoting the description of Pausanias, who says that the oracle was *ἐπὶ τοῦ ὄρους*, should suppose that it was situated at the foot of the hill. A person who consulted the oracle descended a well constructed of masonry, 12 feet in depth, at the bottom of which was a small opening on the side of the wall. Upon reaching the bottom he lay upon his back and introduced his legs into the hole, when upon a sudden the rest of his body was rapidly carried forward into the sanctuary. The site of the oracle has not yet been discovered, and is not likely to be, without an extensive excavation. An account of the rites observed in consulting the oracle is given in the *Dict. of Antiq.* p. 841, 2nd ed. (Dodwell, *Tour through Greece*, vol. i. p. 216, seq.; Leake, *Northern Greece*, vol. ii. p. 118, seq.; Mure, *Tour in Greece*, vol. i. p. 233, seq.; Ulrichs, *Reisen in Griechenland*, p. 164, seq.)

LEBAEA (Λεϐαίη,) an ancient city in Upper Macedonia, and the residence of the early Macedonian kings, mentioned only by Herodotus (viii. 137).

LEBECII. [Libici.]

LEBEDO'NTIA, a town upon the coast of Hispania Tarraconensis, situated upon the mountain Sellus, at no great distance from Tarraco. It is mentioned only by Avienus (*Or. Marit.* 509), in whose time, however, it had ceased to exist.

LE'BEDOS (Λέϐεδος: *Eth.* Λεϐέδιος), an ancient city on the western coast of Asia Minor, 90 stadia to the east of Cape Myonnesus, and 120 to the north-west of Colophon. (Strab. xiv. p. 643.) The place was originally inhabited by Carians, until, on the immigration of the Ionians into Asia, it was taken possession of by them under the guidance of Andraemon, a son of Codrus. (Paus. vii. 3. § 2.) Strabo (xiv. p. 633), however, in speaking of the foundation of the Ionian cities, states that it was colonised by Andropompus and his followers, having previously borne the name of Artis: the tomb of Andraemon, moreover, was shown in the neighbourhood of Colophon, on the road crossing the river Hales. (Paus. *l. c.*) For a long time Lebedos continued to be a city flourishing by its commerce, the fertility of its territory, and the excellent hot mineral springs in its neighbourhood, which still exist. (Hecat. *Fragm.* 219; Herod. i. 142; Thucyd. viii. 19.) It was afterwards nearly destroyed by Lysimachus, who transplanted its population to Ephesus (Paus. *l. c.* i. 9. § 8); after which time Lebedos appears to have fallen more and more into decay, so that in the days of Horace it was more deserted than Gabii or Fidenae. (*Epist.* i. 11. 7.) It is mentioned, however, as late as the 7th century of the Christian era (Aelian, *V. H.* viii. 5; Ptol. v. 2. § 7; Mela, i. 17; Plin. *H. N.* v. 31; Hierocles, p. 660); and the Romans, in order to raise the place in some measure, established there the company of actors (*τεχνῖται περὶ τὸν Δίονυσον*) who had formerly dwelt in Teos, whence during a civil commotion they withdrew to Ephesus. Attalus afterwards transplanted them to Myonnesus; and the Romans, at the request of the Teians, transferred them to Lebedos, where they were very welcome, as the place was very thinly inhabited. At Lebedos the actors of all Ionia as far as the Hellespont had ever after an annual meeting, at which games were celebrated in honour of Dionysus. (Strab. xiv. p. 643.) The site of Lebedos is marked by some ruins, now called *Ecclesia* or *Xingi*, and consisting of masses of naked stone and bricks, with cement. There also exists the basement and an entire floor of a small temple; and nearer the sea there are traces of ancient walls, and a few fragments of Doric columns. (Chandler's *Asia Minor*, p. 125.) [L. S.]

LEBEN (Λέϐην, Strab. x. p. 478) or LEBENA (Λέϐηνα, Ptol. iii. 17. § 4; *Stadiasm.*; Plin. iv. 12; Λεϐήνη, Paus. ii. 26. § 7; Ledena, *Peut. Tab.*), a maritime town of Crete, which was a harbour of Gortyna, about 70 stadia inland. (Strab. *l. c.*) It possessed a temple of Asclepius, of great celebrity (Philostrat. *Vit. Apollon.* ix. 11), and is represented by the modern hamlet of *Léda*. (Höck, *Kreta*, vol. i. pp. 8, 394, 399.) [E. B. J.]

LEBINTHUS (Λέϐινθος), a small island in the Aegaean sea, one of the Sporades, NE. of Amorgus, between which and Lebinthus lies the still smaller island Cinarus. (Strab. x. p. 487; Steph. B. *s. v.* Δρεπάνη; Plin. iv. 12. s. 23; Mela, ii. 7. § 11; Ov. *Met.* viii. 222, *Ar. Am.* ii. 81; Ross, *Reisen auf den Griech. Inseln*, vol. ii. p. 56.)

LEBONAH, a town of Palestine, north of Shiloh, identified by Maundrell with *Leban*, a village 4 hours S. of *Naplus*. (*Judg.* xxi. 19; Winer, *Biblisch. Realwörterbuch*, *s. v.*)

LEBUNI. [Lusitania.]

LECHAEUM. [Corinthus, p. 682.]

LECTOCE, AD, in Gallia Narbonensis, is placed by the Jerusalem Itin. after Arausio (*Orange*), and xiii. M.P. from it. D'Anville says that the distance is too great, for it seems that the place is at the passage of the small river *Lez*. [G. L.]

LECTUM (τὸ Λεκτόν), a promontory in the south-west of Troas, opposite the island of Lesbos. It forms the south-western termination of Mount Ida. (Hom. *Il.* xiv. 294; Herod. ix. 114; Thucyd. viii. 101; Ptol. v. 2. § 4; Plin. v. 32; Liv. xxxvii. 37.) In the time of Strabo (xiii. p. 605, comp. p. 583) there was shown on Cape Lectum an altar, said to have been erected by Agamemnon to the twelve great gods; but this very number is a proof of the late origin of the altar. Under the Byzantine emperors, Lectum was the northernmost point of the province of Asia. (Hierocl. p. 659.) Athenaeus (iii. p. 88) states that the purple shell-fish, found near Lectum as well as near Sigeum, was of a large size. The modern name of Lectum is *Baba*, or *Santa Maria*. [L. S.]

LE'CYTHUS (Λήκυθος), a town in the peninsula of Sithonia in Chalcidice, not far from Torone, with a temple to Athena. The town was attacked by Brasidas, who took it by storm, and consecrated the entire cape to the goddess. Everything was demolished except the temple and the buildings connected with it. (Thuc. iv. 115, 116.) [E. B. J.]

LEDERA'TA or LAEDERATA (Λεδεράτα and Λιτερατά), a fortified place in Upper Moesia, on the high road from Viminacium to Dacia, on the river Morgus. It was a station for a detachment of horse archers. (Procop. *de Aed.* iv. 6; *Tab. Peut.; Notit. Imp.*, where it is called Laedenata.) Ruins of ancient fortifications, commonly identified with the site of Lederata, are found in the neighbourhood of *Rama*. [L. S.]

LEDON (Λεδών: *Eth.* Λεδόντιος), a town of Phocis, north of Tithorea, the birthplace of Philomelus, the commander of the Phocians in the Sacred War. In the time of Pausanias it was abandoned by the inhabitants, who settled upon the Cephissus, at the distance of 40 stadia from the town, but the ruins of the latter were seen by Pausanias. Leake supposes that the ruins at *Paleá Fiva* are those of Ledon. (Paus. x. 2. § 2, x. 3. § 2, x. 33. § 1; Leake, *Northern Greece*, vol. ii. p. 89.)

LEDRON (Λήδρον), a place in Cyprus, near Leucosia, which the ecclesiastical writers mention as a bishop's see. (Sozomen, *H.E.* v. 10; Niceph. Callist. viii. 42; Engel, *Kypros*, vol. i. p. 152.) [E. B. J.]

LEDUS, or LEDUM, as Mela (ii. 5) names it, a small river of Gallia Narbonensis. Festus Avienus (*Or. Marit.* 590) names it Ledus. Mela speaks of the "Stagna Volcarum, Ledum flumen, castellum Latera." The Ledus is the *Lez*, which passes by Sextantio, to the east of *Montpellier*, and flows into the *E'tang de Maguelone* or *Perols* below Latera, now *Lates* or *Latte*. Pliny (ix. 8) gives the name of Stagnum Latera to this *E'tang*, and he speaks of it as abounding in mullets, and describes the way of taking them. The mullet is still abundant there. Pliny places the Stagnum Latera in the territory of Nemausus (*Nîmes*), which is at some distance. But the *E'tang* and the Castellum Latera may be among the many small places (Plin. iii. 4) which were made dependant on Nemausus (Nemausiensibus attributa). [G. L.]

LEËTA'NI. [LAEËTANI.]

LEGAE (Λῆγαι, Strab. xi. p. 503; Λῆγες, Plut. *Pomp.* 35), a people on the shores of the Caspian, situated between Albania and the Amazones, and belonging to the Scythian stock. (Theophanes, *ap. Strab. l. c.*) The name survives, it has been conjectured, in the modern *Lesghi*, the inhabitants of the E. region of Caucasus. (Comp. Potocki, *Voyage dans les Steps d'Astrakhan*, vol. i. p. 239.) [E. B. J.]

LEGEDIA, in Gallia, is placed by the Table on a road from Condate (*Rennes*) to Coriallum, perhaps *Cherbourg*. It is 49 Gallic leagues from Condate to Legedia, and 19 from Legedia to Cosedia. None of the geographers agree about the position of Legedia. Walckenaer places it at *Villebaudon*, near *Lézeau*, in support of which there is some similarity of name. [G. L.]

LEGEOLIUM, a town in Britain, mentioned in the Itinerary. At *Castleford*, in Yorkshire, the road from Isurium (*Aldborough*) crosses the river *Aire*; and in this neighbourhood coins and other antiquities have been dug up. A camp, however, has yet to be discovered. *Castleford* is generally identified with Legeolium.

Lagecium is the first station from York on the way to London, 21 miles from the former town, and 16 from Danum (= *Doncaster*). This is from the 8th Itinerary.

In the 5th Legeolium is exactly in the same position. This identifies the two. [R. G. L.]

LE'GIO (Λεγεών), a town of Palestine mentioned by Eusebius and S. Jerome. Its importance is intimated by the fact that it is assumed by them as a centre from which to measure the distance of other places. Thus they place it 15 M. P. west of Nazareth, three or four from Taanach (*Onomast. s. vv. Nazareth, Thaanach, Thanaach Camona, Aphraim.*) Reland (*Palaest. s. v.* p. 873) correctly identifies it with the modern village *Legune* or *el-Lejjún*, "on the western border of the great plain of Esdraelon,"—which Eusebius and S. Jerome designate, from this town, μέγα πεδίον Λεγεῶνος (*Onomast. s. v.* Γαϐαθών),—"where it already begins to rise gently towards the low range of wooded hills which connect Carmel and the mountains of Samaria." Its identity with the Megiddo of Scripture is successfully argued by Dr. Robinson (*Bib. Res.* vol. iii. pp. 177—180.) Megiddo is constantly joined with Taanach, and *Lejjûn* is the requisite distance from the village of *Ta'annûk*, which is directly south of it. Both were occupied by Canaanitish sheikhs (*Josh.* xii. 21), both assigned to the half-tribe of Manasseh, though lying within the borders of Issachar or Asher (xvii. 11; 1 *Chron.* vii. 29); both remained long unsubdued (*Judges*, i. 27). In the battle between Barak and Sisera "they fought in Taanach by the Waters of Megiddo,"—which waters issue from a copious fountain, the stream from which turns several mills, and is an important tributary to the Kishon (Maundrell, *Journey*, March 22, p. 57.) This is probably the place mentioned by Shaw as the *Ras-el-Kishon*, or the head of the Kishon, under the south-east brow of Mount Carmel. Three or four of its sources, he says, lie within less than a furlong of each other, and discharge water enough to form a river half as big as the Isis. (*Travels*, p. 274, 4to. ed.) It was visited and described by Mr. Wolcott in 1842. He found it to be an hour and 40 minutes from *Ta'annûk* (*Bibliotheca Sacra*, 1843, pp. 76—78.) The great caravan road between Egypt and Damascus passes through *Lejjún*; and traces of an old Roman road are to be seen to the south of the village. [G. W.]

LEGIO VII. GE'MINA (*Itin. Ant.* p. 395; Λεγίων ς Γερμανική, Ptol. ii. 6. § 30: *Leon*), a

Roman city of Asturia, in Hispania Tarraconensis, admirably situated at the confluence of two tributaries of the *Esla*, at the foot of the Asturian mountains, commanding and protecting the plain of *Leon*. As its name implies, it grew out of the station of the new 7th legion, which was raised by the emperor Galba in Hispania. (Dion Cass. iv. 24; Tac. *Hist.* ii. 11, iii. 25; Suet. *Galba*, 10.) Tacitus calls the legion Galbiana, to distinguish it from the old Legio VII. Claudia, but this appellation is not found on any *genuine* inscriptions. It appears to have received the appellation of Gemina (respecting the use of which, and Gemella, see Caesar *B. C.* iii. 3) on account of its amalgamation by Vespasian with one of the German legions, not improbably the Legio I. Germanica. Its full name was VII. Gemina Felix. After serving in Pannonia, and in the civil wars, it was settled by Vespasian in Hispania Tarraconensis, to supply the place of the VI. Victrix and X. Gemina, two of the three legions ordinarily stationed in the province, but which had been withdrawn to Germany. (Tac. *Hist.* ii. 11, 67, 86, iii. 7, 10, 21—25, iv. 39; *Inscr.* ap. Gruter, p. 245, no. 2.) That its regular winter quarters, under later emperors, were at *Leon*, we learn from the Itinerary, Ptolemy, and the Notitia Imperii, as well as from a few inscriptions (Muratori, p. 2037, no. 8, A. D. 130; p. 335, nos. 2, 3, A. D. 163; p. 336, no. 3, A. D. 167; Gruter, p. 260, no. 1, A. D. 216); but there are numerous inscriptions to prove that a strong detachment of it was stationed at Tarraco, the chief city of the province. (The following are a selection, in order of time:—Orelli, no. 3496, A. D. 182; no. 4815; Gruter, p. 365, no. 7.) In the inscriptions the legion has the surnames of P. F. Antoniniana, P. F. Alexandriana, and P. F. Severiana Alexandriana; and its name occurs in a Greek inscription as ΛΕΤ. Ζ. ΔΙΔύμη (*C. I.* vol. iii. no. 4022), while another mentions a χιλίαρχον ἐν Ἱσπανίᾳ λεγεῶνος ἑβδόμης. (*C. I.* vol. i. no. 1126.) There is an inscription in which is found a "Tribunus Militum Leg. VII. Geminae Felicis in Germania," from a comparison of which with two inscriptions found in Germany (Lehne, *Schriften*, vol. i. nos. 11, 62; Borghesi, *sulle iscr. Rom. del Reno*, p. 26), it has been inferred that the legion was employed on an expedition into Germany under Alexander Severus, and that this circumstance gave rise to the erroneous designation of Γερμανική in the text of Ptolemy. (Böcking, *N. D.* pt. ii. pp. 1026, seq.; Marquardt's *Becker*, *Röm. Alterthum.* vol. iii. pt. 2, p. 354; Grotefend, in Pauly's *Realencyklopädie*, *s. v. Legio.*)

The station of this legion in Asturia grew into an important city, which resisted the attacks of the Goths till A. D. 586, when it was taken by Leovigildo; and it was one of the few cities which the Goths allowed to retain their fortifications. During the struggle with the Arab invaders, the same fortress, which the Romans had built to protect the plain from the incursions of the mountaineers, became the advanced post which covered the mountain, as the last refuge of Spanish independence. After yielding to the first assault of the Moors, it was soon recovered, and was restored by Ordoño I. in 850. It was again taken by Al-Mansur in 996, after a year's siege; but was recovered after Al-Mansur's defeat at *Calatañazor*, about A. D. 1000; repeopled by Alonso V., and enlarged by Alonso XI., under whose successor, Don Pedro, it ceased to be the capital of the kingdom of *Leon*, by the removal of the court to *Seville*. The greater portion of the Roman walls may still be traced. (Ford, *Handbook of Spain*, p. 318.) [P. S.]

LEHI, or more fully Ramathlehi, a place in the south of Palestine, the name of which is derived from one of Samson's exploits. (*Judg.* xv. 9, 14, 17; comp. Joseph. *Ant.* v. 8. § 8; Winer, *Biblisch. Realwörterbuch*, *s. v.*)

LEIMO'NE (Λειμώνη), the later name of the Homeric Elone (Ἠλώνη), according to Strabo, was a town of Perrhaebia in Thessaly, and was situated at the foot of Mount Olympus, not far from the Titaresius or Eurotas. The Greeks of *Elassóna* report that there are some remains of this city at *Selos*. (Hom. *Il.* ii. 739; Strab. ix. p. 440; Steph. B. *s. v.* Ἠλώνη; Leake, *Northern Greece*, vol. iii. p. 345.)

LEINUM (Λήϊνον), a town of Sarmatia Europaea, which Ptolemy (iii. 5. § 29) places on an affluent of the Borysthenes, but whether on the *Beresina*, or some other, is uncertain. Lianum (Λείανον, Ptol. iii. 5. § 12), on the Palus Maeotis, appears to be the same place repeated by an oversight. (Schafarik, *Slav. Alt.* vol. i. p. 512.) [E. B. J.]

LEIPSYDRIUM. [Attica, p. 326, b.]

LELAMNO'NIUS SINUS, in Britain, mentioned by Ptolemy (ii. 3) as lying between the aestuary of the Clota (*Clyde*) and the Epidian Promontory (*Mull of Cantyre*); = *Loch Fyne.* [R. G. L.]

LELANTUS CAMPUS (τὸ Λήλαντον πεδίον), a fertile plain in Euboea, between Chalcis and Eretria, which was an object of frequent contention between those cities. [Chalcis.] It was the subject of volcanic action. Strabo relates that on one occasion a torrent of hot mud issued from it; and it contained some warm springs, which were used by the dictator Sulla. The plain was also celebrated for its vineyards; and in it there were mines of copper and iron. (Strab. i. p. 58, x. p. 447, seq.; Hom. *Hymn. in Apoll.* 219; Theogn. 888; Leake, *Northern Greece*, vol. ii. p. 265.) Pliny mentions a river Lelantus in Euboea, which must have flowed through this plain, if it really existed. (Plin. iv. 12. s. 21.)

LE'LEGES (Λέλεγες), an ancient race which was spread over Greece, the adjoining islands, and the Asiatic coast, before the Hellenes. They were so widely diffused that we must either suppose that their name was descriptive, and applied to several different tribes, or that it was the name of a single tribe and was afterwards extended to others. Strabo (vii. p. 322) regarded them as a mixed race, and was disposed to believe that their name had reference to this (τὸ συλλέκτους γεγονέναι). They may probably be looked upon, like the Pelasgians and the other early inhabitants of Greece, as members of the great Indo-European race, who became gradually incorporated with the Hellenes, and thus ceased to exist as an independent people.

The most distinct statement of ancient writers on the origin of the Leleges is that of Herodotus, who says that the name of Leleges was the ancient name of the Carians (Herod. i. 171). A later Greek writer considered the Leleges as standing in the same relation to the Carians as the Helots to the Lacedaemonians and the Penestae to the Thessalians. (Athen. vi. p. 271.) In Homer both Leleges and Carians appear as equals, and as auxiliaries of the Trojans. (*Il.* x. 428.) The Leleges are ruled by Altes, the father-in-law of Priam, and inhabit a town called Pedasus at the foot of Mount Ida. (*Il.* xxi. 86.) Strabo relates that Leleges and Carians once occupied the whole of Ionia, and that in the Milesian territory and in all Caria tombs and forts of the Leleges were shown. He further says that the two were so intermingled that they were frequently regarded as the same people. (Strab. vii. p. 321, xiii. p. 611.) It would therefore appear that there was some close connection between the Leleges and Carians, though they were probably different peoples. The Leleges seem at one time to have occupied a considerable part of the western coast of Asia Minor. They were the earliest known inhabitants of Samos. (Athen. xv. p. 672.) The connection of the Leleges and the Carians was probably the foundation of the Megarian tradition, that in the twelfth generation after Car, Lelex came over from Egypt to Megara, and gave his name to the people (Paus. i. 39. § 6) ; but their Egyptian origin was evidently an invention of later times, when it became the fashion to derive the civilisation of Greece from that of Egypt. A grandson of this Lelex is said to have led a colony of Megarian Leleges into Messenia, where they founded Pylus, and remained until they were driven out by Neleus and the Pelasgians from Iolcos ; whereupon they took possession of Pylus in Elis. (Paus. v. 36. § 1.) The Lacedaemonian traditions, on the other hand, represented the Leleges as the autochthons of Laconia ; they spoke of Lelex as the first native of the soil, from whom the people were called Leleges and the land Lelegia ; and the son of this Lelex is said to have been the first king of Messenia. (Paus. iii. 1. § 1, iv. 1. §§ 1, 5.) Aristotle seems to have regarded Leucadia, or the western parts of Acarnania, as the original seats of the Leleges ; for, according to this writer, Lelex was the autochthon of Leucadia, and from him were descended the Teleboans, the ancient inhabitants of the Taphian islands. He also regarded them as the same people as the Locrians, in which he appears to have followed the authority of Hesiod, who spoke of them as the subjects of Locrus, and as produced from the stones with which Deucalion repeopled the earth after the deluge. (Strab. vii. pp. 321, 322.) Hence all the inhabitants of Mount Parnassus, Locrians, Phocians, Boeotians, and others, are sometimes described as Leleges. (Comp. Dionys. Hal. i. 17.) (See Thirlwall, *Hist. of Greece*, vol. i. p. 42, seq.)

LEMANIS PORTUS (Καινὸς λιμήν, Ptol. ii. 3. § 4), one of the chief seaports of Britain, situated in the territories of the Cantii; the site near *Lymne*, in *Kent.* The road from Durovernum to Portus Lemanis (*Itin. Anton.* iv.) is extant nearly its entire length, and known by the name of *Stone Street.*

The harbour or port is no longer to be traced, owing to the silting up of the sea; but it must have been situated opposite to *West Hythe* and *Lymne*. The remains of the castrum, called *Stutfall Castle*, to the west of *West Hythe*, and below *Lymne*, indicate the quarters of the Turnacensian soldiers stationed there in defence of the Littus Saxonicum. (*Not. Dig.*) Recent discoveries have shown that a body of marines (Classiarii Britannici) were also located at the Portus Lemanis, and at Dubris (*Dover*). An altar was also found, recording the name of a prefect of the British fleet. (*Report on Excavations made at Lymne.*) The Portus Lemanis is laid down in the Peutingerian Tables, and it is mentioned by the anonymous Geographer of Ravenna.

The Roman station was situated on the slope of a hill. Like that of *Richborough* (Rutupiae), it was walled on three sides only; the side facing the sea being sufficiently defended by nature in a steep bank, such as we see at other Roman castra where the engineers have availed themselves of a natural defence to save the expense and labour of building walls. The fortress enclosed about 10 acres. The walls, in part only now standing, were upwards of 20 ft. high, and about 10 ft. thick; they were further strengthened by semicircular solid towers. The principal entrance was on the east, facing the site of the village of *West Hythe.* It was supported by two smaller towers, and, as recent excavations prove, by other constructions of great strength. Opposite to this, on the west, was a postern gate, of narrow dimensions. At some remote period the castrum was shattered by a land-slip, and the lower part was carried away, and separated entirely from the upper wall, which alone stands in its original position. To this cause is to be ascribed the present disjointed and shattered condition of the lower part. Parts of the wall and the great gateway were completely buried. The excavations alluded to brought them to light, and enabled a plan to be made. Within the area were discovered the walls of one of the barracks, and a large house with several rooms heated by a hypocaust. [C. R. S.]

LEMANUS or LEMANNUS LACUS (*Λεμάνος*, *Λεμάνη Λίμνη*: *Leman Lake* or *Lake of Geneva*). Caesar says (*B. G.* i. 8) that he drew his rampart against the Helvetii "from the Lacus Lemannus, which flows into the Rhone, as far as the Jura;" a form of expression which some of the commentators have found fault with and altered without any reason. The name *Λιμένη Λίμνη* in Ptolemy's text (ii. 10. § 2) is merely a copyist's error In the Antonine Itin. the name Lausonius Lacus occurs ; and in the Table, Losannensis Lacus. Mela (ii. 5), who supposes the Rhodanus to rise not far from the sources of the Rhenus and the Ister, says that, "after being received in the Lemannus Lacus, the river maintains its current, and flowing entire through it, runs out as large as it came in." Strabo (p. 271) has a remark to the same purpose, and Pliny (ii. 103), and Ammianus Marcellinus (xv. 11). This is not the fact, as we may readily suppose, though the current of the Rhone is perceptible for some distance after the river has entered the east end of the lake of Geneva. Ausonius (*De Clar. Urb. Narbo*) makes the lake the chief source of the Rhodanus:—

> Qua rapitur praeceps Rhodanus genitore Lemanno;

but this poetical embellishment needs no remark.

The Lake of Geneva is an immense hollow filled by the Rhone and some smaller streams, and is properly described under another title. [RHODANUS.] [G. L.]

LEMA'VI. [GALLAECIA.]

LEMINCUM, in Gallia Narbonensis, is placed in the Table and the Antonine Itin. on a road from the Alpis Graia (*Little St. Bernard*) to Vienna (*Vienne*). Lemincum is *Lemens*, near *Chambery*, and there is also, according to some authorities, a *Mont Leminc.* The next station to Lemincum on the road to Vienna is Labiscum. [LABISCUM.] [G. L.]

LEMNOS (*Λῆμνος*: *Eth.* *Λήμνιος*), one of the larger islands in the Aegaean sea, situated nearly midway between Mount Athos and the Hellespont. According to Pliny (iv. 12. s. 23), it lay 22 miles SW. of Imbros, and 87 miles SE. of Athos; but the latter is nearly double the true distance. Several ancient writers, however, state that Mount Athos cast its shadow upon the island. (Soph. *ap. Schol. ad Theocr.* vi. 76; Plin. *l. c.*) Pliny also relates that Lemnos is 112 miles in circuit, which is perhaps not far from the truth, if we reckon all the windings of the coast. Its area is nearly 150 square miles. It is of an irregular quadrilateral shape, being nearly divided into two peninsulas by two deep bays, *Port Paradise* on the N., and *Port St. Antony* on the S. The latter is a large and convenient harbour. On the eastern side of the island is a bold rock projecting into the sea, called by Aeschylus Ἑρμαῖον λέπας Λήμνου, in his description of the beacon fires between Mount Ida and Mycenae, announcing the capture of Troy. (Aesch. *Agam.* 283; comp. Soph. *Philoct.* 1459.) Hills, but of no great height, cover two-thirds of the island; they are barren and rocky, and there are very few trees, except in some of the narrow valleys. The whole island bears the strongest marks of the effects of volcanic fire; the rocks, in many places, are like the burnt and vitrified scoria of furnaces. Hence we may account for its connection with Hephaestus, who, when hurled from heaven by Zeus, is said to have fallen upon Lemnos. (Hom. *Il.* i. 594.) The island was therefore sacred to Hephaestus (Nicandr. *Ther.* 458; Ov. *Fast.* iii. 82), who was frequently called the Lemnian god. (Ov. *Met.* iv. 185; Virg. *Aen.* viii. 454.) From its volcanic appearance it derived its name of Aethaleia (Αἰθάλεια, Polyb. *ap. Steph. B.*, and Etym. M. *s. v.* Αἰθάλη). It was also related that from one of its mountains, called Mosychlus (Μόσυχλος), fire was seen to blaze forth. (Antimach. *ap. Schol. ad Nicandr. Ther.* 472; Lycophr. 227; Hesych. *s. v.*) In a village in the island, named *Chorous*, there is a hot-spring, called *Thermia*, where a commodious bath has been built, with a lodging-house for strangers, who frequent it for its supposed medicinal qualities. The name of Lemnos is said to have been derived from the name of the Great Goddess, who was called Lemnos by the original inhabitants of the island. (Hecat. *ap. Steph. B. s. v.*)

The earliest inhabitants of Lemnos, according to Homer, were the Sinties (Σίντιες), a Thracian tribe; a name, however, which probably only signifies robbers (from σίνομαι). (Hom. *Il.* i. 594, *Od.* viii. 294; Strab. vii. p. 331, x. p. 457, xii. p. 549.) When the Argonauts landed at Lemnos, they are said to have found it inhabited only by women, who had murdered all their husbands, and had chosen as their queen Hypsipyle, the daughter of Thoas, the former King of the island. [See *Dict. of Biogr.* art. Hypsipyle.] Some of the Argonauts settled here, and became by the Lemnian women the fathers of the Minyae (Μινύαι), the later inhabitants of the island. The Minyae were driven out of the island by the Tyrrhenian Pelasgians, who had been expelled from Attica. (Herod. iv. 145, vi. 137; Apoll. Rhod. i. 608, seq., and Schol.; Apollod. i. 9. § 17, iii. 6. § 4.) It is also related that these Pelasgians, out of revenge, made a descent upon the coast of Attica during the festival of Artemis at Brauron, and carried off some Athenian women, whom they made their concubines; but, as the children of these women despised their half-brothers born of Pelasgian women, the Pelasgians murdered both them and their Athenian mothers. In consequence of this atrocity, and of the former murder of the Lemnian husbands by their wives, "Lemnian Deeds" (Λήμνια ἔργα) became a proverb throughout Greece for all atrocious acts. (Herod. vi. 128; Eustath. *ad Il.* p. 158. 11, *ad Dionys. Per.* 347; Zenob. iv. 91.) Lemnos continued to be inhabited by Pelasgians, when it was conquered by Otanes, one of the generals of Darius Hystaspis (Herod. v. 26); but Miltiades delivered it from the Persians, and made it subject to Athens, in whose power it remained for a long time. (Herod. vi. 137; Thuc. iv. 28, vii. 57.) In fact, it was always regarded as an Athenian possession, and accordingly the peace of Antalcidas, which declared the independence of all the Grecian states, nevertheless allowed the Athenians to retain possession of Lemnos, Imbros, and Scyros. (Xen. *Hell.* iv. 8. § 15, v. 1. § 31.) At a later period Lemnos passed into the hands of the Macedonians, but it was restored to the Athenians by the Romans. (Polyb. xxx. 18.)

In the earliest times, Lemnos appears to have contained only one town, which bore the same name as the island (Hom. *Il.* xiv. 230); but at a later period we find two towns, Myrina and Hephaestias. Myrina (Μύρινα: *Eth.* Μυριναῖος) stood on the western side of the island, as we may infer from the statement of Pliny, that the shadow of Mt. Athos was visible in the forum of the city at the time of the summer solstice. (Plin. iv. 12. s. 23; Herod. vi. 140; Steph. B. *s. v.*; Ptol. iii. 13. § 4.) On its site stands the modern *Kastro*, which is still the chief town in the place. In contains about 2000 inhabitants; and its little port is defended by a pier, and commanded by a ruinous mediaeval fortress on the overhanging rocks. Hephaestias, or Hephaestia (Ἡφαιστίας, Ἡφαιστία: *Eth.* Ἡφαιστιεύς), was situated in the northern part of the island. (Herod., Plin., Ptol. *ll. cc.*; Steph. B. *s. v.*) There are coins of Hephaestia (see below), but none of Myrina, and none bearing the name of the island. (Eckhel, vol. ii. p. 51.)

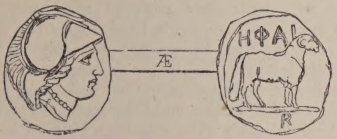
According to Pliny (xxxvi. 13. s. 19) Lemnos had a celebrated labyrinth, supported by 150 columns, and with gates so well poised, that a child could open them. Pliny adds, that there were still traces of it in his time. Dr. Hunt, who visited the island in 1801, attempted to find out the ruins of this labyrinth, and was directed to a subterraneous staircase in an uninhabited part of the island, near a bay, called *Porniah.* He here found extensive ruins of an ancient and strong building that seemed to have had a ditch round it communicating with the sea. "The edifices have covered about 10 acres of ground: there are foundations of an amazing number of small buildings within the outer wall, each about seven feet square. The walls towards the sea are strong, and composed of large square blocks of stone. On an elevated spot of ground in one corner of the area, we found a subterraneous staircase, and, after lighting our tapers, we went down into it. The entrance was difficult: it consisted of 51 steps, and about every twelfth one was of marble, the others of common stone. At the bottom is a small chamber with a well in it, by which probably the garrison was supplied: a censer, a lamp, and a few matches, were lying in a corner, for the use of the Greek Christians, who call this well an Αγίασμα, or *Holy Fountain*, and the ruins about it *Panagia Coccipée.* The peasants in the neighbourhood had no knowledge of any sculpture, or statues, or medals having ever been found there." It does not appear, however, that these ruins have any relation to the labyrinth mentioned by Pliny; and Dr. Hunt thinks that they are probably those of the citadel of Hephaestias.

The chief production of the island, was a red earth called terra Lemnia or sigillata, which was employed by the ancient physicians as a remedy for wounds and the bites of serpents; and which is still much valued by the Turks and Greeks for its supposed medicinal virtues. It is dug out of a hill, made into small balls, and stamped with a seal containing Arabic characters.

The ordinary modern name of the island, is *Stalimene* (*εἰς τὰν Λῆμνον*), though it is also called by its ancient name.

There were several small islands near Lemnos, of which the most celebrated was Chryse (*Χρυσή*), where Philoctetes was said to have been abandoned by the Greeks. According to Pausanias, this island was afterwards swallowed up by the sea, and another appeared in its stead, to which the name of Hiera was given. (Eustath *ad Hom. Il.* ii. p. 330; Appian, *Mithr.* 77; Paus. viii. 33. § 4.)

(Rhode, *Res Lemnicae*, Vratisl. 1829; Hunt, in Walpole's *Travels*, p. 54, seq.)



COIN OF HEPHAESTIAS IN LEMNOS.

LEMOVICES (*Λεμόβικες*, Strab. p.190; *Λεμουίκοι*, Ptol. ii. 7. § 10), a Gallic people who were bounded by the Arverni on the east, the Bituriges Cubi and the Pictones on the north, and the Santones on the west. Their chief town was Augustoritum or *Limoges*. [Augustoritum.] The diocese of *Limoges*, comprehending the diocese of *Tulle*, which has been separated from it, represents the limits of the Lemovices; but the diocese of *Limoges* extends somewhat beyond the limits of the old province of *Limousin*, which derives its name from the Lemovices, and into that province which was called *La Marche*. An inscription in Gruter, found at *Rancon*, in the diocese of *Limoges*, proves that there was included in the territory of the Lemovices a people named Andecamulenses; and another Gallic inscription shows that Mars was called Camulus. Camulogenus was a Gallic name. (Caes. *B. G.* vii. 59, 62.)

Caesar (*B. G.* vii. 4) enumerates the Lemovices among the peoples whom Vercingetorix stirred up against the Romans in B. C. 52: they are placed in the text between the Aulerci and Andes. The Lemovices sent 10,000 men to assist their countrymen at the siege of Alesia (*B. G.* vii. 75) But in the same chapter (vii. 75) the Lemovices are again mentioned: "universis civitatibus quae Oceanum attingunt quaeque eorum consuetudine Armoricae appellantur, quo sunt in numero Curiosolites, Redones, Ambibari, Caletes, Osismi, Lemovices, Veneti, Unelli, sex millia." Here the Lemovices are placed in a different position, and are one of the Armoric States. [Armoricae Civitates.] Some critics erase the name Lemovices from Caesar's text; but there is good authority for it. Davis remarks (Caes. *Oudendorp*, i. p. 427), that all the MSS. (known to him) have the reading Lemovices, and that it occurs also in the Greek translation. He also observes, that as there were three Aulerci [Aulerci], so there might be two Lemovices; and we may add that there were two Bituriges, Bituriges Cubi and Bituriges Vivisci; and Volcae Arecomici and Volcae Tectosages. If the text of Caesar then is right, there were Armoric Lemovices as well as the Lemovices of the *Limousin*; and we must either keep the name as it is, or erase it. The emendation of some critics, adopted by D'Anville, rests on no foundation. Walckenaer finds in the district which he assigns to the Lemovices Armoricani, a place named *La Limousinière*, in the arrondissement of *Nantes*, between *Machecoul*, *Nantes* and *Saint-Léger;* and he considers this an additional proof in favour of a conjecture about the text of Ptolemy in the matter of the Lemovices; as to which conjecture his own remarks may be read. (*Géog.* &c. *des Gaules*, vol. i. p. 369.) [G. L.]

LEMO'VII, a German tribe, mentioned by Tacitus (*Germ.* 43) as living with the Rugii on the coast of the Ocean, that is, the *Baltic Sea.* Tacitus mentions three peculiarities of this and the other tribes in those districts (the modern *Pommerania*), — their round shields, short swords, and obedience towards their chiefs. (Comp. Zeuss, *die Deutschen*, p. 155.) [L. S.]

LE'NTIA (*Linz*), a small place in Noricum on the Danube, on the road from Laureacum. According to the Notitia Imperii, from which alone we learn anything about this place, it appears that a prefect of the Legio Italica, and a body of horse archers, were stationed there. (Comp. Gruter, *Inscript.* p. 541. 10; Muchar, *Noricum*, i. p. 284.) [L. S.]

LENTIENSES, the southernmost branch of the Alemanni, which occupied both the northern and southern borders of the Lacus Brigantinus. They made repeated inroads into the province of Rhaetia, but were defeated by the emperor Constantius. (Amm. Marc. xv. 4, xxxi. 10; Zeuss, *die Deutschen*, p. 309, foll.) [L. S.]

LE'NTULAE or LE'NTOLAE, a place in Upper Pannonia, on the principal highroad leading through that country, and 32 Roman miles to the south-east of Jovia. (*It. Ant.* p. 130; *It. Hieros.* p. 562; Geogr. Rav. iv. 19.) Ptolemy (ii. 15. § 5) mentions a town *Λέντουδον* in the same neighbourhood, which is perhaps only a slip for *Λέντουλον*. Some identify the place with the modern *Bertzentze*, and others with *Lettichany*. [L. S.]

LEO FLUVIUS. [Leontes.]

LEON (*Λέων ἄκρα.*) 1. A point on the S. coast of Crete, now *Punta di Lionda.* (Ptol. iii. 17. § 4; Höck, *Kreta*, vol. i. pp. 394, 413.) [E. B. J.]

2. A promontory of Euboea, S. of Eretria, on the *καλὴ ἀκτή.* (Ptol. iii. 15. § 24.)

3. A place on the E. coast of Sicily, near Syracuse, where both the Athenians and Romans landed when they were going to attack that city. (Thuc. vi. 97; Liv. xxiv. 39.) [Syracusae.]

LEONICA. [Edetani.]

LEONTES (*Λέοντος ποτάμου ἐκβολαί*), a river of Phoenicia, placed by Ptolemy between Berytus and Sidon (v. 15, p. 137); consistently with which notice Strabo places Leontopolis between the same two towns, the distance between which he states at 400 stadia. He mentions no river of this name, but the Tamyras (*ὁ Ταμύρας ποταμός*), the grove of Aesculapius, and Leontopolis, which would doubtless correspond with the Lion river of Ptolemy; for it is obviously an error of Pliny to place "Leontos oppidum" between "Berytus" and "Flumen Lycos" (v. 20). Now, as the Tamyras of Strabo is clearly identical with *Nahr-ed-Dâmur*, half way between *Beyrût* and *Saida*, Lion's town and river should be looked for south of this, and north of Sidon. The only stream in this interval is *Nahr-el-Auly*, called also in its upper part *Nahr Barûk*, which Dr. Robinson has shown to be the Bostrenus Fluvius. [BOSTRENUS.] This, therefore, Mannert seemed to have sufficient authority for identifying with the Leontes. But the existence of the *Lîtâny*—a name supposed to be similar to the *Leontes*—between Sidon and Tyre, is thought to countenance the conjecture that Ptolemy has misplaced the Leontes, which is in fact identical with the anonymous river which Strabo mentions near Tyre (p. 758), which can be no other than the *Lîtâny* (Robinson, *Bib. Res.* vol. iii. pp. 408—410, and notes). No great reliance, however, can be placed on the similarity of names, as the form *Leontos* is merely the inflexion of Λέων, which was not likely to be adopted in Arabic. It is far more probable that the classical geographer in this, as in other cases, translated the Semitic name. [See CANIS and LYCUS.] Besides which the *Lîtâny* does not retain this name to the coast, but is here called *Nahr-el-Kâsimîyeh*, the *Casimeer* of Maundrell (March 20, p. 48; Reland, *Palaestina*, pp. 290, 291.) [G. W.]

LEONTI'NI (Λεοντῖνοι: *Eth.* Λεοντῖνος: *Lentini*), a city of Sicily, situated between Syracuse and Catana, but about eight miles from the sea-coast, near a considerable lake now known as the *Lago di Lentini.* The name of Leontini is evidently an ethnic form, signifying properly the people rather than the city itself; but it seems to have been the only one in use, and is employed both by Greek and Latin writers (declined as a plural adjective[*]), with the single exception of Ptolemy, who calls the city Λεόντιον or Leontium. (Ptol. iii. 4. § 13.) But it is clear, from the modern form of the name, *Lentini*, that the form Leontini, which we find universal in writers of the best ages, continued in common use down to a late period. All ancient writers concur in representing Leontini as a Greek colony, and one of those of Chalcidian origin, being founded by Chalcidic colonists from Naxos, in the same year with Catana, and six years after the parent city of Naxos, B.C. 730. (Thuc. vi. 3; Scymn. Ch. 283; Diod. xii. 53, xiv. 14.) According to Thucydides, the site had been previously occupied by Siculi, but these were expelled, and the city became essentially a Greek colony. We know little of its early history; but, from the strength of its position and the extreme fertility of its territory (renowned in all ages for its extraordinary richness), it appears to have early attained to great prosperity, and became one of the most considerable cities in the E. of Sicily. The rapidity of its rise is attested by the fact that it was able, in its turn, to found the colony of Euboea (Strab. vi. p. 272; Scymn. Ch. 287), apparently at a very early period. It is probable, also, that the three Chalcidic cities, Leontini, Naxos, and Catana, from the earliest period adopted the same line of policy, and made common cause against their Dorian neighbours, as we find them constantly doing in later times.

The government of Leontini was an oligarchy, but it fell at one time, like so many other cities of Sicily, under the yoke of a despot of the name of Panaetius, who is said to have been the first instance of the kind in Sicily. His usurpation is referred by Eusebius to the 43rd Olympiad, or B. C. 608. (Arist. *Pol.* v. 10, 12; Euseb. Arm. vol. ii. p. 109.)

Leontini appears to have retained its independence till after B. C. 498, when it fell under the yoke of Hippocrates, tyrant of Gela (Herod. vii. 154): after which it seems to have passed in succession under the authority of Gelon and Hieron of Syracuse; as we find that, in B.C. 476, the latter despot, having expelled the inhabitants of Catana and Naxos from their native cities, which he peopled with new colonists, established the exiles at Leontini, the possession of which they shared with its former citizens. (Diod. xi. 49.) We find no special mention of Leontini in the revolutions that followed the death of Hieron; but there is no doubt that it regained its independence after the expulsion of Thrasybulus, B. C. 466, and the period which followed was probably that of the greatest prosperity of Leontini, as well as the other Chalcidic cities of Sicily. (Diod. xi. 72, 76.) But its proximity to Syracuse became the source of fresh troubles to Leontini. In B. C. 427 the Leontines found themselves engaged in hostilities with their more powerful neighbour, and, being unable to cope single-handed with the Syrasans, they applied for support not only to their Chalcidic brethren, but to the Athenians also, who sent a fleet of twenty ships to their assistance, under the command of Laches and Charoeades. (Thuc. iii. 86; Diod. xii. 53.) The operations of the Athenian fleet under Laches and his successors Pythodorus and Eurymedon were, however, confined to the part of Sicily adjoining the Straits of Messana: the Leontines received no direct support from them, but, after the war had continued for some years, they were included in the general pacification of Gela, B. C. 424, which for a time secured them in the possession of their independence. (Thuc. iv. 58, 65.) This, however, did not last long: the Syracusans took advantage of intestine dissensions among the Leontines, and, by espousing the cause of the oligarchy, drove the democratic party into exile, while they adopted the oligarchy and richer classes as Syracusan citizens. The greater part of the latter body even abandoned their own city, and migrated to Syracuse; but quickly returned, and for a time joined with the exiles in holding it out against the power of the Syracusans. But the Athenians, to whom they again applied, were unable to render them any effectual assistance; they were a second time expelled, B. C. 422, and Leontini became a mere dependency of Syracuse, though always retaining some importance as a fortress, from the strength of its position. (Thuc. v. 4; Diod. xii. 54.)

In B. C. 417 the Leontine exiles are mentioned as joining with the Segestans in urging on the Athenian expedition to Sicily (Diod. xii. 83; Plut. *Nic.* 12); and their restoration was made one of the avowed objects of the enterprise. (Thuc. vi. 50.) But the failure of that expedition left them without any hope of restoration; and Leontini continued in its subordinate and fallen condition till B. C. 406, when the Syracusans allowed the unfortunate Agrigentines, after the capture of their own city by the Carthaginians, to establish themselves at Leontini. The Geloans and Camarinaeans followed their example the next year: the Leontine exiles of Syracuse at the same time took the opportunity to return to their native city, and declare themselves independent, and the treaty of peace concluded by Dionysius with Himilco, in B. C. 405, expressly stipulated for the freedom and independence of Leontini. (Diod. xiii. 89, 113, 114; Xen. *Hell.* ii. 3. § 5.) This condition was not long observed by Dionysius, who no sooner found himself free from the fear of Carthage than he turned his arms against the Chalcidic cities, and, after reducing Catana and Naxos, compelled the Leontines, who were now bereft of all their allies, to surrender their city, which was for the second time deserted, and the whole people transferred to Syracuse, B. C. 403. (Id. xiv. 14, 15.) At a later period of his reign (B. C. 396) Dionysius found himself compelled to appease the discontent of his mercenary troops, by giving up to them both the city and the fertile territory of Leontini, where they established themselves to the number of 10,000 men. (Id. xiv. 78.) From this time Leontini is repeatedly mentioned in connection with the civil troubles and revolutions at Syracuse, with which city it seems to have constantly continued in intimate relations; but, as Strabo observes, always shared in its disasters, without always partaking of its prosperity. (Strab. vi. p. 273.) Thus, the Leontines were among the first to declare against the younger Dionysius, and open their gates to Dion (Diod. xvi. 16; Plut. *Dion.* 39, 40). Some years afterwards their city was occupied with a military force by Hicetas, who from thence carried on war with Timoleon (*Ib.* 78, 82); and it was not till after the great victory of the latter over the Carthaginians (B. C. 340) that he was able to expel Hicetas and make himself master of Leontini. (*Ib.* 82; Plut. *Timol.* 32.) That city was not, like almost all the others of Sicily, restored on this occasion to freedom and independence, but was once more incorporated in the Syracusan state, and the inhabitants transferred to that city. (Diod. xvi. 82.)

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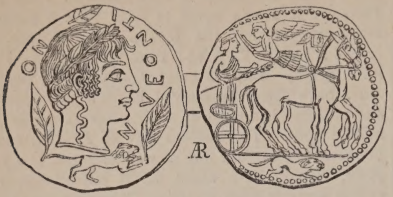
[*] Polybius uses the fuller phrase ἡ τῶν Λεοντίνων πόλις (vii. 6).

At a later period the Leontines again figure as an independent state, and, during the wars of Agathocles with the Carthaginians, on several occasions took part against the Syracusans. (Diod. xix. 110, xx. 32.) When Pyrrhus arrived in Sicily, B. C. 278, they were subject to a tyrant or despot of the name of Heracleides, who was one of the first to make his submission to that monarch. (Id. xxii. 8, 10, *Exc. H.* p. 497.) But not long after they appear to have again fallen under the yoke of Syracuse, and Leontini was one of the cities of which the sovereignty was secured to Hieron, king of Syracuse, by the treaty concluded with him by the Romans at the commencement of the First Punic War, B. C. 263. (Id. xxiii. *Exc. H.* p. 502.) This state of things continued till the Second Punic War, when Leontini again figures conspicuously in the events which led to the fall of Syracuse. It was in one of the long and narrow streets of Leontini that Hieronymus was assassinated by Dinomenes, B. C. 215 (Liv. xxiv. 7; Polyb. vii. 6); and it was there that, shortly after, Hippocrates and Epicydes first raised the standard of open war against Rome. Marcellus hastened to attack the city, and made himself master of it without difficulty; but the severities exercised by him on this occasion inflamed the minds of the Syracusans to such an extent as to become the immediate occasion of the rupture with Rome. (Liv. xxiv. 29, 30, 39.) Under the Roman government Leontini was restored to the position of an independent municipal town, but it seems to have sunk into a state of decay. Cicero calls it "misera civitas atque inanis" (*Verr.* ii. 66); and, though its fertile territory was still well cultivated, this was done almost wholly by farmers from other cities of Sicily, particularly from Centuripa. (*Ib.* iii. 46, 49.) Strabo also speaks of it as in a very declining condition, and though the name is still found in Pliny and Ptolemy, it seems never to have been a place of importance under the Roman rule. (Strab. vi. p. 273; Mel. ii. 7. § 16; Plin. iii. 8. s. 14; Ptol. iii. 4. § 13.) But the great strength of its position must have always preserved it from entire decay, and rendered it a place of some consequence in the middle ages. The modern city of *Lentini*, which preserves the ancient site as well as name, is a poor place, though with about 5000 inhabitants, and suffers severely from malaria. No ruins are visible on the site; but some extensive excavations in the rocky sides of the hill on which it stands are believed by the inhabitants to be the work of the Laestrygones, and gravely described as such by Fazello. (Fazell. *de Reb. Sic.* iii. 3.)

The situation of Leontini is well described by Polybius: it stood on a broken hill, divided into two separate summits by an intervening valley or hollow; at the foot of this hill on the W. side, flowed a small stream, which he calls the LISSUS, now known as the *Fiume Ruina*, which falls into the *Lake of Lentini*, a little below the town. (Pol. vii. 6.) The two summits just noticed, being bordered by precipitous cliffs, formed, as it were, two natural citadels or fortresses; it was evidently one of these which Thucydides mentions under the name of PHOCEAE, which was occupied in B. C. 422 by the Leontine exiles who returned from Syracuse. (Thuc. v. 4.) Both heights seem to have been fortified by the Syracusans, who regarded Leontini as an important fortress; and we find them alluded to as "the forts" (τὰ φρούρια) of Leontini. (Diod. xiv. 58, xxii. 8.) Diodorus also mentions that one quarter of Leontini was known by the name of "The New Town" (ἡ Νέα πόλις, xvi. 72); but we have no means of determining its locality. It is singular that no ancient author alludes to the *Lake* (or as it is commonly called the *Biviere*) *of Lentini*, a sheet of water of considerable extent, but stagnant and shallow, which lies immediately to the N. of the city. It produces abundance of fish, but is considered to be the principal cause of the malaria from which the city now suffers. (D'Orville, *Sicula*, p. 168; Smyth's *Sicily*, pp. 157, 158.)

The extraordinary fertility of the territory of Leontini, or the LEONTINUS CAMPUS, is celebrated by many ancient authors. According to a tradition commonly received, it was there that wheat grew wild, and where it was first brought into cultivation (Diod. iv. 24, v. 2); and it was always regarded as the most productive district in all Sicily for the growth of corn. Cicero calls it "campus ille Leontinus nobilissimus ac feracissimus," "uberrima Siciliae pars," "caput rei frumentariae;" and says that the Romans were accustomed to consider it as in itself a sufficient resource against scarcity. (Cic. *Verr.* iii. 18, 44, 46, *pro Scaur.* 2, *Phil.* viii. 8.) The tract thus celebrated, which was known also by the name of the LAESTRYGONII CAMPI [LAESTRYGONES], was evidently the plain extending from the foot of the hills on which Leontini was situated to the river Symaethus, now known as the *Piano di Catania.* We have no explanation of the tradition which led to the fixing on this fertile tract as the abode of the fabulous Laestrygones.

Leontini was noted as the birthplace of the celebrated orator Gorgias, who in B. C. 427 was the head of the deputation sent by his native city to implore the intervention of Athens. (Diod. xii. 53; Plat. *Hipp. Maj.* p. 282.) [E. H. B.]



COIN OF LEONTINI.

LEO'NTIUM (*Λεόντιον*: *Eth.* *Λεοντήσιος*), a town of Achaia, was originally not one of the 12 Achaean cities, though it afterwards became so, succeeding to the place of Rhypes. It is only mentioned by Polybius, and its position is uncertain. It must, however, have been an inland town, and was probably between Pharae and the territory of Aegium, since we find that the Eleians under the Aetolian general Euripidas, after marching through the territory of Pharae as far as that of Aegium, retreated to Leontium. Leake places it in the valley of the Sennus, between the territory of Tritaea and that of Aegium, at a place now called *Ai Andhrea*, from a ruined church of that saint near the village of *Guzumistra*. Callicrates, the partizan of the Romans during the later days of the Achaean League, was a native of Leontium. (Pol. ii. 41, v. 94, xxvi. 1; Leake, *Morea*, vol. iii. p. 419.)

LEONTO'POLIS. [NICEPHORIUM.]

LEONTO'POLIS. [LEONTES.]

LEONTO'POLIS (*Λεόντων πόλις*, Ptol. iv. 5. § 51; Strab. xvii. pp. 802, 812; *Λεόντω*, Hieronym. *ad Jovian.* ii. 6; Leontos Oppidum, Plin. v. 20. s. 17), the capital of the Leontopolite nome in the Delta of Egypt. It stood in lat. 30° 6′ N., about three geographical miles S. of Thmuis. Strabo is the earliest writer who mentions either this nome, or its chief town: and it was probably of comparatively recent origin and importance. The lion was not among the sacred animals of Aegypt: but that it was occasionally domesticated and kept in the temples, may be inferred from Diodorus (ii. 84). Trained lions, employed in the chase of deers, wolves, &c., are found in the hunting-pieces delineated upon the walls of the grottoes at *Benihassan*. (Wilkinson, *M.* and *C.* vol. iii. p. 16.) In the reign of Ptolemy Philometor (B. C. 180—145) a temple, modelled after that of Jerusalem, was founded by the exiled Jewish priest Onias. (Joseph. *Ant. Jud.* xiii. 3. § 3; Hieronym. *in Daniel.* ch. xi.) The Hebrew colony, which was attracted by the establishment of their national worship at Leontopolis, and which was increased by the refugees from the oppressions of the Seleucid kings in Palestine, flourished there for more than three centuries afterwards. In the reign of Vespasian the Leontopolite temple was closed, amid the general discouragement of Judaism by that emperor. (Joseph. *B. Jud.* vii. 10. § 4.) Antiquarians are divided as to the real site of the ruins of Leontopolis. According to D'Anville, they are covered by a mound still called *Tel-Essabè*, or the "Lion's Hill" (Comp. Champollion, *l'Egypte*, vol. ii. p. 110, seq.). Jomard, on the other hand, maintains that some tumuli near the village of *El-Mengaleh* in the Delta, represent the ancient Leontopolis. And this supposition agrees better with the account of the town given by Xenophon of Ephesus. (*Ephesiaca*, iv. p. 280, ed. Bipont.) [W. B. D.]

LEPETYMNUS (*Λεπέτυμνος*, called Lepethymnus or Lepethymus by Pliny, v. 31. s. 39; the MSS. vary), a mountain in the northern part of Lesbos, near Methymna. Plehn states (*Lesbiac. Lib.* p. 9) that it is the highest mountain in the island: but this does not appear to be consistent with modern surveys. Its present name is said to be *Mont S. Theodore*. The sepulchre and tomb of the hero Palamedes are alleged to have been here. (Tzetzes, *Lycophr. Cassandr.* 1095; Philostr. *Heroic.* p. 716, *Vit. Apollon. Tyan.* iv. 13. 150, also 16. 154.) In Antigonus of Carystus (c. 17) there is a story given, on the authority of Myrsilus the Lesbian, concerning a temple of Apollo and a shrine of the hero Lepetymnus, connected with the same mountain. Here, also, according to Theophrastus (*De Sign. Pluv. et Vent.* p. 783, ed. Schneid.), an astronomer called Matricetas made his observations. [J. S. H.]

LEPINUS MONS is the name given by Columella (x. 131), the only author in whom the name is found, to a mountain near Signia in Latium, probably one of the underfalls or offshoots of the great mass of the Volscian Apennines. The name of Montes Lepini is frequently applied by modern geographers to the whole of the lofty mountain group which separates the valley of the *Sacco* from the Pontine Marshes [LATIUM]; but there is no ancient authority for this. [E. H. B.]

LEPIDO'TON-POLIS (*Λεπιδωτῶν ἢ Λεπιδωτὸν πόλις*, Ptol. iv. 5. § 72), a town in Upper Egypt, situated in the Panopolite nome, and on the eastern side of the Nile. It was about four geographical miles N. of Chenoboscia. Lat. 26° 2′ N. This was doubtless, the place at which Herodotus had heard that the fish *lepidotus* was caught in great numbers, and even received divine honours (ii. 72; comp. Minutoli, p. 414; Champollion, *l'Egypte*, vol. i. p. 248). Lepidoton-Polis was probably connected with the Osirian worship, for, according to the legend, Isis, in her search for the limbs of Osiris, who had been cut into pieces by Typhon, traversed the marshes in a boat made of papyrus (*Baris*), and in whatsoever place she found a member, there she buried it. In the end she discovered all the limbs, excepting one, which had been devoured by the fishes *phagras* and *lepidotus*. No remains of Lepidoton-Polis have been discovered. [W. B. D.]

LEPO'NTII (*Ληπόντιοι*, Strab., Ptol.), an Alpine people, who inhabited the valleys on the south side of the Alps, about the head of the two great lakes, the *Lago di Como* and *Lago Maggiore*. Strabo tells us distinctly that they were a Rhaetian tribe (iv. p. 206), and adds that, like many others of the minor Alpine tribes, they had at one time spread further into Italy, but had been gradually driven back into the mountains. (*Ib.* p. 204.) There is some difficulty in determining the position and limits of their territory. Caesar tells us that the Rhine took its rise in the country of the Lepontii (*B. G.* iv. 10), and Pliny says that the Uberi (or Viberi), who were a tribe of the Lepontii, occupied the sources of the Rhone (Plin. iii. 20. s. 24). Ptolemy, on the contrary (iii. 1. § 38), places them in the Cottian Alps; but this is opposed to all the other statements, Strabo distinctly connecting them with the Rhaetians. Their name occurs also in the list of the Alpine nations on the trophy of Augustus (*ap. Plin. l. c.*), in a manner quite in accordance with the statements of Caesar and Pliny; and on the whole we may safely place them in the group of the Alps, of which the *Mont St. Gothard* is the centre, and from which the Rhone and the Rhine, as well as the *Reuss* and the *Ticino*, take their rise. The name of *Val Levantina*, still given to the upper valley of the *Ticino*, near the foot of the *St. Gothard*, is very probably derived from the name of the Lepontii. Their chief town, according to Ptolemy, was Oscela or Oscella, which is generally supposed to be *Domo d' Ossola;* but, as the Lepontii are erroneously placed by him in the Cottian Alps, it is perhaps more probable that the town meant by him is the Ocelum of Caesar (now *Uxeau*), which was really situated in that district. [OCELUM.]

The name of ALPES LEPONTIAE, or Lepontian Alps, is generally given by modern geographers to the part of this chain extending from *Monte Rosa* to the *St. Gothard;* but there is no ancient authority for this use of the term. [E. H. B.]

LE'PREUM (τὸ Λέπρεον, Scyl., Strab., Polyb.; Λέπρεος, Paus., Aristoph. *Av.* 149; Λέπριον, Ptol. iii. 16. § 18: *Eth.* Λεπρεάτης), the chief town of Triphylia in Elis, was situated in the southern part of the district, at the distance of 100 stadia from Samicum, and 40 stadia from the sea. (Strab. viii. p. 344.) Scylax and Ptolemy, less correctly, describe it as lying upon the coast. Triphylia is said to have been originally inhabited by the Cauconians, whence Lepreum is called by Callimachus (*Hymn. in Jov.* 39) Καυκώνων πτολίεθρον. The Caucones were afterwards expelled by the Minyae, who took possession of Lepreum. (Herod. iv. 148.) Subsequently, and probably soon after the Messenian wars, Lepreum and the other cities of Triphylia were subdued by the Eleians, who governed them as subject places. [See Vol. I. p. 818, b.] The Triphylian cities, however, always bore this yoke with impatience; and Lepreum took the lead in their frequent attempts to shake off the Eleian supremacy. The greater importance of Lepreum is shown by the fact that it was the only one of the Triphylian towns which took part in the Persian wars. (Herod. ix. 28.) In B. C. 421 Lepreum, supported by Sparta, revolted from Elis (Thuc. v. 31); and at last, in 400, the Eleians, by their treaty with Sparta, were obliged to relinquish their authority over Lepreum and the other Triphylian towns. (Xen. *Hell.* iii. 2. § 25.) When the Spartan power had been broken by the battle of Leuctra (B. C. 371), the Spartans endeavoured to recover their supremacy over Lepreum and the other Triphylian towns; but the latter protected themselves by becoming members of the Arcadian confederacy, which had been recently founded by Epaminondas. (Xen. *Hell.* vi. 5. § 2, seq.) Hence Lepreum is called an Arcadian town by Scylax and Pliny, the latter of whom erroneously speaks both of a Leprion in Elis (iv. 5. s. 6), and of a Lepreon in Arcadia (iv. 5. s. 10). Pausanias also states that the Lepreatae in his time claimed to be Arcadians; but he observes that they had been subjects of the Eleians from ancient times,—that as many of them as had been victors in the public games were proclaimed as Eleians from Lepreus,—and that Aristophanes describes Lepreus as a city of the Eleians. (Paus. v. 5. § 3.) After the time of Alexander the Eleians again reduced the Triphylian cities, which therefore were obliged to join the Aetolian league along with the Eleians. But when Philip, in his war with the Aetolians, marched into Triphylia, the inhabitants of Lepreum rose against the Eleian garrison in their town, and declared in favour of Philip, who thus obtained possession of the place. (Polyb. iv. 77, 79, 80.) In the time of Pausanias the only monument in Lepreum was a temple of Demeter, built of brick. In the vicinity of the town was a fountain named Arene. (Paus. v. 5. § 6.) The territory of Lepreum was rich and fertile. (Χώρα εὐδαίμων, Strab. viii. p. 345.)

The ruins of Lepreum are situated upon a hill, near the modern village of *Strovítzi.* These ruins show that Lepreum was a town of some size. A plan of them is given by the French Commission, which is copied in the work of Curtius. They were first described by Dodwell. It takes half an hour to ascend from the first traces of the walls to the acropolis, which is entered by an ancient gateway. "The towers are square; one of them is almost entire, and contains a small window or arrow hole. A transverse wall is carried completely across the acropolis, by which means it was anciently divided into two parts. The foundation of this wall, and part of the elevation, still remain. Three different periods of architecture are evident in this fortress. The walls are composed of polygons: some of the towers consist of irregular, and others of rectangular quadrilaterals. The ruins extend far below the acropolis, on the side of the hill, and are seen on a flat detached knoll." (Dodwell, *Tour through Greece*, vol. ii. p. 347; Leake, *Morea*, vol. i. p. 56; Boblaye, *Récherches, &c.* p. 135; Curtius, *Peloponnesos*, vol. ii. p. 84.)

LE'PSIA (*Lipso*), a small island of the Icarian sea, in the north of Leros, and opposite to the coast of Caria. It is not mentioned by any ancient author except Pliny (*H. N.* v. 34). [L. S.]

LEPTE (Λεπτικὴ ἄκρα, Ptol. iv. 5; Plin. vi. 29 s. 34), the modern *Ras-el-Auf*, in lat. 23° N., was a headland of Upper Egypt, upon the confines of Aethiopia, which projected into the Red Sea at Sinus Immundus (*Foul Bay*). It formed the extremity of a volcanic range of rocks abounding in mines of gold, copper and topaz. [W. B. D.]

LEPTIS, a town of Hispania Baetica, mentioned only in the *Bell. Alex.* 57, where the word is perhaps only a false reading for LAEPA, near the mouth of the Anas. [P. S.]

LEPTIS * (Liv. xxxiv. 62; Caes. *B. C.* ii. 38; Hirt. *Bell. Afr.* 6, 7, 9, 62; Mela, i. 7. § 2: Plin. v. 4 s. 3), also called by later writers, LEPTIS MINOR or PARVA (Λέπτις ἡ μίκρα, Ptol. iv. 3. § 10; Leptiminus or Lepte Minus, *Itin. Ant.* p. 58; *Tab. Peut.*; Geogr. Rav. iii. 5 v. 5: *Eth* Leptitani: *Lemta*, Ru.), a city on the coast of Byzacium, just within the SE. headland of the Sinus Neapolitanus, 18 M.P. SE. of Hadrumetum, and 33 M.P. NE. of Thysdrus, and one of the most flourishing of the Phoenician colonies on that coast, notwithstanding the epithet PARVA, which is merely used by late writers to distinguish it from the still more important city of LEPTIS MAGNA. It was a colony of Tyre (Sall. *Jug.* 19; Plin. *l. c.*), and, under the Carthaginians, it was the most important place in the wealthy district of EMPORIAE, and its wealth was such that it paid to Carthage the *daily* tribute of a Euboic talent. (Liv. *l. c.*) Under the Romans it was a *libera civitas*, at least in Pliny's time: whether it became a colony afterwards depends on the question, whether the coins bearing the name of LEPTIS belong to this city or to Leptis Magna.

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* Derived from a Phoenician word signifying *a naval station.*

[See below, under Leptis Magna.] Its ruins, though interesting, are of no great extent. (Shaw, *Travels*, p. 109; Barth, *Wanderungen*, *&c.* p. 161.) [P. S.]

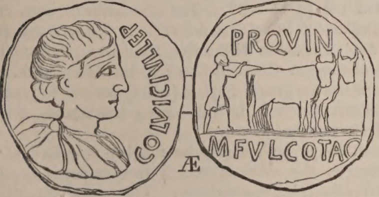
LEPTIS MAGNA (*ἡ Λέπτις μεγάλη*, *Λεπτιμάγνα*, Procop. *B. V.* ii. 21; also *Λέπτις*, simply; aft. Νεάπολις; Leptimagnensis Civitas, *Cod. Just.* i. 27. 2: *Eth.* and *Adj.* Λεπτιτανός, Leptitanus: *Lebda*, large Ru.), the chief of the three cities which formed the African Tripolis, in the district between the Syrtes (Regio Syrtica, aft. Tripolitana), on the N. coast of Africa; the other two being Oea and Sabrata. Leptis was one of the most ancient Phoenician colonies on this coast, having been founded by the Sidonians (Sall. *Jug.* 19, 78); and its site was one of the most favourable that can be imagined for a city of the first class. It stood at one of those parts of the coast where the table-land of the Great Desert falls off to the sea by a succession of mountain ridges, enclosing valleys which are thus sheltered from those encroachments of sand that cover the shore where no such protection exists, while they lie open to the breezes of the Mediterranean. The country, in fact, resembles, on a small scale, the terraces of the Cyrenaic coast; and its great beauty and fertility have excited the admiration alike of ancient and modern writers. (Ammian. Marc. xxviii. 6; Della Cella; Beechy; Barth, &c.) Each of these valleys is watered by its streamlet, generally very insignificant and even intermittent, but sometimes worthy of being styled a river, as in the case of the Cinyps, and of the smaller stream, further to the west, upon which Leptis stood. The excellence of the site was much enhanced by the shelter afforded by the promontory Hermaeum (*Ras-al-Ashan*), W. of the city, to the roadstead in its front. The ruins of Leptis are of vast extent, of which a great portion is buried under the sand which has drifted over them from the sea. From what can be traced, however, it is clear that these remains contain the ruins of three different cities.

(1.) The original city, or Old Leptis, still exhibits in its ruins the characteristics of an ancient Phoenician settlement; and, in its site, its sea-walls and quays, its harbour, and its defences on the land side, it bears a striking general resemblance to Carthage. It was built on an elevated tongue of land, jutting out from the W. bank of the little river, the mouth of which formed its port, having been artificially enlarged for that purpose. The banks of the river, as well as the seaward face of the promontory, are lined with walls of massive masonry, serving as sea-walls as well as quays, and containing some curious vaulted chambers, which are supposed to have been docks for ships which were kept (as at Carthage) for a last resource, in case the citadel should be taken by an enemy. These structures are of a harder stone than the other buildings of the city; the latter being of a light sandstone, which gave the place a glittering whiteness to the voyager approaching it from the sea. (*Stadiasm. Mar. Mag.* p. 453, G., p. 297, H.) On the land side the isthmus was defended by three lines of massive stone walls, the position of each being admirably adapted to the nature of the ground; and, in a depression of the ground between the outmost and middle line, there seems to have been a canal, connecting the harbour in the mouth of the river with the roadstead W. of the city. Opposite to this tongue of land, on the E. side of the river, is a much lower, less projecting, and more rounded promontory, which could not have been left out of the system of external works, although no part of the city was built upon it. Accordingly we find here, besides the quays along the river side, and vaults in them, which served for warehouses, a remarkable building, which seems to have been a fort. Its superstructure is of brick, and certainly not of Phoenician work; but it probably stood on foundations coeval with the city. This is the only example of the use of brick in the ruins of Leptis, with the exception of the walls which surmount the sea-defences already described. From this eastern, as well as from the western point of land, an artificial mole was built out, to give additional shelter to the port on either side; but, through not permitting a free egress to the sand which is washed up on that coast in vast quantities with every tide, these moles have been the chief cause of the destruction, first of the port, and afterwards of the city. The former event had already happened at the date of the *Stadiasmus*, which describes Leptis as having no harbour (ἀλίμενος). The harbour still existed, however, at the time of the restoration of the city by Septimius Severus, and small vessels could even ascend to some distance above the city, as is proved by a quay of Roman work on the W. bank, at a spot where the river is still deep, though its mouth is now lost in the sand-hills.

2. The Old City (πόλις) thus described became gradually, like the Byrsa of Carthage, the citadel of a much more extensive New City (Νεάπολις), which grew up beyond its limits, on the W. bank of the river, where its magnificent buildings now lie hidden beneath the sand. This New City, as in the case of Carthage and several other Phoenician cities of like growth, gave its name to the place, which was hence called Neapolis, not, however, as at Carthage [comp. Carthago, Vol. I. p. 529. § i.], to the disuse of the old name, Leptis, which was never entirely lost, and which became the prevailing name in the later times of the ancient world, and is the name which the ruins still retain (*Lebda*). Under the early emperors both names are found almost indifferently; but with a slight indication of the preference given to Neapolis, and it seems probable that the name *Leptis*, with the epithet *Magna* to distinguish it from Leptis Parva, prevailed at last for the sake of avoiding any confusion with Neapolis in Zeugitana. (Strab. xvii. p. 835, Νεάπολις, *ἣν καὶ Λέπτιν καλοῦσιν*: Mela, however, i. 7. § 5, has *Leptis* only, with the epithet *altera*: Pliny, v. 4. s. 4, misled, as usual, by the abundance of his authorities, makes Leptis and Neapolis different cities, and he distinguishes this from the other Leptis as *Leptis altera, quae cognominatur magna*: Ptolemy, iv. 3. § 13, has Νεάπολις *ἡ καὶ Λέπτις μεγάλη*: *Itin. Ant.* p. 63, and *Tab. Peut.* Lepti Magna Colonia; Scyl. pp. 111, 112, 113, Gronov. Νέα Πόλις; *Stadiasm.* p. 435, Λέπτις, vulg. Λέπτης, the coins all have the name Leptis simply, with the addition, on some of them, of the epithet Colonia Victrix Julia; but it is very uncertain to which of the two cities of the name these coins belong; Eckhel, vol. iv. pp. 130, 131; Rasche, *s. v.*) We learn from Sallust that the commercial intercourse of Leptis with the native tribes had led to a sharing of the *connubium*, and hence to an admixture of the language of the city with the Libyan dialects (*Jug.* 78). In fact, Leptis, like the neighbouring *Tripoly*, which, with a vastly inferior site, has succeeded to its position, was the great emporium for the trade with the Garamantes and Phazania and the eastern part of

Inner Libya. But the remains of the New City seem to belong almost entirely to the period of the Roman Empire, and especially to the reign of Septimius Severus, who restored and beautified this his native city. (Spart. *Sev.* 1; Aurel. Vict. *Ep.* 20.) It had already before acquired considerable importance under the Romans, whose cause it espoused in the war with Jugurtha (Sall. *Jug.* 77—79: as to its later condition see Tac. *Hist.* iv. 50); and if, as Eckhel inclines to believe, the coins with the epigraph COL. VIC. IUL. LEP. belong mostly, if not entirely, to Leptis Magna, it must have been made a colony in the earliest period of the empire. It was still a flourishing and populous fortified city in the 4th century, when it was greatly injured by an assault of a Libyan tribe, called the AURUSIANI (Ammian. xxviii. 6); and it never recovered from the blow.

3. Justinian is said to have enclosed a portion of it with a new wall; but the city itself was already too far buried in the sand to be restored; and, as far as we can make out, the little that Justinian attempted seems to have amounted only to the enclosure of a suburb, or old Libyan camp, some distance to the E. of the river, on the W. bank of which the city itself had stood. (Procop. *de Aed.* vi. 4; comp. Barth.) Its ruin was completed during the Arab conquest (Leo, *Afr.* p. 435); and, though we find it, in the middle ages, the seat of populous Arab camps, no attempt has been made to make use of the splendid site, which is now occupied by the insignificant village of *Legâtah*, and the hamlet of *El-Hush*, which consists of only four houses. (For particulars of the ruins, see Lucas, *Proceedings of the Association*, *&c.* vol. ii. p. 66, Lond. 1810; Della Cella, *Viaggio*, *&c.* p. 40; Beechey, *Proceedings*, *&c.* chap. vi. pp. 50, foll.; Russell's *Barbary;* Barth, *Wanderungen*, *&c.* pp. 305—315.) [P. S.]



COIN OF LEPTIS.

LERINA and LERON. Strabo (p. 185) says: "After the Stoechades are Planasia and Leron (ἡ Πλανασία καὶ Λήρων), which are inhabited; and in Leron there is also a Leroum of Leron, and Leron is in front of Antipolis." (*Antibes.*) Pliny (iii. 5) has "Lero, et Lerina adversus Antipolim." Ptolemy (ii. 10. § 21) places Lerone (Ληρώνη) before the mouth of the *Var.* Lerina once had a town named Vergoanum (Pliny). The Maritime Itin. places "Lero et Lerinas insulae" 11 M. P. from Antipolis.

These two islands are the *Lérins*, off the coast of the French department of *Var.* Strabo's Planasia is supposed to be Lerina, because it is flat; Leron must then be the larger island, called *Sainte Marguerite;* and D'Anville conjectures that the monastery dedicated to Sainte Marguerite took the place of the Leroum of Lero, which is mentioned by Strabo. The position of these two small islands is fixed more accurately by the Itin. than by the geographers. Lerina, from which the modern name *Lérins* comes, is very small; it is called *St. Honorat*, from a bishop of Arles in the fifth century, who was also a saint. [G.L.]

LERNA or LERNE (Λέρνα, Λέρνη), the name of a marshy district at the south-western extremity of the Argive plain, near the sea, and celebrated as the spot where Hercules slew the many-headed Hydra, or water-snake. [See *Dict. of Biogr.* Vol. II. p. 394.] In this part of the plain, there is a number of copious springs, which overflow the district and turn it into a marsh; and there can be little doubt that the victory of Hercules over the Hydra, is to be understood of a successful attempt of the ancient lords of the Argive plain to bring its marshy extremity into cultivation, by draining its sources and embanking its streams. The name of Lerna is usually given to the whole district (Paus. ii. 15. § 5, ii. 24. § 3, ii. 36. § 6, ii. 38. § 1; Plut. *Cleom.* 15), but other writers apply it more particularly to the river and the lake. (Strab. viii. p. 368.) The district was thoroughly drained in antiquity, and covered with sacred buildings, of which Pausanias has left us an account (ii. 36, 37). A road led from Argos to Lerna, and the distance from the gate of the city to the sea-coast of Lerna was 40 stadia. Above Lerna is the Mountain PONTINUS (Ποντῖνος), which according to Pausanias absorbs the rain water, and thus prevents it from running off. On its summit, on which there are now the ruins of a mediaeval castle, Pausanias saw the remains of a temple of Athena Saitis, and the foundations of the house of Hippomedon, one of the seven Argive chiefs who marched against Thebes. (Λερναῖα δ' οἰκεῖ νάμαθ' Ἱππομέδων ἄναξ, Eurip. *Phoen.* 126.) The grove of Lerna, which consisted for the most part of plane trees, extended from Mount Pontinus to the sea, and was bounded on one side by a river called Pontinus, and on the other by a river named Amymone. The grove of Lerna contained two temples, in one of which Demeter Prosymna and Dionysus were worshipped, and in the other Dionysus Saotes. In this grove a festival, called the Lernaea, was celebrated in honour of Demeter and Dionysus. Pausanias also mentions the fountain of Amphiaraus, and the Alcyonian pool (ἡ Ἀλκυονία λίμνη), through which the Argives say that Dionysus descended into Hades in order to recover Semele. The Alcyonian pool was said to be unfathomable, and the emperor Nero in vain attempted to reach its bottom with a sounding line of several fathoms in length. The circumference of the pool is estimated by Pausanias as only one-third of a stadium: its margin was covered with grass and rushes. Pausanias was told that, though the lake appeared so still and quiet, yet, if any one attempted to swim over it, he was dragged down to the bottom. Here Prosymnus is said to have pointed out to Dionysus the entrance in the lower world. A nocturnal ceremony was connected with this legend; expiatory rites were performed by the side of the pool, and, in consequence of the impurities which were then thrown into the pool, the proverb arose of a Lerna of ills. (Λέρνη κακῶν; see Preller, *Demeter*, p. 212.)

The river Pontinus issues from three sources at the foot of the hill, and joins the sea north of some mills, after a course of only a few hundred yards. The Amymone is formed by seven or eight copious sources, which issue from under the rocks, and which are evidently the subterraneous outlet of one of the katavothra of the Arcadian vallies. The river soon after enters a small lake, a few hundred yards in circumference, and surrounded with a great variety of aquatic plants; and it then forms a marsh extending to the sea-shore. The lake is now walled in, and the water is diverted into a small stream which turns some mills standing close to the sea-shore. This lake is evidently the Alcyonian pool of Pausanias; for although he does not say that it is formed by the river Amymone, there can be no doubt of the fact. The lake answers exactly to the description of Pausanias, with the exception of being larger; and the tale of its being unfathomable is still related by the millers in the neighbourhood. Pausanias is the only writer who calls this lake the Alcyonian pool; other writers gave it the name of Lernaean; and the river Amymone, by which it is formed, is likewise named Lerna. The fountain of Amphiaraus can no longer be identified, probably in consequence of the enlargement of the lake. The station of the hydra was under a palm-tree at the source of the Amymone; and the numerous heads of the water-snake may perhaps have been suggested by the numerous sources of this river. Amymone is frequently mentioned by the poets. It is said to have derived its name from one of the daughters of Danaus, who was beloved by Poseidon; and the river gushed forth when the nymph drew out of the rock the trident of the god. (Hygin. *Fab.* 169.) Hence Euripides (*Phoen.* 188) speaks of Ποσειδώνια Ἀμυμώνια ὕδατα. (Comp. Propert. ii. 26, 47; Ov. *Met.* ii. 240.)

(Dodwell, *Classical Tour*, vol. ii. p. 225; Leake, *Morea*, vol. ii. p. 472, seq; Boblaye, *Récherches, &c.* p. 47; Mure, *Tour in Greece*, vol. ii. p. 194; Ross, *Reisen im Peloponnes*, p. 150; Curtius, *Peloponnesos*, vol. ii. p. 368, seq.)

LEROS (Λέρος: *Eth.* Λέριος: *Leros*), a small island of the Aegean, and belonging to the scattered islands called Sporades. It is situated opposite the Sinus Iassius, on the north of Calymna, and on the south of Lepsia, at a distance of 320 stadia from Cos and 350 from Myndus. (*Stadiasm. Mar. Magni*, §§ 246, 250, 252.) According to a statement of Anaximenes of Lampsacus, Leros was, like Icaros, colonised by Milesians. (Strab. xiv. p. 635.) This was probably done in consequence of a suggestion of Hecataeus; for on the breaking out of the revolt of the Ionians against Persia, he advised his countrymen to erect a fortress in the island, and make it the centre of their operations, if they should be driven from Miletus. (Herod. v. 125; comp. Thucyd. viii. 27.) Before its occupation by the Milesians, it was probably inhabited by Dorians. The inhabitants of Leros were notorious in antiquity for their ill nature, whence Phocylides sang of them: —

> *Λέριοι κακοί, οὐχ ὃ μὲν, ὃς δ' οὔ,*
> *Πάντες, πλὴν Προκλέους· καὶ Προκλέης Λέριος.*

(Strab. x. p. 487, &c.) The town of Leros was situated on the west of the modern town, on the south side of the bay, and on the slope of a hill; in this locality, at least, distinct traces of a town have been discovered by Ross. (*Reisen auf d. Griech. Inseln*, ii. p. 119.) The plan of Hecataeus to fortify Leros does not seem to have been carried into effect. Leros never was an independent community, but was governed by Miletus, as we must infer from inscriptions, which also show that Milesians continued to inhabit the island as late as the time of the Romans. Leros contained a sanctuary of Artemis Parthenos, in which, according to mythology, the sisters of Meleager were transformed into guinea fowls (μελεαγρίδες; Anton. Lib. 2; comp. Ov. *Met.* viii. 533, &c.), whence these birds were always kept in the sanctuary of the goddess. (Athen. xiv. p. 655.) In a valley, about ten minutes' walk from the sea, a small convent still bears the name of *Partheni*, and at a little distance from it there are the ruins of an ancient Christian church, evidently built upon some ancient foundation, which seems to have been that of the temple of Artemis Parthenos. "This small island," says Ross, "though envied on account of its fertility, its smiling valleys, and its excellent harbours, is nevertheless scorned by its neighbours, who charge its inhabitants with niggardliness" (*l. c.* p. 122; comp. Böckh, *Corp. Inscript.* n. 2263; Ross, *Inscript. ined.* ii. 188.) [L. S.]

LESBOS (Λέσϐος: *Eth.* and *Adj.* Λέσϐιος, Λέσϐικός, Λεσϐιακός, Lesbius, Lesbicus, Lesbiacus: *fem.* Λεσϐίς, Λεσϐιάς, Lesbis, Lesbias: in the middle ages it was named Mitylene, from its principal city: Geog. Rav. v. 21: Suidas. *s. v.*; Hierocl. p. 686; Eustath. *ad Il.* ix. 129, *Od.* iii. 170: hence it is called by the modern Greeks *Mitylen* or *Metelino*, and by the Turks *Medilli* or *Medellu-Adassi.*) Like several other islands of the Aegean, Lesbos is said by Strabo, Pliny and others to have had various other names, Issa, Himerte, Lasia, Pelasgia, Aegira, Aethiope, and Macaria. (Strab. i. p. 160, v. p. 128; Plin. v. 31 (39); Diod. iii. 55, v. 81.)

Lesbos is situated off the coast of Mysia, exactly opposite the opening of the gulf of Adramyttium. Its northern part is separated from the mainland near Assos [Assos] by a channel about 7 miles broad; and the distance between the south-eastern extremity and the islands of Arginusae [ARGINUSAE] is about the same. Strabo reckons the breadth of the former strait at 60 stadia, and Pliny at 7 miles: for the latter strait see Strab. xiii. pp. 616, 617, and Xen. *Hell.* i. 6. §§ 15—28. The island lies between the parallels of 38° 58′ and 39° 24′. Pliny states the circumference as 168 miles, Strabo as 1100 stadia. According to Choiseul-Gouffier, the latter estimate is rather too great. Scylax (p. 56) assigns to Lesbos the seventh rank in size among the islands of the Mediterranean sea.

In shape Lesbos may be roughly described as a triangle, the sides of which face respectively the NW., the NE., and the SW. The northern point is the promontory of Argennum, the western is that of Sigrium (still called *Cape Sigri*), the south-eastern is that of Malea (now called *Zeitoun Bouroun* or *Cape St. Mary*). But though this description of the island as triangular is generally correct, it must be noticed that it is penetrated far into the interior by two gulfs, or *sea-lochs* as they may properly be called, on the south-western side. One of these is *Port Hiero* or *Port Olivier*, "one of the best harbours of the Archipelago," opening from the sea about 4 miles to the westward of Cape Malea, and extending about 8 miles inland among the mountains. It may be reasonably conjectured that its ancient name was Portus Hieraeus; since Pliny mentions a Lesbian city called Hiera, which was extinct before his time. The other arm of the sea, to which we have alluded, is about half-way between the former and Cape Sigrium. It is the "beautiful and extensive basin, named *Port Caloni*," and anciently called Euripus Pyrrhaeus. From the extreme narrowness of the entrance, it is less adapted for the purposes of a harbour. Its ichthyology is repeatedly mentioned by Aristotle as remarkable. (*Hist. Animal.* v. 10. § 2, v. 13. § 10, viii. 20. § 15, ix. 25. § 8.)

The surface of the island is mountainous. The principal mountains were Ordymnus in the W., Olympus in the S., and Lepethymnus in the N. Their elevations, as marked in the English Admiralty Charts, are respectively, 1780, 3080, and 2750 feet. The excellent climate and fine air of Lesbos are celebrated by Diodorus Siculus (v. 82), and it is still reputed to be the most healthy island in the Archipelago. (Purdy's *Sailing Directory*, p. 154.) Tacitus (*Ann.* vi. 3) calls it "insula nobilis et amoena." Agates were found there (Plin. xxxvii. 54), and its quarries produced variegated marble (xxxvi. 5). The wholesome Lesbian wines ("innocentis pocula Lesbii," Hor. *Carm.* i. 17, 21) were famous in the ancient world; but of this a more particular account is given under METHYMNA. The trade of the island was active and considerable; but here again we must refer to what is said concerning its chief city MYTILENE. At the present day the figs of Lesbos are celebrated; but its chief exports are oil and gall-nuts. The population was estimated, in 1816, at 25,000 Greeks and 5000 Turks.

Tradition says that the first inhabitants of Lesbos were Pelasgians: and Xanthus was their legendary leader. Next came Ionians and others, under Macareus, who is said by Diodorus (v. 80) to have introduced written laws two generations before the Trojan war. Last were the Aeolian settlers, under the leadership of Lesbus, who appears in Strabo under the name Graus, and who is said to have married Methymna, the daughter of Macareus. Mytilene was the elder daughter. This is certain, that the early history of Lesbos is identical with that of the Aeolians. Strabo regards it as their central seat (σχέδον μητρόπολις, xiii. pp. 616, 622). In mercantile enterprise, in resistance to the Persians, and in intellectual eminence, the insular Aeolians seem to have been favourably contrasted with their brethren on the continent. That which Horace calls "Aeolium carmen" and "Aeoliae fides" (*Carm.* ii. 13. 24, iii. 30. 13) was due to the genius of Lesbos: and Niebuhr's expression regarding this island is, that it was "the pearl of the Aeolian race." (*Lectures on Ancient Ethnology and Geography*, vol. i. p. 218.)

Lesbos was not, like several other islands of the Archipelago, such as Cos, Chios and Samos, the territory of one city. We read of six Aeolian cities in Lesbos, each of which had originally separate possessions and an independent government, and which were situated in the following geographical order. METHYMNA (now *Molivo*) was on the north, almost immediately opposite Assos, from which it was separated by one of the previously mentioned straits. Somewhere in its neighbourhood was ARISBA, which, however, was incorporated in the Methymnaean territory before the time of Herodotus (i. 151). Near the western extremity of the island were ANTISSA and ERESSUS. The former was a little to the north of Cape Sigrium, and was situated on a small island, which in Pliny's time (ii. 91) was connected with Lesbos itself. The latter was on the south of the promontory, and is still known under the name of *Erissi*, a modern village, near which ruins have been found. At the head of *Port Caloni* was PYRRHA, which in Strabo's time had been swallowed up by the sea, with the exception of a suburb. (Strab. xiii. p. 618; see Plin. v. 31.) The name of *Pera* is still attached to this district according to Pococke. On the eastern shore, facing the mainland, was MYTILENE. Besides these places, we must mention the following: — HIERA, doubtless at the head of *Port Olivier*, said by Pliny to have been destroyed before his day; AGAMEDE, a village in the neighbourhood of Pyrrha; NAPE, in the plain of Methymna; AEGIRUS, between Methymna and Mytilene; and POLIUM, a site mentioned by Stephanus B. Most of these places are noticed more particularly under their respective names. All of them decayed, and became unimportant, in comparison with Methymna and Mytilene, which were situated on good harbours opposite the mainland, and convenient for the coasting-trade. The annals of Lesbos are so entirely made up of events affecting those two cities, especially the latter, that we must refer to them for what does not bear upon the general history of the island.

From the manner in which Lesbos is mentioned both in the Iliad and Odyssey (*Il.* xxiv. 544, *Od.* iv. 342), it is evident that its cities were populous and flourishing at a very early period. They had also very large possessions on the opposite coast. Lesbos was not included in the conquests of Croesus. (Herod. i. 27.) The severe defeat of the Lesbians by the Samians under Polycrates (iii. 39) seems only to have been a temporary disaster. It is said by Herodotus (i. 151) that at first they had nothing to fear, when Cyrus conquered the territories of Croesus on the mainland: but afterwards, with other islanders, they seem to have submitted voluntarily to Harpagus (i. 169). The situation of this island on the very confines of the great struggle between the Persians and the Greeks was so critical, that its fortunes were seriously affected in every phase of the long conflict, from this period down to the peace of Antalcidas and the campaigns of Alexander.

The Lesbians joined the revolt of Aristagoras (Herod. vi. 5, 8), and one of the most memorable incidents in this part of its history is the consequent hunting down of its inhabitants, as well as those of Chios and Tenedos, by the Persians (Herod. vi. 31; Aesch. *Pers.* 881). After the battles of Salamis and Mycale they boldly identified themselves with the Greek cause. At first they attached themselves to the Lacedaemonian interest: but before long they came under the overpowering influence of the naval supremacy of Athens. In the early part of the Peloponnesian War, the position of Lesbos was more favourable than that of the other islands: for, like Corcyra and Chios, it was not required to furnish a money-tribute, but only a naval contingent (Thuc. ii. 9). But in the course of the war, Mytilene was induced to intrigue with the Lacedaemonians, and to take the lead in a great revolt from Athens. The events which fill so large a portion of the third book of Thucydides — the speech of Cleon, the change of mind on the part of the Athenians, and the narrow escape of the Lesbians from entire massacre by the sending of a second ship to overtake the first — are perhaps the most memorable circumstances connected with the history of this island. The lands of Lesbos were divided among Athenian citizens (κληροῦχοι), many of whom, however, according to Boeckh, returned to Athens, the rest remaining as a garrison. Methymna had taken no part in the revolt, and was exempted from the punishment After the Sicilian expedition, the Lesbians again wavered in their allegiance to Athens; but the result was unimportant (Thucyd. viii. 5, 22, 23, 32, 100). It was near the coast of this island that the last great naval victory of the Athenians during the war was won, that of Conon over Callicratidas at Arginusae. On the destruction of the Athenian force by Lysander at Aegospotami, it fell under the power of Sparta; but it was recovered for a time by Thrasybulus (Xen. *Hell.* iv. 8. §§ 28—30). At the peace of Antalcidas it was declared independent. From this time to the establishment of the Macedonian empire it is extremely difficult to fix the fluctuations of the history of Lesbos in the midst of the varying influences of Athens, Sparta, and Persia.

After the battle of the Granicus, Alexander made a treaty with the Lesbians. Memnon the Rhodian took Mytilene and fortified it, and died there. Afterwards Hegelochus reduced the various cities of the island under the Macedonian power. (For the history of these transactions see Arrian, *Exped. Alex.* iii. 2; Curt. *Hist. Alex.* iv. 5.) In the war of the Romans with Perseus, Labeo destroyed Antissa for aiding the Macedonians, and incorporated its inhabitants with those of Methymna (Liv. xlv. 31. Hence perhaps the true explanation of Pliny's remark, *l. c.*). In the course of the Mithridatic War, Mytilene incurred the displeasure of the Romans by delivering up M'. Aquillius (Vell. Pat. ii 18; Appian, *Mithr.* 21). It was also the last city which held out after the close of the war, and was reduced by M. Minucius Thermus,—an occasion on which Julius Caesar distinguished himself, and earned a civic crown by saving the life of a soldier (Liv. *Epit.* 89; Suet. *Caes.* 2; see Cic. *contra Rull.* ii. 16). Pompey, however, was induced by Theophanes to make Mytilene a free city (Vell. Pat. *l. c.*; Strab. xiii. p. 617), and he left there his wife and son during the campaign which ended at Pharsalia. (Appian, *B. C.* ii. 83; Plut. *Pomp.* 74, 75.) From this time we are to regard Lesbos as a part of the Roman province of Asia, with Mytilene distinguished as its chief city, and in the enjoyment of privileges more particularly described elsewhere. We may mention here that a few imperial coins of Lesbos, as distinguished from those of the cities, are extant, of the reigns of M. Aurelius and Commodus, and with the legend ΚΟΙΝΟΝ ΛΕϹΒΙΩΝ (Eckhel, vol. ii. p. 501; Mionnet, vol. iii. pp. 34, 35).

In the new division of provinces under Constantine, Lesbos was placed in the *Provincia Insularum* (Hierocl. p. 686, ed. Wesseling). A few detached notices of its fortunes during the middle ages are all that can be given here. On the 15th of August, A.D. 802, the empress Irene ended her extraordinary life here in exile. (See Le Beau, *Hist. du Bas Empire*, vol. xii. p. 400.) In the thirteenth century, contemporaneously with the first crusade, Lesbos began to be affected by the Turkish conquests: Tzachas, Emir of Smyrna, succeeded in taking Mytilene, but failed in his attempt on Methymna. (Anna Comn. *Alex.* lib. vii. p. 362, ed. Bonn.) Alexis, however, sent an expedition to retake Mytilene, and was successful (Ib. ix. p. 425). In the thirteenth century Lesbos was in the power of the Latin emperors of Constantinople, but it was recovered to the Greeks by Joannes Ducas Vatatzes, emperor of Nicaea (see his life in the *Dict. of Biography*). In the fourteenth century Joannes Palaeologus gave his sister in marriage to Francisco Gateluzzio, and the island of Lesbos as a dowry; and it continued in the possession of this family till its final absorption in the Turkish empire (Ducas, *Hist. Byzant.* p. 46, ed. Bonn). It appears, however, that these princes were tributary to the Turks (Ib. p. 328). In 1457, Mahomet II. made an unsuccessful assault on Methymna, in consequence of a suspicion that the Lesbians had aided the Catalan buccaneers (Ib. p. 338; see also Vertot, *Hist. de l'Ordre de Malte*, ii. 258). He did not actually take the island till 1462. The history of the annalist Ducas himself is closely connected with Lesbos: he resided there after the fall of Constantinople; he conveyed the tribute from the reigning Gateluzzio to the sultan at Adrianople; and the last paragraph of his history is an unfinished account of the final catastrophe of the island.

This notice of Lesbos would be very incomplete, unless something were said of its intellectual eminence. In reference to poetry, and especially poetry in connection with music, no island of the Greeks is so celebrated as Lesbos. Whatever other explanation we may give of the legend concerning the head and lyre of Orpheus being carried by the waves to its shores, we may take it as an expression of the fact that here was the primitive seat of the music of the lyre. Lesches, the cyclic minstrel, a native of Pyrrha, was the first of its series of poets. Terpander, though his later life was chiefly connected with the Peloponnesus, was almost certainly a native of Lesbos, and probably of Antissa: Arion, of Methymna, appears to have belonged to his school; and no two men were so closely connected with the early history of Greek music. The names of Alcaeus and Sappho are the most imperishable elements in the renown of Mytilene. The latter was sometimes called the tenth Muse (as in Plato's epigram, Σαπφὼ Λεσϐόθεν ἡ δεκάτη); and a school of poetesses (Lesbiadum turba, Ovid, *Her.* xv.) seems to have been formed by her. Here, without entering into the discussions, by Welcker and others, concerning the character of Sappho herself, we must state that the women of Lesbos were as famous for their profligacy as their beauty. Their beauty is celebrated by Homer (*Il.* ix. 129, 271), and, as regards their profligacy, the proverbial expression λεσϐιάζειν affixes a worse stain to their island than κρητίζειν does to Crete.

Lesbos seems never to have produced any distinguished painter or sculptor, but Hellanicus and Theophanes the friend of Pompey are worthy of being mentioned among historians; and Pittacus, Theophrastus, and Cratippus are known in the annals of philosophy and science. Pittacus was famous also as a legislator. These eminent men were all natives of Mytilene, with the exception of Theophrastus, who was born at Eresus.

The fullest account of Lesbos is the treatise of S. L. Plehn, *Lesbiacorum Liber*, Berlin, 1826. In this work is a map of the island; but the English Admiralty charts should be consulted, especially Nos. 1654 and 1665. Forbiger refers to reviews of Plehn's work by Meier in the *Hall. Allg. Lit. Zeit.* for 1827, and by O. Müller in the *Goett. Gel. Anz.* for 1828; also to Lander's *Beiträge zur Kunde der Insel Lesbos*, Hamb. 1827. Information regarding the modern condition of the island will be obtained from Pococke, Tournefort, Richter, and Prokesch. [J. S. H.]

LE'SORA MONS (*Mont Lozère*), a summit of the *Cévennes*, above 4800 feet high, is mentioned by Sidonius Apollinaris (Carm. 24, 44) as containing the source of the Tarnis (*Tarn*):—

> " Hinc te Lesora Caucasum Scytharum
> Vincens aspiciet citusque Tarnis."

The pastures on this mountain produced good cheese in Pliny's time (*H. N.* xi. 42), as they do now. *Mont Lozère* gives its name to the French department *Lozère*. [G. L.]

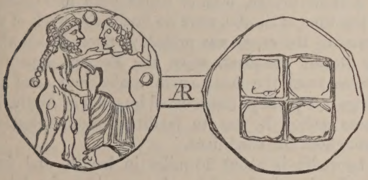
LESSA (Λῆσσα), a village of Epidauria, upon the confines of the territory of Argos, and at the foot of Mount Arachnaeum. Pausanias saw there a temple of Athena. The ruins of Lessa are situated upon a hill, at the foot of which is the village of *Lykurió*. On the outside of the walls, near the foot of the mountain, are the remains of an ancient pyramid, near a church, which contains some Ionic columns. (Paus. ii. 25. § 10; Leake, *Morea*, vol. ii. p. 419; Boblaye, *Récherches*, *&c.* p. 53; Curtius, *Peloponnesos*, vol. ii. p. 418.)

LESTADAE. [Naxos.]

LE'SURA, a branch of the Mosella (*Mosel*), mentioned by Ausonius (*Mosella*, v. 365). He calls it "exilis," a poor, ill-fed stream. The resemblance of name leads us to conclude that it is the *Leser* or *Lisse*, which flows past *Wittlich*, and joins the *Mosel* on the left bank. [G. L.]

LETANDROS, a small island in the Aegaean sea, near Amorgos, mentioned only by Pliny (iv. 12. s. 23).

LETE (Λήτη: *Eth.* Ληταῖος), a town of Macedonia, which Stephanus B. asserts to have been the native city of Nearchus, the admiral of Alexander the Great; but in this he is certainly mistaken, as Nearchus was a Cretan. (Comp. Arrian, *Ind.* 18; Diod. xix. 19.) [E. B. J.]



COIN OF LETE.

LETHAEUS (Ληθαῖος, Strab. x. p. 478; Ptol. iii. 17. § 4; Eustath. *ad Hom. Il.* ii. 646; Solin. 17; Vib. Seq. 13), the large and important river which watered the plain of Gortyna in Crete, now the *Malogniti*. [E. B. J.]

LETHAEUS (Ληθαῖος), a small river of Caria, which has its sources in Mount Pactyes, and after a short course from north to south discharges itself into the Maeander, a little to the south-east of Magnesia. (Strab. xii. p. 554, xiv. p. 647; Athen. xv. p. 683.) Arundell (*Seven Churches*, p. 57) describes the river which he identifies with the ancient Lethaeus, as a torrent rushing along over rocky ground, and forming many waterfalls. [L. S.]

LETHES FL. [Gallaecia.]

LETO'POLIS (Λητοῦς πόλις, Ptol. iv. 5. § 46; Λητοῦς, Steph. B. *s. v.*; Letus, *Itin. Anton.* p. 156: *Eth.* Λητοπολίτης), a town in Lower Egypt, near the apex of the Delta, the chief of the nome Letopolites, but with it belonging to the nomos or prefecture of Memphis. (Strab. xvii. p. 807.) It was probably situated on the banks of the canal of Memphis, a few miles SW. of Cercasorum. Leto, from whom the town and the nome derived their name, was an appellation of the deity Athor, one of the eight Dii Majores of Aegypt. Lat. 30° N. [W. B. D.]

LETRINI (Λέτρινοι, Paus.; Λετρίνα, Xen.), a town of Pisatis in Elis, situated near the sea, upon the Sacred Way leading from Elis to Olympia, at the distance of 180 stadia from Elis, and 120 from Olympia. It was said to have been founded by Letreus, a son of Pelops. (Paus. vi. 22. § 8.) Together with several of the other dependent townships of Elis, it joined Agis, when he invaded the territories of Elis; and the Eleians were obliged to surrender their supremacy over Letrini by the peace which they concluded with the Spartans in B. C. 400. (Xen. *Hell.* iii. 2. §§ 25, 30.) Xenophon (*l. c.*) speaks of Letrini, Amphidoli, and Marganeis as Triphylian places, although they were on the right bank of the Alpheius; and if there is no corruption in the text, which Mr. Grote thinks there is (*Hist. of Greece*, vol. ix. p. 415), the word Triphylian must be used in a loose sense to signify the dependent townships of Elis. The Λετριναῖαι γύαι are mentioned by Lycophron (158). In the time of Pausanias nothing remained of Letrini except a few houses and a temple of Artemis Alpheiaea. (Paus. *l. c.*) Letrini may be placed at the village and monastery of *St. John*, between *Pyrgo* and the port of *Katákolo*, where, according to Leake, among many fragments of antiquity, a part of a large statue was found some years ago. (Leake, *Morea*, vol. ii. p. 188; Boblaye, p. 130, &c.; Curtius, *Peloponnesos*, vol. i. p. 72.)

LEVACI, a people in Caesar's division of Gallia, which was inhabited by the Belgae. The Levaci, with some other small tribes, were dependent on the Nervii. (*B. G.* v. 39.) The position of the Levaci is unknown. [G. L.]

LEVAE FANUM, in Gallia Belgica is placed by the Table on the road from Lugdunum Batavorum (*Leiden*) to Noviomagus (*Nymegen*). Levae Fanum is between Fletio (*Vleuten*) and Carvo; 25 M. P. from Fletio and 12 from Carvo. [Carvo.] D'Anville, assuming that he has fixed Carvo right, supposes that there is some omission of places in the Table between Fletio and Carvo, and that we cannot rely upon it. He conjectures that Levae Fanum may be a little beyond *Dursteede*, on the bank opposite to that of the Batavi, at a place which he calls *Liven-dael* (vallis Levae), this Leva being some local divinity. Walckenaer fixes Levae Fanum at *Leersum*. [G. L.]

LEUCA (τὰ Λευκά, Strab.: *Leuca*), a small town of Calabria, situated close to the Iapygian promontory, on a small bay immediately to the W. of that celebrated headland. Its site is clearly marked by an ancient church still called *Sta. Maria di Leuca*, but known also as the *Madonna di Finisterra*, from its situation at the extreme point of Italy in this direction. The Iapygian promontory itself is now known as the *Capo di Leuca*. Strabo is the only author who mentions a town of this name (vi. p. 281), but Lucan also notices the "secreta littora Leucae" (v. 375) as a port frequented by shipping; and its advantageous position, at a point where so many ships must necessarily touch, would soon create a town upon the spot. It was probably never a municipal town, but a large village or *borgo*, such as now exists upon the spot in consequence of the double attraction of the port and sanctuary. (Rampoldi, *Corogr. dell' Italia*, vol. ii. p. 442.)

Strabo tells us (*l. c.*) that the inhabitants of Leuca showed there a spring of fetid water, which they pretended to have arisen from the wounds of some of the giants which had been expelled by Hercules from the Phlegraean plains, and who had taken refuge here. These giants they called Leuternii, and hence gave the name of LEUTERNIA to all the surrounding district. The same story is told, with some variations, by the pseudo-Aristotle (*de Mirab.* 97); and the name of Leutarnia is found also in Lycophron (*Alex.* 978), whose expressions, however, would have led us to suppose that it was in the neighbourhood of Siris rather than of the Iapygian promontory. Tzetzes (*ad loc.*) calls it a *city* of Italy, which is evidently only an erroneous inference from the words of his author. The Laternii of Scylax, whom he mentions as one of the tribes that inhabited Iapygia, may probably be only another form of the same name, though we meet in no other writer with any allusion to their existence as a real people. [E. H. B.]

LEUCA, the name given by Pomponius Mela (i. 16), to a district on the west of Halicarnassus, between that city and Myndus. Pliny (*H. N.* v. 29) mentions a town, Leucopolis, in the same neighbourhood, of which, however, nothing else is known to us. [L. S.]

LEUCADIA. [LEUCAS.]

LEUCAE or LEUCE (Λεῦκαι, Λεύκη), a small town of Ionia, in the neighbourhood of Phocaea, was situated, according to Pliny (v. 31), "in promontorio quod insula fuit." From Scylax (p. 37) we learn that it was a place with harbours. According to Diodorus (xv. 18) the Persian admiral Tachos founded this town on an eminence on the sea coast, in B.C. 352; but shortly after, when Tachos had died, the Clazomenians and Cymaeans quarrelled about its possession, and the former succeeded by a stratagem in making themselves masters of it. At a later time Leucae became remarkable for the battle fought in its neighbourhood between the consul Licinius Crassus and Aristonicus, B.C. 131. (Strab. xiv. p. 646; Justin, xxxvi. 4.) Some have supposed this place to be identical with the Leuconium mentioned by Thucydides (viii. 24); but this is impossible, as this latter place must be looked for in Chios. The site of the ancient Leucae cannot be a matter of doubt, as a village of the name of *Levke*, close upon the sea, at the foot of a hill, is evidently the modern representative of its ancient namesake. (Arundell, *Seven Churches*, p. 295.) [L. S.]

LEUCAE (Λεῦκαι), a town of Laconia situated at the northern extremity of the plain Leuce, now called *Phiniki*, which extended inland between Acriae and Asopus on the eastern side of the Laconian gulf. (Polyb. v. 19; Liv. xxxv. 27; Strab. viii. p. 363; Leake, *Morea*, vol. i. p. 226, seq.; Boblaye, *Récherches, &c.* p. 95; Curtius, *Peloponnesos*, vol. ii. p. 290.)

LEUCARUM, a town in Britain, mentioned in the Itinerary as being 15 miles from Isca Dumnuniorum, and 15 from Nidum. The difficulties involved in this list (viz. that of the 12th Itinerary) are noticed under MURIDUNUM. The *Monumenta Britannica* suggests both *Glastonbury* in Somersetshire, and *L'wghor* in Glamorganshire. [R. G. L.]

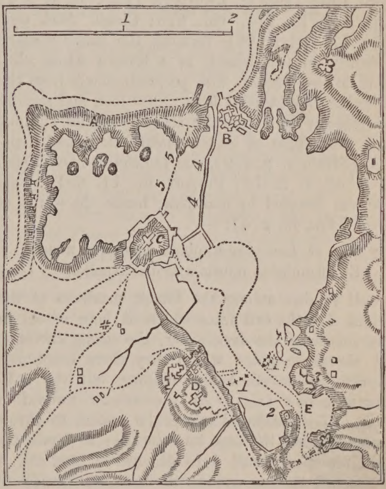
LEUCAS (Λευκάς), a place in Bithynia, on the river Gallus, in the south of Nicaea, is mentioned only by Anna Comnena (p. 470), but can be easily identified, as its name *Lefke* is still borne by a neat little town in the middle of the beautiful valley of the Gallus. (Leake, *Asia Minor*, pp. 12, 13.) [L. S.]

LEUCAS, LEUCA'DIA (Λευκάς, Thuc., Xen., Strab.; Λευκαδία, Thuc. Liv.: *Eth.* Λευκάδιος), an island in the Ionian sea, separated by a narrow channel from the coast of Acarnania. It was originally part of the mainland, and as such is described by Homer, who calls it the Acte or peninsula of the mainland. (Ἀκτὴ ἠπείροιο, *Od.* xxiv. 377; comp. Strab. x. pp. 451, 452.) Homer also mentions its well-fortified town NERICUS (Νήρικος, *l. c.*) Its earliest inhabitants were Leleges and Teleboans (Strab. vii. p. 322), but it was afterwards peopled by Acarnanians, who retained possession of it till the middle of the seventh century B.C., when the Corinthians, under Cypselus, founded a new town near the isthmus, which they called Leucas, where they settled 1000 of their citizens, and to which they removed the inhabitants of the old town of Nericus. (Strab. *l. c.*; Scylax, p. 13; Thuc. i. 30; Plut. *Them.* 24; Scymn. Chius, 464.) Scylax says that the town was first called Epileucadii. The Corinthian colonists dug a canal through this isthmus, and thus converted the peninsula into an island. (Strab. *l. c.*) This canal, which was called Dioryctus, and was, according to Pliny, 3 stadia in length (Διόρυκτος, Polyb. v. 5; Plin. iv. 1. s. 2), was after filled up by deposits of sand; and in the Peloponnesian War, it was no longer available for ships, which during that period were conveyed across the isthmus on more than one occasion. (Thuc. iii. 81, iv. 8.) It was in the same state in B.C. 218; for Polybius relates (v. 5) that Philip, the son of Demetrius, had his galleys drawn across this isthmus in that year; and Livy, in relating the siege of Leucas by the Romans in B.C. 197, says, "Leucadia, nunc insula, et vadoso freto quod perfossum manu est, ab Acarnania divisa" (xxxiii. 17). The subsequent restoration of the canal, and the construction of a stone bridge, both of which were in existence in the time of Strabo, were no doubt the work of the Romans; the canal was probably restored soon after the Roman conquest, when the Romans separated Leucas from the Acarnanian confederacy, and the bridge was perhaps constructed by order of Augustus, whose policy it was to facilitate communications throughout his dominions.

Leucadia is about 20 miles in length, and from 5 to 8 miles in breadth. It resembles the Isle of Man in shape and size. It consists of a range of limestone mountains, terminating at its north-eastern extremity in a bold and rugged headland, whence the coast runs in a south-west direction to the promontory, anciently called Leucates, which has been corrupted by the Italians into *Cape Ducato.* The name of the cape, as well as of the island, is of course derived from its *white* cliffs. The southern shore is more soft in aspect, and more sloping and cultivated than the rugged rocks of the northern coast; but the most populous and wooded district is that opposite Acarnania. The interior of the island wears everywhere a rugged aspect. There is but little cultivation, except where terraces have been planted on the mountain sides, and covered with vineyards. The highest ridge of the mountains rises about 3000 feet above the sea.

Between the northern coast of Leucadia and that of Acarnania there is at present a lagoon about 3 miles in length, while its breadth varies from 100 yards to a mile and a half. The lagoon is in most parts only about 2 feet deep. This part of the coast requires a more particular description, which will be rendered clearer by the accompanying plan. At the north-eastern extremity of Leucadia a *lido*, or spit, of sand, 4 miles in length, sweeps out towards Acarnania. (See Plan, A.) On an isolated point opposite the extremity of this sandbank, is the fort of *Santa Maura*, erected in the middle ages by one of the Latin princes, but repaired and modelled both by the Turks and Venetians. (Plan, B.) The fort was connected with the island by an aqueduct, serving also as a causeway, 1300 yards in length, and with 260 arches. (Plan, 5.) It was originally built by the Turks, but was ruined by an earthquake in 1825, and has not since been repaired. It was formerly the residence of the Venetian governor and the chief men of the island, who kept here their magazines and the cars (ἅμαξαι) on which they carried down their oil and wine from the inland districts, at the nearest point of the island. The congregation of buildings thus formed, and to which the inhabitants of the fortress gradually retired as the seas became more free from corsairs, arose by degrees to be the capital and seat of government, and is called, in memory of its origin, *Amaxíchi* (Ἀμαξίχιον). (Plan, C.) Hence the fort alone is properly called *Santa Maura*, and the capital *Amaxíchi;* while the island at large retains its ancient name of Leucadia. The ruins of the ancient town of Leucas are situated a mile and a half to the SE. of *Amaxichi.* The site is called *Kaligóni*, and consists of irregular heights forming the last falls of the central ridge of the island, at the foot of which is a narrow plain between the heights and the lagoon. (Plan, D.) The ancient inclosure is almost entirely traceable, as well round the brow of the height on the northern, western, and southern sides, as from either end of the height across the plain to the lagoon, and along its shore. This, as Leake observes, illustrates Livy, who remarks (xxxiii. 17) that the lower parts of Leucas were on a level close to the shore. The remains on the lower ground are of a more regular, and, therefore, more modern masonry than on the heights above. The latter are probably the remains of Nericus, which continued to be the ancient acropolis, while the Corinthians gave the name of Leucas to the town which they erected on the shore below. This is, indeed, in opposition to Strabo, who not only asserts that the name was changed by the Corinthian colony, but also that Leucas was built on a different site from that of Neritus. (x. p. 452). But, on the other hand, the town continued to be called Nericus even as late as the Peloponnesian War (Thuc. iii. 7): and numerous instances occur in history of different quarters of the same city being known by distinct names. Opposite to the middle of the ancient city are the remains of the bridge and causeway which here crossed the lagoon. (Plan, 1.) The bridge was rendered necessary by a channel, which pervades the whole length of the lagoon, and admits a passage to boats drawing 5 or 6 feet of water, while the other parts of the lagoon are not more than 2 feet in depth. The great squared blocks which formed the ancient causeway are still seen above the shallow water in several places on either side of the deep channel, but particularly towards the Acarnanian shore. The bridge seems to have been kept in repair at a late period of time, there being a solid cubical fabric of masonry of more modern workmanship erected on the causeway on the western bank of the channel. Leake, from whom this description is taken, argues that Strabo could never have visited Leucadia, because he states that this isthmus, the ancient canal, the Roman bridge, and the city of Leucas were all in the same place; whereas the isthmus and the canal, according to Leake, were near the modern fort *Santa Maura*, at the distance of 3 miles north of the city of Leucas. But K. O. Müller, who is followed by Bowen and others, believe that the isthmus and canal were a little south of the city of Leucas, that is, between *Fort Alexander* (Plan, 2) on the island, and *Paleocaglia* on the mainland (Plan, 3). The channel is narrowest at this point, not being more than 100 yards across; and it is probable that the old capital would have been built close to the isthmus connecting the peninsula with the mainland. It has been conjectured that the long spit of sand, on which the fort *Santa Maura* has been built, probably did not exist in antiquity, and may have been thrown up at first by an earthquake.

Between the fort *Santa Maura* and the modern town *Amaxíchi*, the Anglo-Ionian government have constructed a canal, with a towing-path, for boats drawing not more than 4 or 5 feet of water. (Plan, 4.) A ship-canal, 16 feet deep, has also been commenced across the whole length of the lagoon from *Fort Santa Maura* to *Fort Alexander*. This work, if it is ever brought to a conclusion, will open a sheltered passage for large vessels along the Acarnanian coast, and will increase and facilitate the commerce of the island. (Bowen, p. 78.)



PLAN.

A. Spit of sand, which Leake supposes to be the isthmus.
B. *Fort Santa Maura.*
C. *Amaxíchi.*
D. City of Leucas.
E. Site of isthmus, according to K. O. Müller.
1. Remains of Roman bridge.
2. *Fort Alexander.*
3. *Paleocaglia.*
4. New canal.
5. Turkish aqueduct and bridge.

Of the history of the city of Leucas we have a few details. It sent three ships to the battle of Salamis (Herod. viii. 45); and as a colony of Corinth, it sided with the Lacedaemonians in the Peloponnesian War, and was hence exposed to the hostility of Athens. (Thuc. iii. 7.) In the Macedonian period Leucas was the chief town of Acarnania, and the place in which the meetings of the Acarnanian confederacy were held. In the war between Philip and the Romans, it sided with the Macedonian monarch, and was taken by the Romans after a gallant defence, B. C. 197. (Liv. xxxiii. 17.) After the conquest of Perseus, Leucas was separated by the Romans from the Acarnanian confederacy

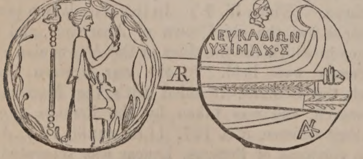
(Liv. xlv. 31.) It continued to be a place of importance down to a late period, as appears from the fact that the bishop of Leucas was one of the Fathers of the Council of Nice in A. D. 325. The constitution of Leucas, like that of other Dorian towns, was originally aristocratical. The large estates were in the possession of the nobles, who were not allowed to alienate them; but when this law was abolished, a certain amount of property was no longer required for the holding of public offices, by which the government became democratic. (Aristot. *Pol.* ii. 4. § 4.)

Besides Leucas we have mention of two other places in the island, PHARA (Φαρά, Scylax, p. 13), and HELLOMENUM (Ἑλλόμενον, Thuc. iii. 94). The latter name is preserved in that of a harbour in the southern part of the island. Pherae was also in the same direction, as it is described by Scylax as opposite to Ithaca. It is perhaps represented by some Hellenic remains, which stand at the head of the bay called *Basiliké.*

The celebrated promontory LEUCATAS (Λευκάτας, Scylax, p. 13; Strab. x. pp. 452, 456, 461), also called LEUCATES or LEUCATE (Plin. iv. 1. s. 2; Virg. *Aen.* iii. 274, viii. 676; Claud. *Bell. Get.* 185; Liv. xxvi. 26), forming the south-western extremity of the island, is a broken white cliff, rising on the western side perpendicularly from the sea to the height of at least 2000 feet, and sloping precipitously into it on the other. On its summit stood the temple of Apollo, hence surnamed Leucatas (Strab. x. p. 452), and Leucadius (Ov. *Trist.* iii. 1. 42, v. 2. 76; Propert. iii. 11. 69). This cape was dreaded by mariners; hence the words of Virgil (*Aen.* iii. 274): —

> "Mox et Leucatae nimbosa cacumina montis,
> Et formidatus nautis aperitur Apollo."

It still retains among the Greek mariners of the present day the evil fame which it bore of old in consequence of the dark water, the strong currents, and the fierce gales which they there encounter. Of the temple of Apollo nothing but the substructions now exist. At the annual festival of the god here celebrated it was the custom to throw a criminal from the cape into the sea; to break his fall, birds of all kinds were attached to him, and if he reached the sea uninjured, boats were ready to pick him up. (Strab. x. p. 452; Ov. *Her.* xv. 165, seq., *Trist.* v. 2. 76; Cic. *Tusc.* iv. 18.) This appears to have been an expiatory rite, and is supposed by most modern scholars to have given rise to the well-known story of Sappho's leap from this rock in order to seek relief from the pangs of love. [See *Dict. of Biogr.* Vol. III. p. 708.] Col. Mure, however, is disposed to consider Sappho's leap as an historical fact. (*History of the Literature of Greece*, vol. iii. p. 285.) Many other persons are reported to have followed Sappho's example, among whom the most celebrated was Artemisia of Halicarnassus, the ally of Xerxes, in his invasion of Greece. (Ptolem. Heph. *ap. Phot.* Cod. 190. p. 153 a., ed. Bekker.)



COIN OF LEUCAS.

(Leake, *North. Greece*, vol. iii. p. 10, seq.; Bowen, *Handbook for Travellers in Greece*, p. 75, seq.)

LEUCA'SIA. [MESSENIA.]

LEUCA'SIUM. [ARCADIA, p. 193, No. 15.]

LEUCATA, a part of the coast of Gallia Narbonensis: "ultra (lacum Rubresum) est Leucata, littoris nomen, et Salsulae Fons" (Mela, ii. 5). Mela seems to mean that there is a place Leucata, and that part of the coast is also called Leucata. This coast, according to D'Anville, is that part south of Narbonne, which lies between the *E'tang de Sigean* and *Salses*. He conjectures, as De Valois had done, that the name may be Greek. He quotes Roger de Hoveden, who speaks of this coast under the name Leucate: "quandam arenam protensam in mari, quae dicitur caput Leucate." The common name of this head is now *Cap de la Franqui*, which is the name of a small flat island, situated in the recess of the coast to the north of the cape. (D'Anville, *Notice, &c.*, Leucata.) [G. L.]

LEUCA'TAS PROM. [LEUCAS.]

LEUCE. 1. An island lying off Cydonia, in Crete (Plin. iv. 12), which Mr. Pashley (*Trav.* vol. i. p. 51) takes for the rock on which the fortress of *Súdha* is built. (Comp. Höck, *Kreta*, vol. i. pp. 384, 438.)

2. An island which Pliny (iv. 12) couples with ONISIA, as lying off the promontory of Itanum. These small islands are now represented by the rocks of the *Grándes.* [E. B. J.]

LEUCE ACTE (Λευκὴ ἀκτή), a port on the coast of Thrace, between Pactye and Teiristasis, which is mentioned only by Scylax of Caryanda (p. 28). [L. S.]

LEUCE PR. (Λευκὴ ἀκτή), a promontory of MARMARICA, in N. Africa, W. of the promontory Hermaeum. On the white cliff from which its name was obtained there stood a temple of Apollo, with an oracle. Its position is uncertain; but most probably it is the long wedge-shaped headland, which terminates the range of hills (Aspis) forming the Catabathmos Minor, and which is now called *Ras-al-Kanaïs.* (Strab. xvii. p. 799; Scyl. p. 44, Hudson; Ptol. iv. 5. § 8; *Stadiasm. Mar. Mag.* p. 437.) [P. S.]

LEUCI (Λευκοί), a Gallic people (Strab. p. 193; Ptol. ii. 9. § 13; Caes. *B. G.* 1. 40), between the Mediomatrici on the north and the Lingones on the south. They occupied the valley of the *Upper Mosel.* One of their chief towns was Tullum (*Toul*). Their territory corresponded with the diocese of *Toul*, in which were comprised the dioceses of *Nancy* and *Saint-Dié* until 1774, when these two dioceses were detached from that of *Toul.* (Walckenaer, *Géog. &c.* vol. i. p. 531.) The Leuci are only mentioned once in Caesar, and with the Sequani and Lingones: they were to supply Caesar with corn. Pliny (iv. 17) gives the Leuci the title of Liberi. Lucan celebrates them in his poem (i. 424) as skilled in throwing the spear: —

> "Optimus excusso Leucus Rhemusque lacerto."

Tacitus (*Hist.* i. 64) mentions "Leucorum civitas," which is Tullum. [G. L.]

LEUCIANA. [LUSITANIA.]

LEUCI MONTES or ALBI MONTES (τὰ Λευκὰ ὄρη, Strab. x. p. 479; Ptol. iii. 17. § 9), the snow-clad summits which form the W. part of the mountain range of Crete. Strabo (*l. c.*) asserts that the highest points are not inferior in elevation to

Taÿgetus, and that the extent of the range is 300 stadia. (Comp. Theophrast. *H. P.* iii. 11, iv. 1; Plin. xvi. 33; Callim. *Hymn. Dian.* 40.) The bold and beautiful outline of the "White Mountains" is still called by its ancient title in modern Greek, *τὰ ἄσπρα βουνά*, or, from the inhabitants, *τὰ Σφακιανὰ βουνά.* Crete is the only part of Greece in which the word *ὄρη* is still in common use, denoting the loftier parts of any high mountains. Trees grow on all these rocky mountains, except on quite the extreme summits. The commonest tree is the *prínos* or ilex. (Pashley, *Trav.* vol. i. p. 31, vol. ii. p. 190; Höck, *Kreta*, vol. i. p. 19.) [E. B. J.]

LEUCIMNA. [Corcyra, pp. 669, 670.]

LEUCOLLA (Λεύκολλα), a promontory on the south-east of Pamphylia, near the Cilician frontier. (Plin. v. 26; Liv. xxvii. 23; Pomp. Mela, i. 15.) In the Stadiasmus Maris Magni (§§ 190, 191) it is called Leucotheium (Λευκόθειον). Mela erroneously places it at the extremity of the gulf of Pamphylia, for it is situated in the middle of it; its modern name is *Karaburnu.* (Leake, *Asia Minor*, p. 196.) [L. S.]

LEUCOLLA (Λεύκολλα, Strab. xiv. p. 682), a harbour of Cyprus, N. of Cape Pedalium. It is referred to in Athenaeus (v. p. 209, where instead of Κώας, Κύπρος should be read), and is identified with *Porta Armidio e Lucola*, S. of *Famagusta.* (Engel, *Kypros*, vol. i. p. 97.) [E. B. J.]

LEUCO'NIUM (Λευκώνιον). 1. A place mentioned in the Antonine Itinerary (p. 260) in the south of Pannonia, on the road from Aemona to Sirmium, 82 Roman miles to the north-west of the latter town. Its site is pointed out in the neighbourhood of the village of *Rasboistje.*

2. A town of Ionia, of uncertain site, where a battle was fought by the Athenians in B. C. 413. (Thucyd. viii. 24.) From this passage it seems clear that the place cannot be looked for on the mainland of Asia Minor, but that it must have been situated near Phanae, in the island of Chios, where a place of the name of *Leuconia* is said to exist to this day. Polyaenus (viii. 66) mentions a place, Leuconia, about the possession of which the Chians were involved in a war with Erythrae; and this Leuconia, which, according to Plutarch (*de Virt. Mul.* vii. p. 7, ed. Reiske), was a colony of Chios, was probably situated on the coast of Asia Minor, and may possibly be identical wlth Leucae on the Hermaean gulf. [Comp. Leucae.] [L. S.]

LEUCOPETRA (Λευκοπέτρα), a promontory of Bruttium, remarkable as the extreme SW. point of Italy, looking towards the Sicilian sea and the E. coast of Sicily. It was in consequence generally regarded as the termination of the chain of the Apennines. Pliny tells us it was 12 miles from Rhegium, and this circumstance clearly identifies it with the modern *Capo dell' Armi*, where the mountain mass of the southern Apennines in fact descends to the sea. The whiteness of the rocks composing this headland, which gave origin to the ancient name, is noticed also by modern travellers. (Strab. vi. p. 259; Plin. iii. 5. s. 10; Ptol. iii. 1. § 9; Swinburne, *Travels*, vol. i. p. 355.) It is evidently the same promontory which is called by Thucydides Πέτρα τῆς Ῥηγίνης, and was the last point in Italy where Demosthenes and Eurymedon touched with the Athenian armament before they crossed over to Sicily. (Thuc. vii. 35.) It was here also that Cicero touched on his voyage from Sicily, when, after the death of Caesar B. C. 44, he was preparing to repair into Greece, and where he was visited by some friends from Rhegium, who brought news from Rome that induced him to alter his plans. (Cic. *Phil.* i. 3, *ad Att.* xvi. 7.) In the former passage he terms it "promontorium agri Rhegini:" the "Leucopetra Tarentinorum" mentioned by him (*ad Att.* xvi. 6), if it be not a false reading, must refer to quite a different place, probably the headland of Leuca, more commonly called the Iapygian promontory. [Leuca.] [E. H. B.]

LEUCOPHRYS (Λευκόφρυς), a town in Caria, apparently in the plain of the Maeander, on the borders of a lake, whose water was hot and in constant commotion. (Xenoph. *Hell.* iv. 8. § 17, iii. 2. § 19.) From the latter of the passages here referred to, we learn that the town possessed a very revered sanctuary of Artemis; hence surnamed Artemis Leucophryene or Leucophryne. (Paus. i. 26. § 4; Strab. xiv. p. 647; Tac. *Ann.* iii. 62.) The poet Nicander spoke of Leucophrys as a place distinguished for its fine roses. (Athen. xv. p. 683.)

Respecting Leucophrys, the ancient name of Tenedos, see Tenedos. [L S.]

LEUCO'SIA (Λευκωσία), a small island off the coast of Lucania, separated only by a narrow channel from the headland which forms the southern boundary of the gulf of Paestum. This headland is called by Lycophron ἀκτὴ Ἐνιπέως, "the promontory of Neptune," and his commentators tell us that it was commonly known as Posidium Promontorium (τὸ Ποσειδήϊον). (Lycophr. *Alex.* 722; and Tzetz. *ad loc.*) But no such name is found in the geographers, and it seems probable that the promontory itself, as well as the little island off it, was known by the name of Leucosia. The former is still called *Punta della Licosa;* the islet, which is a mere rock, is known as *Isola Piana.* It is generally said to have derived its ancient name from one of the Sirens, who was supposed to have been buried there (Lycophr. *l. c.*; Strab. *l. c.*; Plin. iii. 7. s. 13); but Dionysius (who writes the name Leucasia) asserts that it was named after a female cousin of Aeneas, and the same account is adopted by Solinus. (Dionys. i. 53; Solin. 2. § 13.) We learn from Symmachus (*Epp.* v. 13, vi. 25) that the opposite promontory was selected by wealthy Romans as a site for their villas; and the remains of ancient buildings, which have been discovered on the little island itself, prove that the latter was also resorted to for similar purposes. (Romanelli, vol. i. p. 345.) [E. H. B.]

LEUCO'SIA (Λευκωσία, Λευκουσία), a city of Cyprus, which is mentioned only by Hierocles and the ecclesiastical historian Sozomen (*H. E.* i. 3, 10). The name is preserved in the modern *Lefkosia* or *Nikosia*, the capital of the island. (Engel, *Kypros*, vol. i. p. 150; Mariti, *Viaggi*, vol. i. p. 89; Pococke, *Trav. in the East*, vol. ii. pt. 1. p. 221.) [E. B. J.]

LEUCOSYRI (Λευκόσυροι), the ancient name of the Syrians inhabiting Cappadocia, by which they were distinguished from the more southern Syrians, who were of a darker complexion. (Herod. i. 72, vii. 72; Strab. xvi. p. 737; Plin. *H. N.* vi. 3; Eustath. *ad Dionys.* 772, 970.) They also spread over the western parts of Pontus, between the rivers Iris and Halys. In the time of Xenophon (*Anab.* v. 6. § 8, &c.) they were united with Paphlagonia, and governed by a Paphlagonian prince, who is said to have had an army of 120,000 men, mostly horsemen. This name was often used by the Greeks, even at the time when it had become customary to designate all the inhabitants of the country by their native, or rather Persian name, Cappadoces; but it was applied more particularly to the inhabitants of the coast district on the Euxine, between the rivers Halys and Iris. (Hecat. *Fragm.* 194, 200, 350; Marcian. Heracl. p. 72.) Ptolemy (v. 6. § 2) also applies the name exclusively to the inhabitants about the Iris, and treats of their country as a part of the province of Cappadocia. The Leucosyri were regarded as colonists, who had been planted there during the early conquests of the Assyrians, and were successively subject to Lydia, Persia, and Macedonia; but after the time of Alexander their name is scarcely mentioned, the people having become entirely amalgamated with the nations among which they lived. [L. S.]

LEUCOTHEES FANUM (Λευκοθέας ἱερόν), a temple and oracle in the district of the Moschi in Colchis. Its legendary founder was Phryxus; the temple was plundered by Pharnaces and then by Mithridates. (Strab. xi. p. 498.) The site has been placed near *Suram*, on the frontiers of *Imiretia* and *Kartuhlia*, where two large "tumuli" are now found. (Dubois de Montpereux, *Voyage Autour du Caucase*, vol. ii. p. 349, comp. p. 17, vol. iii. p. 171.) [E. B. J.]

LEUCOTHEIUM. [Leucolla.]

LEUCTRA (τὰ Λεῦκτρα). 1. A village of Boeotia, situated on the road from Thespiae to Plataea (Strab. ix. p. 414), and in the territory of the former city. (Xen. *Hell.* vi. 4. § 4). Its name only occurs in history on account of the celebrated battle fought in its neighbourhood between the Spartans and Thebans, B.C. 371, by which the supremacy of Sparta was for ever overthrown. In the plain of Leuctra, was the tomb of the two daughters of Scedasus, a Leuctrian, who had been violated by two Spartans, and had afterwards slain themselves; this tomb was crowned with wreaths by Epaminondas before the battle, since an oracle had predicted that the Spartans would be defeated at this spot (Xen. *Hell.* vi. 4. § 7; Diod. xv. 54; Paus. ix. 13. § 3; Plut. *Pelop.* cc. 20, 21). The city of Leuctra, is sometimes supposed to be represented by the extensive ruins at *Lefka* (Λεῦκα), which are situated immediately below the modern village of *Rimókastro.* But these ruins are clearly those of Thespiae, as appears from the inscriptions found there, as well as from their importance; for Leuctra was never anything more than a village in the territory of Thespiae, and had apparently ceased to exist in the time of Strabo, who calls it simply a τόπος (x. p. 414). The real site of Leuctra, "is very clearly marked by a tumulus and some artificial ground on the summit of the ridge which borders the southern side of the valley of Thespiae. The battle of Leuctra was fought probably in the valley on the northern side of the tumulus, about midway between Thespiae, and the western extremity of the plain of Plataea. Cleombrotus, in order to avoid the Boeotians, who were expecting him by the direct route from Phocis, marched by Thisbe and the valleys on the southern side of Mount Helicon; and having thus made his appearance suddenly at Creusis, the port of Thespiae, captured that fortress. From thence, he moved upon Leuctra, where he intrenched himself on a rising ground; after which the Thebans encamped on an opposite hill, at no great distance. The position of the latter, therefore, seems to have been on the eastern prolongation of the height of *Rimókastro.*" (Leake.) The tumulus is probably the place of sepulture of the 1000 Lacedaemonians who fell in the battle. For a full account of this celebrated contest, see Grote, *Hist. of Greece*, vol. x. p. 239, seq. In ancient times, the neighbourhood of Leuctra appears to have been well wooded, as we may infer from the epithet of "shady" bestowed upon it by the oracle of Delphi (Λεῦκτρα σκιόεντα, Paus. ix. 14. § 3); but at present there is scarcely a shrub or a tree to be seen in the surrounding country. (Leake, *North. Greece*, vol. ii. p. 480, seq.

2. Or Leuctrum (τὰ Λεῦκτρα, Paus.; τὸ Λεῦκτρον, Strab., Plut., Ptol.), a town of Laconia, situated on the eastern side of the Messenian gulf, 20 stadia north of Pephnus, and 60 stadia south of Cardamyle. Strabo speaks of Leuctrum as near the minor Pamisus, but this river flows into the sea at Pephnus, about three miles south of Leuctrum [Pephnus]. The ruins of Leuctrum are still called *Leftro.* Leuctrum was said to have been founded by Pelops, and was claimed by the Messenians as originally one of their towns. It was awarded to the latter people by Philip in B.C. 338, but in the time of the Roman empire it was one of the Eleuthero-Laconian places. (Strab. viii. pp. 360, 361; Paus. iii. 21. § 7, iii. 26. § 4, seq.; Plut. *Pelop.* 20; Plin. iv. 5. s. 8; Ptol. iii. 16. § 9.) Pausanias saw in Leuctra a temple and statue of Athena on the Acropolis, a temple and statue of Cassandra (there called Alexandra), a marble statue of Asclepius, another of Ino, and wooden figures of Apollo Carneius. (Paus. iii. 26. § 4, seq). (Leake, *Morea*, vol. i. p. 331, *Peloponnesiaca*, p. 179; Boblaye, *Récherches, &c.* p. 93; Curtius *Peloponnesos*, vol. ii. p. 285.)

3. Or Leuctrum (τὰ Λεῦκτρα, Thuc. Xen.; τὸ Λεῦκτρον, Paus.), a fortress of the district Aegytis, on the confines of Arcadia and Laconia, described by Thucydides (v. 54) as on the confines of Laconia towards Mt. Lycaeus, and by Xenophon (*Hell.* vi. 5. § 24). It was originally an Arcadian town, but was included in the territory of Laconia. (Thuc. *l. c.*) It commanded one of the passes leading into Laconia, by which a portion of the Theban army penetrated into the country on their first invasion under Epaminondas. (Xen. *l. c.*) It was detached from Sparta by Epaminondas, and added to the territory of Megalopolis. (Paus. viii. 27. § 4.) It appears to have stood on the direct road from Sparta to Megalopolis, either at or near *Leondári*, in which position it was originally placed by Leake; and this seems more probable than the site subsequently assigned to it by the same writer, who supposes that both Leuctra and Malea were on the route from Megalopolis to Carnasium. [Malea.] (Leake, *Morea*, vol. ii. p. 322, *Peloponnesiaca*, p. 248; Curtius, *Peloponnesos*, vol. i. p. 336.)

LEUCTRUM. [Leuctra.]

LEUCUS. [Pydna.]

LEVI. [Palaestina.]

LEUNI (Λεῦνοι), a tribe of the Vindelici, which Ptolemy (ii. 13. § 1) places between the Runicatae and Consuantae. The form of the name has been the subject of discussion; Mannert maintaining that it ought to be written Λαῦνοι, and that it is the general name of several tribes in those parts, such as the Βενλαῦνοι and Ἀλαυνοί. But nothing certain can be said about the matter; and all we know is, that the Leuni must have dwelt at the foot of the Alps of *Salzburg*, in the south-eastern part of Bavaria. [L.S.]

LEVO'NI (Λευῶνοι), a tribe mentioned by Ptolemy (ii. 11. § 35) as dwelling in the central parts of the island of Scandia. No further particulars are known about them. (Comp. Zeuss, *die Deutschen*, p. 158.) [L. S.]

LEUPHANA (Λευφάνα), a town mentioned by Ptolemy (ii. 11. § 27) in the north of Germany, on the west of the *Elbe*; it probably occupied the site of the modern *Lüneburg*. (Wilhelm, *Germanien*, p. 161.) [L. S.]

LEUTERNIA or LEUTARNIA. [LEUCA.]

LEUTUOANUM, a place in Pannonia Superior, 12 Roman miles east of Mursa, on the road from Aquileia to Sirmium (*It. Hieros.* p. 561); hence it seems to be identical with the place called Ad Labores in the Peuting. Table. [L. S.]

LEXO'VII (Ληξόϐιοι, Strab. p. 189; Ληξούϐιοι, Ptol. ii. 8. § 2), a Celtic people, on the coast of Gallia, immediately west of the mouth of the *Seine*. When the Veneti and their neighbours were preparing for Caesar's attack (B. C. 56), they applied for aid to the Osismi, Lexovii, Nannetes, and others. (*B. G.* iii. 9, 11.) Caesar sent Sabinus against the Unelli, Curiosolites, and Lexovii, to prevent their joining the Veneti. A few days after Sabinus reached the country of the Unelli, the Aulerci Eburovices and the Lexovii murdered their council or senate, as Caesar calls it, because they were against the war; and they joined Viridovix, the chief of the Unelli. The Gallic confederates were defeated by Sabinus, and compelled to surrender. (*B. G.* iii. 17—19.) The Lexovii took part in the great rising of the Galli against Caesar (B. C. 52); but their force was only 3000 men. (*B. G.* vii. 75.) Walckenaer supposes that the territory of the Lexovii of Caesar and Ptolemy comprised both the territories of *Lisieux* and *Bayeux*, though there was a people in *Bayeux* named Baiocasses; and he further supposes that these Baiocasses and the Viducasses were dependent on the Lexovii, and within their territorial limits. [BAIOCASSES.] The capital of the Lexovii, or Civitas Lexoviorum, as it is called in the Notit. Provinc., is *Lisieux*, in the French department of *Calvados*. [NOVIOMAGUS.] The country of the Lexovii was one of the parts of Gallia from which the passage to Britain was made. [G. L.]

LIBA (Λίϐα), a small place in Mesopotamia, mentioned by Polybius (v. 51) on the march of Antiochus. It was probably situated on the road between Nisibis and the Tigris. [V.]

LIBA'NUS MONS (Λίϐανος ὄρος), in Hebrew LEBANON (לְבָנוֹן), a celebrated mountain range of Syria, or, as St. Jerome truly terms it, "mons Phoenices altissimus." (*Onomast. s. v.*) Its name is derived from the root לָבַן, "to be white;" as St. Jerome also remarks, "Libanus λευκασμὸς, id est, 'candor' interpretatur" (*Adv. Jovinianum*, tom. iv. col. 172): and white it is, "both in summer and winter; in the former season on account of the natural colour of the barren rock, and in the latter by reason of the snow," which indeed "remains in some places, near the summit, throughout the year." (Irby and Mangles, Oct. 30 and Nov. 1.) Allusion is made to its snows in *Jer.* xviii. 14; and it is described by Tacitus as "tantos inter ardores opacum fidumque nivibus." (*Hist.* v. 6.) Lebanon is much celebrated both in sacred and classical writers, and, in particular, much of the sublime imagery of the prophets of the Old Testament is borrowed from this mountain (e. g. *Psal.* xxix. 5, 6, civ. 16—18; *Cant.* iv. 8, 11, 15, v. 15; *Isa.* ii. 13; *Hos.* xiv. 5—7; *Zech.* xi. 1, 2). It is, however, chiefly celebrated in sacred history for its forests of cedar and fir, from which the temple of Solomon was constructed and adorned. (1 *Kings*, v.; 2 *Chron.* ii.) It is clear from the sacred history that Mount Lebanon was, in Solomon's time, subject to the kings of Tyre; but at a later period we find the king of Assyria felling its timber for his military engines (*Isa.* xiv. 8, xxxvii. 24; *Ezek.* xxxi. 16); and Diodorus Siculus relates that Antigonus, having collected from all quarters hewers of wood, and sawyers, and shipbuilders, brought down timber from Libanus to the sea, to build himself a navy. Some idea of the extent of its pine forests may be formed from the fact recorded by this historian, that 8000 men were employed in felling and sawing it, and 1000 beasts in transporting it to its destination. He correctly describes the mountain as extending along the coast of Tripoli and Byblius, as far as Sidon, abounding in cedars, and firs, and cypresses, of marvellous size and beauty (xix. 58); and it is singular that the other classical geographers were wholly mistaken as to the course of this remarkable mountain chain, both Ptolemy (v. 15) and Strabo (xvi. p. 755) representing the two almost parallel ranges of Libanus and Antilibanus as commencing near the sea and running from west to east, in the direction of Damascus,—Libanus on the north and Antilibanus on the south; and it is remarkable that the Septuagint translators, apparently under the same erroneous idea, frequently translate the Hebrew word Lebanon by ᾿Αντιλίϐανος (e. g. *Deut.* i. 7, iii. 25, xi. 24; *Josh.* i. 4, ix. 1). Their relative position is correctly stated by Eusebius and St. Jerome (*s. v. Antilibanus*), who place Antilibanus to the east of Libanus and in the vicinity of Damascus. [ANTILIBANUS.]

Lebanon itself may be said to commence on the north of the river Leontes (*el-Kâsimîyeh*), between Tyre and Sidon; it follows the course of the coast of the Mediterranean towards the north, which in some places washes its base, and in others is separated from it by a plain varying in extent: the mountain attains its highest elevation (nearly 12,000 feet) about half way between *Beirût* and *Tripoli*. It is now called by various names, after the tribes by whom it is peopled,—the southern part being inhabited by the Metowili; to the north of whom, as far as the road from *Beirût* to Damascus, are the Druses; the Maronites occupying the northern parts, and in particular the district called *Kesrawan*. (Robinson, *Bibl. Res.* vol. iii. p. 459; Burckhardt, *Syria*, pp. 182—209.) It still answers, in part at least, to the description of St. Jerome, being "fertilissimus et virens," though it can be no longer said "densissimis arborum comis protegitur" (*Comment. in Osee*, c. xiv.): and again,—"Nihil Libano in terra repromissionis excelsius est, *nec nemorosius atque condensius*." (*Comment. in Zacharian*, c. xi.) It is now chiefly fruitful in vines and mulberry trees; the former celebrated from of old (*Hos.* xiv. 7), the latter introduced with the cultivation of the silkworm in comparatively modern times. Its extensive pine forests have entirely disappeared, or are now represented by small clusters of firs of no imposing growth, scattered over the mountain in those parts where the soft sandstone (here of a reddish hue) comes out from between the Jura limestone, which is the prevailing formation of the mountain. The cedars so renowned in ancient times, and known to be the patriarchs of all of their species now existing, are found principally towards the north of the range (Robinson, *Bibl. Res.* vol. iii. pp. 440, 441), particularly in the vicinity of a Maronite village named *Ehden*, doubtless identical with the "Eden" of Ezekiel (xxxi. 16), in the neighbourhood of which the finest specimens of the cedars were even then found. They had almost become extinct, — only eight ancient trees can now be numbered, — when, a few years ago, the monks of a neighbouring convent went to the pains of planting some five hundred trees, which are now carefully preserved, and will perpetuate the tradition of the "cedars of Lebanon" to succeeding generations. The fact remarked by St. Jerome, of the proper name of the mountain being synonymous with frankincense, both in Greek and Hebrew, has given rise to the idea that the mountain produced this odoriferous shrub, of which, however, there is no proof. (Reland, *Palaestina*, p. 313.) [G. W.]

LIBARNA (Λίϐαρνα), a city of Liguria, which is mentioned by Pliny among the "nobilia oppida" that adorned the interior of that province, as well as by Ptolemy and the Itineraries, in which its name appears as "Libarnum" or "Libarium." (Plin. iii. 5. s. 7; Ptol. iii. 1. § 45; *Itin. Ant.* p. 294; *Tab. Peut.*) These place it on the road from Genua to Dertona, but the distances given are certainly corrupt, and therefore afford no clue to the position of the town. This has, however, been of late years established beyond doubt by the discovery of its remains on the left bank of the *Scrivia*, between *Arquata* and *Serravalle*. The traces still visible of its ancient theatre, forum, and aqueducts, confirm Pliny's statement of its flourishing condition; which is further attested by several inscriptions, from one of which it would appear to have enjoyed colonial rank. (S. Quintino, *Antica Colonia di Libarna*, in the *Mem. dell' Accadem. di Torino*, vol. xxix. p. 143; Aldini, *Lapidi Ticinesi*, pp. 120, 139.) [E. H. B.]

LIBETHRA, LIBETHRUM (Λιϐήθρα: *Eth.* Λιϐήθριος), a town of Macedonia in the neighbourhood of Dium. It is mentioned by Livy (xliv. 5), who, after describing the perilous march of the Roman army under Q. Marcius through a pass in the chain of Olympus,—CALLIPEUCE (the lower part of the ravine of *Platamóna*),—says, that after four days of extreme labour, they reached the plain between Libethrum and Heracleia. Pausanias (ix. 30. § 9) reports a tradition that the town was once destroyed. "Libethra," he says, "was situated on Mount Olympus, on the side of Macedonia. At no great distance from it stood the tomb of Orpheus, respecting which an oracle had declared that when the sun beheld the bones of the poet the city should be destroyed by a boar (ὕπο συός). The inhabitants of Libethra ridiculed the thing as impossible; but the column of Orpheus's monument having been accidentally broken, a gap was made by which light broke in upon the tomb, when the same night the torrent named SUS, being prodigiously swollen, rushed down with violence from Mt. Olympus upon Libethra, overthrowing the walls and all the public and private buildings, and destroying every living creature in its furious course. After this calamity the remains of Orpheus were removed to Dium, 20 stadia distant from their city towards Olympus, where they erected a monument to him, consisting of an urn of stone upon a column." In the time of Alexander the Great there was a statue of Orpheus made of cypress, at Libethra. (Plut. *Alex.* 14.)

The only two torrents which could have effected such havoc as that described by Pausanias are the rivers of *Platamóna* and *Litókhoro*. As the former was near Heracleia, it may be concluded that the Sus, was the same river as the Enipeus, and that Libethra was situated not far from its junction with the sea, as the upper parts of the slope towards *Litókhoro*, are secured from the ravages of the torrent by their elevation above its bank.

It might be supposed, from the resemblance, that the modern *Malathría* [DIUM] is a corruption of the ancient Libethra: the similarity is to be attributed, perhaps, to the two names having a common origin in some word of the ancient language of Macedonia. (Leake, *Northern Greece*, vol. iii. pp. 413, 422.)

Strabo (ix. p. 409, x. p. 471) alludes to this place when speaking of Helicon, and remarks that several places around that mountain, attested the former existence of the Pierian Thracians in the Boeotian districts. Along with the worship of the Muses the names of mountains, caves, and springs, were transferred from Mt. Olympus to Helicon; hence they were surnamed Libethrides as well as Pierides (" Nymphae, noster amor, Libethrides," Virg. *Ecl.* vii. 21). [E. B. J.]

LIBE'THRIAS, LIBE'THRIUS. [HELICON.]

LI'BIA. [AUTRIGONES.]

LIBICII or LIBICI (Λεϐέκιοι, Pol.; Λιϐικοί, Ptol.), a tribe of Cisalpine Gauls, who inhabited the part of Gallia Transpadana about the river Sesia and the neighbourhood of Vercellae. They are first mentioned by Polybius (ii. 17), who places them, together with the LAEVI (Λάοι), towards the sources of the Padus, and W. of the Insubres. This statement is sufficiently vague: a more precise clue to their position is supplied by Pliny and Ptolemy, both of whom notice Vercellae as their chief city, to which the latter adds Laumellum also. (Plin. iii. 17. s. 21; Ptol. iii. 1. § 36.) Pliny expressly tells us that they were descended from the Sallyes, a people of Ligurian race; whence it would appear probable that the Libicii as well as the Laevi were Ligurian, and not Gaulish tribes [LAEVI], though settled on the N. side of the Padus. Livy also speaks, but in a passage of which the reading is very uncertain (v. 35), of the Salluvii (the same people with the Sallyes) as crossing the Alps, and settling in Gaul near the Laevi. [E. H. B.]

LIBISO'SONA (cognomine Foroaugustana, Plin. iii. 3. s. 4; Inscr. *ap.* Gruter, p. 260. no. 3; Libisona, Coins, *ap.* Sestini, p. 168; Libisosia, *Itin. Ant.* p. 446; Λιϐισῶκα, Ptol. ii. 6. § 59; Lebinosa, Geog. Rav. iv. 44: *Lezuza*), a city of the Oretani, in Hispania Tarraconensis, 14 M. P. NE. of the sources of the Anas, on the high-road from Laminium to Caesaraugusta. It was an important place of trade, and, under the Romans, a colony, belonging to the conventus of Caesaraugusta (Plin. *l. c.*; Ukert, vol. ii. pt. 1. pp. 411, 412). [P. S.]

LIBNATH (Λεϐνά, Λοϐνά), generally mentioned in connection with Lachish, from which it could not be far distant [LACHISH]. (*Josh.* x. 29—32; 2 *Kings*, xix. 8.) It belonged to Judah (*Josh.* xv. 42), and is recognised by Eusebius as a village in the district of Eleutheropolis. (*Onomast. s. v.* Λοϐανά.) Dr. Robinson could not succeed in recovering any traces of its name or site (*Bib. Res.* vol. ii. p. 389). [G. W.]

LI'BNIUS, a river in Ireland, mentioned by Ptolemy (ii. 2. § 4) as on the west coast, = the river that falls into *Sligo Bay?* *Killala Bay?* *Black Sod Bay?* *Clew Bay?* For the elements of uncertainty see Vennicnii, Rhobogdii, and Ibernia. [R. G. L.]

LIBORA. [Aebura.]

LIBRIA or LIRIA, a river of Gallia Narbonensis, which Pliny (iii. 4) mentions after the Arauris (*Hérault*), and his description proceeds from west to east. It is said (Harduin's Pliny) that all the MSS. have the reading "Libria." Harduin takes the Libria to be the *Lez*, but this is the Ledus. [Ledus.] It has been conjectured that the Libria is the *Livron*, though this river is west of the Arauris. [G. L.]

LIBUI. [Libici.]

LIBUM (Λίβον), a town in Bithynia, distant according to the Itin. Anton. 23, and according to the Itin. Hier. 20 miles N. of Nicaena. (Liban. *Vit. suae*, p. 24.) [L. S.]

LIBUNCAE. [Gallaecia, p. 934, b.]

LIBURNI (Λιβυρνοί, Scyl. p. 7; Strab. vi. p. 269, vii. p. 317; Appian, *Ill.* 12; Steph. B.; Schol. *ad Nicand.* 607; Pomp. Mela, ii. 3. § 12; Plin. iii. 25; Flor. ii. 5), a people who occupied the N. part of Illyricum, or the district called Liburnia (Λιβυρνὶς χώρα, Scyl. p. 7; Λιβουρνία, Ptol. ii. 16. § 8, viii. 7. § 7; Plin. iii. 6, 23, 26; *Peut. Tab.*; Orelli, *Inscr.* n. 664). The Liburnians were an ancient people, who, together with the Siculians, had occupied the opposite coast of Picenum; they had a city there, Truentum, which had continued in existence amid all the changes of the population (Plin. iii. 18). Niebuhr (*Hist. of Rome*, vol. i. p. 50, trans.) has conjectured that they were a Pelasgian race. However this may be, it is certain that at the time when the historical accounts of these coasts begin they were very extensively diffused. Corcyra, before the Greeks took possession of it, was peopled by them. (Strab. vi. p. 269.) So was Issa and the neighbouring islands. (Schol. *ad Apollon.* iv. 564.)

They were also considerably extended to the N., for Noricum, it is evident, had been previously inhabited by Liburnian tribes; for the Vindelicians were Liburnians (Serv. *ad Virg. Aen.* i. 243), and Strabo (iv. p. 206) makes a distinction between them and the Breuni and Genauni, whom he calls Illyrians. The words of Virgil (*l. c.*), too, seem distinctly to term the Veneti Liburnians, for the "innermost realm of the Liburnians" must have been the goal at which Antenor is said to have arrived.

Driven out from the countries between Pannonia and the Veneti by the Gallic invasion, they were compressed within the district from the Titius to the Arsia, which assumed the title of Liburnia. A wild and piratical race (Liv. x. 2), they used privateers ("lembi," "naves Liburnicae") with one very large lateen sail, which, adopted by the Romans in their struggle with Carthage (Eutrop. ii. 22) and in the Second Macedonian War (Liv. xlii. 48), supplanted gradually the high-bulwarked galleys which had formerly been in use. (Caes. *B. C.* iii. 5; Hor. *Epod.* i. 1.) Liburnia was afterwards incorporated with the province of Dalmatia, and Iadera, its capital, was made a Roman colony. In A. D. 634 Heraclius invited the Chorvates or Chrobati, who lived on the N. side of the Carpathians, in what is now *S. Poland* or *Gallicia*, to occupy the province as vassals of the Empire (Const. Porph. *de Adm. Imp.* c. 31). This connection with the Byzantine Court, and their occupation of countries which had embraced Christianity in the Apostolic age (Titus was in Dalmatia in the time of St. Paul, *II. Ep. Tim.* iv. 10), naturally led to the conversion of these Slavonian strangers as early as the 7th century. (Comp. Schafarik, *Slav. Alt.* vol. ii. pp. 277—309; Neigebaur, *Die Sud-Slaven*, pp. 224—244.) Strabo (vi. p. 315) extends the coast-line of Liburnia as far as 1500 stadia; their chief cities were Iadera and the "conventus" or congress of Scardona, at which the inhabitants of fourteen towns assembled (Plin. iii. 25). Besides these, Pliny (*l. c.*) enumerates the following:— Alvona, Flanona, Tarsatica, Senia, Lopsica, Ortopula, Vegium, Argyruntum, Corinium, Aenona, and Civitas Pasini. [E. B. J.]

LIBU'RNICAE I'NSULAE. [Illyricum.]

LIBURNUM or LIBURNI PORTUS, a seaport on the coast of Etruria, a little to the S. of the Portus Pisanus, near the mouth of the Arnus, now called *Livorno*. The ancient authorities for the existence of a port on the site of this now celebrated seaport are discussed under Portus Pisanus. [E. H. B.]

LIBURNUS MONS, a mountain in Apulia, mentioned only by Polybius, in his description of Hannibal's march into that country, B. C. 217 (Pol. iii. 100), from which it appears to have been the name of a part of the Apennines on the frontiers of Samnium and Apulia, not far from Luceria; but it cannot be more precisely identified. [E. H. B.]

LI'BYA (ἡ Λιβύη), was the general appellation given by the more ancient cosmographers and historians to that portion of the old continent which lay between Aegypt, Aethiopia, and the shores of the Atlantic, and which was bounded to the N. by the Mediterranean sea, and to the S. by the river Oceanus. With the increase of geographical knowledge, the latter mythical boundary gave place to the equatorial line: but the actual form and dimensions of Africa were not ascertained until the close of the 15th century A. D.; when, in the year 1497, the Portuguese doubled the *Cape of Good Hope*, and verified the assertion of Herodotus (iv. 42), that Libya, except at the isthmus of *Suez*, was surrounded by water.

From the Libya of the ancients we must substract such portions as have already been described, or will hereafter be mentioned, in the articles entitled Aegyptus, Aethiopia, Africa, Atlas, Barca, Carthage, Cyrene, Marmarica, Mauretania, the Oases, Syrtes, &c. Including these districts, indeed, the boundaries of Libya are the same with those of modern Africa as far as the equator. The limits, however, of Libya Interior, as opposed to the Aegyptian, Aethiopian, Phoenician, Grecian, and Roman kingdoms and commonwealths, were much narrower and less distinct. The Nile and the Atlantic Ocean bounded it respectively on the east and west; but to the north and south its frontiers were less accurately traced. Some geographers, as Ptolemy, conceived that the south of Libya joined the east of Asia, and that the Indian Ocean was a vast salt lake: others, like Agatharchides, and the Alexandrian writers generally, maintained that it stretched to the equator, and they gave to the unknown regions southward of that line the general title of Agisymba. We shall be assisted in forming a just conception of Libya Interior by tracing the progress of ancient discovery in those regions.

Progress of Discovery.— The Libya of Homer (*Od.* iv. 87, xiv. 295) and Hesiod (*Theog.* 739; comp. Strab. i. p. 29) comprised all that portion of the African continent which lay west of Lower and Middle Aegypt. They knew it by report only, had no conception of its form or extent, and gave its inhabitants the general name of Aethiopes, the dark or black coloured men. Between B. C. 630—620, Battus of Thera, being commanded by the oracle to lead a colony into Libya, inquired anxiously "where Libya was," although at that time the position of Aegypt, and probably that of the Phoenician Carthage also, was well known to the Greeks. Hence we may conclude that, in the 7th century B. C., the name Libya, as the generic appellation of a continent within sight of Sicily, and within a few days' sail from Peloponnesus, was either partially adopted by or wholly unknown to the Greeks. The Phoenicians were among the first explorers, as they were among the earliest colonisers of Libya; but they concealed their knowledge of it with true commercial jealousy, and even as late as the 6th century B.C. interdicted the Roman and Etruscan mariners from sailing beyond the Fair Promontory. (Polyb. iii. 22.) About sixty years before the journey of Herodotus to Aegypt, i. e. B. C. 523, Cambyses explored a portion of the western desert that lies beyond Elephantine; but his expedition was too brief and disastrous to afford any extension of geographical acquaintance with the interior. Herodotus is the first traveller whose accounts of Libya are in any way distinct or to be relied upon; and his information was probably derived, in great measure, from the caravan guides with whom he conversed at Memphis or Naucratis in the Delta. By the term Libya, Herodotus understood sometimes the whole of ancient Africa (iv. 42), sometimes Africa exclusive of Aegypt (ii. 17, 18, iv. 167). He defined its proper eastern boundary to be the isthmus of *Suez* and the Red sea, in opposition to those who placed it along the western bank of the Nile. In this opinion he is supported by Strabo (i. pp. 86, 174) and Ptolemy (ii. 1. § 6, iv. 5. § 47); and his description of the Great Desert and other features of the interior prove that his narrative generally rests upon the evidence of travellers in that region. The next step in discovery was made by the Macedonian kings of Aegypt. They not only required gold, precious stones, ivory, and aromatics, for luxury and art, and elephants for their wars, but were also actuated by a zeal for the promotion of science. Accordingly, Ptolemy Philadelphus (Diod. i. 37; Plin. vi. 29) and Ptolemy Euergetes (B. C. 283—222) sent forth expeditions to the coast and mouth of the Red sea, and into the modern *Nubia* Their investigations, however, tended more to extending acquaintance with the country between the cataracts of the Nile and the straits of *Bab-el-Mandeb* than to the examination of Western Libya.

About 200 years before our era, Eratosthenes described Libya, but rather as a mathematician than a geographer. He defines it to be an acute angled triangle, of which the base was the Mediterranean, and the sides the Red sea, on the east, and on the west an imaginary line drawn from the Pillars of Hercules to the Sinus Adulitanus.

The wars of Rome with Carthage, and the destruction of that city in B. C. 146, tended considerably to promote a clearer acquaintance with Libya Interior. Polybius, commissioned by his friend and commander, Scipio Aemilianus, visited Aegypt and many districts of the northern coast of Africa, and explored its western shores also, as far as the river Bambotus, perhaps *Cape Non*, lat. 28° N., where he found the crocodile and hippopotamus. Unfortunately, the record of his journey has perished, although it was extant in the 1st century A. D., and is cited by Pliny (vi. 1) and Stephanus of Byzantium (*s. vv* Ἱππών, Ταβρακά, Χαλχεῖα, Βύζαντες; comp. Gosselin, *Récherches sur les Géographie Ancienne*, tom. ii. pp. 1—30).

The events of the Jugurthine War (B. C. 111—106) led the Romans further into the interior. The historian Sallust, when praetor of Numidia, assiduously collected information respecting the indigenous races of Libya. He mentions the Gaetuli as the rude Aborigines, who fed on the flesh of wild beasts, and on the roots of the earth. They dwelt near the torrid zone ("haud procul ab ardoribus"), and their huts (mapalia) resembled inverted boats. In B. C. 24, Aelius Gallus conducted, by the command of Augustus, an expedition into Aethiopia and Nubia, and extended the knowledge of the eastern districts. The difficulties of the road and the treachery of his guides, indeed, rendered his attempt unprosperous; but in the year following, Petronius repulsed an inroad of the Aethiopians, and established a line of military posts south of Elephantine (Strab. xvii. p. 615; Dion Cass. liv. 6). In B. C. 19, L. Cornelius Balbus attacked the Garamantes with success, and ascertained the names at least of many of their towns. (Flor. iv. 12; Plin. v. 75.) The information then acquired was employed by Strabo in his account of Libya. Again, in Nero's reign, an exploring party was despatched to the Abyssinian highlands, with a view of discovering the sources of the Nile. (Plin. vi. 32; Senec. *Nat. Quaest.* vi. 8.)

But the Romans became acquainted with portions of the Libyan desert, less through regular attempts to penetrate it on either side, than from their desire to procure wild beasts for the amphitheatre. Under the emperors, especially, the passion for exhibiting rare animals prevailed; nor have we reason to suspect that these were found in the cultivated northern provinces, whence they must have been driven by the colonial herdsmen and farmers, even while Cyrene and Carthage were independent states. At the secular games exhibited by the emperor Philip the Arabian (A. D. 248), an incredible number of Libyan wild beasts were slaughtered in the arena, and the Roman hunters who collected them must have visited the *Sāhāra* at least, and the southern slope of Atlas: nor, since the hippopotamus and the alligator are mentioned, is it improbable that they even reached the banks of the *Senegal*.

Of all the ancient geographers, however, Claudius Ptolemy, who flourished in the second century A. D., displays the most accurate and various acquaintance with Libya Interior. Yet, with the works of his predecessors before him, the scientific labours of the Alexandrians, and the Roman surveys, Ptolemy possessed a very inadequate knowledge of the form and extent of this continent. His tables show that its western coast had been explored as far as 11° lat. N.; and he was aware of the approximate position of the Fortunate Islands (now the *Canaries*), since from them, or some point in them, he calculates all his eastern distances or longitudes. He was also better acquainted than any of his precursors with the eastern coast, and with the tracts which intervened between the left bank of the Nile and the Great Desert. He mentions an expedition conducted by a Roman officer named Maternus, who, setting forth from *Tripoli*, advanced as far southward as the neighbourhood of the lake *Tchad*, and, perhaps, even of *Timbuctoo*. He has also given, with probable correctness, the position of a number of places in the interior, along a river which he calls the Nigir. Ptolemy moreover assigns to Africa a greater extent S. of the equator: but here his knowledge becomes inexact, since he makes the land stretch into the Atlantic instead of curving eastward; and he concluded that the southern parts of Libya joined the eastern parts of Asia, and consequently was either incredulous or ignorant of the Periplus of the Phoenicians in the reign of Pharaoh Necho.

Pliny adds little to our information respecting Libya beyond its northern and eastern provinces, although he contributes to its geography a number of strange and irrecognisable names of places. He had seen an abstract at least of the journal of Polybius, and he mentions an expedition in A. D. 41 by Suetonius Paullinus, which crossed the Atlas range, and explored a portion of the desert beyond. But both Pliny and Pomponius Mela are at once too vague and succinct in their accounts to have added much to our knowledge of the interior.

The persecutions which were mutually inflicted by the Christian sects upon each other in the 3rd and 4th centuries A. D., the expulsion of the Donatists, Montanists, Circumcellions, &c., from the ecclesiastical provinces of the Roman church, drove even beyond the Atlas region thousands of fugitives, and combined with the conquests of the Arabs in the 7th century in rendering the interior more permeable and better known. Yet neither the fugitives nor the conquerors have materially increased our acquaintance with these regions. The era of discovery, in any extensive sense of the term, commences with the voyages of the Portuguese at the close of the 15th and the commencement of the 16th century. But their observations belong to the geography of modern Africa.

We have reserved an account of the two most memorable expeditions of the ancients for the discovery of the form and dimensions of the Libyan continent, partly on account of their superior importance, if they are authentic, and partly because the results of them have been the subject of much discussion.

Herodotus (iv. 42) alleges as one reason for his belief that Libya, except at the isthmus of *Suez*, is surrounded by water, a story which he heard of its circumnavigation by the Phoenicians in the reign and by the command of Pharaoh Necho, king of Aegypt. This supposed voyage was therefore made between B. C. 610—594.

According to Herodotus, whose narrative is indeed meagre enough, Pharaoh Necho desired to connect the Mediterranean with the Red sea by a canal from Bubastis in the Delta to the Arsinoite bay near *Suez*. He abandoned this project at the bidding of the priests, and then ordered his pilots to attempt the passage from the one sea to the other by a different channel. For this purpose his fleet, manned entirely by Phoenicians, set sail from the Red sea, coasted Aegypt and Aethiopia, and passed into the Indian ocean. At the end of three years they entered the mouth of the Nile, having, as they affirmed, circumnavigated the continent. Twice they landed,—probably at the season of the monsoons,—laid up their ships, sowed the fields, and reaped the harvest, and then proceeded on their course. They alleged —and their assertion is remarkable, although Herodotus did not believe it—that as they were sailing westward the sun was on their right hand.

The probability or improbability of this voyage has been canvassed by Mannert (*Geograph. der Griech. und Römer*, vol. x. pt. 2, pp. 491—511), by Gosselin (*Géographie des Grecs Analysée*, tom. i. pp. 108, &c.), Rennell (*Geogr. of Herod.* vol. ii. pp. 348—363.), and Heeren (*Ideen*, vol. i. p. 364). We do not consider that its improbability is by any means fully established; the voyage, however, was too tedious and difficult to be repeated by the navigators of antiquity, and its results for commerce and geographical knowledge were accordingly unimportant. The most striking argument for the circumnavigation having been accomplished is the reported phaenomenon of the sun appearing on the right hand, or to the *north* of the voyagers: nor were the Phoenician galleys less competent to the voyage than the carrels which conveyed Columbus across the Atlantic, or Di Gama round the Cape. On the other hand, we must admit the improbability of some of the circumstances narrated. Herodotus heard the story 150 years after the supposed voyage had been made: in that time an extraordinary expedition beyond the Red sea may have been magnified into a complete Periplus. Again, for sowing and reaping on an unknown coast, for laying up the ships, &c. the time allowed—three years—is too short. Moreover, no account is made for opposition from the inhabitants of the coast, or for the violent winds which prevail at the Cape itself. The notion which Herodotus entertained, and which long afterwards prevailed, that Libya did not extend so far S. as the equator, is not an argument against the fact of the circumnavigation; for the brevity of Herodotus's statement, in a matter so important to geography, shows that he had taken little pains in sifting the tradition.

A second ancient voyage is better authenticated. This was rather an expedition for the promotion of trade than of geographical discovery. Its date is uncertain: but it was undertaken in the most flourishing period of the Punic Commonwealth,—i. e. in the interval between the reign of Darius Hystaspes and the First Punic War (B. C. 521—264). Hanno, a suffetes or king, as he is vaguely termed, of Carthage (*Geogr. Graec. Minor.* tom. i. Bernhardy), with a fleet of 60 galleys, having on board 30,000 men, set sail from that city through the *Straits of Gibraltar* with a commission to found trading-stations on the Atlantic coast, the present empire of *Morocco*. How far he sailed southward is the subject of much discussion. Gosselin (*Géograph. des Anciens*, vol. i. p. 109, seq.) so shortens Hanno's voyage as to make *Cape Non*, in lat. 28° N., its extreme southern terminus, while Rennell extends it to *Sierra Leone*, within 8° of the equator (*Geog. of Herod.* vol. ii. p. 348). The mention of a river, where he saw the crocodile and the river-horse, renders it probable that Hanno passed the *Senegal* at least. Of the fact of the voyage there is no doubt. The record of it was preserved in an inscription in the temple of Kronos at Carthage. There it was copied and translated into his own language by some Greek traveller or merchant. (Bochart, *Geog. Sacr.* i. 33; Campomanes, *Antiq. Maritim. de Carthago*, vol. ii.; Dodwell, *Dissertat. I. in Geogr. Graec. Min.*, ed. Hudson; Bougainville, *Descouvertes d'Hanno Mém. de l'Acad. des Inscript.* tom. xxvi. xxviii.; Heeren, *Ideen*, vol. i. p. 654.)

A third and much later Periplus is that which goes under the name of Arrian. It is probably a work of the first century A. D. It is the record or log-book of a trading-voyage on the eastern coast of Libya, and is chiefly valuable as a register of the articles of export and import in the markets of the Red sea, of the Arabian and Persian coast, of the western shores of India, and the eastern shores of Africa. The extreme south point of the voyage is the headland of Rhapta, probably the modern *Quiloa*, in lat. 10° N. (See Vincent's *Voyage of Nearchus*, vol. ii. p. 74, seq.) With their imperfect acquaintance with Libya Interior, and their misconception of its extent, it is not surprising that the more ancient geographers should have long hesitated to which portion of the old continent Libya should be assigned. It was sometimes regarded as an independent division of the earth, and sometimes as part of Asia, and even of Europe. (Agathemer. ii.; Herod. iv. 42; Varr. *L. L.* iv. 5; Sall. *Bell. Jugurth.* 17; Lucan, *Pharsal.* ix. 411; Malte-brun, *Geog.* i. 27.) As the topography of the interior is very uncertain, we shall examine rather the general physical phenomena of this region, than attempt to assign a local habitation to tribes who roamed over the waste, or to towns of which the names are doubtful and disguised, even when genuine, by the Greek or Roman orthography of their Libyan titles.

1. *The Great Desert.*—Herodotus (ii. 32, iv. 181) divides Libya N. of the equator into three regions:—(1) *The inhabited*, which is described under the several heads of Africa, Atlas, Carthage, Cyrene, &c.; (2) *the wild beast territory* [Atlas]; and (3) *the Desert.* These divisions correspond nearly to the modern districts of *Barbary*, *Biledulgerid*, and *Sāhăra.* The latter region (ὀφρύη ψάμμης, Herod. iv. 181) extends from the Atlantic to Aegypt, and is continued under the same degrees of latitude through Arabia, Asia, the southern provinces of Persia, to *Moultan* in Northern India. Contrasted with the vale of *Biledulgerid*, the rich arable districts of Africa Propria, and especially with the well-watered Aegypt, the *Sāhăra* is one of the most dreary and inhospitable portions of the world. To its real barrenness and solitude the ancients ascribed also many fabulous terrors, which the researches of modern travellers have dispersed. It was believed to swarm with serpents, which, by their number and their venom, were able to impede armies in their march (Lucan, *Pharsal.* ix. 765): its tribes shrieked like bats, instead of uttering articulate sounds (Herod. iv. 183); its pestilential winds struck with instant death men and animals, who traversed them (Arrian, *Exp. Alex.* iii. 3); and its eddies of sand buried the slain. These descriptions are, however, much exaggerated. The *Khamsin* or fifty-days' gale, as the Copts term it, the *Simoum* (*semen*, poison) of the Arabs, blows at the summer solstice from S. and SE. over a surface scorched by an almost vertical sun, and thus accumulates heat, which dries up all moisture, relaxes the muscular powers, and renders respiration difficult. But though it enfeebles, it does not necessarily kill. The real peril of the route, which from very remote ages has been trodden by the caravans, lies in the scanty supply of water, and in the obliteration of the track by the whirlwinds of sand. (Bruce, *Travels*, vol. vi. p. 458; Burckhardt, *Nubia*, vol. i. p. 207.) The difficulty of passing the Libyan Desert was, in fact, diminished by the islands or oases, which served as stepping-stones across it. Of these oases a more particular description is given elsewhere [Oasis], but they are too important a feature of this region to be quite omitted from an account of it. Herodotus (iv. 181) mentions a chain of these patches of verdure extending from E. to W. through Libya. Sometimes they are little more than halting-places for the caravans,—a spring of water, surrounded by date-trees and a few acres of herbage: others, like the oasis of *El-Khargeh*, are spacious and populous tracts, over which nomad hordes wander with their cattle, and a few form entire provinces and kingdoms, such as *Augila* and *Fezzan* (Regio Phazania of Ptolemy). One geological feature is common to them all. They are not elevations of the plain, but depressions of its limestone basis. Into these hollows, which are composed of limestone and clay, the subsoil water percolates, the periodical rains are received, and a rich and varied vegetation springs from the strong and moist earth of the oasis. But even the arid waste itself is not a uniform level. It has considerable inequalities, and even hills of gravel. Probably amid the changes which our globe has undergone, at some period anterior to the history, if not the existence of man, the *Sāhăra*, whose level even now is not much above that of the Mediterranean, was the bed of an ocean running athwart the continent. Its irregular breadth and outline favour this supposition. It is widest in the western half of N. Africa, between the present kingdom of *Morocco* and the negro country, and narrowest between the present states of *Tripoli* and *Khassina*, where it is broken up by watery districts. As it approaches Aegypt it becomes again broader. Libya is, indeed, a land of terraces, ascending gradually from the three seas which bound it to central plateaus, such as the Abyssinian highlands, the Lunae Montes, and the Atlas chain.

Before the importation of the camel from Arabia—and this animal never appears in monuments of the Pharaonic times—the impediments to large companies crossing the *Sāhăra* must have been almost insurmountable. The camel was introduced by the Persians: Darius succeeded in establishing his garrisons in the oases; and in the time of Herodotus they were the stages of a traffic which penetrated Libya nearly from east to west. The Desert, however, was not only a road for commerce, but itself also productive. It exported dates, alum, and mineral salts, which, especially in the district between *El-Siwak*, the ancient Ammonium, and the *Natron* lakes, cover the soil with an incrustation through which the foot of the camel breaks as through a thin coat of ice. The salt was a marketable article with the inhabitants of Nigritia, S. of the *Sāhăra.* The components of the salt are muriate, carbonate, and sulphate of soda; and these, both in ancient and modern times, have been extensively employed in the operations of bleaching and glass-making. Libya shows few, if any, traces of volcanic action; and earthquakes, except in Aegypt, appear to have been unknown. Yet, that the continent has undergone changes unrecorded in history, is manifest from the agatised wood found on the eastern extremity of the desert in the latitude of *Cairo.* The *Bahr-be-la-Ma*, or river without water, is another proof of a change in the elevation of N. Africa. The streams, which once filled its dry hollows, have been violently expelled by subterranean action, and the silex, agate, and jasper in its neighbourhood indicate the agency of fire. (Newbold, *Geolog. of Aegypt*, *Proceed. of Geolog. Society*, 1842.)

It is still an unsettled question whether the ancient geographers were acquainted with the countries S. of the Great Desert; i. e. with the upper part of the river *Quorra*, commonly called the *Niger.* Herodotus (ii. 32) relates, on the authority of some Cyrenians, that certain young men of the tribe of

Nasamōnes, who inhabited the Syrtis and the district east of it (the present gulf of *Sidra*), crossed the Desert in a westerly direction, and came to a great river which ran towards the rising sun, and had crocodiles in it, and black men inhabiting its banks. Notwithstanding some marvellous circumstances, the narrative is probably true in substance; and, combined with the known activity of the Carthaginian trade in slaves, gold-dust, ivory, elephants, &c., renders it likely that the interior was known to the ancients as well as the western coast, within 11° of the equator. But such knowledge as was acquired by travellers was rarely employed by the Greek geographers, who were more intent on accumulating names of places, than on recording the physical features, through which alone names become instructive.

The mountain and river system of Libya Interior has been partly described in the article ATLAS; and the principal features of its indigenous population under the heads GAETULI and GARAMANTES. It will suffice, then, to point out here the effect which the general conformation of the mountains has upon the climate and the rivers. The absence of snow on the Atlas range denies to this continent, in its northern portion at least, the privilege of partial refrigeration, although in the loftier regions of the Aethiopian highlands the heat is mitigated by the ice upon their summits. Hence arises the superior volume of the Aethiopian rivers, the tributaries of the Nile, and the milder temperature of the plains surrounding the lake of *Dembia*, which, although within the tropics, enjoy a perpetual spring. Again, the northern range of Atlas runs so close to the Mediterranean that the watershed is brief and abrupt, and the rivers are properly mountain streams, which, after a short course, discharge themselves into the sea. The western slope of the Libyci Montes also presents a succession of terraces, which do not propel the rivers with force enough upon the lowlands to produce a continuous course; so that either they lose themselves in swamps, or are absorbed by the sands. In some cases, indeed, they concentrate themselves in vast inland lakes, which in their turn drain off their superfluous waters in thread-like rivulets. On the southern inclination of Atlas, there is a similar impediment to the formation of large rivers, and not until within a few degrees of the equator, and in districts beyond the bounds of ancient Libya, do we meet with majestic streams, like the *Senegal*, the *Quorra*, &c., rivalling the Nile. On this side, indeed, the irrigated portions of the lowlands are rich pasture-lands, and the Great Desert is bordered and encroached upon by luxurious patches both of forest and arable land.

The more remarkable mountains not included in the Atlas range are the following:—On the northern frontier of the Desert, Mons Ater or Niger (Plin. v. 5. s. 5, vi. 30. s. 35), the modern *Harusch* or Black Mountain, which, running from east to west, separated the Oasis Phazania (*Fezzan*) from Africa Romana. Westward of this was the Usargala (Οὐσάργαλα ὄρος, Ptol. iv. 6. § 7, &c.), the present *Adameh-kozuel-wegiad*, which ran far into the territory of the Garamantes, and contained the sources of the river Bagrada. This may be regarded as a continuation of the Atlas Major, S. of Numidia and Mauretania. Next, running in a N. direction to the verge of Numidia, and a branch of the Usargala, was Mons Girgiri (τὸ Γίργιρι ὄρος), *Tibesti*, in which the river Cinyphus arose. Along the Atlantic coast, and parallel with the Greater Atlas, were the following mountains and headlands:—Mount Sagapola (Σαγάπολα, Ptol. iv. 6. § 8, &c.), from which the river Subus sprang, to SW. of which was Mount Mandrus (τὸ Μάνδρον ὄρος), a long chain of hills, reaching to the parallel of the Fortunate Islands, and containing the fountains of all the rivers that discharge themselves into the Atlantic, from the Salathus to the Massa, or from *Cape Non* to *Cape Bojador*. Mt. Caphas (Κάφας), 8 degrees to S., from which the Daradas flowed, stretched in a SE. direction far into the Desert: Mount Ryssadius (τὸ Ῥυσσάδιον ὄρος) terminated i na headland of the same name, probably *Cape Blanco*, and in it rose the river Stachir. Of all these mountains, however, the most remarkable as regards the Libyan rock system, because it exhibited unquestionable tokens of volcanic action, was that denominated the Chariot of the Gods (Θεῶν Ὄχημα), probably the present *Kong*, or *Sierra Leone*. This was the extreme point of ancient navigation on the Atlantic; for the Phoenician Periplus, if it indeed was actually performed, formed the single exception to the otherwise universal ignorance of the coast beyond. As far as modern discoveries have made known the interior, Libya, from the ocean to the borders of Aegypt, is crossed by a succession of highlands, arising at certain points to a considerable elevation, and sending forth terraces and spurs towards the south. It is possible that these may form a continuous chain, but our acquaintance with its bearings is very imperfect. The ancient geographers distinguished some portions of these highlands by the names of Mount Bardetus (Βάρδητον ὄρος), west of the Lunae Montes; and in the same line, but at a considerable interval, M. Mesche (Μεσχή); Zipha (Ζιφά), north of Mesche; and, approaching the Atlantic, Mount Ion (Ἴον ὄρος), and Dauchis (Δαῦχις). In a line with the Chariot of the Gods, and northward of the line of Bardetus, were the elevations Arualtes (ὁ Ἀρουάλτης) and Arangas (ὁ Ἀράγγας), the latter of which ran down to the equatorial line. These, with Mount Thala (τὸ Θάλα ὄρος), and, further eastward, the serrated range entitled the Garamantic Pharanx or Combe (ἡ Γαραμαντικὴ φάραγξ), may be regarded as offsets of the Aethiopian highlands. That these mountains contain considerable mineral wealth is rendered probable by their feeding the sources of rivers in the gold region, and from the copper pyrites discovered on their flanks. That they were the cradles of innumerable streams is also certain from the rich pasture and woodland which mark the confines of the equatorial region of Libya Interior.

The voyage of Hanno was undertaken for the purpose of planting upon the coast of the Atlantic trading stations, and to secure with the regions that produced gold, aromatics, and elephants, a readier communication with Carthage than could be maintained across the *Sāhāra*. That this trade was materially impaired when the Romans became masters of Africa, is probable, because the conquering people had little genius for commerce, and because they derived the same articles of trade through the more circuitous route of Egypt and Aethiopia. Yet the knowledge acquired by the Carthaginians was not altogether lost, and the geographers of the empire have left us some important information respecting the western coast of Libya as far as 11° N. lat. According to Ptolemy, the principal promontories were, beginning from the

N.:—Gannaria (Γανναρία ἄκρα), probably *Cape Non*; Soloëntia (Σολοεντία), *Cape Bojador;* Arsinarium (Ἀρσινάριον), *Cape Corveiro*, the westernmost point of the continent, lying between the mouths of the Daradus and the Stachir; the headland of Ryssadium, *Cape Blanco*, a continuation of the mountain ridge of that name, and a few miles southward of Arsinarium; the promontories of Catharon (τὸ Καθαρὸν ἄκρον), *Cape Darca*, near the mouth of the Nia, and of the Hesperides, celebrated in fable (Ἑσπέρου κέρας, Ptol.; Hesperion Ceras, Plin. v. 1. s. 1), the *Cape Verde* of the Portuguese: lastly, the term of Hanno's voyage, the basaltic rock entitled the headland of Notium (Νότου κέρας), *Cape Roxo*, or *Red Cape*, from the colour of its surface. Between the two last-mentioned projections lay the Hesperian bay (Ἑσπέριος κόλπος), which, owing to their misconception of the extent of this continent, the ancients regarded as the southern boundary of Libya, the point from which it crossed towards Asia, or where the great Southern Ocean commenced.

While enumerating the mountains which concealed their springs, we have nearly exhausted the catalogue of the Libyan rivers which flow into the Atlantic. It is a consequence of the terraced conformation of the interior, that the streams would, for the most part, take an easterly or a westerly direction. Those which ran east were the tributaries of the lakes, morasses, and rivers of Aethiopia, and, with the exception of such as fed the Astapus and the Astaboras, have been scarcely explored. On the western side the most important were (Ptol. iv. 6. § 8) the Subus (Σοῦϐος), the modern *Sus*, and combining, if not the same, with the Chretes (Χρέτης) and the Xion (Ξιῶν) (Scylax, p. 53), had its source in Mt. Sagapola, and entered the Atlantic below the furthest western projection of the Greater Atlas. Mt. Mandrus gave birth to the Salathus, at the mouth of which stood a town of the same name; to the Chusarius (Χουσάριος), apparently the Cosenus of Polybius (*ap.* Plin. v. 1. s. 1); to the Ophiodes (Ὀφιώδης) and Novius (Νούϊος), between the headlands of Gannarium and Soloeis; and, lastly, the Massa or Masasat. (Polyb. *l. c.*) In Mount Caphas arises a more considerable stream than any of the above-mentioned, the modern *Rio de Ouro*, the ancient Daradus (Δάραδος, Δαράτ), which contained crocodiles, and discharged itself into the Sinus Magnus. The appearance of the crocodile in this river, and the dark population which inhabited its banks in common with those of the *Niger*, led many of the ancient geographers to imagine that the Nile, wherein similar phenomena were observed, took a westerly course S. of Meroe, and, crossing the continent, emptied itself a second time into the sea in the extreme west. The Aethiopes Hesperii were among the consequences of this fiction, and were believed to be of the same race with the Aethiopians of the Nile. Next in order southward was the Stachir (Στάχειρ), which rose in Mt. Ryssadius, and, after forming the Lake Clonia, proceeded in a SE. direction to the bay of the Hesperides. The Stachir is probably represented by the present *St. Antonio* river, or *Rio de Guaon*, and seems to answer to the Salsus of Polybius (*ap.* Plin. *l. c.*). The same bay receives the waters of the Nia, the Bambotus of Polybius, and the modern *Senegal*. The river-horse, as well as the crocodile, inhabit its streams, and the hides of the former were exported by the neighbouring tribe of Daratae to Carthage. The Masithoius, the present *Gambia*, descends into the Atlantic from the Theôn Ochema, a little N. of the Hippodrome of the Aethiopians (Ἱππόδρομος Αἰθιοπίας), or *Cape Roxo*, with which terminates the geographer Ptolemy's Itinerary of the Libyan coast. He mentions, indeed, a few rivers in the interior which have no outlet to the sea, but form vast inland lakes. These are, probably, either tributaries of the *Niger*, or the upper portion of the arms of the *Niger* itself; but the course of the streams that flow southward to *Nigritia* and the *Bight of Benin* belongs rather to modern than to ancient geography. It is worthy of notice, however, that rumours at least of the dimensions of the *Niger* must have reached the ears of the old geographers (Agathem. ii. 10; Plin. v. 1. s. 1), since they ascribe to the Ger or Gir (*Tab. Peuting.* Girin) a course of more than 300 miles, with a further curvature to the N. of 100, where it ends in the lake Chelonides. The direct mainstream was represented as diving underground, reappearing on the surface, and finally discharging itself into a lake called Nuba.

Libya, indeed, "is a region of extensive lakes; of which there appear to be a great number on the lowlands of its east coast, in which many of the rivers from the edge of the table-land terminate." (Somervillé, *Physical Geog.* vol. ii. p. 9.) In Libya N. of the equator the following were known to the ancients:—The Tritonis (Aeschyl. *Eumen.* 289; Pindar, *Pyth.* iv. 36; Scylax, p. 49; Herod. iv. 178); the lake of the Hesperides (Strab. xviii. p. 836); the Libya Palus, which was connected with the *Niger* by one of its tributaries; the Clonia, near the eastern flank of the Mount Ryssadium: the Nigritis, into which the upper portion of the Nigir flowed, probably the present *Dibbeh* of the Arabs, or the Black-Water, SW. of *Timbuctoo*: the Nuba, in which the river Ger terminates, and which answers to *Lake Tchad*, or *Nou* in *Bornou*, and whose dimensions almost entitle it to the denomination of a fresh-water sea; and lastly, the cluster of lakes named Chelonides, perhaps the modern *Fittre*, into which an arm of the Ger flows, and which are surrounded with jungle and pastures celebrated for their herds of elephants. Salt-water lakes abound on the northern extremity of the *Sāhăra*, and the salt obtained from them has been in every age an article of barter with the south, where that necessary of life is wholly wanting. It is obtained either from these lakes, which, dried up by the summer heat, leave behind a vast quantity of salt, covering extensive patches of the earth, or from large beds, or layers, which frequently extend for many miles, and rise into hills. The inhabitants of *Nigritia* purchase salt with gold-dust. A scarcity of salt in *Kashna* and *Timbuctoo* is equivalent to a famine in other lands. At such times the price of salt becomes so extravagant, that Leo Africanus (p. 250) saw an ass's load sold at *Timbuctoo* for eighty ducats. The neighbourhood of the lakes is also celebrated for the number and luxuriance of its date trees. To the borderers of the Desert the date tree is what the bread-fruit tree is to the South Sea islanders. Its fruit is food for both men and cattle: it was capable of being preserved for a long time, and conveyed to great distances; while, from the sap or fruit of the tree (Rennell, *Exped. of Cyrus*, p. 120) was extracted a liquor equally intoxicating with wine.

Population.—Herodotus (iv. 168—199) distinguishes four main elements in the population of Libya:—(1) the Libyans, (2) the Aethiopians

(3) the Phoenicians, and (4) the Greeks. He enumerates, moreover, a considerable number of indigenous tribes, and his catalogue of them is greatly increased by subsequent writers, e.g. Scylax, Hanno, Polybius, and Ptolemy. When, however, we would assign to these a generic connection, or a local habitation, the insurmountable difficulty meets us which ever attends the description of nomad races; ignorance of their language, of their relations with one another, and their customary or proper districts. The Greek geographers, in their efforts to render the names of barbarians euphonic, impenetrably disguise them for the most part. Again, their information of the interior was principally derived from the merchants, or guides of the caravans; and these persons had a direct interest, even if their knowledge were exact or various, in concealing it. Moreover, the traveller, even if unbiassed, was liable to error in his impression of these regions. The population, beyond the settled and cultivated districts, was extremely fluctuating. In the rainy season they inhabited the plains, in the hot months the highlands, accordingly as their cattle required change of climate and pasture. The same tribe might, therefore, be reckoned twice, and exhibited under the opposite characteristics of a highland or a lowland people. Savage races also are often designated, when described by travellers, by names accidentally caught up or arbitrarily imposed, and not by their genuine and native appellations. Thus Herodotus, in common with the other geographers of antiquity, gives an undue extension to the name Aethiopes, derived from the mere accident of a black or dark complexion, and had he been acquainted with the Caffirs and the Hottentots, he would, doubtless, from their colour, have placed them in the same category. The diet of the Ichthyophagi was not restricted to fish, since they were also breeders of cattle; but they acquired that appellation from their principal food at one season of the year. The Troglodytes, during the spring and summer months, dwelt among the low meadows and morasses of Meröe and Aethiopia; but their name was given them because, during the rainy period, they retired to habitations scooped in the rocks. With regard to the native races of Libya, the only secure presumption is, that they formed one of those sporadic offsets of the human family which remain in, or acquire a lower degree of civilisation, because they have wandered beyond the verge of the great empires and communities in which civilisation is matured. The Libyan continent has, indeed, been in all ages the principal resort of these sporadic tribes. The deserts, which intervene between the cultivated and uncultivated portions of it, removed much of its population from the neighbourhood of cities; they were liable to no admixtures from other countries; they were never thoroughly subdued or intermingled with superior races: and though, as in the instance of the Perioeci of the Greek states, the Liby-Phoenicians in the dominions of Carthage, and the subordinate castes of Aegypt, they were not incapable of a high material cultivation; yet, when left to themselves, they continued to exist under the simplest forms of social life. Combining the glimpses we obtain from the ancients with the more accurate knowledge of the moderns, we are warranted in ascribing to them, generally, a monarchical form of government, with some control from the priests and assembly of chief men, warlike and migratory habits, debased condition of the female sex, and the vice of Africa, in all ages, constant warfare, waged with the sole purpose of supplying the slave-markets of the North and East.

The Fauna of Libya must not be unnoticed. In the northern deserts tawny and grey tints are the prevailing colours, not merely in birds and beasts, but also in reptiles and insects. In consequence of the extension of this barren region from North Africa through Arabia to Persia and India, many similar species of animals are common to both continents,—as the ass, antelopes, leopards, panthers, and hyaenas. The cat tribe prevails in great beauty and variety: the lion of Mount Atlas is said to be the strongest and most formidable of his species. The African elephant is different from the Asiatic, and has always been preferred to it for military purposes. The hippopotamus, which was known to the ancients as the inhabitant of the Senegal and the Upper Nile, appears to be a different species from that which is found in the inter-tropical and southern parts of the continent. The magot or Barbary ape was known to the ancients, and is mentioned by the Byzantine writers as imported for the menageries of Constantinople. The giraffe or camelopard is found as far north as the Great Desert. It appears on the monuments of Aegypt, and was exhibited in the imperial triumphs at Rome. The Atlas region contains two kinds of fallow-deer, one of which is the common fallow-deer of Europe. The ox of *Nubia*, *Abyssinia*, and *Bornou* is remarkable for the extraordinary size of its horns, which are sometimes two feet in circumference at the root. Of the Libyan animals generally it may be remarked, that while the species which require rich vegetation and much water are found in the Atlas valleys and the plains below them, the Desert abounds in such kinds as are content with scantier herbage,—such as the deer, the wild ass, and the antelope. These being fleet of foot, easily remove from the scorched to the green pasture, and find a sufficient supply of water in the ooze of the river beds.

As regards its Flora, the northern coast of Libya, and the range of the Atlas generally, may be regarded as a zone of transition, where the plants of southern Europe are mingled with those peculiar to Africa. The Greek and Phoenician colonists built their naval armaments of the pine and oak of Mount Atlas, the Aleppo pine and the *sandarach* or *Thuia articulata*, being celebrated for their close grain and durability. The vegetation of the interior has been already in part mentioned. The large forests of date-palms, along the southern base of the Atlas, are its principal woodland. The date tree is indigenous, but improved by cultivation. Of the Desert itself stunted shrubs are the only produce besides the coarse prickly grass (*pennisetum dichotomum*), which covers large tracts, and supplies fodder to the camels.

For the authorities upon which this account of Libya rests, see, besides the ancient writers already cited, the travels of Shaw, Hornemann, Burckhardt; Ritter's *Erdkunde*, *Africa;* Heeren, *Ideen*, vol. i.; Mannert's *Géographie*, *Libya;* and Maltebrun, *Afrique*. [W. B. D.]

LIBYA PALUS. [Libya, p. 180, b.; Triton.]

LIBYARCHAE. [Marmarica.]

LIBYCI MONTES. [Aegyptus, p. 37; Oasis.]

LI'BYCUM MARE (*τὸ Λιϐυκὸν πέλαγος, πόντος Λιϐύης*), was the name applied to that part of the Mediterranean which washed the shores of N. Africa, from the E. coast of Africa Propria on the W., to the S. shores of Crete, and the frontier of Egypt, on the E., where it joined the Mare Aegyptium: the two Syrtes belonged to it. (Strab. ii. pp. 122, 123, x. pp. 475, 488; Agathem. i. 3, ii. 14; Dion. Per. 104; Mela, i. 4, ii. 7; Plin. v. 1; Florus, iii. 6. § 10.) [P. S.]

LI'BYCUS NO'MOS. [Marmarica.]

LIBYPHOENI'CES (Λιϐυφοίνικες, sometimes spelt Λιϐοφοίνικες), a portion of the population of N. Africa, who are defined by Livy, in accordance with the signification of their name, as "*mixtum Punicum Afris genus*" (Liv. xxi. 22). Diodorus gives a somewhat fuller account of them, as one of the four races who inhabited the Carthaginian territory in N. Africa, namely, the Punic inhabitants of Carthage, the Libyphoenicians, the Libyans, and the Numidians; and he says that the Libyphoenicians possessed many of the cities on the sea-shore, and had the tie of intermarriage with the Carthaginians (Diod. xx. 55). Pliny restricts them to the S. part of the ancient territory of Carthage. (Plin. v. 4. s. 3: *Libyphoenices vocantur qui Byzacium incolunt*); and there can be no doubt, from the nature of the case, that the original seat of the race was in the country around Carthage. It is not, however, equally clear whether the Libyphoenicians of the Carthaginian colonies along the coast of Africa are to be regarded as a race arising out of the intermarriage of the original Punic settlers with the natives of the surrounding country, or as the descendants of Libyphoenicians from the country round Carthage, who had been sent out as colonists. The latter is the more probable, both from indications which we find in the ancient writers, and from the well-known fact that, in all such cases, it is the half-breed which multiplies rapidly, so as to make it a matter of importance for the members of the pure and dominant caste to find a vent for the increasing numbers of the race below them. That such was the policy of Carthage with regard to the Libyphoenicians, and moreover that they were marked by the energy and success which usually distinguishes such half-bred races, we have some interesting proofs. The defence of Agrigentum against the Romans, during the Second Punic War, was signalised by the skill and energy of Mutines, a Libyphoenician of Hipponium, whom Livy describes as "*vir impiger, et sub Hannibale magistro omnes belli artes edoctus*" (Liv. xxv. 40). The mention of his native place, Hipponium, on the Bruttian coast, a city which had been for some time in the hands of the Carthaginians, is a proof of the tendency to make use of the race in their foreign settlements; while the advantage taken by Hannibal of his talents agrees with the fact that he employed Libyphoenician cavalry in his armies. (Polyb. iii. 33; Liv. xxi. 22.) Niebuhr has traced the presence of Libyphoenicians in the Punic settlements in Sardinia, and their further mixture with the Sardinians, as attested by Cicero in an interesting fragment of his speech for Scaurus. (*Lectures on Anc. Geog.* vol. ii. p. 275.) Avienus mentions the "wild Libyphoenicians" on the S. coast of Spain, E. of Calpe. (*Or. Mar.* 419.) Perhaps the half-bred races of the Spanish colonies in America furnish the closest analogy that can be found to the Libyphoenician subjects of Carthage. [P. S.]

LIBYSSA (Λίϐυσσα or Λίϐισσα, Ptol. v. 1. § 13: *Eth.* Λιϐυσσαῖος), a town on the north coast of the Sinus Atacenus in Bithynia, on the road from Nicaea to Chalcedon. It was celebrated in antiquity as the place containing the tomb of the great Hannibal. (Plut. *Flam.* 20; Steph. B. *s. v.*; Plin. *H. N* v. 43; Amm. Marc. xxii. 9; Eutrop. iv. 11; *Itin. Ant.* p. 139; *Itin. Hier.* p. 572.) In Pliny's time the town no longer existed, but the spot was noticed only because of the tumulus of Hannibal. According to Appian (*Syr.* 11), who evidently did not know the town of Libyssa, a river of Phrygia was called Libyssus, and he states that from it the surrounding country received the name of Libyssa. The slight resemblance between the name Libyssa and the modern *Ghebse* has led some geographers to regard the latter as the site of the ancient town; but Leake (*Asia Minor*, p. 9), from an accurate computation of distances, has shown that the modern *Maldysem* is much more likely to be the site of Libyssa. [L. S.]

LICATII, or LICATTII (Λικάτιοι, or Λικάττιοι), a tribe of the Vindelici, dwelling on the banks of the river Licias or Licus, from which they derived their name. (Ptol. ii. 13. § 1.) Strabo (iv. p. 206) mentions them among the most audacious of the Vindelician tribes. Pliny (iii. 24), who calls them Licates, enumerates them among the Alpine tribes subdued by Augustus. [L. S.]

LI'CHADES (αἱ Λιχάδες), a group of three small islands between the promontory of Cenaeum in Euboea and that of Cnemides in Locris. They are said to have derived their name from Lichas, who was here thrown into the sea by Hercules, when he was suffering from the poisoned garment. (Strab. i. p. 60, ix. p. 426; Plin. iv. 12. s. 20; Leake, *Northern Greece*, vol. ii. p. 177.)

LICIAS, LICUS (Λικίας: *Lech*), a small river in Vindelicia. (Ptol. ii. 12. § 2, 13. § 1; Ven. Fort. *Vit. S. Mart.* iv. 641.) It assumed the modern form of its name as early as the time of the Lombards (Paul. Diac. *Longob.* ii. 13.) Its only tributary of any note was the Virdo or Vindo. It has its sources in the Alps, and, flowing in a northern direction, empties itself into the Danube, not far from Drusomagus. [L. S.]

LICINIA'NA. [Lusitania.]

LIDE (Λίδη), a mountain in Caria, in the neighbourhood of Pedasus. In the war of Cyrus against the Carians, the Pedasaeans alone of all the Carians maintained themselves against Harpalus, the Persian commander, by fortifying themselves on Mount Lide; but in the end they were also reduced. (Herod. i. 175, viii. 104.) [L. S.]

LIGAUNI, a people of Gallia Narbonensis, mentioned by Pliny (iii. 4): "Regio Oxubiorum Ligaunorumque: super quos Suetri, &c." The next Regio to the east that he mentions is "Regio Deciatium." If we can make a safe conclusion from Pliny's text, the Ligauni must have been close to the Oxybii, with the Deciates to the east, and somewhere between the Argenteus river and Antipolis. Walckenaer (*Géog. &c.* vol. ii. p. 42) places the Ligauni in the parts about *Saint-Vallier*, *Callian*, and *Fayen*. [G. L.]

LIGER, LIGERIS (Λείγηρ, Λιγείρ: *Loire*), a river of Gallia, which has the largest basin of all the French rivers. The orthography seems to be Liger or Λείγηρ (Caes. iii. 9, ed. Schneider), though the Romans made both syllables short. In Caesar (vii. 55), the nominative "Liger" occurs, and the genitive "Ligeris." In *B. G.* vii. 5, 11, the accusative "Ligerem," or according to some editions "Ligerim" occurs; and "Ligerim," if it is right, must have a nominative "Ligeris." The forms "Ligere," "Ligeri," for the ablative also occur in Caesar's text. The form *Λίγειρ* occurs in Ptolemy (ii. 7. § 2), and in Stephanus Byz. (*s. v.* *Βέχειρ*), who has also *Λίγυρος* (*s. v.* *Λίγυρες*), with a remark that the Ligures, who border on the Tyrrheni, derive their name from the river Ligyrus. Dion Cassius (xxxix. 40, xliv. 42; and the notes of Reimarus), has the shorter form *Λίγρος*. Lucan (i. 438) is generally cited as authority for the Roman quantity of the word:

> "In nebulis Meduana tuis marcere perosus
> Andus jam placida Ligeris recreatur ab unda."

But these verses are spurious. (See the Notes in Oudendorp's edition.) According to Strabo, the *Loire* rises in the *Cévennes* (*τὰ Κέμμενα*), and flows into the ocean. But he is mistaken as to the course of the *Loire*, for he makes both the Garumna and the Liger flow parallel to the Pyrenees; and he was further mistaken in supposing the axis of the Pyrenees to be south and north. [Gallia Transalpina, vol. i. p. 949.] He estimates the navigable part of each river at 2000 stadia; but the *Loire* is a much longer river than the *Garonne*. He says that the *Loire* flows past Genabum (*Orléans*), and that Genabum is situated about half way between the commencement of the navigable part of the river and its outlet, which lies between the territory of the Pictones on the south, and the territory of the Namnetes on the north; all which is correct enough. (Strab. iv. pp. 189, 190, 191.) He adds that there was a trading place (*ἐμπορεῖον*), named Corbilo [Corbilo], on the river, which Polybius speaks of. It appears that Strabo did not distinguish the Elaver (*Allier*) from the *Loire*, for he says: "the Arverni are situated on the Liger, and their chief city is Nemossus, which lies on the river; and this river, flowing past Genabum, the trading town of the Carnutes, which is situated about the middle of the navigable part, discharges itself into the ocean" (p. 191). But Nemossus is near the *Allier*.

Caesar was acquainted both with the Elaver (vii. 34, 35) and the river properly called the *Loire*. He crossed the Elaver on his march to Gergovia. [Gergovia.] He remarks that the *Allier* was not generally fordable before the autumn; and in another place (*B. G.* vii. 55) he describes his passage over the *Loire* at a season when it was swollen by the melted snow. When Caesar was preparing for his naval warfare with the Veneti, he had ships built on the *Loire*. (*B. G.* iii. 9.) He does not tell us where he built them, but it may have been in the country of the Andes or Andecavi, which he held at that time.

Of the four passages which were made in Strabo's time from Gallia to Britannia, one was from the mouth of the *Loire*; and this river was one line of commercial communication between the Provincia and Britannia. Goods were taken by land from the Provincia to the *Loire*, and then carried down the *Loire*. (Strab. iv. p. 189.) Pliny (iv. 18) calls the *Loire* "flumen clarum," which Forbiger explains by the words "clear stream;" but this does not seem to be what Pliny means. Tibullus (i. 7, 11) says,

> "Testis Arar Rhodanusque celer magnusque Garumna,
> Carnuti et flavi caerula lympha Liger."

This seems to be all that the ancient geographers have said of the *Loire*. The Elaver (*Allier*) rises in Mons Lesura (*Mont Lozère*), not very far from the source of the *Loire*, and on the north-west side of the *Cévennes*. It flows north through the fertile *Limagne d'Auvergne*, and after a course of about 200 miles joins the *Loire* at Noviodunum or Nevirnum (*Nevers*). The *Loire* rises in *Mont Mezene*, and flows north to its junction with the *Allier* in a valley between the valley of the *Allier* and the basin of the *Rhone*. From *Nevers* the course of the *Loire* is north-west to Genabum (*Orléans*); and from *Orléans* it has a general west course to the ocean, which it enters below *Nantes*. The whole length of the river is above 500 miles. Several large rivers flow into it on the left side below *Orléans;* and the *Mayenne* on the right side below *Tours*. The area of this river-basin is 50,000 square miles, or as much as the area of England. The drainage from this large surface passes through one channel into the sea, and when the volume of water is increased by great rains it causes inundations, and does great damage [G. L.]

LI'GURES. [Liguria.]

LI'GURES BAEBIA'NI ET CORNELIA'NI. [Hirpini.]

LIGU'RIA (*Λιγουρία*, Ptol.; but in earlier Greek writers always *ἡ Λιγυστική*: the people were called by the Greeks *Λίγυες*, but by later writers *Λιγυστῖνοι*: by the Romans Ligures; but the adjective form is Ligustinus), one of the provinces or regions of Northern Italy, extending along the N. coast of the Tyrrhenian sea, from the frontiers of Gaul to those of Etruria. In the more precise and definite sense in which the name was employed from the time of Augustus, and in which it is used by the geographers (Strabo, Pliny, Ptolemy, &c.), Liguria was bounded by the river Varus on the W., and by the Macra on the E., while towards the N. it extended across the chain of the Maritime Alps and Apennines as far as the river Padus. The Trebia, one of the confluents of the Padus on its right bank, appears to have formed the limit which separated Liguria from Gallia Cispadana. In this sense, Liguria constituted the ninth region of Italy, according to the division of Augustus, and its boundaries were fixed by that monarch. (Plin. iii. 5. s. 7; Strab. v. p. 218; Mel. ii. 4. § 9; Ptol. iii. 1. § 3.)

But Liguria, in its original sense, as "the land of the Ligurians," comprised a much more extensive tract. All the earliest authors are agreed in representing the tribes that occupied the western slopes of the Maritime Alps and the region which extends from thence to the sea at Massilia, and as far as the mouths of the Rhone, as of Ligurian, and not Gaulish origin. Thus Aeschylus represents Hercules as contending *with the Ligurians* on the stony plains near the mouths of the Rhone, Herodotus speaks of Ligurians inhabiting the country above Massilia, and Hecataeus distinctly calls Massilia itself a city of Liguria, while he terms Narbo a city of Gaul. Scylax also assigns to the Ligurians the coast of the Mediterranean sea as far as the mouths of the Rhone; while from that river to Emporium in Spain, he tells us that the Ligurians and Iberians were intermingled. The Helisyci, who, according to Avienus, were the earliest inhabitants of the country around Narbo, were, according to Hecataeus, a Ligurian tribe. (Aeschyl. *ap.* Strab. iv. p. 183; Hecat. *Fr.* 19, 20, 22, ed. Klausen; Herod. v. 9; Scyl. p. 2. §§ 3, 4; Avien. *Or. Marit.* 584; Strab. iv. p. 203.) Thucydides also speaks of the Ligurians having expelled the Sicanians, an Iberian tribe from the banks of the river Sicanus, *in*

Iberia, thus pointing to a still wider extension of their power. (Thuc. vi. 2.) But while the Ligurian settlements to the W. of the Rhone are more obscure and uncertain, the tribes that extended from that river to the Maritime Alps and the confines of Italy—the Salyes, Oxybii, and Deciates—are assigned on good authority to the Ligurian race. (Strab. iv. pp. 202, 203; Pol. xxxiii. 7, 8.) On their eastern frontier, also, the Ligurians were at one time more widely spread than the limits above described. Polybius tells us that in his time they occupied the sea-coast as far as Pisae, which was the first city of Etruria: and in the interior they held the mountain districts as far as the confines of the Arretines. (Pol. ii. 16.) In the narrative of their wars with Rome in the 2nd century B.C., as given in Livy, we find them extending to the same limits: and Lycophron represents them at a much earlier period as stretching far down the coast of Etruria, before the arrival of the Tyrrhenians, who wrested from them by force of arms the site of Pisae and other cities. (Lycophr. *Alex.* 1356.) The population of Corsica also is ascribed by Seneca, and probably with good reason, to a Ligurian stock. [CORSICA.] On the N. of the Apennines, in like manner, it is probable that the Ligurians were far more widely spread, before the settlement of the Gauls, who occupied the fertile plains and drove them back into the mountains. Thus the Laevi and Libici, who occupied the banks of the Ticinus, appear to have been of Ligurian race (Plin. iii. 17. s. 21; Liv. v. 35): the Taurini, who certainly dwelt on both banks of the Padus, were unquestionably a Ligurian tribe; and there seems much reason to assign the same origin to the Salassi also.

In regard to the national affinities or origin of the Ligurians themselves, we are almost wholly in the dark. We know only that they were *not* either Iberians or Gauls. Strabo tells us distinctly that they were of a different race from the Gauls or Celts who inhabited the rest of the Alps, though they resembled them in their mode of life. (Strab. ii. p. 128.) And the same thing is implied in the marked distinction uniformly observed by Livy and other Roman writers between the Gaulish and Ligurian tribes, notwithstanding their close geographical proximity, and their frequent alliance in war. Dionysius says that the origin and descent of the Ligurians was wholly unknown, and Cato appears to have acquiesed in a similar conclusion. (Dionys. i. 10; Cato, *ap. Serv. ad Aen.* xi. 715.) But all ancient authors appear to have agreed in regarding them as one of the most ancient nations of Italy; and on this account Philistus represented the Siculi as a Ligurian tribe, while other authors assigned the same origin to the Aborigines of Latium. (Dionys. i. 10, 22.) Several modern writers have maintained the Celtic origin or affinity of the Ligurians. (Cluver. *Ital.* pp. 49—51; Grotefend, *Alt.-Italien*, vol. ii. pp. 5—7.) But the authority of Strabo seems decisive against any *close* connection between the two races: and it is impossible, in the absence of all remains of their language, to form even a reasonable conjecture as to their more remote affinities. A fact mentioned by Plutarch (*Mar.* 19), according to whom the Ligurians in the army of Marius called themselves in their own language Ambrones, though curious, is much too isolated and uncertain to be received as reasonable proof of a common origin with the Gauls of that name.

The name of the Ligurians appears to have been obscurely known to the Greeks from a very early period, for even Hesiod noticed them, in conjunction with the Scythians and Aethiopians,—evidently as one of the most distant nations of the then known world. (Hesiod. *ap.* Strab. vii. p. 300.) But from the time of the foundation of the flourishing Greek colony of Massilia, which speedily extended not only its commerce but its colonies along the shores of Liguria, as well as those of Iberia, the name of the Ligurians must have become familiar to the Greeks, and was, as we have seen, well known to Hecataeus and Aeschylus. The Ligurians seem also from an early period to have been ready to engage as mercenary troops in the service of more civilised nations; and we find Ligurian auxiliaries already mentioned in the great army of the Carthaginian general Hamilcar, in B.C. 480. (Herod. vii. 165; Diod. xi. 1.) The Greek despots in Sicily continued to recruit their mercenary forces from the same quarter as late as the time of Agathocles. (Diod. xxi. 3.) The Greeks of Massilia founded colonies along the coast of Liguria as far as Nicaea and the Portus Herculis Monoeci, but evidently never established their power far inland, and the mountain tribes of the Ligurians were left in the enjoyment of undisturbed independence.

It was not till the year 237 B. C. that the Ligurians, for the first time, came into contact with the arms of Rome; and P. Lentulus Caudinus, one of the consuls of the following year, was the first who celebrated a triumph over them. (Eutrop. iii. 2; Liv. *Epit.* xx.: *Fast. Capit.*) But the successes of the Romans at this period were evidently very partial and incomplete, and though we find one of the consuls for several years in succession sent against the Ligurians, and the name of that people appears three times in the triumphal Fasti (B. C. 233—223), it is evident that nothing more was accomplished than to prevent them from keeping the field and compel them to take refuge in the mountains (Zonar. viii. 18, 19). The Ligurian tribes with whom the Romans were at this time engaged in hostilities were exclusively those on the N. of the Apennines, who made common cause with the neighbouring Gaulish tribes of the Boians and Insubrians. These petty hostilities were for a time interrupted by the more important contest of the Second Punic War. During that struggle the Ligurians openly sided with the Carthaginians: they sent support to Hannibal, and furnished an important contingent to the army with which Hasdrubal fought at the Metaurus. Again, before the close of the war, when Mago landed in their territory, and made it the base of his operations against Cisalpine Gaul, the Ligurians espoused his cause with zeal, and prepared to support him with their whole forces (Liv. xxii. 33, xxvii. 47, xxviii. 46, xxix. 5). After the untimely fate of Mago, and the close of the war, the Romans were in no haste to punish the Ligurians and Gauls for their defection, but those nations were the first to take up arms, and, at the instigation of the Carthaginian Hamilcar, broke out into open hostilities, (B. C. 200), and attacked the Roman colonies of Placentia and Cremona. (Liv. xxxi. 10.)

From this time commenced the long series of wars between the Romans and Ligurians, which continued with little intermission for above eighty years. It would be impossible to give here any detailed account of these long protracted, but desultory hostilities; indeed we possess, in reality, very little information concerning them. So long as the books of Livy are pre served to us, we find perpetually recurring notices of campaigns against the Ligurians; and while the Roman arms were overthrowing the powerful empires of Macedonia and Syria in the East, one, and sometimes both, of the consuls were engaged in petty and inglorious hostilities with the hardy mountaineers of Liguria. But the annual records of these campaigns for the most part throw little light on the true state of the case or the progress of the Roman arms. It is evident, indeed, that, notwithstanding the often repeated tales of victories, frequently celebrated at Rome by triumphs, and often said to have been followed by the submission of the whole Ligurian nation, the struggle was really an arduous one, and it was long before the Romans made any real progress in the reduction of their territory.

One of the most formidable and powerful of the Ligurian tribes was that of the Apuani, who inhabited the lofty group of mountains bordering on Etruria, and appear to have occupied the valleys of the Macra and Ausar (*Magra* and *Serchio*), while they extended eastwards along the chain of the Apennines to the frontiers of the Arretines and the territory of Mutina and Bononia. To oppose their inroads, the Romans generally made Pisae the head-quarters of one of their armies, and from thence carried their arms into the heart of the mountains: but their successes seldom effected more than to compel the enemy to disperse and take refuge in their villages and castles, of which the latter were mountain fastnesses in which they were generally able to defy the Roman arms. It was not till B. C. 180 that the first effectual step was taken for their reduction, by the consuls Cornelius and Baebius, who, after having compelled them to a nominal submission, adopted the expedient of transporting the whole nation (to the number of 40,000, including women and children) to a distance from their own country, and settled them in the heart of Samnium, where they continued to exist, under the name of "Ligures Corneliani et Baebiani," for centuries afterwards. (Liv. xl. 38, 41.) The establishment of Roman colonies at Pisae and Luca a few years afterwards tended to consolidate the conquest thus obtained, and established the Roman dominion permanently as far as the Macra and the port of Luna. (Id. xl. 43, xli. 13.) The Friniates, a tribe on the N. of the Apennines, near the sources of the Scultenna (*Panaro*), had been reduced to subjection by C. Flaminius in B. C. 187, and the obscure tribes of the Briniates, Garuli, Hercates, and Lapicini appear to have been finally subdued in B. C. 175. (Id. xxxix. 2, xli. 19.) The Ingauni, one of the most powerful tribes on the coast to the W. of Genua, had been reduced to nominal submission as early as B.C. 181. but appear to have been still very imperfectly subdued; and they, as well as their neighbours the Intemelii, continued to harass the territory of the Romans, as well as of their allies the Massilians, by piratical expeditions. (Liv. xl. 18, 25—28, 41.) In B. C. 173 the Statielli were reduced to subjection (Id. xlii. 8, 9); and the name of this people, which here appears for the first time, shows that the Romans were gradually, though slowly, making good their advance towards the W. From the year 167 B.C., when we lose the guidance of Livy, we are unable to trace the Ligurian wars in any detail, but we find triumphs over them still repeatedly recorded, and it is evident that they were still unsubdued. In B.C. 154 the Romans for the first time attacked the Ligurian tribes of the Oxybii and Deciates, who dwelt W. of the Varus, and were therefore not included in Italy, according to its later limits. (Liv. *Epit.* xlvii.; Polyb. xxxiii. 7.) It was not till more than thirty years afterwards (B. C. 123—122) that two successive triumphs celebrated the reduction of the more powerful tribes of the Vocontii and Salluvii, both of them in the same neighbourhood. But while the Ligurian tribes W. of the Maritime Alps were thus brought gradually under the Roman yoke, it appears that the subjection of those in Italy was still incomplete; and in B. C. 117, Q. Marcius for the last time earned a triumph "de Liguribus." (*Fast. Capit.*) Even after this, M. Aemilius Scaurus is said to have distinguished himself by fresh successes over them; and the construction by him (B. C. 109) of the Via Aemilia, which extended along the coast from Luna to Vada Sabbata, and from thence inland across the Apennines to Dertona, may be considered as marking the period of the final subjugation of Liguria. (Strab. v. p. 217; Aur. Vict. *de Vir. Illustr.* 72.) But a remarkable expression of Strabo, who says that, after eighty years of warfare, the Romans only succeeded in securing a space of 12 stadia in breadth for the free passage of public officers, shows that even at this time the subjection of the mountain tribes was but imperfect. (Strab. iv. p. 203.) Those which inhabited the Maritime Alps, indeed, were not finally reduced to obedience till the reign of Augustus, B. C. 14. (Dion Cass. liv. 24.) This had, however, been completely effected at the time that Strabo wrote, and Liguria had been brought under the same system of administration with the rest of Italy. (Strab. *l. c.*) The period at which the Ligurians obtained the Roman franchise is unknown: it is perhaps probable that the towns obtained this privilege at the same time with those of Cisalpine Gaul (B. C. 89); but the mountain tribes, even in the days of Pliny, only enjoyed the Latin franchise. (Plin. iii. 20. s. 24.)

In the division of Italy under Augustus, Liguria (in the more limited sense, as already defined) constituted the ninth region (Plin. iii. 5. s. 7), and its boundaries on the E. and W. appear to have continued unchanged throughout the period of the Roman Empire: but the Cottian Alps, which in the time of Augustus still constituted a separate district under their own native chieftain, though dependent upon Rome, and, from the reign of Nero to that of Constantine, still formed a separate province, were incorporated by Constantine with Liguria; and from this period the whole of the region thus constituted came to be known as the Alpes Cottiae, while the name of Liguria was transferred (on what acoount we know not) to the eleventh region, or Gallia Transpadana [Italia, p. 93]. Hence we find late writers uniformly speaking of Mediolanum and Ticinum as *cities of Liguria*, while the real land of the Ligurians had altogether lost that appellation, and was known only as "the province of the Cottian Alps." (*Lib. Provinc.*; P. Diac. *Hist. Lang.* ii. 15, 16; Jornand. *Get.* 30, 42; Procop. *B. G.* i. 14; Böcking, *ad Not. Dign.* ii. pp. 442, 443.) It is evident that long before this change took place the Ligurians must have lost all traces of their distinct nationality, and become blended into one common mass with the other Italian subjects of Rome.

Liguria is throughout the greater part of its extent a mountainous country. The Maritime Alps, which formed the western boundary, descend completely to the sea in the neighbourhood of *Nice* and

Monaco, while the main chain of the same mountains, turning off from the general direction of the central chain of the Alps near the sources of the *Var* (Varus), is prolonged in a lofty and rugged range till it reaches the sea between *Noli* and *Savona.* The lateral ranges and offshoots which descend from these mountains to the sea occupy the whole line of coast from *Monaco* to *Savona.* Hence this line has always been one where there has been much difficulty in making and maintaining a practicable road. It was not till the reign of Augustus that the Romans carried a highway from Vada Sabbata to Antipolis; and in the middle ages, when the Roman roads had fallen into decay, the whole of this line of coast became proverbial for the difficulty of its communications. (Dante, *Purg.* iii. 49.) From the neighbourhood of Vada Sabbata, or *Savona*, where the Alps may be considered to end and the Apennines to begin, the latter chain of mountains runs nearly parallel with the coast of Liguria throughout its whole extent as far as the river Macra; and though the range of the Apennines is far inferior in elevation to that of the Maritime Alps, they nevertheless constitute a mountain mass of a rugged and difficult character, which leaves scarcely any level space between the foot of the mountains and the sea. The northern declivity of the Apennines is less abrupt, and the mountains gradually subside into ranges of steep wooded hills as they approach the plains of the *Po:* but for this very reason the space occupied by the mountainous and hilly tract is more extensive, and constitutes a broad belt or band varying from 15 to 30 miles in width. The narrowest portion of the range, as well as one of the lowest, is immediately at the back of *Genoa*, and for that reason the pass from that city to Dertona was in ancient as well as modern times one of the principal lines of communication with the interior. Another natural pass is marked out by a depression in the ridge between the Maritime Alps and Apennines, which is crossed by the road from *Savona* to *Ceva.* This line of road communicates with the plain at the N. foot of the Maritime Alps, extending from the neighbourhood of *Coni* and *Mondovi* to that of *Turin*, which is one of the most extensive tracts of fertile and level country comprised within the limits of the ancient Liguria. E. of this, the hills of the *Astigiana* and *Monferrat* extend from the foot of the Apennines (of the northern slopes of which they are, in fact, a mere continuation) quite to the bank of the *Po;* but are of moderate elevation and constitute a fertile country. Beyond these, again, another tract of plain occurs, but of less extent; for though it runs far up into the mountains near *Novi*, it is soon hemmed in again by the hills which descend to *Tortona* (Dertona), *Voghera* (Iria), and *Casteggio* (Clastidium), so as to leave but a narrow strip of plain between them and the banks of the *Po.*

The physical features of Liguria naturally exercised a marked influence on the character and habits of its inhabitants. It was with the tribes who occupied the lofty and rugged ranges of the Apennines E. of the Macra (where these mountains rise to a much greater elevation, and assume a much more Alpine character, than in any part of Liguria proper) that the Romans waged their longest and most obstinate contests; but all the tribes who inhabited the upper valleys of the central chain, and the steep and rugged declivities of the Apennines towards the sea, partook of the same hardy and warlike character. On the other hand, the Statielli, Vagienni, and other tribes who occupied the more fertile hills and valleys on the N. declivity of the Apennines, were evidently reduced with comparatively little difficulty. It is to the former portion of the Ligurian people that the character and description of them which we find in ancient writers may be considered almost exclusively to apply. Strabo says that they dwelt in scattered villages, tilling the soil with difficulty, on account of its rugged and barren character, so that they had almost to *quarry* rather than *dig* it. But their chief subsistence was derived from their herds, which supplied them with flesh, cheese, and milk; and they made a kind of drink from barley. Their mountains also supplied timber in great abundance and of the largest size. Genua was their principal emporium, and thither they brought, for export, timber, cattle, hides, and honey, in return for which they received wine and oil. (Strab. iv. p. 202, v. p. 218; Diod. v. 39.) In the days of the geographer they produced but little wine, and that of bad quality; but Pliny speaks of the Ligurian wines with commendation. (Strab. p. 202; Plin. xiv. 6. s. 8.) The nature of their country and the life they led inured them to hardships ("assuetum malo Ligurem," Virg. *G.* ii. 168; "Ligures montani duri et agrestes," Cic. *de Leg. Agr.* ii. 35); and they were distinguished for their agility, which admirably fitted them for the chase, as well as for the kind of predatory warfare which they so long maintained against the Romans. Cato gave them the character of being treacherous and deceitful,—an opinion which seems to have been generally adopted by the Romans (Serv. *ad Aen.* xi. 700, 715), and must naturally have grown up from the nature of the wars between them; but they appear to have served faithfully, as well as bravely, in the service of the Greeks and Carthaginians, as mercenaries, and, at a later period, as auxiliaries in those of Rome. (Diod. v. 39; Plut. *Mar.* 19; Tac. *Hist.* ii. 14.) The troops they furnished were almost exclusively infantry, and, for the most part, light-armed: they excelled particularly as slingers (Pseudo Arist. *Mirab.* 90); but their regular infantry carried oblong shields of brass, resembling those of the Greeks. (Diod. *l. c.*; Strab. iv. p. 202.) During the period of their independence, they not only made plundering incursions by land into the neighbouring countries, but carried on piracy by sea to a considerable extent, and were distinguished for their hardiness and daring as navigators, as well as in all their other pursuits. (Diod. v. 39; Liv. xl. 18, 28.) The mountain tribes resembled the Gauls and Germans in the custom of wearing their hair long; on which account the wilder tribes, which were the last to maintain their independence, were known as the Ligures Capillati or Comati (Λίγυες Κομηταί, Dion Cass. liv. 24; Plin. iii. 20. s. 24; Lucan, i. 442); and the cropping their hair was regarded as a proof of their subjection to Rome.

Among the more peculiar natural productions of Liguria are noticed a breed of dwarf horses and mules, called by the Greeks γίννοι; and a kind of mineral resembling amber, called λιγγούριον, which appears to have been confounded by Theophrastus with genuine amber. (Strab. iv. p. 202; Theophr. *de Lapid.* §§ 28, 29.)

The Ligurians were divided, like most nations in a similar state of society, into a number of tribes, which appear to have had little, if any, political bond of union beyond the temporary alliances which they might form for warlike objects; and it is evident, from the account of the wars carried on by them with the Romans, that these leagues were extremely variable and partial. The names of many of the different tribes have been transmitted to us; but it is often difficult, or impossible, to determine with any degree of certainty the situation or limits of their respective territories. It is probable, as pointed out by Pliny, that these limits themselves varied much at different times (Plin. iii. 5. s. 6), and many of the minor tribes, whose names are mentioned by Livy in the history of the Roman conquest of Liguria, seem to have at a later period disappeared altogether.* The only tribes concerning whom we have any tolerably definite information are: — 1. the APUANI, in the valley of the Macra, and about the Portus Lunae; but the greater part of the territory which had once belonged to this powerful tribe was not included in Roman Liguria. 2. The FRINIATES, who may be placed with much probability in the upper valley of the Scultenna, or *Panaro*, on the N. slope of the Apennines towards Mutina (a district still called *Frignano*); so that they also were excluded from Liguria in the later sense of the term. 3. The BRINIATES may *perhaps* be placed in the valley of the *Vara*, the most considerable confluent of the *Magra*, called by Ptolemy the Boactes. 4. The GENUATES, known to us only from an inscription [GENUA], were obviously the inhabitants of Genua and its immediate neighbourhood. 5. The VETURII, mentioned in the same inscription, adjoined the Genuates on the W., and were apparently separated from them by the river Porcifera, or *Polcevera* 6. The more powerful and celebrated tribe of the INGAUNI may be placed with certainty on the coast near *Albenga* (Albium Ingaunum), though we cannot fix their limits with any precision. 7. The INTEMELII occupied the coast W. of the Ingauni: their chief town was Albium Intemelium, now *Vintimiglia.* 8. The VEDIANTII inhabited the country on both sides of the Varus, as their name is evidently retained by the town of *Vence*, some miles W. of that river; while Cemenelium, about 5 miles to the E. of it, also belonged to them. (Plin. iii. 5. s. 7.)

Of the tribes N. of the Apennines, or inhabiting the valleys of that range which slope towards the Padus, the most conspicuous were:—1. The VAGIENNI, whose capital was Augusta Vagiennorum, now *Bene*, between the *Stura* and the *Tanaro*, while their confines appear to have extended as far as the *Monte Viso* and the sources of the *Po.* 2. The STATIELLI, whose position is marked by the celebrated watering-place of Aquae Statiellae, now *Acqui.* 3. The TAURINI, whose capital was Augusta Taurinorum, now *Turin*, and who appear to have occupied the whole country on both sides of the Padus, from the foot of the Cottian Alps to the banks of the Tanarus. 4. The EUBURIATES (Flor. ii. 3; Plin. iii. 5. s. 7) may be placed, according to a local antiquary, in the hills of the *Astigiana.* (Durandi, *Piemonte Cispadano*, cited by Walckenaer, *Géogr. des Gaules*, vol. i. p. 161.) 5. E. of these must be placed several smaller tribes mentioned by Livy in the history of the Roman wars with Liguria, and of which we know only that they were situated on the N. side of the Apennines. These are the Celelates, Cerdiciates, and apparently the Ilvates also. (Liv. xxxii. 29, 31.) 6. The EPANTERII are mentioned also by Livy (xxviii. 46) as a tribe who occupied the mountains above the Ingauni; but no subsequent mention of them occurs.

In addition to these, Livy notices the Garuli, Hercates, and Lapicini, as situated on the S. side of the Apennines (xli. 19), but we have no further clue to their position. Pliny also enumerates (iii. 5. s. 7) among the Ligurian tribes on the Italian side of the Alps, the Veneni, Bimbelli, Magelli, Casmonates, and Veleiates, of which the last doubtless occupied the country around Veleia, the ruins of which still remain about eighteen miles S. of Placentia. The others are wholly unknown, and the names themselves vary so much in the MSS. as to be of very doubtful authority.

The coast of Liguria, as already described, is bordered closely throughout its whole extent by the ranges of the Maritime Alps and Apennines, which for the most part rise very abruptly from the seashore, in other places leave a narrow strip of fertile territory between their foot and the sea, but nowhere is there anything like a plain. This steep coast also affords very few natural ports, with the exception of the magnificent bay called the Portus Lunae (now the *Gulf of Spezia*) near its eastern extremity, which is one of the most spacious and secure harbours in the Mediterranean. The port of Genua also caused it to be frequented from the earliest times as a place of trade (Strab. iv. p. 202), while the Portus Herculis Monoeci (*Monaco*), though small, was considered secure. It is singular that the much more spacious and secure harbour of *Villafranca*, in the same neighbourhood, is not mentioned by any ancient writer, though noticed in the Maritime Itinerary under the name of Portus Olivulae. The same Itinerary (pp. 503, 504) notices two small ports, which it places between this last and that of *Monaco*, under the names of Anao and Avisio, which may probably be placed respectively at *S. Ospizio* and *Eza.* [NICAEA.] The PORTUS MAURICI of the same Itinerary is still called *Porto Maurizio*, a small town about two miles W. of *Oneglia.*

The rivers of Liguria are not of much importance. From the proximity of the mountains to the S. coast, the streams which descend from them to the sea are for the most part mere mountain torrents, altogether dry in summer, though violent and destructive in winter and after heavy rains. Almost the only exceptions are the two rivers which formed the extreme limits of Liguria on the E. and W., the MACRA and the VARUS, both of which are large and perennial streams. Next in importance to these is the RUTUBA or *Roja*, which flowed through the country of the Intemelii. It rises at the foot of the *Col di Tenda*, in the Maritime Alps, and has a course of above 36 miles from thence to the sea at *Vintimiglia.* The smaller streams on the S. coast were:— the PAULO (*Paglione*), which flowed by the walls of Nicaea (Plin. iii. 5. s. 7; Mel. ii. 4. § 9); the TAVIA (*Itin. Marit.* p. 503) still called the *Taggia*, between *S. Remo* and *Porto Maurizio;* the MERULA (Plin. *l. c.*), which still retains its name, and falls into the sea between *Oneglia* and *Albenga;* the PORCIFERA of Pliny (*l. c.*), now called the *Polcevera*, which flows a few miles to the W. of *Genoa*; the FERITOR (*Ib.*), on the E. of the same city, now the *Bisagno;* the ENTELLA (Ptol. iii. 1. § 3), which is probably the *Lavagna*, that falls into the sea at *Chiavari;* and the Boactes of the same author, which can be no other than the *Vara*, the most considerable tributary of the *Magra.* Much more considerable than these, both in the volume of water and length of their course, are the streams which flow from the N. slopes of the Apennines towards the Padus. But of these, the only ones whose names are found in any ancient author, are the Tanarus, or *Tanaro*, one of the most important of the southern tributaries of the Padus; the Stura, which joins the Tanarus near Pollentia; and the Trebia, which rises in the Apennines, not far from *Genoa*, and falls into the *Po* near Placentia, forming during a part at least of its course the boundary between Liguria and Gallia Cispadana.

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* The same thing is the case with the names of three Ligurian tribes, cited by Stephanus of Byzantium (*s. v.*) from Theophrastus,—the Arbaxani, Eubii, and Ipsicuri. Of these we do not know even whether they dwelt in Italy or on the southern coast of Gaul.

The rivers marked in this part of Italy in the Tabula are so confused, and the names so corrupt, that it is useless to attempt to identify them.

The native Ligurians lived for the most part in mere villages and mountain fastnesses ("castella vicique," Liv. xl. 17; Strab. v. p. 218), and had probably few towns. Even under the Roman government there seem to have been few places which deserved the name of *towns* along the sea-coast, or among the inner ranges of the Apennines; but on the northern slopes of the same mountains, where they approached or opened out into the plains, these grew up rapidly and rose to great prosperity,—so that Pliny says of this part of Liguria in his time, "omnia nobilibus oppidis nitent" (Plin. iii. 5. s. 7). Those which he proceeds to enumerate are:—Libarna (between *Arquata* and *Serravalle*), Dertona (*Tortona*), Iria (*Voghera*), Barderate (of uncertain site), Industria (at *Monteu*, on the right bank of the *Po*), Pollentia (*Polenza*), Carrea Potentia (uncertain), Forum Fulvii, called Valentinum (*Valenza*), Augusta Vagiennorum (*Bene*), Alba Pompeia (*Alba*), Asta (*Asti*), Aquae Statiellae (*Acqui*). To these must be added Augusta Taurinorum, which was certainly a Ligurian town, though, from its position on the left bank of the Padus, it is enumerated by Pliny with the cities of the xith region, or Gallia Transpadana. In the same district were Forum Vibii, in the territory of the Vagienni, and Ocelum, now *Uxeau*, in the valley of *Fenestrelles.* Segusio (*Susa*) was probably a Gaulish rather than a Ligurian town. In addition to these may be mentioned Clastidium (*Casteggio*), which is expressly called by Livy a Ligurian town, though situated on the Gaulish frontier, and Ceba, now *Ceva*, in the upper valley of the *Tanaro.* Litubium, mentioned by Livy together with Clastidium (xxxii. 29), and Carystum, noticed by the same author as a town of the Statielli (xlii. 7), are otherwise wholly unknown.

Along the coast of Liguria, beginning from the Varus, the towns enumerated by Pliny or Ptolemy are:—Nicaea (*Nice*), Cemenelium (*Cimiez*, a short distance inland), Portus Herculis Monoeci (*Monaco*), Albium Intemelium (*Vintimiglia*), Albium Ingaunum (*Albenga*), Vada Sabbata (*Vado*, near *Savona*), Genua, Portus Delphini (*Porto Fino*), Tigullia (probably *Tregoso*, near, *Sestri*), Segesta (probably *Sestri*), Portus Veneris (*Porto Venere*), and Portus Ericis (*Lerici*), both of them on the *Gulf of Spezia*, which was called as a whole the Portus Lunae [Luna]. The other names enumerated in the Itineraries are for the most part very obscure and uncertain, and many of them, from their very form, are obviously not the names of towns or even villages, but of mere stations or "mutationes." The few which can be determined with any certainty have their modern names annexed in the Itineraries here given.

1. The coast road from the Varus to the Macra is thus given in the Tabula Peutingeriana:—

Varum fl. (*Var*).
Cemenelium (*Cimiez*).
In Alpe Maritima (*Turbia*).
Albintemelium (*Vintimiglia*).
Costa Balaenae.
Lucus Bormani.
Albingaunum (*Albenga*).
Vada Sabata (*Vado*).
Vicus Virginis.
Alba Docilia (*Albissola*).
Ad Navalia.
Hasta.
Ad Figlinas.
Genua (*Genoa*).
Ricina.
Ad Solaria (*Solaro* near *Chiavari*).
Ad Monilia (*Moneglia*).
In Alpe Pennino.
Boron.
Luna (*Luni*).

2. The same line of route is thus given (in the contrary direction) in the Itinerary of Antoninus (p. 293):—

Luna.
Boaceas (probably Boactes fl.: the *Vara*).
Bodetia.
Tegulata (perhaps identical with the Tigullia of Pliny: *Tregoso*).
Delphinis (Portus Delphini, Plin.: *Porto Fino*).
Genua (*Genoa*).
Libarium (Libarnum).[*]
Dertona (*Tortona*).
Aquae (*Acqui*).
Crixia.
Canalicum.
Vada Sabata (*Vado*).
Pullopicem.
Albingaunum (*Albenga*).
Lucus Bormani.
Costa Balaenae.
Albintimelium (*Vintimiglia*).
Lumonem (*Mentone*).
Alpe summa (*Turbia*).
Cemenelium (*Cimiez*).
Varum flumen (*Var*).

(The distances given along this line of route are in both Itineraries so corrupt and confused that they are omitted above. For a fuller discussion of the routes in question see Walckenaer, *Géographie des Gaules*, vol. iii. pp. 18—21; and Serra, *Storia dell' antica Liguria*, vol. i. pp. 97—100.)

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[*] It is evident that the Antonine Itinerary here quits the coast road, and makes a sudden turn inland to Dertona, and thence back again by Aquae Statiellae to the coast at Vada Sabata, from whence it resumes the line of coast road. A comparison with the Tabula (as given in fac-simile by Mannert), in which *both* lines of road are placed side by side, will at once explain how this error originated; and points out a source of corruption and confusion in our existing copies of the Itinerary, which has doubtless operated in many other cases where it cannot now be so distinctly traced.

3. The most important of the routes in the interior of Liguria, was that leading from Genua inland by Libarnum to Dertona, from whence a branch communicated, through Iria and Comillomagus, with Placentia; while another branch passed by Aquae Statiellae to the coast at Vada Sabata. (The stations on both these roads have been already given in the preceding route). From Aquae Statiellae another branch led by Pollentia to Augusta Taurinorum. (*Tab. Peut.*) [E. H. B.]

LIGU'STICUM MARE (τὸ Λιγυστικὸν πέλαγος, Strab. ii. p. 122), was the name given in ancient times to that part of the Mediterranean sea which adjoined the coast of Liguria, and lay to the N. of the Tyrrhenian sea. The name was applied (like all similar appellations) with considerable vagueness, sometimes as limited to what is now called the *Gulf of Genoa*,— in which sense it is termed the LIGUSTICUS SINUS by Florus (iii. 6. § 9), — at others in a much wider sense, so that Pliny speaks of Corsica as an island "in Ligustico mari." Some of the Greek geographers included under the name the whole extent from the frontiers of Spain to those of Etruria, comprising the MARE GALLICUM of the Romans, or the modern *Gulf of Lyons*. The more limited use of the name seems, however, to have been the more usual, at all events in later times, and is elsewhere adopted by Pliny himself. (Plin. iii. 5. s. 10, 6. s. 12; Strab. *l. c.*; Ptol. iii. 1. § 3; Agathem. i. 3; Dionys. Per. 76; Priscian, *Per.* 80.) [E. H. B.]

LILAEA (Λίλαια: *Eth.* Λιλαιεύς), a town of Phocis, situated at the foot of Mount Parnassus, and at the sources of the Cephissus. (Hom. *Il.* ii. 522, *Hymn. in Apoll.* 240; Strab. ix. pp. 407, 424; Paus. ix. 24. § 1, x. 33. § 3; Stat. *Theb.* vii. 348.) It was distant from Delphi by the road over Parnassus 180 stadia. (Paus. *l. c.*) It is not mentioned by Herodotus (viii. 31) among the towns destroyed by the Persians; whence we may conjecture that it belonged at that time to the Dorians, who made their submission to Xerxes. (Leake, *Northern Greece*, vol. ii. p. 90.) It was destroyed at the end of the Sacred War; but was soon afterwards restored. It was taken by Demetrius, but subsequently threw off the Macedonian yoke. Pausanias saw at Lilaea a theatre, an agora, and baths, with temples of Apollo and Artemis, containing statues of Athenian workmanship and of Pentelic marble. (Paus. x. 33. § 4; see also x. 3. § 1, x. 8. § 10; Lycophr. 1073; Steph. B. *s. v.*) The ruins of Lilaea, called *Paleókastro*, are situated about half a mile from the sources of the Cephissus. The entire circuit of the fortification exists, partly founded on the steep descent of a rocky hill, while the remainder encompasses a level space at its foot, where the ground is covered with ruins. Some of the towers on the walls are almost entire. The sources of the Cephissus, now called *Kefalovrýses* (Κεφαλοβρύσεις), are said by Pausanias very often to issue from the earth, especially at midday, with a noise resembling the roaring of a bull; and Leake found, upon inquiry, that though the present natives had never made any such observation at *Kefalovrýses*, yet the water often rises suddenly from the ground in larger quantities than usual, which cannot but be accompanied with some noise. (Dodwell, *Classical Tour*, vol. ii. p. 133; Leake, *Northern Greece*, vol. ii. pp. 71, 84.) Ptolemy (iii. 15. § 15) erroneously calls Lilaea a town of Doris.

LI'LLIUM or LI'LEUM (Λίλλιον, Λιλεόν), a commercial place (emporium) on the coast of Bithynia, 40 stadia to the east of Dia; but no particulars are known about it. (Arrian, *Peripl.* p. 13; Anonym. *Peripl.* 3.) It is possible that the place may have derived its name from the Lilaeus, which Pliny (*H. N.* v. 43) mentions among the rivers of Bithynia. [L. S.]

LILYBAEUM (Λιλυβαῖον: *Eth.* Λιλυβαΐτης, Lilybaetanus: *Marsala*), a city of Sicily, situated on the promontory of the same name, which forms the extreme W. point of the island, now called *Capo Boëo.* The promontory of Lilybaeum is mentioned by many ancient writers, as well as by all the geographers, as one of the three principal headlands of Sicily, from which that island derived its name of Trinacria. It was the most westerly point of the island and that nearest to Africa, from which it was distant only 1000 stadia according to Polybius, but Strabo gives the distance as 1500 stadia. Both statements, however, exceed the truth; the real distance from *Cape Bon*, the nearest point of the coast of Africa, being less than 90 geog. miles, or 900 stadia. (Pol. i. 42; Strab. ii. p. 122, vi. pp. 265, 267; Mel. ii. 7; Plin. iii. 8. s. 14; Ptol. iii. 4. § 5; Diod. v. 2, xiii. 54; Steph. B. *s. v.*; Dionys. Per. 470.) The headland itself is a low but rocky point, continued out to sea by a reef of hidden rocks and shoals, which rendered the navigation dangerous, though there was a safe port immediately adjoining the promontory. (Pol. *l. c.*; Virg. *Aen.* iii. 706.)

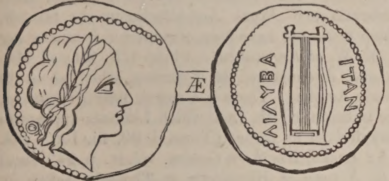
Diodorus tells us distinctly that there was no town upon the spot until after the destruction of Motya by Dionysius of Syracuse, in B. C. 397, when the Carthaginians, instead of attempting to restore that city, settled its few remaining inhabitants on the promontory of Lilybaeum, which they fortified and converted into a stronghold. (Diod. xiii. 54, xxii. 10.) It is, therefore, certainly a mistake (though one of which we cannot explain the origin) when that author, as early as B. C. 454, speaks of the *Lilybaeans* and Segestans as engaged in war on account of the territory on the banks of the river Mazarus (Id. xi. 86). The promontory and port were, however, frequented at a much earlier period: we are told that the Cnidians under Pentathlus, who afterwards founded Lipara, landed in the first instance at Lilybaeum (Id. v. 9); and it was also the point where, in B. C. 409, Hannibal landed with the great Carthaginian armament designed for the attack of Selinus. (Id. xiii. 54.) Diodorus tells us (*l. c.*) that on the promontory was a *well* (φρέαρ), from whence the city took its name: this was obviously the same with a source or spring of fresh water rising in a cave, now consecrated to St. John, and still regarded with superstitious reverence. (Fazell. *de Reb. Sic.* vii. 1; Smyth's *Sicily*, p. 228.)

It is clear that the new city quickly rose to prosperity, and became an important stronghold of the Carthaginian power, succeeding in this respect to the position that Motya had previously held. [MOTYA.] Its proximity to Africa rendered it of especial importance to the Carthaginians in securing their communications with Sicily, while the danger which would threaten them if a foreign power were in possession of such a fortress, immediately opposite to the gulf of Carthage, led them to spare no pains for its security. Hence Lilybaeum twice became the last bulwark of their power in Sicily. In B. C. 276 it was besieged by Pyrrhus, who had already reduced all the other cities of Sicily, and expelled the Carthaginians from all their other strongholds. But they continued to throw in supplies and reinforcements by sea to Lilybaeum, so that the king, after a siege of two months, was compelled to abandon the enterprise as hopeless. (Diod. xxii. 10. Exc. Hoesch. pp. 498, 499.) But it is the memorable siege of Lilybaeum by the Romans in the First Punic War which has given to that city its chief historical celebrity. When the Romans first commenced the siege in the fifteenth year of the war, B. C. 250, they were already masters of the whole of Sicily, with the exception of Lilybaeum and Drepanum; and hence they were able to concentrate all their efforts and employ the armies of both consuls in the attack of the former city, while the Carthaginians on their side exerted all their energies in its defence. They had just before removed thither all the inhabitants of Selinus (Diod. xxiv. 1. p. 506), and in addition to the citizens there was a garrison in the place of 10,000 men. (Pol. i. 42.) The city appears to have occupied the whole of the promontory, and was fortified on the land side by a wall flanked with towers and protected by a deep ditch. The Romans at first attacked this vigorously, but all their efforts were frustrated by the courage and activity of the Carthaginian commander Himilco; their battering engines were burnt by a sally of the besieged, and on the approach of winter the consuls were compelled to convert the siege into a blockade. This was easily maintained on the land side, but the Romans in vain endeavoured to exclude the besieged from succours by sea. A Carthaginian fleet under Hannibal succeeded in making good its entrance into the port; and the skilful Carthaginian captains were able to elude the vigilance of the Roman cruisers, and keep up free communications with the besieged. The Roman consuls next tried to block up the entrance of the port with a mound, but this was soon carried away by the violence of the waves; and soon after, Adherbal, the Carthaginian commander-in-chief, who lay with a large fleet at Drepanum, totally defeated the Roman fleet under the consul P. Claudius, B. C. 249. This disaster was followed by the almost total loss of two Roman fleets in succession by shipwreck, and these accumulated misfortunes compelled the Romans to abandon the very attempt to contest the dominion of the sea. But though they could not in consequence maintain any efficient blockade, they still continued to hem in Lilybaeum on the land side, and their armies continued encamped before the city for several years in succession. It was not till the tenth year of the siege that the victory of C. Lutatius Catulus at the Aegates, B. C. 241, compelled the Carthaginians to conclude peace, and to abandon the possession of Lilybaeum and Drepanum, which up to that time the continued efforts of the Romans had failed in wresting from their hands. (Pol. i. 41—54, 59—62; Diod. xxiv. 1, 3, 11, Exc. H. pp. 506—509, Exc. Vales. p. 565; Zonar. viii. 15—17; Oros. iv. 10.)

Lilybaeum now passed into the condition of a Roman provincial town: but it continued to be a flourishing and populous place. Its position rendered it now as important a point to the Romans for the invasion of Africa, as it had previously been to the Carthaginians for that of Sicily; and hence its name is one of frequent occurrence during almost all periods of Roman history. Thus, at the outbreak of the Second Punic War, B. C. 218, Lilybaeum was the station of the Roman fleet under the praetor M. Aemilius, who defeated a Carthaginian force that had attempted to surprise that important post. (Liv. xxi. 49, 50.) During the course of the same war it was the point from whence Roman commanders repeatedly made predatory descents with small squadrons upon the coast of Africa; and towards the close of the same memorable contest, B. C. 204, it was from thence that Scipio sailed with the fleet and army which were destined for the conquest of Africa. (Liv. xxv. 31, xxvii. 5, xxix. 24.) In like manner it was at Lilybaeum that the younger Scipio Africanus assembled his fleet and army in B. C. 149, preparatory to passing over into Africa (Diod. xxxii. 6); and in the Civil Wars Caesar made it his head-quarters when preparing for his African campaign against Scipio and Juba, B. C. 47. (Hirt. *B. Afr.* 1, 2, 37; Appian, *B. C.* ii. 95.) It was also one of the chief naval stations of Sextus Pompeius in his war with Augustus, B. C. 36. (Appian, *B. C.* v. 97, 122; Dion Cass. xlix. 8.) Nor was the importance of Lilybaeum confined to these warlike occasions: it is evident that it was the habitual port of communication between Sicily and Africa, and must have derived the greatest prosperity from the constant traffic which arose from this circumstance. Hence we find it selected as the habitual place of residence of one of the two quaestors of Sicily (Pseud. Ascon. *in Verr.* p. 100); and Cicero, who had himself held that office at Lilybaeum, calls it "splendidissima civitas" (*Verr.* v. 5.) It was one of the few cities of Sicily which still retained some importance in the time of Strabo. (Strab. vi. p. 272.) Its continued prosperity under the Roman Empire is sufficiently attested by inscriptions: from one of these we learn that its population was divided into twelve tribes; a rare mode of municipal organisation. (Torremuzza *Inscr. Sicil.* pp. 7, 15, 49; Orell. *Inscr.* 151, 1691, 3718.) In another inscription it bears the title of a colonia: the time when it became such is uncertain; but probably not till the reign of Hadrian, as Pliny does not mention it among the five colonies founded by Augustus in Sicily. (Plin. iii. 8. s. 14; Ptol. iii. 4. § 5; *Itin. Ant.* pp, 86, 89, 96; Zumpt, *de Colon.* p. 409.)

After the fall of the Roman Empire Lilybaeum still continued to be one of the most important cities of Sicily. It is mentioned as such under the successive dominion of the Goths and Vandals (Procop. *B. V.* i. 8, ii. 5); and during the period of the Arabian dominion in Sicily, that people attached so much value to its port, that they gave it the name of *Marsa Alla*,—the port of God,—from whence has come its modern appellation of *Marsala*. It was not till the 16th century that this celebrated port was blocked up with a mole or mound of sunken stones by order of the Emperor Charles V., in order to protect it from the attacks of the Barbary corsairs. From that period *Trapani* has taken its place as the principal port in the W. of Sicily; but *Marsala* is still a considerable town, and a place of some trade, especially in wine. (Smyth's *Sicily*, p. 232.) Very few vestiges of the ancient city remain, but numerous fragments of sculpture, vases, and other relics, as well as coins, have been discovered on the site; and some portions of an ancient aqueduct are still visible. The site of the ancient port, though now filled with mud, may be distinctly traced, but it is of small extent, and could never have had a depth of more than 12 or 14 feet. The rocks and shoals, which even in ancient times rendered it difficult of approach (Pol. i. 42), would now effectually prevent it from being used as a port for large vessels. (Smyth, *l. c.* pp. 233, 234.)

It is a strong proof of the extent to which Greek culture and civilisation were diffused throughout Sicily, that, though we have no account of Lilybaeum being at any time in possession of the Greeks, but, on the contrary, we know positively that it was founded by the Carthaginians, and continued in their hands till it passed under the dominion of Rome, yet the coins of Lilybaeum are exclusively Greek; and we learn from Cicero that it was possible for a man to acquire a knowledge of the Greek language and literature in that city (Cic. *in Caecil.* 12). [E. H. B.]



COIN OF LILYBAEUM.

LI'MENAE (*Λιμέναι*), also called LIMNOPOLIS (*Λιμνῶν πόλις*), a place in the north of Pisidia, which is mentioned only by ecclesiastical writers (Hierocl. p. 672; *Concil. Chalced.* p. 670; *Concil. Const.* iii. p. 676, where it is called *Λυμναία*). The ancient ruins of Galandos, on the east of the lake of Eÿerdir, are believed to belong to Limenae. (Arundell, *Discov. in Asia Minor*, vol. i. p. 326; Franz, *Fünf Inschrift*, p. 35.) [L. S.]

LIME'NIA (*Λιμενία*), a town of Cyprus, which Strabo (x. p. 683) places S. of Soli. It appears from some ecclesiastical documents cited by Wesseling (*ap. Hierocl.*) to have been 4 M. P. from Soli. Now *Limna.* (Engel, *Kypros*, vol. i. p. 77.) [E. H. B.]

LI'MIA, river and town. [GALLAECIA.]

LI'MICI. [GALLAECIA.]

LIMIGANTES. The ordinary account of the Limigantes is as follows. In A. D. 334—337, the Sarmatians, in alliance with the Vandals under Visumar, provoke the indignation of Constantine by their inroads on the Empire. He leaves them to the sword of Geberic the Gothic king. Reduced and humbled by him, they resort to the expedient of arming their slaves. These rebel against their masters, whom they either reduce or expel. Of those that leave their country, some take arms under the Gothic king, others retreat to the parts beyond the Carpathians; a third portion seeks the service of Rome, and is established, to the number of 300,000, in different parts of Pannonia, Thrace, Macedonia, and Italy (Gibbon, c. xviii. with note).

Zeuss (*Die Deutschen, &c., s. v. Sarmatae*) holds that others were transplanted to the Rhine, believing that a passage in Ausonius applies to them. (*Ad Mosell.* l. 5—8.) This may or may not be the case. The more important elements of the account are, that the *slaves* who were thus armed and thus rebelled, are called *Limigantes*—this being the name they take in Gibbon. Their scene of action was the parts about the present town of Peterwaradein, on the north bank of the Danube, nearly opposite the *Servian* frontier, and in the district between the Theiss and the great bend of the Danube. Here lay the tract of the Sarmatae, and Jazyges Metanastae, a tract which never was Roman, a tract which lay as a *March or Boundary*, with Pannonia on one side and Dacia on the other, but belonging to neither. Observe the words in Italics.

In his note, Gibbon draws special attention to "the broken and imperfect manner" in which the "Gothic and Sarmatian wars are related." Should this remark stimulate the inquiries of the historian, he may observe that the name *Limigantes* is not found in the authority nearest the time, and of the most importance in the way of evidence, viz. Ammianus Marcellinus. Ammianus speaks only of *servi* and *domini:* — "Sarmatae *liberi* ad discretionem *servorum* rebellium appellati (xxix. 6. 15)."

On the other hand, it is only in a work of such inferior authority (at least, for an event A. D. 337) as the Chronicle of Jerome (*Chronicon Hieronymi*) that the name *Limigans* is found; the same work stating that the masters were called *Arcaragantes.*

To say nothing about the extent to which the story has a suspicious similarity to more than one older account of the expulsion of the masters by the slaves of the same sort, the utter absence of either name in any other writer is remarkable. So is their semi-Latin form.

Can the whole account of the slave insurrection be problematical — based upon a confusion of names which will be shown to be highly probable? Let us bear in mind the locality of these *Limigantes*, and the language of those parts in contact with it which belonged to Rome. The locality itself was a *Limes* (eminently so), and the contiguous tongue was a *Lingua Rustica* in which such a form as *Limigantes* would be evolved. It is believed to be the Latin name of the Sarmatae and Jazyges of what may be called the Daco-Pannonian March.

The account of the Servile War is susceptible of a similar explanation. Ammianus is nearly the last of the authors who uses the name *Sarmatae*, which will, ere long, be replaced, to a great extent, by the name *Serv-* (Σερϐ-). Early and late, this name has always suggested the idea of the Latin *Servus,*—just as its partial equivalent *Slav-* does of the English *Slave.* It is submitted that these *Servi* of Ammianus (*Limigantes* of the Chronicle) are the *Servians* (*Servi*) of the *March* (*Limes*), now beginning to be called by the name by which they designated themselves rather than by the name by which they were designated by their neighbours. [R. G. L.]

LI'MITES ROMA'NI, sometimes simply LIMES or LIMITES, is the name generally applied to the long line of fortifications constructed by the Romans as a protection of their empire, or more directly of the Decumates agri, against the invasions of the Germans. It extended along the Danube and the Rhine, and consisted of forts, ramparts, walls, and palisades. The course of these fortifications, which were first commenced by Drusus and Tiberius, can still be traced with tolerable accuracy, as very considerable portions still exist in a good state of preservation. Its whole length was about 350 English miles, between *Cologne* and *Ratisbon.* It begins on the Danube, about 15 miles to the south-west of *Ratisbon,* whence it proceeds in a north-western direction under the name given to it in the middle ages of "the Devil's Wall" (Teufelsmauer), or *Pfahlrain.* For a distance of about 60 miles it was a real stone wall, which is still in a tolerable state of preservation, and in some places still rises 4 or 5 feet above the ground; and at intervals of little more than a mile, remnants of round towers are visible. This wall terminates at *Pfahlheim* in *Würtemberg.* From this point it proceeds in a northern direction, under the name of *Teufelshecke* (the Devil's Hedge), as far as *Lorch*, and is more or less interrupted. From *Lorch* onwards it does not present a continuous line, its course being effaced in many parts; but where it is visible it generally consists of a mound of between 6 and 7 feet in breadth, sometimes rising to the height of 10 feet; and on its eastern side there runs along it a ditch or trench, which is called by the people the *Schweinegraben*, perhaps a corruption of *Suevengraben* (Ditch of the Suevi). In this state the limes runs as far as the *Odenwald*, from which point it changes its character altogether, for it consists of a succession of forts, which were originally connected by palisades. (Spart. *Hadr.* 12.) Remains of these forts (castella) are seen in many parts. At *Obernburg* this line of fortifications ceases, as the river *Main* in its northern course afforded sufficient protection. A little to the east of *Aschaffenburg*, where the *Main* takes a western direction, the fortifications recommence, but at first the traces are not continuous, until some miles north of *Nidda* it reappears as a continuous mound raised on a foundation of stones. This last part is now known by the name of the *Pfahlgraben*, and its remains in some parts rise to a height of from 10 to 12 feet. It can be distinctly traced as far as *Rheinbreitbach*, in the neighbourhood of *Bonn*, where every trace of a northern continuation disappears behind the *Siebengebirge*. It is probable, however, that it was continued at least as far as *Cologne*, where Tiberius had commenced the construction of a limes. (Tac. *Ann.* i. 50.) Some have supposed that it extended even further north, as far as the river *Lippe* and the Caesia forest; but from Tacitus (*Germ.* 32) it seems clear that it terminated near the river *Sieg*.

This enormous line of fortification was the work of several generations, and the parts which were first built appear to have been those constructed by Drusus in Mount Taunus. (Tac. *Ann.* i. 56; Dion Cass. liv. 33.) But Tiberius and the other emperors of the first century constructed the greater part of it, and more especially Trajan and Hadrian. (Vell. Pat. ii. 120; Dion Cass. lvi. 15; Eutrop. viii. 2; Spart. *Hadr.* 12.) Until the reign of Alexander Severus these limites appear to have effectually protected the Decumates agri; but after that time the Alemanni frequently broke through the fortifications. (J. Capitol. *Maximin.* 13; Flav. Vopisc. *Prob.* 13.) His successors, Posthumus, Lollianus, and Probus, exerted themselves to repair the breaches; yet after the death of Probus, it became impossible to prevent the northern barbarians from breaking through the fortifications; and about the end of the third century the Romans for ever lost their possessions in Germany south of the limes. (Comp. Wilhelm, *Germanien*, p. 290, &c.; Buchner, *Reise auf der Teufelsmauer*, Regensburg, 1820.) [L. S.]

LIMNAE (Λίμναι), a place on the frontiers of Messenia and Laconia, containing a temple of Artemis Limnatis, used jointly by the Messenians and Lacedaemonians. An outrage offered by the Messenians to some Lacedaemonian virgins at the festival of this goddess is said to have been the cause of the First Messenian War. (Strab. vi. p. 257, viii. p. 362; Paus. iii. 2. § 6, iv. 31. § 3.) The possession of this temple, and of the Ager Dentheliatis, the district in which it was situated, was a frequent subject of the dispute between the Lacedaemonians and Messenians down to the time of the Roman emperors. (Tac. *Ann.* iv. 43.) The ruins of the temple of Artemis Limnatis have been discovered by Ross, near the church of *Panaghía Volimniátissa*, in the village of *Vólimnos;* but the topography of this district requires a more particular description, and will be found under MESSENIA.

LIMNAE. [SPARTA.]

LIMNAEA. 1. (Λιμναία: *Eth.* Λιμναῖος: *Kervasará*), a town in Acarnania at the SE. corner of the Ambraciot gulf, on the very frontier of Acarnania towards Argos. There has been a dispute about its site, but the ruins at *Kervasará* are probably the remains of Limnaea: some modern writers would place it more to the W., either at *Lutráki*, or at *Ruga.* The former supposition, however, appears to be the more correct, since we learn from Thucydides that Limnaea lay on the road from Ambracia and Argos Amphilochicum to Stratus, which could not have been the case if Limnaea lay to the W. of *Kervasará*. Philip III., king of Macedonia, disembarked at Limnaea, when about to invade Aetolia. There is a marsh near *Kervasará*, two miles in length, from which Limnaea appears to have derived its name. (Thuc. ii. 80, iii. 105; Pol. v. 5; Leake, *Northern Greece*, vol. iv. p. 243, seq.)

2. A town of Histiaeotis in Thessaly, taken by the Romans in B. C. 191, was probably on the site of *Kortíkhi.* (Liv. xxxvi. 13; Leake, *Northern Greece*, vol. iv. p. 512.)

LIMNUS, an island off the coast of Ireland, mentioned by Ptolemy (ii. 2), as lying to the east of Ireland, and being uninhabited. Pliny also mentions it (iv. 30). It is probably *Lambay Island.* However, the *Monumenta Britannica* not only suggests for Limnos (Ptolemy's Limn*us*) the modern names of *Lambay*, *Lymen*, and *Ramsey*, but they also distinguish it from Limn*us* (Pliny's Limnos) which they make *Dalkey*. [R. G. L.]

LIMONE. [LEIMONE.]

LI'MONUM or LEMONUM (Λίμονον, Ptol. ii. 7. § 6: *Poitiers*), the capital of the Pictones or Pictavi, one of the Celtic nations south of the *Loire.* The name is first mentioned in the eighth book of the Gallic war (viii. 26, 27.). At a later time, after the fashion of many other capital towns in Gallia, it took the name of the people, Pictavi, whence comes the modern name *Poitiers.* (Ammianus Marcellinus, xv. 11.) Though De Valois and others did not admit Limonum to be *Poitiers*, and fixed Augustoritum the capital of the Lemovices at *Limoges*, the evidence of the roads shows that Limonum must be *Poitiers.* Magnon, a writer of the 9th century, calls *Poitiers* by the name of Pictavus Limonum; and inscriptions also found at *Poitiers* confirm the other evidence. There is a place called *Vieux-Poitiers*, more than 15 Roman miles north of *Poitiers*, but though it seems to have been an old town, it is quite a different place from the *Poitiers* which is the site of Limonum.

The conquest of the Pictavi cost the Romans little trouble, we may suppose, for little is said of them. In B.C. 51, C. Caninius, a legatus of Caesar, came to the relief of Duratius, a Gaul and a Roman ally, who was blockaded in Limonum by Dumnacus, the chief of the Andes. The siege was raised, and Dumnacus was subsequently defeated.

The remains of the huge amphitheatre of Limonum are described by M. Dufour, in his *Histoire de Poitou* (quoted in the *Guide du Voyageur*, par Richard et Hocquart). M. Dufour found the walls of the amphitheatre three feet and a half below the present level of the soil. The walls are seven French feet thick. It is estimated that this amphitheatre would contain 20,000 spectators, from which estimate we must conclude that the dimensions and outline of the building can be accurately determined. M. Dufour says: "On the level of the present soil, there are some vestiges of the corridors or covered porticoes, which led, by means of the vomitoria, into the different galleries: the part which is least damaged at present is in the stables of the Hotel d'Evreux. A principal arch, which led into the arena, is still nearly entire, though the interior facings have been almost completely removed." [G. L.]

LI'MYRA (Λίμυρα or Λιμύρα), a town in the southern part of Lycia, on the river Limyrus, twenty stadia above its mouth. (Strab. xiv. p. 666; comp. Scyl. p. 39; Ptol. v. 3. § 6; Steph. B. *s. v.*) Velleius Paterculus (ii. 102) states that Caius Caesar, the adopted son of Augustus, died at Limyra. It is often mentioned by Roman writers, as Ovid (*Met.* ix. 646), Mela (i. 15), and continued to exist down to a late period. (Basil. M. *Epist.* 218; Hierocl. p. 683.) Ruins of Limyra were first discovered by Captain Beaufort above Cape *Fineka;* but it was reserved for Sir Charles Fellows to explore and describe them more minutely. In his first work (*Journal of an Excursion in Asia Minor*, p. 214) he only says: "two miles across the little valley, at the foot of the mountains, and up their sides, lay the ruins of the ancient Limyra, its theatre, temples, and walls." But in his later work (*Account of Discoveries in Lycia*, p. 205, foll.), he fully enters into a description of the remains of the place, illustrated by fine engravings and copies of some of the many inscriptions, both Greek and Lycian, in which the place abounds. In describing the approach to the town, he says, that first he found a fine stately sarcophagus, with a bilingual inscription. "Hundreds of tombs cut in the rocks, and quite excavating the long ribs of its protruding strata, as they curved down the sides of the mountain, soon came in view. ...The inscriptions were almost all Lycian,—some few Greek, but these were always inferior in execution, some being merely scratched upon the surface; while the Lycian were cut deeply in the stone, and many richly coloured,—the letters being alternately red and blue, or in others green, yellow, or red." Some of these tombs contain beautiful bas-reliefs, representing stories from Greek mythology. Beyond these tombs lies the city, "marked by many foundations, and by a long wall with towers. Further on is a very pretty theatre, . . . the size of which bespeaks a small population." The whole neighbourhood, however, is filled with tombs cut in the rocks. (Comp. Leake, *Asia Minor*, p. 186.) [L. S.]

LIMY'RICA. [INDIA, p. 47, a.]

LI'MYRUS (ὁ Λίμυρος), a river on the south coast of Lycia, which, after receiving the waters of its tributary Arycandus (*Fineka*), becomes navigable at the point where Limyra is situated. It falls into the sea, at a distance of 90 stadia west of the holy promontory, and 60 stadia from Melanippe. (Scyl. p. 39; Strab. xiv. p. 666; Ptol. v. 3. § 3.) Pliny (v. 28) and Mela (i. 15) call the river Limyra, and the Stadiasmus Maris Magni (§ 211) Almyrus, which is no doubt a mistake. Leake (*Asia Minor*, p. 187) states that both the Limyrus and the Arycandus reach the sea at no great distance from each other; while in the map of Lycia by Spratt, the Limyrus is the smaller river, and a tributary to the Arycandus. Both these statements are opposed to the testimony of Pliny, whose words are: "Limyra cum amne in quem Arycandus influit." [L. S.]

LINDUM (Λίνδον). 1. A town in Britain; the modern *Lincoln.* Ptolemy (ii. 3. § 20) assigns Lindum and Rage, or Ratae, to the district of the Coritani. In the list of the anonymous Geographer of Ravenna it appears as Lindum Colonia; in the Itinerary of Antoninus, simply as Lindum. Among the prelates who attended the Synod of Arles, A. D. 314, was "Adelfius de civitate colonia Londinensium," which we must read Lindinensium, for at the same council London was represented by Restitutus; and that Lincoln was a colony may be accepted from the authority cited above, and also from the form in which the word occurs in Beda (*Hist. Eccles.* ii. 16, "Civitas Lindocolina.") Lindum occurs in Antoninus in the iter from Londinium to the great Wall; in that from Eburacum to Londinium; and in another from Londinium, in which it is the terminus.

The Roman remains extant at Lincoln are among the most important and interesting in this country. It is perhaps the only town in England which preserves one of the original Roman gateways in use at the present day. This is the Newport Gate, which is wholly of Roman masonry, as is also the narrow side entrance for foot passengers. Originally there were two of the latter, but one is walled up in a modern building. Another of the Roman gateways was discovered, a few years since, near the castle. There is also a long extent of the Roman sewer remaining at Lincoln, and a considerable number of inscriptions, chiefly sepulchral. The Mint Wall, as it is called, is a side wall of a Roman edifice, apparently of a public description. From the course of the remains of the external walls, the Romans seem to have found it necessary to extend the circumvallation of Lindum.

2. A town of the Damnii, in the northern part of Britain, placed by Ptolemy (ii. 3. § 9) a little to the north of the Clyde. Horsley suggests *Kirkintilloch*, on the Wall of Antoninus Pius, as the site of this Lindum. [C. R. S.]

LINDUS (Λίνδος: *Eth.* Λίνδιος: *Lindos*), one of the most important and most ancient towns in the island of Rhodes, was situated on the eastern coast, a little to the north of a promontory bearing the same name. The district was in ancient times very productive in wine and figs, though otherwise it was, and is still, very barren. (Philostr. *Icon.* ii. 24.) In the Homeric Catalogue (*Il.* ii. 656) Lindus, together with the two other Rhodian cities, Ialysus and Camirus, are said to have taken part in the war against Troy. Their inhabitants were Dorians, and formed the three Dorian tribes of the island, Lindus itself being of one the Dorian hexapolis in the south-west of Asia Minor. Previous to the year B. C. 408, when Rhodes was built, Lindus, like the other cities, formed a little state by itself, but when Rhodes was founded, a great part of the population and the common government was transferred to the new city. (Diod. xii. 75.) Lindus, however, though it lost its political importance, still remained an interesting place in a religious point of view, for it contained two ancient and much revered sanctuaries,—one of Athena, hence called the Lindian, and the other of Heracles. The former was believed to have been built by Danaus (Diod. v. 58; Callim. *Fragm.* p. 477, ed. Ernesti), or, according to others by his daughters on their flight from Egypt. (Herod. ii. 182; Strab. xiv. p. 655; comp. Plin. *H. N.* xxxiii. 23; *Act. Apost.* xvii. 17.) The temple of Heracles was remarkable, according to Lactantius

(i. 31), on account of the vituperative and injurious language with which the worship was conducted. This temple contained a painting of Heracles by Parrhasius; and Lindus appears to have possessed several other paintings by the same artist. (Athen. xii. p. 543, xv. p. 687.) Lindus also was the native place of Cleobulus, one of the Seven Sages of Greece; and Athenaeus (viii. p. 360) has preserved a pretty poem ascribed to Cleobulus, and which the Lindian boys used to sing as they went round collecting money for the return of the swallows in spring.

The site of Lindus, as described by Strabo, "on the side of a hill, looking towards the south and Alexandria," cannot be mistaken; and the modern neat little town of *Lindos* is exactly the spot occupied by the ancient Dorian city. The place and its many ancient remains have often been visited and described, and most recently by Ross in his *Reisen auf den Griech. Inseln*, vols. iii. and iv., from which it appears that ancient remains are more and more destroyed. There are many tombs cut in the rocks, some of which have had beautiful architectural ornaments; the remains of a theatre at the foot of the hill; and on the acropolis are seen the ruins of two Greek temples, which, to judge from inscriptions, belonged to the Lindian Athena and Zeus Polieus. The number of inscriptions found at Lindus is very considerable. (Comp. Ross, *l. c.* vol. iii. pp. 72, &c., vol. iv. pp. 68, &c.; Hamilton, *Researches*, vol. ii. pp. 55, &c.; *Rhein. Museum*, for 1845, pp. 161, &c.) [L. S.]

LI'NGONES (Λίγγονες). The form Λόγγωνες in Ptolemy (ii. 19. § 9) may probably be a copyist's error. In Polybius (ii. 17, ed. Bekker), Λίγγωνες is a correction of Αἴγωνες, which appears to be the MSS. reading, and was doubtless intended to be Λίγωνες. In the old text of Strabo (p. 186) it is said that the Arar (*Saône*) separates the Sequani from the Aedui and Lincasii (Λιγκασίοι); but it is agreed that we ought to read Lingones, for Strabo names the people Lingones in two other passages (pp. 193, 208).

The Lingones occupied the country about the sources of the *Marne* and *Seine*, and extended eastward to the Vosegus (*Vosges*) (*B. G.* iv. 10). Caesar does not state expressly whether they belonged to Celtica or to Belgica, but we may infer from what he says that he considered them as included in Celtica [Gallia Transalpina, Vol. I. p. 962]. Strabo (p. 193) says: "Above or beyond the Helvetii and Sequani, the Aedui and Lingones dwell to the west; and beyond the Mediomatrici dwell the Leuci and part of the Lingones." But the Leuci, whose capital was Tullum (*Toul*), are between the Mediomatrici and the Lingones, and there is some error in this passage of Strabo. The chief town of the Lingones was Andomatunum, afterwards named Lingones, and in the old French, *Langone* or *Langoinne*, and now *Langres*, near the source of the *Marne*. Dibio (*Dijon*) was also in the territory of the Lingones, which corresponded to the diocese of *Langres*, before the diocese of *Dijon* was taken from it.

Ptolemy (ii. 8) and Pliny (iv. 17) place the Lingones in Belgica, which was true of the time when they wrote.

The Lingones were one of the Celtic nations, which, according to Roman tradition, sent a detachment to settle in North Italy. [See the next article.] Lucan (i. 397) represents the Lingones as warlike, or fond of fighting, for which there is no evidence in Caesar at least: —

> "Castraque quae Vosegi curvam super ardua rupem
> Pugnaces pictis cohibebant Lingones armis."

After Caesar had defeated the Helvetii in the great battle near Bibracte, the survivors fled into the country of the Lingones; "to whom Caesar sent letters and a message to inform them that they must not supply the Helvetii with corn, or help them in any way; and that if they did, he would treat them like the Helvetii." (*B. G.* i. 26.) It is plain from Caesar's narrative that this insolent order was obeyed. When Caesar was at Vesontio (*Besançon*) on his march against Ariovistus, the Sequani, Leuci, and Lingones supplied him with corn (*B. G.* i. 40). During the winter which followed the campaign of B. C. 53, Caesar placed two legions in the country of the Lingones, not to keep them in obedience, for they never rose in arms against him, but because it was a good position (*B. G.* vi. 44).

It is stated in Tacitus (*Hist.* i. 78) that Otho gave the "civitas Romana" to all the Lingones: but this passage is not free from difficulty. Galba had lost the fidelity of the Treviri, Lingones, and some other Gallic states, by harsh measures or by depriving them of part of their lands; and the Lingones and others supported the party of Vitellius in Gallia by offering soldiers, horses, arms and money (Tacit. i. 53, 59). It seems that Otho made the Lingones a present of the "civitas" in order to effect a diversion in his favour; but it remains to be explained, if Tacitus's text is right, why he omitted the Treviri and others. Pliny calls the Lingones "Foederati." This nation, which during the whole Gallic war was tranquil, even in the year of Vercingetorix's great struggle (*B. G.* vii. 63), became very restless under the Empire, as we see from Tacitus (*Hist.* iv. 67). [Gallia Transalpina, Vol. I. p. 969.] [G. L.]

LINGONES (Λίγγωνες, Pol.), a tribe of Cisalpine Gauls, without doubt a colony or offset of the more powerful Transalpine tribe of the same name, who, according to Livy, migrated into Italy together with the Boii, and settled with them in the plains between the Apennines and the Padus. We learn from Polybius, that they dwelt between the Boii and the Senones, apparently occupying the country about Bononia and as far eastward as the river Utis (*Montone*), which was the northern limit of the Senones. (Liv. v. 35; Pol. ii. 17.) They seem to have been in later times so closely associated with the Boii as to be commonly considered as one nation; hence we do not meet with any separate mention of their name in history, nor are they noticed by the geographers. [E. H. B.]

LINTOMAGUS. [Luttomagus.]

LINUS (Λῖνος), a place on the coast of Mysia, on the Propontis, between Priapus and Parium; it is noticed only by Strabo (xiii. p. 588), as the spot where the best snails (κοχλίαι) were found. [L. S.]

LI'PARA (ἡ Λιπάρα: *Eth.* Λιπαραῖος, Liparensis: *Lipari*), the largest and most important of the group of the Aeolian islands, between the coast of Sicily and Italy. It had a town of the same name, and was the only one of the whole group which was inhabited, or at least that had any considerable population. Hence the other islands were always dependent on it, and were sometimes called in ancient times, as they habitually are at the present day, the Liparaean islands (αἱ Λιπαραίων νῆσοι, Strab. vi. p. 275). Strabo correctly tells us that it was the largest of the seven, and the nearest to the coast of Sicily except Thermessa or Hiera (*Vul-*

cano). Both he and Pliny inform us that it was originally called Meligunis (Μελιγουνίς); a name that must probably be referred to the period before the Greek colony; although ancient writers affirm that it derived the name of Lipara from Liparus, a son of Auson, who reigned there *before* Aeolus, so that they must have referred the name of Meligunis to a purely fabulous age. (Plin. iii. 9. s. 14; Diod. v. 7.) The name of Aeolus himself is inseparably connected with the Aeolian islands, and there can be no doubt that his abode was placed by the earliest mythological traditions in Lipara itself, though in later times this was frequently transferred to Strongyle. [AEOLIAE INSULAE, p. 52.]

In the historical period the first mention that we find of Lipara is the settlement there of a Greek colony. This is assigned by Diodorus to the 50th Olympiad (B. C. 580—577); and there seems no reason to doubt this date, though Eusebius (on what authority we know not) carries it back nearly 50 years, and places it as early as B. C. 627. (Diod. v. 9; Euseb. Arm. p. 107; Clinton, *F. H.* vol. i. pp. 208, 232.) The colonists were Dorians from Cnidus and Rhodes; but the former people predominated, and the leader of the colony, Pentathlus, was himself a Cnidian, so that the city was always reckoned a Cnidian colony. (Diod. *l. c.*; Paus. x. 11. § 3; Thuc. iii. 88; Strab. vi. p. 275; Scymn. Ch. 263.) According to some accounts Pentathlus did not himself live to reach Lipara, but the colony was founded by his sons. (Diod. *l. c.*) Of its history we know scarcely anything for more than a century and a half, but are told generally that it attained to considerable power and prosperity, and that the necessity of defending themselves against the Tyrrhenian pirates led the Liparaeans to establish a naval force, with which they ultimately obtained some brilliant victories over the Tyrrhenians, and commemorated these successes by costly offerings at Delphi. (Strab. *l. c.*; Diod. v. 9; Paus. x. 11. § 3, 16. § 7.) It appears, however, that the Liparaeans themselves were sometimes addicted to piracy, and on one occasion their corsairs intercepted a valuable offering that the Romans were sending to Delphi; but their chief magistrate, Timasitheus, immediately caused it to be restored and forwarded to its destination. (Diod. xiv. 93; Liv. v. 28; Val. Max. i. 1. § 4.)

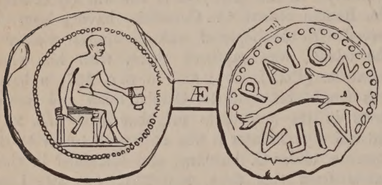
The territory of Lipara, though of small extent, was fertile, and produced abundance of fruit; but its more important resources were its mines of alum, arising from the volcanic nature of the soil, and the abundance of thermal sources proceeding from the same cause. The inhabitants of Lipara not only cultivated their own island, but the adjoining ones of Hiera, Strongyle, and Didyme as well; a proof that the population of Lipara itself must have been considerable. (Thuc. iii. 88; Diod. v. 10; Paus. x. 11. § 4; Strab. vi. p. 275.)

At the time of the first Athenian expedition to Sicily under Laches (B. C. 427) the Liparaeans were in alliance with the Syracusans, probably on account of their Dorian descent; for which reason they were attacked by the Athenian and Rhegian fleet, but with no serious result. (Thuc. iii. 88; Diod. xii. 54.) In B. C. 396 they again appear as in friendly relations with Syracuse, and were in consequence attacked by the Carthaginian general Himilco, who made himself master of the city and exacted a contribution of 30 talents from the inhabitants. (Diod. xiv. 56.) It does not appear that the Carthaginians at this time retained possession of Lipara; and we subsequently find it in the enjoyment of independence in B. C. 304, when the island was suddenly attacked by Agathocles, in the midst of profound peace, and without even a pretext for the aggression. The invader carried off a booty of 50 talents, which was, however, lost on his voyage to Sicily in a storm, which was naturally attributed to the wrath of Aeolus. (Id. xx. 101.) It could not have been long after this that Lipara fell under the yoke of Carthage, to which city it was subject at the outbreak of the First Punic War (B. C. 264), and from its excellent ports, and advantageous situation for commanding the N. coast of Sicily, became a favourite naval station with that people. (Id. xxii. 13, p. 500.) In the fifth year of the war (B. C. 260), the Roman consul, Cn. Cornelius, having been deceived with the hopes of making himself master of the island, was captured there, with his whole squadron (Pol. i. 21); and in B. C. 257, a battle was fought between the Carthaginian and Roman fleets in its immediate neighbourhood (*Id.* 25): but a few years later it was at length taken by the Romans, under C. Aurelius, and remained in their hands from this time, B. C. 251. (*Ib.* 39; Diod. xxiii. 20; Zonar. viii. 14; Oros. iv. 8; Frontin. *Strat.* iv. 1. § 31.)

At the commencement of the Second Punic War a considerable Carthaginian squadron was wrecked on the shores of Lipara and the adjoining island of *Vulcano* (Liv. xxi. 49); but from this time we find no historical mention of it till the war between Octavian and Sextus Pompeius in Sicily, in B. C. 36, when Lipara and the adjoining islands once more appear as a naval station of importance. It was occupied and fortified by Pompeius, but taken by Agrippa, who afterwards established his fleets at the island of *Vulcano*, and from thence threatened the forces of Pompeius at Mylae and Messana. (Appian, *B. C.* v. 97, 105, 112; Dion Cass. xlix. 1, 7.) There seems no doubt that Lipara continued to enjoy considerable prosperity under the Roman government. Diodorus praises its fertility, as well as the excellence of its ports; and says that the Liparaeans derived a large revenue from the monopoly of the trade in alum. (Diod. v. 10.) Cicero, indeed, speaks of it in disparaging terms, as "parva civitas, in insula inculta tenuique posita" (*Verr.* iii. 37); but this seems to be an oratorical exaggeration, and the immediate reference of the passage is to corn, for the growth of which Lipara could never have been well adapted. But though suffering severely from drought in summer (Thuc. iii. 88), owing to the volcanic nature of the soil, the island is, nevertheless, one of considerable fertility, and at the present day produces abundance of fruit, wine, and oil. (Smyth's *Sicily*, p. 265; D'Orville, *Sicula*, p. 18.)

Under the Roman Empire Lipara was sometimes used as a place of exile for political offenders (Dion Cass. lxxvi. 6); and before the fall of the Western Empire it became a favourite resort of monks. At an earlier period of the Empire it was frequented for its hot baths (Plin. xxxi. 6. s. 32; Diod. v. 10), which are still in use at the present day, being supplied from thermal springs: some remains of ancient buildings, still visible, appear to have been connected with these establishments. A few fragments of walls may also be traced on the hill crowned by the modern castle; and many coins, fragments of sculpture, &c., have been discovered on the island. (Smyth's *Sicily*, p. 262.)

Strabo and some other ancient writers speak of volcanic phenomena as occurring on the island of Lipara itself (Strab. vi. p. 275); but though it abounds in hot springs, and outbreaks of volcanic vapour, it does not appear probable that any volcanic eruptions on a larger scale have occurred there within the period of history. Those of the neighbouring island of Hiera (the VULCANI INSULA of the Romans, now *Vulcano*), from its proximity to Lipara, of which it was a mere dependency, are sometimes described as if they had occurred at Lipara itself. (Oros. v. 10; Jul. Obs. 89.) The volcanic phenomena of the Aeolian islands in general are more fully noticed under the article AEOLIAE INSULAE. [E. H. B.]



COIN OF LIPARA.

LI'PARIS (Λίπαρις), a small river in the east of Cilicia, which emptied itself into the sea at Soli, and was believed to derive its name from the oily nature of its waters. (Plin. v. 22; Antig. Caryst. 150; Vitruv. viii. 3.) [L. S.]

LIPAXUS (Λίπαξος), a town of Crusis, or Crossaea, in Macedonia, mentioned only by Hecataeus (Steph. B. *s. v.*) and Herodotus (vii. 123).

LIPPOS, AD. [VETTONES.]

LIPSYDRIUM [ATTICA, p. 326, b.]

LIQUE'NTIA (*Livenza*), a considerable river of Venetia, which rises in the Julian Alps to the N. of Opitergium (*Oderzo*), and flows into the Adriatic near *Caorle*, about midway between the *Piave* (Plavis) and the *Tagliamento* (Tilaventum). (Plin. iii. 18. s. 22.) It had a port of the same name at its mouth. Servius (*ad Aen.* ix. 679) correctly places it between Altinum and Concordia. The name is not found in the Itineraries, but Paulus Diaconus mentions the "pons Liquentiae fluminis" on the road from Forum Julii towards Patavium. (P. Diac. *Hist. Lang.* v. 39; Anon. Ravenn. iv. 36.) [E. H. B.]

LI'RIA. [EDETA.]

LIRIMIRIS (Λιριμιρίς), a town in the north of Germany, between Marionis and Leuphana, about 10 miles to the north of *Hamburgh*. Its exact site, however, is unknown. (Ptol. ii. 11. § 27.) [L. S.]

LIRIS (Λεῖρις: *Garigliano*), one of the principal rivers of central Italy, flowing into the Tyrrhenian Sea a little below Minturnae. It had its source in the central Apennines, only a few miles from the Lacus Fucinus, of which it has been sometimes, but erroneously, regarded as a subterranean outlet. It flows at first in a SE. direction through a long troughlike valley, parallel to the general direction of the Apennines, until it reaches the city of Sora, where it turns abruptly to the SW., and pursues that course until after its junction with the Trerus or *Sacco*, close to the site of Fregellae; from thence it again makes a great bend to the SE., but ultimately resumes its SW. direction before it enters the sea near Minturnae. Both Strabo and Pliny tell us that it was originally called Clanis, a name which appears to have been common to many Italian rivers [CLANIS]: the former writer erroneously assigns its sources to the country of the Vestini; an opinion which is adopted also by Lucan. (Strab. v. p. 233; Lucan. ii. 425.) The Liris is noticed by several of the Roman poets, as a very gentle and tranquil stream (Hor. *Carm.* i. 31. 8; Sil. Ital. iv. 348),—a character which it well deserves in the lower part of its course, where it is described by a modern traveller as "a wide and noble river, winding under the shadow of poplars through a lovely vale, and then gliding gently towards the sea." (Eustace's *Classical Tour*, vol. ii. p. 320.) But nearer its source it is a clear and rapid mountain river, and at the village of *Isola*, about four miles below Sora, and just after its junction with the Fibrenus, it forms a cascade of above 90 feet in height, one of the most remarkable waterfalls in Italy. (Craven's *Abruzzi*, vol. i. p. 93.)

The Liris, which is still called *Liri* in the upper part of its course, though better known by the name of *Garigliano*, which it assumes when it becomes a more considerable stream, has a course altogether of above 60 geographical miles: its most considerable tributary is the Trerus or *Sacco*, which joins it about three miles below *Ceprano*. A few miles higher up it receives the waters of the Fibrenus, so celebrated from Cicero's description (*de Leg.* ii. 3); which is, however, but a small stream, though remarkable for the clearness and beauty of its waters. [FIBRENUS.] The Melfis (*Melfa*), which joins it a few miles below the *Sacco*, but from the opposite bank, is equally inconsiderable.

At the mouth of the Liris near Minturnae, was an extensive sacred grove consecrated to Marica, a nymph or local divinity, who was represented by a tradition, adopted by Virgil, as mother of Latinus, while others identified her with Circe. (Virg. *Aen.* vii. 47; Lactant. *Inst. Div.* i. 21.) Her grove and temple (LUCUS MARICAE: Μαρίκας ἄλσος, Plut. *Mar.* 39) were not only objects of great veneration to the people of the neighbouring town of Minturnae, but appear to have enjoyed considerable celebrity with the Romans themselves. (Strab. v. p. 233; Liv. xxvii. 37; Serv. *ad Aen.* vii. 47.) Immediately adjoining its mouth was an extensive marsh, formed probably by the stagnation of the river itself, and celebrated in history in connection with the adventures of Marius. [E. H. B.]

LISAE (Λίσαι), a town of Crusis or Crossaea, in Macedonia, mentioned only by Herodotus (vii. 123). [CRUSIS.]

LISINAE, a town of Histiaeotis, in Thessaly, on the borders of Athamania. (Liv. xxxii. 14.)

LISSA. [JACCETANI.]

LISSA (Λίσσα, Procop. *B. G.* i. 7; *Itin. Anton.*), an island off the coast of Illyricum, placed by Pliny (iii. 30) over against Iadera. *Uglian*, noted for its marbles, and an island which obtained a momentary importance during the wars of the Venetians, represents Lissa. (Wilkinson, *Dalmatia and Montenegro*, vol. i. p. 78.) [E. B. J.]

LISSUS. [LEONTINI.]

LISSUS (Λίσσος, Ptol. iii. 17. § 3), a town on the S. coast of Crete, which the anonymous Coast-describer places between Suia and Calamyde. (*Stadiasm.*) The Peutinger Table gives 16 M. P. as the distance between Cantanum and Liso. This Cretan city was an episcopal see in the time of Hierocles. (Comp. Cornel. *Creta Sacra*, vol. i. p. 235.) The order in which he mentions it with the other bishoprics in the W. part of the island agrees very well with the supposition that its site was on the spot now called *Hághio Kýrko.* This place occupies a small hollow of the hills facing the sea, like a theatre. Near the church of the *Panaghía* are what appear to be vestiges of an ancient temple, consisting of granite columns, and white marble fragments, architraves, and pediments. Further on, appears to have been another temple, and a theatre. The tombs are on the SW. side of the plain. They are worked independent of the rock, with arched roofs. There are perhaps fifty of them. (Pashley, *Trav.* vol. ii. p. 88; *Mus. Class. Ant.* vol. ii. p. 298.)

Of all the towns which existed on this part of the coast, Lissus alone seems to have struck coins, a fact which agrees very well with the evidence supplied by its situation, of its having been a place of some trading importance. The harbour is mentioned by Scylax (p. 18), and the types of the coins are either maritime, or indicative of the worship of Dictynna, as might have been expected on this part of the island. The obverse of one coin bears the impress of the caps and stars of the Dioscuri, and its reverse a quiver and arrow. On the second coin the caps and stars are replaced by a dolphin, and instead of the quiver a female head, probably that of Artemis or Dictynna. (Comp. Eckhel, vol. ii. p. 315.) [E. B. J.]

LISSUS (Λίσσος, Strab. vii. p. 316; Ptol. ii. 16. § 5; Steph. B.; Hierocles; *Peut. Tab.*), a town of Illyricum, at the mouth of the river Drilo. Dionysius the elder, in his schemes for establishing settlements among the Illyrian tribes, founded Lissus. (Diod. xv. 13.) It was afterwards in the hands of the Illyrians, who, after they had been defeated by the Romans, retained this port, beyond which their vessels were not allowed to sail. (Polyb. ii. 12.) B. C. 211, Philip of Macedon, having surprised the citadel Acrolissus, compelled the town to surrender. (Polyb. viii. 15.) Gentius, the Illyrian king, collected his forces here for the war against Rome. (Liv. xliv. 30.) A body of Roman citizens was stationed there by Caesar (*B. C.* iii. 26—29) to defend the town; and Pliny (iii. 26), who says that it was 100 M.P. from Epidaurus, describes it as "oppidum civium Romanorum." Constantine Porphyrogeneta (*de Adm. Imp.* c. 30) calls it Ἐλισσός, and it now bears the name of *Lesch.* (Leake, *Northern Greece*, vol. iii. p. 477; Schafarik, *Slav. Alt.* vol. ii. p. 275.) [E. B. J.]

LISTA (Λίστα), a very ancient city of Central Italy, which, according to Varro (*ap. Dion. Hal.* i. 14), was the metropolis of the Aborigines, when that people still dwelt in the mountain valleys around Reate. It was surprised by the Sabines by a night attack from Amiternum; and the inhabitants took refuge in Reate, from whence they made several fruitless attempts to recover possession of their city; but failing in this, they declared it, with the surrounding territory, sacred to the gods, and imprecated curses on all who should occupy it. This circumstance probably accounts for the absence of all other mention of it; though it would seem that its ruins still remained in the time of Varro, or at least that its site was clearly known. This has been in modern times a subject of much dispute. According to the present text of Dionysius, it was situated 24 stadia from Tiora, the ruins of which are probably those at *Castore* near *Sta. Anatolia*, in the upper valley of the *Salto*, 36 miles from *Rieti.* Bunsen accordingly places it at *Sta. Anatolia* itself, where there are some remains of an ancient city. But Holstenius long ago pointed out a site about 3 miles from Reate itself, on the road from thence to *Civita Ducale*, still called *Monte di Lesta*, where there still exist, according to a local antiquarian, Martelli, and Sir W. Gell, the remains of an ancient city, with walls of polygonal construction, and a site of considerable strength. The situation of these ruins would certainly be a more probable position for the capital of the Aborigines than one so far removed as *Sta. Anatolia* from their other settlements, and would accord better with the natural line of advance of the Sabines from Amiternum, which must have been by the pass of *Antrodoco* and the valley of the *Velino.* In this case we must understand the distance of 24 stadia (3 miles), as stated by Dionysius (or rather by Varro, whom he cites), as having reference to Reate itself, not to Tiora. (Bunsen, *Antichi Stabilimenti Italici*, in *Ann. d. Inst. Arch.* vol. vi. p. 137; Gell's *Topography of Rome*, p. 472; Holsten. *Not. in Cluver.* p. 114.) [E. H. B.]

LISTRON (Λιστρῶν), a place in Epirus Nova, mentioned by Hierocles with a fortress ALISTRUS (Ἀλίστρος, Procop. *de Aed.* iv. 4). It is probably represented by the village and castle of *Klisúra*, situated on the river Aous (*Vióse*), which is mentioned by Cantacuzenus (Κλεισοῦρα, ii. 32; comp. Anna Comnena, xiii. p. 390) in the fourteenth century, together with other places which are still to be recognised as having been the chief strongholds in this part of Greece. [AOUS.] (Leake, *Northern Greece*, vol. i. p. 383.) [E. B. J.]

LITA'BRUM. [VACCAEI].

LITANA SILVA, a forest in the territory of the Boians in Gallia Cispadana, memorable for the defeat of the Roman consul L. Postumius, in B. C. 216. On this disastrous occasion the consul himself perished, with his whole army, consisting of two Roman legions, augmented by auxiliaries to the amount of 25,000 men. (Liv. xxiii. 24; Frontin. *Strat.* i. 6. § 4.) At a later period it witnessed, on the other hand, a defeat of the Boians by the Roman consul L. Valerius Flaccus, B. C. 195. (Liv. xxxiv. 22.) The forest in question appears to have been situated somewhere between Bononia and Placentia, but its name is never mentioned after the reduction of Cisalpine Gaul, and its exact site cannot be determined. It is probable, indeed, that a great part of the tract between the Apennines and the marshy ground on the banks of the Padus was at this time covered with forest. [E. H. B.]

LITANOBRIGA, in Gallia, is placed by the Antonine Itin. between Caesaromagus (*Beauvais*) and Augustomagus, which D'Anville supposes to be *Senlis.* According to his reading, the Itin. makes it xviii. Gallic leagues from Caesaromagus to Litanobriga, and iiii. from Litanobriga to Augustomagus. Walckenaer (*Géog. &c.*, vol. iii. p. 55) makes the first distance xvi., and the second iiii.; and he places Caesaromagus at *Verberie*, near the river *Autone.* The Table mentions no place between Caesaromagus and Augustomagus, but it makes the whole distance xxii. We may assume that Litanobriga was situated at a ford or bridge over a river, and this river is the *Oise.* D'Anville first thought that Litanobriga might be *Pont-Sainte-Maxence*, for a Roman road from *Beauvais*, called *Brunehaut*, passes by *Clermont*, and joins a road from *Pont-Sainte-Maxence.* But the numbers in the Itins. fall short of the distance between *Beauvais* and *Senlis;* and accordingly

D'Anville gave up *Pont-Sainte-Maxence*, and fixed Litanobriga at *Creil* on the *Oise*, and along this line the distances of the Table agree pretty well with the real distances. Walckenaer fixes Litanobriga at *Pont-Sainte-Maxence.* The solution of this difficulty depends on the position of Augustomagus; or if we are content with the evidence for fixing Litanobriga at *Pont Sainte-Maxence*, we cannot place Augustomagus at *Senlis.* [AUGUSTOMAGUS.] [G. L.]

LITERNUM (Λίτερνον, Strab.; Λείτερνον, Ptol.: *Eth.* Literninus: *Tor di Patria*), a town on the sea-coast of Campania, between the mouth of the Vulturnus and Cumae.* It was situated at the mouth of a river of the same name (Strab. v. p. 243: Liv. xxxii. 29), which assumed a stagnant character as it approached the sea, so as to form a considerable marshy pool or lagoon, called the LITERNA PALUS (Sil. Ital. vii. 278; Stat. *Silv.* iv. 3. 66), and bordered on either side by more extensive marshes. It is not quite clear whether there was a town there at all before the establishment of the Roman colony: Livy's expression (*l. c.*) that that colony was sent "ad ostia Literni fluminis," would seem to imply the contrary; and though the name of Liternum is mentioned in the Second Punic War, it is in a manner that does not clearly prove there was *then* a town there. (Liv. xxiii. 35.) But the notice in Festus (*v. Praefecturae*), who mentions Liternum, with Capua, Cumae, and other Campanian towns, among the Praefecturae, must probably refer to a period earlier than the Roman settlement.

It was not till the year B. C. 194 that a colony of Roman citizens was settled at Liternum at the same time with one at Vulturnum; they were both of the class called "coloniae maritimae civium," but were not numerous, only 300 colonists being sent to each. (Liv. xxxii. 29, xxxiv. 45.) The situation of Liternum also was badly chosen: the marshy character of the neighbourhood rendered it unhealthy, while the adjoining tract on the sea-coast was sandy and barren; hence, it never seems to have risen to be a place of any importance, and is chiefly noted from the circumstance that it was the place which Scipio Africanus chose for his retirement, when he withdrew in disgust from public life, and where he ended his days in a kind of voluntary exile. (Liv. xxxviii. 52, 53; Seneca, *Ep.* 86; Val. Max. v. 3. § 1; Oros. iv. 20.) At a later period, however, Augustus settled a fresh colony at Liternum (*Lib. Colon.* p. 235), and the construction by Domitian of the road leading along the sea-coast from Sinuessa to Cumae must have tended to render it more frequented. But it evidently never rose to be a considerable place: under the Roman Empire its name is mentioned only by the geographers, and in the Itineraries in connection with the Via Domitiana already noticed. (Strab. v. p. 243; Mel. ii. 4. § 9; Plin. iii. 5. s. 9; Ptol. iii. 1. § 6; *Itin. Ant.* p. 122; *Tab. Peut.*) We learn, however, that it still existed as a "civitas" as late as the reign of Valentinian II. (Symmach. *Ep.* vi. 5); and it was probably destroyed by the Vandals in the fifth century.

The villa of Scipio, where he spent the latter years of his life, was still extant in the days of Seneca, who has left us a detailed description of it, and strongly contrasts the simplicity of its arrangements with the luxury and splendour of those of his own time. (*Ep.* 86.) Pliny also tells us, that some of the olive trees and myrtles planted by the hands of Scipio himself were still visible there. (Plin. xvi. 44. s. 85.) It is certain that his tomb also was shown at Liternum in the days of Strabo and Livy, though it would appear that there was great doubt whether he was really buried there. The well-known epitaph which, according to Valerius Maximus, he caused to be engraved on his tomb,—"Ingrata patria, ne ossa quidem mea habes,"—could certainly not have been extant in the time of Seneca, who treats the question as one of mere conjecture, though he inclines to the belief that Africanus was really buried there, and not in the tomb of the Scipios at Rome. (Seneca, *l. c.*; Val. Max. v. 3. § 1; Strab. *l. c.*; Liv. xxxviii. 56.)

The site of Liternum is now marked by a watch-tower called *Tor di Patria*, and a miserable village of the same name; the adjoining *Lago di Patria* is unquestionably the Literna Palus, and hence the river Liternus can be no other than the small and sluggish stream which forms the outlet of this lake to the sea. At the present day the *Lago di Patria* communicates with the river Clanius or *Lagno*, and is formed by one of the arms of that stream. It is not improbable that this was the case in ancient times also, for we have no account of the mouth of the Clanius, while the Liternus is mentioned only in connection with the town at its mouth. [CLANIUS.] The modern name of *Patria* must certainly have been derived from some tradition of the epitaph of Scipio already noticed, though we cannot explain the mode in which it arose; but the name may be traced back as far as the eighth century. There are scarcely any ruins on the site of Liternum, but the remains of the ancient bridge by which the Via Domitiana here crossed the river are still extant, and the road itself may be traced from thence the whole way to Cumae. [E. H. B.]

LITHRUS (Λίθρος), the name of the northern branch of Mount Paryadres in Pontus, which, together with Mount Ophelimus in the north-west of Amasia, enclosed the extensive and fertile plain of Phanaroea. (Strab. xii. p. 556.) Hamilton (*Researches*, vol. i. p. 349) believes that these two ancient hills answer to the modern *Kemer Dagh* and *Oktap Dagh.* [L. S.]

LIVIANA, in Gallia Narbonensis, is placed by the Table and the Jerusalem Itin. between Carcaso (*Carcassonne*) and Narbo (*Narbonne*). It is the next station to Carcaso, and xii. from it: the station that follows Liviana is Usuerva, or Usuerna, or Hosuerba. The site is uncertain. [G. L.]

LIX, LIXUS. [MAURETANIA].

LIZIZIS. [AZIZIS.]

LOBETA'NI (Λωϐητανοί), one of the lesser peoples in the NE. part of Hispania Tarraconensis. Their position was SE. of the CELTIBERI, and N. of the BASTETANI, in the SW. of *Arragon.* The only city mentioned as belonging to them was LOBETUM (Λώϐητον), which D'Anville identifies with *Requena*, but Ukert with *Albarracin.* (Ptol. ii. 6. § 60; Coins *ap.* Sestini, p. 169; Ukert, vol. ii. pt. 1, pp. 322, 464.) [P. S.]

LOBE'TUM. [LOBETANI.]

LOCORITUM (Λοκόριτον), a town on the river Main in Germany, and probably the same as the modern *Lohr.* (Ptol. ii. 11. § 29.) Its name seems to be of Celtic origin. (Comp. Steiner, *Das Maingebiet*, p. 125.) [L. S]

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* The name is written in many MSS. LINTERNUM, and it is difficult, in the absence of inscriptions, to say which form is really the more correct; but LITERNUM seems to be supported, on the whole, by the best MSS., as well as by the Greek form of the name as found both in Strabo and Ptolemy. (Tzschucke, *ad Mel.* ii. 4. § 9.)

LOCRAS. [Corsica, p. 691, a.]

LOCRI EPICNEMI'DII, OPU'NTII. [Locris.]

LOCRI O'ZOLAE. [Locris.]

LOCRI (*Λοκροί*), sometimes called, for distinction's sake, LOCRI EPIZEPHY'RII (*Λοκροί 'Επιζεφύριοι*, Thuc. vii. 1; Pind. *Ol.* xi. 15; Strab.; Steph. B.: *Eth.* *Λοκρός*, Locrensis: Ruins near *Gerace*), a city on the SE. coast of the Bruttian peninsula, not far from its southern extremity, and one of the most celebrated of the Greek colonies in this part of Italy. It was a colony, as its name obviously implies, of the Locrians in Greece, but there is much discrepancy as to the tribe of that nation from which it derived its origin. Strabo affirms that it was founded by the Locri Ozolae, under a leader named Euanthes, and censures Ephorus for ascribing it to the Locri Opuntii; but this last opinion seems to have been the one generally prevalent. Scymnus Chius mentions both opinions, but seems to incline to the latter; and it is adopted without question by Pausanias, as well as by the poets and later Latin authors, whence we may probably infer that it was the tradition adopted by the Locrians themselves. (Strab. vi. p. 259; Scymn. Ch. 313—317; Paus. iii. 19. § 12; Virg. *Aen.* iii. 399.) Unfortunately Polybius, who had informed himself particularly as to the history and institutions of the Locrians, does not give any statement upon this point. But we learn from him that the origin of the colony was ascribed by the tradition current among the Locrians themselves, and sanctioned by the authority of Aristotle, to a body of fugitive slaves, who had carried off their mistresses, with whom they had previously carried on an illicit intercourse. (Pol. xii. 5, 6, 10—12.) The same story is alluded to by Dionysius Periegetes (365—367). Pausanias would seem to refer to a wholly different tale where he says that the Lacedaemonians sent a colony to the Epizephyrian Locri, at the same time with one to Crotona. (Paus. iii. 3. § 1.) These were, however, in both cases, probably only additional bands of colonists, as Lacedaemon was never regarded as the founder of either city. The date of the foundation of Locri is equally uncertain. Strabo (*l. c.*) places it a little after that of Crotona and Syracuse, which he regarded as nearly contemporary, but he is probably mistaken in this last opinion. [Crotona.] Eusebius, on the contrary, brings it down to so late a date as B. C. 673 (or, according to Hieronymus, 683); but there seems good reason to believe that this is much too late, and we may venture to adopt Strabo's statement that it was founded soon after Crotona, if the latter be placed about 710 B. C. (Euseb. Arm. p. 105; Clinton *F. H.* vol. i. p. 186, vol. ii. p. 410.) The traditions adopted by Aristotle and Polybius represented the first settlers as gaining possession of the soil from the native Oenotrians (whom they called Siculi), by a fraud not unlike those related in many similar legends. (Pol. xii. 6.) The fact stated by Strabo that they first established themselves on Cape Zephyrium (*Capo di Bruzzano*), and subsequently removed from thence to the site which they ultimately occupied, about 15 miles further N., is supported by the evidence of their distinctive appellation, and may be depended on as accurate. (Strab. *l. c.*)

As in the case of most of the other Greek colonies in Italy, we have very scanty and imperfect information concerning the early history of Locri. The first event in its annals that has been transmitted to us, and one of those to which it owes its chief celebrity, is the legislation of Zaleucus. This was said to be the most ancient *written* code of laws that had been given to any Greek state; and though the history of Zaleucus himself was involved in great obscurity, and mixed up with much of fable [Zaleucus, *Biogr. Dict.*], there is certainly no doubt that the Locrians possessed a written code, which passed under his name, and which continued down to a late period to be in force in their city. Even in the days of Pindar and of Demosthenes, Locri was regarded as a model of good government and order; and its inhabitants were distinguished for their adherence to established laws and their aversion to all innovation. (Pind. *Ol.* x. 17; Schol. *ad loc.*; Strab. vi. p. 260; Demosth. *adv. Timocrat.* p. 743; Diod. xii. 20, 21.)

The period of the legislation of Zaleucus cannot be determined with certainty: but the date given by Eusebius of Ol. 30, or B. C. 660, may be received as approximately correct. (Euseb. Arm. p. 105; Clinton, vol. i. p. 193.) Of its principles we know but little; and the quotations from his laws, even if we could depend upon their authenticity, have no reference to the political institutions of the state. It appears, however, that the government of Locri was an aristocracy, in which certain select families, called the Hundred Houses, enjoyed superior privileges: these were considered to be derived from the original settlers, and in accordance with the legend concerning their origin, were regarded as deriving their nobility from the female side. (Pol. xii. 5.)

The next event in the history of Locri, of which we have any account, is the memorable battle of the Sagras, in which it was said that a force of 10,000 Locrians, with a small body of auxiliaries from Rhegium, totally defeated an army of 130,000 Crotoniats, with vast slaughter. (Strab. vi. p. 261; Cic. *de N. D.* ii. 2; Justin. xx. 2, 3.) The extraordinary character of this victory, and the exaggerated and fabulous accounts of it which appear to have been circulated, rendered it proverbial among the Greeks (*ἀληθέστερα τῶν ἐπὶ Σάγρᾳ*, Suid. *s. v.*) Yet we have no means of assigning its correct place in history, its date being extremely uncertain, some accounts placing it after the fall of Sybaris (B. C. 510), while others would carry it back nearly 50 years earlier. [Crotona.]

The small number of troops which the Locrians are represented as bringing into the field upon this occasion, as compared with those of Crotona, would seem to prove that the city was not at this time a very powerful one; at least it is clear that it was not to compare with the great republics of Sybaris and Crotona. But it seems to have been in a flourishing condition; and it must in all probability be to this period that we must refer the establishment of its colonies of Hipponium and Medma, on the opposite side of the Bruttian peninsula. (Scymn. Ch.. 308; Strab. vi. p. 256.) Locri is mentioned by Herodotus in B. C. 493, when the Samian colonists, who were on their way to Sicily, touched there (Herod. vi. 23); and it appears to have been in a state of great prosperity when its praises were sung by Pindar, in B. C. 484. (Pind. *Ol.* x., xi.) The Locrians, from their position, were naturally led to maintain a close connection with the Greek cities of Sicily, especially with Syracuse, their friendship with which would seem to have dated, according to some accounts, from the period of their very foundation. (Strab. vi. p. 259.) On the other hand, they were almost constantly on terms of hostility with their neighbours of Rhegium, and, during the rule of Anaxilas, in the latter city, were threatened with complete destruction by that despot, from which they were saved by the intervention of Hieron of Syracuse. (Pind. *Pyth.* ii. 35; and Schol. *ad loc.*) In like manner we find them, at the period of the Athenian expeditions to Sicily, in close alliance with Syracuse, and on terms of open enmity with Rhegium. Hence they at first engaged in actual hostilities with the Athenians under Laches; and though they subsequently concluded a treaty of peace with them, they still refused to admit the great Athenian armament, in B.C. 415, even to anchor on their coasts. (Thuc. iii. 99, 115, iv. 1, 24, v. 5, vi. 44, vii. 1; Diod. xii. 54, xiii. 3.) At a later period of the Peloponnesian War they were among the few Italian cities that sent auxiliary ships to the Lacedaemonians. (Thuc. viii. 91.)

During the reign of the elder Dionysius at Syracuse, the bonds of amity between the two cities were strengthened by the personal alliance of that monarch, who married Doris, the daughter of Xenetus, one of the most eminent of the citizens of Locri. (Diod. xiv. 44.) He subsequently adhered steadfastly to this alliance, which secured him a footing in Italy, from which he derived great advantage in his wars against the Rhegians and other states of Magna Graecia. In return for this, as well as to secure the continuance of their support, he conferred great benefits upon the Locrians, to whom he gave the whole territory of Caulonia, after the destruction of that city in B.C. 389; to which he added that of Hipponium in the following year, and a part of that of Scylletium. (Diod. xiv. 100, 106, 107; Strab. p. 261.) Hipponium was, however, again wrested from them by the Carthaginians in B.C. 379. (Id. xv. 24.) The same intimate relations with Syracuse continued under the younger Dionysius, when they became the source of great misfortunes to the city: for that despot, after his expulsion from Syracuse (B.C. 356), withdrew to Locri, where he seized on the citadel, and established himself in the possession of despotic power. His rule here is described as extremely arbitrary and oppressive, and stained at once by the most excessive avarice and unbridled licentiousness. At length, after a period of six years, the Locrians took advantage of the absence of Dionysius, and drove out his garrison; while they exercised a cruel vengeance upon his unfortunate wife and daughters, who had fallen into their hands. (Justin, xxi. 2, 3; Strab. vi. p. 259; Arist. *Pol.* v. 7; Clearch. *ap. Athen.* xii. 541.)

The Locrians are said to have suffered severely from the oppressions of this tyrant; but it is probable that they sustained still greater injury from the increasing power of the Bruttians, who were now become most formidable neighbours to all the Greek cities in this part of Italy. The Locrians never appear to have fallen under the yoke of the barbarians, but it is certain that their city declined greatly from its former prosperity. It is not again mentioned till the wars of Pyrrhus. At that period it appears that Locri, as well as Rhegium and other Greek cities, had placed itself under the protection of Rome, and even admitted a Roman garrison into its walls. On the approach of Pyrrhus they expelled this garrison, and declared themselves in favour of that monarch (Justin, xviii. 1); but they had soon cause to regret the change: for the garrison left there by the king, during his absence in Sicily, conducted itself so ill, that the Locrians rose against them and expelled them from their city. On this account they were severely punished by Pyrrhus on his return from Sicily; and, not content with exactions from the inhabitants, he carried off a great part of the sacred treasures from the temple of Proserpine, the most celebrated sanctuary at Locri. A violent storm is said to have punished his impiety, and compelled him to restore the treasures. (Appian, *Samn.* iii. 12; Liv. xxix. 18; Val. Max. i. 1, Ext. § 1.)

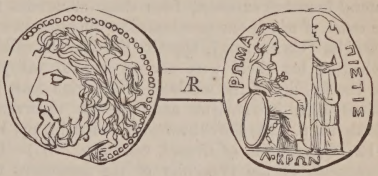
After the departure of Pyrrhus, the Locrians seem to have submitted again to Rome, and continued so till the Second Punic War, when they were among the states that threw off the Roman alliance and declared in favour of the Carthaginians, after the battle of Cannae, B.C. 216. (Liv. xxii. 61, xxiii. 30.) They soon after received a Carthaginian force within their walls, though at the same time their liberties were guaranteed by a treaty of alliance on equal terms. (Liv. xxiv. 1.) When the fortune of the war began to turn against Carthage, Locri was besieged by the Roman consul Crispinus, but without success; and the approach of Hannibal compelled him to raise the siege, B.C. 208. (Id. xxvii. 25, 28.) It was not till B.C. 205, that Scipio, when on the point of sailing for Africa, was enabled, by the treachery of some of the citizens, to surprise one of the forts which commanded the town; an advantage that soon led to the surrender of the other citadel and the city itself. (Id. xxix. 6—8.) Scipio confided the charge of the city and the command of the garrison to his legate, Q. Pleminius; but that officer conducted himself with such cruelty and rapacity towards the unfortunate Locrians, that they rose in tumult against him, and a violent sedition took place, which was only appeased by the intervention of Scipio himself. That general, however, took the part of Pleminius, whom he continued in his command; and the Locrians were exposed anew to his exactions and cruelties, till they at length took courage to appeal to the Roman senate. Notwithstanding vehement opposition on the part of the friends of Scipio, the senate pronounced in favour of the Locrians, condemned Pleminius, and restored to the Locrians their liberty and the enjoyment of their own laws. (Liv. xxix. 8, 16—22; Diod. xxvii. 4; Appian, *Annib*, 55.) Pleminius had, on this occasion, followed the example of Pyrrhus in plundering the temple of Proserpine; but the senate caused restitution to be made, and the impiety to be expiated at the public cost. (Diod. *l. c.*)

From this time we hear little of Locri. Notwithstanding the privileged condition conceded to it by the senate, it seems to have sunk into a very subordinate position. Polybius, however, speaks of it as in his day still a considerable town, which was bound by treaty to furnish a certain amount of naval auxiliaries to the Romans. (Pol. xii. 5.) The Locrians were under particular obligations to that historian (*Ib.*); and at a later period we find them enjoying the special patronage of Cicero (Cic. *de Leg.* ii. 6), but we do not know the origin of their connection with the great orator. From Strabo's account it is obvious that Locri still subsisted as a town in his day, and it is noticed in like manner by Pliny and Ptolemy (Strab. vi. p. 259; Plin. iii. 5. s. 10; Ptol. iii. 1. § 10). Its name is not found in the Itineraries, though they describe this coast in considerable detail; but Procopius seems to attest its continued existence in the 6th century (*B. G.* i. 15), and it is probable that it owed its complete destruction to the Saracens. Its very name was forgotten in the middle ages, and its site became a matter of dispute. This has however been completely established by the researches of modern travellers, who have found the remains of the ancient city on the sea-coast, near the modern town of *Gerace*. (Cluver, *Ital.* p. 1301; Romanelli, vol. i. p. 152; Cramer, vol. ii. p. 411; Riedesel, *Voyage dans la Grande Grèce*, p. 148.)

The few ruins that still remain have been carefully examined and described by the Duc de Luynes. (*Ann. d. Inst. Arch.* vol. ii. pp. 3—12.) The site of the ancient city, which may be distinctly traced by the vestiges of the walls, occupied a space of near two miles in length, by less than a mile in breadth, extending from the sea-coast at *Torre di Gerace* (on the left bank of a small stream called the *Fiume di S. Ilario*), to the first heights or ridges of the Apennines. It is evidently to these heights that Strabo gives the name of Mount Esopis (Ἐσῶπις), on which he places the first foundation of the city. (Strab. vi. p. 259.) The same heights are separated by deep ravines, so as to constitute two separate summits, both of them retaining the traces of ancient fortifications, and evidently the "two citadels not far distant from each other" noticed by Livy in his account of the capture of the city by Scipio. (Liv. xxix. 6.) The city extended from hence down the slopes of the hills towards the sea, and had unquestionably its port at the mouth of the little river *S. Ilario*, though there could never have been a harbour there in the modern sense of the term. Numerous fragments of ancient masonry are scattered over the site, but the only distinct vestiges of any ancient edifice are those of a Doric temple, of which the basement alone now remains, but several columns were standing down to a recent period. It is occupied by a farm-house, called the *Casino dell' Imperatore*, about a mile from the sea, and appears to have stood without the ancient walls, so that it is not improbable the ruins may be the remains of the celebrated temple of Proserpine, which we know to have occupied a similar position. (Liv. xxix. 18.) The ruins of Locri are about five miles distant from the modern town of *Gerace*, which was previously supposed to occupy the site of the ancient city (Cluver, *l. c.*; Barr. *de Sit. Calabr.* iii. 7), and 15 miles from the *Capo di Bruzzano*, the Zephyrian promontory.

The Locrians are celebrated by Pindar (*Ol.* x. 18, xi. 19) for their devotion to the Muses as well as for their skill and courage in war. In accordance with this character we find mention of Xenocritus and Erasippus, both of them natives of Locri, as poets of some note; the lyric poetess Theano was probably also a native of the Epizephyrian Locri. (Schol. *ad Pind. Ol.* xi. 17; Boeckh, *ad Ol.* x. p. 197.) The Pythagorean philosophy also was warmly taken up and cultivated there, though the authorities had refused to admit any of the political innovations of that philosopher. (Porphyr. *Vit. Pyth.* 56.) But among his followers and disciples several were natives of Locri (Iambl. *Vit. Pyth.* 267), the most eminent of whom were Timaeus, Echecrates, and Acrion, from whom Plato is said to have imbibed his knowledge of the Pythagorean tenets. (Cic. *de Fin.* v. 29.) Nor was the cultivation of other arts neglected. Eunomus, a Locrian citizen, was celebrated for his skill on the cithara; and the athlete Euthymus of Locri, who gained several prizes at Olympia, was scarcely less renowned than Milo of Crotona. (Strab. vi. pp. 255, 260; Paus. vi. 6. §§ 4—11.)

The territory of Locri, during the flourishing period of the city, was certainly of considerable extent. Its great augmentation by Dionysius of Syracuse has been already mentioned. But previous to that time, it was separated from that of Rhegium on the SW. by the river Halex or *Alice*, while its northern limit towards Caulonia was probably the Sagras, generally identified with the *Alaro*. The river Buthrotus of Livy (xxix. 7), which appears to have been but a short distance from the town, was probably the *Novito*, about six miles to the N. Thucydides mentions two other colonies of Locri (besides Hipponium and Medma already noticed), to which he gives the names of Itone and Melae, but no other trace is found of either the one or the other. (Thuc. v. 5.) [E. H. B.]



COIN OF THE LOCRI EPIZEPHYRII.

LOCRIS (*Λοκρίς*: *Eth.* *Λοκροί*; in Latin also Locri, but sometimes Locrenses). The Locri were an ancient people in Greece, and were said to have been descended from the Leleges. This was the opinion of Aristotle; and other writers supposed the name of the Locrians to be derived from Locrus, an ancient king of the Leleges. (Aristot.; Hes. *ap. Strab.* vii. p. 322; Scymnus Ch. 590; Dicaearch. 71; Plin. iv. 7. s. 12.) The Locrians, however, must at a very early period have become intermingled with the Hellenes. In the Homeric poems they always appear as Hellenes; and, according to some traditions, even Deucalion, the founder of the Hellenic race, is said to have lived in the Locrian town of Opus or Cynus. (Pind. *Ol.* ix. 63, seq.; Strab. ix. p. 425.) In historical times the Locrians were divided into two distinct tribes, differing from one another in customs, habits, and civilisation. Of these the eastern Locrians, called the Opuntii and Epicnemidii, dwelt upon the eastern coast of Greece, opposite the island of Euboea; while the western Locrians dwelt upon the Corinthian gulf, and were separated from the former by Mount Parnassus and the whole of Doris and Phocis. (Strab. ix. p. 425.) The eastern Locrians are alone mentioned by Homer; they were the more ancient and the more civilised: the western Locrians, who are said to have been a colony of the former, are not mentioned in history till the time of the Peloponnesian War, and are even then represented as a semi-barbarous people. (Thuc. i. 5.) We may conjecture that the Locrians at one time extended from sea to sea, and were torn asunder by the immigration of the Phocians and Dorians. (Niebuhr, *Lectures on Ancient Ethnography*, vol. i. p. 123.)

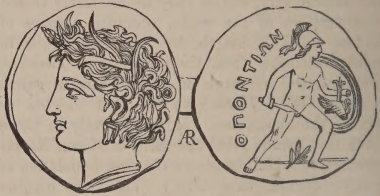
1. Locri Epicnemidii and Opuntii (Ἐπικνημίδιοι, Ὀπούντιοι), inhabited a narrow slip upon the eastern coast of Greece, from the pass of Thermopylae to the mouth of the river Cephissus.

Their northern frontier town was Alpeni, which bordered upon the Malians, and their southern frontier town was Larymna, which at a later time belonged to Boeotia. The Locrians, however, did not inhabit this coast continuously, but were separated by a narrow slip of Phocis, which extended to the Euboean sea, and contained the Phocian seaport town of Daphnus. The Locrians north of Daphnus were called Epicnemidii, from Mount Cnemis; and those south of this town were named Opuntii, from Opus, their principal city. On the west the Locrians were separated from Phocis and Boeotia by a range of mountains, extending from Mount Oeta and running parallel to the coast. The northern part of this range, called Mount Cnemis (Strab. ix. pp. 416, 425), now *Tálanda*, rises to a considerable height, and separated the Epicnemidii Locri from the Phocians of the upper valley of the Cephissus; the southern portion, which bore no specific name, is not so lofty as Mount Cnemis, and separated the Opuntian Locrians from the north-eastern parts of Boeotia. Lateral branches extended from these mountains to the coast, of which one terminated in the promontory Cnemides [CNEMIDES], opposite the islands called Lichades; but there were several fruitful valleys, and the fertility of the whole of the Locrian coast is praised both by ancient and modern observers. (Strab. ix. p. 425; Forchhammer, *Hellenika*, pp. 11—12; Grote, *Hist. of Greece*, vol. ii. p. 381.) In consequence of the proximity of the mountains to the coast there was no room for any considerable rivers. The largest, which, however, is only a mountain torrent, is the BOAGRIUS (Βοάγριος), called also MANES (Μάνης) by Strabo, rising in Mount Cnemis, and flowing into the sea between Scarpheia and Thronium. (Hom. *Il.* ii. 533; Strab. ix. p. 426; Ptol. iii. 15. § 11; Plin. iv. 7. s. 12; Leake, *Northern Greece*, vol. ii. p. 67.) The only other river mentioned by name is the PLATANIUS (Πλατάνιος, Paus. ix. 24. § 5), a small stream, which flows into the Opuntian gulf near the Boeotian frontier: it is the river which flows from the modern village of *Proskyná*. (Leake, vol. ii. p. 174.) The Opuntian gulf (ὁ Ὀπούντιος κόλπος, Strab. ix. pp. 416, 425, 426), at the head of which stood the town of Opus, is a considerable bay, shallow at its inner extremity. In this bay, close to the coast, is the small island of Atalanta. [ATALANTA, No. 1.]

There are three important passes across the Locrian mountains into Phocis. One leads from the territory of the Epicnemidii, between the summits of Mount Callidromus and Mount Cnemis, to Tithronum, in the upper valley of the Cephissus; a second across Mount Cnemis to the Phocian town of Elateia; and a third from Opus to Hyampolis, also a Phocian town, whence the road ran to Abae and Orchomenos.

The eastern Locrians, as we have already said, are mentioned by Homer, who describes them as following Ajax, the son of Oïleus, to the Trojan War in forty ships, and as inhabiting the towns of Cynus, Opus, Calliarus, Besa, Scarphe, Augeiae, Tarphe, and Thronium. (*Il.* ii. 527—535.) Neither Homer, Herodotus, Thucydides, nor Polybius, make any distinction between the Opuntii and Epicnemidii; and, during the flourishing period of Grecian history, Opus was regarded as the chief town of the eastern Locrians. Even Strabo, from whom the distinction is chiefly derived, in one place describes Opus as the metropolis of the Epicnemidii (ix. p. 416); and the same is confirmed by Pliny (iv. 7. s. 12) and Stephanus (*s. v.* Ὀπόεις; from Leake vol. ii. p. 181). In the Persian War the Opuntian Locrians fought with Leonidas at Thermopylae, and also sent seven ships to the Grecian fleet. (Herod. vii. 203, viii. 1.) The Locrians fought on the side of Sparta in the Peloponnesian War. (Thuc. ii. 9.)

The following is a list of the Locrian towns:— 1. Of the Epicnemidii: along the coast from N. to S., ALPENUS; NICAEA; SCARPHE or SCARPHEIA; THRONIUM; CNEMIS or CNEMIDES; more inland, TARPHE, afterwards PHARYGAE; AUGEIAE.—2. Of the Opuntii: along the coast from N. to S., ALOPE; CYNUS; OPUS; HALAE; LARYMNA, which at a later time belonged to Boeotia; more inland, CALLIARUS; NARYX; CORSEIA.



COIN OF THE LOCRI OPUNTII.

II. LOCRI OZOLAE (Ὀζόλαι), inhabited a district upon the Corinthian gulf, bounded on the north by Doris and Aetolia, on the east by Phocis, and on the west by Aetolia. This district is mountainous, and for the most part unproductive. The declivities of Mount Parnassus from Phocis, and of Mount Corax from Aetolia, occupy the greater part of it. The only river, of which the name is mentioned, is the HYLAETHUS, now the *Morno*, which runs in a south-westerly direction, and falls into the Corinthian gulf near Naupactus. The frontier of the Locri Ozolae on the west was close to the promontory Antirrhium, opposite the promontory Rhium on the coast of Achaia. Antirrhium, which was in the territory of the Locri, is spoken of elsewhere. [Vol. I. p. 13.] The eastern frontier of Locris, on the coast, was close to the Phocian town of Crissa; and the Crissaean gulf washed on its western side the Locrian, and on its eastern the Phocian coast. The origin of the name of Ozolae is uncertain. Various etymologies were proposed by the ancients. (Paus. x. 38. § 1, seq.) Some derived it from the verb ὄζειν, "to smell," either from the stench arising from a spring at the foot of Mount Taphiassus, beneath which the centaur Nessus is said to have been buried, and which still retains this property (cf. Strab. ix. p. 427), or from the abundance of asphodel which scented the air. (Cf. Archytas, *ap. Plut. Quaest. Graec.* 15.) Others derived it from the undressed skins which were worn by the ancient inhabitants; and the Locrians themselves from the branches (ὄζοι) of a vine which was produced in their country in a marvellous manner. The Locri Ozolae are said to have been a colony from the Opuntian Locrians. They first appear in history in the time of the Peloponnesian War, as has been mentioned above, when they are mentioned by Thucydides as a semi-barbarous nation, along with the Aetolians and Acarnanians, whom they resembled in their armour and mode of fighting. (Thuc. i. 5, iii. 94.) In B. C. 426 the Locrians promised to assist Demosthenes, the Athenian commander, in his invasion of Aetolia; but, after the defeat of Demosthenes, most of the Locrian tribes submitted without opposition to the Spartan Eurylochus, who marched through their territory from Delphi to Naupactus. (Thuc. iii. 95, seq.) They belonged at a later period to the Aetolian League. (Polyb. xviii. 30.)

The chief and only important town of the Ozolae was AMPHISSA, situated on the borders of Phocis. The other towns, in the direction of W. to E., were: MOLYCREIA; NAUPACTUS; OENEON; ANTICIRRHA or ANTICYRA; EUPALIUM; ERYTHRAE; TOLOPHON; HESSUS; OEANTHEIA or OEANTHE; IPNUS; CHALAEUM; more inland, AEGITIUM; POTIDANIA; CROCYLEIUM; TEICHIUM; OLPAE; MESSAPIA; HYLE; TRITAEA; MYONIA.

On the geography of the Locrian tribes, see Leake, *Northern Greece*, vol. ii. pp. 66, seq., 170, seq., 587, seq.

LOGI or **LUGI** (Λόγοι or Λοῦγοι), a people in North Britain, mentioned by Ptolemy (ii. 3. § 12) as a population to the south of the Mertae, and west of the Cornabii. This gives the part about the *Dornoch*, *Cromarty*, and *Murray Firths*. [R. G. L.]

LOGIA, a river in Ireland, mentioned by Ptolemy as between the Vinderius and the Rhobogdian promontory. Probably [see VINDERIUS] the *Lagan*, falling into *Belfast Lough*, name for name, and place for place. [R. G. L.]

LONCIUM (*Lienz*), a place in the south of Noricum, on the right bank of the river Dravus, at the point where it receives the *Isel*. (*Itin. Ant.* p. 279.) The whole district about *Lienz* abounds in Roman antiquities. (Gruter, *Inscript.* p. 267. 9; Muchar, *Noricum*, p. 254.) [L. S.]

LONDI'NIUM (Λονδίνιον, Ptol. ii. 3. § 27; Λινδόνιον, Steph. B. *s. v.*; Londinium, Tac. *Ann.* xiv. 33; Oppidum Londiniense, Eumen. *Paneg. Const.* 17; Lundinium, Amm. Marc. xx. 1), the capital of Roman Britain. Ptolemy (*l. c.*) places Londinium in the district of the Cantii; but the correctness of this position has very naturally been questioned. Modern discoveries have, however, decided that the southern limits of the city, in the time of Hadrian and Antoninus Pius, extended a considerable distance into the territory of the Cantii; and Ptolemy, therefore, was not altogether unwarranted in placing Londinium in this division of Britain. In earlier times the city was confined to the northern bank of the Thames.

The earliest mention of it is by Tacitus, in his well-known account of the insurrection of the Britons in the reign of Nero. As Britain was only fully subjugated by Claudius, Londinium must have rapidly advanced to the importance it assumes in the narrative of this historian. Although it is not mentioned by Julius Caesar or by other early writers, the peculiar natural advantages of the locality point it out as one of the chief places of resort of the merchants and traders who visited Britain from the Gaulish ports and from other parts of the continent. At the comparatively early period in the Roman domination referred to, Londinium is spoken of as a place of established mercantile reputation. The three chief cities of Britain at this period were Verulamium, Camulodunum, and Londinium. At Camulodunum a colony of veterans had been established; Verulamium had received the rights and privileges of a municipium; Londinium, without such distinctions, had attained by home and foreign trade that pre-eminence which ever marked her as the metropolis of Britain: — "Londinium .... cognomento quidem coloniae non insigne, sed copia negotiatorum et commeatuum maxime celebre." (Tac. *Ann.* xiv. 33.) At this period we must infer that Londinium was without external walls; and this absence of mural defences appears to have been common also to Verulamium and to Camulodunum. The Britons passed by the fortified places and attacked at once the rich and populous cities inadequately defended. Camulodunum was the first to fall; Londinium and Verulamium speedily followed in a similar catastrophe.

The Itinerary of Antoninus, which is probably not later than the time of Severus, affords direct evidence of the chief position which Londinium held among the towns and cities of Britain. It occurs in no less than seven of the itinera, and in six of these it stands either as the place of departure or as the terminus of the routes; no other town is introduced so conspicuously.

The next historical mention of Londinium occurs in the panegyric of Eumenius addressed to Constantius Caesar (c. 17), in which it is termed "oppidum Londiniense." After the defeat of Allectus, the victorious Romans marched directly on Londinium, which was being plundered by the Franks and other foreign mercenaries, who made up the greater part of the usurper's forces.

Ammianus Marcellinus, who wrote at a later period, states that, in his time, Londinium was called Augusta, an honourable appellation not unfrequently conferred on cities of distinction. In this writer we find the word written as it is pronounced at the present day: — "Egressus, tendensque ad Lundinium vetus oppidum, quod Augustam posteritas appellavit" (xxvii. 8, comp. xxviii. 3). In the Notitia Dignitatum we find mention of a "Praepositus Thesaurorum Augustensium in Britanniis;" and in the Chorography of Ravenna the complete form, Londinium Augusta, is given.

Monumental remains show that Londinium contained buildings commensurate in grandeur and extent with its historical claims. The foundations of the wall which bordered the river, when laid open a few years since, was almost wholly composed of materials used in buildings which were anterior to the period when the wall was built; but it was impossible to decide the dates of either. The stones of which this wall was constructed were portions of columns, friezes, cornices, and also foundation stones. From their magnitude, character, and number, they gave an important and interesting insight into the obscure history of Roman London, in showing the architectual changes that had taken place in it. Similar discoveries have been made in various parts of the modern city which more fully developed the *debris* of an ancient city of importance: other architectural fragments have been found; walls of vast strength and thickness have been noticed; and within the last twenty years, at least thirty tesselated pavements have been laid open, of which some were of a very fine kind. (*Archaeologia*, vols. xxvii. xxviii. et seq.) Londinium, unenclosed at first, was subsequently in early times walled; but it occupied only part of the site it eventually covered (*Archaeologia*, vol. xxix.). The line of the wall of Roman London is well known, and can still, in parts, be traced. Where it has been excavated to the foundation, it appears based upon a bed of clay and flints; the wall itself, composed of rubble and hard mortar, is faced with small squared stones and bonding tiles; its thickness is about 12 feet; its original height was probably between 20 and 30 feet; it was flanked with towers, and had a least seven gates. By the sides of the chief roads stood the cemeteries, from which enormous quantities of sepulchral remains have been, and still are, procured. Among the inscriptions, are records of soldiers of the second, the sixth, and the twentieth legions. (*Col. Ant.* vol. i.) We have no evidence, however, to show that the legions themselves were ever quartered at Londinium. The only troops which may be considered to have been stationed in this city were a cohort of the native Britons (*Col. Ant.* vol. i.); but it is not known at what particular period they were here. It is, however, a rather remarkable fact, as it was somewhat contrary to the policy of the Romans to station the auxiliaries in their native countries.

Traces of temples and portions of statues have also been found in London. The most remarkable of the latter is, perhaps, the bronze head of Hadrian found in the Thames, and the large bronze hand found in Thames Street. In reference to the statues in bronze which adorned Londinium and other cities of Roman Britain, the reader may be directed to a curious passage in Geoffrey of Monmouth. That writer relates (xii. 13), that, after the death of Cadwalla, the Britons embalmed his body and placed it in a bronze statue, which was set upon a bronze horse of wonderful beauty, and placed over the western gate of London, as a trophy of victory and as a terror to the Saxons. All that we are called upon to consider in this statement is, whether it is at all likely that the writer would have invented the details about the works in bronze; and whether it is not very probable that the story was made up to account for some Roman works of art, which, for centuries after the Romans had left Britain, remained a wonder and a puzzle to their successors. Equestrian statues in bronze were erected in Britain by the Romans, as is proved by a fragment found at *Lincoln;* but in the subsequent and middle ages such works of art were not fabricated.

We have above referred to the "Praepositus Thesaurorum Augustensium." Numerous coins are extant of the mint of Londinium. Those which may be certainly thus attributed are of Carausius, Allectus, Constantinus, and the Constantine family. (Akerman's *Coins of the Romans relating to Britain.*) With respect to the precise position of the public buildings, and, indeed, of the general distribution of the Roman city, but little is known; it is, however, very certain, that, with some few exceptions, the course of the modern streets is no guide to that of the ancient. This has also been remarked to be the case at *Trèves* and other ancient cities. [C.R.S.]

LO'NDOBRIS (*Λουδοϐρίς*, Ptol. ii. 5. § 10; *Λάνουκρις*, Marc. Heracl. p. 43: *Berlinguas*), a small island, and the only one, belonging to the province of Lusitania, lay off the promontory Lunarium (*C. Carvoeiro.*) [P. S.]

LONGANUS (*Λογγανός*), a river in the N. of Sicily, not far from Mylae (*Milazzo*), celebrated for the victory of Hieron, king of Syracuse, over the Mamertines in B. C. 270 (Pol. i. 9; Diod. xxii. 13; Exc. H. p. 499, where the name is written *Λοίτανος*, but the same river is undoubtedly meant). Polybius describes it as "in the plain of Mylae" (*ἐν τῷ Μυλαίῳ πεδίῳ*), but it is impossible to say, with certainty, which of the small rivers that flow into the sea near that town is the one meant. The *Fiume di Santa Lucia,* about three miles southwest of *Milazzo,* has perhaps the best claim; though Cluverius fixes on the *Fiume di Castro Reale,* a little more distant from that city. (Cluv. *Sicil.* p. 303.) [E. H. B.]

LONGATICUM, a town in the S. of Pannonia Superior, on the road from Aquileia to Emona. Now *Logatecz*, according to Muchar. (*It. Anton.; It. Hieros.; Tab. Peut.*; Muchar, *Noricum*, p. 232.)

LONGOBARDI. [Langobardi.]

LONGONES. [Sardinia.]

LONGOVICUS, a town in Britain, mentioned in the *Notitia*, and nowhere else. It was, probably, in the neighbourhood of the *Cumberland* and *Westmoreland* lakes; but beyond this it is not safe to go further in the way of identification; though the *Monumenta Britannica* makes it *Lancaster*. [R. G. L.]

LO'NGULA (*Λόγγολα*: *Eth.* Longulanus: *Buon Riposo*), an ancient city of Latium, which seems to have been included in the territory of the Volscians. It first appears as a Volscian city, which was taken by assault by the Roman consul, Postumus Cominius in B. C. 493. (Liv. ii. 33; Dionys. vi. 91.) But it was recovered by the Volscians under the command of Coriolanus, in B.C. 488 (Liv. ii. 39; Dionys. viii. 36): in both cases it is described as falling an easy prey to the invading army, and was probably not a place of any great importance; indeed Livy's expressions would lead us to infer that it was a dependency of Antium. After this it is only incidentally mentioned; once, as the place where the Roman army under L. Aemilius encamped in the war against the Volscians, B.C. 482 (Dionys. viii. 85); and again, at a much later period in the Samnite Wars, B. C. 309. (Liv. ix. 39.) Its name is after this found only in Pliny's list of the cities of Latium which were in his time utterly decayed and deserted. (Plin. iii. 5. s. 9.) As he enumerates it among the cities that shared in the sacrifices on the Alban Mount, it would seem to have been originally a Latin city, though it had fallen into the hands of the Volscians before its name appears in history.

All the above passages would lead us to place Longula in the neighbourhood of Antium, while the two former connect it closely with Pollusca and Corioli. These are all the data which we have for determining its position, which must therefore be in some degree matter of conjecture, especially as that of Pollusca and Corioli is equally uncertain. But Nibby has pointed out a locality which has at all events a plausible claim to be that of Longula, in the *casale*, or farm-house, now called *Buon Riposo*, on the right of the road from Rome to Antium, about 27 miles from Rome, and 10 in a straight line from *Porto d'Anzo.** The farm, or *tenuta*, of *Buon Riposo* lies between that of *Carroceto* on the one side, and *Ardea* on the other; while the site occupied by the *casale* itself, and which was that of a castle in the middle ages, is described as one of those which is so clearly marked by natural advantages of position that it could scarcely fail to have been chosen as the site of an ancient city. No ruins remain; but perhaps these could hardly be expected in the case of a town that ceased to exist at so early a period. (Nibby, vol. i. p. 326; Abeken, *Mittel-Italien*, p. 72.) [E. H. B.]

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* The position assigned to *Buon Riposo* on Gell's map does not accord with this description of the site given by Nibby; but this part of the map is very imperfect, and evidently not derived from personal observation. Gell's own account of the situation of *Buon Riposo* (p. 185), though less precise, agrees with that of Nibby.

LONGUM PROMONTORIUM. [Sicilia.]

LONGUS, in North Britain, mentioned by Ptolemy (ii. 3) as a river to the north of the Epidian Promontory (*Mull of Cantyre*). Identified in the *Monumenta Britannica* with *Lynneloch*, *Innerlochy*, and *Loch Melfort*. [R. G. L.]

LOPADUSSA (Λοπαδοῦσσα, Strab. xvii. p. 834; Λοπαδοῦσα, Ptol. iv. 3. § 34: *Lampedusa*), a small island off the E. coast of Africa Propria, opposite to the town of Thapsus, at the distance of 80 stadia, according to an ancient *Periplus* (Iriarte, *Bibl. Matrit. Cod. Graec.* p. 488). Pliny places it about 50 M. P. N. of Cercina, and makes its length about 6 M. P. (Plin. iii. 8. s. 14, v. 7. s. 7.) It really lies about 80 English miles E. of Thapsus, and about 90 NE. of Cercina. [P. S.]

LOPHIS. [Boeotia, p. 413, a.]

LOPOSAGIUM, in Gallia, is placed by the Table between Vesontio (*Besançon*) and Epamanduodurum (*Mandeure*). It is xiii. leagues from Vesontio. D'Anville supposes that it may be a place called *Baumes-les-Nones:* others guess *Baumes-les-Dames*, or a place near it named *Luciol* or *Luxiol*. [G. L.]

LOPSICA (Λόψικα), a town of Liburnia, which Ptolemy (ii. 16. § 2; comp. Plin. iii. 25) places near the mouth of the river Tedanius (*Zermagna*): perhaps the same place as the Ospela of the Geographer of Ravenna. [E. B. J.]

LO'RIUM, or LAU'RIUM, a village in Southern Etruria and station on the Via Aurelia, 12 miles from Rome. (*Itin. Ant.* p. 290; *Tab. Peut.*) It is chiefly known from the circumstance that the family of Antoninus Pius had a villa there, in which that emperor was brought up, and where he afterwards constructed a palace or villa on a more magnificent scale, which was his place of residence at the time of his death. (Jul. Capit. *Ant. P.* 12; Vict. *de Caes.* 15, *Epit.* 15; Eutrop. viii. 8.) It was afterwards a favourite place of resort with his successor M. Aurelius, as we learn from his letters to Fronto (Fronto, *Ep.* ii. 18, iii. 20, vi. 3, &c.); but had already fallen into decay in the time of Capitolinus, who speaks only of its ruins. No other mention of Laurium occurs except in the Itineraries, by which we are enabled to fix its position with certainty. The 12th mile from Rome coincides with a bridge over a small stream between a farm called *Bottaccia* and the *Castel di Guido:* here the remains of ancient buildings and sepulchres have been found; and on the high ground above are the ruins of an edifice of a more extensive and sumptuous character, which, from the style of construction, may probably have belonged to the villa of the Antonines. (Nibby, vol. ii. p. 271.) The name is variously written Lorium, Lorii, and Laurium, but the first form, which is that adopted in the epistles of Fronto and M. Aurelius, is the best warranted. The place appears to have continued to be inhabited during the early ages of Christianity, and we even meet with a bishop of Lorium in the 5th century. [E. H. B.]

LO'RYMA (τὰ Λόρυμα), a small fortified place with a port, close to Cape Cynossema, on the westernmost point of the Rhodian Chersonesus, in Caria. Its harbour was about 20 Roman miles distant from Rhodes. (Liv. xxxvii. 17, xlv. 10; Steph. B. *s. v.*; Plin. v. 29; Ptol. v. 2. § 11; Thucyd. viii. 43; Senec. *Quaest. Nat.* iii. 19; Appian, *Bell. Civ* iv. 72.) Strabo (xiv. p. 652) applies the name Loryma to the whole of the rocky district, without mentioning the town. The Larumna of Mela (i. 16) and the Lorimna of the Tab. Peut. perhaps refer to Loryma, although it is also possible that they may be identical with a place called Larymna mentioned by Pliny in the same district. Leake (*Asia Minor*, p. 223) regards the ruins in the west of *Port Aplotheca* as belonging to the ancient town of Loryma. These ruins are seen on the spur of a hill at the south-western entrance of the port; the town was long and narrow, running from west to east; on each of its long sides there are still visible six or seven square towers, and one large round one at each end: the round tower at the east end is completely demolished. The walls are preserved almost to their entire height, and built in the best style, of large square blocks of limestone. Towards the harbour, in the north, the town had no gate, and on the south side alone there appear three rather narrow entrances. In the interior no remains of buildings are discernible, the ground consisting of the bare rock, whence it is evident that the place was not a town, but only a fort. Sculptures and inscriptions have not been found either within or outside the fort, but several tombs with bare stelae, and some ruins, exist in the valley at the head of the harbour. (Ross, *Reisen auf den Griech. Inseln*, vol. iv. pp. 46, &c.) [L. S.]

LORNE, a fortress in Mesopotamia, situated on the northern frontier, upon Mount Izala. (Amm. Marc. xix. 9.)

LOSA, a station in Gallia Aquitania, placed by the Antonine Itin. on the road from Pompelo (*Pampelona*) in Spain to Burdigala (*Bordeaux*). From Segosa (*Escoussé* or *Escoursé*) to Losa is xii. (leagues), from Losa to Boii [Boii] xii., and from Boii to Burdigala xvi. D'Anville conjectures Losa to be at a little canton, as he calls it, named *Leche*. Walckenaer fixes it at the *Bois de Licogas*. [G. L.]

LOSO'RIUM (Λοσόριον), a fortress in Lazica, built by Justinian (Procop. *de Aed.* iii. 7), which Dubois de Montpereux (*Voyage Autour du Caucase*, vol. ii. p. 360) identifies with the modern village of *Loussiatkhevi*. [E. B. J.]

LOSSONUS. [Oloosoon.]

LOTO'PHAGI (Λωτοφάγοι, i. e. *lotus-eaters*), a people on the N. coast of Africa, between the Syrtes, who first appear in mythical, but afterwards in historical geography. Homer (*Od.* ix. 84, et seqq.) represents Ulysses as coming, in his wanderings, to the coast of the Lotophagi, who compassed the destruction of his companions by giving them the lotus to eat. For whoever of them ate the sweet fruit of the lotus, lost all wish to return to his native country, but desired to remain there with the Lotophagi, feeding on the lotus, and forgetful of return. (The poetical idea is exquisitely wrought out by Tennyson in his *Lotos-Eaters*, works, vol. i. pp. 175—184.) The Greeks of the historical period identified the country of these Lotus-eaters with the coast between the Syrtes, where they found an indigenous tribe, who used to a great extent (Herodotus says, as their sole article of food) the fruit of a plant, which they therefore supposed to be the lotus of Homer. To this day, the aboriginal inhabitants who live in caves along the same coasts eat the fruit of the plant, which is doubtless the lotus of the ancients, and drink a wine made from its juice, as the ancient Lotophagi also did (Herod. iv. 177). This plant, the *Zizyphus Lotus* or *Rhamnus Lotus* (jujube tree) of the botanists (called by the Arabs *Séedra*), is a prickly branching shrub, bearing fruit of the size of a wild plum, of a saffron colour and sweetish taste (Herodotus likens its taste to that of the date). It must not be confounded with the celebrated Egyptian lotus, or water-lily of the Nile, which was also used for food. (There were, in fact, several plants of the name, which are carefully distinguished by Liddell and and Scott, *Gr. Lex. s. v.*)

The ancient geographers differ as to the extent of coast which they assign to the Lotophagi. Their chief seat was around the Lesser Syrtis, and eastward indefinitely towards the Great Syrtis; but Mela carries them into Cyrenaica. They are also placed in the large island of MENINX or Lotophagitis, E. of the Lesser Syrtis. (Hom. Herod. *ll. cc.*; Xen. *Anab.* iii. 2. § 25; Scylax. p. 47; Mela, i. 7. § 5; Plin. v. 4. s. 4; Sil. iii. 310; Hygin. *Fab.* 125; Shaw; Della Cella; Barth; Heeren, *Ideen*, vol. ii. pt. 1. p. 54; Ritter, *Erdkunde*, vol i. p. 989.) [P.S.]

LOTUM, in Gallia, is placed by the Antonine Itin. on a road from Juliobona (*Lillebonne*) to Rotomagus (*Rouen*). It is vi. leagues from Juliobona to Lotum, and xiii. from Lotum to Rotomagus. The actual distances seem to fix Lotum at or near *Caudebec*, which is on the north bank of the *Seine* between *Lillebonne* and *Rouen*. [G. L.]

LOXA, in Britain, mentioned by Ptolemy (ii. 3) as a river on the western coast of Scotland, north of the *Vara* (Οὐάρα) *aestuary*, i. e. the *Murray Firth*. Identified in the *Monumenta Britannica* with the *Loth* in Sutherland; the *Lossie*, and *Cromarty Firth*. [R. G. L.]

LUANCI. [GALLAECIA.]

LUBAENI. [GALLAECIA.]

LUCA (Λοῦκα, Strab., Ptol.: *Eth.* Lucensis: *Lucca*), a city of Etruria, situated in a plain at the foot of the Apennines, near the left bank of the Ausar (*Serchio*) about 12 miles from the sea, and 10 NE. of Pisae. Though Luca was included within the limits of Etruria, as these were established in the time of Augustus (Plin. iii. 5. s. 8; Ptol. iii. 1. § 47), it is very doubtful whether it was ever an Etruscan town. No mention of it is found as such, and no Etruscan remains have been discovered in its neighbourhood. But it is probable that the Etruscans at one time extended their power over the level country at the foot of the Apennines, from the Arnus to the Macra, leaving the Ligurians in possession only of the mountains, — and at this period, therefore, Luca was probably subject to them. At a later period, however, it had certainly fallen into the hands of the Ligurians, and being retaken from them by the Romans, seems to have been commonly considered (until the reign of Augustus) a Ligurian town. For this reason we find it comprised within the province assigned to Caesar, which included Liguria as well as Cisalpine Gaul. (Suet. *Caes.* 24.) The first mention of Luca in history is in B. C. 218, when Livy tells us that the consul Sempronius retired there after his unsuccessful contest with Hannibal. (Liv. xxi. 59.) It was, therefore, at this period certainly in the hands of the Romans, though it would seem to have subsequently fallen again into those of the Ligurians; but it is strange that during the long protracted wars of the Romans with that people, we meet with no mention of Luca, though it must have been of importance as a frontier town, especially in their wars with the Apuani. The next notice of it is that of the establishment there of a Roman colony in B. C. 177. (Vell. Pat. i. 15; Liv. xli. 13.) There is, indeed, some difficulty with regard to this; the MSS. and editions of Livy vary between Luca and Luna; but there is no such discrepancy in those of Velleius, and there seems at least no reason to doubt the settlement of a *Latin* colony at Luca; while that mentioned in Livy being a "colonia civium," may, perhaps, with more probability, be referred to Luna. (Madvig, *de Colon.* p. 287; Zumpt, *de Colon.* p. 349) That at Luca became, in common with the other Latin colonies, a municipal town by virtue of the Lex Julia (B.C. 49), and hence is termed by Cicero "municipium Lucense." (Cic. *ad Fam.* xiii. 13.) It appears to have been at this time a considerable town, as we find it repeatedly selected by Caesar during his administration of Gaul as the frontier town of his province, to which he repaired in order to consult with his friends, or with the leaders of political parties at Rome. (Suet. *Caes.* 24; Plut. *Caes.* 21, *Crass.* 14, *Pomp.* 51; Cic. *ad Fam.* i. 9. § 9). On one of these occasions (in B. C. 56) there are said to have been more than 200 senators assembled at Luca, including Pompey and Crassus, as well as Caesar himself. (Plut. *l. c.*; Appian, *B. C.* ii. 17.) Luca would seem to have received a fresh colony before the time of Pliny, probably under Augustus. (Plin. iii. 5. s. 8; Zumpt, *de Colon.* p. 349.) We hear little of it under the Roman Empire; but it seems to have continued to be a provincial town of some consideration: it was the point where the Via Clodia, proceeding from Rome by Arretium, Florentia, and Pistoria, was met by other roads from Parma and Pisae. (Plin. *l. c.*; Ptol. iii. 1. § 47; *Itin. Ant.* pp. 283, 284, 289; *Tab. Peut.*) During the Gothic wars of Narses, Luca figures as an important city and a strong fortress (Agath. *B. G* i. 15), but it was not till after the fall of the Lombard monarchy that it attained to the degree of prosperity and importance that we find it enjoying during the middle ages. *Lucca* is still a flourishing city, with 25,000 inhabitants: the only relics of antiquity visible there are those of an amphitheatre, considerable part of which may still be traced, now converted into a market-place called the *Piazza del Mercato*, and some small remains of a theatre near the church of *Sta. Maria di Corte Landini*. [E. H. B.]

LUCA'NUS, a river of Bruttium. [BRUTTII, p. 450, b.]

LUCA'NIA (Λευκανία, Strab. The name of the people is written Λευκανοί by Strabo and Polybius, but Ptolemy has Λουκανοί, and this is found also on coins), a province or district of Southern Italy, extending across from the Tyrrhenian sea to the gulf of Tarentum, and bounded by the Bruttians on the S., by Samnium and Apulia on the N., and by Campania, or the district of the Picentini, on the NW. Its more precise limits, which are fixed with unusual unanimity by the geographers, were, the river Silarus on the NW.; the Bradanus, which flows into the gulf of Tarentum, just beyond Metapontum, on the NE.; while the mouths of the Laüs and the Crathis marked its frontiers towards the Bruttians on the two sides of the peninsula. (Strab. vi pp. 252, 253, 255; Plin. iii. 5. s. 10, 11. s. 15; Ptol. iii. 1. §§ 8, 9.) Its northern frontier, from the sources of the Silarus to those of the Bradanus, must have been an arbitrary line; but nearly following the main ridge of the Apennines in this part of its course. It thus comprised the modern province of the *Basilicata*, together with the greater part of the *Principato Citeriore* and the extreme northern portion of *Calabria*.

Lucania is evidently "the land of the Lucanians:" but though no territorial designation in Italy became more clearly marked or generally adopted than this appellation, it was not till a comparatively late period that it came into use. The name of the Lucanians was wholly unknown to the Greeks in the days of Thucydides; and the tract subsequently known as Lucania was up to that time generally comprised under the vague appellation of Oenotria, while its coasts were included in the name of Magna Graecia. Scylax is the earliest author in whom the name of Lucania and the Lucanians is found; and he describes them as extending from the frontiers of the Samnites and Iapygians to the southern extremity of the Bruttian peninsula. (Scyl. pp. 3, 4, 5. §§ 12, 13.) We are fortunately able to trace with certainty the historical causes of this change of designation.

The earliest inhabitants of the part of Italy afterwards known as Lucania, were the Oenotrians and Chones, tribes whom there is good reason to refer to a Pelasgic stock. [ITALIA, p. 84. The few particulars transmitted to us concerning them are given under OENOTRIA.] These races appear to have been unwarlike, or at least incapable of offering any material opposition to the arms of the Greeks; so that when the latter established a line of colonies along the shores of the Tyrrhenian sea and the gulf of Tarentum, they seem to have reduced the barbarians of the interior to a state of at least nominal subjection with but little difficulty. Thus Sybaris extended her power from sea to sea, and founded the colonies of Posidonia, Laüs, and Scidrus on the western coast of Oenotria; while further to the S. Crotona and Locri followed her example. It is probable, however, that other means were employed by the Greeks as well as arms. The Pelasgic races of Oenotria were probably assimilated without much difficulty with their Hellenic rulers; and there seems reason to believe that the native races were to a considerable extent admitted to the privileges of citizens, and formed no unimportant element in the population of the cities of Magna Graecia. (Niebuhr, vol. i. p. 60.) The history of the foundation and rise of the numerous Greek colonies, which gradually formed as it were a belt, encircling the whole southern peninsula of Italy, are more appropriately reserved for the article MAGNA GRAECIA. It may here suffice to mention that the period immediately preceding the fall of Sybaris (B.C. 510) may be taken as that during which the Greek cities were at the height of their power, and when their dominion was most widely extended. But though many of those cities suffered severely from domestic dissensions, we find no trace of any material change in their relations with the neighbouring barbarians, till the appearance of the Lucanians at once produced an entire change in the aspect of affairs.

The Lucanians were, according to the general testimony of ancient writers, a Sabellian race,—an offshoot or branch of the Samnite nation, which, separating from the main body of that people, in the same manner as the Campanians, the Hirpini, and the Frentani had severally done, pressed on still further to the south, and established themselves in the country subsequently known as Lucania. (Strab. vi. p. 254; Plin. iii. 5. s. 10.) The origin of their name is unknown; for the derivation of it from a leader of the name of Lucius (Plin. xxx. *l. c.*; Etym. Magn. *s. v.* Λευκανοί) is too obviously a mere etymological fiction of late days to deserve attention. Nor have we any distinct information as to the period of their first appearance and establishment. Strabo describes them, without doubt, correctly, as first expelling (or more properly *subduing*) the Oenotrians and Chones, and then turning their arms against the Greek cities on the coast. But it is not till they come into contact with these last that we have any account of their proceedings; and we have, therefore, no information as to the commencement of their career. Even their wars with the Greeks are known to us only in a very imperfect and fragmentary manner, so that we can scarcely trace the steps of their progress. But it is probable that it was not till after the conquest of Campania (about B.C. 420) that the Samnites began to extend their conquests to the southward. Niebuhr has justly observed that the tranquil foundation of the Athenian colony at Thurii, in B.C. 442, and the period of prosperity which allowed it at first to rise rapidly to power, sufficiently prove that the Lucanians had not as yet become formidable neighbours to the Gauls, at least on that side of the peninsula (Nieb. vol. i. p. 96). But they seemed to have first turned their arms against the Greek cities on the W. coast, and established a permanent footing in that quarter, before they came into collision with the more powerful cities on the Tarentine gulf. (Strab. i. p. 254.) Posidonia was apparently the first of the Greek cities which yielded to their arms, though the date of its conquest is uncertain. [PAESTUM.] It was probably soon after this that the Thurians, under the command of Cleandridas, were engaged in war with the Lucanians, in which they appeared to have obtained some considerable successes. (Polyaen, ii. 10.) But the progress of the latter was still unchecked; and the increasing danger from their power led to the formation, in B.C. 393, of a defensive league among all the principal cities of Magna Graecia, with a view of resisting the Lucanians on the N., and the power of Dionysius on the S. (Diod. xiv. 91.) They might reasonably suppose that their combined arms would easily effect this; but only three years later, B.C. 390, the forces of the confederates, among whom the Thurians took the lead, sustained a great defeat near Laüs, in which it is said that 10,000 of the Greeks perished. (Diod. xiv. 101, 102; Strab. vi p. 253.) After this success, the Lucanians seem to have spread themselves with but little opposition through the southern peninsula of Italy. The wars of the elder Dionysius in that region must have indirectly favoured their progress by weakening the Greek cities; and though he did not openly support the Lucanians, it is evident that he looked upon their successes with no unfavourable eyes. (Diod. xiv. 102.) Their continued advance towards the south, however, would soon render them in their turn a source of umbrage to the Syracusan despots, who had established a permanent footing in the Italian peninsula; hence we find the younger Dionysius engaged in hostilities with the Lucanians, but apparently with little success; and after a vain attempt to exclude them from the southernmost peninsula of Bruttium, by fortifying the isthmus between the Hipponian and Scyllacian gulfs, he was obliged to conclude a treaty of peace with them in B.C. 358. (Diod. xvi. 5; Strab. vi. p. 261.)

This was about the period during which the Lucanians had attained their greatest power, and extended their dominion to the limits which we find assigned to them by Scylax (pp. 3, 4). They had not, however, subdued the Greek cities on the coasts, some of which fell at a later period under the yoke of the Bruttians; while others maintained their independence, though for the most part in a decayed and enfeebled condition, till the period of the Roman dominion. [MAGNA GRAECIA.] Shortly afterwards, the Lucanians lost the Bruttian peninsula, their most recent acquisition, by the revolt of the Bruttians, who, from a mere troop of outlaws and banditti, gradually coalesced into a formidable nation. [BRUTTII.] The establishment of this power in the extreme south, confined the Lucanians within the limits which are commonly assigned from this time forth to their territory; they seem to have acquiesced, after a brief struggle, in the independence of of the Bruttians, and soon made common cause with them against the Greeks. Their arms were now principally directed against the Tarentines, on their eastern frontier. The latter people, who had apparently taken little part in the earlier contests of the Greeks with the Lucanians, were now compelled to provide for their own defence; and successively called in the assistance of Archidamus, king of Sparta, and Alexander, king of Epirus. The former monarch was slain in a battle against the Lucanians in B. C. 338, and his whole army cut to pieces (Diod. xvi. 63, 88; Strab. vi. p. 280); but Alexander proved a more formidable antagonist: he defeated the Lucanians (though supported by the Samnites) in a great battle near Paestum, as well as in several minor encounters, took several of their cities, and carried his arms into the heart of Bruttium, where he ultimately fell in battle near Pandosia, B. C. 326. (Liv. viii. 24; Justin. xii. 2, xxiii. 1; Strab. vi. p. 256.) It would appear as if the power of the Lucanians was considerably broken at this period; and in B. C. 303, when we next hear of them as engaged in war with the Tarentines, the very arrival of Cleonymus from Sparta is said to have terrified them into the conclusion of a treaty. (Diod. xx. 104.)

Meantime the Lucanians had become involved in relations with a more formidable power. Already, in B.C. 326, immediately after the death of Alexander king of Epirus, the Lucanians are mentioned as voluntarily concluding a treaty of peace and alliance with Rome, which was then just entering on the Second Samnite War. (Liv. viii. 25.) We have no explanation of the causes which led to this change of policy; just before, we find them in alliance with the Samnites, and very shortly after they returned once more to their old allies. (Ib. 27.) But though they were thus brought into a state of direct hostility with Rome, it was not till B. C. 317, that the course of events allowed the Romans to punish their defection. In that year the consuls for the first time entered Lucania, and took the town of Nerulum by assault. (Liv. ix. 20.) The Lucanians were evidently included in the peace which put an end to the Second Samnite War (B. C. 304), and from this time continued steadfast in the Roman alliance; so that it was the attack made on them by the Samnites which led to the Third Samnite War, B. C. 298. (Liv. x. 11.) Throughout that struggle the Lucanians seem to have been faithful to Rome; and were probably admitted to an alliance on favourable conditions at its close. But in B. C. 286, they having turned their arms against Thurii, the Romans took up the cause of the besieged city, and declared war against the Lucanians, over whom M'. Curius is said to have celebrated an ovation. (Aur. Vict. *de Vir. Illust.* 33); and four years afterwards (B. C. 282) the allied forces of the Lucanians and Samnites, which had again beleaguered Thurii, were defeated in a great battle by C. Fabricius. (Val. Max. i. 8. § 6.) On the arrival of Pyrrhus in Italy (B. C. 281) the Lucanians were among the first to declare in favour of that monarch, though it was not till after his victory at Heraclea that they actually sent their contingent to his support. (Plut. *Pyrr.* 13, 17; Zonar. viii. 3.) The Lucanian auxiliaries are especially mentioned in the service of that prince at the battle of Asculum (Dionys. xx., *Fr.* Didot): but when Pyrrhus withdrew from Italy, he left his allies at the mercy of the Roman arms, and the Lucanians in particular, were exposed to the full brunt of their resentment. After they had seen their armies defeated, and their territory ravaged in several successive compaigns, by C. Fabricius, Cornelius Rufinus, and M'. Curius, they were at length reduced to submission by Sp. Carvilius and L. Papirius Cursor in B. C. 272. (Zonar. viii. 6; Eutrop. ii. 14; Liv. *Epit.* xiii., xiv.; *Fast. Capit.*)

From this time the Lucanians continued in undisturbed subjection to Rome till the Second Punic War. In the celebrated register of the Roman forces in B.C. 225, the Lucanians (including, probably, the Bruttians, who are not separately noticed) are reckoned as capable of bringing into the field 30,000 foot and 3000 horse, so that they must have been still a numerous and powerful people. (Pol. ii. 24.) But they suffered severely in the Second Punic War. Having declared in favour of Hannibal after the battle of Cannae (B. C. 216), their territory became during many successive campaigns the theatre of war, and was ravaged, in turn, by both contending armies. Thus, in B. C. 214, it was the scene of the contest between Sempronius Gracchus and Hanno; in the following year Gracchus employed the whole campaign within its limits, and it was in Lucania that that general met with his untimely death in the summer of B. C. 212. (Liv. xxii. 61, xxiv. 20, xxv. 1, 16.) At length, in B. C. 209, the Lucanians, in conjunction with the Hirpini, abandoned the alliance of Hannibal, and betrayed the garrisons which he had left in their towns into the hands of the Romans; in consideration of which service they were admitted to favourable terms. (Id. xxvii. 15.) They did not, however, yet escape the evils of war; for in the next year their territory was the scene of the campaign of Marcellus and Crispinus against Hannibal, in which both consuls perished; and it was not till after the battle of the Metaurus, in B. C. 207, that Hannibal withdrew his forces into Bruttium, and abandoned the attempt to maintain his footing in Lucania. (Liv. xxvii. 51, xxviii. 11.)

Strabo tells us that the Lucanians were punished by the Romans for their defection to Hannibal, by being reduced to the same degraded condition as the Bruttians. (Strab. v. p. 251.) But this can only be true of those among them who had refused to join in the general submission of the people in B. C. 209, and clung to Hannibal to the last: the others were restored to a somewhat favourable condition, and continued to form a considerable nation; though, if we may trust to the statement of Strabo, they never recovered from the ravages of this war.

But it was the Social War (B. C. 90—88) that gave the final blow to the prosperity of Lucania. The Lucanians on that occasion were among the first to take up arms; and, after bearing an important part throughout the contest, they still, in conjunction with the Samnites, preserved a hostile attitude when all the other nations of Italy had already submitted and received the Roman franchise. (Appian, *B. C.* i. 39, 51, 53.) In the civil war between Marius and Sulla, which immediately followed, the Lucanians, as well as the Samnites, actively espoused the cause of the Marian party, and a Lucanian legion fought in the great battle at the Colline Gate. They in consequence were exposed to the full vengeance of the conqueror; and Lucania, as well as Samnium, was laid waste by Sulla in a manner that it never recovered. The remaining inhabitants were admitted to the Roman citizenship, and from this time the Lucanians ceased to be a people, and soon lost all traces of distinct nationality. (Appian, *B. C.* i. 90—93, 96; Strab. vi. pp. 253, 254.)

Of Lucania under the Roman government we hear but little; but it is certain that it had fallen into a state of complete decay. The Greek cities on its coasts, once so powerful and flourishing, had sunk into utter insignificance, and the smaller towns of the interior were poor and obscure places. (Strab. *l. c.*) Nor is there any appearance that it ever recovered from this state of depression under the Roman Empire. The Liber Coloniarum mentions only eight towns in the whole province, and all of these were in the subordinate condition of "praefecturae." (*Lib. Colon.* p. 209.) The malaria which now desolates its coasts, must have begun to act as soon as the population had disappeared; and the mountain region of the interior was apparently then, as at the present day, one of the wildest regions of Italy. Large tracts were given up to pasture, while extensive forests afforded subsistence to vast herds of swine, the flesh of which formed an important part of the supplies of the Imperial City. The mountain forests were also favourite resorts of wild boars, and contained abundance of bears, which were sent from thence to the amphitheatres at Rome. (Hor. *Sat.* ii. 3. 234, 8. 6; Martial, *de Spect.* 8; Varr. *L. L.* v. § 100.) Lucania was comprised together with Bruttium in the third region of Augustus, and the two provinces continued to be united for administrative purposes throughout the period of the Roman Empire. Even after the fall of the Western Empire, we meet with mention of the "Corrector Lucaniae et Bruttiorum." Lucania long continued to acknowledge the supremacy of the Eastern Emperors; and the modern province of the *Basilicata* is supposed to have derived its name from the emperor Basilius II. in the 10th century. (Plin. iii. 5. s. 10; *Not. Dign.* ii. p. 64; Orell. *Inscr.* 1074; Treb. Poll. *Tetr.* 24; P. Diac. ii. 17; Cassiod. *Var.* iii. 8, 46.)

The physical characters of Lucania are almost wholly determined by the chain of the Apennines, which enters at its northern frontier, and from thence traverses the province in its whole extent. These mountains form a lofty group or knot immediately on the frontiers of Samnium, and from thence the main chain is continued nearly due S. to the confines of Bruttium; a little before reaching which, it rises again into the very lofty group of *Monte Pollino*, the highest summit of which attains an elevation of above 7000 feet. Throughout its course this chain approaches considerably nearer to the western than the eastern coast; but it is not till after passing the frontier of Bruttium that it becomes a complete littoral chain, as it continues for a considerable distance. In the more northern part of Lucania the space between the central chain and the Tyrrhenian sea is almost filled up with ranges of lofty and rugged mountains, leaving only here and there a small strip of plain on the sea-coast: but towards the eastward, the mountains sink much more gradually as they approach the gulf of Tarentum, constituting long ranges of hills, which gradually subside into the broad strip of plain that borders the gulf the whole way from the mouth of the Siris (*Sinno*) to that of the Bradanus. It is this tract of plain, in many places marshy, and now desolate and unhealthy, that was celebrated in ancient times for its almost matchless fertility. (Archiloch. *ap. Athen.* xii. 25.) South of the river Siris, the offshoots of the Apennines, descending from the lofty group of *Monte Pollino* as a centre, again approach close to the shore, filling up the greater part of the space between the mouth of the Siris and that of the Crathis; but once more receding as they approach the latter river, so as to leave a considerable tract of fertile plain bordering its banks on both sides.

The lofty group of mountains just noticed as situated on the frontiers of Lucania and Samnium, sends down its waters towards both seas, and is the source of the most considerable rivers of Lucania. Of these the SILARUS (*Sele*) flows to the gulf of Paestum, receiving in its course the waters of the TANAGER (*Tanagro*) and CALOR (*Calore*), both considerable streams, which join it from the S. On the other side, the BRADANUS (*Bradano*), which rises to the N. of Potentia, and the CASUENTUS (*Basiento*), which has its source in the *Monti della Maddalena*, a little to the S. of the same town, flow to the SE., and pursue a nearly parallel course the whole way to the gulf of Tarentum. The ACIRIS (*Agri*) and the SIRIS (*Sinno*), which rise in the central chain further to the S., have also a general SE. direction, and flow to the gulf of Tarentum. The CRATHIS, further down the same coast, which forms near its mouth the limit between Lucania and Bruttium, belongs in the greater part of its course exclusively to the latter country. But the SYBARIS, now the *Coscile*, a much less considerable stream, immediately to the N. of the Crathis, belongs wholly to Lucania. The ACALANDRUS (*Calandro*), which falls into the sea between the Sybaris and the Siris, is a very trifling stream. On the W. coast of Lucania, the only river, besides the Silarus and its tributaries, worthy of notice, is the Laüs, or *Lao*, which forms the southern boundary of Lucania on this side. The Pyxus (*Busento*), flowing by the town of the same name (Buxentum), is but a trifling stream; and the Melphes (*Molpa*), which enters the sea by the promontory of Palinurus, though noticed by Pliny (iii. 5. s. 10), is not more considerable. The HELES or ELEES, which gave name to Elea or Velia, is somewhat more important, but by no means a large stream. [VELIA.]

The western coast of Lucania is marked by several bold and prominent headlands, formed by the ridges of the Apennines, which, as already stated, here descend quite to the sea, and end abruptly on the coast. The most northern of these, forming the southern limit of the extensive gulf of Paestum, is called by Lycophron Enipeus, but was more commonly known as the Posidium or Posidonium Promontorium. S. of this was the more celebrated promontory of PALINURUS, still called *Capo di Palinuro*, with a port of the same name; and beyond this, again, the promontory of Pyxus (now *Capo degli Infreschi*), which bounds the *Gulf of Policastro* on the W. Viewed on a larger scale, these three headlands may be regarded as only the salient points of one large projecting mass which separates the gulf of Paestum from that of *Policastro*. The latter seems to have been known in ancient times as the gulf of Laüs. Opposite to the headland called Posidium was the small islet named by the Greeks LEUCOSIA, from which the promontory now derives the name of *Punta di Licosa;* and a little further S., off the coast of Velia, were the two islands (also mere rocks) called by the Greeks the OENOTRIDES. (Strab. vi. p. 252; Plin. iii. 7. s. 13.)

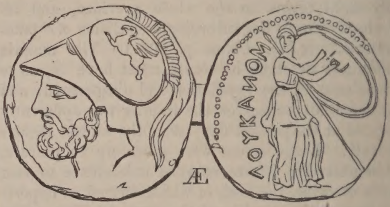
The towns of Lucania may be conveniently enumerated in two classes:—the first comprising those along the coasts, which were almost without exception of Greek origin; the other containing the towns of the interior, which were for the most part either native Lucanian settlements, or Roman colonies of a later date. On the W. coast, proceeding along the shore of the Tyrrhenian sea, from N. to S., were:—POSIDONIA, afterwards called PAESTUM, a very little way from the mouth of the Silarus; ELEA or VELIA, at the mouth of the Heles (*Alento*); PYXUS, called by the Romans BUXENTUM, now *Policastro;* SCIDRUS, supposed to have occupied the site of *Sapri;* BLANDA, now *Maratea;* and LAUS, which was at the mouth of the river of that name, on its right bank. On the E. coast, bordering on the gulf of Tarentum, and beginning from the Crathis, stood THURII, replacing the ancient city of SYBARIS, but not occupying precisely the same site; HERACLEA, which had in like manner succeeded to the more ancient settlement of SIRIS, a few miles further N.; and, lastly, METAPONTUM, on the southern bank of the river Bradanus.

The principal towns in the interior were: — POTENTIA, still called *Potenza*, and the capital of the province known as the *Basilicata;* ATINA, still called *Atina*, in the upper valley of the Tanager; VOLCEIUM or VOLCENTUM, now *Buccino;* NUMISTRO, of uncertain site, but apparently in the same neighbourhood; EBURI (*Eboli*), which is expressly called by Pliny a Lucanian town, though situated to the N. of the Silarus; BANTIA, *Banzi*, a few miles from Venusia, on the very frontiers of Apulia, so that it was sometimes referred to that country; GRUMENTUM (near *Saponara*), one of the most considerable towns in Lucania; NERULUM, probably at *La Rotonda*, and MURANUM, still called *Morano*, almost adjoining the frontier of Bruttium. CONSILINUM or COSILINUM may probably be placed at *Padula*, in the upper valley of the Tanager, and TEGIANUM at *Diano*, in the same neighbourhood; while *La Polla*, in the same valley, occupies the site of FORUM POPILLII; SONTIA, noticed only by Pliny, is probably the place now called *Sanza;* while the Tergilani and Ursentini of the same author are wholly unknown, unless the former name be corrupted from that of Tegianum, already noticed. (Plin. iii. 11. s. 15; *Lib. Colon.* p. 209.) Of the few names mentioned by Strabo (vi. p. 254), those of Vertinae and Calasarna are wholly unknown. The existence of a *Lucanian* PETELIA and PANDOSIA, in addition to the *Bruttian* cities of those names, is a subject of great doubt.

The principal line of highroad through Lucania was the Via Popillia (regarded by the Itineraries as a branch of the Via Appia), which, in its course from Capua to Rhegium, traversed the whole province from N. to S. The stations on it given in the *Antonine Itinerary*, p. 109, are (proceeding from Nuceria): —

Ad Tanagrum	xxv.
Ad Calorem	xxiv.
Marciliana	xxv.
Caesariana	xxi.
Nerulum	xxiii.
Sub Murano	xiv.

The Tabula gives a place which it calls Vicus Mendicolus (?) as the intermediate station between Marciliana and Nerulum. All these stations are very doubtful, the exact line of the ancient road through this mountain country having never been traced with accuracy. Another road, given in the Tabula, led from Potentia by Anxia (*Anzi*) and Grumentum to Nerulum, where it joined the Via Popillia. The other roads in the interior, given in the Itinerary and the Tabula, are very corrupt; we may, however, ascertain that there was a line of road proceeding from Venusia through Potentia to Heraclea and Thurii, and another from Potentia to join the Via Popillia at Marciliana, being probably the direct line of communication between Potentia and Rome. Lastly, there was always a line of road along the coast, following its level shores from Tarentum by Metapontum and Heraclea to Thurii. [E. H. B.]



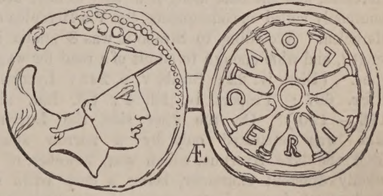
COIN OF LUCANIA.

LUCE'RIA (Λουκερία, Pol., Strab.: *Eth.* Λουκερîνος, Steph. B.; Lucerinus: *Lucera*), an ancient and important city of Apulia situated in the interior of that country, about 12 miles W. of Arpi, and 9 N. of Aecae (*Troja*). It is called by ancient writers a city of the Daunians, and the tradition current among the Greeks ascribed its foundation, in common with that of Arpi and Canusium, to Diomed; in proof of which an ancient statue of Minerva, in the temple of that goddess, was alleged to be the true Palladium brought by Diomed himself from Troy. (Strab. vi. pp. 264, 284; Plin. iii. 11. s. 16.) Yet all the accounts of the city from the time that its name appears in history would seem to point to its being an Oscan town, and connected rather with the Oscan branch of the Apulians than with the Daunians. Nothing is known of the history of Luceria till the Second Samnite War, when the Lucerians, who had apparently joined with the other Apulians, in their alliance with Rome in B. C. 326, but had refused to partake in their subsequent defection to the Samnites, were besieged by the latter people; and the Roman legions were on their way to relieve and succour them, when they sustained the great disaster at the Caudine Forks. (Liv. ix. 2; Drakenborch, *ad loc.*; Aur. Vict. *de Vir. Illust.* 30.) It is clear that in consequence of that blow to the Roman power, Luceria fell into the hands of the Samnites, as we are told shortly after that the hostages given up by the Romans by the treaty at Caudium were deposited for safety in that city. (Id. ix. 12.) For this reason its recovery was a great object with the Romans; and in B. C. 320, Papirius Cursor laid siege to Luceria with a large army, and after an obstinate resistance, made himself master of the city, which was defended by a garrison of above 7000 Samnites. (Id. ix. 12—15.) Besides recovering the hostages, he obtained an immense booty, so that Luceria was evidently at this period a flourishing city, and Diodorus (xix. 72) calls it the most important place in Apulia. A few years after (B. C. 314), the city was again betrayed into the hands of the Samnites; but was quickly recovered by the Romans, who put the greater part of the inhabitants to the sword, and sent thither a body of 2500 colonists to supply their place. (Id. ix. 26; Vell. Pat. i. 14; Diod xix. 72.) The possession of so important a stronghold in this part of the country became of material service to the Romans in the subsequent operations of the war (Diod. *l. c.*); and in B. C. 294, the Samnites having laid siege to it, the Roman consul Atilius advanced to its relief, and defeated the Samnites in a great battle. According to another account, Luceria afforded shelter to the shattered remnants of the consul's army after he had sustained a severe defeat. (Liv. x. 35, 37.)

Not less important was the part which Luceria bore in the Second Punic War. The establishment of this powerful colony in a military position of the utmost importance, was of signal advantage to the Romans during all their operations in Apulia; and it was repeatedly chosen as the place where their armies took up their winter-quarters, or their generals established their head-quarters during successive campaigns in Apulia. (Liv. xxii. 9, xxiii. 37, xxiv. 3, 14, 20; Pol. iii. 88, 100.) But though it was thus exposed to a more than ordinary share of the sufferings of the war, Luceria was nevertheless one of the eighteen Latin colonies which in B. C. 209 expressed their readiness to continue their contributions, both of men and money, and which in consequence received the thanks of the senate for their fidelity. (Liv. xxvii. 10.)

From this time we meet with no notice of Luceria till near the close of the Roman Republic; but it appears from the manner in which Cicero speaks of it (*pro Cluent.* 69) that it was in his time still one of the most considerable towns in this part of Italy; and in the Civil War between Caesar and Pompey, it is evident that much importance was attached to its possession by the latter, who for some time made it his head-quarters before he retired to Brundusium. (Caes. *B. C.* i. 24; Cic. *ad Att.* vii. 12, viii. 1; Appian, *B. C.* ii. 38.) Strabo speaks of Luceria as having fallen into decay, like Canusium and Arpi (vi. p. 284): but this can only be understood in comparison with its former presumed greatness; for it seems certain that it was still a considerable town, and one of the few in this part of Italy that retained their prosperity under the Roman Empire. Pliny terms it a Colonia, and it had therefore probably received a fresh colony under Augustus (Plin. iii. 11. s. 16; *Lib. Colon.* p. 210; Zumpt, *de Colon.* p. 349). Its colonial rank is also attested by inscriptions (Mommsen, *Inscr. R. N.* pp. 50, 51); and from the Tabula it would appear to have been in the 4th century one of the most considerable cities of Apulia (*Tab. Peut.*, where the indication of a great building with the name "Praetorium Laverianum" evidently points to the residence of some provincial magistrate). Even after the fall of the Roman Empire Luceria long retained its prosperity, and is enumerated in the 7th century by P. Diaconus among the "urbes satis opulentas" which still remained in Apulia. (P. Diac. ii. 21.) But in A.D. 663 it was taken by the emperor Constans II. from the Lombards, and utterly destroyed (Id. v. 7). Nor does it appear to have recovered this blow till it was restored by the emperor Frederic II. in 1227. The modern city of *Lucera* still retains its episcopal see and about 12,000 inhabitants. It occupies the ancient site, on a hill of considerable elevation (one of the last underfalls of the Apennines) overlooking the extensive and fertile plains of Apulia. Livy speaks of it as situated *in the plain* ("urbs sita in plano," ix. 26); but if this was the case with the Apulian city, the Roman colony must have been removed to the heights above, as existing remains leave no doubt that the ancient city occupied the same site with the modern one. The remains of buildings are not of much importance, but numerous inscriptions, fragments of sculpture, &c. have been found there. The inscriptions are collected by Mommsen (*Inscr. Regn. Neap.* pp. 50—54). The neighbourhood of Luceria was celebrated in ancient, as it still is in modern, times for the abundance and excellence of its wool (Hor. *Carm.* iii. 15. 14), an advantage which was indeed common to all the neighbouring district of Apulia. (Strab. vi. p. 284; Plin. viii. 48; K. Craven, *Southern Tour*, p. 45.)

Ptolemy writes the name Nuceria; and that this is not merely an error of the MSS. in our existing copies is shown by the circumstance that the epithet Apula is added to it (*Νουκερία Ἀπουλῶν*, Ptol. iii. 1. § 72), as if to distinguish it from other towns of the name. Appian also writes the name *Νουκερία* (*B. C.* ii. 38): and the same confusion between *Nocera* and *Lucera* occurs perpetually in the middle ages. But the correctness of the orthography of Luceria is well established by inscriptions and coins. The latter, which have the name LOVCERI in *Roman* characters, are certainly not earlier than the establishment of the Roman colony. [E. H. B.]



COIN OF LUCERIA.

LUCEIUM. [BLUCIUM.]

LUCENSES, CALLAÏCI. [GALLAECIA.]

LUCENTUM (Plin. iii. 3. s. 4; Lucentia, Mela, ii. 6. § 6; *Λουκέντοι ἢ Λούκεντον*, Ptol. ii. 6. § 14: *Alicante*), a city on the sea-coast of the Contestani, in Hispania Tarraconensis, with the Latin franchise. (Marca, *Hisp.* ii. 6; Ukert, ii. 1. p. 403.) [P. S.]

LUCI'NAE OPPIDUM. [ILITHYIA.]

LUCOPIBIA (*Λουκοπιβία*), in North Britain, mentioned by Ptolemy (ii. 3) as one of the towns of the Novantae (*Galloway*), Rhetigonium being the other. Probably, this lay on *Luce Bay*, in *Wigtonshire.* The *Monumenta Britannica* suggests *Broughtern*, and *Whiterne.* [R. G. L.]

LUCRE'TILIS MONS (*Monte Gennaro*), a mountain in the land of the Sabines, whose name is known to us only from the mention of it by Horace, who calls it "the pleasant Lucretilis," whose shades could allure Faunus himself from Mount Lycaeum. (Hor. *Carm.* i. 17.) It is evident from the expressions of the poet that it was in the immediate neighbourhood of his Sabine farm; and this is admitted by all the old commentators, who with one accord call it "Mons in Sabinis," but without giving any further clue to its position. The identification of this must therefore depend upon that of Horace's Sabine villa; but this being clearly established near *Licenza* [DIGENTIA], we cannot refuse to recognise Lucretilis in *Monte Gennaro*, a lofty mountain mass which rises nearly due W. of *Licenza*, standing out prominently towards the plain of the *Campagna*, so that it is one of the most conspicuous of the Apennines as seen from Rome. On the side towards the plain it rises very steeply and abruptly, but on the reverse or Sabine side it has a much more gentle slope, and fully deserves Horace's epithet of "amoenus,"—being furrowed by deep valleys, the sides of which are clothed with woods, while nearer the summit are extensive pastures, much resorted to by cattle in summer. (Gell, *Top. of Rome*, pp. 270—273; Nibby, *Dintorni*, vol. ii. pp. 105—107.) The highest point is 4285 English feet above the sea. Whether the name of Mons Lucretilis was applied to the highest part of the mountain, now called *Monte Gennaro*, which is so conspicuous from Rome, or was a more local appellation for the peaks nearer the valley of the Digentia, cannot now be determined; but there is little doubt that the two names belong at least to the same mass or group of mountains. [E. H. B.]

LUCRI'NUS LACUS (ὁ Λοκρῖνος κόλπος, Strab: *Lago Lucrino*), a salt-water lake or lagoon, adjoining the gulf of Baiae on the coast of Campania. It was situated just at the bight or inmost point of the deep bay between Puteoli and Baiae, and was separated from the outer sea only by a narrow strip or bank of sand, in all probability of natural origin, but the construction of which was ascribed by a tradition or legend, frequently alluded to by the Roman poets, to Hercules, and the road along it is said to have been commonly called in consequence, the Via Herculea or Heraclea. According to Strabo it was 8 stadia in length, and wide enough to admit of a road for waggons. (Diod. iv. 22; Strab. v. p. 245; Lycophr. *Alex.* 697; Propert. iv. 18. 4; Sil. Ital. xii. 116—120.) On the other side, the Lucrine lake was separated only by a narrow space from the lake Avernus, which was, however, of a wholly different character, being a deep basin of fresh water, formed in the crater of an extinct volcano; while the Lacus Lucrinus, in common with all similar lagoons, was very shallow, and was for that reason well adapted for producing oysters and other shell-fish, for the excellence of which it was celebrated. (Hor. *Epod.* ii. 49, *Sat.* ii. 4. 32; Juven. iv. 141; Petron. *Sat.* p. 424; Martial, vi. 11. 5, xiii. 90; Varr. *ap. Non.* p. 216.) These oyster-beds were so valuable as to be farmed out at a high price, and Caesar was induced by the contractors to repair the dyke of Hercules for their protection. (Serv. *ad Georg.* ii. 161.)

The Lucrine lake is otherwise known chiefly in connection with the great works of Agrippa for the construction of the so-called JULIUS PORTUS, alluded to in two well-known passages of Virgil and Horace. (Virg. *Georg.* ii. 161—163; Hor. *Ars Poet.* 63.) It is not easy to understand exactly the nature of these works; but the object of Agrippa was obviously to obtain a perfectly secure and land-locked basin, for anchoring his fleet and for exercising his newly-raised crews and rowers. For this purpose he seems to have opened an entrance to the lake Avernus by a cut or canal from the Lucrine lake, and must, at the same time, have opened a channel from the latter into the bay, sufficiently deep for the passage of large vessels. But, together with this work, he strengthened the natural barrier of the Lucrine lake against the sea by an artificial dyke or dam, so as to prevent the waves from breaking over it as they previously did during heavy gales. (Strab. v. p. 245; Dion Cass. xlviii. 50; Suet. *Aug.* 16; Vell. Pat. ii. 79; Serv. et Philargyr. *ad Virg. l. c.*; Plin. xxxvi. 15. s. 24.) It is clear from the accounts of these works that they were perfectly successful for a time, and they appear to have excited the greatest admiration; but they were soon abandoned, probably from the natural difficulties proving insuperable; and, from the time that the station of the Roman fleet was established at Misenum, we hear no more of the Julian Port. Even in the time of Strabo it seems to have fallen into complete disuse, for he says distinctly, that the lake Avernus was deep and well adapted for a port, but *could not be used as such* on account of the Lucrine lake, which was shallow and broad, lying between it and the sea (v. p. 244). And again, a little further on (p. 245), he speaks of the latter as useless as a harbour, and accessible only to small vessels, but producing abundance of oysters. At a later period Cassiodorus (*Var.* ix. 6) describes it in a manner which implies that a communication was still open with the lake Avernus as well as with the sea. The two lakes are now separated by a considerable breadth of low sandy ground, but it is probable that this was formed in great part by the memorable volcanic eruption of 1538, when the hill now called *Monte Nuovo*, 413 feet in height and above 8000 feet in circumference, was thrown up in the course of two days, and a large part of the Lucrine lake filled up at the same time. Hence the present aspect of the lake, which is reduced to a mere marshy pool full of reeds, affords little assistance in comprehending the ancient localities. (Daubeny, *On Volcanoes*, pp. 208—210.) It is said that some portions of the piers of the port of Agrippa, as well as part of the dyke or bank ascribed to Hercules, are still visible under the level of the water. [E. H. B.]

LUCUS ANGI'TIAE (*Eth.* Lucensis: *Luco*), a place on the W. shore of the lake Fucinus, in the territory of the Marsi, originally, as its name imports, nothing more than a sanctuary of the goddess Angitia, but which seems to have gradually grown up into a town. This was sometimes called, as we learn from an inscription, ANGITIA; but the name of Lucus or Lucus Angitiae must have been the more prevalent, as we find the inhabitants styled by Pliny simply Lucenses, and the modern name of *Luco* or *Lugo* points to the same conclusion. It is evident, both from Pliny and from the inscription referred to, that it was a municipal town, having its own local magistrates. (Plin. iii. 12. s. 17; Orell. *Inscr.* 115.) About half a mile N. of the modern village of *Luco*, and close to the shores of the lake, are the remains of ancient walls constructed in the polygonal style, but which, from their position, could never have been designed as fortifications; and these probably formed part of the sacred enclosure or Peribolus of the grove and temple. The site is now marked, as is so often the case in Italy, by an ancient church. (Nibby, *Viaggio Antiq.* vol. i. p. 210; *Class. Mus.* vol. ii. p. 175, note.) Virgil alludes in a well-known passage to the "nemus Angitiae" (*Aen.* vii. 759), where the name of the goddess is written in some MSS. "Angitia," in others "Anguitia;" but the authority of numerous inscriptions is decisive in favour of the first form. (Orell. *Inscr.* 115, 116, 1845.) [E. H. B.]

LUCUS A'STURUM. [Astures.]

LUCUS AUGUSTI, a town in Gallia Narbonensis, and east of the Rhone, which Tacitus (*Hist.* i. 66) calls "municipium Vocontiorum;" and Pliny (iii. 4) names Vasio (*Vaison*) and Lucus Augusti the two chief towns of the Vocontii. Lucus is placed in the Itins. on a road from Vapincum (*Gap*) to Lugdunum (*Lyon*): it is the first stage after Mons Seleucus, and lies between Mons Seleucus and Dea Vocontiorum (*Die*). The name is preserved in *Luc.* "This town has been destroyed by the fall of a rock, which, having stopped the course of the Drôme, has caused the river to spread out and form lakes which have covered part of its territory: there remains, however, in the neighbourhood and at the outlet of these lakes a place which preserves the name of Luc." (D'Anville, *Notice, &c.*) It is stated in the *Guide du Voyageur* (Richard et Hocquart), that "on the mountain called the *Pied de Luc*, in the commune of Luc-en-Diois, there are considerable remains of old buildings. The column of the public fountain of this little place is a fragment of an old capital, and the basin is a sarcophagus of a single stone." There is an inscription on it in Roman characters. [G. L.]

LUCUS AUGUSTI (*Λοῦκος Αὐγούστου*, Ptol. ii. 6. § 24: *Lugo*), a city in the centre of Gallaecia, in Hispania Tarraconensis, was originally the chief town of the insignificant tribe of the Capori, but under the Romans it was made the seat of a *conventus juridicus*, and became one of the two capitals of Gallaecia, and gave its name to the Callaïci Lucenses. [Gallaecia.] The Conventus Lucensis, according to Pliny, began at the river Navilubio, and contained 16 peoples, besides the Celtici and Lebuni; and though these tribes were insignificant, and their names barbarous, there were among them 166,000 freemen (Plin. iii. 3. s. 4, iv. 20. s. 34). The city stood on one of the upper branches of the Minius (*Miño*), on the road from Bracara to Asturica (*Itin. Ant.* pp. 424, 430), and had some famous baths, of which there are now no remains. (Florez, *Esp. S.* vol. xl., xli.; Ukert, vol. ii. pt. 1, p. 437). [P. S]

LUCUS FERO'NIAE. [Feronia.]

LUCUS HE'CATES (*ἄλσος Ἑκάτης ἄκρον* (Ptol. iii. 5. § 7), the westernmost point of the peninsula of Hylaea, now the alluvial tongue of land *Kinburun.* [E. B. J.]

LUCUS MARI'CAE. [Liris.]

LU'DIAS, LY'DIAS (*Λυδίης*, Herod. vii. 127; *Λυδίας*, Eur. *Bacch.* 565; Scyl. p. 26; Ptol. iii. 13. § 15; *Λουδίας*, Strab. vii. p. 330), a river of Bottiaeis in Macedonia, or discharge of the marshes of Pella. In the time of Herodotus (*l. c.*) it joined the Haliacmon, but a change has taken place in its course, as it is now an affluent of the Axius (*Vardhári*). The river which now emerges from the lower end of the lake of Pella is called *Karasmák* or *Mavronéri.* The river of *Moglená*, now called *Karadjá*, by the Turks, *Meglesnítj*, by the Bulgarians, and by the Greeks *Moglenitiko*, which falls into the lake of Pella, and which in its course before entering the lake follows the same direction as the *Mavronéri*, was probably called by the ancients the Lydias. (Leake, *Northern Greece*, vol. iii. pp. 270, 437.) [E. B. J.]

LUENTI'NUM (*Λουέντινον*), in Britain, mentioned by Ptolemy (ii. 3) as a town of the Dimetae, Maridunum (*Caer-marthen*) being the other The *Monumenta Britannica* suggests *Llan-dewybrevy.* [R. G. L.]

LUGDU'NUM (*Λούγδουνον*: *Eth.* *Λουγδουνήσιος*, Lugdunensis: *Lyon*), a Roman settlement in Gallia, at the junction of the Arar (*Saône*) and Rhodanus. It was in the territory of the Segusiani, who were the neighbours of the Aedui (Caes. *B. G.* i. 10, vii. 64): in Pliny's time the Segusiani had the title of Liberi. (Plin. *H. N.* iv. 18.) Ptolemy incorrectly places Lugdunum among the cities of the Aedui; he calls it Lugdunum Metropolis.

The writing of the name does not seem to have been quite fixed. Dion Cassius (xlvi. 50, ed. Reim.) observes that the place was originally named Lugudunum (*Λουγούδουνον*), and then Lugdunum. In Stephanus (*s. v.*) the name is Lugdunus, and he refers to Ptolemy; but in Ptolemy (ii. 8. § 17) it is Lugdunum. It is also written "Lugdunus" in Ammianus Marcellinus. In the Treatise on Rivers printed among Plutarch's works (*Ἄραρ*, c. 4), the hill of *Lyon* is named Lugdunus; and it is added, on the authority of Clitophon, that *Lugus* means "a crow" and *dunum* "an eminence." Though the explanation of *dun* is right, we cannot accept the explanation of the other part of the word.

The colonia of Lugdunum is said to have been settled B. C. 43, by L. Munatius Plancus, and the settlers were the people of Vienna (*Vienne*) who were driven from their homes by the Allobroges. (Dion Cass. xlvi. 50; Strab. pp. 192, 193.) The position, according to Dion, was the place between the *Saône* and the *Rhone.* Strabo says that it was "under" a hill, the position of which he determines by referring it to the junction of the two rivers; but this does not show exactly where the town was, and probably Strabo did not know. In the passage in Strabo, the word "under" (*ὑπό*) has been corrected to "upon" (*ἐπί*), which may be a true correction. The old town of Lugdunum was on the right side of the Rhone, on the slope of a hill named *Fourvière*, which is supposed to be a corruption of Forum Vetus. The largest part of modern *Lyon* is between the *Saône* and the *Rhone*, but this is a modern addition, not earlier than the time of Louis XII. and Francis I.

In Strabo's time Lugdunum was the most populous of the Gallic towns after *Narbonne:* it was a place of trade, and the Roman governors had a mint there for coining gold and silver. Its great commercial prosperity was due to its excellent position, and to the roads which the Romans constructed in several directions from Lugdunum as a centre. [Gallia Transalpina, Vol. I. p. 966.] In the time of the younger Pliny there were booksellers at Lugdunum, and Pliny's works might be got there (Plin. *Ep.* ix. 11). The city was destroyed by fire in Seneca's time (*Ep.* 91), but shortly after it was restored through the liberality of the emperor Nero, to whom the inhabitants of Lugdunum continued faithful when Galba revolted (Tacit. *Ann.* xvi. 13, *Hist.* i. 51). Lugdunum was plundered and again burnt by the soldiers of Septimius Severus (A. D. 197), after the defeat of Albinus near the city (Herodian, iii. 23). It was an important position under the later Empire, but the name only occurs occasionally in the scanty historical notices of that time. When Julian was governor of Gallia, Lugdunum was near being surprised by a body of Alamanni (Ammian. Marcell. xvi. 11). The place is entitled Copia Claudia Augusta on some inscriptions, a name probably given to it in the time of the emperor Claudius.

In the angle between the Arar and the Rhodanus was the Ara Augusti, dedicated to Augustus by all the Gallic states. On this large altar there was an inscription which contained the names of the sixty states; and there were as many figures, intended to represent each state. If the figures were not reliefs on the altar, they may have been statues placed round the altar, or near it. The passage of Strabo (p. 192) appears to be corrupt; but, as it is explained by Groskurd (*Transl.* vol. i. p. 331), there was also a large statue of Augustus, which may have been in the middle of the sixty. There was an annual solemn celebration at this altar, which was observed even when Dion Cassius was writing. (Dion, liv. 32.) The time when this altar was built is fixed by the Epitome of Livy (*Ep.* 137) in the year in which there was a disturbance in Gallia on account of the census. This year was B. C. 12. Suetonius (*Claud.* 2) fixes the dedication of the Altar of Augustus in the consulship of Julius Antonius and Fabius Africanus (B. C. 10), on the first of August, which was the birthday of the emperor Claudius, who was a native of Lugdunum. The first priest of the altar was C. Julius Vercundaridubius, an Aeduan. The celebration at the altar of Lugdunum is alluded to by Juvenal in the line (i. 44, and Heinrich's note), —

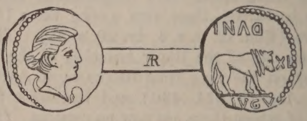
"Aut Lugdunensem rhetor dicturus ad aram."

Lugdunum was the seat of a Christian church at an early period. In the time of Marcus Aurelius (about A. D. 172, or perhaps A. D. 177, according to some computations) there was a furious persecution of the Christians at Lugdunum. The sufferings of the martyrs are told by Eusebius with some manifest absurdities and exaggerations; but, the fact of a cruel persecution cannot be disputed. The letter of the churches of Lugdunum and Vienna to the churches of Asia and Phrygia is preserved by Eusebius (*Hist. Eccles.* v. 1); and it states that Aurelius, who was then at Rome, was consulted by the Gallic governor about the treatment of the Christians. The answer was that those who confessed to being Christians should be put to death, and that those who denied it should be set free. We have however only one version of the story, though no excuse can be made for the Roman philosophical emperor, if men were put to death only because they were Christians. Irenaeus, one of the Christian fathers, was bishop of Lugdunum. He is said to have succeeded Pothinus, who perished A. D. 177, in the religious persecutions at Lugdunum.

The part of Gallia which Caesar called Celtica became under Augustus Gallia Lugdunensis, of which Lugdunum was the capital; but Lugdunensis was contracted within narrower limits than Celtica by the extension of the province of Aquitania [AQUITANIA; GALLIA TRANS. Vol. I. p. 966].

The Romans covered the soil of *Lyon* with houses, temples, theatres, palaces and aqueducts. Nature made it to be the site of a large city. There are few remains of Roman Lugdunum. Time, the invasion of the barbarian, and the employment of old materials for other purposes, have left only scanty fragments of the works of the most magnificent of all city-builders. There are some remains on the *Place des Minimes* which are supposed to have been a theatre. On the west side of the *Saône* there are traces of a camp capable of holding several legions. It was bounded and defended on the west by the hills of the *Forez*, and on the north by the heights of *Saint-Didier* and of the *Mont d'Or*. The *Saône* defended it on the east side. The camp had no water, but the Romans found a supply in the chain of mountains which bounds it on the west. Water was brought along the valleys and the sides of the hills in a regular slope all the way, and under ground through a distance measured along its line of more than 24 miles. In its course the aqueduct collected water from seventeen streams or large sources. The height of the channel or passage for the water, measured inside, was near five feet; the vault or roof was semicircular. There were openings at intervals by which workmen could go in to clean and repair the channel. It was constructed with great care, and the two sides were covered with a double layer of cement. All this construction was buried in a cutting six feet and a half wide and near ten feet deep; and a great part of this cutting was made in the solid rock. Another aqueduct was constructed from *Mont Pilat* to the site of the hill of *Fourvières*, a distance of more than 50 miles along the course of the aqueduct. There were in all fourteen aqueduct bridges along this line: one of them at the village of *Champonost* still has ninety arches well preserved. There was a third aqueduct from *Mont d'Or*.

Two bronze tablets were dug up at *Lyon* in 1529, on which is inscribed the Oratio of the emperor Claudius on the subject of giving the Roman civitas to the Galli. (Tacit. *Ann.* xi. 24; and Oberlin's edition of Tacitus, vol. ii. p. 306; GALLIA TRANS. Vol. I. p. 968.) There are many modern works on Lyon and its antiquities. The principal are mentioned by Forbiger (*Handbuch, &c.* vol. iii. p. 210.) [G. L.]



COIN OF LUGDUNUM.

LUGDU'NUM or CO'NVENAE. [CONVENAE.]

LUGDUNUM BATAVO'RUM (*Λουγόδεινον*, Ptol. ii. 9. § 4: *Leiden*). The two elements *Lug* and *dun* appear in the name of this remote city and in two other Gallic names, which is one evidence of the Celtic race having once occupied the flat country about the outlets of the Rhine. The Roman Itins. have marked a road running from *Leiden* through *Cologne* to Vemania (*Immenstadt*) on the Upper Danube Circle of Bavaria. The routes are not the same all through, but the commencement of the road and the termination are the same. This route in fact followed the basin of the Rhine from the *Lake of Constanz* to the low and sandy shores of the *North Sea*.

The words "Caput Germaniarum" placed before the name Lugdunum in the Antonine Itin. probably do not mean that it was the capital of the Germaniae, for this was certainly not so, but that it was the point where the two provinces called Germaniae commenced on this northern limit. It has been supposed that *Leiden* in the province of Holland is not the Roman Lugdunum, because no Roman remains have been found there, though the absence of them would certainly not be conclusive against *Leiden.* But remains have been dug up in the neighbourhood of *Leiden*, and an inscription of the time of Septimius Severus. (Ukert, *Gallien*, p. 534.) [G. L.]

LU'GEUS LACUS (Λούγεον ἕλος), a lake in the land of the Iapodes in Illyricum, now *Lake Zirknitz.* (Strab. vii. p. 314.)

LUGIDU'NUM (Λουγίδουνον), a town in the east of Germany, the site of which must be looked for in Silesia, either at *Breslau* or *Liegnitz.* (Ptol. ii. 11. § 28.) [L. S.]

LU'GII. [Lygii.]

LUGIO'NUM (Λουγίωνον), a town in the south of Pannonia Inferior, was the capital of a district. (Ptol. ii. 16. § 5.) In the Peuting. Table it is called Lugio, and it is, perhaps, to be looked for on the site of the modern *Batta*, at the entrance of the *Sarviz* into the Danube. [L. S.]

LUGUVALLUM, or LUGUVALLIUM (*Anton. Itin.*), LUGUBALUM (Ravennas), now *Carlisle.* This town is not mentioned by Ptolemy; neither does it occur in the Notitia. The reason of its omission in the latter work may be, that, although it stands upon the line of the Wall, the proximity of the great castra, as well as its own strength and population, rendered a fixed garrison unnecessary. Beda (*in Vita S. Cuthberti*, c. 8) describes Saint Cuthbert on his visit to Lugubalia, as being shown the walls and a fountain built by the Romans: "venit ad Lugubaliam civitatem, quae a populis Anglorum corrupto Luel vocatur, ut alloqueretur reginam. Postera autem die deducentibus eum civibus ut videret moenia civitatis, fontemque in ea miro quondam Romanorum opere exstructum." Leland (*Itin.* vol. vii. p. 54), after speaking of the Roman architectural and other remains often brought to light in Carlisle, adds, "the hole site of the towne is sore changid. For wher as the stretes were and great edifices now be vacant and garden plottes." But few remains, if any, of the Roman town are, at the present day, to be noticed; but whenever excavations are made to any considerable depth, the foundations of the buildings of Luguvallum are almost always met with. Very recently a deep drain having been sunk on the north side of the castle, the course of the Great Wall has been ascertained; previously, the direction it took from *Stanwix*, where there was a fortified camp, was uncertain, as above ground in the immediate vicinity of *Carlisle*, it has been entirely pulled down. [C.R.S.]

LUMBERITA'NI. [Vascones.]

LUNA (Λούνα, Strab. Λοῦνα, Ptol.: Σελήνης πόλις, Steph. B.: *Eth.* Lunensis: *Luni*), a city of Etruria, situated on the left bank of the Macra, a short distance from its mouth, and consequently on the very borders of Liguria. There is indeed considerable discrepancy among ancient authors as to whether it was an Etruscan or a Ligurian city; and it is probable that this arose not only from the circumstance of its position on the immediate frontier of the two countries, but from its having been successively occupied and held by both nations. Pliny calls it "the first city of Etruria;" and Strabo begins to reckon the Etrurian coast from thence: Ptolemy also mentions it first in order among the cities of Etruria; while Mela, on the contrary, assigns it to the Ligurians. ("Luna Ligurum," Mel. ii. 4. § 9; Strab. v. p. 222; Plin. iii. 5. s. 8; Ptol. iii. 1. § 4.) From the time indeed when the Macra became the established limit between Liguria and Etruria, there could be no doubt as to Luna being geographically included within the latter country; but it is certain that when the Romans first came into collision with the Ligurians, that people was in possession of Luna and the surrounding territory, and indeed held the whole country from the Macra to the mouth of the Arnus. (Pol. ii. 16; Liv. xxxiv. 56; xxxix. 32, &c.) Livy, however, tells us that the territory of Luna, in which the Roman colony was founded, and which had been taken by them from the Ligurians, had previously belonged to the Etruscans (Liv. xli. 13), and this seems to be the true explanation of the case. Both Luna and Luca, with the whole of the fertile and level country adjoining them at the foot of the Apennines, seem to have really belonged to the Etruscans during the height of their power, but had fallen into the hands of the Ligurians, before that people came into contact with Rome. We have, however, scarcely any account of Luna as an Etruscan city, no Etruscan remains have been found there, and there is certainly no foundation for the views of some modern writers who have supposed it to be one of the chief cities of Etruria, and one of the twelve that composed the League. (Dennis's *Etruria*, vol. ii. p. 79.)

The first historical mention of Luna itself (as distinguished from its more celebrated port) is that of its capture by the Romans under Domitius Calvinus (Frontin. *Strat.* iii. 2. § 1); but the date of this event, which is not noticed by Livy, cannot be fixed with any approach to certainty. Hence, the first fact in its history of which we have any positive information, is the establishment there of a Roman colony in B. C. 177 (Liv. xli. 13), if at least we are to adopt in that passage the reading of "Lunam" for "Lucam," which has been received by the latest editors of Livy. (Madvig, *de Colon.* p. 287.) Its territory is mentioned repeatedly in conjunction with that of Pisae, as having been laid waste by the neighbouring Ligurians. (Liv. xxxiv. 56, xli. 19, xliii. 9.) It appears that the two districts adjoined one another, so that the Pisans, in B. C. 169, complained of the encroachments of the Roman colonists on their territory. (*Id.* xlv. 13.) But, notwithstanding this colony, Luna seems not to have risen into any importance: Lucan indeed represents it as in a state of complete decay at the period of the Civil War (*desertae moenia Lunae*, Lucan, i. 586); and though it received a fresh colony under the Second Triumvirate, it was still in Strabo's time but a small and inconsiderable city. (*Lib. Colon.* p. 223; Strab. v. p. 222.) No historical notice of it is found under the Roman Empire, but its continued existence down to the fifth century is attested by Pliny, Ptolemy, the Itineraries, and Rutilius, as well as by inscriptions found on the spot. (Plin. iii. 5. s. 8; Ptol. iii. 1. § 4; *Itin. Ant.* p. 293; *Itin. Marit.* p. 501; Rutil. *Itin.* ii. 63—68.) We learn also that it was celebrated for its wine, which was reckoned the best in Etruria (Plin. xiv. s. 8. § 67), as well as for its cheeses, which were of vast size, some of them weighing as much as a thousand pounds. (Plin. xi. 42. s. 97; Martial. xiii. 30.) But the chief celebrity of Luna in imperial times was derived from its quarries of white marble, the same now known as *Carrara* marble, and which was considered equal, if not superior in quality, to the finest Greek marbles. It is first mentioned as employed at Rome for building purposes in the time of Caesar, and from the age of Augustus onwards was very extensively employed, as may still be seen in the Pantheon, the Pyramid of Caius Cestius

&c. But it was speedily adopted for statuary purposes also, for which it was esteemed a finer material even than the Parian. (Plin. xxxvi. 5. s. 4, 6. s. 7; Strab. v. p. 222; Sil. Ital. viii. 480; Rutil. *l. c.*; Stat. *Silv.* iv. 2. 29, 4. 23.) The buildings of Luna itself, and even its walls, are said to have been constructed wholly of it, whence Rutilius calls them "candentia moenia:" and Cyriacus, an antiquarian of the 15th century, who visited the ruins of Luna, attests the same fact.

The period of the final decay of Luna is uncertain. It was taken and plundered by the Normans in 857, but was probably not destroyed; and Dante, writing after 1300, speaks of *Luni* as a city that had sunk gradually into complete decay (*Par.* xvi. 73); which was doubtless accelerated by the malaria, from which the neighbourhood now suffers severely. When it was visited by Cyriacus of Ancona, the ruins were still extensive and in good preservation; but little now remains. Vestiges of an amphitheatre, of a semi-circular building which may have been a theatre, of a circus, and *piscina*, as well as fragments of columns, pedestals, &c., are still however visible. All these remains are certainly of Roman date, and no vestiges of Etruscan antiquity have been found on the spot. The ruins, which are obviously those of a small town, as it is called by Strabo, are situated about 4 m. S. of *Sarzana*, and little more than a mile from the sea. (Dennis's *Etruria*, vol. ii. pp. 78—84; Targioni-Tozzetti, *Viaggia in Toscana*, vol. x. pp. 403—466; Promis, *Memorie della Città di Luna*, 4to. Turin, 1838.)

Far more celebrated in ancient times than Luna itself was its port, or rather the magnificent gulf that was known by that name (Portus Lunae, Liv., Plin., &c.; Σελήνης λιμήν, Strab.), now called the *Gulf of Spezia.* This is well described by Strabo as one of the largest and finest harbours in the world, containing within itself many minor ports, and surrounded by high mountains, with deep water close in to shore. (Strab. v. p. 222; Sil. Ital. viii. 482.) He adds, that it was well adapted for a people that had so long possessed the dominion of the sea,—a remark that must refer to the Etruscans or Tyrrhenians in general, as we have no allusion to any naval supremacy of Luna in particular. The great advantages of this port, which is so spacious as to be capable of containing all the navies of Europe, seem to have early attracted the attention of the Romans; and long before the subjection of the mountain tribes of Liguria was completed, they were accustomed to make the Lunae Portus the station or *rendezvous* of their fleets which were destined either for Spain or Sardinia. (Liv. xxxiv. 8, xxxix. 21, 32.) It must have been on one of these occasions (probably in company with M. Cato) that it was visited by Ennius, who was much struck with it, and celebrated it in the opening of his Annals (Ennius, *ap. Pers. Sat.* vi. 9.) At a later period it seems to have been resorted to also for its mild and delightful climate. (Pers. *l. c.*) No doubt can exist that the port of Luna is identical with the modern *Gulf of Spezia;* but it is certainly curious that it should have derived that name from the town or city of Luna, which was situated on the left bank of the *Magra*, at least five miles from the gulf, and separated from it, not only by the river *Magra*, but by a considerable range of rocky hills, which divide the *Gulf of Spezia* from the valley of the *Magra*, so that the gulf is not even within sight of Luna itself. It is this range of hills which at their extremity form a promontory, called by Ptolemy, Lunae Promontorium (Σελήνης ἄκρον, Ptol. iii. 1. § 4.), now the *Punta Bianca.* It is true that Strabo places Luna on the *right* bank of the Macra; but this is a mere mistake, as he is certainly speaking of the Roman town of Luna: it is possible that the Etruscan city of that name may not have occupied the same site with the Roman colony, but may have been situated on the right bank of the Macra, but even then it would have been at some distance from the port. Holstenius and some other writers have endeavoured to prove that the port of Luna was situated at the mouth of the Macra; and it is probable that the town may have had a small port or landing-place at that point; but the celebrated Port of Luna, described by Strabo and extolled by Ennius, can certainly be no other than the *Gulf of Spezia.*

The *Gulf of Spezia* is about 7 miles in depth by 3 in breadth: it contains within itself (as justly observed by Strabo) several minor ports, two of which are noticed by Ptolemy under the names of Portus Veneris (Ἀφροδίτης λιμήν), still called *Porto Venere*, and situated near the western extremity of the gulf; and Portus Ericis (Ἐρίκης κόλπος), now *Lerici*, on the E. shore of the gulf. The former name is found also in the Maritime Itinerary. (Ptol. iii. 1. § 3; *Itin. Marit.* p. 502.) [E. H. B.]

LUNAE MONTES (Σελήνης ὄρος Αἰθιοπίας, Ptol. iv. 8. §§ 3, 6), from which mountains, and from the lakes formed by their melting snows, Ptolemy derives the sources of the Nile. Their position is unknown, and if they have any real existence, they must be placed S. of the Equator. [W. B. D.]

LUNAE PORTUS. [Luna.]

LUNAE PROMONTO'RIUM (Σελήνης ὄρος ἄκρον, Ptol. ii. 5. § 4), a headland on the W. coast of Lusitania, placed by Ptolemy 10 minutes N. of the mouth of the Tagus, and therefore corresponds to the *C. da Roca*, near *Cintra*, where Resendius found ruins of what he took for a temple of the Sun and Moon, with inscriptions (*Antiq. Lusit.* p. 52). Others, however, identify it with the more northern *C. Carvoeiro;* and, in fact, the accounts of the headlands on this coast are given in a confused manner by the ancient writers. [P. S.]

LUNA'RIUM PROMONTO'RIUM (Λουνάριον ἄκρον, Ptol. ii. 6. § 19: *C. Tordera*, NE. of *Barcelona*), a headland on the coast of the Baetuli, in Hispania Tarraconensis, formed by one of the SE. spurs of the Pyrenees. [P. S.]

LU'NGONES. [Astures.]

LUNNA, in Gallia, was on a road from Lugdunum (*Lyon*) to Augustodunum (*Autun*). The first station after Lugdunum is Asa Paulini, 15 M. P. from Lugdunum, and then Lunna 15 M. P. from Asa Paulini, according to the Antonine Itin. [Asa Paulini.] In the Table it is 24 M. P. from Lugdunum to Ludnam, as the name is written in the Table, and Asa Paulini is omitted. Lunna and Ludnam are probably the same place; and the site is uncertain. [G. L.]

LU'PIA. [Luppia.]

LU'PIAE (Λουπίαι, Strab.; Λουπία, Paus.; Λουππίαι, Ptol.: *Eth.* Lupiensis: *Lecce*), an ancient city of the Salentines, in the Roman province of Calabria, situated on the high road from Brundusium to Hydruntum, and just about 25 M.P. distant from each of these cities (*Itin. Ant.* p. 118). It was about 8 miles from the sea, whence Strabo correctly describes it as situated, together with Rhudiae, in the interior of Calabria (Strab. v. p. 282), though both Pliny and

Ptolemy would lead us to suppose that it was a maritime town. (Plin. iii. 11. s. 16; Ptol. iii. 1. § 14.) Appian also speaks of Octavian as *landing* there on his return to Italy, immediately after Caesar's death, when he halted some days at Lupiae without venturing to advance to Brundusium, until he received fresh information from Rome. (Appian, *B. C.* iii. 10.) There seems, however, no doubt that the ancient Lupiae occupied the same site as the modern *Lecce*, though it may have had a port or landing-place of its own. The above passage of Appian is the only mention of it that occurs in history; but a tradition preserved to us by Julius Capitolinus (*M. Ant.* 1.) ascribed its foundation to a king of the Salentines, named Malennius, the son of Dasumus. There is little doubt that it was really a native Salentine city; nor is there any foundation for supposing it to have received a Greek colony. Pausanias, in a passage which has given rise to much confusion, in treating of the treasury of the Sybarites at Olympia, tells us that Sybaris was the same city which was called in his time Lupia, and was situated between Brundusium and Hydruntum. (Paus. vi. 19. § 9.) The only reasonable explanation of this strange mistake is, that he confounded Lupia in Calabria (the name of which was sometimes written Lopia) with the Roman colony of Copia in Lucania, which had in fact arisen on the site of Thurii, and, therefore, in a manner succeeded to Sybaris. But several modern writers (Romanelli, Cramer, &c.) have adopted the mistake of Pausanias, and affirmed that Lupiae was previously called Sybaris, though it is evidently of the well-known city of Sybaris that that author is speaking. We hear but little of Lupiae as a Roman town, though it appears to have been a municipal town of some importance, and is mentioned by all the geographers. The "ager Lyppiensis" (sic) is also noticed in the Liber Coloniarum; but it does not appear that it received a colony, and the inscriptions in which it bears the title of one are, in all probability, spurious. Nor is there any ancient authority for the name of Lycium or Lycia, which is assigned to the city by several local writers: this form, of which the modern name of *Lecce* is obviously a corruption, being first found in documents of the middle ages. (*Lib. Colon.* p. 262; Mel. ii. 4. § 7; *Itin. Ant.* p. 118.)

The modern city of *Lecce* is a large and populous place, and the chief town of the province called the *Terra di Otranto.* No ancient remains are now visible; but Galateo, writing in the 15th century, tells us that there were then extensive subterranean remains of the ancient city — vast arches, covered galleries and foundations of ancient buildings — upon which the modern city was in great measure built. Numerous vases and other relics of antiquity have also been brought to light by excavations, and an inscription in the Messapian dialect. (Galateo, *de Sit. Iapyg.* pp. 81—86; Romanelli, vol. ii. pp. 83—93; Mommsen, *Unter Ital. Dialecte*, p. 59.) [E. H. B.]

LUPODU'NUM, a place on the river Nicer (*Neckar*) in Southern Germany. (Auson. *Mosel.* 423; Symmachus, p. 16, ed. Niebuhr.) It is probably the same place as the modern *Ladenburg* on the *Neckar*, though some identify it with the fort which the emperor Valentinian built on the banks of the *Neckar*. (Amm. Marc. xxviii. 2.) [L. S.]

LUPPHURDUM (*Λούπφουρδον*), a town in the north of Germany. (Ptol. ii. 11. § 28.) Its site is generally identified with *Wittenberg* or *Meissen*; but it seems more probable that it was situated near *Leipzig*, on the river Luppa, from which it may have derived its name. [L. S.]

LU'PPIA or LU'PIA (*ὁ Λουπίας*: *Lippe*), a navigable river in the north-west of Germany, which was well known to the Romans, from its sources to the point where it empties itself into the Rhine. Its sources are in the interior of Germany, not far from those of the Amisia. (*Ems.*) (Vell. Pat. ii. 105; Tac. *Ann.* i. 60, ii. 7, *Hist.* v. 22; Pomp. Mela, iii. 3. § 3; Strab. vii. p. 291; Dion Cass. liv. 33.) Strabo (*l. c.*) had a very incorrect notion of the course of the Lupia, for he describes it as flowing through the country of the Bructeri Minores, and as discharging its waters, like the Amasia, into the ocean: he, moreover, places it about 600 stadia from the Rhine. Tacitus (*Ann.* ii. 7) mentions a Roman fort built on its banks. [L. S.]

LU'PPIA (*Λουππία*), a place of considerable importance in the north of Germany, between the rivers Albis and Visurgis, above Mons Melibocus. (Ptol. ii. 11. § 28, viii. 6. § 3.) It is generally identified with the modern town of *Lupta.* [L. S.]

LUSI (*Λουσοί*, Paus., Steph. B. *s. v.*; *Λοῦσοι*, *Λουσσοί*, *τὰ Λοῦσσα*, Schol. *ad Callim. Dian.* 235; comp. Meineke, *ad Steph. B. s. v.* : *Eth.* *Λούσιος*, *Λουσεύς*, *Λουσιάτης*, Steph. B.; *Λουσιεύς*, Xen. *Anab.* iv. 2. § 21), a town in the north of Arcadia, originally independent of, but afterwards subject to, Cleitor. [CLEITOR.] Lusi was situated in the upper valley of the Aroanius, and probably on the site of *Sudhená*, which stands in the NE. corner of the valley at the foot of Mt. *Khelmós* (the ancient Aroanian mountains), and on the road from *Tripolitzá* to *Kalávryta.* The upper valley of the Aroanius, now called the plain of *Sudhená*, consists of two plains, of which the more easterly is the one through which the Aroanius flows, the waters of which force their way through a gorge in the mountains into the plain of Cleitor, now *Kátzana*, to the south. The more westerly plain of *Sudhená* is entirely shut in by a range of hills; and the waters of three streams which flow into this plain are carried off by a katavóthra, after forming an inundation, apparently the Lacus Clitorius mentioned by Pliny (xxxi. 2. s. 13). The air is damp and cold; and in this locality the best hemlock was grown (Theophr. ix. 15. § 8).

Lusi was still independent in the 58th Olympiad; since one of its citizens is recorded to have gained the victory in the 11th Pythiad. (Paus. viii. 18. § 8.) Its territory was ravaged by the Aetolians in the Social War (Polyb. iv. 18); but in the time of Pausanias there were no longer even any ruins of the town. (Paus. *l. c.*) Its name, however, was preserved in consequence of its temple of Artemis Lusia or Hemerasia (the "Soother"). The goddess was so called, because it was here that the daughters of Proetus were purified from their madness. They had concealed themselves in a large cavern, from which they were taken by Melampus, who cured them by sacred expiations. Thereupon their father Proetus founded this temple of Artemis Hemerasia, which was regarded with great reverence throughout the whole Peloponnesus as an inviolable asylum. It was plundered by the Aetolians in the Social War. It was situated near Lusi, at the distance of 40 stadia from Cynaetha. (Paus.; Polyb. *ll. cc.*; Callim. *Dian.* 233.) The interior of the temple, with the purification of the daughters of Proetus, is represented on an ancient vase. (Millinger, *Peintures de Vases*, pl. 52; Müller, *Denkmäler der alt. Kunst*, t. 11.) The ruins, which Dodwell discovered above Lusi towards the end of the plain, and on the road to Cynaetha, are probably those of the temple of Artemis Leake discovered some ancient foundations at the middle fountain of the three in the more westerly of the two plains of *Sudhená*, which he supposes to be the remains of the temple. One of the officers of the French Commission observed a large cave on the western side of the Aroanian mountains, in which the inhabitants of *Sudhená* were accustomed to take refuge during war, and which is probably the one intended in the legend of the daughters of Proetus. (Dodwell, *Classical Tour*, vol. ii. p. 447; Leake, *Morea*, vol. ii. p. 109, vol. iii. pp. 168, 181; Boblaye, *Récherches, &c.* p. 155; Curtius, *Peloponnesos*, vol. i. p. 375, seq.)

LUSITA'NIA (ἡ Λυσιτανία, ἡ Λυσιτανική, Strab.; Λουσιτανία, Diod. Sic., Ptol., Steph. B.: *Eth.* Λυσιτανοί, Lusitani), originally denoted the country of the Lusitani, but is commonly used in a wider sense, as the name of one of the three provinces, into which Hispania was divided by Augustus. (HISPANIA, p. 1081, Nos. 3, 4).

1. *Extent and Boundaries.*— Like the modern *Portugal*, it lay on the W. side of the peninsula, extending from its SW. point (SACRUM PR., *C. S. Vincent*), eastwards to the mouth of the ANAS (*Guadiana*), and northwards along the W. coast; but here, as well as in the interior, the boundaries of the two countries were very different; Lusitania occupying only two-thirds of the W. coast, and Portugal more than three-fourths. The former had its N. boundary at the DURIUS (*Douro*), the latter at the MINIUS (*Miño*); and the Portuguese province, called *Entre Douro e Minho*, as lying between these rivers, as well as that of *Traz os Montes* E. of it, were anciently the part of GALLAECIA which belonged to the Callaïci Bracarii. But on the E. side, inland, Lusitania had a much wider extent than Portugal. Both rest on the same base, as their S. side, namely the coast between C. S. Vincent and the mouth of the Guadiana, and at first the boundary runs N. nearly along the same line, namely the course of the Guadiana, the slight difference being in favour of Portugal, which has a slip on the E. side of the river. But, from a point on the river, a little below *Badajoz*, and a little above its intersection with the Meridian of 7° W. long., the boundaries diverge; that of Portugal taking a general direction N. with a slight bearing to the E., till it strikes the *Douro* at its great bend from SW. to NW. (where the *Agueda* joins it), and running up the river to its great bend in the opposite direction, below the *Esla;* while that of Lusitania continued up the Anas eastward, towards the middle of the Peninsula, to a point considerably above METELLINUM (but not very certainly defined), whence it followed a N. direction to the Durius, which it met at a point below the river Pistoraca (also not very well defined). Thus, Lusitania contained, on this side, the N. part of Spanish *Estremadura*, and the S. part of *Leon;* and the part of the province thus lying E. of Modern Portugal, corresponds very nearly to the territory of the VETTONES. These are the boundaries of the Roman province, as constituted under Augustus; but there are considerable variations in the extent assigned to the country by various writers, especially according as the word is used, in the wider sense, for the province, or in the narrower meaning, for the country of the Lusitani. In this first and narrowest sense, it included only the district between the Tagus and the Durius, from the Atlantic on the W., to about the present frontier of Portugal on the E. Next, the supposed or actual connection of these people with their Northern neighbours, the Callaïci, Artabri, and Astures, led to their being, at least in part, included under the same name, and accordingly Strabo defines Lusitania as the country N. of the Tagus, bounded on the W. & N. by the Ocean. (Strab. iii. p. 153.) But just above he says, that the greater part of the Lusitani, meaning those N. of the Durius, had obtained the name of Callaïci; and elsewhere he expressly states that the whole region N. of the Durius, which was formerly called Lusitania, was now called Callaïca. (iii. p. 166.) On the E., says Strabo (*l. c.*), it bordered on the Carpetani, Vettones, Vaccaei, and Callaïci, and other tribes of less note; and he adds that these also were sometimes called Lusitani, thus pointing to the extension of the name towards the east. Then, again, on the S. of the Tagus, where the country seems originally to have belonged to the TURDETANI, with an intermixture of Celtic tribes [CELTICI], the long and obstinate wars carried on by the Romans drove many of the Lusitanians and their allies into the district, which thus came naturally to be included under the name of Lusitania. (Strab. iii. p. 139.) Finally, under Augustus, the boundaries were fixed as above stated.

2. *Dimensions.*— Agrippa, as quoted by Pliny, assigned to the province, together with Asturia and Gallaecia, a width of 536 M. P.; and a length of 540 M. P. (Plin. iv. 21. s. 35.) Strabo makes its length 3000 stadia, and its width considerably less (iii. p. 153, as amended by Xylander: it should be remembered that the *width* is reckoned, as Strabo expressly says, *along* the E. side, *i. e.* from N. to S., in conformity with his general views respecting the form of the peninsula, which are explained under HISPANIA).

3. *Physical Geography.*—Strabo's description of Lusitania (*l. c.*) as lofty and rugged on the E. side, and level towards the sea, with the exception of minor ridges of mountains, is tolerably correct. A more exact account of its relation to the whole formation of the surface of the peninsula is given under HISPANIA (§ v. No. 5. pp. 1085, 1086), together with a description of the coast and the chief promontories. Its surface is roughly divided by the MONS HERMINIUS (*Sierra de Estrella*), which ends in the peninsula of *Lisbon*, into the two great basins of the Tagus and the Durius; but it is also intersected by numerous offsets from the great central chains of the peninsula. Besides the great river TAGUS, which bisects it, there are several others, of more or less importance, which flow in the same general direction, and fall into the sea on the W. coast; but of these none require special notice, except the Callipus (Καλλίπους, *Sadao*), which flows N. from the M. Cuneus in the extreme S., and falls into the sea, SE. of the Tagus, and the MUNDA (*Mondego*) and VACUA (*Vouga*), between the Tagus and the Durius.*

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* The discrepancies among the ancient writers respecting the names of the rivers between the Tagus and the Minius have been noticed under GALLAECIA: the following conspectus, by Groskurd, of their various statements, may be useful:—

The country, being irrigated by these rivers, and penetrated by their navigable streams, as well as enriched by the gold and silver found in their beds and in mines, was rich and fertile, Strabo tells us; but its prosperity was greatly checked by the predatory habits of its people, who neglected the culture of the soil, to give themselves up to war and robbery. This evil tendency, however, he ascribes chiefly to the mountaineers, by whose attacks the inhabitants of the lowlands were involved in the same disorder. (Strab. iii. p. 154.)

4. *Population.* — The province, as finally constituted, contained the countries of five chief peoples, and of innumerable petty tribes, most of whom, however, may be included among these five. Thus, for example, the 30 (some read 50) tribes (ἔθνη), mentioned by Strabo, between the Tagus and the Artabri, are doubtless but subdivisions of the Callaïci and Lusitani. The five chief peoples of Lusitania (the Roman province) were:—(1.) The Lusitani, on the W. coast between the Durius and the Tagus, and extending also (as explained above) S. of the latter river. (2.) E. of them the Vettones, between the Durius and the Anas. (3.) S. of these two were the Turduli Veteres, a branch of the ancient population of Baetica, who (according to the common opinion of the ancients) had crossed the Anas; but whose presence should perhaps rather be referred to an ancient occupation of the country up to the Tagus. (4.) S. of them again, in the district between the lower course of the Anas and the S. and W. coasts, were a branch of the Turdetani, to whom similar remarks apply. (5.) Lastly, in various positions, we find remnants of the old Celtic population, preserving the name of Celtici. The chief traces of them are on the SE. of the lower Tagus, between it and the great bend of the Anas, where they were mingled with the Turduli; and among the Turdetani, in the extreme S., where they seem to have taken up their position in the mountainous district between the termination of the W. coast and the Anas (*Algarbe*), which the ancients called Cuneus, and where they bore the distinctive name of Conii. (Comp. Hispania, p. 1087. § vii.) The particulars respecting these peoples, their chief cities, and so forth, are given under the several articles: in this place we have to deal only with the Lusitanians, properly so called.

5. The Lusitani (Λυσιτανοί, Strab.; Λουσιτανοί, Diod., Ptol.), are designated by Strabo as "the greatest of the nations of Iberia, and the one most frequently and longest engaged in war with the Romans," a distinction which, certainly, not even the Celtiberians could dispute with them. The history of the wars referred to has been given in outline under Hispania, and that of their last great contest may be read in the histories of Rome and under Viriathus (*Dict. of Biog.*). The incidents of that war seem to prove that though the Lusitani formed a compact state, under one national government, its force was impaired by a certain defect of real union among the numerous minor peoples of whom Strabo speaks. (Niebuhr, *Lectures on Anc. Ethnog. and Geog.* vol. ii. p. 297.) The full account of their manners and customs, given by Strabo (iii. pp. 154—156), may be more conveniently studied in the original than repeated here in its many details.

Strabo.	Mela.	Pliny.	Ptolemy.	Appian.	Modern.
Tagus.	Tagus.	Tagus,	Tagus.	Tagus.	*Tajo.*
Mundas.	Monda.	Munda.	Mondas.	"	*Mondego.*
Vacua.	"	Vacca.	Vacus.	"	*Vouga.*
Durius.	Durius.	Durius.	Durius.	Durius.	*Douro.*
"Other Rivers."			Avus.	Avo Celandus.	*Ave.*
ὁ τῆς Λήθης, or Limaea, or Belion, s. c. Oblivionis.	Naebis.	"	Nebis.	Naebis.	*Cavado.*
Naebis, or Minius.	Minius.	Limia, or Limaeas.	Limias.	Limicis, or Lethes.	*Lima.*
	Limia.	Minius.	Minius.	Minius.	*Minho.*

6. *Lusitania as a Roman Province.*—(Lusitania Provincia, *Inscr. ap.* Gruter, p. 31, No. 383.) The position of Lusitania, after its conquest by the Romans, first as a part of Hispania Ulterior, and already under Julius Caesar tending to a separate constitution; its formation into a distinct province, under Augustus; its civil and military governments: its three conventus of Emerita Augusta, Pax Julia, and Scalabis, with the number and rank of the towns included in them; and its position under the later empire, are all given under Hispania (pp. 1081, 1082).

7. *Cities and Towns* —(Those of the Vettones are given under the article.)—The city of *Lisbon* (Port. *Lisboa*) was, under the same name [Olisipo], the ancient capital of the Lusitanians, and though the Romans degraded it from that rank, in favour of their own military colonies, it remained a place of great commercial importance. Its political rank was transferred, under the Romans, to Scalabis (*Santarem*), a colony, and seat of a *conventus juridicus*, higher up the river, on its right bank. But the true Roman capital was Emerita Augusta (*Merida*) in the SE. of the province, on the right bank of the Anas, a colony founded by Augustus. The chief roads leading through the province from Emerita, with the places on them, were as follows: 1. From Emerita, E. and then NE. to Caesar-Augusta "per Lusitaniam," as the Itinerary expressly says, although it lies entirely S. of the Anas (*Itin. Ant.* pp. 444, 445); thus suggesting a doubt whether the boundary of Lusitania was not carried as far S. as the M. Marianus (*Sierra Morena*): the places on the road, which are commonly assigned to Baetica, are: Contosolia, 12 M. P. (*Alange?*) Mirobriga, 36 M. P. (*Capilla*); Sisalone, or Sisapo, 13 M. P. (*Almaden*); Carcuvium, 20 M. P. (*Caracuel?*); Ad Turres, 26 M. P. (*Calatrava?*), where, if not sooner, the roads enter the Oretani. 2. From Emerita, due N. to Salmantice (*Salamanca*) and Asturica, through the territory of the Vettones. (*Itin. Ant.* p. 433: for the places see Vettones). 2. From Emerita, NW. to the Tagus, and down the right side of the river to Olisipo (*Itin. Ant.* pp. 419, 420*): Plagiaria, 30 M. P. (*Raposéra*, Cortés; *El-Commandante*, Lapie); Ad vii Aras, 20 M. P. (*Codesera*, Cortés, *Arronches*, Mentelle and Lapie); Montobriga, 14 M. P. (vulg. Mundobriga, *Marvao*, Resend. *Antiq. Lus.* p. 58, Florez, *Esp. S.* vol. xiii. p. 66, Cortés, Ukert; *Partalegre*, Lapie; it seems to be the Medobriga of the *Bell. Alex.* 48, and the town of the Medubricenses Plumbarii of Plin. iv. 21. s. 35); Fraxinus, 30 M. P., on or near the left bank of the Tagus (*Amieira*, Cortés; *Villa Velha*, Lapie); Tubucci, 32 M. P. (*Abrantes* or *Punhete?*); Scalabis, 32 M. P., a colony and conventus, with the surname Praesidium Ju-

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* The *numbers* on all the roads from Emerita to Olisipo are very corrupt: they do not agree with the totals given at the head of each route; and many of them are evidently too short.

LIUM (Plin. *l. c. Santarem*, Florez, *Esp. S.* vol. xiii p. 69, xiv. p. 171); JERABRIGA, 32 M. P. (Arabriga, Plin. *l. c.*; Ἀράϐριγα, Ptol. ii. 5. § 7; *Alanquer*, Florez, *Esp. S.* vol. xiv. p. 174); OLISIPO, 30 M. P. 4. From EMERITA, W. to OLISIPO, curving round to the N.: PLAGIARIA, 30 M. P. (*vide sup.*); BUDUA, 8 M. P. (*S. Maria de Bedoya* Cortés, *Campo Mayor*, Lapie; the river *Bodoa* preserves the name); AD VII. ARAS, 12 M. P. (*vid. sup.*) MATUSARO, 8 M. P., ABELTERIUM, 24 M. P. (it seems that these names are inverted, and that the latter is *Alter da Chao*, and the former *Puente do Sora*); ARITIUM PRAETORIUM, 28 M. P. (*Salvatierra*, or *Benavente*, both close together on the left bank of the Tagus); OLISIPO, 38 M. P. 5. From EMERITA to OLISIPO, W. with a curve to the S. (*Itin. Ant.* pp. 416—418): EVANDRIANA, 8 M. P. (Εὐανδρία, Ptol. ii. 5. § 8); DIPO, 17 M. P.; AD ADRUM FLUMEN, 12 M. P.; EBORA, 9 M. P. (*Evora*). Here is a difficulty: the last is a well-known place, but the distance is evidently much too small; and the various attempts made to identify the intermediate positions rest on no sufficient data. The alteration of *Ad Adrum* to *Ad Anam* has no sign in the MSS. to bear it out. It seems, on the whole, most likely that the route intended is that of the great road through *Talavera la Real*, *Badajoz*, and *Elvas*. From Ebora, it proceeds thus:—SALACIA, 44 M. P., surnamed URBS IMPERATORIA, a municipium, with the Old Latin Franchise (*Alcaçer do Sal.*; Plin. iv. 35, viii. 73; Mela, iii. 1; Marc. Herac. p. 42; Inscr. *ap.* Gruter, pp. 13, 16; Florez, *Esp. S.*, vol. xiii. p. 115, xiv. p. 241); MALECECA, 26 M. P. (*Marateca ?*); CAECILIANA, 26 M. P. (*Agnalva*, or *Pinheiro*, or *Seixola ?*); CATOBRIGA, 8 M. P. (Cetobriga, Geog. Rav. iv. 43; Καιτόβριξ, Ptol. ii. 5. § 3; Καστόϐριξ, Marc. Herac. p. 42; Ru. on the headland at the mouth of the estuary of the Callipus, *Sado*, near *Setubal*; Resend. *Antiq. Lus.* iv. p. 210; Mentelle, p. 87); EQUABONA, 12 M. P. (*Coyna*): OLISIPO, 12 M. P. The country S. of this road was traversed by others, connecting EBORA with PAX JULIA, and both with the Anas and the S coast; namely:—6. (*Itin. Ant.* pp. 426, 427.) From ESURIS (opp. *Ayamonte*) at the mouth of the Anas, in Baetica, W. along the coast to BALSA, 24 M. P. (*Tavira*); OSSONOBA, 16 M. P. (*Estoy*, N. of Faro, by C. de S. Maria); thence the road struck inland across the mountains of the Cuneus (*Algarbe*), and down the valley of the Callipus (*Salo*), to ARANNI, or ARANDIS, 60 M. P. (*Ourique*), SALACIA, 35 M. P. (vid. sup.), and EBORA, 44 M. P. (*vid. sup.*). The course pursued from EBORA by SERPA, 14 M. P., FINES, 20 M. P., and ARUCCI, 25 M. P., to PAX JULIA, 30 M. P. (*Beja*), is so intricate as to prove an error in the Itinerary, which commentators have sought in vain to amend. 7. The direct road from ESURIS to PAX JULIA is given thus (*Itin. Ant.* p. 431):—MYRTILIS, 40 M. P. (*Mertola*); PAX JULIA, 36 M. P. 8. A direct road from SALACIA to OSSONOBA is also mentioned, but the distance, 16 M. P., is absurdly wrong (*Itin. Ant.* p. 418). 9. From OLISIPO a great road ran parallel to the coast, up to the mouth of the Durius and BRACARA AUGUSTA, thus (*Itin. Ant.* pp. 420—422): JERABRIGA, 30 M. P. (*vid. sup.*); Scalabis, 32 M. P. (*vid. sup.*); SELLIUM, 32 M. P. (*Pombal ?*); CONEMBRICA, 34 M. P. (*Coimbra*, or further S.); EMINIUM, 10 M. P. (*Agueda*, *Mintro*, or *Carvalhos ?* site very uncertain), TALABRIGA, 40 M. P. (*Aveiro*); LANGOBRIGA, 18 M. P. (near *Feira*); CALEM, 13 M. P. (*Oporto*); BRACARA, 35 M. P. (*Braga*); the last two, though originally Lusitanian, belong, according to the common division, to the Callaïci Bracarii. Other places, not important enough to require further notice, will be found in the lists of Ptolemy (ii. 5) and Ukert (vol. ii. pt. 1. pp. 387—399). [P. S.]

LU'SIUS. [GORTYS.]

LUSO'NES (Λούσωνες), the smallest of the four tribes into which the Celtiberians were divided. Their position was about the sources of the Tagus, SW. of the territory of Numantia. (Strab. iii. p. 162; Appian, *Hisp.* cc. 42, 49.) [P. S.]

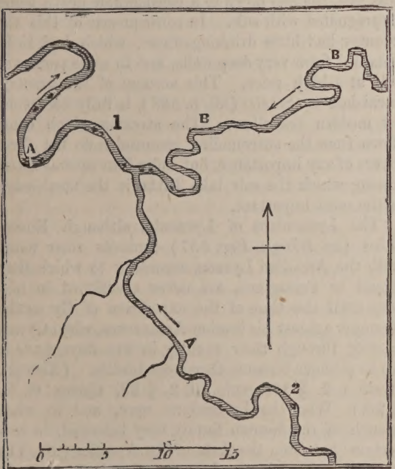
LUSSO'NIUM (Λουσσόνιον), also called Lossunium, a town in Lower Pannonia, on the western bank of the Danube, a little to the north of the modern *Paks*. It was the station of a body of Dalmatian cavalry. (Ptol. ii. 16. § 4; *Not. Imp.*; *Itin. Ant.* p. 254; *Tab. Peut.*, where it is called Lusione.) [L. S.]

LUTE'TIA PARISIO'RUM (Λουκοτεκία, Ptol. ii. 8. § 13; Λουκοτοκία, Strabo, p. 194), the city of the Parisii, a Gallic people on the *Seine*. Lutetia is mentioned by Caesar (*B. G.* vi. 3), who held a meeting of the Gallic states there in the spring of B. C. 53. He calls it Lutetia Parisiorum; and in his narrative of the operations of Labienus in B. C. 52, he says (*B. G.* vii. 57) that Lutetia is on an island in the Sequana (*Seine*). Strabo copies this description from Caesar. Vibius Sequester (p. 17 ed. Oberlin) also describes Lutecia, as he writes it, as being on an island.

The Parisii were the neighbours of the Senones. There had been some kind of political union between the Parisii and the Senones before Caesar's Gallic campaigns (*B. G.* vi. 3), but at the time when Caesar mentions them, they seem to have been separate states. When Vercingetorix (B. C. 52) rose against the Romans, the Senones, Parisii, and others joined him immediately; and the Parisii sent 8000 men to oppose Caesar at Alesia (*B. G.* vii. 4, 75). Though a part of the little territory of the Parisii was north of the *Seine*, we must conclude from Caesar's narrative that they were a Celtic people. The diocese of Paris represents the territory of the Parisii.

Lutetia, like many other Gallic towns, finally took the name of the people, and was called Civitas Parisiorum, whence the modern name of Paris. Zosimus (iii. 9) calls it Parisium. It appears from the Notit. Dign. that the Romans had a fleet at Paris; and from the words in the Notitia, "Praefectus classis Anderitianorum Parisiis," D'Anville conjectures that the name "Anderitiani" implies a place Anderitium, which he further supposes to be *Andrési*, immediately below the junction of the *Seine* and *Oise*. An inscription dug up in 1711 among other ancient monuments in the church of *Notre Dame* at *Paris*, contained the words "Nautae Parisiaci;" and De Valois observes that as the people of Paris had always a fleet before their eyes, they may from this circumstance have taken the ship which appears in the arms of the city.

The position of Lutetia at Paris is determined by the description of the place, the name, and the measurements of the roads from Agedincum (*Sens*), Rotomagus (*Rouen*), and Genabum (*Orléans*), which meet at Lutetia. When Caesar held the meeting of the states of Gallia at Lutetia, the town was confined to the island which afterwards was called *La Cité* (civitas), a name given to the old Roman part of several French towns. But the island on which stands the church of *Notre Dame* was then and for a long time after of less extent than it is now; for the site of the *Place Dauphine* was once two small islands which were not joined together and united to the *Cité* before the sixteenth century; and the spot called *Le Terrein* was another addition produced by the ruins of the buildings which were erected in this part of the city. Paris was never a large place under the Roman dominion. Ammianus (xv. 11) calls it a Castellum, and Julian (*Misopogon*, p. 340) and Zosimus name it a small city (πολίχνη). Zosimus, who was no great geographer, places it in Germania. Lutetia may probably have occupied some ground on the north or on the south side of the river, or even on both sides, for the island was joined to the mainland by bridges in Caesar's time (*B. G.* vii. 58), made of wood, as we may assume. Julian spent a winter in Paris, A. D. 358, and was proclaimed Augustus there. (Ammian. Marcell. xvii. 2, 8, xx. 4.) The Franks under Clovis took Paris about the close of the fifth century, A. D.; and about A. D. 508 Clovis made Paris his residence.



A. A. The river Sequana (*Seine*).
B. B. The river Matrona (*Marne*).
1. Lutetia (*Paris*), on an island.
2. Melodunum (*Melun*), on an island or point.
The scale is in English miles.

When Caesar (B. C. 52) was setting out to attack Gergovia, he sent Labienus with four legions against the Senones and Parisii. (*B. G.* vii. 34.) Labienus advanced upon Lutetia from Agedincum, where he left his stores. His march was along the left bank of the Seine. The commander of the Gallic forces occupied a marshy tract, the water of which ran into the Seine, and here he waited, with the intention of preventing the Romans from crossing the river (*B. G.* vii. 57) to Lutetia. Labienus attempted to make a road across the marsh, but, finding it impossible, he left his camp silently in the night, and, returning by the route by which he had advanced, he reached Melodunum (*Melun*), a town of the Senones on an island in the Seine. He there seized about fifty vessels, and easily got possession of *Melun*. After repairing the bridge from the island to the right bank of the river, he carried over his men to the right side, and marched again upon Lutetia. He took the vessels with him, and used them, as we must suppose, for crossing the Matrona (*Marne*), though the *Marne* is not mentioned in the narrative. Before Labienus could reach Paris, the Galli set Lutetia on fire, and broke down the bridges which united the island to the main. They also quitted the marsh, and placed themselves on the banks of the Seine opposite to Lutetia and to the camp of Labienus, which was on the right side of the river. In the meantime Caesar's defeat before Gergovia was known, and Labienus was threatened from the north by the Bellovaci in his rear. In front of him, on the opposite side of the river, were the Parisii and their allies. His safety depended on getting to the left bank of the Seine, and he accomplished it by a clever movement. Soon after nightfall he left half a legion in his camp; he ordered another half legion, with their baggage, to march up the river, making a loud noise; and he sent up the river, in the same direction as the half legion as many boats as he could collect, which made a great splashing with their oars. He sent the ships that he brought from Melodunum four miles down the river, and, soon after despatching the half legion up the river, he marched with his three legions down the stream in great silence, and found his ships. The scouts of the enemy, who were placed all along the stream, were surprised and slaughtered; for there was a great storm raging, and they were off their guard. The three legions were carried across the river in the vessels. The enemy were confounded by the unusual noise purposely made in the Roman camp, by the boats moving up the river, and by the news of the enemy crossing lower down. Accordingly, the Galli left part of their forces to watch the opposite camp, and sent another part up the river towards Metiosedum, as it is in Caesar's text, which is either a mistake for Melodunum, or it is some place higher up the Seine than Paris. Either supposition will explain Caesar. The Galli led the rest of their forces to oppose the three legion which had crossed the Seine with Labienus, and, after a hard fight, they were defeated and dispersed. Labienus led his troops back to Agedincum, where his stores and baggage were. This is the substance of Caesar's narrative, which is correctly explained by D'Anville (*Notice, &c.*, art. Melodunum), and Ukert (*Gallien*, p. 476) has done well in following him. Some of the old critics completely misunderstood Labienus' movements; and even, of late years, the passage has been wrongly explained.

The Romans built both on the island *La Cité* and on both sides of the Seine, but the Roman memorials of Paris are very few. Some sculptured stones were dug up under the choir of Notre Dame. The inscriptions were of the time of Tiberius Caesar, and show that the Roman and Gallic deities were worshipped jointly. The remains of a subterranean aqueduct have been discovered both on the north and south sides of the river. The materials of the Roman city were doubtless employed for more recent constructions, and thus Roman Lutetia has disappeared. [G. L.]

LUTE'VA (*Eth.* Lutevani: *Lodève*), in Gallia Narbonensis, is placed by the Table, where the name is written Loteva, on a road from Agatha (*Agde*) to Segodunum (*Rhodez*). Pliny (iii. 5) says, "Lutevani qui et Foroneronienses," whence it has been concluded that he means the Forum Neronis mentioned by Ptolemy as being in the country of the Memini. [CARPENTORACTE.] But the name Luteva, the modern name *Lodève*, and the Itin. seem to determine the position of Luteva; and, if Pliny is right, we must suppose that Luteva was also named Forum Neronis. [G. L.]

LU'TIA (Λουτία), a considerable town of the Arevacae, in Hispania Citerior, 300 stadia from Numantia, mentioned only by Appian (*Hisp.* 93, 94). [P. S.]

LUTTOMAGUS, a place in North Gallia, according to the Table on a road from Samarobriva (*Amiens*) to Castellum Menapiorum. The site is uncertain. D'Anville has followed Cluver in writing the name Luttomagus; but it is Lintomagus in the Table. [G. L.]

LU'XIA (*Odiel*), a small river on the coast of Hispania Baetica, between the Baetis (*Guadalquivir*) and the Anas (*Guadiana;* Plin. iii. 1. s. 3). [P. S.]

LUXOVIUM. This name appears on some inscriptions dug up at *Luxeuil*, in the French department of the *Upper Saône*. *Luxeuil* is on the *Brenchin*, and it has warm baths. The name on the inscriptions is said to be Luxovium or Lixovium. These inscriptions were published by Caylus, but they may not be genuine. In the life of St. Columban, written in the seventh century, Luxovium is mentioned:—"Castrum quod olim munitissimum, priscis temporibus Luxovium nuncupatum, ubi etiam Thermae eximio opere instructae habebantur. Multae illic statuae lapideae erant." (D'Anville, *Notice, &c.*; Walckenaer, *Géog.* vol. i. p. 320.) [G. L.]

LYCABETTUS MONS. [ATHENAE, p. 303, b.]

LYCAEA. [LYCOA.]

LYCAEUS or LYCE'US (τὸ Λύκαιον ὄρος, ὁ Λυκαῖος: *Diofórti*), a lofty mountain of Arcadia, in the district of Parrhasia, from which there is a view of the greater part of Peloponnesus. Its height has been determined by the French Commission to be 4659 feet. It was one of the chief seats of the worship of Zeus in Arcadia, and on the summit called Olympus, or ἱερὰ κορυφή, were the sacred grove and altar of Zeus Lycaeus, together with a hippodrome and a stadium, where games called Lycaea were celebrated in honour of Zeus (Λύκαια). These games are said to have resembled the Roman Lupercalia, and were sometimes celebrated by Arcadians when in foreign countries. (Plut. *Caes.* 61; Xen. *Anab.* i. 2. § 10.) Near the hippodrome was a temple of Pan, who is hence also called Lycaeus. There are still remains of the hippodrome extending from S. to N.; and near its northern extremity there are considerable remains of a cistern, about 50 feet in length from E. to W. A little further W. is a ruin called *Hellenikon*, apparently part of a temple; and near the church of St. Elias is the summit called *Diofórti*, where the altar of Zeus formerly stood. In the eastern part of the mountain stood the sanctuary and grove of Apollo Parrhasius or Pythius, and left of it the place called Cretea. (Paus. viii. 38; Pind. *Ol.* ix. 145, xiii. 154; Theocr. i. 123; Virg. *Georg.* i. 16, iii. 314; *Aen.* viii. 344.) The river Neda rose in Mt. Cerausium (Κεραύσιον), which was a portion of Mt. Lycaeus. (Paus. vii. 41. § 3; comp. Strab. p. 348.) Cerausium is shown by Ross to be *Stepháni*, and not *Tetrázi*, as is usually stated. Mt. Nomia (Νόμια ὄρη), near Lycosura (Paus. viii. 38. § 11), was probably a portion of the modern *Tetrázi*. (Leake, *Morea*, vol. ii. p. 313, seq.; *Peloponnesiaca*, p. 244; Ross, *Reisen im Peloponnes*, vol. i. pp. 88, 91; Curtius, *Peloponnesos*, vol. i. pp. 294, 338.)

LYCAO'NIA (ἡ Λυκαονία: *Eth.* Λυκάων, Λυκαόνιος), a province of Asia Minor, bordering in the east on Cappadocia, in the south on Cilicia, in the west on Pisidia and Phrygia, and in the north on Galatia. These frontiers, however, were not always the same, but the fluctuation becomes most perplexing at the time when Asia was under the influence of the Romans, who gave portions of Lycaonia sometimes to this and sometimes to that Asiatic prince, while they incorporated the greater part with the province of Cappadocia, whence Ptolemy (v. 6. § 16) treats of it as a part of Cappadocia. The name Lycaonia, however, continued to be applied to the country down to a late period, as we see from Hierocles (p. 675) and other Christian writers.

Lycaonia is, on the whole, a plain country, but the southern and northern parts are surrounded by high mountains; and the north, especially, was a cold and bleak country, but very well adapted as pasture-land for sheep, of which king Amyntas is said to have possessed no less than 300 flocks. Their wool was rather coarse, but still yielded considerable profit to the proprietors. The country was also rich in wild asses. Its chief mineral product was salt, the soil down to a considerable depth being impregnated with salt. In consequence of this the country had little drinking-water, which had to be obtained from very deep wells, and in some parts was sold at a high price. This account of the country, furnished by Strabo (xii. p. 568), is fully confirmed by modern travellers. The streams which come down from the surrounding mountains do not form rivers of any importance, but nnite into several lakes, among which the salt lake Tatta, in the north-east, is the most important.

The Lycaonians of Lycaonia, although Eustathius (*ad Dionys. Per.* 857) connects their name with the Arcadian Lycaon, according to which they would be Pelasgians, are never mentioned in history until the time of the expedition of Cyrus the Younger against his brother Artaxerxes, when Cyrus, passing through their country in five days, gave it up to plunder because they were hostile. (Xenoph. *Anab.* i. 2. § 19, comp. iii. 2. § 23, *Cyrop.* vi. 2. § 20.) Who the Lycaonians were, and to what branch of the human family they belonged, is uncertain; but from the Acts of the Apostles (xiv. 11) it appears that they spoke a peculiar language. It is also well attested that, like the Pisidians, they were a hardy and warlike race, which owned no subjection to the Persian monarchs, and lived by plunder and foray. (Dionys. Per. 857; Prisc. 806; Avien. 1020.) Their principal towns, which are few in number, and all of which appear to have been very small, were: ICONIUM, LAODICEIA COMBUSTA, DERBE, ANTIOCHIANA, and LARANDA; the less important ones were TYRIAEUM, VASATA, SOATRA, ILISTRA, and COROPASSUS.

As to their early history, we know nothing about the Lycaonians; but they seem to have gradually advanced westward, for in the time of Croesus the Phrygians occupied the country as far as the river Halys, and Xenophon calls Iconium the easternmost town of Phrygia, so that the Lycaonians must have continued their extension towards the west even after that time, for subsequently Iconium was nearly in the centre of Lycaonia. It has already been remarked that they maintained their independence against Persia, but afterwards they shared the fate of all the other nations of Asia Minor, being successively under the rule of Alexander the Great, the Seleucidae, Antiochus, Eumenes of Pergamus, and finally under the Romans. (Liv. xxvii. 54, xxxviii. 39, 56.) Under this change of rulers, the character of the people remained the same: daring and intractable, they still continued their wild and lawless habits, though in the course of time many Greek settlers must have taken up their abode in the Lycaonian towns. Under their chief Amyntas, however, whom Strabo even calls king, and who was his own contemporary, the country acquired a greater political consistency. [*Dict. of Biogr.* under AMYNTAS, Vol. I. p. 156.] After the death of Amyntas, his whole kingdom, which he had greatly extended, fell into the hands of the Romans, who constituted the greater part of Lycaonia as a part of their province of Cappadocia.

We may add, that Strabo regards Isauria as a part of Lycaonia. [ISAURIA.] [L.S.]

LYCASTUS (Λύκαστος: *Eth.* Λυκάστιος), a town of Crete, mentioned in the Homeric catalogue (*Il.* ii. 647; comp. Pomp. Mela, ii. 7. § 13; Plin. iv. 12). Strabo (x. p. 479) says that it had entirely disappeared, having been conquered and destroyed by the Cnossians. According to Polybius (xxiii. 15) the Lycastian district was afterwards wrested from Cnossus by the Gortynians, who gave it to the neighbouring town of Rhaucus. In Mr. Pashley's map the site is fixed at *Kaenúria.* (Höck, *Kreta,* vol. i. pp. 15, 414.) [E. B. J.]

LYCASTUS or LYCASTUM (Λύκαστος), a very ancient town in Pontus, on a river bearing the same name. It was situated 20 stadia south-east of Amisus. (Scyl. *Peripl.* p. 33; Marcian, p. 74; *Peripl. Pont. Eux.* p. 10; Steph. B. *s. v.* Χαδισία; Plin. vi. 3; Mela, i. 19, who calls it Lycasto.) Pherecydes (*ap. Schol. ad Apoll. Rhod.* ii. 373, comp. ad ii. 1001) spoke of a town of Lycastia, inhabited by Amazons, and situated between Themiscyra and Chalybia. The river Lycastus was but a small stream, which after a short course emptied itself into the Euxine close by the town of Lycastus. (Scyl., Marcian., Plin., *ll. cc.*) [L. S.]

LYCEIUM. [ATHENAE, p. 303, b.]

LYCHNIDUS (Λυχνιδός: *Eth.* Λυχνίδιος, Λυχνίτης, Steph. B.; Ptol. iii. 13. § 32), the chief town of the Dassaretae in Illyricum. From its position on the frontier it was always a place of considerable importance, and the name frequently occurs in the wars of the Romans with Philippus V. and Perseus, kings of Macedon. (Liv. xxvii. 32, xxxiii. 34, xliii. 9, 10, 21; Λυχνίς, Polyb. xviii. 30.) Afterwards it continued to be, as on the Candavian way described by Polybius (Λυχνίδιον, xxxiv. 12), one of the principal points on the Egnatian road. (Strab. vii. p. 323; *Itin. Anton.*; *Peut. Tab.*; *Itin. Hierosol.*: in the Jerusalem Itinerary the original reads Cledo.) Under the Byzantine empire it appears to have been a large and populous town, but was nearly destroyed by an earthquake during the reign of Justinian. (Procop. *Hist. Arc.* 18; Malch. *Excerpt.* p. 250, ed. Bonn; Niceph. Callist. xvii. 3.) Lychnidus, which from the data of the Itineraries must be placed near the S. extremity of the Lake Lychnitis, on its E. shores (Leake, *North. Greece*, vol. iii. p. 281), was afterwards replaced by the more northerly ACHRIDA (στὴν Ἄχριδα, Ὄχριδα, Ἄχρις, of the Byzantine writers; Anna Comn. xiii. p. 371; Cedren. vol. ii. p. 468, ed. Bonn Cantacuzen. ii. 21), the capital of the Bulgarian empire. Some geographers have supposed that Achrida is the same as Justiniana; this identification, which is a mistake, has arisen from the circumstance that the metropolitans of Achrida called themselves after the emperor Justinian. Justiniana Prima is the modern town of *Köstendil.* (Schafarik, *Slav. Alt.* vol. ii. p. 227.) The Slavonic name survives in the modern *Akridha,* on the NE. shores of the lake. [E. B. J.]

LYCHNI'TIS. 1. (Λυχνῖτις, ἡ Λυχνιδία λίμνη, Polyb. v. 108), a lake of Illyricum, first mentioned by Scymnus of Chios (429). Philip pushed his conquests over the Illyrian tribes as far as this lake (Diod. xvi. 8). The lake of *Akridha* or *Okridha,* which abounds in fish (comp. Strab. vii. p. 327), represents Lychnitis. (Leake, *Northern Greece,* vol. i. p. 328, vol. iii. pp. 280, 328.)

2. (Λυχνῖτις; comp. Steph. B. *s. v.* Λυχνιδός), a lake of the Greater Armenia, which Ptolemy (v. 13. § 8) places in long. 78° and lat. 43° 15′. It has been identified with the lake *Gökdje Deniz,* or *Sevanga* to the NW. of *Erivan,* the true position of which is lat. 40° 37′. The river *Zengue,* which flows out of the lake and communicates with the Araxes, is not mentioned by Ptolemy. (Dubois de Montpereux, *Voyage Autour du Caucase,* Atlas, pt. i. pl. vii. vol. iii. pp. 299—311; St. Martin, *Mém. sur l'Armenie,* vol. i. p. 61; *Journ. Geog. Soc.* vol. iii. pp. 40—43; Ritter, *Erdkunde,* vol. ix. p. 786.) [E. B. J.]

LY'CIA (Λυκία: *Eth.* Λύκιος), a country on the south coast of Asia Minor, forming part of the region now called *Tekeh.* It is bounded on the west by Caria, on the north by Phrygia and Pisidia, and on the north-east by Pamphylia, while the whole of the south is washed by the part of the Mediterranean called the Lycian sea. The western frontier is formed by the river Glaucus and Mount Daedala (Strab. xiv. p. 664), the northern by the range of Mount Taurus, and the eastern one by Mount Climax. The whole extent of the country, from east to west, amounts, according to Strabo, to 1720 stadia; this measurement, however, must have been made along the line of coast, for a straight line from east to west does not amount to more than one-half that distance. Its extent from the sea to the northern boundary is different in the different parts, but is everywhere smaller than that from east to west. Until very recently, Lycia, with its rich remains of antiquity, was almost a *terra incognita,* —having never been visited by European travellers, until Sir Charles Fellows, in 1838, and a second time in 1840, travelled the country; since which time it has been explored and described by several other men of learning and science, whose works will be noticed below.

1. *Name of the Country.*—The name Lycia and Lycians is perfectly familiar to Homer, and the poet appears to have been better acquainted with Lycia than with some other parts of Asia Minor, for he knew the river Xanthus and Cape Chimaera. (*Il.* vi. 171, &c., x. 430, xii. 312, &c., *Od.* v. 282, and elsewhere.) But, according to Herodotus (i. 173), the ancient name of the country had been Milyas (ἡ Μιλυάς), and that of the inhabitants Solymi (Σόλυμοι), and Tremilae or Termilae (Τρεμίλαι or Τερμίλαι). These latter are said to have been conquered, and expelled from the coast districts by Sarpedon, the brother of Minos, who, with a band of Cretans, invaded the country and conquered it, but without changing either its name or that of the people. But in his reign, Lycus, the

son of Pandion, being driven by his brother Aegeus from Attica, found a place of refuge in Milyas, the kingdom of Sarpedon, who now changed the name of his dominion into Lycia, to honour his friend Lycus. (Comp. Strab. xiv. p. 667; and Steph. B. *s. v.* Τρεμίλη, who states, on the authority of the historian Alexander, that Bellerophontes changed the name of Tremilae into that of Lycians.) In later times the name Milyas still existed, but was confined to the northern and more mountainous parts of the country, into which the original inhabitants of the country had been driven by the conquerors, and where they were known under the name of the Milyae. [MILYAS.] Strabo, in his desire to look upon Homer as an infallible authority in historical and geographical matters, is inclined to disbelieve the tradition related by Herodotus, as irreconcilable with the poet, who, he conceives, meant by the Solymi no other people than that which in later times bore the name of Milyae. Whatever we may think of the cause of the change of name from Milyas to Lycia, it is probable that it must have originated in the conquest of the country by foreigners, and that this conquest belongs to an earlier date than the composition of the Homeric poems. But although the inhabitants of the country had changed their own name, they continued as late as the time of Herodotus to be called Termilae by their neighbours.

2. *Physical Character of the Country.*—All Lycia is a mountainous country,—the range of Mount Taurus in the north sending forth numerous branches to the south, which generally slope down as they approach the sea, and terminate in promontories. The principal of these branches are, mounts DAEDALA, CRAGUS, MASSICYTES (rising in some parts to a height of 10,000 feet), and CLIMAX. But, notwithstanding its mountainous character, Lycia was by no means an unfertile country, for it produced wine, corn, and all the other fruits of Asia Minor; its cedars, firs, and plane trees, were particularly celebrated. (Plin. *H. N.* xii. 5.) Among the products peculiar to it, we may mention a particularly soft kind of sponge found near Antiphellus, and a species of chalk, which possessed medicinal properties. Lycia also contained springs of naphtha, which attest its volcanic character; of which other proofs also are mentioned, for, not far from the rock called *Deliktash*, there is a perpetual fire issuing from the ground, which is supposed to have given rise to the story of the Chimaera, but is in reality nothing but a stream of inflammable gas issuing from the crevices of the rocks, as is the case in several parts of the Apennines. Most of the rivers of Lycia flow in a southern direction, and the most important of them are the XANTHUS, in the west, and the LIMYRUS or ARICANDUS, in the east. It also has two considerable lakes; one, now called *Avlan Gule*, is formed by the confluence of several rivers, another, in the more northern part, situated in a hollow among high mountains, is called *Yazeer Gule.*

3. *The Inhabitants of Lycia.*— The most ancient inhabitants of Lycia, as we have seen above, were the Solymi, who are generally believed to have been a Phoenician or Semitic race. We are not informed why these Solymi were called Termilae; but the probability is that the Solymi and the Termilae were two different tribes occupying different parts of the country at the same time, and that while the Solymi were driven into the northern mountains by the invaders, the Termilae were subdued, and received from their conquerors the name of Lycians. This seems clearly to follow from the account of Herodotus and the fragments quoted by Stephanus Byzantinus. The Tremilae were no doubt as foreign to the Hellenic stock of nations as the Solymi. The conquerors of the Tremilae, that is the Lycians proper, are said to have come from Crete, which, before its occupation by the Dorians, was inhabited by barbarous or non-Hellenic tribes, whence it follows that the conquering Lycians must likewise have been barbarians. Their struggles with the Solymi appear to have lasted long, and to have been very severe, for Bellerophon and other mythical heroes are described as having fought against the warlike Solymi. (Hom. *Il.* vi. 184, 204, *Od.* v. 283.) From the recently discovered Lycian inscriptions, composed in an alphabet partly Greek and partly foreign, it has been inferred that, after the conquest of Lycia by the Persians, the great body of the nation changed its character, at least in some parts, which are supposed to have then been occupied by Persians; and this theory is believed to derive support from the Lycian inscriptions, which Mr. Sharpe and others believe to contain a language akin to the Zend. But this hypothesis is devoid of all foundation, for we never find that the Persians colonised the countries conquered by them, and the Lycian language is as yet utterly unknown. All we can say is, that the Lycian alphabet seems to be a variety of the Graeco-Phoenician or Graeco-Semitic character, and that there is no evidence to show that in the historical ages the Lycians changed their character as a nation. They were and remained barbarians in the Greek sense, though they adopted and practised to a great extent the arts and modes of civilised life, such as they existed among their Greek neighbours.

4. *Institutions, &c. of the Lycians.* — In the Homeric poems the Lycians appear as governed by kings (Hom. *Il.* vi. 173; *Dict. of Biogr. s. v.* SARPEDON); but in the historical times we find Lycia as a confederation of free cities, with a constitution more wisely framed perhaps than any other in all antiquity. An authentic account of this constitution has been preserved by Strabo. It was the political unity among the towns of Lycia that made the country strong, and enabled it to maintain its freedom against the encroachments of Croesus, while all the surrounding nations were compelled to own his sway. When and by whom this federal constitution was devised, we are not informed, but it reflects great credit upon the political wisdom of the Lycians. They were a peaceable and well-conducted people, and took no part in the piracy of their maritime neighbours, but remained faithful to their ancient institutions, and on this account were allowed the enjoyment of their free constitution by the Romans. It was under the dominion of Rome that Strabo saw its working. The confederacy then consisted of 23 towns, from which the deputies met in a place fixed upon each time by common consent. The six largest towns, XANTHUS, PATARA, PINARA, OLYMPUS, MYRA, and TLOS, had each three votes at the common diet; the towns of more moderate size had two, and the remaining small places one vote each. The executive of the confederacy was in the hand of a magistrate called Lyciarch (Λυκιάρχης), whose election was the first business of the congress, and after whom the other officers of the confederacy were chosen. The judges, also, as well as the magistrates, were elected from each city according to the number of

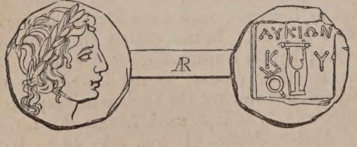
its votes; taxation and other public duties were regulated on the same principle. In former times, the deputies constituting the congress had also decided upon peace, war, and alliances; but this of course ceased when Lycia acknowledged the supremacy of Rome. This happy constitution lasted until the time of the emperor Claudius, when Lycia became a Roman province, as is mentioned below. (Strab. xiv. p. 664, &c.) The laws and customs of the Lycians are said by Herodotus to have been partly Carian and partly Cretan; but in one point they differed from all other men, for they derived their names from their mothers and not from their fathers, and when any one was asked to give an account of his parentage, he enumerated his mother, grandmother, great grandmother, &c. (Herod. i. 173.) Herodotus (vii. 92), in describing their armour, mentions in particular, hats with plumes, greaves, short swords, and sickles. Respecting the religion of the Lycians nothing is known, except that they worshipped Apollo, especially at Patara; but whether this was the Greek Apollo, or a Lycian god identified with him, cannot be said with certainty; though the former is more probable, if we attach any value to the story of Patarus. [*Dict. of Biogr. s. v.*] This would show that the Greeks of Asia Minor exercised considerable influence upon the Lycians at a very early period.

5. *Literature and the Arts.* — Although we have no mention of any works in the Lycian language, it cannot be doubted that the Lycians either had, or at least might have had, a literature, as they had a peculiar alphabet of their own, and made frequent use of it in inscriptions. The mere fact, however, that many of these inscriptions are engraven in two languages, the Lycian and Greek, shows that the latter language had become so familiar to the people that it was thought desirable, or even necessary, to employ it along with the vernacular in public decrees and laws about and after the time of the Persian wars; and it must have been this circumstance that stopped or prevented the development of a national literature in Lycia. The influence of Greek literature is also attested by the theatres which existed in almost every town, and in which Greek plays must have been performed, and have been understood and enjoyed by the people. In the arts of sculpture and architecture, the Lycians attained a degree of perfection but little inferior to that of the Greeks. Their temples and tombs abound in the finest sculptures, representing mythological subjects, or events of their own military history. Their architecture, especially that of their tombs and sarcophagi, has quite a peculiar character, so much so that travellers are thereby enabled to distinguish whether any given place is really Lycian or not. These sarcophagi are surmounted by a structure with pointed arches, and richly decorated with sculptures. One of these has been brought to this country by Sir C. Fellows, and may now be seen in the British Museum. The entrances of the numerous tombs cut in the faces of lofty rocks are formed in the same way, presenting at the top a pointed arch, which has led Sir C. Fellows to compare them to Gothic or Elizabethan architecture. If we examine the remains of their towns, as figured in the works of Sir C. Fellows, Texier, and Forbes and Spratt, we cannot avoid coming to the conclusion that, in all the arts of civilised life, the Lycians, though barbarians, were little inferior to the Greeks.

6. *History.*—Lycia and the Lycians act rather a prominent part in the Homeric account of the Trojan War, where they are described as the allies of the Trojans. Sarpedon and Glaucus, are the two Lycian heroes in the war; but the poet was familiar also with the earlier legends of Lycia,—as that about Bellerophon, which he introduces into the parley between Glaucus and Diomede. Pandarus, another hero on the side of the Trojans, came from a district about the river Aesepus, which was likewise called Lycia, and which was supposed by the ancient commentators to have been peopled by colonists from Lycia, the subject of this article (*Il.* ii. 824, &c., iv. 91, v. 105; comp. Strab. xii. p. 572, xiii. p. 585); but both history and tradition are silent as to the time when, and the circumstances under which, Lycians settled in Troas. During the period from the Trojan times down to the Lydian conquests under Croesus, the Lycians are not mentioned in history; but that conqueror, who was successful in all other parts of Asia Minor, failed in his attempts upon the Lycians and Cilicians. (Herod. i. 28.) When Cyrus overthrew the Lydian monarchy, and his general Harpagus invaded the plain of the Xanthus, the Lycians offered a determined resistance; but when, in the end, they found their situation hopeless, the men of Xanthus assembled in the citadel their women, children, slaves, and treasures, and then set fire to it. They themselves then renewed the fight against the enemy, but all perished, except a few Xanthians who happened to be absent during the battle. [XANTHUS.] Lycia thus became a part of the Persian monarchy, but, like all Persian provinces, retained its own constitution, being obliged only to pay tribute and furnish its contingents to the Persian army. The Lycians joined in the revolt of the Asiatic Greeks, but afterwards were reduced, and Darius made the country a part of his first satrapy (Herod. iii. 90); the fact that the Lycians furnished fifty ships to the fleet of Xerxes (Herod. vii. 92) shows, that they still continued to be a prosperous and powerful people. Their armour on that occasion is described by Herodotus, and was the same as that noticed above. During the Peloponnesian War the Lycians are not mentioned; but as Rhodes was tributary to Athens, and as contributions were often levied as far as Aspendus, it is not improbable that Lycia may have been compelled to pay similar contributions. Alexander traversed a part of the country on his march from Caria into Pisidia and Phrygia, and reduced it under his sway. The Lycians on that occasion offered little or no resistance to the young conqueror; the cities of Xanthus, Pinara, Patara, and about thirty other smaller towns, surrendered to him without a blow. (Arrian, *Anab.* i. 24.) In the division of the Macedonian empire, Lycia successively came under the dominion of the Ptolemies and the Seleucidae; and then, after a brief interval, during which the Lycians enjoyed their full freedom, they fell under the dominion of Rome: for after the defeat of Antiochus the Great, Lycia was ceded by the Roman senate to the Rhodians; but the Lycians, indignant at being considered the subjects of the islanders, and being secretly supported by Eumenes, resisted the Rhodian authorities by force of arms. In this contest they were overpowered; but the Romans, displeased with the Rhodians for their conduct in the Macedonian War, interfered, and restored the Lycians to independence. (Polyb. xxii. 7, xxiii. 3, xxvi. 7, xxx. 5; Liv. xlv. 25; Appian, *Mithr.* 61, &c., *Syr.* 44.) It was apparently during the period which now followed,

that Lycia enjoyed its highest degree of prosperity, for under the protection of Rome the people had sufficient leisure to attend to their own internal affairs. By a strict and wise neutrality, they escaped the dangers of the Mithridatic Wars as well as those of the wars against the pirates. (Appian, *Mithrid.* 24, 61; Strab. xvi. p. 665.) The prosperity of Lycia, however, received a severe blow during the war of Brutus and Cassius, who attacked the country because it was suspected to favour the party of Octavianus and Antony. When Brutus advanced against Xanthus, the inhabitants razed the suburbs to the ground, and offered the most determinate resistance. After a long and desperate siege, the soldiers of Brutus gained admission by treachery, whereupon the Xanthians made away with themselves by setting fire to their city. The fall of Xanthus was followed by the surrender of Patara and the whole Lycian nation. Brutus levied enormous contributions, and in some instances ordered the inhabitants to give up all their gold and silver. (Appian, *B. C.* iv. 60, 65, 75, &c.) Antony afterwards granted the Lycians exemption from taxes, in consideration of their sufferings, and exhorted them to rebuild the city of Xanthus. (Ibid. v. 7; comp. Dion Cass. xlvii. 34.) But after this time the prosperity of Lycia was gone, and internal dissensions in the end also deprived the inhabitants of their ancient and free constitution; for the emperor Claudius made the country a Roman province, forming part of the prefecture of Pamphylia. (Dion Cass. lx. 17; Suet. *Claud.* 25.) Pliny (v. 28) states that Lycia once contained seventy towns, but that in his time their number was reduced to twenty-six. Ptolemy (v. 3), indeed, describes Lycia as a separate province; but it is probable that until the time of Theodosius II. it remained united with Pamphylia, for an inscription (Gruter, *Thesaur.* p. 458. 6) mentions Porcius as "procos. Lyciae et Pamphyliae," and both countries had only one governor as late as the reign of Constantine. But Theodosius constituted Lycia a separate province; and so it also appears in the seventh century in Hierocles (p. 682, &c.), with Myra for its capital.

For further topographical and historical details see the separate articles of the Lycian towns, mountains, and rivers, and especially the following works of modern travellers. Sir C. Fellows, *A Journal written during an Excursion in Asia Minor*, London, 1839, and *An Account of Discoveries in Lycia, being a Journal kept during a Second Excursion in Asia Minor*, London, 1841; Spratt and E. Forbes, *Travels in Lycia, Milyas, and the Cibyratis*, 2 vols. London, 1847, which contains an excellent map of Lycia; Texier, *Description de l'Asie Mineure*, vol. i. Paris, 1838. The Lycian language has been discussed by D. Sharpe, in Appendices to Sir C. Fellows' works; by Grotefend, in vol. iv. of the *Zeitschrift für die Kunde des Morgenlands;* and by Cockerell in the *Journal des Savans*, April, 1841. [L. S.]



COIN OF LYCIA.

LYCO or LYCON, a small town of Hispania Baetica, mentioned only by Livy (xxxvii. 47). [P. S.]

LY'COA (Λυκόα: *Eth.* Λυκοάτης), a town of Arcadia in the district Maenalia, at the foot of Mt. Maenalus, with a temple of Artemis Lycoatis. It was in ruins in the time of Pausanias, and is represented by the *Paleokastron* between *Arachova* and *Karteroli.* (Paus. viii. 3. § 4, 36. § 7; Steph. B. *s. v.*; Leake, *Morea*, vol. ii. p. 52; Boblaye, *Récherches, &c.* p. 171; Ross, *Reisen im Peloponnes*, p. 120; Curtius, *Peloponnesos*, vol. i. p. 358.) There was another Lycoa not far from the Alpheius, near its junction with the Lusius or Gortynius, at the foot of Mt. Lycaeus. (Pol. xvi. 17.) It has been conjectured that the proper name of the latter of these towns was Lycaea, since Pausanias (viii. 27. § 4) speaks of the Lycaeatae (Λυκαιᾶται) as a people in the district of Cynuria, and Stephanus mentions a town Lycaea (Λύκαια). (Leake, *Morea*, vol. ii. p. 304.)

LYCO'NE (Λυκώνη), a mountain of Argolis, on the road from Argos to Tegea. (Paus. ii. 24. § 6.) [See Vol. I. p. 201, b.]

LYCO'POLIS (ἡ Λύκων πόλις, Ptol. iv. 5. § 63; Steph. B. *s. v.*; Strab. xvii. p. 813 · Lycon. Plin. v. 9. s. 11; Lyco, *Itin. Anton.* p. 157: *Eth.* Λυκοπολῖτης), the name of two cities in Aegypt.

1. In the Thebaid, the capital of the nome Lycopolites, SE. of Hermopolis, in lat. 27° 10′ 14″ N.: the modern *E' Syout.* It was seated on the western bank of the Nile. The shield of a king named Recamai, who reigned in Upper Egypt, probably during the shepherd dynasty in the Lower Country, has been discovered here. (Rosellini, *Mon. Civ.* i. 81.) Lycopolis has no remarkable ruins, but in the excavated chambers of the adjacent rocks are found mummies of wolves, confirming the origin of its name, as well as a tradition preserved by Diodorus (ii. 88; comp. Aelian. *Hist. An.* x. 28), to the effect that an Aethiopian army, invading Aegypt, was repelled beyond the city of Elephantine by herds of wolves. Osiris was worshipped under the symbol of a wolf at Lycopolis: he having, according to a myth, come from the shades under that form, to aid Isis and Horus in their combat with Typhon. (Champollion, *Descript. de l'Egypte*, vol. i. p. 276; Jollois, *Egypte*, vol. ii. ch. 13.)

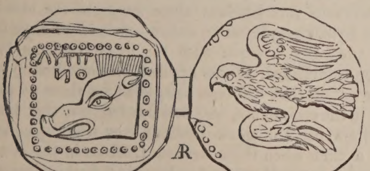
2. The Deltaic Lycopolis (Λυκούπολις, Strab. xvii. p. 802; Steph. B. *s. v.*), was an inconsiderable town in the Sebennytic nome, in the neighbourhood of Mendes, and, from its appellation, apparently founded by a colony of Osirian priests from Upper Egypt. The Deltaic Lycopolis was the birthplace of the Neo-Platonic philosopher Plotinus, A. D. 205. (Suidas, p. 3015.) [W. B. D.]

LYCOREIA. [DELPHI, p. 768.]

LYCOSU'RA (Λυκόσουρα: *Eth.* Λυκοσουρεύς), a town of Arcadia, in the district Parrhasia, at the foot of Mt. Lycaeus, and near the river Plataniston (*Gastritzi*), on the road from Megalopolis to Phigaleia. It is called by Pausanias the most ancient town in Greece, and is said to have been founded by Lycaon, the son of Pelasgus. It was in ruins in the time of Pausanias, since its inhabitants had been transplanted to Megalopolis upon the foundation of the latter. The remains of this town were first discovered by Dodwell, near the village of *Stala*, and have since been more accurately described by Ross. The ruins are called *Palaeokrambavos* or *Siderokastron.* (Paus. viii. 2. § 1, viii. 4. § 5, viii. 38. § 1; Dodwell, *Travels in Greece*, vol. ii. p. 395; Leake, *Morea* vol. ii. p. 312; Ross, *Reisen im Pelo-*

ponnes, p. 87; Curtius, *Peloponnesos*, vol. i. p. 295.)

LYCTUS, LYTTUS (Λύκτος, Λύττος: *Eth.* Λύκτιος, Λύττιος, Ptol. iii. 17. § 10), one of the most considerable cities in Crete, which appears in the Homeric catalogue. (*Il.* ii. 647, xvii. 611.) According to the Hesiodic Theogony (*Theog.* 477), Rhea gave birth to Zeus in a cave of Mt. Aegaeon, near Lyctus. The inhabitants of this ancient Doric city called themselves colonists of Sparta (Arist. *Pol.* ii. 7), and the worship of Apollo appears to have prevailed there. (Callim. *Hymn. Apoll.* 33; comp. Müller, *Dorians*, vol. i. pp. 141, 227, trans.) In B. C. 344, Phalaecus the Phocian assisted the Cnossians against their neighbours the Lyctians, and took the city of Lyctus, from which he was driven out by Archidamus, king of Sparta. (Diod. xvi. 62.) The Lyctians, at a still later period, were engaged in frequent hostilities with Cnossus, and succeeded in creating a formidable party in the island against that city. The Cnossians, taking advantage of their absence on a distant expedition, surprised Lyctus, and utterly destroyed it. The citizens, on their return, abandoned it, and found refuge at Lampa. Polybius (iv. 53, 54), on this occasion, bears testimony to the high character of the Lyctians, as compared with their countrymen. They afterwards recovered their city by the aid of the Gortynians, who gave them a place called Diatonium, which they had taken from the Cnossians. (Polyb. xxiii. 15, xxiv. 53.) Lyctus was sacked by Metellus at the Roman conquest (Liv. *Epit.* xcix.; Flor. iii. 7), but was existing in the time of Strabo (x. p. 479) at a distance of 80 stadia from the Libyan sea. (Strab. p. 476; comp. Steph. B. *s. v.*; Scyl. p. 18; Plin. iv. 12; Hesych. *s. v.* Καρνησσόπολις; Hierocl.) The site still bears the name of *Lýtto*, where ancient remains are now found. (Pashley, *Trav.* vol. i. p. 269.) In the 16th century, the Venetian MS. (*Mus. Class. Ant.* vol. ii. p. 274) describes the walls of the ancient city, with circular bastions, and other fortifications, as existing upon a lofty mountain, nearly in the centre of the island. Numerous vestiges of ancient structures, tombs, and broken marbles, are seen, as well as an immense arch of an aqueduct, by which the water was carried across a deep valley by means of a large marble channel. The town of ARSINOE and the harbour of CHERSONESUS are assigned to Lyctus. The type on its coins is usually an eagle flying, with the epigraph ΛΥΤΤΙΩΝ. (Eckhel, vol. ii. p. 316; Höck, *Kreta*, vol. i. pp. 13, 408, vol. ii. pp. 431, 446, vol. iii. pp. 430, 465, 508.) [E. B. J.]



COIN OF LYCTUS.

LYCU'RIA (Λυκουρία), a village in Arcadia, which still retains its ancient name, marked the boundaries of the Pheneatae and Cleitorii. (Paus. viii. 19. § 4; Leake, *Morea*, vol. iii. p. 143; Boblaye, *Récherches*, &c. p. 156; Curtius, *Peloponnesos*, vol. i. p. 198.)

LYCUS (Λύκος), is the name of a great many rivers, especially in Asia, and seems to have originated in the impression made upon the mind of the beholder by a torrent rushing down the side of a hill, which suggested the idea of a wolf rushing at his prey. The following rivers of this name occur in Asia Minor:—

1. The Lycus of Bithynia: it flows in the east of Bithynia in a western direction, and empties itself into the Euxine a little to the south of Heracleia Pontica, which was twenty stadia distant from it. The breadth of the river is stated to have been two plethra, and the plain near its mouth bore the name of Campus Lycaeus. (Scylax, p. 34; Orph. *Argon.* 720; Arrian, *Peripl.* p. 14; Anonym. *Peripl.* p. 3; Xenoph. *Anab.* vi. 2. § 3; Ov. *Epist. ex Pont.* x. 47; Memnon, *ap. Phot.* 51; Plin. vi. 1, who erroneously states that Heracleia was situated on (appositum) the river.)

2. The Lycus of Cilicia is mentioned only by Pliny (v. 22) as flowing between the Pyramus and Pinarus.

3. The Lycus of Lydia was a tributary of the Hermus, flowing in a south-western direction by the town of Thyatira: whether it emptied itself directly into the Hermus, or only after its juncture with the Hyllus, is uncertain. (Plin. v. 31; comp. Wheler, vol. i. p. 253; P. Lucas, *Troisieme Voyage*, vol. i. p. 139, who, however, confounds the Lycus with the Hermus.)

4. The Lycus of Phrygia, now called *Tchoruk-Su*, is a tributary of the Maeander, which it joins a few miles south of Tripolis. It had its sources in the eastern parts of Mount Cadmus (Strab. xii. p. 578), not far from those of the Maeander itself, and flowed in a western direction towards Colossae, near which place it disappeared in a chasm of the earth; after a distance of five stadia, however, its waters reappeared, and, after flowing close by Laodiceia, it discharged itself into the Maeander. (Herod. vii. 30; Plin. v. 29; Ptol. v. 2. § 8; Hamilton, *Researches*, vol. i. p. 508, &c., and *Journal of the Royal Geogr. Soc.* vii. p. 60, who re-discovered the chasm in which the Lycus disappears, amid the ruins near CHONAS.)

5. Pontus contained two rivers of this name:—(*a.*) A tributary of the Iris in the west, is now called *Kulei Hissar*. It has its sources in the hills of Lesser Armenia, and, after flowing for some time in a western direction, it turns towards the north, passing through Nicopolis, and emptying itself into the Iris at Magnopolis. The Lycus is almost as important a river as the Iris itself (Strab. xi. p. 529, xii. pp. 547, 556; Plut. *Lucul.* 15; Plin. vi. 3, 4; Ov. *Epist. ex Pont.* iv. 10, 47; Hierocl. p. 703; *Act. Martyr.* vol. iii. Jul. p. 46). (*b.*) A tributary of the Acampsis or Apsorrhos, in the eastern part of Pontus, and is believed to answer to the modern *Gorgoro*. (Ptol. v. 6. § 7.)

6. According to Curtius (iii. 1), the river Marsyas, which flowed through the town of Celaneae, changed its name into Lycus at the point where it rushed out of the fortifications of the place. [L. S.]

LYCUS (Λύκος), a river of Assyria, also called Zabatus. [ZABATUS.]

LYCUS (Λύκος), a river of Syria, between ancient Byblus and Berytus. (Strab. xvi. p. 755; Plin. v. 20.) Although both these geographers mention the river Adonis as distinct from this, more to the north, between Palae-Byblus and Byblus, the two rivers have been sometimes confounded. Their

Wolf-river is plainly identical with the Dog-river of the present day (*Nahr-el-Kelb*), about 2 hours north of *Beyrût;* which derives its name, says Maundrell, from an idol in the form of a dog or wolf, which was worshipped, and is said to have pronounced oracles, at this place. It is remarkable for an ancient viaduct cut in the face of a rocky promontory immediately on the south of the stream, the work of Antoninus Pius, as a Latin inscription, copied by Maundrell, and still legible, records (*Journey*, March 17, pp. 35—37). Cuneiform inscriptions and figures resembling those found at *Behistun* [Bagistanus Mons] would seem to indicate that the Roman emperor did but repair the work of some Persian king. There are casts of the inscriptions and figures in the British Museum. [G. W.]

LYCUS (Λύκος), a river of Sarmatia, which flows through the country of the Thyssagetae, and discharges itself into the Palus Maeotis. (Herod. iv. 124.) Herodotus was so much in error about the position of the Maeotis, that it is difficult to make out his geography here. The Lycus has been identified with the Lagous of Pliny (vi. 7), or the upper course of the *Volga.* (Comp. Schafarik, *Slav. Alt.* vol. i. p. 499.) Rennell (*Geog. of Herod.* vol. i. p. 119) supposes it may be the *Medweditza.* It must be distinguished from the Lycus of Ptolemy (iii. 5. § 13), which is the modern *Kalmius.* (Schafarik, *l. c.*) [E. B. J.]

LYCUS (Λύκος, Ptol. v. 14. § 2), a river of Cyprus, W. of Amathus. At a little distance inland from *Capo delle Gatte* [Curias] are some salt marshes, which receive an arm of a river corresponding with the Lycus of Ptolemy. (Engel, *Kypros*, vol. i. 37.) [E. B. J.]

LYDDA. [Diospolis.]

LY'DIA (Λυδία: *Eth.* Λυδός, Lydus), a country in the western part of Asia Minor. Its boundaries varied at different times. Originally it was a small kingdom in the east of the Ionian colonies; but during the period of the Persian dominion it extended to the south as far as the river Maeander, and, perhaps, even to Mount Messogis, whence some writers speak of the Carian towns of Aromata, Tralles, Nysa, and Magnesia on the Maeander, as Lydian towns, and Strabo (xii. p. 577) mentions the Maeander as the frontier between Lydia and Caria. To the east it extended as far as the river Lycus, so as to embrace a portion of Phrygia. In the time of Croesus, the kingdom of Lydia embraced the whole of Asia Minor between the Aegean and the river Halys, with the exception of Cilicia and Lycia. The limits of Lydia during the Roman period are more definitely fixed; for it bordered in the north on Mysia, from which it was separated near the coast by the river Hermus, and in the inland parts by the range of Mount Temnus; to the east it bordered on Phrygia, and to the south on Caria, from which it was separated by Mount Messogis. To the west it was washed by the Aegean (Plin. v. 30; Strab. i. p. 58, ii. p. 130, xii. pp. 572, 577, &c.), whence it is evident that it embraced the modern province of *Sarukhan* and the northern part of *Sighla.* This extent of country, however, includes also Ionia, or the coast country between the mouth of the Hermus and that of the Maeander, which was, properly speaking, no part of Lydia. [Ionia.]

1. *Physical Features of Lydia.*—In the southern and western parts Lydia was a mountainous country, being bounded on the south by the Messogis, and traversed by the range of Tmolus, which runs parallel to it, and includes the valley of the Caystrus. In the western parts we have, as continuations of Tmolus, Mounts Dracon and Olympus, in the north of which rises Mount Sipylus. The extensive plains and valleys between these heights are traversed in a western direction by the rivers Caystrus and Hermus, and their numerous tributaries. The whole country was one of the most fertile in the world, even the sides of the mountains admitting of cultivation; its climate was mild and healthy, though the country has at all times been visited by severe earthquakes. (Xenoph. *Cyrop* vi. 2. § 21; Strab. i. p. 58.) Its most important productions were an excellent kind of wine, saffron, and gold. The accounts of the ancients about the quantity of gold found in Lydia, from which Croesus was believed to have derived his wealth, are no doubt exaggerated, for in later times the sand of the river Pactolus contained no gold at all, and the proceeds of the gold mines of Mount Tmolus were so small as scarcely to pay for the labour of working them. (Strab. xiii. p. 591.) The plains about the Hermus and Caystrus were the most fertile parts of the country, if we except the coast districts of Ionia. The most celebrated of these plains and valleys bore distinct names, as the Cilbianian, the Caystrian, the Hyrcanian; and the Catacecaumene in the north east. Some of these plains also contained lakes of considerable extent, the most important of which are the Gygaea Lacus, on the north of the Hermus, and some smaller ones in the neighbourhood of Ephesus, which were particularly rich in fish. The capital of the country at all times was Sardes.

2. *Names and Inhabitants of the Country.*—In the Homeric poems the names Lycia and Lycians do not occur; but the people dwelling about Mount Tmolus and Lake Gygaea, that is the country afterwards called Lydia, bear the name Meones or Maeones (Μῄονες, *Il.* ii. 865, v. 43, x. 431), and are allied with the Trojans. The earliest author who mentions the name Lydians is the lyric poet Mimnermus (*Fragm.* 14, ed. Bergk), whose native city of Colophon was conquered by the Lydians. Herodotus (i. 7) states that the people originally called Meones afterwards adopted the name of Lydians, from Lydus the son of Atys; and he accordingly regards Lydians and Meonians as the same people. But some of the ancients, as we learn from Strabo (xii. p. 572, xiv. p. 679), considered them as two distinct races, — a view which is unquestionably the correct one, and has been adopted in modern times by Niebuhr and other inquirers. A change of name like that of Maeonians into Lydians alone suggests the idea of the former people being either subdued or expelled by the latter. When once the name Lydians had been established, it was applied indiscriminately to the nation that had been conquered by them as well as to the conquerors, and hence it happens that later writers use the name Lydians even when speaking of a time when there were no Lydians in the country, but only Maeonians. We shall first endeavour to show who the Maeonians were, and then proceed to the more difficult question about the Lydians and the time when they conquered the Maeonians. The Maeonians unquestionably belonged to the Indo-European stock of nations, or that branch of them which is generally called Tyrrhenian or Pelasgian, for these latter "inhabited Lesbos before the Greeks took possession of those islands (Strab. v. p. 221

xiii. p. 621), and, according to Menecrates the Elaean, the whole coast of Ionia, beginning from Mycale, and of Aeolis." (Niebuhr, *Hist. of Rome*, vol. i. p. 32.) They no doubt extended beyond the coast into the interior of the country. The existence of a Pelasgian population is probably also implied in the statement, that the most ancient royal dynasty of Lydia were Heracleidae, and that Lydus was a brother of Tyrrhenus. The Lydians, on the other hand, are expressly stated to have had nothing in common with the Pelasgians (Dionys. i. 30), and all we know of them points to more eastern countries as their original home. It is true that Herodotus connects the Heracleid dynasty with that of Assyria, but if any value can be attached to this statement at all, it refers only to the rulers; but it may be as unfounded as his belief that most of the Greek institutions had been derived from Egypt. The Lydians are described as a kindred people of the Carians and Mysians, and all three are said to have had one common ancestor as well as one common language and religion. (Herod. i. 171.) The Carians are the only one of these three nations that are mentioned by Homer. It is impossible to ascertain what country was originally inhabited by the Lydians, though it is reasonable to assume that they occupied some district near the Maeonians; and it is possible that the Phrygians, who are said to have migrated into Asia from Thrace, may have pressed upon the Lydians, and thus forced them to make conquests in the country of the Maeonians. The time when these conquests took place, and when the Maeonians were overpowered or expelled, is conjectured by Niebuhr (*Lect. on Anc. Hist.* vol. i. p. 87) to have been the time when the Heracleid dynasty was supplanted by that of the Mermnadae, who were real Lydians. This would place the conquest of Maeonia by the Lydians about the year B. C. 720. The Maeonians, however, after this, still maintained themselves in the country of the Upper Hermus, which continued to be called Maeonia; whence Ptolemy (v. 2. § 21) speaks of Maeonia as a part of Lydia. Pliny (v. 30) also speaks of the Maeonii as the inhabitants of a district between Philadelphia and Tralles, and Hierocles (p. 670) and other ecclesiastical writers mention there a small town called Maeonia, which Mr. Hamilton (*Researches*, vol. ii. p. 139, &c.) is inclined to identify with the ruins of *Megne*, about five miles west of *Sandal*. To what branch of the human family the Lydians belonged is a question which cannot be answered, any more than that about their original seats; all the Lydian words which have been transmitted to us are quite foreign to the Greek, and their kinsmen, the Carians, are described as a people speaking a barbarous language.

3. *Institutions and Customs.*—Although the Lydians must be regarded as barbarians, and although they were different from the Greeks both in their language and in their religion, yet they were capable, like some other Asiatic nations, of adopting or developing institutions resembling those of the Greeks, though in a lesser degree than the Carians and Lycians, for the Lydians always lived under a monarchy, and never rose to free political institutions. They and the Carians were both gifted nations; they cultivated the arts, and were in many respects little inferior to the Greeks. Previous to their conquest by the Persians, they were an industrious, brave, and warlike people, and their cavalry was regarded as the best at that time. (Herod. i. 79; Mimnerm. *l. c.*) Cyrus purposely crushed their warlike spirit, forbade them the use of arms, and caused them to practice dancing and singing, instead of cultivating the arts of war. (Herod. i. 154; Justin, i. 8.) Their subsequent partiality to music was probably the reason why the Greeks ascribed to them the invention of gymnastic games. (Herod. i. 94.) The mode of life thus forced upon them by their conquerors gradually led them to that degree of effeminacy for which they were afterwards so notorious. Their commercial industry, however, continued under the Persian rule, and was a source of great prosperity. (Herod. i. 14, 25, 51, &c.) In their manners the Lydians differed but little from the Greeks, though their civilisation was inferior, as is manifest from the fact of their daughters generally gaining their dowries by public prostitution, without thereby injuring their reputation. (Herod. i. 93.) The moral character of the Lydian women necessarily suffered from such a custom, and it cannot be matter of surprise that ancient Greek authors speak of them with contempt. (Strab. xi. p. 533, xiii. p. 627.) As to the religion of the Lydians we know very little: their chief divinity appears to have been Cybele, but they also worshipped Artemis and Bacchus (Athen. xiv. p. 636; Dionys. Perieg. 842), and the phallus worship seems to have been universal, whence we still find enormous phalli on nearly all the Lydian tombs. (Hamilton's *Researches*, vol. 1. p. 145.) The Lydians are said to have been the first to establish inns for travellers, and to coin money. (Herod. i. 94.) The Lydian coins display Greek art in its highest perfection; they have no inscriptions, but are only adorned with the figure of a lion, which was the talisman of Sardes. We do not know that the Lydians had any alphabet or literature of their own: the want of these things can scarcely have been felt, for the people must at an early period have become familiar with the language and literature of their Greek neighbours.

4. *History.*—The Greeks possessed several works on the history of Lydia, and one of them was the production of Xanthus, a native of Sardes, the capital of Lydia; but all have perished with the exception of a few insignificant fragments. If we had the work of Xanthus, we should no doubt be well informed on various points on which we can now only form conjectures. As it is, we owe nearly all our knowledge of Lydian history to Herodotus. According to him (i. 7) Lydia was successively governed by three dynasties. The first began with Lydus, the son of Atys, but the number of its kings is not mentioned. The second dynasty was that of the Heracleidae, beginning with Agron, and ending with Candaules, whom the Greeks called Myrsilus. The commencement of the Heracleid dynasty may be dated about B. C. 1200; they are connected in the legend in Herodotus with the founder of Nineveh, which, according to Niebuhr, means either that they were actually descended from an Assyrian family, or that the Heracleid dynasty submitted to the supremacy of the king of Nineveh, and thus connected itself with the race of Ninus and Belus. The Heracleids maintained themselves on the throne of Lydia, in unbroken succession, for a period of 505 years. The third dynasty, or that of the Mermnadae, probably the first really Lydian rulers, commenced their reign, according to some, in B. C. 713 or 716, and according to Eusebius, twenty-two years later. Gyges,

the first king of the Mermnad dynasty, who is said to have murdered Candaules, is an entirely mythical personage, at least the story which Herodotus relates about him is nothing but a popular tradition. He reigned until B.C. 678, and conquered several of the adjacent countries, such as a great part of Mysia and the shores of the Hellespont, and annexed to his dominions the cities of Colophon and Magnesia, which had until then been quite independent of both the Maeonians and the Lydians. Gyges was succeeded by Ardys, who reigned from B.C. 678 to 629, and, continuing the conquests of his predecessor, made himself master of Priene. His reign, however, was disturbed by the invasion of his kingdom by the Cimmerians and Treres. He was succeeded by Sadyattes, of whom nothing is recorded except that he occupied the throne for a period of twelve years, from B.C. 629 to 617. His successor Alyattes, from B.C. 617 to 560, expelled the Cimmerians from Asia Minor, and conquered most of the Ionian cities. In the east he extended his dominion as far as the river Halys, where he came in contact with Cyaxares the Mede. His successor Croesus, from B.C. 560 to 546, extended his conquests so far as to embrace the whole peninsula of Asia Minor, in which the Lycians and Cilicians alone successfully resisted him. He governed his vast dominions with justice and moderation, and his yoke was scarcely felt by the conquered nations. But as both Lydia and the Persian monarchy were conquering states, and separated from each other only by the river Halys, a conflict was unavoidable, and the kingdom of Lydia was conquered by Cyrus. The detail of these occurrences is so well known that it does not require to be repeated here. Lydia became annexed to the Persian empire. We have already noticed the measures adopted by Cyrus to deprive the Lydians of their warlike character; but as their country was always considered the most valuable portion of Asia Minor, Darius, in the division of his empire, made Lydia and some small tribes, apparently of Maeonian origin, together with the Mysians, the second satrapy, and demanded from it an annual tribute for the royal treasury of 500 talents. (Herod. iii. 90.) Sardes now became the residence of a Persian satrap, who seems to have ranked higher than the other governors of provinces. Afterwards Lydia shared the fate of all the other Asiatic countries, and more and more lost its nationality, so that in the time of Strabo (xiii. p. 631) even the language of the Lydians had entirely disappeared, the Greek having taken its place. After the death of Alexander, Lydia was subject for a time to Antigonus; then to Achaeus, who set himself up as king at Sardes, but was afterwards conquered and put to death by Antiochus. (Polyb. v. 57.) After the defeat of Antiochus by the Romans, Lydia was annexed by them to the kingdom of Eumenes. (Liv. xxxviii. 39.) At a still later period it formed part of the proconsular province of Asia (Plin. v. 30), and continued to retain its name through all the vicissitudes of the Byzantine empire, until finally it fell under the dominion of the Turks. (Comp. Th. Menke, *Lydiaca, Dissertatio Ethnographica*, Berlin, 1844, 8vo.; Cramer, *Asia Minor*, vol. i. p. 413, &c.; Forbiger, *Handbuch der Alten Geogr.* vol. ii. p. 167, &c.; Clinton, *Fasti Hell.* Append. p. 361, &c., 3rd edit.; Niebuhr, *Lectures on Ancient History*, vol. i. p. 82, &c.) [L. S.]

LY'DIAS. [LUDIAS.]

LY'GII, LU'GII, or LI'GII (Λούγιοι, Λούιοι, Λύγιοι), is the general name for a number of small tribes in the north-east of Germany, all of which belonged to the Suevi. (Strab. vii. p. 290; Ptol. ii. 11. § 18; Dion Cass. lxvii. 5; Tac. *Germ.* 43, *Ann.* xii. 29, 30.) The ancients speak of them as a German nation, but there can be little doubt that, properly speaking, they were Slavonians, who had been subdued by the Suevi, and had gradually become united and amalgamated with them. Their name contains the root *lug*, which in the old German signifies a wood or marsh, and still has the same meaning in the Slavonic; it seems, therefore, to be descriptive of the nation dwelling in the plains of the Vistula and the Oder. The Lygii are first mentioned in history as belonging to the empire of Maroboduus, when they were united with the Marcomanni and Hermunduri. When the Quadi rose against king Vannius, in A. D. 50, the Lygii and Hermunduri were still united, and opposed the influence of the Romans in Germany. (Tac. *Ann. l. c.*) In the reign of Domitian, about A. D. 84, they made war on the Quadi, their neighbours, who in vain sought the protection of the Romans. (Dion Cass. *l. c.*) After this time the Lygii disappear from history, and it is possible that they may have become lost among the Goths. The different Lygian tribes, which are mentioned by Tacitus (Arii, Helvecones, Manimi, Elysii or Helisii, and Naharvali), seem to have been united among one another by a common worship, the principal seat of which was among the Naharvali. The name of their two common gods was Alci, who were worshipped without images; and Tacitus observes that their mode of worship was free from all foreign admixture. Ptolemy mentions, as tribes of the Lygii, the Omanni, Duni, and Buri, who are either not noticed by Tacitus at all, or are classed with other tribes. (Comp. Wilhelm, *Germanien*, p. 242, &c.; Zeuss, *die Deutschen*, p. 124; Latham, on *Tacit. Germania*, p. 158.) [L. S.]

LYGOS. [CONSTANTINOPOLIS, p. 257.]

LYNCESTIS (Λυγκηστίς, Strab. vii. p. 326; Ptol. iii. 13. § 33), the country of the LYNCESTAE (Λυγκηστία, Thuc. ii. 99, iv. 83, 124; Strab. vii. pp. 323, 326), once a small independent kingdom, and afterwards a province of the Macedonian monarchy. This district was situated to the S. of the Pelagones, and between that people, and the Eordaei. It was watered by the Erigon, and lay in the centre of the Egnatian Way, which connected Rome, Constantinople, and Jerusalem. The pass which separated Lyncestis from Eordaea, where Philip made his unsuccessful stand against the Romans, is described by Polybius (xviii. 6) as *αἱ εἰς τὴν Ἐορδαίαν ὑπερϐολαί*,—and Thucydides (iv. 83) calls a defile in the same mountains *ἡ ἐσϐολὴ τῆς Λύγκου*, in relating the attempt of Perdiccas against Lyncestis, which ended in a separate negotiation between his ally Brasidas and Arrhibaeus king of the Lyncestae. (Thuc. iv. 83.) It was by the same pass in the following year that Brasidas effected his skilful and daring retreat from the united forces of the Lyncestae and Illyrians. (Thuc. iv. 124.)

According to Strabo (vii. p. 326), Irrha, the daughter of Arrhabaeus (as he writes the name), was mother of Eurydice, who married Amyntas, father of Philip. Through this connection Lyncestis may have become annexed to Macedonia. The geography of this district is well illustrated by the operations of the consul Sulpicius against Philip, in the campaign of B.C. 200. (Liv. xxxi. 33.) From the narrative of Livy, which was undoubtedly extracted from Polybius, as well as from the Itineraries, it would appear that Lyncestis comprehended that part of Upper Macedonia now called *Filúrina*, and all the S. part of the basin of the Erigon, with its branches, the Bevus and Osphagus. As it is stated that the first encampment of the Romans was at Lyncus on the river Bevus, and as Lyncus is described as a town by Stephanus B. (though his description is evidently incorrect), it might be supposed that Heracleia, the chief town of this district, was sometimes called Lyncus, and that the camp of Sulpicius, was at Heracleia itself. But though the words "ad Lyncum stativa posuit prope flumen Bevum" (Liv. *l. c.*) seem to point to this identification, yet it is more likely that Lyncus is here used as synonymous with Lyncestis, as in two other passages of Livy (xxvi. 25, xxxii. 9), and in Thucydides (iv. 83, 124) and Plutarch. (*Flamin.* 4.)

At or near *Bánitza* are the mineral acidulous waters of Lyncestis, which were supposed by the ancients to possess intoxicating qualities. (Ov. *Met.* xv. 329; comp. Arist. *Meteor.* ii. 3; Theopomp. *ap. Plin.* ii. 103, xxxi. 2, *ap. Antig. Caryst.* 180, *ap. Sotion. de Flum.* p. 125; Vitruv. viii. 3; Sen. *Quaest. Nat.* iii. 20.) They were found by Dr. Brown (*Travels in Hungaria, Macedonia, Thessaly, &c. &c.*, Lond. 1673, p. 45) on the road from *Filúrina* to *Egri Budjá*. He calls the place *Eccisso Verbéni;* this, which sounds Wallachian, may possibly be a corruption of the name of the *Dervéni* or pass. (Leake, *Northern Greece*, vol. iii. pp. 305—318.) [E. B. J.]

LYRBE (*Λύρϐη: Eth.* Λυρϐείτης), a town of Pisidia, mentioned by the poet Dionysius. There are coins of this place belonging to the reign of Alexander Severus, and it occurs among the episcopal towns of Pamphylia in the Not. Eccles. It is clearly the same as the Lyrope (Λυρόπη) of Ptolemy, though he places the latter in Cilicia Tracheia. (Dionys. Per. 858; Hierocl. p. 682; Ptol. v. 5. § 9; Cramer, *Asia Minor*, vol. ii. p. 313.)

LYRCEIA or LYRCEIUM (ἡ Λύρκεια, Paus.; Λυρκεῖον, Soph. *ap. Strab.* vi. p. 271; in Strab. viii. p. 376, Λυκούργιον is a false reading for Λυρκεῖον, see Kramer's Strab. vol. ii. p. 186), a town in the Argeia, distant 60 stadia from Argos, and 60 stadia from Orneae, and situated on the road Climax, which ran from Argos in a north-westerly direction along the bed of the Inachus. [Argos, p. 201.] The town is said to have been originally called Lynceia, and to have obtained this name from Lynceus, who fled hither when all his other brothers, the sons of Aegyptus, were murdered by the daughters of Danaus on their wedding night. He gave intelligence of his safe arrival in this place to his faithful wife Hypermnestra, by holding up a torch; and she in like manner informed him of her safety by raising a torch from Larissa, the citadel of Argos. The name of the town was afterwards changed into Lyrceia from Lyrcus, a son of Abas. It was in ruins in the time of Pausanias. Its remains may still be seen on a small elevation on the left of the Inachus, at a little distance beyond *Sterna*, on the road to Argos. (Paus. ii. 25. §§ 4, 5; Apollod. ii. 1. § 5; Strab. *l. c.*; Ross, *Reisen im Peloponnes*, p. 138; Boblaye, *Récherches*, *&c.* p. 45; Leake, *Morea*, vol. ii. p. 414; Curtius, *Peloponnesos*, vol. ii. p. 415.)

LYRNAS. [Lyrnessus, 2.]

LYRNESSUS (*Λυρνησσός: Eth.* Λυρνήσσιος or Λυρναῖος, Aeschyl. *Pers.* 324). 1. A town often mentioned by Homer (*Il.* ii. 690, xix. 60, xx. 92, 191), and described by Stephanus B. (*s. v.*) as one of the eleven towns in Troas; and Strabo (xiii. p. 612) mentions that it was situated in the territory of Thebe, but that afterwards it belonged to Adramyttium. Pliny (v. 32) places it on the river Evenus, near its sources. It was, like Thebe, a deserted place as early as the time of Strabo. (Comp. Strab. xiii. p. 584; Diod. v. 49.) About 4 miles from *Karavâren*, Sir C. Fellows (*Journ. of an Exc. in Asia Minor*, p. 39) found several columns and old walls of good masonry; which he is inclined to regard as remnants of the ancient Lyrnessus.

2. A place on the coast of Pamphylia, which was reported to have been founded there by the Trojan Cilicians, who transferred the name of the Trojan Lyrnessus to this new settlement. (Strab. xiv. 676.) The town is also mentioned by Pliny (v. 26), who places it on the Catarrhactes, and by Dionysius Periegetes (875). The Stadiasmus Maris Magni (§ 204) calls it Lyrnas, and, according to the French translators of Strabo (vol. iii. pt. 2. p. 363), its site is identical with the modern *Ernatia.*

3. An ancient name of the island of Tenedos. (Plin. v. 39.) [L. S.]

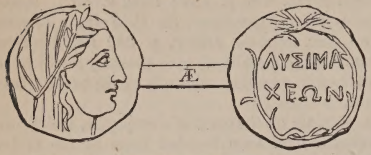
LY'ROPE. [Lyrbe.]

LY'SIAS (*Λυσιάς: Eth.* Λυσιάδης), a small town in Phrygia, between Synnada and Prymnessus. (Strab. xii. p. 576; Plin. v. 29; Ptol. v. 2. § 23; Hierocl. p. 677.) No particulars are known about the place, nor is its site ascertained, but we still possess coins of Lysias. (Eckhel, *Doctr. Num.* iii. p. 167.) [L. S.]

LYSIMACHIA (Λυσιμαχία or Λυσιμάχεια) 1. A small town in Mysia, mentioned only by Pliny (v. 22), in whose time it no longer existed.

2. An important town on the north-western extremity of the Thracian Chersonesus, not far from the Sinus Melas. It was built by Lysimachus in B. C. 309, when he was preparing for the last struggle with his rivals; for the new city, being situated on the isthmus, commanded the road from Sestos to the north and the mainland of Thrace. In order to obtain inhabitants for his new city, Lysimachus destroyed the neighbouring town of Cardia, the birthplace of the historian Hieronymus. (Strab. ii. p. 134, vii. p. 331; Paus. i. 9. § 10; Diod xx. 29; Polyb. v. 34; Plin. *H. N.* iv. 18.) Lysimachus no doubt made Lysimachia the capital of his kingdom, and it must have rapidly risen to great splendour and prosperity. After his death the city fell under the dominion of Syria, and during the wars between Seleucus Callinicus and Ptolemy Euergetes it passed from the hands of the Syrians into those of the Egyptians. Whether these latter set the town free, or whether it emancipated itself, is uncertain, at any rate it entered into the relation of sympolity with the Aetolians. But as the Aetolians were not able to afford it the necessary protection, it was destroyed by the Thracians during the war of the Romans against Philip of Macedonia. Antiochus the Great restored the place, collected the scattered and enslaved inhabitants, and attracted colonists from all parts by liberal promises. (Liv. xxxiii. 38, 40; Diod. *Exc. de Virt. et Vit.* p. 574.) This restoration, however, appears to have been unsuccessful, and under the dominion of Rome it decayed more and more. The last time the place is mentioned under its ancient name, is in a passage of Ammianus Marcellinus (xxii. 8). The emperor Justinian restored it and surrounded it with strong fortifications

Procop. *de Aed.* iv. 10), and after that time it is spoken of only under the name of Hexamilium (Ἑξαμίλιον; Symeon, *Logoth.* p. 408). The place now occupying the place of Lysimachia, *Ecsemil*, derives its name from the Justinianean fortress, though the ruins of the ancient place are more numerous in the neighbouring village of *Baular*. [L. S.]



COIN OF LYSIMACHIA IN THRACE.

LYSIMA'CHIA (Λυσιμαχία : *Eth.* Λυσιμαχεύς: *Papadhates*), a town of Aetolia, situated upon the southern shore of the lake formerly called Hyria or Hydra, and subsequently Lysimachia, after this town. [Respecting the lake, see Aetolia, p. 64, a.] The town was probably founded by Arsinoë, and named after her first husband Lysimachus, since we know that she enlarged the neighbouring town of Conope, and called it Arsinoë after herself. [Conope.] The position of the town is determined by the statement of Strabo that it lay between Pleuron and Conope, and by that of Livy, who places it on the line of march from Naupactus and Calydon to Stratus. Its site, therefore, corresponds to *Papadhates*, where Leake discovered some Hellenic remains. It was deserted in Strabo's time. (Strab. p. 460; Pol. v. 7; Liv. xxxvi. 11; Steph. B. *s. v.*; Leake, *Northern Greece*, vol. i. pp. 122, 153.)

LYSIMELEIA. [Syracusae.]

LYSINOE (Λυσινόη) or LYSINIA (Λυσινία, Ptol. v. 5. § 5), a small town in the north of Pisidia, on the south of the Ascania Lacus, and west of Sagalassus. (Polyb. *Exc. de Leg.* 32; Liv. xxxviii. 15; Hierocl. p. 680, who calls it Lysenara, Λυσήναρα.) [L. S.]

LYSIS, a small river mentioned only by Livy (xxxviii. 15), which had its sources near the town of Lagos, in the west of Pisidia. [L. S.]

LYSTRA (Λύστρα ἡ, or τά), a town of Lycaonia or Isauria, which is mentioned by Pliny (v. 42: *Eth.* Lystreni) and Ptolemy (v. 4. § 12), and repeatedly in the New Testament History. (*Acts*, xiv. 8, 21; *Timoth.* iii. 11; comp. Hierocl. p. 675.) A bishop of Lystra was present at the Council of Chalcedon. Leake (*Asia Minor*, p. 102) is inclined to place the town at *Khatoun Seraï*, about 30 miles south of Iconium; but Hamilton (*Researches*, vol. ii. p. 313), with more appearance of probability, identifies its site with the ruins of *Kaadagh*, which are generally believed to be the remains of Derbe. [L. S.]

LYTARNIS, a promontory in Northern Europe, mentioned by Pliny (vi. 12. s. 14). His text makes the promontory of Lytarnis, at one and the same time, a portion of the Celtic country and the extremity of the Rhipaean range — the Rhipaean mountains being the *Uralian* — "extra eos" (*i. e.* the Scythians), "ultraque Aquilonis initia Hyperboreos aliqui posuere, pluribus in Europa dictos. Primum inde noscitur promontorium Celticae *Lytarnis*, fluvius Carambucis, ubi lassata cum siderum vi Riphaeorum montium deficiunt juga." In the eyes of the physical geographer, the extremity of the *Uralian* chain is either the island of *Nova Zembla* or the most northern portion of the district on the west of the sea of *Obi*,—the *Obi* being the Caramoucis. In the usual maps, however, the *Dwina* is the Carambucis, and *Nanin Noss*, on the east of the White Sea, the Lytarmis Prom. [R. G. L.]

LYTTUS. [Lyctus.]

M.

MAACAH, BETH-MAACAH v. ABEL BETH-MAACAH (Μααχά, Βεθμααχά, Ἀβὲλ οἴκου Μααχά), a city of Palestine, placed by Eusebius and St. Jerome on the road between Eleutheropolis and Jerusalem, 8 miles from the former, the site of which was then marked by a village named Mechanum. It is clear, however, that the Abel Beth-Maacah of the sacred writers could not have been situated so far south. It is first mentioned in 2 *Samuel*, xx. 14, &c., as the city in which the rebel Sheba was besieged by Joab. From this passage, however, it may be gathered (1.) that Abel was not identical with Beth-Maacah, for the copula is inserted between the names ("unto Abel and unto Beth-Maacah"); (2.) that it was situated at the extremity of the land of Israel, for Joab "went through all the tribes of Israel" to come there. Abel then, which was, as "the wise woman" called it, "a city and a mother in Israel" (ver. 19), was so called from its contiguity to Beth-Maacah, (so Reland, *Palaestina*, p. 519); and this must have been situated near the northern frontier, for it is mentioned with Ijon and Dan, and Cinneroth and Naphthali (1 *Kings*, xv. 20), as one of the cities taken by Benhadad, king of Syria, from Baasha, king of Israel; and two centuries later it was one of the cities of Israel first occupied by Tiglath-Pileser, king of Assyria. (2 *Kings*, xv. 29.) Eusebius mentions three places named Abel:—(1) a village three miles from Philadelphia; (2) a city 12 miles east of Gadara; 3. another between Paneas and Damascus. (*Onomast. s. v.*) Reland justly remarks (*l. c.*) that if any one of these is to be taken as Abel of Beth-Maacah it must be the last-named; but that he is more disposed to look for it in Galilee, to the west or south of Paneas, rather than to the east or north, on the Damascus road. This view is perhaps confirmed by a comparison of 2 *Chron.* xvi. 4. with 1 *Kings*, xv. 20; the Abel Beth-Maacah of the latter being called Abel Maim, or "Abel of the Waters" in the latter, probably so named either from the sea of Cinneroth or from the sea of Galilee. Dr. Robinson suggests its identity with the modern village of *Âbil*, or *Îbel-el-Kamkh*, or *Âbil* or *Îbel-el-Hawa*, both situated in the *Merj 'Ayun*, which last name is certainly identical with the ancient Ijon, with which Abel Beth-Maacah is associated in 1 *Kings*, xv. 20. (Robinson, *Bib. Res.* vol. iii. pp. 346, n. 2. 347, n. 1., and Appendix, pp. 136, 137, n. 1.)

Maacah is used as an adjunct to Syria or Aram in 1 *Chron.* xix. 6, 7, but its situation is not defined. (Reland, *Palaestina*, p. 118.)

The existence of the Maacathites (Μαχαθί) on the east of Jordan, apparently between Bashan and Mount Hermon, contiguous to the Geshurites (*Deut.* iii. 14; *Josh.* xii. 5, xiii. 11, 13) intimates that another city or district of the name Maacah was situated in that quarter. [G. W.]

MAAGR-AMMUM (Μαάγραμμον, Ptol. vii. 4. § 10, viii. 28. § 5), a considerable town in the island of Taprobane or *Ceylon*. Ptolemy calls it a metropolis. It is not now certain where it stood, but some have identified it with *Tamankadawe.* Some MSS. read Naagrammum, but Maagrammum must be correct, as its form shows its Sanscrit origin. Lassen has supposed it stood at the SE. end of the island, and that its ancient name was *Mahagráma.* [V.]

MAARATH, a city of Judah situated in the mountains, mentioned only in the list in the book of Joshua (xv. 59). Reland (*Palaest. s. v.* p. 879) suggests that a lofty mountain, Mardes, near the Dead Sea, may have derived its name from this city. [G. W.]

MAARSARES. [Babylonia, p. 362, a.]

MABOG. [Hierapolis.]

MACAE (Μάκαι), a people of Arabia mentioned by Ptolemy (vi. 7. § 14), immediately within the *Persian Gulf*, as inhabiting the shores of the extensive bay of the Fish-eaters (Ἰχθυοφάγων κόλποι). They occupied apparently the western shore of *Cape Musseldom*, as Pliny (vi. 26) states that the width of the strait from the promontory of Carmania to the opposite shore and the Macae, is 50 miles. They were bounded on the east by the Naritae (Ναρεῖται) [Epimaranitae]. Mr. Forster considers the Macae of Ptolemy is a palpable contraction of the Naumachaei of Pliny, and that this tribe is recovered in the Jowaser Arabs, the most famous pirates of the *Persian Gulf.* (*Geog. of Arabia*, vol. ii. p. 225.) It is clear that the "Naumachaeorum promontorium" of Pliny (vi. 32) is identical with the modern *Cape Musseldom*, at which he places the Macae. (Comp. Strabo, p. 765.) He mentions a remarkable story in connection with this place: that Numenius, who had been appointed prefect of Mesena by King Antiochus, gained a naval victory over the Persians, and on the same day, on the tide receding, conquered them in a cavalry engagement, and erected on the same spot two trophies,—one to Neptune, the other to Jupiter. [G. W.]

MACAE (Μάκαι), one of the aboriginal tribes of the Regio Syrtica, on the N. Coast of Libya, on the river Cinyps, according to Herodotus, who describes their customs (iv. 175; comp. Scyl. p. 46; Diod. iii. 48; Plin. vi. 23, 26; Sil. iii 275; Ptol. iv. 3. § 27, calls them Μακαῖοι or Μάκαι, Συρτῖται). Polybius mentions Maccaei in the Carthaginian army. (Pol. iii. 33.) [P. S.]

MACALLA (Μάκαλλα), an ancient city of Bruttium, where, according to Lycophron, was the sepulchre of Philoctetes, to whom the inhabitants paid divine honours. (Lycophr. *Alex.* 927.) The author of the treatise *De Mirabilibus*, ascribed to Aristotle, mentions the same tradition, and adds that the hero had deposited there in the temple of Apollo Halius the bow and arrows of Hercules, which had, however, been removed by the Crotoniats to the temple of Apollo in their own city. We learn from this author that Macalla was in the territory of Crotona, about 120 stadia from that city; but its position cannot be determined. It was doubtless an Oenotrian town: at a later period all trace of it disappears. (Pseud.-Arist. *de Mirab.* 107; Steph. B. *s. v.*; Schol. *ad Lycophr. l. c.*) [E. H. B.]

MACANI'TAE. [Mauretania.]

MACARAS. [Bragadas.]

MACA'REAE (Μακαρέαι: *Eth.* Μακαριεύς), a town of Arcadia, in the district Parrhasia, 22 stadia from Megalopolis, on the road to Phigaleia, and 2 stadia from the Alpheius. It was in ruins in the time of Pausanias, as its inhabitants had been removed to Megalopolis upon the foundation of the latter. (Paus. viii. 3. § 3, viii. 27. § 4, viii. 36, § 9; Steph. B. *s. v.*)

MACA'RIA (Μακαρία, Ptol. v. 14. § 4), a town on the N. coast of Cyprus, E. of Ceryneia. (Engel, *Kypros*, vol. i. p. 83.) [E. B. J.]

MACA'RIA (Μακαρία), that is, "the blessed (island)," a name given by the poets to several islands, such as Cyprus, Lesbos, and Rhodes; but also occurs as a proper name of an island in the south of the Arabian gulf, a little to the north of the gulf of Adule. [L. S.]

MACATU'TAE (Μακατοῦται), a people in the extreme W. of Cyrenaica, on the border of the province of Africa, above the Velpi Montes. (Ptol. iv. 4. § 10.) [P. S.]

MACCHURE'BI. [Mauretania.]

MACCOCALINGAE. [Calingae.]

MACCU'RAE. [Mauretania.]

MACEDO'NIA (ἡ Μακεδονία), the name applied to the country occupied by the tribes dwelling northward of Thessaly, and Mt. Olympus, eastward of the chain by which Pindus is continued, and westward of the river Axius. The extent of country, indeed, to which the name is generally given, embraces later enlargements, but, in its narrowest sense, it was a very small country, with a peculiar population.

I. *Name, race, and original seats.*

The Macedonians (Μακεδόνες or Μακηδόνες), as they are called by all the ancient poets, and in the fragments of epic poetry, owed their name, as it was said, to an eponymous ancestor; according to some, this was Macednus, son of Lycaon, from whom the Arcadians were descended (Apollod. iii. 8. § 1), or Macedon, the brother of Magnes, or a son of Aeolus, according to Hesiod and Hellanicus (*ap. Const. Porph. de Them.* ii. 2; comp. Aelian. *H. A.* x. 48; Eustath. *ad Dion. P.* 247; Steph. B.). These, as well as the otherwise unsupported statement of Herodotus (i. 56), of the original identity of the Doric and Macednian (Macedonian) peoples, are merely various attempts to form a genealogical connection between this semi-barbarous people and the rest of the Hellenic race. In the later poets, they appear, sometimes, under the name of Macetae (Sil. Ital. xiii. 878, xiv. 5, xvii, 414, 632; Stat. *Sil.* iv. 6. 106; Auson. *de Clar. Urb.* ii. 9; Gell, x. 3). And their country is called Macetia (Μακετία, Hesych. *s. v.*; Eustath. *ad Dion. P. l. c.*).

In the fashion of wearing the mantle and arranging their hair, the Macedonians bore a great resemblance to the Illyrians (Strab. vii. p. 327), but the fact that their language was different (Polyb. xxviii. 8) contradicts the supposition of their Illyrian descent. It was also different from Greek, but in the Macedonian dialect there occur many grammatical forms which are commonly called Aeolic, together with many Arcadian and Thessalian words; and what perhaps is still more decisive, several words which, though not found in the Greek, have been preserved in the Latin language. (Comp. Müller, *Dorians*, vol. i. p. 3, trans.) The ancients were unanimous in rejecting them from the true Hellenic family, but they must not be confounded with the armed plunderers—Illyrians, Thracians, and Epirots, by whom they were surrounded, as they resemble more nearly the Thessalians, and other ruder members of the Grecian name.

These tribes, which differed as much in ancient times as they do now, accordingly as they dwelt in mountain or plain, or in soil or climate more or less kindly, though distinguished from each other, by having substantive names of their own, acknowledged one common nationality. Finally, the various sections, such as the Elymiotae, Orestae, Lyncestae, and others, were swallowed up by those who were pre-eminently known as the Macedonians, who had their original centre at Aegae or Edessa. (Comp. Grote, *Hist. of Greece*, c. xxv.)

Macedonia in its proper sense, it will be seen, did not touch upon the sea, and must be distinguished into two parts,— UPPER MACEDONIA, inhabited by people about the W. range of mountains extending from the N. as far as Pindus, and LOWER MACEDONIA about the rivers which flow into the Axius, in the earlier times, not, however, extending as far as the Axius, but only to Pella. From this district, the Macedonians extended themselves, and partly repressed the original inhabitants. The whole of the sea-coast was occupied by other tribes who are mentioned by Thucydides (ii. 99) in his episode on the expedition of the Thracians against Macedonia. There is some little difficulty in harmonising his statements with those of Herodotus (viii. 138), as to the original series of occupants on the Thermaic gulf, anterior to the Macedonian conquests. So far as it can be made out, it would seem that in the seventh century B. C., the narrow strip between the Peneius and Haliacmon, was the original abode of the Pierian Thracians; N. of the Pierians, from the mouth of the Haliacmon to that of the Axius, dwelt the Bottiaeai, who, when they were expelled by the Macedonians, went to Chalcidice. Next followed the Paeonians, who occupied both banks of the Strymon, from its source down to the lake near its mouth, but were pushed away from the coast towards the interior. Mygdonia, the lower country E. of the Axius, about the Thermaic gulf, was, previously to the extension of the Macedonians, inhabited by Thracian Edonians. While Upper Macedonia never attained to any importance, Lower Macedonia has been famous in the history of the world. This was owing to the energy of the royal dynasty of Edessa, who called themselves Heracleids, and traced their descent to the Temenidae of Argos. Respecting this family, there were two legends; according to the one, the kings were descended from Caranus, and according to the other from Perdiccas: the latter tale which is given by Herodotus (viii. 137—139), bears much more the marks of a genuine local tradition, than the other which cannot be traced higher than Theopompus. (Dexippus *ap. Syncell.* p. 262.) After the legend of the foundation of the Macedonian kingdom, there is nothing but a long blank, until the reign of king Amyntas (about 520—500 B. C.), and his son Alexander (about 480 B. C.). Herodotus (*l. c.*; comp. Thuc. ii. 100) gives a list of five successive kings between the founder Perdiccas and Alexander — Perdiccas, Argaeus, Philippus, Aëropas, Alcetas, Amyntas, and Alexander, the contemporary, and to a certain extent ally, of Xerxes. During the reign of these two last princes, who were on friendly terms with the Peisistratidae, and afterwards with the emancipated Athenians, Macedonia becomes implicated in the affairs of Greece. (Herod. i. 59, v. 94, vii. 136.)

Many barbarous customs, such as that of tattooing, which prevailed among the Thracians and Illyrians, must have fallen into disuse at a very early period. Even the usage of the ancient Macedonians, that every person who had not killed an enemy, should wear some disgraceful badge, had been discontinued in the time of Aristotle. (*Pol.* vii. 2. § 6.) Yet at a very late date no one was permitted to lie down at table who had not slain a wild boar without the nets. (Hegesander, *ap. Athen.* i. p. 18.) On the other hand, a military disposition, personal valour, and a certain freedom of spirit, were the national characteristics of this people. Long before Philip organised his phalanx, the cavalry of Macedon was greatly celebrated, especially that of the highlands, as is shown by the tetradrachms of Alexander I. In smaller numbers they attacked the close array of the Thracians of Sitalces, relying on their skill in horsemanship, and on their defensive armour. (Thuc. ii. 100.) Teleutias the Spartan also admired the cavalry of Elimea (Xen. *Hell.* v. 2. § 41, v. 3. § 1); and in the days of the conquests of Asia, the custom remained that the king could not condemn any person without having first taken the voice of the people or of the army. (Polyb. v. 27; Q. Curt. vi. 8. § 25, vi. 9. § 34.)

II. *Macedonia in the historic period till the death of Alexander.*

This kingdom had acquired considerable power even before the outbreak of the Persian War, and Grecian refinement and civilisation must have gained considerable ground, when Alexander the Philhellene offered himself as a combatant at the Olympic games (Herod. v. 22; Justin. vii. 12), and honoured the poetry of Pindar (Solin. ix. 16). After that war Alexander and his son Perdiccas appear gradually to have extended their dominions, in consequence of the fall of the Persian power in Thrace, as far as the Strymon. Perdiccas from being the ally of Athens became her active enemy, and it was from his intrigues that all the difficulties of Athens on the Thracian coast arose. The faithless Perdiccas, was succeeded by his son Archelaus, who first established fortresses and roads in his dominions, and formed a Macedonian army (Thuc. ii. 100), and even intended to procure a navy (Solin. ix. 17), and had tragedies of Euripides acted at his court under the direction of that poet (Ael. *V. H.* ii. 21, xiii. 4), while his palace was adorned with paintings by Zeuxis (Ael. *V. H.* xiv. 17). In B. C. 399, Archelaus perished by a violent death (Diod. xiv. 37; Arist. *Pol.* v. 8, 10—13; Plat. *Alcibiad.* ii. p. 141, D.). A list of kings follows of whom we know little but the names. Orestes, son of Archelaus, a child, was placed upon the throne, under the guardianship of Aëropus. The latter, however, after about four years, made away with his ward, and reigned in his stead for two years; he then died of sickness, and was succeeded by his son Pausanias, who, after a reign of only one year, was assassinated and succeeded by Amyntas. (Diod. xiv. 84—89.) The power of Macedonia so declined with these frequent dethronements and assassinations of its kings, that Amyntas had to cede to Olynthus all the country about the Thermaic gulf. (Diod. xiv. 92, xv. 19.) Amyntas, who was dependant on, if not tributary to, Jason, the "tagus" of Thessaly, died nearly about the same time as that prince (Diod. xv. 60), and was succeeded by his youthful son Alexander. After a short reign of two years, B. C. 368, Alexander perished by assassination, the fate that so frequently befell the Macedonian kings. Eurydice, the widow of Amyntas, was left with her two younger children, Perdiccas, now a young man, and Philip, yet a youth; Ptolemaeus of

Alorus, one of the murderers of Alexander, was regent, and administered the affairs of the widowed queen, and those of her children, against Pausanias, a man of the royal lineage and a pretender to the throne. (Diod. xvi. 2; Aeschin. *Fals. Legat.* pp. 249, 250; Justin. vii. 6.) Iphicrates declared in favour of Eurydice, who would have been forced to yield the country to Pausanias, and acted so vigorously against him as to expel him from Macedonia and secure the sceptre to the family of Amyntas. (Corn. Nep. *Iphicrat.* 3.) When Philip succeeded his brother Perdiccas, slain in battle with the Illyrians, B. C. 360—359, no one could have foreseen the future conqueror of Chaeroneia, and the destroyer of Grecian liberties. In the very first year of his reign, though only 24 years old, he laid the foundations of the future greatness of a state which was then almost annihilated. His history, together with that of the other Macedonian kings, is given in the *Dictionary of Biography.* At his death Macedonia had already become a compact empire; its boundaries had been extended into Thrace as far as Perinthus; and the Greek coast and towns belonged to it, while Macedonian ascendancy was established from the coasts of the Propontis to those of the Ionian sea, and the Ambracian, Messenian, and Saronic gulfs. The empire of Alexander became a world-dominion. Macedonian settlements were planted almost everywhere, and Grecian manners diffused over the immense region extending from the Temple of Ammon in the Libyan Oasis, and from Alexandria on the western Delta of the Nile to the northern Alexandria on the Jaxartes.

III. *Later History till the Fall of the Empire.*

At the death of Alexander a new Macedonian kingdom arose with the dynasty of Antipater; after the murder of the king Philippus III. (Arrhidaeus) and Eurydice by the queen Olympias, Cassander the son of Antipater, after having murdered the king Alexander Aegus, and his mother, ascended the throne of Macedon; at his death his three sons, Philip, Antipater, and Alexander, successively occupied the throne, but their reigns were of short duration. Philip was carried off by sickness, Alexander was put to death by Demetrius Poliorcetes, and Antipater, who had fled for refuge to Lysimachus, was murdered by that prince. When the line of Cassander became extinct, the crown of Macedon was the prize for which the neighbouring sovereigns struggled, Lysimachus and Pyrrhus, kings of Thrace and Epeirus, with Demetrius, who still retained Athens and Thessaly, in turns, dispossessed each other of this disputed throne. Demetrius, however, at last overcame the other competitors; and at his death transmitted the kingdom to his son Antigonus, and the dynasty of the Antigonidae, after many vicissitudes, finally established their power. The three great irruptions of the Gauls, who made themselves masters of the N. parts, and were established in Thrace and Upper Macedonia, fell within this period. Antigonus Gonatas recovered the throne of desolated Macedonia; and now secured from the irruptions of the Gauls, and from foreign rivals, directed his policy against Greece, when the formation of the Aetolian, and yet more important Achaean league, gave rise to entirely new relations. Antigonus, in the latter part of his reign, had recourse to various means, and more especially to an alliance with the Aetolians, for the purpose of counterpoising the Achaeans. He died in his eightieth year, and was succeeded by his son Demetrius II., who waged war upon the Aetolians, now, however, supported by the Achaeans; and tried to suppress the growth of the latter, by favouring the tyrants of particular cities. The remainder of the reign of this prince is little more than a gap in history. Demetrius' son, Philip, was passed over, and his brother's son, Antigonus II. surnamed Doson, was raised to the throne. This king was occupied most of his time by the events in Greece, when a very remarkable revolution in Sparta, raised up a formidable enemy against the Achaeans; and so completely altered the relative position of affairs, that the Macedonians from having been opponents became allies of the Achaeans. Philippus V., a young, warlike, and popular prince, was the first to come into collision with Rome,—the war with the imperial city (B. C. 200—197), suddenly hurled the Macedonian power from its lofty pitch, and by laying the foundation of Roman dominion in the East, worked a change in almost all the political relations there. T. Quinctius Flaminius, by offering the magic spell of freedom, stripped Philip of his allies, and the battle of Cynoscephalae decided everything. Soon after, the freedom of Greece was solemnly proclaimed at the Isthmian games; but loud as the Greeks were in their triumph, this measure served only to transfer the supremacy of their country from Macedonia to Rome. On the 22nd of June, B. C. 168, the fate of Macedon was decided on the field of Pydna by her last king Perseus.

According to the system then pursued at Rome, the conquered kingdom of Macedonia, was not immediately converted into a province, but, by the famous edicts of Amphipolis issued by the authority of the Roman senate, the year after the conquest, was divided into four districts. By this decree (Liv. xlv. 29), the Macedonians were called free,—each city was to govern itself by magistrates annually chosen, and the Romans were to receive half the amount of tribute formerly paid to the kings, the distribution and collection of which was probably the principal business of the councils of the four regions. None but the people of the extreme frontiers towards the barbarians were allowed to defend themselves by arms, so that the military power was entirely Roman. In order to break up more effectually the national union, no person was allowed to contract marriage, or to purchase land or buildings but within his own region. They were permitted to smelt copper and iron, on paying half the tax which the kings had received; but the Romans reserved to themselves the right of working the mines of gold and silver, and of felling naval timber, as well as the importation of salt, which, as the Third Region only was to have the right of selling it to the Dardani, was probably made for the profits of the conquerors on the Thermaic gulf. No wonder, that after such a division, which tore the race in pieces, the Macedonians should compare their severance to the laceration and disjointing of an animal. (Liv. xlv. 30.)

This division into four districts did not last longer than eighteen years, but many tetradrachms of the first division of the tetrarchy coined at its capital, Amphipolis, are still extant. B. C. 149 Andriscus, calling himself Philip son of Perseus, reconquered all Macedonia (Liv. *Epit.* xlix), but was defeated and taken in the following year, by Q. Caecilius Metellus; after which the Macedonians were made tributary (Porphyr. *ap. Euseb. Chron.* p. 178), and the country was probably governed by a "praetor," like Achaia, after the destruction of Corinth, which occurred two years afterwards, B.C. 146. From that time to the reign of Augustus the Romans had the troublesome duty of defending Macedonia, against the people of Illyricum and Thrace; during that period, they established colonies at Philippi, Pella, Stobi, and Dium.

At the division of the provinces, Macedonia fell to the senate (Dion Cass. liii. 12; Strab. xvii. p. 840). Tiberius united the provinces of Achaia and Macedonia to the imperial government of Moesia, in order to deliver them from the weight of the proconsular administration (Tac. *Ann.* 176—80, v. 10), and this continued till the time of Claudius (Suet. *Claud.* 25; Dion Cass. lx. 24). Afterwards it was again under a "propraetor," with the title "proconsul" (Orelli, *Inscr.* n. 1170 (Vespasian); n. 3851 (Caracalla), while mention often occurs of "legate" (Orelli, n. 3658) and "quaestores" (Orelli, nn. 822, 3144). Thessalonica, the most populous city in Macedonia, was the seat of government, and virtually the capital of Greece and Illyricum, as well as of Macedonia. Under Constantine, Macedonia, was one of the two governments of the praefecture of Illyricum, and consisted of six provinces, Achaea, Macedonia, Crete, Thessaly, Old Epirus, and New Epirus (Marquardt, *in Becker*, *Röm. Alterthüm*, vol. iii. pt. i. pp. 115—119). The ravages inflicted by the northern nations on the frontier provinces were so continual that the inhabitants of Thrace and Macedonia were greatly diminished, the uncultivated plains were traversed by armed bands of Sclavonians, who gradually settled in great numbers in Macedonia, while many mountainous districts, and most of the fortified places still remained in the possession of the Greeks, who were driven into the Chalcidic peninsula, or into the low grounds near the sea, where the marshes and rivers which intersect them, offered means of resistance; but the existence of the ancient race may be said to terminate with the reign of Heraclius. (Comp. Schafarik, *Slav. Alt.* vol. ii. pp. 153—164.) The emperors of Constantinople attempted to remedy the depopulation of their empire by transporting Asiatic colonies. Thus a colony of Persians was established on the banks of the Axius (*Vardar*) as early as the reign of Theophilus, A.D. 829—842, and it long continued to furnish recruits for a cohort of the imperial guard, which bore the name of Vardariots. In A.D. 1065 a colony of Uzes was settled in Macedonia, whose chiefs rose to the rank of senators, and filled high official situations at Constantinople (Scylitz. *ad calc. Cedreni*, p. 868; Zonar. vol. ii. p. 273; Ann. Comn. p. 195). Anna Comnena (pp. 109, 315) mentions colonies of Turks established near Achrida before the reign of her father (A.D. 1081). These and other nations were often included under the general name of Turks, and indeed most of them were descended from Turkish tribes. (Finlay, *Mediaeval Greece*, p. 31.)

IV. *Physical and Comparative Geography.*

The large space of country, which lies to the N. of the Cambunian chain, is in great part mountainous, occupied by lateral ridges or elevations, which connect themselves with the main line of Scardus. It also comprises three wide alluvial basins, or plains which are of great extent, and well adapted to cultivation; the northernmost of the three, contains the sources and early course of the Axius, now the plain of *Tettovo* or *Kalkandele:* the second is that of *Bitolia*, coinciding to a great extent, with that of ancient Pelagonia, wherein the Erigon flows towards the Axius; and the larger and more undulating basin of *Grevená* and *Anaseltíza*, containing the Upper Haliacmon with its confluent streams. These plains, though of high level above the sea, are yet very fertile, each generally bounded by mountains, which rise precipitously to an alpine height, and each leaving only one cleft for drainage by a single river, the Axius, the Erigon, and the Haliacmon respectively. The fat rich land to the E. of Pindus and Scardus is described as forming a marked contrast with the light calcareous soil of the Albanian plains and valleys on the W. side (comp. Grote, *Hist. of Greece*, cxxv.).

Upper Macedonia was divided into ELIMEIA, EORDAEA, ORESTIS and LYNCESTIS; of these subdivisions, Elimeia comprehended the modern districts of *Grevená*, *Veríja*, and *Tjersembá;* Eordaea those of *Budjá*, *Sarighiul*, and *'Ostrovo;* Orestis those of *Grámista*, *Anaselitza*, and *Kastoría;* and Lyncestis *Filúrina*, and all the S. part of the basin of the Erigon. These seem to have been all the districts which properly belonged to Upper Macedonia, the country to the N. as far as Illyricum to the W. and Thrace to the E. constituting PAEONIA, a part of which (probably on the Upper Axius) was a separate kingdom as late as the reign of Cassander (Diod. xx. 19), but which in its widest sense was the great belt of interior country which covered on the N. and NE. both Upper and Lower Macedonia; the latter containing the maritime and central provinces, which were the earliest acquisition of the kings, namely, PIERIA, BOTTIAEIS, EMATHIA and MYGDONIA.

Pieria, or the district of *Katerína*, forms the slope of the range of mountains of which Olympus is the highest peak, and is separated from Magnesia on the S. by the Peneius (*Salamavría*). The real Emathia is in the interior of Macedonia, and did not in its proper sense extend towards the sea, from which it is separated by Pieria and part of the ancient Bottiaeis. Mygdonia comprehended the plains around *Saloníki*, together with the valleys of *Klisalí* and *Besikía*, extending westward to the Axius, and including the lake Balbe to the E. The name CHALCIDICE is applied to the whole of the great peninsula lying to the S. of the ridge of Mt. *Khortiátzi.*

An account of these subdivisions will be found under their different heads, with a list of the towns belonging to each.

Macedonia was traversed by the great military road — the VIA EGNATIA; this route has been already described [Vol. II. p. 36] as far as Heracleia Lyncestis, the first town on the confines of Illyricum: pursuing it from that point, the following are the stations up to Amphipolis, where it entered Thrace, properly so called: —

Heracleia.	
Cellae	*'Ostrovo.*
Edessa	*Vodhená.*
Pella	*Aláklisi.*
Mutatio Gephyra	*Bridge of the Vardhári.*
Thessalonica	*Saloníki.*
Melissurgis	*Melissurgús.*
Apollonia	*Pollina.*
Amphipolis	*Neokhóirio.*

From the Via Egnatia several roads branched off to the N. and S., the latter leading to the S. provinces of Macedonia and to Thessaly; the former into Paeonia, Dardania, Moesia, and as far as the Danube.

The Peutinger Table furnishes the following route from Pella to Larissa in Thessaly:—

Pella.	
Beroea	*Verria.*
Ascordus	"
Arulos	"
Bada	"
Anamo	"
Hatera	*Katerína.*
Bium (Dium)	*Malathría.*
Sabatium	"
Stenas (Tempe)	*Lykóstomo.*
Olympum	"

Two roads led to Stobi in Paeonia, the one from Heracleia Lyncestis, the other from Thessalonica. According to the Table, the stations of the former are—

Heracleia.
Ceramie.
Euristo (Andaristus).
Stobi.

Of the latter—

Thessalonica.	
Gallicum	*Gallikó.*
Tauriana	*Doïrán.*
Idomenia	"
Stonas (Stena)	*Demírkapi.*
Antigonia	"
Stobi	"

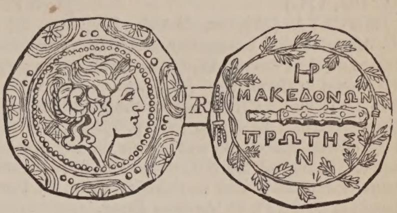
From Stobi again two roads struck off to the NW. and NE. to Scopi (*Skópia*), at the "débouché" from the Illyrian mountains into the plains of Paeonia and the Upper Axius, and to Serdica:—

Stobi.	
Tranupara.	
Astibon	*Istíb.*
Pautalia	*Ghiustendíl.*
Aelea	"
Serdica	*Sofía.*

(Cousinéry, *Voyage dans la Macedoine*, 2 vols. Paris, 1831; Leake, *Travels in North Greece*, 4 vols. London, 1835; Ami Boué, *La Turquie d'Europe*, 4 vols. Paris, 1840; Griesbach, *Reise durch Rumelien und Nach Brusa*, 2 vols. Göttingen, 1841; Jos. Müller, *Albanien Rumelien, und die Osterreichisch-Montenegrische Grenze*, Prag. 1844; Kiepert, *General-Karte der Europaischen Turkei*, 4 parts, Berlin, 1853; Niebuhr, *Lect. on Anc. Ethnog. and Geog.* vol. i. pp. 275, 297; *Hahn Albanesische Studien*, Jena 1854.)

Though the Macedonians were regarded by the Greeks as a semi-barbarous people, the execution of their coins would not lead to that inference, as they are fine and striking pieces, boldly executed in high, sharp, relief. The coin of Alexander I. of Macedon, B.C. 500, is the first known monarchic coin in the world that can be identified with a written name, and to which, consequently, a positive date can be assigned. It has for "type" a Macedonian warrior leading a horse; he bears two lances, and wears the Macedonian hat. The coins of the princes who followed him exhibit the steps towards perfection very graphically.

With Philip II. a new era in the Macedonian coinage commences. At this period the coins had become perfect on both sides, that is, had a "reverse" equal in execution to the "obverse." During his reign the gold mines at Mt. Pangaeus were worked. He issued a large gold coinage, the pieces of which went by his name, and were put forth in such abundance as to circulate throughout all Greece. The series of coins, from Philip II. to the extinction of the monarchy, exhibit the finest period of Greek monetary art. (Comp. H. N. Humphrey's *Ancient Coins and Medals*, London, 1850, pp. 58—65.) During the tetrarchy there are numerous existing coins, evidently struck at Amphipolis, bearing the head of the local deity Artemis Tauropolos, with an "obverse" representing the common Macedonian "type," the club of Hercules within a garland of oak, and the legend Μακεδόνων πρώτης. (Comp. Eckhel, vol. ii. p. 61, foll.) [E. B. J.]



COIN OF MACEDONIA.

MACELLA or **MAGELLA** (Μάκελλα: *Macellaro*), a town in the NW. of Sicily, which is noticed by Polybius (i. 24) as being taken by the Roman consuls, C. Duillius and Cn. Cornelius, as they returned after raising the siege of Segesta, in B.C. 260. It is interesting to find the same circumstance noticed, and the name of this otherwise obscure town mentioned, in the celebrated inscription on the rostral column which records the exploits of C. Duillius. (Orell. *Inscr.* 549.) It would seem from Diodorus, that at an earlier period of the same war, the Romans had besieged Macella without success, which may account for the importance thus attached to it. (Diod. xxiii. 4. p. 502.) The passage of Polybius in reality affords no proof of the position of Macella, though it has been generally received as an evidence that it was situated in the neighbourhood of Segesta and Panormus. But as we find a town still called *Macellaro*, in a strong position on a hill about 15 miles E. of Segesta, it is probable that this may occupy the site of Macella. The only other mention of it in history occurs in the Second Punic War (B.C. 211), among the towns which revolted to the Carthaginians after the departure of Marcellus from Sicily. (Liv. xxvi. 21.) As its name is here associated with those of Hybla and Murgantia, towns situated in quite another part of the island, Cluverius supposes that this must be a distinct town from the Macella of Polybius; but there is clearly no sufficient reason for this assumption. The name is written in the old editions of Livy, Magella; and we find the Magellini enumerated by Pliny among the stipendiary towns of the interior of Sicily (Plin. iii. 8. s. 14), while Ptolemy, like Polybius, writes the name Μάκελλα. (Ptol. iii. 4. § 14.) The orthography is therefore dubious, as the authority of so ancient an inscription as that of Duillius is of no avail in this case. The coins which have been ascribed to Macella are of very dubious authenticity. [E. H. B.]

MACEPHRACTA (Ammian. xxiv. 2), a small town of Babylonia mentioned by Ammianus Marcellinus. It was situated apparently on the Euphrates, to the W. of Sittace, not far from the place where the Royal Canal, or *Nahr-malka*, joined the Euphrates. [V.]

MACESTUS or **MECESTUS** (Μάκεστος or Μέκεστος), a tributary of the river Rhyndacus: it took its origin in a lake near Ancyra, and, after flowing for some distance in a western direction, it turned northward, and joined the Rhyndacus a little to the north of Miletopolis. (Strab. xii. p. 576; Plin. v. 40.) It seems to be the same river as the one called by Polybius Megistus (v. 77), though the Scholiast on Apollonius Rhodius (i. 1162) remarks, that in his time the Rhyndacus itself bore that name. The lower part of the river now bears the name *Susu* or *Susugherli*, while the upper part is called *Simaul-Su.* (Hamilton's *Researches*, vol. ii. pp. 105, 111.) [L. S.]

MA'CETA (Μάκετα, Nearch. *Peripl.* p. 22: *C. Musseldom*), a promontory of Arabia, at the entrance of the Persian gulf, opposite the promontory Harmozon in Carmania. (Strab. xv. p. 726, xvi. p. 765.) It was on the coast of the Macae, and is, therefore, called by Strabo (xvi. p. 765) a promontory of the Macae, without giving it any special name. It formed the NW. extremity of the mountains of the Asabi, and is, therefore, called by Ptolemy (vi. 7. § 12), τὸ Ἀσαβῶν ἄκρον.

MA'CETAE, MACE'TIA. [MACEDONIA.]

MACHAERUS (Μαχαιρούς: *Eth.* Μαχαιρίτης, Joseph.), a strong fortress of Peraea, first mentioned by Josephus in connection with Alexander the son of Hyrcanus I., by whom it was originally built. (*Ant.* xiii. 16. § 3; *Bell. Jud.* vii. 6. § 2.) It was delivered by his widow to her son Aristobulus, who first fortified it against Gabinius (*Ant.* xiv. 5. § 2.) to whom he afterwards surrendered it, and by whom it was dismantled (§ 4; Strab. xvi. p. 762). On his escape from Rome Aristobulus again attempted to fortify it; but it was taken after two days' siege (vi. 1). It is however celebrated in the history of Herod the Tetrarch, and St. John the Baptist. It was situated in the mountains of Arabia (πρὸς τοῖς Ἀραϐίοις ὄρεσιν) (5. § 2), and on the confines of Herod's jurisdiction and that of Aretas king of Arabia, his father-in-law, but at this time the historian expressly states that it belonged to the latter (xviii. 6. § 1.), being the southern extremity of Peraea, as Pella was the northern. (*B. J.* iii. 3. § 3, iv. 7. § 5.) When Herod's first wife, the daughter of Aretas, first suspected her husband's guilty passion for Herodias, his brother Philip's wife, she dissembled her indignation, and requested to be sent to Machaerus, whence she immediately proceeded to Petra, her father's capital. The fact of Machaerus being then subject to the jurisdiction of Aretas presents an insuperable difficulty to the reception of Josephus's statement that it was the place of St. John the Baptist's martyrdom: for suffering, as he did in one view, as a martyr for the conjugal rights of the daughter of Aretas, it is impossible to believe that Herod could have had power to order his execution in that fortress. (xviii. 6. §§ 1, 2.) It held out against the Romans after the fall of Jerusalem, and the account of its siege and reduction by the lieutenant Lucilius Bassus furnishes us with the most detailed account of this remarkable fortress, which Pliny (v. 15) reckons second to Jerusalem for the strength of its works. Josephus's account is as follows. It was situated on a very high hill, and surrounded with a wall, trenched about on all sides with valleys of enormous depth, so as to defy embankments. Its western side was the highest, and on this quarter the valley extended 60 stadia, as far as the Dead Sea. On the north and south the valleys were not so steep, but still such as to render the fortress unassailable, and the eastern valley had a depth of 100 cubits. It had been selected by Herod, on account of its proximity to the Arabs and the natural advantages of its position, and he had enclosed a large space within its walls, which was strengthened with towers. This formed the city: but the summit of the hill was the acropolis, surrounded with a wall of its own: flanked with corner towers of 160 cubits in height. In the middle of this was a stately palace, laid out in large and beautiful chambers, and furnished with numerous reservoirs for preserving the rain water. A shrub of rue, of portentous size, grew in the palace yard, equal in height and bulk to any fig-tree. A large store of missiles and military engines was kept there so as to enable its garrison to endure a protracted siege. Bassus proposed to assail it on the east side, and commenced raising banks in the valley, and the garrison, having left the city and its inhabitants to their fate, betook themselves to the acropolis, from which they made a succession of spirited sallies against the besiegers. In one of these a youth named Eleazar, of influential connections, fell into the hands of the Romans, and the garrison capitulated on condition that his life was spared, and he and they allowed to evacuate the place in safety. A few of the inhabitants of the lower city, thus abandoned, succeeded in effecting their escape: but 1700 males were massacred, and the women and children sold into captivity. (*B. J.* vii. 6.) Its site has not been recovered in modern times; but it is certainly wrongly placed by Pliny at the South of the Dead Sea (vii. 16; Reland, *s. v.* p. 880). The account given by Josephus of the copious hot springs of bitter and sweet water, of the sulphur and alum mines in the valley of Baaras, which he places on the north of the city of Machaerus, seems rather to point to one of the ruined sites, noticed by Irby and Mangles, to the northern part of the Dead Sea, in the vicinity of Callirrhoe, where these phaenomena are still found; but not the peculiarly noxious tree, of the same name as the valley, which was deadly to the gatherer, but was a specific against daemoniacal possession. [CALLIRRHOE.] (Irby and Mangles, *Travels*, pp. 464, 465.) [G. W.]

MACHAETE'GI (Μαχαιτηγοί; some MSS. read Μαχαγενοί, Ptol. iv. 14. § 11), a people of "Scythia intra Imaum," near the IASTAE. [E. B. J.]

MACHELO'NES (Μαχελῶνες, Arrian, *Peripl.* p. 11; *Anon.* p. 15), a subdivision of the Colchian tribes situated to the S. of the Phasis. Anchialus, prince of this people, as well as of the Heniochi, submitted to Trajan. (Dion Cass. lxviii. 19; Ritter, *Erdkunde*, vol. x. p. 116.) [E. B. J.]

MA'CHLYES (Μάχλυες, Herod. iv. 179; Ptol. iv. 3. § 26. *vulg.* Μάχρυες), a Libyan people, in the S. of Africa Propria (Byzacena), on the river Triton, and separated by the lake Tritonis from the Lotophagi, like whom they fed upon the lotus. (Comp. Plin. vii. 2.) [P. S.]

MACHU'RES. [MAURETANIA.]

MACHU'SII. [MAURETANIA.]

MA'CHYNI (Μάχυνοι), a people of Africa Propria, whom Ptolemy places S. of the Libyphoenicians, as far as the Lesser Syrtis and the MACHLYES. (Ptol. iv. 3. §§ 22, 26.) [P. S.]

MACINA (Μακινή), a district of Arabia, mentioned only by Strabo (xvi. p. 766) as nearest to Babylonia, bounded on the one side by the desert of Arabia, on another by the marshes of the Chaldaeans, formed by the overflowing of the Euphrates, and on a third by the Persian Gulf. Its climate was heavy and foggy, showery and hot, but producing excellent fruit. The cultivation of the vine was peculiar. They were planted in the marshes, the soil necessary for their sustenance being placed in wicker baskets. They would sometimes drift from their moorings, and were thrust back to their places with poles. [G. W.]

MACISTUS or MACISTUM (Μάκιστος, τὸ Μάκιστον: *Eth.* Μακίστιος), a town of Triphylia, in Elis, said to have been also called PLATANISTUS. (Πλαταniστοῦς, Strab. viii. p. 345.) It was originally inhabited by the Paroreatae and Caucones, who were driven out by the Minyae. (Strab. *l. c.*; Herod. iv. 148.) It was afterwards subdued by the Eleians, and became one of their dependent townships whose history is given under LEPREUM. In the time of Strabo, it was no longer inhabited (viii. p. 349). Macistus was situated upon a lofty hill in the north of Triphylia, and appears to have been the chief town in the north of the district, as Lepreum was in the south. That Macistus was in the north of Triphylia appears from several circumstances. Strabo describes its territory, the Macistia, as bordering upon Pisatis. (Strab. viii. p. 343.) Agis, in his invasion of the territory of Elis, in B. C. 400, when he entered Triphylia through the Aulon of Messenia, was first joined by the Lepreatae, next by the Macistii, and then by the Epitalii on the Alpheius. (Xen. *Hell.* iii. 2. § 25.) Stephanus places Macistus to the westward of the Lepreatis (Steph. B. *s. v.*); but this is obviously an error, as Arcadia bordered upon the Lepreatis in that direction. Macistus would appear to have been in the neighbourhood of Samicum upon the coast, as it had the superintendence of the celebrated temple of the Samian Poseidon at this place. (Strab. viii. p. 343.) From these circumstances there can be little doubt that Macistus was situated upon the heights of *Khaiáffa.*

It is worthy of notice that Pausanias and Polybius mention only Samicum, and Xenophon only Macistus. This fact, taken in connection with the Macistians having the superintendence of the temple of the Samian Poseidon, has led to the conjecture that upon the decay of Samos upon the coast, the Minyans built Macistus upon the heights above; but that the ancient name of the place was afterwards revived in the form of Samicum. The Macistians had a temple of Hercules situated upon the coast near the Acidon. (Strab. viii. p. 348.)

(Leake, *Morea*, vol. ii. p. 206; *Peloponnesiaca*, p. 217; Boblaye, *Récherches, &c.*, p. 135; Curtius, *Peloponnesos*, vol. ii. p. 83.)

MACNA (Μάκνα), an inland town of Arabia Felix, according to Ptolemy (vi. 7.), who places it in lat. 67°, long. 28° 45′, near the Aelanitic gulf of the Red Sea, now the *Gulf of Akaba.* [G. W.]

MACORABA (Μακοράβα), an inland city of Arabia Felix, placed by Ptolemy in lat. 73° 20′, long. 22°, universally admitted to be the ancient classical representative of the modern *Mekka* or *Mecca*, which Mr. Forster holds to be an idiomatic abbreviation of Machoraba, identical with the Arabic "Mecharab," "the warlike city," or "the city of the Harb." (*Geog. of Arabia*, vol. i. pp. 265, 266.) A very high antiquity is claimed for this city in the native traditions, but the absence of all authentic notices of it in the ancient geographers must be allowed to disprove its claim to notoriety on account of its sanctity at any very remote period. The territory of *Mekka* was, according to universal Arabian history or tradition, the central seat of the kingdom of Jorham and the Jorhamites, descendants of the Joktanite patriarch Sherah, the Jerah of the book of Genesis (x. 26), who in the earliest times were the sovereigns of Mekka, the guardians of the Kaaba, and the superintendents of the idolatrous sacrifices in the valley of *Mina*, from whence they derived their classical synonym MINAEI. It is quite uncertain when they were superseded by the Ishmaelite Arabs of the family of Kedar, whose descendants, according to immemorial Arabic tradition, settled in the Hedjaz; and one tribe of whom was named *Koreish* (*collegit undique*), "quod circa Meccam, *congregati degerent.*" (Canus ap. Golium, *in voc.*, cited by Forster, *Geog. of Arabia*, vol. i. p. 248, n.) This tribe, however, from which Mohammed sprung, had been for centuries the guardians of the Kaaba, and lords of Mekka, prior to his appearance: for if the very plausible etymology and import of the classical name, as above given, be correct, and *Beni-Harb* was, as Mr. Forster has elaborately proved, a synonym for the sons of Kedar, it will follow that they had succeeded in fixing their name to the capital some time before it appeared in Ptolemy's list, nor can any traces of a more ancient name be discovered, nor any notices of the ancient city, further than the bare mention of its name by the Alexandrian geographer.

"*Mekka*, sometimes also called Bekka, which words are synonymous, and signify a place of great concourse, is certainly one of the most ancient cities in the world. It is by some thought to be the Mesa of Scripture (*Gen.* x. 30), a name not unknown to the Arabians, and supposed to be taken from one of Ishmael's sons" (*Gen.* xxv. 15). (Sale's *Koran*, *Preliminary Discourse*, sect. i. p. 4.) Its situation is thus described by Burckhardt:—"The town is situated in a valley, narrow and sandy, the main direction of which is from north to south; but it inclines towards the north-west near the southern extremity of the town. In breadth this valley varies from one hundred to seven hundred paces, the chief part of the city being placed where the valley is most broad. The town itself covers a space of about 1500 paces in length; .... but the whole extent of ground comprehended under the denomination of Mekka" (i. e. including the suburbs) "amounts to 3500 paces. The mountains enclosing this valley (which, before the town was built, the Arabs had named Wady Mekka or Bekka) are from 200 to 500 feet in height, completely barren and destitute of trees..... Most of the town is situated in the valley itself; but there are also parts built on the sides of the mountains, principally of the eastern chain, where the primitive habitations of the Koreysh and the ancient town appear to have been placed." It is described as a handsome town; with streets broader, and stone houses more lofty, than in other Eastern cities: but since the decline of the pilgrimage "numerous buildings in the outskirts have fallen completely into ruin, and the town itself exhibits in every street houses rapidly decaying." Its population has declined in proportion. The results of Burckhardt's inquiries gave "between 25,000 and 30,000 stationary inhabitants for the population of the city and suburbs, besides from 3000 to 4000 Abyssinians and black slaves: its habitations are capable of containing three times this number." This estimate, however, shows a considerable increase within the last three centuries; for "in the time of Sultan Selym I. (in A. H. 923, i. e. A. D. 1517) a census was taken, and the number found to be 12,000 men, women, and children." In earlier times the population was much more considerable; for "when Abou Dhaker sacked Mekka in A. H. 314 (A. D. 926) 30,000 of the inhabitants were killed by his ferocious soldiers." Ali Bey's estimate in A.D. 1807 is much lower than Burckhardt's in A. D. 1814. Yet the former says "that the population of Mekka diminishes sensibly. This city, which is known to have contained more than 100,000 souls, does not at present shelter more than from 16,000 to 18,000;" and conjectures that "it will be reduced, in the course of a century, to the tenth part of the size it now is." The celebrated Kaaba demands a cursory notice. It is situated in the midst of a great court, which forms a parallelogram of about 536 feet by 356, surrounded by a double piazza. This sanctuary, called, like that of Jerusalem, El-Haram, is situated near the middle of the city, which is built in a narrow valley, having a considerable slope from north to south. In order to form a level area for the great court of the temple, the ground has evidently been hollowed out, subsequently to the erection of the Kaaba, which is the only ancient edifice in the temple. The building itself (called by the natives *Beit-Ullah*, the House of God), probably the most ancient sacred building now existing, is a quadrilateral tower, the sides and angles of which are unequal. Its dimensions are 38 feet by 29, and its height 34 feet 4 inches; built of square-hewn but unpolished blocks of quartz, schorl, and mica, brought from the neighbouring mountains. The black stone, the most sacred object of veneration, is built into the angle formed by the NE. and SE. sides, 42 inches above the pavement. It is believed by the Moslems to have been presented to Abraham by the angel Gabriel, and is called "the heavenly stone." Ali Bey says that "it is a fragment of volcanic basalt, sprinkled throughout its circumference with small, pointed, coloured crystals, and varied with red feldspath upon a dark black ground like coal." The famous well of Zemzem, in the great mosk, is 56 feet deep to the surface of the water, fed by a copious spring; but its water, says Burckhardt, "however holy, is heavy to the taste, and impedes digestion." Ali Bey, on the contrary, says that it is wholesome, though warmer than the air even in that hot climate. The town is further supplied with rain-water preserved in cisterns: but the best water in Mekka is brought by a conduit from the vicinity of Arafat, six or seven hours distant." (Ali Bey, *Travels*, vol. ii. pp. 74—114; Burckhardt, *Travels in Arabia*, pp. 94, &c.) [G.W.]

MACRA (*ὁ Μάκρης*, Strab.; Ptolemy has the corrupt form Μακράλλα: *Magra*), a considerable river of Northern Italy, rising in the Apennines and flowing into the Tyrrhenian Sea near Luna. It was under the Roman dominion the established limit between Liguria and Etruria (Plin. iii. 5. s. 7; Flor. ii. 3. § 4; Strab. v. p. 222; Vib. Seq. p. 14); but at an earlier period the Ligurian tribe of the Apuani occupied the country on both sides of it, and it was not till after a long struggle with that people that the Romans were able to carry their arms as far as the banks of the Macra. (Liv. xxxix. 32, xl. 41.) The Macra is one of the most considerable of the rivers on the Ligurian coast, but it still retains the character of a mountain torrent, at times very violent and impetuous, at others so shallow as to be wholly unfit for navigation (Lucan, ii. 426). The ruins of Luna are situated on the *left* bank of the *Magra*, about a mile from the sea, while the celebrated Port of Luna (the Gulf of *Spezia*) is some miles distant to the W., and separated from it by an intervening range of hills [Luna]. About 10 miles from its mouth the *Magra* receives from its W. bank the waters of the *Vara*, also a formidable torrent, which is in all probability the Boactes of Ptolemy (iii. 1. § 3). [E. H. B.]

MACRA COME, a place mentioned by Livy (xxxii. 13) along with Sperchiae. Its position is uncertain, but it was perhaps a town of the Aenianes.

MACRIS, an island off the coast of Attica, also called Helena. [Helena.]

MACRO'BII (Herod. iii. 17—25; Plin. vi. 30. s. 35, vii. 1. s. 2; Solin. 30. § 9; Mela, iii. 9. § 1), or the long-lived, might have been briefly enumerated among the numerous and obscure tribes which dwelt above Philae and the second cataract of the Nile, were it not for the conspicuous position assigned to them by Herodotus. He describes the Macrobii as a strong and opulent nation, remarkable for its stature, beauty and longevity, and, in some respects, as highly civilised. According to this historian, a rumour of the abundance of gold in the Macrobian territory stimulated the avarice of the Persian king, Cambyses, who led a great army against them: but in his haste he omitted to provide his host with food and water, and the city was distant many days' journey, and between the Macrobian land and Egypt lay sandy wastes, and the Persians perished through drought and hunger, Cambyses alone and a small residue of his army returning to Egypt. In the description of Herodotus, the most important point is the geographical position assigned to them. It is in the farthest south (*ἐπὶ τῇ νοτίῃ ϑαλάσσῃ*, *c.* 17, *τὰ ἔσχατα τῆς γῆς*, *c.* 25) the limits of the habitable world, according to the knowledge of Herodotus. The Macrobian land was accordingly beyond the Arabian Gulf, on the shores of the Indian ocean, and in that undefined and illimitable region called Barbaria by the ancient cosmographers.

Travellers and writers on geography have advanced several theories respecting their position in Africa. Bruce (*Travels*, vol. iv. p. 43) supposes the Macrobii to have been a tribe of Shangalla or lowland blacks. Rennell (*Geogr. System of Herod.* ii. p.29, 2nd edit.) identifies them with the Abyssinians; Heeren (*African Nations*, vol. ii. pp. 321—338) believes them to have been a branch of the Semâleh who occupied the maritime district around *Cape Guardafui*: while Niebuhr (*Dissertation on the Geog. of Herod.* p. 20) objects to all these surmises, as taking for granted too much knowledge in Herodotus himself. In the story, as it stands, there is one insurmountable objection to the position in the far south assigned to them by the historian, and too readily accepted by his modern commentators. No army, much less an oriental army with its many incumbrances, could have marched from Egypt into *Abyssinia* without previously sending forward magazines and securing wells. There were neither roads, nor tanks of water, nor corn land nor herbage to be found in a considerable portion of the route (*Ψάμμος*, *c.* 25). Even at the present day no direct communication exists between Aegypt and the land of the Nubians of *Somâleh.* No single traveller, no caravan, could adventure to proceed by land from the cataracts to *Cape Guardafui.* An army far inferior in numbers to the alleged host of Cambyses would in a few days exhaust the grass and the millet of Nubia wherein the only productive soil for some hundreds of miles south of Philae consists of narrow slips of ground adjacent to and irrigated by the Nile. From the southern frontier of Egypt to the nearest frontier of *Abyssinia* the only practical road for an army lies along the river bank, and the distance to be traversed is at least 900 miles.

We must therefore abandon the belief that the Macrobians dwelt in the farthest south. But there are other suspicious features in the narrative. Similar length of days is ascribed by Herodotus to the Tartessians (i. 163; comp. Anacreon, *ap. Strab.* iii. 2), nor should it be overlooked that the Hyperboreans in the extreme north are also denominated Macrobii. We may also bear in mind the mythical aspect of Homer's Aethiopians (*Iliad*, i. 423) in which passage the epithet "faultless" (ἀμύμονες) implies not moral but physical superiority (comp. Herod, iii. 20: μέγιστοι καὶ κάλλιστοι ἀνθρώπων πάντων). "Men," as Dr. Kenrick justly remarks, "groaning under the burden of the social state, have in every age been prone to indulge in such pictures of ease and abundance as Herodotus, in the passages cited, and Pindar (*Pyth.* x. 57) draw of countries beyond the limits of geographical knowledge and of times beyond the origin of history."

If, then, we do not yield up the Macrobii to myth or fable altogether, we must seek for them in some district nearer Aegypt. Whatever tribe or region Cambyses intended to subdue, gold was abundant, and brass, or rather copper, scarce among them. Now the modern inhabitants of *Kordofan* (15° 20′—10° N. lat., 28°—32° E. long.) are commonly called Nobah, and *Nob* is an old Aegyptian word for gold. Again, the Macrobii were singularly tall, well proportioned and healthy; and *Kordofan* has, from time immemorial, supplied the valley of the Nile with able-bodied and comely slaves of both sexes (Hume, *ap. Walpole*, *Turkey*, p. 392). Moreover, the caravans bear with them, as marketable wares, wrought and unwrought copper to this district. In 1821 Mohammed Ali achieved what Cambyses failed in attempting. With less than 7000 men, half of whom indeed perished through fatigue and the climate, he subdued all the countries contiguous to the Nile as far as *Sennaar* and *Kordofan* inclusive: and the objects which stimulated his expedition were *gold* and *slaves.* We shall therefore perhaps not greatly err in assigning to the Macrobii of Herodotus a local habitation much nearer than *Abyssinia* to the southern frontier of Aegypt, nor in suggesting that their name, in the language of the Greeks, is a corruption of the Semitic word *Magrabi*, i. e. the dwellers in the west. A position west of the Nile would account also for the knowledge possessed by the Ichthyophagi of Elephantis (*Bojah* or *Bisharye* Arabs) of the languages of the Macrobii.

The modern Bisharyes occupy the country east of the Nile from Aegypt to *Abyssinia;* and their trade and journeys extend from the Red Sea to *Kordofan.* If then we regard the Macrobii (the *Magrabi*) and the Ichthyophagi (the Bisharye) as respectively seated on the east and west banks of the Nile, the latter people will have been the most available guides whom Cambyses could employ for exploring the land of the Macrobians.

It should be remembered, however, that Herodotus derived his knowledge of the Persian expedition either from the Persian conquerors of Aegypt, or from the Aegyptian priests themselves: neither of whom would be willing to disclose to an inquisitive foreigner the actual situation of a land in which gold was so abundant. By placing it in the far south, and exaggerating the hardships endured by the army of Cambyses, they might justly hope to deter strangers from prying into the recesses of a region from which themselves were deriving a profitable monopoly.

Upon the wonders of the Macrobian land it would be hardly worth while to dwell, were they not in singular accordance with some known features in the physical or commercial character of that region. In the southern portion of *Kordofan* the hills rise to a considerable height, and iron ore in some districts is plentiful. The fountain of health may thus have been one of several mineral springs. The ascription of extreme longevity to a people who dwelt in a hot and by no means healthy climate may be explained by the supposition that, whereas many of the pastoral tribes in these regions put to death their old people, when no longer capable of moving from place to place, the Macrobians abstained from so cruel a practice. The procerity of the king seems to imply that the chieftains of the Macrobii belonged to a different race from their subjects (compare Scylax, *ap. Aristot.* vii. p. 1332). "The Table of the Sun" is the market-place in which trade, or rather barter, was carried on with strangers, according to a practice mentioned by Cosmas, the Indian mariner, who describes the annual fairs of southern Aethiopia in terms not unlike those employed by Herodotus in his account of the Macrobians (pp. 138, 139). [W. B. D.]

MACROCE'PHALI (Μακροκέφαλοι), that is, "people with long heads." (Strab. i. p. 43.) The Siginni, a barbarous tribe about Mount Caucasus, artificially contrived to lengthen their heads as much as possible. (Strab. xi. p. 520; comp. Hippocr. *de Aer.* 35.) It appears that owing to this custom they were called Macrocephali; at least Pliny vi. 4), Pomp. Mela (i. 19), and Scylax (p. 33), speak of a nation of this name in the north-east of Pontus. The anonymous author of the *Peripl. Pont. Eux.* (p. 14) regards them as the same people as the Macrones, but Pliny (*l. c.*) clearly distinguishes the two. [L. S.]

MACRO'NES (Μάκρωνες), a powerful tribe in the east of Pontus, about the Moschici mountains. They are described as wearing garments made of hair, and as using in war wooden helmets, small shields of wicker-work, and short lances with long points. (Herod. ii. 104, vii. 78; Xenoph. *Anab.* iv. 8. § 3, v. 5. § 18, vii. 8. § 25; comp. Hecat. *Fragm.* 191; Scylax, p. 33; Dionys. Perieg. 766; Apollon. Rhod. ii. 22; Plin. vi. 4; Joseph. *c. Apion.* i. § 22, who asserts that they observed the custom of circumcision.) Strabo (xii. p. 548) remarks, in passing, that the people formerly called Macrones bore in his day the name of Sanni, though Pliny (*l. c.*) speaks of the Sanni and Macrones as two distinct peoples. They appear to have always been a rude and wild tribe, until civilisation and Christianity were introduced among them in the reign of Justinian. (Procop. *Bell. Pers.* i. 15, *Bell. Goth.* iv. 2, *de Aed.* iii. 6.) [L. S.]

MACRON TEICHOS (Μακρὸν τεῖχος), also called "the wall of Anastasius," was a fortification constructed in A. D. 507, by the emperor Anastasius I. of Constantinople, as a means of defence against the Bulgarians: it consisted of a strong wall running across the isthmus of Constantinople, from the coast of the Propontis to that of the Euxine, Some parts of this wall, which at a later period proved useful against the Turks, are still existing. (Procop. *de Aed.* iv. 9; comp. *Dict. of Biogr.* Vol. I. p. 159.) [L. S.]

MACROPOGO'NES (Μακροπώγωνες), or the "Longbeards," one of the tribes of the W. Caucasus (Strab. xi. p. 492), whose position must be fixed somewhere near *Tarábuzún.* (Chesney, *Euphrat.* vol. i. p. 276.) [E. B. J.]

MACTO'RIUM (Μακτώριον), a town of Sicily, in the neighbourhood of Gela, mentioned by Herodotus (vii. 153), who tells us that it was occupied by a body of Geloan citizens, who were driven out from their country, and were restored to it by Telines, the ancestor of Gelon. The name is also found in Stephanus of Byzantium (*s. v.*), who cites it from Philistus, but no mention of it occurs in later times. The only clue to its position is that afforded by Herodotus, who calls it "a city *above* Gela," by which he must mean further inland. Cluverius conjectures that it may have occupied the site of *Butera*, a town on a hill about 8 miles inland from *Terranova*, the site of Gela. (Cluver. *Sicil.* p. 363.) [E. H. B.]

MACUM, a town in the north of Aethiopia. (Plin. vi. 29. s. 35.)

MACUREBI. [MAURETANIA.]

MACY'NIA (Μακυνία, Strab. x. p. 451; Μακύνα, Plut. *Quaest. Graec.* 15; Μακύνεια, Steph. B. *s. v.*: *Eth.* Μακυνεύς), a town of Aetolia on the coast, at the foot of the eastern slope of Mount Taphiassus. According to Strabo it was built after the return of the Heraclidae into Peloponnesus. It is called a town of the Ozolian Locrians by the poet Archytas of Amphissa, who describes it in an hexameter line: "the grape-clad, perfume-breathing, lovely Macy̆na." It is also mentioned in an epigram of Alcaeus, the Messenian, who was a contemporary of Philip V., king of Macedonia. Pliny mentions a mountain Macynium, which must have been part of Mount Taphiassus, near Macynia, unless it is indeed a mistake for the town. (Strab. x. pp. 451, 460; Plut. *l. c.*; *Anth. Graec.* ix. 518; Plin. iv. 3; Leake, *Northern Greece*, vol. i. p. 111.)

MACY'NIUM. [MACYNIA; AETOLIA, p. 63, b.]

MADAI. [MEDIA.]

MADAURA (Augustin. *Ep.* 49, *Conf.* ii. 3) or MADURUS (Μάδουρος, Ptol. iv. 3. § 30), a town in the north of Numidia, near Tagaste, which must not be confounded with Medaura, the birthplace of Appuleius. [MEDAURA.]

MADEBA (Μαιδαϐάν, LXX.; Μεδάϐη, Joseph.), a city originally of Moab, and afterwards obtained by conquest by Sihon, king of the Amorites. (*Numb.* xxi. 30; comp. Joseph. *Ant.* xiii. 1. §§ 2, 4.) The name does not occur in the LXX. in two of the passages in which it is found in the Hebrew, ἐπὶ Μωάϐ being substituted in Numbers (*l. c.*) and τῆς Μωαϐίτιδος in Isaiah (xv. 2). It fell to the lot of the Reubenites in the division of the trans-Jordanic conquests, and was in their southern border. (*Josh.* xiii. 9, 16.) It was one of several Moabite cities occupied by the Jews under Hyrcanus and Alexander Jannaeus (Joseph. *Ant.* xiii. 9. § 1, 15. § 4), but was afterwards restored by Hyrcanus II. to Aretas (xiv. 1. § 4). Μήδαυα is placed by Ptolemy (v. 17. § 6) in Arabia Petraea, and joined with Heshbon, consistently with which Eusebius and S. Jerome (*Onomast. s. v.*) notice it as still existing, under its old name, in the vicinity of Heshbon; where its ruins may still be identified. "In order to see Medaba, I left the great road at *Hesban*,—and proceeded in a more eastern direction. . . . At the end of eight hours we reached *Madeba* built upon a round hill. This is the ancient Medaba, but there is no river near it. It is at least half an hour in circumference: I observed many remains of the walls of private houses, constructed with blocks of silex; but not a single edifice is standing. There is a large Birket" ("the immense tank" mentioned by Irby and Mangles, p. 471, as "the only object of interest"). "On the west side of the town are the foundations of a temple, built with large stones, and apparently of great antiquity. . . . A part of its eastern wall remains. At the entrance of one of the courts stand two columns of the Doric order: . . . in the centre of one of the courts is a large well." (Burckhardt, *Travels in Syria*, pp. 365, 366.) It is mentioned as πόλις Μηδάϐων in the Council of Chalcedon, and was an episcopal see of the Third Palaestine, or of Arabia. (Reland, *Palaestina*, *s. v.* pp. 893, 216—219; Le Quien, *Oriens Christianus*, col. 769—772.) [G W.]

MADE'NA, a district in Armenia Minor, between the Cyrus and Araxes. (Sext. Ruf. *in Lucull.* 15; Eutrop. viii 4.)

MADETHU'BADUS M. (τὸ Μαδεθούϐαδον ἢ Μαλεθούϐαλον ὄρος), is the name applied by Ptolemy (iv. 2. § 15) to that part of the prolongation of the Atlas chain S. of Mauretania Caesariensis which contained the sources of the Chinalaph and its tributaries. [Comp. ATLAS.] [P. S.]

MA'DIA (Μαδία, Ptol. v. 10. § 6), a place in the interior of Colchis, probably the Matium of Pliny (vi. 4).

MADIS. [MADYTUS.]

MADMANNA (Μαχαρίμ, LXX.; Μηνεϐηνά, Euseb.), a city of the tribe of Judah mentioned only in Joshua (xv. 31). It was situated in the south of the tribe, apparently near Ziklag. Eusebius, who confounds it with the Madmenah of Isaiah (x. 31), mentions the ruins of a town near Gaza, named Menois (Μηνοείς), which he identifies with Madmanna. (*Onomast. s. v.*) [G. W.]

MADMENAH (Μαδεϐηνά, LXX.), a town or village on the confines of the tribes of Judah and Benjamin, mentioned only in Isaiah (x. 31). It was obviously on or near the line of march of an invading army approaching Jerusalem from the north, by way of Michmash, and apparently between Anathoth and Jerusalem. It is confounded with Madmanna by Eusebius. (*Onomast, s. v.* Μηνεϐηνά.) [G. W.]

MADOCE (Μαδόκη πόλις), a city on the south coast of Arabia, in the country of the Homeritae, apparently in the extreme west of their district, and consequently not far to the west of Aden. (Ptol. vi. 7. § 9.) It is not otherwise known. [G. W.]

MADUATE'NI, a people of Thrace, mentioned by Livy (xxxviii. 40) along with the Astii, Caeni, and Coreli, but otherwise unknown.

MADU'RUS. [MADAURA.]

MA'DYTUS (Μαδυτός: *Eth.* Μαδύτιος), an important port town in the Thracian Chersonesus, on the Hellespont, nearly opposite to Abydos. (Liv. xxxi. 16, xxxiii. 38; Mela, ii. 2; Anna Comn. xiv. p. 429; Steph. Byz. *s. v.*; Strab. vii. p. 331.) Ptolemy (iii. 12. § 4) mentions in the same district a town of the name of Madis, which some identify with Madytus, but which seems to have been situated more inland. It is generally believed that *Maito* marks the site of the ancient Madytus. [L. S.]

MAEA (Μαῖα, *Stadiasm. Mar. Magn.* §§ 74, 75;

called Γαῖα or Γαἴα by Ptol. iv. 3. § 46), an island off the coast of Africa Propria, 7 stadia S. of the island Pontia.

MAEANDER (Μαίανδρος: *Meinder* or *Boyuk Meinder*), a celebrated river in Asia Minor, has its sources not far from Celaenae in Phrygia (Xenoph. *Anab.* i. 2. § 7), where it gushed forth in a park of Cyrus. According to some (Strab. xii. p. 578; Maxim. Tyr. viii. 38) its sources were the same as those of the river Marsyas; but this is irreconcilable with Xenophon, according to whom the sources of the two rivers were only near each other, the Marsyas rising in a royal palace. Others, again, as Pliny (v. 31), Solinus (40. § 7), and Martianus Capella (6. p. 221), state that the Maeander flowed out of a lake on Mount Aulocrene. Col. Leake (*Asia Minor*, p. 158, &c.) reconciles all these apparently different statements by the remark that both the Maeander and the Marsyas have their origin in the lake on Mount Aulocrene, above Celaenae, but that they issue at different parts of the mountain below the lake. The Maeander was so celebrated in antiquity for its numerous windings, that its name became, and still is, proverbial. (Hom. *Il.* ii. 869; Hesiod, *Theog.* 339; Herod. vii. 26, 30 Strab. xii. p. 577; Paus. viii. 41. § 3; Ov. *Met.* viii. 162, &c.; Liv. xxxviii. 13; Senec. *Herc. Fur.* 683, &c., *Phoen.* 605.) Its whole course has a south-western direction on the south of the range of Mount Messogis. In the south of Tripolis it receives the waters of the Lycus, whereby it becomes a river of some importance. Near Carura it passes from Phrygia into Caria, where it flows in its tortuous course through the Maeandrian plain (comp. Strab. xiv. p. 648, xv. p. 691), and finally discharges itself in the Icarian sea, between Priene and Myus, opposite to Miletus, from which its mouth is only 10 stadia distant. (Plin. *l. c.*; Paus. ii. 5. § 2.) The tributaries of the Maeander are the ORGYAS, MARSYAS, CLUDRUS, LETHAEUS, and GAESON, in the north; and the OBRIMAS, LYCUS, HARPASUS, and a second MARSYAS, in the south. The Maeander is everywhere a very deep river (Nic. Chonat. p. 125; Liv. *l. c.*), but not very broad, so that in many parts its depth equals its breadth. As moreover it carried in its waters a great quantity of mud, it was navigable only for small craft. (Strab. xii. p. 579, xiv. p. 636.) It frequently overflowed its banks; and, in consequence of the quantity of its deposits at its mouth, the coast has been pushed about 20 or 30 stadia further into the sea, so that several small islands off the coast have become united with the mainland. (Paus. viii. 24. § 5; Thucyd. viii. 17.) There was a story about a subterraneous connection between the Maeander and the Alpheius in Elis. (Paus. ii. 5. § 2; comp. Hamilton, *Researches*, vol. i. p. 525, foll., ii. p. 161, foll.) [L. S.]

MAEANDER (ὁ Μαίανδρος, Ptol. vii. 2. §§ 8, 10, 11), a chain of mountains in Eastern India, comprehended, according to Ptolemy's subdivision, in the part called by him India extra Gangem. They may be best considered as an outlying spur from the Bepyrrhus M. (now *Jarrow*), extending in a southerly direction between the Ganges and the Doanas towards the sea coast. Their present name seems to be *Muin-Mura.* [V.]

MAEANDRO'POLIS (Μαιανδρούπολις), a town of uncertain site, though, as its name seems to indicate, it must have been situated somewhere on the Maeander, and more especially in the territory of Magnesia, as we learn from Stephanus B. (*s. v.*; comp. Plin. v. 29), from whom we may also infer that the place was sometimes called Maeander. [L.S.]

MAEATAE (Μαιάται), a general name given by Dion Cassius (lxxv. 5, lxxvi. 12) to the British tribes nearest to the Roman vallum, the Caledonii dwelling beyond them. (Comp. Jornandes, *de Reb. Get.* c. 2.)

MAEDI (Μαιδοί, Μαῖδοι, Thuc. ii. 98; Polyb. x. 41), a powerful people in the west of Thrace, dwelling near the sources of the Axius and Margus, and upon the southern slopes of Mt. Scomius. (Leake, *Northern Greece*, vol. iii. p. 472.) Strabo says that the Maedi bordered eastward on the Thunatae of Dardania (vii. p. 316), and that the Axius flowed through their territory (vii. p. 331). The latter was called Maedica (Μαιδική, Ptol. iii. 11. § 9; Liv. xxvi. 25, xl. 22). They frequently made incursions into Macedonia; but in B.C. 211, Philip V. invaded their territory, and took their chief town Iamphorina, which is probably represented by *Vraniá* or *Ivorina*, in the upper valley of the Margus or *Morava.* (Liv. xxvi. 25.) We also learn from Livy (xl. 22) that the same king traversed their territory in order to reach the summit of Mt. Haemus; and that on his return into Macedonia he received the submission of Petra, a fortress of the Maedi. Among the other places in Maedica, we read of Phragandae (Liv. xxvi. 25) and Desudaba, probably the modern *Kumánovo*, on one of the confluents of the upper Axius. (Liv. xliv. 26.) The Maedi are said to have been of the same race as the Bithynians in Asia, and were hence called Maedobithyni (Steph. B. *s. v.* Μαιδοί; Strab. vii. p. 295). (Comp. Strab. vii. p. 316; Plin. iv. 11. s. 18.)

MAENACA (Μαινάκη), a Greek city on the S. coast of Hispania Baetica, the most westerly colony of the Phocaeans. (Strab. iii. p. 156; Scymn. 145, et seq.) In Strabo's time it had been destroyed; but the ruins were still visible. He refutes the error of those who confounded it with MALACA, which was not a Greek, but a Phoenician city, and lay further to the W.; but this error is repeated by Avienus (*Or. Marit.* 426, et seq.). The place seems to be the Μάκη of Stephanus. [P. S.]

MAE'NALUS. 1. (Μαίναλος, Strab. viii. p. 388; Schol. *ad Apoll. Rhod.* i. 769; Μαίναλον, Theocr. i. 123; τὸ Μαινάλιον ὄρος, Paus. viii. 36. § 7; *Maenalus*, Virg. *Ecl.* viii. 22; Mel. ii. 3; Plin. iv. 6. s. 10; *Maenala*, pl., Virg. *Ecl.* x. 55; Ov. *Met.* i. 216), a lofty mountain of Arcadia, forming the western boundary of the territories of Mantineia and Tegea. It was especially sacred to the god Pan, who is hence called *Maenalius Deus* (Ov. *Fast.* iv. 650.) The inhabitants of the mountain fancied that they had frequently heard the god playing on his pipe. The two highest summits of the mountain are called at present *Aidin* and *Apano-Khrépa:* the latter is 5115 feet high. The mountain is at present covered with pines and firs; the chief pass through it is near the modern town of *Tripolitza.* —The Roman poets frequently use the adjectives *Maenalius* and *Maenalis* as equivalent to Arcadian. Hence *Maenalii versus*, shepherds' songs, such as were usual in Arcadia (Virg. *Ecl.* viii. 21); *Maenalis ora*, i.e. Arcadia (Ov. *Fast.* iii. 84); *Maenalis nympha*, i. e. Carmenta (Ov. *Fast.* i. 634); *Maenalis Ursa*, and *Maenalia Arctos*, the constellation of the Bear, into which Callisto, daughter of Lycaon, king of Arcadia, was said to have been metamorphosed. (Ov. *Trist.* iii. 11. 8, *Fast.* ii. 192.)

2. (Μαίναλος: *Eth.* Μαινάλιος, Μαιναλίτης, Μαι-

ναλεύς), a town of Arcadia, and the capital of the district *Maenalia* (Μαιναλία, Thuc. v. 64; Paus. iii. 11. § 7, vi. 7. § 9, viii. 9. § 4), which formed part of the territory of Megalopolis upon the foundation of the latter city. A list of the towns in Maenalia is given in Vol. I. p. 192. The town Maenalus was in ruins in the time of Pausanias, who mentions a temple of Athena, a stadium, and a hippodrome, as belonging to the place. (Paus. viii. 3. § 4, 36. § 8; Steph. B. *s. v.*) Its site is uncertain. Ross supposes that the remains of polygonal walls on the isolated hill, on the right bank of the river Helisson and opposite the village *Davià*, represent Maenalus; and this appears more probable than the opinion of Leake, who identifies this site with Dipaea, and thinks that Maenalus stood on Mt. *Apano-khrépa*. (Ross, *Reisen im Peloponnes*, vol. i. p. 117; Leake, *Morea*, vol. ii. p. 52, *Peloponnesiaca*, p. 243.) [Dipaea.]

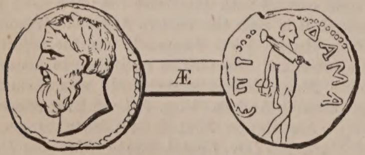
MAENA'RIAE INSULAE, a cluster of little islands in the gulf of Palma, off the coast of the Greater Balearis. (Plin. iii. 5. s. 11.) [P. S.]

MAE'NOBA (Mela, ii. 6. § 7; Plin. iii. 1. s. 3; Μάνοϐα, Ptol. ii. 4. § 7; Menova, *Itin. Ant.* p. 405: *Velez Malaga*), a town of the Bastuli Poeni, on the S. coast of Baetica, 12 M. P. E. of Malaca, on a river of the same name (*Velez*). Strabo (iii. p. 143) also mentions Maenoba (Μαίνοϐα), with Astra, Nabrissa, Onoba, and Ossonoba, as towns remarkable for their situation on tidal estuaries; whence Ukert argues that, since not only all the other places thus mentioned were outside of the Straits, but also Strabo's description necessarily applies to an estuary exposed to the tides of the Atlantic, we must seek for his Maenoba elsewhere than on the tideless Mediterranean. Accordingly, he places it on the river Maenoba or Menuba (*Guadiamar*), the lowest of the great tributaries of the Baetis, on its right side, mentioned both by Pliny (iii. 1. s. 3), and in an inscription found at *San Lucar la Mayor* (Caro, *ap. Florez, Esp. S.* vol. ix. p. 47), up which river the tide extends to a considerable distance. (Ukert, vol. ii. pt. 1, pp. 288, 349, 350.) This argument, though doubtful, has certainly some force, and it is adopted by Spruner in his Atlas. [P. S.]

MAE'NOBA (Μαίνοϐα), rivers. [Maenoba.]

MAENOBO'RA (Μαινοϐώρα), a town of the Mastiani, in the S. of Spain, mentioned by Hecataeus (*ap. Steph. B. s. v.*), seems to be identical with Maenoba on the S. coast of Baetica. [P. S.]

MAEO'NIA (Μαιονία), an ancient name of Lydia. [Lydia.] There was, also, in later times a town of this name in Lydia, mentioned by Pliny (v. 29. s. 30), Hierocles (p. 670), and in the Episcopal Notitia; and of which several coins are extant. Its ruins have been found at a place called *Megné*, 5 English miles W. of *Sandal*. (Hamilton, *Researches*, vol. ii. p. 139.)



COIN OF MAEONIA.

MAEO'TAE (Μαιῶται, Scyl. p. 31; Strab. xi. pp. 492, 494; Plin. iv. 26; Maeotici, Pomp. Mela, i. 2. § 6, i. 19. § 17; Plin. vi. 7), a collective name which was given to the peoples about the Palus Maeotis as early as the logographer Hellanicus (p. 78), if we read with his editor Sturz (for Μαλιῶται), Μαιῶται. According to Strabo (*l. c.*) they lived partly on fish, and partly tilled the land, but were no less warlike than their nomad neighbours. He enumerates the following subdivisions of the Maeotae: Sindi, Dandarii, Toreatae, Agri, Arrechi, Tarpetes, Obidiaceni, Sittaceni, Dosci, and many others. These wild hordes were sometimes tributary to the factory at the Tanais, and at other times to the Bosporani, revolting from one to the other. The kingdom of the Cimmerian Bosporus in later times, especially under Pharnaces, Asander, and Polemon, extended as far as the Tanais. [E. B. J.]

MAEO'TIS PALUS, the large body of water to the NE. of the Euxine now called the *Sea of Azov*, or the *Azák-deniz-i* of the Turks. This sea was usually called "Palus Maeotis" (ἡ Μαιῶτις λίμνη, Aesch. *Prom.* 427), but sometimes "Maeotica" or "Maeotia Palus" (Plin. ii. 67; Lucan, ii. 641), "Maeotius" or "Maeotis Lacus" (Plin. iv. 24, vi. 6), "Maeotium" or "Maeoticum aequor" (Avien. v. 32; Val. Flac. iv. 720), "Cimmeriae Paludes" (Claud. *in Eutrop.* i. 249), "Cimmericum" or "Bosporicum Mare" (Gell. xvii. 8), "Scythicae Undae, Paludes" (Ovid. *Her.* vi. 107, *Trist.* iii. 4. 49). The genitive in Latin followed the Greek form "Maeotidis," but was sometimes "Maeotis" (Ennius, *ap. Cic. Tusc.* v. 17). The accusative has the two forms Μαιῶτιν "Maeotim" (Plin. x. 10), and Μαιώτιδα "Maeotida' (Pomp. Mela, i. 3. § 1, ii. 1. § 1). Pliny (vi. 7) has preserved the Scythian name Temerinda, which he translates by "Mater Maris."

The Maeotic gulf, with a surface of rather more than 13,000 square miles, was supposed by the ancients to be of far larger dimensions than it really is. Thus Herodotus (iv. 86) believed it to be not much less in extent than the Euxine, while Scylax (p. 30, ed. Hudson) calculated it at half the size of that sea. Strabo (ii. p. 125, comp. vii. pp. 307—312, xi. p. 493; Arrian. *Perip.* p. 20, ed. Hudson; Agathem. i. 3, ii. 14) estimated the circumference at somewhat more than 9000 stadia, but Polybius (iv. 39) reduces it to 8000 stadia. According to Pliny (iv. 24) its circuit was reckoned at 1406 M. P., or, according to some, 1125 M. P. Strabo (vii. p. 310) reckons it in length 2200 stadia between the Cimmerian Bosporus and the mouth of the Tanais, and therefore came nearest amongst the ancients in the length; but he seems to have supposed it to carry its width on towards the Tanais (comp. Rennell, *Compar. Geog.* vol. ii. p. 331). The length according to Pliny (*l. c.*) is 385 M. P., which agrees with the estimate of Ptolemy (v. 9. §§ 1—7). Polybius (*l. c.*) confidently anticipated an entire and speedy choking of the waters of the Maeotis; and ever since his time the theory that the *Sea of Azov* has contracted its boundaries has met with considerable support, though on this point there is a material discordance among the various authorities; the latest statement, and approximation to the amount of its cubic contents will be found in Admiral Smyth's work (*The Mediterranean*, p. 148). The ancients appear to have been correct in their assertion about the absence of salt in its waters, as, although in SW. winds, when the water is highest, it becomes brackish, yet at other times it is drinkable, though of a disagreeable flavour (Jones, *Trav.* vol. ii. p. 143; *Journ Geog. Soc.* vol. i. p. 106). [E. B. J.]

MAEPHA (Μαίφα μητρόπολις), an inland city of Arabia Felix, placed by Ptolemy in long. 83° 15′, lat. 15°, the capital, no doubt, of the Maphoritae, whom he places above the Homeritae and Adramitae of the southern coast. [MAPHORITAE.] The situation of this tribe is still marked by the wide and very fruitful *Wady Mayfah*, in the midst of which " the very extensive village named *Mayfah*, situated at the eastern base of the Hummarees," perhaps marks the site of the Maepha metropolis. Mr. Forster, however, identifies it with the ruined site of *Nakab-el-Hajar*, discovered and described by Lieut. Wellstead in 1834, the situation of which is thus stated by that officer:—" *Nakab-el-Hajar* is situated north-west, and is distant forty-eight miles from the village of *'Ain* [on the coast], which is marked on the chart in latitude 14° 2′ north, and longitude 46° 30′ east, nearly." It stands in the centre of the *Wady Meifah*, nearly 20 miles north of the village of that name, and was evidently a place of considerable importance in ancient times. The inscription over the gateway, in the ancient Arabic character, commonly known as the Hadraumatic, would doubtless throw light on the history of this castle; and it is curious that while the attempted decipherments of Professor Roediger and Mr. Charles Forster have so little in common, both would agree in identifying it with Maepha; for while the former discovers the name Mêfa twice in the first line of the inscription, the latter, who pronounces that this name " has no existence in the inscription," compensates for this disappointment by discovering a list of proper names, which serve to connect it with several historical personages, among whom are an Arabian patriarch, Mohâreb, son of Koreish, " belonging to a period certainly prior to the Christian era;" and Charibaël, " that king of the Homerites and Sabaeans celebrated by Arrian (*Periplus Maris Eryth.* pp. 13, 14, *apud* Hudson *Geographici Minores*), whose alliance in the reign of Claudius was assiduously courted by the Romans. The inscription further mentions many of the buildings described by Lieut. Wellstead. (Forster, vol. ii. pp. 193—204, 383—393.) [G. W.]

MAERA. [MANTINEIA.]

MAESIA SILVA, a forest of Etruria, in the territory of the Veientines, which was conquered from them by Ancus Marcius. (Liv. i. 33.) Its site cannot be determined with certainty, but it was probably situated on the right bank of the Tiber, between Rome and the sea-coast. Pliny also notices it as abounding in dormice. (Plin. viii. 58. s. 83.) [E. H. B.]

MAESO'LIA (ἡ Μαισωλία, Ptol. vii. 1. § 15; in *Peripl.* p. 35, Μασαλία), a district on the eastern coast of *Hindostán*, along the *Bay of Bengal*, corresponding to that now occupied by the Circars and the upper part of the *Coromandel* coast. Ptolemy mentions two towns in its territory which he calls *Emporia*, namely, Contacossyla (probably the present *Masulipattana*) and Allosygna. The district was traversed by a river of considerable size, the Maesolus (now *Godávari*), which flows into the *Bay of Bengal*, after giving its name to the surrounding country. It was from one of the ports of Maesolia that merchants were in the habit of taking ship and crossing the *Bay of Bengal* to the Aurea Chersonesus. The people were called Maesoli (Μαισώλοι). (Vincent, *Peripl.* vol. ii. p. 521.) [V.]

MAESO'LUS (ὁ Μαισώλος, Ptol. vii. 1. §§ 15, 37), a river of considerable size, which rises in the *Deccan* or midland part of *Hindostán*, and flows in a course at first SE., and then nearly E till it falls into the *Bay of Bengal* in lat. 18°. N. There has been some dispute among geographers as to its modern representative, some making it the same as the *Kistna*, and some as the *Godávari*. The latter is probably the most correct supposition. Ptolemy places its source in the Orudii or Aruedi mountains, which would seem to be part of the chain of the western *Ghâts*. [V.]

MA'GABA (*Kurgh Dagh*), a considerable mountain in the central part of Galatia, W. of the river Halys, and E. of the city of Ancyra, which was only 10 Roman miles distant from it. In B. C. 189, when Manlius was carrying on war against the Galatians, the Tectosagi and Trocmi took refuge on Mt. Magaba, and there defended themselves against the Romans, but were defeated. (Liv. xxxviii. 19, 26; Flor. i. 11.) According to Rufus Festus (11), this mountain was afterwards called Modiacus. [L. S.]

MAGABULA, a place mentioned in the Peuting. Table in Pontus Polemoniacus, on the road from Comana to Nicopolis, at a distance of 21 miles from the former city. There can be no doubt but that it is the same place as Megalula (Μεγάλουλα) mentioned by Ptolemy (v. 6. § 10); but its exact site cannot be ascertained. [L. S.]

MAGARSA, MAGARSUS, or MEGARSUS (Μάγαρσα, Μάγαρσυς, Μέγαρσος), a town in the eastern part of Cilicia, situated on a height close to the mouth of the river Pyramus. (Strab. xiv. p. 676.) Alexander, previous to the battle of Issus, marched from Soli to Megarsus, and there offered sacrifices to Athena Megarsis, and to Amphilochus, the son of Amphiaraus, the reputed founder of the place. (Arrian, *Anab.* ii. 5.) It seems to have formed the port of Mallus (Steph. Byz. *s. v.* Μάγαρσος; Lycoph. 439; Plin. *H. N.* v. 22). The hill on which the town stood now bears the name of *Karadash*, and vestiges of ancient buildings are still seen upon it. (Leake, *Asia Minor*, p. 215, foll.) [L. S.]

MAGDALA (Μαγδαλά: *Eth.* Μαγδαληνός), a town of Galilee, chiefly noted as the birthplace of that Mary to whom the distinguished name of Magdalene is ever applied in the Gospel. The place itself is mentioned only by S. Matthew (xv. 39), where we find the words τὰ ὅρια Μαγδαλά, which are represented in the parallel passage in S. Mark (viii. 10) as τὰ μέρη Δαλμανουθά. As neither does this name occur elsewhere, we have no clue to the situation of the town; although, a modern writer says, " it seems to follow from the New Testament itself that it lay on the west side of the lake." The argument is, that, on leaving the coast of Magdala, our Lord embarked again, and " departed to the *other side*,"— " an expression which in the N. T. is applied almost exclusively to the country east of the lake and of the Jordan." (Robinson, *Bib. Res.* vol. iii. p. 278.) There can, however, be no difficulty in identifying it with the site of the modern village of *Mejdel* in the SE. corner of the plain of Gennesaret; where there certainly existed an ancient town of the name, noticed in the Jerusalem Talmud, compiled in Tiberias, from which it is not more than 4 or 5 miles distant, on the north: probably identical also with Migdal-el, in the tribe of Naphtali. (*Josh.* xix. 38.) It is a small and insignificant village, " looking much like a ruin, though exhibiting no marks of antiquity." (Robinson, *l. c.*) Pococke's argument against this identification is unintelligible:—" This does not seem to be Magdalum mentioned in Scripture, because that is spoken of with Dalmanutha, which was to the east of the sea." (*Observations* *on Palestine, Travels*, vol. ii. p. 71.) How this last assertion is to be proved does not appear. The authority of Josephus has been quoted for a Magdala near Gamala, and consequently on the east of the sea (*Vita*, § 24); but the reading is corrupt. (Robinson, *l. c.* p. 279, note.) [G. W.]

MAG'DOLUM (Μάγδολον, Herod. ii. 159; but Μάγδωλον in LXX.; the *Migdol* of the Old Testament (*Exod.* xiv. 2; *Numb.* xxxiii. 7; 2 *Kings*, xxiii. 29; *Jerem.* xliv. 1, xlvi. 14; *Ezek.* xxix. 10, xxx. 6; *It. Anton.* p. 171), a town of Lower Aegypt which stood about 12 miles S. of Pelusium, on the coast-road between Aegypt and Syro-Phoenicia. Here, according to Herodotus, (*l. c.*) Pharaoh-Necho defeated the Syrians, about 608 B. C. Eusebius (*Praepar. Evang.* ix. 18), apparently referring to the same event, calls the defeated army "Syrians of Judah." That the Syrians should have advanced so near the frontiers of Egypt as the Deltaic Magdolum, with an arid desert on their flanks and rear (comp. Herod. iii. 5) seems extraordinary; neither is the suspicious aspect of the Battle of Magdolus diminished by the conquest of Cadytis, a considerable city of Palestine, being represented as its result. The Syrians might indeed have pushed rapidly along the coast-road to Aegypt, if they had previously secured the aid of the desert tribes of Arabs, as Cambyses did before his invasion of Aegypt (comp. Herod. iii. 7). Calmet's *Dict. of the Bible, s. v. Megiddo*; Winer, *Bibl. Realwörterbuch*, vol. ii. p. 93, note 2; Champollion, *L'Egypte*, vol. ii. p. 79. [W. B. D.]

MAGELLI, a Ligurian tribe, mentioned only by Pliny (iii. 5. s. 7). They have been supposed to have occupied the *Val di Mugello*, in the Apennines, N. of *Florence*; but though it is certain that the Ligurians at one time extended as far to the E. as this, it is very improbable that Pliny should have included such a tribe in his description of Roman Liguria. The name of the *Mugello* is found in Procopius (*B. G.* iii. 5) where he speaks of a *place* (χωρίον) called Mucella (Μουκέλλα), situated a day's journey to the N. of Florence. [E. H. B.]

MAGETO'BRIA or ADMAGETO'BRIA, in Gallia. Probably the true name ended in *-briva* or *-briga.* Ariovistus, the German, defeated the forces of the Galli in a fight at this place. (Caes. *B. G.* i. 31.) The site of Magetobria is unknown. The resemblance of name induced D'Anville (*Notice, &c.*) to fix it at *Moigte de Broie*, near the confluence of the *Ognon* and the *Saône*, a little above *Pontarlier*. There is a story of a broken urn, with the inscription MAGETOB., having been found in the *Saône* in 1802. But this story is of doubtful credit, and the urn cannot be found now. Walckenaer supposes *Amage* on the *Brenchin*, which is west of *Faucogney* and east of *Luxeuil*, to correspond best to the indications in Caesar's text. But Caesar does not give us the least indication of the position of Magetobria. [G. L.]

MAGI. [Media.]

MAGIOVINTUM or MAGIOVINIUM, in Britain, a station placed in three of the itinera of Antoninus at the distance of 24 miles to the N. of Verulamium. Its site is generally supposed to be at *Fenny Stratford.* [C. R. S.]

MAGNA (*It. Ant.* p. 484; Geogr. Ravenn.). 1. A town or station in Britain, the site of which is now occupied by *Kenchester*, in Herefordshire. In both of the above works the word is in the plural form, Magnis, most probably for Magnis Castris. Indeed, the extraordinary extent of the place, as ascertained by its remains, renders this suggestion more than probable. The walls, now almost entirely destroyed, enclosed an area of from 20 to 30 acres. Leland, speaking of *Kenchester*, says:—"Ther hath ben fownd 'nostra memoria lateres Britannici; et ex eisdem canales, aquae ductus, tesselata pavimente, fragmentum catenulae aureae, calcar ex argento,' byside other strawng things." The tesselated pavements, mentioned by Leland, have, of late years, been partially laid open. The only lapidary inscription which appears on record, as discovered at *Kenchester*, is a fragment with the name of the emperor Numerian; but coins and miscellaneous antiquities are still, from time to time, ploughed up.

2. A station in Britain, on the line of the Roman Wall, mentioned in the Notitia; it also occurs in Geog. Ravenn.; and probably on the Rudge Cup, as Maiss. Its site is that of *Carvoran*, a little to the S. of the Wall, on a high and commanding position near the village of *Greenhead.*

There seems but little doubt of *Carvoran* being the site of this Magna; although, unlike many of the Notitia stations on the Wall, its position has not been identified by inscriptions. The Notitia places at Magna the second cohort of the Dalmatians. At least two inscriptions found here mention the Hamii, but none name the Dalmatians. The Hamii do not appear to be recorded in any other inscriptions, and they are not mentioned by that name in the Notitia. Hodgson (*Roman Wall and South Tindale*, p. 205) considers that these auxiliary troops were from Apamenia in Syria, at the confluence of the Orontes and Marsyas, 62 miles from Aleppo, which is still a large place, and called Hamah, and, in ancient times, Hama. This conjecture seems feasible, as the Notitia mentions the Cohors Prima Apamenorum as quartered in Egypt; and also as some altars dedicated to the Syrian goddess have been discovered at Carvoran. [C. R. S.]

MAGNA GRAE'CIA (ἡ μεγάλη Ἑλλάς), was the name given in ancient times by the Greeks themselves to the assemblage of Greek colonies which encircled the shores of Southern Italy. The name is not found in any extant author earlier than Polybius: but the latter, in speaking of the cities of Magna Graecia in the time of Pythagoras, uses the expression, "the country that was *then* called Magna Graecia" (Pol. ii. 39); and it appears certain that the name must have arisen at an early period, while the Greek colonies in Italy were at the height of their power and prosperity, and before the states of Greece proper had attained to their fullest greatness. But the omission of the name in Herodotus and Thucydides, even in passages where it would have been convenient as a geographical designation, seems to show that it was not in their time generally recognised as a distinctive appellation, and was probably first adopted *as such* by the historians and geographers of later times, though its origin must have been derived from a much earlier age. It is perhaps still more significant, that the name is not found in Scylax, though that author attaches particular importance to the enumeration of the Greek cities in Italy as distinguished from those of the barbarians.

Nor is the use of the term, even at a later period, very fixed or definite. Strabo seems to imply that the Greek cities *of Sicily* were included under the appellation; but this is certainly opposed to the more general usage, which confined the term to the colonies in Italy Even of these, it is not clear whether Cumae and its colonies in Campania were regarded as belonging to it: it is certain at least that the name is more generally used with reference only to the Greek cities in the south of Italy, including those on the shores of the Tarentine gulf and the Bruttian peninsula, together with Velia, Posidonia, and Laüs, on the W. coast of Lucania. Sometimes, indeed, the name is confined within still narrower limits, as applying only to the cities on the Tarentine gulf, from Locri to Tarentum (Plin. iii. 10. s. 15; Ptol. iii. 1. § 10); but it is probable that this distinction was introduced only by the later geographers, and did not correspond to the original meaning of the term. Indeed, the name itself sufficiently implies (what is expressly stated by many ancient writers) that it was derived from the number and importance of the Greek colonies in Southern Italy, and must, therefore, naturally have been extended to them all. (Strab. vi. p. 253; Scymn. Ch. 303; Pol. ii. 39, iii. 118; Athen. xii. p. 523; Justin, xx. 2; Cic. *Tusc.* iv. 1, v. 4, *de Or.* iii. 34.) It must be added that the name was never understood (except perhaps by late geographers) as a *territorial* one, including the whole of Southern Italy, but applied merely to the Greek cities on the coasts, so as to correspond with the expression "Graecorum omnis ora," employed by Livy (xxii. 61). The same author in one passage (xxxi. 7) uses the phrase "Graecia Major," which is found also in Festus (p. 134, ed. Müll.), and employed by Justin and Ovid (Justin, *l. c.*; Ov. *Fast.* iv. 64); but the common form of expression was certainly Graecia Magna (Cic. *ll. cc.*)

There could obviously be no ethnic appellation which corresponded to such a term; but it is important to observe that the name of Ἰταλιῶται is universally used by the best writers to designate the *Greeks in Italy*, or as equivalent to the phrase *οἱ κατὰ τὴν Ἰταλίαν Ἕλληνες*, and is never confounded with that of Ἴταλοι, or the Italians in general. (Thuc. vi. 44; Herod. iv. 15, &c.) Polybius, however, as well as later writers, sometimes loses sight of this distinction. (Pol. vi. 52.)

The geographical description of the country known as Magna Graecia is given under the article ITALIA, and in more detail in those of BRUTTII, LUCANIA, and CALABRIA; but as the history of these Greek colonies is to a great extent separate from that of the mother country, while it is equally distinct from that of the Italian nations which came early in contact with Rome, it will be convenient here to give a brief summary of the history of Magna Graecia, bringing together under one head the leading facts which are given in the articles of the several cities.

The general testimony of antiquity points to Cumae as the most ancient of all the Greek settlements in Italy; and though we may reasonably refuse to admit the precise date assigned for its foundation (B. C. 1050), there seems no sufficient reason to doubt the fact that it really preceded all other Greek colonies in Italy or Sicily [CUMAE.] But, from its remote position, it appears to have been in great measure isolated from the later Greek settlements, and, together with its own colonies and dependencies, Dicaearchia and Neapolis, formed a little group of Greek cities, that had but little connection with those further south, which here form the immediate subject of consideration.

With the single exception of Cumae, it seems certain that none of the Greek colonies in Italy were more ancient than those in Sicily; while there seems good reason to suppose that the greater part of them were founded within the half century which followed the first commencement of Greek colonisation in that quarter. (B. C. 735—685.) The causes which just at that period gave so sudden an impulse to emigration in this direction, are unknown to us; but, though the precise dates of the foundation of these colonies are often uncertain, and we have no record of their establishment equal either in completeness or authority to that preserved by Thucydides concerning the Greek cities in Sicily, we may still trace with tolerable certainty the course and progress of the Greek colonisation of Italy.

The Achaeans led the way; and it is remarkable that a people who never played more than a subordinate part in the affairs of Greece itself should have been the founders of the two most powerful cities of Magna Graecia. Of these, SYBARIS was the earliest of the Achaean colonies, and the most ancient of the Greek settlements in Italy of which the date is known with any approach to certainty. Its foundation is ascribed to the year 720 B. C. (Scymn. Ch. 360; Clinton, *F. H.* vol. i. p. 174); and that of CROTONA, according to the best authorities, may be placed about ten years later, B. C. 710. [CROTONA.] Within a very few years of the same period, took place the settlement of TARENTUM, a Spartan colony founded after the close of the First Messenian War, about 708 B. C. A spirit of rivalry between this city and the Achaean colonies seems to have early sprung up; and it was with a view of checking the encroachments of the Tarentines that the Achaeans, at the invitation of the Sybarites, founded the colony of METAPONTUM, on the immediate frontier of the Tarentine territory. The date of this is very uncertain (though it may probably be placed between 700 and 680 B. C.); but it is clear that Metapontum rose rapidly to prosperity, and became the third in importance among the Achaean colonies. While the latter were thus extending themselves along the shores of the Tarentine gulf, we find subsisting in the midst of them the Ionian colony of SIRIS, the history of which is extremely obscure, but which for a brief period rivalled even the neighbouring Sybaris in opulence and luxury. [SIRIS].

Further towards the S., the Locrians from Greece founded near the Cape Zephyrium the city which was thence known by the name of LOCRI EPIZEPHYRII. This settlement is described by Strabo as nearly contemporary with that of Crotona (B. C. 710), though some authorities would bring it down to a period thirty or forty years later. [LOCRI.] The next important colony was that of RHEGIUM, on the Sicilian straits, which was, according to the general statement, a Chalcidic colony, founded subsequently to Zancle in Sicily, but which, from the traditions connected with its foundation, would seem to have been more ancient even than Sybaris. [RHEGIUM.] The Greek cities on the Tyrrhenian sea along the shores of Bruttium and Lucania were, with the single exception of VELIA, which was not founded till about 540 B. C., all of them colonies from the earlier settlements already noticed and not sent out directly from the mother country. Thus POSIDONIA, LAÜS and SCIDRUS, on the Tyrrhenian sea, were all colonies of Sybaris, which in the days of its greatness undoubtedly extended its dominion from sea to sea. In like manner, Crotona had founded TERINA on the W. coast of the Bruttian peninsula, as well as Caulonia on the E. coast, but considerably more to the S. Locri, also, had established two colonies on the W. coast, Hipponium and Medma; neither of which, however, attained to any great importance. Several other places which at a later period assumed more or less of a Greek character, were probably only Oenotrian towns, which had become gradually Hellenised, but without ever receiving Greek colonies. Such were Pandosia, Petelia, Temesa, and probably Scylletium also, though this is frequently called an Athenian colony.

We have very little information as to the early history of these Greek cities in Italy. All accounts agree in representing them as rising rapidly to a high state of prosperity, and attaining to an amount of wealth and power which far exceeded that enjoyed at so early a period by any of the cities of the mother country. The Achaean colonies, Sybaris, Crotona, and Metapontum, seem to have been the first to attain to this flourishing condition; and Sybaris especially became proverbial for its wealth and the luxurious habits of its citizens. [Sybaris.] There can be no doubt that the extraordinary fertility of the district in which these colonies were founded was the primary cause of their prosperity; but they appear, also, to have carried on an extensive foreign commerce; and as they increased in power they sought to extend their territorial possessions, so that we are told that Sybaris, in the days of its greatness, ruled over twenty-five dependent cities, and four nations or tribes of the neighbouring Oenotrians. (Strab. vi. p. 263.) It is remarkable how little we hear of any wars with the barbarians of the interior, or of any check to the progress of the Greek cities arising from this cause; and it seems probable, not only that the Pelasgic origin of these tribes [Oenotria] caused them to assimilate with comparative facility with the Hellenic settlers, but that many of them were admitted to the full rights of citizens, and amalgamated into one body with the foreign colonists. This we know to have been the case with Locri in particular (Pol. xii. 5); and there can be little doubt that the same thing took place more or less extensively in all the other cities. (Diod. xii. 9.) It is, indeed, impossible, on any other supposition, to explain the rapidity with which these rose to an amount of wealth and population at that time unexampled in the Hellenic world.

It seems certain that the period of about two centuries, which elapsed from the first settlement of the Greek colonies till after the fall of Sybaris (b.c. 710—510), was that during which these cities rose to the height of their power; and probably the half century preceding the latter event (b.c. 560—510) may be taken as the culminating point in the prosperity of the Achaean cities (Grote, vol. iii. p. 522.) Unfortunately, it is precisely for this period that we are the most absolutely deficient in historical information. The loss of the early books of Diodorus is especially to be regretted, as they would undoubtedly have preserved to us many interesting notices concerning the early fortunes of the Greek cities, and at the same time have afforded us a clue to the chronological arrangement of the few scattered facts that have been preserved to us. The want of this renders it impossible to connect the extant notices into anything like a historical narrative.

Among the earliest of these may probably be placed the league of the three great Achaean cities, Crotona, Sybaris, and Metapontum, for the expulsion of the Ionians from their colony of Siris,—an union which appears to have led to the capture, and perhaps the destruction, of that city. (Justin, xx. 2.) But the date of this event is almost wholly uncertain [Siris], and scarcely less so is that of the much more celebrated battle of the Sagras, which Justin connects with the fall of Siris; while other authors would bring it down to a much later period. [Sagras.] According to all accounts, that famous battle, in which it is said that 120,000 Crotoniats were defeated by 10,000, or at most 15,000, of the Locrians and Rhegians, inflicted for a time a severe blow upon the prosperity of Crotona: but Strabo is certainly in error in representing that city as never recovering from its effects. [Crotona.] Justin, on the contrary, describes the period of depression consequent on this disaster as continuing only till the time of Pythagoras (xx. 4); and it is certain that in the days of that philosopher, Crotona, as well as the neighbouring Achaean cities, appears in a state of great prosperity.

It was about the year b.c. 530 that the arrival of Pythagoras at Crotona gave rise to a marked change in the cities of Magna Graecia. The extraordinary influence which he speedily acquired, was not confined to that city, but extended to Sybaris and Metapontum also, as well as to Rhegium and Tarentum. And it was so far from being limited to the proper sphere of philosophy, that it led to the introduction of great political changes, and for a time threw the chief ascendency in the state into the hands of the Pythagoreans. [Crotona.] Their power was ultimately overthrown by a violent revolution, which led to the expulsion of Pythagoras himself and his followers from Crotona; and this seems to have been followed by similar disturbances in the other cities. We are very imperfectly informed as to the circumstances of these revolutions, but it seems certain that they gave rise to a period of disorder and confusion throughout the cities of Magna Graecia from which the latter did not fully recover for a considerable period. (Pol. ii. 39; Justin, xx. 4; Iambl. *Vit. Pyth.* 258—264; Porphyr. *V. P.* 54—58.)

It was apparently before the expulsion of the Pythagoreans, and while their influence was still paramount at Crotona, that the final contest arose between that city and Sybaris, which ended in the total destruction of the latter, b.c. 510. On that occasion we are told that the Crotoniats brought into the field 100,000 men, and the Sybarites not less than 300,000; and though these numbers cannot be received as historically accurate, they sufficiently prove the opinion entertained of the opulence and power of the rival cities. The decisive victory of the Crotoniats on the banks of the river Traeis was followed by the capture and total destruction of Sybaris,—an event which seems to have produced a profound sensation in the Hellenic world (Herod. vi. 21), and must have caused a great change in the political relations of Magna Graecia. Unfortunately, we have no means of tracing these; we know only that a part of the surviving Sybarites took refuge in the colonial cities of Laüs and Scidrus, while another portion settled themselves on the banks of the Traeis, where they maintained themselves for a considerable period. (Herod. *l. c.*; Strab. vi. pp. 263, 264.)

The civil dissensions arising from the expulsion of the Pythagoreans may perhaps have been the cause of the remarkable circumstance (which we are otherwise at a loss to account for), that none of the states of Magna Graecia sent assistance to the Greeks at the time of the Persian invasion. It is still more remarkable, that even when the Athenians and Lacedaemonians sent an embassy to Sicily to invoke the assistance of Gelon, we do not hear of any similar application to the Greek cities in Southern Italy.

While the Achaean cities were thus declining from their former prosperity, Rhegium, the name of which is scarcely mentioned in history at an earlier period, was raised to a position of considerable power and importance under the rule of the despot Anaxilas (B.C. 496—476), who united under his authority the city of Messana also, on the opposite side of the straits, and thus became involved in connection with the politics of Sicily, which had been hitherto very distinct from those of Magna Graecia. Micythus, the successor of Anaxilas in the government of Rhegium, was remarkable as the founder of the colony of Pyxus (afterwards called Buxentum), on the Tyrrhenian sea, in B. C. 471. (Diod. xi. 59.) This was the latest of the Greek settlements in that quarter.

About the same time (B.C. 473) we find mention of a disastrous defeat, which must, for a time, have given a severe check to the rising power of the Tarentines. That people appear to have taken little part in the disputes or contests of their Achaean neighbours; but after their ineffectual attempt to oppose the founding of Metapontum [METAPONTUM], would seem to have been principally engaged in extending their commerce, and in wars with the neighbouring barbarians. Here they found, among the Iapygians or Messapians, a more formidable opposition than was encountered by the other Greek cities. After repeated contests, in many of which they had come off victorious and reduced many of the Iapygian towns, the Tarentines were defeated in a great battle by the Iapygians, with such heavy loss that Herodotus tells us it was the greatest slaughter of Greek citizens that had happened within his knowledge. Three thousand Rhegian auxiliaries, who had been sent to the support of the Tarentines, perished on the same occasion. (Herod. vii. 170; Diod. xi. 52.)

The period between the Persian and Peloponnesian Wars witnessed the establishment of the two latest of the Greek colonies in Southern Italy—THURII and HERACLEA. Both of these were, however, but a kind of renewal of previously existing settlements. Thurii was founded in B. C. 443, by a body of colonists, of whom the Athenians seem to have taken the lead, but which was composed, in great part, of settlers from other states of Greece [THURII]; with whom were united the remaining citizens of Sybaris, and the new colony was established within two miles of the site of that city. The new settlement rose rapidly to prosperity, but was soon engaged in war with the Tarentines for the possession of the vacant district of Siris; until these hostilities were at length terminated by a compromise, according to which the two rival cities joined in establishing a new colony, three miles from the site of the ancient Siris, to which they gave the name of Heraclea, B. C. 432. (Strab. vi. p. 264; Diod. xii. 23, 36.) But though thus founded by common consent, the Tarentines seem to have had much the largest share in its establishment, and Heraclea was always considered as a colony of Tarentum.

During the Peloponnesian War the cities of Magna Graecia seem to have studiously kept aloof from the contest. Even when the Athenian expedition to Sicily (B. C. 415) involved the whole of the Greek cities in that island in the war, those on the coasts of Italy still endeavoured to preserve their neutrality, and refused to admit the Athenian forces within their walls, though they did not offer any obstruction to their progress. (Thuc. vi. 44; Diod. xiii. 3.) At a later period, however, the Thurians (among whom there was naturally an Athenian party) and the Metapontines were induced to enter into a regular alliance with Athens, and supplied a small force to their assistance. (Thuc. vii. 33, 35; Diod. xiii. 11.)

At this period the cities of Magna Graecia seem to have been still in a prosperous and flourishing condition; but it was not long after that they began to feel the combined operation of two causes which mainly contributed to their decline. The first danger which threatened them was from the south, where Dionysius, tyrant of Syracuse, after having established his power over the greater part of Sicily, began to seek to extend it in Italy also. Hitherto the cities of Italy had kept aloof in great measure from the revolutions and wars of the neighbouring island: Rhegium and Locri alone seem to have maintained closer relations with the Sicilian Greeks. The former, from its Chalcidic origin, was naturally friendly to the colonies of the same race in Sicily; and when Dionysius turned his arms against the Chalcidic cities, Naxos, Catana, and Leontini, he at once brought on himself the enmity of the Rhegians. Hence, when he soon after applied to conclude a matrimonial alliance with them, the proposal was indignantly rejected. The Locrians, on the other hand, readily accepted his offer, and thus secured the powerful assistance of the despot in his subsequent wars. (Diod. xiv. 44, 107.) From this time his efforts were mainly directed to the humiliation of Rhegium and the aggrandisement of the Locrians. His designs in this quarter soon excited so much alarm, that, in B. C. 393, the Italian Greeks were induced to conclude a general league for their mutual protection against the arms of Dionysius on the one side, as well as those of the Lucanians on the other. (Id. 91.) But the result was far from successful. The combined forces of the confederates were defeated by Dionysius in a great battle at the river Helleporus or Helorus, near Caulonia, B. C. 389; and this blow was followed by the capture of Caulonia itself, as well as Hipponium, both of which places were reduced to a state of dependence on Locri. Not long after, the powerful city of Rhegium was compelled to surrender, after a siege of nearly eleven months, B. C. 387. (Diod. xiv. 103—108, 111.)

While the more southerly cities of Magna Graecia were suffering thus severely from the attacks of Dionysius, those on the northern frontier were menaced by a still more formidable danger. The Lucanians, a Sabellian race or branch of the Samnite stock, who had pressed forward into the territory of the Oenotrians, and had gradually expelled or reduced to subjection the tribes of that people who inhabited the mountain districts of the interior, next turned their arms against the Greek cities on the coast. Posidonia, the most northerly of these settlements, was the first which fell under their yoke (Strab. vi. p. 254); and though we cannot fix with accuracy the date of its conquest, it is probable that this took place some time before we find them engaged in wars with the cities on the Tarentine gulf. If, indeed, we can trust to the uncertain chronology of some of these events, they would seem to have been already engaged in hostilities with the rising colony of Thurii at an early period of its existence (Polyaen. ii. 10); but it was not till after 400 B. C. that their power assumed a formidable aspect towards the Greeks in general. The territory of Thurii was the first object of their hostilities, but the other cities were not insensible to their danger; and hence the general league of the Italian Greeks in B. C. 393, as already mentioned, was directed as much against the Lucanians as against Dionysius. Unfortunately, their arms met with equal ill success in both quarters; and in B. C. 390 the confederate forces were defeated by the Lucanians with great slaughter near Laüs. (Diod. xiv. 101, 102; Strab. vi. p. 253.) That city had already fallen into the hands of the invaders, who now pressed on towards the south, and seem to have spread themselves with great rapidity throughout the whole of the Bruttian peninsula. Here they became so formidable that the younger Dionysius was compelled to abandon the policy of his father (who had courted the alliance of the Lucanians, and even rendered them active assistance), and turn his arms against them, though with little effect. A period of great confusion and disorder appears to have ensued, and the rise of the Bruttian people, which took place at this period (B. C. 356), though it in some measure broke the power of the Lucanians, was so far from giving any relief to the Greek cities that they soon found the Bruttians still more formidable neighbours. The flourishing cities of Terina and Hipponium were conquered by the barbarians (Diod. xvi. 15; Strab. vi. p. 256): Rhegium and Locri, though they maintained their nationality, suffered almost as severely from the oppressions and exactions of the younger Dionysius; while Crotona, long the most powerful city in this part of Italy, seems never to have recovered from the blow inflicted on it by the elder despot of that name [CROTONA], and was with difficulty able to defend itself from the repeated attacks of the Bruttians. (Diod. xix. 3, 10.)

Meanwhile, the Lucanians had turned their arms against the more northerly cities on the Tarentine gulf. Here the Thurians seem, as before, to have borne the brunt of the attack; but at length Tarentum itself, which had hitherto stood aloof, and had apparently not even joined in the league of B. C. 393, was compelled to take up arms in its own defence. The Tarentines could have suffered comparatively but little from the causes which had so severely impaired the prosperity of the other cities of Magna Graecia; and Tarentum was undoubtedly at this time the most opulent and powerful of the Greek cities in Italy. But its citizens were already enervated by indolence and luxury; and when they found themselves threatened by the forces of the Lucanians, combined with their old enemies the Messapians, they mistrusted their own resources, and applied to their parent city of Sparta for assistance. Archidamus, king of Sparta, accepted the invitation, and proceeded to Italy with a considerable force, where he appears to have carried on the war for some years, but was finally defeated and slain in a battle near Manduria, B. C. 338. (Diod. xvi. 63, 88.) Only a few years afterwards, B. C. 332, Alexander king of Epirus was invited over to Italy for the same purpose. The history of his expedition is, unfortunately, very imperfectly known to us; though it is clear that his military operations were attended with much success, and must have exercised considerable influence upon the fortunes of the Greek cities. Though invited, in the first instance, by the Tarentines, he subsequently quarrelled with that people, and even turned his arms against them, and took Heraclea, their colony and dependency. At the same time he defeated the combined forces of the Lucanians and Bruttians in several successive battles, retook Terina, Consentia, and several other towns, and penetrated into the heart of Bruttium, where he was slain by a Lucanian exile, who was serving in his own army, B. C. 326. (Liv. viii. 17, 24; Justin, xii. 2.)

After his death, the wars between the Tarentines and Lucanians appear to have continued with little intermission; though we have no further account of them till the year 303 B. C., when the former people again sued to Sparta for assistance, and Cleonymus, the uncle of the Spartan king, repaired to Tarentum with a large mercenary force. So formidable did this armament appear that both the Messapians and Lucanians were speedily induced to sue for peace; while Metapontum, which, for some reason or other, had opposed the views of Cleonymus, was reduced by force of arms. (Diod. xx. 104.) The Spartan prince, however, soon alienated all his allies by his luxury and rapacity, and quitted Italy the object of universal contempt.

We have very little information as to the wars of Agathocles in Bruttium; though we learn that he made himself master of Hipponium and Crotona, and occupied the latter city with a garrison. It is evident, therefore, that his designs were directed as much against the Greek cities as their barbarian neighbours; and the alliance which he concluded at the same time with the Iapygians and Peucetians could only have been with a view to the humiliation of Tarentum. (Diod. xxi. 2, 8.) His ambitious designs in this quarter were interrupted by his death, B. C. 289.

Only a few years later than this took place the celebrated expedition of Pyrrhus to Italy (B. C. 281—274), which marks a conspicuous era in the history of Magna Graecia. Shortly before that event, the Thurians, finding themselves hard pressed and their city itself besieged by the Lucanians, had concluded an alliance with the Romans, who raised the siege and defeated the assailants, B. C. 282. (Appian, *Samn.* 7; Val. Max. i. 8. § 6.) This was the first occasion that brought the Roman power down to the shores of the Tarentine gulf; and here they almost immediately after came into collision with the Tarentines themselves. [TARENTUM.] That people, conscious of their inability to resist the power of these new enemies, now invoked the assistance of Pyrrhus, king of Epirus, at the same time that they concluded a league with the Lucanians and Samnites, so long the inveterate enemies of Rome. Hence, when Pyrrhus landed in Italy, he found himself supported at the same time by all the remaining Greek cities in that country, as well as by the barbarian nations with whom they had been so long at war. It is unnecessary to enter into a detailed account of his campaigns: notwithstanding his first successes, his alliance proved of no real advantage to the Greeks, while his visit to Sicily in B. C. 278, and his final departure in B. C. 274, left them at the mercy of the victorious Romans. Tarentum itself was taken by the consuls in B. C. 272. Crotona and Locri had previously fallen into the hands of the Romans; while Rhegium, which was held by a revolted body of Campanian troops, originally placed there as a garrison, was finally reduced to subjection in B. C. 271

There can be no doubt that the cities of Magna Graecia had suffered severely during these wars: the foreign troops placed within their walls, whether Roman or Greek, appear to have given way to similar excesses; and the garrisons of Pyrrhus at Locri and Tarentum were guilty of exactions and cruelties which almost rivalled those of the Campanians at Rhegium. In addition to the loss of their independence, therefore, it is certain that the war of Pyrrhus inflicted a mortal blow on the prosperity of the few Greek cities in Southern Italy which had survived their long-continued struggles with the Lucanians and Bruttians. The decayed and enfeebled condition of the once powerful Crotona (Liv. xxiii. 30) was undoubtedly common to many of her neighbours and former rivals. There were, however, some exceptions; Heraclea especially, which had earned the favour of Rome by a timely submission, obtained a treaty of alliance on unusually favourable terms (Cic. *pro Balb.* 22), and seems to have continued in a flourishing condition.

But the final blow to the prosperity of Magna Graecia was inflicted by the Second Punic War. It is probable that the Greek cities were viewed with unfavourable eyes by the Roman government, and were naturally desirous to recover their lost independence. Hence they eagerly seized the opportunity afforded by the victories of Hannibal, and after the battle of Cannae we are told that almost all the Greek cities on the S. coast of Italy (*Graecorum omnis ferme ora*, Liv. xxii. 61) declared in favour of the Carthaginian cause. Some of these were, however, overawed by Roman garrisons, which restrained them from open defection. Tarentum itself (still apparently the most powerful city in this part of Italy) was among the number; and though the city itself was betrayed into the hands of the Carthaginian commander, the citadel was still retained by a Roman garrison, which maintained its footing until the city was recovered by Fabius, B. C. 209. (Liv. xxv. 8—11, xxvii. 15, 16.) Tarentum was on this occasion treated like a captured city, and plundered without mercy, while the citizens were either put to the sword or sold as slaves. Metapontum was only saved from a similar fate by the removal of its inhabitants and their property, when Hannibal was compelled to abandon the town; and at a later period of the war Terina was utterly destroyed by the Carthaginian general. (Liv. xxvii. 51; Strab. vi. 256.) Locri and Crotona were taken and retaken: Rhegium alone, which maintained its fidelity to Rome inviolate, though several times attempted by a Carthaginian force, seems to have in great measure escaped the ravages of the war.

It is certain that the cities of Magna Graecia never recovered from this long series of calamities. We have very little information as to their condition under the government of the Roman Republic, or the particular regulations to which they were subjected. But it is probable that, until after the complete subjugation of Greece and Macedonia, they were looked upon with a jealous eye as the natural allies of their kinsmen beyond the seas (Liv. xxxi. 7); and even the colonies, whether of Roman or Latin citizens, which were settled on the coasts of Southern Italy, were probably designed rather to keep down the previous inhabitants than to recruit the exhausted population. One of these colonies, that to Posidonia, now known as Paestum, had been established at a period as early as B. C. 273 (Liv. *Epit.* xiv.; Vell. Pat. i. 14); and Brundusium, which subsequently rose to be so important a city, was also settled before the Second Punic War, B. C. 244. (Vell. Pat. *l. c.*; Liv. *Epit.* xix.) But, with these exceptions, all the Roman colonies to the coasts of Lucania, Bruttium, and Calabria, date from the period subsequent to that war. Of these, Buxentum in Lucania and Tempsa in Bruttium were settled as early as B. C. 194; and in the same year a body of Roman colonists was established in the once mighty Crotona. (Liv. xxxiv. 47.) Shortly afterwards two other colonies were settled, one at Thurii in Lucania, in B. C. 193, and the other at Hipponium or Vibo, in Bruttium, B. C. 192. (Liv. xxxiv. 53, xxxv. 9, 40.) The last of these, which under the name of Vibo Valentia became a flourishing and important town, was the only one of these colonies which appears to have risen to any considerable prosperity. At a much later period (B. C. 123), the two colonies sent to Scylacium and Tarentum, under the names of Colonia Minervia and Neptunia (Vell. Pat. i. 15), were probably designed as an attempt to recruit the sinking population of those places.

But all attempts to check the rapid decline of this part of Italy were obviously unsuccessful. It is probable, or indeed almost certain, that malaria began to make itself severely felt as soon as the population diminished. This is noticed by Strabo in the case of Posidonia (v. p. 251); and the same thing must have occurred along the shores of the Tarentine gulf. Indeed, Strabo himself tells us, that, of the cities of Magna Graecia which had been so famous in ancient times, the only ones that retained any traces of their Greek civilisation in his day were Rhegium, Tarentum, and Neapolis (vi. p. 253); while the great Achaean cities on the Tarentine gulf had almost entirely disappeared. (*Ib.* p. 262.) The expressions of Cicero are not less forcible, that Magna Graecia, which had been so flourishing in the days of Pythagoras, and abounded in great and opulent cities, was in his time sunk into utter ruin (*nunc quidem deleta est*, Cic. *de Amic.* 4, *Tusc.* iv. 1). Several of the towns which still existed in the days of Cicero, as Metapontum, Heraclea, and Locri, gradually fell into utter insignificance, and totally disappeared, while Tarentum, Crotona, and a few others maintained a sickly and feeble existence through the middle ages down to the present time.

It has been already observed, that the name of Magna Graecia was never a territorial designation; nor did the cities which composed it ever constitute a political unity. In the earliest times, indeed, the difference of their origin and race must have effectually prevented the formation of any such union among them as a whole. But even the Achaean cities appear to have formed no political league or union among themselves, until after the troubles growing out of the expulsion of the Pythagoreans, on which occasion they are said to have applied to the Achaeans in Greece for their arbitration, and to have founded by their advice a temple of Zeus Homorius, where they were to hold councils to deliberate upon their common affairs and interests. (Pol. ii. 39.)

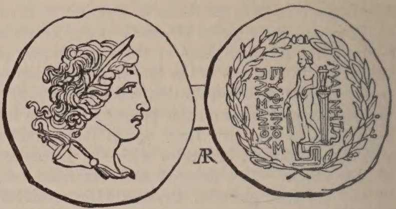
A more comprehensive league was formed in B. C. 393, for mutual protection against the attacks of Dionysius on one side, and the Lucanians on the other (Diod. xiv. 91); and the cities which composed it must have had some kind of general council or place of meeting. It is probable that it was on this occasion that the general meetings of the Italian Greeks, alluded to by Strabo (vi. p. 280), were first instituted: though it is highly improbable that the Tarentine colony of Heraclea was selected in the first instance for the place of assembly, as the Tarentines seem at first to have kept aloof from the contest, and it is very doubtful whether they were included in the league at all. But it was natural that, when the Tarentines assumed the leading position among the allied cities, the councils should be transferred to their colony of Heraclea, just as Alexander of Epirus afterwards sought to transfer them from thence to the river Acalandrus in the Thurian territory, as a mark of enmity towards the Tarentines. (Strab. *l. c.*) [E. H. B.]

MAGNATA. [NAGNATAE.]

MAGNE'SIA, MAGNE'TES. [THESSALIA.]

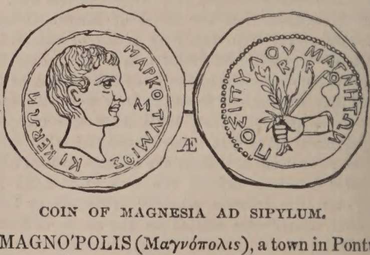
MAGNE'SIA (Μαγνησία: *Eth.* Μάγνης.) 1. A city in Ionia, generally with the addition πρὸς or ἐπὶ Μαιάνδρῳ (ad Maeandrum), to distinguish it from the Lydian Magnesia, was a considerable city, situated on the slope of mount Thorax, on the banks of the small river Lethaeus, a tributary of the Maeander. Its distance from Miletus was 120 stadia or 15 miles. (Strab. xiv. pp. 636, 647; Plin. v. 31.) It was an Aeolian city, said to have been founded by Magnesians from Europe, in the east of Thessaly, who were joined by some Cretans. It soon attained great power and prosperity, so as to be able to cope even with Ephesus (Callinus, *ap. Strab.* xiv. p. 647.) At a later time, however, the city was taken and destroyed by the Cimmerians; perhaps about B. C. 726. In the year following the deserted site was occupied, and the place rebuilt by the Milesians, or, according to Athenaeus (xii. p. 525), by the Ephesians. Themistocles during his exile took up his residence at Magnesia, the town having been assigned to him by Artaxerxes to supply him with bread. (Nepos, *Themist.* 10; Diod. xi. 57.) The Persian satraps of Lydia also occasionally resided in the place. (Herod. i. 161, iii. 122.) The territory of Magnesia was extremely fertile, and produced excellent wine, figs, and cucumbers (Athen. i. p. 29, ii. p. 59, iii. p. 78.) The town contained a temple of Dindymene, the mother of the gods; and the wife of Themistocles, or, according to others, his daughter, was priestess of that divinity; but, says Strabo (p. 647), the temple no longer exists, the town having been transferred to another place. The new town which the geographer saw, was most remarkable for its temple of Artemis Leucophryene, which in size and in the number of its treasures was indeed surpassed by the temple of Ephesus, but in beauty and the harmony of its parts was superior to all the temples in Asia Minor. The change in the site of the town alluded to by Strabo, is not noticed by any other author. The temple, as we learn from Vitruvius (vii. Praefat.), was built by the architect Hermogenes, in the Ionic style. In the time of the Romans, Magnesia was added to the kingdom of Pergamus, after Antiochus had been driven eastward beyond Mount Taurus. (Liv. xxxvii. 45, xxxviii. 13.) After this time the town seems to have decayed, and is rarely mentioned, though it is still noticed by Pliny (v. 31) and Tacitus (*Ann.* iv. 55). Hierocles (p. 659) ranks it among the bishoprics of Asia, and later documents seem to imply that at one time it bore the name of Maeandropolis. (Concil. Constantin. iii. p. 666.) The existence of the town in the time of the emperors Aurelius and Gallienus is attested by coins.

Formerly the site of Magnesia was identified with the modern *Guzel-hissar;* but it is now generally admitted, that *Inek-bazar*, where ruins of the temple of Artemis Leucophryene still exist, is the site of the ancient Magnesia. (Leake, *Asia Minor*, pp. 242, foll.; Arundell, *Seven Churches*, pp. 58, foll.; Cramer, *Asia Minor*, vol. i. pp. 459, foll.)



COIN OF MAGNESIA AD MAEANDRUM.

2. A town of Lydia, usually with the addition πρὸς or ὑπὸ Σιπύλῳ (ad Sipylum), to distinguish it from Magnesia on the Maeander in Ionia, situated on the north-western slope of Mount Sipylus, on the southern bank of the river Hermus. We are not informed when or by whom the town was founded, but it may have been a settlement of the Magnesians in the east of Thessaly. Magnesia is most celebrated in history for the victory gained under its walls by the two Scipios in B. C. 190, over Antiochus the Great, whereby the king was for ever driven from Western Asia. (Strab. xiii. p. 622; Plin. ii. 93; Ptol. v. 2. § 16, viii. 17. § 16; Scylax, p. 37; Liv. xxxvii. 37, foll.; Tac. *Ann.* ii. 47.) The town, after the victory of the Scipios, surrendered to the Romans. (Appian, *Syr.* 35.) During the war against Mithridates the Magnesians defended themselves bravely against the king. (Paus. i. 20. § 3.) In the reign of Tiberius, the town was nearly destroyed by an earthquake, in which several other Asiatic cities perished; and the emperor on that occasion granted liberal sums from the treasury to repair the loss sustained by the inhabitants (Strab. xii. p. 579; xiii. p. 622; Tac. *l. c.*) From coins and other sources, we learn that Magnesia continued to flourish down to the fifth century (Hierocl. p. 660); and it is often mentioned by the Byzantine writers. During the Turkish rule, it once was the residence of the Sultan; but at present it is much reduced, though it preserves its ancient name in the corrupt form of *Manissa.* The ruins of ancient buildings are not very considerable. (Chandler, *Travels in Asia*, ii. p. 332; Keppel, *Travels*, ii. p. 295.) The accompanying coin is remarkable by having on its obverse the head of Cicero, though the reason why it appears here, is unknown. The legend, which is incorrectly figured, should be, ΜΑΡΚΟΣ ΤΥΛΛΙΟΣ ΚΙΚΕΡΩΝ. [L.S.]



COIN OF MAGNESIA AD SIPYLUM.

MAGNO'POLIS (Μαγνόπολις), a town in Pontus, at the confluence of the rivers Lycus and Iris, was founded by Mithridates Eupator, who called it Eupatoria; but it was completed by Pompey the Great, who changed its name into Magnopolis (Strab xii. p. 556). The town seems to have fallen into decay at an early period, as it is not mentioned by any late writer. Appian (*Mithrid.* 78, 115) speaks of it under both names, Eupatoria and Magnopolis, and Strabo in one passage (xii. p. 560) speaks of it under the name of Megalopolis. Ruins of the place are said to exist some miles to the west of *Sonnisa*, at a place called *Boghaz Hissan Kaleh.* (Hamilton, *Researches*, i. p. 340.) [L. S.]

MAGNUM PROMONTORIUM (τὸ μέγα ἀκρωτήριον, Ptol. vii. 2. § 7; Marcian, *Peripl.* p. 28), a promontory which forms the southern termination of the Chersonesus Aurea, in India extra Gangem, on the western side of the Sinus Magnus. Its modern name is *C. Romania.* Some have supposed that the Prom. Magn. represents another cape, either considerably to the NW., now called *C. Patani.* Ptolemy's account of these far Eastern places is so doubtful, that it is impossible to feel sure of the evidence for or against the position of any place in the Aurea Chersonesus. [V.]

MAGNUM PROMONTORIUM, a promontory on the west coast of Lusitania (Mela, iii. 1. § 6), probably the same which Strabo (iii. p. 151) and Ptolemy ii. 5. § 1) call τὸ Βαρβάριον ἄκρον, near the mouth of the Tagus. The passage in Strabo is corrupt; but according to the correction of Coray, approved of by Groskurd, the promontory was 210 stadia from the mouth of the Tagus, which makes it correspond with *C. Espichel.* Pliny also calls it Magnum or Olisiponense, from the town in its vicinity; but he strangely confounds it with the Prom. Artabrum, on the NW. of the peninsula (iv. 21. s. 35).

MAGNUM PROM. MAURETANIAE. [Mauretania.]

MAGNUS PORTUS. 1. (Πόρτος μάγνος, Ptol. ii. 4. § 7; comp. Marcian. p. 41), a port-town of Hispania Baetica, between the town Abdara and the Prom. Charidemi.

2. (Μέγας λιμήν, Ptol. ii. 6. § 4), a bay on the coast of the Gallaeci Lucenses, which is evidently the same as the Artabrorum Sinus. [Vol. I. p. 226, b.]

3. (Μέγας λιμήν, Ptol. ii. 3. §§ 4, 33), a harbour in Britain, opposite the island of Vectis, corresponds to *Portsmouth.*

4. (Πόρτος Μάγνος, Ptol. iv. 2. § 2; Mela, i. 5; Plin. v. 2; *It. Anton.* p. 13), a port-town of Mauretania Caesariensis, on the road between Gilva and Quiza, described by Pliny as "civium Romanorum oppidum." It is identified by Forbiger with *Oran*, of which the harbour is still called *Mars-el-Kibir*, i. e., the great Harbour.

5. (Μεγάς λιμήν, Ptol. iv. 6. § 6), a port on the west coast of Libya Interior, between the mouth of the river Daradus and the promontory Ryssadium.

MAGNUS SINUS (ὁ μέγας κόλπος, Ptol. vii. 2. §§ 3, 5; Agathem. i. p. 53), the great gulf which runs up to the middle of the present kingdom of Ava, and is known by the name of the *Gulf of Siam.* The ancient geographers correctly placed *China* on the east of this gulf, though they had no very accurate notions relative to its latitude or longitude. On the west side was the Aurea Chersonesus. [V.]

MAGO. [Baleares, p. 374, a.]

MAGON (ὁ Μαγῶν, Arrian, *Ind.* c. 4), a river mentioned by Arrian as flowing into the Ganges on its left bank. It has been conjectured that it is the same as the present *Ramguna.* [V.]

MAGONTIACUM. [Mogantiacum.]

MAGORAS, a river of Syria, under mount Libanus, mentioned by Pliny (v. 20) apparently between Sidon and Berytus, and probably identical with the Tamyras of Strabo (xvi. p. 756), now *Nahr-ed-Damur;* though Dr. Robinson suggests the *Nahr-Beirût.* (*Bib. Res.* vol. iii. pp. 433, 439.) [Tamyras.] [G. W.]

MAGORUM SINUS (Μαγῶν κόλπος), a bay on the Arabian coast of the *Persian Gulf*, in the country of the Themi, who joined the Gerraei on the north. (Ptol. vi. 7. § 54.) It is still marked by the modern town of *Magas*, and the ancient name is accounted for by Mr. Forster by the fact that "the ancient Themi are the Magian tribe of Beni-Temin, in all ages of Arabian history inhabitants of the gulf and city of *Magas*,—a deep bay, with its chief town of the same name, immediately above the bay of *Katiff.*" (*Geogr. of Arabia*, vol. ii. p. 215.) He maintains that the Magi of S. Matthew (ii. 1) were of this tribe, and from this country (vol. i. pp. 304—307). [Themi.] [G. W.]

MAGRADA, a small river on the N. coast of Hispania Tarraconensis, now *Uresmea.* (Mela, iii. 1. § 10.)

MAGYDUS (Μάγυδος: *Eth.* Μαγυδεύς; called Μάσηδος by Scylax, p. 39), a town of Pamphylia, on the coast between Attaleia and Perge, and subsequently of episcopal rank, is probably the Mygdale (Μυγδάλη), of the Stadiasmus. There are numerous imperial coins of Magydus, bearing the epigraph ΜΑΓΥΔΕΩΝ. Leake identifies it with *Laara.* (Ptol. v. 5. § 2; Hierocl. p. 679; *Stadiasm.* §§ 201, 202; Leake, *Asia Minor*, p. 194; Cramer, *Asia Minor*, vol. ii. p. 278.)

MAHANAIM (Μαναΐμ, LXX.), a place, and afterwards a town, on the east side of the Jordan, so named from the incident related in Genesis (xxxii. 2), where the word is translated, both by the LXX. and Josephus, Παρεμβολαί, and also by the latter Θεοῦ στρατόπεδον (*Ant.* i. 20. § 1). The following notices of its position occur in the Old Testament:—It was north of the brook Jabbok (*Gen. l. c.*, comp. v. 22), in the borders of Bashan (*Josh.* xiii. 30), afterwards in the tribe of Gad (xxi. 38), but on the confines of the half-tribe of Manasseh (xiii. 29) assigned to the Levites. (1 *Chron.* vi. 80.) It was the seat of Ishbosheth's kingdom, during the time that David reigned in Hebron (2 *Sam.* ii.), and there he was assassinated (iv.). When David fled from Absalom, he was maintained at Mahanaim by Barzillai, the aged *sheikh* of that district (2 *Sam.* xvii. 27, xix. 32); and it was apparently in the vicinity of this city that the decisive battle was fought in the wood of Ephraim between the royal troops and the rebels (xviii). A ruined site is mentioned in the *Jebel 'Ajlûn*, under the name of Mahneh, which probably marks the position of Mahanaim. (Robinson, *Bib. Res.* vol. iii. Appendix, p. 166.) [G.W.]

MAIS, a station in Britain, so called upon an engraved bronze cup found at *Rudge*, in *Wiltshire.* From this name occurring with those of four other stations, all on the line of the Great Wall, it is supposed to be identical with Magna, or Magnis. [C. R. S.]

MAIS (Μαΐς), a river of India intra Gangem, flowing into the Sinus Barygazenus, now the *Mahi.* (Nearch. p. 24; Arrian, *Periplus Maris Erythraei.*)

MAKKEDAH (Μακηδά, LXX., Euseb.; Μακχιδά, Joseph.), a city of the Canaanites in the south part of the tribe of Judah (*Josh.* xv. 41), governed by a sheikh. It was the first city taken by Joshua after the battle in Gibeon; and there it was that the five confederate kings were found hid in a cave, which was made their sepulchre after their executions (*Josh.* x. 16—28.) It is placed by Eusebius (*Onomast. s. v.*) 8 miles east of Eleutheropolis. [Bethogabris.] [G. W.]

MALA (Μάλα, Μάλη), a town in Colchis, which Scylax (p. 32), in contradiction to other writers, makes the birthplace of Medeia. [E. B. J.]

MALACA (Μάλακα, Strab.; Ptol. ii. 4. § 7; Μαλάκη, Steph. B. *s. v.*: *Eth.* Μαλακιτανός: *Malaga*), an important town upon the coast of Hispania Baetica, east of Calpe, which was equidistant from Gadeira and Malaca. (Strab. iii. p. 156.) According to the Antonine Itinerary (p. 405), the distance from Gadeira to Malaca was 145 miles; according to Strabo (iii. p. 140) the distance from Gadeira to Calpe was 750 stadia. Malaca stood upon a river of the same name, now *Guadalmedina.* (Avien. *Or. Mar.* 426; Malaca cum fluvio, Plin. iii. 1. s. 3.) Strabo says (*l. c.*) that Malaca was built in the Phoenician fashion, whence we may conclude that it was a Phoenician colony. Accordingly some modern writers have supposed that the name was derived from the Phoenician word *malcha*, "royal;" but Humboldt says that Malaca is a Basque word, signifying the "side of a mountain." Under the Romans it was a foederata civitas (Plin. *l. c.*), and had extensive establishments for salting fish. (Strab. *l. c.*) Avienus says (*l. c.*) that Malaca was formerly called Maenaca; but Strabo had already noticed this error, and observed not only that Maenaca was further from Calpe, but that the ruins of the latter city were clearly Hellenic. Malaca is also mentioned in Strab. iii. pp. 158, 161, 163; Hirt. *B. Alex.* 46; Geogr. Rav. iv. 42. There are still a few remains of Roman architecture in *Malaga.*

MALACHATH (Μαλαχάθ), a city of Libya Interior, which Ptolemy (iv. 6. § 25) places in the country above the Nigeir, in E. long. 20° 20′, and N. lat. 20° 15′. [E. B. J.]

MALAEA. [Malea.]

MALAEI COLON (Μαλαίου, or Μαλέου κῶλον, Ptol. vii. 2. § 5), a promontory on the southern coast of the Golden Chersonesus. Its exact position cannot be determined, but it was probably along the *Straits of Malacca.* [V.]

MALAMANTUS (ὁ Μαλάμαντος, Arrian, *Ind.* c. 4), a small tributary of the Cophen, or river of *Kábul*, perhaps now the *Pandjcora.* [V.]

MALANA (Μάλανα, Arrian, *Ind.* c. 25), a cape which enters the Indian Ocean, and forms the western boundary of the Oreitae (one of the seacoast tribes of Gedrosia) and the Ichthyophagi. There is no doubt that it is the same as the present *C. Malan* in *Mekran*, the measurements of Nearchus and of modern navigators corresponding remarkably. (Vincent, *Voy. of Nearchus*, vol. i. p. 216.) [V.]

MALANGA (Μάλαγγα, Ptol. vii. 1. § 92), the chief town of the Arvarni, a tribe who inhabited the eastern side of *Hindostán*, below where the Tyndis (now *Kistna*) flows into the sea. It has been supposed that it is the same place as the present *Madras*, but it may have been a little higher up near *Nellore.* [V.]

MALAO (Μαλάω, Ptol. iv. 7. § 10. com. Μάλεως), probably answers to the modern *Berbera*, the chief town of the *Somâleh*, who inhabit the western coast of Africa from the straits of *Bab-el-Mandeb* to cape *Guardafui.* This district has in all times been the seat of an active commerce between Africa and Arabia, and Malao was one of the principal marts for gums, myrrh, frankincense, cattle, slaves, gold-dust and ivory. (See Heeren, *African Nations*, vol. i. p. 330, Engl. transl.) [W. B. D.]

MALATA, according to an inscription, or Milata according to the Peuting. Table, a place in Pannonia Inferior, on the Danube. As the inscription was found at *Peterwardein*, Malata was perhaps situated at or near the latter place. (Geor. Rav. iv. 19; Marsilius, *Danub.* ii. p. 118, tab. 47.) [L. S.]

MALCHUBII. [Mauretania.]

MALCOAE. [Mandrus.]

MA'LEA (Μαλέα), a town in the district of Aegytis in Arcadia, the inhabitants of which were transferred to Megalopolis upon the foundation of the latter city. (Paus. viii. 27. § 4.) Its territory was called the Maleatis (ἡ Μαλεᾶτις). Xenophon describes Leuctra as a fortress situated above the Maleatis; and as Leuctra was probably at or near *Leondári*, Malea must have been in the same neighbourhood. [Leuctra.] Leake, however, connecting Malea with the river Malus (Μαλοῦς, Paus. viii. 35. § 1), a tributary of the Alpheius, places the town on this river, and on the road from Megalopolis to Carnasium (Leake, *Peloponnesiaca*, p. 248); but this is not probable. The place Midea (Μιδέα) mentioned by Xenophon (*Hell.* vii. 1. § 28) is probably a corrupt form of Malea. (Curtius, *Peloponnesos*, vol. i. p. 336.)

MA'LEA (Μαλέα, Steph. B. *s. v.* et alii; Μαλέαι, Herod. i. 82; Strab. viii. p. 368), still called *Maliá*, a promontory of Laconia, and the most southerly point in Greece with the exception of Taenarum. For details see Vol. II. p. 114.

MA'LEA (Μαλέα, Thucyd. iii. 4, 6; Xen. *Hell.* i. 6. §§ 26, 27; Μαλία, Strab. xiii. p. 617; Μανία, Ptol. v. 2; see Schol. *ad Aristoph. Ran.* p. 33), the southernmost point of the island of Lesbos, reckoned by Strabo to be 70 stadia distant from Mytilene, 560 stadia from Cape Sigrium, and 340 from Methymna. Immediately opposite, on the mainland, were the point of Cane and the islands of Arginusae [see those articles]. The modern name of Malea is *Zeitoun Bouroun*, or *Cape St. Mary*, and it is a high and conspicuous point at sea. Xenophon says (*l. c.*) that the fleet of Callicratidas occupied this station before the sea-fight off Arginusae. There is some obscurity in Xenophon's topography in reference to this place; and the Malea of Thucydides (*l. c.*) can hardly have been *C. St. Mary*, unless there is some error in his relation. He says distinctly (c. 4.), that Malea lay to the north of Mytilene, and (c. 6.) that the Athenians had their market there, while besieging the city. The first statement is inconsistent with the position of *Cape St. Mary*, and the second with its distance from Mytilene. Possibly the Malea of Thucydides had some connection with the sanctuary of Apollo Maloeis. (See the notes of Arnold and Poppo, and Thirlwall's *Greece*, vol. iii. p. 173.) [J. S. H.]

MA'LEA (Μαλέα, or Μαλαία ὄρος, Ptol. vii. 4. § 8), a large group of mountains in the southern part of the ancient Taprobane or *Ceylon.* There can be little doubt that it comprehends the mountain tract now known by the name of *Newera Ellia*, one of the chief mountains of which is called, from the Arabs, *Adam's Peak*, by the natives *Sripada.* Ptolemy states, that it is the water-shed of three rivers, which he calls the Soanas, the Azanus, and the Baraces, and describes with remarkable truth the present condition of the island, when he adds that in the low ground below it, towards the sea, are the pastures of the elephants. Pliny speaks of a mountain in the interior of India, which he calls Mons Maleus (vi. 19. s. 22). It has been supposed that he may refer to the western *Ghâts;* but as Maleus is evidently derived from the Sanscrit *mala*, a mountain, this identification cannot, we think, be maintained. [V.]

MALECECA. [Lusitania, p. 220, a.]

MALE'NE (Μαλήνη), a place near Atarneus, where Histiaeus was defeated by the Persians, is not mentioned by any ancient author except Herodotus (vi. 29). [L. S.]

MALETHUBALON (Μαλεθούϐαλον, Ptol. iv. 2. § 15; Nobbe, *ad loc.* reads Μαλεθούϐαδον), a mountain of Mauretania Caesariensis, which is identified with *Jebel Nad'ûr* in the *Sāhăra.* (Shaw's *Travels*, p. 56.) [E. B. J.]

MALEVENTUM. [Beneventum.]

MA'LEUM P. (Μαλεὼ ἄκρον, Ptol. vii. 1. § 4), a promontory which forms the southern termination of Syrastrene (now *Cutch*). It separated the gulfs of Canthi (the *Runn of Cutch*) and Barygaza (*Cambay*). [V.]

MA'LIA (Μαλία: *Eth.* Μαλιεύς), a town in Hispania Tarraconensis, near Numantia, but of which nothing more is known. (Appian, *Hisp.* 77.)

MALIACUS SINUS (ὁ Μαλιακὸς κόλπος; Μηλιακός, Thuc. iii. 96; Strab. ix. p. 403; ὁ Μηλιεὺς κόλπος, Herod. iv. 33; Polyb. ix. 41: *Gulf of Zitúni*), a long gulf of the sea, lying between the southern coast of Thessaly and the northern coast of the Locri Epicnemidii, and which derived its name from the country of the Malians, situated at its head. At the entrance of the gulf is the northwestern promontory of Euboea, and the islands Lichades, and into its furthest extremity the river Spercheius flows. The gulf is called Lamiacus Sinus (ὁ Λαμιακὸς κόλπος) by Pausanias (i. 4. § 3, vii. 15. § 2, x. 1. § 2), from the important town of Lamia; and in the same way the gulf is now called *Zitúni*, which is the modern name of Lamia. Livy, who usually terms it Maliacus Sinus, gives it in one place the name of Aenianum Sinus (xxviii. 5), which is borrowed from Polybius (x. 42). (Comp. Leake, *Northern Greece*, vol. ii. p. 4.)

MALIARPHA (Μαλιάρφα, Ptol. vii. 14), a place of considerable commerce in the territory of the Arvarni, on the western coast of the *Bay of Bengal*, between the mouths of the *Godavari* and the *Kistna.* It is represented now by either *Maliapur* or by the ruins of *Mavalipuram.* [V.]

MALICHI INSULAE (Μαλίχου νῆσοι, Ptol. vi. 7. § 44), two islands in the Sinus Arabicus, off the south coast of Arabia Felix. One of them is the modern *Sokar.*

MALIS (ἡ Μαλὶς γῆ; Μηλίς, Herod. vii. 198: *Eth.* Μαλιεύς, Μηλιεύς), a small district of Greece, at the head of the Maliac gulf, surrounded on all sides by mountains, and open only in the direction of the sea. The river Spercheius flowed through it. The limits of Malis are fixed by the description of Herodotus. It extended a little north of the valley of the Spercheius to the narrowest part of the straits of Thermopylae. Anticyra was the northernmost town of the Malians (Herod. vii. 198); the boundary passed between Lamia and Anticyra. Anthela was their southernmost town (vii. 176, 200). Inland, the Anopaea, the path over Mount Oeta, by which the Persians turned the army of Leonidas, in part divided the territory of the Trachinian Malians from that of the Oetaeans (vii. 217). A more particular description of the locality is given under Thermopylae. According to Stephanus B. (*s. v.* Μαλιεύς), the Malians derived their name from a town Malieus, not mentioned by any other ancient author, said to have been founded by Malus, the son of Amphictyon. The Malians were reckoned among the Thessalians; but although tributary to the latter, they were genuine Hellenes, and were from the earliest times members of the Amphicytonic council. They were probably Dorians, and were always in close connection with the acknowledged Doric states. Hercules, the great Doric hero, is represented as the friend of Ceyx of Trachis, and Mount Oeta was the scene of the hero's death. Diodorus (xii. 59) even speaks of Trachis as the mother-town of Lacedaemon. When the Trachinians were hard pressed by their Oetaean neighbours, about the commencement of the Peloponnesian War, they applied for assistance to the Spartans, who founded in consequence the colony of Heracleia near Trachis. (Thuc. iii. 92.)

Scylax (p. 24), who is followed by Diodorus (xviii. 11), distinguishes between the Μηλιεῖς and Μαλιεῖς, the former extending along the northern coast of the Maliac gulf from Lamia to Echinus; but, as no other writer mentions these towns as belonging to the Lamians, we ought probably to read Λαμιεῖς, as K. O. Müller observes. Thucydides mentions three divisions (μέρη) of the Malians, called Paralii (Παράλιοι), Priests (Ἱερῆς), and Trachinii (Τραχίνιοι). Who the Priests were is a matter only of conjecture: Grote supposes that they may have been possessors of the sacred spot on which the Amphictyonic meetings were held; while Leake imagines that they were the inhabitants of the Sacred City (ἱερὸν ἄστυ), to which, according to Callimachus (*Hymn. in Del.* 287), the Hyperborean offerings were sent from Dodona on their way to Delus, and that this Sacred City was the city Oeta mentioned by Stephanus B. The names of the Paralii and Trachinii sufficiently indicate their position. The Malians admitted every man to a share in the government, who either had served or was serving as a Hoplite (Aristot. *Polit.* iv. 10. § 10). In war they were chiefly famous as slingers and darters. (Thuc. iv. 100.)

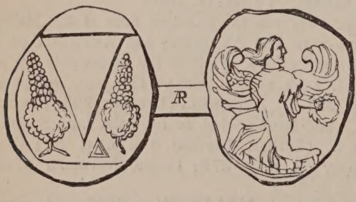
Trachis was the principal town of the Malians. There were also Anticyra and Anthela on the coast; and others, of which the names only are preserved, such as Colaceia (Theopom. *ap. Athen.* vi. p. 254, f.), Aegoneia (Lycophr. 903; Steph. B. *s. v.*), and Irus (Schol. *in Lycophr. l. c.*; Steph. B. *s. v.*). (Müller, *Dorians*, vol. i. p. 50; Grote, *Greece*, vol. ii. p. 378; Leake, *Northern Greece*, vol. ii. p. 20.)

MALLAEA, MALLOEA, or MALOEA, a town of southern Perrhaebia in Thessaly, perhaps represented in name by *Mológhusta*, which Leake conjectures to be a corruption of Malloea, with the addition of Augusta. But as there are no remains of antiquity at *Mológhusta*, Leake supposes Malloea to have occupied a height on the opposite side of the river, where are some vestiges of ancient walls. (Liv. xxxi. 41, xxxvi. 10, 13, xxxix. 25; Leake, *Northern Greece*, vol. iv. p. 311.)

MALLI (Μάλλοι, Arrian, *Anab.* vi. 7, 8, 14), the inhabitants of the south part of the district now known by the name of the *Panjáb.* There was probably in ancient times a city from which they derived their name, though the name of the town is not given by ancient authors. (Arrian, *l. c.*; Strab.

xv. p. 701; Curt. ix. 4.) The people occupied the space between the Acesines (*Asikni*) and Hyarotis (*Irávati*), which both enter the Indus at no great distance. There can be little doubt that the name represents at once the country and the town of the Malli, being itself derived from the Sanscrit *Málasthúni*. Pliny speaks of *Malli quorum Mons Mallus* (vi. 17. s. 21). If his locality corresponds with that of the other geographers, the name might be taken from the mountain which was conspicuous there. It is not, however, possible from Pliny's brief notice, to determine anything of the position of his Malli. It was in this country, and not improbably in the actual town of the Malli (as Arrian appears to think) that Alexander was nearly slain in combat with the Indian tribes of the *Panjáb*. [V.]

MALLUS (Μαλλός: *Eth.* Μαλλώτης), an ancient city of Cilicia, which, according to tradition, was founded in the Trojan times by the soothsayers Mopsus and Amphilochus. (Strab. xiv. p. 675, &c.; Arrian, *Anab.* ii. 5.) It was situated near the mouth of the river Pyramus, on an eminence opposite to Megarsus, as we must infer from Curtius (iii. 7), who states that Alexander entered the town after throwing a bridge across the Pyramus. Mallus therefore stood on the eastern bank of the river. According to Scylax (p. 40) it was necessary to sail up the river a short distance in order to reach Mallus; and Mela (i. 13) also states that the town is situated close upon the river; whence Ptolemy (v. 8. § 4) must be mistaken in placing it more than two miles away from the river. Mallus was a town of considerable importance, though it does not appear to have possessed any particular attractions. Its port-town was Magarsa [MAGARSA], though in later times it seems to have had a port of its own, called Portus Palorum (Geogr. Nub. p.195; Sanut. *Secret. Fid.* ii. 4, 26, whence we learn that in the middle ages it continued to be called *Malo;* comp. Callim. *Fragm.* 15; Appian, *Mithrid.* 96; Dionys. Per. 875; Ptol. viii. 17. § 44; Plin. *H. N.* v. 22; *Stadiasm. Mar. M.* §§ 151, 152; Leake, *Asia Minor*, pp. 216, &c.) [L. S.]



COIN OF MALLUS IN CILICIA.

MALOETAS. [METHYDRIUM.]

MALVA. [MULUCHA.]

MALUS. [MALEA; MEGALOPOLIS.]

MAMALA (Μάμαλα κώμη), a village of the Cassanitae, south of BADEI REGIA, on the Arabian coast of the Red Sea. (Ptol. vi. 7. § 5) [GASANDES; BADEI REGIA.] It has been supposed to be represented by the modern town of *Konfoda*, and to have been the capital of the piratical tribe of Conraitae, mentioned by Arrian (*Periplus*, p. 15). [G. W.]

MAMERTI'NI. [MESSANA.]

MAME'RTIUM (Μαμέρτιον: *Eth.* Μαμερτῖνος), a city in the interior of the Bruttian peninsula. It is noticed only by Strabo, who places it in the mountains above Locri, in the neighbourhood of the great forest of Sila, and by Stephanus of Byzantium, who calls it merely a city of Italy. (Strab. vi. p. 261; Steph. B. *s. v.*) There is no reason to reject these testimonies, though we have no other account of the existence of such a place; and its position cannot be determined with any greater precision. But the Mamertini who figure in history as the occupants of Messana are wholly distinct from the citizens of this obscure town. [MESSANA.] [E. H. B.]

MAMMA (Μαμμή), a district in Byzacena, at the foot of a chain of lofty mountains, where in A.D. 536 the eunuch Solomon, with 10,000 Romans, inflicted a signal defeat upon 50,000 Moors. (Procop. *B. V.* ii. 11; Corippus, *Johannis*, vi. 283; Theophan. p. 170; Anast. p. 61; Le Beau, *Bas Empire*, vol. viii. pp. 307—311; comp. Gibbon, c. xli.) Justinian afterwards fortified Mamma (Procop. *de Aed.* vi. 6), which is represented by the plains lying under the slopes of *Jebel Truzza* near *Kiruân*, in the *Regency of Tunis*. (Barth, *Wanderungen*, pp. 247, 285.) [E. B. J.]

MAMPSARUS MONS. [BAGRADAS.]

MANA'PII (Μανάπιοι), a people of Ireland on the east coast, possessing a town called MANAPIA (Μαναπία), near the mouth of the Modonus, the present *Dublin*. (Ptol. ii. 2. §§ 8, 9.) The name is the same as one of the Celtic tribes of Gaul. [MENAPII.]

MANARMANIS PORTUS (Μαναρμανὶς λιμήν), a harbour on the west coast of Germany, and probably formed by the mouth of the river Unsingis. It is perhaps identical with the modern *Marna* in *West Friesland*, which may even owe its name to the ancient port. (Ptol. ii. 11. § 1; Marcian. Heracl. p. 51, where it is called Μαραρμαρός.) [L. S.]

MANASSEH. [PALAESTINA.]

MANCHANE (Μαγχάνη), a town in Mesopotamia, of which the site is uncertain. (Ptol. v. 18. § 9.)

MANCU'NIUM, a town of the Brigantes in Britain (*It. Ant.* p. 482), now *Manchester*. But few, if any, of the remains of the ancient town are to be traced at the present day. From inscriptions we learn that at some period of the Roman domination a cohort of the Frisians was stationed at Mancunium; and that the sixth legion, or one of its divisions was there, probably on the occasion of some journey into the north. [C. R. S.]

MANDACADA (Μανδακάδα), a place in Mysia, which is not mentioned till the time of Hierocles (p. 663), though it must have existed before, as Pliny (v. 32) mentions Cilices Mandacadeni in the northern part of Mysia on the Hellespont. [L. S.]

MANDAGARA (Μανδαγάρα, Ptol. vii. 1. § 7), a small port on the western coast of *Hindostán*, in the district now called *Concan*. It was situated a little to the S. of *Bombay*, nearly in the same latitude as *Poonah*. The author of the Periplus calls it Mandagora (p. 30). [V.]

MANDAGARSIS (Μανδαγαρσίς, Ptol. vi. 2. § 2), a small port on the shores of the Caspian sea, between the rivers Strato and Charindas. Forbiger has conjectured that it may be represented by the present *Mesheddizar*. [V.]

MANDALAE (Μανδάλαι, Ptol. vii. 1. § 72), an Indian tribe who occupied both banks of the Ganges in the neighbourhood of Palimbothra (*Patna*), which was perhaps (as has been conjectured by some geographers), their chief city. They seem however, to have lived rather lower down the river near *Monghir*, in the district now called *Behar*. (See Lassen's map.) [V.]

MANDANE (Μανδάνη), a town on the coast of Cilicia, between Celenderis, and Cape Pisidium, from which it was only 7 stadia distant (*Stadiasm.* §§ 174, 175.) It is probably the same place as the Myanda or Mysanda in Pliny (v. 27); and if so, it must also be identical with the town of Myus (Μυοῦς) mentioned by Scylax (p. 40) between Nagidus and Celenderis. [L. S.]

MANDARAE (Μανδαραί), the district about Cyrrhus in Macedonia. (Steph. B. *s. v.*) [E. B. J.]

MANDELA. [DIGENTIA.]

MANDORI. [MANDRUS.]

MANDROCIUM. [CARTHAGO, Vol. I. p. 551, a.]

MANDRUANI (Plin. vi. 16. s. 18), a people mentioned by Pliny as occupying a part of Western Bactriana, under the spurs of the Paropamisus. They are now, like several other tribes whose names are given by that geographer to the same locality, no longer to be identified. [V.]

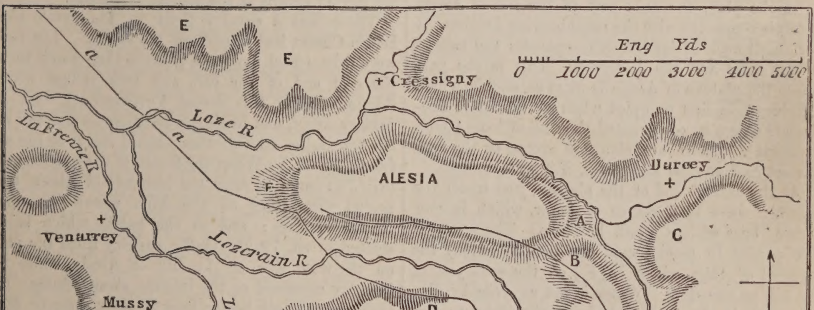
MANDRU'POLIS (Μανδρούπολις or Μανδρόπολις), a town in Mysia (Hierocl. p. 664), now called *Menduria* or *Mendreghora*, at the foot of Mount Temnus. Stephanus of Byzantium (*s. v.*) erroneously places the town in Phrygia. There seems to be little doubt but that Mandrupolis is the same town as Mandropus or Mandrupium, mentioned by Livy (xxxviii. 15). [L. S.]

MANDRUS MONS (τὸ Μάδρον, ἡ Μάνδρου ὄρος), one of the chief mountains of Libya, from whence flow all the streams from Salathus to Massa; the middle of the mountain has a position of 14° E. long. and 19° N. lat., assigned to it by Ptolemy (iv. 6. § 8). Afterwards (§ 14) he describes the river Nigeir as uniting, or yoking together (ἐπιζευγνύων), Mount Mandrus with Mount Thala. [NIGEIR.] (Comp. *London Geogr. Journ.* vol. ii. p. 19; Donkin, *Dissertation on the Niger*, p. 81.) Ptolemy (§ 17) places the following tribes in the neighbourhood of this mountain: the RABII (Ῥάβιοι), the MALCOAE (Μαλκόαι), and the MANDORI (Μάνδοροι). [E. B. J.]

MANDU'BII (Μανδούβιοι), a Gallic people whom Strabo (iv. p. 191) erroneously calls the neighbours of the Arverni. When Caesar (B. C. 52) was marching through the territory of the Lingones, with the intention of retreating through the Sequani into the Provincia, he was attacked by the confederate Galli under Vercingetorix (*B. G.* vii. 68). The Galli were defeated, and Vercingetorix, with his men, took refuge in Alesia, a town of the Mandubii. The site of the battle is not indicated by Caesar, but the position of Alesia is at *Alise*, or *Alise Sainte Reine*, as it is also called, in the department of the *Côte d'Or*. The railroad from *Paris* to *Dijon* crosses the hills of the *Côte d'Or*, of which Alesia and the heights around it are a part. The Mandubii were a small people who fed their flocks and cattle on the grassy hills of the *Côte d'Or*, and cultivated the fertile land at the foot of Alesia. Before the blockade was formed, they had driven a great quantity of their animals (pecus) within the walls. (*B. G.* vii. 71.)

The Mandubii who had received their countrymen into the city, were turned out of it by them, with their wives and children, during Caear's blockade, in order that the scanty supply of provisions for the troops might last longer. The Romans refused to receive the Mandubii and give them food. The certain conclusion from Caesar's narrative is, that these unfortunate people died of hunger between their own walls and the Roman circumvallation (*B. G.* vii. 78; Dion Cass. xl. 41). Caesar's description of Alesia is true; and the operations of his army about the place (*B. G.* vii. 69—90) are easily understood.

This plan of Alesia and the surrounding country is taken from Cassini's large map of France. The city of the Mandubii, or Alesia, was "on the summit of a hill, in a very elevated position," as Caesar correctly describes it. This hill stands alone, and, except on the west side, where there is a plain, it is surrounded by hills of the same height, which are separated from Alesia by valleys. In the flat valley



PLAN OF THE ENVIRONS OF ALESIA.

A. The east end of the hill of Alesia, where Vercingetorix built his stone wall.
B. Hill partly occupied by Caesar.
C. Ditto.
D. Ditto.
E. Ditto.
F. Hospital of *Alise*.
a a. Road from *Montbard* and *Auxerre*.
b b. Road to *Dijon*.

on the north side of Alesia, and in the narrower valley at the east end, is the railroad from *Paris* to *Dijon*. The nearest railway station to Alesia is *Les Laumes*.

The summit of Alesia is not quite flat; but the irregularities are inconsiderable. The sides of the hill beneath the plateau are steep and rocky; and the upper part of the ascent to the summit is not easy. Below the plateau, and below this steep ascent, there is a narrow level piece of ground, which appears to have been widened a little by the labour of man; and below this level part there is another descent, which in some parts is steep. The fine plain (planities) at the western foot of Alesia, which Caesar describes, is seen well from the western end of the level summit. This is the part which Caesar (c. 84) calls the "Arx Alesiae." The surface of the plateau rises a little towards the western extremity, and then falls away abruptly, terminating in a rocky promontory, something like the head of a boat. A cross, with a small tree on each side of it, stands at the edge of the brow, and exactly marks the place from which Vercingetorix looked down on the plain of Alesia (c. 84). Beneath the Arx Alesiae is the small town of *Alise*, on the western and south-western slope of the hill. It occupies a different place from the old town of the Mandubii, which was on the summit level. The hill is a mass of rock. The plateau has a thin soil, and the few parts which are not cultivated are covered with a short grass like that on the Brighton downs. It appears that the town of the Mandubii occupied all the large plateau, the length of which is shown by the scale, though we must assume that it was not all built on. The Arx, as already explained, was at the west end, commanding a view of the plain. The city wall seems to have been carried all round the margin of the plateau. Caesar says (*B. G.* vii. 69): "under the wall, that part of the hill which looked towards the east, all this space the forces of the Galli had filled, and they had formed in their front a ditch and a wall of stones (maceria) six feet high." This is the place marked A. in the plan, the only part of the hill of Alesia which is connected with the neighbouring heights. It is a small neck of land which separates the valleys of the *Loze* and the *Lozerain*. This is the part where the plateau of Alesia is most accessible, which Vercingetorix first occupied when he retired to Alesia, and where he constructed the wall of loose stones (maceria). There are plenty of stones on the spot to construct another such wall, if it were wanted.

At the eastern end of the plateau, just under the summit there is a source of water, which is now covered over with a small building. The water is now carried in pipes round the hill, to supply the hospital of *Alise*, which is (F.) on the west side of the hill on the slope. Water is got at *Alise* by digging wells in the small level below the plateau; and as the Galli held this part of the mountain during the blockade, they may have got water from wells, as they no doubt did from the spring on the plateau.

Caesar's lines were formed all round the hill of Alesia, and they crossed the neck (A.) which connects this hill with another hill (B.) on the south-east side. The "castra" of Caesar (cc. 69, 80) were on B. C. D. E., on all the heights around Alesia. These hills have a steep side turned to Alesia, and flat tops. They are so near to Alesia that Caesar could not be safe against an attack from the outside, unless he occupied them. The valleys between Alesia and B. C. D. are narrow. On the north and north-west side the valley is wider. There is a good source of water on the hill B.

The hill of Alesia is well defined on the north and the south by the valleys of the two streams which Caesar mentions (*B. G.* vii. 69), and on the west side by the plain in which these rivers meet. Caesar estimates the width of this plain from north to south at three Roman miles; and it is that width at least even in the part which is only a little distance from the foot of the hill. It extends much further in a NW. direction on the road to *Montbard*. This plain is a perfect level, covered in summer with fine wheat. As we go from the foot of the hill of Alesia to *Les Laumes*, the Arx Alesiae is a conspicuous object.

Caesar made two lines of circumvallation round Alesia. The circuit of the inner lines was eleven Roman miles; and we may infer from his words that this circumvallation was entirely in the plain and the valleys, except that it must have passed over the small elevation or neck of land between A. and B. In making the outer lines, which were fourteen Roman miles in circuit, he followed the level as far as the ground allowed (c. 74); from which we conclude that some parts of the outer line were on the high grounds opposite to the hill of Alesia; and the form of the surface shows that this must have been so. The upper part of the hill west of *Cressigny*, part of which hill appears in the north-west angle of the plan, was crossed by the lines; and the camp of Reginus and Rebilus (c. 83) was on the slope of this hill which faces Alesia. One of the ditches (fossae) of the interior lines was filled with water from the river (c. 72). The lines of eleven and fourteen miles in circuit are no exaggeration. No less circuit would enclose the hill and give the Romans the necessary space. The boldness of the undertaking may be easily conceived by the aid of numbers; but the sight of the work that was to be done before Vercingetorix and his troops, to the number of 80,000 men, could be shut in, can alone make us fully comprehend and admire the daring genius of the Roman proconsul.

There was a cavalry fight in the great plain before Caesar had completed his works. The Galli were driven back from the plain to their camp under the east end of the hill, and took refuge within Alesia. After this defeat Vercingetorix sent his cavalry away, and made preparation for holding out till the Gallic confederates should come to his aid. (*B.G.* 70, 71.) When the forces of the confederates (vii. 75) came to raise the blockade of Alesia, they posted themselves on the hills where the name *Mussy* appears; and in the battle which is described in vii. 79, the Gallic cavalry filled the plain on the west side of the hill of Alesia, while the infantry remained on the heights about *Mussy*. The Gallic horse were beaten back to their camp (c. 80); but on the following night they renewed the attack on that part of the lines which crossed the plain. This attack also failed The next night the Gallic confederates sent 60,000 men under Vergasillaunus to the north, to the back of the hill (E.), on the south slope of which Reginus and Rebilus had their camp. Their orders were to fall on the Romans at midday. The Galli got to the back of the hill at daybreak, and waited till near noon, when they began their attack on the camp. At the same time the cavalry of the confederates came against the lines in the plain; and Vercingetorix descended from the heights of Alesia to attack the lines from the inside. The Galli failed to force the lines both on the inside and the outside. But the attack on the camp of Reginus and Rebilus was desperate, and Labienus was sent to support them. Neither ramparts nor ditches could stop the fierce assault of the enemy. Labienus summoned to his aid the soldiers from the nearest posts, and sent to tell Caesar what he thought ought to be done. His design was to sally out upon the enemy, as Caesar had ordered him to do, if he could not drive them off from the lines.

The place where the decisive struggle took place is easily seen from the Arx Alesiae; and it is accurately described by Caesar (*B.G.* 83, 85). This is the hill (E.) which slopes down to the plain of the *Loze.* The upper part of the slope opposite to the Arx Alesiae is gentle, or "leniter declivis" (c. 83); but the descent from the gentle slope to the plain of the *Loze,* in which the railway runs, is in some parts very steep. Caesar could draw his lines in such a way as to bring them along the gentle slope, and comprise the steep and lower slope within them. But there would still be a small slope downwards from the upper part of the hill to the Roman lines; and this is this gentle slope downward which he describes in c. 85, as giving a great advantage to the Gallic assailants under Vergasillaunus ("Exiguum loci ad declivitatem fastigium magnum habet momentum").

The mountain behind which Vergasillaunus hid himself after the night's march is the part of the mountain west of *Cressigny.* The camp of Reginus and Rebilus being on the south face turned to Alesia, they could see nothing of Vergasillaunus and his men till they came over the hill top to attack the lines. Vercingetorix, from the Arx Alesiae (c. 84), could see the attack on Reginus' camp, and all that was going on in the plain. He could see everything. Caesar's position during the attack of Vergasillaunus was one (idoneus locus) which gave him a view of the fight. He saw the plain, the "superiores munitiones," or the lines on the mountain north-west of Alesia, the Arx Alesiae, and the ground beneath. He stood therefore on the hill south of Alesia, and at the western end of it.

Caesar, hearing from Labienus how desperate was the attack on the upper lines, sent part of his cavalry round the exterior lines to attack Vergasillaunus in the rear. The cavalry went round by the east end of Alesia. They could not go round the west end, for they would have crossed the plain outside of the lines, and the plain was occupied by the Galli. Nor could they have got up the hill on that side without some trouble; and they would not have come on the rear of the enemy. It is certain that they went by the east end, and upon the heights round Alesia, which would take a much longer time than Caesar's rapid narrative would lead us to suppose, if we did not know the ground.

When Caesar sent the cavalry round Alesia, he went to the aid of Labienus with four cohorts and some cavalry. The men from the higher ground could see him as he came along the lower ground (cc. 87, 88). He came from the hill on the south of Alesia, between his lines along the plain, with the Arx Alesia on his right, from which the men in the town were looking down on the furious battle. The scarlet cloak of the proconsul told his men and the enemies who was coming. He was received with a shout from both sides, and the shout was answered from the circumvallation and all the lines. The Roman soldier throws his pila aside; and the sword begins its work. All at once Caesar's cavalry appears in the rear of Vergasillaunus: "other cohorts approach; the enemy turn their backs; the cavalry meet the fugitives; there is a great slaughter;" and the victory is won. The Galli who were on the outside of the fortifications desert their camp, and the next day Vercingetorix surrenders Alesia. The fight of Alesia was the last great effort of the united Galli against Caesar. They never recovered from this defeat; and from this time the subjugation of Gallia, though not yet quite completed, was near and certain.

Alesia was a town during the Roman occupation of Gallia; but the plateau has long since been deserted, and there is not a trace of building upon it. Many medals and other antiquities have been found by grubbing on the plateau. A vigneron of *Alise* possesses many of these rare things, which he has found; a fine gold medal of Nero, some excellent bronze medals of Trajan and Faustina, and the well-known medal of Nemausus (*Nîmes*), called the "pied de biche." He has also a steelyard, keys, and a variety of other things.

The plan of Cassini is tolerably correct; correct enough to make the text of Caesar intelligible. [G.L.]

MANDUESSEDUM, a Roman station in Britain (*It. Ant.* p. 470), the site of which is supposed to be occupied by *Mancester* in *Warwickshire.* [C. R. S.]

MANDU'RIA (Μανδύριον, Steph. B.: *Eth.* Μανδυρῖνος: *Manduria*), an ancient city of Calabria, in the territory of the Salentines, situated at the distance of 24 miles E. of Tarentum. Its name has obtained some celebrity from its being the scene of the death of Archidamus, king of Sparta, the son of Agesilaus, who had been invited to Italy by the Tarentines, to assist them against their neighbours the Messapians and Lucanians; but was defeated and slain in a battle under the walls of Manduria, which was fought on the same day with the more celebrated battle of Chaeronea, 3rd Aug., B. C. 338. (Plut. *Ages.* 3, who writes the name Μανδόνιον; Theopomp. *ap. Athen.* xii. p. 536; Diod. xvi. 63, 88; Paus. iii. 10. § 5.) This is the first notice we find of the name of Manduria: it would appear to have been a Messapian (or rather perhaps a Salentine) city, and apparently a place of considerable importance; but the only other mention of it that occurs in history is in the Second Punic War, when it revolted to the Carthaginians, but was taken by assault by Fabius Maximus, just before he recovered Tarentum, B. C. 209. (Liv. xxvii. 15.) We have no account of its fate on this occasion, but it would seem certain that it was severely punished, and either destroyed or at least reduced to a degraded condition; for we find no mention of it as a municipal town under the Romans; and Pliny omits its name in his list of towns in this part of Italy, though he elsewhere (ii. 103. s. 106) incidentally notices it as "oppidum in Salentino." The name is again found in the Tabula, which places it at the distance of 20 M. P. from Tarentum, an interval less than the truth, the actual distance being 20 geog. miles, or at least 24 Roman miles. (*Tab. Peut.*)

The existing ruins are considerable, especially those of the ancient walls, great part of the circuit of which is still preserved: they are built of large rectangular blocks, but composed of the soft and porous stone of which the whole neighbouring country consists; and in their original state appear to have formed a double circuit of walls, with a broad street or way between the two, and a ditch on the outside. At present they are nowhere more than six feet in height. The modern town of *Manduria* (a flourishing place, with about 6000 inhabitants) does not occupy the site of the ancient city; the latter having been destroyed by the Saracens, the few remaining inhabitants settled at a place called *Casal Nuovo*, which appellation it retained till towards the close of the eighteenth century, when, having grown into a considerable town, it resumed, by royal license, its ancient name of *Manduria*. (Swinburne, *Travels*, vol. i. p. 222; Romanelli, vol. i. p. 53; Giustiniani, *Diz. Geogr.* vol. v. p. 338.)

Pliny mentions the existence at Manduria of a well or spring of water, which was always full to the brim, and could not be either increased or diminished in quantity. This natural curiosity is still shown by the inhabitants of *Manduria*, and has been described by several recent travellers; it is said that it preserves a constant equality in the level of its waters, notwithstanding any addition that may be made to them or any quantity that may be withdrawn,—a statement exactly coinciding with that of Pliny. (Plin. ii. 103. s. 106; Swinburne, *Travels*, vol. i. p. 223; K. Craven, *Travels*, pp. 165—167.) The expression used by that author, who calls the basin or reservoir of the water "lacus," has given rise to the erroneous notion that there existed *a lake* in the neighbourhood of Manduria, for which there is no foundation in fact. [E. H. B.]

MANIMI, a tribe of the Lygii, in the north-east of Germany (Tac. *Germ.* 43). They occupied the country south of the Burgundiones, and appear to be the same as the Omanni (Ὀμαννοί) of Ptolemy (ii. 11. § 18; Zeuss, *Die Deutschen*, p. 124). [L. S.]

MANI'TAE (Μανῖται), an inland tribe of Arabia Felix, situated west of the Thanuetae, and south of the Salapeni, north of the "inner Frankincense" country (ἡ ἐντὸς Σμυρνοφόρος, Ptol. vi. 7. § 23). The position of Ptolemy's "Manitae," west of his Katanitae, and of *Zames* Mons, together with the near resemblance of name, implies their being the same with the *Mazeyne* of Burckhardt, the most eastern of the Harb tribes, situated on the borders of *Karym* in the line of country between *Medina* and *Derayeh*. (Forster, *Geog. of Arabia*, vol. ii. p. 249.) [G. W.]

MA'NIUS SINUS (Μάνιος κόλπος, Scyl. p. 8), that part of the sea off the coast of Dalmatia into which the river Naro discharged itself, and in which the Liburnian group of islands is situated. In modern times it bears no distinctive name. [E. B. J.]

MANLIA'NA) Μανλίανα ἢ Μαρλίανα, Ptol. iv. 2. § 25), an inland town of Mauretania, upon the position of which there is a great disagreement between Ptolemy and the author of the Itinerary. The first places it 10′ to the W. of OPPIDUM NOVUM, and the latter 18 M. P. to the E. of that place. The modern *Miliana*, on the slopes of the *Lesser Atlas*, preserving the ancient name, may be presumed to represent the old town, both of Ptolemy and the Itinerary, in which a Christian community was established. (Augustin. *Ep.* ccxxxvi.; Morcelli, *Africa Christiana*, vol. i. p. 211.) Shaw (*Travels*, pp. 62—64) found remains of Roman architecture, and a "cippus" with an inscription which he refers to some of the descendants of Cn. Pompeius (Barth, *Wanderungen*, pp. 58, 207.) [E. B. J.]

MANLIA'NUS SALTUS. [IDUBEDA.]

MANNARITIUM, in north Gallia, is placed by the Antonine Itin. on a road which leads from Lugdunum through Trajectum (*Utrecht*) to Carvo [CARVO]. It is 15 M. P. from Trajectum to Mannaritium, and 16 M. P. from Mannaritium to Carvo. Mannaritium may be *Maaren*. But other places have been suggested. [G. L.]

MANRALI (Μάνραλοι, Ptol. v. 10. § 6), a people on the coast of Colchis, whose name has been traced in the modern *Mingrelia*. [E. B. J.]

MANTALA, a place in Gallia Narbonensis, on the road from Vienna (*Vienne*) to Darantasia (*Moutiers en Tarentaise*). It is the next station after Lemincum [LEMINCUM], and 16 M. P. from it. The Antonine Itin. and the Table agree as to the position of Mantala. The site of the station Mantala may be, as D'Anville suggests, at a place on the *Isère*, named *Gressi*, which is commanded by an old building named *Montailleu*. [G. L.]

MANTIANA LACUS. [ARSISSA.]

MANTINEIA (Μαντίνεια: *Eth.* Μαντινεύς, Mantinensis: *Paleópoli*), one of the most ancient and powerful towns in Arcadia, situated on the borders of Argolis, S. of Orchomenus, and N. of Tegea. Its territory was called MANTINICE (Μαντινική). The city is mentioned in the Homeric catalogue as Μαντινέη ἐρατεινή, and, according to tradition, it derived its name from Mantineus, a son of Lycaon. (Hom. *Il.* ii. 607; Pol. ii. 56; Paus. viii. 8. § 4.) Mantineia originally consisted of four or five distinct villages, the inhabitants of which were collected into one city. (Xen. *Hell.* v. 2. § 6, seq.; Strab. viii. p. 337; Diod. xv. 5.) If Strabo is correct in stating that this incorporation was brought about by the Argives, we may conjecture, with Mr. Grote, that the latter adopted this proceeding as a means of providing some check upon their powerful neighbours of Tegea. The political constitution of Mantineia is mentioned by Polybius as one of the best in antiquity; and the city had acquired so great a reputation at an early period, that the Cyrenaeans, in the reign of Battus III. (B. C. 550—530), when weakened by internal seditions, were recommended to apply to the Mantineians, who sent to them Demonax to settle their constitution. (Pol. vi. 43; Herod. iv. 161.) Some time before the Persian wars, Mantineia, like the other Arcadian towns, had acknowledged the Spartan supremacy; and accordingly the Mantineians fought against the Persians as the allies of Sparta. Five hundred of their citizens fought at Thermopylae, but their contingent arrived on the field of Plataea immediately after the battle. (Herod. vii. 202, ix. 77.) In the Peloponnesian War, Mantineia was at first a member of the Peloponnesian confederacy; but several causes tended to estrange her from the Spartan alliance. Mantineia and Tegea were, at this time, the two most important Arcadian states, and were frequently engaged in hostilities. In B. C. 423, they fought a bloody and indecisive battle, which is mentioned by Thucydides (iv. 134). Tegea, being oligarchically governed, was firmly attached to Sparta; whereas Mantineia, from her possessing a democratical constitution, as well as from her hatred to Tegea, was disposed to desert Sparta on the first favourable opportunity. In addition to this, the Mantineians had recently extended their dominion over the Parrhasians and had garrisoned a fortress at Cypsela, near the site where Megalopolis was afterwards built. Well aware that the Lacedaemonians would not allow them to retain their recent acquisitions, as it was the policy of Sparta to prevent the increase of any political power in the Peloponnesus, the Mantineians formed an alliance with Argos, Elis, and Athens, in B. C. 421, and thus became involved in war with Sparta. (Thuc. v. 29, 33, 47.) This war was brought to a close by the decisive battle fought near Mantineia, in June, 418, in which the Argives, Mantineians, and Athenians were defeated by the Lacedaemonians under Agis. This battle was fought to the S. of Mantineia, between the city and the frontiers of Tegea, and is the first of the five great battles bearing the name of Mantineia. The Mantineians now concluded a peace with Sparta, renouncing their dominion over the districts in Arcadia, which they had conquered. (Thuc. v. 65, seq., 81.)

Mantineia continued an unwilling ally of Sparta for the next 33 years; but in the second year after the peace of Antalcidas, which had restored to the Spartans a great part of their former power, they resolved to crush for ever this obnoxious city. Accordingly, they required the Mantineians to raze their walls; and upon the refusal of the latter, they marched against the city with an army under the command of their king Agesipolis (B. C. 385), alleging that the truce for 30 years had expired, which had been concluded between the two states after the battle of 418. The Mantineians were defeated in battle, and took refuge in their city, prepared to withstand a siege; but Agesipolis having raised an embankment across the river Ophis, which flowed through Mantineia, forced back the waters of the river, and thus caused an inundation around the walls of the city. These walls, being built of unbaked bricks, soon began to give way; and the Mantineians, fearing that the city would be taken by assault, were obliged to yield to the terms of the Spartans, who required that the inhabitants should quit the city, and be dispersed among the villages, from the coalescence of which the city had been originally formed. (Xen. *Hell.* v. 2. §§ 6, 7; Diod. xv. 5; Ephorus, *ap. Harpocrat. s. v.* Μαντινέων διοικισμός; Pol. iv. 27; Paus. viii. 8. § 7, seq.) Of the forces of Mantineia shortly before this time we have an account from the orator Lysias, who says that the military population or citizens of Mantineia were not less than 3000, which will give 13,000 for the free population of the Mantineian territory. (Lysias, *ap. Dionys.* p. 531; Clinton, *F. H.* vol. ii. p. 416.)

The Mantineians did not long remain in this dispersed condition. When the Spartan supremacy was overthrown by the battle of Leuctra in 371, they again assembled together, and rebuilt their city. They took care to exclude the river from the new city, and to make the stone substructions of the walls higher than they had been previously. (Xen. *Hell.* vi. 5. § 3; Paus. viii. 8. § 10; Leake, *Morea*, vol. iii. p. 73.) The Mantineians took an active part in the formation of the Arcadian confederacy, and in the foundation of Megalopolis, which followed immediately after the restoration of their own city; and one of their own citizens, Lycomedes, was the chief promoter of the scheme. But a few years afterwards the Mantineians, for reasons which are not distinctly mentioned, quarrelled with the supreme Arcadian government, and formed an alliance with their inveterate enemies the Spartans. In order to put down this new coalition, Epaminondas marched into the Peloponnesus; and Mantineia was again the scene of another great battle (the second of the five alluded to above), in which the Spartans were defeated, but which was rendered still more memorable by the death of Epaminondas. (Xen. *Hell.* vii. 5; Diod. xv. 84.) The site of this battle is described below. The third and fourth battles of Mantineia are only incidentally mentioned by the ancient writers: the third was fought in 295, when Demetrius Poliorcetes defeated Archidamus and the Spartans (Plut. *Demetr.* 35); the fourth in 242, when Aratus and the Achaeans defeated the Spartans under Agis, the latter falling in the battle. (Paus. viii. 10. § 5, seq.)

Mantineia continued to be one of the most powerful towns of Arcadia down to the time of the Achaean League. It at first joined this league; but it subsequently deserted it, and, together with Orchomenus and Tegea, became a member of the Aetolian confederacy. These three cities at a later time renounced their alliance with the Aetolians, and entered into a close union with Sparta, about B. C. 228. This step was the immediate cause of the war between the Achaeans and the Spartans, usually called the Cleomenic War. In 226, Aratus surprised Mantineia, and compelled the city to receive an Achaean garrison. The Mantineians soon afterwards expelled the Achaeans, and again joined the Spartans; but the city was taken a second time, in 222, by Antigonus Doson, whom the Achaeans had invited to their assistance. It was now treated with great severity. It was abandoned to plunder, its citizens were sold as slaves, and its name changed to Antigoneia (Ἀντιγόνεια), in compliment to the Macedonian monarch (Pol. ii. 57, seq.; Plut. *Arat.* 45; Paus. viii. 8. § 11). In 207, the plain of Mantineia was the scene of a fifth great battle, between the Achaean forces, commanded by Philopoemen, and the Lacedaemonians, under the tyrant Machanidas, in which the latter was defeated and slain. An account of this battle is given by Polybius, from whom we learn that the Achaean army occupied the entire breadth of the plain S. of the city, and that their light-armed troops occupied the hill to the E. of the city called Alesium by Pausanias. The Lacedaemonians were drawn up opposite to the Achaeans; and the two armies thus occupied the same position as in the first battle of Mantineia, fought in the Peloponnesian War. (Pol. xi. 11.) The Mantineians were the only Arcadian people who fought on the side of Augustus at the battle of Actium. (Paus. viii. 8. § 12.) The city continued to bear the name of Antigoneia till the time of Hadrian, who restored to it its ancient appellation, and conferred upon it other marks of his favour, in honour of his favourite, Antinous, because the Bithynians, to whom Antinous belonged, claimed descent from the Mantineians. (Paus. viii. 8. § 12, viii. 9. § 7.)

The territory of Mantineia was bounded on the W. by Mt. Maenalus, and on the E. by Mt. Artemisium, which separated it from Argolis. Its northern frontier was a low narrow ridge, separating it from Orchomenia; its southern frontier, which divided it from Tegeatis, was formed by a narrow part of the valley, hemmed in by a projecting ridge from Mt. Maenalus on the one side, and by a similar ridge from Mt. Artemisius on the other. (See below.) The territory of Mantineia forms part of the plain now called the plain of *Tripolitzá*, from the modern town of this name, lying between the ancient Mantineia and Tegea, and which is the principal place in the district. This plain is about 25 English miles in length, with a breadth varying from 1 to 8, and includes, besides the territory of Mantineia, that of

Orchomenus and Caphyae on the N., and that of Tegea and Pallantium on the S. The distance between Mantineia and Tegea is about 10 English miles in a direct line. The height of the plain where Mantineia stood is 2067 feet above the level of the sea. Owing to its situation, Mantineia was a place of great military importance, and its territory was the scene of many important battles, as has been already related. It stood upon the river Ophis, nearly in the centre of the plain of *Tripolitzá* as to length, and in one of the narrowest parts as to breadth. It was enclosed between two ranges of hills, on the E. and the W., running parallel to Mts. Artemisium and Maenalus respectively. The eastern hill was called Alesium (Ἀλήσιον, Paus. viii. 10. § 1), and between it and Artemisium lay the plain called by Pausanias (viii. 7. § 1) τὸ ἀργὸν πεδίον, or the "Uncultivated Plain." (viii. 8. § 1.) The range of hills on the W. had no distinct name: between them and Mt. Maenalus there was also a plain called Alcimedon (Ἀλκιμέδων, Paus. viii. 12. § 2.)

Mantineia was not only situated entirely in the plain, but nearly in its lowest part, as appears by the course of the waters. In the regularity of its fortifications it differs from almost all other Greek cities of which there are remains, since very few other Greek cities stood so completely in a plain. It is now called *Paleópoli*. The circuit of the walls is entire, with the exception of a small space on the N. and W. sides. In no place are there more than three courses of masonry existing above ground, and the height is so uniform that we may conclude that the remainder of the walls was constructed of unbaked bricks. The city had 9 or 10 gates, the approach to which was carefully defended. Along the walls there were towers at regular distances. Leake reckoned 118 towers, and says that the city was about 2¼ miles in circumference; but Ross makes the city considerably larger, giving 129 or 130 as the number of the towers, and from 28 to 30 stadia, or about 3½ English miles, as the circuit of the city. The walls of the city are surrounded by a ditch, through which the river Ophis flows. This stream is composed of several rivulets, of which the most important rises on Mt. Alesium, on the E. side of the city: the different rivulets unite on the NW. side of the town, and flow westward into a katavóthra. Before the capture of Mantineia by Agesipolis, the Ophis was made to flow through the city; and it is probable that all the water-courses of the surrounding plain were then collected into one channel above the city. Of the buildings in the interior of the city, described by Pausanias, few remains are left. Nearly in the centre of the city are the ruins of the theatre, of which the diameter was about 240 feet; and west of the theatre, Ross observed the foundations of the temple of Aphrodite Symmachia, which the Mantineians erected to commemorate the share they had taken in the battle of Actium. (Paus. viii. 9. § 6.)

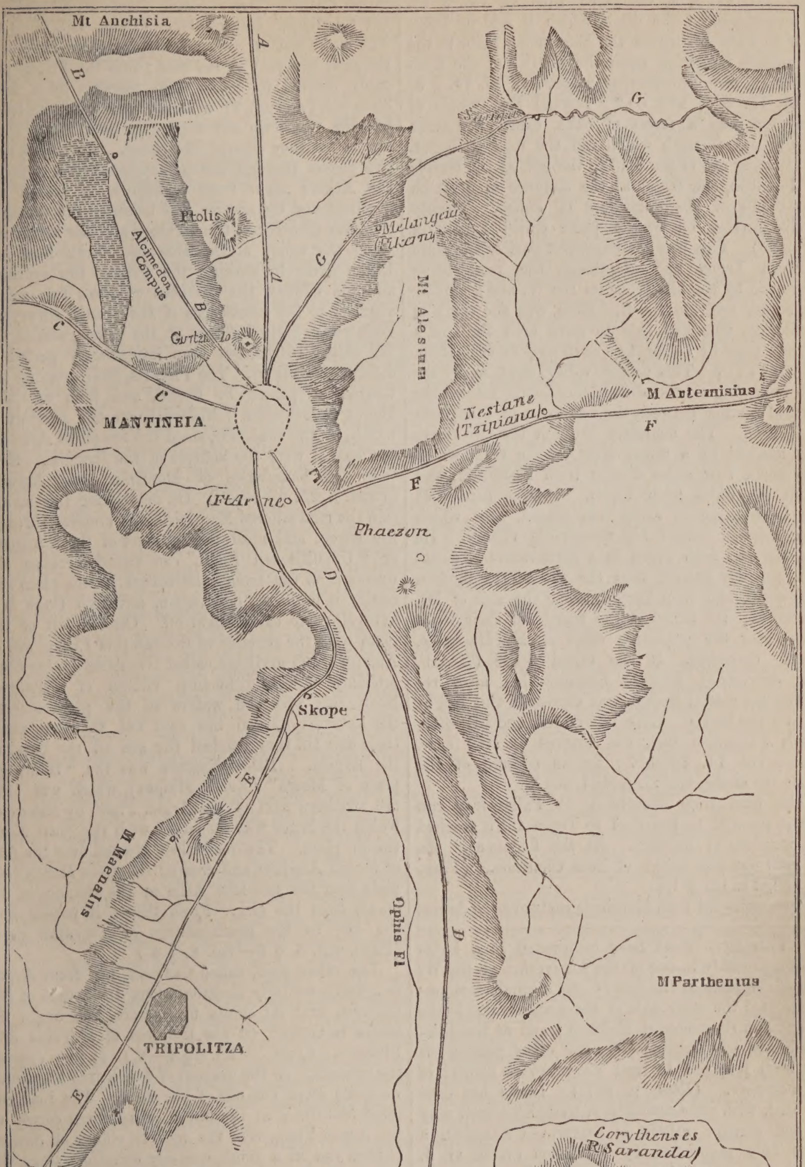
The territory of Mantineia is frequently described by the ancient writers, from its having been so often the seat of war; but it is difficult, and almost impossible, to identify any of the localities of which we find mention, from the disappearance of the sanctuaries and monuments by which spots are indicated, and also from the nature of the plain, the topography of which must have been frequently altered by the change of the water-courses. On the latter subject a few words are necessary. The plain of *Tripolitzá*, of which Mantinice formed part, is one of those valleys in Arcadia, which is so completely shut in by mountains, that the streams which flow into it have no outlet except through the chasms in the mountains, called katavóthra. [Arcadia.] The part of the plain, which formed the territory of Mantineia, is so complete a level, that there is not, in some parts, a sufficient slope to carry off the waters; and the land would be overflowed, unless trenches were made to assist the course of the waters towards some one or other of the katavóthra which nature has provided for their discharge. (Pol. xi. 11.) Not only must the direction of these trenches have been sometimes changed, but even the course of the streams was sometimes altered, of which we have an interesting example in the history of the campaign of 418. It appears that the regulation of the mountain torrent on the frontiers of Mantinice and Tegeatis was a frequent subject of dispute and even of war between the two states; and the one frequently inundated the territory of the other, as a means of annoyance. This was done in 418 by Agis, who let the waters over the plain of Mantineia (Thuc. v. 65). This river can only be the one called Ophis by the Geographers of the French Commission. It rises a little N. of Tegea, and after flowing through Tegeatis falls now into a katavóthra north of the hill Scope. In general the whole plain of Mantineia bears a very different aspect from what it presented in antiquity; instead of the wood of oaks and cork-trees, described by Pausanias, there is now not a single tree to be found; and no poet would now think of giving the epithet of "lovely" (ἐρατεινή) to the naked plain, covered to a great extent with stagnant water, and shut in by gray treeless rocks. (Ross, *Reisen im Peloponnes*, p. 128.)

About a mile N. of the ruins of Mantineia is an isolated hill called *Gurtzúli;* north of which again, also at the distance of about a mile, is another hill. The latter was probably the site of the ancient Mantineia, and was therefore called Ptolis (Πτόλις) in the time of Pausanias (viii. 12. § 7). This appears to have been one of the five villages from the inhabitants of which the city on the plain was peopled.

There were several roads leading from Mantineia. Two of these roads led north of the city to Orchomenus: the more easterly of the two passed by Ptolis, just mentioned, the fountain of Alalcomeneia, and a deserted village named Maera (Μαῖρα), 30 stadia from Ptolis; the road on the west passed over Mt. Anchisia, on the northern slope of which was the temple of Artemis Hymnia, which formed the boundary between Mantinice and Orchomenia. (Paus. viii. 12. §§ 5—9, comp. viii. 5. § 11.)

A road led from Mantineia on the W. to Methydrium. It passed through the plain Alcimedon, which was 30 stadia from the city, above which was Mount Ostracina; then by the fountain Cissa, and, at the distance of 40 stadia from the fountain, by the small place Petrosaca (ἡ Πετροσάκα), which was on the confines of the Mantineian and Megalopolitan territories. (Paus. viii. 12. §§ 2—4.)

Two roads led from Mantineia southwards,—the one SE. to Tegea, and the other SW. to Pallantium. On the left of the road to Tegea, called Xenis (Ξενίς) by Polybius (xi. 11. § 5), just outside the gates of Mantineia, was the hippodrome, and a little further on the stadium, above which rose Mount Alesium: at the spot where the mountain ceased was the temple of Poseidon Hippius, which was 7 stadia from the city, as we learn from Poly-


Mt Anchisia
A
B
Ptolis
Alcimedon Campus
C
Gurtzulo
MANTINEIA
G
Melangeia (Pikerni)
Mt Alesium
Nestane (Tzipiana)
M Artemisius
F
(Ft Arne)
Phaezon
D
Skope
E
M Maenalus
Ophis Fl
M Parthenius
TRIPOLITZA
Corythenses (R. Saranda)
Persova
TEGEA
Eng Miles
0
1
2
3
4
5

PLAIN OF MANTINEIA.

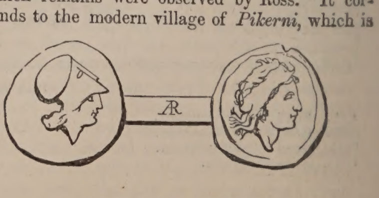
A A. Road to Orchomenos.
B B. Road to Orchomenos.
C C. Road to Methydrium.
D D. Road to Tegea.
E E. Road to Pallantium.
F F. Road to Argos, called Prinus.
G G. Road to Argos, called Climax.

bius (xi. 11. § 4, compared with xi. 14. § 1). Here commenced the ditch, which is said by Polybius to have led across the Mantineian plain to the mountains bordering upon the district of the Elisphasii (ἡ τῶν Ἐλισφασίων χώρα, Pol. xi. 11. § 6, comp. 15. § 7, xvii. 6).* Beyond the temple of Poseidon was a forest of oaks, called PELAGUS (Πέλαγος), through which ran the road to Tegea. On turning out of the road to the left, at the temple of Poseidon, one found at the distance of 5 stadia the tombs of the daughters of Pelias. Twenty stadia further on was a place called PHOEZON (Φοίζων). This was the narrowest part of the plain between Tegea and Mantineia, the road being shortened by the hill Scope on the W. and a similar projecting rock on the E. Here was the tomb of Areithous, who was said to have been slain in a narrow pass by Lycurgus (στεινωπῷ ἐν ὁδῷ, Hom. *Il.* vii. 143).† This narrow valley, shut in by the two projecting ridges already mentioned, formed the natural frontier between the territories of Mantineia and Tegea. The boundary between the two states was marked by a round altar on the road, which was about four miles distant from Mantineia, and about six miles from Tegea. It was here that the Lacedaemonian army was posted, over which Epaminondas gained his memorable victory. He had marched from Tegea in a north-westerly direction, probably passing near the site of the modern *Tripolitzá*, and then keeping along the side of Mt. Maenalus. He attacked the enemy on their right flank, near the projecting ridge of Mt. Maenalus, already described. It was called Scopé (Σκόπη, now *Myrtikas*), because Epaminondas, after receiving his mortal wound, was carried to this height to view the battle. Here he expired, and his tomb, which Pausanias saw, was erected on the spot. (Paus. viii. 11. §§ 6, 7; for an account of the battle see Grote, vol. xi. p. 464, seq.)

The road from Mantineia to Pallantium ran almost parallel to the road to Tegea till it reached the frontiers of Tegeatis. At the distance of one stadium was the temple of Zeus Charmon. (Paus. viii. 10, 11, 12. § 1.)

Two roads led from Mantineia eastwards to Argos, called PRINUS (Πρῖνος) and CLIMAX (Κλίμαξ), or the "Ladder," respectively. (Paus. viii. 6. § 4.) The latter was so called from the steps cut out of the rock in a part of the road; and the Prinus probably derived its name from passing by a large holm-oak (πρῖνος), or a small wood of holm-oaks; but the roads do not appear to have borne these names till they entered Mantinice. There are only two passes through the mountains, which separate the Argive plain from Mantinice, of which the southern and the shorter one is along the course of the river Charadrus, the northern and the longer one along the valley of the Inachus. Both Ross and Leake agree in making the Prinus the southern and the Climax the northern of these two roads, contrary to the conclusions of the French surveyors. Both roads quitted Argos at the same gate, at the hill called Deiras, but then immediately parted in different directions. The PRINUS, after crossing the Charadrus, passed by Oenoë, and then ascended Mount Artemisium (*Malevós*), on the summit of which, by the road-side, stood the temple of Artemis, and near it were the sources of the Inachus. Here were the boundaries of Mantinice and Argolis. (Paus. ii. 25. §§ 1—3.) On descending this mountain the road entered Mantinice, first crossing through the lowest and most marshy part of the "Argon," or "Uncultivated Plain," so called because the waters from the mountains collect in the plain and render it unfit for cultivation, although there is a katavóthra to carry them off. On the left of the plain were the remains of the camp of Philip, son of Amyntas, and a village called NESTANE (Νεστάνη), probably now the modern village of *Tzipianá*. Near this spot the waters of the plain entered the katavóthra, and are said not to have made their exit till they reached the sea off the coast of the Argeia. Below Nestane was the "Dancing-place of Maera" (Χορὸς Μαίρας), which was only the southern arm of the Argon Plain, by means of which the latter was connected with the great Mantineian plain. The road then crossed over the foot of Mount Alesium, and entered the great Mantineian plain near the fountain Arne at the distance of 12 stadia from the city. From thence it passed into the city by the south-eastern or Tegeatan gate. (Paus. viii. 6. § 6—viii. 8. § 4.)

The other road, called CLIMAX, ran from Argos in a north-westerly direction along the course of the Inachus, first 60 stadia to Lyrceia, and again 60 stadia to Orneae, on the frontiers of Sicyonia and Phliasia. (Paus. ii. 25. §§ 4—6.) It then crossed the mountain, on the descent of which into Mantinice were the steps cut out of the rock. The road entered Mantinice at the upper or northern corner of the Argon Plain, near the modern village of *Sanga*. It then ran in a south-westerly direction, along the western side of Mount Alesium, to a place called MELANGEIA (τὰ Μελαγγεῖα), from which drinking-water was conducted by an aqueduct to Mantineia, of which remains were observed by Ross. It corresponds to the modern village of *Pikerni*, which is



COIN OF MANTINEIA.

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* This ditch must have terminated in a katavóthra, probably in one of the katavóthra on the W. side of the plain at the foot of the Maenalian mountains. On the other side of these mountains is the village and river named Helisson; and as the Elisphasii are not mentioned in any other passage, it has been proposed to read Ἑλισσοντίων instead of Ἐλισφασίων. (Ross, p. 127.) Leake has conjectured, with some probability, that Elisphasii may be the corrupt ethnic of ELYMIA (Ἐλυμία), a place only mentioned by Xenophon (*Hell.* vi. 5. § 13), who places it on the confines of Orchomenus and Mantineia. Although Leake places Elymia at *Levidhi*, on the NW. frontier of Mantinice, he conjectures that the whole plain of Alcimedon may have belonged to it. (Leake, *Peloponnesiaca*, p. 380.)

† Leake imagines that Phoezon was situated on a side road, leading from the tombs of the daughters of Pelias. But Ross maintains that Phoezon was on the high-road to Tegea, and that Pausanias has only mentioned by anticipation, in viii. 11. § 1, the altar forming the boundary between Mantinice and Tegeatis, the more proper place for it being at the close of § 4.

said to signify in the Albanian language "abounding in springs." The road next passed by the fountain of the Meliastae (Μελιασταί), where were temples of Dionysus and of Aphrodite Melaenis: this fountain was 7 stadia from the city, opposite Ptolis or Old Mantineia. (Paus. viii. 6. §§ 4, 5.) The preceding account is rendered clearer by the map on p. 263.

(For the geography of Mantinice, see Leake, *Morea*, vol. i. p. 100, seq., vol. iii. p. 44, seq.; *Peloponnesiaca*, p. 369, seq.; Ross, *Reisen im Peloponnes*, vol. i. p. 121, seq.; Curtius, *Peloponnesos*, vol. i. p. 232, seq.)

MA'NTUA (Μάντουα: *Eth.* Mantuanus: *Mantova*), a city of Cisalpine Gaul, situated on the river Mincius, on an island formed by its waters, about 12 miles above its confluence with the Padus. There seems no doubt that it was a very ancient city, and existed long before the establishment of the Gauls in this part of Italy. Virgil, who was naturally well acquainted with the traditions of his native place, tells us that its population was a mixed race, but the bulk of the people were of Etruscan origin; and Pliny even says that it was the only city beyond the Padus which was still inhabited by an Etruscan people. (Virg. *Aen.* x. 201—203; Plin. iii. 19. s. 23.) Virgil does not tell us what were the other national elements of its population, and it is not easy to understand the exact meaning of his expression that it consisted of three "gentes," and that each gens comprised four "populi;" but it seems certainly probable that this relates to the internal division of its own territory and population, and has no reference (as Müller has supposed) to the twelve cities founded by the Etruscans in the valley of the Padus. (Müller, *Etrusker*, vol. i. p. 137; Niebuhr, vol. i. p. 296, note 757.) The Etruscan origin of Mantua is confirmed by its name, which was in all probability derived from that of the Etruscan divinity Mantus, though another tradition, adopted by Virgil himself, seems to have deduced it from a prophetic nymph of the name of Manto. (Serv. *ad Aen. l. c.*; Schol. Veron. *ad loc.* p. 103, ed. Keil.) According to one of the oldest scholiasts on Virgil, both Verrius Flaccus and Caecina, in their Etruscan histories, ascribed the foundation of Mantua to Tarchon himself, while Virgil represents Ocnus, the son of Manto, as its founder. (Virg. *Aen.* x. 200; Schol. Veron. *l. c.*) The only historical fact that can be considered as resulting from all these statements is that Mantua really was an Etruscan settlement, and that for some reason (probably from its peculiar and inaccessible situation) it retained much of its Etruscan character long after this had disappeared in the other cities of Cisalpine Gaul.

After the settlement of the Gauls in Northern Italy, Mantua was probably included in the territory of the Cenomani (Ptol. iii. 1. § 31); but we find no mention of its name in history, nor do we know at what period it passed under the Roman dominion. From an incidental notice in Livy (xxiv. 10) during the Second Punic War, we may probably infer that it was then on friendly terms with Rome, as were the Cenomani and Veneti; and as its name is not mentioned during the subsequent wars of the Romans in Cisalpine Gaul, it is probable that it passed gradually, with the other towns of the Cenomani, from a state of alliance to one of dependence, and ultimately of subjection. But even under the Roman dominion the name of Mantua scarcely appears in history, and it is clear that it was far from possessing the same relative importance in ancient times that it did in the middle ages, and still retains. It was undoubtedly a municipal town, and is mentioned as such by all the geographers, as well as in inscriptions, but both Strabo and Martial speak of it as very inferior to the neighbouring city of Verona, in comparison with which the latter terms it "parva Mantua." (Strab. v. p. 213; Plin. iii. 19. s. 23; Ptol. iii. 1. § 31; Martial, xiv. 195.) During the civil wars after the death of Caesar, Mantua suffered the loss of a part of its territory, for Octavian having assigned to his discharged soldiers the lands of the neighbouring Cremona, and these having proved insufficient, a portion of the territory of Mantua was taken to make up the necessary amount. (Virg. *Ecl.* ix. 28, *Georg.* ii. 198; Serv. *ad loc.*) It was on this occasion that Virgil was expelled from his patrimonial estate, which he however recovered by the favour of Augustus.

The chief celebrity of Mantua under the Roman Empire was undoubtedly owing to its having been the birthplace of Virgil, who has, in consequence, celebrated it in several passages of his works; and its name is noticed on the same account by many of the later Roman poets. (Virg. *Georg.* iii. 12; Ovid, *Amor.* iii. 15. 7; Stat. *Silv.* iv. 2. 9; Sil. Ital. viii. 595; Martial, i. 62. 2, xiv. 195.) According to Donatus, however, the actual birthplace of the poet was the village of Andes in the territory of Mantua, and not the city itself. (Donat. *Vit. Virg.* 1; Hieron. *Chron.* ad ann. 1947.)

After the fall of the Roman Empire, Mantua appears to have become a place of importance from its great strength as a fortress, arising from its peculiar situation, surrounded on all sides by broad lakes or expanses of water, formed by the stagnation of the river Mincius. It, however, fell into the hands of the Lombards under Agilulf (P. Diac. iv. 29), and after the expulsion of that people was governed by independent counts. In the middle ages it became one of the most important cities of the N. of Italy; and is still a populous place, and one of the strongest fortresses in Italy. It is still so completely surrounded by the stagnant waters of the *Mincio*, that it is accessible only by causeways, the shortest of which is 1000 feet in length.

Mantua was distant from Verona 25 miles; so that Procopius calls it a day's journey from thence. (Procop. *B. G.* iii. 3.) It was situated on a line of road given in the Tabula, which proceeded from Mediolanum, by Cremona and Bedriacum, to Mantua, and thence to Hostilia, where it crossed the Padus, and thence proceeded direct to Ravenna. (*Tab. Peut.*) Mantua was distant from Cremona by this road about 40 miles. It would appear from one of the minor poems ascribed to Virgil (*Catalect.* 8. 4), that this distance was frequently traversed by muleteers with light vehicles in a single day. [E. H. B.]

MANTZICIERT (Μαντζικιέρτ, Const. Porph. *de Adm. Imp.* c. 44), a fortress of great importance upon the Armenian frontier. In A. D. 1050, it offered so determined a resistance to Togrul Beï, the founder of the Seljukian dynasty, that he had to give up all hope of breaking through the barrier of fortresses that defended the limits of the empire, and retired into Persia. (Cedren. vol. ii. p. 780; Le Beau, *Bas Empire*, vol. xiv. p. 367; Finlay, *Byzantine Empire*, p. 523.) It is identified with *Melasgerd* or *Manaskhert*, situated to the NW. of lake *Ván*, and the remarkable volcanic cone of *Sîpân Tágh*. (St. Martin, *Mém. sur l'Armenie*, vol. i. p. 105; Ritter, *Erdkunde*, vol. ix. p. 994.) [E. B. J.]

MAOGAMALCHA (Ammian. xxiv. 4), a place in Mesopotamia, attacked and taken by Julian. It was distant about 90 stadia from Ctesiphon. (Zosim. iii. 21.) It appears to have been strongly fortified and well defended. Zosimus evidently alludes to the same place (*l. c.*), though he does not mention it by name. [V.]

MAON (Μαών), a city of Judah, in the mountains, south of Hebron. It is joined with Carmel, and Ziph, and Juttah (*Josh.* xv. 55), known only as the residence of Nabal and Abigail (1 *Sam.* xxv. 2). "The wilderness of Maon, in the plain on the south of Jeshimon," is identical with or contiguous to the wilderness of Ziph, where David and his men hid themselves in the strongholds from the malice of Saul (xxiii. 14—25). It is placed by Eusebius in the east of Daroma (*Onomast. s. v.*) Its site is marked by ruins, still called *Mâin*, situated between *Carmel* and *Zuph*, half an hour south of the former. [Carmel, Vol. I. p. 521.] [G. W.]

MAPHARITIS (Μαφαρῖτις), a district of Arabia Felix, lying about the city of Sava (Σαυή), which is placed by Arrian three days' journey from Muza, on the Red Sea. [Muza.] He mentions the king's name, Cholaebus (Χόλαιβος). (*Periplus Maris Eryth.* p. 13.) The Sava of Arrian is probably identical with the Sapphara or Sapphar of Ptolemy (Σάπφαρα al. Σαπφὰρ μητρόπολις, vi. 7. § 41), the capital no doubt of a tribe named by him Sappharitae (Σαπφαριταί), the Mapharitis of Arrian. They are distinct from the Maphoritae of Ptolemy. [G. W.]

MAPHORI'TAE (Μαφορῖται), a people of Arabia Felix, placed by Ptolemy above, i. e. north of, the Rathini, and west of the outer Frankincense country (ἡ ἐκτὸς Σμυρνοφόρος), contiguous to the Chatramamititae (vi. 7. § 25). The similarity of name indicates a connection between this tribe and the Maepha metropolis of the same geographer; the same as the "Aphae metropolis" of Arrian, which he places 9 days' journey east of his Maphoritis regio, and therefore 12 days from the Red Sea. It was the capital of Charibaël, the lawful king of the Homeritae and their neighbours the Sabaitae, styled the friend of the Roman emperors, to whom he is said to have sent frequent embassies. [Maepha.] The district is probably that now known as *Wady Mayfa*, in the midst of which is situated the remarkable ruins now called *Nakab-el-Hajar*, which are supposed to mark the site of the metropolis. This fruitful valley commences above the ruins in question and is well cultivated throughout. It is thus described by Lieut. Wellsted, who traversed its southern part in 1838:—"*Nakab-el-Hajar* (ancient Maepha, *q. v.*) is situated north-west, and is distant 48 miles from the village of 'Aïn, which is marked on the chart in latitude 14° 2′ north, and longitude 46° 30′ east, nearly. It stands in the centre of a most extensive valley, called by the natives *Wady Meïfah*, which, whether we regard its fertility, population, or extent, is the most interesting geographical feature we have yet discovered on the southern coast of Arabia. Taking its length from where it opens out on the sea-coast to the town of *'Abbán*, it is 4 days' journey, or 75 miles. Beyond this point I could not exactly ascertain the extent of its prolongation; various native authorities give it from 5 to 7 additional days. Throughout the whole of this space it is thickly studded with villages, hamlets, and cultivated grounds. In a journey of 15 miles, we counted more than thirty of the former, besides a great number of single houses." (Wellsted, *Travels in Arabia*, vol. i. p. 436.) [G. W.]

MAPONIS, in Britain, occurring in Geogr. Ravenn. among the *diversa loca*, without any clue to guide us to its locality. An inscription to a topical deity Mapon (Deo Mapono), discovered at *Plumpton* in *Cumberland*; and another (Apollini Mapono) at *Ribchester*, in *Lancashire*, merely strengthen the probability of the existence of a place so called in Britain, without disclosing its situation. Maporiton also appears in Geogr. Ravenn. among the towns in the north of Britain. [C. R. S.]

MARA'BIUS (Μαράβιος, Μαρούβιος, Ptol. v. 9 § 2), a river of Sarmatia, which Reichard has identified with the *Manyez*, an affluent of the *Don*, on the left bank of that river. Some have considered the *Manyez* to represent the Achardeus (Ἀχαρδέος), but Strabo (xi. p. 506) expressly says that the latter discharges itself into the Maeotis. (Schafarik, *Slav. Alt.* vol. i. pp. 60, 500.) [E. B. J.]

MARACANDA (Μαράκανδα, Strab. xi. p. 517; Arrian, iii. 30, iv. 5; Ptol. vi. 11. § 9), the capital of Sogdiana, now *Samarcand*. It is said by Strabo to have been one of the eight cities which were built in those parts by Alexander the Great. Ptolemy places it in Bactriana. Arrian (iii. 30) states that it contained the palace of the ruler of the Sogdiani, but does not apparently credit the story that Alexander had anything to do with the building of it. Curtius states that the city was 70 stadia in circumference, and surrounded by a wall, and that he had destined the province for his favourite, Clitus, when the unfortunate quarrel took place in which he was slain (viii. 1. § 20). Professor Wilson (*Ariana*, p. 165) considers that the name has been derived from the Sanscrit *Samara-khanda*, "the warlike province." In many of the old editions the word was written Paracanda, but there can be no doubt that Maracanda is the correct form. *Samarcand* has been in all ages a great *entrepôt* for the commerce of Central Asia. [V.]

MARANI'TAE (Μαρανῖται, Strab. xvi. p. 776; Μαρανεῖς), an ancient people on the W. coast of Arabia Felix, near the corner of the Aelaniticus Sinus, destroyed by the Garindaei.

MARAPHII (Μαράφιοι, Herod. i. 125), one of the three tribes into which the highest class of the ancient Persians was divided, according to Herodotus. The other two were the Pasargadae and the Maspii. [V.]

MA'RATHA (Μάραθα), a village of Arcadia, in the district Cynuria, between Buphagium and Gortys, perhaps represented by the ruin called the Castle of *Leódhoro*. (Paus. viii. 28. § 1; Leake, *Morea*, vol. ii. p. 66, *Peloponnesiaca*, p. 232.)

MARATHE, a small island near Corcyra, mentioned only by Pliny (iv. 12. s. 19).

MARATHE'SIUM (Μαρθήσιον: *Eth.* Μαραθήσιος), an Ionian town on the coast of Lydia, south of Ephesus, and not far from the frontiers of Caria, whence Stephanus (*s. v.*) calls it a town of Caria. (Scylax, p. 37; Plin. *H. N.* v. 31.) The town at one time belonged to the Samians; but they made an exchange, and, giving it up to the Ephesians, received Neapolis in return. (Strab. xiv. p. 639.) Col. Leake (*Asia Minor*, p. 261) believes that a few ancient ruins found at a place called *Skalanova* mark the site of Marathesium, though others regard them as remains of Pygela. [L. S.]

MA'RATHON (Μαραθών: *Eth.* Μαραθώνιος), a small plain in the NE. of Attica, containing four places, named MARATHON, PROBALINTHUS (Προβάλινθος: *Eth.* Προβαλίσιος), TRICORYTHUS (Τρικόρυθος, or Τρικόρυνθος, Τρικόρινθος: *Eth.* Τρικορύσιος), and OENOE (Οἰνόη: *Eth.* Οἰναῖος), which originally formed the Tetrapolis, one of the 12 districts into which Attica was divided before the time of Theseus. Here Xuthus, who married the daughter of Erechtheus, is said to have reigned; and here the Heracleidae took refuge when driven out of Peloponnesus, and defeated Eurystheus. (Strab. viii. p. 383; Steph. B. *s. v.* Τετράπολις.) The Marathonii claimed to be the first people in Greece who paid divine honours to Hercules, who possessed a sanctuary in the plain, of which we shall speak presently. (Paus. i. 15. § 3, i. 35. § 4.) Marathon is also celebrated in the legends of Theseus, who conquered the ferocious bull, which used to devastate the plain. (Plut. *Thes.* 14; Strab. ix. p. 399; Paus. i. 27. § 10.) Marathon is mentioned in the Homeric poems in a way that implies that it was then a place of importance. (*Od.* vii. 80.) Its name was derived from an eponymous hero Marathon, who is described by Pausanias as a son of Epopeus, king of Sicyon, who fled into Attica in consequence of the cruelty of his father (Paus. ii. 1. § 1, ii. 6. § 5, i. 15. § 3, i. 32. § 4). Plutarch calls him an Arcadian, who accompanied the Dioscuri in their expedition into Attica, and voluntarily devoted himself to death before the battle. (*Thes.* 32.)

After Theseus united the 12 independent districts of Attica into one state, the name of Tetrapolis gradually fell into disuse; and the four places of which it consisted became Attic demi, — Marathon, Tricorythus, and Oenoë belonging to the tribe Aeantis, and Probalinthus to the tribe Pandionis; but Marathon was so superior to the other three, that its name was applied to the whole district down to the latest times. Hence Lucian speaks of "the parts of Marathon about Oenoë" (Μαραθῶνος τὰ περὶ τὴν Οἰνόην, *Icaro-Menip.* 18).

Few places have obtained such celebrity in the history of the world as Marathon, on account of the victory which the Athenians here gained over the Persians in B. C. 490. Hence it is necessary to give a detailed account of the topography of the plain, in which we shall follow the admirable description of Colonel Leake, drawing a little additional information from Mr. Finlay and other writers.

The plain of Marathon is open to a bay of the sea on the east, and is shut in on the opposite side by the heights of Brilessus (subsequently called Pentelicus) and Diacria, which send forth roots extending to the sea, and bounding the plain to the north and south. The principal shelter of the bay is afforded by a long rocky promontory to the north, anciently called CYNOSURA (Κυνόσουρα, Hesych., Phot., *s. v.*) and now *Stómi.* The plain is about 6 miles in length and half that breadth in its broadest part. It is somewhat in the form of a half-moon, the inner curve of which is bounded by the bay, and the outer by the range of mountains already described. The plain, described by Aristophanes as the "pleasant mead of Marathon" (λειμῶνα τὸν ἐρόεντα Μαραθῶνος, *Aves*, 246), is a level green expanse. The hills, which shut in the plain, were covered in ancient times with olives and vines (Nonn. *Dionys.* xiii. 84, xlviii. 18). The plain is bounded at at its southern and northern extremities by two marshes, of which the southern is not large and is almost dry at the conclusion of the great heats; while the northern, which is much larger, offers several parts which are at all seasons impassable. Both, however, have a broad, firm, sandy beach between them and the sea. A river, now called the river of *Marathóna*, flows through the centre of the plain into the sea.

There are four roads leading out of the plain. 1. One runs along the coast by the south-western extremity of the plain. (Plan, *aa.*) Here the plain of Marathon opens into a narrow maritime plain three miles in length, where the mountains fall so gradually towards the sea as to present no very defensible impediment to the communication between the Marathonia and the Mesogaea. The road afterwards passes through the valley between Pentelicus and Hymettus, through the ancient demus of Pallene. This is the most level road to Athens, and the only one practicable for carriages. It was the one by which Peisistratus marched to Athens after landing at Marathon. (Herod. i. 62.) 2. The second road runs through the pass of *Vraná*, so called from a small village of this name, situated in the southern of the two valleys, which branch off from the interior of the plain. (Plan, *bb.*) This road leads through Cephisia into the northern part of the plain of Athens. 3. The third road follows the vale of *Marathóna*, the northern of the two valleys already named, in which lies the village of the same name, the largest in the district. (Plan, *cc.*) The two valleys are separated from one another by a hill called *Kotróni* (Plan, 3), very rugged, but of no great height. This third road leads to Aphidna, from which the plain of Athens may also be reached. 4. The fourth road leaves the plain on the north-east by a narrow pass (Plan, *dd*) between the northern marsh and a round naked rocky height called *Mt. Koráki* or *Stavrokoráki.* (Plan, 4.) It leads to Rhamnus; and at the entrance of the pass stands the village of *Lower Súli.* (Plan, 12.)

Three places in the Marathonian district particularly retain vestiges of ancient demi. 1. *Vraná*, which Leake supposes to be the site of the demus of Marathon. It lies upon a height fortified by the ravine of a torrent, which descends into the plain after flowing between *Mts. Argalíki* and *Aforismó*, which are parts of Mt. Brilessus or Pentelicus. (Plan, 1, 2.) A little below *Vraná* are seen four artificial tumuli of earth, one considerably larger than the others; and in a pass at the back of the hill of *Kotróni*, which leads from the vale of *Vraná* into that of *Marathóna*, there are some remains of an ancient gate. Near the gate are the foundations of a wide wall, 5 feet in thickness, which are traced for nearly 3 miles in circumference, enclosing all the upper part of the valley of *Vraná* These ruins are now known by the name of ἡ μάνδρα τῆς γραίας (the old woman's sheepfold). Near the ruined gate Leake observed the remains of three statues, probably those which were erected by Herodes Atticus to three favourite servants. (Philostr. *Soph.* ii. 1. § 10.) Marathon was the demus of Herodes, who also died there. The wall mentioned above was probably built by Herodes, to enclose his property; for it would seem from Pliny that Marathon no longer existed as a town or village a century before the time of Herodes. ("Rhamnus pagus, locus Marathon," Plin. iv. 7. s. 11.) The early disappearance of the ancient town of Marathon would easily cause its name to be transferred to another site; and it was natural that the celebrated name should be given to the principal place in the district. Three-quarters of a mile to the south-east of the tumuli of *Vraná* there is a rising ground, upon which are the traces of a Hellenic wall, apparently the peribolus of a temple. This was probably the temple of Hercules (Plan, 10), in whose sacred enclosure the Athenians were encamped before the battle of Marathon. (Herod. vi. 108.)

2. There are several fragments of antiquity situated at the head of the valley of *Marathóna* at a spot called *Inói*, which is no doubt the site of the ancient OENOE, one of the four demi of the district. The retired situation of Oenoe accounts for its omission by Strabo in his enumeration of the demi situated near the coast (ix. p. 399).

3. There are also evident remains of an ancient demus situated upon an insulated height in the plain of *Súli*, near the entrance of the pass leading out of the Marathonian plain to *Súli*. These ruins are probably those of TRICORYTHUS, the situation of which agrees with the order of the maritime demi in Strabo, where Tricorythus immediately precedes Rhamnus. We learn from Aristophanes and Suidas that Tricorythus was tormented by gnats from a neighbouring marsh (ἐμπὶς ἐστιν ἤδη Τρικορυσία, Aristoph. *Lysistr.* 1032; Suidas, *s. v.* ἐμπίς); and at the present day the inhabitants of *Lower Súli* in the summer are driven by this plague and the bad air into the upper village of the same name. The town was probably called Tricorythus from the triple peak on which its citadel was built.

The site of PROBALINTHUS is uncertain, but it should probably be placed at the south-west extremity of the Marathonian plain. This might be inferred from Strabo's enumeration, who mentions first Probalinthus, then Marathon, and lastly Tricorythus. Between the southern marsh and *Mt. Argalíki* there are foundations of buildings at a place called *Valari*, which is, perhaps, a corruption of Probalinthus. Close to the sea, upon a rising ground in the marsh, there are some ancient remains, which may, perhaps, be those of the temple of Athena Hellotia (Plan, 11), which epithet the goddess is said to have derived from the marsh of Marathon, where the temple was built. (Schol. *ad Pind. Ol.* xiii. 56; Etym. M. *s. v.* Ἑλλωτίς.)

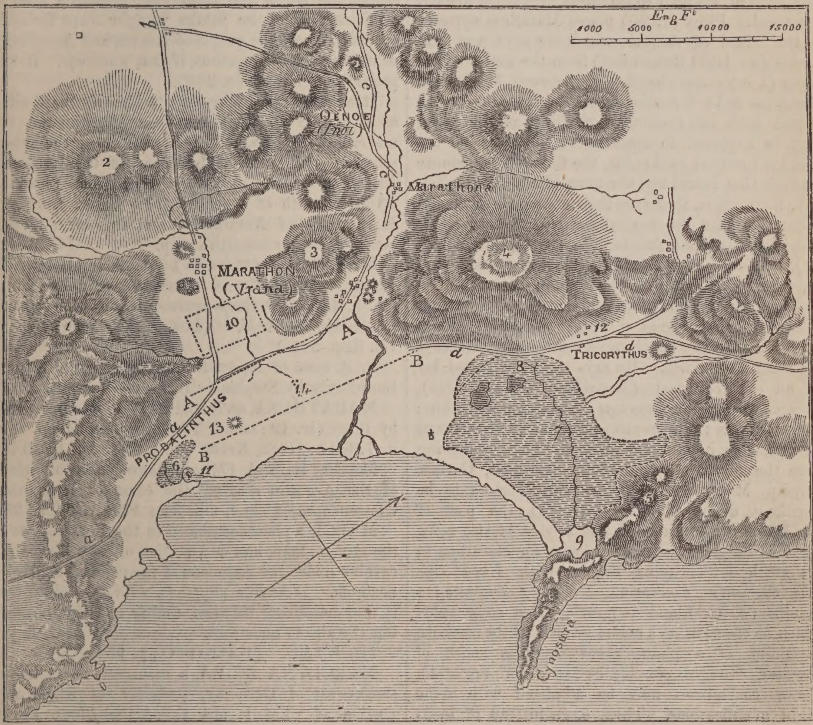
The principal monument in the Marathonian plain was the tumulus erected to the 192 Athenians who were slain in the battle, and whose names were inscribed upon ten pillars, one for each tribe, placed upon the tomb. There was also a second tumulus for the Plataeans and slaves, and a separate monument to Miltiades. All these monuments were seen by Pausanias 600 years after the battle (i. 32. § 3). The tumulus of the Athenians still exists. It stands in the centre of the plain, about half a mile from the sea-shore, and is known by the name of *Soró* (ὁ Σορός), the tomb. (Plan, 13.) It is about 30 feet high, and 200 yards in circumference, composed of a light mould mixed with sand, amidst which have been found many brazen heads of arrows, about an inch in length, of a trilateral form, and pierced at the top with a round hole for the reception of the shaft. There are also found, in still greater numbers, fragments of black flint, rudely shaped by art, which have been usually considered fragments of the arrow-heads used by the Persian archers; but this opinion cannot be received, as flints of the same kind abound in other parts of Greece, where no Persian is reputed to have set his foot; and, on the other hand, none have been found either at Thermopylae or Plataea. At a very small distance from this tumulus Leake noticed a small heap of earth and stones, which is, perhaps, the tomb of Plataeans and Athenian slaves. At 500 yards north of the great tumulus is a ruin called *Pyrgo* (Πύργος), consisting of the foundation of a square monument, constructed of large blocks of white marble; it is apparently the monument erected in honour of Miltiades. (Plan, 14.)

We learn from Philochorus that there was a temple of the Pythian Apollo at Marathon (*ap.* Schol. *ad Soph. Oed. Col.* 1047); and Demosthenes relates that the sacred vessel was kept on this coast, and that once it was carried off by Philip. (*Phil.* i. p. 49.)

Pausanias (i. 32. § 3, seq.) mentions in the plain several natural objects, some of which have been noticed already. The lake at the northern extremity of the plain he describes "as for the most part marshy, into which the flying barbarians fell through their ignorance of the ways; and here it is said that the principal slaughter of them occurred. Beyond the lake (ὑπὲρ τὴν λίμνην) are seen the stables of stone for the horses of Artaphernes, together with vestiges of a tent upon the rock. A river flows out of the lake which, within the lake, affords water fit for cattle to drink; but, towards the place where it enters the sea, becomes salt and full of sea-fishes. At a little distance from the plain is a mountain of Pan, and a cavern worthy of inspection: the entrance is narrow; but within are apartments and baths, and that which is called the goat-stand (αἰπόλιον) of Pan, together with rocks very much resembling goats." Leake observes that the marshy lake, and the river, which, becoming salt towards the mouth, produces sea-fishes, are precisely as Pausanias describes them. The marsh is deepest towards the foot of *Mt. Koráki*, where several springs issue from the foot of the rocks on the right side of the road leading from the great plain to *Lower Súli*. These springs are apparently the fountain MACARIA (Plan, 8), which Pausanias mentions just before his description of the marsh. It derived its name from Macaria, a daughter of Hercules, who devoted herself to death in behalf of the Heraclidae before the victory which they gained over the Argives in the plain. (Comp. Strab. viii. p. 377.) A small stream, which has its origin in these springs, is traced through the marsh into a small salt lake (Plan, 9), supplied by subterraneous sources, and situated on the south-eastern extremity of the marsh, under a rocky ridge, the continuation of *C. Stómi*. Both the ridge and salt lake are known by the name of *Dhrakonéria* (τὰ Δρακωνέρια, i. e. the monster-waters, so called from its size, since δράκο is a common expression among the modern Greeks for any marvellous object). On the eastern side of the great marsh Leake noticed a small cavern in the side of *Mt. Dhrakonéria*, which is perhaps the place called by Pausanias "the stables of Artaphernes." Leake supposes that the Persian commanders were encamped in the adjoining plain of Tricorythus. The mountain and cavern of Pan have not yet been discovered. They would appear, from the description of Pausanias, to have been a little further removed from the plain than the marsh and salt lake. Hence they may be placed in *Mt. Koráki*.

The exact ground occupied by the Greek and Persian armies at the battle of Marathon can only be a matter of conjecture. Col. Leake, whose account is both probable and consistent, though Mr. Finlay differs from him, supposes that the Athenian camp was in the valley of *Vraná* near its opening into the plain; that on the day of battle the Athenian line extended from a little in front of the Heracleium, at the foot of *Mt. Argalíki*, to the bend of the river of *Marathóna*, below the village of *Seféri;* and that the Persians, who were 8 stadia in front of them, had their right resting on *Mt. Koráki*, and their left extending to the southern marsh, which prevented them from having a front much greater than that of the Athenians. (See Plan, AA, BB.) When the Persians defeated the Athenian centre, they pursued the latter up one or both of the two valleys on either side of *Mt. Kotróni*, since Herodotus says that the pursuit continued quite into the interior (ἐς τὴν μεσόγαιαν). Nearly at the same time the Persian left and right were defeated; but instead of pursuing them, the Athenians returned towards the field to the aid of their own centre. The Persian right fled towards the narrow pass leading into the plain of Tricorythus; and here numbers were forced into the marsh, as Pausanias relates.

(Leake, *The Demi of Attica*, vol. ii. pp. 77, 203, originally published in *Transactions of the Royal Society of Literature*, 1829, vol. ii.; Finlay, *Ibid.* vol. iii. p. 363; Wordsworth, *Athens and Attica*, p. 44; Mure, *Journal of a Tour in Greece*, vol. ii. p. 101; Thirlwall, *Hist. of Greece*, vol. ii. p. 239; Grote, *Hist. of Greece*, vol. ii. p. 466; Mure, *Hist. of Greek Literature*, vol. iv. pp. 510, 549, 550; Blakesley's Herodotus, vol. ii. p. 172.)



PLAN OF THE PLAIN OF MARATHON.

A A. Position of the Greeks on the day of the battle.
B B. Do. Persians do.
1. *Mt. Argalíki.*
2. *Mt. Aforismó.*
3. *Mt. Kotróni.*
4. *Mt. Koráki.*
5. *Mt. Dhrakonéra.*
6. Small Marsh.
7. Great Marsh.
8. Fountain Macaria.
9. Salt lake of *Dhrakonéra*
10. Heracleium.
11. Temple of Athena Hellotia ?
12. Village of *Lower Súli.*
13. *Soró:* tumulus of Athenians.
14. *Pýrgo:* tomb of Miltiades.

Roads: —

a a. To Athens, between Mts. Pentelicus and Hymettus through Pallene.
b b. To Athens, through Cephisia.
c c. To Athens, through Aphidna.
d d. To Rhamnus.

MARATHUS (Μάραθος: *Eth.* Μαραθηναῖος al. Μαραθῆνος), a city on the coast of Syria, north of Aradus, placed by Ptolemy in the district of Cassiotis, which extended as far north as Antioch. It is joined with Enydra, and was a ruin in Strabo's time. It was on the confines of Phoenice, and the district was then under the dominion of the Aradians (Strab. xvi. p. 753; comp. Plin. v. 20), who had been foiled in a former attempt to reduce it to their power. The story, as given in a fragment of Diodorus (lib. xxxiii. vol. x. p. 76—78, ed. Bipont; vol. ii. p. 593, ed. Wess.), is as follows. The people of Aradus having seized what they considered a favourable opportunity for the destruction of the people of Marathus, sent privately to Ammonius, prime minister of Alexander Balas, the king of Syria, and bribed him with the offer of 300 talents to deliver up Marathus to them. The unfortunate inhabitants of the devoted city attempted in vain to appease their enemies. The Aradians violated the common laws of suppliants, broke the very ancient images of the local deities, —which the Maratheni had brought to add solemnity to their embassy,—stoned the ambassadors, and cast them into prison: according to another account, they murdered some, and forged letters in their names, which they sealed with their seals, promising succour to Marathus, with a view of introducing their troops into the city under this pretence. But discovering that the citizens of Marathus were informed of their design, they desisted from the attempt. The facts of its final subjugation to Aradus are not preserved. Pliny (v. 20) places Marathus opposite to the island of Aradus, which he says was 200 passus (= 1000 Roman feet) from the coast. Diodorus (*l. c.*) states the distance between Aradus and Marathus to be 8 stadia; which need not be inconsistent with the statement of Pliny, as the latter may be supposed to measure to the point on the mainland nearest to Aradus, the former the distance between that island and the town of Marathus. The fact, however, is, that even the statement of Diodorus is too short for the nearest point on the coast; for this island is, according to Maundrell (March 7, p. 19), "about a league distant from the shore." And Pococke, who crossed the strait, says "it is reckoned to be about two miles from the continent. (*Observations on Syria*, p. 201.) The 20 stadia of Strabo is therefore much more correct than either of the other authorities. He says that the island lay off an exposed coast (*ῥαχιώδους καὶ ἀλιμένου*), between its port (Caranus *lege* Carnos) and Marathus: and what was the respective situation of these towns he intimates in another passage, where, reckoning from the north, he enumerates Balanaea, Carnos, Enydra, Marathus. Pococke takes Tortosa to be "without doubt Caranus (Carnos) the port of Aradus on the continent;" and as this is two miles north of Aradus, he properly looks for Marathus to the south,—identifying Enydra with *Ein-el-Hye* (*the Serpent's Fountain*), "directly opposite to Aradus (p. 203), and suggesting that some ruins which he observed on a raised ground, at the northern extremity of a plain, about 7 miles south of *Tortosa*, "might possibly be Marathus" (p. 204). These conjectures may be admitted with some slight modifications. Thus, e. g., instead of identifying Tortosa with Carnos, this naval arsenal of the Arvadites must be placed about 2½ miles north of Tortosa, where a late traveller has discovered "extensive ruins, called by the Arab peasants *Carnoon*, —the site, doubtless, of the Carnos or Caranus of the ancients. The people from Arvad still quarry stones from these ruins; and below it, on the north, is a small harbour, which appears to have been fortified like that of Tortosa." (Thompson, in *Bibliotheca Sacra*, vol. v. p. 254.) A fresh-water spring in the sea, is mentioned by Strabo; and a mile to the south, between *Carnoos* and *Tortosa*, "a few rods from the shore, an immense fountain, called *'Ain Ibrahim* (*Abraham's fountain*), boils up from the bottom." *Tortosa*, then, will be, as many mediaeval writers maintained, Antaradus, which "Arabic geographers write Antartûs and Antarsûs; whence the common Arabic name *Tartûs*, in Italian *Tortosa*" (*l. c.* p. 247, n. 1). *'Ain-el-Hîyeh*, written by Pococke *Ein-el-Hye*, is certainly the Enydra of Strabo; the geographer, or his informant, having in this, as in so many other instances, retained the first half of the native name, and translated the latter half,—*En* being the usual Greek and Latin equivalent for the Semetic *'Ayn = fountain*, and the *hydra* a sufficiently close representative of the Semetic *Hîyeh = serpent.* South of this fountain are very extensive quarries, five or six miles to the south of *Tortosa.* "This neighbourhood is called by the Arabs *Amreed* or *Maabed Amreet* 'the fane of Amreet.' This name the Greeks probably changed into Marathus, and the old vaults, foundations, sarcophagi, &c., near *'Ain-el-Hiyeh* (*Serpent's Fountain*), may mark the precise locality of ancient Marathus." (Thompson, *l. c.* p. 250.) Pococke describes here a rock-hewn temple, and monolithic house and chambers; besides a kind of semicircle, which he thinks "might serve for some sports to divert the people of Aradus and Antaradus, or of the ancient Marathus, if that was near. It was probably a circus" (p. 203).

It was the more necessary to identify these sites, as D'Anville placed the ancient Marathus at the modern *Marakiah*, which is, doubtless, the representative of "Mutatio Maraccas" of the Jerusalem Itinerary, on the confines of Syria and Phoenice, 13 M. P. south of Balaneas (now *Baneas*), and 10 M. P. north of Antaradus: and this error is perpetuated in Arrowsmith's map. [G. W.]

MARATHUS (*Μάραθος*). 1. A small town in Phocis, near Anticyra, mentioned only by Strabo (ix. p. 423). Perhaps represented by the remains at *Sidhiro-kafkhió*. (Leake, *Northern Greece*, vol. ii. p. 549.)

2. A town of Acarnania, of unknown site, mentioned only by Stephanus B. (*s. v.*)

MARATHUSA, an inland city of Crete, mentioned by Pliny (iv. 12; comp. Tzschucke, *ad Pomp. Mel.* ii. 7. § 13; Höck, *Kreta*, vol. i. p. 434.) [E. B. J.]

MARATHUSSA (*Μαράθουσσα*), a small island of the Aegaean sea, off the coast of Ionia, near Clazomenae. (Thuc. viii. 31; Plin. v. 31. s. 38.)

MARCI, a place mentioned in the Not. Imp. as on the Saxon shore, and as a station of some Dalmatian cavalry under the command of the general of Belgica Secunda. D'Anville supposes, with De Valois, that it may be *Mark* between *Calais* and *Gravelines*: but the site is uncertain. [G. L.]

MARCIAE. [GALLAECIA, p. 934, b.]

MARCIA'NA SILVA, a mountain forest in the south-west of Germany, probably the whole or a portion of what is now called the *Black Forest* (Amm. Marc. xxi. 8; *Tab. Peuting.*) The origin of the name is not known, Cluver regarding Marciana as a corruption of *schwarz*, and others connecting it with *marsh* and *march*, which is still used in the *Black Forest* as a name for a moor. [L. S.]

MARCIANO'POLIS (*Μαρκιανούπολις*, Procop. *de Aed.* iv. 7), a city of Moesia, 18 M. P. from Odessus (*Varna*) (*Itin. Anton.*; *Peut. Tab.*; Hierocl.), which derived its name from Marciana, sister of Trajan. (Amm. Marc. xxvii. 6. § 12; Jornand. *de Reb. Get.* 16.) Claudius II. signally defeated the Goths in several battles near this town. (Trebell. Poll. *Claud.* 9; Zozim. i. 42.) Gibbon (c. xxvi.; comp. Le Beau, *Bas Empire*, vol. iv. p. 106; Greenwood, *History of the Germans*, London, 1836, p. 329 *Art de Vér. les Dates*, vol. i. p. 358) has told the story of the accidental quarrel between the Visigoth

Fritigern and the Roman governor of Marcianopolis, Lupicinus, — which became the signal of a long and destructive war. (Amm. Marc. xxxi. 5. § 4, Zozim. iv. 10, 11.) Marcianopolis afterwards became Peristhlava or Presthlava (Περισθλάϐα), the capital of the Bulgarian kingdom, which was taken A. D. 971 by Swiatoslaff the Russian, and again reduced by John Zimisces, when 8500 Russians were put to the sword, and the sons of the Bulgarian king rescued from an ignominious prison, and invested with a nominal diadem. (Gibbon, c. lv.; Schafarik, *Slav. Alt.* vol. ii. pp. 187, foll. 216; Finlay, *Byzantine Empire*, pp. 408—413.) The site of the ancient town must be sought for in the neighbourhood of *Pravadi.* For coins of Marcianopolis, both autonomous and imperial, see Eckhel, vol. ii. p. 15. [E. B. J.]

MARCILIA'NA, a station on the Via Popillia, in Lucania, where, according to the Tabula, that road (which led directly S. from Campania into Bruttium) was joined by a branch from Potentia. The name is corrupted both in the Tabula and in the Antonine Itinerary; but there can be no doubt that the place meant is the same called by Cassiodorus "Marcilianum," which was a kind of suburb of the town of Consilinum, where a great fair was annually held. (*Itin. Ant.* p. 110; *Tab. Peut.*; Cassiod. *Varr.* viii. 33.) The site is still called *Marciliana*, in the valley of the *Tanagro*, between *La Sala* and *Padula.* (Romanelli, vol. i. p. 405.) [E. H. B.]

MARCI'NA (Μαρκῖνα), a town of Campania, in the district of the Picentini, situated on the N. shore of the gulf of Posidonia, between the Sirenusae Insulae and the mouth of the Silarus. (Strab. v. p. 251.) It is mentioned by no writer except Strabo, who tells us that it was a colony founded by the Tyrrhenians, but subsequently occupied, and in his day still inhabited, by the Samnites. As he adds that the distance from thence through Nuceria to Pompeii was not more than 120 stadia (15 Roman miles), he appears to have regarded this as the point from whence the passage of the isthmus (as he calls it) between the two bays began; and it may therefore be placed with some plausibility at *Vietri.* (Cluver, *Ital.* p. 1190; Romanelli, vol. iii. p. 614.) Some ancient remains have been discovered there, though these may seem to indicate the site of Roman villas rather than of a town. [E. H. B.]

MA'RCIUS MONS (τὸ Μάρκιον ὄρος) was, according to Plutarch, the name of the place which was the scene of a great defeat of the Volscians and Latins by Camillus in the year after the taking of Rome by the Gauls B. C. 389. (Plut. *Camill.* 33, 34.) Diodorus, who calls it simply Marcius or Marcium (τὸ καλούμενον Μάρκιον, xiv. 107), tells us it was 200 stadia from Rome; and Livy, who writes the name "ad Mecium," says it was near Lanuvium. (Liv. vi. 2.) The exact site cannot be determined. Some of the older topographers speak of a hill called *Colle Marzo*, but no such place is found on modern maps; and Gell suggests the *Colle di Due Torri* as the most probable locality. (Gell, *Top. of Rome*, p 311.) [E. H. B.]

MARCODAVA (Μαρκόδαυα, Ptol. iii. 8. § 7), a town of Dacia, the remains of which have been found near *Thorda.* (Sestini, *Viaggio*, p. 105.) [E.B.J.]

MARCODU'RUM, in North Gallia. Some of the cohorts of the Ubii were cut to pieces by the troops of Civilis at Marcodurum, which as Tacitus observes (*Hist.* iv. 28) is a long way from the bank of the Rhine. The termination *durum* indicates a place on a river; and Marcodurum seems to be *Düren* on the *Roer.* The Frank kings are said to have had a palace there, named Duria Villa or Dura. [G. L.]

MARCOMAGUS, a place in North Gallia on a road from Augusta Trevirorum (*Trèves*) to Agrippina Civitas (*Cologne*). It appears both in the Antonine Itin. and in the Table. Marcomagus is *Marmagen.* It is 28 or 31 M. P. from Cologne, for the numbers are not certain. [G. L.]

MARCOMANNI (Μαρκομάννοι, Μαρκομμάνοι, or Μαρκομανοί), a name frequently occurring in the ancient history of Germany, sometimes as a mere appellative, and sometimes as a proper name of a distinct nation. Its meaning is border-men or march-men, and as such it might be applied to any tribe or tribes inhabiting and defending a border country. Hence we must be prepared to find Marcomanni both on the western and southern frontiers of Germany; and they might also have existed in the east, or on any other frontier. Marcomanni are first mentioned in history among the tribes with which Ariovistus had invaded Gaul, and which were defeated and driven back across the Rhine by J. Caesar, B. C. 58 (Caes. *Bell. Gall.* i. 51). These Marcomanni, therefore, appear to have been the marchmen on the Rhenish frontier, perhaps about the lower part of the *Main.* They are again mentioned during the campaigns of Drusus in Germany, from B. C. 12 to 9, by Florus (iv. 12), who seems to place them somewhat further in the interior. Only a few years later, we hear of a powerful Marcomannian kingdom in Boiohemum or Bohemia, governed by Maroboduus; and we might be inclined to regard these Marcomanni as quite a different people from those on the *Rhine* and *Main*,— that is, as the marchmen on the southern frontier,— were it not that we are expressly told by Tacitus (*Germ.* 42), Paterculus (ii. 108), and Strabo (vii. p. 290), that their king Maroboduus had emigrated with them from the west, and that, after expelling the Celtic Boii from Bohemia, he established himself and his Marcomanni in that country. (Comp. Ptol. ii. 11. § 25.) If we remember that the kingdom of the Marcomanni in Bohemia was fully organised as early as A. D. 6, when Tiberius was preparing for an expedition against it, it must be owned that Maroboduus, whose work it was, must have been a man of unusual ability and energy. Henceforth the name of the Marcomanni appears in history as a national name, though ethnologically it was not peculiar to any particular tribe, but was given to all the different tribes which the Marcomannian conqueror had united under his rule. The neighbouring nations whom it was impossible to subdue were secured by treaties, and thus was formed what may be termed the great Marcomannic confederacy, the object of which was to defend Germany against the Romans in Pannonia. But the Marcomanni soon also came into collision with another German confederation, that of the Cherusci, who regarded the powerful empire of Maroboduus as not less dangerous to the liberty of the German tribes than the aggressive policy of the Romans. In the ensuing contest, A. D. 17, the Marcomanni were humbled by the Cherusci and their allies, and Maroboduus implored the assistance of the emperor Tiberius. The aid was refused, but Drusus was sent to mediate peace between the hostile powers. (Tac. *Ann.* ii. 45, 46.) During this mediation, however, the Romans seem to have stirred up other enemies against the Marcomanni; for two years later, A. D. 19, Catualda, a young chief of the Gothones, invaded and conquered their country. Maroboduus fled, and demanded the protection of Tiberius, who offered to him a safe retreat in Italy. He there spent the remaining eighteen years of his life, while the throne of the Marcomanni was left to Catualda. [*Dict. of Biogr.* art. MAROBODUUS.] But the latter, too, was soon expelled by the Hermunduri, and ended his life in exile. (Tac. *Ann.* ii. 62, 63.) The Marcomanni, however, like the Quadi, continued to be governed by kings of their own, though they were not quite independent of the Romans, who often supported them with money and more rarely with troops. (Tac. *Germ.* 42.) They appear to have gradually extended their dominion to the banks of the Danube, where they came into hostile collision with the Romans. The emperor Domitian demanded their assistance against the Dacians, and this being refused, he made war against them. But he was defeated A. D. 90, and obliged to make peace with the Dacians. (Dion Cass. lxvii. 7.) Trajan and Hadrian kept them in check; but in the reign of M. Aurelius hostilities were recommenced with fresh energy. The Marcomanni, allied with the Quadi and others, partly from hatred of the Romans, and partly urged on by other tribes pressing upon them in the north and east, invaded the Roman provinces A. D. 166; and thus commenced the protracted war commonly called the Marcomannic or German War, which lasted until the accession of Commodus, A. D. 180, who purchased peace of them. During this war, the Marcomanni and their confederates advanced into Rhaetia, and even penetrated as far as Aquileia. The war was not carried on uninterruptedly, but was divided into two distinct contests, having been interrupted by a peace or truce, in which the places conquered on both sides were restored. The second war broke out towards the end of the reign of M. Aurelius, about A. D. 178. (Dion Cass. *Fragm.* lib. lxxi., lxxii., lxxvii. pp. 1178, foll., 1305, ed. Reimar.; Eutrop. viii. 6; J. Capitol. *M. Anton. Philos.* 12, &c., 17, 21, 22, 25, 27; Amm. Marc. xix. 6; Herodian, i. init.) In consequence of the pusillanimity of Commodus the Marcomannians were so much emboldened, that, soon after and throughout the third century, they continued their inroads into the Roman provinces, especially Rhaetia and Noricum. In the reign of Aurelian, they penetrated into Italy, even as far as Ancona, and excited great alarm at Rome. (Vopisc. *Aurel.* 18, 21.) But afterwards they cease to act a prominent part in history. Their name, however, is still mentioned occasionally, as in Jornandes (22), who speaks of them as dwelling on the west of Transylvania. (Comp. Amm. Marc. xxii. 5, xxix. 6, xxxi. 4.) In the Notitia Imperii, we have mention of "Honoriani Marcomanni seniores" and "juniores" among the Roman auxiliaries. The last occasion on which their name occurs is in the history of Attila, among whose hordes Marcomanni are mentioned. (Comp. Wilhelm, *Germanien*, p. 212, foll.; Zeuss, *Die Deutschen*, p. 114, foll.; Latham, *Tacit. Germ.* Proleg. p. 53, foll.) [L. S.]

MARDENE. [MARDYENE.]

MARDI. [AMARDI.]

MARDI, a branch of this powerful and warlike people were found in Armenia to the E. of *Mardastan* (lake *Ván*). (Ptol. v. 13. § 20; Tac. *Ann.* xiv. 23; comp. Anquetil Duperron, *Mém. de l'Acad. des Inscr.* vol. xlv. p. 87.) [E. B. J.]

MARDYE'NE (Μαρδυηνή, Ptol. vi. 4. § 3), a district of ancient Persis, which, according to Ptolemy, extended to the sea-coast. The name is probably derived from some of the far extended nomade tribes of the Mardi or Amardi. (Herod. i. 125; Strab. xi. p. 524.) [V.]

MARDYE'NI (Μαρδυηνοί, Ptol. vi. 12 § 4), a tribe who occupied the lower part of the Sogdian mountains in Sogdiana. There can be no doubt that these people are the remains of a once very numerous race, whose traces we find spread over a wide extent of country from the Caspian to the *Persian Gulf*, and from the Oxus to the Caspian. We find the names of these tribes preserved in different authors, and attributed to very different places. Hence the presumption that they were to a great extent a nomade tribe, who pressed onward from the N. and E. to the S. Thus we find them under the form of Mardi in Hyrcania (Diod. xvii. 76; Arrian, *Anab.* iii. 24, iv. 18; Dionys. Perieg. v. 732; Curt. vi. 5), in Margiana according to Pliny (vi. 16. s. 13), in Persia (Herod. i. 125; Strab. xi. p. 524; Ptol. vi. 4. § 3; Curt. v. 6), in Armenia (Ptol. v. 13; Tacit. *Ann.* xiv. 23), on the eastern side of the Pontus Euxinus (Plin. vi. 5), under the form Amardi in Scythia intra Imaum (Mela, iii. 5, iv. 6; Plin. vi. 17. s. 19), and lastly in Bactriana. (Plin. vi. 16. s. 18.) [V.]

MAREIA or MA'REA (Μαρέα, Herod. ii. 18, 30; Μαρεία, Thucyd. i. 104; Μάρεια, Steph. Byz. *s. v.*; Μαρία, Diod. ii. 68 ; Παλαι Μάρεια κώμη, Ptol. iv. 5. § 34), the modern *Mariouth*, and the chief town of the Mareotic Nome, stood on a peninsula in the south of the lake Mareotis, nearly due south of Alexandreia, and adjacent to the mouth of the canal which connected the lake with the Canopic arm of the Nile. Under the Pharaohs Mareia was one of the principal frontier garrisons of Aegypt on the side of Libya ; but from the silence of Herodotus (ii. 30) we may infer that the Persians did not station troops there. In all ages, however, until it was eclipsed by the neighbouring greatness of Alexandreia, Mareia, as the nearest place of strength to the Libyan desert, must have been a town of great importance to the Delta. At Mareia, according to Diodorus (ii. 681), Amasis defeated the Pharaoh-Apries, Hofra, or Psammetichus; although Herodotus (ii. 161) places this defeat at Momemphis. (Herod. ii. 169.) At Mareia, also, according to Thucydides (i. 104; comp. Herod. iii. 12), Inarus, the son of Psammetichus, reigned, and organised the revolt of Lower Aegypt against the Persians. Under the Ptolemies, Mareia continued to flourish as a harbour ; but it declined under the Romans, and in the age of the Antonines—the second century A.D.—it had dwindled into a village. (Comp. Athen. i. 25, p. 33, with Eustath. *ad Homer. Odyss.* ix. 197.)

Mareia was the principal depôt of the trade of the Mareotic Lake and Nome. The vineyards in its vicinity produced a celebrated wine, which Athenaeus (*l. c.*) describes as "remarkable for its sweetness, white in colour, in quality excellent, light, with a fragrant *bouquet :* it was by no means astringent, and did not affect the head." (Comp. Plin. xiv. 3; Strab. xvii. p. 796.) Some, however, deemed the Mareotic wine inferior to that of Anthylla and Tenia; and Columella (*R. R.* iii. 2) says that it was too thin for Italian palates, accustomed to the fuller-bodied Falernian. Virgil (*Georg.* ii. 91) describes the Mareotic grape as white, and growing in a rich soil; yet the soil of the vineyards around the Mareotic Lake was principally composed of gravel, and lay beyond the reach of the alluvial deposit of the Nile, which is ill suited to viticulture. Strabo (xvii. p. 799) ascribes to the wine of Mareia the additional merit of keeping well to a great age; and Horace (*Od.* i. 37) mentions it as a favourite beverage of Cleopatra.

Mareia, from its neighbourhood to Alexandreia, was so generally known to Roman travellers, that among the Latin poets, the words Mareia and Mareotic became synonymous with Aegypt and Aegyptian. Thus Martial (*Ep.* xiv. 209) calls the papyrus, "cortex Mareotica" (comp. *id. Ep.* iv. 42): and Gratius (*Cynegetic.* v. 313) designates Aegyptian luxury as Mareotic: and Ovid (*Met.* ix. v. 73) employs "arva Mareotica" for Lower Aegypt. [W. B. D.]

MAREO'TIS or MAREI'A (ἡ Μαρεῶτις or Μαρεία λίμνη, Strab. xvii. pp. 789—799; Μάρεια, Steph. B. *s. v.*; Mareotis Libya, Plin. v. 10. s. 11; Justin. xi. 1), the modern *Birket-el-Mariout*, was a considerable lake in the north of the Delta, extending south-westward of the Canopic arm of the Nile, and running parallel to the Mediterranean, from which it was separated by a long and narrow ridge of sand, as far as the tower of Perseus on the Plinthinetic bay. The extreme western point of the lake was about 26 miles distant from Alexandreia; and on that side it closely bordered upon the Libyan desert. At its northern extremity its waters at one time washed the walls of Alexandreia on their southern side, and before the foundation of that city Mareotis was termed the Lake above Pharus. In breadth it was rather more than 150 stadia, or about 22 English miles, and in length nearly 300 stadia, or about 42 English miles. One canal connected the lake with the Canopic arm of the Nile, and another with the old harbour of Alexandreia, the Portus Eunostus. [ALEXANDREIA.] The shores of the Mareotis were planted with olives and vineyards; the papyrus which lined its banks and those of the eight islets which studded its waters was celebrated for its fine quality; and around its margin stood the country-houses and gardens of the opulent Alexandrian merchants. Its creeks and quays were filled with Nile boats, and its export and import trade in the age of Strabo surpassed that of the most flourishing havens of Italy.

Under the later Caesars, and after Alexandreia was occupied by the Arabs, the canals which fed the lake were neglected, and its depth and compass were materially reduced. In the 16th century A. D. its waters had retired about 2 miles from the city walls; yet it still presented an ample sheet of water, and its banks were adorned with thriving date-plantations. The lake, however, continued to recede and to grow shallower; and, according to the French traveller Savary, who visited this district in 1777, its bed was then, for the most part, a sandy waste. In 1801 the English army in Aegypt, in order to annoy the French garrison in Alexandria, bored the narrow isthmus which separates the *Birket-el-Mariout* from the *Lake of Madieh* or *Aboukir*, and re-admitted the sea-water. About 450 square miles were thus converted into a salt-marsh. But subsequently Mehemet Ali repaired the isthmus, and again diverted the sea from the lake. It is now of very unequal depth. At its northern end, near Alexandreia, it is about 14 feet deep, at its opposite extremity not more than 3 or 4. Westward it forms a long and shallow lagoon, separated from the sea by a bar of sand, and running towards Libya nearly as far as the *Tower of the Arabs.* The lands surrounding the ancient Mareotis were designated as the Mareotic Nome (Μαρεώτης Νόμος, Ptol. iv. 5. §§ 8, 34); but this was probably not one of the established Nomes of Pharaonic Aegypt. [W. B. D.]

MARES (Μᾶρες), a tribe on the coast of Pontus, in the neighbourhood of the Mosynoeci. (Hecat. *Fragm.* 192; Herod. iii. 94.) Their armour, when serving in the army of Xerxes, is described by Herodotus (vii. 79) as having consisted of helmets of wicker-work, leather shields, and javelins. Later writers do not mention this tribe. [L. S.]

MARESHAH (Μαρησά, LXX., Euseb.; Μαρίσσα, Joseph.), a city of Judah, "in the valley," enumerated with Keilah and Achzib in Joshua (xv. 44). In Micah (i. 15), where it is again joined with Achzib, the LXX. have substituted Λαχείς. Lachish, however, is found in the list of Joshua, independent of Maresha (xv. 39), so it could not be a synonym for Mareshah. It was one of the cities fortified by Rehoboam against the Philistines and Egyptians (2 *Chron.* xi. 8); and there it was that Asa encountered Zerah the Ethiopian, "in the valley of Zephathah at Mareshah" (xiv. 9), and gained a signal victory over him. In the time of Judas Maccabaeus it was occupied by the Idumaeans (2 *Maccab.* xii. 35), but Judas took and destroyed it. (Joseph. *Ant.* xii. 8. § 6.) Only a few years later it is again reckoned to Idumaea; and Hyrcanus I. took it, and compelled its inhabitants, in common with the other Idumaeans, to practice circumcision, and conform to the law, as a condition of remaining in that country (xiii. 9. § 1, 15. § 4). It was one of the cities restored to Aretas king of Arabia by Hyrcanus II., as the price of his services (xiv. 1. § 4): soon after which it was rebuilt by Gabinius (5. § 3); shortly after sacked and destroyed by the Parthians in their invasion of the country, in the time of Herod the Great (xiv. 13. § 9); and probably never recovered its former importance, as this is the latest historical notice. It is placed by Eusebius and St. Jerome 2 miles from Eleutheropolis; it was then a ruin. Dr. Robinson conjectures that "Eleutheropolis (at first Betogabra) had sprung up after the destruction of Maresha, and had been built with its materials," and that "the foundations which he discovered on the south-eastern part of the remarkable tell, south of the place, were remains of Maresha. The spot is admirably adapted for a fortress; it lies about a Roman mile and a half from the ruins of *Beit Jebrin.*" There are no other ruins in the vicinity. (*Bib. Res.* vol. ii. pp. 422, 423.) [G. W.]

MAREU'RA or MALTHU'RA (Μαρέουρα μητρόπολις ἡ καὶ Μάλθουρα καλουμένη, Ptol. vii. 2. § 24), a place of some importance in the upper part of the Aurea Chersonesus in India extra Gangem. It is not possible now to identify it with any existing place. [V.]

MA'RGANA or MA'RGALAE (Μάργανα, Diod.; Μαργανεῖs, Xen.; Μαργάλαι, Strab.; Μάργαια, Steph. B. *s. v.*), a town in the Pisatis, in the district Amphidolia, was supposed by some to be the Homeric Aepy. (Strab. viii. p. 349.) The Eleians were obliged to renounce their supremacy over it by the treaty which they made with Sparta in B. C. 400 (Xen. *Hell.* iii. 2. § 30), on which occasion it is called one of the Triphylian towns: as to this statement, see LETRINI. It is mentioned as one of the towns taken by the Arcadians in their war with the Eleians in B. C. 366. (Xen. *Hell.* vii. 4. § 14; Diod. xv. 77.) Its site is uncertain, but it was probably east of Letrini. Leake places it too far north, at the junction of the Ladon and the Peneius, which is in all probability the site of the Eleian Pylos. (Leake, *Peloponnesiaca*, p. 219; Boblaye, *Récherches, &c.* p. 130; Curtius, *Peloponnesos*, vol. i. p. 73.)

MARGIA'NA (ἡ Μαργιανή, Strab. xi. p. 516, Ptol. vi. 10; Plin. vi. 16. s. 18), a district of considerable extent in the western part of Central Asia, which was bounded on the W. by Hyrcania, on the N. by Scythia and the Oxus as far as Bactriana, on the E. by Bactriana, and on the S. by Ariana. At present the country is called *Khorásan*, and comprehends also some part of the territory occupied by the Turkoman tribes. Like most of the districts at a great distance from Greece or Rome, it was but partially known to the ancients; hence its limits are variously stated by ancient authors. Thus Strabo makes it the province next to Parthia, to the N. of the Sariphi mountains, and gives the same boundaries to the W., N., and E. as the other geographers (xi. p. 516). Pliny places it in the same direction, but adds that a desert of 120 M.P. must be crossed before it could be reached (vi. 16. s. 18). Both Strabo and Pliny speak of the great fertility of its land, and the fineness of its climate; the former stating that the vines were often so large that a man could not embrace their stems in his arms; the latter, that it was the only district in that part of the world which produced grapes. The accounts of the ancients are in this particular confirmed by modern and by Muhammedan writers. According to the latter, it would seem to have comprehended the territory from *Bunjurd* on the west, to *Merv* and the *Murgh-áb* in the east, a tract remarkable for its beauty and fertility. (Wilson, *Ariana*, p. 149.) The principal river of Margiana, from which, too, it probably derived its name, was the Margus (now *Murgh-áb*). Various races and tribes are noticed in different authors as occupying parts of Margiana. All of them may be considered as of Scythian or Tátar origin;—indeed, in this part of Asia, the population has remained nearly the same to the present day which it was in the classical times. The principal of these were the DERBICCAE or DERBICES (Steph. p. 23; Strab. xi. p. 508; Dionys. v. 734), who lived to the N. near the mouth of the Oxus; the MASSAGETAE, the PARNI, and the DAAE, who lived to the S. of the former along the Caspian and the termination of the Margus, which loses itself in the sands before it reaches the Caspian; and the TAPURI and MARDI. The chief towns were, ANTIOCHEIA MARGIANA (certainly the present *Merv*), NISAEA or NESAEA, ARIACA, and JASONIUM. [See these places under their respective names.] [V.]

MARGIDUNUM, in Britain (*Itin. Anton.* pp. 477, 479). It is supposed by Camden, Stukeley, Horseley, and others, to have been situated at or near *East Bridgeford*, about eight miles from *Willoughby.* [C. R. S.]

MARGUM or MARGUS (Μάργον, Μάργος), also called MURGUM, a city of Moesia, at the confluence of the Margus and Danube. It was termed "Margum planum" on account of the level character of the surrounding country. (Jornand. *de Reb. Get.* c. 58.) It was here that the emperor Carinus was totally defeated by Diocletian. (Eutrop. ix. 13, x. 20; *It. Ant.* p. 132; *It. Hieros.* p. 564.) [A. L.]

MARGUS (Μάργος, Strab. vii. p. 318; Margis, Plin. iii. 26. s. 29), an important river of Moesia, which flows into the Danube, near the town of Margum, now the *Morava.* Strabo says (*l. c.*) that it was also called Bargus, and the same appears in Herodotus (iv. 44) under the form of Brongus (Βρόγγος). It is the same river as the Moschius (Μόσχιος) of Ptolemy (iii. 9. § 3). [A. L.]

MARGUS (Μάργος, Strab. xi. p. 516; Ptol. vi. 10. §§ 1, 4), the chief river of the province of Margiana, which in all probability derives its name from it,—now the *Murgh-áb* or *Merv Rúd.* It is said by Ptolemy to have taken its rise in the Sariphi mountains (now *Hazarás*), a western spur of the great range of the Paropamisus, and, after a northern course and a junction with another small stream, to have flowed into the Oxus. The travels of Sir Alexander Burnes have demonstrated that the *Murgh-áb* no longer reaches the Oxus, but is lost in the sands about 50 miles NW. of *Merv* (Burnes, vol. ii. p. 35); but it is probable that as late as the time of Ibn Haukal (about A. D. 950) it still flowed into the Jihon (De Sacy, *Mém. sur deux Prov. de la Perse*, p. 22). The Margus passed by and watered Antiocheia Margiana, the capital of the province. [V.]

MARIABA (Μαρίαϐα). There seem to have been several cities of this name in Arabia, as there are still several towns or sites of the name, scarcely modified. How many distinct cities are mentioned by the classical geographers, antiquarians are not agreed, and the various readings have involved the question in great perplexity. It will be well to eliminate first those of which the notices are most distinct.

1. The celebrated capital of the Sabaei in *Yemen*, is known both in the native and classical writers. It is called the metropolis of the Sabaei by Strabo (xvi. 4. § 2), which tribe was contiguous to that of the Minaei, who bordered on the Red Sea on one side, and to the Catabaneis, who reached to the straits of *Bab-el-Mandeb.* [SABAEI; MINAEI; CATABANI.] It was situated on a well-wooded mountain, and was the royal residence. It seems difficult to imagine that this was distinct from the Mariaba of Pliny, who, however, assigns it to the Atramitae, a branch of the Sabaei, and places it on a bay 94 M. P. in circuit, filled with spice-bearing islands; while it is certain that the Mariaba of the Sabaeans was an inland city. It is beyond all doubt the Maarib of the Arabian historians, built according to their traditions by 'Abd-schems, surnamed *Saba*, third only in succession from the patriarch Koktan or Joktan, son of Eber. Abulfeda says that this city was also called Saba; and that, in the opinion of some, Maarib was the name of the royal residence, while the city itself was called Saba. Its founder also constructed the stupendous embankment so renowned in history, forming a dam for confining the water of seventy rivers and torrents, which he conducted into it from a distance. (Abulfeda, *Historia Ante-Islamica*, lib. iv. ap. init.) The object of this was not only to supply the city with water, but also to irrigate the lands, and to keep the subjugated country in awe, by being masters of the water. The water rose to the height of almost 20 fathoms, and was kept in on every side by a work so solid, that many of the inhabitants had their houses built upon it. It stood like a mountain above the city, and no danger was apprehended of its ever failing. The inundation of El-Arem (*the mound*) is an aera in Arabic history, and is mentioned in the Koran as a signal instance of divine judgment on the inhabitants of this city for their pride and insolence. A mighty flood broke down the mound by night, while the inhabitants were asleep, and carried away the whole city, with the neighbouring towns and people. (Sale, *Koran*, cap. 34, vol. ii. p. 289, notes, and *Preliminary Discourse*, sect. 1. vol. i p. 13;

Questions Proposées, par M. Michaelis, pp. 183—188.) This catastrophe seems to have happened about the time of Alexander the Great, though some chronologies place it subsequently to the Christian aera. Sale places the city three days' journey from Sanaa (note, *in loc. cit.*). The notion of the identity of *Mareb* with Sheba, mentioned by Abulfeda, is still maintained by some natives; and Niebuhr quotes for this opinion a native of the town itself (*Description de l'Arabie*, p. 252), and justly remarks that the existence of the remains of the famous reservoir of the Sabaeans in the vicinity of *Mareb* serves to identify it with the capital of the Sabaeans. To account for the capital not bearing the name of the tribe, as was usual, he suggests that the Sabaeans may have derived their name from another town, and then have built this stupendous reservoir near Mariaba, and there have fixed the residence of their kings. But a fact elsewhere mentioned by him, will perhaps lead to a more satisfactory solution. It seems that the great reservoir is not situated before *Mareb*, nor close to it, but at the distance of an hour, and on the side of it. This may account for its preservation on the bursting of the embankment. May not the inundation have occasioned the utter destruction of the neighbouring city of Sheba, as the traditions relate, while the royal residence at *Mareb* escaped, and formed the nucleus of the modern town? We have seen from Abulfeda that some native authorities maintain that Maarib was the royal residence, while the capital itself was called Saba. The name Mariaba (al. Mariva) signifying, according to the etymology of Pliny, "dominos omnium," would well suit the residence of the dominant family (vi. 28. § 32).

Mareb is now the principal town of the district of *Dsorf*, 16 German leagues ENE. of *Sana*, containing only 300 houses, with a wall and three gates; and the ruins of a palace of Queen Balkis are there shown. The reservoir is still much celebrated. It is described by a native as a valley between two chains of mountains, nearly a day's journey in length (=5 German leagues). Six or seven small streams, flowing from the west and south, are united in this valley, which contracts so much at its east end, by the convergence of the mountains, that it is not more than 5 or 6 minutes wide. This space was closed by a thick wall, to retain the superfluous water during and after the rains, and to distribute it over the fields and gardens on the east and north by three sluice-gates, one over the other. The wall was 40 or 50 feet high, built of enormous blocks of hewn stone, and the ruins of its two sides still remain. It precisely resembles in its construction the *Bends*, as they are called, in the woods of *Belgrave*, near *Bukderie*, on the Bosphorus, which supply Constantinople with water, only that the work at *Mareb* is on a much larger scale. (Niebuhr, *l. c.* pp. 240, 241.)

2. Mariaba Baramalacum. A city of this name in the interior of Arabia is mentioned with this distinguishing appellation by Pliny (vi. 32) as a considerable town of the Charmaei, which was one division of the Minaei: he calls it "oppidum XVI. mill. pass. . . . . et ipsum non spernendum." It is supposed by some to be identical with the Baraba metropolis (Βάραϐα al. *Μαμάρα μητρόπολις*) of Ptolemy (vi. 15, p. 155), which he places in long. 76°, lat. 18° 20′. Forster has found its representative in the modern *Taraba*, whose situation corresponds sufficiently well with the Baraba metropolis of Ptolemy (*Geog. of Arabia*, vol. i. p. 135, ii. p. 256); but his account of the designation Baramalacum (*quasi* Bar-Amalacum, equivalent to "Merab of the sons of Amelek") is inadmissible according to all rules of etymology (vol. ii. pp. 43, 47). *Taraba*, pronounced by the Bedouins *Toroba*, is 30 hours (about 80 miles) distant from *Tayf* in the *Hedjaz*, still a considerable town, "as large as *Tayf*, remarkable for its plantations, which furnish all the surrounding country with dates; and famous for its resistance against the Turkish forces of Mohammed Ali, until January, 1815, when its inhabitants were compelled to submit. *Taraba* is environed with palm-groves and gardens, watered by numerous rivulets." (Burckhardt, *Travels in Arabia*, Appendix, No. iv. p. 451.) A more probable derivation of Baramalacum from Bahr-u-malkim = the Royal Lake, would identify it with the preceding, No. 1. (Vincent, *Periplus*, p. 307.)

3. Mariaba, another inland city of Arabia, is mentioned also by Pliny (*l. c.*) as the capital of the Calingii, 6 M.P. in circumference, which was, according to him, one of the eight towns taken and destroyed by Aelius Gallus. He has perhaps confounded it with the Marsyabae which Strabo fixes as the limit of his expedition, and the siege of which he was forced to abandon; but it was remarked before that this name was according to Pliny equivalent to metropolis,—though the etymology of the name is hopelessly obscure:—so that it is very possible that, besides the Marsyabae mentioned by Strabo, a Mariaba may have fallen in with the line of that general's march, either identical with one of those above named, or distinct from both; possibly still marked by a modern site of one of several towns still preserving a modification of the name, as *El-Marabba*, marked in Kiepert's map in the very heart of the country of the Wahibites; and a *Merab* marked by Arrowsmith, in the NE. of the *Nedjd* country. [Marsyabae.] [G. W.]

MARIAMA (Μαριάμα), an inland city of Arabia, mentioned only by Ptolemy (vi. 15), who places it in long. 78° 10′ and lat. 17° 10′, and therefore not far south-east from his Baraba or Maraba metropolis [Mariaba, 2]. Mannert (*Geographie*, pt. vi. vol. i. p. 66) suggests its identity with *Maribba*, marked in Niebuhr's map towards the north-east of *Yemen*, which is, however, the name of a district, not of a town, its capital being named *Arâm* (*Description de l'Arabie*, p. 228); but this would not agree with the position above assigned to Mariaba Baramalacum. (Ritter, *Erdkunde von Arabien*, vol. i. p. 283.) [Marsyabae.] [G. W.]

MARIAMME (Μαριάμμη), a city of Syria, subject to Aradus, and surrendered with Aradus and its other dependencies, Marathus and Sigon, to Alexander the Great by Straton, son of Gerostratus, king of Aradus. (Arrian, ii. 14. § 8.) It is placed by Ptolemy in the district of Cassiotis (v. 15), and by Hierocles in the second eparchy of Syria (*apud* Wesseling, *Itineraria*, p. 712). [G. W.]

MARIANA (Μαριανή, Ptol.), a city on the E. coast of Corsica, which, as its name imports, was a Roman colony, founded by the celebrated C. Marius. (Plin. iii. 6. s. 12; Ptol. iii. 2. § 5; Mel. ii. 7. § 19; Senec. *Cons. ad Helv.* 8.) Nothing more is known of its history, but it is recognised as holding colonial rank by Pliny and Mela, and appears to have been one of the two principal cities in the island. It is a plausible conjecture of Cluverius that it was founded on the site previously occupied by the Greek city of Nicaea mentioned by Diodorus (Diod. v. 13; Cluver. *Sicil.* p. 508). Its name is mentioned in the Antonine Itinerary (p. 85), which erroneously reckons it 40 miles from Aleria; the ruins of Mariana, which are still extant under their ancient name at the mouth of the river *Golo*, being only about 30 miles N. of those of Aleria. They are 15 miles S. of the modern city of *Bastia.* The ancient remains are inconsiderable, but a ruined cathedral still marks the site, and gives title to the bishop who now resides at *Bastia.* (Rampoldi, *Diz. Geogr.* vol. ii. p. 589.) [E. H. B.]

MARIA'NA FOSSA. [Fossa Mariana.]

MARIANDY'NI (Μαριανδυνοί, Μαριανδηνοί, or Μαρυανδυνοί), an ancient and celebrated tribe in the north-east of Bithynia, between the rivers Sangarius and Billaeus, on the east of the tribe called Thyni or Bithyni. (Scylax, p. 34; Plin. vi. 1.) According to Scylax, they did not extend as far west as the Sangarius, for according to him the river Hypius formed the boundary between the Bithyni and Mariandyni. Strabo (vii. p. 295) expresses a belief that the Mariandyni were a branch of the Bithynians, a belief to which he was probably led by the resemblance between their names, and which cannot be well reconciled with the statement of Herodotus (iii. 90), who clearly distinguishes the Mariandyni from the Thracians or Thyni in Asia. In the Persian army, also, they appear quite separated from the Bithyni, and their armour resembles that of the Paphlagonians, which was quite different from that of the Bithyni. (Herod. vii. 72, 75; comp. Strab. vii. p. 345, xii. p. 542.) The chief city in their territory was Heraclea Pontica, the inhabitants of which reduced the Mariandyni, for a time, to a state of servitude resembling that of the Cretan Mnoae, or the Thessalian Penestae. To what race they belonged is uncertain, though if their Thracian origin be given up, it must probably be admitted that they were akin to the Paphlagonians. In the division of the Persian empire they formed part of the third Persian satrapy. Their country was called Mariandynia (Μαριανδυνία, Steph. B. *s. v.*), and Pliny speaks of a Sinus Mariandynus on their coast. (Comp. Hecat. *Fragm.* 201; Aeschyl. *Pers.* 932; Xen. *Anab.* vi. 4. § 4, *Cyrop.* i. 1. § 4; Ptol. v. 1. § 11; Scymn. *Fragm.* 199; Dionys. Perieg. 788; Mela, i. 19; Athen. xiv. p. 620; Apollon. *Argon.* ii. 724; Constant. Porph. *Them.* i. 7.) [L. S.]

MARIA'NUS MONS (τὸ Μαριανὸν ὄρος, Ptol. ii. 4. § 15; Mons Mariorum, *It. Anton.* p. 432: *Sierra Morena*), a mountain in Hispania Baetica, properly only a western offshoot of the Orospeda, and probably the mountain which Strabo describes, (iii. p. 142), without mentioning its name, as running parallel to the river Baetis, and full of mines. Hence Pliny (xxxiv. 2) speaks of "aes Marianum, quod et Cordubense dicitur." The eastern part of this mountain was called Saltus Castulonensis. [Castulo.]

MARI'CAE LUCUS. [Liris.]

MARIDE (Ammian. xviii. 6), a castle or fortified town in Mesopotamia, mentioned by Ammianus Marcellinus in his account of Constantius. There can be no doubt that it is the same as the present *Mardin*, which is seated on a considerable eminence looking southward over the plains of Mesopotamia. [V.]

MARIDUNUM (Μαρίδουνον, Ptol. ii. 3. § 23), in Britain, a town in the country of the Demetae, now *Carmarthen.* In the time of Giraldus Cambrensis the Roman walls were in part standing ("est igitur haec urbs antiqua coctilibus muris partem adhuc extantibus egregie clausa," *Itin. Camb.* lib. i. c 10). [C. R. S.]

MARINIA'NA, also called Mauriana (*It. Hieros.* p. 562), a town in Pannonia, on the frontier between Upper and Lower Pannonia, on the road from Jovia to Mursa. (*It. Ant.* p. 130.) It is possible that the place may have been the same as the one called by Ptolemy (ii. 14. § 6) Μαγνίανα. (Comp. Geogr. Rav. iv. 19, and *Tab. Peut.*) [L. S.]

MARIO'NIS (Μαριωνίς). Two towns of this name are mentioned by Ptolemy (ii. 11. § 27) in the north-west of Germany. As the name seems to indicate a maritime town, it has been inferred that one of them was the modern *Hamburg*, or *Marne* at the mouth of the *Elbe*, and the other *Lübeck* or *Wismar.* But nothing certain can be said about the matter. [L. S.]

MARIS. [Marisus.]

MARISUS (Μάρισος, Strab. vii. 304; Μάρις, Herod. iv. 49; Marisia, Jornand. *de Reb. Get.* 5; Geogr. Rav.), a river of Dacia, which both Herodotus (*l. c.*) and Strabo (*l. c.*) describe as falling into the Danube; it is the same as the *Marosch*, which falls into the *Theiss.* (Heeren, *Asiat. Nations*, vol. ii. p. 10, trans.; Schafarik, *Slav. Alt.* vol. i. p. 507.) [E. B. J.]

MARITHI MONTES (τὰ Μάριθα or Μάρειθα ὄρη), a mountain chain in the interior of Arabia, the middle of which is placed by Ptolemy, who alone mentions them, in long. 80° 30′, lat. 21° 30′, and round which he groups the various tribes of this part of the peninsula, viz., the Melangitae (Μελαγγῖται) and Dachareni (al. Dacharemoizae, Δαχαρηνοί), on the north; the Zeritae (Ζειρῖται), Bliulaei (Βλιουλαῖοι), and Omanitae (Ὀμαγκῖται), on the south; to the east of the last were the Cattabeni, extending to the Montes Asaborum. [Melanes Montes.] (Ptol. vi. 7. § 20.) They appear to correspond in situation with the *Jebel 'Athal*, on the south of *Wady-el-Aftân*, in Ritter's map. (Forster, *Geog. of Arabia*, vol. ii. p. 266.) [G. W.]

MARI'TIMA, a town of Gallia Narbonensis on the coast. Mela (ii. 5) says, that "between Massilia and the Rhodanus Maritima was close to the Avaticorum stagnum;" and he adds that a "fossa" discharges a part of the lake's water by a navigable mouth. Pliny in a passage before quoted [Fossa Mariana, Vol. I. p. 912], also calls "Maritima a town of the Avatici, above which are the Campi Lapidei." Ptolemy (ii. 18. § 8) places Maritima of the Avatici east of the eastern branch of the Rhone, and he calls it Colonia. The name is Avatici in the Greek texts of Ptolemy that are now printed, but it is Anatili in the Latin text of Pirckeym, and perhaps in other Latin texts. It does not seem certain which is the true reading. Walckenaer (*Géog. &c.* vol. i. p. 188) assumes that Anatili is the true reading in Ptolemy.

D'Anville concludes that Maritima was between *Marseille* and the canal of Marius, and that *Martigues* is the site; but there is no reason for fixing on *Martigues*, except that it is between the Rhone and *Marseille*, and that there is some little resemblance between the two names. It is said that no traces of remains have been found at *Martigues*, which, however, is not decisive against it, if it is true; and it is not true. *Martigues* is near the outlet of the *E'tang de Berre.* Walckenaer observes, that there has been found at *Citis* or *Saint-Blaise*, on the borders of the same lake, an inscription which mentions "Curator Maritimae, Sextumvir Augustalis Avaticorum," and he would fix the Maritima Avaticorum of Pliny at this place. But he thinks that the Maritima Colonia of Ptolemy is a different place from the Maritima Avaticorum of Pliny; and he says that the measures of Ptolemy for Maritima Colonia fix the Anatili, whose capital this town was, between the mouths of the Rhone. Pliny also speaks of the Anatili (iii. 4), and Walckenaer says that he places them where Ptolemy does, or rather where he says that Ptolemy places them. But this is not so. Pliny places them east of the eastern branch of the Rhone, if his text can be understood. Nor is it true that Ptolemy places the Anatili or Avatici, whatever may be the true name in his text, between the mouths of the Rhone; for Ptolemy places them east of the eastern branch of the Rhone, where Pliny places the Avatici. Walckenaer can find no place for Ptolemy's Maritima Colonia, except by hazarding a guess that it may have been Heraclea [HERACLEA] at the mouth of the Rhone; but Ptolemy places the Maritima Colonia half a degree east of the eastern mouth of the Rhone. Walckenaer's examination of this question is very badly done. The site of Maritima at *Saint-Blaise* seems probable, for it is certain that a Roman town was there. Many remains, Roman bricks, and coins have been found at *Saint-Blaise;* and "there are wharves on which there are still iron rings to fasten ships by" (Ukert, *Gallien*, p. 421). Ukert's authority seems to be the *Statistique du Départ. des Bouches-du-Rhône;* but one can hardly suppose that any man can believe that iron rings exposed to the weather could last so long. [G. L.]

MARITIMA INSULA. [AEGATES.]

MARI'TIMAE STATIO'NES (Ὕφαλοι ὅρμοι, Ptol. iv. 4. § 3), a place on the coast-line of the Great Syrtis, a little to the N. of AUTOMALA (*Braiga*). The position of *Tabilba*, where there are ruins, and inscriptions in the running hand of the Greeks of the Roman Empire, corresponds exactly with these naval stations. (Beechey, *Expedition to the N. Coast of Africa*, pp. 230—237.) [E.B.J.]

MA'RIUM. [ARSINOE, p. 225, b.]

MA'RIUS (Μαρίος), a town of Laconia, belonging in the time of Pausanias to the Eleuthero-Lacones, was situated 100 stadia east of Geronthrae. It contained a sanctuary of all the gods and one of Artemis, and in each there were copious springs of water. It is represented by *Mari*, which stands on the road from *Gherdki* (Geronthrae) over the mountains to *Kremasti;* but, according to the French Commission, its real distance from Geronthrae is from 75 to 80 stadia, and not 100, as is stated by Pausanias. There are ruins of the ancient town about a mile and a half to the south of the modern village, and the place is still characterised by its abundant fountains. (Paus. iii. 21. § 7, 22. § 8; Boblaye, *Récherches, &c.* p. 96; Leake, *Peloponnesiaca*, p. 362; Curtius, *Peloponnesos*, vol. ii. p. 303.)

MARMA'RICA (ἡ Μαρμαρική), the sandy and barren district, which extends along the S. coast of the Mediterranean, from the valley of the Nile to the Cyrenaica, and is now called the *Desert of Barkah*, and divided by no certain line of demarcation between the Pasha of Aegypt and the ruler of Tripoli. The MARMARIDAE (οἱ Μαρμαρίδαι), a Libyan tribe, gave their name, which Niebuhr (*Lect. on Anc. Ethnog. and Geog.* vol. ii. p. 336) derives from the word "Mar" = salt, with a reduplication common to these languages, to the region they occupied. They appear as the principal indigenous tribe to the W. of Aegypt, between the age of Philip of Macedon, and the third century of the Christian aera (Scylax, c. 107, ed. Klausen; Strab. ii. p. 131, xvii. pp. 798, 825, 838; Plin. v. 5; Joseph. *B. J.* ii. 16. § 4; Vopisc. *Vit. Prob.* c. 9), but are not mentioned by Herodotus; it is probable that they were pushed into the interior of the country, by the Greek colonists of Cyrene, and afterwards recovered their ancient seats. In the reign of Magas of Cyrene, the Marmaridae revolted, and compelled that prince to give up his intention of attacking Ptolemy Philadelphus, and the Aegyptian frontier. (Paus. i. 7. §§ 1, 2.) The ancients differed considerably in the limits they assigned to the Marmaridae: Scylax (*l. c.*) places them between Apis, and the Gardens of the Hesperides; Pliny (*l. c.*) between Paraetonium, and the Greater Syrtis; while Strabo (xvii. p. 838) extends their frontier to the S. as far as the Oasis of Ammonium (*Sivah*). Ptolemy (iv. 5. §§ 1—10) bounds the district Marmarica, on the E. by the Plinthinetic gulf, and on the W. by a line which is drawn through the town of Darnis (*Derna*); he divides this region—according to the arrangement made by the Ptolemies when Cyrenaica became a dependency of Aegypt—into two parts, the E. of which was called LIBYCUS NOMOS (Λιβύης νόμος, § 4) and the W. MARMARICUS NOMOS (Μαρμαρικῆς νόμος; § 2); the line of separation was made by the CATABATHMUS MAGNUS (Κατάβαθμος μέγας, Polyb. xxxi. 26; Strab. pp. 791, 798, 825, 838; *Stadiasm.* p. 440; Sall. *Jug.* 19; Mela, i. 8. § 2; Plin. v. 5; Oros. i. 2; Steph. B.) This elevation, which rises to the height of 900 feet, according to some authors separated Aegypt from Cyrenaica, and extends from the coast in a SSE. direction towards the Oasis of of Ammonium. Edrisi (vol. i. p. 125, ed. Jaubert.) calls it *'Akábah el Sollom*, or staircase descent, whence the port Solom and Soloume of most of the earlier "Portulani;" the modern name is *'Akábah el Kibír.* Further to the E., near Paraetonium, was the smaller inclination CATABATHMUS MINOR (Strab. p. 838; Solin. 30), now called *'Akábah el Sgïr*, the height of which is 500 feet. Shooting out into the sea, in the headland *Ras el Kanaïs*, it takes a direction from N. to S. to the Oasis of *Ghara.* In the sea-board of this arid space, following the coast from E. to W., were the promontories of DERIS (*el Heyf*); HERMAEUM (*Ras el Kaanïs*); the harbour of GYZIS or ZYGIS (*Mahadah*); PARAETONIUM (*Ras el Harzeit*); APIS (*Boun Ajoubah*); the little rocks called SCOPULI TYNDAREI (*el Chaïry*); PLYNI PS. (*Ras Halem*); PANORMUS (*Marsah Saloum*); ARDANIS PROM. (*Ras el Mellah*), with the adjoining harbour MENELAI PS.; ANTIPYRGOS (*Tobrûk*); PETRAS PARVUS (*Magharat el Heabés*), with its harbour BATRACHUS; AEDONIA PS. (*Aïn el Ghazáh*), with the islands AEDONIA and PLATEA (*Bomba*), and CHERSONESUS (*Ras et Tîn.*) Along the whole of this coast a road ran, the stations on which are given in the Peutinger Table. (Segm. viii.) One river, the PALIURUS (Παλίουρος, Ptol. iv. 5. § 2: *el Zemminéh*), watering the district of AZIRIS, discharges itself into the sea at the *Gulf of Bomba.* The interior, which was occupied by the tribes of the ADYRMACHIDAE and GILIGAMMAE, is described under OASIS. TAPOSIRIS, APIS, and PARAETONIUM were the chief towns, of which the ruins still remain. Throughout the whole of Marmarica no vestiges of Aegyptian architecture before the Greek period have been found. The sea-onion, "scilla maritima," and madder, "rubia," which cover the plains, remind the traveller of what Herodotus (iv. 189, 190) says about the practice of the Libyan women dying their goat-skins with red, and of the portable houses constructed of stalks of asphodel, intertwined with rushes. Now, as then, the "jerboa" (δίπους, Herod. iv. 192) is common. The few coins of Marmaric towns, such as those of Apis and Batrachus, are of the same workmanship as the Aegyptian mints. (Eckhel, vol. iv. p. 116.)

Ptolemy (iv. 5. § 22) enumerates the following tribes in Marmarica:—In the Lybian nome, along the coast, the ZYGRITAE (Ζυγρῖται), CHATTANI (Χαττανοί), and Zygenses (Ζυγεῖς); further to the S., in the interior, the BUZENSES (Βουζεῖς) and OGDAEMI. In the district of Ammonium (§ 23), the ANAGOMBRI (Ἀνάγομϐροι), IOBACCHI (Ἰοϐακχοί), and RUADITAE (Ῥουαδῖται). In the Marmaric nome, to the N., on the coast, the LIBYARCHAE (Λιϐυάρχαι), the ANERITAE (Ἀνηρῖται), and BASSACHITAE (Βασαχῖται); to the S. of these, the AUGILAE (Αὐγίλαι), NASAMONES (Νασαμῶνες), and BACATAE (Βακάται); then the AUSCHISAE (Αὐσχίσαι), who belong more properly to Cyrenaica; TAPANITAE (Ταπανῖται); and further to the S. the SENTITES (Σέντιτες), OBILAE (Ὀϐίλαι), and AEZARI (Αἴζαροι).

(Pacho, *Voyage dans la Marmarique*, pp. 1—81; Barth, *Wanderungen*, pp. 499—546.) [E. B. J.]

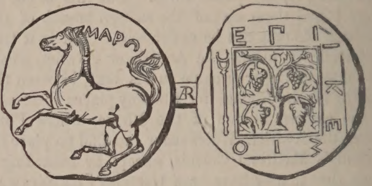
MARMA'RIUM. [CARYSTUS.]

MARMOLITIS. [PAPHLAGONIA.]

MAROBU'DUM (Μαρόϐουδον), a town of the Marcomanni in Bohemia (Ptol. ii. 11. § 29), and undoubtedly identical with the royal residence of Maroboduus, with a fortress attached to it, mentioned by Tacitus. (*Ann.* ii. 62.) The same place, or rather the fortress, is called by Strabo (vii. p. 290) Buiaemon, and is identified with the modern *Budweis*, in Bohemia. [L. S.]

MARONEIA (Μαρώνεια: *Eth.* Μαρωνείτης), a rich and powerful city of the Cicones, in Thrace, situated on the Aegean sea, not far from the lake Ismaris. (Herod. vii. 109.) It was said to have been founded by Maron, a son of Dionysus (Eurip. *Cycl.* v. 100, 141), or, according to some, a companion of Osiris (Diod. Sic. i. 20); but Scymnus (675) relates that it was built by a colony from Chios in the fourth year of the fifty-ninth Olympiad (B. C. 540). Pliny (iv. 11. s. 18) tells us that the ancient name was Ortagurea. The people of Maronea venerated Dionysus in an especial manner, as we learn from their coins, probably on account of the superior character of their wine, which was celebrated as early as the days of Homer (*Od.* ix. 196, seqq.). This wine was universally esteemed all over the ancient world; it was said to possess the odour of Nectar (Nonnus, i. 12, xvii. 6, xix. 11), and to be capable of mixture with twenty times its quantity of water (Hom. *Od.* ix. 209); and, according to Pliny, on an experiment being made by Mucianus, who doubted the truth of Homer's statement, it was found to bear even a larger proportion of water. (Plin. xiv. 4. s. 6; comp. "Victa Maroneo foedatus lumina Baccho," Tibull. iv. 1. 57).

Maroneia was taken by Philip V. of Macedon in B. C. 200; and when he was ordered by the Romans to evacuate the towns of Thrace, he vented his rage by slaughtering a great number of the inhabitants of the city. (Liv. xxxi. 16, xxxix. 24; Polyb. xxii. 6, 13, xxiii. 11, 13.) The Romans subsequently granted Maroneia to Attalus; but they almost immediately afterwards revoked their gift, and declared it a free city. (Polyb. xxx. 3.) By Constantine Porphyrogenitus (Them. ii. 2), Maroneia is reckoned among the towns of Macedon. The modern name is *Marogna*, and it has been the seat of an archbishopric. (Comp. Ptol. iii. 11. § 2; Scylax, p. 27; Strab. vii. 331; Amm. Marc. xxii. 8, xxvii. 4; Hierocl. p. 643; Tzetz. *ad Lycophr.* p. 818; Theophil. *ad Autol.* xi. p. 86.) [A. L.]



COIN OF MARONEIA.

MARONSA (Μάρωνσα, Zosim. iii. 28), a small village in Mesopotamia, at which the army of Julian arrived, just before the combat in which he fell. It is probably the same which Ammianus calls Maranga (xxv. 1), but its exact locality cannot now be determined. [V.]

MARPESSA (Μάρπησσα), a mountain in the island of Paros, from which the celebrated Parian marble was obtained. (Steph. B. *s. v.* Μάρπησσα.) [PAROS.] Hence Virgil (vi. 471) speaks of "Marpesia cautes."

MARPESSUS. [MERMESSUS.]

MARRU'BIUM. [MARRUVIUM.]

MARRUCI'NI (Μαῤῥουκῖνοι, Pol., Strab.; Μαῤῥουκινοί, Ptol.), a nation of Central Italy, inhabiting a narrow strip of territory on the S. bank of the river Aternus, extending from the Adriatic to the ridge of the Apennines. (Strab. v. p. 241.) They were bounded on the N. by the Vestini, from whom they were separated by the Aternus, and on the S. by the Frentani, while to the W. and SW. they apparently extended inland as far as the lofty mountain barriers of the *Majella* and the *Morrone*, which separated them from the Peligni, and effectually cut them off from all intercourse with their neighbours on that side, except by the valley of the Aternus. The southern limit of their territory is not stated by any ancient author, but was probably formed by the river *Foro*, which falls into the Adriatic about 7 miles from the mouth of the Aternus (*Pescara*). Pliny, indeed, extends the district of the Frentani as far as the Aternus (Plin. iii. 12. s. 17), thus cutting off the Marrucini altogether from the sea; but there seems little doubt that this is erroneous. [FRENTANI.] The Marrucini were, undoubtedly, like the other tribes in their immediate neighbourhood, of Sabine origin, and appear to have been closely connected with the Marsi; indeed, the two names are little more than different forms of the same, a fact which appears to have been already recognised by Cato (*ap. Priscian.* ix. p. 871). But, whether the Marrucini were an offset of the Marsi, or both tribes were separately derived from the common Sabine stock, we have no information. The Marrucini appear in history as an independent people, but in almost constant alliance with the Marsi, Peligni, and Vestini. There is, indeed, little doubt that the four nations formed a kind of league for mutual defence

(Liv. viii. 29; Niebuhr, vol. i. p. 101); and hence we find the Marrucini generally following the lead and sharing the fortunes of the Marsi and Peligni. But in B. C. 311 they appear to have taken part with the Samnites, though the other confederates remained neuter; as in that year, according to Diodorus, they were engaged in open hostilities with Rome. (Diod. xix. 105.) No mention of this is found in Livy, nor is their name noticed in B. C. 308, when the Marsi and Peligni appear in hostility to Rome; but a few years after, B. C. 304, all three nations, together with the Frentani, united in sending ambassadors to sue for peace, and obtained a treaty of alliance on favourable terms. (Liv. ix. 41, 45; Diod. xx. 101.) From this time the Marrucini became the firm and faithful allies of Rome; and are repeatedly mentioned among the auxiliaries serving in the Roman armies. (Dionys. xx. Fr. Didot.; Pol. ii. 24; Lix. xliv. 40; Sil. Ital. viii. 519.) During the Second Punic War their fidelity was unshaken, though their territory was repeatedly traversed and ravaged by Hannibal (Liv. xxii. 9, xxvi. 11; Pol. iii. 88); and we find them, besides furnishing their usual contingent to the Roman armies, providing supplies for Claudius Nero on his march to the Metaurus, and raising a force of volunteers to assist Scipio in his expedition to Africa. (Liv. xxvii. 43, xxviii. 45.) In the Social War, however, they followed the example of the Marsi and Peligni, and, though their name is less often mentioned than that of their more powerful neighbours, they appear to have borne an important part in that momentous contest. (Appian, *B. C.* i. 39, 46; Liv. *Epit.* lxxii.; Oros. v. 18.) Thus Herius Asinius, who is called by Livy "praetor Marrucinorum," and was slain in one of the battles between Marius and the Marsi, is particularly noticed as one of the chief leaders of the Italian allies. (Liv. *Epit.* lxxiii.; Vell. Pat. ii. 16; Appian, *B. C.* i. 40.) But before the close of the year 89 B. C. they were defeated, and their territory ravaged by Sulpicius, the lieutenant of Pompeius, and soon after reduced to submission by Pompeius himself. (Liv. *Epit.* lxxvi.; Oros. v. 18; Appian, *B. C.* i. 52.)

The Marrucini were at this time admitted to the Roman franchise, and became quickly merged in the ordinary condition of the Italian subjects of Rome. Hence their name is from henceforth rarely found in history; though it is incidentally noticed by Cicero, as well as by Caesar, who traversed their territory on his march from Corfinium into Apulia. (Cic. *pro Cluent.* 19; Caes. *B. C.* i. 23, ii. 34.) In B. C. 43, also, they were among the most prominent to declare themselves against Antonius. (Cic. *Phil.* vii. 8.) From these notices it is evident that they still retained their municipal existence as a separate people; and we learn from the geographers that this continued to be the case under the Roman Empire also; but the name gradually sank into disuse. Their territory was comprised, as well as that of the Vestini, in the Fourth Region of Augustus; in the subsequent distribution of the provinces, it is not quite clear to which it was assigned, the Liber Coloniarum including Teate among the "Civitates Piceni," while P. Diaconus refers it, together with the Frentani, to the province of Samnium. (Strab. v. p. 241; Plin. iii. 12. s. 17; Ptol. iii. 1. § 60; *Lib. Col.* p. 258; P. Diac. ii. 20.)

The territory of the Marrucini (ager Marrucinus, Plin.; ἡ Μαῤῥουκίνη, Strab.), though of small extent, was fertile, and, from its situation on the E. of the Apennines, sloping towards the sea, enjoyed a much milder climate than that of the neighbouring Peligni. Hence it produced oil, wine, and corn in abundance, and appears to have been noted for the excellence of its fruit and vegetables. (Plin. xv. 19. s. 21; Columell. x. 131.) It would appear to have been subject to earthquakes (Plin. ii. 83. s. 85, xvii. 25. s. 38); and hence, probably, arose the apprehension expressed by Statius, lest the mountains of the Marrucini should be visited by a catastrophe similar to that which had recently occurred in Campania. (Stat. *Silv.* iv. 4. 86.)

The only city of importance belonging to the Marrucini was TEATE, now *Chieti*, which is called by several writers their metropolis, or capital city. At a later period its municipal district appears to have comprised the whole territory of the Marrucini. INTERPROMIUM, known only from the Itineraries, and situated on the Via Valeria, 12 miles from Corfinium, at the *Osteria di S. Valentino*, was never more than a village or vicus in the territory of Teate. Pollitium, mentioned by Diodorus (xix. 105) as a city of the Marrucini, which was besieged by the Romans in B. C. 311, is wholly unknown. ATERNUM, at the mouth of the river of the same name, served as the port of the Marrucini, but belonged to the Vestini. (Strab. v. p. 241.) [E. H. B.]

MARRU'VIUM or MARRU'BIUM (Μαρούϊον, Strab.: *Eth.* Marruvius: *S. Benedetto*), the chief city of the Marsi, situated on the eastern shore of the lake Fucinus, and distant 13 miles from Alba Fucensis. Ancient writers agree in representing it as the capital of the Marsi: indeed, this is sufficiently attested by its name alone; Marruvii or Marrubii being evidently only another form of the name of the Marsi, and being thus used by Virgil as an ethnic appellation (*Marruvia de gente*, *Aen.* vii. 750). In accordance with this, also, Silius Italicus represents Marruvium as deriving its name from a certain Marrus, who is evidently only an eponymous hero of the Marsi. (Sil. Ital. viii. 505.) We have no account of Marruvium, however, previous to the Roman conquest of the Marsic territory; but under the Roman Empire it was a flourishing municipal town; it is noticed as such both by Strabo and Pliny, and in inscriptions we find it called "splendidissima civitas Marsorum Marruvium." (Strab. v. p. 241; Plin. iii. 12. s. 17; Mommsen, *Inscr. R. N.* 5491, 5499; Orell. *Inscr.* 3149.) It seems, indeed, to have been not unfrequently called "Civitas Marsorum," and in the middle ages "Civitas Marsicana:" hence, even in the Liber Coloniarum, we find it called "Marsus municipium." (*Lib. Colon.* pp. 229, 256.) It is noticed in the Tabula, which places it 13 M. P. from Alba; but it was not situated on the Via Valeria, and must have communicated with that high-road by a branch from Cerfennia. (*Tab. Peut.*) Marruvium continued through the middle ages to be the see of the bishop of the Marsi; and it was not till 1580 that the see was removed to the neighbouring town of *Pescina*. The site is now known by the name of *S. Benedetto*, from a convent erected on the spot. Considerable ruins of the ancient city still remain, including portions of its walls; the remains of an amphitheatre, &c., and numerous inscriptions, as well as statues, have been discovered on the site. These ruins are situated close to the margin of the lake, about two miles below *Pescina*. (Holsten. *ad Cluver.* p. 151; Romanelli, vol. iii. p. 180—186; Kramer, *Fuciner See*, p. 55; Hoare's *Class. Tour*, vol. i. pp. 357—361. The inscriptions are collected by Mommsen, *I. R. N.* pp. 290—294.) The little river *Giovenco*, which flows into the lake close to the site of the ancient city, is probably the stream called by the ancients Pitonius, concerning which they related many marvels. [Fucinus Lacus.]

Dionysius mentions (i. 14) a town called Maruvium (Μαρούϊον) among the ancient settlements of the Aborigines in the neighbourhood of Reate, which is certainly distinct from the above, but is otherwise wholly unknown. [Aborigines.] [E. H. B.]

MARSES. [Babylonia, p. 362.]

MARSI (Μάρσοι: *Adj.* Μαρσικός, Marsicus), an ancient nation of Central Italy, who inhabited an inland and mountainous district around the basin of the lake Fucinus, where they bordered on the Peligni towards the E., on the Sabines and Vestini to the N. and on the Aequians, Hernicans, and Volscians, to the W. and S. There can be no doubt that they were, in common with the other inhabitants of the upland valleys of the central Apennines, a race of Sabine origin; though we have no direct testimony to this effect. Indeed the only express statement which we find concerning their descent is that which represents them as sprung from a son of Circe, obviously a mere mythological fable arising from their peculiar customs. (Plin. vii. 2; Solin. 2. § 27.) Another tradition, equally fabulous, but obscurely known to us, seems to have ascribed to them a Lydian origin, and derived their name from Marsyas. (Gellianus, *ap. Plin.* iii. 12. s. 17; Sil. Ital. viii. 503.) But the close connection of the four nations of the Marsi, Marrucini, Peligni and Vestini, can leave no reasonable doubt of their common origin; and the Sabine descent of the Peligni at least is clearly attested. [Peligni.] It may be added that the Marsi are repeatedly mentioned by the Roman poets in a manner which, without distinctly affirming it, certainly seems to imply their connection with the Sabine race (Hor. *Epod.* 17. 29; Juv. iii. 169; Virg. *Georg.* ii. 167.) That the Marsi and the Marrucini were closely related is sufficiently evident from the resemblance of their names, which are in fact only two forms of the same; the old form Marrubii or Marruvii, retained by Virgil (*Aen.* vii. 750) as the name of the people, as well as preserved in that of their capital city, Marrubium, being the connecting link between the two. (Niebuhr, vol. i. p. 100.) This connection seems to have been already perceived by Cato (*ap. Priscian.* ix. p. 871), though he mixed it up with a strange etymological fable. But we have no historical account, or even tradition, of the origin or separation of these closely connected tribes, which appear in history together with the Peligni and Vestini, as nearly related, but still distinct, nations.

The Marsi are first noticed in Roman history in B. C. 340, at which time they, as well as the Peligni, were on friendly terms with the Romans, and granted a free passage to the consuls who were proceeding with their armies through Samnium into Campania. (Liv. viii. 6.) At the commencement of the Second Samnite War they appear to have remained neutral; and even when their kinsmen and allies the Vestini were assailed by the Roman arms, they did not, as had been expected, take up arms in their defence. (Id. viii. 29.) It was not till B. C. 308 that we first find them engaged in hostilities with Rome, and we have no explanation of the circumstances which then induced them to take part with the Samnites. (Id. ix. 41.) It is indeed singular that while Livy notices this campaign as memorable from its being the first occasion on which the Romans were opposed to the Marsians, Diodorus gives a wholly different account, and represents the two nations as in alliance against the Samnites. (Diod. xx. 44.) There is, however, every probability that the account given by Livy is the more correct one, as we find shortly after (B. C. 304) a special treaty concluded with the Marsi, Marrucini, and Peligni, immediately after the defeat of the Aequians. (Liv. ix. 45; Diod. xx. 101.) But a few years later (B. C. 301) the Marsi again took up arms (this time apparently single-handed) to oppose the foundation of the Roman colony at Carseoli, on the immediate frontiers of their territory. They were, however, easily defeated; three of their towns, Plestina, Milionia, and Fresilia, were taken; and they were compelled to purchase peace by the cession of a part of their territory. (Liv. x. 3.) With this exception, they obtained favourable terms, and the former treaty was renewed.

From this time the Marsi, as well as their confederate tribes, the Marrucini, Peligni, and Vestini, became the faithful and constant allies of Rome, and occupied a prominent position among the "socii" whose contingents bore so important a share in the Roman victories. The names of the four nations are sometimes all mentioned, sometimes one or other of them omitted; while the Frentani, who appear, though of Samnite origin, to have maintained closer political relations with their northern neighbours, are, in consequence, often associated with them. Thus Polybius, in enumerating the forces of the several Italian nations in B. C. 225, classes the Marsi, Marrucini, Vestini and *Frentani*, under one head, while he omits the name of the Peligni altogether. (Pol. ii. 24.) Dionysius, on the other hand, notices *by name* only the Marrucini, Peligni, and Frentani, among the Roman allies at the battle of Asculum, omitting both the Marsi and Vestini; while Silius Italicus enumerates them all among the Roman allies at the battle of Cannae. (Dionys. xx. Fr. Didot; Sil. Ital. viii. 495—520.) Ennius also associated together the "Marsa manus, Peligna cohors, Vestina virum vis." (Enn. *Fr.* p. 150.) During the Second Punic War they suffered severely for their fidelity to Rome, their territory being repeatedly ravaged by Hannibal. (Liv. xxii. 9, xxvi. 11.) Nevertheless, towards the close of the same war, they were among the foremost to offer volunteers to the fleet and army of Scipio in B. C. 205. (Id. xxviii. 45.)

During this period the Marsi appear to have earned a high reputation among the Roman allies for their courage and skill in war; a character which they shared in common with the neighbouring tribes. But their chief celebrity was derived from the prominent part which they took in the great struggle of the Italian allies against Rome, commonly called the Social War, but which appears to have been more frequently termed by the Romans themselves the Marsic War. (Bellum Marsicum, Fast. Capit.; Vell. Pat. ii. 21; Cic. *de Div.* i. 44, &c.; ὁ Μαρσικὸς καλούμενος πόλεμος, Strab. v. p. 241.) Pompaedius Silo, who is termed by Livy one of the chief authors of this memorable contest, was himself a Marsian; and it was probably at his instigation that the Marsi were the first to take up arms after the outbreak of the Picentes at Asculum; thus at once imparting to the impending contest the character of a national war. (Vell. Pat. ii. 15; Strab. v. p. 241; Diod. xxxvii. 2.) Their example was immediately followed by their neighbours and kinsfolk the Peligni, Marrucini, and Vestini, as well as by the Samnites, Frentani, and Lucanians. (Appian, *B. C.* i. 39; Liv. *Epit.* lxxii.; Oros. v. 18.) During the military operations that followed, imperfect as is our information concerning them, we may clearly discern that the allies formed two principal groups; the one composed of the Marsi, with their immediate neighbours already mentioned, as well as the Picentes, and probably the Frentani; the other of the Samnites, with the Lucanians, Apulians, and some of the Campanians. The Marsi appear to have stood, by common consent, at the head of the former section; and hence we frequently find their name alone mentioned, where it is clear that their confederates also fought by their side. At the first outbreak of the war (B. C. 91), they laid siege to Alba Fucensis, a Roman colony and a strong fortress (Liv. *Epit.* lxxii.), which appears to have at first defied all their efforts. But the Roman consul P. Rutilius, who was sent against them, proved unequal to the task. One division of his army, under Perpenna, was cut to pieces at the outset of the campaign; and somewhat later the consul himself was defeated and slain by the allied forces under Vettius Cato. (Appian, *B. C.* i. 43; Liv. *Epit.* lxxiii.; Oros. v. 18.) C. Marius, who was acting as legate to Rutilius, is said to have retrieved this disaster; and afterwards, in conjunction with Sulla, achieved a decisive victory over the Marsi, in which it is said that the allies lost 6000 men, and the leader or praetor of the Marrucini, Herius Asinius, was slain. But notwithstanding this advantage, it appears that Marius himself was unable to keep the field, and was almost blockaded in his camp by Pompaedius Silo; and when at length he ventured on a third battle, it had no decisive result. Meanwhile, his colleague in the command, Q. Caepio, was totally defeated and cut to pieces with his whole army by the Marsi; while an advantage gained by Ser. Sulpicius over the Peligni appears to have led to no important result. (Liv. *Epit.* lxxiii. lxxiv.; Appian *B. C.* i. 46; Plut. *Mar.* 33; Oros. v. 18.) The next campaign (B. C. 89) proved at first scarcely more favourable to the Roman arms; for though the consul L. Porcius Cato obtained some successes over the Marsi and their allies, he was himself slain in a battle near the lake Fucinus. (Appian, *B. C.* i. 50; Oros. v. 18.) But it is probable that the policy adopted by the Romans in admitting to the franchise all those of the allies who were willing to submit had a great tendency to disarm the confederates, as well as to introduce dissensions among them; and this cause, combined with the successful operations of the consul Cn. Pompeius Strabo and his lieutenant Sulpicius, effected the submission of the Marrucini, Vestini, and Peligni before the close of the year. The Marsi for a time still held out, though single-handed; but repeated defeats at length compelled them also to sue for peace. (Liv. *Epit.* lxxvi.; Oros. v. 18.) Notwithstanding their obstinate resistance, they were admitted to favourable terms, and received, in common with the rest of the Italians, the full rights of Roman citizens.

From this time the Marsi as a nation disappear from history, and became merged in the common condition of the Italians. They however, still retained much of their national character, and their existence as a separate tribe is acknowledged by many Roman writers, both of the Republic and Empire. In the civil war between Caesar and Pompey they appear to have been at first favourably disposed to the latter; and the twenty cohorts with which Domitius occupied Corfinium were principally raised among the Marsi and Peligni, or their immediate neighbours. (Caes. *B. C.* i. 15, 20.) In like manner, the Marsi are mentioned as declaring themselves, as a people, in favour of Vespasian during the civil war between him and Vitellius. (Tac. *Hist.* iii. 59.) In the days of Cicero, the Marsi and Peligni, as well as the Sabines, were comprised in the Sergian tribe (Cic. *in Vatin.* 15; Schol. Bob. *ad loc.*); and at a later period all three were included in the Fourth Region of Augustus, which, according to Pliny, was composed of the bravest nations of all Italy. (Plin. iii. 12. s. 17.) In the later division of the Empire, the territory of the Marsi (Marsorum regio) was included in the province named Valeria. (P. Diac. ii. 20; *Lib. Col.* p. 229.) It appears to have early formed a separate ecclesiastical diocese; and in the middle ages the bishop of Marruvium bore the title of "Episcopus Marsorum," which is still retained by the bishops of *Pescina*, to which place the see has been transferred. (Bingham's *Ecclesiastical Antiquities*, book ix. ch. 5. § 3.) The district comprised within it is still familiarly called "the land of the Marsi," and the noble Roman family of Colonna bears the title of Counts of the Marsi. (K. Craven's *Abruzzi*, vol. i. p. 144.)

The Marsi appear to have been always celebrated in ancient times, even beyond their hardy and warlike neighbours, for their valour and spirit in war. Virgil adduces them as the first and most prominent example of the "genus acre virûm" which Italy was able to produce: and Horace alludes to the "Marsic cohorts" as an almost proverbial expression for the bravest troops in the Roman army. (Virg. *Georg.* ii. 167; Hor. *Carm.* ii. 20. 18, iii. 5. 9.) Appian also tells us that a proverbial saying was current at the time of the outbreak of the Social War, that no triumph had ever been gained *over* the Marsi or *without* the Marsi (Appian, *B. C.* i. 46). The historical accuracy of this saying will not bear examination, but it sufficiently proves the high character they had earned as Roman auxiliaries. In common with the Sabines and other mountain tribes, they retained down to a late period their rustic and frugal habits; and are cited by the Roman poets as examples of primitive simplicity. (Juv. iii. 169, xiv. 180.)

But the most remarkable characteristic of the Marsians was their peculiar skill in magical charms and incantations,—especially in charming venomous reptiles, so as to render them innoxious. This power, which they were said to have derived from their ancestress Circe, or from the local divinity Angitia, who was described as her sister, was not confined to a few individuals, though the priests appear to have principally exercised it, but, according to Silius Italicus, was possessed by the whole body of the nation. (Virg. *Aen.* vii. 750—758; Sil. Ital. viii. 495—501; Plin. vii. 2, xxi. 13. s. 25, xxviii. 3. s. 6; Solin. 2. § 27; Gell. xvi. 11; Lamprid. *Heliogab.* 23.) It is worthy of notice that the inhabitants of these regions still pretend to possess the same occult powers as their ancestors: and are often seen as wanderers in the streets of Naples carrying boxes full of serpents of various sizes and colours, against the bites of which they profess to charm both themselves and the spectators. (Craven's *Abruzzi*, vol. i. p. 145.)

The physical characters of the land of the Marsi have been already described under the article of the lake FUCINUS; the basin of which, surrounded on all sides by lofty, or strongly marked mountain ridges, may be considered as constituting the natural limits of their territory. But towards the NE. we find that Alba Fucensis, though certainly belonging to this natural district, and hence sometimes described as belonging to the Marsi (Ptol. iii. 1. § 57; Sil. Ital. viii. 507), was more properly an Aequian city [Alba Fucensis]; while, on the other hand, the upper valley of the Liris (though separated from the lake by an intervening mountain ridge) was included in the Marsic territory, as Antinum (*Cività d'Antino*) was unquestionably a Marsian city. [Antinum.] On the N. the Marsi were separated from the Sabines and Vestini by the lofty group of the *Monte Velino* and its neighbours; while on the S. another mountain group, of almost equal elevation, separated them from the northern valleys of Samnium and the sources of the Sagrus (*Sangro*). On the E., a ridge of very inferior height, but forming a strongly marked barrier, divided them from the Peligni, who occupied the valley of the *Gizio*, a tributary of the Aternus. From its great elevation above the sea (2176 feet at the level of the lake), even more than from the mountains which surrounded it, the land of the Marsi had a cold and ungenial climate, and was ill adapted for the growth of corn, but produced abundance of fruit, as well as wine, though the latter was considered harsh and of inferior quality. (Sil. Ital. viii. 507; Athen. i. p. 26; Martial, xiii. 121, xiv. 116.)

The principal town of the Marsi was Marruvium, the ruins of which are still visible at *S. Benedetto*, on the E. shore of the lake Fucinus. This was indeed (if Alba Fucensis be excluded) probably the only place within their territory which deserved the name of a city. The others, as we are told by Silius Italicus, though numerous, were for the most part obscure places, rather fortified villages (castella) than towns. (Sil. Ital. viii. 510.) To this class belonged, in all probability, the three places mentioned by Livy (x. 3) as having been taken in B. C. 301 by the dictator M. Valerius Maximus,—Milionia, Plestina, and Fresilia; all three names are otherwise wholly unknown, and there is no clue to their site. Pliny, however, assigns to the Marsi the following towns:—Anxantia (Anxantini), the name of which is found also (written Anxatini) in an inscription, and must have been situated near *Androssano* or *Scurgola*, in the immediate neighbourhood of *Alba* (Hoare's *Classical Tour*, vol. i. p. 367; Mommsen, *Inscr. R. N.* 5628); Antinum (Antinates), now *Civita d'Antino;* Lucus (Lucenses), more properly Lucus Angitiae, still called *Lugo*, on the W. bank of the lake; and a "populus" or community, which he terms Fucenses, who evidently derived their name from the lake; but what part of its shores they inhabited is uncertain. Besides these he notices a tradition, mentioned also by Solinus, that a town named Archippe, founded by the mythical Marsyas, had been swallowed up in the waters of the lake. (Plin. iii. 12. s. 17; Solin. 2. § 6.) From the number of inscriptions found at *Trasacco*, a village near the S. end of the lake, it would appear to have been certainly an ancient site; but its name is unknown. (Mommsen, *l. c.* p. 295.) The only town of the Marsi mentioned by Ptolemy (iii. 1. § 57) besides Alba Fucensis, is a place which he calls Aex (Αἴξ), a name in all probability corrupt, for which we should perhaps read Ἄνξα, the Anxatia or Anxantia of Pliny. Cerfennia, a place known only from the Itineraries, was situated on the Via Valeria, at the foot of the pass leading over the Mons Imeus into the valley of the Peligni. This remarkable pass, now called the *Forca di Caruso*, must in all ages have formed the principal line of communication between the Marsi and their eastern neighbours, the Peligni and Marrucini. Another natural line of communication led from the basin of the Fucinus near *Celano* to the valley of the Aternus near *Aquila*. It must be this line which was followed by a route obscurely given in the Tabula as leading from Aveia through a place called Frusteniae (?) to Alba and Marruvium (*Tab. Peut.*). [E. H. B.]

MARSIGNI, a German tribe, mentioned only by Tacitus (*Germ.* 43), probably occupying the north of Bohemia, about the *Upper Elbe*. In language and manners they belonged to the Suevi. (Comp. Zeuss, *Die Deutschen*, p. 124.) [L. S.]

MARSO'NIA (Μαρσονία), or MARSO'NIUM (*Tab. Peut.*), a place in Upper Pannonia, south of the river Savus, on the road between Siscia and Servitium; is identified by some with the town of *Issenoviz*, at the mouth of the *Unna* into the *Save*. (Ptol. ii. 16. § 7; Geogr. Rav. iv. 19.) [L. S.]

MARSYABAE (Μαρσυαβαί), a town of the Rhamanitae, an Arabian tribe, mentioned by Strabo as the utmost limit of the Roman expedition under Aelius Gallus, the siege of which he was obliged to abandon after six days for want of water, and to commence his retreat. The only direct clue afforded by Strabo to the position of the town is that it was two days distant from the Frankincense country; but the interest attaching to this expedition—which promises so much for the elucidation of the classical geography of Arabia, but has hitherto served only still further to perplex it—demands an investigation of its site in connection with the other places named in the only two remaining versions of the narrative. It will be convenient to consider,—(I.) the texts of the classical authors. (II.) The commentaries and glosses of modern writers on the subject. (III). To offer such remarks as may serve either to reconcile and harmonise conflicting views, or to indicate a more satisfactory result than has hitherto been arrived at. In order to study brevity, the conclusions only will be stated; the arguments on which they are supported must be sought in the writings referred to. I. To commence with Strabo, a personal friend of the Roman general who commanded the expedition, and whose account, scanty and unsatisfactory as it is, has all the authority of a personal narrative, in which, however, it will be advisable to omit all incidents but such as directly bear on the geography. [*Dictionary of Biography*, Gallus, Aelius.] After a voyage of 15 days from Cleopatris [Arsinoe, No. 1], the expedition arrived at Leuce Come (Λευκὴ κώμη), a considerable seaport in the country of the Nabathaeans, under whose treacherous escort Gallus had placed his armament. An epidemic among the troops obliged him to pass the summer and winter at this place. Setting out again in the spring, they traversed for many days a barren tract, through which they had to carry their water on camels. This brought them to the territory of Aretas, a kinsman of Obodas, the chief sheikh of the Nabathaei at the time. They took thirty days to pass through this territory, owing to the obstructions placed in their way by their guide Syllaeus. It produced spelt and a few palms. They next came to the nomad country named Ararena (’Αραρηνή), under a sheikh named Sabus. This it took them fifty days to traverse, through the fault of their guide; when they came to the city of the Agrani ('Αγρανοί), lying in a peaceful and fruitful country. This they took; and after a march of six days, came to the river. Here, after a pitched battle, in which the Romans killed 10,000 Arabs, with the loss of only two men, they took the city called Asca ("Ασκα), then Athrulla ("Αθρουλλα), and proceeded to Marsyabae of the Rhamanitae, then governed by Ilasarus, from which, as already mentioned, they commenced their retreat by a much shorter route. Nine days brought them to Anagrana ('Ανάγρανα), where the battle had been fought; eleven more to the Seven Wells ('Επτὰ φρέατα), so called from the fact; then to a village named Chaalla (Χάαλλα), and another named Malotha (Μαλόθα), — the latter situated on a river,—and through a desert with few watering-places to Nera or Negra Come (Νερὰ κώμη), on the sea-shore, subject to Obodas. This retreat was accomplished in sixty days; the advance had occupied six months. From Nera they sailed to Myos Hormus (Μυὸς ὅρμος) in eleven days. Thus far Strabo (xvi. p. 782). Pliny is much more brief. He merely states that Gallus destroyed towns not mentioned by previous writers, Negra, Amnestrum, Nesca, Magusa, Tammacum, Labecia, the above-named Mariaba (i. e. the Mariaba of the Calingii, 3), and Caripeta, the remotest point which he reached. (*Hist. Nat.* vi. 28.) The only geographical point mentioned by Dion Cassius, who dwells chiefly on the sufferings of the army, is that the important city of Athlula ('Αθλούλα) was the limit of this disastrous expedition. (Dion Cass. liii. 29.)

II. The variations of commentators on this narrative may be estimated by these facts: Dean Vincent maintains that, "as Pliny says, that places which occur in the expedition of Gallus are not found in authors previous to his time, the same may be said of subsequent writers; for there is not one of them, ancient or modern, who will do more than afford matter for conjecture." (*Peripl.* pp. 300, 301.) Mr. Forster asserts, "Of the eight cities named by Pliny, the names of two most clearly prove them to be the same with two of those mentioned by Strabo; and that seven out of the eight stand, with moral certainty, and the eighth with good probability, identified with as many Arab towns, still actually in being." (*Geography of Arabia*, vol. ii. p. 310.) D'Anville and M. Fresnel (*inf. cit.*) conduct the expedition to *Hadramaut*, in the southern extremity of the peninsula; Gosselin does not extend it beyond the *Hedjaz*. (*Récherches sur la Géographie des Anciens*, tom. ii. p. 114.) But these various theories require more distinct notice. 1. D'Anville, following Bochart (*Chanaan*, i. 44), identifies Leuce Come with the modern *Hawr* or *El-Haura*, on the Red Sea, a little north of the latitude of *Medina*, justifying the identification by the coincidence of meaning between the native and the Greek names. Anagrana he fixes at Nageran or Negran (*Nedjran*), a town in the NE. of *Yemen;* consistently with which theory he makes the Marsyabae of Strabo identical with the Mariaba of the same geographer; though Strabo makes the latter the capital of the Sabaei, and assigns the former to the Rhamanitae. Finally, D'Anville places Chaalla at Khaülan (*El-Chaulan*), in the NW. extremity of *Yemen*, and, therefore, as he presumes, on the Roman line of retreat between Anagrana and the sea. (D'Anville *Géographie ancienne abrégée*, tom. ii. pp. 216, 217, 223, 224). 2. Gosselin, as before noticed, maintains that the expedition did not pass beyond Arabia Deserta and the *Hedjaz;* that the Negra of Pliny = the Negran of Ptolemy = the modern *Nokra* or *Maaden en-Nokra* (in the NW. of *Nedjd*); that Pliny's Magusa = *Mégarish-uzzir* (which he marks in his map NW. of Negra, and due East of *Moilah*, his Leuce (pp. 254, 255), perhaps identical with *Dahr el-Maghair* in Ritter's map; that Tammacum in Pliny = Thaema in Ptolemy = the modern Tima (which he places nearly due north of Negra, between it and Magusa) = *Teimâ* in Ritter, between *Maaden en-Nokra* and *Dahr el-Maghair;* that Labecia = Laba of Ptolemy, which he does not place; that Athrulla = Iathrippa [LATHRIPPA] in Ptolemy = *Medineh*; that Mariaba in Pliny = Marsyabae in Strabo, = Macoraba in Ptolemy = *Mecca;* and lastly, that Caripeta, the extreme point according to Pliny, = Ararene in Strabo = modern *Cariatain*, in the heart of *El-Nedjd*. (Gosselin, *l. c.* pp. 113—116.) 3. Dean Vincent's opinion on the difficulty of recovering any clue to the line of march has already been stated; but he ventures the following conjectures, partly in agreement, and partly in correction, of the preceding. He adopts the Leuce Come of Gosselin, i. e. *Moilah;* the Anagrana or Negra of D'Anville, i. e. *Nedjran* of *Yemen;* and thinks that the country of the nomades, called Ararênè, has a resemblance to the territory of *Medina* and *Mecca;* and that the space of fifty days employed in passing it, is some confirmation of the conjecture. Marsyabae, he thinks, could not be Mariaba of the Tank; but takes it as the general name for a capital,—in this case of the Minêans,—which he suggests may correspond with the Caripeta of Pliny, the Carna or Carana of Strabo, the capital of the Minêans, and the Carni-peta, or Carni-petra of modern geographers. The fact that Strabo speaks of Carna as the capital of the Minaei, and places Marsyabae in the territory of the Rhamanitae, is disposed of by the double hypothesis, that if Ilasar is the king of this tribe, whether Calingii, Rhamanitae, or Elaesari, all three were comprehended under the title of Minêans. Of Nera, the termination of the expedition, he remarks, that it being in the country of Obodas, it must be within the limits of Petraea; but, as no modern representative offers, it should be placed as far below (south of) Leuce Come as the province will admit. (Vincent, *Periplus of the Erythrean Sea*, vol. ii. pp. 290—311.) 4. M. Fresnel, long a resident in the country, thinks that the Marsyabae of Strabo must be identical with the Mariaba in Pliny's list of captured cities, the same writer's Baramalacum, and Ptolemy's Mariama; and that the Rhamanitae of Strabo are the Rhamnei of Pliny, the Manitae of Ptolemy, one of the divisions of the Minaei, to which rather than to the other division, the Charmaei, Mariaba Baramalacum should have been assigned. In agreement with Vincent, he finds the Marsyabae of Strabo in the capital of the Minaei, i. e. the Carana of Strabo and the Carnan Regia of Ptolemy, which he however finds in the modern *Al-Ckarn* in the *Wady Doàn* or *Dawàn* (*Kurein* and *Grein* in Kiepert's and Zimmerman's maps), six or seven days' journey north of *Moukallah*, and in the heart of *Hadramaut*. (Fresnel, in *Journal Asiatique, Juillet*, 1840, 3me série, tom. x. pp. 83—96, 177, &c.) He fancied that he recovered the Caripeta of Pliny in the site of *Khouraybah*, also in the vicinity of *Moukallah* (*Ib.* p. 196). 5. Desvergers prefers the identification of Leuce Come with *El-Haura*, proposed by D'Anville, to the *Moilah* of Gosselin and Vincent. In common with D'Anville and Vincent, he finds the town of Anagrana (which he writes "la ville des Négranes") in the modern *Nedjrân*, and doubtingly fixes Marsyabae at *Mâreb* in *Yemen*. The Manitae of Ptolemy he identifies with the Rhamanitae of Strabo,—suggesting an ingenious correction to Jamanitae = the people of *Yemen* (*L'Univers. Arabie*, pp. 58, 59). 6. Jomard, one of the highest authorities on Arabian geography, has offered a few valuable remarks on the expedition of Gallus, with a view to determine the line of march. He thinks the name Marsyabae an evident corruption for Mariaba, which he assumes to be "that of the Tank," the capital of the Minaei, now *Mâreb*. Negranes exactly corresponds with *Nedjrân* or *Negrân*, nine days' journey NW. of *Mâreb*. He fixes Leuce Come at *Moilah*, and Negra or Nera opposite to *Coseyr*, in the 26th degree of latitude. His argument for determining the value of a day's march is ingenious. The whole distance from *Mâreb* to the place indicated would be 350 leagues of 25 to a degree. From Mariaba to Negra was 60 days' march: *Negrân*, therefore, which was nine days from Mariaba, is $\frac{9}{60}$ths of the whole march, and *Wady Nedjrân* is 52 leagues NW. of *Mâreb*. The distance of the Seven Wells, eleven days from *Negrân*, = $\frac{11}{60}$ths of the march = 117 leagues from Mariaba: and the same analogy might have been applied to Chaalla and the river Malothas, had Strabo indicated the distances of these two stations. The troops, in order to reach the sea, on their retreat must have traversed the province of *Asyr*, a district between *Yemen* and the *Hedjaz* (whose geography has been recently restored to us by M. Jomard), and one of the elevated plains which separate the mountain chain of *Yemen* from that of the *Hedjaz*. "The road," he says, "is excellent, and a weak body of troops could defend it against a numerous army." Having thus disposed of the line followed in the retreat, he briefly considers the advance:—"The country governed by Aretas, and the next mentioned, Ararene, correspond with *Thamoud* and *Nedjd*, and the southern part of the latter province approaching *Nedjrân* has always been a well-peopled and cultivated district. Asca, on the river, and Athrulla, the last-named station before Mariaba, cannot be exactly determined, as the distances are not stated; and the line between *Nedjrân* and *Mâreb* is still but little known." (Jomard, *ap. Mengin. Histoire de l'Egypte, &c.*, pp. 383—389.) 7. Mr. Forster has investigated the march with his usual diligence, and with the partial success and failure that must almost necessarily attach to the investigation of so difficult a subject. To take first the three main points, viz., Leuce Come, the point of departure; Marsyabae, the extreme limit; and Nera, the point at which they embarked on their return. He accepts D'Anville's identification of *Haûra* as Leuce Come, thinking the coincidence of name decisive; Marsyabae he finds in *Sabbia*, the chief city of the province of *Sabie*, a district on the northern confines of *Yemen*, 100 miles S. of *Beishe*, the frontier and key of *Yemen;* and Nera, in *Yembo*, the sea-port of *Medina*. The line of march on their advance he makes very circuitous, as Strabo intimates; conducting them first through the heart of *Nedjd* to the province of *El-Ahsa* on the *Persian Gulf*, and then again through the same province in a SW. direction to *Yemen*. On their retreat, he brings them direct to *Nedjrân*, then due west to the sea, which they coast as far north as *Yembo*. To be more particular: he thinks that "a difference in distance in the advance and retreat, commensurate, in some reasonable degree, with the recorded difference of time, i. e. as 3 to 1, must be found; that the caravan road from *Haûra* by *Medina* and *Kasym*, into the heart of *Nedjd*, was the line followed by Gallus (the very route, in fact, traversed by Captain Sadlier in 1819: *Transactions of Lit. Soc. of Bombay*, vol. x. pp. 449—493), and thence by one of the great *Nedjd* roads into *Yemen*, the description of which in Burckhardt agrees in many minute particulars with the brief notices of Strabo. He further finds nearly all the towns named by Pliny as taken by the Romans, on this line of march: Mariaba of the Calingii in *Merab*, in the NE. extremity of *Nedjd*, within the province of *Hagar* or *Bahrein*—in the former of which names he finds the Ararena or Agarena of Strabo. Caripeta he identifies, as Gosselin had done, with *Cariatain* in *Nedjd*; but he does not attempt to explain how Pliny could call this the extreme limit of the expedition,—"quo longissime processit." The Tammacus of Pliny = the Agdami of Ptolemy = the well-known town of *Tayf*. Magusa (Ptolemy's Magulaba) presents itself in *Korn el-Maghsal*, a place situated about half-way between *Tayf* and *Nedjrân*, which last is with him, as with all preceding writers except Gosselin, the Anagrana of Strabo, the Negra of Pliny. "Labecia is the anagram, with the slightest possible inversion, of *Al-Beishe;*" and this is called by the northern Bedouins "the key of *Yemen*,"—the only pass, according to Burckhardt, for heavy-laden camels going from *Mekka* to *Yemen*, "a very fertile district, extremely rich in date-trees." The river at which the battle with the Arabs was fought is the modern *Sancan*, "which, taking its rise in the *Hedjaz* mountains near *Korn el-Maghsal*, after a southern course of somewhat more than 100 miles, is lost in the sands of the *Tehamah*, to the westward of the mountains of *Asyr*." The Asca of Strabo, the Nesca of Pliny, are "obviously identical with *Sancan*, the present name of a town seated on the *Sancan* river, near its termination in the sands." Athrulla, next mentioned by Strabo, is again Labecia, i. e. *Beishe;* and this hypothesis "implies a countermarch," of which there is no hint in the authors. Lastly, "if Amnestus may be supposed to have its representative in *Ibn Maan* (the Manambis of Ptolemy), a town about half-way between *Beishe* and *Sabbia*, all the cities enumerated by Pliny occur on the route in question."

As to the retreat of the army. From Marsyabae to *Nedjrân*, a distance of from 140 to 160 miles, was accomplished in nine days; thence to the Seven Wells, eleven days from *Nedjrân*, brings us to *El-Hasba* (in Arabic "the Seven"), a place about 150 miles due west of *Nedjrân*, and then to Chaalla, the modern *Chaulan* (according to Forster as well as D'Anville, the chief town of the province of the same name), and thence to Malotha, situated on a river, the same as that crossed on the advance, i. e. the *Sancan*. The Malotha of Strabo is plainly identified, by its site, with the Tabala of Burckhardt, a town on the *Sancan*, at this point, on the caravan road to *Hedjaz*, a short day's march from *El-Hasba*. From Malotha to Nera Come, i. e. through the *Tehamah*, there are two routes described by Burckhardt; one along the coast, in which only one well is found between *Djidda* and *Leyth*,—a distance of four days; another more eastern, somewhat mountainous, yielding plenty of water, five days' journey between the same two towns. Now as Strabo describes the latter part of the retreat through a desert track containing only a few wells, it is obvious that the coast-road was that followed by the Romans as far as *Yembo*, already identified with Nera Come; "the road-distance between Sabbia and Yembo (about 800 English miles) allowing, for the entire retreat, the reasonable average of little more than thirteen miles a-day." (Forster, *Geogr. of Arabia*, vol. ii. pp. 277—332.)

III. Amid these various and conflicting theories there is not perhaps one single point that can be regarded as positively established, beyond all question; but there are a few which may be safely regarded as untenable. 1. And first, with regard to Leuce Come, plausible as its identification with *El-Haura* is rendered by the coincidence of name, there seem to be two inseparable objections to it; first, that the author of the Periplus places the harbour and castle of Leuce two or three days' sail from Myos Hormus (for Mr. Forster's gloss is quite inadmissible), while *El-Haura* is considerably more than double that distance, under the most favourable circumstances; and secondly, that the same author, in perfect agreement with Strabo, places it in the country of the Nabathaei, which never could have extended so far south as *Haura*. Mr. Forster attempts to obviate this objection by supposing that both Leuce Come and Nera were sea-ports of the Nabathaei beyond their own proper limits, and in the hostile territory of the Thamudites (*l. c.* p. 284, note *). But this hypothesis is clearly inconsistent with the author of the Periplus, who implies, and with Strabo, who asserts, that Leuce Come lay in the territory of the Nabathaei (ἧκεν εἰς Λευκὴν κώμην τῆς Ναϐαταίων γῆς, ἐμπορεῖον μέγα), a statement which is further confirmed by the fact that Nera Come, which all agree to have been south of Leuce, is also placed by Strabo in the territory of Obodas, the king of the Nabathaei (ἔστι δὲ τῆς Ὀϐόδα). Leuce cannot therefore be placed further south than *Moilah*, as Gosselin, Vincent, and Jomard all agree; and Nera must be sought a little to the south of this, for Jomard has justly remarked that Strabo, in contrasting the time occupied in the advance and in the retreat, evidently draws his comparison from a calculation of the same space (*l. c.* p. 385). 2. With regard to the site of Marsyabae, it may be remarked that its identification with Mariaba, the metropolis of the Sabaei, the modern *Mâreb*, maintained by D'Anville, Fresnel, and Jomard, is inadmissible for the following reasons: first, that distinct mention having been made of the latter by Strabo, it is not to be supposed that he would immediately mention it with a modification of its name, and assign it to another tribe, the Rhamanitae; and it is an uncritical method of removing the difficulty suggested by M. Jomard without the authority of MSS.,—"il faut lire partout *Mariaba;* le mot *Marsiaba* est corrompu évidemment." Secondly, whether the Mariaba Baramalacum of Pliny be identified with Strabo's Marsyabae or no, and whatever becomes of the plausible etymology of this epithet, suggested by Dean Vincent (quasi *Bahr em-Malac=the royal reservoir*), the fact remains the same, that the Mariaba of the Sabaeans was abundantly supplied with water from numerous rivulets collected in its renowned Tank; and that therefore, as Gosselin remarks, drought was the last calamity to which the Romans would have been exposed in such a locality. 3. With regard to Anagrana and Negra, on the identity of which with the modern *Nedjrân* there is a singular agreement among all commentators, there seems to be an insuperable objection to that also, if Strabo, who it must be remembered had his information direct from Gallus himself, is a trustworthy guide; for the Anagrana of the retreat (which is obviously also the Negra of Pliny), nine days distant from Marsyabae, was the place where the battle had been fought on their advance. But he had said before that this battle was fought at the river; and there is no mention of a river nearer to *Nedjrân* than the *Sancan*, which is, according to Mr. Forster, 170 miles, or twelve days' journey, distant. It is certainly strange that, of the writers who have commented on this expedition, all, with one exception, have overlooked the only indication furnished by the classical geographers of the *direction* of the line of march,—clearly pointing to the west, and not to the south. The Mariaba taken by the Romans was, according to Pliny, that of the Calingii, whom he places in the vicinity of the *Persian Gulf;* for he names two other towns of the same tribe, Pallon and Urannimal or Muranimal, which he places near the river by which the Euphrates is thought to debouche into the *Persian Gulf* (vi. 28), opposite to the *Bahrein* islands. (Forster, vol. ii. p. 312.) This important fact is remarkably confirmed by the expedition having landed near the mouth of the Elanitic gulf of the Red Sea, and commencing their march through the territory of Obodas and his kinsman Aretas, two powerful sheikhs of the Nabathaei, who inhabited the northern part of the Arabian peninsula from the Euphrates to the peninsula of Mount Sinai [NABATHAEI], and there can be little doubt that the Mariaba of Pliny is correctly identified with the *Merab*, still existing at the eastern base of the *Nedjd* mountains. [MARIABA, No. 3.] Whether this be the Marsyabae of Strabo, or whether future investigations in the eastern part of the peninsula, hitherto so imperfectly known, may not restore to us both this and other towns mentioned in the lists of Strabo and Pliny, it is impossible to determine. At any rate, the very circuitous route through *Nedjd* to *Yemen*, marked out by Mr. Forster, and again his line of the retreat, seem to involve difficulties and contradictions insurmountable, which this is not the place to discuss; and with regard to the supposed analogy of the modern names, it may be safely assumed that an equal amount of ingenuity might discover like analogies in any other parts of Arabia, even with the very scanty materials that we at present have at command. In conclusion, it may be remarked that the observation of Strabo that the expedition had reached within two days' journey of the country of the Frankincense, is of no value whatever in determining the line of march, as there were two districts so designated, and there is abundant reason to doubt whether either in fact existed; and that the reports brought home by Gallus and preserved by Pliny, so far as they prove anything, clearly indicate profound ignorance of the nature and produce of *Yemen*, which some authors suppose him to have traversed, for we are in a position to assert that so much of his statement concerning the Sabaei as relates to their wealth—"silvarum fertilitate odorifera, auri metallis"—is pure fiction. The question of the confusion of the various Mariabas, and their cognate names, is discussed by Ritter with his usual ability. (*Erdkunde von Arabien*, vol. i. pp. 276—284.) [G. W.]

MA'RSYAS (Μαρσύας). 1. A tributary of the Maeander, having its sources in the district called

Idrias, that is in the neighbourhood of Stratoniceia, and flowing in a north-western direction past Alabanda, discharged its waters into the Maeander nearly opposite to Tralles. On its banks were the λευκαὶ στῆλαι, near which the Carians held their national meetings. (Herod. v. 118.) The modern name of this river is *Tshina*, as is clearly proved by Leake (*Asia Minor*, p. 234, &c.); while earlier geographers generally confound this Marsyas with the Harpasus.

2. A small river of Phrygia, and, like the Carian Marsyas, a tributary of the Maeander. Herodotus (vii. 26) calls it a καταῤῥάκτης; and according to Xenophon (*Anab.* i. 2. § 8) its sources were in the market-place of Celaenae, below the acropolis, where it fell down with a great noise from the rock (Curt. iii. 1.) This perfectly agrees with the term applied to it by Herodotus; but the description is apparently opposed to a statement of Pliny (v. 41), according to whom the river took its origin in the valley of Aulocrene, ten miles from Apamea. (Comp. Strab. xii. p. 578; Max. Tyr. viii. 8.) Strabo, again, states that a lake above Celaenae was the source of both the Maeander and the Marsyas. "Comparing these accounts," says Col. Leake (*Asia Minor*, p. 160), "with Livy (xxxviii. 38), who probably copied from Polybius, it may be inferred that the lake or pool on the summit of a mountain which rose above Celaenae was the reputed source of the Marsyas and Maeander; but that in fact the two rivers issued from different parts of the mountain below the lake." By this explanation the difficulty of reconciling the different statements seems to be removed; for Aulocrene was probably the name of the lake, which imparted its own name to the plain mentioned by Pliny. The Marsyas joined the Maeander a little way below Celaenae. (Comp. MAEANDER; and Hamilton's *Researches*, i. p. 499.) [L.S.]

MARSYAS (Μαρσύας), a river of Coelesyria, mentioned only by Pliny (v. 23) as dividing Apameia from the tetrarchy of the Nazerini. It was probably the river mentioned—without its name—by Abulfeda as a tributary of the Orontes, which, rising below Apameia, falls into the lake synonymous with that city, and so joins the Orontes. The modern name *Yarmuk* is given by Pococke, who places it in his map on the east of the Orontes. (Abulfeda, *Tabula Syriae*, ed. Koehler, pp. 151, 152; Pococke, *Description of the East*, vol. ii. p. 79.) It doubtless gave its name to Marsyas, a district of Syria, mentioned by Strabo, who joins it with Ituraea, and defines its situation by the following notes:—It adjoined the Macra Campus, on its east, and had its commencement at Laodiceia ad Libanum. Chalcis was, as it were, an acropolis of the district. This Chalcis is joined with Heliopolis, as under the power of Ptolemy, son of Mennaeus, who ruled over Marsyas and Ituraea. (Strab. xvi. pp. 753, 755.) The same geographer speaks of Chalcidice ἀπὸ τοῦ Μαρσύου καθήκουσα (p. 153), and extends it to the sources of the Orontes, above which was the Αὐλὼν βασιλικός (p. 155), now the *Bekaa*. From these various notices it is evident that the Marsyas comprehended the valley of the Orontes from its rise to Apameia, where it was bounded on the north probably by the river of the same name. But it extended westward to the Macra Campus, which bordered on the Mediterranean. (Mannert, *Geographie von Syrien*, pp. 326, 363.) [ITURAEA; ORONTES.] [G.W.]

MARTA, a river of Etruria, still called the *Marta*, which has its source in the *Lake of Bolsena* (Lacus Vulsiniensis), of which it carries off the superfluous waters to the sea. It flowed under the N. side of the hill on which stood Tarquinii; but its name is known only from the Itineraries, from which we learn that it was crossed by the Via Aurelia, 10 miles from Centumcellae (*Civita Vecchia*). (*Itin. Ant.* p. 291; *Tab. Peut.*) [E. H. B.]

MARTIAE. [GALLAECIA, p. 934, b.]

MARTIA'LIS, a place in Gallia, near to, and north-west of Augustonemetum (*Clermont en Auvergne*), which Sidonius Apollinaris, once bishop of Clermont, names Pagus Violvascensis, with the remark that it was in a previous age named Martialis, from having been the winter quarters of the Julian legions. The tradition may refer to Caesar's legions. The place is now *Volvic* (D'Anville, *Notice, &c.*) [G. L.]

MARTIA'NE (Μαρτιανή, Ptol. vi. 2. §§ 2. 5), a lake placed by Ptolemy (*l. c.*) in Atropatene, and probably the same as that called SPAUTA by Strabo (ἡ λίμνη Σπαῦτα, xi. p. 523). St. Martin (*Mém. sur l'Armenie*, vol. i. p. 57) has ingeniously conjectured that the name Spauta that is applied to it in our MSS. of Strabo, is an error of some copyist for Caputa, a word which answers to the Armenian *Gaböid* and Persian *Kabúd*, signifying "blue," and which, in allusion to the colour of the water, is the title usually assigned to it by the Oriental geographers. It is identified with the lake of *Urumiyah* in *Azerbaiján*, remarkable for the quantity of salt which it retains in solution. This peculiarity has been noticed by Strabo (*l.c.*), where, for the unintelligible reading καταπορωθεῖσιν, Groskurd (*ad loc.*) has substituted the καπυρωπθεῖσιν of the MSS. and older editions. (*Journ. Geog. Soc.* vol. iii. p. 56, vol. x. pp. 7—9; Ritter, *Erdkunde*, vol. ix. p. 782; Chesney, *Euphrat.* vol. i. pp. 77, 97.) [E. B. J.]

MARTI'NI (Μαρτῖνοι or Μαρτηνοί), a people of Arabia Petraea, near Babylonia (Ptol. v. 19. § 2), the exact position of which it is now impossible to fix. (Forster, *Geog. of Arabia*, vol. ii. pp. 238, 239.) [G. W.]

MARTIS, AD, a mansio marked by the Itins. on the road from Taurini (*Turino*) to Brigantio (*Briançon*) in Gallia Narbonensis, and the next station to Brigantio. The Antonine Itinerary makes it xviiii. M. P. between Ad Martis and Brigantio, omitting Gesdao [GESDAO]. The Table gives the same distance between Ad Martis and Brigantio, thus divided: from Ad Martis to Gascido (Gesdao) viii., to Alpis Cottia, v., to Brigantio vi.; and the Jerusalem Itin. makes the distance between Ad Martis and Brigantio the same. Ad Martis is fixed at *Houlx* or *Oulx*, on the road from *Susa to Briançon.* Ammianus Marcellinus mentions this place "nomine Martis" (xv. 10), and he calls it a statio. [G. L.]

MARTYRO'POLIS (Μαρτυρόπολις), a town of Sophanene in Armenia, near the river Nymphaeus, which, according to the national traditions, was founded towards the end of the 5th century by the bishop Maroutha, who collected to this place the relics of all the martyrs that could be found in Armenia, Persia, and Syria. (St. Martin, *Mém. sur l'Armenie*, vol. i. p. 96.) Armenia, which as an independent kingdom, had long formed a slight counterpoise between the Roman and Persian empires, was in the reign of Theodosius II. partitioned by its powerful neighbours. Martyropolis was the capital of Roman Armenia, and was made by Justinian a strong fortress. (Procop. *de Aed.* iii. 2, *B. P.* i. 17; Le Beau, *Bas Empire*, vol. ix. p. 135; Gibbon, c. xl.) It is represented by the modern

Miáfarékyn (Μιεφερκείμ, Cedren, vol. ii. pp. 419, 501, ed. Bekker; Ritter, *Erdkunde*, vol. x. pp. 78, 90, 1087, vol. xi. pp. 67, foll.) [E. B. J.]

MARU'CA. [SOGDIANA.]

MARVINGI (Μαρουίγγοι), a German tribe on the east of Mons Abnoba, between the Suevi and the Danube. (Ptol. ii. 11. § 22.) The town of Bergium (the modern *Bamberg*) was probably the capital of the Marvingi. (Ptol. ii. 11. § 29.) [L.S.]

MARUNDAE (Μαροῦνδαι, Ptol. vii. 2. § 14), a people who lived in India extra Gangem, along the left bank of the Ganges, and adjoining the Gangaridae [GANGARIDAE]. They are probably the same as those whom Pliny calls Molindae (vi. 19. s. 22), and may perhaps be considered the same as the native Indian *Varendrî.* [V.]

MARUS, a tributary of the Danube, into which it flows from the north. Between it and the Cusus a band of exiled Marcomannians received settlements from the Romans under Tiberius. (Tac. *Ann.* ii. 63; Plin. *H. N.* iv. 25.) It is generally believed that this river is the same as the *March* in *Moravia;* but it is more probably identical with the *Marosch*, which the ancients generally call Marisus. [MARISUS.] [L. S.]

MARU'SIUM, a town which the Jerusalem Itinerary fixes at 13 M. P. from Clodiana, and 14 M. P. from the river Apsus, on the road to Apollonia. Colonel Leake's map identifies it with *Lusjna.* [E. B. J.]

MARU'VIUM. [MARRUVIUM.]

MASADA (Μασάδα), a very strong fortress of Palestine, mentioned by Strabo and Pliny, but much more fully described by Josephus. Strabo mentions it in connection with the phaenomena of the Dead Sea, saying that there are indications of volcanic action in the rugged burnt rocks about Moasada (Μοασάδα). Pliny describes it as situated on a rock not far from the lake Asphaltis. (Strab. xvi. p. 764; Plin. v. 17.) The description of Josephus, in whose histories it plays a conspicuous part, is as follows:—A lofty rock of considerable extent, surrounded on all sides by precipitous valleys of frightful depth, afforded difficult access only in two parts; one on the east, towards the lake Asphaltis, by a zigzag path, scarcely practicable and extremely dangerous, called "the Serpent," from its sinuosities; the other more easy, towards the west, on which side the isolated rock was more nearly approached by the hills. The summit of the rock was not pointed, but a plane of 7 stadia in circumference, surrounded by a wall of white stone, 12 cubits high and 8 cubits thick, fortified with 37 towers of 50 cubits in height. The wall was joined within by large buildings connected with the towers, designed for barracks and magazines for the enormous stores and munitions of war which were laid up in this fortress. The remainder of the area, not occupied by buildings, was arable, the soil being richer and more genial than that of the plain below; and a further provision was thus made for the garrison in case of a failure of supplies from without. The rain-water was preserved in large cisterns excavated in the solid rock. A palace on a grand scale occupied the north-west ascent, on a lower level than the fortress, but connected with it by covered passages cut in the rock. This was adorned within with porticoes and baths, supported by monolithic columns; the walls and floor were covered with tesselated work. At the distance of 1000 cubits from the fortress a massive tower guarded the western approach at its narrowest and most difficult point, and thus completed the artificial defences of this most remarkable site, which nature had rendered almost impregnable. Jonathan, the high-priest, had been the first to occupy this rock as a fortress, but it was much strengthened and enlarged by Herod the Great, who designed it as a refuge for himself, both against his own disaffected subjects, and particularly against the more dreaded designs of Cleopatra, who was constantly importuning Antony to put her in possession of the kingdom of Judaea by removing Herod out of the way. It was in this fortress that the unfortunate Mariamne and other members of Herod's family were left for security, under his brother Joseph and a small garrison, when he was driven from Jerusalem by Antigonus and his Parthian allies. The fortress was besieged by the Parthians, and Joseph was on the point of surrendering for want of water, when a timely shower filled the cisterns and enabled the garrison to hold out until it was relieved by Herod on his return from his successful mission to Rome. It next figures in the history of the Jewish revolt, having been occupied first by Manahem, son of Judas the Galilean, a ringleader of the *sicarii*, who took it by treachery, and put the Roman garrison to the sword; and afterwards by Eleazar and his partisans, a rival faction of the same murderous fanatics, by whom it was held for some time after Jerusalem itself had fallen; and here it was that the last scene of that awful tragedy was enacted under circumstances singularly characteristic of the spirit of indomitable obstinacy and endurance that had actuated the Jewish zealots throughout the whole series of their trials and sufferings. It was the only stronghold that still held out when Flavius Silva succeeded Bassus as prefect in Judaea (A. D. 73). The first act of the general was to surround the fortress with a wall, to prevent the escape of the garrison. Having distributed sentries along this line of circumvallation, he pitched his own camp on the west, where the rock was most nearly approached by the mountains, and was therefore more open to assault; for the difficulty of procuring provisions and water for his soldiers did not allow him to attempt a protracted blockade, which the enormous stores of provisions and water still found there by Eleazar would have enabled the garrison better to endure. Behind the tower which guarded the ascent was a prominent rock of considerable size and height, though 300 cubits lower than the wall of the fortress, called the White Cliff. On this a bank of 200 cubits' height was raised, which formed a base for a platform (βῆμα) of solid masonry, 50 cubits in width and height, on which was placed a tower similar in construction to those invented and employed in sieges by Vespasian and Titus, covered with plates of iron, which reached an additional 60 cubits, so as to dominate the wall of the castle, which was quickly cleared of its defenders by the showers of missiles discharged from the scorpions and balistae. The outer wall soon yielded to the ram, when an inner wall was discovered to have been constructed by the garrison—a framework of timber filled with soil, which became more solid and compact by the concussions of the ram. This, however, was speedily fired. The assault was fixed for the morrow, when the garrison prevented the swords of the Romans by one of the most cold-blooded and atrocious massacres on record. At the instigation of Eleazar, they first slew every man his wife and children; then having collected the property into one heap, and destroyed it all by fire, they cast lots for ten men, who should act as executioners of the others, while they lay in the embrace of their slaughtered families. One was then selected by lot to slay the other nine survivors; and he at last, having set fire to the palace, with a desperate effort drove his sword completely through his own body, and so perished. The total number, including women and children, was 960. An old woman, with a female relative of Eleazar and five children, who had contrived to conceal themselves in the reservoirs while the massacre was being perpetrated, survived, and narrated these facts to the astonished Romans when they entered the fortress on the following morning and had ocular demonstration of the frightful tragedy.

The scene of this catastrophe has been lately recovered, and the delineations of the artist and the description of the traveller have proved in this, as in so many other instances, the injustice of the charge of exaggeration and extravagance so often preferred against the Jewish historian. Mr. Eli Smith was the first in modern times to suggest the identity of the modern *Sebbeh* with the Masada of Josephus. He had only viewed it at a distance, from the cliffs above Engeddi, in company with Dr. Robinson (*Biblical Researches*, vol. iii. p. 242, n. 1); but it was visited and fully explored, in 1842, by Messrs. Woolcot and Tipping, from whose descriptions the following notices are extracted. The first view of it from the west strikingly illustrates the accuracy of Strabo's description of its site. "Rocky precipices of a rich reddish-brown colour surrounded us; and before us, across a scorched and desolate tract, were the cliff of *Sebbeh*, with its ruins, the adjacent height with rugged defiles between, and the Dead Sea lying motionless in its bed beneath. The aspect of the whole was that of lonely and stern grandeur." So on quitting the spot they found the ground "sprinkled with volcanic stones." The base of the cliff is separated from the water by a shoal or sand-bank; and the rock projects beyond the mountain range, and is completely isolated by a valley, even on the west side, where alone "the rock can now be climbed: the pass on the east described by Josephus seems to have been swept away. The language of that historian respecting the loftiness of the site, is not very extravagant. It requires firm nerves to stand over its steepest sides and look directly down. The depth at these points cannot be less than 1000 feet. . . . . . The whole area we estimated at three-quarters of a mile in length from N. to S., and a third of a mile in breadth. On approaching the rock from the west, the 'white promontory,' as Josephus appropriately calls it, is seen on this side near the northern end. This is the point where the siege was pressed and carried. Of 'the wall built round about the entire top of the hill by King Herod,' all the lower part remains. Its colour is of the same dark red as the rock, though it is said to have been 'composed of white stone;' but on breaking the stone, it appeared that it was naturally whitish, and had been burnt brown by the sun." The ground-plan of the storehouses and barracks can still be traced in the foundations of the buildings on the summit, and the cisterns excavated in the natural rock are of enormous dimensions: one is mentioned as nearly 50 feet deep, 100 long, and 45 broad; its wall still covered with a white cement. The foundations of a round tower, 40 or 50 feet below the northern summit, may have been connected with the palace, and the windows cut in the rock near by, which Mr. Woolcot conjectures to have belonged to some large cistern, now covered up, may possibly have lighted the rock-hewn gallery by which the palace communicated with the fortress. From the summit of the rock every part of the wall of circumvallation could be traced,—carried along the low ground, and, wherever it met a precipice, commencing again on the high summit above, thus making the entire circuit of the place. Connected with it, at intervals, were the walls of the Roman camps, opposite the NW. and SE. corners, the former being the spot where Josephus places that of the Roman general A third may be traced on the level near the shore. The outline of the works, as seen from the heights above, is as complete as if they had been but recently abandoned. The Roman wall is 6 feet broad, built, like the fortress walls and buildings above, with rough stones laid loosely together, and the interstices filled in with small pieces of stone. The wall is half a mile or more distant from the rock, so as to be without range of the stones discharged by the garrison. No water was to be found in the neighbourhood but such as the recent rains had left in the hollows of the rocks; confirming the remark of Josephus, that water as well as food was brought thither to the Roman army from a distance. Its position is exactly opposite to the peninsula that runs into the Dead Sea from its eastern shore, towards its southern extremity. (*Bibliotheca Sacra*, 1843, pp. 62—67; Traill's *Josephus*, vol. ii. pp. 109—115: the plates are given in vol. i. p. 126, vol. ii. pp. 87, 238.) It must be admitted that the identification of *Sebbeh* with Masada is most complete, and the vindication of the accuracy of the Jewish historian, marvellous as his narrative appears without confirmation, so entire as to leave no doubt that he was himself familiarly acquainted with the fortress. [G. W.]

MASAITICA (Μασαϊτίκη), a river the "embouchure" of which is placed by Arrian (*Peripl.* p. 18) on the S. coast of the Euxine, 90 stadia from the Nesis. Rennell (*Comp. Geog.* vol. ii. p. 325) has identified it with the *Kamuslar*. [E. B. J.]

MASANI (Μασανοί), a people of Arabia Deserta, mentioned only by Ptolemy (v. 19. § 2), situated above the Rhaabeni. (Forster, *Geog. of Arabia*, vol. i. pp. 284, 285.) [G. W.]

MASCAS (Μασκᾶς, Xenoph. *Anab.* i. 5. § 4), a small river of Mesopotamia, mentioned by Xenophon in the march of Cyrus the Younger through that country. It flowed round a town which he calls Corsote, and was probably a tributary of the Euphrates. Forbiger imagines that it is the same as the Saocoras of Ptolemy (v. 18. § 3), which had its rise in the neighbourhood of Nisibis. [V.]

MASCIACUM, a place in Rhaetia, on the road leading from Veldidena to Pons Aeni (*It. Ant.* p. 259), identified with *Gmünd* on the *Tegernsee*, or with *Matzen*, near *Rattenberg*. [L. S.]

MASCLIANA or MASCLIANAE, a town in Dacia, which the Peutinger Table fixes at 11 M. P. from Gagana. The Geographer of Ravenna calls it Marsclunis; its position must be sought for near *Karansebes*. [E. B. J.]

MASDORA'NI (Μασδωρανοὶ or Μαζωρανοί), a wild tribe who occupied the mountain range of Masdoranus, between Parthia and Ariana, extending SW. towards the desert part of Carmania or Kirman. (Ptol. vi. 17. § 3.) [V.]

MASDORA'NUS (Μασδώρανος), a chain of mountains which divided Parthia from Carmania Deserta, extending in a S. direction. They must be considered as spurs of the Sariphi mountains (*Hazarás*), which lie to the N. of Parthia (Ptol. vi. 5. § 1). [V.]

MASES (Μάσης, ἡ Μάσητος, Steph. B.: *Eth* Μασήτιος), an ancient city in the district Hermionis, in the Argolic peninsula, mentioned by Homer along with Aegina. In the time of Pausanias it was used as a harbour by Hermione. (Hom. *Il.* ii. 562; Strab. viii. p. 376; Paus. ii. 36. § 2; Steph. B. *s. v.*) It was probably situated on the western coast of Hermionis, at the head of the deep bay of *Kiládhia*, which is protected by a small island in front. The possession of this harbour on the Argolic gulf must have been of great advantage to the inhabitants of Hermione, since they were thus saved the navigation round the peninsula of *Kranídhi.* The French Commission, however, place Mases more to the south, at port *Kheli*, which we suppose to have been the site of Halice. [Halice.] (Leake, *Morea*, vol. ii. p. 463, *Peloponnesiaca*, p. 287; Boblaye, *Récherches, &c.* p. 61; Curtius, *Peloponnesos*, vol. ii. p. 462.)

MASICES. [Mauretania.]

MA'SIUS (τὸ Μάσιον ὄρος, Strab. xi. pp. 506, 527; Ptol. v. 18. § 2), a chain of mountains which form the northern boundary of Mesopotamia, and extend in a direction nearly east and west. They may be considered as connecting the great western mountain known by the name of Amanus, between Cilicia and Assyria, and the Niphates, on the eastern or Armenian side. The modern name is *Karja Baghlar*. Strabo states, that M. Masius is in Armenia, because he extends Armenia somewhat more to the W. and S. than other geographers. A southern spur of the Masian chain is the mountain district round Singara (now *Sinjar*). [V.]

MA'SPII (Μάσπιοι, Herod. i. 125), one of the three tribes mentioned by Herodotus, as forming the first and most honourable class among the ancient Persians. [V.]

MASSA (Μάσσα, Ptol. iv. 6. § 6; Masatat, Polyb. *ap. Plin.* v. 1), a river of Libya, which joined the sea not far to the N. of the Daras (*Senegal*), and to the S. of Soloeis (*Cape Blanco*) in E. long. 10° 30′, N. lat. 16° 30′. [E. B. J.]

MASSA, surnamed Massa Veternensis, a town of Etruria, situated about 12 miles from the sea, on a hill overlooking the wide plain of the *Maremma:* hence it is now called *Massa Marittima*. In the middle ages it was a considerable city and the see of a bishop; but it is not mentioned by any ancient author earlier than Ammianus Marcellinus (xiv. 11. § 27), who tells us that it was the birthplace of the emperor Constantius Gallus. From the epithet Veternensis, it would seem probable that there was an Etruscan city of the name of Veternum in its neighbourhood; and, according to Mr. Dennis, there are signs of an Etruscan population on a hill called the *Poggio di Vetreta*, a little to the SE. of the modern town. (Dennis, *Etruria*, vol. ii. p. 218.) [E. H. B.]

MASSABATICA. [Messabatae.]

MASSAEI (Μασσαῖοι), a people placed by Ptolemy (vi. 14. §§ 9, 11) in the extreme N. of Scythia, near the mountains of the Alani, or the N. part of the *Ural* chain. [E. B. J.]

MASSAESYLI. [Numidia.]

MASSAGA (τὰ Μάσσαγα, Arrian, *Anab.* iv. 25, 39), a strongly fortified town in the NE. part of India, between the Cophes and the Indus. It is stated by Arrian (*l. c.*) to have made a desperate defence, and to have withstood Alexander for four days of continued assault. It had been the residence of the Indian king Assacanus, who was recently dead when Alexander arrived there. (Curt. viii. 10). This name is written differently in different authors. Thus, Strabo writes it Μασόγα (xv. p. 698); Steph. Byz. and Diodorus, Μασσάκα (xvii. Prooem.); and Curtius, Mazaga (*l. c.*). It is doubtless the same as the Sanscrit, *Maçaka*, near the Guraeus (or *Gauri*). Curtius himself mentions that a rapid river or torrent defended it on its eastern side. (Lassen's *Map of India.*) [V.]

MASSA'GETAE (Μασσαγέται), a numerous and powerful tribe who dwelt in Asia on the plains to the E. of the Caspian and to the S. of the Issedones, on the E. bank of the Araxes. Cyrus, according to story, lost his life in a bloody fight against them and their queen Tomyris. (Herod. i. 205—214; Justin. i. 8.) They were so analogous to the Scythians that they were reckoned as members of the same race by many of the contemporaries of Herodotus, who has given a detailed account of their habits and manner of life. From the exactness of the geographical data furnished by that historian, the situation of this people can be made out with considerable precision. The Araxes is the Jaxartes, and the immense plain to the E. of the Caspian is that "steppe" land which now includes *Sungaria* and *Mongolia*, touching on the frontier of *Eygur*, and extending to the chain of the *Altai.* The gold and bronze in which their country abounded were found in the *Altai* range. Strabo (xi. pp. 512—514) confirms the statements of the Father of History as to the inhuman practices and repulsive habits of these earliest specimens of the Mongolian race. It may be observed that while Niebuhr (*Klein Schrift.* p. 362), Böckh (*Corp. Inscr. Graec.* pl. xi. p. 81) and Schafarik (*Slav. Alt.* vol. i. p. 279) agree in assigning them to the Mongol stock, Von Humboldt (*Asie Centrale*, vol. i. p. 400) considers them to have belonged to the Indo-European family.

Alexander came into collision with these wandering hordes, during the campaign of Sogdiana, B. C. 328. (Arrian, *Anab.* iv. 16, 17.) The Massagetae occur in Pomponius Mela (i. 2. § 5), Pliny (vi. 19), and Ptolemy (vi. 10. § 2, 13. § 3): afterwards they appear as Alani. [Alani.] [E. B. J.]

MASSA'LIA (Μασσαλία), a river of Crete, which Ptolemy (iii. 17. § 3) places to the W. of Psychium (*Kastri*), now the *Megálo-pótamo.* (Höck, *Kreta*, vol i. p. 393.) [E. B. J.]

MASSA'LIA. [Massilia.]

MASSALIO'TICUM OSTIUM. [Fossa Mariana.]

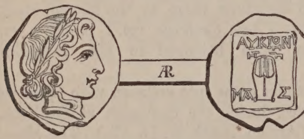
MASSANI (Μασσανοί, Diod. xv. 102), a people of India, who are said by Diodorus to have lived near the mouths of the Indus, in the district called Pattalene. [V.]

MASSAVA, in Gallia, is placed by the Table between Brivodurum (*Briare*) and Ebirnum, which is Nevirnum (*Nevers*) on the *Loire.* The distance is marked the same from Massava to Brivodurum and to Nevirnum, being xvi. in each case. Massava is *Mesve* or *Mèves*, a place where the small river *Masau* flows into the Loire; but the numbers in the Table do not agree with the real distance, as D'Anville says, and he would correct them in his usual way. [G. L.]

MASSIA'NI (Μασσιανοί, Strab. xv. p. 698), a people who dwelt in the NE. part of India, beyond the *Panjáb*, between the Cophes and the Indus. They are mentioned by Strabo in connection with the Astaceni and Aspasii, and must therefore have dwelt along the mountain range to the N. of the *Kábul* river. [V.]

MA'SSICUS MONS (*Monte Massico*), a mountain, or rather range of hills, in Campania, which formed the limit between Campania properly so called and the portion of Latium, south of the Liris, to which the name of Latium Novum or Adjectum was sometimes given. (Plin. iii. 5. s. 9.) The Massican Hills form a range of inconsiderable elevation, which extends from the foot of the mountain group near Suessa (the *Mte. di Sta. Croce*), in a SW. direction, to within 2 miles of the sea, where it ends in the hill of *Mondragone*, just above the ancient Sinuessa. The Massican range is not, like the more lofty group of the *Mte. di Sta. Croce* or *Rocca Monfina*, of volcanic origin, but is composed of the ordinary limestone of the Apennines (Daubeny *On Volcanoes*, p. 175). But, from its immediate proximity to the volcanic formations of Campania, the soil which covers it is in great part composed of such products, and hence probably the excellence of its wine, which was one of the most celebrated in Italy, and vied with the still more noted Falernian. (Virg. *Georg.* ii. 143, *Aen.* vii. 724; Hor. *Carm.* i. 1. 19, iii. 21. 5; Sil. Ital. vii. 20; Martial, i. 27. 8, xiii. 111; Plin. xiv. 6. s. 8; Columell. iii. 8.) Yet the whole of this celebrated range of hills does not exceed 9 miles in length by about 2 in breadth. [E. H. B.]

MASSICYTES, MASSYCITES, or MASSICYTUS (Μασσίκυτος), a mountain range traversing western Lycia from north to south, issuing in the north, near Nysa, from Mount Taurus, and running almost parallel to the river Xanthus, though in the south it turns a little to the east. (Ptol. v. 3. § 1; Plin. v. 28; Quint. Smyrn. iii. 232.) [L. S.]



COIN OF MASSICYTES.

MASSIE'NA, a town, mentioned only by Avienus (*Or. Marit.* 450, seq.), situated on the south coast of Hispania Tarraconensis, from which the Sinus Massienus derived its name. It is the bay S. of *Cartagena*, between *C. Palos* and *C. Gata.*

MASSI'LIA (Μασσαλία: *Eth.* Μασσαλιώτης, Μασσαλιήτης, Μασσαλιεύς, in the feminine, Μασσαλιῶτις; Massiliensis: the modern name, *Marseille*, is from the corrupted Latin, Marsilia, which in the Provençal became *Marsillo*). Massalia, which the Romans wrote Massilia, is a town of Gallia Narbonensis, on the coast, east of the Rhone. Its position is represented by the French city of *Marseille*, in the department of *Bouches-du-Rhone*. Ptolemy (ii. 10. § 8) calls Massalia a city of the Commoni, whose territory he extends along the coast from Massalia to Forum Julii (*Fréjus*). He places Massalia in 43° 5′ N. lat.; and he makes the length of the longest day 15 hours, 15 minutes; which does not differ many minutes from the length of the longest day as deduced from the true latitude of *Marseille*, which is about 43° 18′ N. lat.

The territory of *Marseille*, though poor, produced some good wine and oil, and the sea abounded in fish. The natives of the country were probably a mixed race of Celtae and Ligures; or the Ligurian population may have extended west as far as the Rhone. Stephanus (*s.v.* Μασσαλία), whose authority is nothing, except we may understand him as correctly citing Hecataeus, describes Massalia as a city of Ligystice in Celtice. And Strabo (iv. p. 203) observes, "that as far west as Massalia, and a little further, the Salyes inhabit the Alps that lie above the coast and some parts of the coast itself, mingled with the Hellenes." This is doubtless the meaning of Strabo's text, as Groskurd remarks (*Transl. Strab.* vol. i. p. 350). Strabo adds, "and the old Greeks give to the Salyes the name of Ligyes, and to the country which the Massaliots possess the name of Ligystice; but the later Greeks name them Celtoligyes, and assign to them the plain country as far as the Rhodanus and the Druentia." Massalia, then, appears to have been built on a coast which was occupied by a Ligurian people.

The inhabitants of the Ionian town of Phocaea in Asia, one of the most enterprising maritime states of antiquity, showed their countrymen the way to the Adriatic, to Tyrrhenia, Iberia, and to Tartessus. (Herod. i. 163). Herodotus says nothing of their visiting Celtice or the country of the Celtae. The story of the origin of Massalia is preserved by Aristotle (*ap. Athen.* xiii. p. 576) in his history of the polity of the Massilienses. Euxenus, a Phocaean, was a friend of Nannus, who was the chief of this part of the coast. Nannus, being about to marry his daughter, invited to the feast Euxenus, who happened to have arrived in the country. Now the marriage was after the following fashion. The young woman was to enter after the feast, and to give a cup of wine and water to the suitor whom she preferred; and the man to whom she gave it was to be her husband. The maid coming in gave the cup, either by chance or for some reason, to Euxenus. Her name was Petta. The father, who considered the giving of the cup to be according to the will of the deity, consented that Euxenus should have Petta to wife; and Euxenus gave her the Greek name Aristoxena. It is added, that there was a family in Massalia, up to Aristotle's time, named Protiadae, for Protis was a son of Euxenus and Aristoxena.

Justin (xliii. 3, &c.), the epitomiser of Trogus Pompeius, who was either of Gallic or Ligurian origin, for his ancestors were Vocontii, tells the story in a somewhat different way. He fixes the time of the Phocaeans coming to Gallia in the reign of Tarquinius, who is Tarquinius Priscus. The Phocaeans first entered the Tiber, and, making a treaty with the Roman king, continued their voyage to the furthest bays of Gallia and the mouths of the Rhone. They were pleased with the country, and returning to Phocaea, induced a greater number of Phocaeans to go with them to Gallia. The commanders of the fleet were Simos and Protis. Plutarch also (*Solon*, c. 2.) names Protos the founder of Massalia. Simos and Protis introduced themselves to Nannus, king of the Segobrii or Segobrigii, in whose territories they wished to build a city. Nannus was busy at this time with preparing for the marriage of his daughter Cyptis, and the strangers were politely invited to the marriage feast. The choice of the young woman for her husband fell on Protis; but the cup which she offered him contained only water. From this fact, insignificant in itself, a modern writer deduces the conclusion, that if it was wine and water, the wine came from foreign commerce, and commerce anterior to the arrival of the Phocaeans; "for the vine was not yet introduced into Gaul." But the vine is a native of Gallia Narbonensis, and king Nannus may have had wine of his own making. The Phocaeans now built Massalia; and though they were continually harassed by the Ligurians, they beat them off, conquered fresh territories, and built new cities in them. The time of the settlement of Massalia is fixed by Scymnus Chius 120 years before the battle of Marathon, or B. C. 600.

Strabo (iv. p. 179) found in some of his authorities a story that the Phocaeans before they sailed to Gallia were told by an oracle to take a guide from Artemis of Ephesus; and accordingly they went to Ephesus to ask the goddess how they should obey the oracular order. The goddess appeared to Aristarche, one of the women of noblest rank in Ephesus, in a dream, and bade her join the expedition, and take with her a statue from the temple. Aristarche went with the adventurers, who built a temple to Artemis, and made Aristarche the priestess. In all their colonies the Massaliots established the worship of Artemis, and set up the same kind of wooden statue, and instituted the same rites as in the mother-city. For though Phocaea founded Massalia, Ephesus was the city which gave to it its religion. [EPHESUS, Vol. I. p. 834.]

The Galli, as Justin calls them, learned from the Massaliots the usages of civilised life (Justin, xliii. 4), to cultivate the ground, and to build walls round their cities. They learned to live under the rules of law, to prune the vine, and to plant the olive. Thus Greek civility was imported into barbaric Gallia, and France still possesses a large and beautiful city, a lasting memorial of Greek enterprise.

Nannus died, and was succeeded by his son Comanus, to whom a cunning Ligurian suggested that Massalia would some time ruin all the neighbouring people, and that it ought to be stifled in its infancy. He told him the fable of the bitch and her whelps, which Phaedrus has (i. 19); but this part of the old story is hardly credible. However, the king took advantage of a festival in Massalia, which Justin calls by the Roman name of Floralia, to send some stout men there under the protection of Massaliot hospitality, and others in carts, concealed in hampers covered with leaves. He posted himself with his troops in the nearest mountains, ready to enter the city when his men should open the gates at night, and the Massaliots were sunk in sleep and filled with wine. But a woman spoiled the plot. She was a kinsman of the king, and had a Greek for her lover. She was moved with compassion for the handsome youth as she lay in his arms: she told him of the treachery, and urged him to save his life. The man reported it to the magistrates of the city. The Ligurians were pulled out of their hiding-places and massacred, and the treacherous king was surprised when he did not expect it, and cut to pieces with 7000 of his men. From this time the Massaliots on festal days shut their gates, kept good watch, and exercised a vigilant superintendence over strangers.

The traditions of the early history of Massalia have an appearance of truth. Everything is natural. A woman's love founded and saved Massalia. A woman's tender heart saved the life of the noble Englishman who rescued the infant colony of Virginia from destruction; and the same gentle and heroic woman, Pocahontas, by marrying another Englishman, made peace between the settlers and the savages, and secured for England a firm footing in Chesapeake Bay.

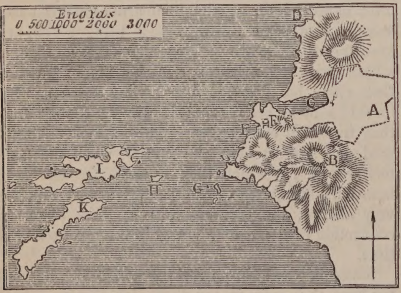
Livy's story (v. 34) of the Phocaeans landing on the site of Massalia at the time of Bellovesus and his Celts being on the way to invade Italy, is of no value.

When Cyrus invaded Ionia (B. C. 546), part of the Phocaeans left Phocaea and sailed to Alalia in Corsica, where the Phocaeans had made a settlement twenty years before. Herodotus, who tells the history of these adventurers at some length, says nothing of their settlement at Massalia. (i. 163—167.) Strabo (vi. p. 252), on the authority of Antiochus, names Creontiades as the commander of the Phocaeans who fled from their country on the Persian invasion, and went to Corsica and Massalia, whence being driven away, they founded Velia in Italy. It is generally said that the exiles from Phocaea formed the second colony to Massalia; but though it seems likely enough, the evidence is rather imperfect. When Thucydides says (i. 13) that the Phocaeans while they were founding Massalia defeated the Carthaginians in a naval battle, we get nothing from this fact as to the second settlement of Massalia. We only learn that the Carthaginians, who were probably looking out for trading posts on the Gallic shore, or were already there, came into conflict with the Phocaeans; and if we interpret Thucydides' words as we ought to do, he means at the time of the settlement of Massalia, whenever that was. Pausanias, who is not a careless writer (x. 8. § 6), states that the Massaliots were a Phocaean colony, and a part of those who fled from Harpagus the Mede; and that having gained a victory over the Carthaginians, they got possession of the country which they now have. The Phocaeans dedicated a bronze statue to Apollo at Delphi to commemorate the victory. There seems, then, to have been an opinion current, that some of the exiles at the time of the Persian invasion settled at Massalia; and also a confusion between the two settlements. Justin, following Trogus, speaks of the Massaliots having great wars with the Galli and Ligures, and of their often defeating the Carthaginian armies in a war that arose out of some fishing vessels being taken, and granting them peace They also were, he says, in alliance with Rome almost from the time of founding their city; but it seems that he had forgotten what he said a little before, that it was not almost from that time, but even before. They also contributed gold and silver to pay the ransom when the Galli took Rome, for which they received freedom from taxation (immunitas), and other privileges; which is very absurd, and certainly untrue. The historical connection of Rome and Massalia belongs to a later time.

Massalia was built on rocky ground. The harbour lay beneath a rock in the form of a theatre, which looked to the south. Both the harbour and the city were well walled, and the city was of considerable extent. On the citadel stood the Ephesium, and the temple of Delphinian Apollo, which was a common sanctuary of all the Ionians, but the Ephesium was a temple of Artemis of Ephesus. The Massaliots had ship-houses (νεώσοικοι) and an armoury (ὁπλοθήκη); and in the time of their prosperity they had many vessels, arms, and stores of ammunition both for navigation and for the siege of cities; by which means they kept off the barbarians and gained the friendship of the Romans. (Strab. pp.

iv. 179, 180.) Caesar, who knew the site well, describes Massalia as washed by the sea almost along three parts of its extent; the fourth part was that by which the city was connected with the mainland; and here also the part that was occupied by the citadel was protected by the nature of the ground and a very deep valley (*B. C.* ii. 1). He speaks of an island opposite to Massalia. There are three small islands nearly opposite the entrance of the present port. It was connected with the mainland, as Eumenius describes it, "by a space of fifteen hundred paces." D'Anville observes that these fifteen hundred paces, or a Roman mile and a half, considerably exceed the actual distance from the bottom of the port to the place called the *Grande Pointe;* and he supposes that we must take these to be single paces, and so reduce the space to half the dimensions. Walckenaer (*Géog. &c.* vol. i. p. 25) supposes Eumenius to mean that the tongue of land on which Massalia stood was 1500 paces long. At present the port of *Marseille* is turned to the west; but the old port existed for a long time after the Roman period. This old port was named Lacydon (Mela, ii. 5), a name which also appears on a medal of Massalia. The houses of Massalia were mean. Of the public buildings not a trace remains now, though it seems that there were not very long ago some remains of aqueducts and of baths. Medals, urns, and other antiquities have often been dug up.

The friendship of Rome and Massalia dates from the Second Punic War, when the Massaliots gave the Romans aid (Liv. xxi. 20, 25, 26), and assisted them all through the long struggle. (Polyb. iii. 95.) In B. C. 208 the Massaliots sent the Romans intelligence of Asdrubal having come into Gallia. (Liv. xxvii. 36.) Massalia was never safe against the Ligurians, who even attacked them by sea (Liv. xl. 18). At last (B. C. 154) they were obliged to ask the Romans for aid against the Oxybii and Deceates, who were defeated by Q. Opimius. The story of the establishment of the Romans in Southern Gallia is told in another place [GALLIA TRANSALPINA, Vol. I. p. 953.]



PLAN OF THE ENVIRONS OF MARSEILLE.

A. Site of the modern town.
B. Mount above the Citadel.
C. Modern Port.
D. Port Neuf.
E. Citadel.
F. Catalan village and harbour.
G. Port l'Eudoome.
H. I. d'If.
I. Rateneau I.
K. Pomegues I.

By the victory of the Romans over the Ligurians the Massaliots got some of the Ligurian lands; and after the defeat of the Teutones by C. Marius (B. C. 102) near Aquae Sextiae (*Aix*), the Roman commander gave the Massaliots the canal which he had constructed at the eastern outlet of the Rhone, and they levied tolls on the ships that used it [FOSSA MARIANA]. The Massaliots were faithful to the Romans in all their campaigns in Gallia, and furnished them with supplies. (Cic. *pro Font.* c. 1.) Cn. Pompeius gave to the community of Massalia lands that had belonged to the Volcae Arecomici and the Helvii; and C. Julius Caesar increased their revenue by fresh grants. (*B. C.* i. 35.)

When Caesar (B. C. 49) was marching from Italy into Spain against the legati of Pompeius, Massalia shut her gates against him. The excuse was that they would not side with either party; but they showed that they were really favourable to Pompeius by admitting L. Domitius within their walls and giving him the command of the city (*B. C.* i. 34—36). At the suggestion of Pompeius the Massaliots also had made great preparations for defence. Caesar left three legions under his legatus C. Trebonius to besiege Massalia, and he gave D. Brutus the command of twelve ships which he had constructed at Arelate (*Arles*) with great expedition. While Caesar was in Spain, the Massaliots having manned seventeen vessels, eleven of which were decked ships, and put on board of them many of the neighbouring mountaineers, named Albici, fought a battle with Brutus in which they lost nine ships. (*B. C.* i. 56—59.) But they still held out, and the narrative of the siege and their sufferings is one of the most interesting parts of Caesar's History of the Civil War (*B. C.* ii. 1—22; Dion Cassius, xli. 25). When the town finally surrendered to Caesar, the people gave up their arms and military engines, their ships, and all the money that was in the public treasury. The city of Massalia appeared in Caesar's triumph at Rome, "that city," says Cicero, "without which Rome never triumphed over the Transalpine nations" (*Philipp.* viii. 6, *de Offic.* ii. 8). Still it retained its freedom (*αὐτονομία*), or in Roman language it was a Libera Civitas, a term which Strabo correctly explains to signify that the Massaliots "were not under the governors who were sent into the Provincia, neither the city itself, nor the dependencies of the city." Pliny names Massalia a "foederata civitas" (iii. 4), a term which the history of its early connection with Rome explains.

The constitution of Massalia was aristocratic and its institutions were good (Strab. iv. p. 179). It had a council of 600, who held their places for life, and were named Timuchi (*τιμοῦχοι*). The council had a committee of fifteen, in whose hands the ordinary administration was: three out of the fifteen presided over the committee, and had the chief power: they were the executive. Strabo's text here becomes corrupt, and it is doubtful whether he means to say that no man could be a Timuchus, unless he had children and unless he could trace his descent for three generations from a citizen, or that no man could be one of the fifteen unless he fulfilled these conditions. (See Groskurd, *Transl. Strabo*, vol. i p. 310.) Their laws were Ionic, says Strabo, whatever this means; and were set up in public. Probably we may infer that they were not overloaded with legislation. Aristotle (*Pol.* v. 6) seems to say that Massalia was once an oligarchy, and we may conclude from this and other authorities that it became a Timocracy, that is, that the political power came into the hands of those who had a certain amount of wealth. Cicero (*de Rep.* i. 27, 28) in his time speaks of the power being in the hands of the "selecti et principes," or as he calls them in another place the "optimates;" and though the administration was equitable, "there was," he says, "in this condition of the 'populus' a certain resemblance to servitude." Though the people had little or no power, so far as we can learn, yet the name Demus was in use; and probably, as in most Greek towns, the official title was Boule and Demus, as at Rome it was Senatus Populusque Romanus. The division of the people was into Phylae. The council of the 600 probably subsisted to a late period, for Lucian, or whoever is the author of the *Toxaris* (c. 24) mentions it in his story of the friendship of Zenothemis and Menecrates.

Some writers have attempted, out of the fragments of antiquity, to reconstruct the whole polity of Massalia; an idle and foolish attempt. A few things are recorded, which are worth notice; and though the authority for some of them is not a critical writer, we can hardly suppose that he invented. (Valer. Maxim. ii. 6.) Poison was kept under the care of the administration, and if a man wished to die, he must apply to the Six Hundred, and if he made out a good case, he was allowed to take a dose; and "herein," says Valerius, "a manly investigation was tempered by kindness, which neither allowed any one to depart from life without a cause, and wisely gives to him who wishes to depart a speedy way to death." The credibility of this usage has been doubted on various grounds; but there is nothing in it contrary to the notions of antiquity. Two coffins always stood at the gates, one for the the slave, one for the freeman; the bodies were taken to the place of interment or burning, whichever it was, in a vehicle: the sorrow terminated on the day of the funeral, which was followed by a domestic sacrifice and a repast of the relations. The thing was done cheap: the undertaker would not grow rich at Massalia. No stranger was allowed to enter the city with arms: they were taken from him, and restored when he went away. These and other precautions had their origin in the insecurity of settlers among a warlike and hostile population of Ligurians and Galli. The Massaliots also had slaves, as all Greeks had; and though manumission was permitted, it may be inferred from Valerius, if he has not after his fashion confounded a Greek and Roman usage, that the slave's condition was hard. A supply of slaves might be got from the Galli, who sold their own children. Whether the Ligurian was so base, may be doubted. We read of Ligurians working for daily hire for Massaliot masters. This hardy race, men and women, used to come down from the mountains to earn a scanty pittance by tilling the ground; and two ancient writers have preserved the same story, on the evidence of Posidonius, of the endurance of a Ligurian woman, who was working for a Massaliot farmer, and being seized with the pains of childbirth, retired into a wood to be delivered, and came back to her work, for she would not lose her hire. (Strab. iii. p. 165; Diodor. iv. 20.) It is just to add that the employer paid the poor woman her wages, and sent her off with the child.

The temperance, decency, and simplicity of Massaliot manners during their best period, before they had long been subjected to Roman rule, are commended by the ancient writers. The women drank no wine. Those spectacles, which the Romans called Mimi, coarse, corrupting exhibitions, were prohibited. Against religious impostors the Massaliot shut his door, for in those days there were men who made a trade of superstition. The highest sum of money that a man could get with a woman was a hundred gold pieces: he must take a wife for what she was worth, and not for her money. She had five gold pieces for her dress, and five for her gold ornaments. This was the limit fixed by the sumptuary laws. Perhaps the Massaliot women were handsome enough to want nothing more.

Massalia cultivated literature, though it did not produce, as far as we know, either poets or historians. An edition (διόρθωσις) of the Homeric poems, called the Massaliot edition, was used by the Alexandrine critics in settling the text of Homer. It is not known by whom this ediion was made; but as it bore the name of Massalia, it may be supposed that it came from this city. The name of Pytheas is inseparably connected with the maritime fame of Massalia, but opinions will always differ, as they did in antiquity, as to the extent of his voyages and his veracity. (Strab. ii. p. 104.) That this man, a contemporary of Alexander, navigated the Atlantic Ocean, saw Britain, and explored a large part of the western coast of Europe, can hardly be doubted. There was nothing strange in this, for the Phoenicians had been in Britain centuries before. Pliny (ii. 97) records a statement of Pytheas as to the high tides on the British coast. Strabo (ii. p. 71) states that Hipparchus, on the authority of Pytheas, placed Massalia and Byzantium in the same latitude. But it appears from another passage of Strabo (ii. p. 115), that Hipparchus said that the ratio between the gnomon and its shadow at Byzantium was the same that Pytheas said it was at Massalia; whence it appears that the conclusion is Hipparchus' own, and that the error may have been either in the latitude of Massalia, or in the latitude of Byzantium. As for the voyages of another Massaliot, Euthymenes, there is too little authority to enable us to say anything certain.

As the Massaliots planted their colonies along the south coast of Gallia and even in Spain, we may conclude that all the places which they chose were selected with a view to commerce. The territory which Massalia itself had, and its colonies, was insignificant. Montesquieu (*Esprit des Lois*, xx. 5) justly estimated the consequences of this city's position: "Marseille, a necessary port of refuge in the midst of a stormy sea; Marseille, this place where the winds, the sea-banks, the form of the coast, bid the mariner touch, was frequented by maritime peoples. The sterility of its soil determined commerce as the pursuit of the inhabitants." The Massaliots were noted for their excellent ships and their skill in constructing machinery. They carried on a large trade by sea, and we may conclude that they exported the products of Gallia, for which they could give either foreign produce or their own wine, oil, domestic utensils, and arms. The fact that in Caesar's time the Helvetii used the Greek characters, is in itself evidence of the intercourse between the Greeks on the coast and the Galli. When we consider also that the Greeks were settled all along the southern coast of Gallia, from which the access was easy to the basin of the *Garonne*, it is a fair conclusion that they exchanged articles, either directly or through several hands, with the Galli on the Western Ocean; and so part of the trade of Britannia would pass through the Greek settlements on the south coast of France. [GALLIA, Vol. I. p. 963.]

The medals of Massalia are numerous, and some of them are in good taste. It is probable that they also coined for the Galli, for the Galli had coined money of their own long before the Christian aera with Greek characters. The common types of the Massaliot medals are the lion and the bull. No gold coins of Massalia have yet been found; but there are coins of other metal covered over with gold or silver, which are generally supposed to be base coin; and base or false coin implies true coin of the same kind and denomination. It has been also supposed that the fraud was practised by the Massaliots themselves, to cheat their customers; a supposition which gives them no credit for honesty and little for sense.

The settlements of Massalia were all made very early: indeed some of them may have been settlements of the mother city Phocaea. One of the earliest of these colonies was Tauroeis or Tauroentum (a doubtful position), which Caesar (*B. C.* ii. 4) calls "Castellum Massiliensium." The other settlements east of Massalia were Olbia (*Eoubes* or *Eoubo*), Athenopolis [ATHENOPOLIS], Antipolis (*Antibes*), Nicaea (*Nizza*), and the islands along this coast, the Stoechades, and Lero and Lerina. West of Massalia was Agatha (*Agde*), on the Arauris (*Hérault*), doubtful whether it was a colony settled by Phocaea or Massalia. Rhoda (*Rosas*), within the limits of Hispania, was either a Rhodian or Massaliot colony; even if it was Rhodian, it was afterwards under Massalia. Emporiae (*Ampurias*), in Hispania, was also Massaliot; or even Phocaean (Liv. xxvi. 19) originally. [EMPORIAE]. Strabo speaks of three small Massaliot settlements further south on the coast of Hispania, between the river Sucro (*Jucar*) and Carthago Nova (iii. p. 159). The chief of them, he says, was Hemeroscopium. [DIANIUM].

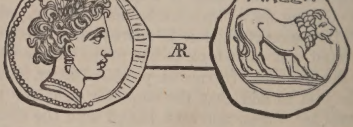
The furthest Phocaean settlement on the south coast of Spain was Maenace (iii. p. 156), where remains of a Greek town existed in Strabo's time.

There may have been other Massaliot settlements on the Gallic coast, such as Heraclea. [HERACLEA]. Stephanus, indeed, mentions some other Massaliot cities, but nothing can be made of his fragmentary matter. There is no good reason for thinking that the Massaliots founded any inland towns. Arelate (*Arles*) would seem the most likely, but it was not a Greek city; and as to Avenio (*Avignon*) and Cabellio (*Cavaillon*), the evidence is too small to enable us to reckon them among Massaliot settlements. There is also the great improbability that the Massaliots either wanted to make inland settlements, or were able to do it, if, contrary to the practice of their nation, they had wished it. That Massaliot merchants visited the interior of Gallia long before the Roman conquest of Gallia, may be assumed as a fact.

Probably the downfal of Carthage at the end of the Third Punic War, and the alliance of Massalia with Rome, increased the commercial prosperity of this city; but the Massaliots never became a great power like Carthage, or they would not have called in the Romans to help them against two small Ligurian tribes. The foundation of the Roman colony of Narbo (*Narbonne*), on the Atax (*Aude*), in a position which commanded the road into Spain and to the mouth of the *Garonne*, must have been detrimental to the commercial interests of Massalia. Strabo (iv. p. 186) mentions Narbo in his time as the chief trading place in the Provincia. Both before Caesar's time and after Massalia was a place of resort for the Romans, and sometimes selected by exiles as a residence. (Tac. *Ann.* iv. 43, xiii. 47.) When the Roman supremacy was established in Gallia, Massalia had no longer to protect itself against the natives. The people having wealth and leisure, applied themselves to rhetoric and philosophy; the place became a school for the Galli, who studied the Greek language, which came into such common use that contracts were drawn up in Greek. In Strabo's time, that is in the time of Augustus and Tiberius, some of the Romans who were fond of learning went to Massalia instead of Athens. Agricola, the conqueror of Britannia, and a native of Forum Julii, was sent when a boy by a careful mother to Massalia, where, as Tacitus says (*Agric.* c. 4), "Greek civility was united and tempered with the thrifty habits of a provincial town." (See also Tac. *Ann.* iv. 44.) The Galli, by their acquaintance with Massalia, became fond of rhetoric, which has remained a national taste to the present day. They had teachers of rhetoric and philosophy in their houses, and the towns also hired teachers for their youth, as they did physicians; for a kind of inspector of health was a part of the economy of a Greek town. Circumstances brought three languages into use at Massalia, the Greek, the Latin, and the Gallic (Isid. xv., on the authority of Varro). The studies of the youth at Massalia in the Roman period were both Greek and Latin. Medicine appears to have been cultivated at Massalia. Crinas, a doctor of this town, combined physic and astrology. He left an enormous sum of money for repairing the walls of his native town. He made his fortune at Rome; but a rival came from Massalia, named Charmis, who entered on his career by condemning the practice of all his predecessors. Charmis introduced the use of cold baths even in winter, and plunged the sick into ponds. Men of rank might be seen shivering for display under the treatment of this water doctor. On which Pliny (xxix. 2) well observes that all these men hunted after reputation by bringing in some novelty, while they trafficked away the lives of their patients.

The history of Massalia after Caesar's time is very little known. It is said that there are no imperial medals of Massalia. Some tombs and inscriptions are in the Museum of *Marseille.*

A great deal has been written about the history of Massalia, but it is not worth much. The following references will lead to other authorities: Raoul-Rochette, *Histoire des Colonies Grecques*, a very poor work; H. Ternaux, *Historia Reipublicae Massiliensium a Primordiis ad Neronis Tempora*, which is useful for the references, but for nothing else; Thierry, *Histoire des Gaulois.* [G. L.]



COIN OF MASSILIA.

MASSI'THOLUS (Μασσίθολος), a river of Libya, the source of which Ptolemy (iv. 6. § 8), places in the mountain called Theon Ochema, and its "embouchure" (§ 9) in the Hesperian bay, between Hesperium Ceras and the Hypodromus of Aethiopia, in E. long. 14° 30′, N. lat. 6° 20′. It has been identified with the *Gambia*, which can be no other than the ancient Stachir or Trachir; one of the rivers which flow into the Atlantic, between the *Kamaranca* and the *Mesurado*, is the probable representative of the Massitholus. [E. B. J.]

MASSYLI. [NUMIDIA.]

MASTAURA (Μάσταυρα), a town in the north of Caria, at the foot of Mount Messogis, on the small river Chrysaoras, between Tralles and Tripolis. (Strab. xiv. p. 650; Plin. v. 31; Steph. B. *s. v.*; Hierocl. p. 659.) The town was not of any great repute, but is interesting from its extant coins, and from the fact that the ancient site is still marked by a village bearing the name *Mastaura*, near which a few ancient remains are found. (Hamilton, *Researches*, i. p. 531.) [L. S.]

MASTE (Μάστη ὄρος, Ptol. iv. 7. § 26), a mountain forming part of the Abyssinian highlands, a little to the east of the Lunae Montes, lat. 10° 59′ N., long. 36° 55′ E. The sources of the Astapus, *Bahr-el-Azrek*, Blue or Dark river, one of the original tributaries of the Nile, if not the Nile itself, are supposed to be on the N. side of Mount Maste. They are three springs, regarded as holy by the natives, and though not broad are deep. Bruce, (*Travels*, vol. iii. p. 308) visited Mount Maste, and was the first European who had ascended it for seventy years. The tribes who dwelt near the fountains of the *Bahr-el-Azrek* were called Mastitae (Μαστῖται, Ptol. iv. 5. § 24, 7. § 31), and there was a town of the same name with the mountain (Μάστη πόλις, Ptol. iv. 7. § 25). [W. B. D.]

MASTIA'NI (Μαστιανοί), a people on the south coast of Spain, east of the Pillars of Hercules, to whom the town of MASTIA (Μαστία) belonged. They were mentioned by Hecataeus (Steph. B. *s. v.* Μαστιανοί) and Polybius (iii. 33), but do not occur in later writers. Hannibal transported a part of them to Africa. (Polyb. *l. c.*) Mastia appears to be the same as MASSIA (Μασσία), which Theopompus described as a district bordering upon the Tartessians. (Steph. B. *s. v.* Μασσία.) Hecataeus also assigned the following towns to this people: MAENOBORA (Steph. B. *s. v.* Μαινόϐωρα), probably the same as the later Maenoba; SIXUS (Σίξυς, Steph. B. *s. v.*), probably the same as the later Sex, or Hexi; MOLYBDANA (Μολυϐδάνα, Steph. B. *s. v.*); and SYALIS (Σύαλις, Steph. B. *s. v.*), probably the later Suel.

MASTRA'MELA (Μαστραμέλη, Steph. B. *s. v.*), "a city and lake in Celtice," on the authority of Artemidorus. This is the Astromela of the MSS. of Pliny [FOSSA MARIANA, p. 912]. The name Mastramela also occurs in Avienus (*Ora Maritima*, v. 692). It is one of the lakes on the eastern side of the Delta of the Rhone, but it is uncertain which it is, the *E'tang de Berre* or the *E'tang de Martigues*. It is said that there is a dry part of some size in the middle of the *E'tang de Caronte*, and that this dry part is still called *Malestraou*. [G. L.]

MASTU'SIA (Μαστουσία ἄκρα: *Capo Greco*), the promontory at the southern extremity of the Thracian Chersonesus, opposite to Sigeum. A little to the east of it was the town of Elaeus. (Ptol. iii. 12. § 1; Plin. iv. 18; Mela, ii. 21; Tzetz. *ad Lycoph.* 534, where it is called Μαξουσία.) The mountain in Ionia, at the foot of which Smyrna was built, likewise bore the name of Mastusia. (Plin. v. 31.) [L. S.]

MASU'RA (Μάσουρα), a place between Attalia and Perge in Pamphylia (*Stadiasm.* §§ 200, 201), and 70 stadia from Mygdala, which is probably a corruption of Magydus. [MAGYDUS.] [L. S.]

MATALA PR. [MATALIA.]

MATA'LIA (Ματαλία, Ptol. iii. 17. § 4), a town in Crete near the headland of MATALA (Μάταλα, *Stadiasm.*), and probably the same place as the naval arsenal of Gortyna, METALLUM (Μέταλλον, Strab. x. p. 479), as it appears in our copies of Strabo, but incorrectly. (Comp. Groskurd, *ad loc.*) The modern name in Mr. Pashley's map is *Mátala*. (Höck, *Kreta*, vol. i. pp. 399, 435; *Mus. Class. Antiq* vol. ii. p. 287.) [E. B. J.]

MATEOLA, a town of Apulia, mentioned only by Pliny (iii. 11. s. 16) among the inland cities of that province. It is evidently the same now called *Matera* about 12 miles from *Ginosa* (Genusium), and 27 from the gulf of Tarentum. It is only about 8 miles from the river Bradanus, and must therefore have been closely adjoining the frontier of Lucania. [E. H. B.]

MATAVO, or MATAVONIUM, as D'Anville has it, in Gallia Narbonensis, is placed by the Antonine Itin. on a road from Forum Voconii [FORUM VOCONII] to Massilia (*Marseille*), 12 M. P. from Forum Voconii and 14 from Ad Turres (*Tourves*), between which places it lies. It is also in the Table, but the distances are not the same. Matavo is supposed to be *Vins*. [G. L.]

MATERENSE OPPIDUM, one of the thirty free towns ("oppida libera," Plin. v. 4) of Zeugitana. It still retains the ancient name, and is the modern *Matter* in the government of *Tunis*,— a small village situated on a rising ground in the middle of a fruitful plain, with a rivulet a little below, which empties itself into the Sisara Palus. (Shaw, *Trav.* p. 165; Barth, *Wanderungen*, p. 206.) [E. B. J.]

MATE'RI (Ματῆροι; some MSS. read Ματῆνοι, Ptol. v. 9. § 17), a people of Asiatic Sarmatia, to the E. of the river Rha. [E. B. J.]

MATERNUM, a town of Etruria, known only from the Tabula Peutingeriana, which places it on the Via Clodia, between Tuscania (*Toscanella*) and Saturnia, 12 miles from the former, and 18 from the latter city. It probably occupied the same site as the modern village of *Farnese*. (Cluver. *Ital.* p. 517; Dennis, *Etruria*, vol. i. p. 463.) [E. H. B.]

MATIA'NA (Ματιανή, Strab. ii. p. 73, xi. p. 509; Steph. B.; Ματιηνή, Herod. v. 52: *Eth.* Ματιανός, Ματιηνός), a district of ancient Media, in the south-western part of its great subdivision called Media Atropatene, extending along the mountains which separate Armenia and Assyria. Its boundaries are very uncertain, and it is not possible to determine how far it extended. It is probably the same as the Μαρτιανή of Ptolemy (vi. 2. § 5). [MARTIANE.] Strabo mentions as a peculiarity of the trees in this district, that they distil honey (*l. c.*). The Matiani are included by Herodotus in the eighteenth satrapy of Dareius (iii. 94), and served in the army of Xerxes, being armed and equipped in the same manner as the Paphlagonians (vii. 72). Herodotus evidently considered them to occupy part of the more widely extended territory of Armenia. [V.]

MATIE'NI MONTES (τὰ Ματιηνὰ ὄρη, Herod. i. 189, 202, v. 52), the ridge of mountains which forms the back-bone or centre of Matiana, doubtless part of the mountain range of *Kurdistán*, in the neighbourhood of *Ván*. Herodotus makes them the watershed from which flowed the Gyndes and the

Araxes, which is giving them too extended a range from N. to S. (i. 189, 202). [V.]

MATILO, in Gallia Belgica, is placed by the Table on a route which ran from Lugdunum (*Leiden*) along the Rhine. The first place from Lugdunum is Praetorium Agrippinae (*Roomburg*), and the next is Matilo, supposed to be *Rhynenburg*. [G. L.]

MATI'LICA (*Eth.* Matilicas, -ātis: *Matilica*), a municipal town of Umbria, situated in the Apennines, near the sources of the Aesis, and close to the confines of Picenum. It is mentioned both by Pliny and the Liber Coloniarum, of which the latter includes it among the "Civitates Piceni." Towards the close of the Roman Empire it appears as an episcopal see, included in the province then termed "Picenum Suburbicarium." (Plin. iii. 14. s. 19; Lib. Colon. p. 257; Bingham's *Eccl. Antiq.* book ix. ch. 5. § 4.) *Matilica* is still a considerable town, and retains the ancient site as well as name. [E. H. B.]

MATINUS MONS. [GARGANUS.]

MATISCO, a place in Gallia Celtica, in the territory of the Aedui in Caesar's time, and on the *Saône*. (*B. G.* vii. 90.) After the capture of Alesia, B. C. 52, Caesar placed P. Sulpicius at Matisco with a legion during the winter, to look after the supply of corn for the army. (*B. G.* viii. 4.) The position of Matisco is fixed by the name, its site on the river, and the Itins. The name, it is said, was written Mastico by a transposition of the letters; and from this form came the name *Mascon*, and by a common change, *Mâcon*. The form Mastisco occurs in the Table. (D'Anville, *Notice, &c.*) [G. L.]

MATITAE. [NIGEIR.]

MA'TIUM, a maritime city of Crete, next to the E. of Apollonia in Pliny's list (iv. 12), and opposite to the island of Dia,—"Contra Matium Dia" (*l. c.*). The modern *Megálo-Kástron* occupies the ancient site. (Pashley, *Trav.* vol. i. pp. 172, 261; Höck, *Kreta*, vol. i. pp. 12, 403.) [E. B. J.]

MATRICEM, AD, a considerable town in Illyricum, which the Peutinger Table places between Bistue Vetus and Bistue Nova, 20 M. P. from the former, and 25 M. P. from the latter. It must be identical with *Mostar*, the chief town of *Herzegóvina*, standing on both banks of the *Narenta*, connected by the beautiful bridge for which it has always been celebrated. The towers of this bridge are, according to tradition, on Roman substructions, and its construction is attributed to Trajan, or, according to some, Hadrian. The word "most" "star," signifies "old bridge." (Wilkinson, *Dalmatia*, vol. ii. pp. 57—63; Neigebaur, *Die Süd-Slaven*, p. 127.) [E. B. J.]

MATRI'NUS (Ματρῖνος), a river of Picenum, flowing into the Adriatic, now called *La Piomba*. Strabo describes it as flowing from the city of Adria, but it is in reality intermediate between Adria (*Atri*) and Angulus (*Civita S. Angelo*). According to the same writer it had a town of the same name at its mouth, which served as the port of Adria. (Strab. v. p. 241.) Ptolemy also mentions the mouth of the river Matrinus next to that of the Aternus, from which it is distant about 6 miles (Ptol. iii. 1. § 20), but he is certainly in error in assigning it to the Marrucini. [E. H. B.]

MATRONA or MATRONAE MONS is the name given by later Latin writers to the pass of the *Mont Genèvre*, from Segusio (*Susa*) to Brigantia (*Briançon*), which was more commonly known by the general appellation of the Alpes Cottiae. The pass is described in some detail by Ammianus, from whom it appears that the name was applied only to the higher part, or actual pass of the mountain: and this is confirmed by the Jerusalem Itinerary, which gives the name of Alpes Cottiae to the whole pass from Ebrodunum (*Embrun*) to Segusio, and confines that of Matrona to the actual mountain between Brigantia (*Briançon*) and Gesdao (*Cesanne*). (*Itin. Hier.* p. 556; Amm. xv. 10. § 6.) [E. H. B.]

MA'TRONA. [SEQUANA.]

MATTIACI, a German tribe, perhaps a branch of the Chatti, their eastern neighbours, probably occupied the modern duchy of *Nassau*, between the rivers *Lahn*, *Main*, and *Rhine*. They are not mentioned in history until the time of the emperor Claudius; they then became entirely subject to the Romans (Tac. *Germ.* 29), who built fortresses and worked the silver mines in their country. (Tac. *Ann.* xi. 20.) In A. D. 70, during the insurrection of Civilis, the Mattiaci, in conjunction with the Chatti and other tribes, besieged the Roman garrison at Moguntiacum (*Mayence*: Tac. *Hist.* iv. 37); and after this event they disappear from history, their country being occupied by the Alemanni. In the Notitia Imperii, however, Mattiaci are still mentioned among the Palatine legions, and in connection with the cohorts of the Batavi. The country of the Mattiaci was and still is very remarkable for its many hot-springs, and the "Aquae Mattiacae," the modern *Wiesbaden*, are repeatedly referred to by the Romans. (Plin. xxxi. 17; Amm. Marc. xxix. 4; AQUAE MATTIACAE.) From Martial (xiv. 27: Mattiacae Pilae) we learn that the Romans imported from the country of the Mattiaci balls or cakes of soap to dye grey hairs. The name Mattiaci is probably derived from *matte*, a meadow, and *ach*, signifying water or bath. (Comp. Orelli, *Inscript.* Nos. 4977 and 4983; Zeuss, *Die Deutschen*, p. 98, foll.) [L. S.]

MATTIACUM (Ματτιακόν), a town in the north of the country of the Mattiaci. (Ptol. ii. 11. § 29.) Some writers believe this town to be the same as the Mattium mentioned by Tacitus (*Ann.* i. 56), as the capital of the Chatti, which was set on fire in A. D. 15, during the war of Germanicus. But a careful examination of the passage in Tacitus shows that this cannot be; and that Mattiacum is probably the modern town of *Marburg* on the *Lahn* (Logana), whereas Mattium is the modern *Maden*, on the right bank of the *Eder* (Adrana). (Comp. Wilhelm, *Germanien*, p. 188.) [L. S]

MATTIUM. [MATTIACUM.]

MATUSARUM. [LUSITANIA, p. 220, a.]

MAURALI. [NIGEIR.]

MAURENSII. [MAURETANIA.]

MAURETA'NIA, the NW. coast of Africa, now known as the *Empire of Marocco, Fez*, and part of *Algeria*, or the *Mogh'rib-al-akza* (furthest west) of the natives.

I. *Name, Limits, and Inhabitants.*

This district, which was separated on the E. from Numidia, by the river Ampsaga, and on the S. from Gaetulia, by the snowy range of the Atlas, was washed upon the N. coast by the Mediterranean, and on the W. by the Atlantic. From the earliest times it was occupied by a people whom the ancients distinguished by the name MAURUSII (Μαυρούσιοι, Strab. i. p. 5, iii. pp. 131, 137, xvii. pp. 825, 827: Liv. xxiv. 49; Virg. *Aen.* iv. 206; Μαυρήνσιοι, Ptol. iv. 1. § 11) or MAURI (Μαυροί, "Blacks," in the Alexandrian dialect, Paus. i. 33. § 5, viii. 43.

§ 3; Sall. *Jug.* 19; Pomp. Mela, i. 4. § 3; Liv. xxi. 22, xxviii. 17; Horat. *Carm.* i. 22. 2, ii. 6. 3, iii. 10. 18; Tac. *Ann.* ii. 52, iv. 523, xiv. 28, *Hist.* i. 78, ii. 58, iv. 50; Lucan, iv. 678; Juv. v. 53, vi. 337; Flor. iii. 1, iv. 2); hence the name MAURETANIA (the proper form as it appears in inscriptions, Orelli, *Inscr.* 485, 3570, 3672; and on coins, Eckhel, vol. vi. p. 48; comp. Tzchucke, *ad Pomp. Mela*, i. 5. § 1) or MAURITANIA (*Μαυριτανία*, Ptol. iv. 1. § 2; Caes. *B. C.* i. 6, 39; Hirt. *B. Afr.* 22; Pomp. Mela, i. 5; Plin. v. 1; Eutrop. iv. 27, viii. 5; Flor. iv. (the MSS. and printed editions vary between this form and that of Mauretania); ἡ *Μαυρούσιων γῆ*, Strab. p. 827). These Moors, who must not be considered as a different race from the Numidians, but as a tribe belonging to the same stock, were represented by Sallust (*Jug.* 21) as a remnant of the army of Hercules, and by Procopius (*B. V.* ii. 10) as the posterity of the Cananaeans who fled from the robber (λῃστής) Joshua; he quotes two columns with a Phoenician inscription. Procopius has been supposed to be the only, or at least the most ancient, author who mentions this inscription, and the invention of it has been attributed to himself; it occurs, however, in the history of Moses of Chorene (i. 18), who wrote more than a century before Procopius. The same inscription is mentioned by Suidas (*s. v.* Χανάαν), who probably quotes from Procopius. According to most of the Arabian writers, who adopted a nearly similar tradition, the indigenous inhabitants of N. Africa were the people of Palestine, expelled by David, who passed into Africa under the guidance of Goliah, whom they call *Djalout.* (St. Martin, *Le Beau, Bas Empire*, vol. xi. p. 328; comp. Gibbon, c. xli.) These traditions, though so palpably fabulous, open a field to conjecture. Without entering into this, it seems certain that the *Berbers* or *Berēbers*, from whom it has been conjectured that N. Africa received the name of *Barbary* or *Barbaria*, and whose language has been preserved in remote mountainous tracts, as well as in the distant regions of the desert, are the representatives of the ancient inhabitants of Mauretania. (Comp. Prichard, *Physical Hist. of Mankind*, vol. ii. pp. 15—43.) The gentile name of the *Berbers*—*Amazigh*, "the noble language"—is found, according to an observation of Castiglione, even in Herodotus (iv. 191, ed. Bähr), — where the correct form is MAZYES (Μαζύες, Hecataeus, *ap. Steph. B. s. v.*), which occurs in the MSS., while the printed editions erroneously give Μαξύες (Niebuhr, *Lect. on Anc. Ethnog. and Geog.* vol. ii. p. 334), — as well as in the later MAZICES of Ammianus Marcellinus (xxix. 5; Le Beau, *Bas Empire*, vol. iii. p. 471; comp. Gibbon, c. xxv.).

II. *Physical Geography.*

From the extraordinary capabilities of the soil — one vast corn plain extending from the foot of Atlas to the shores of the Atlantic — Mauretania was formerly the granary of the world. (Plin. xviii. 20.) Under a bigoted and fanatical government, the land that might give food to millions, is now covered with weeds. Throughout the plains, which rise by three great steps to the mountains, there is great want of wood; even on the skirts of the Atlas, the timber does not reach any great size — nothing to justify the expression of Pliny ("opacum nemorosumque" v. 1; comp. *Journ. Geog. Soc.* vol. i. pp. 123—155; Barth, *Wanderungen*).

Strabo (xvii. pp. 826—832) has given an account of the productions of Mauretania, marvellous enough, in some particulars, as where he describes weasels as large as cats, and leeches 10 ft. long; and among other animals the crocodile, which there can scarcely be any river of *Marocco* capable of nourishing, even if the climate were to permit it. (In Aegypt, where the average heat is equal to that of *Senegambia*, the crocodile is seldom seen so low as *Siout.*) Pliny (viii. 1) agrees with Strabo (p. 827) in asserting that Mauretania produced elephants. As the whole of Barbary is more European than African, it may be doubted whether the elephant, which is no longer found there, was ever indigenous, though it may have been naturalised by the Carthaginians, to whom elephants were of importance, as part of their military establishment. Appian (*B. P.* 9) says that when preparing for their last war with the Romans, they sent Hasdrubal, son of Gisco, to hunt elephants; he could have hardly gone into Aethiopia for this purpose. Shaw (*Trav.* p. 258; Jackson, *Marocco*, p. 55) confirms, in great measure, the statements of Strabo (p. 830) and of Aelian (*H. A.* iii. 136, vi. 20) about the scorpion and the "phalangium," a species of the "arachnidae." The "solitanus," of which Varro (*de Re Rustica*, iv. 14. § 4; Plin. ix. 82) gives so wonderful an account, has not been identified. Copper is still worked as in the days of Strabo (p. 830), and the natives continue to preserve the grain, legumes, and other produce of their husbandry in "matmoures," or conical excavations in the ground, as recorded by Pliny (xviii. 73; Shaw, p. 221).

Mauretania, which may be described generally as the highlands of N. Africa, elevates itself like an island between the Mediterranean, the Atlantic, and the great ocean of sand which cuts it off towards the S. and E. This "plateau" separates itself from the rest of Africa, and approximates, in the form and structure, the height, and arrangement of its elevated masses, to the system of mountains in the Spanish peninsula, of which, if the straits of the Mediterranean were dried up, it would form a part. A description of these Atlantic highlands is given in the article ATLAS.

Many rivers flow from this great range, and fall into the Mediterranean, and the Atlantic. Of these, the most important on the N. coast were, in a direction from E. to W., the AMPSAGA, USAR, CHINALAPH, and MULUCHA; on the W. coast, in a direction from NE. to SW., the SUBUR, SALA, PHUTH, and LIXUS.

The coast-line, after passing the AMPSAGA (*Wad-el-Kibir*) and SINUS NUMIDICUS, has the harbours IGILGILIS (*Jijeli*), SALDAE PS. (*Bujeiyah*), and RUSUCURRIUM (*Tedlez*). Weighing from *Algiers*, and passing IOMNIUM (*Ras-al-Kanatir*), to stand towards the W., there is a rocky and precipitous coast, mostly bold, in which in succession were the ports and creeks IOL (*Zershell*), CARTENNA (*Tenez*), MURUSTAGA (*Mostaghanom*), ARSENARIA (*Arzán*), QUIZA (*Wahran* or *Oran*); PORTUS MAGNUS (*Marsa Kibir*), within METAGONIUM PROM. (*Ras-al Harsbah*); and ACRA (*Ishgún*). The MULUCHA falls into the *Gulf of Melîlah* of the charts. About 10 miles to the NW. of this river lay the TRES INSULAE (*Zaphran* or *Ja'ferëi* group); about 30 miles distant from these rocks, on a NW. by W. rhumb, was RUSADIR PROM. (*Cap Tres Forcas* of the Spanish pilots, or *Ras-ud-Dehar* of the natives), and in the bight formed between it and the Mulucha stood RUSADIR

(*Melîlah.*) W. of *Cap Tres Forcas*, which is a termination of an offshoot of the secondary chain of the Atlas, was the district of the METAGONITAE, extending to ABYLA (*Jebel-el-Mina*). From here to TINGIS (*Tangier*) the coast is broken by alternate cliffs and coves; and, still standing to the W., a bold shore presents itself as far as the fine headland of AMPELUSIA (*Cape Spartel; Ras-el-Shukkúr* of the natives). From *Cape Spartel* to the SSW. as far as ZILIS (*Arzila*), the coast-line is a flat, sandy, and shingly beach, after which it becomes more bold as it reaches LIXUS (*Al-Harátch* or *Laráiche*). (Smyth, *The Mediterranean*, pp. 94—99.) A description of the SW. coast is given in the article LIBYA. (Comp. C. Müller, *Tab. ad Geog. Graec. Minores*, ed. Didot, Paris, 1855; *West Coast of Africa surveyed*, by Arlett, Vidal, and Boteler, 1832; *Côte occidentale de l'Afrique au Dépot de la Marine*, Paris, 1852; *Carte de l'Empire de Maroc*, par E. Renou, 1844; Barth, *Karte vom Nord Afrikanischen Gestadeland*, Berlin, 1849.)

III. *History and Political Geography.*

The Romans first became acquainted with this country when the war with Hannibal was transferred to Africa; Mauretania was the unknown land to the W. of the Mulucha. In the Jugurthine War, Bocchus, who is called king of Mauretania, played the traitor's part so skilfully that he was enabled to hand over his kingdom to his two sons Bogudes and Bocchoris, who were associated upon the throne. These princes, from their hostility to the Pompeian party, were confirmed as joint kings of Mauretania by J. Caesar in B. C. 49. During the civil war between M. Antonius and Octavius, Bocchus sided with the latter, while Bogudes was allied with Antonius. When Bogudes crossed into Spain, Bocchus seized upon his brother's dominions; a usurpation which was ratified by Octavius. In B. C. 25, Octavius gave to Juba II., who was married to the daughter of Cleopatra and Antonius, the two provinces of Mauretania (afterwards called Tingitana and Caesariensis) which had formed the kingdom of Bogudes and Bocchus, in exchange for Numidia, now made a Roman province. Juba was succeeded by his son Ptolemy, whom Selene, Cleopatra's daughter, bore to him. (Strab. xvii. pp. 828, 831, 840.) Tiberius loaded Ptolemy with favours on account of the assistance he gave the Romans in the war with Tacfarinas (Tac. *Ann.* iv. 23—26); but in A. D. 41 he was put to death by Caligula. (Dion Cass. lix. 25; Suet. *Cal.* 26; Seneca, *de Tranq.* 11.) For coins of these native princes, see Eckhel, vol. iv. pp. 154—161.

In A.D. 42, Claudius divided the kingdom into two provinces, separated from each other by the river Mulucha, the ancient frontier between the territories of Bocchus and Jugurtha; that to the W. was called MAURETANIA TINGITANA, and that to the E. MAURETANIA CAESARIENSIS. (Dion Cass. lx. 9; Plin. v. 1.) Both were imperial provinces (Tac. *Hist.* i. 11, ii. 58; Spart. *Hadr.* 6, "Mauretaniae praefectura"), and were strengthened by numerous Roman "coloniae." M. Tingitana contained in the time of Pliny (*l. c.*) five, three of which, ZILIS, BABBA, and BANASA, as they were founded by Augustus when Mauretania was independent of Rome, were reckoned as belonging to Baetica. (Plin. *l. c.*; Pomp. Mela, iii. 10. § 5.) TINGI and LIXUS were colonies of Claudius (Plin. *l. c.*); to which were added in later times RUSADIR and VOLUBILIS (*Itin. Ant.*). M. Caesariensis contained eight colonies founded by Augustus, CARTENNA, GUNUGI, IGILGILI, RUSCONIAE, RUSAZUS, SALDE, SUCCABAR, TUBUSUPTUS; two by Claudius, CAESAREIA, formerly IOL, the capital of Juba, who gave it this name in honour of his patron Augustus, and OPPIDUM NOVUM; one by Nerva, SITIFIS; and in later times, ARSENARIA, BIDA, SIGA, AQUAE CALIDAE, QUIZA, RUSUCURRIUM, AUZIA, GILVA, ICOSIUM, and TIPASA, in all 21 well-known colonies, besides several "municipia" and "oppida Latina." The Notitia enumerates no less than 170 episcopal towns in the two provinces. (Comp. Morcelli, *Africa Christiana*, vol. i. pp. 40—43.) About A. D. 400, Mauretania Tingitana was under a "Praeses," in the diocese of Spain; while Mauretania Caesariensis, which still remained in the hands of the diocese of Africa, was divided into MAURETANIA I. or SITIFENSIS, and MAURETANIA II. or CAESARIENSIS. The emperor Otho had assigned the cities of Mauretania to Baetica (Tac. *Hist.* i. 78); but this probably applied only to single places, since we find the two Mauretaniae remained unchanged down to the time of Constantine. Marquardt, in Becker's *Handbuch der Röm. Alt.* pp. 230—232; Morcelli, *Africana Christiana*, vol. i. p. 25.)

In A. D. 429, the Vandal king Genseric, at the invitation of Count Boniface, crossed the straits of Gades, and Mauretania, with the other African provinces, fell into the hands of the barbarian conquerors. Belisarius, "the Africanus of New Rome," destroyed the kingdom of the Vandals, and Mauretania again became a Roman province under an Eastern exarch. One of his ablest generals, John the Patrician, for a time repressed the inroads of the Moors upon Roman civilisation; and under his successor, the eunuch Solomon, the long-lost province of Mauretania Sitifensis was restored to the empire; while the Second Mauretania, with the exception of Caesareia itself, was in the hands of Mastigas and the Moors. (Comp. Gibbon, cc. xli. xliii.; Le Beau, *Bas Empire*, vol. viii.) At length, in A. D. 698—709, when the Arabs made the final conquest of Africa,— desolated for 300 years since the first fury of the Vandals,—the Moors or *Berbers* adopted the religion, the name, and the origin of their conquerors, and sunk back into their more congenial state of Mahometan savages.

Pliny (*l. c.*) makes out the breadth of the two Mauretaniae as 467 M. P.; but this will be too much even for Tingitania, where Mount Atlas lies more to the S., and more than 300 M. P. beyond the utmost extent of any part of Caesariensis. The same author gives 170 M. P., which are too few for Tingitania, and 879 M. P., which are too many for Caesariensis. (Shaw, *Trav.* p. 9.)

The following tribes are enumerated by Ptolemy (iv. 2. §§ 17—22) in I. MAURETANIA CAESARIENSIS: — TODUCAE (Τοδοῦκαι), on the left bank of the Ampsaga; to the N. of these, COEDAMUSII (Κοιδαμούσιοι), and still more to the N., towards the coast, and to the E. on the Ampsaga, MUCUNI (Μουκοῦνοι) and CHITUAE (Χιτοῦαι); to the W. of the latter, TULENSII (Τουλήνσιοι) and BANIURI (Βανίουροι); S. of these, MACHURES (Μαχοῦρες), SALASSII (Σαλάσσιοι), and MALCHUBII (Μαλχούϐιοι); NW. of the TULENSII, and to the E. of ZALACUS M., and on the coast, MACCHUREBI (Μακχουρῆϐοι); W. of these, and N. of Zalacus, on the mouth of the Chinalaph, MACHUSII (Μαχούσιοι); below them on the other side of Zalacus, MAZICES (Μάζικες); and S., up to the GARAPHI M., BANTURARII (Βαντουράριοι); still further to the S., between GARAPHI M. and CINNABA M., AQUENSII (Ἀκουήνσιοι), MYCENI (Μυκῆνοι), and MACCURAE (Μακκοῦραι); and below them, in the S., on the N. spurs of Cinnaba, ENABASI (Ἐνάβασοι); W. of these, between Garaphi M. and DURDUS M., NACMUSII (Νακμούσιοι), ELULII (Ἠλούλιοι), and TOLOTAE (Τολῶται); N. of these and Durdus M., DRYITAE (Δρυῖται); then SORAE (Σῶραι); and on the W. of the Machusii, TALADUSII (Ταλαδούσιοι). The HERPEDITANI (Ἑρπεδιτανοί) extended into II. MAURETANIA TINGITANA (Ptol. iv. 1. §§ 10—12); to the S. of them, the MAURENSII (Μαυρήνσιοι); toward the SW., VACUATAE (Οὐακουᾶται), BANIUBAE (Βανιοῦβαι); then, advancing to the N., ZEGRENSII (Ζεγρήνσιοι), NECTIBERES (Νεκτίβηρες), JANGAUCANI (Ἰαγγαυκανοί), VOLUBILIANI (Οὐαβιλιανοί), VERVES (Οὐερουεῖς), and SOCOSSII (Σωκοσσίοι), upon the coast; to the W., the METAGONITAE (Μεταγωνῖται); and to the S. of them, MASICES (Μάσικες), and VERBICAE or VERBICES (Οὐέρβικαι *al.* Οὐέρβικες); to the S. and to the W. of the VOLUBILIANI, SALINSAE (Σαλίνσαι) and CAUNI (Καῦνοι); still further to the S., to the Little Atlas, BACUATAE (Βακουᾶται) and MACANITAE (Μακανῖται). [E. B. J.)

MAURI, MAURUSII. [MAURETANIA.]

MAURIA'NA. [MARINIANA.]

MAURITA'NIA. [MAURETANIA.]

MAXE'RA (Μαξήρα, Ptol. vi. 9. § 2; Amm. Marc. xxiii. 6), a river of Hyrcania, which flowed into the Caspian sea. Pliny calls it the Maxeras (vi. 16. s. 18). It is not certain with which modern river it is to be identified, and geographers have variously given it to the *Tedjin*, the *Babul*, or the *Gurgan*. If Ammianus, who speaks of it in connection with the Oxus, could be depended on, it would appear most probable that it was either the *Atrek* or the *Gurgan*. The people dwelling along this river were called Maxerae. (Ptol. vi. 9. § 5.) [V.]

MAXILU'A (Μαξιλοῦα, Ptol. ii. 4. § 13), a town in Hispania Baetica, which, like Calentum, was celebrated for its manufacture of a sort of bricks light enough to swim on water. (Plin. xxxv. 14. s. 49; comp. Strab. xiii. p. 615; Vitruv. ii. 3; Schneider, *ad Ecl. Phys.* p. 88.) It was probably situated in the *Sierra Morena*. (Florez, *Esp. Sagr.* xii. p. 259.)

MAXIMIANO'POLIS (Μαξιμιανούπολις), a town of Thrace, formerly called IMPARA or PYRSOALIS (*It. Ant.* p. 331), not far from Rhodope (Amm. Marc. xxvii. 4), and the lake Bistonis (Melet. p. 439, 2; *It. Hieros.* p. 603; Hierocl. p. 634; Const. Porph. *de Them.* ii. 1; Procop. *de Aed.* iv. 11; Conc. Chal. p. 96.) [A. L.]

MAXIMIANO'POLIS. [CONSTANTIA.]

MAXIMIANO'POLIS (Μαξιμιανόπολις), the classical appellation of the Scriptural Hadadrimmon (*Zechariah*, xii. 11) in the plain of Megiddo, 17 M. P. from Caesareia (of Palestine), and 10 M. P. from Jezreel, according to the Jerusalem Itinerary; consistently with which notice St. Jerome writes: — "Adadremmom, pro quo LXX. transtulerunt Ροῶνος, urbs est juxta Jesraelem, quae hoc olim vocabulo nuncupata est, et hodie vocatur Maximianopolis in Campo Mageddon" (*Comm. in Zachar. l. c.*); and again,—"diximus Jesraelem, quae nunc juxta Maximianopolin est" (*in Hos.* 1). It is placed in the civil and ecclesiastical division of Palaestina Secunda, and its bishop assisted at the Council of Nicaea. (Reland, *Palaestina*, pp. 891, 892.) [G. W.]

MAXU'LA (Μαξοῦλα, Ptol. iv. 3. § 7), a Roman "colonia" (Maxulla, Plin. v. 3), about the exact distance of which from Carthage there is a considerable discrepancy in the Itineraries (*Anton. Itin.*; *Peut. Tab.*). From an expression of Victor Vitensis (*de Persecut. Vandal.* i. 5. § 6), who calls it "Ligula," "a tongue of land," its position was probably on the coast, between *R'âdes* and *Hammâm-el-Euf*, where there are the remains of a Roman road.

The Coast-describer (*Stadiasm.*) speaks of the harbour and town of Maxyla as 20 stadia from CRAPIS, or the modern *Garbos:* this was probably different from the former, and is the modern *Mrîsa*, where there are the remains of a town and harbour. (Shaw, *Trav.* p. 157; Barth, *Wanderungen*, p. 128.) As connected with the gentile epithet Maxyes or Mazyes, it is likely that there were several places of this name. Ptolemy (iv. 3. § 34) has MAXULA VETUS (Μάξουλα Πάλαια), and the Antonine Itinerary a station which it describes as MAXULA PRATES, 20 M. P. from Carthage. It is found in the Notitia, and was famous in the annals of Martyrology (Augustin, *Serm.* c. lxxxiii; Morcelli, *Africa Christiana*, vol. i. p. 220.) [E. B. J.]

MAXYES (Μάξυες, Herod. iv. 191, where the name should be Μάζυες; see MAURETANIA, p. 297, a.), a Libyan tribe, and a branch of the nomad AUSENSES. Herodotus (*l. c.*) places them on the "other side," i. e. the W. bank, of the river Triton: reclaimed from nomad life, they were "tillers of the earth, and accustomed to live in houses." They still, however, retained some relics of their former customs, as "they suffer the hair on the right side of their heads to grow, but shave the left; they paint their bodies with red-lead:" remains of this custom of wearing the hair are still preserved among the *Tuaryks*, their modern descendants. (Hornemann, *Trav.* p. 109.) They were probably the same people as those mentioned by Justin (xviii. 7), and called MAXYTANI, whose king is said to have been Hiarbas (Virg. *Aen.* iv. 36, 196, 326), and to have desired Dido for his wife. (Heeren, *African Nations*, vol. i. p. 34, trans.; Rennell, *Geog. of Herod.* vol. ii. p. 303.) [E. B. J.]

MAZACA. [CAESAREIA, Vol. I. p. 469, b.]

MAZAEI (Μαζαῖοι), a Pannonian tribe, occupying the southernmost part of Pannonia, on the frontiers of Dalmatia, whence Dion Cassius (lv. 32) calls them a Dalmatian people. They were conquered and severely treated by Germanicus. (Strab. vii. p. 314; Plin. iii. 26; Ptol. ii. 16. § 8.) [L. S.]

MAZARA (Μάζαρα, Diod.; Μαζάρη, Steph. B.: *Mazzara*), a town on the SW. coast of Sicily, situated at the mouth of a river of the same name, between Selinus and Lilybaeum. It was in early times an inconsiderable place, and is first noticed by Diodorus in B. C. 409, as an emporium at the mouth of the river Mazarus. (Diod. xiii. 54.) It was evidently at this time a dependency of Selinus, and was taken by the Carthaginian general Hannibal, during his advance upon that city. (Diod. *l. c.*) Stephanus of Byzantium calls it "a fort of the Selinuntines" (φρούριον Σελινουντίων, Steph. B. *s. v.*), and it is mentioned again in the First Punic War as a fortress which was wrested by the Romans from the Carthaginians. (Diod. xxiii. 9. p. 503.)

It does not seem to have ever risen in ancient times to the rank of a city. Pliny mentions the *river* Mazara, as does Ptolemy also, but neither of them notice the town. (Plin. iii. 8. s. 14; Ptol. iii. 4. § 5.) The existence of this last is, however, attested by the Itinerary, which correctly places it 12 miles from Lilybaeum (*Itin. Ant.* p. 89); but it was first raised to an important position by the Saracens in the 9th century, under whom it became the capital of the whole surrounding district, as it continued under the Norman rule. The western province of Sicily still bears the name of *Val di Mazzara*, but the town itself has greatly declined, though it still retains the rank of a city, and has about 10,000 inhabitants. (Fazell. *de Reb. Sic.* vi. 5. p. 284; Smyth's *Sicily*, p. 224.) A few sarcophagi and inscriptions are the only remains of antiquity extant there.

The river MAZARA, or MAZARUS, as it is called by Diodorus (Μάζαρος, Diod. xiii. 54), is still called the *Fiume di Mazzara.* [E. H. B.]

MAZICES (Μάζικες, Ptol. iv. 2. § 19; Mazax, Lucan, iv. 681; Claudian, *Stil.* i. 356), a people of Mauretania Caesariensis, who joined in the revolt of Firmus, but submitted to Theodosius, A. D. 373. (Amm. Marc. xxix. 5. § 17; Le Beau, *Bas Empire*, vol. iii. p. 471; comp. Gibbon, c. xxv.) [E. B. J.]

ME'ARUS (Μέαρος, Ptol. ii. 6. § 4; Mela, iii. 1. § 9), a small river on the N. coast of Hispania Tarraconensis, flowing into the gulf of the Artabri, still called the *Mero.*

MECIRIS, a town of Marmarica, which the Peutinger Table places at 33 M. P. to the E. of Paliurus; the Antonine Itinerary has a town MICHERA (one MS. reads Mecira), 20 M. P. to the E. of the same place; its position must be sought in the *Wady-er-Rêma* (Barth, *Wanderungen*, pp. 509, 549.) [E. B. J.]

MECYBERNA (Μηκύϐερνα: *Eth.* Μηκυϐερναῖος, Steph. B.; Scyl. p. 26; Scymn. 640), a town which stood at the head of the Toronaic gulf, which was also called SINUS MECYBERNAEUS. (Plin. iv. 10; Pomp. Mela, ii. 3. § 1.) Mecyberna was the port of Olynthus (Strab. vii. p. 330), and lay between that town and Sermyle. (Herod. vii. 122.) It was taken from the Athenians by the Chalcidic Thracians (Thuc. v. 39), and surrendered to Philip before the siege of Olynthus. (Diod. xvi. 54.) The site must be sought at *Molivópyrgo*, where some remains of antiquity are said to be preserved. (Leake, *North. Greece*, vol. iii. p. 155.) [E. B. J.]

MEDAVA (Μήδαυα), a town of Arabia Petraea, placed by Ptolemy in long. 68° 30′, lat. 30° 45′, doubtless identical with Medeba or Madeba [MADEBA], the letters αυ and αϐ being identical in sound, and, consequently, used interchangeably, especially in proper names. (Ptol. v. 17. § 6.) [G. W.]

MEDAURA (Ad Medera, *Itin. Anton.*; *Peut. Tab.*; Hygin. *de Lim.* p. 163; Ἀμμαίδαρα *al.* Ἀμμέδερα, Ptol. iv. 3. § 30: *Eth.* Medaurensis), a town of Numidia, which had originally belonged to the kingdom of Syphax, but was annexed to that of Massinissa at the close of the Second Punic War, and afterwards was colonised by a detachment of Roman veterans, when it attained considerable splendour. Appuleius was born at this place, where his father had been "duumvir," and calls himself "Seminumida" and "Semigaetulus." (*Apolog.* pp. 443, 444.) It lay on the road from Lares to Theveste, 48 M. P. from the former and 25 M. P. from the latter. At a river ARDATIO, which flowed between this place and Theveste, Mazcecel defeated the Moorish chieftain Gildo. (Oros. vii. 36; St. Martin, *Le Beau, Bas Empire*, vol. v. p. 161; comp. Gibbon, c. xxix.) Justinian fortified and placed a garrison in this town, which Procopius (*de Aed.* vi. 6) calls Αὐμέτερα. It is perhaps a different place from Madaura, to which Augustine was sent to be educated (*Confess.* ii. 3). [E. B. J.]

MEDEBA. [MADEBA.]

MEDEN (Μηδέν, Procop. *B. V.* ii. 4), a town on the spurs of Mount Papua, in the inland country of Numidia. Gelimer, king of the Vandals retired to this fastness in A. D. 534, but was compelled to surrender to Pharas, chief of the Heruli. (Le Beau, *Bas Empire*, vol. viii. p. 248; comp. Gibbon, c. xli.) [E. B. J.]

ME'DEON (Μεδεών: *Eth.* Μεδεώνιος). 1. Or MEDION (Μεδίων: *Katúna*), a town in the interior of Acarnania, on the road from Stratus and Phytia (or Phoeteiae) to Limnaea on the Ambraciot gulf. It was one of the few towns in the interior of the country which maintained its independence against the Aetolians after the death of Alexander the Great. At length, in B. C. 231, the Aetolians laid siege to Medeon with a large force, and had reduced it to great distress, when they were attacked by a body of Illyrian mercenaries, who had been sent by sea by Demetrius, king of Macedonia, in order to relieve the place. The Aetolians were defeated, and obliged to retreat with the loss of their camp, arms, and baggage. Medeon is again mentioned in B. C. 191, as one of the Acarnanian towns, of which Antiochus, king of Syria, obtained possession in that year. (Thuc. iii. 106; Polyb. ii. 2, 3; Liv. xxxvi. 11, 12; Leake, *Northern Greece*, vol. iii. p. 575.)

2. A town of Phocis, destroyed along with the other Phocian towns at the termination of the Sacred War, and never again restored. (Paus. x. 3. § 2.) Strabo places it on the Crissaean gulf, at the distance of 160 stadia from Boeotia (ix. pp. 410, 423); and Pausanias says that it was near Anticyra (x. 36. § 6; comp. Steph. B. *s. v.*). Leake places it at *Dhesfína.* (*Northern Greece*, vol. ii. p. 548.)

3. An ancient town of Boeotia, mentioned by Homer (*Il.* ii. 501), is described by Strabo as a dependency of Haliartus, and situated near Onchestus, at the foot of Mt. Phoenicium, from which position it was afterwards called Phoenicis (ix. pp. 410, 423; comp. Steph. B. *s. v.*; Plin. iv. 7. s. 12). It appears to have stood near the lake, in the bay on the north-western side of Mount *Fagá*, between the site of Haliartus and *Kardhitza.* (Leake, *Northern Greece*, vol. ii. p. 215.)

4. A town of the Labeates, in Dalmatia in Illyricum. (Liv. xliv. 23, 32.)

MEDERIACUM, in Gallia Belgica, is placed by the Antonine Itin. on a road from Colonia Trajana (*Kelln*) through Juliacum (*Juliers*) to Colonia Agrippina (*Cologne*). It lies between Sablones and Teudurum (*Tudder*), and is supposed by some geographers to be *Merum-Ruremonde.* [G. L.]

ME'DIA (ἡ Μηδία: *Eth.* Μῆδος: *Adj.* Μηδικός), a country of considerable extent and importance, in the western part of Asia, between the Caspian Sea on the N. and the great rivers of Mesopotamia on the W. It is by no means easy to determine what were its precise boundaries, or how much was comprehended under the name of Media. Thus Herodotus, who speaks repeatedly of the Medes, gives little or no description of the country they inhabited, and perhaps all that could be inferred from his language is, that it must have been a mountainous district between the Halys in Asia Minor and Persia, fit for raising a warlike and independent race of men (i. 72). Again, during the wars of Alexander, Media had to a considerable extent taken the place of Persia, and was the great country E. of Mesopotamia, and extending indefinitely along the Caspian sea eastwards to Ariana and Bactriana. Still later, at the close of the Roman Republic and under the earlier emperors, Media was restricted by the encroachments of the Parthian empire to its most mountainous parts, and to the Caspian coast westwards,—the province of Atropatene forming, in fact, all that could be strictly called Media. Indeed, its limits were constantly changing at different periods. General consent, however, allows that Media was divisible into three leading divisions, each of which from time to time was apparently held to be Media Proper. These were:—1. A northern territory along the shores of the Caspian, extending more or less from Armenia on the W. to Hyrcania on the E., comprehending much of the country now known by the names of *Mazanderán* and *Gilán;* 2. Media Atropatene, a very mountainous district, to the west and south of the preceding [ATROPATENE]; and 3. Media Magna, the most southern, extensive, and, historically, the most important, of the three divisions, with its capital Ecbatana (the present *Hamadán*).

Of the ancient geographers, Ptolemy gives this country the widest boundaries. Media, says he, is bounded on the N. by the Hyrcanian (i. e. the Caspian) sea, on the W. by Armenia and Assyria, on the S. by Persis and a line drawn from Assyria to Susiana, and on the E. by Hyrcania and Parthia (vi. 2. §§ 1, 3). It is clear from this, and still more so from the mention he makes of the tribes and towns in it, that he is speaking of Media in its most extended sense: while, at the same time, he does not recognise the triple division noticed above, and speaks of Atropatene (or, as he calls it, Tropatene, vi. 2, 5) as one only of many tribes.

Strabo, in the tolerably full account which he gives of ancient Media, is content with a twofold division, into Media Atropatene and Media Magna; to these he gives nearly the same limits as Ptolemy, comprehending, however, under the former, the mountain tract near the Caspian (xi. pp. 522—526). Pliny, in stating that what was formerly the kingdom of the Persians, is now (in his time) under the Parthians, appears only to recognise Media Magna as Media Proper (vi. 14. s. 17). Atropatene, though subject to Ecbatana, the capital of Media Magna, he does not seem to consider has any thing to do with it (vi. 13. s. 16).

We proceed now to describe Media Magna, the first or most northern part of what was popularly called Media having been fully noticed under ATROPATENE and ECBATANA. It is very difficult to distinguish the classical accounts of the different divisions to which we have alluded, the name Media being used very indefinitely. It may, however, be stated generally, that Media Magna comprehended the whole of the rich and fertile plain-country which was shut in between the great chain of the Carduchian mountains and of Mt. Zagros in the W. and by Mt. Coronus on the N. It appears to have extended as far south as Elymais and Susiana, and to have bordered on the eastern side on Caramania and Ariana, or on what, in later times, was better known by the name of Parthia. Some have attempted to prove that it derived its name from its lying in the *middle* part of Asia (Gesenius, *Thes.* ii. p. 768; cf. also Polyb. v. 44, who states, Ἡ Μηδία κεῖται περὶ μέσην τὴν Ἀσίαν). The derivation, however, admits of doubt. On the Cuneiform Inscriptions the name is read Máda (Rawlinson, *Behistun Insc. As. Journ.* vol. x.). Much of this land was of a high elevation above the sea, but it abounded in fertile valleys, famous for their richness, and in meadow land in which a celebrated breed of horses, called the Nisaean horses, were raised. (Herod. vii. 40, iii. 106; Diod. xvii. 100; Strab. xi. p. 525; Aelian, *Hist. Anim.* iii. 2; Ammian. xxiii. 6.; cf. also the modern travellers, Ker Porter, vol. i. p. 216, Chardin, and Morier.) It is comprehended for the most part in the modern province of *Irák Ajem.*

The principal town of Media Magna was Ecbatana (doubtless the present *Hamadán*), which, during the time of the wars of Alexander, as for many years before, was the capital of the whole country. [ECBATANA.] Besides Ecbatana, were other towns of importance, most of them situated in the NE. part of the country, on the edge of, if not within, Atropatene, as RHAGAE and HERACLEIA.

It is equally difficult to determine with accuracy what states or tribes belong to Media Magna. It is probable, however, that the following may be best comprehended in this division:—The Sagartii, who occupied the passes of Mt. Zagros; Choromithrene, in the champaign country to the south of Ecbatana; Elymais, to the north of Choromithrene—if indeed this name has not been erroneously introduced here by Ptolemy and Polybius [ELYMAIS]; the Tapyri or Tapyrrhi, S. of Mt. Coronus as far as Parthia and the Caspian Gates; Rhagiana, with its capital Rhagae; Sigriane, Daritis, and, along the southern end of the Parachoatras, what was called Syromedia. (See these places under their respective names.)

The Medi, or inhabitants of Media, are the same people as the MADAI of the Bible, from which Semitic word the Greek name is most likely derived. Madai is mentioned in Genesis, as one of the sons of Japhet (x. 2), in the first repeopling of the earth after the Flood; and the same name occurs in more than one place, subsequently, indicating, as it would seem, an independent people, subject to the king of Nineveh (2 *Kings*, xvii. 6), or in connection with, if not subject to, the Persians, as in *Dan.* v. 28, vi. 15; *Esth.* i. 3, 14. The first Greek author who gives any description of them is Herodotus. According to him, they were originally called ARII, but changed their name to that of Medi on the coming of Medeia from Athens (vii. 62). They were divided into six tribes, the Busae (Steph. Byz.), Paraetaceni (Strab. xi. p. 522, xvi. p. 739, &c.; Arrian, iii. 19), Struchates, Arizanti, Budii (Steph. Byz.), and the Magi. Von Hammer has attemped to show that most, if not all, of these names occur under their Persian form in the Zend-avesta and Shah-námeh (*Wiener. Jahrb.* ix. pp. 11, 12), but it may be questioned whether the identification can be considered as satisfactory. Some, however, of these names indicate the Eastern origin of the inhabitants of Media, as Arii and Arizanti [ARIANA; ARIZANTI]; though it may be doubted whether others of them, as the *Magi*, ought to be considered as separate tribes. The general evidence is, that the Magi were a priest-class among the Median people; not, like the Achaemenidae in Persia, a distinct or dominant tribe. (Cf. Strab. xvi. p. 962; Cic. *Divin.* i. 41; Porphyr. *Abstinent.* 4. 16, &c.) In other authors we find the following peoples counted among the inhabitants of Media, though it may be doubted whether some of them do not more properly belong to one or more of the adjacent nations; the Sagartii, Tapyri or Tapyrrhi, Matiani Caspii, Cadusii, Gelae, and the Mardi or Amardi. (See these under their respective names.) Herodotus proceeds to state that originally the Medes were a free people, who lived in separate villages, but that at length they chose for themselves a king in the person of Deioces, who built the celebrated city of Ecbatana [Ecbatana], and was succeeded by Phraortes and Cyaxares (i. 95—103). The reign of the former was, he adds, terminated by a defeat which he sustained (at Rhages, *Judith*, i. 15); while, during the commencement of that of the latter, all Western Asia was overrun by a horde of Scythians (i. 103). There can be no doubt that for awhile they were subject to, and formed a satrapy of, the Assyrian empire, as stated by Diodorus (ii. 2); that then they threw off the Assyrian yoke, as stated by Herodotus (i. 106), and were ruled over by a series of kings of their own for a long period. (Cf. Strab. xi. p. 524.) The order and the names of these rulers are differently stated; and it would be out of place here to discuss at length one of the most difficult and disputed points of ancient chronology. (Cf., however, Diod. ii. 24, 32; Herod. i. 95; and Euseb. *Chron. Armen.* i. 101; Clinton, *Fast. Hellen.* vol. i. p. 257, app.) It may be remarked, that in the Bible the first notice we find of the Medes, exhibits them as the subjects of the Assyrian king Salmaneser (2 *Kings*, xvii. 6), who was contemporary with the Jewish king Hoshea; while in the later times of Nebuchadnezzar, they appear as a warlike nation, governed by their own rulers. (*Isaiah*, xiii. 17; *Jerem.* xxv. 25, li. 11, 28.) It is equally clear that the Medians were united to the Persians by Cyrus, and formed one empire with them (Herod. i. 129; Diod. ii. 34; Justin, i. 6), and hence are spoken of in the later books of the Bible as a people subject to the same ruler as the Persians. (*Dan.* v. 28, viii. 20; *Esth.* i. 3, &c.) From this time forward their fate was the same as that of the Persian monarchy; and they became in succession subject to the Greeks, under Alexander the Great, to the Syro-Macedonian rulers after his death, and lastly to the Parthian kings. (Cf. 1 *Macc.* vi. 56, xiv. 2; Strab. xvi. p. 745; Joseph. *Antiq.* xx. 3. § 3.)

The consent of history shows that in early times the Medes were held to be a very warlike race, who had a peculiar skill in the use of the bow. (*Isaiah*, xiii. 18; Herod. vii. 62; Xen. *Anab.* ii. 1. § 7; Strab. xi. p. 525,) They had also great knowledge and practice in horsemanship, and were considered in this, as in many other acquirements, to have been the masters of the Persians. (Strab. xv. pp. 525, 526, 531.) Hence, in the armament of Xerxes, the Medes are described as equipped similarly with the Persians, and Herodotus expressly states that their dress and weapons were of Median, not Persian origin (*l. c.*). In later ages they appear to have degenerated very much, and to have adopted a luxurious fashion of life and dress (cf. Xen. *Cyrop.* i. 3. § 2; Strab. *l. c.*; Ammian. xxiii. 6), which passed from them to their Persian conquerors. The religion of the Medes was a system of Star-worship; their priests bearing, as we have remarked, the name of Magi, which was common to them with the Persians, indeed was probably adopted by the latter from the former. (Xen. *Cyr.* iv. 5; Strab. xv. pp. 727, 735; Cic. *Div.* i. 33.) The principal object of their adoration was the Sun, and then the Moon and the five planets, Jupiter, Venus, Saturn, Mercury, and Mars. [V.]

MEDIAE MURUS, mentioned only by name by Xenophon, who calls it *τὸ Μηδίας καλούμενον τεῖχος*. (*Anab.* ii. 4. § 12.) He states that it was 20 parasangs in length, 100 feet high, and 20 broad; and it may be inferred from his narrative that it was from 30 to 40 miles to the N. of *Baghdád.* There can be little doubt that it was the same work as that called by Strabo in two places *τὸ Σεμιράμιδος διατείχισμα* (ii. p. 80, xi. p. 529), and that it had been built across the strip of land where the Tigris and Euphrates approach most nearly, as a defence to the province of Babylonia, which lay to the S. of it. There has been much question, whether this great work can be identified with any of the numerous mounds still remaining in this part of Mesopotamia; but the question has, we think, been set at rest by the careful survey of Lieut. Lynch, in 1837. (*Roy. Geogr. Journ.* vol. ix. pp. 472, 473.) Mr. Lynch places the end adjoining the Tigris in N. lat. 34° 3′ 30″, and long. 21′ 50″ W. of *Baghdád.* He describes the existing ruins as an embankment or wall of lime and pebbles, having towers or buttresses on the northern or NW. face, and a wide and deep fosse; and states, that, putting his horse at its full speed, he galloped along it for more than an hour without finding any appearance of termination. The natives, too, assured him that it extended to the Euphrates. [V.]

MEDIAM, AD. [Dacia, Vol. I. p. 744, b.]

MEDIA'NA, an imperial villa, 3 miles from Naissus, in Upper Moesia. (Amm. Marc. xxvi. 5.) A town of this name is mentioned, in the Peuting. Table, on the road leading through Rhaetia along the Danube, opposite to *Donauwerth*, and seems to be the same as the modern *Medingen.* [L. S.]

MEDIOLA'NUM, a Gallic name of towns which occurs in Gallia, North Italy, and Britain.

1. Mediolanum is placed in the Table between Forum Segustavarum (*Feurs*) and Rodumna (*Rouanne*). As to D'Anville's remarks on the position of Mediolanum, see Forum Segusianorum. This Mediolanum is supposed to have been a town of the Transalpine Insubres, and so it is generally marked in our maps; but the existence of these Transalpine Insubres is hardly established. [Gallia Cisalpina, Vol. I. p. 936.]

2. The Table places Mediolanum between Argentomagus (*Argenton*) and Aquae Nerae (*Néris*). The figures which have been generally considered to belong to this road, belong to another, and so we have no distances in the Table for this place. Mediolanum seems to be *Château Meillan*, south of Avaricum (*Bourges*). A milestone found at *Alichamp* between *Bourges* and *Château Meillan*, makes the distance from Avaricum to Mediolanum to be 39 M. P., which is not far from the truth. (Walckenaer, *Géog. &c.* vol. i. p. 67.)

3. The Antonine Itin. places a Mediolanum on a road from Colonia Trajana (*Kelln*) to Colonia Agrippina (*Cologne*), and 12 M. P. from Colonia Trajana. If Colonia Trajana is rightly placed, it is

difficult to see where Mediolanum should be. The next position to Mediolanum on the road to *Cologne* is Sablones; which is also uncertain.

4. Mediolanum was the chief town of the Aulerci Eburovices (Ptol. ii. 8. § 11), or Mediolanium, as it is in Ptolemy's text. The name occurs in the Antonine Itin. and in the Table. In the Notitia of the Gallic provinces it is named Civitas Ebroicorum; and in the middle ages it was called Ebroas, whence the modern name *Evreux*, a town in the French department of *Eure*.

Ammianus Marcellinus (xv. 11) mentions Mediolanum as one of the chief cities of Secunda Lugdunensis. There was a Roman town a few miles south-east of *Evreux*, at a place called *Vieil Evreux*. There are the remains of a large theatre here, the foundations of a building which is supposed to have been a temple, and remains of baths. A great number of amphorae, household utensils, articles of luxury, and imperial medals have been dug up here, and deposited in the Museum of *Evreux*. This *Vieil Evreux* may be the site of Mediolanum.

5. Mediolanum was the chief town of the Santones or Santoni, now *Saintes*, in the French department of *Charente Inférieure*. Strabo (iv. p. 190) writes the name Mediolanium, and also Ptolemy (ii. 7. § 7). Marcellinus (xv. 11) speaks of this place under the name of Santones, from which it appears that in his time the name of the people had, as in many instances, been transferred to the town. There is no doubt about the site of this Mediolanum, which is *Saintes* on the *Charente*. It was once a considerable Roman town. There is an arch in honour of Germanicus Caesar, which appears to be built on the middle of the bridge over the *Charente*, which joins the town to the faubourg, but the arch rests on the bed of the river, and the bridge has been built to it from each bank. The most probable explanation of this singular circumstance is that the arch stood originally on one bank of the river, and that the river changed its course. The bridge, of course, must have been built after this supposed change. The amphitheatre is outside of the town, at the bottom of a valley. It is an ellipse, about 436 feet long and about 354 feet wide. Water was brought to the town from a source several miles to the north by an aqueduct, of which there are still some remains. In one of the valleys which it crossed there are traces of 25 arches, of which three are standing. One of them is nearly 50 feet high. [G.L.]

MEDIOLA'NUM (Μεδιόλανον, Pol.; Μεδιολάνιον, Strab., Ptol.: *Eth.* Mediolanensis: *Milano*, *Milan*), the chief city of the Insubres in Cisalpine Gaul, and for a long period the capital of Cisalpine Gaul itself. It was situated about midway between the rivers Ticinus and Addua, in a broad and fertile plain, about 28 miles from the foot of the Alps at Comum, and the same distance from the Padus near Ticinum (*Pavia*). All ancient writers concur in ascribing its foundation to the Gauls, at the time when that people first established themselves in the plains of Northern Italy. Livy, who has given the most detailed account of the settlement of the Cisalpine Gauls, tells us it was founded by the Insubres, who called it after a village of the same name in their native settlements in Transalpine Gaul (Liv. v. 34; Strab. v. p. 213; Plin. iii. 17. s. 21; Justin. xx. 5.) There can be little doubt that Strabo is correct in saying that, previous to the Roman conquest, it was rather a village than a town, as were indeed all the other Gaulish settlements. It was nevertheless the chief place of the Insubres, and is mentioned as such several times in the history of the wars of that people with the Romans. Thus, in the campaign of B. C. 222, after the battle of Clastidium, it was attacked and taken by the Roman consuls Claudius Marcellus and Cn. Scipio. (Pol. ii. 34; Eutrop. iii. 6; Oros. iv. 13.) On this occasion it was taken by assault with apparently but little difficulty, and this confirms the statement of Strabo that it was an open town. Again, in B. C. 194, a battle was fought near it, between the Roman proconsul L. Valerius Flaccus and the combined forces of the Insubrians and Boians, under a chief named Dorylacus, in which the Gauls are said to have lost 10,000 men. (Liv. xxxiv. 46.)

No other mention of Mediolanum occurs previous to the Roman conquest, nor have we any precise account of the time at which it passed under the Roman yoke, or that at which it was admitted to the Roman "civitas." We can only infer that it must have submitted, together with the rest of the Insubres, about 190 B. C.: its citizens doubtless received the Latin franchise, together with the other Transpadane Gauls, in B. C. 89, and the full Roman franchise in B. C. 49. [GALLIA CISALPINA, Vol. I. p. 945.] Mediolanum thus passed into the condition of a Roman municipium, but it did not as yet enjoy that degree of importance which it subsequently attained. Strabo calls it in his time a considerable city (*πόλις ἀξιόλογος*, v. p. 213), and Tacitus reckons it among the "firmissima Transpadanae regionis municipia;" but neither he nor Pliny give any indication of its possessing any marked superiority over the other municipal towns with which they associate its name. (Plin. iii. 17. s. 21; Ptol. iii. 1. § 33; Tac. *Hist.* i. 70.) It is evident, however, that under the Roman Empire it increased rapidly in prosperity, and became not only the chief town of the Insubres, but the most important city in Northern Italy. We learn from the younger Pliny that it was a place where literature flourished, and young men from the neighbouring towns were sent for their education. (Plin *Ep.* iv. 13.) It was the native place of the emperor Didius Julianus, as well as of Septimius Geta. (Dion Cass. lxxiii. 11; Spartian. *Did. Jul.* 1, *Get.* 3.) At a later period, A. D. 268, it was there that the usurper Aureolus took refuge after his defeat by Gallienus on the Addua, and was for some time besieged by the emperor, till a sedition in his own camp ended in the death of Gallienus, and his brother Valerianus. (Eutrop. ix. 11; Treb. Poll. *Gall.* 14; Vict. *Caes.* 33, *Epit.* 33.) Shortly after Aureolus was compelled to surrender the city to Claudius, who had been elected to succeed Gallienus, and was put to death by order of the new emperor. (Treb. Poll. *Claud.* 5.)

But it was the establishment of the imperial residence at Mediolanum that raised that city to the highest pitch of prosperity. Its central position, which rendered it a peculiarly suitable head-quarters from which to watch the movements of the barbarians, and the progress of the wars with them, whether in Gaul, Germany, or Pannonia, was undoubtedly the cause of its selection for this purpose. Augustus himself is said to have sometimes repaired to Mediolanum with the same view (Suet. *Aug.* 20); and the constantly increasing dangers from these quarters led subsequent emperors from time to time to follow his example; but Maximian appears to have been the first of the Roman emperors who permanently fixed his residence there (about A. D. 303) and thus at once raised it to the dignity of the capital of Northern Italy. From this period the emperors of the West made it their habitual abode (Eutrop. ix. 27; Zosim. ii. 10, 17, &c.), until the increasing fear of the barbarians induced Honorius, in A. D. 404, to take refuge in the inaccessible marshes of Ravenna. Maximian is said to have adorned the city with many splendid public buildings (Vict. *Caes.* 39); and it was doubtless at this period that it rose to the splendour and magnificence which, about the middle of the fourth century, excited the admiration of the poet Ausonius, who assigns it the sixth place among the cities of the empire. The houses are described by him as numerous and elegantly built, corresponding to the cultivated manners and cheerful character of the inhabitants. It was surrounded with a double range of walls, enclosing an ample space for the buildings of the city. Among these were conspicuous a circus, a theatre, many temples, the palace or residence of the emperor, a mint; and baths, which bore the name of Herculean, in honour of their founder Maximianus, and were so important as to give name to a whole quarter of the city. The numerous porticoes which were attached to these and other public buildings were adorned with marble statues; and the whole aspect of the city, if we may believe the poet, did not suffer by comparison with Rome. (Auson. *Clar. Urb.* 5.)

The transference of the imperial court and residence to Ravenna must have given a considerable shock to the prosperity of Mediolanum, though it continued to be still regarded as the capital of Liguria (as Gallia Transpadana was now called), and was the residence of the Consularis or Vicarius Italiae, to whose jurisdiction the whole of Northern Italy was subject. (*Libell. Provinc.* p. 62; Böcking, *ad Not. Dign.* ii. p. 442.) But a much more severe blow was inflicted on the city in A. D. 452, when it was taken and plundered by Attila, who after the fall of Aquileia carried his arms, almost without opposition, through the whole region N. of the *Po.* (Jornand. *Get.* 42; Hist. Miscell. xv. p. 549.) Notwithstanding this disaster, Mediolanum seems to have retained much of its former importance. It was still regarded as the metropolis of Northern Italy, and after the fall of the Western Empire, in A. D. 476, became the royal residence of the Gothic kings Odoacer and Theodoric. Procopius indeed speaks of it in the sixth century as surpassing all the other cities of the West in size and population, and inferior to Rome alone. (Procop. *B. G.* ii. 8.) It was recovered with little difficulty by Belisarius, but immediately besieged by the Goths under Uraia, the brother of Vitiges, who, after a long siege, made himself again master of the city (A. D. 539), which he is said to have utterly destroyed, putting all the male inhabitants, to the number of 300,000, to the sword, and reducing the women to slavery. (Id. *ib.* 21.) It is evident, however, that the expressions of Procopius on this occasion must be greatly exaggerated, for, at the time of the invasion of the Lombards under Alboin (A. D. 568), Mediolanum already reappears in little less than its former importance. It was still the acknowledged capital of Liguria (P. Diac. *Hist. Lang.* ii. 15, 25); and, as the metropolitan see, appears to have retained this dignity under the Lombard kings, though those monarchs transferred their royal residence to Ticinum or *Pavia.* In the middle ages it rapidly rose again to prosperity; and, though a second time destroyed by the emperor Frederic Barbarossa in 1162, quickly recovered, and has continued down to the present day to be one of the most important and flourishing cities of Italy.

The position of *Milan*, almost in the centre of the great plain of Northern Italy, just about midway between the Alps and the Padus, appears to have marked it in all ages as the natural capital of that extensive and fertile region. Its ready communications with the Ticinus on the one side, and the Addua on the other, in great measure supply the want which would otherwise have arisen from its not being situated on a navigable river; and the fertile plain between these two rivers is watered by the minor but still considerable streams of the *Lambro* and *Olona.* The latter, which is not noticed by any ancient writer, flows under the walls of *Milan.* The modern city contains few vestiges of its ancient splendour. Of all the public buildings which excited the admiration of Ausonius (see above), the only remains are the columns of a portico, 16 in number, and of the Corinthian order, now attached to the church of *S. Lorenzo*, and supposed, with some probability, to have been originally connected with the Thermae or baths erected by the emperor Maximian. A single antique column, now standing in front of the ancient basilica of Sant' Ambrogio, has been removed from some other site, and does not indicate the existence of an ancient building on the spot. Numerous inscriptions have, however, been discovered, and are still preserved in the museum at *Milan.* These fully confirm the municipal importance of Mediolanum under the early Roman Empire; while from one of them we learn the fact that the city, notwithstanding its flourishing condition, received a colony under Hadrian, and assumed, in honour of that emperor, the titles of Colonia Aelia Augusta. (Orell. *Inscr.* 1702, 1909, 3942, 4000, 4060, &c.; Zumpt, *de Colon.* p. 409.)

Mediolanum was the central point from which all the highroads of Italy N. of the Padus may be considered as radiating. The first and principal of these was that which led by Laus Pompeia to Placentia, where it joined the Via Aemilia, and thus became the direct line of route from Milan to Ravenna and Rome. Another main line was that by Novaria and Vercellae to Eporedia and Augusta Praetoria, which must have been the principal line of communication between Milan and Transalpine Gaul. A third road led in a southerly direction to Ticinum (*Pavia*), from which there were two lines; the one proceeding by Laumellum to Augusta Taurinorum, and thence over the Cottian Alps into the southern provinces of Gaul; the other crossing the Padus to Dertona, and thence across the Apennines to Genoa. A fourth line was that to Comum, from whence there was a much frequented pass by the Lacus Larius, and across the Rhaetian Alps into the valley of the *Inn*, thus opening a direct and speedy communication with the Danube. Lastly, a great line of highway led from Milan to Aquileia, passing through Bergomum, Brixia, Verona, Vicentia, Patavium, Altinum, and Concordia. The details of all these routes are given in the Antonine Itinerary and the Tabula Peutingeriana. [E. H. B.]

MEDIOLA'NUM (*Itin. Ant.*; Μεδιολάνιον, Ptol. ii. 3. § 18), a town of the Ordovices in Britain. It occurs in the *Itin. Ant.*, between Deva (*Chester*), and Uriconium (*Wroxeter*), two towns, the sites of which are well authenticated; and in the tenth Itin. it forms the terminus of a route from Glanoventa. [C. R. S.]

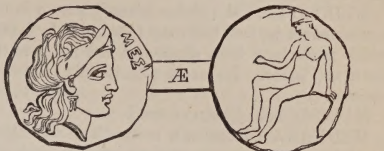
MEDIOLA'NUM (Μεδιολάνιον, Ptol. ii. 11. § 28), a town in the north-west of Germany, mentioned only by Ptolemy; its site must in all probability be identified with the modern *Meteln*, on the river *Vecht.* As the name Mediolanum is found only in countries inhabited by Celts, it has been supposed that Ptolemy is wrong, and that he by mistake placed this town on the right bank of the Rhine; but there is no good reason for doubting that the country about the *Vecht* was at one time occupied by a Celtic people. [L. S.]

MEDIOMA'TRICI (Μεδιομάτρικες, Ptol. ii. 9. § 12), a people of Gallia, who belong to the division of Belgica. Caesar (*B. G.* iv. 10) shows their position in a general way when he says that the Rhine flows along the territories of the Sequani, Mediomatrici, Triboci or Tribocci, and Treviri. Ptolemy places the Mediomatrici south of the Treviri. Divodurum (*Metz*) was their capital. [DIVODURUM.] The diocese of *Metz* represents their territory, which was accordingly west of the *Vosges.* But Caesar makes the Mediomatrici extend to the Rhine, and consequently they had in his time the country between the *Vosges* and the Rhine. And this agrees with Strabo (p. 193), who says that the Sequani and Mediomatrici inhabit the Rhine, among whom are settled the Tribocci, a German nation which had crossed over from their own country. It appears then that part of the territory of the Mediomatrici had been occupied by Germans before Caesar's time; and as we know that after Caesar's time the German tribes, Nemetes, Vangiones, and Caracates occupied the Gallic side of the Rhine, north of the Triboci as far as *Mainz*, and that north of *Mainz* was the territory of the Treviri, we may infer that all these tribes were intruders on the original territory of the Mediomatrici. [G. L.]

MEDION. [METEON.]

MEDITERRA'NEUM MARE. [INTERNUM MARE.]

MEDMA or MESMA (Μέδμη, Steph. B.; Μέδμα, Strab., Scymn. Ch.; but Μέσμα on coins, and so Apollodorus, cited by Steph. B.; Scylax has Μέσα, evidently a corruption for Μέσμα: *Eth.* Μεδμαῖος, Μεσμαῖος), a Greek city of Southern Italy, on the W. coast of the Bruttian peninsula, between Hipponium and the mouth of the Metaurus. (Strab. vi. p. 256; Scyl. p. 4. § 12.) It was a colony founded by the Epizephyrian Locrians, and is said to have derived its name from an adjoining fountain. (Strab. *l. c.*; Scymn. Ch. 308; Steph. B. *s. v.*) But though it is repeatedly noticed among the Greek cities in this part of Italy, it does not appear ever to have attained to any great power or importance, and its name never figures in history. It is probable, however, that the Medimnaeans (Μεδιμναῖοι), who are noticed by Diodorus as contributing a body of colonists to the repeopling of Messana by Dionysius in B. C. 396, are no other than the Medmaeans, and that we should read Μεδμαῖοι in the passage in question. (Diod. xiv. 78.) Though never a very conspicuous place, Medma seems to have survived the fall of many other more important cities of Magna Graecia, and it is noticed as a still existing town both by Strabo and Pliny. (Strab. *l. c.*; Plin. iii. 5. s. 10.) But the name is not found in Ptolemy, and all subsequent trace of it disappears. It appears from Strabo that the town itself was situated a little inland, and that it had a port or emporium on the sea-shore. The exact site has not been determined, but as the name of *Mesima* is still borne by a river which flows into the sea a little below *Nicotera*, there can be no doubt that Medma was situated somewhere in the neighbourhood of that town, and probably its port was at the mouth of the river which still bears its name. *Nicotera*, the name of which is already found in the Antonine Itinerary (pp. 106, 111), probably arose after the decline of Mesma. [E. H. B.]



COIN OF MEDMA.

MEDMASA (Μέδμασα or Μέδμασος), a town of Caria, situated somewhere in the peninsula between the Ceramian and Iasian gulf, not far from Myndus. (Plin. v. 29; Steph. B. *s. v.*; Hecat. *Fragm.* 230.) It is probably the same town as the one which Stephanus elsewhere calls Δέδμασα; its site is unknown. [L. S.]

MEDOACUS or MEDUACUS (Μεδόακος: *Brenta*), a river of Northern Italy, in the province of Venetia, falling into the extensive lagunes which border the coast of the Adriatic, in the neighbourhood of the modern *Venice.* According to Pliny (iii. 16. s. 20), there were two rivers of the name, but no other author mentions more than one, and Livy, a native of the region, mentions the "Meduacus amnis" without any distinctive epithet. (Liv. x. 2.) There can be no doubt that this is the river now known as the *Brenta*, which is a very considerable stream, rising in the mountains of the *Val Sugana*, and flowing near *Padua* (Patavium). A short distance from that city it receives the waters of the *Bacchiglione*, which may probably be the other branch of the Medoacus meant by Pliny. Strabo speaks of a port of the same name at its mouth (Μεδόακος λιμήν, v. p. 213), which served as the port of Patavium. This must evidently be the same to which Pliny gives the name of Portus Edro, and which was formed by the "Medoaci duo ac Fossa Clodia:" it is in all probability the one now called *Porto di Lido*, close to *Venice.* The changes which have taken place in the configuration of the lagunes and the channels of the rivers, which are now wholly artificial, render the identification of the ports along this coast very obscure, but Strabo's statement that the Medoacus was navigated for a distance of 250 stadia, from the port at its mouth to Patavium, seems conclusive in favour of the *Porto di Lido*, rather than the more distant one of *Chiozza.* At the present day the *Brenta* flows, as it were, round the lagunes, and enters the sea at *Brondolo*, evidently the Portus Brundulus of Pliny (*l. c.*); while a canal called the *Canale di Brenta*, quitting the river of that name at *Dolo*, holds a more direct course to the lagunes at *Fusina.* This canal may perhaps be the Fossa Clodia of Pliny.

Livy tells us that, in B. C. 301, Cleonymus the Lacedaemonian arrived at the mouth of the Medoacus, and having ascended the river with some of his lighter vessels, began to ravage the territory of the Patavini, but that people repulsed his attacks, and destroyed a considerable part of his fleet. (Liv. x. 2.) [E. H. B.]

MEDOBRIGA, a town in Lusitania (Hirt. *B. Alex.* 48), the inhabitants of which are called by Pliny (iv. 22. s. 35) Medubricenses Plumbarii, is the same place as Mundobriga, or Montobriga, which is placed in the Antonine Itinerary (p. 420) on the road from Scalabis to Emerita. There are ruins of the ancient town at *Marvao*, on the frontiers of Portugal. (Resendi, *Ant. Lus.* p. 58; Florez, *Esp. Sagr.* xiii. p. 66.)

MEDOSLANIUM (Μεδοσλάνιον), a town in the southernmost part of Germany (Ptol. ii. 11. § 30), which must have been situated a few miles to the north of *Vienna*. Its exact site is only matter of conjecture. [L. S.]

MEDUACUS. [Medoacus.]

MEDUANA (*Mayenne*), a branch of the Liger, in Gallia. The name may be ancient, but the verse of Lucan in which it occurs is spurious. [Liger.] [G. L.]

MEDUANTUM, in Gallia, is placed in the Table on a road from Durocortorum (*Reims*) through Noviomagus, Mose or Mosa (*Mouson*), to Meduantum, an unknown site. [G. L.]

ME'DULI, a Gallic people on the coast south of the Garumna (*Garonne*). Ausonius (*Ep.* 4) says to Theon:—

> "Quum tamen exerces Medulorum in litore vitam."

He says in another Epistle to Theon (*Ep.* 5):—

> "Unus Domnotoni te litore perferet aestus
> Condatem ad portum, si modo deproperes."

[As to this Condatis Portus, see Condate, No. 6.]

Ausonius (*Ep.* 7) thanks Theon for sending him some of the oysters, equal to those of Baiae, which were fattened in the "stagna Medulorum." The country of the Meduli corresponds to *Médoc* in the French department of the *Gironde*. [G. L.]

MEDULLI (Μεδούαλλοι, Strabo), an Alpine people, whose name occurs in the inscription on the arch of Susa and on the Trophy of the Alps (Plin. iii. 20), where they are placed between the Acitavones and Uceni. Ptolemy (ii. 10. § 11) places the Allobroges "under the Meduli," as the name is there written, by which he means that the Meduli occupy the country nearer to the Alps. Strabo's description of the position of this people is clear (iv. p. 203):—"After the Vocontii are the Siconii (Iconii), and Tricorii, and then the Medualli, who occupy the highest summits (of the Alps); now they say that the highest part of their country has an ascent of one hundred stadia, and thence to the borders of Italy the descent is as much: and above, in certain hollows, there is a great lake, and two springs not far from one another, and from one of these flows the Druentius (*Durance*), a torrent stream which flows down to the Rhodanus, and the Durias (*Doria*) runs in the opposite direction, for it joins the Padus (*Po*), flowing down through the country of the Salassi into Celtice south of the Alps." When Strabo says further (iv. p. 204) that the Medulli "lie as near as may be (μάλιστα) above the confluence of the Isara and the Rhone," he is not speaking of distance, but of direction or position; for he adds "and the other side of the mountain country above described, the part that slopes towards Italy, is occupied by the Taurini, a Ligurian people, and other Ligures." The conclusion is easy that the Medulli were in the *Maurienne*, north and south of the town of *S. Jean de Maurienne*, and enclosed between the *Tarentaise* and *Dauphiné*. The lake is supposed by D'Anville and by Walckenaer (*Géog.* vol. ii. p. 31) to be that on *Mont Cenis;* and Walckenaer adds "that it is exactly 200 Olympic stadia from *Scez* to the termination of the descent, 7 miles west of *Aosta*." But this is a false conclusion, derived probably from Strabo's remark about the Durias flowing through the country of the Salassi; the stream which flows through the country of the Salassi is the *Doria Baltea*, but the stream which rises near the *Durance* is the *Doria Riparia*.

D'Anville supposed that Strabo made the Alps in the country of the Medulli 100 stadia in perpendicular height, which absurd mistake has been followed by the French translators of Strabo. Walckenaer has corrected it; but he has erroneously made Ptolemy place the Medulli immediately north of the Allobroges, instead of to the south-east. Vitruvius (viii. 3) speaks of the *goîtres* of the Medulli, a disease supposed to arise from the water which they drank. [G. L.]

MEDU'LLIA (Μεδυλλία: *Eth.* Μεδυλλῖνος, Medullinus), an ancient city of Latium, which is repeatedly mentioned in the early history of Rome; but, like many others, had disappeared at a comparatively early period. According to Dionysius it was one of the colonies of Alba; and Diodorus also includes it among the cities of which he ascribes the foundation to Latinus Silvius. (Dionys. iii. 1; Diod. vii., *ap. Euseb. Arm.* p. 185.) We are told that it fell into the power of Romulus by the voluntary submission of the inhabitants after the fall of Crustumerium, and many of its citizens migrated to Rome, among whom was the father of Tullus Hostilius. (Dionys. ii. 36, iii. 1.) But in the reign of Ancus Marcius it was again conquered by the Latins, who held it for above three years, when the Roman king a second time reduced it. (Id. iii. 38.) Livy, however, says nothing of this reconquest, but treats it throughout as a Latin city, and enumerates it among those of the Prisci Latini which were taken by Tarquinius Priscus (i. 33, 38). At a somewhat later period it is mentioned for the last time, in B. C. 492, as abandoning the Roman alliance, and joining the Sabines. (Dionys. vi. 34.) We have no account of the period of its destruction, but it is not noticed by any of the geographers, and Pliny tells us that it was no longer in existence in his time (iii. 5. s. 9).

The name of Medullia is found in Livy associated with those of Corniculum, Ficulea, Crustumerium, and Nomentum, of which the site is approximately known, as well as with Ameriola and Cameria, of which the position is as uncertain as that of Medullia itself. All three were probably situated in the neighbourhood of the cities just mentioned; but this is all that can be asserted with any confidence. Gell and Nibby have described the remains of an ancient city, at a spot called *Marcellina*, about 4 miles from *Palombara*, at the foot of the lofty *Monte Gennaro*, which the former writer supposes to be Medullia. The remains in question, consisting of considerable portions of walls of polygonal construction, enclosing a triangular area, are unquestionably those of an ancient city: but its identification is wholly uncertain; the situation would suit equally well for Cameria or Ameriola, as for Medullia. Nibby and Abeken would place the latter at *S. Angelo di Capoccia*, on the highest summit of the Corniculan hills; where there also remain ancient walls, supposed by Gell to be those of Corniculum itself. (Gell, *Top. of Rome*, pp. 312, 319; Nibby, *Dintorni*, vol. ii. pp. 293, 327; Abeken, *M. I.* p. 78.) [E. H. B.]

MEDULLUS (Flor. iv. 12; Medullium, Oros. vi. 21), a mountain in Hispania Tarraconensis, rising above the river Minius; perhaps the *Sierra de Mameda*, upon the river *Sil*, a tributary of the *Miño*.

MEDUS (ὁ Μῆδος, Strab. xv. p. 729), a river of ancient Persis, which, according to Strabo, after taking its source in Media, flowed into the Araxes, which waters the plain of Persepolis. Curtius, however, in speaking of these rivers, makes the Araxes, which was the greater stream, flow into the Medus, which was the less (v. 4. § 7). There can be no doubt, however, that Strabo is more correct than Curtius. The Medus is the small stream (now called the *Pulwán*) which flows past the remains of Pasargadae, Istakr, and Persepolis, and falls into the Araxes (*Kur* or *Bend-amir*) a few miles below the last ruins. The united stream of the two rivers terminates in lake *Bakhtegán*, about 40 miles from Persepolis. (Fergusson, *Ninev. and Persep.* p. 90.) [V.]

MEGABARI (Μεγάβαροι, Strab. xvii. pp. 786, 819; Μεγάβαρδοι, Ptol. iv. 7. § 30; Megabarri, Plin. vi. 30. s. 35), a people of Aethiopia, near Meroe, also called Adibari according to some authorities (Plin. *l. c.*), and possessing a town of Apollo. Their name appears to survive in the tribe of the *Mekaberab* near *Schendy*. (Ritter, *Erdkunde*, vol. i. p. 663; Forbiger, vol. ii. p. 811.)

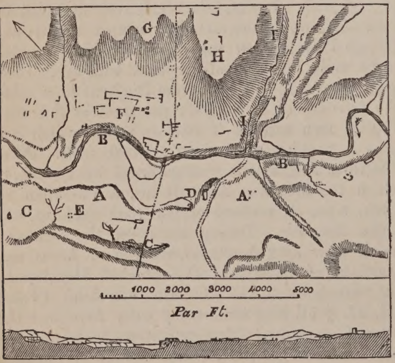
MEGA'LIA. [Megaris.]

MEGALO'POLIS (ἡ Μεγάλη πόλις or Μεγαλόπολις: *Eth.* Μεγαλοπολίτης: *Sinánu*), the "Great City," one of the most recent of the Grecian cities, and the later capital of Arcadia, was founded in B. C. 370, a few months after the battle of Leuctra, and was finished in the course of three years. (Paus. viii. 27. § 1; Diod. xv. 52, 62, 72.) Arcadia had been previously divided into a number of independent political communities; and it had always been the object of Sparta to maintain them in their isolated condition, that she might the more easily exercise supremacy over them. But after the fatal blow, which the Spartans had received at the battle of Leuctra, several of the leading Arcadians, supported by Epaminondas, who was the soul of the undertaking, resolved to found a new city, which should become the capital of an Arcadian confederation. Ten oecists were appointed to carry this resolution into effect, of whom two were from Tegea, two from Mantineia, two from Cleitor, two from the district of Maenalus, and two from that of Parrhasia. The site, which they chose, was an extensive plain upon the northwest frontier of Laconia; and the city was built upon the river Helisson, a tributary of the Alpheius. Forty distinct Arcadian townships were either persuaded or compelled to contribute their inhabitants to form the new state. (Paus. viii. 27; Diod. xv. 94.) The inhabitants were furnished from seven states: 10 from Maenalus, 8 from the Parrhasii, 3 from Orchomenus, 4 from Cynuria, 6 from Eutresis, 3 from Tripolis, and probably 6 (though Pausanias mentions the names of only 5) from Aegytis. The city was 50 stadia (more than 5 miles and a half) in circumference (Polyb. ix. 21); while the territory assigned to it was more extensive than that of any other Arcadian state, extending northwards about 23 English miles from the city, being bounded on the east by the territories of Tegea, Mantineia, Orchomenus, and Caphyae, and on the west by those of Messene, Phigalia, and Heraea. (On the foundation of Megalopolis, see Clinton, *Fast. Hell.* vol. ii. p. 418; Thirlwall, *Hist. of Greece*, vol. v. p. 85, seq.; Grote, *Hist. of Greece* vol. x. p. 306, seq.)

Megalopolis was the place of meeting of the Arcadian confederation which was now formed. The council of the confederation was called the Ten Thousand (οἱ Μύριοι), and consisted of representatives of all the Arcadian states, except Orchomenus and Heraea. The number must be regarded as an indefinite one; and it is probable that all the citizens of the separate states had the right of attending the meetings. (Xen. *Hell.* vi. 5. § 6, vii. 1. § 38; Diod. xv. 59; Paus. viii. 32. § 1; Dem. *de Fals. Leg.* p. 344.) A body of troops, called Epariti (Ἐπάριτοι), was raised for the service of the confederation; their number was 5000 (Xen. *Hell.* vii. 4. § 34, vii. 5. § 3; Diod. xi. 62, 67.) The new confederation succeeded for a time in giving a certain degree of unity of sentiment and action to the Arcadians; but its influence gradually declined; and the city of Megalopolis never attained that importance which its founders had anticipated, and which had caused it to be laid out on a scale too large for the the population collected within its walls. (Polyb ii. 55.)

Upon the decline of the Theban power, the Spartans directed their attacks against Megalopolis; but these were easily repelled; and upon the rise of the Macedonian power the Megalopolitans formed a close alliance with Philip, and subsequently with Alexander, as their best security against their formidable neighbour. After the death of Alexander they continued faithful to the Macedonian alliance, and refused to join the other Greeks against Antipater. In the contest between Polysperchon and Cassander, Megalopolis espoused the side of the latter; in consequence of which Polysperchon laid siege to the city in B. C. 318. It was, however, bravely defended by its inhabitants, under an officer named Damis; and though Polysperchon succeeded in making a breach in its walls, he was finally repulsed with loss. (Diod. xviii. 70, 71.) We learn from Diodorus (*l. c.*) that the territory of Megalopolis possessed at this time 15,000 men capable of bearing arms, which implies a population of about 65,000 souls. After this time Megalopolis was governed by tyrants, of whom the first was Aristodemus, a Phigalian by birth, who, on account of his good qualities, was called Χρηστός. During his reign the Spartans, under their king Acrotatus, the son of Areus, and grandson of Cleonymus II., attacked Megalopolis, but were defeated, and Acrotatus was slain. (Paus. viii. 27. § 11, who erroneously calls Acrotatus the son of Cleonymus.) Two generations later Lydiades, a native of Megalopolis, became tyrant of the city, but he voluntarily resigned his power in B. C. 232, and united Megalopolis to the Achaean League. (Paus. viii. 27. § 12, seq.; Polyb. ii. 44.) In B. C. 222, Cleomenes III. surprised Megalopolis; the greater part of the inhabitants succeeded in making their escape to Messene; but, after plundering the city, he laid the greater part of it in ruins. (Paus. viii. 27. § 15, seq.; Polyb. ii. 55; Plut. *Philop.* 5, *Cleom.* 25.) Soon after the defeat of Cleomenes at the battle of Sellasia (B. C. 221), the Megalopolitans began to rebuild their city; but a dispute arose among them respecting its size. One party wished the compass of the walls to be contracted, that they might be the more easily defended; and the other insisted upon preserving the former dimensions of the city. The former party, through the mediation of Aratus, appear to have prevailed, and the city was unfortunately rebuilt in its original magnitude. (Polyb. v. 93.) The fortifications were sufficiently strong to resist the attack of the tyrant Nabis (Plut. *Philop.* 13); but they were again suffered to fall into decay; and even as soon as B. C. 175, we find that Antiochus IV. Epiphanes promised the Megalopolitans to surround their city with a wall, and gave them the greater part of the necessary money. (Liv. xli. 20.) Polybius remarks (ix. 21) that the population of Megalopolis in his time was only the half of that of Sparta, although it was two stadia greater in circumference. So much was it reduced, that a comic poet, quoted by Strabo, described "the Great City as a great desert" (ἐρημία μεγάλη 'στὶν ἡ Μεγάλη πόλις, viii. p. 388). Accustomed as Pausanias was to the sight of fallen cities, the ruined condition of Megalopolis appears to have particularly impressed him, and gave rise to the reflections which he has inserted after his description of the city (viii. 33). Megalopolis was the birthplace of Philopoemen, and of the historian Polybius.

Megalopolis was situated in the middle of a plain, and, unlike the generality of Grecian cities, possessed no height, which might be converted into an acropolis. Mantineia, which was also rebuilt about the same time, was placed in a level situation, instead of its old position upon a hill. A level situation appears to have been chosen as more convenient for a large population than the rocky heights upon which the old Greek cities were built; while the improvements which had been made in the art of fortifying cities enabled their inhabitants to dispense with natural defences. The city lay upon either bank of the Helisson, which flowed through it from east to west, and divided it into nearly two equal parts.



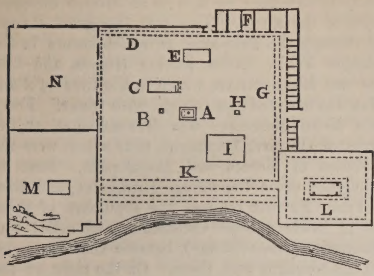
RUINS OF MEGALOPOLIS.

A A. Orestia.
B B. The Helisson.
C. Theatre.
D. Stadium.
E. Thersilium.
F. Agora.
G. Temple of Athena Polias.
H. Temple of Hera Teleia.
I. The Bathyllus.

The Helisson flows into the Alpheius about 2½ English miles from the city. The southern half of the city was called **Orestia** ('Ορεστία), from an ancient settlement of the Maenalians upon this spot. (Steph. B. *s. v.* Μεγάλη πόλις.) The ruins of Megalopolis are near the modern village of *Sinánu;* but almost all trace of the walls has disappeared, because they were probably built, like those of Mantineia (Xen. *Hell.* v. 2. § 5; Paus. viii. 8. § 5), of unburnt bricks. Pausanias has given a particular description of the public buildings (viii. 30—32), the site of some of which may still be fixed by the existing remains. The two most important buildings were the theatre, on the left or southern side of the river, and the Agora on the right. The colossal remains of the theatre are conspicuous in the whole plain. Several of the seats remain, and a part of the wall of the cavea. It is described by Pausanias (viii. 32. § 1) as the greatest theatre in Greece, and was 480 feet in diameter. Pausanias says that in the theatre there was a perennial fountain, which Leake could not find, but which Ross noticed in the Orchestra; it is now covered with rubbish, so that it is not visible, but in dry seasons it makes the ground quite moist and slippery. On the eastern side of the theatre was the stadium, the position of which is indicated in the shape of the ground near the river. Here is a fountain of water, which Pausanias says was in the stadium, and was sacred to Dionysus. On the eastern side of the stadium was a temple of Dionysus; and below the stadium, towards the river, were a sanctuary of Aphrodite, and an altar of Ares. Ross supposes a circular foundation close to the bank of the river to be the altar of Ares, and a quadrangular foundation between this and the theatre to be the temple of Aphrodite. East of the temple of Dionysus there is another source of water, also mentioned by Pausanias, by which we can fix the position of the temple of Asclepius the Boy; above which, on a gently sloping hill, was a temple of Artemis Agrotera. West of the theatre was the Thersilium, named from the person who built it, in which the Ten Thousand were accustomed to meet; and near it was a house, built originally by the Megalopolitans for Alexander, the son of Philip. In this same locality there were a few foundations of a temple sacred to Apollo, Hermes, and the Muses.

Opposite the western end of the theatre there are, on both sides of the river, but more especially on the northern bank, large masses of square stones. These are probably the remains of the principal bridge over the Helisson, which led from the theatre to the Agora on the northern side of the river. The Agora was built on a magnificent scale, and extended along the river close to the western walls of the city; since Pausanias, who entered Megalopolis upon this side, immediately came upon the Agora. As Pausanias has given a fuller description of the Agora of Megalopolis than of any other in Greece, the following restoration of it (taken from Curtius) may be found useful in understanding the general form and arrangement of such buildings.

In the centre of the Agora was an inclosure sacred to Zeus Lycaeus, who was the tutelary deity of all Arcadia. It had no entrance; but the objects it contained were exposed to public view; here were seen two altars of the god, two tables, two eagles, and a statue in stone of Pan. Before the sacred inclosure of Zeus there was a statue of Apollo in brass, 12 feet high, which was brought from Bassae by the Phigalians, to adorn the new capital; it survived the destruction of the city, and is represented on coins of Septimius Severus. This colossal statue probably stood on the west side of the sanctuary of Zeus. To the right of the colossal statue was the temple of the Mother of the Gods, of which only the columns remained in the time of Pausanias.



AGORA OF MEGALOPOLIS.

A. Sanctuary of Zeus.
B. Statue of Apollo.
C. Temple of the Mother of the Gods.
D. Stoa of Philip.
E. Temple of Hermes.
F. Stoa of the Archives.
G. Stoa of Myropolis.
H. Statue of Polybius.
I. Stoa of Aristander.
L. Temple of Zeus Soter.
M. Sacred Inclosure of the Great Goddesses.
N. Gymnasium.

On the northern side of the Agora lay the Stoa of Philip, the son of Amyntas, which was named in honour of this king, on account of the services he had rendered to Megalopolis. Near it were the remains of the temple of Hermes Acacesius. Alongside of the Stoa of Philip, was another smaller Stoa, containing the Archives (τὰ ἀρχεῖα), and consisting of six compartments. Behind the Stoa of the Archives was a temple of Tyche (Fortune).

The Stoa called Myropolis, where the shops of the perfumers stood, was probably on the eastern side of the Agora. It was built from the spoils of the Lacedaemonians under Acrotatus, when they were defeated by Aristodemus. Between it and the sanctuary of Zeus was the statue of Polybius. To the left of this statue was the Bouleuterium, or Senate House. In the south of the Agora may be placed the Stoa of Aristander, named after its founder. At the eastern end of this Stoa, was a Peripteral Temple of Zeus Soter, containing a statue of the god seated between the goddesses Megalopolis and Artemis Soteira. At the other, or western end of the same Stoa, was the sacred inclosure of the Great Goddesses Demeter and Core (Persephone), containing several temples. The Gymnasium stood on the western side of the Agora.

To the north of the Agora, behind the Stoa of Philip, there were two small heights, on one of which stood the ruins of the temple of Athena Polias, and on the other those of Hera Teleia. The foundations of these temples are still visible. At the foot of the temple of Hera Teleia was the stream Bathyllus, flowing into the Helisson. Parallel to the Bathyllus is another stream; and the hill between these two streams is, perhaps, the Scoleitas mentioned by Pausanias (viii. 31. § 7), who says that it lies within the walls, and that a stream descends from it to the Helisson.

Some excavations were made on the site of Megalopolis by Ross in 1834, but nothing of importance was found.

Pausanias also gives a minute account of the principal roads leading from Megalopolis. Of these he mentions eight, leading respectively to Messene, Carnasium, Sparta, Methydrium, Maenalus, Phigaleia, Tegea and Heraea.

1. The road to Messene passed, at the distance of 7 stadia from the city, a temple of the goddesses called Maniae, a name of the Eumenides, because Orestes here became insane on account of the murder of his mother. A little further was a small heap of earth, called the Monument of the Finger, because Orestes, in his madness, here bit off one of his fingers; still further was a place called Acé, because Orestes was here healed of his disorder, containing another temple of the Eumenides; and lastly a sanctuary named Cureium, because Orestes here cut off his hair. These stations lay between the villages *Sináno* and *St. Bei*, in the district where there are four tumuli. From the Maniae there was a distance of 15 stadia to the Alpheius, near the place where it receives the Gatheatas, joined by the Carnion. This united stream is the *Xeriló Potamó*. From the Alpheius the road led to CROMI, a distance of 40 stadia, and from Cromi to NYMPHAS, a distance of 20 stadia. Nymphas was a place abounding in water and trees, from which there were 30 stadia to the HERMAEUM, which marked the boundaries of Megalopolis and Messenia. (Paus. viii. 34.)

2. The road to Carnasium, in Messenia, ran north of the former road, but parallel to it. It crossed the Alpheius, where it is joined to the united waters of the MALŪS (Μαλοῦς) and SCYRUS (Σκῦρος). The Malus is probably the river of *Neokhóri*, which, a little westward of *Dedébey*, receives a small stream answering to the Scyrus. After proceeding from thence 30 stadia on the right bank of the Malus, you crossed the river and ascended, by a steep path, to a village called PHAEDRIAS (Φαιδρίας), which appears to have stood on the height above *Neokhóri*. Fifteen stadia further was the HERMAEUM, named Despoena, another boundary between the territories of Megalopolis and Messenia. (Paus. viii. 35. §§ 1, 2.)

3. The road to Sparta was for the most part the same as the modern road from *Leondari* to *Mistra*. At the distance of 30 stadia the road crossed the Alpheius, where it is joined by the THEIŪS (Θειοῦς), now called *Kutufarína*. From thence the road followed the left bank of the Theius for 40 stadia to PHALESIAE (Φαλαισίαι), which was 20 stadia distant from the HERMAEUM towards Belemina. About 20 stadia beyond is the division of the waters flowing southward to the Eurotas, and northward to the Alpheius. (Paus. viii. 35, seq.)

4. The road to Methydrium was 170 stadia in length. It ran northwards from Megalopolis through that portion of central Arcadia which was surrounded by the rivers Gortynius, Alpheius, and Helisson. Thirteen stadia from the city was a place called SCIAS (Σκιάς), with a temple of Artemis Sciatis, founded by the tyrant Aristodemus. Ten stadia further lay CHARISIAE (Χαρισιαί), and from thence, at the distance of another 10 stadia, was TRICOLONI (Τρικόλωνοι). These two cities were in ruins in the time of Pausanias. Tricoloni, which was founded by the sons of Lycaon, still possessed a temple of Poseidon, standing upon a hill in a grove of trees. We may place Tricoloni near the modern *Karatúla*, on the edge of the plain of Megalopolis. At Methydrium two side roads branched off from the main road. The road to the left went by Zoetia (10 stadia), Paroreia (10 stadia), and Thyraeum (15 stadia), to Hypsus. ZOETIA (Ζοιτία, Paus.; Ζοίτειον, Ζοίτεια, Steph. B. *s. v.*) and PAROREIA (Παρώρεια) were founded by Tricolonus. They were in ruins

in the time of Pausanias, but in Zoetia there still remained a temple of Demeter and Artemis. Paroreia probably occupied the site of *Paleomíri.* THYRAEUM (Θυραῖον) was founded by a son of Lycaon, and may be placed at *Palamári*, at the foot of the mountain. The other side road branched off from Methydrium to the right, ascending to the fountain CRUNI (Κρουνοί), and from thence descending 30 stadia to the tomb of Callisto, a lofty mound of earth, upon which was a temple of Artemis Calliste. Here Pausanias turned to the left, and at the distance of 25 stadia from this tomb he reached ANEMOSA (Ἀνεμῶσα), on the direct road from Megalopolis to Methydrium. As Anemosa was 100 stadia from Tricoloni and 57 from Methydrium, it may be placed at *Zibovísi.* Beyond Anemosa the road passed over the mountain Phalanthum, upon which were the ruins of the town PHALANTHUS (Φάλανθος). On the other side of this mountain was the plain of Polus, and near it SCHOENUS (Σχοινοῦς), which was called from a Boeotian of this name: near Schoenus were the race-grounds of Atalanta. Methydrium was the next place. [METHYDRIUM.] (Paus. viii. 35. § 5. seq.)

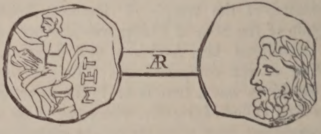
5. The road to Maenalus, led along the Helisson to the foot of Mt. Maenalus. In leaving the city it first ran through a marshy district, which was here called Helos; it then entered a narrow valley, in which was a place called PALISCIUS (Παλίσκιος), where a mountain torrent, named Elaphus, flowed into the Helisson on the left: this is the torrent which flows from *Valtétzi.* Here a side road ran along the left bank of the Elaphus, for 20 stadia, to PERAETHEIS (Περαιθεῖς), where was a temple of Pan; it must have stood near *Rakhamýtes.* But the direct road crossed the Elaphus, and entered the Maenalian plain, at the distance of 15 stadia from the Elaphus. This number, however, is much too small, as it is 5 geographical miles from the junction of the Elaphus with the Helisson into the Maenalian plain. (Leake, *Peloponnesiaca*, p. 242; Paus. viii. 36. § 5, seq.)

6. The road to Phigaleia crossed the Alpheius at the distance of 20 stadia from Megalopolis. Two stadia from the Alpheius were the ruins of MACAREAE, 7 stadia further those of DASEAE, and again 7 stadia the hill Acacesius, upon which stood the city ACACESIUM. At the distance of 4 stadia from Acacesium, was the temple of Despoena, one of the most celebrated sanctuaries in the Peloponnesus, and of which Pausanias has given a particular description. Adjoining, was the temple of Pan, above which stood the ancient city of LYCOSURA. Between Lycosura and the river Plataniston, which was 30 stadia from Phigaleia, Pausanias mentions no object, though the direct distance between Lycosura and this river is 9 geographical miles. (Paus. viii. 36. §§ 9—39.)

7. The road to Pallantium and Tegea, passed first through LADOCEIA, a suburb of Megalopolis, next by the ruins of HAEMONIAE [see Vol. I. p. 192, b.]; beyond which, to the right of the road, were the ruins of ORESTHASIUM; while upon the direct road were the villages of APHRODISIUM and ATHENAEUM; and 20 stadia beyond the latter the ruins of ASEA, near which were the sources of the Alpheius and the Eurotas. From Asea there was an ascent to the mountain called Boreium, upon which was the Choma, marking the boundaries of Megalopolis, Pallantium, and Tegea. (Paus. viii. 44.)

8. The road to Heraea was the one by which Pausanias travelled to Megalopolis, and consequently is described by him in an inverse direction to that of the others. This was the great Roman road through the Peloponnesus, which occurs in the Peutinger Table. After leaving Heraea, the first place was MELAENEAE, which in the time of Pausanias was deserted and covered with water. Forty stadia above Melaeneae was BUPHAGIUM, at the sources of the river Buphagus, near which were the boundaries of Heraea and Megalopolis. Next to Buphagium came the village MARATHA, and then GORTYS. Further on was the sepulchre of those slain in battle against Cleomenes, and called PARAEBASIUM (Παραίβασιον), because Cleomenes violated his covenant with them. On the right of the road were the ruins of BRENTHE, and on the other side of the Alpheius the ruins of TRAPEZUS. Descending from thence towards the Alpheius was a place called BATHOS. Ten stadia further was BASILIS; beyond which, after crossing the Alpheius, the traveller came to THOCNIA, a deserted city standing upon a height above the Aminius, a tributary of the Helisson. (Paus. viii. 26. § 8, viii. 2—8.)

(Leake, *Morea*, vol. ii. p. 29, seq. p. 288, seq., *Peloponnesiaca*, p. 231, seq.; Boblaye, *Récherches, &c.* p. 167, seq.; Ross, *Reisen im Peloponnes*, p. 74, seq.; Curtius, *Peloponnesos*, vol. i. p. 281, seq.)



COIN OF MEGALOPOLIS.

MEGALO'POLIS. 1. In Caria. [APHRODISIAS.] 2. In Pontus. [SEBASTIA.]

ME'GARA, sometimes called, for distinction's sake, ME'GARA HYBLAEA (τὰ Μέγαρα: *Eth.* Μεγαρεύς or Μεγαρεὺς Ὑϐλαῖος, Megarensis), a city of Sicily, situated on the E. coast of the island, between Syracuse and Catana, in the deep bay formed by the Xiphonian promontory. It was unquestionably a Greek colony, deriving its origin from the Megara in Greece Proper; and the circumstances attending its foundation are related in detail by Thucydides. He tells us that a colony from Megara, under the command of a leader named Lamis, arrived in Sicily about the time that Leontini was founded by the Chalcidic colonists, and settled themselves first near the mouth of the river Pantagias, at a place called Trotilus. From thence they removed to Leontini itself, where they dwelt for a time together with the Chalcidians; but were soon afterwards expelled by them, and next established themselves on the promontory or peninsula of Thapsus, near Syracuse. Hence they again removed after the death of Lamis, and, at the suggestion of Hyblon, a Sicilian chief of the surrounding country, finally settled at a place afterwards called the Hyblaean Megara. (Thuc. vi. 4.) Scymnus Chius follows a different tradition, as he describes the establishment of the Chalcidians at Naxos and that of the Megarians at Hybla as contemporary, and both preceding the foundation of Syracuse, B. C. 734. Strabo also adopts the same view of the subject, as he represents Megara as founded about the same time with Naxos (B. C. 735), and *before* Syracuse. (Scymn. Ch. 271—276; Strab. vi. p. 269.) It is impossible to reconcile the two accounts, but that of Thucydides is probably the most trustworthy. According to this the foundation of Megara may probably be placed about 726 B. C. Of its earlier history we have scarcely any information, but it would appear to have attained to a flourishing condition, as 100 years after its foundation it sent out, in its turn, a colony to the other end of Sicily, where it founded the city of Selinus, which was destined to rise to far greater power than its parent city. (Thuc. vi. 4; Scymn. Ch. 291; Strab. vi. p. 272.)

Nothing more is known of Megara till the period of its destruction by Gelon of Syracuse, who, after a long siege, made himself master of the city by a capitulation; but, notwithstanding this, caused the bulk of the inhabitants to be sold into slavery, while he established the more wealthy and noble citizens at Syracuse. (Herod. vii. 156; Thuc. vi. 4.) Among the persons thus removed was the celebrated comic poet Epicharmus, who had received his education at Megara, though not a native of that city. (Suid. *s. v.* Ἐπίχαρμος; Diog. Laert. viii. 3.) According to Thucydides, this event took place 245 years after the foundation of Megara, and may therefore be placed about 481 B. C. It is certain that Megara never recovered its power and independence. Thucydides distinctly alludes to it as not existing in his time as a city, but repeatedly mentions the locality, on the sea-coast, which was at that time occupied by the Syracusans, but which the Athenian general Lamachus proposed to make the head-quarters of their fleet. (Thuc. vi. 49, 96.) From this time we meet with repeated mention of a place named Megara or Megaris (Scyl. p. 4. § 6), which it seems impossible to separate from Hybla, and it is probable that the two were, in fact, identical. [These notices are discussed under Hybla, No. 2.] The site of this later Megara or Hybla may be fixed, with little doubt, at the mouth of the river Alabus (*Cantaro*); but there seems much reason to suppose that the ancient city, the original Greek colony, was situated almost close to the remarkable promontory now occupied by the city of *Agosta* or *Augusta*.* It is difficult to believe that this position, the port of which is at least equal to that of Syracuse, while the peninsula itself has the same advantages as that of Ortygia, should have been wholly neglected in ancient times; and such a station would have admirably served the purposes for which Lamachus urged upon his brother generals the occupation of the vacant site of Megara. (Thuc. vi. 49.) [E.H.B.]

ME′GARA (*τὰ Μέγαρα*, Megara -ōrum, sometimes Megara -ae: the territory *ἡ Μεγαρίς*, sometimes *ἡ Μεγαρική*, sc. *γῆ*: *Eth.* Μεγαρεύς, Megarensis: *Adj.* Μεγαρικός), a city in Greece Proper.

I. Situation.

The city of Megara is situated rather more than a mile from the Saronic gulf, in a plain about 6 or 7 miles in length, and the same in breadth, bounded to the westward by the range of the Geraneian mountains, to the eastward by the range which terminates in the mountains called Kerata or the Horns, and to the south by the sea; while on the north the plain loses itself in a gradual ascent. The city stood on a low hill with a double summit, on each of which there was an acropolis, one named Caria (Καρία), and the other Alcathoe (Ἀλκαθόη), the former probably being on the eastern, and the latter on the western height, upon which the modern village is chiefly situated. Immediately below the city was a port-town named Nisaea (Νίσαια and Νισαία), the port being formed by an island called Minoa (Μινώα). The city was connected with its port-town by Long Walls.

II. History.

There were two traditions respecting the early history of Megara. According to the Megarians, the town owed its origin to Car, the son of Phoroneus, who built the citadel called Caria and the temples of Demeter called Megara, from which the place derived its name. (Paus. i. 39. § 5, i. 40. § 6.) Twelve generations afterwards Lelex came from Egypt and gave the inhabitants the name of Leleges, whence we read in Ovid (*Met.* vii. 443):—

> "Tutus ad Alcathoen, Lelegeia moenia, limes
> Composito Scirone patet."

Lelex was succeeded by his son Cleson, the latter by his son Pylas, whose son Sciron married the daughter of Pandion, king of Athens. But Nisus, the son of Pandion, disputing with Sciron the possession of Megara, Aeacus, who had been called in as arbiter, assigned the kingdom to Nisus and his posterity, and to Sciron the command in war. Nisus was succeeded by Megareus, the son of Poseidon, who had married Iphinoë, the daughter of Nisus; and Megareus was followed by his son Alcathous, who built the other citadel named after him. Such was the account of the Megarians, who purposely suppressed the story of the capture of their city by Minos during the reign of Nisus. (Paus. i. 39. §§ 5, 6, i. 41. § 5.)

The other tradition, which was preserved by the Boeotians and adopted by the rest of Greece, differs widely from the preceding one. In the reign of Pylas, Pandion being expelled from Athens by the Metionidae, fled to Megara, married the daughter of Pylas, and succeeded his father-in-law in the kingdom. (Paus. i. 39. § 4; Apollod. iii. 15.) The Metionidae were in their turn driven out of Athens; and when the dominions of Pandion were divided among his four sons, Nisus, the youngest, obtained Megaris. The city was called after him Nisa (Νίσα), and the same name was given to the port-town which he built. When Minos attacked Nisus, Megareus, son of Poseidon, came from Onchestus in Boeotia to assist the latter, and was buried in the city, which was called after him Megara. The name of Nisa, subsequently Nisaea, was henceforth confined to the port-town. (Paus. i. 39. §§ 4, 6.) But even the inhabitants of Megara were sometimes called Nisaei, to distinguish them from the Megarians of Sicily, their colonists (Theocr. *Id* xii. 27.) Through the treachery of his daughter Scylla, Nisus perished, and Minos obtained possession of the city, and demolished its walls. They were subsequently restored by Alcathous, son of Pelops, who came from Elis. In this work he was assisted by Apollo. (Paus. i. 41. § 6; Theogn. 771; Ov. *Met.* viii. 14.) It was further related, that Hyperion, the son of Agamemnon, was the last king of Megara, and that after his death a democratical form of government was established. (Paus. i. 43. § 3.)

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* The modern city of this name dates only from the thirteenth century, being founded in 1229 by the emperor Frederic II., from whom it derives its name.

Into the value of those traditions it would be useless to inquire. It may, however, be regarded as certain, that Megara and its territory were in early times regarded as part of Attica; and hence Strabo accounts for the omission of their names in the Iliad, because they were comprehended along with the Athenians under the general name of Ionians. (Strab. ix. p. 392.) The most certain event in the history of Megara is its conquest by the Dorians. This event is connected in tradition with the expedition of the Peloponnesians against Athens. The Dorian invaders were defeated by the voluntary sacrifice of Codrus; but Megaris was notwithstanding permanently conquered, and a Corinthian and Messenian colony founded at Megara. The pillar at the isthmus of Corinth, which had hitherto marked the boundaries of Ionia and Peloponnesus, was now removed; and Megara was henceforth a Dorian state, and its territory included in Peloponnesus. (Strab. ix. p. 393; Scymn. Ch. 502.) Megara, however, continued for some time to be subject to Corinth, and it was not without frequent struggles and wars that it at length established its independence. (For authorities, see Müller, *Dorians*, i. 5. § 10.) Megara appears not to have become the ruling city in the district till it was independent of Corinth, since in earlier times it had been only one of the five hamlets (κῶμαι), into which the country was divided, namely, the Heraeans, Piraeans, Megarians, Cynosurians and Tripodiscaeans. (Plut. *Quaest. Graec.* c. 17, p. 387.)

After Megara had become an independent city, its prosperity rapidly increased, and in the seventh century before the Christian era it was one of the most flourishing commercial cities of Greece. For this it was chiefly indebted to its admirable situation, which gave its inhabitants great facilities for the prosecution of commerce both by land and sea. All the roads from Northern Greece to Peloponnesus passed through their country, while their shores being washed by the Corinthian and Saronic gulfs, enabled them to trade both with the West and East.

Megara founded some of the earlier Grecian colonies, both in Sicily and Thrace. In B. C. 728 it established Megara Hyblaea in Sicily, in 712 Astacus in Bithynia, in 675 Cyzicus in the Propontis, in the following year Chalcedon at the mouth of the Bosporus, and in 657 Byzantium opposite Chalcedon. About this time, or rather later, Comedy is said to have been invented by the Megarians. According to the common account, Susarion, a native of Tripodiscus in Megaris, introduced comedy into Attica. (*Dict. of Biogr.* art. SUSARION.) But, with the increase of wealth, the lower orders attempted to obtain a share in the government, which had hitherto been exclusively in the hands of the Dorian conquerors; and Theagenes, the father-in-law of Cylon, became tyrant or despot of Megara, by attacking the rich landed proprietors and advocating the claims of the poor. (Aristot. *Rhet.* i. 2, *Polit.* v. 4.) He embellished the city by the construction of a beautiful aqueduct, which continued to exist down to the time of Pausanias (i. 40. § 1). Theagenes ruled about B. C. 630—600; but he was subsequently driven from power, and Megara was for some time torn asunder by struggles between the aristocracy and democracy. The elegiac poet Theognis, who belonged to the aristocracy, deplores the sufferings of his party, and complains that the poor no longer paid the interest of their debts, and that they plundered the houses of the rich and even the temples.

About the same time the Megarians were engaged in frequent contests with their neighbours in Attica. The chief struggle between them was for the island of Salamis, which was at length gained by the Athenians in consequence of the well-known stratagem of Solon. (Paus. i. 40. § 5; Strab. ix. p. 394.) The Megarians took their share in the Persian wars. They fought with 20 ships at the battles of Artemisium and Salamis. (Herod. viii. 1, 45.) They repulsed a body of Persians whom Mardonius sent to ravage their territory (Paus. i. 40. § 2), and finally 3000 of their troops fought at the battle of Plataea. (Herod. ix. 28.)

After the Persian War the Megarians were involved in hostilities with the Corinthians respecting the boundaries of their territories. This led the Megarians to desert the Peloponnesian alliance, and unite themselves with the Athenians, B. C 455. In order to secure their communication with Megara, the Athenians built two Long Walls connecting the city with Nisaea; and they garrisoned at the same time the town of Pegae, on the Corinthian gulf. (Thuc. i. 103.) But ten years afterwards the Megarians revolted from Athens, and having obtained the assistance of some Peloponnesian troops, they slew the Athenian garrison, with the exception of those who escaped into Nisaea. They continued to hold Nisaea and Pegae, but they also surrendered these towns in the thirty years' truce made in the same year (445) with Sparta and her allies. (Thuc. i. 114, 115.) The Athenians thus lost all authority over Megaris; but they were so exasperated with the Megarians, that they passed a decree excluding them from their markets and ports. This decree pressed very hard upon the Megarians, whose unproductive soil was not sufficient to support the population, and who obtained most of their supplies from Attica: it was one of the reasons urged by the Peloponnesians for declaring war against Athens. (Thuc. i. 67, 139; Aristoph. *Acharn.* 533.)

In the Peloponnesian War the Megarians suffered greatly. In the first year of the war the Athenians invaded Megaris with a very large force, and laid waste the whole territory up to the city walls. At the same time the Athenian fleet blockaded the harbour of Nisaea, so that Megara was in the situation of a besieged city cut off from all its supplies. This invasion was repeated by the Athenians once in every year, and sometimes even twice; and the sufferings which the people then endured were remembered by them many centuries afterwards, and were assigned to Pausanias as the reason why one of their works of art had not been finished. (Thuc. ii. 31; Plut. *Per.* 30; Paus. i. 40. § 4.) In the fifth year of the Peloponnesian War (B. C. 427), the Athenians under Nicias took possession of the island of Minoa, which lay in front of Nisaea, and left a garrison there, by which means the port of Nisaea was still more effectively blockaded. (Thuc. iii. 51.) Of the position of this island, and of the causeway connecting it with the mainland, we shall speak presently. In the eighth year of the Peloponnesian War (B. C. 424), the democratical party in Megara fearing the return of the aristocratical exiles, who were at Pegae, entered into negotiations with the Athenians to surrender their city to them. The Athenians still held Minoa; and the Long Walls and Nisaea were occupied by an Athenian garrison. The Athenians were admitted within the Long Walls by their friends in Megara, and after a siege of two days they took Nisaea.* Megara was saved by Brasidas, who advanced to the relief of the city with a large Peloponnesian force, and, after offering battle to the Athenians, which they declined, was admitted within the city. The aristocratical exiles were now recalled, and a strict and exclusive oligarchy established, which lasted for some time. (Thuc. iv. 66—74.) A few months afterwards the Megarians captured the Long Walls from the Athenians and levelled them to the ground; but the Athenians still continued to hold Nisaea and Minoa. (Thuc. iv. 109.) In the truce concluded between the Athenians and Peloponnesians in the following year, it was settled that the line of demarcation between the Athenians in Nisaea and Minoa, on one side, and the Megarians and their allies in Megara, on the other, should be the road leading from the gate of Nisaea near the monument of Nisus to the Poseidonium or temple of Poseidon, and from the latter in a straight line to the causeway leading to Minoa. (Thuc. iv. 117.)

From this time Megara is seldom mentioned in Grecian history. Its prosperous condition at a later period is extolled by Isocrates, who says that it possessed the largest houses of any city in Greece, and that it remained at peace, though placed between the Peloponnesians, Thebans, and Athenians. (Isocr. *de Pac.* p. 183, ed. Steph.) Megara surrendered to Philip after the battle of Chaeroneia. (Aelian, *V. H.* vi. 1.) After the death of Alexander it was for some time in the power of Cassander; but his garrison was expelled by Demetrius Poliorcetes, who proclaimed the freedom of the city B.C. 307. (Diod. xx. 46; Plut. *Demetr.* 9.) Subsequently it again passed into the hands of the Macedonian kings, but it was united by Aratus to the Achaean League. (Polyb. ii. 43.) In the war between the Achaean League and the Romans, Megara surrendered to Metellus without a contest. (Paus. vii. 15. § 11.) It is mentioned by Sulpicius, in his well-known letter to Cicero (*ad Fam.* iv. 5), as one of the ruined cities of Greece. It still existed in the time of Strabo (ix. p. 393), and it was subsequently made a Roman colony. (Plin. iv. 7. s. 11.) Pausanias relates that it was the only city of Greece which Hadrian refused to assist, on account of the murder by its inhabitants of Anthemocritus, the Athenian herald (Paus. i. 36. § 3); but we learn from inscriptions that a new tribe at Megara was called Adrianis, in honour of the emperor, and that Sabina, the emperor's wife, was worshipped here under the title of *νέα Δημήτηρ* (Böckh, *Inscr.* vol. i. p. 566); and even Pausanias himself describes a temple of Apollo of white marble, built by Hadrian (i. 42. § 5). It continued to coin money under the Antonines and subsequent emperors; and it appears in the Tabula Peuting. as a considerable place. In the fifth century its fortifications were repaired by Diogenes, an officer of the emperor Anastasius (Chandler, *Inscr. Ant.* 130); but from this time it appears to have rapidly sunk, and was frequently plundered by the pirates of the Mediterranean.

Megara was celebrated on account of its philosophical school, which was founded there by Eucleides, a disciple of Socrates, and which distinguished itself chiefly by the cultivation of dialectics. The philosophers of this school were called the Megarici (*οἱ Μεγαρικοί*, Strab. ix. 393). It was also less creditably distinguished for its courtezans, who were called Megarian Sphinxes. (*Μεγαρικαὶ Σφίγγες*, Suid. *s. v.*; comp. Plaut. *Pers.* i. 3. 57.) The Megarians were addicted to the pleasures of the table. (Tertull. *Apolog.* 39.) They had a bad character throughout Greece, and were regarded as fraudulent, perfidious, and ignorant; but they may have owed much of this bad character to the representations of their enemies, the Athenians. (Aelian, *V. H.* xii. 56; Schol. *ad Aristoph. Pac.* 248; Suid. *s. v.* *Μεγαρέων ἄξιοι μερίδος*, i. e. contemptible people.) Of the Megarian games and festivals we have three kinds mentioned; the Dioclean, celebrated in honour of the hero Diocles (Schol. *ad Theocr.* xii. 28; Schol. *ad Pind. Ol.* xiii. 155; Schol. *ad Aristoph. Acharn.* 774), the Alcathoan, celebrated in honour of Alcathous, and the Smaller Pythian, in honour of the Pythian Apollo, whose worship was very ancient in Megara. (Philostr. *Vit. Soph.* i. 3; Schol. *ad Pind. Nem.* v. 84, *Ol.* xiii. 155; Krause, *Die Pythien, Nemeen und Isthmien*, p. 66.)

Dion Chrysostom (*Orat.* vi.) says that Megara is one day's journey from Athens, and Procopius (*Bell. Vand.* i. 1) makes it 210 stadia. According to modern travellers the journey takes 8 hours. (Dodwell, *Classical Tour*, vol. ii. p. 177.)

III. TOPOGRAPHY OF THE CITY AND ITS PORT-TOWN.

Pausanias has given a particular description of the public buildings of Megara (Paus. i. 40, seq.). He begins his account with the aqueduct of Theagenes, which was supplied with water from the fountain of the nymphs called Sithnides. The aqueduct was remarkable for its magnitude and numerous columns. Near it was an ancient temple, containing a statue of Artemis Soteira, statues of the twelve gods said to be by Praxiteles, and images of the Roman emperors. Beyond, in the Olympieium, or inclosure of Zeus Olympius, was a magnificent temple, containing a statue of the god, which was never finished, owing to the distress occasioned by the Athenians in the Peloponnesian War. From thence Pausanias ascended to the citadel, named Caria, passing by a temple of Dionysus Nyctelius, a sanctuary of Aphrodite Apostrophia, an oracle of Night, and a roofless temple of Zeus Cronius. Here, also, was the Megarum, or temple of Demeter, said to have been founded by Car during his reign.

Below the northern side of the Acropolis Caria was the tomb of Alcmena near the Olympieium. Hence Pausanias was conducted by his Megarian guide to a place called RHUS (*Ῥοῦς*; comp. Plut. *Thes.* 27), because the waters from the neighbouring mountains were collected here, until they were turned off by Theagenes, who erected on the spot an altar to Achelous. It was probably this water which supplied the fountain of the Sithnides. Near this place was the monument of Hyllas; and not far from the latter were temples of Isis, Apollo Agraeus, and Artemis Agrotera, which was said to have been dedicated by Alcathous after he had slain the Cithaeronian lion. Below these were the heroum of Pandion, and the monuments of Hippolyte, queen of the Amazons, and Tereus, who married Procne.

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* On this occasion Thucydides (iv. 66) calls Megara *ἡ ἄνω πόλις*, in contradistinction to the port-town. This expression cannot refer to the acropolis of Megara, as some critics interpret it.

On the ascent to the citadel Alcathoë, Pausanias saw, on the right hand, the sepulchre of Megareus, and near it the hearth of the gods called Prodomeis, to whom Alcathous sacrificed when he was going to build the walls. Here was the stone upon which Apollo laid his lyre, when he was assisting Alcathous, and which, on being struck, returned a sound like that of a harp. (Comp. Theogn. 771; Ov. *Met.* viii. 14.) Beyond was the council-house (βουλευτήριον) of the Megarians, formerly the sepulchre of Timalcus; and on the summit of the Acropolis was a temple of Athena, containing a statue of the goddess, entirely gilded, with the exception of the face, hands, and feet, which were of ivory. Here, also, were temples of Athena Nice, or Victory, and Aeantis. The temple of Apollo was originally of brick, but had been rebuilt of white marble by Hadrian. Here, also, was a temple of Demeter Thesmophorus, in descending from which occurred the tomb of Callipolis, daughter of Alcathous.

On the road leading to the Prytaneium the traveller passed the heroum of Ino, the heroum of Iphigeneia, and a temple of Artemis said to have been erected by Agamemnon. In the Prytaneium were tombs of Menippus, son of Megareus, and Echepolis, son of Alcathous; near which was a stone called Anaclethra, because here Demeter sat down and called her daughter. Pausanias next mentions the sepulchres of those Megarians who had fallen in battle against the Persians, and the Aesymnium, so named from its founder, which contained a monument of the heroes of Megara. There were several sepulchral monuments on the way from the Aesymnium to the heroum of Alcathous, in which the public records were preserved in the time of Pausanias. Beyond was the Dionysium or temple of Dionysus; close to which was the temple of Aphrodite, containing several statues by Praxiteles. Near the latter was a temple of Fortune, with an image of the goddess by Praxiteles. A neighbouring temple contained statues of the Muses, and a Jupiter in brass, by Lysippus.

In the Agora stood the tombs of Coroebus and of the athlete Orsippus, the former of which was ornamented by some of the most ancient specimens of sculpture which Pausanias had seen in Greece. On descending from the Agora by the street called Straight, there stood, a little to the right, the temple of Apollo Prostaterius, with a statue of the god of great merit, as well as other statues by Praxiteles. In the ancient gymnasium, near the gates called Nymphades, was a pyramidal stone, called by the natives Apollo Carinus, and a temple of the Eileithyiae.

On the road to the port of Nisaea was a temple of Demeter Malophorus. The Acropolis of Nisaea still remained; on descending from the Acropolis there was the tomb of Lelex on the sea-side. Near Nisaea was a small island, called Minoa, where the fleet of the Cretans was moored during the war against Nisus.

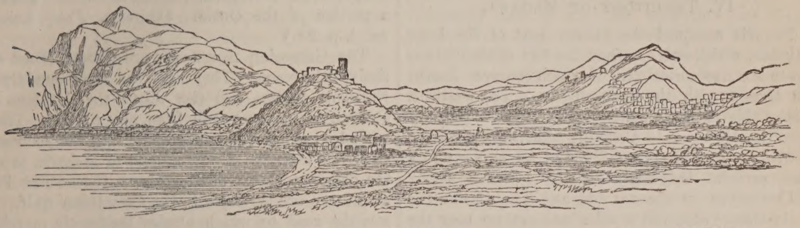
Megara still retains its ancient name, but it is a miserable place. It occupies only the western of the two ancient citadels, and as this was probably Alcathoë, the town on the summit is on the site of the temple of Athena. There are hardly any remains of antiquity at Megara. On the eastern acropolis there are a few remains of the ancient walls. None of the numerous temples mentioned by Pausanias can be identified; and only one of them is marked by the frusta of some Ionic columns. The magnificent aqueduct of Theagenes has disappeared; and some imperfect foundations and a large fountain on the northern side of the town are the only remains of the celebrated fountain of the Sithnide nymphs.

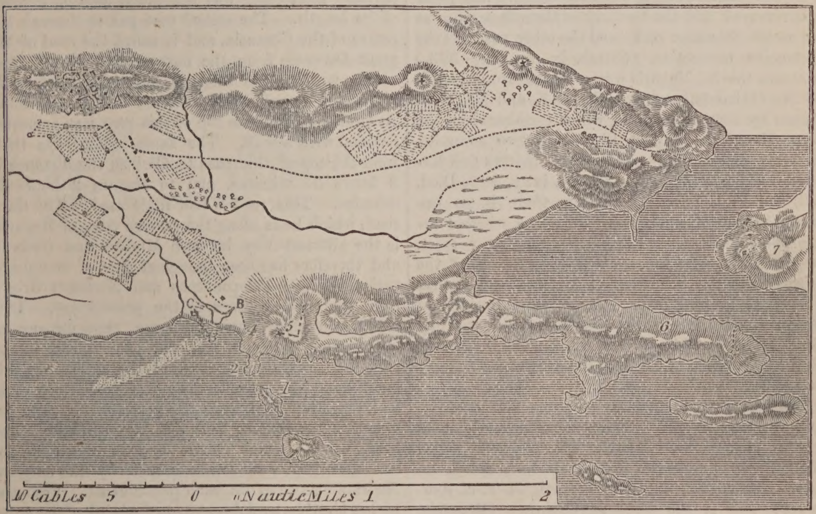
Of the Long Walls, uniting Megara with Nisaea, we have already spoken. They are noticed by Aristophanes under the name of τὰ Μεγαρικὰ σκέλη (*Lysistr.* 1172). They were destroyed by the Megarians themselves, as we have already seen, in the eighth year of the Peloponnesian War, but they were subsequently restored by Phocion. Strabo speaks of them as if they still existed in his time (ix. p. 391), but they would seem to have fallen to ruin before that of Pausanias, as he makes no mention of them. According to Thucydides (iv. 66) they were 8 stadia in length, but according to Strabo (*l. c.*) 18 stadia.

The position of Nisaea and Minoa has given rise to much dispute, as the localities described by Thucydides do not agree with the present features of the coast. The subject has been briefly discussed by Colonel Leake (*Northern Greece*, vol. ii. p. 401), and more fully by Dr. Arnold (*Thucyd.* vol. ii. p. 393) and Lieut. Spratt. (*London Geographical Journal*, vol. viii. p. 205.) Thucydides represents Minoa as an island close to Nisaea, and united to the latter by a bridge over a morass. On Minoa the Megarians had built a fortress (*Thuc.* iii. 51). Strabo (ix. p. 39) calls Minoa a promontory (ἄκρα). He says that, "after the Scironian rocks, we come to the promontory Minoa, forming the harbour of Nisaea." Pausanias (i. 44. § 3), however, agrees with Thucydides in calling it an island; but it may be observed that the expression of Strabo (ἄκρα) is not inconsistent with its being an island, as stated by Thucydides and Pausanias. The difficulty in determining the site of Minoa and Nisaea arises from the fact, that there is at present no island off the coast which can be identified with Minoa. At the distance of nearly a mile and a half from Megara there is a small rocky peninsula, and further off two islands, the inner one of which affords shelter to a few of the small class of coasters. Hence it has been supposed that the inner island was Minoa, as it forms the port of the Megarians of the present day. But this island is distant from the promontory about 200 yards, with 7 fathoms of water between them; consequently they could never have been connected by a bridge. It might, indeed, be argued, that the peninsula was once an island; but this is disproved by the fact that its isthmus is of equal height with its extremity. Moreover, there are no ancient remains, either on this island or the peninsula.

Other writers, among whom are Colonel Leake and Dr. Arnold, suppose the promontory of *Tikho* (see map, No. 6), further to the east, at the entrance of the strait of Salamis, to have been Minoa, since it may at one time have been an island. Accordingly, the statement of Strabo respecting the length of the Long Walls, is preferred to that of Thucydides. But this promontory is nearly 3 miles in length, which is larger than is implied in the description of Thucydides (iii. 51), who speaks of it as fortified only by a single fort. Moreover, Pausanias calls Minoa a small island. Lieutenant Spratt has offered a more probable solution of the difficulty. He supposes Minoa to be a rocky hill, surmounted by a ruined fortress, and standing on the margin of the sea south of Megara, at the distance of little more than a geographic mile, thus agreeing with the 8 stadia of Thucydides. "That this hill was once a peninsula, appears evident from the dry beds of two rivers, which pass close to its base; one on each side. The eastern bed winds round the back of the hill, leaving only a narrow neck of elevated ground between it and that on the west side: and it is, therefore, clear, that when these two rivers had communication with the sea, the intermediate neck of land, with this hill, would have been a peninsula, or promontory. These two river beds were once the only outlets of the mountain streams which issue from the valleys on the north side of Mont Geraneia; for the ancient course of the eastern bed, although now ploughed over and cultivated, can be traced through the plain to the northward, as far as its junction with that river, whose torrent at present flows in an easterly direction towards the shallow bay of *Tikho*, crossing the site of the Long Walls which connected Megara with Nisaea and Minoa, and losing themselves in the swamps bordering that bay. Although vestiges of the walls are not found in the bed of the river, yet, on examining the ground near it, the evidence is convincing that its present course does cross their site, as, at a short distance from it, on the Megarian side, their foundations may be traced in a direction transverse to the course of the river, and towards the castellated hill before mentioned. The dry watercourse on the western side of this isolated hill can be traced to within two or three hundred yards of the eastern one; and having no communication with any other mountain stream, it may not be unreasonable to suppose that formerly the river split there into two branches or mouths. This hill would then have been an island, as Thucydides calls Minoa." The subsequent deposit of earth brought down by the above mentioned stream, would have joined the hill to the mainland.

The accompanying map and drawing are taken from Lieut. Spratt's.





PLAN OF THE NEIGHBOURHOOD OF MEGARA.

A. Megara.
B. Nisaea.
C. Minoa.
1. Island formerly supposed to be Megara.
2. Rocky peninsula.
3. Ancient mole.
4. Agios Nikolaos.
5. Agios Georgios.
6. Promontory of Tikho.
7. Salamis.

If this hill is the site of Minoa, the town of Nisaea must have been near it; and Lieut. Spratt discovered many vestiges of an ancient site on the eastern side of the hill, between the sea and a low rock which stands in the plain a short distance to the northward. "Among these remains are four small heaps of ruins, with massive foundations, in one of which there are three broken shafts of small columns erect, and wanting apparently only the fourth to complete the original number. Probably they were monuments or temples; and two Greek churches, which are now in ruins, but standing on two ancient foundations, will not be unfavourable to the supposition. Another church, Agios Nikolaos, which is perfect, also occupies the site of an ancient building, but it stands nearer to the sea." Lieut.

Spratt further supposes that he has discovered remains of the ancient causeway. "Between the base of the hill on its north side, and the opposite bank of the dry bed of a former river, there are three platforms of heavy buildings, one of which lies immediately at the foot of the hill, another on the edge of the opposite bank, and the third nearly central; and as the course of that former river-bed clearly and indisputably passes between them, it is more than probable that the bridge of communication may be recognised in these ruins." He also says, "that distinct remains of an ancient mole are to be seen extending from the south-eastern end of the hill, and curving to the eastward, so as to have formed a harbour between the hill and those ruins," which is in accordance with the statement of Strabo, that the port of Nisaea was formed by the promontory of Minoa.

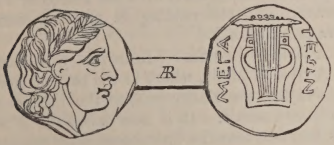
IV. Territory of Megara.

Megaris occupied the greater part of the large Isthmus, which extends from the foot of Mt. Cithaeron to the Acrocorinthus, and which connects Northern Greece with the Peloponnesus. The southern part of this Isthmus, including the Isthmus properly so called, belonged to Corinth; but the boundaries of Megaris and Corinth differed at an earlier and a later period. Originally Megaris extended as far as Crommyon on the Saronic, and Thermae on the Corinthian, gulfs, and a pillar was set up near the Isthmus proper, marking the boundaries between Peloponnesus and Ionia; but subsequently this pillar was removed, and the territory of Corinth reached as far as the Scironian rocks and the other passes of the Geraneian mountains. (Strab. ix. pp. 392, 393.) Towards the N., Megaris was separated from Boeotia by Mt. Cithaeron, and towards the E. and NE. from Attica by some high land, which terminates on the west side of the bay of Eleusis in two summits, formerly called Kerata or The Horns (τὰ Κέρατα), and now *Kandĭli.* (Strab. ix. p. 395; Diod. xiii. 65; Plut. *Them.* 13.) Here there is an immense deposit of conchiferous limestone, which Pausanias also noticed (i. 44. § 6). The river Iapis, which flowed into the sea a little to the W. of the Horns, was the boundary of Megaris and Attica. [Attica, p. 323, a.] The extreme breadth of Megaris from Pagae to Nisaea is estimated by Strabo (viii. p. 334) at 120 stadia; and, according to the calculation of Clinton, the area of the country is 143 square miles.

Megaris is a rugged and mountainous country, and contains no plain, except the one in which its capital, Megara, was situated. This plain was called the "White Plain" (τὸ Λευκὸν πεδίον, Schol. *ad Hom. Od.* v. 333, ed. Mai; Etymol. M. *s. v.* Λευκόθεα), and is the same as Cimolia (Κιμωλία, Diod. xi. 79), which produced the Creta Cimolia or fullers' earth, and which Leake erroneously regards as a place (*Northern Greece*, vol. ii. p. 413). The main range of Mt. Cithaeron runs from W. to E., forming the boundary between Boeotia and Attica; but it is also prolonged southwards along the shores of the Corinthian gulf, and gradually rises into a new chain, which stretches across Megaris from W. to E., parallel to Mt. Cithaeron. This chain is highest on the western side, where it attains the height of 4217 feet (Paris), and gradually sinks down on the eastern side towards the Saronic gulf. On its western side it runs out into the promontory Aegiplanctus (Αἰγίπλαγκτος, Aesch. *Agam.* 303, with Schol.), and also into those of Olmiae and Heraeum in the Corinthian territory. [Corinthus, p. 685.] On its eastern side the island of Salamis and the surrounding rocks are only a continuation of this chain. The mountains were called Geraneia in antiquity (Γεράνεια, Thuc. i. 105; Paus. i. 40. § 7), and are said to have received this name because, in the deluge of Deucalion, Megarus, the son of Zeus and a Sithonian nymph, was led by the cries of cranes (γέρανοι) to take refuge upon their summit. (Paus. *l. c.*) Towards the south the Geraneian mountains sink down into the plain of the Isthmus, while to the south of the Isthmus there rises another chain of mountains called the Oneian. Strabo (viii. p. 380) confounds the Geraneia with the Oneia; and erroneously represents the latter extending as far as Boeotia and Cithaeron. His error has misled many modern writers, who, in consequence, speak of the Geraneia as a portion of the Oneia. (Curtius, *Peloponnesos*, vol. i. p. 25.)

The Geraneian mountains are almost, if not entirely, calcareous. They form the true boundary of Northern Greece, and rise above the Isthmus of Corinth like a vast wall from sea to sea. Three roads lead across these mountains into Peloponnesus. One runs from the western coast of Megaris, across the rocky peninsula of *Perakhóra*, the ancient Peiraeum of Corinth, down to the Corinthian gulf. It was the road by which armies frequently marched from Peloponnesus into Northern Greece, but in ordinary intercourse was not much used on account of its length. The second road passes through the centre of the Geraneia, and is called the road of the great *Dervenia* from the narrow pass (Turk. *Derveni*), which leads between two masses of rock, and where guards were stationed in Turkish times. According to Gell the top of this pass was anciently fortified with a wall. The same writer says that, from the top of this pass to Corinth the distance is 8 hours 37 minutes, and to Megara 2 hours 33 minutes. This road is now little used. The third road, which leads along the eastern coast of Megaris, is the shortest way between Megara and Corinth, and therefore has been the chief line of communication between Peloponnesus and Northern Greece from the earliest times to the present day. This road, soon after leaving Megara, runs for several miles along a narrow ledge or terrace, cut in the rock half-way up the sides of the cliffs. On his right hand the traveller has the precipitous rock, while on his left it descends perpendicularly to the sea, which is 600 or 700 feet beneath him. The road, which is now narrow and impracticable for carriages, was made wide enough by the emperor Hadrian for two carriages to pass abreast. From the higher level the road descends to the brink of the water by a most rugged and precipitous path cut between walls of rock. This pass is the celebrated Scironian rocks of antiquity, now called *Kaké-skala*, or bad ladder (Αἱ Σκειρωνίδες πέτραι, Strab. ix. p. 391; αἱ Σκιρωνίδες and αἱ Σκιράδες, Polyb. xvi. 16; Σκείρωνος ἀκταί, Eur. *Hippol.* 1208; the road itself ἡ Σκιρωνὶς ὁδός, Herod. viii. 71; Scironia saxa, Plin. iv. 7. s. 11). According to a Megarian tradition, these rocks derived their name from Sciron, a polemarch of the Megarians, who was the first to make a footpath along the rocks (Paus. i. 44. § 6); but, according to the more common tradition, they were so called from the robber Sciron. Near the southern end of the pass, where the road begins to descend, we must place the Molurian rock (ἡ Μολουρίς), from which Ino or Leucothea threw herself with her son Melicertes (Palaemon) into the sea; and close by were the execrable rocks (ἐναγεῖς), from which Sciron used to throw strangers into the sea, and from which he was himself hurled by Theseus. (Paus. i. 44. § 7, seq.) The tortoise at the foot of the rock, which was said to devour the robbers, was probably a rock called by this name from its shape, and which gave rise to the tale (κατὰ τὴν καλουμένην χελώνην, Diod. iv. 59). On the summit of the mountain was a temple of Zeus Aphesius. On descending into the plain was the temple of Apollo Latous, near which were the boundaries of Megaris and the Corinthia. (Paus. i. 44. §§ 9, 10.)

Megaris contained only one town of importance, Megara, with its harbour Nisaea, which have been already described. The other towns in the country were Aegosthena and Pegae (Doric Pagae), on the Alcyonian or Corinthian gulf; Tripodiscus and Rhus, in the interior; Phibalis, on the confines of Attica (Schol. *ad Aristoph. Acharn.* 802); and Phalycon and Polichne, of which the site is uncertain. There was also a fortress, Geraneia, situated on one of the mountains of this name, but its position is also uncertain (Scylax, p. 15; Plin. iv. 7. s. 11); it is apparently the same place as the Ereneia (Ἐρένεια) of Pausanias (i. 44. § 5). Scylax mentions a place Aris, but instead of Πηγαὶ, τεῖχος Γεράνεια, Ἄρις, it has been conjectured that we ought to read Πηγαὶ τεῖχος, Γεράνεια ἄκρις or ἄκρα. Whether there was a place of the name of Isus in Megaris seems doubtful. [Isus.] (Reinganum, *Das alte Megaris*, Berlin, 1825; Dodwell, vol. ii. p. 181, seq.; Leake, *Northern Greece*, vol. ii. p. 388, seq.)



COIN OF MEGARA.

MEGARIS. [Megara.]

ME'GARIS, a small island on the coast of Campania, mentioned by Pliny (iii. 6. s. 12), who places it between Pausilypus and Neapolis; it can therefore be no other than the islet or rock now occupied by the *Castel dell' Ovo.* [Neapolis.] It is evidently the same which is called by Statius Megalia. (Stat. *Silv.* ii. 2. 80.) [E. H. B.]

MEGIDDO. [Legio; Magdolum.]

MEGIDDO VALLIS, the western part of the vast plain of Esdraelon, at the northern foot of Mount Carmel, watered by the Kishon. [Esdraelon Vallis v. Campus.] [G. W.]

MEGISTE (Μεγίστη), an island off the coast of Lycia, opposite to Antiphellus. It contained a town which, if the reading in Strabo (xiv. p. 666) be correct, was called Cisthene (Κισθήνη), but had perished before the time of Pliny (v. 35). There was also an excellent harbour, which appears to have been capable of containing a whole fleet. (Liv. xxxvii. 22; comp. Steph. B. *s. v.*, who calls the town Megiste; Ptol. v. 3. § 9; Scylax, p. 39.) The island, which derived its name from the fact that it is the largest of a group, is now called *Kasteloryzo*, or *Castel Rosso.* The island seems to have been colonised by the Rhodians, or at least to have been in their possession, for inscriptions found there are composed in the Doric dialect. There are but few remains of ancient buildings. (Leake, *Asia Minor*, p. 184; Fellows, *Lycia*, pp. 187, &c.) [L. S.]

MEGISTUS. [Macestus.]

MEIACARIRE (Amm. Marc. xviii. 6, 10; Μαϊακαριρί, Theophyl. Simoc. i. 13, ed. Bonn), a small place in Mesopotamia, mentioned by Ammianus and Theophylact. It appears to have been at no great distance from Amida. Ammianus states that it derived its name from certain cold springs which were there. (Cf. Böcking, *Notit. Dignit.* i. p. 418.) [V.]

MEILICHUS. [Achaia, p. 13, b.]

MELA or MELLA, a river of Gallia Transpadana, still called the *Mella*, which rises in the Alps, flows through the *Val Trompia*, anciently the residence of the Triumpilini, enters the plain of Lombardy near Brixia, and falls into the Ollius (*Oglio*) more than 20 miles below that city. Catullus speaks of it as flowing *through* the city of Brixia, but this is an inaccuracy or a poetical license, as it passes, in fact, about a mile to the W. of it. [Brixia.] Both he and Virgil describe it as a placid and winding stream. (Catull. lxvii. 33; Virg. *G.* iv. 278; Philargyr. *ad loc.*) [E.H.B.]

MELAE. 1. A town of the Samnites, mentioned only by Livy (xxiv. 20), among the towns of the Caudine Samnites which were taken by Fabius in B. C. 214. The same author elsewhere (xxvii. 1) mentions a town of the Samnites which he calls Meles, and which was not taken till B. C. 210, by Marcellus. Nevertheless, it is probable that the same place is meant in both cases, but we have no clue to its position.

2. A town in the neighbourhood of Locri in Bruttium, mentioned by Thucydides (v. 5), but otherwise wholly unknown. [Locri.] [E. H. B.]

MELAENA (Μέλαινα). 1. A promontory of Ionia, forming the north-western point of the peninsula which is traversed by Mount Mimas. It was celebrated in ancient times for its quarries of millstones. (Strab. xiv. p. 645.) It is possible that this promontory, which is now called *Kara-Burun* (the Black Cape), may be the same as the one called by Pliny (v. 31) Corynaeum Promontorium, from the town of Coryne, situated at the southern extremity of Mount Mimas

2. A promontory of Bithynia, on the right hand on sailing through the Bosporus into the Euxine, between the rivers Rheba and Artane. (Apollon. Rhod. ii. 651; Orph. *Argon.* 716; Arrian, *Peripl.* p. 13; Marcian, p. 69.) In the anonymous Periplus of the Euxine (p. 2), it is called Καλλίνακρον, and Ptolemy (v. 1. § 5) calls it simply Βιθυνίας ἄκρον. Its modern name is *Tshili.*

3. The north-western promontory of the island of Chios (Strab. xiv. p. 645), now called Cape *S. Nicolo.* [L. S.]

MELAENAE. [Attica, p. 329, b.]

MELAENEAE or MELAENAE (Μελαινεαί, Paus.; Μελαιναί, Rhian. *ap. Steph. B. s. v.*: *Eth.* Μελαινεύς), a town of Arcadia, in the territory of Heraea, and on the road from Heraea to Megalopolis. It was distant 40 stadia from Buphagium. Pausanias says that it was founded by Melaeneus, the son of Lycaon, but that it was deserted in his time and overflowed with water. The ruins of Melaeneae lie 4 or 5 miles eastward of Heraea, between the villages *Kókora* and *Kakoréos,* where are the remains of a Roman bath, which has also been a church, and is sometimes used as such, though it is said to be generally inundated, even in the dry season, which is in conformity with the account of Pausanias. The Peutinger Table specifies Melaeneae as distant 12 miles from Olympia; but it does not mention Heraea, though a much more important place, and one which continued to exist long after Heraea: moreover, the distance of 12 miles applies to Heraea, and not to Melaeneae. (Paus. viii. 26. § 8, comp. v. 7. § 1, viii. 3. § 3; Steph. B. *s. v.*; Plin. iv. 6. s. 10; Leake, *Peloponnesiaca*, p. 231; Boblaye, *Récherches, &c.* p. 159; Curtius, *Peloponnesos*, vol. i. p. 356.)

MELA'MBIUM (Μελάμϐιον), a place in Pelasgiotis in Thessaly, near Scotussa, is mentioned in connection with the movements of the armies before the battle of Cynoscephalae. Leake places it near the sources of the Onchestus, at a place called *Dederianí*. (Polyb. xviii. 3, 6; Liv. xxxiii. 6; Leake, *Northern Greece*, vol. iv. p. 473.)

MELANCHLAENI (Μελαγχλαῖνοι), a nomad tribe, the name of which first appears in Hecataeus (*ap. Steph. B.*, *Fr.* 154, ed. Klausen). In the geography of Herodotus (iv. 20, 100—103, 107) they are found occupying the districts E. of the Androphagi, and N. of the Royal Scythians, 20 days' journey from the Palus Maeotis; over above them were lakes and lands unknown to man. It has been conjectured that Herodotus may refer, through some hearsay statement, to the lakes *Ladoga* and *Onega*. There has been considerable discussion among geographers as to the position which should be assigned to this tribe: it is of course impossible to fix this with any accuracy; but there would seem to be reason to place them as far N. as the sources of the *Volga*, or even further. (Schafarik, *Slav. Alt.* vol. i. p. 295.) Herodotus expressly says that they did not belong to the Scythian-Scolotic stock, although their customs were the same. The name, the "Black-cloaks," like that of their cannibal neighbours, the Anthropophagi, was applied to them by the Greeks, and was no corrupted form of any indigenous appellation. A people bearing this name is mentioned by Scylax of Caryanda (p. 32) as a tribe of Pontus. Pomponius Mela (i. 19. § 4) and Pliny (vi. 5) coincide with Scylax, who speaks of two rivers flowing through their territory, the METASORIS (Μετάσωρις), probably the same as the THESSYRIS (Θέσσυρις, Ptol. v. 9. §§ 10, 30: *Kamisiliar*), and the AEGIPIUS (Αἰγίπιος: *Kentichli*). Dionysius Periegetes (v. 309) places this people on the Borysthenes, and Ptolemy (v. 9. § 19) between the river Rha and the Hippici Montes, in Asiatic Sarmatia; but it would be a great error to found any observation concerning these ancient northern tribes upon either the Roman writers or Ptolemy, or to confuse the picture set before us by these geographers, and the more correct delineations of Herodotus. For the Melanchlaeni of Ammianus (xxii. 8. § 31), see ALANI. [E. B. J.]

MELANDI'TAE (Μελανδῖται), a people of Thrace, mentioned only by Xenophon (*Anab.* vii. 2. § 32).

MELANGEIA. [MANTINEIA, p. 264, b.]

MELA'NIA (Μελανία), a place on the coast of Cilicia, a little to the west of Celenderis, perhaps on the site of the modern *Kizliman*. (Strab. xiv. p. 670.) From another passage of Strabo (xvi. p. 760), compared with Stephanus B. (*s. v.* Μέλαιναι), it would seem that the place was also called Melaenae. [L. S.]

MELANIPPE or MELANIPPIUM (Μελανίππη or Μελανίππιον), a small town on the coast of Lycia, on the western slope of Mount Phoenicus, about 30 stadia from Cape Hieron, and 60 stadia south of Gagae, of which Leake (*Asia Minor*, p. 185) believes it to have been the port town. (Hecat. *Fragm.* 247; Steph. B. *s. v.*, who erroneously calls it a river; Quint. Smyrn. iii. 232; *Stadiasm, Mar. M.* §§ 210, 211.) Fellows (*Discov. in Lycia*, p. 212) found a few tombs cut out of the cliffs of the neighbourhood. [L. S.]

MELANOGAETULI. [GAETULIA.]

MELA'NTHIUS (Μελάνθιος), a small river on the north coast of Pontus, forming the boundary between Pontus Polemoniacus and Cappadocius, and flowing into the Euxine a little to the east of Cotyora. (Plin. *H. N.* vi. 4; Arrian, *Peripl.* p. 17; Anonym. *Peripl.* p. 12; *Tab. Peut.*, where it is called Melantus.) It is probably the same river as that now bearing the name of *Melet Irmak*. (Hamilton, *Researches*, i. p. 267.) [L. S.]

MELANTIAS (Μελαντίας), a village of Thrace, on the river Athyras, and on the road from Heracleia to Byzantium, 18 miles from the latter. (*It. Ant.* pp. 138, 230, 323, 332; Ammian. xxxi. 11; Agath. v. p. 158.) [A. L.]

MELA'NTII SCO'PULI (Μελάντιοι σκοπελοί), some rocks in the Aegaean sea, where Apollo appeared to the Argonauts, probably lay between Icaria and Myconus. (Strab. xiv. p. 636; Apoll. Rhod. iv. 1707; Scyl. p. 55; Hesych. *s. v.*; Apollod. i. 9. § 26; *Stadiasm.* §§ 252, 270.)

MELAS (Μέλας), the name of several rivers, so called from the dark colour of their water.

1. A small river of Arcadia or Achaia, described by Dionysius as flowing from Mount Erymanthus. (Dionys. Per. 416; Callim. *in Jov.* 23.) Strabo (viii. p. 386) confounds it with the Peirus or Pierus in Achaia; but the reading is probably corrupt. [ACHAIA, p. 14, a.]

2. A river of Boeotia. [BOEOTIA, p. 413, a.]

3. A river of Malis, which in the time of Herodotus flowed into the Maliac gulf, at the distance of 5 stadia from Trachis. It is now called the *Mavra-Néria*, and falls into the Spercheius, after uniting its waters with the *Gurgo* (Dyras), which also used to flow in ancient times into the Maliac gulf. (Herod. vii. 198; Strab. ix. p. 428; Liv. xxxvi. 22; Leake, *Northern Greece*, vol. ii. p. 26.)

4. A river of Phthiotis in Thessaly, and a tributary of the Apidanus. (Lucan, vi. 374; Vib. Sequ. *de Flum. s. v. Apidanos;* Leake, *Northern Greece*, vol. iv. p. 515.)

5. A river of Thrace, now called *Saldatti* or *Scheher-Su*, falling into a deep bay of the same name (Μέλας κόλπος), which is bounded on the east by the shore of the Thracian Chersonesus. The modern name of the bay is the gulf of *Saros*. (Herod. vi. 41, vii. 58, 198; Strab. vii. p. 331; Liv. xxxiii. 40; Ptolem. iii. 11. §§ 1, 2; Mela, ii. 2; Plin. iv. 11. s. 18.)

MELAS (Μέλας). 1. A small river of Cappadocia, which had its sources on Mount Argaeus (Ptol. v. 6. § 8), and flowed in a north-western direction past the town of Mazaca, frequently overflowing its banks and forming marshes. (Strab. xii. p. 538, &c.) It emptied itself into the river Halys, opposite the town of Siva. Strabo (*l. c.*) erroneously describes the Melas as a tributary of the Euphrates, as has been shown by Hamilton in the *Journal of the Geogr. Society*, vol. viii. p. 149 (comp. his *Researches*, ii. p. 259, &c.). The river still bears a name answering to the ancient Melas, *Kara-Su*, that is, the Black River.

2. A navigable river in Pamphylia, flowing in a southern direction from Mount Taurus towards the sea, into which it emptied itself 50 stadia to the east of Side. (Plin. v. 22; Strab. xiv. p. 667; Paus. viii. 28. § 2; Mela, i. 14; Zosim. v. 16, vi. 3; *Stadiasm. Mar. Magn.* §§ 193, 194.) Its modern name is *Menavgat-Su.* (Leake, *Asia Minor*, p. 196.)

3. A small river in Pontus Polemoniacus, in the country of the Macrones. (Plin. vi. 4.) [L. S.]

MELAS SINUS. [MELAS, No. 5.]

MELDI (Μέλδαι, Ptol. ii. 8. § 15), a people of Gallia Celtica or Lugdunensis in Ptolemy's time, whose chief place was Iatinum; but the position which Ptolemy assigns to the Meldae and to Iatinum is very incorrect, if the Meldi are properly placed as neighbours of the Parisii and on the Matrona (*Marne*). Strabo is not clearer. He says (iv. p. 194:— "On both sides of the Sequana there are the Parisii, who possess an island in the river and a city Lutecia, and Meldae, and Lexovii, along the Ocean these;" by which he perhaps means only the Lexovii, but he might mean to say that the Meldae were on the Ocean. Pliny (iv. 18) mentions in Lugdunensis Gallia "Meldi Liberi, Parisii, Trecasses." From all this we may infer that the Meldi were near the Parisii; but we only obtain a certain result as to their position from that of Iatinum [IATINUM] and other evidence. Gregory of Tours speaks of the "Comitatus Meldensis;" the "territorium Meldicum" is mentioned in the Gesta of Dagobert I.; and in the Capitularies of Charlemagne the "Melcianus Pagus" is placed between the "Parisiacus" and "Miludensis," or the Pagus of Melodunum (*Melun*), and as the Melcianus occupies the space between the two other Pagi, it must comprise the diocese of *Meaux*. Thus we obtain with certainty the position of the Meldi. (D'Anville, *Notice, &c.*)

Caesar (*B. G.* v. 5) mentions the Meldi once; and the passage has caused great difficulty. The name Meldi in Caesar's text is not certain. The MSS. have Medi, Melui, Hedui, Meldi, and Belgae. Caesar, intending to invade Britannia a second time, ordered the legati who were set over his legions to get ships built in the winter of B. C. 55—54. All his legions were in the country of the Belgae during this winter (*B. G.* iv. 38); and it seems a proper inference that all these ships were built in the country of the Belgae. When Caesar in the spring of B. C. 54 came to the Portus Itius, he found all the ships there except sixty which were built "in Meldis." These ships being driven back by bad weather, had returned to the place from which they sailed. The wind which brought the other ships to the Portus Itius, which ships must have come from the south, would not suit ships that came from the north and east; and hence D'Anville justly concluded that these Meldi, whatever may be the true name, must have been north and east of Itius. A resemblance of words led him to find the name of the Meldi in a place which he calls *Meldfelt* near *Bruges*. The true name of the place is *Maldeghem.* There is a place on the *Schelde* about a league from *Oudenaerde*, named *Melden*, which under the Empire was a Roman station (*Recueil d'Antiquités, &c. trouvées dans la Flandre*, par M. J. de Bast). This is certainly not very conclusive evidence for fixing the site of the Meldi; if that is the right name. "Belgae" cannot be the true reading, because all the ships were built in the territory of the Belgae; and Caesar's remark about the sixty would have no meaning, if he spoke of them as built "in Belgis."

If we cannot fix the site of these Meldi, we can see that they are not the people on the *Marne.* Caesar could have no reason for building vessels so far up the river. If he did build any on the *Seine*, he built them lower down. But it is clear that Caesar does not mean any vessels built on the *Seine*, for he says that these sixty were driven back to the place from which they came; a remark which, if applied to ships built on the *Seine*, is without any meaning. Ukert (*Gallien*, p. 325) has made some objection to D'Anville's position of the Meldi, and his objections may have some weight; but his notion that Caesar's Meldi can be the Meldi on the *Marne* shows that he did not understand Caesar's text. [G. L.]

MELDIA (Μελδία), a town of Moesia Superior, on the road from Naissus to Sardica. (*It. Ant.* p. 135; *It. Hieros.* p. 566.) [A. L.]

MELES (Μέλης), a small river of Ionia, flowing close by the walls of Smyrna, and discharging its waters into the Hermaean gulf. (Strab. xii. p. 554, xiv. p. 646.) The little stream derives its celebrity from its connection with the legends about Homer, and from a report about the healing powers of its waters. There was a tradition that near the sources of the river Meles there was a cave in which Homer had composed his epic poems, whence he is sometimes called Μελησιγενής. (Paus. vii. 5. § 6; Vit. Hom. 2; Stat. *Silv.* iii. 3. 60, 7. 33; Tibull. iv. 1. 200.) The belief in the healing power of its waters is attested by an inscription quoted by Arundell (*Asia Minor*, vol. ii. p. 406) and Hamilton (*Researches*, vol. ii. Append. No. 48). These circumstances are of some importance in identifying the river. It used to be supposed that a small, dirty, and muddy stream, flowing close by the modern town of Smyrna, was the same as the ancient Meles. But there is another stream, with bright and sparkling water, which rushes over its rocky bed near *Bournoubat*, and is still celebrated for its agreeable and wholesome qualities. Travellers are now justly inclined to identify this river with the ancient Meles. This supposition is confirmed by our more accurate knowledge of the site of ancient Smyrna, which was on the north of the bay, while new Smyrna was on the south of it, at a distance of 20 stadia from the former; the site of the ancient place is still marked by a few ruins; and close by them flows the clear stream which we must assume to be the ancient Meles. (Comp. Hom. *Hymn.* viii. 3; Ptol. v. 2. § 7; Steph. B. *s.v.* Μελήτου κόλπος, according to whom the river was also called Meletus; Plin. v. 31; Hamilton, *Researches*, vol. i. p. 51, foll.) [L. S.]

MELESSES, a people in the S. of Spain, upon whose confines was situated the rich city of Oringis, also called Aurinx. (Liv. xxviii. 3.) [AURINX.]

MELIBOCUS (τὸ Μηλίβοκον ὄρος), a mountain in the interior of Germany, above the Semanus Silva. (Ptol. ii. 11. § 7.) There can be little doubt that Melibocus is the ancient name for the *Harz* mountain, or the *Thüringer wald*, or for both. [L. S.]

MELIBOEA, an island at the mouth of the Orontes in Syria, the sole authority for the existence of which appears to be a poetical myth of Oppianus. (*Cyneget.* ii. 115, &c.) [G. W.]

MELIBOEA (Μελίβοια: *Eth.* Μελιβοεύς). 1. An ancient town of Magnesia in Thessaly, mentioned by Homer as one of the places subject to Philoctetes

(*Il.* ii. 717). It was situated upon the sea-coast (Herod. vii. 188; Scylax, p. 25; Apoll. Rhod. i. 592), andis described by Livy (xliv. 13) as situated at the roots of Mt. Ossa, and by Strabo (ix. p. 443) as lying in the gulf between Ossa and Pelium. Leake therefore places it near *Aghiá* (*Northern Greece*, vol. iv. p. 414). Meliboea was taken and plundered by the Romans under Cn. Octavius, B. C. 168. (Liv. xliv 46: Meliboea is also mentioned by Strab. ix. p. 436; Steph. B. *s. v.*; Mela, ii. 3; Plin. iv. 9. s. 16.)

The Meliboean purple is said by Lucretius (ii. 499; Virg. *Aen.* v. 251) to have derived its name from this town. Many modern writers, however, suppose the name to have come from the small island Meliboea at the mouth of the Orontes in Syria; but there is no reason for this supposition, as the shellfish from which the purple dye is obtained is found in the present day off the coast of Thessaly.

2. A town of Histiaeotis in Thessaly, is conjectured by Leake to be represented by *Voivóda.* (Liv. xxxvi. 13; Leake, *Northern Greece*, vol. iv. p. 536.)

MELINO'PHAGI (Μελινοφάγοι), a people of Thrace upon the coast of the Euxine, near Salmydessus. (Xen. *Anab.* vii. 5. § 12; Theopomp. ap. Steph. B. *s. v.*) They are, perhaps, the same people as the Asti ('Ασταί) whom Strabo places in the same neighbourhood (vii. pp. 319, 320).

ME'LITA (Μελίτη: *Eth.* Μελιταῖος, Melitensis: *Malta*), an island in the Mediterranean sea, to the S. of Sicily, from the nearest point of which it is distant 47 geogr. miles, but 55 from cape Pachynum. Strabo gives this last distance as 88 miles, which is greatly overstated; while Pliny calls it 84 miles distant from Camarina, which equally exceeds the truth. (Strab. vi. p. 277; Plin. iii. 8. s. 14.) The island is about 17 miles long, and between 9 and 10 in breadth, and is separated only by a narrow channel from the adjoining island of Gaulos, now *Gozo.* Notwithstanding its small extent, the opportune situation of Melita in the channel between Sicily and Africa, and the excellence of its harbours, must have early rendered it a place of importance as a commercial station, and it was occupied, probably at a very early period, by a Phoenician colony. (Diod. v. 12.) The date of this is wholly uncertain, and it is called by later writers for the most part a Carthaginian settlement (Scyl. p. 50. § 110; Steph. B. *s. v.*), which it certainly became in after times; but there can be no doubt that Diodorus is right in describing it as originally a Phoenician one, established by that people as an emporium and harbour of refuge during their long voyages towards the west. The same author tells us that in consequence of this commercial traffic, the colony rose rapidly to prosperity, which was increased by the industry of its inhabitants, who practised various kinds of manufactures with great success. (Diod. *l. c.*) But notwithstanding this account of its prosperity we have scarcely any knowledge of its history. The notice of it by Scylax as a Carthaginian colony, seems to prove that it had not in his day received a Greek settlement; and indeed there is no trace in history of its having ever fallen into the hands of the Greeks of Sicily, though its coins, as well as inscriptions, indicate that it received a strong tincture of Greek civilisation; and at a later period it appears to have been in a great measure Hellenised. Some of these inscriptions point to a close connection with Syracuse in particular, but of the origin and nature of this we have no account. (Boeckh, *Corp. Inscr. Gr.* 5752, &c.) In the First Punic War we find Melita still in the hands of the Carthaginians; and though it was ravaged in B. C. 257 by a Roman fleet under Atilius Regulus, it does not appear that it fell permanently into the hands of the Romans. At the outbreak of the Second Punic War it was held by a Carthaginian garrison under Hamilcar, the son of Gisgo, who, however, surrendered the island to Tib. Sempronius, with a Roman fleet, B. C. 218 (Liv. xxi. 51); and from this time it continued without intermission subject to the Roman rule. It was annexed to the province of Sicily, and subject to the government of the praetor of that island. During the period that the Mediterranean was so severely infested by the Cilician pirates, Melita was a favourite resort of those corsairs, who often made it their winter-quarters. (Cic. *Verr.* iv. 46, 47.) Notwithstanding this it appears to have been in the days of Cicero in a flourishing condition, and the great orator more than once during periods of civil disturbances entertained the project of retiring thither into a kind of voluntary exile. (Cic. *ad Att.* iii. 4, x. 7, 8, 9, &c.)

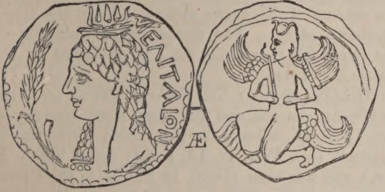
The inhabitants of Melita were at this period famous for their skill in manufacturing a kind of fine linen, or rather cotton, stuffs, which appear to have been in great request at Rome, and were generally known under the name of "vestis Melitensis." (Cic. *Verr.* ii. 72, iv. 46; Diod. v. 12.) There is no doubt that these were manufactured from the cotton, which still forms the staple production of the island.

Melita is celebrated in sacred history as the scene of the shipwreck of St. Paul on his voyage to Rome, A. D. 60. (*Act. Apost.* xxviii.) The error of several earlier writers, who have transferred this to the Melita on the E. coast of the Adriatic (now *Meleda*), has evidently arisen from the vague use of the name of *the Adriatic*, which is employed in the Acts of the Apostles (xxvii. 27), in the manner that was customary under the Roman Empire, as corresponding to the Ionian and Sicilian seas of geographers. [ADRIATICUM MARE.] The whole course and circumstances of the voyage leave no doubt that the Melita in question was no other than the modern *Malta*, where a bay called *St. Paul's Bay* is still pointed out by tradition as the landing-place of the Apostle. (The question is fully examined and discussed by Mr. J. Smith, in his *Voyage and Shipwreck of St. Paul*, 8vo. Lond. 1848; also in Conybeare and Howson's *Life of St. Paul*, vol. ii. p. 353, &c.)

No other mention is found of Melita during the period of the Roman Empire, except in the geographers and the Maritime Itinerary, in which last the name already appears corrupted into its modern form of *Malta.* (Strab. vi. p. 277; Plin. iii. 8. s. 13; Mel. ii. 7. § 18; Ptol. iv. 3. § 37; *Itin. Marit.* p. 518; Sil. Ital. xiv. 251.) After the fall of the Roman Empire it fell for a time into the hands of the Vandals; but was recovered from them by Belisarius in A. D. 533 (Procop. *B. V.* i. 14), and appears to have continued from this time subject to the Byzantine empire, until it was conquered by the Arabs in A. D. 870.

The present population is principally derived from an Arabic stock; but it is probable that the Arab conquerors here, as well as in Africa, have been to a great extent amalgamated with the previously existing Punic population. The inscriptions discovered at *Malta* sufficiently prove that the Greek language was at one time in habitual use there, as well as in the neighbouring island of Sicily; and one of these, which is bilingual, shows that Greek and Punic must have been both prevalent at the same period. (Boeckh, *Corpus Inscr. Gr.* 5752—5754.) The former was probably the language of the more cultivated classes, in the same manner as Italian is at the present day.

Diodorus justly extols the excellence of the ports of Melita, to which that island has always been indebted for its importance. (Diod. v. 12.) The ancient geographers all mention a city of the same name with the island, but its precise site is nowhere indicated; there is, however, good reason to believe that it was the same with that of the old capital of the island, now called *Medina* (i. e. "the city"), or *Civita Vecchia*, situated almost in the centre of the island; the modern town of *La Valletta*, which is the present capital, was not founded till 1566. Cicero speaks of a celebrated temple of Juno "on a promontory not far from the town" (Cic. *Verr.* iv. 46); but the expression is too vague to prove that the latter was situated close to the sea, like the modern *Valletta.* Ptolemy also notices the same temple, as well as one of Hercules, evidently the Phoenician deity Melkart. (Ptol. iv. 3. § 37.) The ruins of both these temples are described by Quintino, who wrote in 1536, as existing in his time; but the grounds of identification are not given. The only considerable ruins now existing in the island are those on the S. coast, near a place called *Casal Crendi*, which are described in detail by Barth. (*Arch. Zeitung*, 1848, Nos. 22, 23.) These are evidently of Phoenician origin, and constructed of massive stones, in a very rude style of architecture, bearing much resemblance to the remains called the *Torre dei Giganti*, in the neighbouring island of *Gozo.* [Gaulos.] Some slight vestiges of buildings near the port called *Marsa Scirocco* may perhaps be those of the temple of Hercules; while, according to Fazello and Quintino, those of the temple of Juno were situated in the neighbourhood of the *Castle of S. Angelo*, opposite to the modern city of *Valletta.* (Quintini *Descript. Ins. Melitae*, p. 110, in Burmann's *Thes.* vol. xv.; Fazell. *de Reb. Sic.* i. 1. p. 16.)



COIN OF MELITA.

Ovid terms Melita a fertile island (*Fast.* iii. 567); an expression which is certainly ill applied, for though it was, in ancient as well as modern times, populous and flourishing, and probably, therefore, always well cultivated, the soil is naturally stony and barren, and the great want of water precludes all natural fertility. Cotton, which at the present day is extensively cultivated there, was doubtless the material of the fine stuffs manufactured in the island; and the excellence of its soft stone as a building material accounts for the splendour of the houses, extolled by Diodorus (v. 12). Another peculiar production of the island was a breed of small dogs, noticed by Strabo and other authors, though some writers derived these from the Melita in the Adriatic. The breed still exists in *Malta.* (Strab. vi. p. 277; Athen. xii. p. 518; Plin. iii. 26. s. 30.) The freedom from venomous reptiles which *Malta* enjoys, in common with many other secluded islands, is ascribed by the inhabitants to the miraculous intervention of St. Paul. (Quintino, *l. c.* p. 117.) [E. H. B.]

ME'LITA (Μελίτη, Scyl. p. 8; Steph. B.: Agathem. i. 5; Plin. iii. 30; *Itin. Anton.; Peut. Tab.*; Μελιτηνή, Ptol. ii. 16. § 14; Μέλετα, Const. Porph. *de Adm. Imp.* 36; Malata, Geogr. Rav.), one of the Liburnian group of islands. It was so called like its namesake Melita or *Malta*, from the excellence of its honey; and some erroneously have claimed for it the honour of being the island on which St. Paul was wrecked. (See preceding article.) It is the same as the long narrow and hilly island of *Meleda*, lying about half-way between *Curzola* and *Ragusa*, remarkable in modern times for the singular phenomenon of subterranean noises called "Detonazioni di Meleda," the cause of which has been attributed to the region of volcanic activity which is supposed to underlie the whole of this coast. (Comp. Daubeny, *On Volcanoes*, p. 333.) The site of a palace which was built by Agesilaus of Cilicia, the father of Oppianus, the author of the "Halieutica," when banished to the island in the time of Septimius Severus, is still shown. (Wilkinson, *Dalmatia and Monte-Negro*, vol. i. p. 265.) [E. B. J.]

MELITAEA, or MELITEIA (Μελιταία, Strab., Plin., Steph. B.; Μελίτεια, Polyb.; Μελιτία, Thuc.: *Eth.* Μελιταιεύς, Μελιτεύς), an ancient town of Phthiotis in Thessaly, situated near the river Enipeus, at the distance of 10 stadia from the town Hellas. (Strab. ix. p. 432.) The inhabitants of Melitaea affirmed that their town was anciently called Pyrrha, and they showed in the market-place the tomb of Hellen, the son of Deucalion and Pyrrha, (Strab. *l. c.*) When Brasidas was marching through Thessaly to Macedonia, his Thessalian friends met him at Melitaea in order to escort him (Thuc. iv. 78); and we learn from this narrative that the town was one day's march from Pharsalus, whither Brasidas proceeded on leaving the former place. In the Lamiac war the allies left their baggage at Melitaea, when they proceeded to attack Leonnatus. (Diod. xviii. 15.) Subsequently Melitaea was in the hands of the Aetolians. Philip attempted to take it, but he did not succeed, in consequence of his scaling-ladders being too short. (Polyb. v. 97, ix. 18.) Melitaea is also mentioned by Scylax, p. 24; Ephor. ap Steph. B. *s. v.*; Dicaearch. p. 21; Plin. iv. 9. s. 16; Ptol. iii. 13. § 46, who erroneously calls it Μελίταρα. Leake identifies it with the ruins of an ancient fortress situated upon a lofty hill on the left bank of the Enipeus, at the foot of which stands the small village of *Keuzlár.* (*Northern Greece*, vol. iv. p. 469, seq.)

ME'LITE (Μελίτη). 1. A lake of Acarnania. [Acarnania, p. 9, b.]

2. A demus in the city of Athens. [Athenae, p. 301, b.]

MELITE'NE (ἡ Μελιτηνή, Ptol. vi. 3. § 3), the name given by Ptolemy to that part of Susiana which lay along the banks of the Tigris. [V.]

MELITE'NE (Μελιτηνή: *Eth.* Μελιτηνός), a city in the easternmost part of Cappadocia, and the capital of the district called Melitene. It appears that in the time of Strabo (xii. p. 537) neither this nor any other town existed in that district. Pliny (vi. 3), on the other hand, speaks of Melitene as a town built by the fabulous queen Semiramis of Assyria; both accounts may be reconciled by the supposition that the site of the town was formerly occupied by some castle, or fort, such as we know to have existed in that country from early times. (Strab. xii. p. 537.) The town was situated on the banks of a small tributary of the Euphrates, which was not far distant from Melitene, and in a very salubrious district. During the first century of the Christian era, the town was not of much importance (Tac. *Ann.* xv. 26); but Trajan raised it to the rank of a great city (Procop. *de Aedif.* iii. 4), and thenceforth it became a central point to which several roads converged. (*It. Ant.* pp. 157, 209, 211, 215.) The emperors Anastasius and Justinian also embellished the place and surrounded it with new walls. Ever since the reign of Titus, Melitene had been the station of the famous Christian Legio xii. fulminata; and after the division of Armenia into two provinces, it became the capital of Armenia Secunda. (Hierocl. p. 703; comp. Ptol. v. 7. § 5, viii. 17. § 39; Dion Cass. lv. 23; Steph. B. *s. v.*; Plin. v. 20; Procop. *de Bell. Pers.* i. 17; Euseb. *Hist. Eccles.* v. 5.) In A. D. 577, the Romans gained a great victory over the Persian Chosroes I. near Melitene; and the place is frequently mentioned by the Byzantine writers. But at present it is in ruins, though it still bears its ancient name in the form of *Malatia*. [L. S.]

MELITONUS, a station on the Egnatian Way, which the Jerusalem Itinerary places between Heracleia and Grande, at 13 M. P. from the former. Its position must be sought for not far from *Filurina.* Tafel (*de Viae Egnat. Part. Occ.* p. 40) thinks that the name should be written Μελιττών. [E. B. J.]

MELITTA (Μέλιττα, Μέλισσα, Hecat. *Fr.* 327, ed. Klausen), one of the five factories which Hanno (p. 2, ed. Hudson) planted between Prom. Soloeis and the river Lixus, on the W. coast of Africa; probably near the *Wad Messa.* (Comp. *Mém. de l'Acad. des Inscr.* vol. xxvi. p. 41.) [E. B. J.]

MELIZIGARA (Μελιζειγάρα, Arrian, *Peripl.* p. 30), a commercial entrepôt on the southern coast of *Hindostán*, apparently nearly opposite to *Ceylon.* It is no doubt the same place which Ptolemy records as an island under the name of Melizegyris or Milizigeris. (Μελιζήγυρις, Μιλιζιγηρίς, vii. 1. § 95.) [V.]

MELLA. [Mela.]

MELLA'RIA. 1. (Μελλαρία, Plut. *Sertor.* 12; Mellaria, Mela, ii. 6. § 9; Plin. iii. 1. s. 3; *It. Anton.* p. 407; Geogr. Rav. iv. 12; Μενλαρία, Strab. iii. p. 140, in Kramer's ed., the old edd. have Μελλαρία; also Μενλαρία, Marcian, p. 39; Μενραλία, Ptol. ii. 4. § 6; Μηλαρία, Steph. B. *s. v.* Βῆλος), a town of the Bastuli (Ptol. *l. c.*), on the road between Calpe and Belon (*It. Anton. l.c.*), possessing establishments for salting fish (Strab. *l. c.*). It probably stood between *Tarifa* and *Val de Vacca*, or was on the site of *Val de Vacca* itself. (*Mém. de l'Acad. des Inscr.* xxx. p. 107; *Philos. Transactions*, xxx. p. 920.)

2. A town in the interior of Hispania Baetica, belonging to the conventus Cordubensis, and on the road from Corduba to Emerita, probably the modern *Fuente de la Ovejuna.* (Plin. iii. 1. s. 3; *It. Anton.* p. 415, with Wesseling's note; Gruter, *Inscr.* p. 321. 10; Morales, *Ant.* p. 19; Florez, *Esp. Sagr.* ix. p. 20.)

MELLISURGIS, a place in the road from Thessalonica to Apollonia of Mygdonia, which occurs in two of the Itineraries (*Itin. Anton.*; *Peut. Tab.*), at a distance of 20 M. P. from Thessalonica. It still preserves its ancient name in the usual Romaic form of *Melissurgús*, and is inhabited by honey-makers, as the word implies. (Leake, *North. Greece*, vol. iii. p. 461; Tafel, *de Viae Egnat. Part. Orient.* p. 5.) [E. B. J.]

MELLOSEDUM or MELLOSECTUM, as it is also read, in Gallia Narbonensis, is placed in the Table on a route from Alpis Cottia (*Mont Genèvre*) to Vienna (*Vienne*). It is the next place before Catorissium [Catorissium], which lies between it and Cularo (*Grenoble*). Mellosedum may be at or near the *Bourg d'Oysans.* [G. L.]

MELOBOTEIRA (Μηλοϐότειρα), a name which was applied to Edessa in Macedonia. (Steph. B. *s. v.* Αἰγαί.) [E. B. J.]

MELODU'NUM (*Melun*), a town of the Senones in Gallia (*B. G.* vii. 58), on an island in the Sequana (*Seine*). Though the termination *dun* seems originally to have signified a hill or height, it became a part of the name of some towns, which like Melodunum were not situated on any elevation. In the Antonine Itinerary Melodunum appears under the name Mecletum, and in the Table in the form Meteglum. The distance from Lutetia in the Itins. is 17 or 18 Gallic leagues. From Melodunum to Condate (*Montereau-sur-Yonne*) is 15 Gallic leagues [Condate, No. 2]. The old Celtic town on the island was replaced by a castle, of which there are some remains. The present town of *Melun* is on the right bank of the *Seine*, about 28 miles from *Paris* by the road.

In the text of Caesar (*B. G.* vii. 58) there is a reading "qui Metiosedo," where the common reading is "qui a Meloduno." The same variation occurs in c. 60; and in c. 61 "Metiosedum versus" appears to be the received reading. A careful study of Caesar will satisfy any person that *Melun* is meant in all these passages, whether the true reading in Caesar's text is Melodunum, Metiosedum, or something else. Melodunum comes nearest to the modern form. Walckenaer places Metiosedum at the confluence of the *Seine* and *Marne.* The variety in the reading of this name appears also in the Itins., as shown above. The stratagem of Labienus on the *Seine* (*B. G.* vii. 58, &c.) is explained in the article Lutetia. [G. L.]

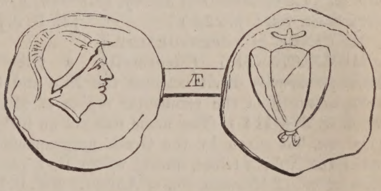
MELOS (Μῆλος: *Eth.* Μήλιος: *Milo*), an island in the Aegean sea, and the most south-westerly of the Cyclades, whence it was called Zephyria by Aristotle (*ap. Plin.* iv. 12. s. 23; comp. Steph. B. *s. v.*), and was even placed by Strabo in the Cretan sea (x. p. 484). The latter writer says (*l. c.*) that Melos was 700 stadia from the promontory Dictynnaeum in Crete, and the same distance from the promontory Scyllaeum in Argolis. The island is in reality 70 miles north of the coast of Crete, and 65 miles east of the coast of Peloponnesus. It is about 14 miles in length and 8 in breadth. Pliny and others describe it as perfectly round in shape ("insularum rotundissima," Plin. *l. c.*; Solin. c. 11; Isidor. *Orig.* xiv. 6); but it more resembles the form of a bow. On the northern side there is a deep bay, which forms an excellent harbour. The island is said to have borne several names in more ancient times. Besides that of Zephyria given to it by Aristotle, it was also called Memblis by Aristides, Mimallis by Callimachus, Siphis and Acyton by

Heracleides (Plin. *l. c.*), and also Byblis by Stephanus B. (*s. v.* Μῆλος); the latter name is said to have been derived from its receiving a colony from the town of Byblus in Phoenicia. Other writers mention this Phoenician colony, and Festus derives the name of Melos from the founder of the colony. (Fest. *s. v. Melos.*) Some connect the name with μῆλον, an apple, on account of the round shape of the island. The Phoenician settlement is probable; but we know that it was colonised at an early period by the Lacedaemonians, and that it continued to be inhabited by Dorians down to the time of the Peloponnesian War. According to the Melians themselves, the Lacedaemonians settled in the island 700 years before this war. (Herod. viii. 48; Thuc. v. 84, 112.) In the Peloponnesian War, the Melians remained faithful to their mother city. In B. C. 426, the Athenians made an unsuccessful attempt upon the island; but in 416 they captured the principal town, put all the adult males to death, sold the women and children into slavery, and colonised the island afresh by 500 Athenians. (Thuc. v. 84—116; Diod. xii. 80; Strab. *l. c.*)

Melos is now called *Milo.* It is mountainous and of volcanic origin. Its warm springs, which are now used for bathing, are mentioned in ancient times. (Plin. xxxi. 6. s. 23; Athen. ii. p. 43.) Pliny says that the best sulphur was found in Melos (xxxv. 15. s. 50); and among other products of the island he enumerates alum (xxxv. 15. s. 52), pummice-stone (xxxvi. 21. s. 42), and a bright colour, called *Melinum pigmentum* (xxxv. 6. s. 19; comp. Vitruv. vii. 7; Diosc. v. 180; Plaut. *Most.* i. 3. 107). The mines of alum are on the eastern side of the island, near a height which emits smoke, and has every appearance of having been a volcano. In the south-western half of the island, the mountains are more rugged and lofty; the highest summit bears the name of *St. Elias.* The island produces good wine and olives, but there is not much care taken in the cultivation of the vine. In antiquity Melos was celebrated for its kids. (Athen. i. p. 4.) One of its greatest deficiencies is want of water. The inhabitants of *Kastron* depend almost exclusively upon cisterns; and the only spring in the vicinity is to the westward of the ancient city, on the sea-side, where is a chapel of St. Nicolas.

In ancient times the chief town in the island was called Melos. It stood upon the great harbour. It is celebrated as the birthplace of Diagoras, surnamed the Atheist. [*Dict. of Biogr.* art. DIAGORAS.] The town appears to have been small, since it is called by Thucydides a χωρίον, not πόλις; and of the 3000 men who originally composed the Athenian expedition, the smaller half was sufficient to besiege the place. (Thuc. v. 84, 114.) The present capital of Melos is named *Kastron,* and is situated upon a steep hill above the harbour. The former capital was in the interior, and was deserted on account of its unhealthy situation. Between *Kastron* and the northern shore of the harbour are the ruins of the ancient town, extending down to the water-side. "On the highest part, which is immediately overlooked by the village, are some remains of polygonal walls, and others of regular masonry with round towers. The western wall of the city is traceable all the way down the hill from the summit to the sea: on the east it followed the ridge of some cliffs, but some foundations remain only in a few places" (Leake). Within the enclosure there is a small hill, on which stand a church of St. Elias and a small monastery, and which perhaps served in antiquity as a kind of acropolis. Here several architectural fragments have been found. On the south-eastern side of the hill are some seats cut out of the rock in a semi-circular form, of which only four remained uncovered when Ross visited the island in 1843. They appear to have been the upper seats of a small theatre or odeum, which was perhaps more ancient than the large theatre mentioned below. In front of these seats is a quadrangular foundation of regular masonry, of which in one part four or five courses remain. About 40 steps eastward of this foundation are the remains of a temple or some other public building, consisting of fragments of a Corinthian capital and part of a cornice. About a hundred steps SW. is the larger theatre, which was cleared from its rubbish in 1836 by the king of Bavaria, then Crown Prince. The nine lowest rows of seats, of white marble, are for the most part still remaining, but the theatre, when entire, extended far up the hill. From the character of its architecture, it may safely be ascribed to the Roman period. There are no other remains of the ancient town worthy of notice.

Eastward of the ancient city is a village named Τρυπητή, from the tombs with which the hill is pierced in every part. Eastward of Τρυπητή is a narrow valley sloping to the sea, which also contains several sepulchral excavations. Some of them consist of two chambers, and contain niches for several bodies. There are, also, tombs in other parts of the island. In these tombs many works of art and other objects have been discovered; painted vases, gold ornaments, arms, and utensils of various kinds. Some very interesting Christian catacombs have also been discovered at Melos, of which Ross has given a description. (Tournefort, *Voyage,* vol. i. p. 114, Engl. tr.; Tavernier, *Voyage,* vol. i. p. 435; Olivier, *Voyage,* vol. ii. p. 217; Leake, *Northern Greece,* vol. iii. p. 77; Prokesch, *Denkwürdigkeiten,* vol. i. p. 531, vol. ii. p. 200; Fiedler, *Reise,* vol. ii. p. 369; Ross, *Reisen auf den Griechischen Inseln,* vol. iii. pp. 3, 145.)



COIN OF MELOS.

MELOS (Μῆλος: *Eth.* Μήλιος), a village of Acarnania, mentioned only by Stephanus B. (*s. v.*)

MELO'TIS, a district of Triphylia in Epirus. (Liv. xxxii. 13.) The names of Triphylia and Melotis, in connection with Epirus, occur only in Livy. Leake supposes that Melotis, which name indicates a sheep-feeding district, was probably the pastoral highlands around *Ostanitza,* on the borders of Molossis and Atintania. (*Northern Greece,* vol. iv. pp. 101, 119.)

MELPEIA (Μέλπεια), a village in Arcadia, situated upon Mt. Nomia, which is a portion of Mount Lycaeus, so called because Pan was said to have here discovered the melody (μέλος) of the syrinx. (Paus. viii. 38. § 11.)

MELPES, a small river of Lucania, flowing into the Tyrrhenian sea, near the promontory of Palinurus (Plin. iii. 5. s. 10). It is now called the *Molpa*. [E. H. B.]

MELPIS or MELFIS (ὁ Μέλπις: *Melfa*), a small river of Latium, falling into the Liris (*Garigliano*), about 4 miles below its junction with the Trerus (*Sacco*). It crossed the Via Latina about 4 miles from Aquinum, though Strabo erroneously speaks of it as *flowing by* that city. It is a still greater mistake that he calls it a great river (ποταμὸς μέγας, Strab. v. p. 237), for it is in reality a very inconsiderable stream: but the text of Strabo is, in this passage, very corrupt, and perhaps the error is not that of the author. The name appears in the Tabula, under the corrupt form Melfel, for which we should probably read Ad Melpem. (*Tab. Peut.*) [E. H. B.]

MELPUM, a city of Cisalpine Gaul, of which the only record preserved to us is that of its capture and destruction by the combined forces of the Insubrians, Boians, and Senones, which took place according to Cornelius Nepos on the same day with the taking of Veii by Camillus, B. C 396 (Corn. Nep. *ap. Plin.* iii. 17. s. 21). He calls it a very wealthy city ("opulentia praecipuum"), and it therefore seems to have been one of the principal of the Etruscan settlements in this part of Italy. All trace of it subsequently disappears, and its site is a matter of mere conjecture. [E. H. B.]

MELSIAGUM, a lake or marsh in Germany (Mela, iii. 3. § 3), the site of which is unknown; it is perhaps one of the lakes of *Mecklenburg*. [L. S.]

MELSUS (Μέλσος), a small river of Hispania Tarraconenis, flowing into the sea through the territory of the Astures, not far from the city Noega (Νοίγα). Perhaps the modern *Narcea*. (Strab. iii. p. 167; Florez, *Esp. Sagr.* xv. p. 47.)

MEMBLIARUS. [ANAPHE.]

MEMBRE'SA (Μέμβρησα), a town of the proconsular province, the position of which is fixed by Procopius (*B. V.* ii. 15) at 350 stadia from Carthage. Membressa (Membrissa, *Peut. Tab.*), as it is called in the Antonine Itinerary, was a station between Musti, and Silicibba, and a place of some importance in ecclesiastical history. (Morcelli, *Africa Christiana*, vol. i. p. 223.) [E. B. J.]

MEMINI. [CARPENTORACTE.]

MEMNONENSES (Μεμνονεῖς), a tribe of Aethiopians, who dwelt between the Nile and the Astapus, north of the peninsular region of Meroe. (Ptol. iv. 8. § 114.) The name was not an indigenous one, but given by the Greek geographers to one of the Nubian tribes, among whom they placed their legend of Memnon, son of Aurora. [W. B. D.]

MEMPHIS (Μέμφις, Herod. ii. 99, 114, 136, 154; Polyb. v. 61; Diod. i. 50, seq.; Steph. B. *s. v.*: *Eth.* Μεμφίτης), the NOPH of the Old Testament (*Isaiah*, xix. 13; *Jerem.* ii. 16, xliv. 1), was the first capital of the entire kingdom of Aegypt, after the Deltaic monarchy at Heliopolis was united to the Thebaid capital at This or Abydos. It stood on the western bank of the Nile, 15 miles S. of Cercasorus, in lat. 30° 6′ N.

The foundation of Memphis belongs to the very earliest age of Aegyptian history. It is ascribed (1) to Menes, the first mortal king; (2) to Uchoreus, a monarch of a later dynasty; and (3) to Apis or Epaphus. (Hygin. *Fab.* 149.) But the two latter may be dismissed as resting on very doubtful authority. (Diod. i. 51.) The only certainty is that Memphis was of remote antiquity, as indeed is implied in the ascription of its origin to Menes, and that it was the first capital of the united kingdom of Upper and Lower Aegypt. The motives which induced its founder to select such a site for his capital are obvious. Not far removed from the bifurcation of the Nile at Cercasorus, it commanded the S. entrance to the Delta, while it was nearer to the Thebaid than any of the Deltaic provincial cities of importance, Heliopolis, Bubastis, and Sais. It is also clear why he placed it on the western bank of the Nile. His kingdom had little to apprehend from the tribes of the Libyan desert; whereas the eastern frontier of Aegypt was always exposed to attack from Arabia, Assyria, and Persia, nor indeed was it beyond the reach of the Scythians. (Herod. i. 105.) It was important, therefore, to make the Nile a barrier of the city; and this was effected by placing Memphis W. of it. Before, however, Menes could lay the foundations of his capital, an artificial area was to be provided for them. The Nile, at that remote period, seems to have had a double bifurcation; one at the head of the Delta, the other above the site of Memphis, and parallel with the Arsinoite Nome. Of the branches of its southern fork, the western and the wider of the two ran at the foot of the Libyan hills; the eastern and lower was the present main stream. Between them the plain, though resting on a limestone basis, was covered with marshes, caused by their periodical overflow. This plain Menes chose for the area of Memphis. He began by constructing an embankment about 100 stadia S. of its site, that diverted the main body of the water into the eastern arm; and the marshes he drained off into two principal lakes, one to N., the other to W. of Memphis, which thus, on every side but S., was defended by water.

The area of Memphis, according to Diodorus (i. 50), occupied a circuit of 150 stadia, or at least 15 miles. This space, doubtless, included much open ground, laid out in gardens, as well as the courts required for the barracks of the garrison, in the quarter denominated "the White Castle," and which was successively occupied, under the Pharaohs, by the native militia; in the reign of Psammetichus (B. C. 658—614), by Phoenician and Greek mercenaries; by the Persians, after the invasion of Cambyses (B. C. 524); and finally by the Macedonian and Roman troops. For although Memphis was not always a royal residence, it retained always two features of a metropolis: (1) it was the seat of the central garrison, at least until Alexandreia was founded; and (2) its necropolis — the pyramids — was the tomb of the kings of every native dynasty.

The mound which curbed the inundations of the Nile was so essential to the very existence of Memphis, that even the Persians, who ravaged or neglected all other great works of the country, annually repaired it. (Herod. ii. 99.) The climate was of remarkable salubrity; the soil extremely productive; and the prospect from its walls attracted the notice of the Greeks and Romans, who seldom cared much for the picturesque. Diodorus (i. 96) mentions its bright green meadows, intersected by canals, paven with the lotus-flower. Pliny (xiii. 10, xvi. 21) speaks of trees of such girth that three men with extended arms could not span them. Martial (vi. 80) says that the "navita Memphiticus" brought roses in winter to Rome (comp. Lucan, *Pharsal.* iv. 135); and Athenaeus (i. 20. p. 11) celebrates its teeming soil and its wine. (Comp. Joseph. *Antiq.* ii. 14. § 4; Horace, *Od.* iii. 26. 10.) And these natural advantages were seconded by its position in the "narrows" of Aegypt, at a point where the Arabian and Libyan hills converge for the last time as they approach the Delta, and whence Memphis commanded the whole inland trade, whether ascending or descending the Nile. On the coins of Hadrian the wealth and fertility of Memphis are expressed by a figure of the Nile on their reverse, holding in his left hand a cornucopia. (Mionnet, *Suppl.* ix. No. 42.)

The position of Memphis, again, as regarded the civilisation which Aegypt imparted or received, was most favourable. A capital in the Thebaid would have been too remote for communication with the East or Greece: a capital in the Delta would have been too remote from the Upper Kingdom, which would then have pertained rather to Aethiopia than to Aegypt; while the Delta itself, unsupported by the Thebaid, must in all probability have become an Assyrian province. But the intermediate situation of Memphis connected it both with the southern portions of the Nile valley, as far as its keys at Philae and Elephantina, and also through the isthmus of *Suez* and the coast, with the most civilised races of Asia and Europe. After the foundation of Alexandreia, indeed, Memphis sunk into a provincial city. But the Saracen invaders in the seventh century confirmed the wisdom of Menes's choice, for they built both Old and New *Cairo* in the neighbourhood of Memphis, only changing the site from the western to the eastern bank of the river, because *their* natural alliances, unlike those of the Pharaohs, were with the Arabians and the Syrian Khalifates.

The history of Memphis is in some measure that of Aegypt also. The great works of Menes were probably accomplished by successive monarchs, if not indeed by several dynasties. In the 1st period of the monarchy we find that the 3rd, 4th, 6th, 7th, and 8th dynasties consisted of Memphite kings. Athotis, who is styled a son of Menes, is said to have built the palace, and thus stamped the new city as a royal residence. In the reign of Kaiechos, in the 2nd dynasty, the worship of Apis was established at Memphis, which was equivalent to rendering it a cathedral city. In the 7th dynasty we have a record of seventy Memphite kings, each reigning for one day: this probably denotes an interregnum, and perhaps a foregone revolution; for, as Herodotus remarks (ii. 147), the Aegyptians could not exist without a monarchy. After the 8th dynasty no series of Memphite kings occurs; and the royal families pass to Heracleopolis, in the first place; next, after the expulsion of the Shepherds, to Thebes; afterwards to the Deltaic cities of Tanis, Bubastis, and Sais.

The shepherd kings, though they formed their great camp at Abaris, retained Memphis as the seat of civil government (Manetho, *ap. Joseph. cont. Apion*, i. 14); and although, after they withdrew into Syria, Thebes became the capital, yet we have a proof that the 18th dynasty—the house of Rameses—held their northern metropolis in high esteem. For Sesostris, or Rameses III. (Herod. ii. 108), on his return from his Asiatic wars, set up in front of the temple of Ptah at Memphis a colossal statue of himself 45 feet high; and this is probably the colossal figure still lying among the mounds of ruin at *Mitranieh.* Under the 25th dynasty, while the Aethiopians occupied Aegypt, Memphis was again the seat of a native government,—apparently the result of a revolution, which set Sethos, a priest, upon the throne. A victory obtained by this monarch over the Assyrians was commemorated by a statue in the temple of Ptah—Sethos holding in his hand a mouse, the symbol of destruction. (Horapol. *Hieroglyph.* i. 50; comp. Aelian, *H. Anim.* vi. 41; Strab. xiii. p. 604; Herod. ii. 141.) Under Psammetichus (B. C. 670) the Phoenician soldiers, who had aided him in gaining the crown, were established by him in "the Tyrian camp,"—at least this seems to be the meaning of Herodotus (ii. 112),— but were removed by his successor Amasis into the capital itself, and into that quarter of it called the "White Castle."

Of all the Aegyptian cities, Memphis suffered the most severely from the cruelty and fanaticism of the Persians. Its populace, excited by the defeat of the Aegyptian army at Pelusium, put to death the Persian herald who summoned the Memphians to surrender. The vengeance of the conqueror is related by Herodotus. Memphis became the headquarters of a Persian garrison; and Cambyses, on his return from his unfortunate expedition against Aethiopia, was more than ever incensed against the vanquished. Psammenitus, the last of the Pharaohs, was compelled to put himself to death (Herod. iii. 15); Cambyses slew the god Apis with his own hand, and massacred his priests; he profaned the Temple of Ptah and burned the images of the Cabeiri (id. *ib.* 32). Under Darius Aegypt was mildly governed, and his moderation was shown by his acquiescence in the high-priest's refusal to permit the erection of a statue to him at Memphis. (Herod. ii. 110; Diodor. i. 58.) The next important notice of this city is in the reign of Artaxerxes I. Inaros, son of Psammetichus, had revolted from Persia, and called in the aid of the Athenians. (Diod. xi. 71.) The Persians were defeated at Papremis in the Delta (*ib.* 74; comp. Mannert, *Geogr.* x. p. 591), fled to Memphis, and were besieged in the "White Castle." (Thucyd. i. 108—109.) The siege lasted for more than a year (Diodor. ii. 75), and was at length raised (Ctesias, c. 33), and the authority of the king of Persia restored. Under Nectanebus I., the first monarch of the Sebennytic dynasty, Memphis expelled its Persian garrison, nor did it return to its allegiance, until Nectanebus II., the last representative of thirty dynasties, was driven into Aethiopia. (Athenaeus, iv. p. 150.) From this period Memphis loses its metropolitan importance, and sinks to the level of the chief provincial city of Aegypt.

If, as Diodorus remarks (i. 51), Thebes surpassed Memphis in the grandeur of its temples, the latter city was more remarkable for the number of its deities and sacred buildings, and for its secular and commercial edifices. It might, indeed, as regards its shrines, be not improperly termed the Pantheon of the land of Misraim. The following were its principal religious structures, and they seem to include nearly all the capital objects of Aegyptian worship except the goat and the crocodile:—

1. The temple of Isis, was commenced at a very early period, but only completed by Amasis, B. C. 564. It is described as spacious and beautiful (Herod. ii. 176; Heliodor. *Aethiop.* vii. 2, 8, 11), but inferior to the Iseium at Busiris (Herod. ii. 59, 61).

2. The temple of Proteus, founded probably by Phoenicians, who had a commercial establishment at Memphis. It was of so early date as to be ascribed to the era of the Trojan War. (Plutarch, *de Gen. Socrat.* c. 7.)

3. The temple of Apis, completed in the reign of

Psammetichus (Herod. ii. 153; Aelian, *Hist. An.* xi. 10; Clemens Alexand. *Paedag.* iii. 2; Strab. xvii. p. 807), stood opposite the southern portal of the great temple of Ptah or Hephaestos, and was celebrated for its colonnades, through which the processions of Apis were conducted. Here was also an oracle of Apis, in connection with one of Osiris and Isis (Plin. viii. 46; Pausan. vii. 22.) This temple was the cathedral of Aegypt, and not only established there a numerous, opulent, and learned college of priests, but also attracted thither innumerable worshippers, who combined commercial with religious purposes.

4. The temple of Serapis, in the western quarter of Memphis. This Serapis was of earlier date than the Alexandrian deity of similar name. To the Memphian Serapeium was attached a Nilo-meter, for gauging and recording the periodical overflows of the river. It was removed by Constantine as a relic of paganism, but replaced by his successor Julian. (Socrat. *Hist. Eccles.* i. 18; Sozomen, v. 2; comp. Diodor. i. 50, 57; Senec. *Quaest. Nat.* iv. 2; Plin. viii. 46.)

5. A temple of Phre, or the Sun, mentioned only in the Rosetta inscription (Letronne, *Recueil des Inscr. Grecques et Lat. de l' Egypte;* Brugsch, *Inscript. Rosettan.*)

6. The temple of the Cabeiri (Herod. iii. 37), into which none but the high-priest might lawfully enter. The statues of the pigmy gods were burned by Cambyses, and the temple mutilated.

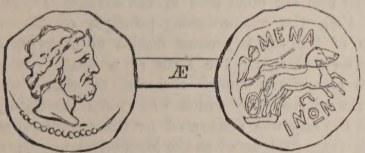
7. The temple of Ptah or Hephaestos, the elemental principle of fire, worshipped under the form of a Pygmy. This was the most ancient shrine in Memphis, being coeval with its foundation. (Diodor. i. 45; Herod. ii. 99, iii. 37; Strab. xvii. 807; Ammian. xvii. 4.) It was enlarged and beautified by several successive monarchs, apparently through a spirit of rivalry with the great buildings at Thebes. (1.) Moeris erected the great northern court (Herod. ii. 101; Diod. i. 51). (2.) Rameses the Great raised in this court six colossal figures of stone, — portrait-statues of himself, his queen, and their four sons. (Herod. ii. 108—110; Strab. xvii. p. 807.) (3.) Rhampsinitus built the western court, and erected two colossal figures of summer and winter. (Herod. ii. 121; Diodor. i. 62; Wilkinson, *M.* and *C.* i. p. 121.) (4.) Asȳchis added the eastern court. (Herod. ii. 136.) It was, in the opinion of Herodotus, by far the noblest and most beautiful of the four quadrangles. (5.) Psammetichus, the Saite king, added the south court, in commemoration of his victory over the Dodecarchy (Polyaen. *Stratag.* vii. 3; Herod. ii. 153; Diodor. i. 67); and Amasis (Herod. ii. 176) erected or restored to its basis the colossal statue of Ptah, in front of the southern portico. From the priests of the Memphian temples, the Greeks derived their knowledge of Aegyptian annals, and the rudiments also of their philosophical systems. It was at Memphis that Herodotus made his longest sojourn, and gained most of his information respecting Lower Aegypt. Democritus also resided five years at Memphis, and won the favour of the priests by his addiction to astrological and hieroglyphical studies. (Diog. Laert. *Democrit.* ix. 34.) Memphis reckoned among its illustrious visitors, in early times, the legislator Solon, the historian Hecataeus, the philosophers Thales and Cleobulus of Lindus; and in a later age, Strabo the geographer, and Diodorus the Sicilian.

The village of *Mitra-nieh*, half concealed in a grove of palm-trees, about 10 miles S. of *Gizeh*, marks the site of the ancient Memphis. The successive conquerors of the land, indeed, have used its ruins as a stone-quarry, so that its exact situation has been a subject of dispute. Major Rennell (*Geography of Herodotus*, vol. ii. p. 121, seq.), however, brings incontestable evidence of the correspondence of *Mitranieh* with Memphis. Its remains extend over many hundred acres of ground, which are covered with blocks of granite, broken obelisks, columns and colossal statues. The principal mound corresponds probably with the area of the great temple of Ptah.

There are several accounts of the appearance of Memphis at different eras. Strabo saw the Hephaesteium entire, although much of the city was then in ruins. In the twelfth century A. D. it was visited by the Arabian traveller Ab-dallatif, who was deeply impressed with the spectacle of grandeur and desolation. "Its ruins offer," he says, "to the spectator a union of things which confound him, and which the most eloquent man in the world would in vain attempt to describe." He seems to have seen at least one of the colossal statues of the group of Rameses in the northern court of the Hephaesteium. Among innumerable "idols," as he terms them, he "measured one which, without its pedestal, was more than 30 cubits long. This statue was formed of a single piece of red granite, and was covered with a red varnish." (Ab-dallatif, *De Sacy's Translation*, 4to. p. 184.) Sir William Hamilton (*Aegyptiaca*, 4to. p. 303) visited the spot, and says, that "high mounds enclose a square of 1800 yards from N. to S., and 400 from E. to W. The entrance in the centre of each side is still visible. The two principal entrances faced the desert and the river" (that is W. and E.). He entered by the latter, and found immediately "thirty or forty large blocks of very fine red granite, lying on the ground, evidently forming parts of some colossal statues, the chief ornaments of the temple."

The district in which these remains are found is still termed *Memf* by the Coptic population, and thus helps to confirm the identity of the village of *Mitra-nieh* with the ancient capital of Aegypt. [W.B.D.]

MENAENUM or MENAE (Μεναί, Ptol., Steph. B.; Μέναινον, Diod.: *Eth.* Μεναῖος, Steph.; but coins have Μέναινος; Menaenus, Cic.; Menaeninus, Plin.: *Minéo*), an inland city of Sicily, about 18 miles W. of Leontini. It was a city of the Siculi, and not a Greek colony, but, according to Diodorus, was not an ancient settlement of that people, but first founded by their king Ducetius, in B. C. 459. (Diod. xi. 78.) It was situated at a distance of about 2 miles from the celebrated lake and sanctuary of the Palici [PALICORUM LACUS] (Steph. B. *s. v.*); and Ducetius appears, a few years afterwards, to have removed the inhabitants again from his newly built city, and to have founded another, in the immediate neighbourhood of the sacred lake, to which he gave the name of Palica (Diod. xi. 88, where the reading Μένας for Νέας, suggested by Cluver, and adopted by Wesseling, is at least very probable, though it is difficult to understand how Diodorus could call it the *native city* of Ducetius, if it had, in fact, been only founded by him.) This new city, however, was destroyed soon after the death of Ducetius (Diod. xi. 90), and it is probable that the inhabitants settled again at Menaenum. The latter city, though it never attained to any great importance, continued to subsist down to a late period. There is little doubt that it is the city meant by Diodorus (xiv. 78, where the editions have Σμένεον, a name certainly corrupt), which was reduced by Dionysius in B. C. 396, together with Morgantia and other cities of the Siculi. It is mentioned more than once by Cicero among the municipal towns of Sicily, and seems to have been a tolerably flourishing place, the inhabitants of which carried on agriculture to a considerable extent. (Cic. *Verr.* iii. 22, 43.) It is enumerated also by Silius Italicus among the cities of Sicily, and by Pliny among the stipendiary towns of that island, and its name is found also in Ptolemy. (Sil. Ital. xiv. 266; Plin. iii. 8. s. 14; Ptol. iii. 4. § 13.) This is the last notice of it that occurs; but there is no doubt that the modern town of *Minéo* retains the name, and probably the site, of Menaenum. It is situated on a lofty hill, forming part of a range which sweeps round from *Palagonia* to *Caltagirone*, and forms the boundary of a deep basin, in the centre of which is a small plain, with the volcanic lake now called *Lago di Naftia*, which is unquestionably the ancient Lacus Palicorum. No ruins are now extant at *Minéo*; but the coins of Menaenum, which are numerous, though only of copper, attest the consideration which it anciently enjoyed. [E. H. B.]



COIN OF MENAENUM.

MENA'PIA (Μεναπία, Ptol. vi. 11. § 8), a small place in Bactriana in the immediate neighbourhood of Eucratidia. It is probably the same as that called MENAPILA by Ammianus (xxiii. 6). [V.]

MENA'PII, a people of North Gallia. In Caesar's time (*B. G.* iv. 4) the Menapii were on both sides of the lower Rhine, where they had arable farms, buildings, and small towns. The Usipetes and and Tenctheri, who were Germans, being hard pressed by the Suevi, came to the Rhine, surprised and massacred the Menapii on the east bank, and then crossing over spent the winter on the west side, and lived at free cost among the Menapii. The history of these marauders is told elsewhere. [USIPETES.] On the west side of the Rhine the Eburones were the immediate neighbours of the Menapii (*B. G.* vi. 5), and they were between the Menapii and the Treviri. The Menapii were protected by continuous swamps and forests. On the south and on the coast the Menapii bordered on the Morini. Caesar does not state this distinctly; but he mentions the Menapii (*B. G.* ii. 4) among the Belgian confederates next to the Morini; and the Menapii were said to be able to raise 7000 fighting men. As the Veneti sought the aid of the Morini and Menapii in their war with Caesar, we must conclude that they had ships, or their aid would have been useless (*B. G.* iii. 9). Caesar describes all Gallia as reduced to obedience at the close of the summer of B. C. 56, except the Morini aad Menapii (*B. G.* iii. 28), who were protected against the Roman general for this season by their forests and the bad weather. The next year (B. C. 55), immediately before sailing for Britannia, Caesar sent two of his legati to invade the country of the Menapii and those Pagi of the Morini which had not made their submission (*B. G.* iv. 22). After his return from Britannia Caesar sent Labienus against the Morini with the legions which had been brought back from Britannia. The summer had been dry, and as the marshes did not protect the Morini, as in the year before, most of them were compelled to yield. The troops which had been sent against the Menapii under the two legati ravaged the lands, destroyed the corn, and burnt the houses; but the people fled to the thickets of their forests, and saved themselves from their cruel enemy. (*B. G.* iv. 38.)

In B. C. 53 Caesar himself entered the country of the Menapii with five legions unincumbered with baggage. The Menapii were the only Galli who had never sent ambassadors to Caesar about peace, and they were allies of Ambiorix, king of the Eburones, Caesar's enemy. Trusting to the natural protection of their country, the Menapii did not combine their forces, but fled to the forests and marshes, carrying their property with them. Caesar entered their country with his army in three divisions, after having with great rapidity made his bridges over the rivers, but he does not mention any names. The buildings and villages were burnt, and a great number of cattle and men were captured. The Menapii prayed for peace, gave hostages, and were told that their hostages would be put to death, if they allowed Ambiorix to come within their borders. With this threat Caesar quitted the country that he had ravaged, leaving Comm the Atrebat, one of his slavish Gallic tools, with a body of cavalry to keep watch over the Menapii. (*B. G.* vi. 5, 6.)

It appears from Caesar's narrative that this people had farms, arable land, and cattle; and probably ships. They were not savages, but a people with some civility. Caesar's narrative also leads us to infer that the Menapii on the coast bordered on the Morini, as Strabo (iv. pp. 194, 199) says. Pliny (iv. 17) also makes the Menapii and Morini conterminous on the coast, but he makes the Scaldis (*Schelde*) the northern limit of the Menapii; and he places the Toxandri north of the *Schelde*. D'Anville (*Notice, &c., Nervii*) attempts to show, against the authority of the ancient writers, that the Nervii extended to the coast, and consequently were between the Morini and the Menapii. But it is here assumed as proved that the Morini on the coast bordered on the Menapii, who in Caesar's time at least extended along the coast from the northern boundary of the Morini to the territory of the BATAVI. [BATAVORUM INSULA.]

Walckenaer proves, as he supposes, that the river *Aas*, from its source to its outlet, was the boundary between the Morini and the Menapii. The *Aas* is the dull stream which flows by *St. Omer*, and is made navigable to *Gravelines*. Accordingly he makes the hill of *Cassel*, which is east of the *Aas*, to be the Castellum Menapiorum of the Table. This question is examined under CASTELLUM MORINORUM. The boundary on the coast between the Morini and Menapii is unknown, but it may, perhaps, have been as far north as *Dunkerque*. As the Eburones about *Tongern* and *Spa* were the neighbours of the Menapii of Caesar on the east, we obtain a limit of the Menapii in that direction. On the north their boundary was the Rhine; and on the south the Nervii. Under Augustus some German peoples, Ubii, Sicambri [GUGERNI], and others were removed to the west side of the Rhine. The Toxandri, who were settled in *North Brabant*, occupied the place of those Menapii who bordered on the Eburones. But the Menapii still maintained themselves on the west. Tacitus (*Hist.* iv. 28), in his description of the rebellion of Civilis, still speaks of the "Menapios et Morinos et extrema Galliarum." Part of the former territory of the Menapii was finally included in Germania Inferior, and the rest in Belgica. The name Menapii subsisted for a long time. Aurelius Victor (*de Caesaribus*, 39) calls Carausius "Menapiae civis;" and it appears in the middle ages. D'Anville observes that though the Notitia of the Empire mentions a body of soldiers named Menapii, we see no trace of this nation in any city which represents it; but Walckenaer (*Géog. &c.* vol. i. p. 460) contends that Turnacum (*Tournai*) was their chief place, to which place probably belong the Belgic silver medals with the legend DVRNACVS (Bast, *Recueil, &c.*) "In an act of Charles the Bald, A. D. 847, in favour of the abbey of St. Amand, which is south of Tournai, this abbey is said to be 'in territorio Menapiorum quod nunc Mempiscum appeliant.'" We thus obtain, as it seems, a fixed point for part of the territory of the Menapii, which under the later Empire may have been limited to the country west of the *Schelde.*

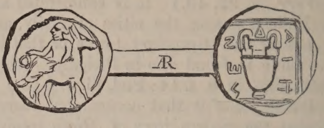
It is observed that "though it is very probable that Caesar never advanced into the interior of Flanders, it is, however, certain that the Romans afterwards, if they did not absolutely make themselves masters of it, at least were there for some time at different epochs. Their idols, their Dei Penates, sepulchral urns, lamps, Roman utensils, and especially the medals of almost all the emperors, discovered in great numbers, are irrefragable evidence of this." (Bast, *Recueil d'Antiquités Romaines et Gauloises, &c.*, Introduction.)

"Ancient earthen vessels have been found in great numbers all along the coast from Dunkerque to Bruges, which shows that the sea has not gained here, and refutes the notion that in the time of Caesar and Pliny this coast was neither inhabited nor habitable." (Walckenaer, *Géog. &c.* vol. i. p. 469.) An inscription found at Rimini, of the age of Vespasian, mentions the "Salinatores Menapiorum," or saltmakers of the Menapii.

If the position of the Meldi of Caesar has been rightly determined [MELDI], they were a Menapian people. There is nothing to show whether the Menapii were Galli or Germani. [G. L.]

MENAPILA [MENAPIA.]

MENDE (Μένδη, Herod. vii. 123; Scyl. p. 26; Thuc. iv. 123; Steph. B.), or MENDAE (Μένδαι, Paus. v. 10. § 27; Plin. iv. 10; Μένδα, Polyaen. ii. 1. § 21; Suid. *s. v.*; Mendis, Liv. xxxi. 45: *Eth.* Μενδαῖος), a town of Pallene, situated on the SW. side the cape. It was a colony of Eretria in Euboea, which became subject to Athens with the other cities of Pallene and Chalcidice. On the arrival of Brasidas, Mende revolted from the Athenians (Thuc. *l. c.*), but was afterwards retaken by Nicias and Nicostratus (Thuc. iv. 130; Diod. xii. 72). It appears, from the account which Livy (*l. c.*) gives of the expedition of Attalus and the Romans (B. C. 200), to have been a small maritime place under the dominion of Cassandria. Together with Scione, Mende occupied the broadest part of the peninsula (Pomp. Mela, ii. 3. § 11), and is probably represented by some Hellenic remains which have been observed on the shore near *Kávo-Posídhi*, to the E., as well as on the heights above it. (Leake, *North. Greece*, vol. iii. p. 156.) The types on its autonomous coins — Silenus riding upon an ass, and a "Diota" in a square (Eckhel, vol. ii. p. 72) — refer to the famous Mendaean wine, of which the ancients make honourable mention. (Athen. i. pp. 23, 29, iv. p. 129, viii. p. 364, xi. p. 784; Hippocrat. vol. ii. p. 472, ed. Kühn; Jul. Poll. *Onomast.* vi. segm. 15.) [E. B. J.]



COIN OF MENDE.

MENDES (Μένδης, Herod. ii. 42, 46. 166; Diod. i. 84; Strab. xvii. p. 802; Mela, i. 9 § 9; Plin. v. 10. s. 12; Ptol. iv. 5. § 51; Steph. B. *s. v.*: *Eth.* Μενδήσιος), the capital of the Mendesian nome in the Delta of Egypt. It was situated at the point where the Mendesian arm of the Nile (Μενδήσιον στόμα, Scylax, p. 43; Ptol. iv. 5. § 10; Mendesium ostium, Pliny, Mela, *ll. cc.*) flows into the lake of Tanis. Mendes was, under the Pharaonic kings, a considerable town; the nome was the chief seat of the worship of Mendes or Pan, the all-producing-principle of life, and one of the eight greater deities of Aegypt, and represented under the form of a goat. It was also one of the nomes assigned to that division of the native army which was called the Calasirii, and the city was celebrated for the manufacture of a perfume designated as the Mendesium unguentum. (Plin. xiii. 1. s. 2.) Mendes, however, declined early, and disappears in the first century A. D.; since both Ptolemy (*l. c.*) and Aristides (iii. p. 160) mention Thmuis as the only town of note in the Mendesian nome. From its position at the junction of the river and the lake, it was probably encroached upon by their waters, after the canals fell into neglect under the Macedonian kings, and when they were repaired by Augustus (Sueton. *Aug.* 18, 63) Thmuis had attracted its trade and population. Ruins, however, supposed to be those of Mendes, have been found near the hamlet of *Achmân-Tanah* (Champollion, *l'Egypte*, vol. ii. p. 122.) [W. B. D.]

MENDICULEIA. 1. A town of the Ilergetes, probably *Monzon.* [Vol. II. p. 32, a.]

2. A town in the interior of Lusitania, on the bank of the Tagus. (Ptol. ii. 5. § 8, where some MSS. have Μενδικουληΐα, others Μενδηκουλία.)

MENEDE'MIUM (Μενεδήμιον), a town in the western part of Pisidia, two miles west of Pogla. (Ptol. v. 5. § 6; Steph. *s. v.*, who calls it a town of Lycia.) [L. S.]

MENELAI PORTUS (Μενελάϊος λιμήν, Herod. iv. 169), a harbour of Marmarica, situated to the W. of Paraetonium (Strab. i. p. 40, xvii. p. 838), and a day's voyage from Petras. (Scylax, 107, d.) Here, according to legend, the hero Menelaus landed (Herod. ii. 119); and it was the place where Agesilaus died in his march from the Nile to Cyrene, B. C. 361. (Corn. Nep. *Ages.* 8.) Its position must be sought on the coast of the *Wady Daphnéh*, near the *Râs-al-Milhr.* (Pacho, *Voyage dans la Marmarique*, p. 47.) [E. B. J.]

MENELAIUM. [SPARTA.]

MENELA'US (Μενέλαος, Strab. xviii. p. 803: Steph. B. *s. v.*: *Eth.* Menelaites), was a town of the

Delta, situated to SE. of the highroad between Alexandreia and Hermopolis, near the Canopic arm of the Nile. It derived its name from Menelaus, a brother of Ptolemy Lagus, and attained such importance as to confer the title of Menelaites upon the Canopic branch of the river. (Ptol. iv. 5. § 9; Strab. *ib.* p. 801.) [W. B. D.]

MENESTHEI PORTUS (ὁ Μενεσθέως λιμήν), a harbour of Hispania Baetica, between Gades and Asta. (Strab. iii. p. 140; Ptol. ii. 4. § 5; Marcian. p. 40.) In its neighbourhood was the oracle of Menestheus (Strab. *l. c.*), to whom, also, the inhabitants of Gades offered sacrifices. (Philostr. *Vit. Apoll.* v. 1.) The Scholiast on Thucydides (i. 12) relates that Menestheus, being expelled by the Theseidae, went to Iberia. The harbour is probably the modern *Puerto de S. Maria.*

MENINX (Μήνιγξ, *al.* Μῆνιγξ), an island off the N. coast of Africa, to the SE. of the Lesser Syrtis. It is first described by Scylax (p. 48), who calls it BRACHION (Βραχείων), and states that its length was 300 stadia, while its breadth was something less. Pliny (v. 7) makes the length 25 M. P. and the breadth 22 M. P. Its distance from the mainland was about 3 stadia (8 stadia, *Stadiasm.* p. 455), and one day's sail from Taricheae. It was the abode of the "dreamy Lotos-eaters" [LOTOPHAGI], for which reason it was called LOTOPHAGITIS (Λωτοφαγῖτις, Ptol. iv. 3. § 35; Λωτοφάγων νῆσος, Polyb. i. 39; comp. Strab. i. p. 25, ii. p. 123, iii. p. 157, xvii. p. 834; Pomp. Mela, ii. 7. § 7; Plin. *l. c.* ix. 60; Dionys. v. 180). The Romans first became acquainted with it, by the disastrous expedition of C. Sempronius Blaesus, B. C. 253. (Polyb. *l. c.*; comp. Zonar. viii. 14; Oros. iv. 9.) It contained two towns, Meninx and Thoar, and was the birthplace of the emperors Gallus Trebonianus, and his son, Volusianus (Aurel. Victor, *Epit.* 31), when it was already known by the name of GIRBA. *Jerbah*, as the island is now called, produces the "lotus Zizyphus," a tree-fruit like beans. (Shaw, *Trav.* p. 197; Rennell, *Geog. of Herod.* vol. ii. p. 287; Barth, *Wanderungen*, pp. 263, 287.) [E. B. J.]

MENNIS (Curt. v. 1. § 16), a small town of Mesopotamia, at which Alexander halted in his march from Arbela to Babylon. Curtius stated that it was celebrated for its naphtha pits,—which indeed abound in that part of Asia. [V.]

MENOBA (Plin. iii. 1. s. 3) or MENUBA (Inscr. ap. Florez, *Esp. Sagr.* ix. p. 47), a tributary of the river Baetis, on its right side, now the *Guadiamar.*

MENOSCA (Μηνόσκα, Ptol. ii. 6. § 9; Plin. iv. 20. s. 34), a town of the Varduli, on the N. coast of Hispania Tarraconensis. Its site is uncertain. Some place it at *St. Sebastian*; others at *St. Andre*; and others, again, at *Sumaya.*

MENOSGADA (Μηνοσγάδα), a place in central Germany, not far from the sources of the *Main* (Moenus), from which it, no doubt, derived its name. (Ptol. ii. 11. § 29.) Its site is generally believed to have been that of the modern *Mainroth*, near *Culmbach.* [L. S.]

ME'NTESA. 1. Surnamed BASTIA (*It. Anton.* p. 402; Mentissa, Liv. xxvi. 17; Μέντισα, Ptol. ii. 6. § 59), a town of the Oretani in Hispania Tarraconensis, on the road from Carthago Nova to Castulo, and 22 Roman miles from Castulo. Pliny (iii. 3. s. 4) calls the inhabitants "Mentesani, qui et Oretani," to distinguish them from the following.

2. A small state of the Bastuli, in Hispania Baetica. ("Mentesani, qui et Bastuli," Plin. *l. c.*; Inscr. Gruter, p. 384, 2; Florez, *Esp. Sagr.* v. p. 24.)

MENTONOMON, an aestuary or bay of the Northern Ocean, mentioned by Pytheas, upon which the Guttones dwelt, and at a day's sail from which was an island named Abalus, where amber was gathered. (Plin. xxxvii. 7. s. 11.) The same island is mentioned in another passage of Pliny (iv. 13. s. 27), as situated a day's sail from the Scythian coast. In Sillig's edition of Pliny this part of Scythia is called Raunonia; but some of the MSS. and older editions have Bannonianna or Bantomannia, which is apparently only another form of Mentonomon. The bay was no doubt on the Prussian coast in the *Baltic.* (Zeuss, *Die Deutschen, &c.* p. 269.)

MENTORES (Μέντορες), a Liburnian tribe (Hecatae. *Fr.* 62, ed. Klausen; Plin. iii. 21. s. 25), off whose coast were the three islands called Mentorides, probably the same as the rocky islands of *Pago*, *Osero*, and *Arbe.* [E. B. J.]

MENU'THIAS (Μενουθιάς, Steph. B.), an island off the E. coast of Africa. Ptolemy (iv. 8. § 2, comp. vii. 2. § 1) describes it as being adjacent (παράκειται) to the Prom. Prasum; at the same time he removes it 5° from the continent, and places it at 85° long., 12° 30′ lat., to the NE. (ἀπὸ θερινῶν ἀνατολῶν) of Prasum. The graduation of Ptolemy's map is here so erroneous, that it is impossible to make out the position of his island Menuthias, which some have identified with one of the islands of *Zanzibar*, or even with *Madagascar.* (Vincent, *Navigation of the Ancients*, vol. ii. pp. 174—185; Gosselin, *Géographie des Anciens*, vol. i. pp. 191, 195.) The simple narrative of the Periplus gives a very faithful picture of this coast,—harmonising with the statements of Ptolemy and Marinus of Tyre,—as far as the Rhaptus of the former (*Govind*, or the river of *Jubah*). Afterwards it thus proceeds (p. 9, ed. Hudson):—

"Thence" (from the Nova Fossa, "New Cut," or "Channel," or the opening of the coral reefs by *Govind*), "at the distance of two natural days' sail, on a course a little above Libs (SW.), Menuthias island occurs on the W. (the important words "Due West"—*παρ' αὐτὴν τὴν δύσιν*—are arbitrarily altered in Blancard's edition to the opposite sense, with a view to force the author into agreement with Ptolemy; comp. *Annot. ad Hudson.* p. 68), about 300 stadia from the mainland, low, and covered with wood, with streams, plenty of birds of various kinds, and land-turtle. But, excepting crocodiles, which are harmless, it has no other animals. At this island there are boats, both sewed together, and hollowed out of single trunks, which are used for fishing, and catching turtle. Here, they take fish in wicker baskets, which are let down in front of the hollows of the rocks." It appears, therefore, that Menuthias was distant about two days' sail from Nova Fossa, or 60 or 80 miles from the river *Govind*, just where an opening in the coral reefs is now found. The coasting voyager, steering SW., reached the island on the E. side,—a proof that it was close to the main; a contiguity which perhaps is further shown by the presence of the crocodiles; though much stress cannot be laid upon this point, as they may have been only lizards. It is true, the navigator says that it was 300 stadia from the mainland; but as there is no reason to suppose that he surveyed the island, this distance must be taken to signify the estimated width of the northern inlet separating the island from the main; and this estimate is probably much exaggerated. The mode of fishing with baskets is still practised in the *Jubah* islands, and along the coast. The formation of the coast of E. Africa in these latitudes—where the hills or downs upon the coast are all formed of a coral conglomerate, comprising fragments of madrepore, shell, and sand—renders it likely that the island which was close to the main sixteen or seventeen centuries ago, should now be united to it. Granting this theory of gradual transformation of the coast-line, the Menuthias of the "Periplus" may be supposed to have stood in what is now the rich garden-land of *Shamba*, where the rivers, carrying down mud to mingle with the marine deposit of coral drift, covered the choked-up estuary with a rich soil. (Cooley, *Ptolemy and the Nile*, London, 1854, pp. 56—68.) [E. B. J.]

MERCU'RII PROM. (Ἑρμαία ἄκρα, Ptol. iv. 3. § 7; Pomp. Mela, i. 7. § 2; Plin. v. 3), the most northerly point of the coast of Africa, to the E. of the gulf of Carthage, now *Cape Bon*, or the *Râs Addâr* of the natives. [E. B. J.]

MERGABLUM, a town of Hispania Baetica, on the road from Gades to Malaca, now *Beger de la Miel*. (*Mém. de l'Acad. des Inscr.* xxx. p. 111.)

MERINUM. [GARGANUS.]

MERMESSUS (Μερμησσός or Μυρμισσός), a town in Troas or Mysia, belonging to the territory of Lampsacus, was celebrated in antiquity as the native place of a sibyl (Steph. B. *s. v.*; Paus. x. 12. § 2; Lactant. i. 6, 12, where it is called Marmessus; Suid. *s. v.*); but its exact site is unknown. [L. S.]

MEROBRICA. [MIROBRIGA.]

ME'ROE (Μερόη, Herod. ii. 29; Diod. i. 23, seq.; Strab. xviii. p. 821; Plin. ii. 73. s. 78, v. 9. s. 10; Steph. B. *s. v.*: *Eth.* Μεροαῖος, Μερούσιος). The kingdom of Meroe lay between the modern hamlet of *Khartoum*, where the Astapus joins the true Nile and the influx of the Astaboras into their united streams, lat. 17° 40′ N., long. 34° E. Although described as an island by the ancient geographers, it was properly an irregular space, like Mesopotamia, included between two or more confluent rivers. According to Diodorus (i. 23) the region of Meroe was 375 miles in length, and 125 in breadth; but Strabo (xviii. p. 821) regards these numbers as referring to its circumference and diameter respectively. On its eastern side it was bounded by the *Abyssinian* highlands; on the western by the Libyan sands—the desert of *Bahiouda*. Its extreme southern extremity was, according to a survey made in the reign of Nero, 873 miles distant from Syene. (Plin. vi. 29. s. 33.) Eratosthenes and Artemidorus, indeed, reduced this distance to 625 and 600 miles. (Mannert, *Geog. d. Alten*, x. p. 183.) Within these limits Meroe was a region of singular opulence, both as respects its mineral wealth and its cereal and leguminous productions. It possessed, on its eastern frontier, mines of gold, iron, copper, and salt: its woods of date-palm, almond-trees, and ilex yielded abundant supplies of both fruit and timber for export and home consumption; its meadows supported large herds of cattle, or produced double harvests of millet (*dhourra*); and its forests and swamps abounded with wild beasts and game, which the natives caught and salted for food. The banks of the Nile are so high in this region, that Meroe derives no benefit from the inundation, and, as rain falls scantily in the north, even in the wet season (Strab. xv. p. 690), the lands remote from the rivers must always have been nearly desert. But the waste bore little proportion to the fertile lands in a tract so intersected with streams; the art of irrigation was extensively practised; and in the south, where the hills rise towards *Abyssinia*, the rains are sufficient to maintain a considerable degree of fertility. The valley of the Astaboras (*Tacazzé*) is lower and warmer than the rest of Meroe.

Partly from its natural richness, and partly from its situation between Aethiopia and the Red Sea,—the regions which produced spice, and those which yielded gold-dust, ivory, and precious stones,—Meroe was from very early times the seat of an active and diversified commerce. It was one of the capital centres of the caravan trade from Libya Interior, from the havens on the Red Sea, and from Aegypt and Aethiopia. It was, in fact, the receptacle and terminus of the Libyan traffic from Carthage, on the one side, and from Adule and Berenice on the other. The ruins of its cities, so far as they have been explored, attest its commercial prosperity.

The site of the city of Meroe was placed by Eratosthenes (*ap. Strab.* xvii. p. 786) 700 stadia, or nearly 90 miles, south of the junction of the Nile with the Astaboras, lat. 16° 44′; and such a position agrees with Philo's statement (ii. p. 77) that the sun was vertical there 45 days before the summer solstice. (Comp. Plin. vi. 30.) The pyramids scattered over the plains of this mesopotamian region indicate the existence of numerous cities besides the capital. The ruins which have been discovered are, however, those of either temples or public monuments, for the cities themselves, being built of palm-branches and bricks dried in the sun, speedily crumbled away in a latitude to which the tropical rains partially extend. (Ritter, *Africa*, p. 542.) The remains of Meroe itself all lie between 16° and 17° lat. N., and are not far from the Nile. The most southerly of them are found at *Naga-gebel-ardan*. Here have been discovered the ruins of four temples, built in the Aegyptian style, but of late date. The largest of them was dedicated to the ram-headed deity Ammon. The principal portico of this temple is detached from the main building,—an unusual practice in Aegyptian architecture,—and is approached through an avenue of sphinxes, 7 feet high, and also bearing the ram's head. The sculptures, like those of Aegypt, represent historical events,—Ammon receiving the homage of a queen, or a king holding his captives by the hair, and preparing to strike off their heads with an axe. At *Woad Naja*, about a mile from the Astapus, are the remains of a sandstone temple, 89 feet in length, bearing on the capital of its columns the figures and emblems of Ptah, Athor, and Typhon. These ruins are amidst mounds of brick, which betoken the former presence of an extensive city. Again, 16 or 17 miles west of the Astapus, and among the hollows of the sandstone hills, surrounded by the desert, are the ruins of *El-Mesaourat*. Eight temples, connected with one another by galleries or colonnades, and divided into courts and cloisters, are here found. The style of architecture is that of the era of the Ptolemies.

On the eastern bank, however, and about 2 miles from the river, are found groups of pyramids, which mark the site of a necropolis and the neighbourhood of a city: they are 80 in number, and of various dimensions; the base of the largest being 63 feet square, of the smallest less than 12 feet. The loftiest of these pyramids is about 160 feet in height. Some of these have evidently been royal tombs. None of the buildings of Meroe, indeed, can claim a remote antiquity. The sculptures as well as the pyramids bear the impress of the decline of Aegyptian art, and even traces of Greek architecture; and this circumstance is one of many indications that Meroe derived its civilisation from Aegypt, and did not, as has been supposed, transmit an earlier civilisation to the Nile valley. And yet it is not probable that Meroe received either its arts or its peculiar forms of civil polity from Aegypt, either entirely, or at any very remote epoch of time. Their points of resemblance, as well as of difference, forbid the supposition of direct transmission: for, on the one hand, the architecture and sculptures of Meroe betray the inferiority of a later age, and its civil government is not modelled upon that of the Pharaohs. One remarkable feature in the latter is that the sceptre was so often held by female sovereigns; whereas in Aegypt we find a queen regnant only once mentioned — Nitocris, in the 3rd dynasty. Again, the polity of Meroe appears to have been in great measure sacerdotal long after Aegypt had ceased to be governed by a pure theocracy. Yet, that the civilisation of Meroe was indigenous, the general barbarism of the native tribes of this portion of Libya in all ages renders highly improbable. From whatever quarter the ruling caste of this ancient kingdom may have come, it bears all the tokens, both in what we know of its laws, and in what is visible of its arts, of the presence of a conquering race presiding over a subject people.

The most probable theory appears to be the following, since it will account for the inferiority of the arts and for the resemblance of the polity of Meroe to that of Aegypt: —

Strabo, quoting Eratosthenes (xvii. p. 786), says that the Sembritae were subject to Meroe; and again he relates, from Artemidorus, that the Sembritae ruled Meroe. The name of Sembritae, he adds, signifies immigrants, and they are governed by a queen. Pliny (vi. 30. s. 31) mentions four islands of the Sembritae, each containing one or more towns, and which, from that circumstance, are evidently not mere river-islands, but tracts between the streams which intersect that part of Libya — the modern kingdom of *Sennaar*. Herodotus, in whom is the earliest allusion to these Sembritae (ii. 30), calls them Automoli, that is voluntary exiles or immigrants, and adds that they dwelt as far above Meroe, as the latter is from Syene, i. e., a two months' voyage up the river. Now, we know that, in the reign of Psammetichus (B. C. 658—614), the military caste withdrew from Aegypt in anger, because their privileges had been invaded by that monarch; and tradition uniformly assigns Aethiopia, a vague name, as their place of refuge. The number of these exiles was very considerable, enough — even if we reduce the numbers of Herodotus (ii. 31), 240,000, to a tenth — to enable warriors, well armed and disciplined, to bring under subjection the scattered and barbarous tribes of *Sennaar*. The islands of the Sembritae, surrounded by rivers, were easy of defence: the soil and productions of Meroe proper would attract exiles accustomed to the rich Nile valley; while, at the distance of two month's journey, they were secure against invasion from Aegypt. Having revolted from a king rendered powerful by his army, they would naturally establish a form of government in which the royal authority was limited; and, recurring to the era when the monarch was elected by or from the sacerdotal caste, they apparently reorganised a theocracy, in which the royal power was so restricted as to admit of its being held by male or female sovereigns indifferently, — for there were kings as well as queens of Meroe.

Again, the condition of the arts in this southern kingdom points to a similar conclusion. The pyramids scattered over the plains of Meroe, though copied from the monuments of the Nile valley, and borrowing names from early Egyptian dynasties, are all of a comparatively recent date; long, indeed, posterior to the age when the arts of Aegypt were likely either to be derived from the south, or to be conveyed up the river by conquest or commercial intercourse. The structures of Meroe, indeed, so far as they have been explored hitherto, indicate less a regular than an interrupted intercourse between the kingdoms above and below Syene. And when it is remembered that these monuments bear also many vestiges even of later Greek and Roman times, we may infer that the original Sembritae were, during many generations, recruited by exiles from Aegypt, to whom the government of their Macedonian or Roman conquerors may have been irksome or oppressive. Finally, the native tribes of *Sennaar* live principally on the produce of the chase; whereas the population of Meroe was agricultural. New emigrants from Aegypt would naturally revert to tillage, and avail themselves of the natural productiveness of its alluvial plains. The whole subject, indeed, is involved in much obscurity, since the ancient Meroe is in many parts inaccessible; partly from its immense tracts of jungle, tenanted by wild beasts, and partly from the fevers which prevail in a climate where a brief season of tropical rain is succeeded by many months of drought. From the little that has been discovered, however, we seem warranted in at least surmising that Meroe was indirectly a colony of Aegypt, and repeated in a rude form its peculiar civilisation. (See Heeren, *African Nations*, vol. i. *Meroe*; Cooley's *Ptolemy and the Nile;* Cailliaud, *l'Isle de Meroe*, &c.) [W. B. D.]

MEROM. [PALAESTINA.]

MEROZ (Μερώζ), a town of Palestine, mentioned only in Judges (v. 23), apparently situated in the vicinity of the battle-field, and in the tribe of Asher. The tradition of its site was lost as early as the time of Procopius of Gaza, who had attempted in vain to recover it. (Reland, *Palaestina*, *s. v.* p. 896.) [G. W.]

MERVA. [GALLAECIA, p. 934, a.]

MERULA (*Merula*), a river of Liguria, mentioned only by Pliny (iii. 5. s. 7), who places it between Albium Intemelium (*Vintimiglia*) and Albium Ingaunum (*Albenga*). The name is still retained (according to the best maps) by a stream which flows into the Mediterranean near the *Capo delle Mele*, about 10 miles W. of *Albenga*, but more commonly known as the *Fiume d'Andora*, from the village of that name near its mouth. [E. H. B.]

MERUS (Μῆρος), a town of Phrygia, which is mentioned only in the ecclesiastical writers as situated in Phrygia Salutaris, on the south-east of Cotyaeum. (Hierocl. p. 677; Socrat. *Hist. Eccles.* iii. 15; Sozomen, v. 11; Constant. Porphyr. *de Them.* i. 4.) Some believe that the ruins near *Dovaslán* (commonly called *Doganlu*), of which Fellows heard (*Discov. in Lycia*, p. 134, &c.), belong to Merus. (Comp. Leake, *Asia Minor*, p. 24, &c.) [L. S.]

MESANI'TES SINUS (Μεσανίτης, al. Μαισανίτης κόλπος), a bay at the extreme north of the Arabian coast of the *Persian Gulf*. (Ptol. v. 19. § 1. vi. 7. § 19.) Forster finds the modern representative of the ancient name in the *Phrat Misan* of D'Anville, at the mouth of the Euphrates, or the *Shat-al-Arab*. (*Arabia*, vol. ii. p. 55.) "The coincidence of names," he says, "is important, as placing it in our power to point out two towns which Ptolemy disposes close to this bay; viz. Idicara (Ἰδικάρα) in *El-Kader*, a town at the mouth of the old bed of the Euphrates, and Jucara (Ἰουκάρα), in *Dsjähhre*, an ancient town, now in ruins, 20 miles south of *El-Kader*, now *Core Boobian*" (p. 214). [G. W.]

MESA'MBRIA (Μεσαμϐρίη, Arrian, *Ind.* c. 38), a small place, apparently a chersonesus on the southern coast of Persis, the present *Abu-shir*. (Vincent, *Voy. of Nearchus*, i. p. 394.) [V.]

MESA'MBRIA. [MESEMBRIA.]

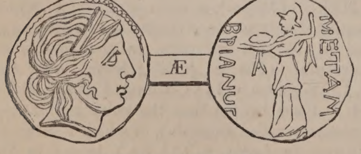
MESCHE MONS (Μέσχη *al.* Ἰνέσχι, Ptol. iv. 9. § 6), a mountain of Interior Africa, S. of the equator, which Ptolemy (*l. c.*) places in W. long. 25°, and which may be identified with part of the chain of the *Mahee* or *Kong Mountains*, to the N. of *Dahomey*. [E. B. J.]

ME'SCHELA (Μεσχέλα, Diod. xx. 57, 58), a town of Numidia, taken by Eumachus, the general of Agathocles. [E. B. J.]

MESE. [MYLAE.]

MESE. [STOECHADES.]

MESE'MBRIA (Μεσημϐρία, Dor. Μεσαμϐρία: *Eth.* Μεσημϐριανός). 1. An important Greek city in Thrace, situated on the coast of the Euxine and at the foot of Mt. Haemus (Scymn. Ch. 738); consequently upon the confines of Moesia, in which it is placed by Ptolemy (iii. 10. § 8). Strabo (vii. p. 319) relates that it was a colony of the Megarians, and that it was originally called Menebria (Μενεϐρία) after its founder Menas; Stephanus B. (*s. v.*) says that its original name was Melsembria (Μελσημϐρία), from its founder Melsas; and both writers state that the termination *-bria* was the Thracian word for town. According to the Anonymous Periplus of the Euxine (p. 14) Mesembria was founded by Chalcedonians at the time of the expedition of Darius against Scythia; but according to Herodotus (vi. 33) it was founded a little later, after the suppression of the Ionic revolt, by Byzantine and Chalcedonian fugitives. These statements may, however, be reconciled by supposing that the Thracian town was originally colonized by Megarians, and afterwards received additional colonists from Byzantium and Chalcedon. Mesembria was one of the cities, forming the Greek Pentapolis on the Euxine, the other four being Odessus, Tomi, Istriani and Apolloniatae. (See Böckh, *Inscr.* vol. ii. p. 996.) Mesembria is rarely mentioned in history, but it continued to exist till a late period. (Mela, ii. 2; Plin. iv. 11. s. 18; Ptol. *l. c.*; *Tab. Peut.*)



COIN OF MESEMBRIA.

2. A Greek city of Thrace, on the Aegaean Sea, and not far from the mouth of the Lissus. (Herod. vii. 108; Steph. B. *s. v.*)

MESE'NE (Μεσηνή, Strab. ii. p. 84), a small tract of land in ancient Mesopotamia, about the exact position of which there has been much discussion, owing to the indistinct and confused accounts of it which have been preserved in ancient authors. The real cause of this would seem to be that there were two districts at no great distance one from the other, both of which, from similar reasons, bore the name of Mesene, or Middle-Land. One of these was near the mouths of the Tigris, where that river is divided into two branches, corresponding to the modern tract called *Shat-al-Arab* (Steph. B. *s. v.* Μεσηνή.) To this Mesene must be referred the passage in Philostorgius (*H. E.* iii. 7), in which he states that the Tigris, before it reaches the sea, is divided into two great branches, forming an extensive island, which is inhabited by the Meseni. To this also belongs the Mesene, mentioned in the history of Trajan by Dion Cassius, who calls it an island in the Tigris, over which Athambilus was the ruler (lxviii. 28). The other was much higher up on the same river, and has derived its chief importance from its capital Apameia. Stephanus speaks of this tract in two places; first (*s. v.* Ἀπάμεια), where he states that that city is surrounded by the Tigris, where that river is divided into two streams, of which that on the right hand is called Delas, and that on the left bears the name of Tigris; and secondly (*s. v.* Ὄραθα), where he asserts that Oratha is a town of Mesene, which is near the Tigris, according to Arrian, in the 16th book of his Parthica.

Pliny evidently refers to this Mesene, when he is speaking of Apameia, which town he states to have been 125 miles on this side (i. e. to the N.) of Seleuceia; the Tigris being divided into two channels, by one of which it flows to the S. and to Seleuceia, washing all along Mesene (vi. 27. s. 31). There might have been some doubt to which Mesene Ammianus refers; but as he mentions Teredon, which was near the mouth of the Tigris, it is probable that he is speaking of the former one (xxiv. 3). The district in the neighbourhood of the Apameian Mesene has been surveyed with great care by Lieut. Lynch; and, from his observations, it seems almost certain that the more northern Mesene was the territory now comprehended between the *Dijeil* and the Tigris. (*Roy. Geogr. Journ.* vol. ix. p. 473.) [V.]

MESMA. [MEDMA.]

ME'SOA or ME'SSOA. [SPARTA.]

MESOBOA. [ARCADIA, p. 193, No. 15.]

MESOGAEA. [ATTICA, p. 322.]

MESO'GIS or MESSO'GIS (Μεσωγίς, Μεσσωγίς), the chief mountain of Lydia, belonging to the trunk of Mount Taurus, and extending on the north of the Maeander, into which it sends numerous small streams, from Celaenae to Mycale, which forms its western termination. Its slopes were known in antiquity to produce an excellent kind of wine. (Strab. xiv. pp. 629, 636, 637, 648, 650; Steph. B. *s. v.*; Ptol. v. 2. § 13, where Μισῆτις is, no doubt, only a corrupt form of Μεσωγίς.) Mounts Pactyes and Thorax, near its western extremity, are only branches of Mesogis, and even the large range of Mount Tmolus is, in reality, only an offshoot of it. Its modern Turkish name is *Kestaneh Dagh*, that is, chestnut mountain. [L. S.]

MESOPOTA'MIA (ἡ Μεσοποταμία), an extensive district of Western Asia, deriving its name from its position between the two great rivers Euphrates and Tigris. It was bounded on the N. by Armenia and the S. branch of M. Taurus, on the E. by the Tigris, on the W. by the Euphrates, and on the S. by the Median Wall, which separated it from Babylonia. (Strab. xvi. p. 746; Ptol. v. 18. § 1.) Pliny apparently extends it on the southern side as far as the *Persian Gulf* (v. 24. s. 21); but, like many other ancient provinces, its limits varied much at different periods,—it being sometimes extended so as to comprehend Babylonia, at other times so as to take in parts of Syria.

Mesopotamia is noticed among the earliest records of the human race which we have in the Bible. It is commonly known by three titles in Holy Scripture: either ARAM NAHARAIM (or "Syria of the Two Waters"), as in *Gen.* xxiv. 10; or PADAN ARAM ("Syria of the Plain"), as in *Gen.* xxxi. 18, xxxiii. 18, xxxv. 9; or SEDEH-ARAM, "the field of Aram" (*Hos.* xii. 12), corresponding with the "Campi Mesopotamiae" of Curtius (iii. 2. § 3, iv. 9. § 6). There are indeed places where ARAM MAHARAIM appears to be used in a more limited sense for the more northern portion of it (*Deut.* xxiii. 4); while it is equally certain that it was not supposed to comprehend only the flat country of the plain; for Balaam, who is said to have been a native of Aram Maharaim (*Deut.* xxiii. 4), is also in another place stated to have been "brought from Aram out of the mountains of the East." (*Numb.* xxiii. 7.) It is not certain how soon in history this country acquired its Greek title, which is, after all, only a modification of the meaning of the original Hebrew word,—probably, however, not till after Alexander's invasion of the East. (Cf. Arrian, vii. 7; Tacit. *Ann.* vi. 37.) The translators of the LXX. render the Hebrew sometimes Μεσοποταμία Συρίας, and sometimes simply Μεσοποταμία. In the Bible we have mention of one ruler who is called a king of Mesopotamia, *Cushan-Rishathaim*, to whom the children of Israel were subject for eight years. (*Judg.* iii. 8, 10.) The modern Arabic name *Al-Jezireh* (the island) describes its locality accurately; but the modern province is much less extensive than the ancient.

The whole country (as known at least to the later writers) appears to have borne much the same character as Babylonia, and to have been rich in the same products. It was throughout well wooded, especially in the neighbourhood of the principal streams; and some of the timber must have been of a large size, as Trajan built a fleet in the neighbourhood of Nisibis during the Parthian War (Dion Cass. lxviii. 26), and Severus one in subsequent times from the woods along the banks of the Euphrates. (Dion Cass. lxxv. 9.) Its extensive plains afforded abundant pasturage for cattle (Curt. v. 1. § 12; Amm. Marc. xxv. 8), and its wilder and less frequented districts were the haunts of the lion, the wild ass, and the gazelle. (Strab. xvi. 747; Ammian. xviii. 7.) The same character it possesses now; though, from the scantiness of the population, and the careless rule of its Turkish governors, much that was formerly under cultivation has become a deserted wilderness. Among its natural products Strabo mentions especially naphtha, amomum, and a stone called gangitis or gagatis (perhaps a kind of anthracite coal). (Cf. Schol. *ad Nicandr. Ther.* 37; Plin. x. 3. s. 4; Dioscorid. v. 146.)

Though Mesopotamia is for the most part a flat country, the ancients reckoned some mountains which were along its northern boundary, as belonging to this division of Asia. These were MONS MASIUS (now *Karja Baghlar*), one of the southern outlying spurs of the great range of the Taurus; and M. SINGARAS (now *Sinjar*), which may be considered as an extension to the S. of the M. Masius. The latter is nearly isolated from the main ranges on the N., and extends on the NE. to the neighbourhood of the Tigris. The two most important rivers of Mesopotamia are, as we have stated, those which formed its W. and E. boundaries, the Euphrates and Tigris; but besides these, there are a number of smaller, but not wholly unimportant streams, which traverse it as affluents of the former rivers. These were the CHABORAS (*Khabúr*); the SAOCORAS, perhaps the same as that which Xenophon calls Mascas (*Anab.* i. 5. § 4); the BELIAS or BILECHA; and the MYGDONIUS (*Hermes.*) Under the Roman Empire, Mesopotamia was divided into two parts, of which the western was called Osrhoëne, while the eastern continued to bear its ancient name. It was conquered by Trajan in A. D. 115, who took Singara and Nisibis, and formed the three Roman provinces of Armenia, Mesopotamia, and Assyria, of which Mesopotamia reached as far as the *Persian Gulf*. (Dion Cass. lxviii. 22, 23; Eutrop. viii. 3; Euseb. p. 165, ed. Scalig.; Malalas, p. 274, ed. Bonn.) But even Trajan could not retain his conquests (Dion Cass. lxviii. 29), and they were given up by Hadrian of his own accord. (Spartian, *Hadr.* 5; Eutrop. viii. 6.) Under M. Aurelius, Mesopotamia was again conquered by L. Verus, as far as the Median Wall (S. Rufus, *Brev.* 14); and the conquest was further secured by the foundation of the colonies of Carrhae on the Chaboras and Singara, to which Septimius Severus added those of Nisibis and Rhesaena. But this province was a constant cause of war between the Persian and Roman empires; and at length the greater part of it was surrendered to the Persians by Jovian in A. D. 363. After this time Mesopotamia contained two ἐπαρχίαι: Osrhoëne, bounded on the south by the Chaboras, with the capital Edessa; and Mesopotamia, extending as far south as Dara, and having Amida as its capital. The province was governed by a Praeses. (Marquardt, in Becker's *Römisch. Alterth.* vol. iii. pt. i. pp. 204, seq.)

The most important cities of this province were BATNAE or BATHNAE; CARRHAE; CIRCESIUM; NISIBIS or Antiocheia Mygdoniae; and SINGARA. [V.]

MESPILA (Μέσπιλα, Xen. *Anab.* iii. 4. § 10), an ancient deserted city of Assyria, noticed by Xenophon on his retreat northwards from Babylonia. He describes it as about 6 parasangs from Larissa, on the same (or left) bank of the Tigris. He mentions that the town had been inhabited by the Medes, and that its walls were of immense size, the foundations being of polished shelly limestone, 50 feet in breadth and height; and the part above, made of brick, being 100 feet high and 50 broad. The circumference of the whole work he states to have been 6 parasangs. He mentions, as a report, that on the Medians being conquered by the Persians, the queen, who was a Median, fled to this place; and that, when subsequently the place was besieged by the Persians, they would have been unable to take it, had not Zeus aided them with his lightning. There can be little doubt that Mespila is represented by the present *Mosul*,—the name of which is probably a corruption of the old name,—and that the ruins of *Koyunjik*, in its immediate neighbourhood (now certainly ascertained, by Colonel Rawlinson's decipherment of the inscriptions found there, to have been a vast palace erected by Sennacherib), are those which Xenophon beheld in a state much less injured by time and violence than they are at present. (Layard, *Nineveh and Babylon*, p. 658.) [V.]

MESSA (Μέσση), one of the nine cities of Laconia enumerated by Homer, who gives it the epithet of πολυτρήρων, "abounding in pigeons" (*Il.* ii. 502). Strabo says that the position of Messa was unknown (viii. p. 364); but Pausanias mentions a town and harbour, named Messa (iii. 25. § 9), which is identified by most modern scholars with the Homeric town. This Messa, now *Mezapo*, is situated on the western coast of *Mani*, between Hippola and Oetylus; and the cliffs in the neighbourhood are said to abound in wild pigeons. (Leake, *Morea*, vol. i. p. 286; Boblaye, *Récherches, &c.* p. 91; Curtius, *Peloponnesos*, vol. ii. p. 282.) Leake, however, has subsequently conjectured that Messa corresponds to *Mistrá* in the Spartan plain, partly on account of its site, and partly because the Messa of Pausanias could never, from its situation, have been a place of much importance. (*Peloponnesiaca*, p. 357.) But there does not appear any sufficient reason for rejecting the identity of the Messa of Pausanias with the Messe of Homer.

MESSABATE'NE (Plin. vi. 27. s. 31; Μεσσαβατική, Strab. xi. p. 524: *Eth.* Μεσσαβάται, Ptol. vi. 4. § 3), a narrow district in the mid-land of Susiana (as indeed its name implies), situated according to Pliny under Mt. Cambalidus (one of the southern spurs of Mt. Zagros), to the N. of the tribe of the Cossiaei. Strabo states that it lies under Zagrus, and is either a part of Media, or, as others hold, of Elymaea (xi. p. 524): in another place he calls Massabatice an eparchate of Elymaea, and adds that the best pass into Assyria lay through it (xvi. p. 744). Ptolemy (*l. c.*), who does not mention the district by its name, makes the Messabatae the inhabitants of Paraetacene, itself a subdivision of Persis, adjoining Media. [V.]

MESSA'NA or MESSE'NE (Μεσσήνη in almost all Greek authors, but the Doric form Μεσσάνα, which is found in Pindar, was universally in use among the citizens themselves, and was from them adopted by the Romans, who always write the name Messana: *Eth.* Μεσσήνιος and Μεσσάνιος, Messanensis: *Messina*), an important city of Sicily, situated on the strait which divided that island from Italy, nearly opposite to Rhegium, and only a few miles from Cape Pelorus, the NE. extremity of the island. It was originally called ZANCLE (Ζάγκλη: *Eth.* Ζαγκλαῖος), a name said to be of Siculian origin, derived from Ζάγκλον, which in the language of that people meant a sickle, and was obviously applied to the spot from the peculiar configuration of the curved spit or point of sand which encloses its port. (Thuc. vi. 4; Steph. Byz. *s. v.* Ζάγκλη; Strab. vi. p. 268; Diod. iv. 85.) From this derivation of the name it would appear probable that there was a Siculian settlement on the spot, before it was occupied by the Greeks; but no mention of this is found in history, and all ancient writers describe Zancle as a Chalcidic colony. According to Thucydides it was at first founded by a band of pirates from the Italian Cumae, itself a colony of Chalcis; but the advantageous situation of the place soon led to the establishment there of a more regular colony, consisting of settlers from Chalcis and the other cities of Euboea, at the head of whom were Perieres of Chalcis and Crataemenes of Cumae, who became the joint founders or Oekists of the new colony (Thuc. vi. 4). This statement of Thucydides is confirmed in its leading points by Pausanias; while Scymnus Chius, as well as Strabo, though agreeing in its Chalcidic origin, represent it as founded immediately from the Chalcidic colony of Naxos in Sicily. (Paus. iv. 23. § 7; Scymn. Ch. 284—286; Strab. vi. p. 268.) From this last version we may infer that it was looked upon as of more recent origin than Naxos, and therefore not founded till after 735 B. C.; but we have no clue to the precise, or even approximate date, of its establishment. Of its early history we know scarcely anything; but we may probably infer that it rose early to a flourishing condition, from the circumstance that the Zanclaeans were able before the close of the seventh century B. C. to establish two colonies on the N. coast of the island: Mylae, about 30 miles W. of Cape Pelorus, and Himera, much further to the W. (Thuc. vi. 5; Scymn. Ch. 288; Strab. vi. p. 272.) The latter grew up into a great and powerful city, but Mylae appears to have continued for the most part a mere dependency of Zancle. (Strab. *l. c.*)

The Zanclaeans appear to have been still desirous of extending their colonial system in this direction, and were endeavouring to induce fresh settlers from the Ionian cities of Asia to co-operate with them in this enterprise, when the fall of Miletus in B. C. 494 gave a fresh impulse to emigration from that quarter. A large body of Samians, together with some of the surviving Milesians, were in consequence induced to accept the invitation of the Zanclaeans, and set out for Sicily, with the purpose of establishing themselves on the N. coast between Mylae and Himera, which was commonly known as "the Fair Shore" (ἡ Καλὴ Ἀκτή.) But having arrived, on their way, at Locri Epizephyrii, they were here persuaded by Anaxilas, tyrant of Rhegium, to take a treacherous advantage of the absence of the Zanclaean troops, who were engaged in military operations elsewhere, and surprise the city of Zancle itself. That city was at this time under the government of a despot named Scythes, to whom Herodotus gives the title of *king*. On finding themselves thus betrayed, the Zanclaeans invoked the assistance of the powerful Hippocrates, despot of Gela; but that monarch in his turn betrayed them, and instead of aiding them to recover possession of Zancle, made common cause with the Samians, whom he confirmed in the possession of the city, while he threw Scythes into prison, and reduced the greater part of the Zanclaeans into captivity. (Herod. vi. 22—24; Thuc. vi. 4; Scymn. Ch. 293; Arist. *Pol.* v. 3.) By this sudden revolution, the Samians found themselves in undisputed possession of Zancle, but they did not long enjoy their new acquisition. Not many years afterwards they were in their turn reduced to subjection by Anaxilas himself, who is said to have expelled them from the city, which he peopled with a mixed body of colonists, while he gave to it the name of Messene, in remembrance of the land of that name in Greece, from which his own ancestors derived their descent. (Thuc. vi. 4; Herod. vii. 164; Strab. vi. p. 268.)

The exact period of this revolution cannot be determined with certainty; but the first settlement of the Samians at Zancle cannot be carried back further than B. C. 493, while their subsequent expulsion or subjection by Anaxilas must have occurred some years prior to his death in B. C. 476. It is certain that at that period he had been for some time ruler both of Rhegium and Zancle, the latter of which, according to one account, he had placed under the nominal government of his son Cleophron or Leophron. (Diod. xi. 48; Schol. *ad Pind. Pyth.* ii. 34.) It is certain, also, that before the close of his reign Zancle had assumed the name of Messene or Messana, by which it has ever since been known. The error of Pausanias, who carries back the whole settlement, and with it the reign of Anaxilas to the close of the Second Messenian War, B. C. 668, has been sufficiently refuted by Bentley (*Diss. on Phalaris*, pp. 204—224.) It is probable that he confounded the Second Messenian War with the Third, which was really contemporaneous with the reign of Anaxilas (Clinton, *F. H.* vol. i. p. 257); and it is not unlikely that some fugitives from the latter were among the fresh settlers established by Anaxilas at the time of the colonisation of Messana. It is probable also that the Samians were by no means absolutely expelled, as stated by Thucydides, but continued to inhabit the city together with the new colonists, though deprived of their exclusive ascendancy. (Herod. vii. 164; Siefert, *Zancle-Messana*, p. 16.)

The Messanians for some time followed the fortunes of their neighbours of Rhegium: they passed, after the death of Anaxilas, under the government of Micythus, and subsequently of the two sons of Anaxilas: but, after the death of Hieron, and the expulsion of his brother Thrasybulus from Syracuse, they took the opportunity, in conjunction with the other cities of Sicily, to drive out their despots and assert their freedom and independence, B. C. 461. (Diod. xi. 59, 66, 76.) A large body of the foreign settlers, who had been introduced into Sicily by the tyrants, were upon this occasion established in the territory of Messana, a proof that it was at this period still thinly peopled: but the city seems to have participated largely in the prosperity which the Sicilian republics in general enjoyed during the period that followed, B. C. 460—410. The great fertility of its territory, and the excellence of its port, were natural advantages which qualified it to become one of the first cities of Sicily: and this appears to have been the case throughout the period in question. In B. C. 426, their tranquillity was, however, interrupted by the arrival of the Athenian fleet under Laches, which established itself at Rhegium, on the opposite side of the straits; and from thence made an attack on Mylae, a fortress and dependency of the Messanians, which, though occupied by a strong garrison, was compelled to surrender. Laches, with his allies, hereupon marched against Messana itself, which was unable to resist so large a force, and was compelled to accede to the Athenian alliance. (Thuc. iii. 86, 90; Diod. xii. 54.) But the next year (B. C. 425) the Messanians hastened to desert their new alliance, and join that of the Syracusans; and from thenceforth their port became the chief naval station of the combined Syracusan and Locrian fleets. (Thuc. iv. 1, 24, 25.) They themselves, also, on one occasion, took courage to make a vigorous attack on their Chalcidic neighbours of Naxos, and were able to defeat the Naxians themselves, and shut them up within their walls; but were in their turn defeated by the Siculians and Leontines, who had hastened to the relief of Naxos, and who for a short time laid siege, but without effect, to Messana itself. (Thuc. iv. 25.) The Messanians were included in the general pacification of Sicily, B. C. 424; but were themselves still divided by factions, and appear at one time to have for a short period passed under the actual dominion of the Locrians. (Id. v. 5.) At the time of the Athenian expedition to Sicily (B. C. 415) they were again independent, and on that occasion they persisted in maintaining a neutral position, though in vain solicited by the Athenians on one side, and the Syracusans on the other. An attempt of the former to make themselves masters of the city by treachery proved wholly ineffectual. (Diod. xiii. 4; Thuc. vi. 48, 74.) A few years later, the Messanians afforded a hospitable refuge to the fugitives from Himera, when that city was taken by the Carthaginians, B. C. 409 (Diod. xiii. 61), and sent an auxiliary force to assist in the defence of Agrigentum against the same people. (Id. 86.)

It appears certain that Messana was at this period, one of the most flourishing and considerable cities in Sicily. Diodorus tells us, that the Messanians and Rhegians together could equip a fleet of not less than 80 triremes (xiv. 8); and their combined forces were viewed with respect, if not with apprehension, even by the powerful Dionysius of Syracuse. (Id. 44.) But though unfavourably disposed towards that despot, the Messanians did not share in the strong sympathies of the Rhegians with the Chalcidic cities of Naxos and Catana [RHEGIUM], and pursued an uncertain and vacillating policy. (Diod. xiv. 8, 40, 44.) But while they thus sought to evade the hostility of the Syracusan despot, they were visited by a more severe calamity. Himilcon, the Carthaginian general, who had landed in Sicily in B. C. 396, having compelled Dionysius to fall back upon Syracuse, himself advanced with a large army from Panormus, along the N. coast of the island. Messana was the immediate object of the campaign, on account of the importance of its port; and it was so ill prepared for defence, that notwithstanding the spirited resistance of its citizens, it was taken by Himilcon with little difficulty. Great part of the inhabitants made their escape to the surrounding country; but the rest were put to the sword, and not only the walls of the city levelled to the ground, but all its buildings so studiously destroyed as, according to the expression of Diodorus, to leave scarcely a trace of where it had formerly stood. (Diod. xiv. 56—58.)

After the defeat and expulsion of the Carthaginans, Dionysius endeavoured to repeople Messana with the fugitive citizens who survived, to whom he added fresh colonists from Locri and Medma, together with a small body of Messanian exiles, but the latter were soon after transferred to the newly founded city of Tyndaris. (Diod. xiv. 78.) Meanwhile, the Rhegians, who viewed with dissatisfaction the footing thus established by Dionysius on the Sicilian straits, endeavoured to obtain in their turn an advanced post against the Messanians by fortifying Mylae, where they established the exiles from Naxos, Catana, and other cities, who had been driven from their homes by Dionysius. (Id. xiv. 87.) The attempt, however, proved abortive: the Messanians recovered possession of Mylae, and continued to support Dionysius in his enterprises against Rhegium. (Id. 87, 103.) After the death of that despot, we hear but little of Messana, which appears to have gradually, but slowly, risen again to a flourishing condition. In B. C. 357 the Messanians are mentioned as sending assistance to Dion against the younger Dionysius; and after the death of Dion, they repulsed an attempt of Callippus to make himself master of their city. (Diod. xvi. 9; Plut. *Dion*, 58.) At a somewhat later period, however, they fell under the yoke of a tyrant named Hippon, from whom they were freed by Timoleon, (B. C. 339), and at the same time detached from the alliance of Carthage, to which they had been for a time compelled to adhere. (Diod. xvi. 69; Plut. *Timol.* 20, 34.)

But Messana did not long enjoy her newly recovered freedom. Soon after the establishment of Agathocles at Syracuse, that monarch turned his arms against Messana, and, though his first attempts, in B. C. 315, were unsuccessful, and he was even compelled to restore the fortress of Mylae, of which he had for a time made himself master, a few years later, B. C. 312, he succeeded in establishing his power at Messana itself. (Diod. xix. 65, 102.) But the severities which he exercised against the party which had opposed him completely alienated the minds of the Messanians, and they readily embraced the opportunity of the defeat of the tyrant at Ecnomus in the following year, B. C. 311, to throw off his yoke and declare in favour of the Carthaginian alliance. (Id. xix. 110.) The death of Agathocles, soon after, brought upon the Messenians even heavier calamities than his enmity had done. The numerous bands of mercenary troops, chiefly of Campanian, or at least Oscan, extraction, which the despot had assembled in Sicily, were, after his death, compelled by the Syracusans, with the support of the Carthaginians, to quit the island. But, having arrived with that object at Messana, where they were hospitably received by the citizens, and quartered in their houses, they suddenly turned against them, massacred the male inhabitants, made themselves masters of their wives, houses, and property, and thus established themselves in undisputed possession of the city. (Pol. i. 7; Diod. xxi. 18, Exc. H. p. 493; Strab. vi. p. 268.) They now assumed the name of MAMERTINI (Μαμερτῖνοι), or "the children of Mars," from Mamers, an Oscan name of that deity, which is found also in old Latin. (Diod. *l. c.*; Varr. *L. L.* v. 73.) The city, however, continued to be called Messana, though they attempted to change its name to Mamertina: Cicero, indeed, in several instances calls it "Mamertina civitas" (Cic. *Verr.* ii. 5, 46, iii. 6, iv. 10, &c.), but much more frequently Messana, though the inhabitants were in his time universally called Mamertini. The precise period of the occupation of Messana by the Mamertines is nowhere stated. Polybius tells us that it occurred not long before that of Rhegium by the Campanians under Decius, which may be referred to the year 280 B. C., while it must have taken place some time after the death of Agathocles in B. C. 289: the year 282 is that commonly assigned, but within the above limits this is merely conjectural.

The Mamertines now rapidly extended their power over the whole NE. angle of Sicily, and made themselves masters of several fortresses and towns. The occupation of Rhegium by the Campanians, under very similar circumstances, contributed to strengthen their position, and they became one of the most formidable powers in Sicily. The arrival of Pyrrhus in the island (B. C. 278) for a time gave a check to their aggrandisement: they in vain combined with the Carthaginians to prevent his landing; but, though he defeated their forces in a battle and took several of their fortresses, he did not attack Messana itself; and on his return to Italy the Mamertines sent a large force across the straits which attacked the army of the king on its march, and inflicted on him severe losses. (Plut. *Pyrrh.* 23, 24; Diod. xxi. 7. p. 495.) The Mamertines, however, soon found a more formidable enemy in Hieron of Syracuse, who, shortly after the departure of Pyrrhus from Sicily, established himself in the possession of the chief power in that city. His efforts were early directed against the Mamertines; and after the fall of Rhegium, which was taken by the Romans in B. C. 271, he invaded their territory with a great army, reduced the fortress of Mylae, and defeated the Mamertines in a battle on the banks of the river Longanus, with such slaughter that they were on the point of surrendering Messana itself without a blow; and the city was saved only by the intervention of a Carthaginian force under Hannibal. (Pol. i. 8, 9; Diod. xxii. 13. pp. 499, 500.) The events which followed are obscurely known to us, and their chronology is very uncertain; but the Mamertines seem to have found that they were no longer able to stand alone against the power of Hieron; and, while one party was disposed to throw themselves into the arms of the Carthaginians, another sought protection from the power of Rome. The latter ultimately prevailed, and an embassy sent by the Mamertines, to invoke the alliance of the Romans, first gave occasion to the intervention of that people in the affairs of Sicily, and became the origin of the First Punic War, B. C. 264. (Pol. i. 10; Diod. xxiii. 1; Zonar. viii. 8; Oros. iv. 7; Liv. *Epit.* xvi.)

Before the arrival of the promised aid from Rome the Carthaginian party had again prevailed, and the citadel was occupied by a Carthaginian garrison; but this was expelled by the Mamertines themselves on the arrival of C. Claudius; and soon after the consul Appius Claudius landed at Messana, and drove off in succession the Carthaginians and Hieron, who had just before concluded an alliance against the Mamertines, and laid siege to the city with their combined forces. (Pol. i. 11, 12; Diod. xxiii. 1, 3 p. 501; Zonar. viii. 8, 9; Dion Cass. Exc. Vat. 58—60.) Messana was now protected by a Roman garrison, and, during the whole course of the war which followed, continued to be one of their chief strongholds and the principal station of their fleets. The importance of its harbour, as well as its ready communication with Italy, rendered it a point of vital importance to the Romans; and the Mamertines either continued steadily faithful or were kept under by the constant presence of a Roman force. (Pol. i. 21, 25, 38, 52; Diod. xxiii. 18. p. 505, xxiv. 1. p. 508; Zonar, viii. 10, 12.) At the close of the war the Mamertines obtained a renewal of their treaty, and continued to enjoy henceforth the nominal privileges of an allied city (*foederata civitas*), while they in reality passed under the dominion of Rome. (Cic. *Verr.* iii. 6.) Even in the time of Cicero we find them still retaining this privileged condition; and though this alone would not have sufficed to protect them against the exactions of Verres, the Mamertines appear to have adopted the safer policy of supporting the praetor in all his oppressions and conciliating him by bribes, so that they are represented by the orator as the accomplices, as well as defenders, of all his iniquities. (Cic. *Ib.* ii. 5, 46, iv. 8, 67, &c.)

Messana was certainly at this time one of the most populous and flourishing places in Sicily. Cicero calls it a very great and very rich city ("civitas maxima et locupletissima," *Verr.* v. 17), and extols the advantages of its situation, its port, and its buildings. (*Ib.* iv. 2.) Like all other allied cities, it had its own senate and magistrates, and was legally subject to no other contributions than the furnishing ships and naval supplies in case of war, and the contributing a certain proportion of the corn furnished by Sicily to Rome at a given rate of remuneration. (*Ib.* v. 17—22.) Nor does Messana appear to have suffered severely from any of the wars that caused such ravages in Sicily, though it narrowly escaped being taken and plundered by Athenion during the Servile War, B. C. 101. (Dion Cass. Fr. Val. p. 534.) In the Civil War, B. C. 48, it was the station of a part of the fleet of Caesar, which was attacked there by that of Pompey under Cassius, and the whole of the ships, thirty-five in number, burnt; but the city itself was protected by the presence of a Roman legion. (Caes. *B. C.* iii. 101.) At a somewhat later period it was the head-quarters and chief stronghold of Sextus Pompeius during his war with Octavian, B. C. 36; and its capacious harbour became the station of the fleet with which he commanded the coasts of Sicily, as far as Tauromenium on the one side and Tyndaris on the other. It was from thence also that Pompeius, after the total defeat of his fleet by Agrippa, made his escape with a squadron of only seventeen ships. (Appian, *B. C.* v. 97, 103, 109, 122; Dion Cass. xlix. 1—12; Strab. vi. p. 268.)

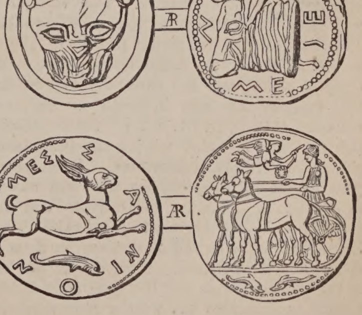
It was in all probability in consequence of this war that Messana lost the privileged condition it had so long enjoyed; but its inhabitants received in exchange the Roman franchise, and it was placed in the ordinary position of a Roman municipium. It still continued to be a flourishing place. Strabo speaks of it as one of the few cities in Sicily that were in his day well peopled; and though no subsequent mention of it is found in history under the Roman Empire, it reappears during the Gothic wars as one of the chief cities and most important fortresses in the island,—a rank it had undoubtedly held throughout the intervening period. (Strab. vi. p. 268; Plin. iii. 8. s. 14; Ptol. iii. 4. § 9; Mel. ii. 7. § 16; Procop. *B. G.* i. 8, iii. 39.) The wine of the neighbourhood of Messana, known as Vinum Mamertinum, enjoyed a great reputation in the days of Pliny; it was first brought into vogue by the dictator Caesar. (Plin. xiv. 6. s. 8.)

Throughout the vicissitudes of the middle ages *Messina* continued to be one of the most important cities of Sicily; and still ranks as the second city in the island. It has, however, but few remains of antiquity. The only vestiges are some baths and tesselated pavements, and a small old church, supposed to have formed part of a Roman basilica. (Smyth's *Sicily*, p. 118.) Another church, called *S. Giovanni de' Fiorentini* is believed, but wholly without authority, to occupy the site of the Sacrarium or family chapel of Heius, from which Verres purloined a bronze statue of Hercules, attributed to Myron, and one of Cupid, which was believed to be the work of Praxiteles. (Cic. *Verr.* iv. 2, 3.)

The celebrated port of Messana, to which the city owed its chief importance in ancient as well as modern times, is formed by a projecting spit or tongue of sand, which curves round in the form of a crescent or sickle (whence the name of Zancle was supposed to be derived), and constitutes a natural mole, rendering the harbour within perfectly secure. This singular bulwark is called by Diodorus the Actè (Ἀκτή), and its construction was attributed by fable to the giant Orion (Diod. iv. 85), though there can be no doubt of its being of perfectly natural formation. The harbour within is said by Diodorus to be capable of containing a fleet of 600 ships (xiv. 56), and has abundant depth of water, even for the largest ships of modern days. The celebrated whirlpool of the Charybdis is situated just outside the Actè, nearly opposite the modern lighthouse, but out of the track of vessels entering the harbour of *Messina*. (Smyth's *Sicily*, p. 123.)

Though the city itself is built close to the harbour on level ground, immediately at the back of it rise steep hills, forming the underfalls of a range of mountains which extends from the neighbourhood of Cape Pelorus to that of Tauromenium. This ridge, or at least the part of it next to Cape Pelorus, was known in ancient times as the MONS NEPTUNIUS; but a part of the same range forming one of the underfalls near Messana is called, both by Diodorus and Polybius, the Chalcidic mount (τὸ Χαλκιδικὸν ὄρος, Pol. i. 11; ὁ λόφος ὁ καλούμενος Χαλκιδικός, Diod. xxiii. 1), and was the position occupied by Hieron of Syracuse when he laid siege to Messana, B. C. 264. But neither this, nor the position taken up by the Carthaginians at the same time at a place called Sunes or Eunes (Σύνεις, Pol.; Εὐνεῖς, Diod.), can be identified with any degree of certainty.

The coins of Messana are numerous and interesting, as illustrating the historical vicissitudes of the city. There exist:—1. Coins of Zancle, before the time of Anaxilas, with the name written in old characters ΔΑΝΚΛΕ, a dialectic form of the name. 2. Coins of Messana, with the Ionic legend ΜΕΣΣΕΝΙΟΝ, and types taken from the coins of Samos. These must be referred to the period of Anaxilas immediately after his conquest of the city, while the Samian colonists still inhabited it. 3. Coins of Messana, with the type of a hare, which seems to have been adopted as the ordinary symbol of the city, because that animal is said to have been first introduced into Sicily by Anaxilas. (Pollux, *Onom.* v. 75.) These coins, which are numerous, and range over a considerable period of time, show the gradual preponderance of the Doric element in the city; the ruder and earlier ones having the legend in the Ionic form ΜΕΣΣΕΝΙΟΝ, the latter ones in the Doric



COINS OF MESSANA.

form ΜΕΣΣΑΝΙΟΝ or ΜΕΣΣΑΝΙΩΝ. 4. Coins struck by the Mamertines, with the name of ΜΑΜΕΡΤΙΝΩΝ. These are very numerous, but in copper only. (Millingen, *Trans. of Roy. Soc. of Lit.* vol. i. pt. ii. pp. 93—98; Eckhel, vol. i. pp. 219—224.) [E. H. B.]

MESSA'PIA (Μεσσαπία), was the name commonly given by the Greeks to the peninsula forming the SE. extremity of Italy, called by the Romans CALABRIA. But the usage of the term was very fluctuating; Iapygia and Messapia being used sometimes as synonymous, sometimes the latter considered as a part only of the former more general designation. (Pol. iii. 88; Strab. vi. pp. 277, 282.) [This question is more fully discussed under CALABRIA, Vol. I. p. 472.] The same uncertainty prevails, though to a less degree, in the use of the name of the people, the MESSAPII (Μεσσάπιοι), who are described by Herodotus (vii. 170) as a tribe of the Iapygians, and appear to be certainly identical with the Calabri of the Romans, though we have no explanation of the origin of two such different appellations. The ethnical affinities of the Messapians have already been discussed, as well as their history related, under the article CALABRIA.

Italian topographers in general admit the existence of a *town* of the name of Messapia, the site of which is supposed to be marked by the village now called *Mesagne*, between *Oria* and *Brindisi;* but the passage of Pliny, in which alone the name is found, appears to be corrupt; and we should probably read, with Cluverius and Mommsen, "Varia (Uria) cui cognomen ad discrimen Apulae Messapia." (Plin. iii. 11. s. 16. § 100; Cluver, *Ital.* p. 1248; Mommsen, *Die Unter. Ital. Dialekte*, p. 61.) [E. H. B.]

MESSA'PIUM, mountain of Boeotia. [Vol. I. p. 414, a.]

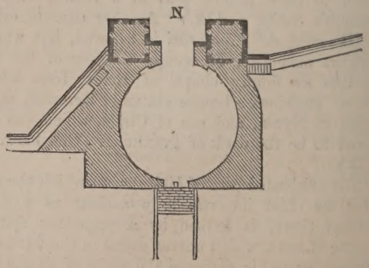
MESSE'IS (Μεσσηΐς). 1. A fountain of Pherae in Thessaly. [PHERAE.]

2. A fountain of Therapne in Laconia. (Paus. iii. 20. § 1.)

MESSE'NE (Μεσσήνη: *Eth.* and *Adj.* Μεσσήνιος: *Adj.* Μεσσηνιακός), the later capital of Messenia, built under the direction of Epaminondas in B. C. 369. (Diod. xv. 66; Paus. iv. 27.) The name of Messene had been applied in ancient times to the country inhabited by the Messenians; but there was no city of this name till the one founded by Epaminondas. The Thebans and their allies assisted the Messenians in building it; and the best architects and masons were invited from all Greece to lay out the city with regularity, and to arrange and construct properly the temples and other public buildings. Epaminondas also took especial pains with the fortifications, which were regarded by Pausanias as the most perfect in Greece. The walls, as well as the towers and bulwarks, were built entirely of stone; and the excellence and solidity of the masonry are still apparent in the existing remains. (Paus. iv. 31. § 5.) The foundation of the city was attended with great pomp and the celebration of solemn sacrifices. First, sacrifices were offered by Epaminondas, who was recognised as Oekist or Founder, to Dionysus and Apollo Ismenius,—by the Argives to the Argive Hera and Zeus Nemeius,—by the Messenians to Zeus Ithomatas and the Dioscuri. Next, prayer was offered to the ancient Heroes and Heroines of the Messenian nation, especially to the warrior Aristomenes, that they would come back and take up their abode in the new city. After this, the ground was marked out and the building begun, under the sound of Argive and Boeotian flutes, playing the strains of Pronomus and Sacadas. (Paus. iv. 28. § 6; Grote's *Greece*, vol. ix. p. 309.) The history of this town is related under MESSENIA, so that it is only necessary in this place to give an account of its topography.

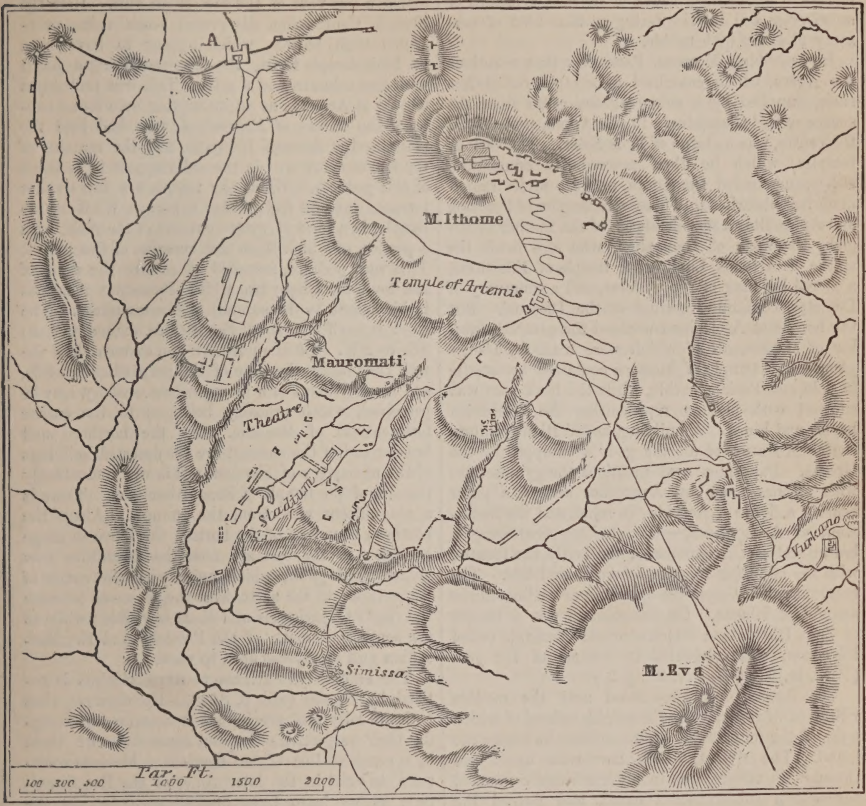
Messene is situated upon a rugged mountain, which rises between the two great Messenian plains, and which thus commands the whole country. This mountain, about half-way up, divides into two summits, of which the northern was called Ithome and the southern Eva. The sharp ridge connecting them is about half a mile in length. Mt. Ithome is one of the most striking objects in all Peloponnesus. It rises to the height of 2631 feet, or more than 700 feet higher than the Acrocorinthus; but it looks much loftier than it really is, in consequence of its precipitous sides and isolated position. Upon this summit the Acropolis of Messene was built; but the city itself was situated in a hollow somewhat in the form of a shell, extending on the west side of the sharp ridge which connects Ithome and Eva. The city was connected by a continuous wall with its acropolis. There are considerable remains of the ancient city, and the walls may still be traced in the greater part of their extent. They are most perfect on the northern side, with the Arcadian or Megalopolitan gate in the centre. They may be followed up to the summit of Ithome, and then along the ridge connecting Ithome and Eva; but here towards the south-east traces of them are sometimes lost. In this part, however, the foundations of the eastern or Laconian gate as it has been called, are clearly seen. The summit of Mt. Eva was evidently not included within the city walls. The direction of the southern wall is most uncertain. From the eastern gate to the ruins, which are supposed to be those of the southern gate, and near which the present road runs to the southern Messenian plain, no line of walls can be traced; but on the western side the walls may again be clearly followed. The circumference of the walls is about 47 stadia, or nearly 6 English miles; but it includes a large space altogether unfit for the site of buildings; and the great extent was doubtless intended to receive a part of the surrounding population in time of war.

The space included within the city-walls now consists of corn-fields and pastures amidst woods of wild olive and oak. Nearly in the centre of the ancient town is the modern village of *Mavromáti;* and near the southern gate, at the foot of Mount Eva, are two poor villages, named *Simissa.* On the eastern slope of Mount Eva is the monastery of *Vurkáno*, embossed in cypress and orange groves, and one of the most



PLAN OF ARCADIAN OR MEGALOPOLITAN GATE.

elegant and picturesque structures of this class in Greece.



PLAN OF THE RUINS OF MESSENE.

A. Arcadian or Megalopolitan Gate.

The northern gate, leading to Megalopolis in Arcadia (Paus. iv. 33. § 3), is one of the finest specimens of Greek military architecture in existence. Its form is seen in the preceding plan. It is a small fortress, containing double gates opposite to one another, and connected by a circular court of 62 feet in diameter. In front of the outer gate on either side is a strong rectangular tower. Upon entering the court through the outer gate, there is a niche on each side for a statue, with an inscription over it. The one on the left hand is still legible, and mentions Quintus Plotius Euphemion as the restorer (Böckh, *Inscr.* No. 1460). Pausanias (iv. 33. § 3) notices in this gate a Hermes in the Attic style, which may possibly have stood in one of these niches. Leake observes that the interior masonry of the circular court is the most exact and beautiful he ever saw. The lower course is a row of stones, each about 5½ in length and half as much in height; upon this is placed another course of stones of equal length and of half the height, the joints of which are precisely over the centre of each stone in the lower course. The upper part of the walls has fallen: nine courses are the most that remain. Neither gateway retains its covering, but the flat architrave of the inner one lies in an oblique position upon the ruins of the wall by which it was formerly supported; it measures 18 feet 8 inches in length by 4 feet 2 inches in breadth, and 2 feet 10 inches in thickness. The road still leads through this gate into the circuit of the ancient city. The ruins of the towers, with the interjacent curtains, close to the gate on the slope of Mount Ithome, show this part of the fortifications to have resembled a chain of strong redoubts, each tower constituting a fortress of itself. "A flight of steps behind the curtain led to a door in the flank of the tower at half its height. The upper apartment, which was entered by the door, had a range of loopholes, or embrasures, on a line with the door, looking along the parapet of the curtain, and was lighted by two windows above. The embrasures, of which there are some in each face of the towers, have an opening of 7 inches within, and of 3 feet 9 inches without, so that, with a small opening, their scope is very great. The windows appear to be too high for any purpose but to give light. Both the curtains and towers in this part of the walls are constructed entirely of large squared blocks, without rubble or cement. The curtains are 9 feet thick. The inner face of the towers has neither door nor window. The tower next to the gate of Megalopolis has had all the stones disjointed, like those of the Propylaea at Athens, probably by an earthquake." The towers are in general about 25 feet square, projecting about 14 feet from a curtain varying in length according to the nature of the ground, and 8 or 10 feet in thickness.

The masonry was not in general such as has been described at the towers near the gate of Megalopolis, but, as in most Greek works of defence, consisted of an exterior and interior facing of that kind of masonry filled up with rubble.

In describing Messene, Pausanias first mentions the Agora, which contained a fountain called Arsinoe, supplied by a subterraneous canal from the source named Clepsydra. In the Agora, probably in the centre, was a statue of Zeus Soter. The various temples, which he then proceeds to enumerate, either surrounded the Agora, or were in its immediate neighbourhood. These were temples of Poseidon and Aphrodite; a marble statue of the mother of the gods, the work of Damophon, who also made the statue of Artemis Laphria; a temple of Eileithyia, a sacred building of the Curetes, and a sanctuary of Demeter, containing statues of the Dioscuri. But the temple of Asclepius contained the greatest number of statues, all of which were made by Damophon. The temple of Messene contained her statue in gold and Parian marble, while the back part was adorned with pictures representing the Messenian heroes and kings. A building, called Hierosythium, contained statues of all the gods worshipped by the Greeks. Pausanias next mentions the gymnasium, with statues made by Aegyptian artists, a pillar bearing a figure of Aethidas in relief, and the monument of Aristomenes,—the stadium containing a brazen statue of Aristomenes; and lastly, the theatre, with the adjoining temple of Serapis and Isis. The fountain called Clepsydra occurs in ascending to the summit of Ithome. On the summit was a temple of Zeus Ithomatas; and an annual festival, called Ithomaea, was celebrated in honour of the god. (Paus. iv. 31. § 6—iv. 33. § 2.)

The Agora must have stood near the modern village of *Mavromáti*, in the neighbourhood of which most of the foundations of the ancient buildings are found. The rivulet, which now runs unconfined through the village, was in ancient times conducted through a subterraneous canal, and formed the fountain Arsinoe mentioned above. The modern village has derived its name from the spring,—*Mavromáti* meaning Black Spring or Black Eye. South of the site of the Agora are the ruins of the stadium, of which the upper or circular end and more than half of one of the sides still remain. The rivulet of *Mavromáti* now runs through the length of the stadium. "The stadium was surrounded by a colonnade, which was double at the upper end: here the lower parts of the columns are in their original places; there were about twenty in each row, 1 foot 10 inches in diameter, with Doric flutings. Part of the colonnade, on the right side of the stadium, is likewise in its place, and on the left side is the foundation of a public edifice, where are many pieces of columns of the same description as the colonnade round the stadium. Perhaps this was the Hierothysium. The stone seats of the stadium did not extend its whole length, but about two-thirds only; at the circular end, they are most perfect." (Leake.) Immediately south of the stadium is a wall, which appears to have been part of the walls of the city. In this wall a small temple is built, like a kind of tower. Between the stadium and the village of *Mavromáti*, to the west of the rivulet, are the remains of a small theatre, about 60 feet in diameter. North of the stadium the slope is divided into terraces, of which the supporting walls still remain. Here some of the temples mentioned by Pausanias probably stood.

In ascending Mount Ithome, there is about half way up a terrace of considerable size, which commands a fine view of the Messenian gulf. Here the French Commission discovered some ruins overgrown with shrubs, which appear to have been an Ionic temple facing the east, containing a porch with two columns and a cella. This was probably a temple of Artemis, as an inscription here found contains the names of Messenians, who had held the priesthood of Artemis Limnatis, and the remains of the statue discovered in the cella appear to be those of this goddess. Below the temple are two smaller terraces; and 60 feet further sideways, WSW. of the temple, is a kind of grotto cut out of the rock, with a portico, of which there are remains of five pillars. This was, perhaps, intended to receive the water of the fountain Clepsydra, which Pausanias mentions in his ascent to the summit of the mountain. The summit itself is a small flat surface, extending from SE. to NW. On the northern and eastern sides the wall runs along the edge of the perpendicular cliffs, and some remains of a more ancient masonry may be perceived, which probably belonged to the earlier fortifications of Messene. At the northern and broader end of the summit are the deserted buildings of the monastery of *Vurkano;* this was undoubtedly the site of the temple of Zeus Ithomatas. There is a magnificent view from the summit. Along the northern boundary of the horizon the Lycaean range extends; to the east are seen the mountains now named *Makrypláí*, which unite with the range of Taÿgetum; to the north-west the sea-coast between the rivers Cyparisseeis and Neda is visible; while to the south the mouth of the Pamisus and the Messenian gulf are spread open to view.

The similarity of Ithome to Acrocorinthus is noticed by Strabo (viii. p. 361). He observes, that both are lofty and precipitous mountains, overhanging their respective cities, but connected with them by a common line of fortifications. Messene continued to exist in the later times of the Roman empire, as we learn from inscriptions; but in the middle ages it had ceased to be a place of any importance; and hence the ancient remains have been less disturbed by the hands of man than in most other parts of Greece. (Leake, *Morea*, vol. i. p. 366, seq.; Mure, *Tour in Greece*, vol. ii. p. 264; Boblaye, *Récherches*, *&c.*, p. 107, seq.; Curtius, *Peloponnesos*, vol. ii. p. 138, seq.)

MESSE'NIA (Μεσσηνία, Herod., Thuc.; in older writers, Μεσσήνη, Hom. *Od.* xxi. 15; Μεσσάνα, Pind. *Pyth.* iv. 126; shortened Μέσση, Μέση, Steph. B. *s. v.* Μεσσηνία; Μεσσηνὶς γῆ, Thuc. iv. 41: *Eth.* and *Adj.* Μεσσήνιος: *Adj.* Μεσσηνιακός), the south-westerly district of Peloponnesus, bounded on the east by Laconia, on the north by Elis and Arcadia, and on the south and west by the sea. It was separated from Laconia by Mt. Taÿgetus, but part of the western slope of this mountain belonged to Laconia, and the exact boundary between the two states, which varied at different times, will be mentioned presently. Its southern frontier was the knot of mountains, which form the watershed of the rivers Neda, Pamisus and Alpheius. On the south it was washed by the Messenian gulf (ὁ Μεσσηνιακὸς κόλπος, Strab. viii. p. 335), called also the Coronaean or Asinaean gulf, from the towns of Corone or Asine, on its western shore, now the *Gulf of Koroni.* On the east it was bounded by the Sicilian or Ionian sea. The area of Messenia, as calculated by Clinton, from Arrowsmith's map is 1162 square miles.

I. General Description of the Country.

Messenia, in its general features, resembles Laconia. The Pamisus in Messenia, like the Eurotas in Laconia, flows through the entire length of the country, from north to south, and forms its most cultivated and fertile plains. But these plains are much larger than those in Laconia, and constitute a considerable portion of the whole country; while the mountains on the western coast of Messenia are much less rugged than on the eastern coast of Laconia, and contain a larger proportion of fertile land. Hence the rich plains of Messenia are often contrasted with the sterile and rugged soil of Laconia; and the climate of the former country is praised by the ancients, as temperate and soft, in comparison with that of the latter. The basin of the Pamisus is divided into two distinct parts, which are separated from each other on the east by a ridge of mountains extending from Mt. Taÿgetus to the Pamisus, and on the west by Mt. Ithome. The upper part, called the plain of Stenyclerus or Stenyclarus (τὸ Στενυκληρικὸν πεδίον), is of small extent and moderate fertility, and is entirely shut in by mountains. The lower plain, which opens to the Messenian gulf, is much more extensive, and was sometimes called Macaria (Μακαρία), or the "Blessed," on account of its surprising fertility. (Strab. viii. p. 361.) It was, doubtless, to this district that Euripides referred, when he described the excellence of the Messenian soil as too great for words to explain, and the land as watered by innumerable streams, abounding in fruits and flocks; neither too hot in summer, nor too cold in winter. (Eurip. *ap. Strab.* viii. p. 366.) Even in the present day, although a part of the plain has become marshy by neglecting the embankments of the Pamisus, it is described by travellers as the most fertile district in the Peloponnesus. It now produces oil, silk, figs, wheat, maize, cotton, wine, and honey, and presents as rich a cultivation as can well be imagined. (Leake, *Morea*, vol. i. pp. 347, 352.) Besides the Pamisus, numerous other streams and copious perennial springs gush in all directions from the base of the mountains. The most remarkable feature on the western coast is the deep bay of Pylos, now called *Navarino*, which is the best, and indeed the only really good harbour in the Peloponnesus.

II. Mountains, Promontories, Rivers, and Islands.

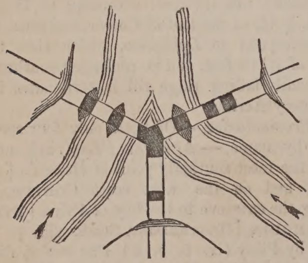
1. *Mountains.*—The upper plain, in which are the sources of the Pamisus, was the original abode of the Messenians, and the stronghold of the nation. Here was Andania, the capital of the most ancient Messenian kings. Thither the Messenians retreated, as often as they were overpowered by their enemies in the lower plains, for here were their two great natural fortresses, Ithome and Eira, the former commanding the entrance to the lower plain, and the latter situated in the mountains, which rise in the northern part of the upper plain. These mountains, now called *Tetrázi*, form, as has been already said, the watershed of the rivers Neda, Pamisus, and Alpheius. From this central ridge, which is 4554 feet high, a chain extends towards the west, along the banks of the Neda, and is also prolonged towards the south, forming the mountains of the western peninsula, and terminating at the promontory Acritas. From the same central ridge of *Tetrázi*, another chain extends towards the east, dividing the Messenian plain from the upper basin of the Alpheius, and then uniting with Mount Taÿgetus, and forming the barrier between the basins of the lower Pamisus and the Eurotas. These two mountain chains, which, issuing from the same point, almost meet about half-way between Mount *Tatrázi* and the sea, leave only a narrow defile through which the waters of the Pamisus force their way from the upper to the lower plain. South of this defile the mountains again retire to the east and west, leaving a wide opening for the lower plain, which has been already described.

Scarcely in any part of Greece have the names of the ancient mountains been so little preserved as in Messenia. *Tetrázi* was perhaps the mountains of Eira. The eastern continuation of *Tetrázi*, now named *Makrypláï*, formed part of the ancient Mt. Nomia. (Νομία ὄρη, Paus. viii. 38. § 11.) The western prolongation of *Tetrázi* along the banks of the Neda was called Elaeum (Ἐλάϊον), now *Kuvela*, and was partly in the territories of Phigalia. (Paus. viii. 41. § 7.) The mountains Ithome and Evan are so closely connected with the city of Messene that they are described under that head. [Messene.] In the southern chain extending down the western peninsula, the names only of Aegaleum, Buphras, Tomeus or Mathia, and Temathia have been preserved. Aegaleum (Αἰγαλέον) appears to have been the name of the long and lofty ridge, running parallel to the western shore between Cyparissia and Coryphasium (Pylos); since Strabo places the Messenian Pylos at the foot of Mt. Aegaleum (viii. p. 359; Leake, *Morea*, vol. i. pp. 426, 427). Buphras (ἡ Βουφράς) and Tomeus (ὁ Τομεύς) are mentioned by Thucydides (iv. 118) as points near Coryphasium (Pylos), beyond which the Lacedaemonian garrison in the latter place were not to pass. That they were mountains we may conclude from the statement of Stephanus B., who speaks of the Τομαῖον ὄρος near Coryphasium. (Steph. B. *s. v.* Τομεύς.) Temathia (Τημαθία), or Mathia (Μαθία, the reading is doubtful), was situated, according to Pausanias (iv. 34. § 4), at the foot of Corone, and must therefore correspond to *Lykódimo*, which rises to the height of 3140 feet, and is prolonged southward in a gradually falling ridge till it terminates in the promontory Acritas.

2. *Promontories.*—Of these only four are mentioned by name,—Acritas (Ἀκρίτας), now *C. Gallo*, the most southerly point of Messenia [Acritas]; and on the west coast Coryphasium, forming the entrance to the bay of Pylus [Pylus]; Platamodes (Πλαταμώδης, Strab. viii. p. 348), called by Pliny (iv. 5. s. 6) Platanodes, distant, according to Strabo (*l. c.*), 120 stadia N. of Coryphasium, and therefore not far from *Aïa Kyriakė* (Leake, vol. i. p. 427); and lastly Cyparissium [Cyparissia], a little further north, so called from the town Cyparissia.

3. *Rivers.*—The Pamisus (Παμισός) is described by Strabo as the greatest of the rivers within the Isthmus (viii. p. 361); but this name is only given by the ancient writers to the river in the lower plain, though the moderns, to facilitate the description of the geography of the country, apply this name to the whole course of the waters from their sources in the upper plain till they fall into the Messenian gulf. The principal river in the upper plain was called Balyra (Βαλύρα). It rises near the village of *Sulimá*, and flows along the western side of the plain: two of the streams composing it

were the **Electra** (Ἠλέκτρα) and the **Coeus** (Κοῖος). Near Ithome the Balyra receives the united waters of the **Leucasia** (Λευκασία) and the **Amphitus** (Ἄμφιτος), of which the former flows from the valley of *Bogasi*, in a direction from N. to E., while the latter rises in Mt. *Makrypláï*, and flows through the plain from E. to W. This river (the Amphitus), which may be regarded as the principal one, is formed out of two streams, of which the northern is the Charadrus (Κάραδρος). (On the Balyra and its tributaries, see Paus. iv. 33. §§ 3—6.) The Balyra above the junction of the Amphitus and Leucasia is called *Vasilikó*, and below it *Mavrozúmeno*, though the latter name is sometimes given to the river in its upper course also. At the junction of the Balyra and the Amphitus is a celebrated triangular bridge, known by the name of the bridge of *Mavrozúmeno*. It consists of three branches or arms meeting in a common centre, and corresponding to the three principal roads through the plain of Stenyclerus. The arm, running from north to south passes over no river, but only over the low swampy ground between the two streams. At the southern end of this arm, the two others branch off, one to the SW. over the Balyra, and the other to the SE. over the Amphitus, the former leading to Messene and the other to Thuria. The foundations of this bridge and the upper parts of the piers are ancient; and from the resemblance of their masonry to that of the neighbouring Messene, they may be presumed to belong to the same period. The arches are entirely modern. The distance of this bridge from the Megalopolitan gate of Messene agrees with the 30 stadia which Pausanias (iv. 33. § 3) assigns as the interval between that gate and the Balyra; and as he says immediately afterwards that the Leucasia and Amphitus there fall into the Balyra, there can be little doubt that the bridge is the point to which Pausanias proceeded from the gate. (Leake, *Morea*, vol. i. pp. 480, 481.)



PLAN OF THE BRIDGE OF MAVROZUMENO.

The *Mavrozúmeno*, shortly after entering the lower plain, received on its left or western side a considerable stream, which the ancients regarded as the genuine Pamisus. The sources of this river are at a north-eastern corner of the plain near the chapel of *St. Floro*, and at the foot of the ridge of *Skala*. The position of these sources agrees sufficiently with the distances of Pausanias (iv. 31. § 4) and Strabo (viii. p. 361), of whom the former writer describes them as 40 stadia from Messene, while the latter assigns to the Pamisus a course of only 100 stadia. Between two and three miles south of the sources of the Pamisus there rises another river called *Pídhima*, which flows SW. and falls into the *Mavrozúmeno*, lower down in the plain below *Nisí*, and at no great distance from the sea. **Aris** (Ἄρις) was the ancient name of the *Pídhima*. (Paus. iv. 31. § 2.) The *Mavrozúmeno*, after the junction of the *Pídhima*, assumes the name of *Dhipótamo*, or the double river, and is navigable by small boats. Pausanias describes it as navigable 10 stadia from the sea. He further says that seafish ascend it, especially in the spring, and that the mouth of the river is 80 stadia from Messene (iv. 34. § 1).

The other rivers of Messenia, with the exception of the Neda, which belongs to Arcadia also [**Neda**], are little more than mountain torrents. Of these the most important is the **Nedon** (Νέδων), not to be confounded with the above-mentioned Neda, flowing into the Messenian gulf, east of the Pamisus, at Pherae. It rises in the mountains on the frontiers of Laconia and Messenia, and is now called the river of *Kalamáta*: on it there was a town of the same name, and also a temple of Athena Nedusia. (Strab. viii. pp. 353, 360; Leake, *Morea*, vol. i. pp. 344, 345; Ross, *Reisen im Peloponnes*, p. 1.) The other mountain torrents mentioned by name are the **Bias** (Βίας), flowing into the western side of the Messenian gulf, a little above Corone (Paus. iv. 34. § 4); and on the coast of the Sicilian or Ionian sea, the **Selas** (Σέλας, Ptol. iii. 16. § 7), now the *Longovárdho*, a little S. of the island Prote, and the **Cyparissus** (Κυπάρισσος), or river of *Arkhadhía*. [See Vol. I. p. 728.]

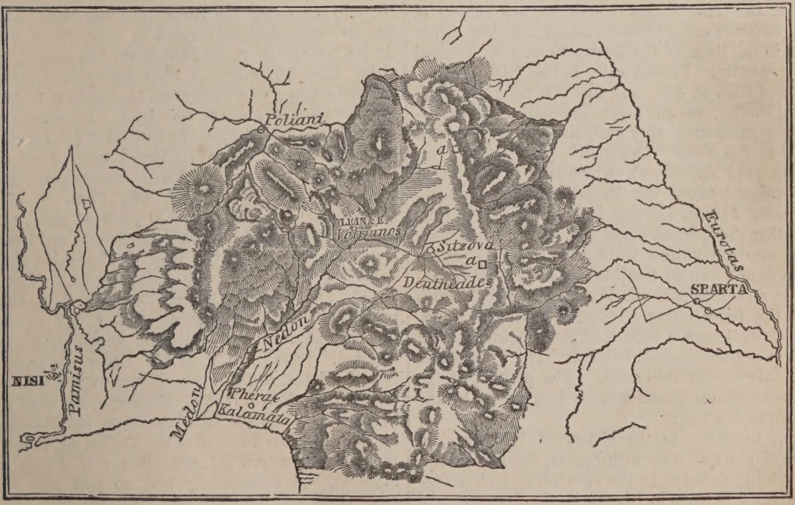
4. *Islands.*—**Theganussa** (Θηγανοῦσσα), now *Venetikó*, distant 3700 feet from the southern point of the promontory Acritas, is called by Pausanias a desert island; but it appears to have been inhabited at some period, as graves have been found there, and ruins near a fountain. (Paus. iv. 34. § 12; Θηναγοῦσα or Θιναγοῦσα, Ptol. iii. 16. § 23; Plin. iv. 12. s. 19. § 56; Curtius, *Peloponnesos*, vol. ii. p. 172.) West of Theganussa is a group of islands called **Oenussae** (Οἰνοῦσσαι), of which the two largest are now called *Cabrera* (by the Greeks Σχίζα) and *Sapienza*. They are valuable for the pasture which they afford to cattle and horses in the spring. On the eastern side of *Sapienza* there is a well protected harbour; and here are found cisterns and other remains of an ancient settlement. (Paus. iv. 34. § 12; Plin. iv. 12. s. 19. § 55; Leake, vol. i. p. 433; Curtius, vol. ii. p. 172.) On the western coast was the island of **Sphacteria**, opposite the harbour of **Pylus**; and further north the small island of **Prote** (Πρωτή), which still retains its ancient name. (Thuc. iv. 13; Plin. iv. 12. s. 19. § 55; Mela, ii. 7; Steph. B. *s. v.*)

III. History.

The earliest inhabitants of Messenia are said to have been Leleges. Polycaon, the younger son of Lelex, the king of Laconia, married the Argive Messene, and took possession of the country, which he named after his wife. He built several towns, and among others Andania, where he took up his residence. (Paus. i. 1.) At the end of five generations Aeolians came into the country under Perieres, a son of Aeolus. He was succeeded by his son Aphareus, who founded Arene, and received the Aeolian Neleus, a fugitive from Thessaly. Neleus founded Pylus, and his descendants reigned here over the western coast. (Paus. i. 2.) On the extinction of the family of Aphareus, the eastern half of Messenia was united with Laconia, and came under the sovereignty of the Atridae; while the western half continued to belong to the kings of Pylus. (Paus. iv. 3. § 1.) Hence Euripides, in referring to the mythic times, makes the Pamisus the boundary of Laconia and Messenia; for which he is reproved by Strabo, because this was not the case in the time of the geographer. (Strab. viii. p. 366.) Of the seven cities which Agamemnon in the Iliad (ix. 149) offers to Achilles, some were undoubtedly in Messenia; but as only two, Pherae and Cardamyle, retained their Homeric names in the historical age, it is difficult to identify the other five. (Strab. viii. p. 359; Diod. xv. 66.)

With the conquest of Peloponnesus by the Dorians a new epoch commences in the history of Messenia. This country fell to the lot of Cresphontes, who is represented as driving the Neleidae out of Pylus and making himself master of the whole country. According to the statement of Ephorus (*ap. Strab.* viii. p. 361), Cresphontes divided Messenia into five parts, of which he made Stenyclerus the royal residence.* In the other four towns he appointed viceroys, and bestowed upon the former inhabitants the same rights and privileges as the Dorian conquerors. But this gave offence to the Dorians; and he was obliged to collect them all in Stenyclerus, and to declare this the only city of Messenia. Notwithstanding these concessions, the Dorians put Cresphontes and all his children to death, with the exception of Aepytus, who was then very young, and was living with his grandfather Cypselus in Arcadia. When this youth had grown up, he was restored to his kingdom by the help of the Arcadians, Spartans, and Argives. From Aepytus the Messenian kings were called Aepytidae, in preference to Heracleidae, and continued to reign in Stenyclerus till the sixth generation,—their names being Aepytus, Glaucus, Isthmius, Dotadas, Sybotas, Phintas,—when the first Messenian war with Sparta began. (Paus. iv. 3.) According to the common legend, which represents the Dorian invaders as conquering Peloponnesus at one stroke, Cresphontes immediately became master of the whole of Messenia. But, as in the case of Laconia [LACONIA], there is good reason for believing this to be the invention of a later age, and that the Dorians in Messenia were at first confined to the plain of Stenyclerus. They appear to have penetrated into this plain from Arcadia, and their whole legendary history points to their close connection with the latter country. Cresphontes himself married the daughter of the Arcadian king Cypselus; and the name of his son Aepytus, from whom the line of the Messenian kings was called, was that of an ancient Arcadian hero. (Hom. *Il.* ii. 604, Schol. *ad loc.*; comp. Grote, *Hist. of Greece*, vol. ii. p. 437, seq.)

The Messenian wars with Sparta are related in every history of Greece, and need not be repeated here. According to the common chronology, the first war lasted from B.C. 743 to 724, and the second from B.C. 685 to 668; but both of these dates are probably too early. It is necessary, however, to glance at the origin of the first war, because it is connected with a disputed topographical question, which has only recently received a satisfactory solution. Mt. Taÿgetus rises abruptly and almost precipitously above the valley of the Eurotas, but descends more gradually, and in many terraces, on the other side. The Spartans had at a very early period taken pos-



MAP OF THE AGER DENTHELIATES.

a a. Site of the boundary stones.

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* Of the other four parts Strabo mentions Pylus, Rhium, and Hyameitis; but the passage is corrupt, and the name of Mesola should probably be added to complete the number. (Müller, *Dorians*, vol. i. p. 111, transl.) Stephanus B. calls Mesola, a city of Messene, one of the five (*s. v.* Μεσόλα); and Strabo in another passage (viii. p. 361) describes it as lying towards the gulf between Taÿgetus and Messenia; and as the latter name can only apply to the western part of the country, Mesola was probably the district between Taÿgetus and the Pamisus. Pylus apparently comprehended the whole western coast. Rhium is the southern peninsula, opposite Taenarum. (Strab. viii. p. 360.) The position of Hyameitis, of which the city was called Hyameia (Ὑάμεια, Steph. B. *s. v.*), is quite uncertain.

session of the western slopes, but how far their territory extended on this side has been a matter of dispute. The confines of the two countries was marked by a temple of Artemis Limnatis, at a place called Limnae, where the Messenians and Laconians offered sacrifices in common; and it was the murder of the Spartan king Teleclus at this place which gave occasion to the First Messenian War. (Paus. iii. 2. § 6, iv. 4. § 2, iv. 31. § 3; comp. Strab. vi. p. 257, viii. p. 362.) The exact site of Limnae is not indicated by Pausanias; and accordingly Leake, led chiefly by the name, supposes it to have been situated in the plain upon the left bank of the Pamisus, at the marshes near the confluence of the Aris and Pamisus, and not far from the site of the modern town of *Nisí* (Νησί, island), which derives that appellation from the similar circumstance of its position. (Leake, *Morea*, vol. i. p. 361.) But Ross has discovered the ruins of the temple of Artemis Limnatis on the western slope of Mt. Taÿgetus, on a part of the mountains called *Vólimnos* (Βώλιμνος), and amidst the ruins of the church of *Panaghía Volimniátissa* (Παναγία Βωλιμνιάτισσα). *Vólimnos* is the name of a hollow in the mountains near a mountain torrent flowing into the Nedon, and situated between the villages of *Sitzová* and *Polianí*, of which the latter is about 7 miles NE. of *Kalamáta*, the ancient Pherae. The fact of the similarity of the names, Βώλιμνος and Λίμναι, and also of Παναγία Βωλιμνιάτισσα and Ἄρτεμις Λιμνάτις, as well as the ruins of a temple in this secluded spot, would alone make it probable that these are the remains of the celebrated temple of Artemis Limnatis; but this is rendered certain by the inscriptions found by Ross upon the spot, in which this goddess is mentioned by name. It is also confirmed by the discovery of two boundary stones to the eastward of the ruins, upon the highest ridge of Taÿgetus, upon which are inscribed Ὅρος Λακεδαίμονι πρὸς Μεσσήνην. These pillars, therefore, show that the boundaries of Messenia and Laconia must at one period have been at no great distance from this temple, which is always represented as standing near the confines of the two countries. This district was a frequent subject of dispute between the Messenians and Lacedaemonians even in the times of the Roman Empire, as we shall see presently. Tacitus calls it the "Dentheliates Ager" (*Hist.* iv. 43); and that this name, or something similar, was the proper appellation of the district, appears from other authorities. Stephanus B. speaks of a town "Denthalii" (Δενθάλιοι, *s. v.*: others read Δελθάνιοι), which was a subject of contention between the Messenians and Lacedaemonians. Alcman also (*ap. Athen.* i. p. 31), in enumerating the different kinds of Laconian wine, mentions also a Denthian wine (Δένθις οἶνος), which came from a fortress Denthiades (ἐκ Δενθιάδων ἐρύματός τινος), as particularly good. Ross conjectures that this fortress may have stood upon the mountain of St. George, a little S. of *Sitzová*, where a few ancient remains are said to exist. The wine of this mountain is still celebrated. The position of the above-mentioned places will be best shown by the accompanying map.

But to return to the history of Messenia. In each of the two wars with Sparta, the Messenians, after being defeated in the open plain, took refuge in a strong fortress, in Ithome in the first war, and in Eira or Ira in the second, where they maintained themselves for several years. At the conclusion of the Second Messenian War, many of the Messenians left their country, and settled in various parts of Greece, where their descendants continued to dwell as exiles, hoping for their restoration to their native land. A large number of them, under the two sons of Aristomenes, sailed to Rhegium in Italy, and afterwards crossed over to the opposite coast of Sicily, where they obtained possession of Zancle, to which they gave their own name, which the city has retained down to the present day. [MESSANA.] Those who remained were reduced to the condition of Helots, and the whole of Messenia was incorporated with Sparta. From this time (B. C. 668) to the battle of Leuctra (B. C. 371), a period of nearly 300 years, the name of Messenia was blotted out of history, and their country bore the name of Laconia, a fact which it is important to recollect in reading the history of that period. Once only the Messenians attempted to recover their independence. The great earthquake of B. C. 464, which reduced Sparta to a heap of ruins, encouraged the Messenians and other Helots to rise against their oppressors. They took refuge in their ancient stronghold of Ithome; and the Spartans, after besieging the place in vain for ten years, at length obtained possession of it, by allowing the Messenians to retire unmolested from Peloponnesus. The Athenians settled the exiles at Naupactus, which they had lately taken from the Locri Ozolae; and in the Peloponnesian War they were among the most active of the allies of Athens. (Thuc. i. 101—103; Paus. iv. 24. § 5, seq.) The capture of Athens by the Lacedaemonians compelled the Messenians to quit Naupactus. Many of them took refuge in Sicily and Rhegium, where some of their countrymen were settled; but the greater part sailed to Africa, and obtained settlements among the Euesperitae, a Libyan people. (Paus. iv. 26. § 2.) After the power of Sparta had been broken by the battle of Leuctra (B. C. 371), Epaminondas, in order to prevent her from regaining her former influence in the Peloponnesus, resolved upon forming an Arcadian confederation, of which Megalopolis was to be the capital, and at the same time of restoring the Messenian state. To accomplish the latter object, he not only converted the Helots into free Messenians, but he despatched messengers to Italy, Sicily, and Africa, where the exiled Messenians had settled, inviting them to return to their native land. His summons was gladly responded to, and in B. C. 369 the new town of Messene was built. Its citadel or acropolis was placed upon the summit of Mt. Ithome, while the town itself was situated lower down on the slope, though connected with its acropolis by a continuous wall. (Diod. xv. 66; Paus. iv. 27.) [MESSENE.] During the 300 years of exile, the Messenians retained their ancient customs and Doric dialect; and even in the time of Pausanias they spoke the purest Doric in Peloponnesus. (Paus. iv. 27. § 11; comp. Müller, *Dor.* vol. ii. p. 421, transl.) Other towns were also rebuilt, but a great part of the land still continued uncultivated and deserted. (Strab. viii. p. 362.) Under the protection of Thebes, and in close alliance with the Arcadians (comp. Polyb. iv. 32), Messene maintained its independence, and the Lacedaemonians lost Messenia for ever. On the downfall of the Theban supremacy, the Messenians courted the alliance of Philip of Macedon, and consequently took no part with the other Greeks at the battle of Chaeroneia, B. C. 388. (Paus. iv. 28. § 2.) Philip rewarded them by compelling the Lacedaemonians to cede to them Limnae and certain districts. (Polyb. ix. 28; Tac. *Ann-*

iv. 43.) That these districts were those of Alagonia, Gerenia, Cardamyle, and Leuctra, situated northward of the smaller Pamisus, which flows into the Messenian gulf just below Leuctra, we may conclude from the statement of Strabo (viii. p. 361) that this river had been the subject of dispute between the Messenians and Lacedaemonians before Philip. The Messenians appear to have maintained that their territory extended even further south in the most ancient times, since they alleged that the island of Pephnus had once belonged to them. (Paus. iv. 26. § 3.) [Pephnus.] At a later time the Messenians joined the Achaean League, and fought along with the Achaeans and Antigonus Doson at the battle of Sellasia, B. C. 222. (Paus. iv. 29. § 9.) Long before this the Lacedaemonians appear to have recovered the districts assigned to the Messenians by Philip; for after the battle of Sellasia the boundaries of the two people were again settled by Antigonus. (Tac. *Ann. l. c.*) Shortly afterwards Philip V. sent Demetrius of Pharus, who was then living at his court, on an expedition to surprise Messene; but the attempt was unsuccessful, and Demetrius himself was slain. (Polyb. iii. 19; Paus. iv. 29. §§ 1—5, where this attempt is erroneously ascribed to Demetrius II., king of Macedonia.) Demetrius of Pharus had observed to Philip that Mt. Ithome and the Acrocorinthus were the two horns of Peloponnesus, and that whoever held these horns was master of the bull. (Strab. viii. p. 361.) Afterwards Nabis, tyrant of Lacedaemon, also made an attempt upon Messene, and had even entered within the walls, when he was driven back by Philopoemen, who came with succours from Megalopolis. (Paus. iv. 29. § 10.) In the treaty made between Nabis and the Romans in B.C. 195, T. Quintius Flamininus compelled him to restore all the property he had taken from the Messenians. (Liv. xxxiv. 35; Plut. *Flamin.* 13.) A quarrel afterwards arose between the Messenians and the Achaean League, which ended in open war. At first the Achaeans were unsuccessful. Their general Philopoemen was taken prisoner and put to death by the Messenians, B. C. 183; but Lycortas, who succeeded to the command, not only defeated the Messenians in battle, but captured their city, and executed all who had taken part in the death of Philopoemen. Messene again joined the Achaean League, but Abia, Thuria, and Pharae now separated themselves from Messene, and became each a distinct member of the league. (Paus. iv. 30. §§ 11, 12; Liv. xxxix. 49; Polyb. xxiv. 9, seq., xxv. 1.) By the loss of these states the territory of Messene did not extend further eastward than the Pamisus; but on the settlement of the affairs of Greece by Mummius, they not only recovered their cities, but also the Dentheliates Ager, which the Lacedaemonians had taken possession of. (Tac. *Ann.* iv. 43.) This district continued to be a subject of dispute between the two states. It was again assigned to the Messenians by the Milesians, to whose arbitration the question had been submitted, and also by Atidius Geminus, praetor of Achaia. (Tac. *l. c.*) But after the battle of Actium, Augustus, in order to punish the Messenians for having espoused the side of Antony, assigned Thuria and Pharae to the Lacedaemonians, and consequently the Dentheliates Ager, which lay east of these states. (Paus. iv. 31. § 2, comp. iv. 30. § 2.) Tacitus agrees with Pausanias, that the Dentheliates Ager belonged to the Lacedaemonians in the reign of Tiberius; but he differs from the latter writer in assigning the possession of the Lacedaemonians to a decision of C. Caesar and M. Antonius ("post C. Caesaris et Marci Antonii sententia redditum"). In such a matter, however, the authority of Pausanias deserves the preference. We learn, however, from Tacitus (*l. c.*), that Tiberius reversed the decision of Augustus, and restored the disputed district to the Messenians, who continued to keep possession of it in the time of Pausanias; for this writer mentions the woody hollow called Choerius, 20 stadia south of Abia, as the boundary between the two states in his time (iv. 1. § 1, iv. 30. § 1). It is a curious fact that the district, which had been such a frequent subject of dispute in antiquity, was in the year 1835 taken from the government of *Misthra* (Sparta), to which it had always belonged in modern times, and given to that of *Kalamáta*. (Ross, *Reisen im Peloponnes*, p. 2.)

IV. Towns.

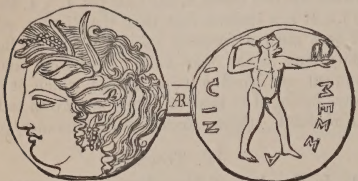
1. *In the plain of Stenyclerus.* — Andania, the capital of the Messenian kings before the Dorians. Oechalia, at the distance of 8 stadia from Andania, the reputed residence of Eurytus, occupied, according to Pausanias, the grove of cypresses called Carnasium. Ampheia, in the mountains on the borders of Arcadia. Two roads led into Arcadia: the more northerly ran along the river Charadrus past Carnasium (Paus. viii. 35. § 1); the more southerly started from Messene, and was a military road made by Epaminondas, to connect more closely the two newly founded cities of Messene and Megalopolis. (Paus. viii. 34; comp. Leake, *Morea.*, vol. ii. p. 296.) Stenyclarus, the capital of the Dorian conquerors, and which gave its name to the plain, was also on the borders of Arcadia. Ira or Eira, where the citizens maintained themselves during the Second Messenian War, was situated upon the mountain of this name, to the north of the plain above the river Neda. At the extreme south of this plain, commanding also the entrance of the plain Macaria, was Messene, with its citadel Ithome. To the west part of the plain, on the road from Andania to Cyparissia, were Polichne and Dorium.

2. *In the plain of Macaria.* — Pherae, the modern *Kalamáta*, situated about a mile from the sea, on the left bank of the river Nedon, was in antiquity, as it is at present, the chief town in the plain. Three roads lead from Pherae: one southwards along the coast to Abia, said to be the Homeric Ira; a second up the valley of the Nedon, across Mt. Taÿgetus to Sparta, one of whose gates was hence called the gate towards Pharae ("porta quae Pharas ducit," Liv. xxxv. 30); while the third road ran across the Nedon in a north-easterly direction to Calamae, the modern *Kalâmi*, where it divided into two, the one to the west going across the Pamisus, and the other to the north leading to Thuria, of which there were two towns so called, and from thence to the sources of the Pamisus. To the east of Pherae was the mountainous district called the Ager Dentheliates, and containing Limnae, which has been already described.

3. *In the western peninsula and on the western coast.* — Corone and Asine were on the Messenian gulf, and consequently on the east coast of this peninsula. The situation of Colonides is uncertain, some placing it on the Messenian gulf, and others near the harbour Phoenicus, NW. of the promontory Acritas. At the extreme southern point

of the western coast stood Methone, supposed to be the Homeric Pedasus. North of Methone, on the W. coast, was Pylus, on the promontory Coryphasium, opposite to which was the island Sphacteria. Further north, was the small town Erana, and then the more important Cyparissia; beyond which was a place Aulon, at the entrance of the defile of this name, through which flowed the river Cyparissus.

(On the geography of Messenia, see Leake, *Morea*, vol. i. pp. 324, seq.; Boblaye, *Récherches*, p. 103, seq; Curtius, *Peloponnesos*, vol ii. p. 121, seq.)



COIN OF MESSENIA.

MESSENIACUS SINUS. [Messenia.]

MESUA, in Gallia Narbonensis, is described by Mela (ii. 5) " as a hill surrounded by the sea almost on all sides, and it would be an island if it were not joined to the mainland by a narrow agger." The place is supposed to be *Mese* or *Meze*, on the border of the *E'tang de Tau*, between *Agde* and *Montpellier*. [G. L.]

METAGONI'TAE (Μεταγωνῖται, Ptol. iv. 2. § 10), a people of Mauretania, between the Mulucha and the Pillars of Hercules. Their name recalls the Urbes Metagoniticae (Μεταγωνιτῶν πόλεις, Polyb. iii. 33), or settlements founded by the Carthaginians on the NW. coast, and which seem to have formed a regular chain from their frontier to the Pillars of Hercules (Scyl. p. 81). These marts enabled the republic to carry on inland trade with the nomad tribes, as well as to keep open a communication by land with Spain. (Heeren, *African Nations*, vol, i. p. 52, transl.) [E. B. J.]

METAGONI'TES PROM. (Μεταγωνίτης ἄκρον, Ptol. iv. 1. § 7), a headland of Mauretania Tingitana, W. of the Mulucha, now *Cape Tres Forcas* or *Râs-ud-Dehir* of the natives. [E. B. J.]

METAGO'NIUM (Μεταγώνιον, Strab. xvii. pp. 827—829 ; Pomp. Mela, i. 7. § 1), a headland of N. Africa, which Strabo (*l. c.*) places over against Carthago Nova, at a distance of 3000 stadia. He describes the district about it as being dry and barren, and bearing the same name ; the headland is now called *Râs-el-Harsbah*. (Comp. Shaw, *Trav.* p. 94.) [E. B. J.]

METALLI'NUM. [Metellinum.]

METALLUM. [Matalia.]

METAPA (ἡ Μέταπα: *Eth.* Μεταπαῖος, Μεταπεύς), a town in Aetolia, situated on the northern shore of the lake Trichonis, at the entrance of a narrow defile, and 60 stadia from Thermum. It was burnt by Philip, on his invasion of Aetolia, B. C. 218, as he returned from the capture of Thermum. Its site cannot be fixed with certainty, notwithstanding the description of Polybius. Leake places it immediately below *Vrakhóri*, near the eastern extremity of the lake Hyria, or the smaller of the two lakes; supposing that as these two lakes are connected with one another, the larger division may often have given name to the whole. (Pol. v. 7, 13; Steph. B. *s. v.*; Leake, *Northern Greece*, vol. i. p. 150, seq.; comp. Thermum.)

METAPINUM OSTIUM. [Rhodanus.]

METAPONTUM or METAPONTIUM (Μεταπόντιον: Thuc., Strab., and all Greek writers have this form; the Latins almost universally Metapontum: *Eth.* Μεταποντῖνος, Paus., Steph. B., and on coins; but Herod. has Μεταπόντιος; in Latin, Metapontinus: Ru. near *Torre di Mare*), an important city of Magna Graecia, situated on the gulf of Tarentum, between the river Bradanus and the Casuentus. It was distant about 14 miles from Heraclea and 24 from Tarentum. Historically speaking, there is no doubt that Metapontum was a Greek city founded by an Achaean colony ; but various traditions assigned to it a much earlier origin. Strabo ascribes its foundation to a body of Pylians, a part of those who had followed Nestor to Troy (Strab. v. p. 222, vi. p. 264); while Justin tells us it was founded by Epeius, the hero who constructed the wooden horse at Troy; in proof of which the inhabitants showed, in a temple of Minerva, the tools used by him on that occasion. (Justin, xx. 2.) Another tradition, reported by Ephorus (*ap. Strab.* p. 264), assigned to it a Phocian origin, and called Daulius, the tyrant of Crisa near Delphi, its founder. Other legends carried back its origin to a still more remote period. Antiochus of Syracuse said that it was originally called Metabus, from a hero of that name, who appears to have been identified with the Metapontus who figured in the Greek mythical story as the husband of Melanippe and father of Aeolus and Boeotus. (Antioch. *ap. Strab. l. c.*; Hygin. *Fab.* 186; Eustath. *ad Dionys. Per.* 368; Diod. iv. 67.)

Whether there may have really been a settlement on the spot more ancient than the Achaean colony, we have no means of determining; but we are told that at the time of the foundation of this city the site was unoccupied; for which reason the Achaean settlers at Crotona and Sybaris were desirous to colonise it, in order to prevent the Tarentines from taking possession of it. With this view a colony was sent from the mother-country, under the command of a leader named Leucippus, who, according to one account, was compelled to obtain the territory by a fraudulent treaty. Another and a more plausible statement is that the new colonists were at first engaged in a contest with the Tarentines, as well as the neighbouring tribes of the Oenotrians, which was at length terminated by a treaty, leaving them in the peaceable possession of the territory they had acquired. (Strab. vi. pp. 264, 265.) The date of the colonisation of Metapontum cannot be determined with certainty; but it was evidently, from the circumstances just related, subsequent to that of Tarentum, as well as of Sybaris and Crotona: hence the date assigned by Eusebius, who would carry it back as far as B. C. 774, is wholly untenable; nor is it easy to see how such an error can have arisen. (Euseb. Arm. *Chron.* p. 99.) It may probably be referred to about 700—690 B. C.

We hear very little of Metapontum during the first ages of its existence; but it seems certain that it rose rapidly to a considerable amount of prosperity, for which it was indebted to the extreme fertility of its territory. The same policy which had led to its foundation would naturally unite it in the bonds of a close alliance with the other Achaean cities, Sybaris and Crotona; and the first occasion on which we meet with its name in history is as joining with these two cities in a league against Siris, with the view of expelling the Ionian colonists of that city. (Justin, xx. 2.) The war seems to have ended in the capture and destruction of Siris, but our account of it is very obscure, and the period at which it took place very uncertain. [SIRIS.] It does not appear that Metapontum took any part in the war between Crotona and Sybaris, which ended in the destruction of the latter city; but its name is frequently mentioned in connection with the changes introduced by Pythagoras, and the troubles consequent upon them. Metapontum, indeed, appears to have been one of the cities where the doctrines and sect of that philosopher obtained the firmest footing. Even when the Pythagoreans were expelled from Crotona, they maintained themselves at Metapontum, whither the philosopher himself retired, and where he ended his days. The Metapontines paid the greatest respect to his memory; they consecrated the house in which he had lived as a temple to Ceres, and gave to the street in which it was situated the name of the Museum. His tomb was still shown there in the days of Cicero. (Iambl. *Vit. Pyth.* 170, 249, 266; Porphyr. *Vit. Pyth.* 56, 57; Plut. *de Gen. Socr.* 13; Diog. Laërt. viii. 1, § 40; Liv. i. 18; Cic. *de Fin.* v. 2.) The Metapontines were afterwards called in as mediators to appease the troubles which had arisen at Crotona; and appear, therefore, to have suffered comparatively little themselves from civil dissensions arising from this source. (Iambl. 262.)

At the time of the Athenian expedition to Sicily, B. C. 415, the Metapontines at first, like the other states of Magna Graecia, endeavoured to maintain a strict neutrality; but in the following year were induced to enter into an alliance with Athens, and furnish a small auxiliary force to the armament under Demosthenes and Eurymedon. (Diod. xiii. 4; Thuc. vi. 44, vii. 33, 57.) It seems clear that Metapontum was at this time a flourishing and opulent city; nor have we any reason to suppose that its decline began until long after. From its position it was secured from the attacks of Dionysius of Syracuse; and though it must have been endangered in common with the other Greek cities by the advancing power of the Lucanians, it does not appear to have taken any prominent part in the wars with that people, and probably suffered but little from their attacks. Its name is again mentioned in B. C. 345, when Timoleon touched there on his expedition to Sicily, but it does not appear to have taken any part in his favour. (Diod. xvi. 66.) In B. C. 332, when Alexander, king of Epirus, crossed over into Italy at the invitation of the Tarentines, the Metapontines were among the first to conclude an alliance with that monarch, and support him in his wars against the Lucanians and Bruttians. Hence, after his defeat and death at Pandosia, B. C. 326, it was to Metapontum that his remains were sent for interment. (Justin, xii. 2; Liv. viii. 24.) But some years later, B. C. 303, when Cleonymus of Sparta was in his turn invited by the Tarentines, the Metapontines, for what reason we know not, pursued a different policy, and incurred the resentment of that leader, who, in consequence, turned his own arms, as well as those of the Lucanians, against them. He was then admitted into the city on friendly terms, but nevertheless exacted from them a large sum of money, and committed various other excesses. (Diod. xx. 104.) It is evident that Metapontum was at this period still wealthy; but its citizens had apparently, like their neighbours the Tarentines, fallen into a state of slothfulness and luxury, so that they were become almost proverbial for their effeminacy. (Plut. *Apophth. Lac.* p. 233.)

It seems certain that the Metapontines, as well as the Tarentines, lent an active support to Pyrrhus, when that monarch came over to Italy; but we do not find them mentioned during his wars there; nor have we any account of the precise period at which they passed under the yoke of Rome. Their name is, however, again mentioned repeatedly in the Second Punic War. We are told that they were among the first to declare in favour of Hannibal after the battle of Cannae (Liv. xxii. 61); but notwithstanding this, we find their city occupied by a Roman garrison some years later, and it was not till after the capture of Tarentum, in B. C. 212, that they were able to rid themselves of this force and openly espouse the Carthaginian cause. (Id. xxv. 11, 15; Pol. viii. 36; Appian, *Annib.* 33, 35.) Hannibal now occupied Metapontum with a Carthaginian garrison, and seems to have made it one of his principal places of deposit, until the fatal battle of the Metaurus having compelled him to give up the possession of this part of Italy, B. C. 207, he withdrew his forces from Metapontum, and, at the same time, removed from thence all the inhabitants in order to save them from the vengeance of Rome. (Id. xxvii. 1, 16, 42, 51.)

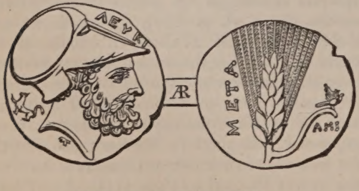
From this time the name of Metapontum does not again appear in history; and it seems certain that it never recovered from the blow thus inflicted on it. But it did not altogether cease to exist; for its name is found in Mela (ii. 4. § 8), who does not notice any extinct places; and Cicero speaks of visiting it in terms that show it was still a town. (Cic. *de Fin.* v. 2; see also Appian, *B. C.* v. 93.) That orator, however, elsewhere alludes to the cities of Magna Graecia as being in his day sunk into almost complete decay; Strabo says the same thing, and Pausanias tells us that Metapontum in particular was in his time completely in ruins, and nothing remained of it but the theatre and the circuit of its walls. (Cic. *de Amic.* 4; Strab. vi. p. 262; Paus. vi. 19. § 11.) Hence, though the name is still found in Ptolemy, and the "ager Metapontinus" is noticed in the Liber Coloniarum (p. 262), all trace of the city subsequently disappears, and it is not even noticed in the Itineraries where they give the line of route along the coast from Tarentum to Thurii. The site was probably already subject to malaria, and from the same cause has remained desolate ever since.

Though we hear much less of Metapontum than of Sybaris, Crotona, and Tarentum, yet all accounts agree in representing it as, in the days of its prosperity, one of the most opulent and flourishing of the cities of Magna Graecia. The fertility of its territory, especially in the growth of corn, vied with the neighbouring district of the Siritis. Hence we are told that the Metapontines sent to the temple at Delphi an offering of "a golden harvest" (*ϑέρος χρυσοῦν*, Strab. vi. p. 264), by which we must probably understand a sheaf or bundle of corn wrought in gold. For the same reason an ear of corn became the characteristic symbol on their coins, the number and variety of which in itself sufficiently attests the wealth of the city. (Millingen, *Numismatique de l'Italie*, p. 22.) We learn also that they had a treasury of their own at Olympia still existing in the days of Pausanias (Paus. vi. 19. § 11; Athen. xi. p. 479). Herodotus tells us that they paid particular honours to Aristeas, who was said to have appeared in their city 340 years after he had disappeared from Cyzicus. They erected to him a statue in the middle of the forum, with an altar to Apollo surrounded by a grove of laurels. (Herod. iv. 15; Athen. xiii. p. 605, c.) From their coins they would appear also to have paid heroic honours to Leucippus, as the founder of their city. (Millingen, *l. c.* p. 24.) Strabo tells us, as a proof of their Pylian origin, that they continued to perform sacrifices to the Neleidae. (Strab. vi. p. 264.)

The site and remains of Metapontum have been carefully examined by the Duc de Luynes, who has illustrated them in a special work (*Métaponte*, fol. Paris, 1833). It is remarkable that no trace exists of the ancient walls or the theatre of which Pausanias speaks. The most important of the still existing monuments is a temple, the remains of which occupy a slight elevation near the right bank of the Bradanus, about 2 miles from its mouth. They are now known as the *Tavola dei Paladini.* Fifteen columns are still standing, ten on one side and five on the other; but the two ends, as well as the whole of the entablature above the architrave and the walls of the cella, have wholly disappeared. The architecture is of the Doric order, but its proportions are lighter and more slender than those of the celebrated temples of Paestum: and it is in all probability of later date. Some remains of another temple, but prostrate, and a mere heap of ruins, are visible nearly 2 miles to the S. of the preceding, and a short distance from the mouth of the Bradanus. This spot, called the *Chiesa di Sansone*, appears to mark the site of the city itself, numerous foundations of buildings having been discovered all around it. It may be doubted whether the more distant temple was ever included within the walls; but it is impossible now to trace the extent of the ancient city. The *Torre di Mare*, now the only inhabited spot on the plain, derives its name from a castellated edifice of the middle ages; it is situated above $1\frac{1}{2}$ mile from the sea, and the same distance from the river *Basiento*, the ancient Casuentus. Immediately opposite to it, on the sea-shore, is a small salt-water basin or lagoon, now called the *Lago di Sta. Pelagina*, which, though neither deep nor spacious, in all probability formed the ancient port of Metapontum.

Metapontum was thus situated between the two rivers Bradanus and Casuentus, and occupied (with its port and appurtenances) a considerable part of the intermediate space. Appian speaks of "a river between Metapontum and Tarentum *of the same name*," by which he probably means the Bradanus, which may have been commonly known as the river of Metapontum. This is certainly the only river large enough to answer to the description which he gives of the meeting of Octavian and Antony which took place on its banks. (Appian, *B. C.* v. 93, 94.)

The coins of Metapontum, as already observed, are very numerous; and many of the later ones of very beautiful workmanship. Those of more ancient date are of the style called *incuse*, like the early coins of Crotona and Sybaris. The one in the annexed figure has on the obverse the head of the hero Leucippus, the founder of the city. But the more common type on the obverse is the head of Ceres. [E. H. B.]



COIN OF METAPONTUM.

METARIS (Μεταρίς, Ptol. ii. 3. § 6), an estuary in Britain; the *Wash* between *Norfolk* and *Lincolnshire.* [C. R. S.]

METAURUM (Μάταυρος, Steph. B.), a city on the W. coast of Bruttium, at the mouth of the river of the same name. According to Stephanus of Byzantium, it was a colony of the Locrians, but seems never to have risen to any importance; and its name is chiefly known because, according to some accounts, it was the birthplace of the poet Stesichorus, who was more generally regarded as a native of Himera. (Steph. B. *s. v.*; Suid. *s. v.* Στησίχορος.) Stephanus erroneously calls it a city of Sicily; but Suidas, who writes the name Matauria, correctly places it in Italy; and there can be no doubt that both mean the town at the mouth of the Metaurus, which is called by Latin writers Metaurum. Solinus ascribes its foundation to the Zanclaeans. Mela mentions it as if it were a still existing town; but Strabo speaks only of the river Metaurus, with an anchorage or roadstead of the same name: and Pliny also notices the river ("Metaurus amnis") without any mention of a town of the name. (Strab. vi. p. 256; Plin. iii. 5. s. 10, Mel. ii. 4. § 8; Solin. 2. § 11.) [E. H. B.]

METAURUS (Μέταυρος). 1. A river of Umbria, flowing into the Adriatic sea, near *Fano*, and one of the most considerable of the numerous streams which in this part of Italy descend from the eastern declivity of the Apennines into the Adriatic. It is still called the *Metauro* or *Metro;* and has its sources in the high group of Apennines called the *Monte Nerone*, from whence it has a course of between 40 and 50 miles to the sea. It flows by *Fossombrone* (Forum Sempronii), and throughout the latter part of its course was followed by the great highroad of the Flaminian Way, which descended the valley of the *Cantiano*, one of the principal tributaries of the Metaurus, and emerged into the main valley of the latter river a few miles below the pass of Intercisa or *Il Furlo.* Its mouth is about 2 miles S. of *Fano* (Fanum Fortunae), but has no port; and the river itself is justly described by Silius Italicus as a violent and torrent-like stream. (Strab. v. p. 227; Plin. iii. 14. s. 19; Mel. ii. 4. § 5; Sil. Ital. viii. 449; Lucan, ii. 405.)

The Metaurus is celebrated in history for the great battle which was fought on its banks in B. C. 207, between Hasdrubal, the brother of Hannibal, and the Roman consuls C. Claudius Nero and M. Livius, in which the former was totally defeated and slain,—a battle that may be considered as the real turning-point of the Second Punic War, and therefore one of the most important in history. (Liv. xxvii. 46—51; Oros. iv. 18; Eutrop. iii. 18; Vict. *de Vir. Ill.* 48; Hor. *Carm.* iv. 4. 38; Sil. Ital. vii. 486.) Unfortunately our knowledge of the topography and details of the battle is extremely imperfect. But we learn from Livy, the only author who has left us a connected narrative of the operations, that M. Livius was encamped with his army under the walls of Sena (i. e. Sena Gallica, now *Sinigaglia*), and Hasdrubal at a short distance from him. But as soon as the Carthaginian general discovered the arrival of Claudius, with an auxiliary force of 6000 foot and 1000 horse, he broke up his camp and retreated in the night to the Metaurus, which was about 14 miles from Sena. He had intended to cross the river, but missed the ford, and ascended the right bank of the stream for some distance in search of one, till, finding the banks steeper and higher the further he receded from the sea, he was compelled to halt and encamp on a hill. With the break of day the Roman armies overtook him, and compelled him to a general engagement, without leaving him time to cross the river. From this account it is clear that the battle was fought on the right bank of the Metaurus, and at no great distance from its mouth, as the troops of Hasdrubal could not, after their night march from Sena, have proceeded many miles up the course of the river. The ground, which is well described by Arnold from personal inspection, agrees in general character with the description of Livy; but the exact scene of the battle cannot be determined. It is, however, certainly an error to place it as high up the river as *Fossombrone* (Forum Sempronii), 16 miles from the sea, or even, as Cramer has done, between that town and the pass of the *Furlo*. Both he and Vaudoncourt place the battle on the *left* bank of the Metaurus, which is distinctly opposed to the narrative of Livy. Appian and Zonaras, though they do not mention the name of the Metaurus, both fix the site of the Roman camp at Sena; but the former has confounded this with Sena in Etruria, and has thence transferred the whole theatre of operations to that country. (Appian, *Annib.* 52; Zonar. ix. 9; Arnold's *Rome*, vol. iii. pp. 364—374; Vaudoncourt, *Campagnes d'Annibal*, vol. iii. pp. 59—64; Cramer's *Italy*, vol. i. p. 260.)

2. (Μέταυρος), a river of Bruttium, flowing into the Tyrrhenian sea, between Medma and the Scyllaean promontory. It is mentioned both by Pliny and Strabo; and there can be no doubt that it is the river now called the *Marro*, one of the most considerable streams in this part of Bruttium, which flows into the sea about 7 miles S. of the *Mesima*, and 18 from the rock of *Scilla*. (Strab. vi. p. 256; Plin. iii. 5. s. 10; Romanelli, vol. i. p. 66.) There was a town of the same name at its mouth. [METAURUM.] [E. H. B.]

METELLI'NUM (*It. Anton.* p. 416; Metelion, Geogr. Rav. iv. 44), or METALLI'NUM (Colonia Metallinensis, Plin. iv. 21. s. 35), a Roman colony of Lusitania on the Anas, 24 Roman miles from Augusta Emerita, now *Medellin*. The modern town lies on the southern side of the river, so that the ancient town ought to have been included in Baetica. Hence some modern writers have conjectured that the Anas may here have changed its bed. The form of the name would lead to the supposition that the colony was founded by Metellus, in which case Metellinum would be a more correct form than Metallinum.

METEON, a town of the Labeatae, to which Gentius removed his wife and family. (Liv. xliv. 32; Medion, Geogr. Rav.) It may perhaps be represented by the village of *Meterees* in the *Riéka* district of *Monte-Negro*, to the N. of *Lake Scutari*. (Wilkinson, *Dalmatia*, vol. i. p. 552.) [E. B. J.]

METHA'NA (τὰ Μέθανα, Paus., Strab., et alii; Μεθώνη*, Thuc. iv. 45; Diod. xii. 65; Μεθήνη, Ptol. iii. 16. § 12: *Méthana*), a striking rocky peninsula, connected by a narrow isthmus with the territory of Troezen in Argolis, and containing a city of the same name. Pausanias describes Methana as an isthmus running far into the sea (ii. 34. § 1); Thucydides more correctly distinguishes between the isthmus and chersonesus (iv. 45); and Ptolemy also speaks of the chersonesus (iii. 16. § 12). The isthmus is only about 1000 feet broad, but it immediately spreads out equally on both sides. The outline of the peninsula is grand and picturesque. The highest mountain, called *Chelóna*, which is 2281 (French) feet above the level of the sea, is of a conical form, and was thrown up by a volcano. The whole peninsula bears marks of volcanic agency. The rocks are composed chiefly of that variety of lava called trachyte; and there are hot sulphureous springs, which were used in antiquity for medicinal purposes. Pausanias speaks of hot baths at the distance of 30 stadia from the city of Methana, which were said to have first burst out of the ground in the time of Antigonus, son of Demetrius, king of Macedon, after a violent volcanic eruption. Pausanias adds that there was no cold water for the use of the bather after the warm bath, and that he could not plunge in the sea in consequence of the sea-dogs and other monsters. (Paus. *l. c.*) Strabo, in describing the same volcanic eruption to which Pausanias alludes, says that a hill 7 stadia high, and fragments of rocks as high as towers, were thrown up; that in the day-time the plain could not be approached in consequence of the heat and sulphureous smell, while at night there was no unpleasant smell, but that the heat thrown out was so great that the sea boiled at the distance of 5 stadia from land, and its waters were troubled for 20 stadia (i. p. 59). Ovid describes, apparently, the same eruption in the lines beginning

> "Est prope Pittheam tumulus Troezena"

(*Met.* xv. 296), and says that a plain was upheaved into a hill by the confined air seeking vent. (Comp. Lyell's *Principles of Geology*, pp. 10, 11, 9th ed.) The French Commission point out the site of two hot sulphureous springs; one called *Vroma*, in the middle of the north coast, and the other near a village *Vromolímni*, a little above the eastern shore. There are traces of ancient baths at both places; but the northern must be those alluded to by Pausanias.

The peninsula Methana was part of the territory of Troezen; but the Athenians took possession of the peninsula in the seventh year of the Peloponnesian War, B. C. 425, and fortified the isthmus. (Thuc. iv. 45.) There are still traces of an ancient fortification, renewed in the middle ages, and united by means of two forts. In the peninsula there are Hellenic remains of three different mountain fortresses; but the capital lay on the west coast, and the ruins are near the small village of the same name. Part of the walls of the acropolis and an ancient town on the north side still remain. Within the citadel stands a chapel, containing stones belonging to an ancient building, and two inscriptions on marble, one of which refers to Isis. This, accordingly, was the site of the temple of Isis, mentioned by Pausanias, who also speaks of statues of Hermes and Hercules, in the Agora. (Leake, *Morea* vol. ii. p. 453, seq., *Peloponnesiaca*, p. 278; Boblaye, *Récherches*, *&c.* p. 59; Curtius, *Peloponnesos*, vol. ii. p. 438, seq.)

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* Strabo says (viii. p. 374), "that in *some* copies of Thucydides it was written Μέθωνη, like the town so called in Macedonia." This form is now found in all the existing MSS. of Thucydides. But there can be no doubt that Μέθανα, which has prevailed down to the present day, is the genuine Doric form of the name.

METHO'NE (Μεθώνη, Steph. B.), a town of Pieria in Macedonia, on the Thermaic gulf, mentioned in the Periplus of Scylax (p. 26), and therefore one of the Greek colonies established in early times on this coast. According to Plutarch (*Quaest. Graec.* p. 293), a party of Eretrians settled there, who were called by the natives ἀποσφενδόνητοι, and who appear to have come there nearly at the same time as the occupation of Corcyra by the Corinthians B. C. 730—720.

The town was occupied by the Athenians with a view of annoying Perdiccas, by ravaging his territory, and affording a refuge to his discontented subjects. (Thuc. vi. 7.) It appears to have been in 354—353 B. C. that Philip attacked Methone, the last remaining possession of Athens on the Macedonian coast. The position was a convenient station for Athenian privateers to intercept trading vessels, not merely to and from Macedonian ports, but also from Olynthus and Potidaea. The siege was vigorously pressed by Philip; and the Methonaeans, who gallantly held out until all their means were exhausted, were at length compelled to surrender. The inhabitants were allowed to depart with one garment; but the walls were razed to the ground, and the land apportioned among Macedonian colonists. Philip lost the sight of one eye in this siege. (Diod. xvi. 31—34; Dem. *Olynth.* i. p. 12, *Philip.* i. p. 41, iii. p. 117; Plut. *Par.* 8; Luc. *de Scrib. Hist.* 38; Strab. vii. p. 330; Justin. vii. 6.) Mr. Grote (*Hist. of Greece*, vol. xi. pp. 363, foll., comp. p. 488) is of opinion that this happened afterwards (B. C. 348), at another place called Methone, situated in the Chalcidic peninsula, near Olynthus and Apollonia. The epitomiser of Strabo (vii. p. 330) places Methone at a distance of 40 stadia from Pydna. This statement does not agree with the position assigned by Leake (*North. Greece*, vol. iii. p. 435) to Methone at *Elefthero-khóri*, 2 miles from the sea; but the Epitome is not much to be depended on in this passage. [E. B. J.]

METHO'NE. 1. (Μεθώνη, Strab.; Μοθώνη, Paus., Scylax, p. 17: *Eth.* Μοθωναῖος, Paus, iv. 18. § 1, and Coins; Μεθωναιεύς, Steph. B. *s. v.*: *Mothóni, Modon*), an ancient town in the SW. corner of Messenia, has always been an important place, both in ancient and in modern times, on account of its excellent harbour and salubrious situation. It is situated at the extreme point of a rocky ridge, which runs into the sea, opposite the island *Sapienza*, one of the group called in ancient times Oenussae. "Off the outer end of the town, is the little insulated rock which Pausanias (iv. 35. § 1) calls Mothon, and which he describes as forming at once a narrow entrance and a shelter to the harbour of his time: it is now occupied by a tower and lantern, which is connected by a bridge with the fortification of *Mothóni*. A mole branches from it, which runs parallel to the eastern wall of the town, and forms a harbour for small vessels. It seems to be exactly in the position of the ancient port, the entrance into which was probably where the bridge now stands." (Leake.) According to the unanimous testimony of the ancient writers (Strab. viii. p. 359; Paus. iv. 35. § 1), Methone was the Homeric Pedasus, one of the seven cities which Agamemnon offered to Achilles. (Hom. *Il.* ix. 294.) Homer gives to Pedasus the epithet ἀμπελόεσσα, and Methone seems to have been celebrated in antiquity for the cultivation of the vine. The eponymous heroine Methone, is called the daughter of Oeneus, the "wineman" (Paus. *l. c.*); and the same name occurs in the islands Oenussae, lying opposite the city. The name of Methone first occurs in the Messenian wars. Methone and Pylus were the only two places which the Messenians continued to hold in the second war, after they had retired to the mountain fortress of Ira. (Paus. iv. 18. § 1, iv. 23. § 1.) At the end of the Second Messenian War, the Lacedaemonians gave Methone to the inhabitants of Nauplia, who had lately been expelled from their own city by the Argives. (Paus. iv. 24. § 4, iv. 35. § 2.) The descendants of the Nauplians continued to inhabit Methone, and were allowed to remain there even after the restoration of the Messenian state by Epaminondas. (Paus. iv. 27. § 8.) In the first year of the Peloponnesian War, B. C. 431, the Athenians attempted to obtain possession of Methone, but were repulsed by Brasidas. (Thuc. ii. 25.) Methone suffered greatly from an attack of some Illyrian privateers, who, under the pretext of purchasing wine, entered into intercourse with the inhabitants and carried off a great number of them. (Paus. iv. 35. §§ 6, 7.) Shortly before the battle of Actium, Methone, which had been strongly fortified by Antony, was besieged and taken by Agrippa, who found there Bogud, king of Mauretania, whom he put to death. (Dion Cass. l. 11; Strab. viii. p. 359; Oros. vi. 19.) Methone was favoured by Trajan, who made it a free city. (Paus. iv. 35. § 3.) It is also mentioned by Mela (ii. 3), Pliny (iv. 5. s. 7), Ptolemy (iii. 15. § 7), and Hierocles (p. 647).

Pausanias found at Methone a temple of Athena Anemotis, the "storm-stiller," and one of Artemis. He also mentions a well of bituminous water, similar both in smell and colour to the ointment of Cyzicus, but of which no trace is now found. In 1124 Modon was conquered by Venice, but did not become a permanent possession of the republic till 1204. In the middle of the old Venetian piazza there still stands the shaft of an ancient granite column, about 3 feet in diameter and 12 feet high, with a barbarous base and capital, which appear to have been added by the Venetians, when they fixed upon the top of it, in 1493, a figure of the Lion of St. Mark. Five years afterwards it was taken by the Turks, and remained in their hands till it was recaptured by Morosini. In 1715 the Turks again took possession of it, and retained it till the last Greek revolution, when it was wrested from them by the French in 1828. Like other places in Greece, which have been continuously inhabited, *Modon* contains few ancient remains. Some Hellenic foundations may be traced in the city-walls, and ancient sepulchres may be seen above the suburb. (Leake, *Morea*, vol. i. p. 429, seq.; Boblaye, *Récherches*, *&c.* p. 113; Curtius, *Peloponnesos*, vol. ii. p. 169, seq.)

2. A town of Thessaly, mentioned by Homer (*Il.* ii. 716) as belonging to Philoctetes. Later writers describe it as a town of Magnesia, but we have no further particulars respecting it. (Scylax, p. 25; Strab. ix. p. 436; Plin. iv. 9. s. 16; Solin. c. 14; Steph. B. *s. v.*)

3. More properly called Methana, a town and peninsula of Troezenia. [METHANA.]

ME'THORA (Μέθορα, Arrian, *Indic.* 8), a small state in the centre of India, which was subject to the great tribe of the Prasii. It was situated near, if not upon, the Jomanes or *Jumna* (Plin. vi. 19. s. 22), and has, with much probability, been assumed to be on the site of the present *Allahabád.* [V.]

METHURIADES (Μεθουριάδες), a group of small islands, lying between Nisaea, the port of Megara, and Salamis. (Plin. iv. 12. s. 19.) Strabo describes them, without mentioning their names, as five small islands, lying before Nisaea to a person sailing into Attica (ix. p. 393). Stephanus B. (*s. v.*) loosely speaks of them as lying between Aegina and Attica.

METHY'DRIUM (Μεθύδριον: *Eth.* Μεθυδριεύς), a town in central Arcadia, situate 170 stadia north of Megalopolis (Paus. viii. 35. § 5), obtained its name, like Interamna, from being situated upon a lofty height between the two rivers Maloetas and Mylaon. (Paus. viii. 36. § 1.) It was founded by Orchomenus; but its inhabitants were removed to Megalopolis, upon the establishment of that city. It never recovered its former population, and is mentioned by Strabo (viii. p. 388) among the places of Arcadia which had almost entirely disappeared. It continued, however, to exist as a village in the time of Pausanias, who saw there a temple of Poseidon Hippius upon the river Mylaon. He also mentions, above the river Maloetas, a mountain called Thaumasium, in which was a cave where Rhea took refuge when pregnant with Zeus. At the distance of 30 stadia from Methydrium was a fountain named Nymphasia. (Paus. viii. 36. §§ 1—3, comp. viii. 12. § 2, 27. §§ 4, 7.) Methydrium is also mentioned in the following passages: Thuc. v. 58; Polyb. v, 10, 11, 13; Plin. iv. 6. s. 10; Steph. B. *s. v.*

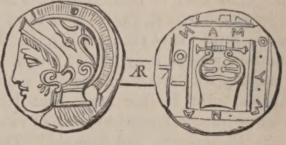
There is some difficulty in determining the exact site of Methydrium. Some writers identify it with the Hellenic remains called *Palatia*; but these are not on a lofty hill between two rivers, but in a low situation *above* the junction of the rivers on the right bank of one of them. Methydrium should rather be placed 45 minutes further, at the distance of 10 miles SE. of the village of *Nimnítza*, where there are some ancient ruins, one between two streams, on a height below *Pyrgo*, otherwise called *Pyrgáko*. It is true that this also is not a lofty hill; but Pausanias uses the expression κολωνὸς ὑψηλός, and ὑψηλός has reference to κολωνὸς, which means only a slight elevation. (Leake, *Morea*, vol. ii. p. 57, *Peloponnesiaca*, p. 201; Boblaye, *Recherches, &c.* p. 151; Ross, *Reisen im Peloponnes*, p. 116; Curtius, *Peloponnesos*, vol. i. p. 309.)

METHYMNA (Μήθυμνα, and on coins Μέθυμνα, Μάθυμνα: *Eth.* Μηθυμναῖος), a town in Lesbos, the most important next after MYTILENE. It was situated on the northern shore of the island, where a channel of 60 stadia (Strab. xiii. p. 618) intervened between it and the coast of the mainland near Assos.

One of the earliest notices of the Methymnaeans is the mention of their conquest of Arisba, another town of Lesbos, and their enslaving of its citizens. (Herod. i. 151.) The territory of Methymna seems to have been contiguous to that of Mytilene, and this may have been one cause of the jealousy between the two cities. The power and fame of Mytilene was on the whole far greater; but in one period of the history of Lesbos, Methymna enjoyed greater prosperity. She did not join the revolt of the other Lesbians from Athens in the Peloponnesian War (Thuc. iii. 2, 18), and she was therefore exempted from the severe punishment which fell on Mytilene. (Thuc. iii. 50.) Hence she retained the old privilege of furnishing a naval contingent instead of a tribute in money. (Thuc. vi. 85, vii. 57.) Shortly before the battle of Arginusae, Methymna fell into the power of the Lacedaemonians, and it was on this occasion that the magnanimous conduct of Callicratidas presented so remarkable a contrast to that of the Athenians in reference to Mytilene. (Xen. *Hellen.* i. 6. § 14.) After this time Methymna seems to have become less and less important. It comes into notice, however, in every subsequent period of history. It is mentioned in the treaty forced by the Romans (B. C. 154) between Attalus II. and Prusias II. (Polyb. xxxiii. 11.) It is stated by Livy (xlv. 31) and by Pliny (v. 31) to have incorporated the inhabitants of ANTISSA with its own. Its coins, both autonomous and imperial, are numerous. It was honourably distinguished [see LESBOS] for its resistance to the Mahomedans, both in the 12th and 15th centuries; and it exists on the same spot at the present day, under the name of *Molivo.*

We have no information concerning the buildings and appearance of ancient Methymna. It evidently possessed a good harbour. Its chief fame was connected with the excellent wine produced in its neighbourhood. (Virg. *Georg.* ii. 90; Ovid, *Art. Am.* i. 57; Hor. *Sat.* ii. 8. 50.) Horace (*Od.* i. 17. 21) calls Lesbian wine "innocens;" and Athenaeus (ii. p. 45) applies the epithet εὐστόμαχος to a sweet Lesbian wine. In another place (i. p. 32) he describes the medicinal effect of the wine of this island. (See also i. pp. 28, 29; and Aul. Gell. xiii. 5.) Pliny says (xiv. 9) that it had a salt taste, and apparently mentions this as a merit. Pausanias, in his account of Delphi (x. 19), tells a story of some fishermen of Methymna dragging in their nets out of the sea a rude image of Bacchus, which was afterwards worshipped.

Methymna was the birthplace of the poet and musician Arion. Myrsilus also, who is said to have written a history of Lesbos, is supposed to have been born here. [J. S. H.]



COIN OF METHYMNA.

METHYMNA (Μηθύμνη), a city in Crete, near Rhocca, which Aelian (*N. A.* xiv. 20) mentions in connection with a curious story respecting a remedy for hydrophobia discovered by a Cretan fisherman. Mr. Pashley (*Trav.* vol. ii. p. 40) considers that the remains near the chapel of *Hághios Geórghios*, by *Nopía*, on the extreme eastern edge of the plain of *Kísamo-kastéli*, represent Methymna. [E. B. J.]

METINA INSULA. [RHODANUS.]

METIOSEDUM. [MELODUNUM.]

ME'TORES (Μέτορες, Ptol. vi. 4. § 3), a branch of the great robber tribe of the Mardi, who were settled in Persis. Their name is sometimes written Μαίτορες. [V.]

METRO'POLIS (Μητρόπολις: *Eth.* Μητροπολίτης.) 1. A town in the Caystrian plain in

Lydia, on the road from Smyrna to Ephesus, at a distance of 120 stadia from Ephesus, and 180 from Smyrna. The district of Metropolis produced excellent wine. (Strab. xiv. pp. 632, 637; Ptol. v. 2. § 17; Steph. B. *s. v.*; Plin. v. 31; Hierocl. p. 600.) Near the modern village of *Tourbali*, no doubt a corruption of the ancient name Metropolis, some ruins are still seen; and as their distance from Smyrna and Ephesus agrees with that mentioned by Strabo, there can be no hesitation in identifying the place. (Comp. Arundell, *Seven Churches*, p. 22, &c.; Hamilton, *Researches*, i. p. 542; Rasche, *Lexic. Num.* iii. 1, p. 633, &c.)

2. A town in the north of Phrygia, and, as the name seems to indicate, the capital of the ancient kings of Phrygia, though Stephanus Byz. (*s. v.*) derives the name from the mother of the gods. It was situated to the north of Synnada (Athen. xiii. p. 574.), and must not be confounded with another town of the same name in the south of Phrygia. Its site is, in all probability, indicated by the ruins of *Pismesh Kalasi*, north of *Doganlu*, which show a very antique style of architecture, and mainly consist of tombs cut into the rocks; one of these tombs is that of king Midas. Leake (*Asia Minor*, p. 24) is inclined to think that these ruins mark the site of Nicoleia; but other travellers, apparently with more justice, identify them with Metropolis. (Franz, *Fünf Inschriften*, p. 42.) From the extent of the ruins, it would seem that in the time of the Roman emperors Metropolis was an important town; but afterwards it declined, though it is still mentioned by Hierocles (p. 677.)

3. A town in the southern part of Phrygia, belonging to the conventus of Apamea. (Plin. v. 29.) That this town is different from No. 2, is quite evident, even independently of the fact that Stephanus B. mentions two towns of the name of Metropolis in Phrygia, and that Hierocles and the Notitiae speak of a town of this name in two different provinces of Phrygia. (Hierocl. p. 673; Strab. xii. p. 576, xiv. p. 663; Liv. xxxviii. 15.) [L. S.]

METRO'POLIS (Μητρόπολις, Ptol. iii. 5. § 28), a town of European Sarmatia, on the Borysthenes, near Olbia. [E. B. J.]

METRO'POLIS (Μητρόπολις: *Eth.* Μητροπολίτης). 1. A town of Histiaeotis in Thessaly, described by Stephanus B. (*s. v.*) as a town in Upper Thessaly. Strabo says (ix. p. 438), that Metropolis was founded by three insignificant towns, but that a larger number was afterwards added, among which was Ithome. He further says, that Ithome was within a quadrangle, formed by the four cities Tricca, Metropolis, Pelinnaeum, and Gomphi. The position of Metropolis is also determined by its being on Caesar's march from Gomphi to Pharsalus. (Caes. *B. C.* iii. 81; Appian, *B. C.* ii. 64; Dion Cass. xli. 51.) It was taken by Flamininus on his descending into this part of Thessaly, after the battle of the Aous, B.C. 198. (Liv. xxxii. 15.) We learn from an inscription that the territory of Metropolis adjoined that of Cierium (the ancient Arne), and that the adjustment of their boundaries was a frequent subject of discussion between the two peoples. [CIERIUM.] Metropolis is mentioned in the sixth century by Hierocles (p. 642), and continued to exist in the middle ages under the name of Neo-Patrae (Νέαι Πάτραι, Constant. *de Them.* ii. p. 50, ed. Bonn). The remains of Metropolis are placed by Leake at the small village of *Paleókastro*, about 5 miles SW. of *Kardhítza*. The city was of a circular form, and in the centre of the circle are the vestiges of a circular citadel, part of the wall of which still exists in the yard of the village church of *Paleókastro*, where is a collection of the sculptured or inscribed remains found upon the spot within late years. Among other sculptures Leake noticed one in low relief, representing a figure seated upon a rock, in long drapery, and a mountain rising in face of the figure, at the foot of which there is a man in a posture of adoration, while on the top of the mountain there are other men, one of whom holds a hog in his hands. Leake conjectured with great probability that the seated figure represents the Aphrodite of Metropolis, to whom Strabo says (*l. c.*) that hogs were offered in sacrifice. (Leake, *Northern Greece*, vol. iv. p. 506.)

2. Another town in Thessaly, which Stephanus B. calls simply a town in Thessaly. This appears to be the Metropolis mentioned by Livy in his account of the campaign of Antiochus, in B. C. 191, where it is related that the Syrian king having landed at Demetrias, first took Pherae, then Crannon, then Cypaera, Metropolis, and all the neighbouring fortresses, except Atrax and Gyrton, and afterwards proceeded to Larissa. (Liv. xxxvi. 10.) From this account it would appear that this Metropolis was in Perrhaebia; and its site has been discovered by Leake, near that of Atrax, at a place called *Kastri*, where the name of Μητροπολίτης occurs in an inscription. (Leake, *Northern Greece*, vol. iii. p. 371.)

3. (*Lygovítzi*), a town in the interior of Acarnania, S. of Stratus, and on the road from the latter place to Conope in Aetolia. At a later time it fell into the hands of the Aetolians, but was taken and burned by Philip in his expedition against the Aetolians, B. C. 219. It is mentioned as one of the towns of Acarnania, in a Greek inscription found at Actium, the date of which is probably prior to the time of Augustus. (Polyb. iv. 64; Steph. B. *s. v.*; Böckh, *Corpus Inscript.* No. 1793; Leake, *Northern Greece*, vol. iii. p. 576.)

4. A town in Amphilochia, near Olpae. (Thuc. iii. 107.) As to its site, see ARGOS AMPHILOCHICUM.

5. A town of Doris. (Steph. B. *s. v.*)

6. A town of Euboea. (Steph. B. *s. v.*)

METULUM. [IAPODES, Vol. II. p. 3, b.]

MEVA'NIA (Μηουανία, Strab., Ptol.: *Eth.* Mevanas, ātis: *Bevagna*), a considerable city of Umbria, on the Flaminian Way, between Carsulae and Fulginium. It was situated on the river Tinia, in a broad and fertile valley, which extends from the neighbourhood of Spoletium to the Tiber, separating the main chain of the Apennines from a lateral mass or offshoot of the same range, which extends from Mevania and Spoletium to Tuder and Ameria. It is this valley, about 8 or 10 miles in breadth, watered by the Clitumnus and Tinia, with several tributary streams, the pastures of which were celebrated for their breed of white oxen, the only ones thought worthy to be sacrificed as victims on triumphal and other solemn occasions. Hence their praises are not less frequently associated with the name of Mevania than with that of the Clitumnus. (Colum. iii. 8, Sil. Ital. vi. 647, viii. 458; Lucan, i. 473.) Mevania appears to have been an important place before the Roman conquest of this part of Italy. In B. C. 308 it was chosen by the Umbrians as the headquarters of their assembled forces, where they were defeated by Q. Fabius. (Liv. ix. 41.) At a much later period it was occupied by the emperor Vitellius, with the intention of defending the passes of the Apennines against the generals of Vespasian, but he quickly abandoned it again, and retired to Rome. (Tac. *Hist.* iii. 55, 59.) As it was situated in the plain, it could scarcely be a very strong fortress; but Pliny notices it as one of the few cities of Italy that had walls of brick (xxxv. 14. s. 49). Strabo speaks of it as in his time one of the most considerable towns in the interior of Umbria: it was only of municipal rank, but seems to have continued a flourishing place throughout the period of the Empire. (Strab. v. p. 227; Plin. iii. 14. s. 19; Ptol. iii. 1. § 54; *Itin. Ant.* p. 311; Orell. *Inscr.* 98.) The modern *Bevagna* is a very poor and decayed place, with little more than 2000 inhabitants, though retaining its episcopal see, and the title of a city. It contains some remains of an amphitheatre, and mosaic pavements which belonged to the ancient Thermae. (Calindri, *Stat. del Pontif. Stato*, p. 104.)

Mevania appears to be indicated by the poet Propertius himself as the place of his birth (iv. 1. 123), though others understand this passage differently, and regard Hispellum as having the better claim. (Barth. *Vit. Propert.*; Kuinoel, *ad l. c.*) It was noted for the fogs to which it was subject. (Propert. *l. c.*; Sil. Ital. vi. 646.) Pliny speaks of its territory (Mevanas ager, xiv. 3. § 37) as producing a particular kind of vine, which he calls Irtiola; probably the same now called "Pizzotello," for which the district is still celebrated. (Harduin, *ad loc.*; Rampoldi, *Corografia*, vol. i. p. 233.) [E. H. B.]

MEVANIOLA. [UMBRIA.]

MIACORUS or MILCORUS (Μιάκωρος, Μίλκωρος; Theopomp. *ap. Steph. B. s. v.*), a place which may be assigned to the interior of Chalcidice. (Leake, *North. Greece*, vol. iii. p. 456.) [E. B. J.]

MIBA, in Britain, supposed more correctly Mida, is placed in the Ravennas's *Chorography* among the towns in the south of Britain. It has been conjectured that *Midhurst*, in Sussex, is its modern representative; but this supposition is not warranted by existing remains. [C. R. S.]

MICHMAS (Μαχμάς, LXX.; Μαχμά, Joseph., Euseb.), a city of the tribe of Benjamin, eastward from Bethel or Bethaven (1 *Sam.* xiii. 5), held by the Philistines, while Saul and the Israelites were in Gibeah. It was on the line of march of an invading army from the north, and the Assyrians are represented as depositing their baggage there when advancing against Jerusalem. (*Isaiah*, x. 28.) It is placed by Eusebius and St. Jerome in the borders of Aelia, and was then a considerable village, retaining its ancient name, 9 miles from Aelia, near Rama. (*Onomast. s. v.*) The same description exactly applies to it at the present day. It is 3 hours distant from Jerusalem, nearly due north. *Mŭkhmâs* stands on a low ridge between two small Wadys running south into the much larger valley named *Wady es-Swinît*. It bears marks of having been a much larger and stronger place than any in the vicinity. There are many foundations of hewn stones, and some columns among them. The *Wady es-Swinît* is "the Passage of Michmash" spoken of in 1 Samuel (xiii. 23), and Isaiah (x. 29). It is an extremely steep and rugged valley, which commences in the neighbourhood of Bethel, and a little below (E.) *Mŭkhmâs* contracts between perpendicular precipices.

The rocks Bozez and Seneh, mentioned in connection with Jonathan's exploit (1 *Sam.* xiv. 4), may still be recognised in two conical rocky knolls projecting into the valley between *Jeba'* (ancient Gibeah) and *Mŭkhmâs*. (Robinson, *Bibl. Res.* vol. ii. pp. 116, 117.) In the Talmud the soil of Michmash is celebrated for its fertility. (Reland, *Palaestina, s. v.* p. 897.) [G. W.]

MIDAEIUM or MIDAIUM (Μιδάειον), a town in the NE. of Phrygia, on the little river Bathys, on the road from Dorylaeum to Pessinus, and belonging to the conventus of Synnada. (Steph. B. *s. v.*; Plin. v. 32. s. 41; Ptol. v. 2. § 22; Strab. xii. p. 576; Hierocl. p. 678, where it is wrongly called Μεδάϊον.) The town, as its name indicates, must have been built by one of the ancient kings of Phrygia, and has become celebrated in history from the fact that Sextus Pompeius, the son of Pompey the Great, was there taken prisoner by the generals of M. Antony, and afterwards put to death. (Dion Cass. xlix. 18.) It has been supposed, with some, probability, that the town of Mygdum, mentioned by Ammianus Marcellinus (xxvi. 7), is the same as Midaeium. [L. S.]

MIDEIA or MIDEA. 1. (Μίδεια, Paus.; Μιδέα, Strab.: *Eth.* Μιδεάτης), an ancient city of the Argeia, was originally called Persepolis (Περσέως πόλις, Steph. B. *s. v.* Μίδεια), and is mentioned by Apollodorus (ii. 4. § 4) in connection with this hero. It was said to have derived its name from the wife of Electryon, and was celebrated as the residence of Electryon and the birthplace of his daughter Alcmena. (Paus. ii. 25. § 9; Schol. *ad Pind. Ol.* vii. 49.) But it is mentioned in the earliest division of the country, along with the Heraeum and Tiryns, as belonging to Proetus. (Paus. ii. 16. § 2.) It was the residence of Hippodameia in her banishment. (Paus. vi. 20. § 7.) It was destroyed by Argos, probably at the same time as Tiryns, soon after the Persian wars. (Paus. viii. 27. § 1; Strab. viii. p. 373.)

Strabo describes Midea as near Tiryns; and from its mention by Pausanias, in connection with the Heraeum and Tiryns, it must be placed on the eastern edge of the Argeian plain; but the only clue to its exact position is the statement of Pausanias, who says that, returning from Tiryns into the road leading from Argos to Epidaurus, "you will reach Mideia on the left" (ii. 25. § 9).

Two different sites have been assigned to Mideia. The French Commission place it at the Hellenic remains at *Dendrá*, 5½ geographical miles direct E. by N. from the citadel of Argos, as this place lies to the left of the road from Argos to Epidaurus. But Leake objects, that the distance of *Dendrá* from this road — more than 3 geographical miles — is greater than is implied by the words of Pausanias. He therefore places Mideia at the Hellenic remains near *Katzíngri*, 2 geographical miles due E. of Tiryns. The objection to the latter site is that it lies to the right of the road from Argos to Epidaurus, from which it is separated by a deep ravine. The ruins at *Dendrá* stand upon a hill almost inaccessible on three sides, enclosed by four different walls, one above another, In one of them is a gateway formed of three pieces of stone, resembling the smaller gateway of the citadel of Mycenae. The ruins descend from the summit to a fountain, which springs out of a grotto near a chapel of the Panaghia. The surrounding meadows afford good pasture for horses, and thus illustrate the epithet of Statius (*Theb.* iv. 44) "aptior armentis Midea," and the selection of this place as the residence of the horse-loving Hippodameia in her banishment. (Boblaye, *Récherches, &c.* p. 52; Leake, *Peloponnesiaca*, p. 268; Curtius, *Peloponnesos*, vol. ii. p. 395.)

2. A city of Boeotia. [Lebadeia.]

MIDIANI'TAE (Μαδιανῖται), the descendants of Midian, one of the sons of Abraham by Keturah, whom the patriarch is said to have sent away during his lifetime "eastward, unto the east country" (*Gen.* xxv. 2, 6), and whom we subsequently find reckoned among "the children of the east." (*Judg.* vi. 3.) In the third generation after Abraham they were a distinct people, trading between Gilead and Egypt; but are associated with, or confounded with, another Arab family, the Ishmaelites. (*Gen.* xxxviii. 25, 28, 36.)

The Midianites were probably a Bedawi tribe, and their situation may be pretty accurately determined, by the following notices, to the territory afterwards occupied by the Nabataei, to the south and east of Palaestine. Moses fed the sheep of Jethro, a priest of Midian, in the peninsula of Mount Sinai, and about Mount Horeb (*Exod.* iii. 1); subsequently Jethro came to his son-in-law from the land of Midian, while Israel was encamped in the vicinity of Horeb (xviii. 2, &c.); and Moses was glad to avail himself of his local knowledge while traversing the desert to the north of the peninsula. (*Numb.* x. 29—32). The close alliance between the Midianites and the Moabites, to oppose the progress of Israel, indicates the proximity of the two peoples; and the hostility of the former proves that the alliance of Moses with one of their family did not conciliate the national feeling. (*Numb.* xxii. 4, 7, xxv. xxxi. 8—12; *Josh.* xiii. 21.)

The Midianites continued the bitter enemies of the Israelites throughout the period of the Judges, when, in concert with "the Amalekites and the children of the east," they invaded simultaneously, and in countless numbers, the southern frontier towards Gaza and the trans-Jordanic tribes in Gilead and Bashan (*Judg.* vi. vii.), from whence they extended their ravages to the west, and north as far as the confines of Naphthali and Asher. After their signal defeat by Gideon, they disappear from the records of history, but their slaughter became proverbial. (*Psalm* lxxxiii. 9; *Isaiah*, ix. 4, x. 26.)

The country of the Midianites, however, had still a traditionary recollection; and subsequent notices, consistently with the foregoing, place them between Edom and Paran, which bordered on Egypt (1 *Kings*, xi. 17, 18), in the country afterwards comprehended under the name of Idumaea, and still later assigned to the Saraceni. Indeed Josephus (*Ant.* iv. 7. § 1) asserts that Petra, the capital of Arabia (i. e. Idumaea), was called by the natives Arecemé ('Αρεκεμή), from the Midianitish king Rekem, one of the five slain by Moses. (*Numb.* xxxi. 8.) Eusebius and St. Jerome mention a city Madian, so named after one of the sons of Abraham by Keturah, situated beyond Arabia (i. e. Idumaea) to the south, in the desert of the Saracens, by the Red Sea, from which the district was called; and another city of the same name near the Arnon and Areopolis; the ruins of which only existed in their days. (*Onomast. s. v.*; comp. Hieron. *Comm. ad Jes.* lx. and *Ezech.* xxv.)

The situation of these two cities would define the limits of the territory of the Midianites in their most palmy days. The former of these two cities is doubtless that mentioned by Josephus (*Ant.* ii. 11. § 1) under the name of Madiene (Μαδιηνή), situated at the Red Sea, and is properly identified by Reland as the modern *Midyan* (the Madian of Abulfeda), identical with the Modiana of Ptolemy. (Reland, *Palaestina*, pp. 98—100.) It is situated about half-way down the eastern coast of the Elanitic gulf. (Forster, *Geog. of Arabia*, vol. ii. p. 116; and see the references in his index under *Midian.*) [G. W.]

MIEZA (Μίεζα: *Eth.* Μιεζαῖος, Μιεζεύς), a Macedonian city, the position of which it is most difficult to ascertain. Stephanus of Byzantium (*s.v.*), on the authority of Theagenes, assigns to an eponymous founder, Mieza, a sister of Beroea, and granddaughter of Macedon: this legend implies that it was an important city. From the name it would seem most natural to look for it in the neighbourhood of Beroea, which agrees with Ptolemy (iii. 13. § 39), who classes it among the cities of Emathia. Stephanus, on the other hand, still deriving his information apparently from Theagenes, alludes to it as a *τόπος Στρυμόνος*, and adds that it was sometimes called Strymonium. Alexander the Great established an Aristotelian school at Mieza (Plut. *Alex. M.* 7); and it was famed for a stalactitic cavern. (Plin. xxxi. 2. s. 20; Leake, *North. Greece*, vol. iv. p. 583.) [E. B. J.]

MIGDOL, a Hebrew word signifying "a tower," and used as a complement of several proper names of places in Holy Scripture.

1. Migdol-Eder, translated in *Gen.* xxxv. 21 (v. 16 in LXX.), *τοῦ πύργου* Γαδέρ, Auth. Ver. "the tower of Eder;" and in *Micah*, iv. 8., *πύργος ποιμνίου*, Auth. Ver. "tower of the flock" (marg. "Edar"). From the first cited passage, it would appear to have been near Bethlehem; and St. Jerome mentions a shepherd's tower a mile from Bethlehem, so called, as he suggests, in prophetic anticipation of the angelic announcement of the Nativity. (*Onomast. s. v.*; Reland, *Palaestina*, *s. v.* p. 898.)

2. Migdol-El, a town in the tribe of Naphthali (*Josh.* xix. 38), where the LXX., running two names together, read Μεγαλααρίμ for "Migdal-el, Horem." Eusebius and St. Jerome mention it as a large village named Magdiel, ix. M. P. (St. Jerome writes v. M. P.) from Dora on the road to Ptolemais, probably identical with the modern *El-Mejdel*, in the plain of Esdraelon, a little to the SW. of *Shefa 'Amar*, which is, however, more remote than even Eusebius states from Dora, i. e. the modern *Tantura.* Neither could this have any connection with the Migdal-el of Naphthali, as Reland, in agreement with his two authors, seems to imagine, seeing it was situated in the tribe of Asher or Issachar. (Reland, *Palaestina*, p. 898.) The Magdala of Galilee (now *El-Mejdel*) is much more probably the Migdal-el of Naphthali. [Magdala.]

3. Migdal-gad (Μαγαδαλγάδ, LXX.), a city of the tribe of Judah. (*Josh.* xv. 37.)

4. Migdal-senna, corrupted to Μεγάλη Σεννά in Eusebius (*Onomast. s. v. Senna*), which, however, St. Jerome's translation enables us to correct to Μιγδὰλ Σέννα, "quod interpretatur turris Senna." There is yet another corruption of the Greek corrected in the Latin; the former having *ὅριον τῆς Ἰδουμαίας*, the latter, correctly, "terminus Judae." A village of this name existed in their days 7 miles north of Jericho. [G. W.]

MIGO'NIUM. [Gythium.]

MIGRON, a town in the tribe of Benjamin, mentioned in 1 *Samuel*, xiv. 2 (where the LXX. reads Μαγδών) as in the extreme border of Gibeah, celebrated for its pomegranate tree; and connected with Aiath (probably Ai) in *Isaiah*, x. 28 (where the LXX. reads Μαγγεδώ). Its site has not been recovered in modern times. Dr. Robinson remarks, "Migron must have been situated between *Deir Dîwân* and *Michmash*;" and so the line of the Assyrian march in Isaiah would seem to require. But the passage in Samuel implies that it was S. of Michmash, which was then occupied by the Philistine garrison, watched by the Israelites in Gibeah, which lay to the S. of "the passage of Michmash," and with which Migron is connected. (Robinson, *Bibl. Res.* vol. ii. p. 149.) [G. W.]

MILETO'POLIS (Μιλητόπολις), a town in the north of Mysia, at the confluence of the rivers Macestus and Rhyndacus, and on the west of the lake which derives its name from it. (Strab. xii. p. 575, xiv. p. 681; Steph. B. *s. v.*; Plin. v. 32, 40.) Some modern geographers, as D'Anville and Mannert, have identified Miletopolis with the modern *Beli Kessr* or *Balikesri*, but this place is situated too far S. Leake, too, seems to place Miletopolis too far SW. of the lake, and identifies it with *Minias*, which others regard as the site of the ancient Poemanenum. The most probable view is, that the site of Miletopolis is marked by the modern *Moalitsh* or *Muhalitsch*, or by the place *Hamamli*, near which many ruins of an ancient town are found. (Hamilton, *Researches, &c.*, vol. i. p. 81.&c., vol. ii. p. 91.) [L. S.]

MILETOPOLI'TIS LACUS (Μιλητουπολῖτις λίμνη), a lake in the north-west of Mysia, deriving its name from the town of Miletopolis, near its western shore. (Strab. xii. pp. 575, 576.) According to Pliny (v. 40) the lake also bore the name Artynia, and probably confounding the river Tarsius with the Rhyndacus, he erroneously describes the latter river as having its origin in the lake, whereas, in fact, the Rhyndacus enters the lake in the south, and issues from it in the north. It now bears the name of the lake of *Maniyas* (Hamilton, *Researches, &c.*, vol. ii. p. 105, &c.) [L. S.]

MILE'TUS (Μίλητος: *Eth.* Μλήσιος, Milesius), once the most flourishing city of Ionia, was situated on the northern extremity of the peninsula formed, in the south-west of the Latmicus Sinus, by Mount Grion. The city stood opposite the mouth of the Maeander, from which its distance amounted to 80 stadia.

At the time when the Ionian colonies were planted on the coast of Asia Minor, Miletus already existed as a town, and was inhabited, according to Herodotus (i. 146), by Carians, while Ephorus (ap. Strab. xiv. p. 634) related that the original inhabitants had been Leleges, and that afterwards Sarpedon introduced Cretan settlers. The testimony of Herodotus is born out by the Homeric poems, in which (*Il.* ii. 867) Miletus is spoken of as a place of the Carians. That the place was successively in the hands of different tribes, is intimated also by the fact mentioned by Pliny (v. 30), that the earlier names of Miletus were Lelegeïs, Pityusa, and Anactoria. (Comp. Paus. vii. 2. § 3; Steph. B. *s. v.*) On the arrival of the Ionians, Neleus, their leader, with a band of his followers, took forcible possession of the town, massacred all the men, and took the women for their wives, — an event to which certain social customs, regulating the intercourse between the sexes, were traced by subsequent generations. It appears, however, that Neleus did not occupy the ancient town itself, but built a new one on a site somewhat nearer the sea. (Strab. *l. c.*) Tombs, fortifications, and other remains, attributed to the ancient Leleges, were shown at Miletus as late as the time of Strabo (xiv. p. 611; comp. Hèrod. ix. 97). As in most other colonies the Ionians had amalgamated with the ancient inhabitants of the country, the Milesians were believed to be the purest representatives of the Ionians in Asia. Owing to its excellent situation, and the convenience of four harbours, one of which was capacious enough to contain a fleet, Miletus soon rose to a great preponderance among the Ionian cities. It became the most powerful maritime and commercial place; its ships sailed to every part of the Mediterranean, and even into the Atlantic; but the Milesians turned their attention principally to the Euxine, on the coasts of which, as well as elsewhere, they founded upwards of 75 colonies. (Plin. v. 31; Senec. *Cons. ad Helv.* 6; Strab. xiv. p. 635; Athen. xii. p. 523.) The most remarkable of these colonies were Abydos, Lampsacus, and Parium, on the Hellespont; Proconnesus and Cyzicus on the Propontis; Sinope and Amisus on the Euxine; while others were founded in Thrace, the Crimea, and on the Borysthenes. The period during which Miletus acquired this extraordinary power and prosperity, was that between its occupation by the Ionians and its conquest by the Persians, B. C. 494.

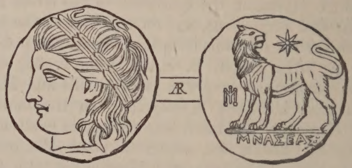
The history of Miletus, especially the earlier portion of it, is very obscure. A tyrannis appears to have been established there at an early time; after the overthrow of this tyrannis, we are told, the city was split into two factions, one of which seems to have been an oligarchical and the other a democratic party. (Plut. *Quaest. Gr.* 32.) The former gained the ascendant, but was obliged to take extraordinary precautions to preserve it. On another occasion we hear of a struggle between the wealthy citizens and the commonalty, accompanied with horrible excesses of cruelty on both sides. (Athen. xii. p. 524.) Herodotus (v. 28) also speaks of a civil war at Miletus, which lasted for two generations, and reduced the people to great distress. It was at length terminated by the mediation of the Persians, who seem to have committed the government to those landowners who had shown the greatest moderation, or had kept aloof from the contest of the parties. All these convulsions took place within the period in which Miletus rose to the summit of her greatness as a maritime state. When the kingdom of Lydia began its career of conquest, its rulers were naturally attracted by the wealth and prosperity of Miletus. The first attempts to conquer it were made by Ardys, and then by Sadyattes, who conquered the Milesians in two engagements. After the death of Sadyattes, the war was continued by Alyattes, who, however, concluded a peace, because he was taken ill in consequence, it was believed, of his troops having burnt a temple of Athena in the territory of Miletus. (Herod i. 17, &c.) At this time the city was governed by the tyrant Thrasybulus, a friend of Periander of Corinth (Herod. v. 92), and a crafty politician. Subsequently Miletus seems to have concluded a treaty with Croesus, whose sovereignty was recognised, and to whom tribute was paid.

After the conquest of Lydia by the Persians, Miletus entered into a similar relation to Cyrus as that in which it had stood to Croesus, and was thereby saved from the calamities inflicted upon other Ionian cities. (Herod. i. 141, &c.) In the reign of Darius, the Ionians allowed themselves to be prevailed upon by Histiaeus and his unscrupulous kinsman and successor openly to revolt against Persia, B. C. 500. Miletus having, in the person of its tyrant, headed the expedition, had to pay a severe penalty for its rashness. After repeated defeats in the field, the city was besieged by land and by sea, and finally taken by storm B. C. 494. The city was plundered and its inhabitants massacred, and the survivors were transplanted, by order of Darius, to a place called Ampe, near the mouth of the Tigris. The town itself was given up to the Carians. (Herod. vi. 6, &c. ; Strab. xiv. p. 635.)

The battle of Mycale, in B. C. 479, restored the freedom of Miletus, which soon after joined the Athenian confederacy. But the days of its greatness and glory were gone (Thuc. i. 15, 115, &c.); its ancient spirit of liberty, however, was not, yet extinct, for, towards the end of the Peloponnesian War, Miletus threw off the yoke imposed upon her by Athens. In a battle fought under the very walls of their city, the Milesians defeated their opponents, and Phrynichus, the Athenian admiral, abandoned the enterprise. (Thuc. viii. 25, &c.) Not long after this, the Milesians demolished a fort which the Persian Tissaphernes was erecting in their territory, for the purpose of bringing them to subjection. (Thuc. viii. 85.) In B. C. 334, when Alexander, on his Eastern expedition, appeared before Miletus, the inhabitants, encouraged by the presence of a Persian army and fleet stationed at Mycale, refused to submit to him. Upon this, Alexander immediately commenced a vigorous attack upon the walls, and finally took the city by assault. A part of it was destroyed on that occasion ; but Alexander pardoned the surviving inhabitants, and granted them their liberty. (Arrian, *Anab.* i. 18, &c.; Strab. *l. c.*) After this time Miletus continued, indeed, to flourish as a commercial place, but was only a second-rate town. In the war between the Romans and Antiochus, Miletus sided with the former. (Liv. xxxvii. 16, xliii. 6.) The city continued to enjoy some degree of prosperity at the time when Strabo wrote, and even as late as the time of Pliny and Pausanias. (Comp. Tac. *Ann.* iv. 63, 55.) From the Acts (xx. 17), it appears that St. Paul stayed a few days there, on his return from Macedonia and Troas. In the Christian times, Ephesus was the see of a bishop, who occupied the first rank among the bishops of Caria; and in this condition the town remained for several centuries (Hierocl. p. 687; Mich. Duc. p. 14), until it was destroyed by the Turks and other barbarians.

Miletus, in its best days, consisted of an inner and an outer city, each of which had its own fortifications (Arrian *l. c.*), while its harbours were protected by the group of the Tragusaean islands in front of which Lade was the largest. Great and beautiful as the city may have been, we have now no means of forming any idea of its topography, since its site and its whole territory have been changed by the deposits of the Maeander into a pestilential swamp, covering the remains of the ancient city with water and mud. Chandler, and other travellers not being aware of this change, mistook the ruins of Myus for those of Miletus, and describe them as such. (Leake, *Asia Minor*, p. 239.) Great as Miletus was as a commercial city, it is no less great in the history of Greek literature, being the birthplace of the philosophers Thales, Anaximander, and Anaximenes, and of the historians Cadmus and Hecataeus.

The Milesians, like the rest of the Ionians, were notorious for their voluptuousness and effeminacy, though, at one time, they must have been brave and warlike. Their manufactures of couches and other furniture were very celebrated, and their woollen cloths and carpets were particularly esteemed. (Athen. 1. p. 28, xi. p. 428, xii. 540, 553, xv. 691; Virg. *Georg.* iii. 306, iv. 335; comp. Rambach, *De Mileto ejusque coloniis*, Halae, 1790, 4°; Schroeder, *Comment. de Rebus Milesiorum*, part i. Stralsund, 1817, 4°; Soldan, *Rerum Milesiarum Comment.* i. Darmstadt, 1829, 4°.) [L. S.]



COIN OF MILETUS.

MILE'TUS, a town of Mysia, in the territory of Scepsis, on the river Evenus, which was destroyed as early as the time of Pliny (v. 32.). Another town of the same name in Paphlagonia, on the road between Amastris and Sinope, is mentioned only in the Peuting. Table. [L. S.]

MILE'TUS (Μίλητος), a town of Crete, mentioned in the Homeric catalogue. (*Il.* ii. 647.) This town, which no longer existed in the time of Strabo, was looked upon by some writers as the mother-city of the Ionian colony of the same name. (Ephorus, *ap. Strab.* xii. p. 573, xiv. p. 634; Schol. *Apoll. Rhod.* i. 186; Apollod. iii. 1, 2, 3; Plin. iv. 12.)

Mr. Pashley (*Trav.* vol. i. p. 269) explored the site of this Homeric city not far from *Episkopianó*, at which, considerable remains of walls of polygonal masonry, both of the acropolis and city are still to be seen. (Höck, *Kreta*, vol. i. pp. 15, 418.) [E.B.J.]

MILEUM, a Roman "colonia" ("Mileu colonia" *Peut. Tab.*) in Numidia, which the Antonine Itinerary places at 25 M. P. from Cirta. There can be little doubt that this place, which, from the circumstance of two councils having been held there, was of some importance (Morcelli, *Africa Christiana*, vol. i. p. 228), was the same as MIREUM (Μίρεον *al.* Μύραιον, Ptol. iv. 3. § 28). [E. B. J.]

MILICHUS. [ACHAIA, p. 13, b.]

MILOLITUM (*It. Ant.* p. 322 ; Melalicum, *It. Hieros.* p. 602 ; Mytoliton, Geogr. Rav. iv. 6), a town in the interior of Thrace, on the road from Maximianopolis to Trajanopolis. [A. L.]

MILO'NIA. [MARSI.]

MILYAS (Μιλυάς) is said to have been the ancient and original name of the country afterwards called Lycia (Herod. i. 173) ; but during the period of the Persian dominion, it was the name given to the whole mountainous country in the north of Lycia, the south of Pisidia, and a portion of eastern Phrygia. (Strab. xii. p. 573.) The boundaries of this country, however, were never properly fixed, and the whole of it is sometimes described as a part of Lycia. (Arrian, *Anab.* i. 25.) After the accession of the dynasty of the Seleucidae in Syria, the name Milyas was limited to the south-western part of

Pisidia, bordering upon Lycia, that is, the territory extending from Termessus northward to the foot of mount Cadmus. (Polyb. v. 72; Strab. xii. p. 570, xiii. p. 631, xiv. p. 666.) This district, the western part of which bore the name of Cabalia, is afterwards described, sometimes as a part of Lycia (Ptol. v. 3. § 7, 5. § 6), and sometimes as part of Pamphylia or Pisidia. (Ptol. v. 2. § 12; Plin. v. 42.) After the conquest of Antiochus the Great, the Romans gave the country to Eumenes (Polyb. *Exc. de Leg.* 36), though Pisidian princes still continue to be mentioned as its rulers.

The greater part of Milyas was rugged and mountainous, but it also contained a few fertile plains. (Strab. xii. p. 570.) The inhabitants were called Milyae. (Μιλύαι, Herod. vii. 77; Strab. xiv. p. 667; Plin. v. 25, 42.) This name, which does not occur in the Homeric poems, probably belonged to the remnants of the ancient Solymi, the original inhabitants of Lycia, who had been driven into the mountains by the immigrating Cretans. The most important towns in Milyas were CIBYRA, OENOANDA, BALBURA, and BUBON, which formed the Cibyratian tetrapolis. Some authors also mention a town of Milyas (Polyb. v. 72; Ptol. v. 2. § 12; Steph. B. *s. v.* Μιλύαι), which must have been situated N. of Termessus in Pisidia. [L. S.]

MIMACES (Μίμακες), a people in Byzacium (Ptol. iv. 3. § 26), and also in Libya Interior. (Ptol. iv. 6. § 20.) [E. B. J.]

MIMAS (ὁ Μίμας), a mountain range in Ionia, traversing the peninsula of Erythrae from south to north. It still bears its ancient name, under which it is mentioned in the Odyssey (iii. 172.) It is, properly speaking, only a branch of Mount Tmolus, and was celebrated in ancient times for its abundance of wood and game (Strab. xiv. pp. 613, 645.) The neck at the south-western extremity of the peninsula formed by Mount Mimas, a little to the north of Teos, is only about 7 Roman miles broad, and Alexander the Great intended to cut a canal through the isthmus, so as to connect the Caystrian and Hermaean bays; but it was one of the few undertakings in which he did not succeed. (Plin. v. 31; Paus. ii. 1. § 5; comp. vii. 4. § 1; Thucyd. viii. 34; Ov. *Met.* ii. 222; Amm. Marc. xxxi. 42; Callim. *Hymn. in Del.* 157; Sil. Ital. ii. 494.)

Mount Mimas forms three promontories in the peninsula; in the south Coryceum (*Koraka* or *Kurko*), in the west Argennum (*Cape Blanco*), and in the north Melaena (*Kara Burnu*). Chandler (*Travels*, p. 213) describes the shores of Mount Mimas as covered with pines and shrubs, and garnished with flowers. He passed many small pleasant spots, well watered, and green with corn or with myrtles and shrubs. The summit of the mountain commands a magnificent view, extending over the bays of Smyrna, Clazomenae, and Erythrae, the islands of Samos, Chios, and several others. [L. S.]

MINAEI (Μειναῖοι), a celebrated people of *Yemen*, in the SW. of Arabia. Strabo names them first of four great nations situated in this extremity of the peninsula, and bordering on the Red Sea: their principal town was Carna or Carana; next to these were the Sabaei, whose capital was Mariaba. The Catabanes were the third, extending to the straits and the passage of the Arabian Gulf—*the Straits of Bab-el Mandeb.* Their royal city was Tamna. To the east were the Chatramotitae, whose capital was named Cabatanum. From Elana to the country of the Minaei was 70 days' journey. Thus far Strabo (xvi. pp. 768, 776); consistently with whose account, Ptolemy (vi. 7. § 23) mentions the Minaei as a mighty people (Μιναῖοι, μέγα ἔθνος), bordering on the inner frankincense country, not far from the Sabaei, and places Carna Metropolis in long. 73° 30′, lat. 23° 15′, which would be on the coast of the Gulf of Arabia, distinct from the Carnus or Carna above named, and identical with the Cornon of Pliny, a town of the Charmaei, who were contiguous to the Minaei. Pliny represents the Minaei as contiguous to the Atramitae in the interior; which Atramitae—identical no doubt with the Chatramotitae of Strabo—he represents as a branch of the Sabaei, which last tribe extended along both seas, i. e. the *Indian Ocean* and the *Arabian Gulf;* and as the Carnus, which he names as a city of the Sabaei, is doubtless the Carna which Strabo makes the capital of the Minaei, he would seem to imply that these last were also another division of the same principal tribe of the Sabaei. Their country was reported by Aelius Gallus to be exceedingly rich. "Minaeis fertiles agros palmetis arbustisque, in pecore divitias." (Plin. vi. 32.) They are mentioned by Diodorus (as Μιννaίοι), in connection with the Gerrhaei, as transporting frankincense and other scented wares from Upper Arabia (ἐκ τῆς ἄνω λεγομένης Ἀραϐίας), i. e. the interior (iii. 42). All these notices would serve to fix the seat of this tribe at the SW. part of the peninsula, in the modern *Yemen.* Pliny says that they were supposed to derive their origin from Minos, the king of Crete, as their neighbours, the Rhadamaei, were from his brother Rhadamanthus (vi. 32), in which Mr. Forster thinks we may "easily recognise, under the thin veil of classical fiction, the important historical fact of the existence of an open trade between the Greeks and Arabs from very remote times, and of all the facilities implied by commercial intercommunity." (*Arabia*, vol. i. p. xxxvii., ii. pp. 74, 75.) In his account of the myrrh and frankincense, Pliny relates that this plant, which grew in the country of the Atramitae, one canton (pagus) of the Sabaei, was conveyed by one narrow path through the neighbouring canton of the Minaei, who were the first to carry on the trade, and always the most active in it; from which fact the frankincense came to be called Minnaeum (xii. 30). And in speaking of the various qualities of myrrh, he mentions second, "Minaea, in qua Atramitica," as most esteemed next to the Troglodytica (xii. 35).

With regard to the position of this important tribe in the modern map of Arabia, there is a wide difference of opinion among geographers. D'Anville finds their capital Carana in the modern *Almakarana*, which is, he says, a strong place. (*Geograph. Anc.* tome ii. p. 221; comp. Forster, *Arabia*, vol. i. p. liii.) Gosselin contends that *Almakarana* is too far south for the Carna of the Minaei, and is disposed to find this capital in *Carn-al-Manazil*, as Bochart had suggested (*Phaleg*, lib. ii. cap. 22. p. 121); which Edrisi places two days' journey from *Mekka*, on the road to *Sanaa.* (Gosselin, *Récherches sur la Géographie des Anciens*, tome ii. p. 116.) Dean Vincent thus attempts to fix their position:—"The site of the Minaeans is not easy to fix; but by a comparison of different accounts, they were S. of *Hedjaz*, N. of *Hadramaut*, and to the eastward of *Sabêa;* and they were the carriers to all these provinces: their caravans passed in 70 days from *Hadramaut* to *Aila*, as we learn from Strabo; and *Aila* is but 10 miles (?) from Petra." He remarks, in direct opposition to Gosselin, that Bochart, in placing them at *Carno-'l-Manazoli* (l. *Karn-el-Maghsal*), only 3 stations S. of *Mecca*, which he supposes to be the Carna or Carana of Pliny, brings them too far to the N., for that "Ptolemy places them much farther S." (*Periplus*, cap. xxvii. p. 363, and note 254.) But M. Jomard holds that *Wady Mina*, to the S. (?) of *Mecca*, corresponds with the ancient Minaei: the distance to *Aila* he computes as 10½ degrees, or 294 hours (ap. Mengin. *Histoire de l'Egypte*, *&c.* p. 377). Mr. Forster assigns them a wide extent of territory in the modern provinces of *Hedjaz*, *Nedjd*, and *Yemen*, even to the borders of *Hadramaut*. "The seat of this great commercial people, who divided with the Gerraei the commerce of the peninsula (transported by D'Anville to the heart of *Yemen*, and by Vincent to the country of the *Asyr* Arabs), assuredly lay, if any reliance whatever may be placed in the position of Ptolemy, in an inland direction ESE. of Mecca. For the Minaei, according to him, lay immediately S. of the "regio interior myrrifera;" and this, again, was situated due S. of the Manitae. The Manitae being the same with the Mezeyne, this description would identify the "interior myrrifera" with the fruitful mountain region E. of *Tayf*, and the Minaei, consequently, with the great *Ateybe* tribe described by Burckhardt, as the most numerous of the tribes of *Hedjaz*, and inhabiting the rich inland country stretching eastward, under those mountains, from *Lye* and *Kolákh* to *Taraba*." (*Arabia*, vol. ii. pp. 251, 252.) He adds, in a note(*), "Its site (viz. that of the 'interior myrrifera'), with that of its inhabitants,' the Minaei, may be determined independently, by the concurrent testimonies of Ptolemy and Pliny: the former places his Chargatha [Χαριάθα, Pal. Χαργάθα], and the latter his Karriata, in conjunction with the Minaei. The town thus denominated is clearly that of *Kariatain*; but *Kariatain* is seated beneath, or rather upon, the mountains of *Tayf*." Having thus determined their northern border "S. of *Kariatain*, or in the plains below the mountain chain running ENE. from *Tayf*," he thus defines their southern limits. "On the S., according to Ptolemy, the Minaei were bounded by the Doreni and the Mokeretae. It is impossible to mistake, in the Doreni, the inhabitants of *Zokran*, or in the Mokeretae, those of *Mekhra*, two adjoining provinces, lying S. of *Mecca* and *Tayf*, and crossing the entire space between the sea and the uninhabited desert. This decisive verification shuts in the ancient Minaei between the mountains of *Zohran* and *Mekhra*, and those N. of *Tayf*" (p. 255). "The chief towns, the territory, and the national habits of the Minaei, as described by the ancient geographers, bear a remarkable correspondence to those of the *Ataybe* Arabs, the present inhabitants of this district; and the coincidence of the palm-groves, and other fruit-trees of the Minaei, and their wealth in cattle, noticed by Pliny, with the excellent pasture-grounds, the great abundance of camels and sheep, possessed by the powerful tribe of *Ateybe*, and with the plantations for which Taraba is remarkable, that furnish all the surrounding country with dates, environed, as Burckhardt describes both it and *Tayf* to be, 'with palm-groves and gardens, watered by numerous rivulets,' must be allowed to corroborate, in a very remarkable manner, this verification of the ancient seats of the Minaei." (Forster, *Arabia*, vol. ii. pp. 254—257.)

Mr. Forster further identifies the principal town of the Minaei (the Carman Regia of Ptolemy) with *Karn-al-Manzil*, a considerable town still in being between *Tayf* and *Mekka*; . . . and Carnon with *Karn-al-Magsal*, upon the mountains S. of *Tayf*; which former Bochart had already identified with the Carna or Carana of Pliny. "The site of their capital, within a few miles of *Wady Mina* [immediately to the E. of *Mekka*], suggests the not improbable derivation of their name from that famous seat of the idolatry of ancient Arabia" (p. 254, note†); an hypothesis in which, it has been seen, Jomard coincides. But, though fixing the original and principal seat of the Minaei in the S. of the *Hedjaz*, he thinks "it still is certain, from Pliny's statement, that this people possessed a key to the commerce of the incense country, by having obtained the command of one of the two passes into the *Djebal-al-Kamûr*" (which is in the heart of *Hadramaut*); and he hence infers that they possessed one of the two emporiums of the trade in incense and myrrh, mentioned by Pliny, on the southern coast; "an inference which at once conducts us to Thauane or *Doàn* [NE. of *Ras Fartak*], and to the mountain pass immediately behind it" (p. 258, comp. vol. i. p. 135, 136). The arguments in proof of this position, and of the connection of the Minaei with the Joktanite patriarch Jerah, which cannot be considered as convincing, are fully stated and enforced by Mr. Forster with his usual ingenuity (vol. i. pp. 128—136); but it is an unfortunate circumstance that he has removed the central seat of this tribe,—descended, according to this hypothesis, from "the father of Yemen,"—into the territory of *Hedjaz* and for *Nedjd;* he maintains that, "from E. to W. the Minaei stretched the entire breadth of the peninsula, their eastern frontier touching the Gerrheans, on the *Persian Gulf;* while Carman Regia, now *Karn-al-Manzil*, their metropolis, is seated only 21 leagues ESE. of Mekka, in the great province of *Al-Kardje* or *Iemama*" vol. i. p. lxviii.)

The question of the position of the Minaeans has been investigated by M. Fresnel with a widely different result. (*Journal Asiatique*, 3me Sériè, tome x. pp. 90—96, 176—200.) He confines them to the central part of *Yemen*, and denies their connection either with *Wady Mina*, near *Mekka*, or with *Manâh*, an idol of the Houdhaylides and the Khouzâïdes, between *Mekka* and *Medina*. He regards the name as a possible corruption of Yemenaei, the first syllable being converted into the Greek article, in its transmutation from one language to another; but suggests also another derivation of the name from the patriarch Ayman, found in the native genealogies third in descent from Saba. In confirmation of the former etymology, he maintains that the name *Yemen*, which now comprehends the eastern quarter of Southern Arabia, was formerly proper to the central portion of that province. He thinks that the capital of the Minaei—the Carna or Carana of Strabo, the Carnon of Pliny, identical, also, with the Carman Regia of Ptolemy (to which that geographer assigns too high a latitude, as he does also the Minaei)—is to be found in the *Al-Karn* of *Wady Doàn*, five or six days N., or, according to another authority, WNW., of *Mukallah*. Their other town, Mariaba Baramalacum, he places in the same valley. [MARIABA, 2.] The position thus assigned to Carna in the *Wady Doàn*, enables us to fix the extent of the territory of the Minaei between the Sabaeans and

Hadramaut. Their country must have comprehended the eastern half of the territory of *Yafa*, and the western half of the modern *Hadramaut.* So that *Shibâm* and *Férîm*, and the tomb of *Hûd*, and the wells of *Barkôt* (Ptolemy's source of the Styx), which now form part of *Hadramaut*, pertained to the Minaei. (Ritter, *Erdkunde von Arabien*, i. pp. 278—284.) [G. W.]

MINARIACUM, in Belgica, is placed on a road from Castellum (*Cassel*) to Turnacum (*Tournai*); and a road also ran from Castellum through Minariacum to Nemetacum (*Arras*). The distance is xi. (leagues) from *Cassel*, a well-known position, to Minariacum. D'Anville contends that the geographers are mistaken in placing Minariacum at *Merghem*, or, as the French call it, *Merville*, on the river *Lys*, instead of placing it at *Esterre*, also on the *Lys.* The distances as usual cause a difficulty, and there is nothing else that decides the question. An old Roman road leads from *Cassel* to *Esterre*, and Roman coins have been found at *Esterre.* [G. L.]

MINAS SABBATTHA (Μείνας Σαβατθά, Zosim. iii. 23), a small fortified work in Babylonia, which Zosimus describes as, in his day, occupying the site of the celebrated Parthian capital Ctesiphon. Abúlfeda (p. 253) speaks of a place in the neighbourhood called *Sabath.* [V.]

MINA'TICUM, in Belgica, is placed by the Antonine Itin. and the Table on a road from Bagacum (*Bavai*) to Durocortorum (*Reims*). It is placed in the Itin. between Catusiacum (*Chaours*) and Auxenna or Axuenna. [AXUENNA.] Catusiacum is omitted in the Table, and Minaticum appears under the form Ninittaci, or Nintecasi, as D'Anville writes it. Here, as in some other cases, the name in the Table appears to be more exact, for Ninittaci is *Nizy le Comte*, which stands on an old Roman road that leads from *Chaours* to *Reims.* [G. L.]

MI'NCIUS (Μίγκιος: *Mincio*), a considerable river of Gallia Cisalpiua, and one of the most important of the northern tributaries of the Padus. (Plin. iii. 16. s. 20, 19. s. 23; Strab. iv. p. 209.) It has its sources in the Rhaetian Alps, at the foot of the *Monte Tonale*, from which it flows to the lake Benacus, or *Lago di Garda*, which is formed by the accumulation of its waters; from thence it issues again at *Peschiera* (the ancient Ardelica), and has from thence a course of about 40 miles, till it falls into the *Po* near *Governolo*, about 10 miles above Hostilia. In the upper part of its course it is a mere mountain torrent; but after it leaves the lake Benacus it is a deep and clear stream, which holds a slow and winding course through the low and marshy plains of this part of Cisalpine Gaul. It is characteristically described by Virgil, who dwelt on its banks. (Virg. *Ecl.* vii. 13, *Georg.* iii. 15, *Aen.* x. 206.) In the immediate neighbourhood of Mantua the waters of the Mincius stagnate, so as to form shallow lakes of considerable extent, which surround that city on three sides, the fourth being also protected by artificial inundations.

A battle was fought on the banks of the Mincius in B.C. 197, between the consul Cornelius and the combined forces of the Insubres and Cenomani, in which the latter were entirely defeated, and their leader, the Carthaginian Hamilcar, taken prisoner. (Liv. xxxii. 30.) At a much later period it was on the banks of the Mincius, near its confluence with the Padus, at a place called by Jornandes Acroventus, Mamboleius, that the celebrated interview took place between Pope Leo I. and Attila, which led the king of the Huns to withdraw his forces from Italy. (Jornand. *Get.* 42; P. Diac. *Hist. Miscell.* xv. p. 549.) [E. H. B.]

MINERVAE PROMONTO'RIUM (τὸ Ἀθηναῖον ἀκρωτήριον, Strab.: *Punta della Campanella*), a promontory on the coast of Campania, opposite to the island of Capreae, forming the southern boundary of the celebrated Crater or *Bay of Naples.* It is a bold and rocky headland, constituting the extremity of a mountain ridge, which branches off from the main mass of the Apennines near Nuceria, and forms a great mountain promontory, about 25 miles in length, which separates the *Bay of Naples* from that of Paestum or *Salerno.* The actual headland derived its name from a temple of Minerva, situated on its summit, which was said to have been founded by Ulysses (Strab. v. p. 247): it was separated by a channel of only 3 miles in width from the island of Capreae (*Capri*). On the S. side of the promontory, but about 5 miles from the extreme headland, are some small rocky islets now called *Li Galli*, very bold and picturesque in appearance, which were selected by tradition as the abode of the Sirens, and hence named the SIRENUSAE INSULAE (Σειρηνοῦσσαι νῆσοι, Ptol. iii. 1. § 79; Strab. v. p. 247; Pseud. Arist. *Mirab.* 110). From the proximity of these, according to Strabo, the headland itself was sometimes called the Promontory of the Sirens (Σειρηνουσσῶν ἀκρωτήριον), but all other writers give it the more usual appellation of Promontory of Minerva, though Pliny adds that it had once been the abode of the Sirens; and there was an ancient temple on the side towards Surrentum in honour of those mythical beings, which had at one time been an object of great veneration to the surrounding population. (Strab. v. pp. 242, 247; Plin. iii. 5. s. 9; Pseud. Arist. *l. c.*; Ovid. *Met.* xv. 709; Mel. ii. 4. § 9; Liv. xlii. 20.) Tacitus in one passage calls the headland Surrentinum Promontorium, from its proximity to the town of Surrentum, from which it was only 5 miles distant; and Statius also speaks of the temple of Minerva as situated "in vertice Surrentino." (Tac. *Ann.* iv. 67; Stat. *Silv.* v. 3. 165.)

The Promontory of Minerva is a point of considerable importance in the coast-line of Italy: hence we find it selected in B.C. 181 as the point of demarcation for the two squadrons which were appointed to clear the sea of pirates; the one protecting the coasts from thence to Massilia, the other those on the S. as far as the entrance of the Adriatic. (Liv. xl. 18.) In B.C. 36 a part of the fleet of Augustus, under Appius Claudius, on its voyage from Misenum to Sicily, encountered a tempest in passing this cape, from which it suffered heavy loss. (Appian, *B. C.* v. 98.) It is mentioned also by Lucilius as a point of importance in his voyage along the coast of Italy. (Lucil. *Sat.* iii. *Fr.* 10.) [E. H. B.]

MI'NIO (*Mignone*), a small river of Etruria, flowing into the Tyrrhenian sea, between Centumcellae (*Civita Vecchia*) and Graviscae, and about 3 miles S. of the mouth of the Marta. It is a trifling stream, though noticed by Virgil, as well as by Rutilius in his voyage along this coast; but Mela and the Geographer of Ravenna are the only geographical writers who deem it worthy of mention. (Virg. *Aen.* x. 183; Serv. *ad loc.*; Rutil. *Itin.* i. 279; Mel. ii. 4. § 9; Geogr. Rav. iv. 32.) [E. H. B.]

MI'NIUS (Μίνιος: *Minho*), a river of Spain, rising in the north of Gallaecia, in the Cantabrian mountains, and falling into the Ocean. (Strab. iii. p. 153.) Strabo erroneously says that it is the largest river of Lusitania, and is navigable for 800 stadia. According to Aethicus Ister (p. 17), it has a course of 310 miles; but its real course is about 120 miles. The river was said to have derived its name from the *minium*, or vermilion, carried down by its waters. (Justin, xliv. 3.) According to Strabo (*l. c.*) it was originally called Baenis (Βαῖνις); but as this name does not occur elsewhere, it has been conjectured that Βαῖνις is a false reading for Ναῖϐις, or Νῆϐις, mentioned by Ptolemy (ii. 6. § 1) and Mela (iii. 1). The Naebis is a river falling into the Ocean between the Minius and the Durius; and it is supposed that Poseidonius, whom Strabo followed, confounded this river with the Minius. (Groskurd's *Strabo*, vol. i. p. 260.) Νίμιος, in Appian (*Hisp.* 72), is clearly only a false reading for Μίνιος. The Minius is also mentioned by Ptol. ii. 6. § 1; Mela, iii. 1; Plin. iv. 21. s. 35.

MINIZUS. [Mnizus.]

MINNAGARA (Μιννάγαρα, Arrian, *Peripl.* p. 24; Μιναγάρα, Ptol. vii. 1. § 63), the chief town of the district lying between the Namadus and Indus, which towards the sea was known generically by the name of Indo-Scythia. Its exact position cannot now be determined; hence, some have supposed that it is represented by *Tatta*, near the mouths of the Indus, which is said to be called by the native Rajpúts, *Sa-Minagur.* (Ritter, *Erdkunde.* vol. v. p. 475.) There is little doubt that the name expresses the "city of Min," *nagara* being a common Sanscrit word for city, and Isidore of Charax mentioning a town called *Min* in this exact locality. (Parth. p. 9; Lassen, *Pentap. Indic.* p. 56.) [V.]

MINNITH, a town on the E. of Jordan, in the country of the Ammonites (*Judges*, xi. 33), celebrated for its corn, which was sold for export in the markets of Tyre. (*Ezech.* xxvii. 17.) The proper name does not occur in the LXX. in either of these passages, reading in the former Arnon (Alex. Σεμωείθ), and translating a corrupt reading in the latter by μύρων, after σίτου, as in the same passage they represent the proper name Pannag by κασίας. Its situation, as Reland has remarked (*Palaestina, s. v.* p. 899), depends on the two questions, (1) of the line of march followed by Jephtha, and (2) of the existence of two Aroers. There is no proof of the latter hypothesis; and the course of the narrative seems to demand that the former question should be resolved in favour of a course from N. to S.; which would oblige us to look for Minnith some distance south of Aroer, which was situated, we know, on the river Arnon. [Arnon; Aroer.] Josephus names it Maniathe (Μανιάθη), but gives no clue to its position, further than that it was in Ammanitis. Eusebius places it at Maanith (Μαανίθ), iv. M. P. from Esbus (Heshbon), on the road to Philadelphia (*Onomast. s. v.* Μενσήθ; St. Jerome, Mennith); but this does not accord with the above notifications of its site. [G. W.]

MINNODUNUM, is in the country of the Helvetii, on a road from Viviscus (*Vevai*), on the lake of Geneva, to Aventicum (*Avenches*). The place is *Moudon*, or as the Germans call it *Milden*, in the Canton of *Vaud*, on the road from *Bern* to *Lausanne.* [G. L.]

MINO'A (Μινώα, Ptol. iii. 17. § 7; Μίνω, *Stadiasm.*; Minoum, Plin. iv. 12.) 1. A place in Crete, which Ptolemy (*l. c.*) fixes to the W. of the headland of Drepanon. Mr. Pashley (*Trav.* vol. i. p. 44) thinks that it was situated at *Stérnes*, on the Akrotéri of the bay of *Súdha.*

2. A city of Crete, which belonged to the district of Lyctus, and stood on the narrowest part of the island, at a distance of 60 stadia from Hierapytna. (Strab. x. p. 475; Ptol. iii. 17. § 5.)

Its position has been fixed at *Castel Mirabello*, near *Istrónes.* (Höck, *Kreta*, vol. i. p. 421.) [E. B. J.]

MINO'A (Μινώα). 1. A small island in front of Nisaea, the port of Megara. [For details, see Megara.]

2. A promontory of Laconia, S. of Epidaurus Limera. [Epidaurus Limera.]

3. Another name of the island of Paros. [Paros.]

4. A city of Sicily, usually called Heracleia Minoa. [Heracleia Minoa.]

5. A town in the island of Amorgos. [Amorgos.]

6. A town in the island of Siphnos. [Siphnos.]

MINTHE. [Elis, p. 817, b.]

MINTURNAE (Μιντοῦρναι, Ptol.; Μιντούρνη, Strab.: *Eth.* Μιντουρνήσιος, Plut.; Minturnensis), a city of Latium, in the more extended sense of that term; but originally a city of the Ausonians, situated on the right bank of the Liris (*Garigliano*), about 3 miles from the sea. It was on the line of the Appian Way, which here crossed the Liris. (Strab. v. p. 233.) The name of Minturnae is first mentioned in history during the great Latin War, B. C. 340—338, when it afforded a refuge to the Latin forces after their defeat in Campania. (Liv. viii. 10.) It was not, however, at that time a Latin city, but belonged to the Ausonians, who appear to have been then in alliance with the Latins and Campanians. For, in B. C. 315, Livy tells us that there were three cities of the Ausonians, Ausona, Minturnae, and Vescia, which had declared themselves hostile to Rome after the battle of Lautulae, but were again betrayed into the hands of the Romans by some of the young nobles in each, and the inhabitants unsparingly put to the sword. (Liv. ix. 25.) Not many years later, in B. C. 296, a Roman colony was established at Minturnae, at the same time with one at Sinuessa, a little further down the coast: they were both of them of the class called "Coloniae Maritimae," with the rights of Roman citizens (Liv. x. 21; Vell. Pat. i. 14); and were obviously designed to maintain and secure the communications of the Romans with Campania. During the Second Punic War both Minturnae and Sinuessa were among the colonies which endeavoured, but without success, to establish their exemption from the obligation to furnish military levies (Liv. xxvii. 38); and again, during the war with Antiochus (B. C. 191), they attempted, with equal ill success, to procure a similar exemption from providing recruits and supplies for the naval service. (Id. xxxvi. 3.) Minturnae was situated on the borders of an extensive marsh, which rendered the city unhealthy, but its situation on the Appian Way must have contributed to maintain its prosperity; and it seems to have been already under the Republic, what it certainly became under the Empire, a flourishing and populous town. In B. C. 88 Minturnae was the scene of a celebrated adventure of C. Marius, who, while flying from Rome by sea, to escape from the hands of Sulla, was compelled to put into the mouth of the Liris. He at first endeavoured to conceal himself in the marshes near the sea-coast; but being discovered and dragged from thence, he was cast into prison by order of the magistrates of Minturnae, who sent a slave to put him to death. But the man is said to have been so struck with the majestic appearance of the aged general that he was unable to execute his task; and hereupon the magistrates determined to send Marius away, and put him on board a ship which conveyed him to Africa. (Plut. *Mar.* 36—39; Appian, *B. C.* i. 61, 62; Vell. Pat. ii. 19; Val. Max. i. 5. § 5. ii. 10. § 6; Liv. *Epit.* lxxvii.; Juv. x. 276; Cic. *pro Planc.* 10, *pro Sext.* 22.)

We hear little more of Minturnae under the Republic, though from its position on the Appian Way it is repeatedly noticed incidentally by Cicero (*ad Att.* v. 1, 3, vii. 13, xvi. 10.) It still retained in his time the title of a colony; but received a material accession from a fresh body of colonists established there by Augustus; and again at a later period under Caligula. (*Lib. Colon.* p. 235; Hygin. *de Limit.* p. 178; Zumpt, *de Colon.* p. 355.) We find it in consequence distinguished both by Pliny and Ptolemy by the title of a colony, as well as in inscriptions (Plin. iii. 5. s. 9; Ptol. iii. 1. § 63; Orell. *Inscr.* 3762; Mommsen, *I. R. N.* 4058—4061); and notwithstanding its unhealthy situation, which is alluded to by Ovid, who calls it "Minturnae graves" (*Met.* xv. 716), it appears to have continued throughout the Roman Empire to have been a flourishing and important town. Its prosperity is attested by numerous inscriptions, as well as by the ruins still existing on the site. These comprise the extensive remains of an amphitheatre, of an aqueduct which served to bring water from the neighbouring hills, and the substructions of a temple, as well as portions of the ancient walls and towers. (Romanelli, vol. iii. p. 430; Eustace, *Classical Tour*, vol. ii. p. 318.) All these remains are on the right bank of the Liris, but according to Pliny the city extended itself on both sides of the river; and it is certain that its territory comprised a considerable extent on both banks of the Liris. (Hygin. *de Limit.* p. 178.) The period of its destruction is unknown: we find it still mentioned in Procopius (*B. G.* iii. 26) as a city, and apparently a place of some strength; but at the commencement of the middle ages all trace of it is lost, and it was probably destroyed either by the Lombards or Saracens. The inhabitants seem to have withdrawn to the site of the modern *Trajetto*, a village on a hill about 1½ mile distant, the name of which is obviously derived from the passage of the Liris (Ad Trajectum), though wholly inapplicable to its present more elevated position.

Between Minturnae and the sea-coast, at the mouth of the Liris, was the celebrated grove of Marica [LUCUS MARICAE], with a temple or shrine of the goddess of that name, which seems to have enjoyed a great reputation for sanctity. (Plut. *Mar.* 39; Strab. v. p. 233.) She appears to have been properly a local divinity; at least we do not meet with her worship under that name any where else in Italy; though many writers called her the mother of Latinus, and others, perhaps on that very account, identified her with Circe. (Virg. *Aen.* vii. 47; Serv. *ad loc.*; Lactant. *Inst. Div.* i. 21.) We may probably conclude that she was connected with the old Latin religion; and this will explain the veneration with which her grove and temple were regarded, not only by the inhabitants of Minturnae, but by the Romans themselves. Frequent allusions to them are found in the Latin poets, but always in close connection with Minturnae and the Liris. (Hor. *Carm.* iii. 17. 7; Lucan. ii. 424; Martial, xiii. 83; Claudian, *Prob. et Ol. Cons.* 259).

Strabo calls Minturnae about 80 stadia from Formiae, and the same distance from Sinuessa: the Itineraries give the distance in each case as 9 miles. (Strab. v. p. 233; *Itin. Ant.* pp. 108, 121.) After crossing the Liris a branch road quitted the Appian Way on the left, and led by Suessa to Teanum, where it joined the Via Latina. [E. H. B.]

MI'NYA (Μινύα), a city of Thessaly, said by Stephanus B. (*s. v.*) to have been formerly called Halmonia (Ἁλμωνία), and to have derived its name from Minyas. It is mentioned by Pliny (iv. 8. s. 15) under the name of Almon, and in conjunction with Orchomenus Minyeus in Thessaly. (See Müller, *Orchomenos und die Minyer*, p. 244, 2nd ed.)

MI'NYAE (Μινύαι), an ancient race in Greece, said to have been descended from Minyas, the son of Orchomenus, who originally dwelt in Thessaly, and afterwards migrated into Boeotia, and founded Orchomenus. [For details see ORCHOMENUS.] Most of the Argonautic heroes were Minyae; and some of them having settled in the island of Lemnos, continued to be called Minyae. These Lemnian Minyae were driven out of the island by the Tyrrhenian Pelasgians, and took refuge in Lacedaemon, from whence some of them migrated to Thera, and others to Triphylia in Elis, where they founded the six Triphylian cities. (Herod. iv. 145—148.) [ELIS, p. 818.]

MINYEIUS (Μινυήϊος), the ancient name of the river Anigrus in Elis. (Hom. *Il.* xi. 721.) [ANIGRUS.]

MIROBRIGA (Μιρόβριγα). 1. Also called MEROBRICA (Plin. iv. 12. s. 35; Coins), a town of the Celtici in Lusitania, upon the Ocean (Ptol. ii. 5. § 6), identified by some with *Odemira*, by others with *Sines*. (Mentelle, *Esp. Anc.* p. 260; Ukert, ii. 1. p. 390.)

2. A Roman municipium, in the territory of the Turduli, in Hispania Baetica, on the road from Emerita to Caesaraugusta, now *Capilla*, N. of *Fuente Ovejuna*. (Ptol. ii. 4. § 13; Plin. iii. 1. s. 3; *It. Anton.* p. 444; Inscr. Gruter, pp. 76, 257.)

3. A town of the Oretani, in Hispania Tarraconensis, mentioned only by Ptolemy (ii. 6. § 59).

MISE'NUM (Μισηνόν), was the name of a remarkable promontory on the coast of Campania (MISENUM PROMONTORIUM, Tac. *Ann.* xiv. 4; sometimes also MISENI PROMONTORIUM, Liv. xxiv. 13; τὸ Μισηνὸν ἄκρον, Strab.: *Capo di Miseno*), together with the adjacent port (PORTUS MISENUS, Flor. i. 16), and a town which grew up adjoining it, after the harbour had become the station of the Roman fleet. The promontory of Misenum forms the northern limit of the celebrated gulf called the Crater or Sinus Cumanus (the *Bay of Naples*). It is an almost isolated headland, forming a hill of considerable elevation, and of a somewhat pyramidal form, joined to the mainland opposite to *Procida* only by a narrow strip of low land, between which and the continuation of the coast by Bauli and Baiae is a deep inlet forming the harbour or port of Misenum (Strab. v. p. 243). A large stagnant pool or basin, still deeper in, now called the *Mare Morto*, communicated with this outer port by a very narrow entrance, which could be closed by a bridge or causeway. It is probable that the headland of Misenum itself at one time formed part of the encircling heights of the crater of a long extinct volcano, of which the *Mare Morto* occupies the centre, and the *Monte di Procida* (as the headland opposite to the island of that name is now called) constituted the opposite margin. (Daubeny *On Volcanoes*, p. 202, 2nd edit.)

The name of the promontory of Misenum was derived, according to a tradition very generally adopted by the Roman writers, from the trumpeter of Aeneas, who was supposed to be buried there (Virg. *Aen.* vi. 163, 212—235; Propert. iv. 18. 3; Sil. Ital. xii. 155; Stat. *Silv.* iii. 1. 150; Mel. ii. 4. § 9; Solin. 2. § 13). Another legend, however, seems to have represented Misenus as one of the companions of Ulysses (Strab. v. p. 245). There is no trace of the existence of a town on the spot at an early period, though it is almost certain that its secure and land-locked port (already alluded to by Lycophron, *Alex.* 737) must have been turned to account by the Cumaeans during the period of their naval and commercial power. Before the close of the Roman Republic the actual promontory of Misenum, as well as the neighbouring shores of Bauli and Baiae, was become a favourite site for the villas of wealthy Romans; but it was not till the reign of Augustus that any considerable population was collected there. That emperor first introduced the custom of maintaining a fleet for the defence of the Tyrrhenian or Lower Sea, of which Misenum was made the permanent station (Suet. *Aug.* 49; Tac. *Ann.* iv. 5), as it continued throughout the period of the Empire. Thus we find the "classis Misenensis" continually alluded to by Tacitus (*Ann.* xiv. 3, 62, xv. 51, *Hist.* ii. 100, iii. 56, &c.); and the elder Pliny was stationed at Misenum in command of the fleet, when the memorable eruption of Vesuvius broke out, in which he perished, A.D. 79, and of which his nephew has left us so interesting an account (*Ep.* vi. 16, 20). At a much later period we find the establishment of a fleet at Misenum, with a legion specially organised for its service, referred to as a permanent institution, both by Vegetius and the Notitia. (Veget. v. 1, 2; *Notit. Dign.* ii. p. 118.) There can be no doubt that in consequence of this important establishment a considerable town grew up around the port of Misenum; and we learn from several inscriptions that it possessed municipal privileges, and even bore the title of a colony. (Orell. *Inscr.* 3772; Mommsen, *I. R. N.* 2575—2577.) But the "Misenates," whose name frequently occurs in inscriptions, are in general the soldiers of the fleet (*Milites classis praetoriae Misenatium*, Mommsen, *l. c.* 2725, &c.), not the inhabitants of the town.

Before it became thus memorable as the station of the Roman fleet, Misenum was remarkable in history for the interview between Octavian and Antony and Sextus Pompeius, in which the two former were received by Sextus on board his ship, and a treaty was concluded for the division of the Roman Empire between the three contracting parties. It was on this occasion that his admiral Menas proposed to Pompey to cut the cables and carry the two triumvirs off to sea. (Plut. *Ant.* 32; Dion Cass. xlviii. 36; Vell. Pat. ii. 77.) At a somewhat earlier period Cicero notices it as having been infested by the Cilician pirates, who carried off from thence the daughters of M. Antonius, who had himself carried on the war against them. (Cic. *pro Leg. Manil.* 12.) We learn from Plutarch that C. Marius had a villa there, which he describes as more splendid and luxurious than was suited to the character of the man (Plut. *Mar.* 34); nevertheless it was then far inferior to what it became in the hands of L. Lucullus, who subsequently purchased it for a sum of 2,500,000 denarii, and adorned it with his usual magnificence. It subsequently passed into the hands of the emperor Tiberius, who appears to have not unfrequently made it his residence; and who ultimately died there, on the 16th of March, A. D. 37. The villa itself is described as situated on the summit of the hill, commanding an extensive view over the sea; but it is evident, from the account of its vast substructions and subterranean galleries, &c., that it must have comprised within its grounds the greater part of the promontory. (Plut. *l. c.*, *Lucull.* 39; Seneca, *Ep.* 51; Tac. *Ann.* vi. 50; Suet. *Tib.* 72, 73; Dion Cass. lviii. 28; Phaedr. *Fab.* ii. 36.) Besides this celebrated villa of Lucullus, we learn from Cicero that M. Antonius the orator had a villa at Misenum, and that the triumvir, his grandson, made it a frequent place of residence. (Cic. *de Or.* ii. 14, *ad Att.* x. 8, xiv. 20, *Phil.* ii. 19.) At a much later period Misenum became the place of exile or confinement of the unhappy Romulus Augustulus, the last emperor of the West, to whom the villa of Lucullus was assigned as a place of residence by Odoacer after his deposition, A. D. 476. (Jornand. *Get.* 46; Marcellin. *Chron.* p. 44.) Horace notices the sea off Cape Misenum as celebrated for its echini or sea-urchins. (Hor. *Sat.* ii. 4. 33.)

Some ruins, still extant near the summit of the hill, are in all probability those of the villa of Lucullus. Of the town of Misenum the remains are but inconsiderable; they are situated on the S. side of the *Porto di Miseno*, at a place now called *Casaluce;* while those of a theatre are situated at a spot called *Il Forno*, a little further to the W., just where the inner basin or *Mare Morto* opens into the outer port. The two were separated in ancient times by a bridge of three arches, which has recently been replaced by a closed causeway, the effect of which has been to cause both the inner basin and outer harbour to fill up with great rapidity, and the latter has in consequence become almost useless. In the sides of the hill at the head of the port, and on the N. of the *Mare Morto* are excavated numerous sepulchres, which, as we learn from the inscriptions discovered there, are those of officers and soldiers of the fleet stationed at Misenum. Many of these inscriptions are of considerable interest, as throwing light upon the military and naval institutions of the Roman Empire. They are all collected by Mommsen (*Inscr. Regn. Neap.* pp. 145—154). [E. H. B.]

MISE'TUS (Μισητός: *Eth.* Μισήτιος, Steph. B.), a town of Macedonia, the position of which is undetermined. [E. B. J.]

MI'STHIUM (Μίσθιον), a town of the mountain tribe of the Orondici in the north of Pisidia (Ptol. v. 4. § 12), and probably the same as the town of Mistheia, which Hierocles (p. 625) places in Lycaonia. The latter name occurs also in other late writers, as Theophanes (*Chron.* p. 320) and Nicephorus (c. 20). [L. S.]

MISUA. [Carthago, Vol. I. p. 551, a.]

MISULANI. [Musulani.]

MITHRIDA'TIS RE'GIO (ἡ Μιθριδάτου χωρα, Ptol. v. 9. § 19), a district of Asiatic Sarmatia, E. of the Hippici Montes. It derived its name from Mithridates, king of the Bosporus, whom Vaillant (*Achaemenidarum Imper.* vol. ii. p. 246) calls eighth of that name, and who fled to this country for refuge in the reign of the emperor Claudius. (Plin. vi. 5; Tac. *Ann.* xii. 15; Dion Cass. lx. 8.) [E. B. J.]

MITHRIDA'TIUM (Μιθριδάτιον), a fortress of the Trocmi, situated on the frontiers of Galatia and Pontus. After the subjugation of Pontus by the Romans, Pompey took Mithridatium from Pontus, and gave it to a Galatian prince Bogodiatarus, or Brogitarus, as he is called on coins. (Strab. xii. p. 567; Sestini, p. 129.) [L. S.]

MITYLE'NE. [Mytilene.]

MITYS, a river of Pieria in Macedonia, which the Roman army, in the third campaign against Perseus, under Q. Marcius, reached on the first day after their occupation of Dium. (Liv. xliv. 7.) The Mitys was perhaps the river of *Katerina*. (Leake, *North. Greece*, vol. iii. p. 424.) [E. B. J.]

MIZAGUS. [Mnizus.]

MIZPAH v. MIZPEH (Μασφά). This Hebrew appellative (r. צָפָה), signifying "a commanding height," "a beacon," "watchtower," and the like (*κατοπτευόμενον τοῦτο σημαίνει κατὰ τὴν Ἑϐραίων γλῶτταν*, Joseph. *Ant.* vi. 2. § 1), is used as the proper name of several sites or towns in Palestine, doubtless from their positions.

1. The most important was Mizpah (once written Mizpeh, *Josh.* xviii. 26), in the tribe of Benjamin, where a convocation of the tribes of Israel was held on important occasions, during the times of the Judges, and was one of the stations in Samuel's annual circuit. (*Judges*, xx. 1, 3, xxi. 1; 1 *Sam.* vii. 5—17, x. 17, &c.) It was strengthened by Asa, king of Judah, as a frontier garrison against Israel, and he used for his works the materials brought from the neighbouring Ramah, which Baasha, king of Israel, had built on his southern frontier, "that he might not suffer any to go out or to come in to Asa, king of Judah." (1 *Kings*, xv. 17—22; comp. 2 *Chron.* xvi. 6.) After the destruction of Jerusalem by Nebuchadnezzar it became, for a short time, the seat of the government, and there it was that Gedaliah and his officers were barbarously murdered by Ishmael and his company. (2 *Kings*, xxv. 22—25; *Jeremiah*, xl. xli.) It is clear from this narrative that it was situated on the highroad between Samaria and Jerusalem (xli. 5, 6): and it is evident from the narrative in Judges that it could not be far distant from Gibeah of Benjamin, as the head-quarters of the Israelites were at Mizpah while they were besieging Gibeah. It was restored and inhabited soon after the captivity (*Nehem.* ii. 7, 15), and is mentioned in the book of Maccabees as situated over against Jerusalem (Μασσηφὰ κατέναντι Ἱερουσαλήμ), and as having been formerly an oratory of Israel; and there it was that Judas Maccabaeus and his brothers inaugurated their great work with fasting and prayer. (1 *Maccab.* iii. 46.) It is frequently mentioned by Josephus in his narrative of the Scripture history, but his orthography is far from uniform. Μασφάτη (vi. 2. § 1), Μασφαθά (vi. 4. § 4, x. 9. §§ 2, 4, 5), Μασφά (viii. 13. § 4). In the last cited passage he informs us that Mizpah was in the same place as Ranathon (or Ramah), which he places 40 stadia from Jerusalem (§ 3). Eusebius and St. Jerome most unaccountably confound this Mizpah with the Mizpah of Gilead (infra, No. 3). They place it near Kirjathjearim. (*Onomast. s. v.* Μασσηθά.) Its site has not been satisfactorily identified. Dr. Robinson thinks that either *Tell-el-Fûl* (Bean-hill), lying about an hour south of *Er-Râm* (Ramah) towards Jerusalem, or *Neby Samwîl*, somewhat further distant from *Er-Râm*, to the west of the former site, would correspond to the site of Mizpah. He inclines strongly to the latter site (*Bib. Res.* vol. ii. p. 144); which, however, seems to be too far removed from the highroad between Jerusalem and Samaria, on which Mizpah was certainly situated. Possibly the modern village of *Shaphat*, identical in meaning with Mizpah, situated on that road, near to *Tell-el-Fûl*, may mark this ancient site; or another site, between this and *Er-Râm*, on the east of the road, still called *'Ain Nuspeh*, may mark the spot. It is worthy of remark that the high ground to the north of Jerusalem is called by a name of kindred signification with Mizpah, and doubtless derived its name Σκοπός from that town. It is on this ridge that *Shaphat* lies.

2. Mizpeh (LXX., Μασφά) is mentioned among the cities of Judah (*Josh.* xv. 38); and this must be either the one which Eusebius mentions as still existing under the same name, in the borders of Eleutheropolis to the north, or the other in the tribe of Judah, on the way to Aelia. The former of these is probably *Tell-es-Safîeh*, the Alba Specula of the middle ages; the latter may be *Beit-Safa*, a little to the south of Jerusalem, between that city and Bethlehem.

3. Mizpah, in Mount Gilead, probably identical with Ramath-Mizpeh in Gad (*Josh.* xiii. 26), derived its name from the incident mentioned in *Genesis*, xxxi. 44—55, and was apparently the site of the rough monument of unhewn stones called by Laban in Chaldee, "Yegar-sahadutha," and by Jacob in Hebrew, "Galeed," both signifying "the heap of witness." The site was called "Mizpah; for, he said, The Lord watch between me and thee, when we are absent one from the other." This is doubtless the Mizpah of Jephtha the Gileadite, which seems to have had somewhat of a sacred character, and to have served for the national conventions of the trans-Jordanic tribes, as its namesake in Benjamin did in Palestine Proper. (*Judges*, x. 17, xi. 11, 34.) Eusebius notices it as a Levitical city in the tribe of Gad. (*Onomast. s. v.* Μασφά.)

4. A fourth Mizpeh is named in *Josh.* xi. 3, more to the north of Peraea, where we read of "the Hivite under Hermon, in the land of Mizpeh;" and presently afterwards of "the valley of Mizpeh eastward" (ver. 8), which cannot be identical with the Gileadite Mizpeh, but must have been at the southern base of Mount Hermon.

5. Mizpeh of Moab is mentioned (in 1 *Sam.* xxii. 3) in a manner which seems to intimate that it was the capital of that country in the time of David, as it was certainly the residence of its king. (Euseb. *Onom. s. v.* Μασσηφά.) [G. W.]

MNIZUS, or MINIZUS, a small town in Galatia, between Lagania and Ancyra, where the Emperor Anastasius must have resided for some time, as several of his constitutions are dated from that place, both in the Codex Theodosianus and the Codex Justinianeus. (*Itin. Hieros.* p. 575; *It. Ant.* p. 142; *Notit. Episc.*, where it is called Μνῆζος; Hierocl. p. 697, where it bears the name Ῥεγέμνηζος; *Tab. Peut.* calls it Mizagus; Cod. Theod. *de his qui ad Eccles.* i. 3; *de Epist.* i. 33; *de Poen.* i. 16.) Mnizus was the see of a bishop, as we know from several councils at which its bishops are mentioned. Kiepert identifies the place with the modern *Ajas.* [L. S.]

MOAB (Μωάϐ), vallis, regio, campestria, &c [Moabitae.] The notice of Eusebius may be here introduced (*Onomast. s. v.* Μωάϐ):—"A city of Arabia, now called Areopolis. The country also is called Moab, but the city Rabbath Moab." [Areopolis.] [G. W.]

MOABITAE (Μωαϐῖται: the country Μοαϐῖτις), the people descended from Moab, the son of

Lot, the fruit of his incestuous connection with his eldest daughter. (*Gen.* xix. 37.) Moses has preserved the very early history of their country in Deuteronomy (ii. 9—11):—"The Lord said unto me, Distress not the Moabites, neither contend with them in battle, for I will not give thee of their land for a possession; because I have given Ar unto the children of Lot for a possession. The Emims dwelt there in times past, a people great, and many, and tall, as the Anakims." The Moabites, having dispossessed these gigantic aborigines, held possession of their country, which was bounded on the north by the river Arnon, which separated them from the Amorites. At an earlier period, indeed, they had extended their conquests far to the north of the Arnon, but had been forced to retire before the Amorites, to whom they had ceded their northern conquests, even before the children of Israel came into their coasts; and several fragments of the ancient war-songs relating to these times are preserved by Moses. (*Numb.* xxi. 13—15, 26—30.) The boundary question was revived subsequently, in the days of Jephthah, when the Amorites demanded the restoration of the conquests that Israel had made between the Arnon and the Jabbok south and north, and to the Jordan westward, as of right belonging to them, their title not having been invalidated by 300 years' occupation by the Israelites. It appears from Jephthah's historical review of the facts, that the Israelites had neither invaded nor occupied any part of the territories of which Moab and Ammon were in actual possession at the period referred to; but only so much of their ancient possessions as Sihon king of the Amorites had already forced them to abandon (*Judges*, xi. 12—28); and it is remarkable that the memorial of the occupation of the territory north of Arnon by the Moabites has been preserved, through the Mosaic records, even to this day, in the name that is popularly assigned to that remarkable mountain district east of the Dead Sea, which forms so conspicuous and remarkable a feature in the distant view from Jerusalem towards the east, still called "the mountains of Moab," as in Deuteronomy that high table land is described as the "plains of Moab" (*Deut.* xxix. 1, xxxii. 49); and Josephus occasionally uses the name with the same latitude, of the country north of the Arnon, describing the Moabites as still a mighty nation of Coelesyria (*Ant.* i. 11. § 5); and reckoning among the Moabite cities occupied by the Jews under Alexander Jannaeus, Chesbon (Heshbon), Medaba, Pellas, and others that lay considerably north of the Arnon (*Ant.* xiii. 15. § 4), although in other passages he makes that river divide the Moabites from the Amorites (*Ant.* iv. 5. § 1), and describes the country of Moab as the southern limit of Peraea (*Bell. Jud.* iii. 3. § 3), consistently with which notices he compares the country of the Amorites to an island, bounded by the Arnon on the S., the Jabbok on the N., and the Jordan on the E. (*Ant.* iv. 5. § 2.) It is then justly remarked by Reland (*Palaestina*, p. 102), that by "the plains of Moab," where the Israelites were encamped before they crossed the Jordan (*Numb.* xxxiii. 48, 49, 50), which is described as being over against Jericho, and by the "land of Moab," in which mount Nebo is said to be situated (*Deut.* xxxii. 49, comp. xxxiv. 1. 5. 6. 8), it is not to be understood as though that district was actually in possession of the Moabites at that time; but is so called because they formerly held it under their dominion. (*Numb.* xxi. 26.) It may be added, that after it had been occupied by the tribes of Gad and Reuben, to whom Moses assigned it (*Numb.* xxxii. 3. 33—38), the Moabites again conquered it for a time, as it is clear that Eglon must have subjugated that district east of the Jordan, before he could have possessed himself of Jericho, on the west of that river. (*Judges*, iii. 12—30.) Their long and undisturbed tenure of their own proper country is forcibly described by the prophet Jeremiah. "Moab hath been at ease from his youth, and he hath settled on his lees, and hath not been emptied from vessel to vessel, neither hath he gone into captivity: therefore his taste remained in him, and his scent is not changed" (xlviii. 11); and the enumeration of its prosperous cities, in his denunciation, indicates the populousness and richness of the country, to which the Israelites resorted when suffering from famine in their own most fruitful districts (*Ruth*, i. 1), and which supplied the market of Tyre with grain. (*Ezek.* xxvii. 17.) [MINNITH.] The country is described by Josephus as fertile, and capable of supporting a number of men on its produce. (*Ant.* iv. 5. § 1.) This account both of its populousness and fertility is remarkably confirmed by modern travellers, and the existing monuments of its numerous cities. Thus Irby and Mangles, proceeding south from Kerek, "ascended into a country of downs, with verdure so close as to appear almost like turf, and with cornfields at intervals." They passed many ruined sites, the names of several of which they obtained; "in short," they add, "the whole of the fine plains in this quarter are covered with sites of towns, on every eminence or spot convenient for the construction of one; and as all the land is capable of rich cultivation, there can be little doubt that this country, now so deserted, once presented a continued picture of plenty and fertility" (*Travels*, p. 371, compare under June 5, p. 456); and it is to this quarter that the Arabs referred, when they reported to Volney "that there are to the SE. of the lake Asphaltes, within three days' journey, upwards of three hundred ruined towns absolutely deserted; several have large edifices with columns." (Ib. p. 310.) He indeed assigns the country to "the Nabathaeans, the most potent of the Arabs and of the Idumaeans;" but the ruins are more probably to be referred to the earlier inhabitants of the country, who, we know, lived in settled habitations, while the Nabathaei were a Bedowi tribe, living for the most part in tents. In any case the present aspect of the country furnishes a striking commentary on Jeremiah xlviii., e. g. "Joy and gladness is taken from the plentiful field, and from the land of Moab; and I have caused wine to fail from the wine-presses: none shall tread with shouting: their shouting shall be no shouting." [G.W.]

MOCISUS, or MOCISUM (Μωκησός, Μωκισόν), a fort in the north western part of Cappadocia, which the Emperor Justinian, at the time when he divided the country into three provinces, raised to the rank of the capital of Cappadocia III. On that occasion the place was considerably enlarged, and its name was changed into Justinianopolis. (Procop. *de Aed.* v. 4; Hierocl. p. 701, where it is miswritten Ῥεγεκουκουσός, for Ῥεγεμουκισός; Const. Porph. *de Them.* i. 2; Steph. B. *s. v.* Μούκισσος; Conc. Const. ii. p. 96.) It modern name is *Kir Shehr*. [L. S.]

MODI'CIA (*Monza*), a city of Cisalpine Gaul, situated on the river Lambrus, about 12 miles N. of *Milan*, the name of which is not found during the period of the Roman Empire, and it was probably in those days a mere village, or at least a dependency of Mediolanum; but the Gothic king Theodoric constructed a palace there, and made it his summer residence. It continued to be a favourite abode of the Lombard kings, and Queen Theodolinda founded a Basilica there, which has ever since been one of the most celebrated churches in the N. of Italy, and still contains many interesting relics of the celebrated Lombard queen. (P. Diac. *Hist. Lang.* iv. 22. 49.) [E. H. B.]

MODIN (Μωδεΐμ, LXX.; Μωδέιμ, Μωδεείν, Joseph.; Μηδεείμ, Euseb.), the residence of Mattathias, the great grandson of Asamonaeus, and the father of Judas Maccabaeus and his four valiant brothers, who was however only a sojourner at Modin, being a native of Jerusalem, and a priest of the course of Joarib. It was probably the native place of the sons, as it was also their burying-place. Here it was that the first opposition to the impious edict of Antiochus Epiphanes was made, when Mattathias slew with his own hand the renegade Jew who had offered idolatrous sacrifice, and demolished the altar. (Jos. *Ant.* xii. 8. §§ 1, 2.) Judas was buried there in the sepulchre of his father (Ib. 11. § 27); and subsequently on the death of Jonathan, Simon erected a monument of white polished marble over their graves, which he raised to a great height, so as to be conspicuous from afar, and surrounded with a monolithic colonnade. In addition to this, he raised seven pyramids, one for each of the family, remarkable both for their size and beauty, which remained until the age of the historian (xiii. 6. § 5, comp. 1 Macc. xiii. 27—30), as indeed Eusebius and S. Jerome affirm that the sepulchres of the Maccabees were shown there at their day. (*Onomast. s. v.*) Josephus (xii. 6. § 1) simply calls it a village of Judaea; but the last-cited authors speak of it as a village near to Diospolis (*Lydda*). The author of the 1st Book of Maccabees writes that upon the pillars which were set about the pyramids, Simon "made all their armour for a perpetual memory, and by the armour ships carved, that they might be seen of all that sail on the sea." (xiii. 28, 29.) This would imply that these pyramids were not very far distant from the sea, and so far confirm the report of Eusebius and S. Jerome, who place the sepulchres in the vicinity of *Lydda*, and perhaps affords some countenance to the idea that the name "Maccabee" was derived from the root מקב the final radicals of the names of the three patriarchs Abraham, Isaac, and Jacob, which the tribe of Dan, on whose borders Modin was situated, are said to have carried on their banner. (Reland, *s. v.* p. 901.) A comparatively modern tradition has placed Modin on a remarkable conical hill, named *Sôba*, 2½ hours from Jerusalem, on the left of the Jaffa road; but this is, as Dr. Robinson has remarked "several hours distant from the plain, upon the mountains, and wholly shut out from any view of the sea." (*Bib. Res.* vol. ii. p. 329.) He suggests that it may have been at *Lâtrôn*, which is also on the Jaffa road, on the very verge of the plain (Ibid. note 4, and vol. iii. p. 30, n. 4.) But this is too far from Lydda, and so near to Nicopolis [Emmaus, 2.] that Eusebius would doubtless have described it by its vicinity to that city, rather than to Diospolis. Its site has yet to be sought. [G. W.]

MODOGALINGA (Plin. vi. 19. s. 22), one of the large islands in the Delta of the Ganges. Calinga is of frequent occurrence in the ancient notices of India. [Calinga.] [V.]

MODOGULLA (Μοδόγουλλα, Ptol. vii. 1. § 83), a town mentioned by Ptolemy, on the western side of *Hindostán*. It is probably the present *Modgull*, at no great distance from *Calliany*. [V.]

MODOMA'STICE (Μοδομαστική, Ptol. vi. 6. § 2), one of the four divisions into which Ptolemy divides the province of Carmania Deserta (now *Kirmán*). [V.]

MODRA (τὰ Μόδρα), a small town, which, according to Strabo (xii. p. 543), was situated in Phrygia Epictetus, at the sources of the river Gallus; but as this river flows down from the northern slope of mount Olympus, which there forms the boundary between Phrygia and Bithynia, Strabo must be mistaken, and Modra probably belonged to the south-west of Bithynia, and was situated at or near the modern *Aine Geul.* (Paul. Lucas, *Sec. Voy.* i. 14.) As Strabo's expression is ἐκ Μόδρων, some have supposed that Modra was no town at all, but only a name of a district; but it is known from Constantine Porphyrogenitus (*de Them.* vi.) that the district about Modra was called Modrene. [L S.]

MODUBAE (Plin. vi. 19. s. 22), one of several unknown tribes or nations placed by Pliny beyond the Ganges, in that part of India which was anciently called India extra Gangem. [V.]

MODU'RA (Μόδουρα, Ptol. vii. 1. § 89.) There are two places of this name mentioned in the accounts of ancient India: one described by Ptolemy (*l. c.*) as βασίλειον Πανδίονος, the Palace of King Pandion; and the other as Μόδουρα ἡ τῶν ϑεῶν, the Sacred Modoura (vii. 1. § 50). The former of these towns was in the southern part of *Hindostân*, and is most probably the present ruined city, *Madura;* the second was in the land of the Caspeiraei in the NW. part of India, either on the frontier or in the *Panjáb*. Its exact position cannot now be determined. [V.]

MODUTTI (Μοδούττου ἐμπόριον, Ptol. vii. 4. § 7), a port in the island of Taprobane or *Ceylon*, mentioned by Ptolemy. The strong resemblance of the name makes it extremely probable that it is the same with the present *Mantotte*, where there are still the remains of a great city, and where a great number of Roman coins of the times of the Antonines have been dug up. It appears to have been situated at the northern point of the island. The inhabitants were called Μοδοῦττοι. [V.]

MOENUS (the *Main*), a navigable river of Germany, which has its sources in the Sudeti Montes, near the town of Menosgada, and after flowing in a western direction through the country of the Hermunduri and the Agri Decumates, empties itself into the Rhine, a little above Moguntiacum (Plin. ix. 17; Mela, iii. 3. § 3; Amm. Marc. xvii. 1; Tac. *Germ.* 28; Eumen. *Paneg. Constant.* 13.) [L. S.]

MOERIS LACUS (ἡ Μοίριος λίμνη, Herod. ii. 13, 148, seq.; Diod. i. 52: Μοίριδος λίμνη, Strab. xviii. p. 810; Ptol. iv. 5. §§ 20, 36; Moeris Lacus, Mela, i. 9. § 5; Moeridis, Plin. v. 9. s. 9), was the most extensive and remarkable of all the Aegyptian lakes. It formed the western boundary of the Arsinoite nome [Arsinoe] in Middle Aegypt, and was connected with the Nile by the canal of Joseph (*Bahr-Jusuf*). A portion of its ancient bed is represented by the modern *Birket-el-Kerûn.* Of all the remarkable objects in a land so replete with wonders, natural and artificial, as Aegypt, the lake of Moeris was the most enigmatical to the ancients. Herodotus (ii. 149), who is followed by Pliny (v. 9. s. 9), regarded it as the work of man, and ascribes it to a king of the same name. This supposition is incredible, and runs counter both to local tradition and actual observation. "Nothing," says a modern traveller (Browne, *Travels in Egypt*, p. 169), "can present an appearance so unlike the works of men. On the NE. and S. is a rocky ridge, in every appearance primeval;" and Strabo (xvii. p. 112) observes upon the marine conformation of its shores and the billowy colour and motion of its waters. So far as it has been hitherto surveyed, indeed, Moeris is known to have been inclosed by elevated lands; and, in early times, the bed of the Nile was too low to admit of its waters flowing into the basin of the lake, even if there had been a natural communication between the river and Moeris. Strabo believed it to be altogether a natural reservoir, and that the canal which connected it with the Nile was alone the work of human art. His opinion is doubtless the correct one, but admits perhaps of some modification. The whole of the Arsinoite nome was indebted to human enterprise for much of its extent and fertility. Geologically speaking, it was, in remote periods, a vast limestone valley, the reservoir of waters descending from the encompassing hills, and probably, if connected with the Nile at all, the communication was subterraneous. As the accumulated waters gradually subsided, the summits and sides of the higher ground were cultivated. The richness of the soil—a deposit of clay and muriate of lime, like that of the *Oases*—would induce its occupiers in every age to rescue the land from the lake, and to run dams and embankments into the water. In the dry season, therefore, Moeris would exhibit the spectacle of a body of water intersected by peninsulas, and broken by islands, while, at the period of inundation, it would wear the aspect of a vast basin. Accordingly, the accounts of eye-witnesses, such as were Strabo and Herodotus, would vary according to the season of the year in which they inspected it. Moreover, there are grounds for supposing that ancient travellers did not always distinguish between the connecting canal, the *Bahr-Jusuf*, and Moeris itself. The canal was unquestionably constructed by man's labour, nor would it present any insuperable difficulties to a people so laborious as the Aegyptians. There was also a further motive for redeeming the Moeriote district generally, for the lands opposite to it, on the eastern bank of the Nile, were generally barren, being either a sandy level or stone quarries, while the soil of the Arsinoite nome was singularly fertile, and suited to various crops, corn, vegetables, and fruit. If then we distinguish, as Strabo did, the canal (*διώρυξ*) from the lake (*λίμνη*), the ancient narratives may be easily reconciled with one another and with modern surveys. Even the words of Herodotus (*ὅτι δὲ χειροποίητός ἐστι καὶ ὀρυκτή*) may apply to the canal, which was of considerable extent, beginning at Hermopolis (*Ashmuneen*), and running 4 leagues W., and then turning from N. to S. for 3 leagues more, until it reaches the lake. Modern writers frequently reproach the ancients with assigning an incredible extent to the lake; and some of them surmise that Herodotus and Strabo do not speak of the same waters. But the moderns have mostly restricted themselves to the canal, and have either not explored Moeris itself, the NW shores of which are scarcely known, or have not made allowance for its diminution by the encroaching sands and the detritus of fallen embankments.

We infer, therefore, that the lake Moeris is a natural lake, about the size of that of Geneva, and was originally a depression of the limestone plateau, which intersects in this latitude the valley of the Nile. Even in its diminished extent it is still at least 30 miles long, and 7 broad. Its direction is from SW. to NE., with a considerable curve or elbow to the E. The present level of its surface is nearly the same with that of the Mediterranean, with which indeed, according to a tradition mentioned by Herodotus, it was connected by a subterranean outlet into the Syrtes. If the lake, indeed, ever discharged any portion of its waters into the sea, it must have been in pre-historic times.

The waters of Moeris are impregnated with the alkaline salts of the neighbouring desert, and with the depositions — muriate of lime — of the surrounding hills. But, although brackish, they are not so saline as to be noxious to fish or to the crocodile, which in ancient times were kept in preserves, and tamed by the priests of the Arsinoite nome. (Strab. xvii. p. 112; Aelian, *Hist. A.* x. 24.) The fisheries of the lake, especially at the point where the sluices regulated the influx of the *Bahr-Jusuf*, were very productive. The revenue derived from them was, in the Pharaonic era, applied to the purchase of the queen's wardrobe and perfumes. Under the Persian kings they yielded, during the season of inundation, when the canal fed the lake, a talent of silver daily to the royal treasury (150*l.*). During the rest of the year, when the waters ebbed towards the Nile, the rent was 30 minae, or 60*l.*, daily. In modern times the right of fishing in the *Birket-el-Kerûn* has been farmed for 13 purses, or about 84*l.*, yearly. (Laborde, *Révue Française*, 1829, p. 67.) It is probable, indeed, that a copious infusion of Nile water is required to render that of Moeris palatable to man, or salutary for fish.

To Thoutmosis III. the Aegyptians were probably indebted for the canal which connected the lake of Moeris with the Nile. It may have been, in part, a natural channel, but its dykes and embankments were constructed and kept in repair by man. There is, indeed, some difficulty respecting the influx and reflux of the water, since the level of the *Bahr-Jusuf* is much higher than that of the Arsinoite nome and the lake; and Herodotus seems to say (ii. 149) that the waters returned by the same channel by which they entered Moeris. As mention is made, however, of sluices at their point of junction, it is possible that a series of floodgates retained or impelled the water. The main dyke ran between the Memphite and Arsinoite nomes.

Belzoni found remains of ancient cities on the western side of Moeris, and is disposed to place the Great Labyrinth in that quarter. But if we may trust the accounts of the best ancient writers, it certainly was not on that side of the lake. Its shores and islands were, however, covered with buildings. Of the ruins of Arsinoe mention has been made already. But Herodotus tells an extraordinary story of pyramids seated in the lake itself (*l. c.*):—"About the middle of it are two pyramids, each rising 300 feet above the water; the part that is under the water is just the same height. On the top of each is a colossus of stone seated in a chair." This account is singular, as implying that pyramidal buildings were sometimes employed as the bases of statues. But it is impossible to reconcile this statement with the ascertained depth of the *Birket-el-Kerûn*, which on an average does not exceed 12 feet, and even where it is deepest is only 28. We may indeed admit, that, so long as the fisheries were a royal monopoly, a larger body of water was admitted from the Nile, and the ordinary depth of the lake may thus have been greater than at present. It is also possible that much of the surrounding country, now covered with sand, may formerly, during the inundation, have been entirely submerged, and therefore that the pyramids which Herodotus saw, the sides of which even now bear traces of submersion (Vyse, *On the Pyramids*, vol. iii. p. 84), may have been the truncated pyramids of *Biahmu*, now beyond the reach of the *Birket-el-Kerûn*, but within the range of the ancient Moeris. Herodotus, if, as is probable, he visited the Arsinoite nome in the wet season, may have been struck with the elevation of these monuments above the lake, and exaggerated their proportions as well above as below its surface. Pococke (*Travels*, vol. i. p. 65) tells us that he saw on its western extremity, "a head of land setting out into the lake, in a semicircular figure, with white cliffs and a height above," which he thought might be the lower part of the two pyramids described by Herodotus. And Pére Lucas (*Voyages en Egypte*, vol. ii. p. 48) observed an island in the middle of the lake, a good league in circumference. He was assured by his guides that it contained the ruins of several temples and tombs, two of which were loftier and broader than the rest.

The region of Moeris awaits more accurate survey. The best accounts of it, as examined by modern travellers, will be found in Belzoni, *Travels*; Champollion, *l'Egypte*, vol. i. p. 329; Jomard, *Descript. de l'Egypte*, vol. i. p. 79; Ritter, *Erdkunde*, vol. i. p. 803. [W. B. D.]

MOE'SIA, a Roman province in Europe, was bounded on the S. by M. Haemus, which separated it from Thrace, and by M. Orbelus and Scordus, which separated it from Macedonia, on the W. by M. Scordus and the rivers Drinus and Savus, which separated it from Illyricum and Pannonia, on the N. by the Danube, which separated it from Dacia, and on the E. by the Pontus Euxinus, thus corresponding to the present *Servia* and *Bulgaria*. The Greeks called it Mysia (Μυσία), and the inhabitants Mysians (Μυσοί), and sometimes European Mysia (Μυσία ἡ ἐν Εὐρώπῃ, Dion Cass. xlix. 36; Appian, *Ill.* 6), to distinguish it from Mysia in Asia.

The original inhabitants of Moesia were, according to Strabo, a tribe of Thracians, and were the ancestors of the Mysians of Asia (vii. p. 295). Of the early history of the country, little or nothing is known. In B. C. 277, a large body of Gaulish invaders entered Moesia, after the defeat and death of their leader Brennus, and settled there under the name of the Scordisci. The Romans first entered Moesia in B. C. 75, when C. Scribonius Curio, proconsul of Macedonia, penetrated as far as the Danube, and gained a victory over the Moesians. (S. Ruf. *Brev.* 7; Jornand. *de Regn. Succ.* 50; Eutrop. vi. 2.) But the permanent subjugation of Moesia was probably effected by M. Licinius Crassus, the grandson of the triumvir, who was proconsul of Macedonia in B. C. 29. (Liv. *Ep.* 134, 135; Dion Cass. li. 25—27; Flor. iv. 12, 15.) This may be inferred from the statement of Dion Cassius (liii. 7), who represents Augustus two years afterwards (B. C. 27) speaking of the subjugation of Gallia, Mysia, and Aegypt. Further, in A. D. 6, Dion Cassius mentions the governor of Mysia (lv. 29), and in A. D. 14 Tacitus speaks of the legatus Moesiae (*Ann.* i. 79); so that there can be no doubt that it was reduced into the form of a province in the reign of Augustus, and that the statement of Appian is incorrect, that it did not become a Roman province till the reign of Tiberius. (*Ill.* 30.) In the reign of Tiberius, Moesia was laid waste by the Dacians and Sarmatians, being then without a garrison, contrary to the usual Roman practice, for a legion was generally stationed there. (Suet. *Tib.* 41, *Vesp.* 6; Tacit. *Ann.* xvi. 6.) As a frontier province of the empire, it was strengthened by a line of stations and fortresses along the south bank of the Danube. A Roman wall was built from Axiopolis to Tomi, as a defence against the Sarmatians and Scythians, who inhabited the delta of the Danube. Moesia was originally only one province, but was divided into two provinces, called Moesia Superior and Inferior, probably at the commencement of Trajan's reign. (Marquardt, in Becker's *Romisch. Alterth.* vol. iii. pt. i. p. 106.) Each province was governed by a consular legatus, and was divided into smaller districts (*regiones et vici*). Moesia Superior was the western, and Moesia Inferior the eastern half of the country; they were separated from each other by the river Cebrus or Ciabrus, a tributary of the Danube. (Ptol. iii. 9, 10.) They contained several Roman colonies, of which two, Ratiaria and Oescus, were made colonies by Trajan, and Viminacium by Gordian III. (Marquardt, *l. c.*) The conquest of Dacia, by Trajan, removed the frontiers of the empire farther north, beyond the Danube. The emperor Hadrian visited Moesia, as we are informed by his medals, in his general progress through the empire, and games in his honour were celebrated at Pincum. In A. D. 250 the Goths invaded Moesia. Decius, who was then emperor, marched against them, but was defeated and killed in a battle with them in 251. What the valour of Decius could not effect, his successor, Trebonianus Gallus, obtained by bribery; and the Goths withdrew to the Duiester. When Aurelian gave up Dacia to the Goths, and withdrew his troops and part of the inhabitants to the south side of the river, he formed a settlement in the heart of Moesia, which was named from him *Dacia Aureliani*. [DACIA, Vol. I. p. 745.] In 395 the Ostrogoths, being hard pressed by the Huns, requested permission of the Romans to pass the Danube, and settle in Moesia. The request was acceded to by Valens, who was then emperor, and a large number took advantage of the privilege. They soon, however, quarrelled with the Roman authorities, and killed Valens, who marched to oppose them. The Goths, who settled in Moesia, are sometimes called Moeso-Goths, and it was for their use that Ulphilas translated the Scriptures into Gothic about the middle of the fourth century. In the seventh century the Sclavonians entered Moesia, and the Bulgarians about the same time, and founded the kingdoms of Bulgaria and Servia.

Moesia was occupied by various populations; the following are enumerated by Ptolemy and Pliny (Ptol. iii. 9; Plin. iii. 26): the Dardani, Celegeri, Triballi, Timachi, Moesi, Thraces, Scythae, Tricornesii, Pincensii, Troglodytes, and Peucini, to which may be added the Scordisci. (Liv. xl. 57.) The relative situations of these people were somewhat as follows: the Dardani, said to be a colony from Dardania in Asia, dwelt on the borders of Macedonia. The Triballi dwelt near the river Ciabrus; the

Timachi by the river Timachus. The Triconesii, who derived their name from Tricornum, were on the confines of Dalmatia. The Peucini inhabited the island of Peuce, at the mouth of the Danube. The Thraces were near their own country; the Scordisci, between the Dardani and Dalmatia. The Moesi, or Mysi, proper, inhabited the heart of the country to which they gave their name, on the banks of the river Ciabrus. [A. L.]

MOGETIANA or MOGENTIANA, a place in Lower Pannonia, on the road from Sopianae to Sabaria. (*It. Ant.* pp. 263, 233.) Its exact site is uncertain. [L. S.]

MOGONTIACUM or MAGONTIACUM (*Mainz*), a city of Gallia, on the Rhine. On this spot was built a monument in honour of Drusus the father of Germanicus. (Eutrop. vii. 13.) Magontiacum, as it is written in the text of Tacitus, is often mentioned in the history of the war of Civilis. (Tacit. *Hist.* iv. 15, 24, &c.) Ptolemy (ii. 9. § 14) writes the name *Μοκοντιακόν*, and places the town in Germania Inferior. In Eutropius the form of the word is Mogontiacum (ed. Verheyk); but the MSS. have also the forms Maguntia and Moguntia, whence is easily derived the French form *Mayence*, and the German *Mainz.* The position of Mogontiacum at *Mainz* on the Rhine is determined by the Itins. which place it 18 M. P. from Bingium (*Bingen*), also on the Rhine. It was an important position under the Roman empire, but no great events are connected with the name. Ammianus Marcellinus (xv. 11) calls it a Municipium, which means a town that had a Roman form of administration. [G. L.]

MOGRUS (*Μῶγρος*), a navigable river in Colchis, flowing into the Euxine between the Phasis in the north, and the Isis in the south; its mouth is just midway between the two, being 90 stadia distant from each. (Arrian, *Peripl. Pont. Eux.* p. 7; Plin. vi. 4.) As an ancient reading in Pliny is Nogrus, and the Table has Nigrus, it is possible that the real name of the river may have been Nogrus, and that in Arrian also we must read *Νῶγρος.* [L. S.]

MOLADA (Μωλαδᾶ), a town of Palestine, reckoned among the uttermost cities of the tribe of Judah toward the coast of Edom southward (*Joshua*, xv. 21. 26), and indeed in that part which fell to the tribe of Simeon, "whose inheritance was within the inheritance of the children of Judah." (Ib. xix. 1, 2; 1 *Chron.* iv. 24. 28.) Reland remarks, "Videtur esse eadem ac Malatha" (*Palaest. s. v.* p. 901.), which Malatha is mentioned by Josephus as a castle of Idumaea, to which Agrippa, the son of Aristobulus and son-in-law of Herod the Great, retired in his distress after his return from Rome, and where he meditated suicide. (*Ant.* xviii. 7. § 2.) It is mentioned also by Eusebius and S. Jerome as iv. M. P. distant from Arad (*Ἀραμά*), which they describe as an ancient city of the Amorites, situated in the wilderness of Kadesh (*Κάδδης*), xx. M.P. from Hebron, on the road to Aila. (*Onomast. s. vv.* *Ἀραμά*, *Ἀσασαν ϑαμάν*; Reland, *Palaestina, s. v. Malatha*, pp. 885, 886.) The site of Arad is still marked by a ruin of the same name, at the required distance S. of Hebron; near to which are wells and ruins named *El Milh*, which Dr. Robinson "was disposed to regard as marking the site of the ancient Moladah of the Old Testament, the Malatha of the Greeks and Romans." (*Bib. Res.* vol. ii. p. 621.) [G. W.]

MOLINDAE (Plin. vi. 19. s. 22), a people mentioned by Pliny, who lived in the eastern part of India extra Gangem. It seems probable that they are the same as those noticed by Ptolemy with the name Marundae (*Μαροῦνδαι*, vii. 2. § 14). [V.]

MOLOCATH. [Mulucha.]

MOLOEIS. [Plataeae.]

MOLOSSI, MOLO'SSIA. [Epeirus.]

MOLU'RIS. [Megara, Vol. II. p. 317, a.]

MOLYCREIUM, MOLYCREIA, or MOLY'CRIA (*Μολύκρειον*, Thuc. ii. 84; *Μολύκρεια*, Strab. x. p. 451, et alii; *Μολυκρία*, Polyb. v. 94; Paus. ix. 31. § 6: *Eth.* *Μολύκριος*, more rarely *Μολυκριεύς*, *Μολυκραῖος*, fem. *Μολύκρισσα*, *Μολυκριάς*), a town of Aetolia, situated near the sea-coast, and at a short distance from the promontory Antirrhium, which was hence called *Ῥίον τὸ Μολυκρικόν* (Thuc. ii. 86), or *Μολύκριον Ῥίον.* (Strab. viii. p. 336.) Some writers call it a Locrian town. It is said by Strabo to have been built after the return of the Heracleidae into Peloponnesus. It was colonised by the Corinthians, but was subject to the Athenians in the early part of the Peloponnesian War. It was taken by the Spartan commander Eurylochus, with the assistance of the Aetolians, B.C. 426. It was considered sacred to Poseidon. (Strab. x. pp. 451, 460; Scyl. p. 14; Thuc. ii. 84, iii. 102; Diod. xii. 60; Polyb., Paus., *ll. cc.*; Plin. iv. 2. s. 3; Ptol. iii. 15. § 3; Steph. Byz. *s. v.*)

MOMEMPHIS (*Μώμεμφις*, Strab. xvii. p. 803; Diodor. i. 66, 97; Steph. B. *s. v.*), the capital of the nome Mo-Memphitis, in the Delta. It was seated in lat. 31° 5′ N., on the eastern shore of the lake Mareotis, N. of the Natron Lakes. Both its ancient and its modern appellation—*Manoufelseffly*—indicate its position as the Lower Memphis, or Memphis in the marshes. During the troubles which led to the Dodecarchy, Momemphis was a place of some strength, owing to the difficulties of its approaches. It was chiefly remarkable for its exportation of mineral alkalies from the neighbouring Natron Lakes. Athôr or Aphrodite, under the form of a cow, was worshipped at Momemphis. [W. B. D.]

MONA (*Μόνα*, Ptol. iii. 2. § 12; *Μόννα*, Dion Cass. lxii. 7), an island in Britain, off the coast of the Ordovices, the *Isle of Anglesey.*

Caesar describes Mona as situated in the middle of the passage from Britain to Ireland (*B. G.* v. 13), but by Mona in this passage he must mean the *Isle of Man*, which Pliny calls Monapia (iv. 16. s. 30); and Ptolemy that of Monarina or Monaoeda (*Μοναρίνα*, *Μονάοιδα*).

The *Isle of Anglesey* was first invaded by Suetonius Paullinus, governor of Britain under Nero, A. D. 61. Previous to the appointment of Suetonius Paullinus, the Romans had met with some reverses in the west of Britain. From the vigorous measures adopted by Paullinus on entering upon the government of Britain, it may be inferred that the Druids of Mona had excited the Ordovices and the Silures to rise in rebellion; or had assisted them; probably both. Tacitus states that Mona was a receptacle for fugitives. The island was well populated, and there the priests of the Druidical religion had established themselves in great strength. Paullinus was recalled from the conquest of *Anglesey* by the revolt of the Britons under Boadicea, and its subjugation was not completed till A. D. 78 by Agricola. (Tac. *Agric.* pp. 15, 18, *Ann.* xiv. 29.) [C. R. S.]

MONAPIA. [Mona.]

MONDA. [Munda.]

MONESI, one of the many peoples of Aquitania enumerated by Pliny, who places them below the Saltus Pyrenaeus (iv. 19). The name seems to be preserved in that of *Moneins*, which is between *Pons* and *Navarreins*, where it is said that there are traces of Roman camps. *Moneins* is in the department of *Basses Pyrénées*. [G. L.]

MONE'TIUM (Μονήτιον), a town of the Iapodes in Illyria. (Strab. iv. p. 207, vii. p. 314.)

MONOECI PORTUS (Μονοίκου λιμήν, Strab. Ptol.), or more correctly PORTUS HERCULIS MONOECI (Plin. iii. 5. § 7; Tac. *Hist.* iii. 42), sometimes also PORTUS HERCULIS alone (Val. Max. i. 6. § 7: *Monaco*), a port and town on the coast of Liguria, at the foot of the Maritime Alps, distant rather more than 200 stadia from Antipolis. (Strab. iv. p. 202.) Its name was obviously derived from the existence there of a temple of Hercules; and the Greek form of the epithet by which it was characterised, at once shows that it must have owed its foundation to the Greeks of Massilia. But Strabo, who derives the same inference from the name, had evidently no account of its origin or foundation, which were naturally connected by later writers with the fables concerning the passage of Hercules, so that Ammianus ascribes the foundation of "the citadel and port" of Monoecus to Hercules himself. (Amm. Marc. xv. 10. § 9.) The port is well described by Strabo (*l. c.*) as of small size, so as not to admit many vessels, but well sheltered. Lucan, however, who gives a somewhat detailed notice of it, says it was exposed to the wind called by the Gauls Circius (the *Vent de Bise*) which rendered it at times an unsafe station for ships (Lucan. i. 405—408); and Silius Italicus dwells strongly on the manner in which the whole of this part of the coast of Liguria was swept by the same wind, which he designates under the more general name of Boreas. (Sil. Ital. i. 586—593.) The port was formed by a projecting rocky point or headland, on which stands the modern town of *Monaco*, and which was doubtless occupied in like manner in ancient times, at first by the temple of Hercules, afterwards by the town or castle of Monoecus (*arx Monoeci*, Ammian. *l. c.*) The town, however, does not seem to have ever been a place of much importance; the advantage of its port for commercial purposes being greatly neutralised by the want of communication with the interior. It was, however, frequently resorted to by the Roman fleets and ships, on their way along the coast of Liguria into Spain; and hence was a point of importance in a naval point of view. (Val. Max. i. 6. § 7; Tac. *Hist.* iii. 42.) The headland of *Monaco* itself is of comparatively small height, and lies immediately under a great mountain promontory, formed by one of the spurs or projecting ridges of the Maritime Alps; and which was regarded by many writers as the natural termination of the great chain of the Alps. [ALPES, p. 107.]* The passage of this mountain must always have been one of the principal difficulties in the way of constructing a high road along the coast of Liguria; this was achieved for the first time by Augustus, and on the highest point of the passage (called in the Itineraries "in Alpe summa" and "in Alpe maritima," *Itin. Ant.* p. 296; *Tab. Peut.*), he erected a trophy or monument to commemorate the complete subjugation of the different nations inhabiting the Alps. The inscription of this monument has been preserved to us by Pliny (iii. 20. s. 24), and is one of our chief authorities for the geography of the Alpine tribes. The ruins of the monument itself, which was of a very massive character, still remain, and rise like a great tower above the village of *Turbia*, the name of which is evidently a mere corruption of TROPAEA AUGUSTI (Τρόπαια Σεϐαστοῦ, Ptol. iii. 1. § 2), or TROPAEA ALPIUM, as it is termed by Pliny (*l. c.*).

The line of the Roman road, cut in the face of the mountain, may be traced for some distance on each side of *Turbia*, and several ancient milestones have been found, which commemorate the construction of the road by Augustus, and its reparation by Hadrian. (Millin. *Voy. en Piémont*, vol. ii. pp. 135, 138; Durante, *Chorographie du Comté de Nice*, pp. 23—30.)

The port of Monoecus seems to have been the extreme limit towards the E. of the settlements of Massilia, and hence both Pliny and Ptolemy regard it as the point from whence the Ligurian coast, in the more strict sense of the term, began. (Plin. iii. 5. s. 7; Ptol. iii. 1. §§ 2, 3.) Ptolemy has made a strange mistake in separating the Portus Herculis and Portus Monoeci, as if they were two distinct places. [E. H. B.]

MONS AUREUS (Χρύσουν ὄρος). 1. A mountain in Moesia Superior, which the emperor Probus planted with vines. (Eutrop. ix. 17, 20; *It. Ant.* p. 132; *It. H.* p. 564.)

2. A town on the Danube, at the foot of the mountain, 23 miles from Singidunum. (*Tab. Peut.*) [A. L.]

MONS BALBUS, a mountain fastness of N. Africa, to which Masinissa retired. (Liv. xxix. 31.) Shaw (*Trav.* p. 184) places the range in the district of *Dakhul*, E. of Tunis; perhaps *Sabalet-es-Sahib*. [E. B. J.]

MONS BRISIACUS. This is one of the positions in the Roman Itins. along the Rhine. They place it between Helvetum or Helcebus [HELCEBUS] and Urunci. There is no doubt that is *Vieux-Brisach* or *Altbreisach*, as the Germans call it. All the positions of the Itins. on the Rhine are on the west or Gallic side of the river, but *Vieux-Brisach* is on the east side. The Rhine has changed its bed in several parts, and this is one of the places where there has been a change. *Breisach* is described by Luitprand of Pavia (quoted by D'Anville), as being in the tenth century surrounded by the Rhine "in modum insulae." It may have been on an island in the Roman period. The hill (mons) of *Altbreisach* is a well marked position, and was once crowned by a citadel. *Altbreisach* is now in the duchy of Baden, and opposite to *Neubreisach* on the French side of the Rhine. [G. L.]

MONS MARIO'RUM, a town in Hispania Baetica, on the Mons Marianus, and on the road leading from the mouth of the Anas to Emerita, now *Marines*, in the *Sierra Morena*. (*It. Ant.* p. 442; Inscr. ap. Caro, *Ant.* i. 20; Spon. *Miscell.* p. 191; Florez, *Esp. Sagr.* ix. p. 23.)

MONS SACER (τὸ ἱερὸν ὄρος, Ptol. iii. 17. § 4), a mountain range on the SE. coast of Crete, near Hierapytna, identified with the PYTNA (Πύτνα) of Strabo (x. p. 472; comp. Groskurd, *ad loc.*; Höck, *Kreta*, vol. i. p. 16.) [E. B. J.]

MONS SELEUCUS, in Gallia Narbonensis, is placed in the Antonine Itin. next to Vapincum (*Gap*), on a road from Vapincum to Vienna (*Vienne*)

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* Hence Virgil uses the expression "descendens arce Monoeci" (*Aen.* vi. 830) by a poetical figure for the Maritime Alps in general.

It is 24 M. P. from Vapincum to Mons Seleucus, and 26 M. P. from Mons Seleucus to Lucus (*Luc*). The Jerusalem Itin. has two Mutationes (Ad Fines, and Davianum) between Vapincum and the Mansio Mons Seleucus, and the whole distance is 31 M. P. The distances would not settle the position of Mons Seleucus, but the name is preserved in *Saléon*. The *Bâtie Mont-Saléon* is only an abbreviation of the *Bastida Montis Seleuci*, a name that appears in some of the old documents of *Dauphiné*. Many remains exist or did exist at Mons Seleucus; certain evidence that there was a Roman town here.

Magnentius was defeated A. D. 353 by Constantius at Mons Seleucus. (Tillemont, *Histoire des Empereurs*, vol. iv. p. 383.) The memory of the battle is preserved in several local names, as *Le Champ l'Impeiris*, and *Le Champ Batailles*. (Ukert, *Gallien*, p. 448.) [G. L.]

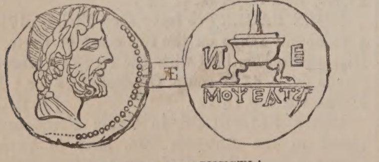
MO'PSIUM (Μόψιον: *Eth.* Μόψιος, Steph. B., Μοψειεύς, a dialectic form of Μοψιεύς), a town of Pelasgiotis in Thessaly, situated upon a hill of the same name, which, according to Livy, was situated midway between Larissa and Tempe. Its ruins are still conspicuous in the situation mentioned by Livy, near the northern end of the lake *Karatjaír* or Nessonis. (Steph. B. *s. v.*; Strab. ix. pp. 441, 443; Liv. xlii. 61, 67; Leake, *Northern Greece*, vol. iii. p. 377.)

MOPSO'PIA. [PAMPHYLIA.]

MOPSO'PIA (Μοψοπία), an ancient name of Attica, derived from the hero Mopsopus or Mopsops. (Strab. iv. p. 397; Lycophr. 1339; Steph. B. *s.v.*)

MOPSUCRE'NE (Μόψου κρήνη), a town in the eastern part of Cilicia, on the river Cydnus, and not far from the frontier of Cataonia to which Ptolemy (v. 7. § 7), in fact, assigns it. Its site was on the southern slope of Mount Taurus, and in the neighbourhood of the mountain pass leading from Cilicia into Cappadocia, twelve miles north of Tarsus. It is celebrated in history as the place where the emperor Constantius died, A. D. 361. (Sozom. v. 1; Philostorg. vi. 5; Eutrop. x. 7; Amm. Marc. xxi. 29; *Itin. Ant.* p. 145, where it is called Namsucrone; *It. Hieros.* p. 579, where its name is mutilated into Mansverine.)

MOPSUE'STIA (Μόψου ἑστία or Μοψουεστία: *Eth.* Μοψεάτης), a considerable town in the extreme east of Cilicia, on the river Pyramus, and on the road from Tarsus to Issus. In the earlier writers the town is not mentioned, though it traced its origin to the ancient soothsayer Mopsus; but Pliny (v. 22), who calls it Mopsos, states that in his time it was a free town. (Comp. Strab. xiv. p. 676; Cic. *ad Fam.* iii. 8; Steph. B. *s. v.*; Procop. *de Aed.* v. 5; Amm. Marc. xiv. 8; Phot. *Cod.* 176; Ptol. v. 8. § 7; *It. Ant.* p. 705; Hierocl. p. 705; *It. Hieros.* p. 680, where it is called Mansista.) A splendid bridge across the Pyramus was built at Mopsuestia by the emperor Constantius. (Malala, *Chron.* xiii.) It was situated only 12 miles from the coast, in a fertile plain, called Ἀλήιον πεδίον. (Arrian, *Anab.* ii. 5; Eustath. *ad Dionys. Per.* 872.) In the middle ages the name of the place was corrupted into Mamista; its present name is *Messis* or *Mensis*. Ancient remains are not mentioned, and travellers describe Mensis as a dirty and uninteresting place. (Leake, *Asia Minor*, p. 217; Otter's *Reisen*, i. c. 8.) [L. S.]



COIN OF MOPSUESTIA.

MORBIUM, in Britain, is mentioned in the Notitia as the quarters of a body of horse Cataphractarii ("praefectus equitum Cataphractariorum Morbio"). We are justified by an inscription in placing Morbium at *Moresby* near *Whitehaven*, where the remains of a Roman camp are yet to be traced. The inscription, preserved in a MS. of Dr. Stukeley, but not read by him, is upon a monument to the memory of a soldier of the Cataphractarii, which was found within the precincts of the Camp. [C.R.S.]

MORDULAMNE (Μορδουλάμνη, Ptol. vii. 4. § 5), a port on the eastern coast of Taprobane (*Ceylon*). The name is probably a corruption of the MSS., and ought to be Μόρδου λιμὴν or Μόρδουλα λιμήν. It is, perhaps, represented by the present *Kattregam*, where there are still extensive ruins. (Ritter, *Erdkunde*, vi. p. 22; Davy, *Account of Ceylon*, p. 420.) [V.]

MORGA'NTIA, MURGA'NTIA, or MORGA'NTIUM (Μοργάντιον, Strab.; Μοργαντίνη, Diod.: *Eth.* Μοργαντῖνος. The name is variously written by Latin writers Murgantia, Murgentia, and Morgentia; the inhabitants are called by Cicero and Pliny, Murgentini), a city of Sicily, in the interior of the island, to the SW. of Catana. It was a city of the Siculi, though Strabo assigns its foundation to the Morgetes, whom he supposes to have crossed over from the southern part of Italy. (Strab. vi. pp. 257, 270.) But this was probably a mere inference from the resemblance of name; Stephanus of Byzantium (*s. v.*), who is evidently alluding to the same tradition, calls Morgentium, or Morgentia (as he writes the name), a city of *Italy*, but no such place is known. [MORGETES.] Strabo is the only author who notices the existence of the Morgetes in Sicily; and it is certain that when Morgantium first appears in history it is as a Siculian town. It is first mentioned by Diodorus in B. C. 459, when he calls it a considerable city (πόλιν ἀξιόλογον, Diod. xi. 78): it was at this time taken by Ducetius, who is said to have added greatly to his power and fame by the conquest; but after the fall of that leader, it became again independent. We next hear of it in B. C. 424, when, according to Thucydides, it was stipulated, at the peace concluded by Hermocrates, that Morgantia (or Morgantina, as he writes the name) should belong to the Camarinaeans, they paying for it a fixed sum to the Syracusans. (Thuc. iv. 65.) It is impossible to understand this arrangement between two cities at such a distance from one another, and there is probably some mistake in the names.* It is certain that in B. C. 396, Morgantia again appears as an independent city of the Siculi, and was one of those which fell under the arms of Dionysius of Syracuse, at the same time with Agyrium, Menaenum, and other places. (Diod. xiv. 78.) At a later period it afforded a refuge to Agathocles, when driven into exile from Syracuse, and it was in great part by the assistance of a body of mercenary troops from Morgantia and other towns of the interior, that that tyrant succeeded in establishing his despotic power at Syracuse, B. C. 317. (Justin. xxii. 2; Diod. xix. 6.) Morgantia is repeatedly mentioned during the Second Punic War. During the siege of Syracuse by Marcellus it was occupied by a Roman garrison, and great magazines of corn collected there; but the place was betrayed by the inhabitants to the Carthaginian general Himilco, and was for some time occupied by the Syracusan leader Hippocrates, who from thence watched the proceedings of the siege. (Liv. xxiv. 36, 39.) It was ultimately recovered by the Roman general, but revolted again after the departure of Marcellus from Sicily, B. C. 211; and being retaken by the praetor M. Cornelius, both the town and its territory were assigned to a body of Spanish mercenaries, who had deserted to the Romans under Mericus. (Id. xxvi. 21.)

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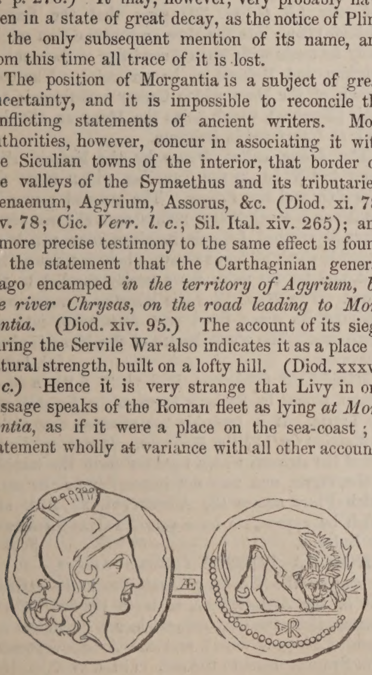
* It has been suggested that we should read Καταναίοις for Καμαριναίοις: but the error is more probably in the other and less-known name. Perhaps we should read Μοτυκανὴν for Μοργαντινήν lia the district of Motyca immediately adjoined that of Camarina.

Morgantia appears to have still continued to be a considerable town under the Roman dominion. In the great Servile insurrection of B. C. 102 it was besieged by the leaders of the insurgents, Tryphon and Athenion; but being a strong place and well fortified, offered a vigorous resistance; and it is not clear whether it ultimately fell into their hands or not. (Diod. xxxvi. 4, 7. Exc. Phot. pp. 533, 534.) Cicero repeatedly mentions its territory as one fertile in corn and well cultivated, though it suffered severely from the exactions of Verres. (Cic. *Verr.* iii. 18. 43.) It was therefore in his time still a municipal town, and we find it again mentioned as such by Pliny (iii. 8. s. 14); so that it must be an error on the part of Strabo, that he speaks of Morgantium as a city that no longer existed. (Strab. vi. p. 270.) It may, however, very probably have been in a state of great decay, as the notice of Pliny is the only subsequent mention of its name, and from this time all trace of it is lost.

The position of Morgantia is a subject of great uncertainty, and it is impossible to reconcile the conflicting statements of ancient writers. Most authorities, however, concur in associating it with the Siculian towns of the interior, that border on the valleys of the Symaethus and its tributaries, Menaenum, Agyrium, Assorus, &c. (Diod. xi. 78, xiv. 78; Cic. *Verr. l. c.*; Sil. Ital. xiv. 265); and a more precise testimony to the same effect is found in the statement that the Carthaginian general Mago encamped *in the territory of Agyrium, by the river Chrysas, on the road leading to Morgantia.* (Diod. xiv. 95.) The account of its siege during the Servile War also indicates it as a place of natural strength, built on a lofty hill. (Diod. xxxvi. *l. c.*) Hence it is very strange that Livy in one passage speaks of the Roman fleet as lying *at Morgantia*, as if it were a place on the sea-coast; a statement wholly at variance with all other accounts of its position, and in which there must probably be some mistake. (Liv. xxiv. 27.) On the whole we may safely place Morgantia somewhere on the borders of the fertile tract of plain that extends from *Catania* inland along the *Simeto* and its tributaries; and probably on the hills between the *Dittaino* and the *Gurna Longa*, two of the principal of those tributaries; but any attempt at a nearer determination must be purely conjectural.



COIN OF MORGANTIA.

There exist coins of Morgantia, which have the name of the city at full, ΜΟΡΓΑΝΤΙΝΩΝ: this is unfortunately effaced on the one figured in the preceding column. [E. H. B.]

MORGE'TES (Μόργητες), an ancient people of southern Italy, who had disappeared before the period of authentic history, but are noticed by several ancient writers among the earliest inhabitants of that part of the peninsula, in connection with the Oenotrians, Itali, and Siculi. Antiochus of Syracuse (*ap. Dionys.* i. 12) represented the Siculi, Morgetes and Italietes as all three of Oenotrian race; and derived their names, according to the favourite Greek custom, from three successive rulers of the Oenotrians, of whom Italus was the first, Morges the second, and Siculus the third. This last monarch broke up the nation into two, separating the Siculi from their parent stock; and it would seem that the Morgetes followed the fortunes of the younger branch; for Strabo, who also cites Antiochus as his authority, tells us that the Siculi and Morgetes at first inhabited the extreme southern peninsula of Italy, until they were expelled from thence by the Oenotrians, when they crossed over into Sicily. (Strab. vi. p. 257.) The geographer also regards the name of Morgantium in Sicily as an evidence of the existence of the Morgetes in that island (Ibid. pp. 257. 270); but no other writer notices them there, and it is certain that in the time of Thucydides their name must have been effectually merged in that of the Siculi. In the Etymologicon Magnum, indeed, Morges is termed a king *of Sicily:* but it seems clear that a king *of the Siculi* is intended; for the fable there related, which calls Siris a daughter of Morges, evidently refers to Italy alone. (*Etym. M.* v. Σίρις.) All that we can attempt to deduce as historical from the legends above cited, is that there appears to have existed in the S. of Italy, at the time when the Greek colonists first became acquainted with it, a people or tribe bearing the name of Morgetes, whom they regarded as of kindred race with the Chones and other tribes, whom they included under the more general appellation of the Oenotrians. [OENOTRIA.] Their particular place of abode cannot be fixed with certainty; but Strabo seems to place them in the southern peninsula of Bruttium, adjoining Rhegium and Locri. (Strab. vi. p. 257.) [E. H. B.]

MORGINNUM, in Gallia Narbonensis, is placed by the Table on the road from Vienna (*Vienne*) to Alpis Cottia, and 14 M. P. short of Cularo (*Grenoble*). The place is *Moirans.* [G. L.]

MORI'AH. [JERUSALEM.]

MORICAMBA (Μορικάμβη, Ptol. ii. 3. § 3), an estuary of Britain, *Morecambe Bay*, on the coast of Lancashire. [C. R. S.]

MORIDU'NUM, in Britain, placed both by the Antonine Itin. and Geogr. Rav. near Isca of the Dumnonii (*Exeter*): it was one of the stations termed *mansiones* and *mutationes*, probably the latter: its site has by no means been agreed upon by topographers, and three or four localities have been proposed. Of these, *Seaton* and *Hembury*, near *Honiton*, appear to have the best claims for consideration; but as the stations next to large towns were often merely establishments for relays of horses and other purposes connected with posting, they were the least likely to be constructed on a large or substantial scale; and thus we have often great difficulty in detecting even a vestige of them. [C. R. S.]

MORIMARUSA. [Oceanus Septentrionalis.]

MORI'MENE (Μοριμενή), a district in the north-west of Cappadocia, comprising both banks of the river Halys, is said to have been fit only for pasture land, to have had scarcely any fruit-trees, and to have abounded in wild asses. (Strab. xii. pp. 534, 537, 539, 540; Plin. *H. N.* vi. 3.) The Romans regarded it as a part of Galatia, whence Ptolemy (v. 6) does not mention it among the districts of Cappadocia. [L. S.]

MO'RINI, a nation of Belgica. Virgil is the authority for the quantity: —

> "Extremique hominum Morini." (*Aen.* viii. 727.)

It has been shown in the article Menapii that on the north the Morini were bounded by the Menapii. On the west the ocean was the boundary, and on the south the Ambiani and the Atrebates. The eastern boundary cannot be so easily determined. The element of Morini seems to be the word *mor*, the sea, which is a common Flemish word still, and also found in the Latin, the German, and the English languages.

Caesar, who generally speaks of the Morini with the Menapii, has fixed their position in general terms. When he first invaded Britannia he went into the country of the Morini, because the passage from there to Britain was the shortest (*B. G.* iv. 21). In the next expedition, B. C. 54, he sailed from Portus Itius, having ascertained that the passage from this port to Britain was the most commodious. Portus Itius is in the country of the Morini [Itius Portus]. Ptolemy (ii. 9. § 8) mentions two cities of the Morini, Gesoriacum or Bononia (*Boulogne*), and Taruenna (*Thérouenne*), east of it, in the interior. If we add Castellum Morinorum (*Cassel*), in the interior, south of *Dunkerque*, "we see that, besides the diocese of *Boulogne*, the territory of the Morini comprises the new dioceses of *St. Omer* and *Ypern*, which succeeded to that of *Tournai*." (D'Anville.) But if *Cassel* is not within the limits of the Morini, their territory will not be so extensive as D'Anville makes it. [Menapii.]

Caesar's wars with the Morini were more successful than with the Menapii. A large part of the territory of the Morini did not offer such natural obstacles as the land of the Menapii. The marshes of the Morini would be between *Calais* and *Dunkerque*. The force which the Morini were supposed to be able to send to the Belgic confederation in B. C. 57 was estimated at 25,000 men. Though most of the Morini were subdued by Caesar, they rose again in the time of Augustus, and were put down by C. Carinas (Dion Cassius, li. 21). When Bononia was made a Roman port, and Taruenna a Roman town, the country of the Morini would become Romanised, and Roman usages and the Roman language would prevail. There were Roman roads which terminated at Bononia and Castellum.

An inscription mentions the Decemviri of the Colonia Morinorum, but it is unknown what place it is. [G. L.]

MO'RIUS. [Boeotia, Vol. I. p. 412. b.]

MORON (Μόρων), a town of Lusitania upon the Tagus, which Brutus Callaïcus made his head-quarters in his campaign against the Lusitanians. (Strab. iii. p. 152.) Its exact site is unknown.

MORONTABARA (τὰ Μορουντάβαρα, Arrian, *Indic.* c. 22), a place on the coast of Gedrosia, at no great distance W. of the mouths of the Indus, noticed by Arrian in his account of Nearchus's expedition with the fleet of Alexander the Great. It does not appear to have been satisfactorily identified with any modern place. [V.]

MOROSGI, a town of the Varduli in Hispania Tarraconensis, identified by Ukert with *St. Sebastian*, which, however, more probably represents Menosca. (Plin. iv. 20. s. 34; Ukert, ii. 1. p. 446; Forbiger, iii. p. 80.)

MORTUUM MARE. [Palaestina.]

MORTUUM MARE. [Septentrionalis Oceanus.]

MORYLLUS. [Mygdonia.]

MOSA in Gallia is placed by the Antonine Itin. between Andomatunum (*Langres*) and Tullum (*Toul*). It is 18 M. P. from Andomatunum to Mosa, which is supposed to be *Meuve*, situated at a passage over the *Maas*, and in the line of an old Roman road. [G. L.]

MOSA (*Maas*), a river of Gallia, which Caesar supposed to rise in the Vosegus (*Vosges*) within the limits of the Lingones. (*B. G.* iv. 10.) This passage of Caesar, in which he speaks of the Mosa in the lower part of its course receiving a part of the Rhine, called Vahalis (*Waal*), is very obscure. This matter is discussed in the article Batavi. Dion Cassius writes the word in the form Μόσας (xliv. 42); and Ptolemy (ii. 9. § 3) has the form Μώσα in the genitive.

Caesar (*B. G.* vi. 33) says that the Scaldis (*Schelde*) flows into the Mosa; a mistake that might easily be made with such knowledge of the coast of Belgium and Holland as he possessed. The only branch of the Mosa which Caesar mentions is the Sabis (*Sambre*), which joins the *Maas* on the left bank at *Charleroi* in Belgium.

The *Maas*, called *Meuse* by the French, rises about 48° N. lat. in the *Faucilles*, which unite the *Côte d'Or* and the *Vosges*. The general course of the *Maas* is north, but it makes several great bends before it reaches *Liège* in Belgium, from which its course is north as far as Grave, where it turns to the west, and for 80 miles flows nearly parallel to the *Waal*. The *Maas* joins the *Waal* at *Gorcum*, and, retaining its name, flows past *Rotterdam* into the North Sea. The whole length of the *Maas* is above 500 miles. [G. L.]

MOSAEUS (Μώσαιος, Ptol. vi. 3. § 2), a small stream, placed by Ptolemy between the Eulaeus and the Tigris. It is probably the same as that called by Marcian (p. 17) the Μαγαῖος. It was, no doubt, one of the streams which together form the mouths of the Tigris, and may not impossibly be the same which Pliny names the Aduna (vi. 27, 31), and which he appears to have considered as a feeder of the Eulaeus. [V.]

MOSCHA PORTUS (Μόσχα λιμήν). 1. A harbour on the S. coast of Arabia, near the extreme east of the Adramitae, or more properly of the Ascitae, since the next named place is "Syagros extrema" (Σύαγρος ἄκρα), and the Ascitae extended from Syagros mons to the sea. (Ptol. vi. 7. p. 153, comp. p. 154). Mr. Forster thinks there is no difficulty in identifying it with *Kesem*, the last seaport westward of *Cape Fartask*, his "Syagros extrema." (*Geogr. of Arabia*, vol. ii. pp. 164. 178.) The position assigned it by D'Anville at the modern *Muscat* is certainly untenable. (Ib. pp. 167, 168, 224, 233, 234.)

2. A second harbour of this name is mentioned by the author of the Periplus, on the east of the Syagros Promontorium, in the large bay named by Ptolemy Sachalites Sinus (Σαχαλίτης κόλπος), and east of the smaller one, named Omana (Ὄμανα), by the author of the Periplus, who places this Moscha Portus 1100 stadia east of Syagros. He calls it a port appointed for the lading of the Sachalite incense (*ὅρμος ἀποδεδειγμένος τοῦ Σαχαλίτου λιβάνου πρὸς ἐμβολήν*), frequented by ships from Cane, and a wintering-place for late vessels from Limyrice and Barygaza, where they bartered fine linen, and corn, and oil for the native produce of this coast. Mr. Forster furnishes an ingenious etymological explanation of the recurrence of this name on the coast of the Sachalites Sinus. "The Arabic Moscha, like the Greek ἀσκός, signifies *a hide*, or *skin*, or a *bag of skin* or *leather blown up like a bladder*. Now, Ptolemy informs us that the pearl divers who frequented his Sinus Sachalites (unquestionably the site of Arrian's Moscha Portus), were noted for the practice of swimming, or floating about the bay, supported by inflated hides or skins. What more natural than that the parts frequented by these divers should be named from this practice? . . . And hence, too, the name of the Ascitae of Ptolemy ('floaters on skins'), the actual inhabitants of his Moscha Portus immediately west of his Suágros." It is a remarkable fact mentioned by modern travellers, that this practice still prevails among the fishermen on this coast; for "as the natives have but few canoes, they generally substitute a single inflated skin, or two of these having a flat board across them. On this frail contrivance the fisherman seats himself, and either casts his small hand-net or plays his hook and line." (Lieut. Wellsted, *Travels in Arabia*, vol. i. pp. 79, 80, cited by Forster, *Arabia*, vol. ii. p. 175, note*.) The identification of Arrian's Moscha with the modern *Ausera*, is complete. Arrian reckons 600 stadia from Syagros across the bay which he names Omana. This measurement tallies exactly with that of the Bay of *Seger*, in Commodore Owen's chart of this coast; and from the eastern extremity of this bay to Moscha Portus, Arrian assigns a distance of 500 stadia, which measures with nearly equal exactness the distance to *Ras-al-Sair* (the Ausara of Ptolemy), situated about 60 Roman miles to the east of the preceding headland. The identity of the Moscha Portus of Arrian with the Ausara of Ptolemy is thus further corroborated. "Arrian states his Moscha Portus to have been the emporium of the incense trade; and Pliny proves Ausara to have been a chief emporium of this trade, by his notice of the fact that one particular kind of incense bore the name of Ausaritis." (Plin. xii. 35; Forster, *l. c.* pp. 176, 177.) [G. W.]

MOSCHI (Μόσχοι, Hecat. *Fr.* 188, *ap. Steph. B. s. v.*), a Colchian tribe, who have been identified with the MESHECH of the prophet Ezekiel (xxvii. 13; Rosenmüller, *Bibl. Alterthumsk*, vol. i. pt. i. p. 248). Along with the Tibareni, Mosynaeii, Macrones, and Mardae, they formed the 19th satrapy of the Persian empire, extending along the SE. of the Euxine, and bounded on the S. by the lofty chain of the Armenian mountains. (Herod. iii. 94, vii. 78.) In the time of Strabo (xi. pp. 497—499) MOSCHICE (Μοσχική) — in which was a temple of Leucothea, once famous for its wealth, but plundered by Pharnaces and Mithridates — was divided between the Colchians, Albanians, and Iberians (comp. Mela, iii. 5. § 4; Plin. vi. 4). Procopius (*B. G.* iv. 2), who calls them Μέσχοι, says that they were subject to the Iberians, and had embraced Christianity, the religion of their masters. Afterwards their district became the appanage of Liparites, the Abasgian prince. (Cedren. vol. ii. p. 770; Le Beau, *Bas Empire*, vol. xiv. p. 355; St. Martin, *Mémoires sur l'Armenie*, vol. ii. p. 222.) [E. B. J.]

MO'SCHICI MONTES (τὰ Μοσχικὰ ὄρη, Strab. i. p. 61, xi. pp. 492, 497, 521, 527, xii. p. 548; Plut. *Pomp.* 34; Mela, i. 19. § 13; Ptol. v. 6. § 13; Moschicus M., Plin. v. 27), the name applied, with that of Paryadres, and others, to the mountain chain which connects the range of Anti-Taurus with the Caucasus. Although it is obviously impossible to fix the precise elevation to which the ancients assigned this name, it may be generally described as the chain of limestone mountains, with volcanic rocks, and some granite, which, branching from the Caucasus, skirts the E. side of *Imiretia*, and afterwards, under the name of the *Perengah Tágh*, runs nearly SW. along the deep valley of *Ajirah* in the district of *Tchildir;* from whence it turns towards the S., and again to the W. along the valley of the *Acampsis*, to the W. of which, bearing the name of the *Kop Tágh*, it enters Lesser Asia. (Ritter, *Erdkunde*, vol. x. p. 816; Chesney, *Exped. Euphrat.* vol. i. p. 285.) [E. B. J.]

MOSE in Gallia appears in the Table on a road from Durocortorum (*Reims*) to Meduantum. [MEDUANTUM.] The place appears to be *Mouzon* on the *Maas*. D'Anville says that the place is called Mosomagus in the oldest middle age records. [G. L.]

MOSELLA (*Mosel*, *Moselle*), a river of Gallia, which joins the Rhine at *Coblenz* [CONFLUENTES]. In the narrative of his war with the Usipetes and Tenctheri Caesar (*B. G.* iv. 15) speaks of driving them into the water "ad confluentem Mosae et Rheni." One of the latest and best editors of Caesar, who however is singularly ignorant of geography, supposes this confluence of the Mosa and the Rhenus to be the junction of the Mosa and a part of the Rhenus which is mentioned by Caesar in another place (*B. G.* iv. 10; MOSA.) But this is impossible, as D'Anville had shown, who observes that the Usipetes [MENAPII] had crossed the Rhine in the lower part of its course, and landed on the territory of the Menapii. Having eaten them up, the invaders entered the country of the Eburones, which we know to be between the Rhine and the Mosa, and higher up than the country of the Menapii. From the Eburones the Germans advanced into the Condrusi in the latitude of *Liège;* and they were here before Caesar set out after them. (*B. G.* iv. 6.) Caesar's narrative shows that the German invaders were not thinking of a retreat: their design was to penetrate further into Gallia, where they had been invited by some of the Gallic states, who hoped to throw off the Roman yoke. After the defeat of the Germans on the river, Caesar built his wooden bridge over the Rhine, the position of which was certainly somewhere between *Coblenz* and *Andernach*. The conclusion is certain that this confluence of the Rhenus and the Mosa is the confluence of the Rhenus and the Mosella at *Coblenz;* and we must explain Caesar's mistake as well as we can. It is possible that both rivers were called Mosa; and Mosella or Mosula, as Florus has it, seems to be a diminutive of Mosa, but that reading is somewhat doubtful. (Florus, iii. 10. ed. Duk.) There is no variation in Caesar's text in the passage where he speaks of the confluence of the Rhenus and the Mosa. (Caesar, ed. Schneider.) Several of the affluents of the Mosel are mentioned in the ancient writers, and chiefly by Ausonius: the Sura (*Sour*), Pronaea (*Prum*), Nemesa (*Nims*), Gelbis (*Kill*), Erubrus (*Ruver*), Lesura (*Leser*), Drahonus (*Drone*), Saravus (*Saar*), and Salmona (*Salm*).

The Mosella is celebrated in one of the longer poems of Ausonius, who wrote in the 4th century A. D. The vine at that time clothed the slopes of the hills and the cliffs which bound this deep and picturesque river valley in its course below Trier:

> "Qua sublimis apex longo super ardua tractu,
> Et rupes et aprica jugi, flexusque sinusque
> Vitibus adsurgunt naturalique theatro." (v. 154.)

There is a German metrical translation of this poem by Böcking with notes.

The *Mosel* rises on the western face of the *Vosges*, and its upper course is in the hill country, formed by the offsets of the mountains. It then enters the plain of *Lorraine*, and after passing Tullum (*Toul*), it is joined by the *Meurthe* on the right bank. From the junction of the *Meurthe* it is navigable, and has a general north course past Divodurum (*Metz*), and *Thionville*, to Augusta Trevirorum (*Trier* or *Trèves*). From *Trier* its general course is about NNE. with many great bends, and in a bed deep sunk below the adjacent country, to its junction with the Rhine at *Coblenz*. The whole course of the river is somewhat less than 300 miles. It is navigable for steamboats in some seasons as far as *Metz*.

A Roman governor in Gallia proposed to unite the Mosella and the Arar (*Saône*) by a canal, and thus to effect a navigation from the Mediterranean to the North Sea [Gallia Transalpina, Vol. I. p. 967.] [G. L.]

MOSTE'NI (Μοστηνοί), a town of Lydia in the Hyrcanian plain, south-east of Thyatira, and on the road between this latter town and Sardis. In A. D. 17, Mosteni and many other towns of that country were visited by a fearful earthquake. (Ptol. v. 2. § 16; Tac. *Ann.* ii. 17; Hierocl. p. 671, where it is erroneously called Μυστήνη or Μόστινα; Concil. Chalc. p. 240. where it bears the name Μουστήνη.) Its exact site is unknown. (Comp. Rasche, *Lex. Num.* iii. 1. p. 869, &c.) [L. S.]

MOSYCHLUS. [Lemnos.]

MOSYNOECI, MOSSYNOECI, MOSYNI, MOSSYNI (Μοσύνοικοι, Μοσσύνοικοι, Μοσυνοί, Μοσσυνοί), a tribe on the coast of Pontus, occupying the district between the Tibareni and Macrones, and containing the towns of Cerasus and Pharnacia. The Mosynoeci were a brave and warlike people, but are at the same time said to have been the rudest and most uncivilised among all the tribes of Asia Minor. Many of their peculiar customs are noticed by the Greeks, who planted colonies in their districts. They are said to have lived on trees and in towers. (Strab. xii. p. 549.) Their kings, it is said, were elected by the people, and dwelt in an isolated tower rising somewhat above the houses of his subjects, who watched his proceedings closely, and provided him with all that was necessary; but when he did anything that displeased them, they stopped their supplies, and left him to die of starvation. (Xen. *Anab.* v. 4. § 26; Apollon. Rhod. ii. 1027; Diod. xiv. 30; Scymnus, *Fragm.* 166.) They used to cut off the heads of the enemies they had slain, and carry them about amid dances and songs. (Xen. *Anab.* iv. 4. § 17; v. 4. § 15.) It is also related that they knew nothing of marriage (Xen. *Anab.* v. 4. § 33; Diod. *l. c.*), and that they generally tattooed their bodies. Eating and drinking was their greatest happiness, whence the children of the wealthy among them were regularly fattened with salt dolphins and chestnuts, until they were as thick as they were tall (Xen. *Anab.* v. 4. § 32). Their arms consisted of heavy spears, six cubits in length, with round or globular handles; large shields of wicker-work covered with ox-hides; and leather or wooden helmets, the top of which was adorned with a crest of hair. (Xen. *l. c.*, v. 4. § 12; Herod. vii. 78.) The fourth chapter of the fifth book of Xenophon's Anabasis is full of curious information about this singular people. (Comp. also Strab. xi. p. 528; Hecat. *Fragm.* 193; Steph. B. *s. v.*; Herod. iii. 94; Scylax, p. 33.; Amm. Marc. xxii. 8; Orph. *Argon.* 740; Mela, i. 19; Tibull. iv. 1. 146; Curtius, vi. 4, 17; Plin. vi. 4; Val. Flacc. v. 152; Dionys. Per. 766.) [L. S.]

MOTE'NE. [Otene.]

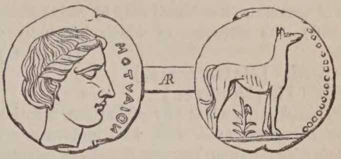
MO'TYA (Μοτύη: *Eth.* Μοτυαῖος: *S. Pantaleo*), a city on the W. coast of Sicily, between Drepanum and Lilybaeum. It was situated on a small island, about three quarters of a mile (six stadia) from the mainland, to which it was joined by an artificial causeway. (Diod. xiv. 48.) It was originally a colony of the Phoenicians, who were fond of choosing similar sites, and probably in the first instance merely a commercial station or emporium, but gradually rose to be a flourishing and important town. The Greeks, however, according to their custom, assigned it a legendary origin, and derived its name from a woman named Motya, whom they connected with the fables concerning Hercules. (Steph. B. *s.v.*) It passed, in common with the other Phoenician settlements in Sicily, at a later period under the government or dependency of Carthage, whence Diodorus calls it a Carthaginian colony; but it is probable that this is not strictly correct. (Thuc. vi. 2; Diod. xiv. 47.) As the Greek colonies in Sicily increased in numbers and importance the Phoenicians gradually abandoned their settlements in the immediate neighbourhood of the new comers, and concentrated themselves in the three principal colonies of Solus, Panormus, and Motya. (Thuc. *l. c.*) The last of these, from its proximity to Carthage and its opportune situation for communication with Africa, as well as the natural strength of its position, became one of the chief strongholds of the Carthaginians, as well as one of the most important of their commercial cities in the island. (Diod. xiv. 47.) It appears to have held, in both these respects, the same position which was attained at a later period by Lilybaeum. [Lilybaeum.] Notwithstanding these accounts of its early importance and flourishing condition, the name of Motya is rarely mentioned in history until just before the period of its memorable siege. It is first mentioned by Hecataeus (*ap. Steph. B. s. v.*), and Thucydides notices it among the chief colonies of the Phoenicians in Sicily, which still subsisted at the period of the Athenian expedition, B. C. 415. (Thuc. vi. 2.) A few years later (B. C. 409) when the Carthaginian army under

Hannibal landed at the promontory of Lilybaeum, that general laid up his fleet for security in the gulf around Motya, while he advanced with his land forces along the coast to attack Selinus. (Diod. xiii. 54, 61.) After the fall of the latter city, we are told that Hermocrates, the Syracusan exile, who had established himself on its ruins with a numerous band of followers, laid waste the territories of Motya and Panormus (Id. xiii. 63); and again during the second expedition of the Carthaginians under Hamilcar (B. C. 407), these two cities became the permanent station of the Carthaginian fleet. (Id. xiii. 88.)

It was the important position to which Motya had thus attained that led Dionysius of Syracuse to direct his principal efforts to its reduction, when in B. C. 397 he in his turn invaded the Carthaginian territory in Sicily. The citizens on the other hand, relying on succour from Carthage, made preparations for a vigorous resistance; and by cutting off the causeway which united them to the mainland, compelled Dionysius to have recourse to the tedious and laborious process of constructing a mound or mole of earth across the intervening space. Even when this was accomplished, and the military engines of Dionysius (among which the formidable catapult on this occasion made its appearance for the first time) were brought up to the walls, the Motyans continued a desperate resistance; and after the walls and towers were carried by the overwhelming forces of the enemy, still maintained the defence from street to street and from house to house. This obstinate struggle only increased the previous exasperation of the Sicilian Greeks against the Carthaginians; and when at length the troops of Dionysius made themselves masters of the city, they put the whole surviving population, men, women, and children, to the sword. (Diod. xiv. 47—53.) After this the Syracusan despot placed it in charge of a garrison under an officer named Biton; while his brother Leptines made it the station of his fleet. But the next spring (B. C. 396) Himilcon, the Carthaginian general, having landed at Panormus with a very large force, recovered possession of Motya with comparatively little difficulty. (Id. *ib.* 55.) That city, however, was not destined to recover its former importance; for Himilcon, being apparently struck with the superior advantages of Lilybaeum, founded a new city on the promontory of that name, to which he transferred the few remaining inhabitants of Motya. (Diod. xxii. 10. p. 498.) From this period the latter altogether disappears from history; and the little islet on which it was built, has probably ever since been inhabited only by a few fishermen.

The site of Motya, on which earlier geographers were in much doubt, has been clearly identified and described by Captain Smyth. Between the promontory of Lilybaeum (*Capo Boéo*) and that of Aegithallus (*S. Teodoro*), the coast forms a deep bight, in front of which lies a long group of low rocky islets, called the *Stagnone.* Within these, and considerably nearer to the mainland, lies the small island called *S. Pantaleo*, on which the remains of an ancient city may still be distinctly traced. Fragments of the walls, with those of two gateways, still exist, and coins as well as pieces of ancient brick and pottery—the never failing indications of an ancient site—are found scattered throughout the island. The circuit of the latter does not exceed a mile and a half, and it is inhabited only by a few fishermen; but is not devoid of fertility. (Smyth's *Sicily*, pp. 235, 236.) The confined space on which the city was built agrees with the description of Diodorus that the houses were lofty and of solid construction, with narrow streets (στενωποί) between them, which facilitated the desperate defence of the inhabitants. (Diod. xiv. 48, 51.)

It is a singular fact that, though we have no account of Motya having received any Greek population, or fallen into the hands of the Greeks before its conquest by Dionysius, there exist coins of the city with the Greek legend ΜΟΤΥΑΙΩΝ. They are, however, of great rarity, and are apparently imitated from those of the neighbouring city of Segesta. (Eckhel, vol. i. p. 225.) [E. H. B.]



COIN OF MOTYA.

MO'TYCA, or MU'TYCA (Μότουκα, Ptol.: *Eth.* Mutycensis, Cic. et Plin.: *Modica*), an inland town in the SE. of Sicily, between Syracuse and Camarina. It was probably from an early period a dependency of Syracuse; and hence we meet with no mention of its name until after the Roman conquest of Sicily, when it became an independent municipium, and apparently a place of some consequence. Cicero tells us that previous to the exactions of Verres, its territory (the "ager Mutycensis") supported 187 farmers, whence it would appear to have been at once extensive and fertile. (Cic. *Verr.* iii. 43, 51.) Motyca is also mentioned among the inland towns of the island both by Pliny and Ptolemy; and though its name is not found in the Itineraries, it is again mentioned by the Geographer of Ravenna. (Plin. iii. 8. § 14; Ptol. iii. 4. § 14; Geogr. Rav. v. 23.) Silius Italicus also includes it in his list of Sicilian cities, and immediately associates it with Netum, with which it was clearly in the same neighbourhood. (Sil. Ital. xiv. 268.) There can be no doubt that it is represented by the modern city of *Modica*, one of the largest and most populous places in the *Val di Noto.* It is situated in a deep valley, surrounded by bare limestone mountains, about 10 miles from the sea.

Ptolemy notices also a river to which he gives the name of Motychanus (Μοτύχανος ποταμός), which he places on the S. coast, and must evidently derive its name from the city. It is either the trifling stream now known as the *Fiume di Scicli*, which rises very near *Modica;* or perhaps the more considerable one, now known as *Fiume di Ragusa*, which flows within a few miles of the same city. [E. H. B.]

MO'TYUM (Μότυον), a small town or fortress of Sicily, in the territory of Agrigentum. It was besieged in B. C. 451 by the Siculian chief Ducetius, and fell into his hands after a battle in which he defeated the Agrigentines and their allies; but was recovered by the Agrigentines in the course of the following summer. (Diod. xi. 91.) No other mention of it is found, and its site is wholly unknown. [E. H. B.]

MOXOE'NE, one of the five provinces beyond the Tigris, ceded by Narses to Galerius and the Romans, and which Sapor afterwards recovered from Jovian. (Amm. Marc. xxv. 7. § 9, comp. xxiii. 3. § 5; Le Beau, *Bas Empire*, vol. i. p. 380, vol. iii. p. 161; Gibbon, cc. xiii. xxiv.). Its exact position cannot be made out, though it must have been near *Kurdistán*. (Ritter, *Erdkunde*, vol. x. p. 816.) [E. B. J.]

MUCHIRE'SIS (Μουχείρησις *al.* Μουχείρισις, Procop. *B. G.* iv. 2, 15, 16), a canton of Lazica, populous and fertile: the vine, which does not grow in the rest of Colchis, was found here. It was watered by the river RHEON (Ῥέων). Archaeopolis, its chief town, was the capital of Colchis, and a place of considerable importance in the Lazic war. (Le Beau, *Bas Empire*, vol. ix. p. 217; Gibbon, c. xlii.) [E. B. J.]

MUCRAE or NUCRAE (the reading is uncertain), a town of Samnium, mentioned only by Silius Italicus (viii. 566), the situation of which is wholly unknown. [E. H. B.]

MUCUNI. [MAURETANIA.]

MUDUTTI. [MODUTTI.]

MUGILLA, an ancient city of Latium, mentioned only by Dionysius (viii. 36), who enumerates the Mugillani (Μογιλλαίνους) among the places conquered by Coriolanus, at the head of the Volscian army. He there mentions them (as well as the Albietes, who are equally unknown) between the citizens of Pollusca and Corioli, and it is therefore probable that Mugilla lay in the neighbourhood of those cities; but we have no further clue to its site. The name does not again appear, even in Pliny's list of the extinct cities of Latium; and we should be apt to suspect some mistake, but that the cognomen of Mugillanus, borne by one family of the Papirian Gens, seems to confirm the correctness of the name. [E. H. B.]

MUICU'RUM (Μουϊκοῦρον), a place on the coast of Illyricum, near Salona, which was taken for Totila, king of the Goths, by Ilauf. (Procop. *B. G.* iii. 35; Le Beau, *Bas Empire*, vol. ix. p. 82.) [E. B. J.]

MULELACHA, a town upon a promontory of the same name on the W. coast of Africa (Polyb. *ap. Plin.* v. 1), now *Muley Bu Selhâm*, the old Mamora of the charts. (Comp. *London Geog. Journ.* vol. vi. p. 302.) [E. B. J.]

MULUCHA, a river of Mauretania, which Sallust (*Jug.* 92, 110), Mela (i. 5. §§ 1, 5), and Pliny (v. 2) assign as the boundary between the Mauri and Massaesyli, or the subjects of Bocchus and Jugurtha. As Strabo (xvii. pp. 827, 829) makes the MOLOCHATH (Μολοχάθ, Μολαχάθ, Ptol. iv. 1. § 7) serve the same purpose, there can be no doubt that they are one and the same river. The MALVA (Μαλούα, Ptol. *l. c.*) of Pliny (*l. c.*), or the *Mulúwi*, which forms the frontier between *Marocco* and *Algeria*, is the same as the river which bounded the Moors from the Numidians. This river, rising at or near the S. extremity of the lower chain of Atlas, and flowing through a diversified country, as yet almost untrodden by Europeans, falls into the sea nearly in the middle of the *Gulf of Melílah* of our charts. (Shaw, *Trav.* pp. 10—16.) [E. B. J.]

MUNDA (Μοῦνδα). 1. An important town of Hispania Baetica, and a Roman colony belonging to the conventus of Astigi. (Strab. iii. p. 141; Plin. iii. 1. s. 3.) Strabo (*l. c.*) says that it is 1400 stadia from Carteia. It was celebrated on account of two battles fought in its vicinity, the first in B.C. 216, when Cn. Scipio defeated the Carthaginians (Liv. xxiv. 42; Sil. Ital. iii. 400), and the second in B. C. 45, when Julius Caesar gained a victory over the sons of Pompey (Dion Cass. xliii. 39; Auct. *Bell. Hisp.* 30, seq.; Strab. iii. pp. 141, 160; Flor. iv. 2; Val. Max. vii. 6.) It was taken by one of Caesar's generals, and, according to Pliny, from that time it ceased to exist. ("Fuit Munda cum Pompei filio rapta," Plin. iii. 1. s. 3.) But this cannot be correct, as Strabo (*l. c.*) describes it as an important place in his time. It is usually identified with the village of *Monda*, SW. of Malaga; but it has been pointed out that in the vicinity of the modern *Monda*, there is no plain adapted for a field of battle, and that the ancient city should probably be placed near *Cordova*. It has been supposed that the site of Munda is indicated by the remains of ancient walls and towers lying between *Martos*, *Alcaudete*, *Espejo*, and *Bæna*. At all events this site agrees better with the statement of Strabo, that Munda is 1400 stadia from Carteia, for the distance from the modern *Monda* to the latter place is only 400 stadia; and it is also more in accordance with Pliny, who places Munda between Attubi and Urso. (Forbiger, vol. iii. p. 51.)

2. A town of the Celtiberi in Hispania Tarraconensis, probably near the frontiers of the Carpetani. (Liv. xl. 47.)

3. A river on the W. coast of Lusitania, falling into the sea between the Tagus and Durius, now the *Mondego*. (Plin. iv. 21. s. 35; Μούνδας, Strab. iii. p. 153; Μόνδας, Ptol. ii. 5. § 4; Marc. p. 43.)

MUNDOBRIGA. [MEDOBRIGA.]

MUNIMENTUM CORBULONIS. [CORBULONIS MUNIMENTUM.]

MUNIMENTUM TRAJANI, a fort in the country of the Mattiaci. (Amm. Marc. xvii. 1.) Its site is not certain, though it is generally believed that the Roman remains near *Höchst* are the ruins of this fort. (Wilhelm, *Germanien*, p. 148.) [L. S.]

MUNY'CHIA. [ATHENAE, p. 306.]

MURA'NUM (*Morano*), a town of the interior of Lucania, the name of which is not found in any ancient author; but its existence is proved by the Itinerary of Antoninus, which places a station Summurano, evidently a corruption of Sub Murano, on the road from Nerulum to Consentia; and this is confirmed by the inscription found at *La Polla* [FORUM POPILII], which gives the distance from that place to Muranum at 74 M. P. It is, therefore, evident that Muranum must have occupied the same site as the modern town of *Morano*, on a considerable hill, at the foot of which still runs the high road from *Naples* to *Reggio*, and where was situated the station noticed in the Itinerary. Near it are the sources of the river *Coscile*, the ancient Sybaris. (*Itin. Ant.* pp. 105, 110; Orell. *Inscr.* 3308; Romanelli, vol. i. p. 387.) [E. H. B.]

MU'RBOGI (Μούρβογοι, Ptol. ii. 6. § 52), a people in Hispania Tarraconensis, the southern neighbours of the Cantabri, are the same as the people called TURMODIGI by Pliny (iii. 3. s. 4) and Orosius (vi. 21). This may be inferred from the fact that Pliny calls Segisamo a town of the Turmodigi, and Ptolemy calls Deobrigula a town of the Murbogi; while in the Antonine Itinerary (p. 449) these two towns are only 15 miles apart. (Forbiger, vol. iii. p. 102.)

MURGA'NTIA, 1. A city of Samnium, mentioned only by Livy, who calls it "a strong city" (validam urbem, x. 17), notwithstanding which it was taken by assault, by the Roman consul P. Decius, in a single day, B. C. 296. Its position is fixed by Romanelli at *Baselice*, a considerable town near the sources of the *Fortore* (Frento), in the territory of the Hirpini, about 20 miles W. of Luceria. An inscription found here would seem to attest that Murgantia existed as a municipal town as late as the reign of Severus; but considerable doubts have been raised of its authenticity. (Romanelli, vol. ii. p. 481; Mommsen, *Topografia degli Irpini*, pp. 4, 5; in *Bull. dell' Inst. Arch.* 1848.) The coins, with an Oscan legend, which have been generally attributed to Murgantia, in reality belong to Teate. (Friedländer, *Oskische Münzen*, p. 49.)

2. A city of Sicily, the name of which is variously written Murgantia, Murgentia, and Morgantia. [MORGANTIA.] [E. H. B.]

MURGIS (Μουργίς), a town of Hispania Baetica, near the frontiers of Tarraconensis, and on the road from Castulo to Malaca, probably near *Puenta de la Guardia vieja*. (Ptol. ii. 4. § 11; Plin. iii. 3. s. 4; *Itin. Ant.* p. 405; Ukert, ii. 1. p. 352; Forbiger, iii. p. 56.)

MURIANE (Μουριανή), one of the four districts of Cataonia in Cappadocia, on the west of Lavianesine, and south-west of Melitene. It is mentioned only by Ptolemy (v. 7. § 8), and must not be confounded with Morimene. [L. S.]

MURIUS (*Muhr*), a tributary of the *Drave* (Dravus), which is mentioned only in the Peuting. Table, though the antiquity of the name is undoubted, and attested by the station "in Murio," which was situated on the road leading from Augusta Vindelicorum through Noricum. (Muchar, *Noricum*, i. p. 280.) [L. S.]

MUROCINCTA, an imperial villa in Pannonia, where Valentinian II. was residing with his mother Justina, when he was proclaimed emperor. (Amm. Marc. xxx. 10.)

MURSA or MU'RSIA (Μοῦρσα, Μουρσία), also called Mursa Major, to distinguish it from Mursella (Mersella) or Mursa Minor, was an important Roman colony, founded by Hadrian in Lower Pannonia, and had the surname Aelia. It was the residence of the governor of the country, on the Dravus, and there the roads met leading from Aquincum, Celeia, and Poetovio. In its neighbourhood, Gallienus gained a victory over Ingebus; and Constantine the Great made the town the seat of a bishop, A.D. 338. Its modern name is *Essek*, the capital of *Slavonia*. (Ptol. ii. 16. § 8, viii. 7. § 6; Aurel. Vict. *de Caes.* 33; Zosim. ii. 43; Steph. B. *s. v.* Μοῦρσα; Geogr. Rav. iv. 19; *It. Ant.* pp. 243, 265, 267, 331; *It. Hieros.* p. 562; Orelli, *Inscript.* Nos. 3066, 3281.)

The Lesser Mursa (Mursa Minor or Mursella) was likewise situated in Lower Pannonia, ten miles to the west of Mursa Major, on the road from this latter place to Poetovio, near the modern village of *Petrowicz*, on the right bank of the Danube. (Ptol. ii. 16. § 7; Geogr. Rav. iv. 19; *It. Hieros.* p. 562; *Tab. Peut.*) [L. S.]

MURSELLA. [MURSA.]

MURUS CA'ESARIS. [HELVETII, vol. i. p. 1042.]

MUSAGORES (Μουσάγοροι, Pomp. Mela, ii. 7. § 13), three islands lying off the E. coast of Crete, the position of which is described by Pliny (iv. 12. s. 20): "Circumvectis Criumetopon, tres Musagores appellatae." In Mr. Pashley's map they are represented by *Elaphonesia*. (Comp. Höck. *Kreta*, vol. i. p. 378.) [E. B. J.]

MUSARNA (Μουσάρνα, Ptol. vi. 21. § 5, vi. 8. § 9; Marcian. *Peripl.* 29—32, *ap. Geogr. Graec. Min.* ed. Müller, 1855), a spot on the shore of Gedrosia, as may be inferred from the comparison of the authorities. Ptolemy mentions two places of the name, one in Gedrosia, and the other in Caramania; but there can be no doubt that the same place is intended. Arrian speaks of a place which he calls τὰ Μόσαρνα, on the coast of Gedrosia, which was occupied by the Ichthyophagi (*Indic.* 26). Vincent, who has examined this geographical question with much care, thinks that this port must have been situated a little west of the modern cape *Passenee* or *Pasmee*. (*Voyage of Nearchus*, vol. i. p. 242.) The difference of position in the ancient geographers may be accounted for by the fact that Musarna must have been on the boundary between Gedrosia and Caramania. Ptolemy speaks of a tribe, whom he calls Musarnaei (Μουσαρναῖοι, vi. 21. § 4). There can be little doubt that they were the people who lived around Musarna. [V.]

MUSO'NES (Amm. Marc. xxix. 5. § 27; Μούσουνοι, Ptol. iv. 3. § 24; Mussini, Plin. v. 4. s. 4; Musunii, *Peut. Tab.*), a Moorish tribe, who joined in the revolt of Firmus. (Amm. Marc. *l. c.*; comp. St. Martin, *Le Beau, Bas Empire*, vol. iii. p. 475.) [E. B. J.]

MUSTI (Μουστή, Ptol. iv. 3. § 33), a town of Numidia, which the Antonine Itinerary places at 34 M. P. (32 M. P. *Peut. Tab.*) from Sicca Veneria, 92 M. P. from Sufetula, 86 M. P. from Carthage, 119 M. P. (by Tipasa) to Cirta; all which distances (considering that the roads are indirect) agree with the position assigned to it by Shaw (*Trav.* p. 179) and Barth (*Wanderungen*, p. 221) at *'Abd-er-Rabbi*, so called from the tomb of a "Marabout." According to Vibius Sequester (*de Flum.* p. 7), it was near the river Bagradas; but Shaw (*l. c.*), who first discovered the site, by the remains of a triumphal arch, and a stone with an inscription bearing the ethnic name "Musticensium," speaks of it as being at some distance from the present course of the *Mejerdah*. [E. B. J.]

MUSULA'MII (Tac. *Ann.* ii. 52, iv. 24; Μισούλαμοι, Ptol. iv. 3. § 24; Misulanii, *Peut. Tab.*), a Moorish tribe, whom Ptolemy (*l. c.*) places to the S. of Cirta, at the foot of Audum. Tacitus (*l. c.*) gives them a more westerly position, and describes the defeat of this powerful tribe under Tacfarinas, their leader. [E. B. J.]

MUTE'NUM, a place in Upper Pannonia, on the road from Vindobona to Celeia, and probably occupying the same site as the modern *Muzon*. (*It. Ant.* pp. 233, 266; Cluver, *Vindel.* 5.) [L. S.]

MUTHUL, a river of Numidia, which, from its being in the division belonging to Adherbal, must be looked for towards the E. of that country. (Sall. *Jug.* 48.) [E. B. J.]

MU'TINA (Μουτίνη, Strab.; Μοτίνη, Pol.; Μούτινα, Ptol.: *Eth.* Mutinensis: *Modena*), an important city of Gallia Cispadana, situated on the Via Aemilia, between Parma and Bononia. It was 35 miles distant from the former, and 25 from the latter city. (Strab. v. p. 216; *Itin. Ant.* p. 127; *Itin. Hier.* p. 616.) It appears to have certainly existed previous to the conquest of this part of Italy by the Romans, and was not improbably of Etruscan origin. Livy tells us, that the district or territory in which it was situated, was taken from the Boians, and had previously belonged to the Etruscans (Liv. xxxix. 55); but he does not mention the city. Nor do we know at what period the latter fell into the hands of the Romans, though it was probably during the Gaulish War (B.C. 225—222), as we find it in their undisturbed possession shortly after, at the commencement of the Second Punic War, B.C. 218. At that period Mutina must have already been a considerable place and well fortified; as we are told that, when the sudden outbreak of the Gauls interrupted the proceedings of the triumvirs who were appointed to found the new colony of Placentia, and compelled them to fly for safety, they took refuge within the walls of Mutina, which afforded them an effectual protection against the arms of the barbarians. (Liv. xxi. 25, 26, xxvii. 21; Pol. iii. 40.) Polybius calls it at this period a Roman *colony;* but it seems probable that this is a mistake; for we have no account of its foundation as such, nor does Livy ever allude to Mutina as a colony, where he expressly notices those of Cremona and Placentia (xxvii. 10). But whether it had been fortified by the Romans, or was a regular walled city previously existing (in which case it must have been, like its neighbour Bononia, of Etruscan origin), we have no means of determining, though the latter supposition is perhaps the more probable. In any case it continued to be held by the Romans not only during the Second Punic War, but throughout the long wars which followed with the Cisalpine Gauls and Ligurians. (Liv. xxxv. 4, 6.) It was not till after the final defeat of the Boians in B.C. 191, on which occasion they were deprived of a large portion of their lands, that the Romans determined to secure the newly acquired territory, by planting there the two colonies of Parma and Mutina, which were accordingly established in B.C. 183. (Liv. xxxix. 55.) They were both of them "coloniae civium;" so that their inhabitants from the first enjoyed the full rights of Roman citizens: 2000 settlers were planted in each, and these received 5 jugera each for their portion. (Liv. *l. c.*) The construction of the great military high road of the Via Aemilia a few years before, B.C. 187 (Liv. xxxix. 2), must have greatly facilitated the foundation of these new colonies, and became the chief source of their prosperity.

But shortly after its foundation Mutina sustained a severe disaster. The Ligurians, who still occupied the heights and valleys of the Apennines bordering on the Boian territory, in B.C. 177 made a sudden descent upon the new colony, and not only ravaged its territory, but actually made themselves masters of the town itself. This was, however, recovered with little difficulty by the consul C. Claudius, 8000 of the Ligurians were put to the sword, and the colonists re-established in the possession of Mutina. (Liv. xli. 14. 16.) For a considerable period after this, we do not again meet with its name in history; but it appears that it must have risen rapidly to prosperity, and become one of the most flourishing of the towns along the line of the Via Aemilia. Hence it bears a conspicuous part in the Civil Wars. When Lepidus, after the death of Sulla, B.C. 78, raised an insurrection in Cisalpine Gaul against the senate, Mutina was almost the only place which was able to offer any resistance to the arms of Pompeius, and was held against him by Brutus for a considerable period. (Plut. *Pomp.* 16.) But it was the siege which it sustained, and the battles fought in its neighbourhood after the death of Caesar, B.C. 44, that have rendered the name of Mutina chiefly celebrated in history, and are referred to by Suetonius under the name of "Bellum Mutinense." (Suet. *Aug.* 9.) On that occasion D. Brutus, to whom the province of Cisalpine Gaul had been decreed by the senate, threw himself into Mutina with three legions and a large body of auxiliary troops. Here he was besieged by M. Antonius with a numerous army; but the senate having declared against the latter, the two consuls, Hirtius and Pansa, as well as the young Octavian, were despatched to the relief and succour of Brutus. (Jan. B.C. 43.) Antonius at this time occupied Bononia, as well as Parma and Regium, with his garrisons, while he himself, with the bulk of his forces, maintained the siege, or rather blockade, of Mutina. Hirtius on his arrival seized on Claterna, while Octavian occupied Forum Cornelii (*Imola*). From thence they advanced after considerable delays, took possession of Bononia, and approached Mutina itself, but were unable to open communications with Brutus. Meanwhile the other consul, C. Pansa, was advancing with a force of 4 newly raised legions to their support, when he was attacked by Antonius, at a place called Forum Gallorum, about 8 miles from Mutina on the road to Bononia. [FORUM GALLORUM.] A severe contest ensued, in which Pansa was mortally wounded; but the other consul, Hirtius, having fallen on Antony's army in the rear, completely defeated it, and compelled him to retire to his camp before Mutina. A second battle took place some days afterwards (April 27, B.C. 43), under the walls of that city, in which Hirtius was slain; but the forces of Antonius were again worsted, and that general found himself compelled to abandon the siege (which had now lasted for above four months), and retire westward, with a view of crossing the Alps. (Appian, *B. C.* iii. 49—51, 61, 65—72; Dion Cass. xlvi. 35—38; Cic. *ad Fam.* x. 11, 14, 30, 33, *Phil.* v.—viii.; Vell. Pat. ii. 61; Suet. *Aug.* 10.)

Mutina was evidently at this period a flourishing and important town, as well as strongly fortified. Cicero calls it "firmissima et splendidissima populi Romani colonia" (*Phil.* v. 9); and these praises are confirmed by Appian (*B. C.* iii. 49), who calls it "a wealthy city," as well as by the fact, that it was capable of supporting so large an army as that of Brutus for so long a time. Mela, also, singles out Mutina, together with Bononia and Patavium, as the most opulent cities in this part of Italy. (Mela, ii. 4. § 2.) The same inference may fairly be drawn from the circumstance, that it was at Mutina the numerous body of senators who had accompanied the emperor Otho from Rome, in A. D. 69, remained, while Otho himself advanced to meet the generals of Vitellius, and where they very nearly fell victims to the animosity of the soldiery, on the first news of his defeat and death. (Tac. *Hist.* ii. 52—54.) But with this exception, we meet with scarcely any mention of Mutina under the Roman empire until a late period, though the still extant inscriptions attest the fact of its continued prosperity. Some of these give to the city the title of Colonia, as do also Mela and Pliny. (Mela, *l. c.*; Plin. iii. 15. s. 20; Cavedoni, *Marmi Modenesi*, pp. 120, 165.) We learn also from Pliny and Strabo, that it was famous for the excellence of the wool produced in its territory, as well as for its wine, and the city itself possessed considerable manufactures of earthenware, as well as woollen goods. (Strab. v. p. 218; Plin. xiv. 3. s. 4, xxxv. 12. s. 46; Colum. vii. 2. § 3.)

In A. D. 312, Mutina was taken by Constantine during his war with Maxentius, but appears to have suffered but little on this occasion. (Nazar. *Paneg.* 27.) Before the close of the century, however, both the city and its territory had begun to feel severely the calamities that were pressing upon the whole of this fertile and once flourishing tract of country. In A. D. 377, the remains of the conquered tribe of the Taifali were settled, by order of the emperor Gratianus, in the country around Mutina, Regium, and Parma (Amm. Marc. xxxi. 9. § 4) — a plain indication that the population was already deficient; and St. Ambrose, writing not long after the same date, describes Mutina, Regium, and the other cities along the Aemilian Way, as in a state of ruin and decay, while their territories were uncultivated and desolate. (Ambros. *Ep.* 39.) The same district again suffered severely in A.D. 452, from the ravages of Attila, who laid waste all the cities of Aemilia with fire and sword. (*Hist. Miscell.* xv. p. 549.) They, however, survived all these calamities, from which, nevertheless, Mutina appears to have suffered more severely than its neighbours. Under the Lombard kings, it became the frontier city of their dominions towards the Exarchate; and though taken by the Greek emperor Mauricius in 590, it was again annexed by Agilulphus to the Lombard kingdom of Italy. (Muratori, *Antiq. Ital.* vol. i. p. 63.) At this period it fell into a state of great decay. P. Diaconus, who mentions Bononia, Parma, and Regium as wealthy and flourishing cities, does not even notice the name of Mutina (*Hist. Lang.* ii. 18); and a writer of the 10th century draws a lamentable picture of the condition to which it was reduced. The numerous streams which irrigated its territory having been then neglected, inundated the whole surrounding tracts; and the site of the city had become in great part a mere morass, in which the ruins that attested its ancient grandeur, were half buried in the mud and water. (Murat. *Ant.* vol. ii. pp. 154, 155.)

At a later period of the middle ages, *Modena* again rose to prosperity, and became, as it has ever since continued, a flourishing and opulent city. But the truth of the description above cited is confirmed by the fact, that the remains of the ancient city are wholly buried under the accumulations of alluvial soil on which the buildings of the modern city are founded, and are only brought to light from time to time by excavations. (Murat. *l. c.*) Large portions of the ruins were also employed at various periods, in the construction of the cathedral and other churches; and no remains of ancient buildings are now extant. But a valuable collection of sarcophagi and inscriptions, discovered at various periods on the site of the modern city, is preserved in the museum. These have been fully illustrated by Cavedoni in his *Antichi Marmi Modenesi* (8vo. Modena, 1828), in which work the facts known concerning the ancient history of the city are well brought together.

Modena is situated between the river *Secchia*, which flows about 3 miles to the W. of the city, and the *Panaro*, about the same distance on the E. The latter is unquestionably the ancient SCULTENNA, a name which it still retains in the upper part of its course. The *Secchia* is probably the Gabellus of Pliny; but seems to have been also known in ancient times as the Secia; for the Jerusalem Itinerary marks a station called Pons Secies, 5 miles from Mutina, where the Aemilian Way crossed this river. (*Itin. Hier.* p. 616.) The Apennines begin to rise about 10 miles to the S. of the city; and the ancient territory of Mutina seems to have included a considerable extent of these mountains, as Pliny notices a prodigy which occurred "in agro Mutinensi," when two mountains were dashed against one another with great violence, so that they appeared to recoil again from the shock. (Plin. ii. 83. s. 85.) This phenomenon, which occurred in B. C. 91, was doubtless the result of an earthquake, and not, as has been sometimes supposed, of a volcanic outbreak. [E. H. B.]

MUTUSCAE. [TREBULA MUTUSCA.]

MUTYCA. [MOTYCA.]

MUZA (*Μύζα*, Arrian; *Μοῦσα* and *Μούζα ἐμπορίον*, Ptol.), an important mercantile town on the Arabian coast of the Red Sea, not far north of the Straits of *Bab-el-Mandeb*, in the country of Elisari: placed by Ptolemy in long. 74° 30′, lat. 14°; or 30′ west, and 2° north of Ocelis (*Ὄκηλις ἐμπορίον*) close to the straits. (Ptol. vii. 15. p. 152.) He states that its longest day is 12½ hours, that it is 1′ east of Alexandria, and within the tropics (viii. Tab. vi. Asiae, p. 241); Pliny (vi. 23) names Musa as the third port of Arabia Felix "quem Indica navigatio non petit, nec nisi turis odorumque Arabicorum mercatores." The author of the *Periplus* frequently alludes to it, and gives a full account of it and its trade. He describes it as situated in the southernmost gulf of this coast, a regular mart; inhabited altogether by Arab mariners and merchants, distant about 12,000 stadia from Berenice to the south, and 300 north of the straits. (Vincent, *Periplus*, p. 296. n. 100; Gosselin, *Récherches, &c.* tome ii. pp. 265, 266.) It was not only an emporium of Indian merchandise — a manifest contradiction of Pliny's statement already cited — but had an export trade of its own. It was distant three days' journey from the city of Save (*Σαύη*), which was situated inland, in the country of Maphoritis. It had no proper harbour, but a good roadstead, and a sandy anchorage. Its principal import trade was in fine and common purple cloth; Arab dresses with sleeves — probably the *kemîs* — some plain and common, others embroidered with needlework and in gold; saffron; an aromatic plant, named cyperus (*κύπερος*); fine linen; long robes — the *abûs*; quilts; striped girdles; perfumes of a middling quality; specie in abundance; and small quantities of wine and grain, for the country grew but little wheat, and more wine. To the king and tyrant were given horses, pack-mules, vessels of silver and brass, and costly raiment. Besides the above named articles of merchandise, which were chiefly supplied to its markets from Adule, on the opposite coast, the great emporium of African produce [ADULE], Musa exported a precious myrrh of native growth, an aromatic gum, which the author names *στακτὴ ἀϐειρμιναία*, and a white marble or alabaster (*λύγδος*). (Arrian, *Peripl. ap. Hudson. Geogr. Min.* vol. i. pp. 13, 14.) Vessels from this port visited all the principal mercantile towns of the south coast of Arabia. Bochart's identification of this Musa with the Mesha mentioned by Moses, as one extreme point of the Joktanite Arabs, — Sephar being the other (Gen. x. 30), — is thought by Mr. Forster to be untenable, on account of the narrow limits to which it would confine this large and important race; for the site of Sephar is clearly ascertained. [MAPHORITAE; SAPHORITAE.] (*Geogr. of Arabia*, vol. i. pp. 93, 94.) M. Gosselin (*Récherches, &c.* tome ii. p. 89) asserts that this once most celebrated and frequented port of *Yemen* is now more than six leagues from the sea, and is replaced as a port by *Mokha*, the foundation of which dates back no more than 400 years (Niebuhr, *Voyage en Arabie*, tome i. p. 349); as indeed he maintains, that some of the maritime towns of the coast of *Hedjaz* and *Yemen* date more than 400 or 500 years from their foundation, and that the towns whose walls were once washed by the waters of the gulf, and which owed their existence to their vicinity to the sea, have disappeared since its retirement, with the exception of those whose soil was sufficiently fertile to maintain their inhabitants. In a sandy and arid country these were necessarily few, so that there are not more than six or seven that can be clearly identified with ancient sites. Among these *Musa* still exists under its ancient name unchanged (Ib. pp. 238, 239, 284) at the required distance from the Straits of *Bab-el-Mandeb*, viz. 300 stadia, reckoning 500 stadia to a degree. (Ib. pp. 269, 270.) Vincent makes it short of 40 miles. (*Periplus*, p. 319.) In the middle ages when the sea had already retired from Musa, another town named *Mosek* or *Mausidj* was built as a seaport in its stead, which seems to have usurped the name of the more ancient town, and to have been mistaken for it by some geographers. This *Mosek* still exists, in its turn abandoned by the sea; but about 25′ north of the true position of *Musa*. (Ib. p. 270.) "The mart of *Yemen* at the present day is *Mokha*. . . . Twenty miles inland from *Mokha* Niebuhr discovered a *Moosa* still existing, which he with great probability supposes to be the ancient mart, now carried inland to this distance by the recession of the coast." (Vincent, *l. c.* p. 315.) There is a circumstance mentioned by Bruce of the roadstead of *Mokha*, which coincides with a statement cited from Arrian with regard to Muza. Bruce says that "the cables do not rub, because the bottom is sand, while it is coral in almost every other port." (Ib. p. 313. n. 142.) *Moosa* itself Niebuhr found to be 6½ hours = 4½ German miles, due east of *Mokha*, at the commencement of the mountain country, the intervening space being extremely dry and thinly peopled. It is an ordinary village, badly built, only recommended by its water, which is drunk by the wealthier inhabitants of *Mokha*. (*Voyage en Arabie*, tome i. pp. 296, 297; *Description de l'Arabie*, pp. 194, 195.) [G. W.]

MUZIRIS (Μουζιρίς, *Peripl. M. Erythr.* c. 54, p. 297, *ap. Geogr. Graec. Min.* ed. Müller, 1855), a port on the west coast of *Hindostán*, situated between Tyndis and Nelcynda, and at the distance of 500 stadia from either, where, according to the author of the Periplus, ships came from Ariaca and Greece (that is, Alexandria). Ptolemy calls it an emporium (vii. 1. § 8), and places it in Limyrica. There can be little doubt that it is the place which is now called *Mangalore*, and which is still a considerable port. [V.]

MY'CALE (Μυκάλη), the westernmost branch of Mt. Mesogis in Lydia; it forms a high ridge and terminates in a promontory called Trogylium, now cape *S. Maria*. It runs out into the sea just opposite the island of Samos, from which it is separated only by a narrow channel seven stadia in breadth. It was in this channel, and on the mainland at the foot of Mount Mycale, that the Persians were defeated, in B. C. 479. It is probable that at the foot of Mount Mycale there was a town called Mycale or Mycallessus, for Stephanus Byz. (*s. v.*) and Scylax (p. 37) speak of a town of Mycale in Caria or Lydia. The whole range of Mount Mycale now bears the name of *Samsum*. (Hom. *Il.* ii. 869; Herod. i. 148, vii. 80, ix. 96; Thuc. i. 14, 89; viii. 79; Diod. ix. 34; Paus. v. 7. § 3, vii. 4. § 1; Strab. xiii. pp. 621, 629; Ptol. v. 2. § 13; Agathem. p. 3.) [L. S.]

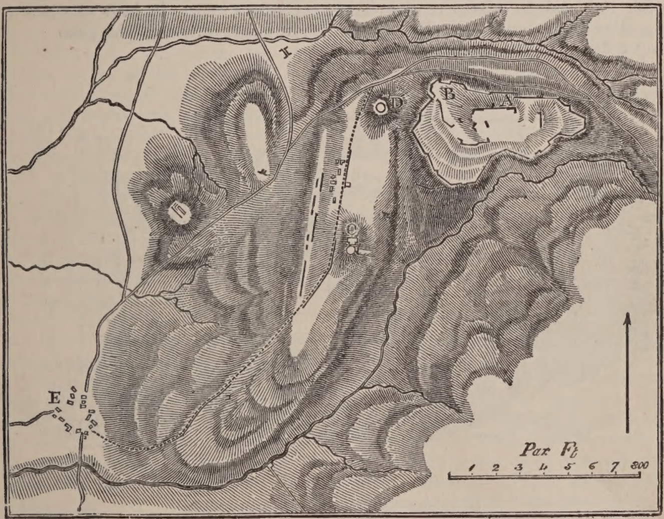
MYCALESSUS (Μυκαλησσός: *Eth.* Μυκαλήσσιος), an ancient town of Boeotia, mentioned by Homer. (*Il.* ii. 498, *Hymn. Apoll.* 224.) It was said to have been so called, because the cow, which was guiding Cadmus and his comrades to Thebes, lowed (ἐμυκήσατο) in this place. (Paus. ix. 19. § 4.) In B. C. 413, some Thracians, whom the Athenians were sending home to their own country, were landed on the Euripus, and surprised Mycalessus. They not only sacked the town, but put all the inhabitants to the sword, not sparing even the women and children. Thucydides says that this was one of the greatest calamities that had ever befallen any city. (Thuc. vii. 29; Paus. i. 23. § 3.) Strabo (ix. p. 404) calls Mycalessus a village in the territory of Tanagra, and places it upon the road from Thebes to Chalcis. In the time of Pausanias it had ceased to exist; and this writer saw the ruins of Harma and Mycalessus on his road to Chalcis. (Paus. ix. 19. § 4.) Pausanias mentions a temple of Demeter Mycalessia, standing in the territory of the city upon the sea-coast, and situated to the right of the Euripus, by which he evidently meant south of the strait. The only other indication of the position of Mycalessus is the statement of Thucydides (*l. c.*), that it was 16 stadia distant from the Hermaeum, which was on the sea-shore near the Euripus. It is evident from these accounts, that Mycalessus stood near the Euripus; and Leake places it, with great probability, upon the height immediately above the southern bay of *E'gripo*, where the ruined walls of an ancient city still remain. (*Northern Greece*, vol. ii. pp. 249, seq., 264.) It is true, as Leake remarks, that this position does not agree with the statement of Strabo, that Mycalessus was on the road from Thebes to Chalcis, since the above-mentioned ruins are nearly two miles to the right of that road; but Strabo writes loosely of places which he had never seen. Mycalessus is also mentioned in Strab. ix. pp. 405, 410; Paus. iv. 7. s. 12.

MYCE'NAE, a town in Crete, the foundation of which was attributed by an historian of the Augustan age (Vell. Paterc. i. 1) to Agamemnon.

Harduin (*ad Plin.* iv. 12) proposed to read Mycenae for MYRINA, which is mentioned as a city of Crete in the text of Pliny (*l. c.*). Sieber (*Reise*, vol. ii. p. 280) believed that he had discovered the remains of this city at a place called *Maca* or *Masis*, on the river *Armyró*. (Höck, *Kreta*, vol. i. p. 435.) [E. B. J.]

MYCE'NAE, sometimes MYCE'NE (Μυκῆναι; Μυκήνη, Hom. *Il.* iv. 52: *Eth.* Μυκηναῖος, Mycenaeus, Mycenensis: *Kharváti*), one of the most ancient towns in Greece, and celebrated as the residence of Agamemnon. It is situated at the north-eastern extremity of the plain of Argos upon a rugged height, which is shut in by two commanding summits of the range of mountains which border this side of the Argeian plain. From its retired position it is described by Homer (*Od.* iii. 263) as situated in a recess (μυχῷ) of the Argeian land, which is supposed by some modern writers to be the origin of the name. The ancients, however, derived the name from an eponymous heroine Mycene, daughter of Inachus, or from the word μύκης, for which various reasons were assigned. (Paus. ii. 17. § 3; Steph. B. *s. v.*) The position was one of great importance. In the first place it commanded the upper part of the great Argeian plain, which spread out under its walls towards the west and south; and secondly the most important roads from the Corinthian gulf, the roads from Phlius, Nemea, Cleonae, and Corinth, unite in the mountains above Mycenae, and pass under the height upon which the city stands. It was said to have been built by Perseus (Strab. viii. p. 377; Paus. ii. 15. § 4, ii. 16. § 3), and its massive walls were believed to have been the work of the Cyclopes. Hence Euripides calls Mycenae *πόλισμα Περσέως*, *Κυκλωπίων πόνον χερῶν* (*Iphig. in Aul.* 1500). It was the favourite residence of the Pelopidae, and under Agamemnon was regarded as the first city in Greece. Hence it is called *πολύχρυσος* by Homer (*Il.* vii. 180, xi. 46), who also gives it the epithets of *εὐρυάγυια* (*Il.* iv. 52) and *εὐκτίμενον πτολίεθρον* (*Il.* ii. 569). Its greatness belongs only to the heroic age, and it ceased to be a place of importance after the return of the Heracleidae and the settlement of the Dorians in Argos, which then became the first city in the plain. Mycenae, however, maintained its independence, and sent some of its citizens to the assistance of the Greeks against the host of Xerxes, although the Argives kept aloof from the common cause. Eighty Mycenaeans were present at Thermopylae (Herod. vii. 202), and 400 of their citizens and of the Tirynthians fought at Plataeae (Herod. ix. 28). In B.C. 468, the Dorians of Argos, resolving to bring the whole district under their sway, laid siege to Mycenae; but the massive walls resisted all their attacks, and they were obliged to have recourse to a blockade. Famine at length compelled the inhabitants to abandon the city; more than half of them took refuge in Macedonia, and the remainder in Cleonae and Ceryneia. (Diod. xi. 65; Strab. viii. pp. 372, 377; Paus. ii. 16. § 5, v. 23. § 3, vii. 25. § 3, viii. 27. § 1.) From this time Mycenae remained uninhabited, for the Argives took care that this strong fortress should remain desolate. Strabo, however, committed a gross exaggeration in saying that there was not a vestige of Mycenae extant in his time (viii. p. 372). The ruins were visited by Pausanias, who gives the following account of them (ii. 15, 16):—"Returning to the pass of the Tretus, and following the road to Argos, you have the ruins of Mycenae on the left hand. Several parts of the enclosure remain, and among them is the gate upon which the lions stand. These also are said to be the work of the Cyclopes, who built the walls of Tiryns for Proetus. Among the ruins of the city there is a fountain named Perseia, and subterraneous buildings (*ὑπογαῖα οἰκοδομήματα*) of Atreus and his sons, in which their treasures were deposited. There are likewise the tombs of Atreus, of his charioteer Eurymedon, of Electra, and a sepulchre in common of Teledamus and Pelops, who are said to have been twin sons of Cassandra. But Clytaemnestra and Aegisthus were buried at a little distance from the walls, being thought unworthy of burial where Agamemnon lay."

The ruins of Mycenae are still very extensive, and, with the exception of those of Tiryns, are more ancient than those of any other city in Greece. They belong to a period long antecedent to all historical records, and may be regarded as the genuine relics of the heroic age.

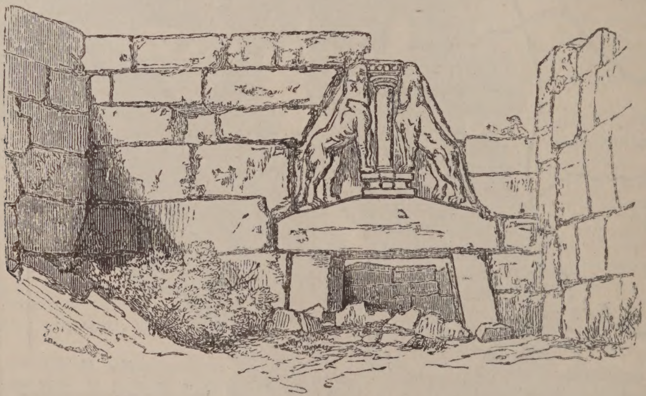


PLAN OF THE RUINS OF MYCENAE.

A. Acropolis.
B. Gate of Lions.
C. Subterraneous building, usually called the Treasury of Atreus.
D. Subterraneous building.
E. Village of Kharvâti.

Mycenae consisted of an Acropolis and a lower town, each defended by a wall. The Acropolis was situated on the summit of a steep hill, projecting from a higher mountain behind it. The lower town lay on the south-western slope of the hill, on either side of which runs a torrent from east to west. The Acropolis is in form of an irregular triangle, of which the base fronts the south-west, and the apex the east. On the southern side the cliffs are almost precipitous, overhanging a deep gorge; but on the northern side the descent is less steep and rugged. The summit of the hill is rather more than 1000 feet in length, and around the edge the ruined walls of the Acropolis still exist in their entire circuit, with the exception of a small open space above the precipitous cliff on the southern side, which perhaps was never defended by a wall. The walls are more perfect than those of any other fortress in Greece; in some places they are 15 or 20 feet high. They are built of the dark-coloured limestone of the surrounding mountains. Some parts of the walls are built, like those of Tiryns, of huge blocks of stone of irregular shape, no attempt being made to fit them into one another, and the gaps being filled up with smaller stones. But the greater part of the walls consists of polygonal stones, skilfully hewn and fitted to one another, and their faces cut so as to give the masonry a smooth appearance. The walls also present, in a few parts, a third species of masonry, in which the stones are constructed of blocks of nearly quadrangular shape; this is the case in the approach to the Gate of Lions. This difference in the masonry of the walls has been held to prove that they were constructed at different ages; but more recent investigations amidst the ruins of Greece and Italy has shown that this difference in the style of masonry cannot be regarded as a decisive test of the comparative antiquity of walls; and Col. Mure has justly remarked that, as there can be no reasonable doubt that the approach to the Gate of Lions is of the same remote antiquity as the remainder of the fabric, it would appear to have been the custom with these primitive builders to pay a little more attention to symmetry and regularity in the more ornamental portions of their work.

The chief gate of the Acropolis is at the NW. angle of the wall. It stands at right angles to the adjoining wall of the fortress, and is approached by a passage 50 feet long and 30 wide, formed by that wall and by another wall exterior to it. The opening of the gateway widens from the top downwards; but at least two-thirds of its height are now buried in ruins. The width at the top of the door is 9½ feet. This door was formed of two massive uprights, covered with a third block, 15 feet long, 4 feet wide, and 6 feet 7 inches high in the middle, but diminishing at the two ends. Above this block is a triangular gap in the masonry of the wall, formed by an oblique approximation of the side courses of stone, continued from each extremity of the lintel to an apex above its centre. The vacant space is occupied by a block of stone, 10 feet high, 12 broad, and 2 thick, upon the face of which are sculptured two lions in low relief, standing on their hind-legs, upon either side of a covered pillar, upon which they rest their fore-feet. The column becomes broader towards the top, and is surmounted with a capital, formed of a row of four circles, enclosed between two parallel fillets. The heads of the animals are gone, together with the apex of the cone that surmounted the column. The block of stone, from which the lions are sculptured, is said by Leake and other accurate observers to be a kind of green basalt; but this appears to be a mistake. We learn from Mure (*Tour in Greece*, vol. ii. p. 324) that the block is of the same *palombino*, or dove-coloured limestone, of which the native rock mainly consists, and that the erroneous impression has been derived from the colour of the polished surface, which has received from time and the weather a blueish green hue. The column between the lions is the customary symbol of Apollo Agyieus, the protector of doors and gates. (Müller, *Dor*. ii. 6. § 5.) This is also proved by the invocation of Apollo in the Agamemnon of Aeschylus (1078, 1083, 1271), and the Electra of Sophocles (1374), in both of which tragedies the scene is laid in front of this gate.



GATE OF THE LIONS AT MYCENAE.

It has been well observed that this pair of lions stands to the art of Greece somewhat in the same relation as the Iliad and the Odyssey to her literature; the one, the only extant specimens of the plastic skill of her mythical era, the other, the only genuine memorials of its chivalry and its song. The best observers remark that the animals are in a style of art peculiar to themselves, and that they have little or nothing of that dry linear stiffness which characterises the earlier stages of the art of sculpture in almost every country, and present consequently as little resemblance to the Archaic style of the Hellenic works of a later period as to those of Egypt itself. "The special peculiarities of their execution are a certain solidity and rotundity amounting to clumsiness in the limbs, as compared with the bodies. The hind-legs, indeed, are more like those of elephants than lions; the thighs, especially, are of immense bulk and thickness. This unfavourable feature, however, is compensated by much natural ease and dignity of attitude. The turning of the body and shoulders is admirable, combining strength with elegance in the happiest proportions. The bellies of both are slender in comparison with the rest of the figure, especially of the one on the right of the beholder. The muscles, sinews, and joints, though little detailed, are indicated with much spirit. The finish, both in a mechanical and artistical point of view, is excellent; and in passing the hand over the surface, one is struck with the smooth and easy blending of the masses in every portion of the figure." (Mure, vol. ii. p. 171.)

Besides the great Gate of Lions, there was a smaller gate or postern on the northern side of the Acropolis, the approach to which was fortified in the same manner as that leading to the great gate. It is constructed of three great stones, and is 5 feet 4 inches wide at the top.

Near the Gate of Lions the wall of the lower city may be traced, extending from N. to S. In the lower town are four subterraneous buildings, which are evidently the same as those described by Pausanias, in which the Atreidae deposited their treasures. Of these the largest, called by the learned the "Treasury of Atreus," and by the Greek ciceroni the "Grave of Agamemnon," is situated under the aqueduct which now conveys the water from the stream on the northern side of the Acropolis to the village of *Kharváti.* (See Plan, C.) This building is in nearly a perfect state of preservation. It is approached by a passage now in ruins, and contains two chambers. The passage leads into a large chamber of a conical form, about 50 feet in width and 40 in height; and in this chamber there is a doorway leading into a small interior apartment. The ground-plan and a section of the building are figured in the *Dict. of Antiq.* p. 1127. The doorway terminating the passage, which leads into the large chamber, is 8 feet 6 inches wide at the top, widening a little from thence to the bottom. "On the outside before each door-post stood a semi-column, having a base and capital not unlike the Tuscan order in profile, but enriched with a very elegant sculptured ornament, chiefly in a zigzag form, which was continued in vertical compartments over the whole shaft. Those ornaments have not the smallest resemblance to anything else found in Greece, but they have some similitude to the Persepolitan style of sculpture." (Leake, *Morea*, vol. ii. p. 374.) There are remains of a second subterraneous building near the Gate of Lions (Plan, D); and those of the two others are lower down the hill towards the west.

There has been considerable discussion among modern scholars respecting the purpose of those subterraneous buildings. The statement of Pausanias, that they were the treasuries of the Atreidae, was generally accepted, till Mure published an essay in the *Rheinisches Museum* for 1839 (vol. vi. p. 240), in which he endeavoured to establish that all such buildings were the family vaults of the ancient heroes by whom they were constructed. In the great edifice at Mycenae he supposes the inner apartment to have been the burial-place, and the outer vault the heroum or sanctuary of the deceased. This opinion has been adopted by most modern scholars, but has been combated by Leake, who adheres to the ancient doctrine. (*Peloponnesiaca*, p. 256.) The two opinions may, however, be to some extent reconciled by supposing that the inner chamber was the burial-place, and that the outer contained the arms, jewels, and other ornaments most prized by the deceased. It was the practice among the Greeks in all ages for the dead to carry with them to their tombs a portion of their property; and in the heroic ages the burial-places of the powerful rulers of Mycenae may have been adorned with such splendour that the name of Treasuries was given to their tombs. There is, indeed, good reason for believing, from the remains of brazen nails found in the large chamber of the "Treasury of Atreus," that the interior surface of the chamber was covered with brazen plates.

At the foot of the lower town stands the modern village of *Kharváti.* (Leake, *Morea*, vol. ii. p. 365, seq.; Mure, *Tour in Greece*, vol. ii. p. 163, seq.; Curtius, *Peloponnesos*, vol. ii. p. 400, seq.)

MYCE'NI. [MAURETANIA.]

MYCHUS. [BULIS.]

MY'CONUS (Μύκονος: *Eth.* Μυκόνιος: *Mýkono*), a small island in the Aegaean sea, lying E. of Delos, and N. of Naxos. Pliny says (iv. 12. s. 22) that it is 15 miles from Delos, which is much greater than the real distance; but Scylax (p. 55) more correctly describes it as 40 stadia from Rheneia, the island W. of Delos. Myconus is about 10 miles in length, and 6 in its greatest breadth. It is in most parts a barren rock, whence Ovid gives it the epithet of *humilis* (*Met.* vii. 463); and the inhabitants had in antiquity a bad reputation on account of their avarice and meanness (Athen. i. p. 7; hence the proverb Μυκόνιος γείτων, Zenob. *Prov.* v. 21; Suidas, Hesch., Phot.). The rocks of Myconus are granite, and the summits of the hills are strewn with immense blocks of this stone. This circumstance probably gave rise to the fable that the giants subdued by Hercules lay under Myconus; whence came the proverb, "to put all things under Myconus," applied to those who ranged under one class things naturally separate. (Strab. x. p. 487; Steph. B. *s. v.*) The tomb of the Locrian Ajax was also shown at Myconus. (Tzetz. *ad Lycophr.* 401.) Of the history of the island we have no account, except the statement that it was colonised from Athens, by the Nelide Hippocles. (Zenob. v. 17; Schol. *ad Dionys. Per.* ap. *Geogr. Min.* vol. iv. p. 37, Hudson.) Myconus is mentioned incidentally by Herodotus (vi. 118) and Thucydides (iii. 29). Ancient writers relate, as one of the peculiarities of Myconus, that the inhabitants lost their hair at an early age. (Strab. *l. c.*; Plin. xi. 37. s. 47; "Myconi calva omnis juventus," Donat. *ad Ter. Hecyr.* iii. 4. 19.) The highest mountain, which is in the northern part of the island, has a summit with two peaks, whence it is called Dimastus by Pliny (iv. 12. s. 22). The promontory of PHORBIA (Φορβία, Ptol. iii. 15. § 29) was probably on the eastern side of the island. Scylax mentions two cities (Μύκονος, αὕτη δίπολις, p. 22). Of these one called Myconus occupied the site of the modern town, which presents, however, scarcely any ancient remains. The name and position of the other town are unknown. The coins of Myconus are rare; and in general very few remains of antiquity are found in any part of the island. (Ross, *Reisen auf den Griechischen Inseln*, vol. ii. p. 28, seq.)

MY'GDONES (Μύγδονες), a tribe dwelling in Bithynia, about the river Odrysses and the coast of the Propontis, but extending into Mysia, where they occupied the district about Mount Olympus and lake Dascylitis. They had immigrated into Asia Minor from Thrace, but were afterwards subdued or expelled by the Bithynians. (Strab. vii. p. 295, xii. pp. 564, 575.) The district inhabited by them was called Mygdonia. (Strab. xii. pp. 550, 558, 576 Plin. v. 41; Solin. 40, 42.) [L. S.]

MYGDO'NIA (Μυγδονία: *Eth.* Μύγδονες, Steph. B.), a district of Macedonia, which comprehended the plains round Thessalonica, together with the valleys of *Klisali* and *Besikia*, extending towards the E. as far as the Axius (Herod. vii. 123), and including the Lake Bolbe to the E. (Thuc. i. 58.) To the N. it was joined by Crestonia, for the Echidorus, which flowed into the gulf near the marshes of the Axius, had its sources in Crestonia (Herod. vii. 124), while the pass of Aulon or Arethusa was probably the boundary of Mygdonia towards Bisaltia. The maritime part of Mygdonia formed a district called Amphaxitis, a distinction which first occurs in Polybius (v. 98), who divides all the great plain at the head of the Thermaic gulf into Amphaxitis and Bottiaea, and which is found three centuries later in Ptolemy (iii. 13. § 36). The latter introduces Amphaxitis twice under the subdivisions of Macedonia,—in one instance placing under that name the mouths of the Echidorus and Axius, with Thessalonica as the only town, which agrees with Polybius, and particularly with Strabo (vii. p. 330). In the other place, Ptolemy includes Stagura and Arethusa in Amphaxitis, which, if it be correct, would indicate that a portion of Amphaxitis, very distant from the Axius, was separated from the remainder by a part of Mygdonia; but as this is improbable, the word is perhaps an error in the text. The original inhabitants, the Mygdonians, were a tribe belonging to the great Thracian race, and were powerful enough to bequeath their name to it, even after the Macedonian conquest. (Thuc. ii. 99.) The cities of this district were THESSALONICA, SINDUS, CHALASTRA, ALTUS, STREPSA, CISSUS, MELLISURGIS, HERACLEUSTES. Besides these, the following obscure towns occur in Ptolemy (*l. c.*):—Chaetae, Moryllus, Antigoneia, Calindaea, Boerus, Physca, Trepillus, Carabia, Xylopolis, Assorus, Lete, Phileros. As to the towns which occupied the fertile plain between Mt. Cissus and the Axius, their population was no doubt absorbed by Thessalonica, on its foundation by Cassander, and remains of them are not likely to be found; nor are the ancient references sufficient to indicate their sites. One of these would seem, from ancient inscriptions which were found at *Khaivát*, to have stood in that position, and others probably occupied similar positions on the last falls of the heights which extend nearly from *Khaivát* to the Axius. One in particular is indicated by some large "tumuli" or barrows, situated at two-thirds of that distance. (Leake, *North. Greece*, vol. iii. p. 448.) [E. B. J.]

MYGDO'NIA (Μυγδονία, Plut. *Lucull.* c. 32; Polyb. v. 31), a district in the NE. part of Mesopotamia, adjoining the country now called the *Sinjar*. According to Strabo, the people who were named Mygdones came originally from Macedonia, and occupied the district extending from Zeugma to Thapsacus (xvi. p. 747); as, however, he states in the same place that Nisibis was called by the Macedonians "Antiocheia in Mygdonia," and places it in the immediate neighbourhood of M. Masius, he would appear to have thought that it was on the eastern side of Mesopotamia. Plutarch relates the same story of the Greek name of Nisibis (*Lucull.* c. 32). In Stephanus Byz. the name is written Μυχθονία, which is probably an error. In many of the earlier editions of Xenophon, a people are spoken of who are called Μυγδόνιοι; the later and better editions read, however, Μαρδόνιοι, which is more probable (*Anab.* iv. 3. § 4). [V.]

MYGDO'NIUS (Μυγδόνιος, Julian. *Orat.* p. 27), the river which flows by the town of Nisibis (now *Nisibin*). It takes its rise, together with the *Khabúr* and one or two other streams, in the M. Masius (now *Karja Baghlar*). Its present name is the *Hermes* or *Nahr-al-Huali.* [V.]

MYLAE (Μυλαί: *Eth.* Μυλαΐτης, Steph. B.; Μυλαῖος, Diod.: *Milazzo*), a city on the N. coast of Sicily, about 30 miles from Cape Pelorus, and 20 from Tyndaris, though Strabo calls it 25 miles from each of these points. (Strab. vi. p. 266.) It was situated on the narrow neck or isthmus of a projecting peninsular headland, about 5 miles in length, the furthest point of which is only about 15 miles from the island of Hiera or *Vulcano*, the nearest to Sicily of the *Lipari* islands. Mylae was undoubtedly a Greek colony founded by the Zanclaeans, and appears to have long continued subject to, or dependent on its parent city of Zancle. (Strab. vi. p. 272; Scym. Ch. 288.) Hence Thucydides speaks of Himera as in his time the only Greek city on the N. coast of the island, omitting Mylae, because it was not an independent city or state. (Thuc. vi. 62.) The period of its foundation is wholly uncertain. Siefert would identify it with the city called Chersonesus by Eusebius, the foundation of which that author assigns to a period as early as B.C. 716, but the identification is very questionable. (Euseb. *Chron.* ad Ol. 161; Siefert, *Zankle-Messana*, p. 4.) It is certain, however, that it was founded before Himera, B. C. 648, as, according to Strabo, the Zanclaeans at Mylae took part in the colonisation of the latter city. (Strab. vi. p. 272.) Mylae itself does not appear to have ever risen to any great importance; and after the revolution which changed the name of Zancle to that of Messana, still continued in the same dependent relation to it as before. It was, however, a strong fortress, with a good port; and these advantages which it derived from its natural situation, rendered it a place of importance to the Messanians as securing their communications with the N. coast of the island. Scylax speaks of it as a Greek city and port (Scyl. p. 4. § 13), and its castle or fortress is mentioned by several ancient writers. The earliest historical notice of the city is found in B. C. 427, when the Athenian fleet under Laches which was stationed at Rhegium, made an attack upon Mylae. The place was defended by the Messanians with a strong garrison, but was compelled to surrender to the Athenians and their allies, who thereupon marched against Messana itself. (Thuc. iii. 90; Diod. xii. 54.) After the destruction of Messana by the Carthaginian general Himilcon, Mylae appears to have for a time shaken off its dependence; and in B. C. 394, the Rhegians, becoming alarmed at the restoration of Messana by Dionysius, which they regarded as directed against themselves, proceeded to establish at Mylae the exiles from Naxos and Catana, with a view to create a countercheck to the rising power of Messana. The scheme, however, failed of effect; the Rhegians were defeated and the Messanians recovered possession of Mylae. (Diod. XIV. 87.) That city is again noticed during the war of Timoleon in Sicily; and in B. C. 315 it was wrested by Agathocles, from the Messanians, though he was soon after compelled to restore it to them. (Id. xix. 65; Plut. *Timol.* 37.) It was in the immediate neighbourhood of Mylae also (ἐν τῷ Μυλαίῳ πεδίῳ) that the forces of the Mamertines were defeated in a great battle, by Hieron of Syracuse, B. C. 270 (Pol. i. 9; Diod. xxii. 13); though the river Longanus, on the banks of which the action was fought, cannot be identified with certainty. [LONGANUS.]

It is probable that, even after the Roman conquest of Sicily, Mylae continued to be a dependency of Messana, as long as that city enjoyed its privileged condition as a "foederata civitas:" hence no mention is found of its name in the Verrine orations of Cicero; but in the time of Pliny it had acquired the ordinary municipal privileges of the Sicilian towns. (Plin. iii. 8. s. 14; Ptol. iii. 4. § 2.) It never, however, seems to have been a place of importance, and was at this period wholly eclipsed by the neighbouring colony of Tyndaris. But the strength of its position as a fortress caused it in the middle ages to be an object of attention to the Norman kings of Sicily, as well as to the emperor Frederic II.; and though now much neglected, it is still a military position of importance. The modern city of *Milazzo* is a tolerably flourishing place, with about 8000 inhabitants; it is built for the most part on a low sandy neck of land, connecting the peninsula, which is bold and rocky, with the mainland. But the old town, which probably occupied the same site with the ancient city, stood on a rocky hill, forming the first rise of the rocky ridge that constitutes the peninsula or headland of *Capo di Milazzo.* The modern castle on a hill of greater elevation, commanding both the upper and lower town, is probably the site of the ancient Acropolis. (Thuc. iii. 90; Smyth's *Sicily*, pp. 103, 104; Hoare's *Classical Tour*, vol. ii. p. 215.)

The promontory of Mylae, stretching out abruptly into the sea, forms the western boundary of a bay of considerable extent, affording excellent anchorage. This bay was memorable in ancient history as the scene of two great naval actions. The first of these was the victory obtained by the Roman fleet under C. Duillius, over that of the Carthaginians in the First Punic War, B. C. 260, in which the Roman consul, by means of the engines called Corvi (then used for the first time), totally defeated the enemy's fleet, and took fifty of their ships. (Pol. i. 23.) More than two centuries later, it was in the same bay that Agrippa, who commanded the fleet of Octavian, defeated that of Sextus Pompeius, B. C. 36. Agrippa advanced from the island of Hiera, where his fleet had been before stationed, while the ships of Pompey lined the shores of the bay of Mylae. After their defeat they took refuge at the mouths of the numerous small rivers, or rather mountain torrents, which here descend into the sea. After this battle, Agrippa made himself master of Mylae as well as Tyndaris; and some time afterwards again defeated the fleet of Pompeius in a second and more decisive action, between Mylae and a place called Naulochus. The latter name is otherwise unknown, but it seems to have been situated somewhere in the neighbourhood of *Cape Rasoculmo*, the Phalacrian promontory of Ptolemy. (Appian, *B. C.* v. 195—109, 115—122; Dion Cass. xlix. 2—11; Vell. Pat. ii. 79; Suet. *Aug.* 16.)

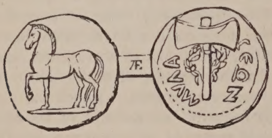
In the account of this campaign Appian speaks of a small town named ARTEMISIUM, which is noticed also by Dion Cassius, and must have been situated a little to the E. of Mylae, but is not mentioned by any of the geographers. (Appian, *B. C.* v. 116; Dion Cass. xlix. 8.) It is, however, obviously the same place alluded to by Silius Italicus as the "sedes Facelina Dianae" (Sil. Ital. xiv. 260), and called by Lucilius, in a fragment of his satires, "Facelitis templa Dianae." (Lucil. *Sat.* iii. 13.) Vibius Sequester also mentions a river which he calls PHACELINUS, and describes as "juxta Peloridem, confinis templo Dianae." (Vib. Seq. p. 16.) It is, however, obvious, from Appian, that the temple was not situated in the neighbourhood of Pelorus, but at a short distance from Mylae, though the precise site cannot be determined. It was designated by popular tradition as the spot where the sacred cattle of the Sun had been kept, and were slaughtered by the companions of Ulysses. (Appian, *l. c.*; Plin. ii. 98. s. 101.) The MONS THORAX, mentioned by Diodorus in his account of the battle of the Longanus (Diod. xxii. 13), must have been one of the underfalls of the Neptunian Mountains, which throughout this part of Sicily descend close to the sea-shore; but the particular mountain meant is wholly uncertain. [E. H. B.]

MYLAE. Pliny (iv. 12) speaks of two islands of this name, lying off the coast of Crete. They belonged to the group of three islands off Phalasarna (*Kutrí*), called by the Anonymous Coast-describer JUSAGORA, MESE, MYLE (*Stadiasm*). *Petalídha* is the name of the northernmost of the three little islands; the second, opposite to which is *Kavúsi*, is called *Megalonesí*, in spite of its very moderate size; and the third *Prasonesí*. (Pashley, *Trav.* vol. ii. p. 61.) [E. B. J.]

MYLAE (Μυλαί: *Eth.* Μυλαῖος), a town of Perrhaebia in Thessaly, taken by Perseus in B. C. 171. (Liv. xlii. 54; Steph. B. *s. v.*) As Livy describes it as a strong place near Cyretiae, it is placed by Leake at *Dhamási*, "which is not only strong in itself, but very important, as commanding the pass of the Titaresius, leading into Perrhaebia from the Pelasgiotis." (*Northern Greece*, vol. iv. p. 311.)

MYLAS, or MYLE (Μύλας), a promontory on the coast of Cilicia, between cape Aphrodisias in the west and cape Sarpedon in the east. On or close to it was a small town of the same name (Plin. v. 22; *Stadiasm. Mar. Mag.* §§ 165, 166.) As the Stadiasmus calls Mylas a cape and chersonese, Leake (*Asia Minor*, p. 205) is inclined to identify it with cape *Cavaliere*, which answers exactly to that description. [L. S.]

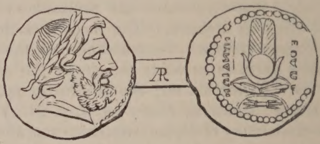
MYLASSA or MYLASA (τὰ Μύλασσα, or Μύλασα: *Eth.* Μυλασεύς), the most important town of Caria, was situated in a fertile plain, in the west of the country, at the foot of a mountain, abounding in beautiful white marble, of which its buildings and temples were constructed. Hence the city was exceedingly beautiful on account of its white marble temples and porticoes, and many wondered that so fine a city was built at the foot of a steep overhanging mountain. The two most splendid temples in the city were those of Zeus Osogos and Zeus Labrandenus, the latter of which stood in the neighbouring village of Labranda, on a hill, and was connected with the city by a road called the sacred, 60 stadia in length, along which the processions used to go to the temple. The principal citizens of Mylassa were invested with the office of priests of Zeus for life. The city was very ancient, and is said to have been the birthplace and residence of the Carian kings before Halicarnassus was raised to the rank of a capital. Its nearest point on the coast was Physcus, at a distance of 80 stadia, which was the port of Mylassa; though Stephanus B. calls Passala its port-town. (Strab. xiv. p. 658, &c.; Aeschyl. *Fragm.* 48, where it is called Mylas; Steph. B. *s. v.*; Herod. i. 171. Ptol. v. 2. § 20; Plin. v. 29; Paus. viii. 10. § 3.) The splendour of Mylassa is attested by an anecdote preserved in Athenaeus (viii. p. 348) of the witty musician Stratonicus, who, on coming to Mylassa, and observing its many temples, but few inhabitants, placed himself in the middle of the market-place, and exclaimed, "Hear me, oh ye temples." As to the history of this city, we know that Philip of Macedonia, the son of Demetrius, endeavoured in vain to obtain possession of it; and it was probably to reward the place for its opposition to him that the Romans, after the war with Antiochus, declared its citizens free (Polyb. xvi. 24, xxii. 27; Liv. xxxviii. 39). In a petty war with the neighbouring Euromians, the Mylassans were victorious, and took some of their towns; but were afterwards compelled to submit to the Rhodians (Polyb. xxx. 5; Liv. xlv. 25.) In the time of Strabo, the town appears to have been still flourishing, and two eminent orators, Euthydemus and Hybreas, exercised considerable influence over their fellow-citizens. Hybreas, however, incurred the enmity of Labienus, his political adversary, whose pretensions he tried to resist. But he was obliged to take refuge in Rhodes; whereupon Labienus marched with an army against Mylassa, and did great damage to the town. (Strab. xiv. p. 660.) It is mentioned, however, as late as the time of Hierocles (p. 688). It is generally admitted that the site of the ancient Mylassa is marked by the modern *Melasso* or *Melassa*, where considerable ancient remains have been observed by travellers. A temple, erected by the people of Mylassa in honour of Augustus and Roma, considerable ruins of which had existed until modern times, was destroyed about the middle of last century by the Turks, who built a new mosque with the materials (Pococke, *Travels*, tom. ii. p. 2. c. 6.) Chandler (*Asia Minor*, p. 234) saw beneath the hill, on the east side of the town, an arch or gateway of marble, of the Corinthian order; a broad marble pavement, with vestiges of a theatre; and round the town ranges of columns, the remains of porticoes. (Comp. Leake, *Asia Minor*, p. 230; Fellows, *Journal of an Exc.* p. 260, *Discoveries in Lycia*, p. 67, who saw many ancient remains scattered about the place; Rasche, *Lex. Num.* iii. 1. p. 999, &c.) [L. S.]



COIN OF MYLASSA.

MYNDUS (Μύνδος: *Eth.* Μύνδιος), a Dorian colony of Troezen, on the coast of Caria, situated on the northernmost of the three Dorian peninsulas, a few miles to the northwest of Halicarnassus. It was protected by strong walls, and had a good harbour. (Paus. ii. 30. § 8; Strab. xiv. p. 658; Arrian, *Anab.* i. 20, ii. 5.) But otherwise the place is not of much importance in ancient history. Both Pliny (v. 29) and Stephanus Byz. (*s. v.*) mention Palaemyndus as a place close by Myndus; and this Palaemyndus seems to have been the ancient place of the Carians which became deserted after the establishment of the Dorian Myndus. (Comp. Strab. xiii. p. 611.) Mela (i. 16) and Pliny (*l. c.*) also speak of a place called Neapolis in the same peninsula; and as no other authors mention such a place in that part of the country, it has been supposed that Myndus (the Dorian colony) and Neapolis were the same place. But it ought to be remembered that Pliny mentions both Myndus and Neapolis as two different towns. Myndian ships are mentioned in the expedition of Anaxagoras against Naxos. (Herod. v. 33.) At a later time, when Alexander besieged Halicarnassus, he was anxious first to make himself master of Myndus; but when he attempted to take it by surprise, the Myndians, with the aid of reinforcements from Halicarnassus repulsed him with some loss. (Arrian, *l. c.*; comp. Hecat. *Fragm.* 229; Polyb. xvi. 15, 21; Scylax, p. 38; Ptol. v. 2. § 9; Liv. xxxvii. 15; Hierocl. p. 687.) Athenaeus (i. 32) states that the wine grown in the district of Myndus was good for digestion. It is generally believed that *Mentesha* or *Muntesha* marks the site of Myndus; but Col. Leake (*Asia Minor*, p. 228) identifies Myndus with the small sheltered port of *Gumishlu*, where Captain Beaufort remarked the remains of an ancient pier at the entrance of the port, and some ruins at the head of the bay. (Comp. Rasche, *Lex. Num.* iii. 1. p. 1002, &c.; Eckhel, *Doctr. Num.* vol. ii. pt. i. p. 585.)

Ptolemy (v. 2. § 30) mentions a small island called Myndus in the Icarian Sea. [L. S.]



COIN OF MYNDUS.

MYO'NIA or MYON (Μυονία, Paus.; Μύων, Steph. B.: *Eth.* Μυονεύς, Paus., Thuc.), a town of the Locri Ozolae, situated on the most difficult of the passes leading from Aetolia into Locris. (Thuc. iii. 101.) Pausanias describes it as a small town (πόλισμα), situated upon a hill 30 stadia from Amphissa inland, containing a grove and an altar of the gods called Meilichii, and above the town a temple of Poseidon. (Paus. x. 38. § 8, comp. vi. 19. § 4.) Leake (*Northern Greece*, vol. ii. p. 592) and other authorities place Myonia at *Aghia Thymía*, or *Athymía*, a small village, containing Hellenic remains, distant 1½ hour from *Sálona* (Amphissa) on the road to *Galaxídhi* on the coast; but this cannot be correct, as, according to the passage in Pausanias, Myonia lay further inland than Amphissa. (Ἄνω μὲν ὑπὲρ Ἀμφίσσης πρὸς ἤπειρον Μυονία . . . Οὗτοι (including the Μυονεῖς) μὲν δὴ ὑπεροικοῦσιν Ἀμφίσσης, ἐπὶ θαλάσσης δὲ Οἰάνθεια). Accordingly Kiepert places Myonia in his map N. of Amphissa, on the road from the latter place to Cytinium in Doris.

MYONNE'SUS (Μυόννησος or Μυόνησος), a promontory on the south-west of Lebedus, on the coast of Ionia, at the northern extremity of the bay of Ephesus. It is celebrated in history for the naval victory there gained by the Romans under L. Aemilius over Antiochus the Great, in B. C. 190. (Steph. B. *s. v.*; Strab. xiv. p. 643; Thucyd. iii. 42; Liv. xxxvii. 27.) Livy describes the promontory as situated between Samos and Teos, and as rising from a broad basis to a pointed summit. There was an approach to it on the land side by a narrow path; while on the sea side it was girt by rocks, so much worn by the waves, that in some parts the overhanging cliffs extended further into the sea than the ships stationed under them. On this promontory there also was a small town of the name of Myonnesus

(Steph. B., Strab. *ll. cc.*), which belonged to Teos. The rocks of Myonnesus are now called *Hypsilibounos.*

Pliny (*H. N.* v. 37) mentions a small island of the name of Myonnesus near Ephesus, which, together with two others, Anthinae and Diarrheusa, formed a group called Pisistrati Insulae. [L. S.]

MYONNE'SUS (Μυόννησος: *Eth.* Μυοννήσιος), a small island lying off the coast of Phthiotis in Thessaly, in the bay between Larissa Cremaste and Antron. (Strab. ix. p. 435; Steph. B. *l. c.*)

MYOS-HORMOS (ὁ Μυὸς ὅρμος, Diodor. iii. 39; Strab. xvi. p. 760—781, xvii. p. 815; Ptol. iv. 5. § 14, viii. 15. § 18; *Peripl. Mar. Erythr.* pp. 1, 6, 9, 11; Ἀφροδίτης ὅρμος, Agatharch. p. 54; Veneris Portus, Plin. vi. 29. § 33) was founded by Ptolemy Philadelphus (B. C. 274) upon a headland of similar name. (Mela, iii. 8. § 7.) He selected it for the principal harbour and station of the trade of Aegypt with India, in preference to Arsinoë at the head of the Red Sea, on account of the tedious and difficult navigation down the Heroopolite gulf. The name Myos-Hormos, which indicates its Greek origin, may signify the "Harbour of the Mouse, but more probably means "the Harbour" of the Muscle" (μύειν, to close, e.g. the shell), since on the neighbouring coast the pearl-muscle or *Pinna marina* (comp. the Hebrew *pininim*, *Job*, xxxviii. 18; *Prov.* xxxi. 10) is collected in large quantities. (Bruce, *Travels*, vol. vii. p. 314, 8vo. ed.) The name was afterwards changed, according to Agatharchides and those writers who copied him, to that of Aphrodites-Hormos; but the elder appellation is more generally retained. Myos Hormos seems to have obtained the designation of Aphrodite (foam of the sea), from the abundance of sea-sponge found in its bay.

The latitude of Myos-Hormos is fixed by Bruce, D'Anville, &c., at 27° N. Its situation is determined by a cluster of islands, called *Jaffateen* by modern navigators, of which the three largest lie opposite to an indenture of the Aegyptian coast. Behind these islands and on the curve of the shore was the harbour. Its entrance was oblique (Strab. xvi. p. 769); but it was spacious and sheltered, and the water, even to the land's edge was deep enough for vessels of considerable burden.

Myos-Hormos owed its prosperity, as well as its foundation, to the trade with Africa, Arabia, and India. The vessels bound for Africa or the S. coast of Arabia left this harbour in the month of September, and thus fell in with the wind, which at the equinox blows steadily from NW., and carried them down the African coast, bringing them back in the following May. The furthest S. point of the African trade was the town of Rhaptum, in the Regio Barbarica, about 10° S. of the equator. The vessels bound for India (the coast of *Malabar* or *Ceylon*) left Myos-Hormos in July; and if they cleared the mouth of the Red Sea before the 1st of September, they had behind them the monsoon for nearly three months. The voyage out usually occupied about 40 days. We are not informed of the extent of the Indian trade under the Ptolemies; but in the reign of Claudius, when the route through Aegypt to *Malabar* first became really known to the Romans, we have a detailed account of it in Pliny (vi. 23. s. 26). That writer calculated the worth of gold and silver sent yearly from Rome to the East at 400,000*l.* sterling, in exchange for which goods were received of at least four times the value of that amount, when sold again in Rome or Constantinople. The caravans went up the Nile as far as Coptos, whence they travelled through the desert for 7 or 8 days to Berenice or Myos-Hormos, and exchanged their gold for silk, spices, porcelain, and perfumes. A pound of silk was considered equivalent to a pound of gold. Philadelphus first opened the road between Coptos and Myos-Hormos. At first the caravans carried their water with them across the desert, and employed camels for the transport of merchandise. But afterwards caravansaries (σταθμοί) were built for the use of travellers; and wells were sunk and cisterns dug for the collection of rain water; although the supply of the latter must have been scanty and precarious, since rain in that latitude seldom falls.

The prosperity of Myos-Hormos as an emporium, however, seems to have been fluctuating, and it was finally supplanted as a depôt at least by Berenice, which, being lower down the Red Sea, was yet more convenient for the southern trade. That it was fluctuating may be inferred from the mention of it by the geographers. Agatharchides, who composed his work in the reign of Philometer (B. C. 180—145), in his account of the Indian trade, makes no mention of Berenice. Diodorus who wrote in the age of Augustus, speaks of Myos-Hormos, but not of its rival. Strabo, who was nearly contemporary with Diodorus, says that Berenice was merely a roadstead, where the Indian vessels took in their cargo, but that they lay in port at Myos-Hormos. Pliny, on the other hand, in his description of the voyage to India does not notice Myos-Hormos at all, and speaks of it incidentally only in his account of the W. coast of the Red Sea. Accordingly, in the reigns of Vespasian and Trajan it must have been on the decline.

There is one difficulty in the relations between these harbours—their distance from each other. According to the Periplus, Berenice was 1800 stadia, or 225 miles, from Myos-Hormos, and even this is under the mark, if Cape *Ras-el-anf* be the Lepte Promontorium of Ptolemy. As the pretext for founding either city was the superior convenience of each, as compared with Arsinoë (*Suez*), for the Indian trade, it seems strange that the ships should have been kept at Myos-Hormos, but the ladings taken in at Berenice. It is more reasonable to suppose that the latter became the principal emporium of the Indian traffic; and as that increased in importance, the port where it was principally carried on became the more frequented and opulent place of the two.

It is uncertain whether the ruins at the village of *Abuschaar* represent the site of the ancient Myos-Hormos. [W. B. D.]

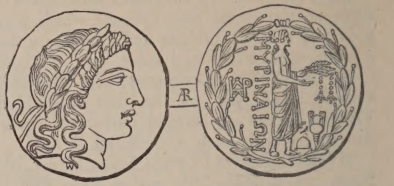
MYRA (τὰ Μύρα or Μύρων : *Eth.* Μυρεύς), one of the most important towns of Lycia, situated on the river Andracus, partly on a hill and partly on the slope of it, at a distance of 20 stadia from the sea. (Strab. xiv. p. 666; Steph. B. *s. v.*; Plin. xxxii. 8; Ptol. v. 6. § 3, viii. 17. § 23.) The small town of Andriaca formed its port. It is remarkable in history as the place where the apostle Paul landed (*Acts*, xxv. 5); and in later times the importance of the place was recognised in the fact that the emperor Theodosius II. raised it to the rank of the capital of all Lycia (Hierocl. p. 684.) The town still exists, and bears its ancient name *Myra*, though the Turks call it *Dembre*, and is remarkable for its fine remains of antiquity. Leake (*Asia Minor*, p. 183) mentions the ruins of a theatre 355 feet in diameter, several public buildings, and numerous inscribed sepulchres, some of which have inscriptions in the Lycian characters. But the place and its splendid ruins have since been minutely described by Sir C. Fellows (*Discov. in Lycia*, p. 196, &c.), and in Texier's work (*Description de l'Asie Mineure*), where the ruins are figured in 22 plates. The theatre at Myra, says Sir Charles, is among the largest and the best built in Asia Minor: much of its fine corridor and corniced proscenium remains. The number of tombs cut in the rock is not large, but they are generally very spacious, and consist of several chambers communicating with one another. Their external ornaments are enriched by sculptured statues in the rocks around; but they are mostly without inscriptions (see the plate of one in Sir C. Fellows' *Discov.* facing p. 198, and numerous others in a plate facing p. 200). On the whole, the ruins of Myra are among the most beautiful in Lycia. (Comp. Spratt and Forbes, *Travels in Lycia*, vol. i. p. 131, &c.) [L. S.]

MYRCINUS (Μύρκινος, Steph. B.; Μύρκιννος, Tzetz. *Chil.* iii. 96: *Eth.* Μυρκίνιος), a place belonging to the Edoni, on the left bank of the Strymon, which was selected by Histiaeus of Miletus for his settlement. It offered great advantages to settlers, as it contained an abundant supply of timber for shipbuilding, as well as silver mines. (Herod. vii. 23.) Aristagoras retired to this place, and, soon after landing, perished before some Thracian town which he was besieging. (Herod v. 126; Thuc. iv. 102.) Afterwards, it had fallen into the hands of the Edoni; but on the murder of Pittacus, chief of that people, it surrendered to Brasidas. (Thuc. iv. 107.) The position of Myrcinus was in the interior, to the N. of M. Pangaeus, not far from Amphipolis. (Leake, *North. Greece*, vol. iii. p. 181.) [E. B. J.]

MYRIANDRUS. [Issus.]

MYRICUS (Μυρικοῦς), a town on the coast of Troy, "opposite," as Steph. Byz. (*s. v.*) says, "to Tenedos and Lesbos," whence it is impossible to guess its situation. It is not mentioned by any other writer. [L. S.]

MYRI'NA (Μυρίνα: *Eth.* Μυριναῖος), one of the Aeolian cities on the western coast of Mysia, about 40 stadia to the south-west of Gryneium. (Herod. i. 149.) It is said to have been founded by one Myrinus before the other Aeolian cities (Mela, i. 18), or by the Amazon Myrina (Strab. xi. p. 505, xii. p. 573, xiii. p. 623; Diod. iii. 54). Artaxerxes gave Gryneium and Myrina to Gongylus, an Eretrian, who had been banished from his native city for favouring the interests of Persia. (Xenoph. *Hellen.* iii. 1. § 4.) Myrina was a very strong place (Liv. xxxiii. 30), though not very large, and had a good harbour. (Scylax, p. 36; Agath. *Praef.* p. 9, ed. Bonn.) Pliny (v. 32) mentions that it bore the surname of Sebastopolis; while, according to Syncellus, it was also called Smyrna. For some time Myrina was occupied by Philip of Macedonia; but the Romans compelled him to evacuate it, and declared the place free. (Liv. *l. c.*; Polyb. xviii. 27.) It was twice visited by severe earthquakes; first in the reign of Tiberius (Tac. *Ann.* ii. 47), on which occasion it received a remission of duties on account of the loss it had sustained; and a second time in the reign of Trajan (Oros. vii. 12). The town was restored each time, and continued to exist until a late period. (Steph. Byz. *s. v.*; Ptol. v. 2. § 6; Apollon. Rhod. i. 604; Hierocl. p. 661; Geogr. Rav. v. 9, where it is called Myrenna, while in the *Peut. Tab.* it bears the name Marinna.) Its site is believed to be occupied by the modern *Sandarlik.* [L. S.]



COIN OF MYRINA.

MYRI'NA. [Lemnos.]

MYRINA. [Mycenae, No. 1.]

MYRLEA. [Apameia, No. 4.]

MYRME'CIUM (Μυρμήκιον, Strab. xi. p. 494; Pomp. Mela, ii. 1. § 3; Plin. iv. 26; Anon. *Peripl.* p. 4; Steph. B.; Jornand. *Get.* 5), a Milesian colony on the Cimmerian Bosporus, 20 stadia N. of Panticapaeum. (Strab. vii. p. 310.) Near the town was a promontory of the same name. (Ptol. iii. 6. § 4; Leo Diac. ix. 6.) It is the modern *Yenikalé* or *Jenikalé*, where many ancient remains have been found. (Clarke, *Trav.* vol. ii. pp. 98, 102: Dubois de Montpereux, *Voyage au Caucase*, vol. v. p. 231.) [E. B. J.]

MYRMEX (Μύρμηξ, Ptol. iv. 4. § 15), an island off the coast of Cyrenaica, which is identified with the Ausigda (Αὔσιγδα) of Hecataeus (*Fr.* 300), where the charts show an islet, between Ptolemais and Phycus. [E. B. J.]

MYRMI'DONES. [Aegina.]

MYRRHI'NUS. [Attica, p. 332, No. 95.]

MYRSINUS. [Myrtuntium.]

MY'RTILIS, surnamed Julia (Ἰουλία Μυρτιλίς, Ptol. ii. 5. § 5), a town of the Turdetani in Lusitania, on the Anas, which had the Jus Latii; now *Mertola.* (Plin. iv. 21. s. 35; Mela, iii. 1; *It. Ant.* p. 431; Sestini, *Med.* p. 11; Mionnet, *Suppl.* i. p. 8; Florez, *Esp. Sagr.* xiv. pp. 208, 238; Forbiger, iii. p. 36.)

MY'RTIUM or MYRTE'NUM (Μύρτιον, Μυρτηνόν), a place in Thrace mentioned by Demosthenes along with Serrhium, but otherwise unknown (*de Cor.* p. 234).

MYRTOS. [Aegaeum Mare.]

MYRTO'UM MARE. [Aegaeum Mare.]

MYRTU'NTIUM (Μυρτούντιον), called Myrsinus (Μύρσινος) by Homer, who mentions it among the towns of the Epeii. It was a town of Elis, and is described by Strabo as situated on the road from the city of Elis to Dyme in Achaia, at the distance of 70 stadia from the former place and near the sea. Leake remarks that the last part of the description must be incorrect, since no part of the road from Elis to Dyme could have passed by the sea; but Curtius observes that Myrtuntium would at one time have been near the sea-coast, supposing that the lagoon of *Kotíki* was originally a gulf of the sea. The ruin near *Kalótikos* probably represents this place. (Hom. *Il.* ii. 616; Strab. viii. p. 341; Steph. B. *s v.* Μύρσινος; Leake, *Morea*, vol. ii. p. 169; Boblaye, *Récherches, &c.* p. 120; Curtius, *Peloponnesos*, vol. ii. p. 36.)

MYSARIS (Μυσαρίς *al.* Μισαρίς, Ptol. iii. 5. § 8), the W. promontory of the Achilleos Dormos. [E. B. J.]

MY'SIA (Μυσία: *Eth.* Μυσός, Mysus), the name of a province in the north-west of Asia Minor, which according to Strabo (xii. p. 572) was derived from the many beech-trees which grew about Mount Olympus, and were called by the Lydians *μυσοί*. Others more plausibly connect the name with the Celtic *moese*, a marsh or swamp, according to which Mysia would signify a marshy country. This supposition is supported by the notion prevalent among the ancients that the Mysians had immigrated into Asia Minor from the marshy countries about the Lower Danube, called Moesia, whence Mysia and Moesia would be only dialectic varieties of the same name. Hence, also, the Mysians are sometimes mentioned with the distinctive attribute of the "Asiatic," to distinguish them from the European Mysians, or Moesians. (Eustath. *ad Dion. Per.* 809; Schol. *ad Apollon. Rhod.* i. 1115.)

The Asiatic province of Mysia was bounded in the north by the Propontis and the Hellespont, in the west by the Aegean, and in the south by Mount Temnus and Lydia. In the east the limits are not accurately defined by the ancients, though it was bounded by Bithynia and Phrygia, and we may assume the river Rhyndacus and Mount Olympus to have, on the whole, formed the boundary line. (Strab. xii. pp. 564, &c., 571.) The whole extent of country bearing the name of Mysia, was divided into five parts: — 1. MYSIA MINOR (*Μυσία ἡ μικρὰ*), that is, the northern coast-district on the Hellespont and Propontis, as far as Mount Olympus; it also bore the name of Mysia Hellespontiaca, or simply Hellespontus, and its inhabitants were called Hellespontii (Ptol. v. 2. §§ 2, 3, 14; Xenoph. *Ages.* i. 14); or, from Mount Olympus, Mysia Olympene (*Μυσία ἡ Ὀλυμπηνή* (Strab. xii. p. 571). This Lesser Mysia embraced the districts of MORENE, ABRETTENE and the Apian plain (*Ἀπίας πεδίον*; Strab. xii. pp. 574, 576.) 2. MYSIA MAJOR (*Μυσία ἡ μεγάλη*), forming the southern part of the interior of the country, including a tract of country extending between Troas and Aeolis as far as the bay of Adramyttium. The principal city of this part was Pergamum, from which the country is also called Mysia Pergamene (*Μυσία ἡ Περγαμηνή*; Strab. *l. c.*; Ptol. v. 2. §§ 5, 14.) 3. TROAS (*ἡ Τρωάς*), the territory of ancient Troy, that is, the northern part of the western coast, from Sigeium to the bay of Adramyttium. 4. AEOLIS, the southern part of the coast, especially that between the rivers Caicus and Hermus. 5. TEUTHRANIA (*ἡ Τευθρανία*), or the district on the southern frontier, where in ancient times Teuthras is said to have formed a Mysian kingdom. (Strab. xii. p. 551.)

These names and divisions, however, were not the same at all times. Under the Persian dominion, when Mysia formed a part of the second satrapy (Herod. iii. 90), the name Mysia was applied only to the north-eastern part of the country, that is, to Mysia Minor; while the western part of the coast of the Hellespont bore the name of Lesser Phrygia, and the district to the south of the latter that of Troas. (Scylax, p. 35.) In the latest times of the Roman Empire, that is, under the Christian emperors, the greater part of Mysia was contained in the province bearing the name of Hellespontus, while the southern districts as far as Troas belonged to the province of Asia. (Hierocl. p. 658.)

The greater part of Mysia is a mountainous country, being traversed by the north-western branches of Mount Taurus, which gradually slope down towards the Aegean, the main branches being Mount IDA and Mount TEMNUS. The country is also rich in rivers, though most of them are small, and not navigable; but, notwithstanding its abundant supply of water in rivers and lakes, the country was in ancient times less productive than other provinces of Asia Minor, and many parts of it were covered with marshes and forests. Besides the ordinary products of Asia Minor, and the excellent wheat of Assus (Strab. xv. p. 725), Mysia was celebrated for a kind of stone called lapis assius (*σαρκοφάγος*), which had the power of quickly consuming the human body, whence it was used for coffins (sarcophagi), and partly powdered and strewed over dead bodies. (Dioscorid. v. 141; Plin. ii. 98, xxxvi. 27; Steph. B. *s. v.* Ἄσσος.) Near the coasts of the Hellespont there were excellent oyster beds. (Plin. xxxii. 21; Catull. xviii. 4; Virg. *Georg.* i. 207; Lucan, ix. 959; comp. Theophrast. *Hist. Plant.* i. 6. 13.)

The country of Mysia was inhabited by several tribes, as Phrygians, Trojans, Aeolians, and Mysians; but we must here confine ourselves to the Mysians, from whom the country derived its name. Mysians are mentioned in the Iliad (ii. 858, x. 430, xiii. 5), and seem to be conceived by the poet as dwelling on the Hellespont in that part afterwards called Mysia Minor. Thence they seem, during the period subsequent to the Trojan War, to have extended themselves both westward and southward. (Strab. xii. p. 665.) Herodotus (vii. 74) describes them as belonging to the same stock as the Lydians, with whom they were always stationed together in the Persian armies (Herod. i. 171), and who probably spoke a language akin to theirs. Strabo (vii. pp. 295, 303, xii. pp. 542, 564, &c.) regards them as a tribe that had immigrated into Asia from Europe. It is difficult to see how these two statements are to be reconciled, or to decide which of them is more entitled to belief. As no traces of the Mysian language have come down to us, we cannot pronounce a positive opinion, though the evidence, so far as it can be gathered, seems to be in favour of Strabo's view, especially if we bear in mind the alleged identity of Moesians and Mysians. It is, moreover, not quite certain as to whether the Mysians in Homer are to be conceived as Asiatics or as Europeans. If this view be correct, the Mysians must have crossed over into Asia either before, or soon after the Trojan War. Being afterwards pressed by other immigrants, they advanced farther into the country, extending in the south-west as far as Pergamum, and in the east as far as Catacecaumene. About the time of the Aeolian migration, they founded, under Teuthras, the kingdom of Teuthrania, which was soon destroyed, but gave the district in which it had existed its permanent name. The people which most pressed upon them in the north and east seem to have been the Bithynians.

In regard to their history, the Mysians shared the fate of all the nations in the west of Asia Minor. In B. C. 190, when Antiochus was driven from Western Asia, they became incorporated with the kingdom of Pergamus; and when this was made over to Rome, they formed a part of the province of Asia. Respecting their national character and institutions we possess scarcely any information; but if we may apply to them that which Posidonius (*in Strab.* vii. p. 296) states of the European Moesians, they were a pious and peaceable nomadic people, who lived in a very simple manner on the produce of their flocks, and had not made great advances in civilisation. Their language was, according to Strabo (xii. p. 572), a mixture of Lydian and Phrygian, that is, perhaps, a dialect akin to both of them. Their comparatively low state of civilisation seems also to be indicated by the armour attributed to them by Herodotus (vii. 74), which consisted of a common helmet, a small shield, and a javelin, the point of which was hardened by fire. At a later time, the influence of the Greeks by whom they were surrounded seems to have done away with everything that was peculiar to them as a nation, and to have drawn them into the sphere of Greek civilisation. (Comp. Forbiger, *Handbuch der alten Geographie*, vol. ii. p. 110, &c.; Cramer, *Asia Minor*, i. p. 30, &c.; Niebuhr, *Lect. on Anc. Hist.* vol. i. p. 83, &c.) [L. S.]

MY'SIUS (*Μύσιος*), a tributary of the Caicus, on the frontiers of Mysia, having its sources on Mount Temnus, and joining the Caicus in the neighbourhood of Pergamum. (Strab. xiii. p. 616.) According to Ovid (*Met.* xv. 277) Mysius was only another name for Caicus, whence some have inferred that the upper part of the Caicus was actually called Mysius. It is generally believed that the Mysius is the same as the modern *Bergma.* [L. S.]

MYSOCARAS (*Μυσοκόρας*, Ptol. iv. 1. § 3), a harbour on the W. coast of Mauretania, near the Phuth, probably the same as the CARICUS MURUS (*Καρικὸν τεῖχος*) of Hanno (p. 2, ed. Hudson; comp. Ephor. *ap. Steph. B. s. v.*), now *Aghous*, near the *Wad Tensift*, where Renou's map of *Marocco* marks ruins. (*Geog. Graec. Min.* vol. i. p. 4, ed. Müller, Paris, 1855.) [E. B. J.]

MYSOMACE'DONES (*Μυσομακέδονες*), a tribe of the Mysians, probably occupying the district about the sources of the small river Mysius. (Ptol. v. 2. § 15; Plin. v. 31.) In the time of the Romans this tribe belonged to the conventus of Ephesus; but further particulars are not known of them. [L.S]

MY'STIA (*Μυστία*: *Eth.* *Μυστιανός*: *Monasterace*), a town of Bruttium, which seems to have been situated on the E. coast of that province, between Scylacium and the Zephyrian promontory, apparently not far from Cape Cocinthus (*Capo di Stilo*). (Mela, ii. 4. § 8; Plin. iii. 10. s. 15.) Stephanus of Byzantium cites Philistus as calling it a city of the Samnites, by which he must evidently mean their Lucanian or Bruttian descendants. (Steph. B. *s. v.*) Its position cannot be more exactly determined, but it is placed conjecturally at *Monasterace*, near the *Capo di Stilo.* (Cluver. *Ital.* p. 1305; Romanelli, vol. i. p. 175.) [E. H. B.]

MYTHE'POLIS or MYTHO'POLIS (*Μυθήπολις*, *Μυθόπολις*), a town of Bithynia, of uncertain site, though it was probably situated on the north-west side of the Lacus Ascania. It is said that during the winter all the artificial wells of the place were completely drained of water, but that in summer they became filled again to the brim. (Aristot. *Mir. Ausc.* 55; Antig. Caryst. 188.) Stephanus Byz. (*s. v.* *Πυθόπολις*) and Pliny (v. 43) mention a town of the name of Pythopolis in Mysia, which may possibly be the same as Mythopolis. [L. S.]

MYTILE'NE or MITYLE'NE (*Μυτιλήνη* or *Μιτυλήνη*: *Eth.* *Μυτιληναῖος* or *Μιτυληναῖος*), the most important city in the island of Lesbos. There is some uncertainty about the orthography of the name. Coins are unanimous in favour of *Μυτιλήνη*. Inscriptions vary. Greek manuscripts have generally, but not universally, *Μιτυλήνη*. Latin manuscripts have generally Mitylene; but Velleius Paterculus, Pomponius Mela, and sometimes Pliny, have Mytilene. In some cases we find the Latin plural form Mitylenae. (Suet. *Caes.* 2, *Tib.* 10; Liv. *Epit.* 89.) Tacitus has the adjective Mytilenensis (*Ann.* xiv. 53). It is generally agreed now that the word ought to be written Mytilene; but it does not seem necessary to alter those passages where the evidence of MSS. preponderates the other way. A full discussion of this subject may be seen in Plehn (*Lesbiacorum Liber*). The modern city is called *Mitylen*, and sometimes *Castro.*

The chief interest of the history of LESBOS is concentrated in Mytilene. Its eminence is evident from its long series of coins, not only in the autonomous period, when they often bore the legend ΠΡΩΤΗ ΛΕCΒΟΥ ΜΥΤΙΛΗΝΗ, but in the imperial period down to the reign of Gallienus. Lesbos, from the earliest to the latest times, has been the most distinguished city of the island, whether we consider the history of poetry or politics, or the annals of naval warfare and commercial enterprise.

One reason of the continued pre-eminence of Mytilene is to be found in its situation, which (in common with that of METHYMNA) was favourable to the coasting trade. Its harbours, too, appear to have been excellent. Originally it was built upon a small island; and thus (whether the small island were united to the main island by a causeway or not) two harbours were formed, one on the north and the other on the south. The former of these was the harbour for ships of war, and was capable of being closed, and of containing fifty triremes, the latter was the mercantile harbour, and was larger and deeper, and defended by a mole. (Strab. xiii. p. 617; Paus. viii. 30.) The best elucidation of its situation in reference to the sea will be found in the narratives contained in the 3rd book of Thucydides and the 1st book of Xenophon's *Hellenics.* The northern harbour seems to have been called *Μαλόεις* [MALEA]. This harmonises with what we find in Thucydides, and with what Aristotle says concerning the action of the NE. wind (*καικίας*) on Mytilene. The statements of Xenophon are far from clear, unless, with Mr. Grote (*Hist. of Greece*, vol. viii. p. 230), we suppose the *Euripus* of Mytilene to be that arm of the sea which we have mentioned, in the article LESBOS, under the name of Portus Hieraeus, and which runs up into the interior of the island, to the very neighbourhood of Mytilene. A rude plan is given by Tournefort; but for accurate information the English Admiralty charts must be consulted. The beauty of the ancient city, and the strength of its fortifications, are celebrated both by Greek and Roman writers. (See especially Cic. *c. Rull.* ii. 16.) Plutarch mentions a theatre (*Pomp.* 42), and Athenaeus a Prytaneium (x. p. 425). Vitruvius says (i. 6) that the winds were very troublesome in the harbour and in the streets, and that the changes of weather were injurious to health. The products of the soil near Mytilene do not seem to have been distinguished by any very remarkable peculiarities. Theophrastus and Pliny make mention of its mushrooms: Galen says that its wine was inferior to that of Methymna. In illustration of the appearance of Mytilene, as seen from the sea, we may refer to a view in Choiseul-Gouffier; and to another, which shows the fine forms of the mountains immediately behind, in Conybeare and Howson's *Life and Epp. of St. Paul.*

The first passage in which the history of Mytilene comes prominently into view is in the struggle between the Aeolians and Athenians for Sigeum (B.C. 606), at the NW. corner of Asia Minor. The place and the time are both remarkable, as illustrating the early vigour with which Mytilene was exercising its maritime and political power. We see it already grasping considerable possessions on the mainland. It was in this conflict, too, that Pittacus, the sage and lawgiver of Mytilene, acted so noble a part, and that Alcaeus, her great poet, lost his shield. The mention of these two names reminds us that this time of rivalry with Athens coincides with the famous internal contests of the nobles and commons in Mytilene. For the history and results of this struggle, see the lives of ALCAEUS, PITTACUS, and SAPPHO, in the *Dict. of Biography*.

It may be difficult to disentangle the history of the Mytilenaeans from that of the Aeolians in general, during the period of the Persian ascendancy on these coasts. But we have a proof of their mercantile enterprise in the fact that they alone of the Aeolians took part in the building of the Hellenium at Naucratis (Herod. ii. 178); and we find them taking a prominent part in the invasion of Egypt by Cambyses. (Ib. iii. 13, 14.) They supplied a contingent to Darius in his Scythian expedition (Ib. iv. 97). They were closely connected with the affairs of Histiaeus (Ib. vi. 5); and doubtless, though they are not separately mentioned, they were the best portion of those Aeolians who supplied sixty ships to Xerxes in his invasion of Greece. (Ib. vii. 95.)

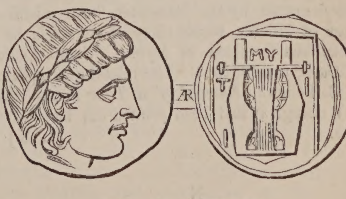
The period of the Athenian supremacy and the Peloponnesian War is full of the fame of Mytilene. The alliance of its citizens with those of Athens began soon after the final repulse of Persia. They held a very distinguished position among the allies which formed the Athenian confederacy; but their revolt from Athens in the fourth year of the Peloponnesian War brought upon them the most terrible ruin. Though the first dreadful decision of the Athenian assembly was overruled (Thucyd. iii. 36), the walls of Mytilene were pulled down, and her fleet given up; her territory was divided among Athenian shareholders, and she was deprived of her possessions and forts on the mainland. (Ib. iii. 50.)

Towards the close of the Peloponnesian War, Conon was defeated by Callicratidas off Mytilene, and blockaded in the harbour. (Xen. *Hell.* i. 6.) We pass now to the period of Alexander, with whose campaigns this city was conspicuously connected. The Lesbians made a treaty with Macedonia. Memnon reduced the other cities of the island; and his death, which inflicted the last blow on the Persian power in the Aegean, took place in the moment of victory against Mytilene. It was retaken by Hegesilochus, in the course of his general reduction of the islands, and received a large accession of territory. Two Mytilenaeans, Laomedon and Erigyius, the sons of Larichus, were distinguished members of Alexander's staff. The latter fell in action against the Bactrians; the former was governor of Syria even after Alexander's death.

The first experience of the Roman power in the Aegean was disastrous to Mytilene. Having espoused the cause of Mithridates, and having held out to the last, it was sacked by M. Thermus, on which occasion J. Caesar honourably distinguished himself. Pompey's friendship with Theophanes led to the recognition of Mytilene as a free city. (Plin. v. 31.) After the defeat of Pharsalia, Pompey touched there for the last time to take Cornelia on board. His son Sextus met with a friendly reception there, after his defeat at sea, by Agrippa. (Dion Cass. xlix. 17; App. *B. C.* v. 133.) Agrippa himself resided there for some time in retirement, ostensibly on account of his health, but really through mortification caused by the preference shown to M. Marcellus (Tac. *Ann.* xiv. 53; Suet. *Aug.* 66, *Tib.* 10); and this residence is commemorated by an inscription still extant. (See Pococke.) The last event which we need mention in the imperial period is the crossing over of Germanicus with Agrippina from Euboea to Lesbos, and the birth of Julia. (Tac. *Ann.* ii. 54.) This event, also, was commemorated both by coins and inscriptions. (See Eckhel and Pococke.) It appears that the privilege of freedom was taken away by Vespasian, but restored by Hadrian. (Plehn, *Lesbiac.* p. 83.)

Mytilene is one of the few cities of the Aegean, which have continued without intermission to flourish till the present day. In the course of the middle ages it gradually gave its name to the whole island. Thus, in the Synecdemus of Hierocles, Μιτυλήνη and Μεθύμνα are both mentioned under the *Province of the Islands;* but in the later Byzantine division, Mytilene is spoken of as an island, like Lemnos and Chios, in the *Theme of the Aegean Sea.* (Const. Porphyrog. *de Them.* i. pp. 42, 43, ed. Bonn.) The fortunes of Mytilene during the first advances of the Mahomedans in the Levant, and during the ascendancy of the Venetians at a later period, are noticed in Finlay's *History of the Byzantine and Greek Empires*, vol. ii. pp. 72, 171, 223. The island of Lesbos was not actually part of the Mahomedan empire till nearly ten years after the fall of Constantinople.

With the exception of the early struggles of the time of Alcaeus and Pittacus, there is little to be said of the internal constitutional history of Mytilene. It shared, with all Greek cities, the results of the struggles of the oligarchical and democratical parties. We find a commonalty (δᾶμος) and a council (βόλλα) mentioned on coins of the period of Alexander; and the title of magistrates, called στρατηγός (praetor), appears on coins of Lucius Verus. In connection with this part of the subject we may allude to two creditable laws; one which enacted (doubtless in consequence of the great quantity of wine in the island) that offences committed by the drunk should be more severely punished than those committed by the sober (Arist. *Pol.* ii. 9. 9); the other making a singular provision for the punishment of faithlessness in tributary allies, by depriving them of the privilege of educating their children. (Aelian, *Var. Hist.* vii. 15.) [J. S. H.]



COIN OF MYTILENE.

MYTI'STRATUS (Μυτίστρατος, Steph. B., Diod.; Μουτίστρατος, Zonar.; τὸ Μυττίστρατον, Pol.: *Eth.* Mutustratinus, Plin.), a town in the interior of Sicily, the position of which is wholly uncertain. It was probably but a small town, though strongly fortified, whence Philistus (*ap. Steph. B. s. v.*) called it "a fortress of Sicily." It is conspicuously mentioned during the First Punic War, when it was in the hands of the Carthaginians, and was besieged by the Romans, but for some time without success, on account of the great strength of its position; it was at length taken by the consul A. Atilius Calatinus in B. C. 258. The inhabitants were either put to the sword or sold as slaves, and the town itself entirely destroyed. (Pol. i. 24; Diod. xxiii. 9, *Exc. Hoesch.* p. 503; Zonar. viii.) It was, however, again inhabited at a later period, as we find the Mutustratini mentioned by Pliny among the municipal towns of the interior of Sicily. (Plin. iii. 8. s. 14.) But no notice of its name occurs in the interval, and Cluverius (who has been followed by many modern geographers) would, therefore, identify Mytistratus with Amestratus; an assumption for which there are certainly no sufficient grounds, both names being perfectly well attested. [AMESTRATUS.] (Cluver. *Sicil.* p. 383.) [E. H. B.]

MYUS (Μυοῦς: *Eth.* Μυούσιος), an Ionian town in Caria, on the southern bank of the Maeander, at a distance of 30 stadia from the mouth of that river. Its foundation was ascribed to Cydrelus, a natural son of Codrus. (Strab. xiv. p. 633.) It was the smallest among the twelve Ionian cities, and in the days of Strabo (xiv. p. 636) the population was so reduced that they did not form a political community, but became incorporated with Miletus, whither in the end the Myusians transferred themselves, abandoning their own town altogether. This last event happened, according to Pausanias (vii. 2. § 7), on account of the great number of flies which annoyed the inhabitants; but it was more probably on account of the frequent inundations to which the place was exposed. (Vitruv. iv. 1.) Myus was one of the three towns given to Themistocles by the Persian king (Thucyd. i. 138; Diod. Sic. xi. 57; Plut. *Them.* 29; Athen. i. p. 29; Nep. *Them.* 10.) During the Peloponnesian War the Athenians experienced a check near this place from the Carians. (Thucyd. iii. 19.) Philip of Macedonia, who had obtained possession of Myus, ceded it to the Magnesians. Athen. iii. p. 78.) The only edifice noticed by the ancients at Myus was a temple of Dionysus, built of white marble. (Paus. *l. c.*) The immense quantity of deposits carried down by the Maeander have considerably removed the coast-line, so that even in Strabo's time the distance between Myus and the sea was increased to 40 stadia (xii. p. 579), while originally the town had no doubt been built on the coast itself. There still are some ruins of Myus, which most travellers, forgetting the changes wrought by the Maeander, have mistaken for those of Miletus, while those of Heracleia have been mistaken for those of Myus. (Comp. Leake, *Asia Minor*, p. 239, &c.) The mistake is repeated by Sir C. Fellows (*Journal of a Tour in As. Min.* p. 263), though it had been pointed out long before his time. [L. S.]

N.

NAARDA (Ναάρδα, Ptol. v. 18. § 7; Steph. B. *s. v.*; Νεάρδα, Joseph. *Ant.* xviii. 12), a small place in Mesopotamia, near Sipphara. It is probably the same as that called in the Peutinger Table Naharra. Josephus speaks (*l. c.*) of Nearda as a place in Babylonia, possessing an extensive range of territory and defended from hostile attack by the Euphrates which flows round it. When Tiberius overthrew the Jews in the East, the remnant of that people took refuge in Naarda and Nisibis; and the former city long remained a place of refuge for the Jews. In the intermediate records of the Christian East we find occasional notices of this place, under the titles of Nahardeir and Beth-Nuhadra. Thus, in A. D. 421, a bishop of Nahardeir is mentioned (Assem. *Bibl. Orient.* iii. p. 264); in A. D. 755, Jonas is bishop of Beth-Nuhadra (Assem. ii. p. 111); and as late as A. D. 1285, another person is recorded as "Episcopus Nuhadrensis." (Assem. ii. p. 249.) During all this period Nearda is included within the episcopal province of Mosul. Lastly, in the Travels of Benjamin of Tudela, which took place towards the end of the 12th century, the traveller mentions going to "Juba, which is Pumbeditha, in Nehardea, containing about two thousand Jews" (p. 92, Asher's edit.); from which it appears that, at that period, Naarda was considered to comprehend a district with other towns in it. Pumbeditha and Sura were two celebrated Jewish towns situated near one another, at no great distance from *Baghdád.* [V.]

NAARMALCHA. [BABYLONIA, Vol. I. p. 362, a.]

NABAEUS (Ναϐαῖος, Ptol. ii. 3. § 1), a river in the extreme north of Britannia Barbara or Caledonia, probably the *Navern* river, east of *C. Wrath.*

NABALIA, in the text of Tacitus (*Hist.* v. 26), is a river in or near the Batavorum Insula, over which there was a bridge. During the war between Civilis and the Romans, there was a conference between Civilis and Cerealis on this bridge, which had been cut asunder for safety's sake, each party at the conference keeping on his own side of the river. It is uncertain if the name Nabalia is right; and if it is right, it is also uncertain what the river is. It must, however, be some stream about the lower part of the Rhine; and Walckenaer (*Geog. &c.* vol. i. p. 296) conjectures that it is the *Yssel* or eastern branch of the Rhine which flows into the *Zuyder Zee.* Ptolemy (ii. 11. § 28) has a place Navalia (Ναυάλια) in Great Germania, the position of which, if we can trust the numbers, is on or near Ptolemy's eastern branch of the Rhine, whatever that eastern branch may be. [G. L.]

NABATAEI (Ναϐαταῖοι, Ἀπαταῖοι, Ptol. vi. 7. § 21; Ναϐάται, Suid. *s. v.*; Ναυαταῖοι, LXX.; Nabathae, Sen. *Herc. Oet.* 160: the country, Ναϐαταία, Strab.; Ναϐατηνή, Joseph.), a numerous and important people of Arabia Petraea, celebrated in the classical geographers. Josephus describes the country as comprehending all from the Euphrates to the Red Sea, i. e. the whole of the northern part of the Arabian peninsula; and inhabited by the descendants of the 12 sons of Ishmael, from the eldest of whom, Nebaioth, this territory is supposed to have derived its name. This is confirmed by the authority of S. Jerome, three centuries later, who writes, "Nebaioth omnis regio ab Euphrate usque ad Mare Rubrum Nabathena usque hodie dicitur, quae pars Arabiae est." (Joseph. *Ant.* i. 13. § 4; Hieron. *Comment. in Genes.* xxv. 13.) The only allusion to this people in the canonical Scriptures, supposing them identical, is by their patriarchal designation; and the mention of the "rams of Nebaioth," in connection with the "flocks of Kedar" (*Isa.* lx. 7), intimates that they existed as a distinct pastoral tribe. But they occur frequently in history after the captivity. They were the friends and allies of the Jews in their struggle for independence; for when Judas Maccabaeus, with his brother Jonathan, found them 3 days S. of the Jordan (cir. B. C. 164), they received him amicably, and gave him information which led to the deliverance of the oppressed Jews in Gilead from the Ammonites, under Timotheus (Joseph. *Ant.* xii. 8. § 3; 1 *Maccab.* v. 24, &c.); and when preparing for an engagement with Bacchides (cir. B. C. 161), the same Jonathan proposed to place all their moveable property in their custody. (Ib. xiii. 1. § 2; 1 *Maccab.* ix. 33.) But the earliest and fullest notice of this people and of their country occurs in Diodorus Siculus, who mentions them frequently. In B. C. 312, Antigonus, having recovered Syria and Palestine out of the hands of Ptolemy, resolved on an expedition against the Nabataei, and detached his general Athenaeus on this service, with 4000 light-armed troops and 600 light cavalry. The manners of these Arabs and their country is described by the historian in this connection. They inhabited tents in a vast desert tract, which offered neither streams nor fountains to an invading army. Their institutions, as described by him, bear a striking resemblance to those of the Rechabites in every particular, "to drink no wine, nor to build houses, nor to have vineyard, nor field, nor seed, but to dwell in tents." (*Jer.* xxxv. 6—11.) Diodorus mentions that the violation of any of these customs was a capital crime. Their occupations were chiefly pastoral; some possessing camels and others sheep in much greater abundance than the other Arabs, although their number did not exceed 10,000; but they also acted as carriers of the aromatic drugs of Arabia Felix, which were discharged at their great mart at Petra, and by them transported to the Mediterranean, at Rhinocorura. The love of liberty was a passion with them; and their custom, when attacked by a more powerful enemy, was to retire to the wilderness, whither the invaders could not follow them for want of water. They themselves had provided for such emergencies vast subterranean reservoirs of rain water, dug in the clayey soil, or excavated in the soft rock, and plastered, with very narrow mouths,—which could be easily stopped and concealed from sight, but which were marked by indications known only to themselves,—but gradually expanding until they attained the dimensions of 100 feet square. They lived on flesh and milk, and on the spontaneous produce of the country, such as pepper and wild honey, which they drank mixed with water. There was an annual fair held in their country, to which the bulk of the males used to resort for purposes of traffic, leaving their flocks with their most aged men, and the women and children at Petra, naturally a very strong place, though unwalled, two days distant from the inhabited country. Athenaeus took advantage of the absence of the Nabataeans at the fair, to attack Petra; and making a forced march of 3 days and 3 nights from the eparchy of Idumaea, a distance of 2200 stadia, he assaulted the city about midnight, slaughtered and wounded many of its inhabitants, and carried off an immense booty in spicery and silver. [PETRA.] On his retreat, however, he was surprised by the Nabataei, and all his forces cut to pieces, with the exception of 50 horsemen. Shortly afterwards Antigonus sent another expedition against Petra, under the command of Demetrius; but the inhabitants were prepared, and Demetrius was glad to withdraw his army on receiving such gifts as were most esteemed among them. (Diod. xix. 44—48, comp. ii. 48.) In the geographical section of his work the author places them on the Laianites Sinus, a bay of the Aelanitic gulf, and describes them as possessing many villages, both on the coast and in the interior. Their country was most populous, and incredibly rich in cattle; but their national character had degenerated when he wrote (cir. B. C. 8). They had formerly lived honestly, content with the means of livelihood which their flocks supplied; but from the time that the kings of Alexandria had rendered the gulf navigable for merchant vessels, they not only practised violence as wreckers, but made piratical attacks from their coasts on the merchantmen in the passage through the gulf, imitating in ferocity and lawlessness the Tauri in Pontus. Ships of war were sent against them, and the pirates were captured and punished. (Ib. iii. 42, comp. Strabo, xvi. p. 777.) The decrease of their transport trade and profits, by the new channel opened through Egypt, was doubtless the real cause of this degeneracy. The trade, however, was not entirely diverted; later writers still mention Petra of the Nabataei as the great entrepôt of the Arabian commerce (Arrian, *Periplus*, p. 11, ap. Hudson, vol. i.), both of the Gerrhaei of the west, and of the Minaei of the south of that peninsula. (Strabo, xvi. p. 776.) The account given by Strabo agrees in its main features with the earlier record of Diodorus Siculus; and he records at length the deception practised on his friend Aelius Gallus by Syllaeus, the procurator (ἐπίτροπος) of the Nabataei, under the king Obodas; a false friend of the Romans, through whose territory he first led them on leaving Leuce Come, where they had landed. The policy of Syllaeus illustrates the remark of Strabo (xvi. p. 783), that the Nabataeans are prudent and acquisitive; so much so, that those who wasted their property were punished, and those who increased it rewarded by the state. They had few slaves among them; so they either waited on themselves, or practised mutual servitude in families, even in the royal family. They were much addicted to feasting, and their domestic manners marked considerable progress in luxury and refinement, from the rude simplicity of the primitive times described by the more ancient author (p. 783, seq.). He mentions that they were fire-worshippers, and sacrificed daily to the sun on their house-tops Their government may be styled a limited monarchy, as the king was subject to be publicly called to account, and to have to defend himself before the people. Their cities were unwalled, and their country fruitful in everything but the olive. The limits of their country are not clearly defined; Strabo places them above the Syrians, with the Sabaei, in Arabia Felix (xvi. p. 779); but this must be a corrupt reading, and is inconsistent with his other notices of them. Thus he speaks of the promontory near Seal Island — the peninsula of Mount Sinai — as extending to Petra of the Arabs called Nabataei (p. 776), which he describes as situated in a desert region, particularly towards Judaea, and only three or four days' journey from Jericho (p. 779). The approach to Egypt from the east, towards Phoenice and Judaea, was difficult by way of Pelusium, but from Arabia Nabataea it was easy. All these and similar notices serve to show that, from the age of Antigonus to this period, the Nabataei had inhabited the land of Edom, commonly known as Idumaea, and intimate that there was no connection whatever between the Idumaeans of Petra in the Augustine period, and the children of Esau; they were, in fact, Nabataeans, and therefore, according to Josephus and other ancient authorities, Ishmaelite Arabs. How or when they had dispossessed the Edomites does not appear in history, nor what had become of the remnant of the Edomites. (Robinson, *Bib. Res.* vol. ii. pp. 558, 559.) But while Judas Maccabaeus was on terms of friendship with the Nabataei, he was carrying on a war of extermination against the Edomites. (Joseph. *Ant.* xii. 8. § 1; 1 *Maccab.* v. 3.) It is worthy of remark, however, that the Idumaeans with whom Hyrcanus was in alliance, over whom Aretas reigned, and from whom Herod was sprung, are expressly said to be Nabataeans (*Ant.* xiv. 2. § 3, 3. §§ 3, 4), whose alliance was refused by Pompey, on account of their inaptitude for war. And this identity is further proved by Strabo, who writes that the Idumaeans and the lake (Asphaltides) occupy the extreme west (?) corner of Judaea: — "These Idumaeans are Nabataeans; but being expelled thence in a sedition, they withdrew to the Jews and embraced their customs." (xvi. p. 760.) This recognition of the Nabataean origin of the later Idumaeans, proves that the name is to be regarded as a geographical, rather than as a genealogical designation. Pliny (vi. 32) throws little light upon the subject, merely making the Nabataei contiguous to the Scenite Arabs, with whom they were more probably identical, and stating that the ancients had placed the Thimanaei next to them (i. e. on the E.); in the place of whom he names several other tribes, as the Taveni, Suelleni, Arraceni, &c. (*Ibid.*) But the statement of Josephus that the Nabataei extended from the Euphrates to the Red Sea, is confirmed by the fact that the name is still to be found in both those regions. Thus the name *Nabat* is applied to a marshy district, described by Golius as part of the "palustria Chaldaeae," between *Wasith* and *Basra*, which was called "paludes Nabathaeorum," (Golius, cited by Forster, *Geog. of Arabia*, vol. i. p. 214 n.*), while at the other extremity the name *Nabat* is given to a town two days beyond (i. e. south) of *El-Haura* in the *Hedjaz*, by an Arabian geographer (Söiouti, cited by Quatremere, *Mémoire sur les Nabatéens*, p. 38), near where *Jebel Nâbit* is marked in modern maps. The existence of this name in this locality is regarded by M. Quatremère as an additional argument for the identity of *El-Haura* with Leuce Come, proving that the country of the Nabataei did actually extend so far south. The fact of the origin of the Nabataeans from Nebaioth the son of Ishmael, resting as it does on the respectable authority of Josephus, followed as he is by S. Jerome (*Quaest. Hebr. in Genes.* tom. ii. p. 530), and all subsequent writers in the western world, has been called in question by M. Quatremère in the Mémoire above referred to; who maintains that they are in no sense Ishmaelites, nor connected by race with any of the Arab families, but were Aramaeans, and identical with the Chaldaeans. He cites a host of ancient and most respectable native Arabic authors in proof of this theory; according to whose statements the name Nabats or Nabataeans designated the primitive and indigenous population of Chaldaea and the neighbouring provinces, probably those whom Eusebius designates Babylonians in contradistinction from the Chaldaeans. They occupied the whole of that country afterwards called Irak-Arab, in the most extended sense of that name, even comprehending several provinces beyond the Tigris; and it is worthy of remark, that Masoudi mentions a remnant of the Babylonians and Chaldaeans existing in his day in the very place which is designated the marshes of the Nabataeans, i. e. in the villages situated in the swampy ground between *Wasith* and *Basra*. (Ib. p. 66.) Other authors mention Nabataeans near Jathrib or *Medina*, which would account for the *Jebel Nibât* in that vicinity; and another section of them in *Bahrein*, on the eastern coast of the peninsula, who had become Arabs, as the Arab inhabitants of the province of *Oman* are said to have become Nabataeans. (Ib. p. 80.) This settlement of Nabataeans in the *Persian Gulf* may be alluded to by Strabo, who relates that the Chaldaeans, banished from their country, settled themselves in the town of Gerrha, on the coast of Arabia (xvi. p. 766); which fact would account for the commercial intercourse between the merchants of Gerrha and those of Petra above referred to; the Nabataei of Petra being a branch of some family also from Babylon and perhaps driven from their country by the same political revolution that dispossessed the refugees of Gerrha. However this may have been, it must be admitted that the very ingenious and forcible arguments of M. Quatremère leave little doubt that this remarkable people, which appears so suddenly and comparatively late on the stage of Arabian history, to disappear as suddenly after a brief and brilliant career of mercantile activity and success, were not natives of the soil, but aliens of another race and family into which they were subsequently merged, again to reappear in the annals of their own original seats. (Ib. pp. 88—90.) Reland gives a different account of the identity of the names in the two quarters. (*Palaestina*, p. 94.) [G. W.]

NABATHRAE. [Arualtes.]

NABIA'NI (Ναϐιανοί), a tribe of the Caucasus, whom Strabo (xi. p. 506) couples with the Panxani (Παγξανοί), about the Palus Maeotis. [E. B. J.]

NABLIS, a river of Germany, flowing into the Danube from the north, and probably identical with the *Naab* in Bavaria. (Venat. Fort. vi. 11; Geogr. Rav. iv. 26, who calls it Nabus or Navus.) [L. S.]

NABRISSA or NEBRISSA (Νάϐρισσα, Strab. iii. pp. 140, 143; Ptol. ii. 4. § 12; Nebrissa, in old editt. of Plin. iii. 1. s. 3, but Sillig reads Nabrissa; Nebrissa, Sil. iii. 393), surnamed Veneria, a town of the Turdetani in Hispania Baetica, situated upon the aestuary of the river Baetis. According to Silius (*l. c.*) it was celebrated for the worship of Dionysus. Now *Lebrija*. (Florez, *Esp. Sagr.* xii. p. 60.)

NABRUM, a river of Gedrosia, mentioned by Pliny (vi. 23. s. 26). It must have been situated near the mouth of the Arabis, between this river and the Indus; but its exact position cannot be determined. It is not mentioned in the voyage of Nearchus. [V.]

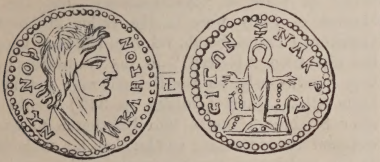
NACMU'SII. [Mauretania.]

NACOLEIA, NACO'LIA (Νακόλεια, Νακολία), a town in Phrygia Epictetus, between Dorylaeum and Cotyaeum, on the upper course of the river Thymbres. (Strab. xii. p. 576; Steph. B. *s. v.*; Ptol. v. 2. § 22.) In the earlier times, the town does not seem to have been a place of much consequence, but later writers often mention it. It has acquired some celebrity from the fact that the emperor Valens there defeated the usurper Procopius. (Amm. Marc. xxvii. 27; comp. Zosim. iv. 8; Socrat. *Hist. Eccl.* iv. 5; Sozom. iv. 8.) In the reign of

Arcadius, Nacoleia was occupied by a Gothic garrison, which revolted against the emperor. (Philostorg. xi. 8; comp. Hierocl p. 678; Conc. Chalced. p. 578.) The Peuting. Table places it 20 miles south of Dorylaeum, and Col. Leake (*Asia Minor*, p. 24) is inclined to identify the place with *Pismesh Kalesi*, near *Doganlu*, where he saw some very remarkable, apparently sepulchral, monuments. But the monuments alluded to by Leake seem to have belonged to a more important place than Nacoleia, and Texier (*Descript. de l'Asie Min.* vol. i.) asserts that it is proved by coins that Nacoleia was situated on the site of the modern *Sidighasi*, on the north-west of *Doganlu*. [L. S.]

NACO'NA (Νακώνη, Steph. B.: *Eth.* Νακωναῖος), a town of Sicily mentioned only by Stephanus of Byzantium, who cites Philistus as his authority. The accuracy of the name is, however, confirmed by coins, the earliest of which bear the legend NAKONAION, while those of later date have NAKΩNAIΩN. From one of the latter we learn that the town had been occupied by the Campanians, apparently at the same period with Aetna and Entella. (Millingen, *Ancient Coins*, pp. 33—35; Sestini, *Lett. Num.* vol. vii. pl. 1.) There is no clue to its position. [E. H. B.]

NA'CRASA (Νάκρασα), a town in the north of Lydia, on the road from Thyatira to Pergamum. (Ptol. v. 2. § 16; Hierocl. p. 670, where it is called Ἄκρασος.) Chishull (*Ant. Asiat.* p. 146) has identified the place by means of coins with *Bakhir*, or *Bakri*, somewhat to the north-east of *Somma*. (Comp. Arundell, *Seven Churches*, p. 276.) [L. S.]



COIN OF NACRASA.

NAEBIS or NEBIS. [Gallaecia, Vol. I. p. 933; Minius.]

NAELUS (Ναῖλος, Ptol. ii. 6. § 5), a river on the north coast of Hispania Tarraconensis, in the territory of the Paesici, a tribe of the Astures. Now the *Nalon*.

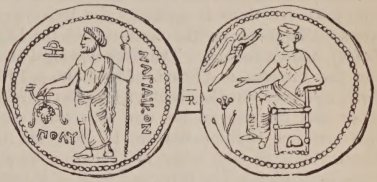
NAGADIBA (Ναγάδιϐα, Ptol. vii. 4. § 7: *Eth.* Ναγάδιϐοι, Ptol. vii. 4. § 9), a town in the NE. corner of the island of Taprobane or *Ceylon*, at no great distance from the capital Anurogrammum. Ptolemy gives the same name to one of a group of islands which, he states, surrounded *Ceylon*. (vii. 4. § 13). The name may be a corruption of the Sanscrit *Nagadwipa*, which would mean Island of Snakes. [V.]

NAGARA (Νάγαρα), a city in the NW. part of India intra Gangem, distinguished in Ptolemy by the title ἡ καὶ Διονυσόπολις (vii. 1. § 43). It is no doubt the present *Nagar*, between the *Kábul* river and the Indus. From the second name which Ptolemy has preserved, we are led to believe that this is the same place as Nysa or Nyssa, which was spared from plunder and destruction by Alexander because the inhabitants asserted that it had been founded by Bacchus or Dionysus, when he conquered the Indians. (Arrian, *Anab.* v. 1; Curt. viii. 10. § 7.) A mountain called Meron was said to overhang the city, which was also connected with the legend of Bacchus having been reared in the thigh of Zeus. [V.]

NAGARA. [Marsyabae.]

NAGEIRI (Νάγειροι or Νανίγειροι, Ptol. vii. 4. § 9), one of the two most southern tribes of Taprobane (*Ceylon*). They appear to have lived in the immediate neighbourhood of what Ptolemy calls, and what are still, "the Elephant Pastures," and to have had a town called the city of Dionysus (Διονύσου πόλις or ἄκρον), which is probably represented now by the ruins of *Kattregam* (Davy, *Account of Ceylon*, p. 420; Ritter, *Erdkunde*, vi. p. 22); if these are not, as some have supposed, the remains of Mordulamne. [V.]

NA'GIDUS (Νάγιδος: *Eth.* Ναγιδεύς), a town of Cilicia on the coast, said to have been colonised by the Samians. Stephanus B. mentions an island named Nagidusa, which corresponds to a little rock about 200 feet long, close to the castle of *Anamour*. (Strab. xiv. p. 670; Mela, i. 13. § 5; Scylax, p. 40; Steph. B. *s. v.*; Beaufort, *Karamania*, p. 206; Cramer, *Asia Minor*, vol. ii. p. 326.



COIN OF NAGIDUS.

NAGNA'TA (Νάγνατα, Ptol. ii. 2. § 4, in the old editt. Μάγνατα), an important town (πόλις ἐπίσημος) on the west coast of Ireland, in the territory of the Nagnatae (Ναγνᾶται, Ptol. ii. 2. § 5), probably situated upon *Sligo Bay*.

NAHALAL (Ναϐαάλ, LXX.), a city of the tribe of Zabulon, mentioned only in Joshua (xix. 15). Eusebius identifies it with a village named Nila (Νειλά), in Batanaea; but Reland justly remarks, that this is without the territory of the tribe of Zabulon. (*Palaestina*, *s. v.* p. 904.) [G. W.]

NAHARVALI, one of the most powerful tribes of the Lygii, in the north-east of Germany. Tacitus (*Germ.* 43) relates that the country inhabited by them (probably about the Vistula) contained an ancient and much revered grove, presided over by a priest in female attire. It was sacred to twin gods called Alcis, whom Tacitus identifies with Castor and Pollux. (Latham on *Tac. Germ.* *l. c.*; Sprengel, *Erlaüter. zu Tac. Germ.* p. 140.) [L. S.]

NAIN (Ναΐν), a village of Palestine, mentioned by St. Luke as the scene of the raising of the widow's son (vii. 11). Eusebius places it two miles S. of Mount Tabor, near Endor, in the district of Scythopolis (*Onomast. s. vv.* Ἠνδώρ and Ναίμ), where a poor village of the same name is found at the present day, on the northern slope of Little Hermon, and a short distance to the W. of *'Ain-dor*. (Robinson, *Bib. Res.* vol. iii. p. 226.) [G. W.]

NAIOTH (Ναυὰθ ἐν Ῥαμᾷ, LXX. in 1 *Sam.* xix. 18, 19. 22, 23). [Rama.] [G. W.]

NAISSUS (Ναϊσσός, Steph. B. *s. v.*; Ναῖσσος, Ptol. iii. 9. § 6; Νάϊσος, Zosim. iii. 11; Ναϊσός, Hierocl. p. 654), an important town in Upper Moesia, situated in the district Dardania, upon an eastern tributary of the river Margus, and upon the military road running through this country. It was in the neighbourhood of Naissus that Claudius II. gained his victory over the Goths in A.D. 269 (Zosim. i. 45); but the town is chiefly memorable as the birthplace of Constantine the Great. (Steph. B *s. v.*; Const. Porph. *de Them.* ii. 9. p. 56, ed. Bonn.) It was destroyed by the Huns under Attila (Priscus, p. 171, ed. Bonn.), but was restored by Justinian (Procop. iv. 1, where it is called Naisopolis). It still exists under the name of *Nissa*, upon the river *Nissava*, an affluent of the *Morava*.

NALATA. [DALMATIA.]

NAMADUS (Νάμαδος, or Ναμάδης, Ptol. vii. 1. §§ 5, 31, 62, 65), a great river of Western India, which, after rising in the M. Vindius (*Vindhya Mountains*), falls into the S. Barygazenus (*Gulf of Cambay*), not far from the town of *Beroach*. In the *Peripl. M. Erythr.* (*Geogr. Graec.* vol. i. p. 291, ed. Müller) the river is called Namnadius (Ναμνάδιος). The present name is *Nerbudda*, which, like the Greek form, is doubtless derived from the Sanscrit *Narmâda*, "pleasant." (Forbes, *Oriental Mem.* ii. pp. 8, 104—112.) [V.]

NAMNE'TES, NANNE'TES (Ναμνῆται, Ptol. ii. 8. § 9), for there is authority for both forms, were a Gallic people on the north side of the Liger (*Loire*), and on the sea. The river separated them from the Pictones or Pictavi. (Strab. iv. p. 190.) Their chief town was Condivicnum (*Nantes*). When Caesar was carrying on his war with the Veneti, these maritime Galli called in to their aid the Osismi, Nannetes, and other neighbouring people. (Caes. *B. G.* iii. 9.) The Brivates Portus of Ptolemy is within the limits of the Namnetes. The former diocese of *Nantes* exceeded the limits of the territory of the Namnetes. [G. L.]

NANAGU'NA (Ναναγούνας, Ptol. vii. 1. §§ 7, 32, 36), a considerable river of Western India, which rises, like the *Nerbudda*, in the *Vindhya Mountains*, and flows into the Indian Ocean to the S. of the former river, not far from *Surat*. Its present name is the *Tapati* or *Tapti*. (Lassen, *Ind. Alterth.* vol. i. p. 88. [V.]

NANIGEIRI. [NAGEIRI.]

NANTUA'TES, a people who bordered on the Allobroges, who in Caesar's time were included within the limits of the Provincia. Caesar (*B. G.* iii. 1) at the close of the campaign of B. C. 57 sent Servius Galba with some troops into the country of the "Nantuates, Veragri and Seduni, who extend from the borders of the Allobroges, the Lacus Lemannus and the river Rhone to the summits of the Alps." The position of the Seduni in the valley of the Rhone about *Sitten* or *Sion*, and of the Veragri lower down at *Martigny* or *Martinach*, being ascertained, we must place the Nantuates in the *Chablais*, on the south side of the Leman lake, a position which is conformable to Caesar's text. Strabo (iv. p. 204) who probably got his information from Caesar's work, speaks "of the Veragri, Nantuatae, and the Leman lake;" from which we might infer that the Nantuates were near the lake. An inscription in honour of Augustus, which according to Guichenon's testimony was found at *Maurice*, which is in the *Valais* lower down than *Martigny*, contains the words "Nantuates patrono;" and if the inscription belongs to the spot where it is found, it is some evidence that the Nantuates were in the lower part of the *Valais*. But if the Nantuates were neighbours of the Allobroges, they must have extended westward along the south bank of the lake into the *Chablais*. The *Chablais* is that part of Savoy which lies along the Leman lake between the *Arve* and the *Valais*. It is not certain how far the Allobroges extended along the Leman lake east of Geneva, which town was in their territory. It has been observed that the word *Nant* in the Celtic language signifies "running water;" and it is said that in the dialect of Savoy, every little mountain stream is called *Nant*, and that there are many streams of this name. *Nant* is also a Welsh word for stream.

There is another passage in Caesar, where the name Nantuates occurs in the common texts (*B. G.* iv. 10), which has caused great difficulty. He says that the Rhenus rises in the country of the Lepontii who occupy the Alps, and that it flows by a long distance (longo spatio) through the country of the Nantuates, Helvetii, and others. Walckenaer affirms (*Géog. &c.* vol. i. p. 558) that the best and the greater part of the MSS. of Caesar have Vatuatium; but this is not true. The readings in this passage are Nantuatium, Natuantium, Vatuantium, Mantuantium, and some other varieties. (Caesar, ed. Schneid.) Strabo (iv. p. 192) says that the Aetuatae (Αἰτουάται) inhabit the first part of the course of the Rhine, and that the sources of the river are in their country near Mount Adulas. Casaubon changed Aetuatae into Nantuatae to make it agree with Caesar's text, and Cluver changed it into Helvetii. Both changes are opposed to sound criticism. The name in Caesar's text is not certain, and in Strabo it may be wrong, but nothing is plainer than that these people, whatever is their name, are in the valley of the Rhine. Oberlin in his edition of Caesar has put the name "Sarunetium" in place of "Nantuatium;" but the Sarunetes of Pliny were in the valley of *Sargans*. Groskurd (Transl. Strab. vol. i. p. 192) has adopted the alteration "Helvetii" in his translation; and very injudiciously, for the Helvetii were not in the high Alps. Ukert (*Gallien*, p. 349) would also alter Strabo's Aetuatae into Nantuatae to fit the common text of Caesar; and he gives his explanation of the position of the Nantuatae, which is a very bad explanation. The Nantuates occur among the Alpine peoples who are mentioned in the Trophy of Augustus (Plin. iii. 20), and they are placed thus: "Lepontii, Uberi, Nantuates, Seduni, Veragri," from which, if we can conclude anything, we may conclude that these Nantuates are the Nantuates of the *Lower Valais*. [G. L.]

NAPAEI. [TAURICA CHERSONESUS.]

NAPARIS (Νάπαρις, Herod. iv. 48), an affluent of the Ister, identified by Schafarik (*Slawische Alterthümer*, vol. i. p. 506) with the APUS of the Peutinger Table. It is one of the rivers which take their source in the *Transylvanian Alps*, probably the *Ardschich*. [E. B. J.]

NAPA'TA (Νάπατα, Strab. xvii. p. 820; Ptol. iv. 7. § 19, viii. 16. § 8; Ναπαταί, Steph. B. *s. v.*; Τανάπη, Dion Cass. liv. 5.), was the capital of an Aethiopian kingdom, north of the insular region of Meroe, and in about lat. 19° N. There is, however, great difficulty in determining the true position of Napata, as Strabo (*l. c.*) places it much farther N. than Pliny, and there is reason for supposing that it is the designation of a royal residence, which might be moveable, rather than of a fixed locality. Ritter (*Erdkunde*, vol. i. p. 591) brings Napata as far north as Primis (*Ibrim*), and the ruins at *Ipsambûl*, while Mannert, Ukert, and other geographers believe it to have been *Merawe*, on the furthest northern point of the region of Meroe. It is, however, generally placed at the E. extremity of that great bend of the Nile, which skirts the desert of *Bahiouda* [Nubae], and near Mount *Birkel* (*Gebel-el-Birkel*), a site which answers nearly to the description of Napata, in Pliny (*l. c.*). Napata was the furthest point S. beyond Egypt, whither the arms of Rome penetrated, and it was taken and plundered by Petronius, the lieutenant of Augustus, in B. C. 22. (Dion Cass. liv. 5.) Nor does Napata seem ever to have recovered its earlier greatness; for Nero's surveyors found only an inconsiderable town there, and afterwards all traces of this city vanish. The government of Napata, like that of Meroe, was often committed to the hands of women, who bore the title of Candace (*Acts of Apost.* viii. 27; Euseb. *Hist. Eccles.* ii. 1; Tzetzes, *Chiliad.* iii. *v.* 885); and in the kingdom of *Schendy*, Burckhardt found in the present century a similar regimen. Napata, if not a colony, was probably at one time among the dependencies of Meroe. The government and religion were the same in both; and from the monuments discovered in either, both seem to have been in a similar state of civilisation. If *Merawe*, indeed, represent the ancient Napata, it seems to follow that the latter city was the second capital of the Mesopotamian region of Meroe.

Napata owed much of its wealth and importance to its being the terminus of two considerable caravan routes: — (1) One crossing the desert of Bahiouda; (2) The other further to the N. running from the city to the island Gagaudes in the Nile (Plin. vi. 35), the modern *Argo*. (Russegger, *Karte von Nubien.*) Although Napata was surrounded by Nomade hordes, its proper population was probably as civilised as that of Meroe, at least its wealth presupposes settlement and security. Its commerce consisted in an interchange of the products of Libya and Arabia, and it was near enough to the marshes of the Nile to enjoy a share in the profitable trade in ivory and hides which were obtained from the chase of the hippopotamus and elephant. If the ruins which are found near Mount Birkel represent Napata, the city can have been second only to the golden city of the Aethiopians, Meroe itself. (Diodor. liii. 6.) On the western bank of the Nile are found two temples and a considerable necropolis. The former were dedicated to Osiris and Ammon; and the sculptures respresenting the Ammonian and Osirian worship, are inferior in execution and design to none of the Nubian monuments. Avenues of sphinxes lead up to the Ammonium, which exhibits in its ruins the plan of the great temples of Aegypt. On the walls of the Osirian temple, which Calliand (*L'Isle de Meroe*) calls a Typhonium, are represented Ammon-Ra and his usual attendants. The intaglios exhibit Ammon or Osiris receiving gifts of fruit, cattle, and other articles, or offering sacrifice; strings of captives taken in war are kneeling before their conqueror. On the gateway leading to the court of the necropolis, Osiris was carved in the act of receiving gifts as lord of the lower world. The pyramids themselves are of considerable magnitude; but having been built of the sandstone of Mount Birkel, have suffered greatly from the periodical rains, and have been still more injured by man.

Among the ruins, which probably cover the site of the ancient Napata are two lions of red granite, one bearing the name of Amuneph III. the other of Amuntuench. They were brought to England by Lord Prudhoe, and now stand at the entrance to the Gallery of Antiquities in the British Museum. The style and execution of these figures belong to the most perfect period of Aegyptian art, the xviiith dynasty of the Pharaohs. Whether these lions once marked the southern limit of the dominions of Aegypt, or whether they were trophies brought from Aegypt, by its Aethiopian conquerors, cannot be determined. (Hoskins, *Travels*, pp. 161. 288; Calliaud, *L'Isle de Meroe*; *Transact. of Royal Soc. Lit.* 2nd Ser. vol. i. p. 54.) [W. B. D.]

NAPETI'NUS SINUS (ὁ Ναπητῖνος κόλπος) was the name given by some writers to the gulf on the W. coast of Bruttium more commonly known as the Terinaeus Sinus, and now called the *Gulf of St. Eufemia.* We have no account of the origin of the name, which is cited from Antiochus of Syracuse both by Strabo and Dionysius. (Strab. vi. p. 255; Dionys. i. 35.) Aristotle calls the same gulf the Lametine Gulf (ὁ Λαμητῖνος κόλπος, Arist. *Pol.* vii. 10), from a town of the name of Lametium or Lametini; and in like manner it has been generally assumed that there was a town of the name of Napetium, situated on its shores. But we have no other evidence of this; an inscription, which has been frequently cited to show that there existed a town of the name as late as the time of Trajan, is almost certainly spurious. (Mommsen, *Inscr. Regn. Neap. App.* No. 936) [E. H. B.]

NAPHTALI. [Palaestina.]

NAPOCA. [Dacia, Vol. I. p. 744, b.]

NAR (ὁ Νάρ, Strab.: *Nera*), a considerable river of Central Italy, and one of the principal tributaries of the Tiber. It rises in the lofty group of the Apennines known as the *Monti della Sibilla* (the Mons Fiscellus of Pliny), on the confines of Umbria and Picenum, from whence it has a course of about 40 miles to its confluence with the Tiber, which it enters 5 miles above Ocriculum, after flowing under the walls of Interamna and Narnia. (Strab. v. pp. 227, 235; Plin. iii. 5. s. 9; Lucan. i. 475; Vib. Seq. p. 15.) About 5 miles above the former city, it receives the tributary stream of the Velinus; a river as large as itself, and which brings down the accumulated waters of the Lacus Velini, with those of the valleys that open out at Reate. The Nar and Velinus together thus drain the whole western declivity of the Central Apennines through a space of above 60 miles. The Nar is remarkable for its white and sulphureous waters, which are alluded to by Ennius and Virgil as well as Pliny. (Ennius, *Ann.* vii. Fr. 19; Virg. *Aen.* vii. 517; Plin. iii. 12. s. 17.) It is singular that the last writer has confounded the Nar with the Velinus, and speaks of *the former* as draining the Lacus Velini, into which it falls near Reate. Both Cicero and Tacitus, on the contrary, correctly represent the waters of the lake as carried off into the Nar, which is now effected by an artificial cut forming the celebrated *Cascade of the Velino*, or *Falls of Terni.* This channel was first opened by M'. Curius, about B. C. 272, but there must always have been some natural outlet for the waters of the *Velino.* (Plin. *l. c.*; Cic. *ad Att.* iv. 15; Tac. *Ann.* i. 79.) The Nar was reckoned in ancient times navigable for small vessels; and Tacitus speaks of Piso, the murderer of Germanicus, as embarking at Narnia, and descending from thence by the Nar and the Tiber to Rome. (Tac. *Ann.* iii. 9; Strab. v. p. 227.) [E. H. B.]

NARAGGERA, a town of Numidia, near which P. Cornelius Scipio pitched his camp, and had an interview with Hannibal, before the great battle of the 19th of October, B. C. 202 (Liv. xxx. 29, the reading Μάργορον, Polyb. xv. 5, is false). Naraggera was 30 or 32 M. P. to the W. of Sicca (12 M. P. *Peut. Tab.*), and 20 M. P to the E of Thagura. (*Anton. Itin.*) Shaw (*Trav.* p. 130) found at *Cass'r Jebir*, some fragments of an aqueduct with other footsteps of an ancient city, which, with the fountains close adjoining, and the absence of good water in the neighbourhood, induced him to believe that this was the spot near which Scipio is said to have encamped for the benefit of the water.

These ruins at *Kass'r Jebir* are marked in the *Carte de la province de Constantine*, Paris, 1837. Comp. Barth, *Karte Vom Nord Afrikanischen Gestadeland.* [E. B. J.]

NARBASO'RUM FORUM. [GALLAECIA, Vol. I. p. 934, a.]

NARBO MARTIUS (ἡ Νάρϐων: *Eth.* Ναρϐωνήσιος, Ναρϐωνίτης, Ναρϐαῖος, Narbonensis: *Narbonne*), a town of the Provincia or Gallia Narbonensis. Ptolemy (ii. 10. § 9) enumerates it among the inland towns of the Volcae Tectosages, under the name of Narbon Colonia. He places it five minutes south of the latitude of Massalia (*Marseille*), and in 43° N. lat. It is, however, some minutes north of 43° N. lat., and more than five minutes south of Massilia. Hipparchus placed Narbo and Massilia nearly in the same latitude. (Strab. ii. p. 106.) Narbo was on the Atax (*Aude*), and xii. M.P. from the sea. (Plin. iii. 4.) Pliny seems to place Narbo in the territory of the Volcae Tectosages, but his text is obscure. Strabo (iv. p. 186) distinctly places Narbo in the territory of the Volcae Arecomici, but he adds that Nemausus was their chief city. It seems, indeed, more probable that the Volcae Arecomici possessed the coast about *Narbo*, for the chief city of the Tectosages was Tolosa (*Toulouse*), in the basin of the *Garonne*. Mela (ii. 5) calls Narbo a colonia of the Atacini [ATAX] and the Decumani. Ausonius (*De Claris Urbibus, Narbo*) does not say, as some have supposed, that Narbo was in the territory of the Tectosages, but that the Tectosages formed the western part of Narbonensis, which is true. The conclusion from Caesar (*B. G.* vii. 6) is that Narbo was not in the country of the Arecomici; but Caesar did not trouble himself about such matters.

The position of Narbo at *Narbonne* is easily determined by the name, by the river Atax, and by the measures along the road from Italy into Spain. The road from Arelate (*Arles*) through Nemausus (*Nîmes*), Cessero (*St. Tiberi*), and Baeterrae (*Béziers*) to Narbo, is in the Antonine Itin. There is also a route both in the Antonine Itin. and in the Table from Burdigala (*Bordeaux*), through Tolosa (*Toulouse*) and Carcaso (*Carcassonne*) to Narbo.

The name Narbon (ἡ Νάρϐων) was also one name of the river Atax, for Polybius calls the river Narbon. [ATAX.] The form Narbona occurs in inscriptions; and there is authority for this form also in the MSS. of Caesar. (*B. G.* iii. 20, ed. Schn., and viii. 46.) According to Stephanus (*s. v.*), Marcianus calls it Narbonesia; but this is clearly an adjective form. Hecataeus, who is the authority for the Ethnic name Ναρϐαῖοι, must have supposed a name Narba or Narbe. The origin of the name Martius is not certain. The Roman colony of Narbo was settled, B. C. 118, in the consulship of Q. Marcius Rex and M. Porcius Cato; but the founder of the colony was L. Licinius Crassus. (Cic. *Brut.* c. 43.) It has been conjectured that the name Martius was given to the place because of the warlike natives of the country against whom the settlers had to protect themselves. But this is not probable. Others, again, have conjectured that its name is derived from the Legio Martia (Vell. Pater. ii. 8, ed. Burmann); and the orthography Martia is defended by an inscription, Narbo Mart. (Gruter, ccxxix.), and a coin of Goltzius. To this it is objected, by a writer quoted by Ukert (*Gallien*, p. 410), that the Legio Martia was first formed by Augustus, and that Cicero mentions the title Martius. (*Ad Fam.* x. 33.) Forbiger copies Ukert. It appears that neither of them looked at Cicero's letter, in which he speaks, not of Narbo Martius or Marcius, but of the Legio Martia, which existed before the time of Augustus. Cicero, however, does speak of Narbo Marcius, as it stands in Orelli's text. (*Pro Font.* c. 1.) The Latin MSS. write the word both Marcius and Martius; and the same variation occurs in many other words of the same termination. The most probable conclusion is, that the name Martius or Marcius is the name of the consul Marcius (B. C. 118), who was fighting in this year against a Ligurian people, named Stoeni. The name may have been written Narbo Marcius in Cicero's time, and afterwards corrupted.

Narbo was an old town, placed in a good position on the road into Spain and into the basin of the *Garonne;* a commercial place, we may certainly assume, from the earliest time of its existence. There was a tradition that the country of Narbonne was once occupied by Bebryces. (Dion Cass. *Frag. Vales.* vi. ed. Reim., and the reference to Zonaras.) The earliest writer who mentions Narbo is Hecataeus, quoted by Stephanus; and, accordingly, we conclude that Narbo was well known to the Greeks in the fifth century before the Christian aera. The first Roman settlement in South Gallia was Aquae Sextiae (*Aix*), on the east side of the Rhone. The second was Narbo Martius, by which the Romans secured the road into Spain. Cicero calls Narbo " a colony of Roman citizens, a watch tower of the Roman people, and a bulwark opposed and placed in front of the nations in those parts." During Caesar's wars in Gallia this Roman colony was an important position. When P. Crassus invaded Aquitania (B. C. 56) he got help from Tolosa, Carcaso, and Narbo, at all which places there was a muster-roll of the fighting men. (*B. G.* iii. 20.) In the great rising of the Galli (B. C. 52), Narbo was threatened by Lucterius, but Caesar came to its relief. (*B. G.* vii. 7.) A second colony was settled at Narbo, or the old one rather strengthened by a supplementum under the dictator Caesar (Sueton. *Tiber.* c. 4) by Tiberius Claudius Nero, the father of the emperor Tiberius. Some of the tenth legion, Caesar's favourite legion, were settled here, as we may infer from the name Decumanorum Colonia. (Plin. iii. 4.) The name Julia Paterna, which appears on inscriptions and in Martial, is derived from the dictator Caesar. The establishment of Narbo was the cause of the decline of Massilia. Strabo, who wrote in the time of Augustus and Tiberius, says (iv. p. 186): " that Narbo is the port of the Volcae Arecomici, but it might more properly be called the port of the rest of Celtice; so much does it surpass other towns in trade." (The latter part of Strabo's text is corrupt here.) The tin of the north-west part of the Spanish peninsula and of Britain passed by way of Narbo, as it did also to Massilia. (Diod. v. 38.) There was at Narbo a great variety of dress and of people, who were attracted by the commercial advantages of the city. It was adorned with public buildings, after the fashion of Roman towns. (Martial, viii. 72; Auson. *Narbo;* Sidon. Apollin. *Carm.* 23.) A temple of Parian marble, probably some poetical exaggeration, is spoken of by Ausonius; and Sidonius enumerates, in half a dozen miserable lines, the glories of ancient *Narbonne*, its gates, porticoes, forum, theatre, and other things. He speaks of a mint, and a bridge over the Atax. The coast of *Narbonne* was and is famed for oysters.

Not a single Roman monument is standing at *Narbonne*, but the sites of many buildings are ascertained. Numerous architectural fragments, friezes, bas-reliefs, tombstones, and inscriptions, still remain. Some inscriptions are or were preserved in the courts and on the great staircase of the episcopal palace. There is a museum of antiquities at *Narbonne*, which contains fragments of mosaic, busts, heads, cinerary urns, and a great number of inscriptions. [G. L.]

NARDI'NIUM (Ναρδίνιον, Ptol. ii. 6. § 34), a town of the Saelini, a tribe of the Astures, in Hispania Tarraconensis, probably near *Villalpando* on the *Ezla*. (Sestini, p. 172.)

NARISCI, a German tribe of the Suevi, occupying the country in the west of the Gabreta Silva, and east of the Hermunduri. They extended in the north as far as the Sudeti Montes, and in the south as far as the Danube. In the reign of M. Aurelius, 3000 of them emigrated southward into the Roman province. (Dion Cass. lxxi. 21, where they are called Ναρισταί.) After the Marcomannian war, they completely disappear from history, and the country once occupied by them is inhabited, in the Peuting. Table, by a tribe called Armalausi. (Tac. *Germ.* 42; Jul. Capitol. *M. Ant.* 22.) Ptolemy (ii. 11. § 23) calls them Varisti (Οὐαριστοί), which is possibly the more genuine form of the name, since in the middle ages a portion of the country once inhabited by them bore the name of Provincia Variscorum. [L. S.]

NA'RNIA (Ναρνία, Strab., Ptol.: *Eth.* Narniensis: *Narni*), one of the most important cities of Umbria, situated on the left bank of the river Nar, about 8 miles above its confluence with the Tiber. It was on the line of the Via Flaminia, by which it was distant 56 miles from Rome. (*Itin. Ant.* p. 125; *Itin. Hier.* p. 613; Westphal, *Röm. Kamp.* p. 145.) It appears to have been an ancient and important city of the Umbrians, and previous to the Roman conquest bore the name of NEQUINUM. (Plin. iii. 14. s. 19; Liv. x. 9: Steph. Byz. writes the name Νηκουΐα.) In B. C. 300, it was besieged by the Roman consul Appuleius; but its natural strength enabled it to defy his arms, and the siege was protracted till the next year, when it was at length surprised and taken by the consul M. Fulvius, B. C. 299. (Liv. x. 9, 10.) Fulvius was in consequence honoured with a triumph "de Samnitibus Nequinatibusque" (*Fast. Capit.*); and the Roman Senate determined to secure their new conquests by sending thither a colony, which assumed the name of Narnia from its position on the banks of the Nar. (Liv. x. 10.) It is strange that all mention of this colony is omitted by Velleius Paterculus; but its name again occurs in Livy, in the list of the thirty Latin colonies during the Second Punic War. On that occasion (B. C. 209), it was one of those which professed themselves exhausted and unable any longer to bear the burdens of the war: for which it was subsequently punished by the imposition of a double contingent and increased contribution in money. (Liv. xxvii. 9; xxix. 15.) Yet the complaint seems, in the case of Narnia at least, to have been well founded; for a few years afterwards (B. C. 199), the colonists again represented their depressed condition to the senate, and obtained the appointment of triumvirs, who recruited their numbers with a fresh body of settlers. (Id. xxxii. 2.) During the Second Punic War, Narnia was the point at which, in B. C. 207, an army was posted to oppose the threatened advance of Hasdrubal upon Rome; and hence it was some Narnian horsemen who were the first to bring to the capital the tidings of the great victory at the Metaurus. (Liv. xxvii. 43. 50.) These are the only notices we find of Narnia under the republic, but it seems to have risen into a flourishing municipal town, and was one of the chief places in this part of Umbria. (Strab. v. p. 227; Plin. iii. 14. s. 19; Ptol. iii. 1. § 54.) It probably owed its prosperity to its position on the great Flaminian highway, as well as to the great fertility of the subjacent plain. In the civil war between Vitellius and Vespasian, Narnia bore an important part, having been occupied by the generals of the former as a stronghold, where they hoped to check the advance of the army of Vespasian; but the increasing disaffection towards Vitellius caused the troops at Narnia to lay down their arms without resistance. (Tac. *Hist.* iii. 58—63, 67, 78.) The natural strength of Narnia, and its position as commanding the Flaminian Way, also rendered it a fortress of the utmost importance during the Gothic wars of Belisarius and Narses. (Procop. *B. G.* i. 16, 17; ii. 11; iv. 33.) It became an episcopal see at an early period, and continued throughout the middle ages to be a considerable town.

The position of Narnia on a lofty hill, precipitous on more than one side, and half encircled by the waters of the Nar, which wind through a deep and picturesque wooded valley immediately below the town, is alluded to by many ancient writers, and described with great truthfulness and accuracy by Claudian, as well as by the historian Procopius. (Claudian, *de VI. Cons. Hon.* 515—519; Sil. Ital. viii. 458; Martial. vii. 93; Procop. *B. G.* i. 17.) It was across this ravine, as well as the river Nar itself, that the Via Flaminia was carried by a bridge constructed by Augustus, and which was considered to surpass all other structures of the kind in boldness and elevation. Its ruins are still regarded with admiration by all travellers to Rome. It consisted originally of three arches, built of massive blocks of white marble; of these the one on the left bank is still entire, and has a height of above sixty feet; the other two have fallen in, apparently from the foundations of the central pier giving way; but all the piers remain, and the imposing style of the whole structure justifies the admiration which it appears to have excited in ancient as well as modern times. Martial alludes to the bridge of Narnia as, even in his day, the great pride of the place. (Procop. *l. c.*; Martial. vii. 93. 8; Cluver. *Ital.* p. 636; Eustace's *Italy*, vol. i. p. 339.) The emperor Nerva was a native of Narnia, though his family would seem to have been of foreign extraction. (Vict. *Epit.* 11; *Caes.* 12.) [E. H. B.]

NARO (ὁ Νάρων, Ptol. ii. 16. § 5; Plin. iii. 26; Nar, Pomp. Mela, ii. 3. § 13; Narenum, Geogr. Rav. iv. 16: *Narenta*), a river of Illyricum, which Scylax (pp. 8, 9) describes as navigable from its mouth, for a distance of 80 stadia up to its "emporium" now *Fort Opus*, where there are some vestiges of Roman buildings. The MANII occupied this district. In the interior was a vast lake, extending to the AUTARIATAE. A fertile island of 180 stadia in circuit was in the lake (*Paludo Utovo*, or *Popovo*). From this lake the river flowed, at a distance of one day's sail from the river ARION (Ἀρίων, Scylax, *l. c.*: *Orubla;* comp. Pouqueville, *Voyage dans la Grèce*, vol. i. p. 25.) This river formed the S. boundary of Dalmatia, and its banks were occupied by the Daorizi, Ardiaei and Paraei. (Strab. vii. pp. 315, 317.) These banks were famous in former times among the professors of pharmacy, who are advised by Nicander (*Theriaca*, v. 607) to gather the "Iris" there. (Plin. xiii. 2, xxi. 19; Theophr. *ap. Athen.* xv. p. 681.) Strabo (vii. p. 317) rejects the statement of Theopompus that the potters' clay of Chios and Thasos was found in the bed of the river. For the valley of the *Narenta*, see Wilkinson, *Dalmatia and Montenegro*, vol. ii. pp. 1—93. [E. B. J.]

NARO'NA (Ναρϐῶνα, a mistake for Ναρῶνα, Ptol. ii. 17. § 12, viii. 7. § 8), a town in Dalmatia, and a Roman "colonia." It appears from the letters of P. Vatinius to Cicero (*ad Fam.* v. 9, 10), dated Narona, that the Romans made it their head-quarters during their conquest of Dalmatia. (Comp. Pomp. Mela, ii. 3. § 13; *Itin. Anton.*; *Peut. Tab.*; Geog. Rav. iv. 16.) Narona was a "conventus," at which, according to M. Varro (*ap Plin.* iii. 26) 89 cities assembled; in the time of Pliny (*l. c.*) this number had diminished, but he speaks of as many as 540 "decuriae" submitting to its jurisdiction.

The ancient city stood upon a hill now occupied by the village of *Vido*, and extended probably to the marsh below; from the very numerous inscriptions that have been found there, it appears that there was a temple to Liber and Libera, as well as other buildings dedicated to Jupiter and Diana. (Lanza, *sopra l'antica cittá di Narona*, Bologna, 1842; Neigebaur, *Die Sud-Slaven*, pp. 116, 122.) A coin of Titus has been found with the epigraph Col. Narona. (Goltz, *Thesaurus*, p. 241; Rasche, vol. iii. pt. i. p. 1048.)

When the Serbs or W. Slaves occupied this country in the reign of Heraclius, Narenta, as it was called, was one of the four "banats" into which the Servians were divided. The Narentine pirates, who for three centuries had been the terror of Dalmatia and the Venetian traders, were in A. D. 997 entirely crushed by the fleet of Venice, commanded by the Doge in person. (Schafarik, *Slav. Alt.* vol. ii. p. 266.) [E. B. J.]

NARTHA'CIUM (Ναρθάκιον: *Eth.* Ναρθακιεύς), the name of a city and mountain of Phthiotis in Thessaly, in the neighbourhood of which Agesilaus, on his return from Asia in B. C. 394, gained a victory over the Thessalian cavalry. The Thessalians, after their defeat, took refuge on Mount Narthacium, between which and a place named Pras, Agesilaus set up a trophy. On the following day he crossed the mountains of the Achaean Phthiotis. (Xen. *Hell.* iv. 3. §§ 3—9; *Ages.* 2. §§ 3—5; Plut. *Apophth.* p. 211; Diod. xiv. 82.) Narthacium is accordingly placed by Leake and Kiepert south of Pharsalus in the valley of the Enipeus; and the mountain of this name is probably the one which rises immediately to the southward of *Férsala*. Leake supposes the town of Narthacium to have been on the mountain not far from upper *Tjaterlí*, and Pras near lower *Tjaterlí*. (*Northern Greece*, vol. iv. p. 471, seq.) The town Narthacium is mentioned by Ptolemy (iii. 13. § 46), and should probably be restored in a passage of Strabo (ix. p. 434), where in the MS. there is only the termination . . . . . . ιον. (See Groskurd and Kramer, *ad loc.*)

NARTHE'CIS (Ναρθηκίς), a small island in the east of Samos in the strait between Mount Mycale and the island of Samos. (Strab. xiv. p. 637; Steph. B. *s. v.*; Suid. *s. v.* Νάρθηξ.) [L. S.]

NA'RYCUS, NARYX or NARY'CIUM (Νάρυκος, Strab. ix. p. 425; Νάρυξ, Steph. B. *s. v.*; Narycium, Plin. iv. 7. s. 12; in Diod. xiv. 82 and xvi. 38, Ἄρυκας and Ἀρύκα are false readings for Νάρυκα: *Eth.* Ναρύκιος), a town of the Opuntian Locrians, the reputed birthplace of Ajax, son of Oïleus (Strab. Steph. B. *ll. cc.*), who is hence called by Ovid (*Met.* xiv. 468) Narycius heros. In B. C. 395, Ismenias, a Boeotian commander, undertook an expedition against Phocis, and defeated the Phocians near Naryx of Locris, whence we may conclude with Leake that Naryx was near the frontier of Phocis. (Diod. xiv. 82.) In 352 Naryx was taken by Phayllus, the Phocian commander. (Diod. xvi. 38.) It is placed by some at *Tálanda*, but by Leake at the small village of *Kalapódhi*, where there are a few ancient remains. (*Northern Greece*, vol. ii. p. 187.) As Locri in Bruttium in Italy was, according to some of the ancients, a colony of Naryx (Virg. *Aen.* iii. 399), the epithet of Narycian is frequently given to the Bruttian pitch. (Virg. *Georg.* ii. 438; Colum. x. 386; Plin. xiv. 20. s. 25.)

NASAMO'NES (Νασαμῶνες, Herod. ii. 32, iv. 172; Ptol. iv. 5. §§ 21. 30; Plin. xxxvii. 10. s. 64; Dionys. Periegetes, v. 209; Scylax, p. 47; Steph. B. *s. v.*) were, according to Herodotus, the most powerful of the Nomadic tribes on the northern coast of Libya. There is some discrepancy in his account of their situation, as well as in those of other ancient writers. (Comp. ii. 32, iv. 172.) They appear, however, to have occupied at one time part of Cyrenaica and the Syrtes. Strabo (xvii. p. 857) places them at the Greater Syrtis, and beyond them the Psylli, whose territory, according to both Herodotus and Strabo, they appropriated to themselves. Pliny (v. 5. s. 5) says that the Nasamones were originally named Mesamones by the Greeks, because they dwelt between two quicksands—the Syrtes. Ptolemy (iv. 5. § 21) and Diodorus (iii. 3) again remove them to the inland region of Augila: and all these descriptions may, at the time they were written, have been near the truth; since not only were the Nasamones, as Nomades, a wandering race, but they were also pressed upon by the Greeks of Cyrene, on the one side, and by the Carthaginians, on the other. For when, at a later period, the boundaries of Carthage and the Regio Cyrenaica touched at the Philenian Altars, which were situated in the inmost recesses of the Syrtes, it is evident that the Nasamones must have been displaced from a tract which at one time belonged to them. When at its greatest extent, their territory, including the lands of the Psylli and the oasis of Augila, must have reached inland and along the shore of the Mediterranean about 400 geographical miles from E. to W.

So long as they had access to the sea the Nasamones had the evil reputation of *wreckers*, making up for the general barrenness of their lands by the plunder of vessels stranded on the Syrtes. (Lucan. *Pharsal.* x. 443; Quint. Curt.

iv. 7.) Their modern representatives are equally inhospitable, as the traveller Bruce, who was shipwrecked on their coast, experienced. (Bruce, *Travels*, Introduction, vol. i. p. 131.) The Nasamones, however, were breeders of cattle, since Herodotus informs us (iv. 172) that in the summer season, "they leave their herds on the coast and go up to Augila to gather the date harvest"—the palms of that oasis being numerous, large, and fruitful. And here, again, in existing races we find correspondences with the habits of the Nasamones. For according to modern travellers, the people who dwell on the coast of *Derna*, gather the dates in the plain of *Gegabib*, five days' journey from *Augila*. (*Proceedings of Afric. Association*, 1790, ch. x.)

Herodotus describes the Nasamones as practising a kind of hero-worship, sacrificing at the graves of their ancestors, and swearing by their manes. They were polygamists on the widest scale, or rather held their women in common; and their principal diet, besides dates, was dried locusts reduced to powder and kneaded with milk into a kind of cake—*polenta*. Their land produced also a precious stone called by Pliny (xxxvii. 10. s. 64) and Solinus (c. 27) Nasamonitis; it was of a blood red hue with black veins.

Herodotus introduces his description of this tribe, with a remarkable story relating to the knowledge possessed by the ancients of the sources of the Nile. He says (ii. 32) that certain Nasamones came from the neighbourhood of Cyrene, and made an expedition into the interior of Libya; and that they explored the continent as far as the kingdom of Timbuctoo, is rendered probable by his account of their adventures. For, after passing through the inhabited region, they came to that which was infested by wild beasts; next their course was westward through the desert (*Sahāra*), and finally they were taken prisoners by black men of diminutive stature, and carried to a city washed by a great river flowing from W. to E. and abounding in crocodiles. This river, which the historian believed to be the upper part of the Nile, was more probably the Niger. The origin of the story perhaps lies in the fact that the Nasamones, a wandering race, acted as guides to the caravans which annually crossed the Libyan continent from the territories of Carthage to Aethiopia, Meroe, and the ports of the Red Sea. [W. B. D.]

NASAVA (*Νασαύα*, *al.* *Νασαύαθ*, Ptol. iv. 2. § 9), a river of Mauretania Caesariensis, the mouth of which is to the E. of Saldae. This river of *Borjeiyah*, is made by a number of rivulets which fall into it from different directions, and, as the banks are rocky and mountainous, occasion inundations in the winter. (Shaw, *Trav.* p. 90.) [E. B. J.]

NASCI. [Rhipaei Montes.]

NASCUS (*Νάσκος*, *al.* *Μαόσκοπος μητρόπολις*), an inland city of Arabia Felix, in long. 81° 15′, lat. 20° 40′ of Ptolemy. (Ptol. vi. 7. § 35.) Mr. Forster takes it to be Nessa of Pliny, the chief town of the Amathei, who occupied the present district of *Yemâma*. (*Geography of Arabia*, vol. ii. pp. 266, 267.) [G. W.]

NASI. [Caphyae.]

NA'SIUM (*Νάσιον*), in Gallia. Ptolemy names two cities of the Leuci, Tullum (*Toul*) and Nasium, which he places 20 minutes further south than Tullum, and as many minutes east. Both these indications are false, as the Itins. show, for Nasium is on a road from Durocortorum (*Reims*) to Tullum; and consequently west of *Toul*, and it is not south. An old chronicle places Nasium on the *Ornain* or *Ornez*, a branch of the *Maas*; and its name exists in *Naix* or *Nais*, above *Ligny*. The Antonine Itin. makes it 16 leagues from Nasium to Tullum. The Table places Ad Fines between Nasium and Tullum, 14 leagues from Nasium and 5½ from Tullum. [As to Ad Fines, see Fines, No. 14.] [G. L.]

NASUS. [Oeniadae.]

NATISO (*Νατίσων*, Strab.: *Natisone*), a river of Venetia, which flowed under the walls of Aquileia, on the E. side of the city, and is noticed in connection with that city by all the geographers as well as by several other ancient writers. (Plin. iii. 18. s. 22; Strab. v. p. 214; Mela, ii. 4. § 3; Ptol. iii. 1. § 26; Ammian. xxi. 12. § 8; Jornand. *Get.* 42.) Pliny speaks of the Natiso together with the Turrus (*Natiso cum Turro*), as flowing by the colony of Aquileia. At the present day the *Natisone*, a considerable stream which descends from the Alps near *Cividale*, falls into the *Torre* (evidently the Turrus of Pliny), and that again into the *Isonzo;* so that neither of them now flows by Aquileia; but it is probable that they have changed their course, which the low and marshy character of the country renders easy. A small stream, or rather canal, communicating from *Aquileia* with the sea, is still called *Natisa;* but it is clear that the Natissa of Jornandes, which he describes (*l. c.*) as flowing under the walls of Aquileia, must be the far more important stream, now called the *Natisone*, as he tells us it had its sources in the Mons Picis, and it would be vain to look for any mountains nearer than the Alps. Strabo (*l. c.*) also speaks of the Natiso as navigable for ships of burden as far as Aquileia, 60 stadia from the sea; a statement which renders it certain that a considerable river must have flowed under the walls of that city. [E. H. B.]

NAVA, the river Nava in Tacitus (*Hist.* iv. 70) and in Ausonius (*Mosella*, v. 1) is the *Nahe*, a small stream which flows into the *Rhine*, on the left bank just below Bingium (*Bingen*). [G. L.]

NAVA'LIA or NABA'LIA (*Ναυαλία*), a small river on the north-west coast of Germany (Tac. *Hist.* v. 26), either an eastern branch of the Rhine, at the mouth of which Ptolemy (ii. 11. § 28) places the fort Navalia, or some river in the country of the Frisians. [L. S.]

NAVARI. [Neuri.]

NAVARUM. [Neuri.]

NAUBARUM. [Neuri.]

NAU'CRATIS (*Ναύκρατις*, Herod. ii. 179; Strab. xvii. p. 801; Ptol. iv. 5. § 9; Callimach. *Epigr.* 41; Plin. v. 10. s. 11; Steph. B. *s. v.*: *Eth.* *Ναυκρατίτης* or *Ναυκρατιώτης*), was originally an emporium for trade, founded by colonists from Miletus, in the Saitic nome of the Delta. It stood upon the eastern bank of the Canopic arm of the Nile, which, from the subsequent importance of Naucratis, was sometimes called the Ostium Naucraticum. (Plin. v. 10. s. 11.) There was, doubtless, on the same site an older Aegyptian town, the name of which has been lost in that of the Greek dockyard and haven. Naucratis first attained its civil and commercial eminence in the reign of Amasis (B. C. 550) who rendered it, as regarded the Greeks, the *Canton* of Aegypt. From the date of his reign until the Persian invasion, or perhaps even the founding of Alexandreia, Naucratis possessed a monopoly of the Mediterranean commerce, for it was the only Deltaic harbour into which foreign vessels were permitted to enter; and if accident or stress of weather had driven them into any other port or mouth of the Nile, they were compelled either to sail round to Naucratis, or to transmit their cargoes thither in the country boats. Besides these commercial privileges, the Greeks of Naucratis received from Amasis many civil and religious immunities. They appointed their own magistrates and officers for the regulation of their trade, customs, and harbour dues, and were permitted the free exercise of their religious worship. Besides its docks, wharves, and other features of an Hellenic city, Naucratis, contained four celebrated temples: — (1) That of Zeus, founded by colonists from Aegina; (2) of Hera, built by the Samians in honour of their tutelary goddess; (3) of Apollo, erected by the Milesians; and (4) the most ancient and sumptuous of them all, the federal temple entitled the Hellenium, which was the common property of the Ionians of Chios, Teos, Phocaea, and Clazomenae; of the Dorians of Rhodes, Cnidus, and Halicarnassus; and of the Aetolians of Mytilene. They also observed the Dionysiac festivals; and were, according to Athenaeus (xiii. p. 596, xv. p. 676), devout worshippers of Aphrodite.

The two principal manufactures of Naucratis were that of porcelain and wreathes of flowers. The former received from the silicious matter abounding in the earth of the neighbourhood a high glaze; and the potteries were important enough to give names to the Potter's Gate and the Potter's Street, where such wares were exposed for sale. (Id. xi. p. 480.)

The garlands were, according to Athenaeus (xv. p. 671, seq.), made of myrtle, or, as was sometimes said, of flowers entwined with the filaments of the papyrus. Either these garlands must have been artificial, or the makers of them possessed some secret for preserving the natural flowers, since they were exported to Italy, and held in high esteem by the Roman ladies. (Boetticher, *Sabina*, vol. i. pp. 228, seq.) Athenaeus gives a particular account (iv. pp. 150, seq.) of the Prytaneian dinners of the Naucratites, as well as of their general disposition to luxurious living. Some of their feasts appear to have been of the kind called "σύμϐολα," where the city provided a banqueting-room and wine, but the guests brought their provisions. At wedding entertainments it was forbidden to introduce either eggs or pastry sweetened with honey. Naucratis was the birthplace of Athenaeus (iii. p. 73, vii. p. 301); of Julius Pollux, the antiquary and grammarian; and of certain obscure historians, cited by Athenaeus, e. g. Lyceas, Phylarchus, Psycharmus, Herostratus, &c. Heliodorus (*Aethiop.* vi. p. 229) absurdly says that Aristophanes, the comic poet, was born there. Naucratis, however, was the native city of a person much more conspicuous in his day than any of the above mentioned, viz., of Cleomenes, commissioner-general of finances to Alexander the Great, after his conquest of Aegypt. But neither the city nor Aegypt in general had much reason to be proud of him; for he was equally oppressive and dishonest in his administration; and having excited in the Delta a general feeling of discontent against the Macedonians, he was put to death by Ptolemy Lagus. (Arrian, *Exp. Alex.* iii. 5, vii. 23; Diodor. xviii. 14; Pseud. Aristot. *Oeconom.* ii. 34. s. 40.)

Herodotus probably landed at Naucratis, on his entrance into Aegypt; but he did not remain there. It was, however, for some time the residence of the legislator Solon, who there exchanged his Attic oil and honey for Aegyptian millet; and is said to have taken sundry hints for his code of laws from the statutes of the Pharaohs. (Plutarch, *Solon*, 26.)

Naucratis, like so many others of the Deltaic cities, began to decline after the foundation of Alexandreia. Situated nearly 30 miles from the sea, it could not compete with the most extensive and commodious haven then in the world; and with the Macedonian invasion its monopoly of the Mediterranean traffic ceased. Its exact site is unknown, but is supposed to correspond nearly with that of the modern hamlet of *Salhadschar*, where considerable heaps of ruin are extant. (Niebuhr, *Travels in Arabia*, p. 97.) The coins of Naucratis are of the age of Trajan, and represent on their obverse a laureated head of the emperor, and on their reverse the figure of Anubis, or a female holding a spear. (Rasche, *Lexic. R. Numar. s. v.*) [W. B. D.]

NAVILUBIO (Plin. iv. 20. s. 34; Ναουιλλοουΐωνος ποταμοῦ ἐκϐολαί, Ptol. ii. 6. § 4), a river on the N. coast of Hispania Tarraconensis, now *Navia.*

NAU'LOCHUS, an island, or rather reef, off the Sammonian promontory, in Crete (Plin. iv. 12), the same as the NAUMACHOS of Pomponius Mela (ii. 7. § 13; Höck, *Kreta*, vol. i. p. 439.) [E. B. J.]

NAU'LOCHUS or NAU'LOCHA (Ναύλοχα, Appian), a place on the N. coast of Sicily, between Mylae and Cape Pelorus. It is known only from the great sea-fight in which Sextus Pompeius was defeated by Agrippa, B. C. 36, and which was fought between Mylae and Naulochus. (Suet. *Aug.* 16; Appian, *B. C.* v. 116—122.) [MYLAE.] Pompeius himself during the battle had been encamped with his land forces at Naulochus (Appian *l. c.* 121), and after his victory, Octavian, in his turn, took up his station there, while Agrippa and Lepidus advanced to attack Messana. (*Ib.* 122.) It is clear from its name that Naulochus was a place where there was a good roadstead or anchorage for shipping; but it is probable that there was no town of the name, though Silius Italicus includes it in his list of Sicilian cities. (Sil. Ital. xiv. 264.) From the description in Appian it is clear that it was situated between Mylae and Cape *Rasoculmo* (the Phalacrian Promontory of Ptolemy), and probably not very far from the latter point; but there is nothing to fix its site more definitely. [E. H. B.]

NAU'LOCHUS (Ναύλοχος), a small port on the coast of Thrace, belonging to Mesembria, called by Pliny Tetranaulochus. (Strab. vii. p. 319, ix. p. 440; Plin. iv. 11. s. 18.)

NAUMACHOS. [NAULOCHUS, No. 1.]

NAUPACTUS (Ναύπακτος: *Eth.* Ναυπάκτιος: *E'pakto* by the Greek peasants, *Lepanto* by the Italians), an important town of the Locri Ozolae, and the best harbour on the northern coast of the Corinthian gulf, was situated just within the entrance of this gulf, a little east of the promontory Antirrhium. It is said to have derived its name from the Heracleidae having here built the fleet with which they crossed over to Peloponnesus. (Strab. ix. p. 426; Paus. x. 38. § 10; Apollod. ii. 8. § 2.) Though Naupactus was indebted for its historical importance to its harbour at the entrance of the Corinthian gulf, it was probably originally chosen as a site for a city on account of its strong hill, fertile plains, and copious supply of running water. (Leake, *Northern Greece*, vol. ii. p. 608.) After the Persian wars it fell into the power of the Athenians, who settled there the Messenians, who had been compelled to leave their country at the end of the

Third Messenian War, B. C. 455; and during the Peloponnesian War it was the head-quarters of the Athenians in all their operations in Western Greece. (Paus. iv. 24. § 7; Thuc. i. 103, ii. 83, seq.) After the battle of Aegospotami the Messenians were expelled from Naupactus, and the Locrians regained possession of the town. (Paus. x. 38. § 10.) It afterwards passed into the hands of the Achaeans, from whom, however, it was wrested by Epaminondas. (Diod. xv. 75.) Philip gave it to the Aetolians (Strab. ix. p. 427; Dem. *Phil.* iii. p. 120), and hence it is frequently called a town of Aetolia. (Scylax, p. 14; Mela, ii. 3; Plin. iv. 2. s. 3.) The Aetolians vigorously defended Naupactus against the Romans for two months in B. C. 191. (Liv. xxxvi. 30, seq.; Polyb. v. 103.) Ptolemy (iii. 15. § 3) calls it a town of the Locri Ozolae, to whom it must therefore have been assigned by the Romans after Pliny's time.

Pausanias saw at Naupactus a temple of Poseidon near the sea, a temple of Artemis, a cave sacred to Aphrodite, and the ruins of a temple of Asclepius (x. 38. §§ 12, 13). Naupactus is mentioned by Hierocles (p. 643); but it was destroyed by an earthquake in the reign of Justinian. (Procop. *B. Goth.* iv. 25.) The situation and present appearance of the town are thus described by Leake:—"The fortress and town occupy the south-eastern and southern sides of a hill, which is one of the roots of Mount *Rigáni*, and reaches down to the sea. The place is fortified in the manner which was common among the ancients in positions similar to that of *E'pakto*, —that is to say, it occupies a triangular slope with a citadel at the apex, and one or more cross walls on the slope, dividing it into subordinate enclosures. At *E'pakto* there are no less than five enclosures between the summit and the sea, with gates of communication from the one to the other, and a side gate on the west leading out of the fortress from the second enclosure on the descent. It is not improbable that the modern walls follow exactly the ancient plan of the fortress, for in many parts they stand upon Hellenic foundations, and even retain large pieces of the ancient masonry amidst the modern work. The present town occupies only the lowest enclosure; in the middle of which is the small harbour which made so great a figure in ancient history: it is now choked with rubbish, and is incapable of receiving even the larger sort of boats which navigate the gulf." (*Northern Greece*, vol. ii. p. 608.)

NAU'PLIA (Ναυπλία), a rock above Delphi. [Delphi, p. 764, a.]

NAU'PLIA (ἡ Ναυπλία: *Eth.* Ναυπλιεύς), the port of Argos, was situated upon a rocky peninsula, connected with the mainland by a narrow isthmus. It was a very ancient place, and is said to have derived its name from Nauplius, the son of Poseidon and Amymone, and the father of Palamedes, though it more probably owed its name, as Strabo has observed, to its harbour (ἀπὸ τοῦ ταῖς ναυσὶ προσπλεῖσθαι, Strab. viii. p. 368; Paus. ii. 38. § 2.) Pausanias tells us that the Nauplians were Egyptians belonging to the colony which Danaus brought to Argos (iv. 35. § 2); and from the position of their city upon a promontory running out into the sea, which is quite different from the site of the earlier Grecian cities, it is not improbable that it was originally a settlement made by strangers from the East. Nauplia was at first independent of Argos, and a member of the maritime confederacy which held its meetings in the island of Calaureia. (Strab. viii. p. 374.) About the time of the Second Messenian War, it was conquered by the Argives; and the Lacedaemonians gave to its expelled citizens the town of Methone in Messenia, where they continued to reside even after the restoration of the Messenian state by Epaminondas. (Paus. iv. 24. § 4, iv. 27. § 8, iv. 35. § 2.) Argos now took the place of Nauplia in the Calaureian confederacy; and from this time Nauplia appears in history only as the seaport of Argos (ὁ Ναύπλιος λίμην, Eurip. *Orest.* 767; λιμένες Ναύπλιοι, *Electr.* 451). As such it is mentioned by Strabo (*l. c.*), but in the time of Pausanias the place was deserted. Pausanias noticed the ruins of the walls of a temple of Poseidon, certain forts, and a fountain named Canathus, by washing in which Hera was said to have renewed her virginity every year. (Paus. ii. 38. § 2.)

In the middle ages Nauplia was called τὸ Ναύπλιον, τὸ 'Ανάπλιον, or τὰ 'Ανάπλια, but has now resumed its ancient name. It became a place of considerable importance in the middle ages, and has continued so down to the present day. In the time of the Crusades it first emerges from obscurity. In 1205 it was taken by the Franks, and became the capital of a small duchy, which commanded the plain of Argos. Towards the end of the 14th century it came into the hands of the Venetians, who regarded it as one of their most important places in the Levant, and who successfully defended it both against Mahomet II. and Soliman. They ceded it to the Turks in 1540, but wrested it from them again in 1686, when they constructed the strong fortifications on Mt. *Palamidhi*. This fortress, although reckoned impregnable, was stormed by the Turks in 1715, in whose hands it remained till the outbreak of the war of Grecian independence. It then became the seat of the Greek government, and continued such, till the king of Greece removed his residence to Athens in 1834.

The modern town is described by a recent observer as having more the air of a *real* town than any place now existing in Greece under that title; having continuous lines of houses and streets, and offering, upon the whole, much the appearance of a second-rate Italian seaport. It is built on the peninsula; and some remains of the Hellenic fortifications may be seen in the site of the walls of Fort *Itskalé*, which is the lower citadel of the town, and occupies the site of the ancient Acropolis. The upper citadel, called *Palamidhi* (Παλαμήδιον), is situated upon a steep and lofty mountain, and is one of the strongest fortresses in Europe. Although its name is not mentioned by any ancient writer, there can be little doubt, from the connection of Palamedes with the ancient town, that this was the appellation of the hill in ancient times. (Leake, *Morea*, vol. ii. p. 356, *Peloponnesiaca*, p. 252; Mure, *Tour in Greece*, vol. ii. p. 187; Boblaye, *Récherches, &c.* p. 50; Curtius, *Peloponnesos*, vol. ii. p. 389.)

NAUPORTUS (Ναύπορτος). 1. (*Laybach*), a small but navigable river in the south-west of Pannonia, flowing by the town of Nauportus, and emptying itself into the Savus a little below Aemona. (Strab. iv. p. 207, comp vii. p. 314, where some read Ναύποντος; Plin. iii. 23.)

2. A town in the south-west of Pannonia, on the small river of the same name, was an ancient and once flourishing commercial town of the Taurisci, which carried on considerable commerce with Aquileia. (Strab. vii. p. 314; Tac. *Ann.* i. 10; Plin. iii. 22; Vell. Paterc. ii. 110.) But after the

foundation of Aemona, at a distance of only 15 miles from Nauportus, the latter place lost its former importance and decayed. During the insurrection of the Pannonian legions after the death of Augustus, the town was plundered and destroyed. (Tac. *l. c.*) The place is now called *Ober-Laybach*; its Roman name Nauportus (from navis and porto) was connected with the story of the Argonauts, who were believed on their return to have sailed up the Ister to this place, and thence to have carried their ships on their shoulders across the Alps to the Adriatic. [L. S.]

NAUSTALO, a place on the south coast of Gallia, west of the Rhodanus, mentioned in the *Ora Maritima* of Avienus (v. 613) —

> "Tum Mansa vicus, oppidumque Naustalo
> Et urbs."

The name Naustalo looks like Greek, and if it is genuine, it may be the name of some Greek settlement along this coast. Nothing can be determined as to the site of Naustalo further than what Ukert says (*Gallien*, p. 412): it is somewhere between *Cette* and the *Rhone*. [G. L.]

NAUSTATHMUS (Ναύσταθμος), a port-town on the Euxine, in the western part of Pontus, on a salt lake connected with the sea, and 90 stadia to the east of the river Halys. (Arrian, *Peripl.* p. 16; Marcian. Heracl. p. 74; Anonym. *Peripl.* p. 9; *Tab. Peut.*, where it is erroneously called Nautagmus.) The Periplus of the Anonymus places it only 40 stadia east of the mouth of the Halys. Comp. Hamilton (*Researches*, i. p. 295), who has identified the salt lake with the modern *Hamamli Ghieul;* but no remains of Naustathmus have been found. [L. S.]

NAUSTATHMUS (Ναύσταθμος), an anchorage on the coast of Cyrenaica, 100 stadia from Apollonia. (Scylax, p. 45; *Stadiasm.* § 56; Strab. xvii. p. 838; Ptol iv. 4. § 5; Pomp. Mela, i. 8. § 2.) It is identified with *El-Hilâl*, which Beechey (*Exped. to the N. Coast of Africa*, p. 479) describes as a point forming a bay in which large ships might find shelter. The remains which have been found there indicate an ancient site. (Comp. Pacho, *Voyage*, p. 144; Barth, *Wanderungen*, pp. 461, 495; Thrige, *Res Cyrenens.* p 103.). [E. B. J.]

NAUTACA (Ναύτακα, Arrian, *Anab.* iii. 28, iv. 18), a town of Sogdiana, in the neighbourhood of the Oxus (*Jihon*), on its eastern bank. It has been conjectured by Professor Wilson that it may be the same as *Naksheb.* (*Ariana*, p. 165.) [V.]

NAXOS or NAXUS (Νάξος: *Eth.* Νάξιος: *Capo di Schisò*), an ancient city of Sicily, on the E. coast of the island between Catana and Messana. It was situated on a low point of land at the mouth of the river Acesines (*Alcantara*), and at the foot of the hill on which was afterwards built the city of Tauromenium. All ancient writers agree in representing Naxos as the most ancient of all the Greek colonies in Sicily; it was founded the year before Syracuse, or B.C. 735, by a body of colonists from Chalcis in Euboea, with whom there was mingled, according to Ephorus, a certain number of Ionians. The same writer represented Theocles, or Thucles, the leader of the colony and founder of the city, as an Athenian by birth; but Thucydides takes no notice of this, and describes the city as a purely Chalcidic colony; and it seems certain that in later times it was generally so regarded. (Thuc. vi. 3; Ephor. *ap. Strab.* vi. p. 267; Scymn. Ch. 270—277; Diod. xiv. 88. Concerning the date of its foundation see Clinton, *F. H.* vol. i. p. 164; Euseb. *Chron.* ad Ol. 11. 1.) The memory of Naxos as the earliest of all the Greek settlements in Sicily was preserved by the dedication of an altar outside the town to Apollo Archegetes, the divine patron under whose authority the colony had sailed; and it was a custom (still retained long after the destruction of Naxos itself) that all Theori or envoys proceeding on sacred missions to Greece, or returning from thence to Sicily, should offer sacrifice on this altar. (Thuc. *l. c.*; Appian, *B. C.* v. 109.) It is singular that none of the writers above cited allude to the origin of the name of Naxos; but there can be little doubt that this was derived, as stated by Hellanicus (*ap. Steph. B. s. v.* Χαλκίς), from the presence among the original settlers of a body of colonists from the island of that name.

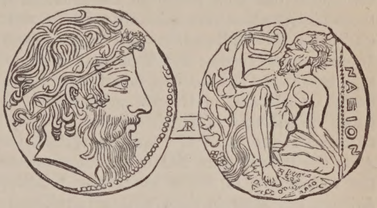
The new colony must have been speedily joined by fresh settlers from Greece, as within six years after its first establishment the Chalcidians at Naxos were able to send out a fresh colony, which founded the city of Leontini, B.C. 730; and this was speedily followed by that of Catana. Theocles himself became the Oekist, or recognised founder, of the former, and Euarchus, probably a Chalcidic citizen, of the latter. (Thuc. *l. c.*; Scymn. Ch. 283—286; Strab. vi. p. 268.) Strabo and Scymnus Chius both represent Zancle also as a colony from Naxos, but no allusion to this is found in Thucydides. But, as it was certainly a Chalcidic colony, it is probable that some settlers from Naxos joined those from the parent country. (Strab. vi. p. 268; Scymn. Ch. 286; Thuc. vi. 4.) Callipolis also, a city of uncertain site, and which ceased to exist at an early period, was a colony of Naxos. (Strab. vi. p. 272; Scymn. Ch. *l. c.*) But notwithstanding these evidences of its early prosperity, we have very little information as to the early history of Naxos; and the first facts transmitted to us concerning it relate to disasters that it sustained. Thus Herodotus tells us that it was one of the cities which was besieged and taken by Hippocrates, despot of Gela, about B.C. 498—491 (Herod. vii. 154); and his expressions would lead us to infer that it was reduced by him under permanent subjection. It appears to have afterwards successively passed under the authority of Gelon of Syracuse, and his brother Hieron, as we find it subject to the latter in B.C. 476. At that time Hieron, with a view to strengthen his own power, removed the inhabitants of Naxos at the same time with those of Catana, and settled them together at Leontini, while he repeopled the two cities with fresh colonists from other quarters (Diod. xi. 49). The name of Naxos is not specifically mentioned during the revolutions that ensued in Sicily after the death of Hieron; but there seems no doubt that the city was restored to the old Chalcidic citizens at the same time as these were reinstated at Catana, B.C. 461 (Id. xi. 76); and hence we find, during the ensuing period, the three Chalcidic cities, Naxos, Leontini, and Catana, generally united by the bonds of amity, and maintaining a close alliance, as opposed to Syracuse and the other Doric cities of Sicily. (Id. xiii. 56, xiv. 14; Thuc. iii. 86, iv. 25.) Thus, in B.C. 427, when the Leontini were hard pressed by their neighbours of Syracuse, their Chalcidic brethren afforded them all the assistance in their power (Thuc. iii. 86); and when the first Athenian expedition arrived in Sicily under Laches and Charoeades, the Naxians immediately joined their alliance. With them, as well as with the Rhegians on the opposite side of the straits, it is probable that enmity to their neighbours at Messana was a strong motive in inducing them to join the Athenians; and during the hostilities that ensued, the Messanians having on one occasion, in B.C. 425, made a sudden attack upon Naxos both by land and sea, the Naxians vigorously repulsed them, and in their turn inflicted heavy loss on the assailants. (Id. iv. 25.)

On occasion of the great Athenian expedition to Sicily (B.C. 415), the Naxians from the first espoused their alliance, even while their kindred cities of Rhegium and Catana held aloof; and not only furnished them with supplies, but received them freely into their city (Diod. xiii. 4; Thuc. vi. 50). Hence it was at Naxos that the Athenian fleet first touched after crossing the straits; and at a later period the Naxians and Catanaeans are enumerated by Thucydides as the only Greek cities in Sicily which sided with the Athenians. (Thuc. vii. 57.) After the failure of this expedition the Chalcidic cities were naturally involved for a time in hostilities with Syracuse; but these were suspended in B.C. 409, by the danger which seemed to threaten all the Greek cities alike from the Carthaginians. (Diod. xiii. 56.) Their position on this occasion preserved the Naxians from the fate which befell Agrigentum, Gela, and Camarina; but they did not long enjoy this immunity. In B.C. 403, Dionysius of Syracuse, deeming himself secure from the power of Carthage as well as from domestic sedition, determined to turn his arms against the Chalcidic cities of Sicily; and having made himself master of Naxos by the treachery of their general Procles, he sold all the inhabitants as slaves and destroyed both the walls and buildings of the city, while he bestowed its territory upon the neighbouring Siculi. (Diod. xiv. 14, 15, 66, 68.)

It is certain that Naxos never recovered this blow, nor rose again to be a place of any consideration: but it is not easy to trace precisely the events which followed. It appears, however, that the Siculi, to whom the Naxian territory was assigned, soon after formed a new settlement on the hill called Mount Taurus, which rises immediately above the site of Naxos, and that this gradually grew up into a considerable town, which assumed the name of Tauromenium. (Diod. xiv. 58, 59.) This took place about B.C. 396; and we find the Siculi still in possession of this stronghold some years later. (*Ib.* 88.) Meanwhile the exiled and fugitive inhabitants of Naxos and Catana formed, as usual in such cases, a considerable body, who as far as possible kept together. An attempt was made in B. C. 394 by the Rhegians to settle them again in a body at Mylae, but without success; for they were speedily expelled by the Messanians, and from this time appear to have been dispersed in various parts of Sicily. (Diod. xiv. 87.) At length, in B. C. 358, Andromachus, the father of the historian Timaeus, is said to have collected together again the Naxian exiles from all parts of the island, and established them on the hill of Tauromenium, which thus rose to be a Greek city, and became the successor of the ancient Naxos. (Diod. xvi. 7.) Hence Pliny speaks of Tauromenium as having been formerly called Naxos, an expression which is not strictly correct. (Plin. iii. 8. s. 14.) The fortunes of the new city, which quickly rose to be a place of importance, are related in the article TAUROMENIUM. The site of Naxos itself seems to have been never again inhabited; but the altar and shrine of Apollo Archegetes continued to mark the spot where it had stood, and are mentioned in the war between Octavian and Sextus Pompey in Sicily, B. C. 36. (Appian, *B. C.* v. 109.)

There are no remains of the ancient city now extant, but the site is clearly marked. It occupied a low but rocky headland, now called the *Capo di Schisò*, formed by an ancient stream of lava, immediately to the N. of the *Alcantara*, one of the most considerable streams in this part of Sicily. A small bay to the N. affords good anchorage, and separates it from the foot of the bold and lofty hill, still occupied by the town of *Taormina;* but the situation was not one which enjoyed any peculiar natural advantages.

The coins of Naxos, which are of fine workmanship, may almost all be referred to the period from B. C. 460 to B. C. 403, which was probably the most flourishing in the history of the city. [E. H. B.]



COIN OF NAXOS IN SICILY.

NAXOS or NAXUS (Νάξος, Suid. *s. v.*), a town of Crete, according to the Scholiast (*ad Pind. Isth.* vi. 107) celebrated for its whetstones. Höck (*Kreta*, vol. i. p. 417) considers the existence of this city very problematical. The islands Crete and Naxos were famed for their whetstones (Plin. xxxvi. 22; comp. xviii. 28), and hence the confusion. In Mr. Pashley's map the site of Naxos is marked near *Spína Lónga.* [E. B. J.]

NAXOS or NAXUS (Νάξος: *Eth.* Νάξιος: *Naxía*), the largest and most fertile of the Cyclades, situated in the middle of the Aegean sea, about halfway between the coasts of Greece and those of Asia Minor. It lies east of Paros, from which it is separated by a channel about 6 miles wide. It is described by Pliny (iv. 12. s. 22) as 75 Roman miles in circumference. It is about 19 miles in length, and 15 in breadth in its widest part. It bore several other names in ancient times. It was called Strongyle (Στρογγύλη) from its round shape, Dionysias (Διονυσίας) from its excellent wine and its consequent connection with the worship of Dionysus, and the Smaller Sicily (μικρὰ Σικελία) from the fertility of its soil (Plin. iv. 12. s. 22; Diod. v. 50—52); but the poets frequently give it the name of Dia (Δία; comp. Ov. *Met.* ii. 690, viii. 174.) It is said to have been originally inhabited by Thracians, and then by Carians, and to have derived its name from Naxos, the Carian chieftain. (Diod. v. 50, 51; Steph. B. *s. v.* Νάξος.) In the historical ages it was colonised by Ionians from Attica (Herod. viii. 46), and in consequence of its position, size, and fertility, it became the most powerful of the Cyclades. The government of Naxos was orignally an oligarchy, but was overthrown by Lygdamis, who made himself tyrant of the island. (Aristot. *ap. Ath.* viii. p. 348.) Lygdamis, however, appears not to have retained his power long, for we find him assisting Peisistratus in his third restoration to Athens, and the latter in return subduing Naxos and committing the tyranny to Lygdamis. (Herod. i. 61, 64; comp. Aristot. *Pol.* v. 5.) But new revolutions followed. The aristocratical party appear to have again got the upper hand; but they were after a short time expelled by the people, and applied for assistance to Aristagoras of Miletus. The Persians, at the persuasion of Aristagoras, sent a large force in B. C. 501 to subdue Naxos: the expedition proved a failure; and Aristagoras, fearing the anger of the Persian court, persuaded the Ionians to revolt from the great king. (Herod. v. 30—34.) At this period the Naxians had 8000 hoplites, many ships of war, and numerous slaves. (Herod. v. 30, 31.) From the 8000 hoplites we may conclude that the free population amounted to 50,000 souls, to which number we may add at least as many slaves. In B. C. 490 the Persians under Datis and Artaphernes landed upon the island, and in revenge for their former failure laid it waste with fire and sword. Most of the inhabitants took refuge in the mountains, but those who remained were reduced to slavery, and their city set on fire. (Herod. vi. 96.) Naxos became a dependency of Persia; but their four ships, which were sent to the Persian fleet, deserted the latter and fought on the side of Grecian independence at the battle of Salamis. (Herod. viii. 46.) They also took part in the battle of Plataeae. (Diod. v. 52.) After the Persian wars Naxos became a member of the confederacy of Delos under the headship of Athens; but about B. C. 471 it revolted, and was subdued by the Athenians, who reduced the Naxians to the condition of subjects, and established 500 Athenian Cleruchs in the island. (Thuc. i. 98, 137; Plut. *Pericl.* 11; Paus. i. 27. § 6.) From this time Naxos is seldom mentioned in ancient history. It was off Naxos that Chabrias gained a signal victory over the Lacedaemonian fleet in B. C. 376, which restored to Athens the empire of the sea. (Xen. *Hell.* v. 4. § 60, seq.; Diod. xv. 34.) During the civil wars of Rome Naxos was for a short time subject to the Rhodians. (Appian, *B. C.* v. 7.)

After the capture of Constantinople by the Latins in 1204, the Aegaean sea fell to the lot of the Venetians; and Marco Sanudo, in 1207, took possession of Naxos, and founded there a powerful state under the title of the Duchy of the Aegaean Sea (Dux Aegaei Pelagi). He built the large castle above the town, now in ruins, and fortified it with 12 towers. His dynasty ruled over the greater part of the Cyclades for 360 years, and was at length overthrown by the Turks in 1566. (Finlay, *Medieval Greece*, p. 320, seq.) Naxos now belongs to the new kingdom of Greece. Its population does not exceed 12,000, and of these 300 or 400 are Latins, the descendants of the Venetian settlers, many of whom bear the names of the noblest families of Venice.

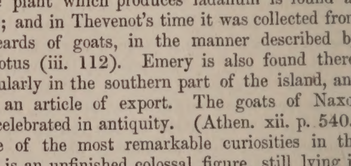
The ancient capital of the island, also called Naxos, was situated upon the NW. coast. Its site is occupied by the modern capital. On a small detached rock, called *Paláti*, about 50 yards in front of the harbour, are the ruins of a temple, which tradition calls a temple of Dionysus. The western portal still remains, consisting of three huge marble slabs, two perpendicular and one laid across, and is of elegant, though simple workmanship. A drawing of it is given by Tournefort. Stephanus B. mentions another town in Naxos called Tragia or Tragaea (*s. v.* Τραγία), but which Ross believes to be the small island *Mákares*, between Naxos and Donussa. Aristotle also (*ap. Athen.* viii. p. 348) mentioned a place, named Lestadae (Ληστάδαι), of which nothing further is known.

In the centre of the island a mountain, now called *Zia*, rises to the height of 3000 feet. From its summit 22 islands may be counted; and in the distance may be seen the outline of the mountains of Asia Minor. This mountain appears to have been called Drius (Δρίος) in antiquity (Diod. v. 51); its modern name is probably derived from the ancient name of the island (Dia). On it there is a curious Hellenic tower; and near the bottom, on the road towards *Philoti*, an inscription, ὅρος Διὸς Μηλωσίου. Another mountain is called *Kóronon* (τὸ Κόρωνον), which is evidently an ancient name, and reminds one of the Naxian nymph Coronis, who brought up the young Dionysus (Diod. v. 52). The mountains of Naxos consist partly of granite and partly of marble, the latter being scarcely inferior to that of Paros. Good whetstones were also obtained from Naxos. (Hesych. *s. v.* Ναξία λίθος; Plin. xxxvi. 6. s. 9.) There are several streams in the island, one of which in ancient times was called Biblus (Βίβλος, Steph. B. *s. v.* Βιβλίνη).

The fertility of Naxos has been equally celebrated in ancient and modern times. Herodotus says that it excelled all other islands in prosperity (v. 28). It produces in abundance corn, oil, wine, and fruit of the finest description. In consequence of the excellence of its wine Naxos was celebrated in the legends of Dionysus, particularly those relating to Ariadne. [See *Dict of Biogr.* art. ARIADNE.] Moreover, the priest of Dionysus gave his name to the year, like the Archon Eponymus at Athens. (Böckh, *Inscr.* 2265.) The finest wine of Naxos is now produced at a place called *Aperáthos*. It is a superior white wine, and is celebrated in the islands of the Aegaean under the name of *Bacchus-Wine*.

The plant which produces ladanum is found at Naxos; and in Thevenot's time it was collected from the beards of goats, in the manner described by Herodotus (iii. 112). Emery is also found there, particularly in the southern part of the island, and forms an article of export. The goats of Naxos were celebrated in antiquity. (Athen. xii. p. 540.)

One of the most remarkable curiosities in the island is an unfinished colossal figure, still lying in an ancient marble quarry near the northern extremity of the island. It is about 34 feet in length, and has always been called by the inhabitants a figure of Apollo. On the side of the hill, at the distance of five minutes from the statue, we still find the inscription, ὅρος χωρίου ἱεροῦ Ἀπόλλωνος. Ross conjectures that the statue may have been intended as a dedicatory offering to Delos. (Thevenot, *Travels*, p. 103, Engl. transl.; Tournefort, *Voyage*, vol. i. p. 163, Engl. transl.; Leake, *Northern Greece*, vol. iii. p. 93; Ross, *Reisen auf den Griech. Inseln*, vol. i. p. 22, seq.; Grüter, *De Naxo Insula*, Hal. 1833· Curtius, *Naxos*, Berl. 1846.)



COIN OF THE ISLAND OF NAXOS.

NAXUA'NA (Ναξουάνα, Ptol. v. 13. § 12), a city on the N. bank of the river Araxes, now *Nachdgĕvân*, a city of some importance in Armenian history, and connected, by tradition, with the first habitation of Noah, and the descent of the patriarch from the ark. (Comp. Joseph. *Antiq.* i. 35; St. Martin, *Mém. sur l' Armenie*, vol. i. p. 131; Ritter, *Erdkunde*, vol. x. p. 363; Chesney, *Exped. Euphrat.* vol. i. p. 145.) [E. B. J.]

NAZARETH (Ναζαρέθ: *Eth.* Ναζαρηνός, Ναζωραῖος), a city of Galilee, celebrated in the New Testament as the residence of our Lord for thirty years, before He commenced His public ministry (*S. Mark*, i. 9; *S. Luke*, iv. 16, 29), from which circumstance he was called a Nazarene. (*S. Mark*, i. 24, xiv. 67; *S. Matt.* xxvi. 71.) It was apparently in bad repute, even among the despised Galileans themselves. (*S. John*, i. 46.) It was visited by our Lord immediately on His entering on His ministry, when an attempt was made upon His life (*S. Luke*, iv. 16—30); and He appears only to have visited it once subsequently, again to exemplify the proverb, that "no prophet is accepted in his country." (*S. Matt.* xiii. 54—58; *S. Mark*, vi. 1—6.) Its site is well described by Eusebius as over against Legio, 15 miles distant from it towards the E., near to Mount Tabor. Its site has never been lost in Christian times, and in all ages travellers have made mention of it. (Reland, *Palaestina*, pp. 905—907.) "The town of Nazareth, called in Arabic *En-Nâsirah*, lies upon the western side of a narrow oblong basin, extending about from SSW. to NNE., perhaps 20 minutes in length by 8 or 10 in breadth. The houses stand on the lower part of the slope of the western hill, which rises steep and high above them. Towards the N. the hills are less high; on the E. and S. they are low. In the SE. the basin contracts, and a valley runs out narrow and winding to the great plain." The precipitous rocky wall of this valley is called the Mount of Precipitation. The elevation of the valley of Nazareth is given as 821 Paris feet above the sea, and that of the mountains above Nazareth 1500 or 1600 feet; but Dr. Robinson thinks this estimate too high. The houses of the town are well built of stone. The population amounts to about 780 taxable males, of whom 170 are Moslems; the remainder, Christians of various denominations. (*Biblical Res.* vol. iii. pp. 183—185.) [G. W.]

NAZIANZUS (Ναζιανζός), a town in the south-west of Cappadocia, in the district called Garsauria, 24 miles to the south-east of Archelais. The place is not mentioned by the early writers, and owes its celebrity to the fact that it was the place where Gregory of Nazianzus was educated, and where he afterwards became bishop. (Hierocl. p. 700; Socrat. *Hist. Eccles.* iv. 11; Greg. Naz. *Vita Carm.* v. 25, *Epist.* 50; Conc. Const. ii. p. 97; *It. Ant.* p. 144; *It. Hieros.* p. 577, where it is miswritten Nathiangus; comp. Diocaesareia.) Hamilton (*Researches*, vol. ii. p. 228) is inclined to believe that the modern place called *Euran Sheher*, near *Haval Dere*, marks the site of Nazianzus, though others identify the village of *Mimisu* with it. [L. S.]

NEAE (Νέαι), a small island near Lemnos, in which Philoctetes, according to some authorities, was bitten by a water-snake. (Steph. B. *s. v.*; comp. Antig. Caryst. *Mirab.* c. 9.) Pliny places it between Lemnos and the Hellespont (ii. 87. s. 89). It is called in the charts *Stratia*, and by the modern Greeks Ἅγιος στρατηγός, the holy warrior, that is, St. Michael. (Walpole, *Travels, &c.* p. 55.)

NEAE PATRAE. [Hypata.]

NEAETHUS (Νέαιθος, Strab.; Νήαιθος, Theocr.; Ναύαιθος, Lycophr.), a river on the E. coast of Bruttium, falling into the gulf of Tarentum about 10 miles N. of Crotona, still called the *Nieto* or *Neto*. Strabo derives its name from the circumstance that it was here that the Trojan women who were conducted as captives by a Greek fleet, set fire to the ships of the victors, and thus compelled them to settle in this part of Italy. (Strab. vi. p. 262; Plin. iii. 11. s. 15.) It is well known that the same legend is transferred by other writers to many different localities, and appears to have been one of those which gradually travelled along the coast of Italy, in the same manner as the myths relating to Aeneas. The form of the name Ναύαιθος employed by Lycophron (*Alex.* 921) points evidently to the same fanciful derivation (from ναῦς and αἴθω). Theocritus alludes to the rich and varied herbage which grew on its banks (*Id.* iv. 24), and for which, according to a modern traveller, it is still remarkable. (Swinburne, *Travels*, vol. i. p. 313.) [E. H. B.]

NEANDREIA, NEA'NDRIUM, NEANDRUS (Νεάνδρεια, Νεάνδριον, Νέανδρος: *Eth.* Νεανδρεύς or Νεανδριεύς), a town in Troas, probably founded by Aeolians; in the time of Strabo it had disappeared, its inhabitants, together with those of other neighbouring places, having removed to Alexandreia. (Strab. xiii. pp. 604, 606.) According to Scylax (p. 36) and Stephanus Byz. (*s. v.*), Neandreia was a maritime town on the Hellespont; and Strabo might perhaps be supposed to be mistaken in placing it in the interior above Hamaxitus; but he is so explicit in his description, marking its distance from New Ilium at 130 stadia, that it is scarcely possible to conceive him to be in the wrong. Hence Leake (*Asia Minor*, p. 274), adopting him as his guide, seeks the site of Neandreia in the lower valley of the Scamander, near the modern town of *Ene*. [L. S.]

NEANDRIA. [Nea.]

NEANISSUS (Νεανισσός or Νανεσσός), a town in Armenia Minor, on the south-east of Phreata, and between this latter town and Diocaesareia. (Ptol. v. 6. § 14.) No further particulars are known about the place. [L. S.]

NEA'POLIS, i. e. "the New City." I. *In Europe.* 1. (Νεάπολις: *Eth.* Νεαπολίτης, Strab. and Steph. B.; but coins have Νεοπολίτης, Neapolitanus: *Napoli;* in French and English *Naples*), one of the most considerable cities of Campania, situated on the northern shore of the gulf called the Crater or Sinus Cumanus, which now derives from it the name of *Bay of Naples.* All ancient writers agree in representing it as a Greek city, and a colony of the neighbouring Cumae; but the circumstances of its foundation are very obscurely related. Scymnus Chius tells us it was founded in pursuance of an oracle; and Strabo calls it a Cumaean colony, but adds that it subsequently received an additional body of Chalcidic and Athenian colonists, with some of the settlers from the neighbouring islands of the Pithecusae, and was on this account called Neapolis, or the New City. (Strab. v. p. 246; Scymn. Ch. 253; Vell. Pat. i. 4.) Its Chalcidic or Euboean origin is repeatedly alluded to by Statius, who was himself a native of the city (*Silv.* i. 2. 263, ii. 2. 94, iii. 5. 12); but these expressions probably refer to its being a colony from the Chalcidic city of Cumae. The name itself sufficiently points to the fact that it was a more recent settlement than some one previously existing in the same neighbourhood; and that this did not refer merely to the parent city of Cumae, is proved by the fact that we find mention (though only at a comparatively late period) of a place called PALAEPOLIS or "the Old City." (Liv. viii. 22.) But the relations between the two are very obscure. No Greek author mentions Palaepolis, of the existence of which we should be ignorant were it not for Livy, who tells us that it was *not far* from the site of Neapolis. From the passage of Strabo above cited, it seems clear that this was the original settlement of the Cumaean colonists; and that the name of Neapolis was given to the later colony of Chalcidians and others who established themselves on a site at no great distance from the former one. A different version of its history, but of much more dubious authority, is cited by Philargyrius from the historian Lutatius, according to which the Cumaeans abandoned their first colony from an apprehension lest it should eclipse the parent city, but were commanded by an oracle to restore it, and gave to the colony thus founded anew the name of Neapolis. (Philargyr. *ad Georg.* iv. 564.) The original name of Palaepolis (which obviously could not be so designated until after the foundation of the new city) appears to have been Parthenope (Plin. iii. 5. s. 9; Philargyr. *l. c.*), a name which is used by the Roman poets as a poetical appellation of Neapolis. (Virg. *Georg.* iv. 564; Ovid, *Met.* xv. 711, &c.) Stephanus of Byzantium notices Parthenope as a city of Opicia (the ancient designation of Campania); but it is singular enough that both he and Strabo call it a colony of the Rhodians, without mentioning either the Chalcidians or Cumaeans. (Steph. B. *s. v.*; Strab. xiv. p. 654.) On the other hand, Lycophron alludes to the place where the Siren Parthenope was cast on shore, by the name of Falerum (Φαλήρου τύρσις, Lycophr. *Alex.* 717); and Stephanus also says that Phalerum was a city of Opicia, the same which was afterwards called Neapolis. (Steph. B. *s. v.* Φαλήρον.) The name of Falerum has a Tyrrhenian or Pelasgic aspect; and it is not improbable, as suggested by Abeken (*Mittel Italien*, p. 110), that there was originally a Tyrrhenian settlement on the spot. The legendary connection of the Siren Parthenope with the site or neighbourhood of Neapolis was well established, and universally received; hence Dionysius designates the city as the abode of Parthenope; and Strabo tells us that even in his time her tomb was still shown there, and games celebrated in her honour. (Strab. v. p. 246; Dionys. Per. 358; Eustath. *ad loc.*; Plin. iii. 5. s. 9.)

The site of the original settlement, or Old City (Palaepolis), is nowhere indicated, but it seems most probable that it stood on the hill of Pausilypus or *Posilipo*, a long ridge of moderate elevation, which separates the bay of *Pozzuoli* or Baiae from that of *Naples* itself. The new town, on the contrary, adjoined the river Sebethus, a small stream still called the *Sebeto*, and must, therefore, have occupied the same site with the more easterly portion of the modern city of *Naples.* (Abeken, *Mittel Italien*, p. 111; Niebuhr, vol. iii. p. 179.) The latter city seems rapidly to have risen to great prosperity, and, in great measure, eclipsed the older settlement; but it is clear from Livy that Palaepolis continued to subsist by the side of the new colony, until they both fell under the dominion of the Samnites. It does not appear that either the old or the new city was reduced by force of arms by the Campanian conquerors; they seem rather to have entered into a compromise with them, and admitted a body of the Campanians to the rights of citizenship, as well as to a share of the government. (Strab. v. p. 246.) But notwithstanding this, the Greek element still greatly predominated; and both Palaepolis and Neapolis were, according to Livy, completely Greek cities at the time when they first came into contact with Rome, nearly a century after the conquest of Campania by the Samnites. (Liv. viii. 22.)

On that occasion the Palaepolitans, who had had the temerity to provoke the hostility of Rome by incursions upon the neighbouring Campanians, alarmed at the declaration of war which followed (B.C. 328), admitted within their walls a garrison of 2000 troops from Nola, and 4000 Samnites; and were thus enabled to withstand the arms of the consul Publilius Philo, who occupied a post between the two cities so as to prevent all communication between them, while he laid regular siege to Palaepolis. This was protracted into the following year; but at length the Palaepolitans became weary of their Samnite allies, and the city was betrayed into the hands of the Romans by Charilaus and Nymphius, two of the chief citizens. (Liv. viii. 22, 23, 25, 26.) The Neapolitans would appear to have followed their example without offering any resistance; and this circumstance may explain the fact that while Publilius celebrated a triumph over the Palaepolitans (Liv. viii. 26; Fast. Capit.), the Neapolitans were admitted to peace on favourable terms, and their liberties secured by a treaty (*foedus Neapolitanum*, Liv. *l. c.*) From this time all mention of Palaepolis disappears from history. Livy tells us that the chief authority, which appears to have been previously enjoyed by the older city, was now transferred to Neapolis; and it is probable that the former town sank gradually into insignificance, while the community or "populus" was merged in that of Neapolis. So completely was this the case, that Dionysius, in relating the commencement of this very war, speaks only of the Neapolitans (Dionys. *Exc. Leg.* pp. 2314—2319); while Livy, evidently following the language of the older annalists, distinguishes them from the Palaepolitans, though he expressly tells us that they formed only one community ("duabus urbibus populus idem habitabat," Liv. viii. 22).

From this time Neapolis became, in fact, a mere dependency of Rome, though retaining the honourable title of an allied state (*foederata civitas*), and enjoying the protection of the powerful republic, with but a small share of the burdens usually thrown upon its dependent allies. So favourable, indeed, was the condition of the Neapolitans under their treaty that, at a later period, when all the cities of Italy obtained the Roman franchise, they, as well as the Heracleans, were long unwilling to accept the proffered boon. (Cic. *pro Balb.* 8, 24.) Hence it is no wonder that they continued throughout faithful to the Roman alliance, though more than once threatened by hostile armies. In B. C. 280, Pyrrhus approached the walls of Neapolis, with the view of making himself master of the city, but withdrew without accomplishing his purpose (Zonar. viii. 4); and in the Second Punic War, Hannibal, though he repeatedly ravaged its territory, was deterred by the strength of its fortifications from assailing the city itself. (Liv. xxiii. 1, 14, 15, xxiv. 13.) Like the other maritime allies of Rome, the Neapolitans continued to furnish ships and sailors for the Roman fleets throughout the long wars of the Republic. (Pol. i. 20; Liv. xxxv. 16.)

Though Neapolis thus passed gradually into the condition of a mere provincial town of the Roman state, and after the passing of the Lex Julia, became an ordinary municipal town (Cic. *pro Balb.* 8, *ad Fam.* xiii. 30), it continued to be a flourishing and populous place, and retained, to a far greater extent than any other city in this part of Italy, its Greek culture and institutions; while its population was still almost exclusively Greek. Thus Strabo tells us that, in his time, though they had become Roman citizens, they still had their gymnasia and quinquennial games, with contests of music and gymnastic exercises after the Greek fashion; and retained the division into Phratries, a circumstance attested also by inscriptions still extant. (Strab. v. p. 246; Varr. *L. L.* v. 85; Boeckh, *C. I.* vol. iii. p. 715.) Before the close of the Republic, the increasing love of Greek manners and literature led many of the upper classes among the Romans to resort to Neapolis for education, or cultivation of these pursuits; while many more were attracted by the delightful and luxurious climate or the surpassing beauty of the scenery. It possessed also hot springs, similar to those of Baiae, though inferior in number (Strab. *l. c.*); and all these causes combined to render it one of the favourite resorts of the Roman nobility. Its prosperity received a rude shock, in B. C. 82, during the Civil War of Marius and Sulla, when a body of the partisans of the latter, having been admitted by treachery into the city, made a general massacre of the inhabitants (Appian, *B. C.* i. 89); but it seems to have quickly recovered this blow, as it was certainly a flourishing city in the time of Cicero, and continued such throughout the period of the Roman Empire. It is not improbable that it received a body of fresh colonists under Sulla, but certainly did not then assume the title of a Colonia, as it is repeatedly alluded to by Cicero as a Municipium. (Cic. *ad Fam.* xiii. 30, *ad Att.* x. 13.) Under the Empire we find it in inscriptions bearing the title of a Colonia (Gruter, *Inscr.* p. 110. 8, p. 373. 2); but there is much doubt as to the period when it obtained that rank. It is, however, noticed as such by Petronius, and would seem to have first received a colony under Claudius, to which subsequent additions were made under Titus and the Antonines. (*Lib. Colon.* p. 235; Zumpt, *de Colon.* pp. 259, 384; Petron. *Satyr.* 44, 76; Boeckh, *C. I.* vol. iii. pp. 717, 718.)

Besides its immediate territory, Neapolis had formerly possessed the two important islands of Capreae and Aenaria (*Ischia*); but the latter had been wrested from it by force of arms, probably at the period of its first war with Rome. Capreae, on the other hand, continued subject to Neapolis without interruption till the time of Augustus, who, having taken a fancy to the island, annexed it to the imperial domain, giving up to the Neapolitans in exchange the richer and more important island of Aenaria. (Suet. *Aug.* 92; Dion Cass. lii. 43.)

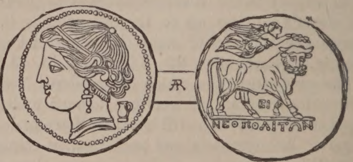
The same attractions which had rendered Neapolis a favourite residence of wealthy Romans under the Republic operated with still increased force under the Empire. Its gymnasia and public games continued to be still celebrated, and the emperors themselves condescended to preside at them. (Suet. *Aug.* 98. *Ner.* 40; Vell. Pat. ii. 123; Dion Cass. lxiii. 26.) Its strong tincture of Greek manners, which caused it to be frequently distinguished as "the Greek city," attracted thither many grammarians and others; so that it came to acquire a reputation for learning, and is called by Martial and Columella "docta Parthenope" (Martial, v. 78. 14; Colum. x. 134); while its soft and luxurious climate rendered it the favourite resort of the indolent and effeminate. Hence Horace terms it "otiosa Neapolis;" and Ovid, still more strongly, "in otia natam Parthenopen." (Hor. *Epod.* 5. 43; Ovid, *Met.* xv. 711; Stat. *Silv.* iii. 78—88; Sil. Ital. xii. 31.) The coasts on both sides of it were lined with villas, among which the most celebrated was that of Vedius Pollio, on the ridge of hill between Neapolis and Puteoli, to which he had given the name of Pausilypus (Παυσίλυπος); an appellation afterwards extended to the whole hill on which it stood, and which retains to the present day the name of *Monte Posilipo.* (Dion Cass. liv. 23; Plin. ix. 53. s. 78.) Neapolis was a favourite residence of the emperor Nero, as well as of his predecessor Claudius; and it was in the theatre there that the former made his first appearance on the stage, before he ventured to do so publicly at Rome. (Tac. *Ann.* xiv. 10, xv. 33; Dion Cass. lx. 6.) It is well known also that it was for a considerable period the residence of Virgil, who composed, or at least finished, his Georgics there. (Virg. *Georg.* iv. 564.) Thither, also, his remains were transferred after his death; and his tomb was still extant there in the time of the poets Statius and Silius Italicus, who paid to it an almost superstitious reverence. The last-named poet himself died at Neapolis, where he had a villa, which was his favourite place of residence, as it was also that of Statius, who, in several passages, appears to allude to it as the place of his birth. (Donat. *Vit. Virg.*; Plin. *Ep.* iii. 7; Martial, xi. 49; Stat. *Silv.* iii. 5. 13, iv. 4. 51—55.)

It is clear that Neapolis was at this period a provincial city of the first class; and though we meet with little historical mention of it during the later ages of the Empire, inscriptions sufficiently prove that it retained its consideration and importance. It appears to have escaped the ravages of the Goths and Vandals, which inflicted such severe blows upon the prosperity both of Capua and Nola (*Hist. Miscell.* xv. p. 553); and under the Gothic king Theodoric, Cassiodorus speaks of it as still possessing a numerous population, and abounding in every kind of delight, both by sea and land. (Cassiod. *Var.* vi. 23.) In the Gothic wars which followed, it was taken by Belisarius, after a long siege, and a great part of the inhabitants put to the sword, A. D. 536. (Procop. *B. G.* i. 8—10.) It was retaken by Totila in A. D. 542 (*Ib.* iii. 6—8), but again recovered by Narses soon after, and continued from this time subject to the supremacy of the Byzantine Empire, as a dependency of the exarchate of Ravenna, but under the government of its own dukes. In the eighth century Paulus Diaconus still speaks of it as one of the "opulentissimae urbes" of Campania. (*Hist. Lang.* ii. 17.) It was about this period that it threw off the yoke of the Byzantine emperors, and continued to enjoy a state of virtual independence, until it was conquered in A. D. 1140 by the Normans, and became thenceforth the capital of the kingdom of Naples.

It is certain that the ancient city of Neapolis did not occupy nearly so great a space as the modern *Naples*, which is the largest and most populous city in Italy, and contains above 400,000 inhabitants. It appears to have extended on the E. as far as the river Sebethus, a small stream still called the *Sebeto*, though more commonly known as the *Fiume della Maddalena*, which still forms the extreme limit of the suburbs of Naples on the E. side; from thence it probably extended as far as the mole and old castle, which bound the port on the W. Pliny speaks of the small island which he calls Megaris, and which can be no other than the rock now occupied by the *Castel dell' Uovo*, as situated between Pausilypus and Neapolis (Plin. iii. 6. s. 12); it is therefore clear that the city did not extend so far as this point. Immediately above the ancient portion of the city rises a steep hill, now crowned by the *Castle of St. Elmo;* and from thence there runs a narrow volcanic ridge, of no great elevation, but steep and abrupt, which continues without interruption in a SW. direction, till it ends in a headland immediately opposite to the island of Nesis or *Nisida.* It is the western portion of this ridge which was known in ancient times as the MONS PAUSILYPUS, and is still called the *Hill of Posilipo.* It formed a marked barrier between the immediate environs of Neapolis and those of Puteoli and Baiae, and must have been a great obstacle to the free communication between the two cities; hence a tunnel was opened through the hill for the passage of the high-road, which has served that purpose ever since. This passage, called in ancient times the Crypta Neapolitana, and now known as the *Grotta di Posilipo*, is a remarkable work of its kind, and has been described by many modern travellers. It is 2244 feet long, and 21 feet broad: its height is unequal, but, towards the entrance, is not less than 70 feet. It is probable, however, that the work has been much enlarged in later times. Seneca, in one of his letters, gives a greatly exaggerated view of its fancied horrors, arising from the darkness and dust. (Sen. *Ep.* 57.) Strabo assigns its construction to Cocceius, probably the M. Cocceius Nerva, who was superintendent of aqueducts under Tiberius, and who constructed a similar tunnel from the lake Avernus to Cumae (Strab. v. p. 245); and there is no reason to doubt this statement, though many Italian antiquarians have maintained that the work must be much more ancient. On the hill immediately above the E. entrance of the grotto is an ancient sepulchre designated by tradition as the tomb of Virgil; and though popular tradition is a very unsafe guide in such cases, there seems in this instance no sufficient reason to reject its testimony. We know, from the precise statement of Donatus, that the poet was buried on the road to Puteoli, within less than two miles from Naples ("via Puteolana intra lapidem secundem," Donat. *Vit. Virg.*; Hieron. *Chron.* ad Ol. 190), which agrees well with the site in question, especially if (as is probable) the high-road at that time passed over the hill, and not through the grotto beneath. The argument of Cluverius, who inferred, from the description of Statius (*Silv.* iv. 4. 50—55), that the tomb of Virgil was situated at the foot of Mount Vesuvius, is certainly untenable. (Cluver. *Ital.* p. 1153; Eustace's *Classical Tour*, vol. ii. pp. 370—380; Jorio, *Guida di Pozzuoli*, pp. 118, &c.)

Near the *Capo di Posilipo*, as the headland opposite to *Nisida* is now called, are the extensive ruins of a Roman villa, which are supposed to be those of the celebrated villa of Vedius Pollio, which gave name to the whole hill, and which he bequeathed by his will to Augustus. (Dion Cass. liv. 23; Plin. ix. 53. s. 78.) Immediately opposite to the headland, between it and the island of *Nisida* (Nesis), lie two small islets, or rather rocks, one of which now serves for the Lazzaretto,—the other, which is uninhabited, is called *La Gajola;* these are supposed to be the islands called by Statius Limon and Euploea. (Stat. *Silv.* ii. 2. 79, iii. 1. 149.) From their trifling size it is no wonder that they are not noticed by any other author. Recent excavations on the supposed site of the villa of Pollio have brought to light far more extensive remains than were previously known to exist, and which afford a strong illustration of the magnificent scale on which these edifices were constructed. Among the ruins thus brought to light are those of a theatre, the seats of which are cut out of the tufo rock; an Odeon, or theatre for music; a Basilica; besides numerous porticoes and other edifices, and extensive reservoirs for water. But the most remarkable work connected with these remains is a tunnel or gallery pierced through the promontory, which is actually longer than the *Grotta di Posilipo.* This work appears from an inscription to have been restored by the emperor Honorius; the period of its construction is wholly uncertain. (*Bullett. d. Inst. Arch.* 1841, pp. 147—160; Avellino, *Bullett. Archeol. Napol.* 1843, Nos. 4—6.) Many writers have assigned the extensive ruins visible on the hill of *Posilipo* to a villa of Lucullus; and it is certain that that statesman had a Neapolitan villa distinct from that at Misenum (Cic. *Acad.* ii. 3), but its site is nowhere indicated; and the supposition that it was the same which afterwards passed into the hands of Vedius Pollio is not warranted by any ancient authority.

Though the neighbourhood of *Naples* abounds on all sides in ancient remains, those which are still extant in the city itself are inconsiderable. Two arches of a Roman theatre in the street called *Anticaglia*, a fragment of an aqueduct known by the name of the *Ponti Rossi*, and the remains of a temple dedicated to Castor and Pollux, incorporated into the church of *S. Paolo*, are all the ancient ruins now visible. But the inscriptions which have been discovered on the site, and are for the most part preserved in the museum, are numerous and interesting. They fully confirm the account given by ancient writers of the Greek character so long retained by the city, and notice its division into Phratries, which must have continued at least as late as the reign of Hadrian, since we find one of them named after his favourite Antinous. Others bore the names of Eumelidae, Eunostidae, &c., the origin of which may probably be traced back to the first foundation of the Cumaean colony. From some of these inscriptions we learn that the Greek language continued to be used there, even in public documents, as late as the second century after the Christian era. (Boeckh, *C. I.* vol. iii. pp. 714—750; Mommsen, *Inscr. Regn. Neap.* pp. 127—131.)



COIN OF NEAPOLIS IN CAMPANIA.

2. (*Nabui*), a city of Sardinia, and apparently one of the most considerable places in that island, was situated on the W. coast, at the southern extremity of

the gulf of *Oristano*. The Itineraries place it 60 miles from Sulci, and 18 from Othoca (*Oristano*). (*Itin. Ant.* p. 84.) The name would clearly seem to point to a Greek origin, but we have no account of its foundation or history. It is noticed by Pliny as one of the most important towns in Sardinia; and its name is found also in Ptolemy and the Itineraries. (Plin. iii. 7. s. 13; Ptol. iii. 3. § 2; *Itin. Ant. l. c.*; *Tab. Peut.*; Geogr. Rav. v. 26.) Its ruins are still visible at the mouth of the river *Pabillonis*, where that stream forms a great estuary or lagoon, called the *Stagno di Marceddi*, and present considerable remains of ancient buildings as well as the vestiges of a Roman road and aqueduct. The spot is marked by an ancient church called *Sta Maria di Nabui.* (De la Marmora, *Voy. en Sardaigne*, vol. ii. p. 357.)

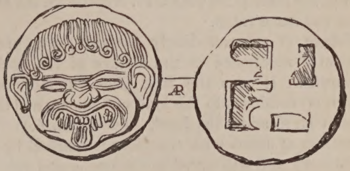
The Aquae Neapolitanae, mentioned by Ptolemy as well as in the Itinerary, which places them at a considerable distance inland, on the road from Othoca to Caralis, are certainly the mineral sources now known as the *Bagni di Sardara*, on the high-road from *Cagliari to Oristano.* (*Itin. Ant.* p. 82; Ptol. iii. 3. § 7; Geogr. Rav. v. 26; De la Marmora, *l. c.* p. 406.)

3. A city of Apulia, not mentioned by any ancient writer, but the existence of which is attested by its coins. There seems good reason to place it at *Polignano*, between Barium and Egnatia, where numerous relics of antiquity have been discovered. (Romanelli, vol. ii. p. 148—152; Millingen, *Numism. de l'Italie*, p. 147.) [E. H. B.]

4. A town on the isthmus of Pallene, on the E. coast, between Aphytis and Aege. (Herod. vii. 123.) In Leake's map it is represented by the modern *Polýkhrono.*

5. A town of Macedonia, and the haven of Philippi, from which it was distant 10 M. P. (Strab. vii. p. 330; Ptol. iii. 13. § 9; Scymn. 685; Plin. iv. 11; Hierocl.; Procop. *Aed.* iv. 4; *Itin. Hierosol.*) It probably was the same place as Datum (Δάτον), famous for its gold-mines (Herod. ix. 75; comp. Böckh, *Pub. Econ. of Athens*, pp. 8, 228, trans.), and a seaport, as Strabo (vii. p. 331) intimates: whence the proverb which celebrates Datum for its "good things." (Zenob. *Prov. Graec. Cent.* iii. 71; Harpocrat. *s. v.* Δάτος.) Scylax (p. 27) does, indeed, distinguish between Neapolis and Datum; but, as he adds that the latter was an Athenian colony, which could not have been true of his original Datum, his text is, perhaps, corrupt in this place, as in so many others, and his real meaning may have been that Neapolis was a colony which the Athenians had established at Datum. Zenobius (*l. c.*) and Eustathius (*ad Dionys. Perieg.* 517) both assert that Datum was a colony of Thasos; which is highly probable, as the Thasians had several colonies on this coast. If Neapolis was a settlement of Athens, its foundation was, it may be inferred, later than that of Amphipolis. At the great struggle at Philippi the galleys of Brutus and Cassius were moored off Neapolis. (Appian, *B. C.* iv. 106; Dion Cass. xlvii. 35.)

It was at Neapolis, now the small Turkish village of *Kávallo* (Leake, *North. Greece*, vol. iii. p. 180, comp. pp. 217, 224), that Paul (*Acts*, xvi. 11) landed. The shore of the mainland in this part is low, but the mountains rise to a considerable height behind. To the W. of the channel which separates it from Thasos, the coast recedes and forms a bay, within which, on a promontory with a port on each side, the town was situated. (Conybeare and Howson, *Life and Epist. of St. Paul*, vol. i. p. 308.) Traces of paved military roads are still found, as well as remains of a great aqueduct on two tiers of Roman arches, and Latin inscriptions. (Clarke, *Trav.* vol. viii. p. 49.) For coins of Neapolis, see Eckhel, vol. ii. p. 72; Rasche, vol. iii. pt. i. p. 1149.



COIN OF NEAPOLIS IN MACEDONIA.

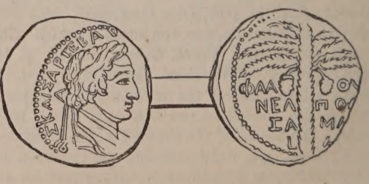
6. A town of the Tauric Chersonesus, and a fortress of Scilurus. (Strab. vii. p. 312; Böckh *Inscr.* vol. ii. p. 147.) Dubois de Montperreux (*Voyage Autour du Caucase*, vol. v. p. 389, vol. vi. pp. 220, 378) has identified this place with the ruins found at *Kermentchik* near *Simpheropol.* [E. B. J.]

NEA'POLIS. II. *In Asia.* 1. An important city of Palaestine, commonly supposed to be identical with the Sichem or Shechem of the Old Testament. Thus Epiphanius uses the names as synonymous (ἐν Σικίμοις, τοῦτ' ἔστιν ἐν τῇ νυνὶ Νεαπόλει, *adv. Haeres.* lib. iii. tom. i. p. 1055, comp. 1068). Eusebius and St. Jerome, however, place Sichem (Σικίμα, Συκὲμ, Συχὲμ) in the suburbs of Neapolis (*Onomast. s. vv. Terebinthus, Sychem*); and Luz is placed near to, and, according to the former, viii. M. P., according to the latter, iii. M. P., from Neapolis (*s. v.* Λούζα), which would imply a considerable interval between the ancient and the modern city. In order to reconcile this discrepancy, Reland suggests that, while the ancient city gradually decayed, the new city was extended by gradual accretion in the opposite direction, so as to widen the interval; and he cites in illustration the parallel case of *Utrecht* and *Veehten.* (*Palaestina*, pp. 1004, 1005.) Another ancient name of this city occurs only in one passage of St. John's Gospel (iv. 5), where it is called Sichar (Σιχάρ); for although St. Jerome maintains this to be a corrupt reading for Sychem (*Epitaph. Paulae, Ep.* lxxxvi. *Op.* tom. iv. p. 676, *Quaest. in Genes.* c. xlviii. ver. 22, tom ii. p. 545), his correction of what he allows was an ancient and common error, even in his age, has no authority in any known codex or version. Another of its ancient names which has exercised the ingenuity of the learned, occurs in Pliny, who reckons among the cities of Samaria, "Neapolis quod antea Mamortha dicebatur" (v. 13), evidently a mistake for Mabortha, which Josephus gives for the native name of Neapolis (*B. J.* iv. 8. § 2); unless, as Reland conjectures, both readings are to be corrected from coins, which he shrewdly remarks are less liable to corruption than MSS., and which read Morthia (Μορθία), which that learned writer takes to be the classical form of the Hebrew word *Moreh*, which was associated with Sichem, both in the Old Testament and the Rabbinical commentaries. (*Gen.* xii. 6; *Deut.* xi. 30; Reland, *Dissertationes Miscell.* pars i. pp. 138—140.) The same writer explains the name Sichar, in St. John, as a name of reproach, contemptuously assigned to the city by the Jews as the seat of error (the Hebrew שָׁקֶר signifying *mendacium, falsum*), and borrowed from the prophet Habakkuk, where the two words *Moreh Shaker* (מוֹרֶה שָׁקֶר) occur in convenient proximity, translated in our version, "a teacher of lies" (ii. 18). The time when it assumed its new name, which it still retains almost uncorrupted in *Nablûs*, is marked by the authors above cited and by the coins. Pliny died during the reign of Titus, under whom Josephus wrote, and the earliest coins bearing the inscription **ΦΛΑΟΥΙ. ΝΕΑΠΟΛ. ΣΑΜΑΡ.** are of the same reign.

Sichem is an exceedingly ancient town, and is frequently mentioned in the history of the earliest patriarchs. It was the first place of Abraham's sojourn on coming into the land of Canaan, and there he built an altar to the Lord. (*Gen.* xii. 6.) The connection of Jacob with the place is marked by the traditionary well still called by his name, and referred to as an undoubtedly authentic tradition, eighteen centuries ago,—that is, at the expiration of about half the period that has elapsed since the time of the patriarch (*Gen.* xxxiii. 18, xxxiv.; *St. John*, iv. 5, 6, 12); nor need the authority of the other local tradition of Joseph's tomb be questioned, as he was certainly deposited there on the coming in of the Israelites, and the reverence paid by them to their fathers' sepulchres forbids us to suppose that it could fall into oblivion. (*Gen.* l. 25; *Josh.* xxxiv. 32.) That tomb was probably situated in the "parcel of a field" where Jacob had spread his tent, which he had bought of the children of Hamor, Shechems' father, for a hundred pieces of money, but which the patriarch himself represents as taken (probably recovered) "from the Amorites with his sword and with his bow" (*Gen.* xlviii. 22), and which he retained as pasture-ground for his cattle after his removal from that vicinity (xxxvii. 12—14). In the division of the land, it fell to the tribe of Ephraim, and is described as situated in Mount Ephraim; it was a Levitical city, and one of the three cities of refuge on the west of Jordan. (*Josh.* xx. 7, xxi. 20, 21.) There it was that Joshua assembled the national convention shortly before his death (xxiv. 1, 25); at which time "he took a great stone and set it up there under an oak, that was by the sanctuary of the Lord" (ver. 26), proving that the tabernacle was then at Shechem, probably in the identical place, the memory of which the Samaritan tradition has perpetuated to this day. [EBAL; GERIZIM.] The pillar erected by Joshua continued to be held in veneration throughout the time of the Judges; there the Shechemites "made Abimelech king, by the plain (‖ *oak*) of the pillar that was in Shechem,"—his own birthplace, and the scene of his father Gideon's victory over the Midianites (*Judges*, vii. 1, viii. 31, ix. 6); and there it was that the Israelites assembled to make Rehoboam king. (1 *Kings*, xii. 1; 2 *Chron.* x. 1.) The remainder of its history is so identified with that of its sacred Mount Gerizim that it has been anticipated under that article. There can be little doubt that this is the city of Samaria mentioned in the Acts of the Apostles, where Philip preached with such success, and which furnished to the Church one of its earliest and most dangerous adversaries, and its first and most distinguished apologist. Not that Simon Magus was a native of Neapolis, but of a village of Samaria named Gitton (Γιττῶν, Just. Mart. *Apol.* i. 36; comp. Euseb. *H. E.* ii. 13), but Neapolis was the principal theatre of his sorceries. Justin Martyr was a native of the city, according to Eusebius (ἀπὸ Φλαυίας νέας πόλεως Συρίας τῆς Παλαιστίνης, *Hist. Eccles.* ii. 13). Sichem is placed by Eusebius and St. Jerome, x. M. P. from Shilo, which agrees well with the interval between *Silûn* and *Nablûs*. (*Onomast. s. v.* Σηλώ.) But it must be observed, that these authors distinguish between the Sychem of Ephraim, near the sepulchre of Joseph,—which, having been destroyed and sown with salt by Abimelech, was restored by Jeroboam (comp. *Judges*, ix. 45, with 1 *Kings*, xii. 25), who, Josephus says, built his palace there (*Ant.* viii. 8. § 4),—and the city of refuge in Mount Ephraim, which they assign to Manasseh, and, with strange inconsistency, immediately identify with the preceding by the fact that Joseph's bones were buried there. (*Onomast. s. v.* Συχέμ.) The author of the Jerusalem Itinerary places it xl. M. P. from Jerusalem.

The modern town of *Nablûs* is situated in a valley lying between Mount Ebal on the N., and Mount Gerizim on the S., giving to the valley a direction from E. to W. On the E., the *Nablûs* valley opens into a much wider valley, about 2 miles from the town; this valley is called *Erd-Mŭkhna* Where the *Nablûs* valley meets the *Erd-Mŭkhna*, at the NE. base of Mount Gerizim, is Jacob's well, and, hard by the well, is the traditionary site of Joseph's tomb, both of them close to the Moslem village of *Askar*, situated at the SE. base of Mount Ebal. Possibly this *Askar* may mark the site of ancient Sychar, the names present only an anagrammatical variation. This would satisfy the language of Eusebius and St. Jerome, cited at the commencement of the article, and remove the obvious difficulty of supposing the well so far distant from the city as is *Nablûs*, particularly as *Nablûs* abounds with running streams, and there are copious fountains between it and the well. One of these, not noticed by any traveller, situated about mid-way between the well and the town, in the middle of the valley, is called *'Ain Daphné*, so named, no doubt, at the time when Greeks inhabited Neapolis, from the infamous fountain and grove near Antioch. The modern *Nablûs* is a large and well-built town, containing a population of from 12,000 to 14,000 souls, almost entirely Mohammedans; the Samaritans having been reduced to something under 200 of all ages and both sexes. (Raumer, *Palästina*, pp. 144—148, notes; Robinson, *Bib. Res.* vol. iii. pp. 95—136.)

The coins of Neapolis are very frequent under the emperors from Titus to Volusianus. The common inscription is ΦΛ. ΝΕΑΣΠΟΛΕѠϹ, more rarely ΦΛΑΟΥ, as in the one below, in which is also added, as in many examples, the name of the region. The more usual emblem on the reverse is a temple situated on the summit of a mountain, to which is an ascent by many steps. The temple is doubtless that mentioned by Damasius as Διὸς Ὑψίστου ἁγιώτατον ἱερὸν (*ap. Phot. Bibl.* p. 1055), the steps those alluded to by the Bordeaux Pilgrim in A. D. 333:—"Ascenduntur usque ad summum montem gradus numero CCC." On the coins of Titus, however, before the Mount Gerizim was introduced, a palm, as in the example below, was the type; or a laurel, with



COIN OF NEAPOLIS IN PALESTINE.

the name of the city written among its branches. (Eckhel, vol. iii. pp. 433—435: see GERIZIM, Vol. I. p. 992. a.) [G. W.]

2. A town of Colchis, south of Dioscurias, and north of Phasis, on the river Chobos or Chorsos. (Scyl. p. 27; Ptol. v. 10. § 2.)

3. A town on the coast of Ionia, south of Ephesus, on the road between Anaea and Marathesium. It was a small place which at first belonged to the Ephesians, and afterwards to the Samians, who received it in exchange for Marathesium. (Strab. xiv. p. 639.) Most writers identify its site with the modern *Scala Nova*, at a distance of about three hours' walk from the site of ancient Ephesus; but Col. Leake (*Asia Minor*, p. 261) believes that this place marks the site of the ancient Marathesium, and that the ancient remains found about halfway between *Scala Nova* and *Tshangli*, belong to the ancient town of Neapolis. (Comp. Tournefort, *Letters*, xx. p. 402; Fellows, *Journal of an Exc. in As. Min.* p. 271, who identifies Neapolis with *Tshangli* or *Changli* itself.)

4. A town in Caria, between Orthosia and Aphrodisias, at the foot of Mount Cadmus, in the neighbourhood of Harpasa. (Ptol. v. 2. § 19; Hierocl. p. 688.) Richter (*Wallfahrten*, p. 539) identifies it with the modern *Jenibola*, near *Arpas Kalessi*, the ancient Harpasa. Another town of the same name is mentioned on the coast of Caria by Mela (i. 16) and Pliny (v. 29); and it is clear that this cannot be the same town as that near Harpas; it is probably only another name for New Myndus [MYNDUS].

5. A town in Pisidia, a few miles south of Antioch. (Ptol. v. 4. § 11; Hierocl. p. 672.) Pliny (v. 42) mentions it as a town of the Roman province of Galatia, which embraced a portion of Pisidia. Franz (*Fünf Inschriften*, p. 35) identifies its site with *Tutinek*, where some ancient remains still exist. [L. S.]

6. A small place situated on the Euphrates, at the distance of 14 *schoeni* (about 40 miles) below Besechana. Ritter has tried, but unsuccessfully (if the present numbers be correct) to identify it with *Maida*. (Isid. *Mans. Parth.* i. 12, ed. Müller, 1855.) [V.]

NEA'POLIS. III. *In Africa.* 1. In Egypt. [CAENEPOLIS.]

2. A town of Cyrenaica, which Ptolemy (iv. 4. § 11) places in 31° 10′ lat. and 49° long. The town of *Mabny* or *Mably*, with which it has been identified, and which appears to be a corruption of the old name, with no other change than what might be expected from the Arab pronunciation, does not quite agree with the position assigned by Ptolemy to Neapolis. (Beechey, *Exped. to the N. Coast of Africa*, p. 350; Barth, *Wanderungen*, pp. 391. 405.)

3. [LEPTIS MAGNA.]

4. A town of Zeugitana with a harbour (Scylax, p. 47; *Stadiasm.* § 107), the same as the MACOMADES of Pliny (v. 3; Μακόμαδα, Ptol. iv. 3. § 11); a "municipium," as it appears from the Antonine Itinerary ("Macomades Minores," *Peut. Tab.*; Geog. Rav. iii. 5); this latter name indicates a Phoenician origin. (Mövers, *Phoeniz. Alterth.* vol. ii. p. 494.) It has been identified with *Kass'r Ounga*, on the N. of the *Gulf of Hammâmét.*

5. A factory of the Carthaginians upon the SINUS NEAPOLITANUS, from which it was the shortest distance to Sicily—a voyage of two days and a night. (Thuc. vii. 50; Scylax, p 49; *Stadiasm.* § 107; Strab. xvii. p. 834.) It was taken by Agathocles in his African campaign. (Diodor. xx. 17.) Under the earlier emperors it was a "liberum oppidum" (Plin. v. 3), afterwards under Hadrian a "colonia." (Ptol. iv. 3. § 8; *Itin. Anton.*; *Peut. Tab.*; Geog. Rav. v. 5.) The old name is retained in the modern *Nâbel*, where Barth (*Wanderungen*, p. 141; comp. Shaw, *Trav.* p. 161) found some remains of antiquity. [E. B. J.]

NEBIS. [GALLAECIA, Vol. I. p. 933, a.]

NEBO. 1. (Ναϐαῦ, LXX.), the mountain from which the patriarch Moses was permitted to view the Promised Land. Its situation is thus described: —"Get thee up into this mountain Abarim, *unto* Mount Nebo, which is in the land of Moab, that is over against Jericho" (*Deut.* xxxii. 49); "and Moses went up from the plains of Moab unto the mountain of Nebo, to the top of Pisgah, that is over against Jericho." We have here three names of the mount, of which, however, Abarim may designate the range or mountain region rising from the high table-land of Moab (comp. *Numbers*, xxvii. 12, xxxiii. 47); while Pisgah is an appellative for a hill, —as it is rendered in our margin, wherever the name occurs in the text (*Numb.* xxi. 20; *Deut.* iii. 27, xxxiv. 1), and in several oriental versions (Lex. *s. v.* פִּסְגָּה),—Nebo the proper name of some one particular peak. This name is regarded by M. Quatremère as of Aramaic origin, identical with that of the celebrated Chaldean divinity (*Isaiah*, xlvi. 1) so frequently compounded with the names of their most eminent kings, &c.; and he discovers other names of like origin in the same parts. (*Mémoire sur les Nabatéens*, p. 87.) It is placed by Eusebius and St. Jerome 6 miles west of Esbus (Heshbon), over against Jericho, on the road from Livias to Esbus, near to Mount Phogor [PEOR]: it was still called by its ancient name (*Onomast. s. vv. Nabau, Abarim*). Dr. Robinson has truly remarked that over against Jericho "there is no peak or point perceptibly higher than the rest; but all is apparently one level line of summit, without peaks or gaps." . . . "Seetzen, Burckhardt, and also Irby and Mangles, have all found Mount Nebo in *Jebel 'Attârûs*, a high mountain south of the *Zŭrka Mâin*" (Arnon). This, however, is far south of the latitude of Jericho. (*Bib. Res.* vol. iii. pp. 306, 307).

2. A town of the tribe of Reuben, mentioned with Heshbon, Elealeh, and others (*Numb.* xxxii. 38); doubtless the site now marked by *Neba* in the *Belka*, south of *Es-Salt* (Robinson, *Bib. Res.* vol. ii. p. 307, n. 1, vol. iii. appendix, p. 170), i. e. in the same district with *Hesbân* and *El-'Âl*, the modern representatives of Heshbon and Elealeh. Whether this town was connected with the synonymous mountain is very uncertain.

3. A town in Judah. (*Ezra*, ii. 29; *Nehem.* vii. 33.) [G. W.]

NEBRISSA. [NABRISSA.]

NEBRODES MONS (τὰ Νευρώδη ὄρη, Strab.: *Monti di Madonia*), one of the most considerable ranges of mountains in Sicily. The name was evidently applied to a part of the range which commences near Cape Pelorus, and extends along the northern side of the island, the whole way to the neighbourhood of Panormus. Though broken into various mountain groups, there is no real interruption in the chain throughout this extent, and the names applied to different parts of it seem to have been employed (as usual in such cases) with much vagueness. The part of the chain nearest to Cape Pelorus, was called Mons Neptunius, and therefore the Mons Nebrodes must have been further to the west. Strabo speaks of it as rising opposite to Aetna, so that he would seem to apply the name to the mountains between that peak and the northern coast, which are still covered with the extensive forests of *Caronia.* Silius Italicus, on the other hand, tells us that it was in the Mons Nebrodes the two rivers of the name of Himera had their sources, which can refer only to the more westerly group of the *Monti di Madonia*, the most lofty range in Sicily after Aetna, and this indentification is generally adopted. But, as already observed, there is no real distinction between the two. Silius Italicus speaks of the Mons Nebrodes as covered with forests, and Solinus derives its name from the number of fawns that wandered through them; an etymology obviously fictitious. (Strab. vi. p. 274; Solin. 5. §§ 11, 12; Sil. Ital. xiv. 236; Cluver. *Sicil.* p. 364; Fazell. *de Reb. Sic.* x. 2. p. 414.) [E. H. B.]

NECTIBERES. [Mauretania.]

NEDA (Νέδα), now *Búzi*, a river of Peloponnesus, rises in Mt. Cerausium, a branch of Mt. Lycaeus in Arcadia, and flows with many windings in a westerly direction past Phigalia, first forming the boundary between Arcadia and Messenia, and afterwards between Elis and Messenia. It falls into the Ionian sea, and near its mouth is navigable for small boats. (Paus. iv. 20. §§ 1, 2, iv. 36. § 7, v. 6. § 3, viii. 38. § 3, viii. 41. §§ 1, 2; Strab. viii. pp. 344, 348; Leake, *Morea*, vol. i. pp. 56, 485; Ross, *Reisen im Peloponnes*, p. 84; Curtius, *Peloponnesos*, vol. ii. pp. 152, 185.)

NEDAD, a river of Pannonia, mentioned only by Jornandes (*de Reb. Get.* 50), as the river on the banks of which the Huns were defeated by the Gepidae. The name is in some MSS. Nedao, and the river is believed to be the modern *Neytra.* [L. S.]

NEDINUM (Νήδινον, Ptol. ii. 16. § 10; Geog. Rav. iv. 16; Neditae, Orelli, *Inscr.* 3452), a town of the Liburni, on the road from Siscia to Iadera (*Peut. Tab.*), identified with the ruins near *Nadin.* Orelli (*l. c.*) refers the inscription to *Novigrad.* (Wilkinson, *Dalmatia and Montenegro*, vol. i. p. 93.) [E. B. J.]

NEDON. [Messenia, p. 342, b.]

NEGRA. [Marsyabae, pp. 284, 285.]

NELCYNDA (τὰ Νελκύνδα, *Peripl.* §§ 53, 54, ed. Müller, 1855), a port on the W. coast of India, in the province called Limyrica, without doubt the same as that now called *Neliseram.* It is in lat. 12° 10′ N. It is mentioned in various authorities under names slightly modified one from the other: thus, it is the Melcynda of Ptolemy (vii. 1. § 9), in the country of the Aii; the "*portus gentis* Neacyndon" of Pliny (vi. 26. s. 104), which was also called Bacare or Barace; the Nincylda of the Peutingerian Table; and Nilcinna of the Geogr. Raven. (ii. 1). The name is certainly of Indian origin, and may be derived, as suggested by Ritter (v. p. 515) from *Nilakhanda*, the blue county. Other derivations, however, have been proposed for it. (Vincent, *Periplus*, ii. p. 445; Rennell, *Mem. Hindostan*, p. 48; Gosselin, iii. p. 227.) [V.]

NELEUS. [Euboea, Vol. I. p. 872, a.]

NE'LIA (Νηλία), a town of Magnesia in Thessaly, between which and Iolcus Demetrias was situated. Leake identifies it with the remains of a small Hellenic town above *Lekhónia.* (Strab. ix. p. 436; Leake, *Northern Greece*, vol. iv. p. 379.)

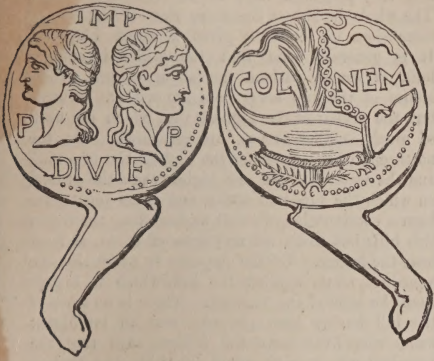
NELO, a small river of Hispania Tarraconensis, in the territory of the Astures, and on the N. coast of Spain; probably the *Rio de la Puente.* (Plin. iv. 20. s. 34; Ukert, vol. ii. pt. 1. p. 299.) [T. H. D.]

NEMALONI, an Alpine people. In the Trophy of the Alps the name of the Nemaloni occurs between the Brodiontii and Edenates. (Plin. iii. 20.) The site of this people is uncertain. It is a mere guess to place them, as some do, at *Miolans*, in the valley of *Barcelonette.* [G. L.]

NEMAUSUS (Νέμαυσος: *Eth.* Νεμαύσιος, Nemausensis: *Nîmes*), a city of Gallia Narbonensis on the road from Arelate (*Arles*) through Narbo (*Narbonne*) into Spain. Ptolemy (ii. 10. § 10) calls it Nemausus Colonia, but he places it in the same latitude as Arausio (*Orange*), and more than a degree north of Arelate; which are great blunders. Nemausus was the chief place of the Volcae Arecomici: "with respect to number of foreigners and those engaged in trade (says Strab. iv. p. 186) much inferior to Narbo, but with respect to its population much superior; for it has subject to it twenty-four villages of people of the same stock, populous villages which are contributory to Nemausus, which has what is called the Latium (Jus Latii or Latinitas). By virtue of this right those who have obtained the honour of an aedileship and quaestorship in Nemausus become Roman citizens; and for this reason this people is not under the orders of the governors from Rome. Now the city is situated on the road from Iberia into Italy, which road in the summer is easy travelling, but in the winter and spring is muddy and washed by streams. Some of these streams are passed by boats, and others by bridges of wood or stone. The wintry torrents are the cause of the trouble from the water, for these torrents sometimes as late as the summer descend from the Alps after the melting of the snow."

Strabo fixes the site of Nemausus about 100 stadia from the Rhone, at a point opposite to Tarascon, and 720 stadia from Narbo. In another place (iv. p. 178) Strabo estimates the distance from Narbo to Nemausus at 88 M. P. One of the Itin. routes makes it 91 M. P. from Narbo to Nemausus. Strabo's two distances do not agree, for 720 stadia are 90 M. P. The site of the place is certain. In the middle age documents the name is written Nemse (D'Anville). There seems to be no authority for writing the modern name *Nismes;* and yet *Nîmes*, as it is now properly written, supposes a prior form *Nismes. Nîmes* is the present capital of the arrondissement of *Gard*, the richest in Roman remains of all the districts of France.

The twenty-four smaller places that were attached (attributa) to Nemausus are mentioned by Pliny (iii. 4). The territory of Nemausus produced good cheese, which was carried to Rome (Plin. xi. 42). This cheese was made on the *Cévennes*, and Pliny appears to include Mons Lesura in the territory of Nemausus. Latera [Latera] on the Ledus (*Lez*) west of Nemausus was in the territory, which probably extended through Ugernum eastward to the Rhone. Nemausus was an old Gallic town. The name is the same that Strabo gives with a slight variation (Nemossus) to Augustonemetum or *Clermont* in *Auvergne.* The element *Nem* appears in the name of several Gallic towns. Nemausus was made a Colonia probably by the emperor Augustus. An inscription on one of the gates, called the gate of Augustus, records the eleventh or twelfth consulship of Augustus, and that he gave gates and walls to the colony. There is a bronze medal of Nemausus in the Museum of *Avignon*, the so called *Pied de Biche*, on one side of which there is the legend COL. NEM. with a crocodile chained to a palm-tree, which may probably commemorate the conquest of Egypt; on the other are two heads, supposed to be Augustus and Agrippa, with the inscription IMP. P. P. DIVI. F. This medal has also been found in other places. It is figured below.

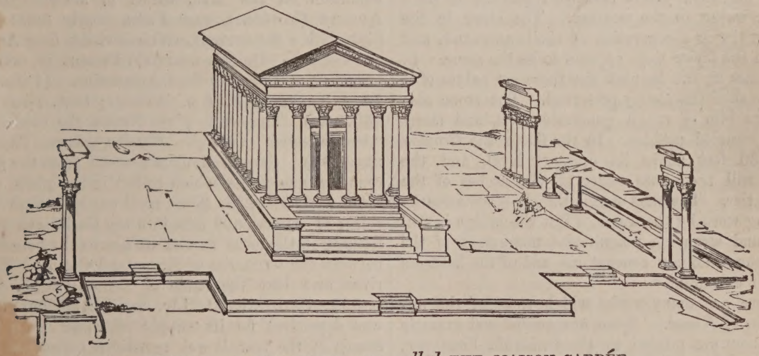


COIN OF NEMAUSUS.

Nîmes contains many memorials of its Roman splendour. The amphitheatre, which is in good preservation, is larger than that of *Verona* in Italy; and it is estimated that it would contain 17,000 persons. It stands in an open space, cleared of all buildings and obstructions. It has not the massive and imposing appearance of the amphitheatre of *Arles;* but it is more complete. A man may make the circuit on the flat which runs round the upper story, except for about one-sixth of the circuit, where the cornice and the flat are broken down.

The greater diameter is about 437 English feet, which includes the thickness of the walls. The exterior height on the outside is nearly 70 English feet. The exterior face of the building consists of a ground story, and a story above, which is crowned by an attic. There are sixty well proportioned arches in the ground story, all of the same size except four entrances, larger than the rest, which correspond to the four cardinal points. These arches open on a gallery, which runs all round the interior of the building. The story above has also sixty arches. All along the circumference of the attic there are consoles, placed at equal distances, two and two, and pierced in the middle by round holes. These holes received the poles which supported an awning to shelter the spectators from the sun and rain. When it was complete, there were thirty rows of seats in the interior. At present there are only seventeen. The stones of the upper seats are of enormous dimensions, some of them 12 feet long, and 2 feet in width.

The temple now called the *Maison Carrée* is a parallelogram on the plan, about 76 English feet long, and 40 wide. It is what is called pseudo-peripteral, with thirty Corinthian fluted pillars, all of which are engaged in the walls, except six on the face and two on each side of the front portico, ten in all. The portico has, consequently, a considerable depth compared with the width. The columns are ten diameters and a quarter in height. The temple is highly enriched in a good style. Séguier (1758) attempted to prove that this temple was dedicated to C. and L. Caesar, the sons of Agrippa by Julia the daughter of Augustus. But M. Auguste Pélet has within the present century shown that it was dedicated to M. Aurelius and L. Verus. The excavations which have been made round the *Maison Carrée* since 1821 show that it was once surrounded by a colonnade, which seems to have been the boundary of a forum, within which the temple was placed. The *Maison Carrée*, after having passed through many hands, and been applied to many purposes, is now a museum of painting and antiquities. Arthur Young (*Travels in France*, 2nd ed. vol. i. p. 48) says "that the *Maison Carrée* is beyond comparison the most light, elegant, and pleasing building I ever beheld." Nobody will contradict this.



TEMPLE AT NEMAUSUS, *now called* THE MAISON CARRÉE.

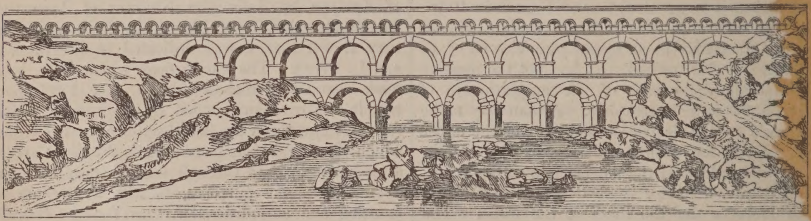
The famous fountain of Nemausus, which Ausonius mentions (*Ordo Nob. Urb.*, Burdigala)—

> "Non Aponus potu, vitrea non luce Nemausus
> Purior"—

still exists; and there are some traces of the ancient construction, though the whole is a modern restoration. But the great supply of water to Nemausus was by the aqueduct now called the *Pont du Gard*, and it is said that this acqueduct terminated by a subterraneous passage in the side of the rock of the fountain. A building called the Temple of Diana, and a large edifice called *Tour Magne* (Turris Magna), which appears to have been a sepulchral monument, the gate of Augustus, and the gate called of France, are the chief remaining monuments of Nemausus.

The noblest Roman monument in France is the aqueduct called the *Pont du Gard*, which is between three and four leagues from *Nîmes*. Over this aqueduct the waters of the springs of the *Eure* and *Aizan* near *Uzés*, were brought to Nemausus. The river *Gardon*, the ancient Vardo, is deep just above the aqueduct. The channel is sunk between rugged rocks, on which scattered shrubs grow. The river rises in the *Cévennes*, and is subject to floods, which would have destroyed a less solid structure than this Roman bridge. The bridge is built where the valley is contracted by the rocks, and in its ordinary state all the water passes under one arch. The best view of the bridge is from the side above it. The other side is disfigured by a modern structure of the same dimensions as the lower range of arches; it is a bridge attached to the lower arches of the Roman bridge, and is used for the passage of carts and horses over the *Gardon.*

There are three tiers of arches. The lowest tier consists of six arches; that under which the water flows is the largest. The width of this arch is said to be about 50 English feet, and the height from the surface of the water is about 65 feet. The second tier contains eleven arches, six of which correspond to those below, but they appear to be wider, and the piers are not so thick as those of the lowest tier. The height of the second tier is said to be about 64 feet; but some of these dimensions may not be very accurate. The third tier has thirty-five arches, or thereabouts, making a length, as it is said, of about 870 English feet. It is about 26 feet high to the top of the great slabs of stone which cover it. These slabs lie across the channel in which the water was conveyed over the river, and they project a little so as to form a cornice. The whole height of the three tiers, if the several dimensions are correctly given, is about 155 feet. It is generally said that the bridge is entirely built of stones, without mortar or cement. The stones of the two lower tiers are without cement; but the arches of the highest tier, which are built of much smaller stones, are cemented. At the north end of the aqueduct the highest tier of arches and the water channel are higher than the ground on which the aqueduct abuts, and there must have been a continuation of small arches along the top of this hill; but there are no traces of them, at least near the bridge. On the opposite or south side the aqueduct abuts against the hill, which is higher than the level of the channel. There is no trace of the hill having been pierced; and an intelligent man, who lives near the bridge, says that the aqueduct was carried round the hill, and that it pierced another hill further on, where the tunnel still exists.



ROMAN AQUEDUCT NEAR NEMAUSUS, *now called* THE PONT DU GARD.

The stone of this bridge is a yellowish colour. Seen under the sun from the west side, the bridge has a brightish yellow tint, with patches of dark colour, owing to the weather. The stone in the highest tier is a concretion of shells and sand, and that in the lower tiers appears to be the same. In the stones in the highest tier there are halves of a bivalve shell completely preserved. The stone also contains bits of rough quartzose rock, and many small rounded pebbles. In the floods the *Gardon* rises 30 feet above its ordinary level, and the water will then pass under all the arches of the lowest tier. The piers of this tier show some marks of being worn by the water. But the bridge is still solid and strong, a magnificent monument of the grandeur of Roman conceptions, and of the boldness of their execution.

There are many works which treat of the antiquities of *Nîmes.* Some are quoted and extracts from them are printed in the *Guide du Voyageur*, par Richard and E. Hocquart. [G. L.]

NE'MEA (ἡ Νεμέα, Ion. Νεμέη: *Adj.* Νέμειος, Νεμεαῖος, Nemeaeus), the name of a valley in the territory of Cleonae, where Hercules slew the Nemean lion, and where the Nemean games were celebrated every other year. It is described by Strabo as situated between Cleonae and Phlius (viii. p. 377). The valley lies in a direction nearly north and south, and is about two or three miles long, and from half to three quarters of a mile in breadth. It is shut in on every side by mountains, and is hence called by Pindar a deep vale (βαθύπεδος, *Nem.* iii. 18.) There is a remarkable mountain on the NE., called in ancient times APESAS ('Απέσας), now *Fuka*, nearly 3000 feet high, with a flat summit, which is visible from Argos and Corinth. On this mountain Perseus is said to have first sacrificed to Zeus Apesantius. (Paus. ii. 15. § 3; Steph. B. *s. v.* 'Απέσας; Stat. *Theb.* iii. 460, seq.) Theocritus gives Nemea the epithet of "well-watered" (εὐΰδρου Νεμέης χῶρος, Theocr. xxv. 182). Several rivulets descend from the surrounding mountains, which collect in the plain, and form a river, which flows northward through the ridges of Apesas, and falls into the Corinthian gulf, forming in the lower part of its source the boundary between the territories of Sicyon and Corinth. This river also bore the name of Nemea (Strab. viii. p. 382; Diod. xiv. 83; Liv. xxxiii. 15); but as it was dependent for its supply of water upon the season of the year, it was sometimes called the Nemean Charadra. (Aesch. *de Fals. Leg.* § 168, ed. Bekker; ἡ Χαράδρα, Xen. *Hell.* iv. 2. § 15.) The mountains, which enclose the valley, have several natural caverns, one of which, at the distance of 15 stadia from the sacred grove of Nemea, and on the road named Tretus, from the latter place to Mycenae, was pointed out as the cave of the Nemean lion. (Paus. ii. 15. § 2.)

The name of Nemea was strictly applied to the sacred grove in which the games were celebrated. Like Olympia and the sanctuary at the Corinthian

Isthmus, it was not a town. The sacred grove contained only the temple, theatre, stadium, and other monuments. There was a village in the neighbourhood called BEMBINA (Βέμβινα), of which, however, the exact site is unknown. (Strab. viii. p. 377; Steph. B. *s. v.*) The haunts of the Nemean lion are said to have been near Bembina. (Theocr. xxv. 202.)

The chief building in the sacred grove was the temple of Zeus Nemeius, the patron god of the place. When visited by Pausanias the roof had fallen, and the statue no longer remained (ii. 15. § 2). Three columns of the temple are still standing, amidst a vast heap of ruins. "Two of these columns belonged to the pronaos, and were placed as usual between antae; they are 4 feet 7 inches in diameter at the base, and still support their architrave. The third column, which belonged to the outer range, is 5 feet 3 inches in diameter at the base, and about 34 feet high, including a capital of 2 feet. Its distance from the corresponding column of the pronaos is 18 feet. The total height of the three members of the entablature was 8 feet 2 inches. The general intercolumination of the peristyle was 7 feet; at the angles, 5 feet 10 inches. From the front of the pronaos to the extremity of the cell within, the length was 95 feet; the breadth of the cell within, 31 feet; the thickness of the walls, 3 feet. The temple was a hexastyle, of about 65 feet in breadth on the upper step of the stylobate, which consisted of three steps: the number of columns on the sides, and consequently the length of the temple, I could not ascertain." (Leake.) Though of the Doric order, the columns are as slender as some of the specimens of the Ionic, and are so different from the older Doric examples, that we ought probably to ascribe to the temple a date subsequent to the Persian wars.

Among the other monuments in the sacred grove were the tombs of Opheltes, and of his father Lycurgus. The former was surrounded with a stone enclosure, and contained certain altars; the latter was a mound of earth. (Paus. ii. 15. § 3.) Pausanias also mentions a fountain called Adrasteia. The latter is, doubtless, the source of water near the Turkish fountain, which is now without water. At the foot of the mountain, to the left of this spot, are the remains of the stadium. Between the stadium and the temple of Zeus, on the left of the path, are some Hellenic foundations, and two fragments of Doric columns. Near the temple are the ruins of a small church, which contains some Doric fragments. (Leake, *Morea*, vol. iii. p. 327, seq.; Curtius, *Peloponnesos*, vol. ii. p. 505, seq.)

For an account of the Nemean festival, see *Dict. of Antiq. s. v.*

NEMENTURI, one of the several Alpine peoples enumerated by Pliny (iii. c. 20) among the names inscribed on the Trophy of the Alps. Their position is unknown. [G. L.]

NE'MESA, a river of Gallia mentioned by Ausonius (*Mosella*, v. 353), is the *Nims*, which joins the Pronaea (*Prum*). The united streams flow into the Sura (*Sour*), and the Sura into the Mosella. [G. L.]

NEMETACUM or NEMETOCENNA (*Arras*), the chief town of the Atrebates, a Belgic people. Caesar (*B. G.* viii. 46) spent a winter at Nemetocenna at the close of his Gallic campaigns. In the inscription of *Tongern* there is a route from Castellum (*Cassel*) to Nemetacum, which is the same place as Nemetocenna. The distance from *Cassel* through *Béthune* to *Arras* is 43 M. P. The distance according to the Antonine Itin. from *Cassel* through Minariacum [MINARIACUM] is 55 M. P. There is also a route from Taruenna (*Thérouenne*) of 33 M. P. to Nemetacum. There is no place where these roads can meet except *Arras*. In the Greek texts of Ptolemy (ii. 9. § 7) the capital of the Atrebates is Origiacum (Ὀριγίακον); but it is said that the Palatine MS. has Metacon, and all the early editions of Ptolemy have Metacum. It seems possible, then, that Ptolemy's Metacum represents Nemetacum. But Ptolemy incorrectly places the Atrebates on the *Seine;* he also places part of their territory on the sea-coast, which may be true. Origiacum is supposed to be *Orchies*, between *Tournai* and *Douai*. The town Nemetacum afterwards took the name of the people Atrebates or Atrebatii, and the name was finally corrupted into *Arras*. [ATREBATES.]

The traces of the Roman roads from *Arras* to *Thérouenne* and to *Cambrai* are said to exist. It is also said that some remains of a temple of Jupiter have been discovered at *Arras*, on the *Place du Cloître;* and that there was a temple of Isis on the site of the *Hôtel-Dieu*. (D'Anville, *Notice, &c.*; Walckenaer, *Géog. &c.* vol. i. p. 431.) [G. L.]

NEMETATAE. [GALLAECIA, Vol. I. p. 933, a.]

NEME'TES (Νεμῆται). This name first appears in Caesar (*B. G.* i. 51), who speaks of the Nemetes as one of the Germanic tribes in the army of Ariovistus. In another passage (*B. G.* vi. 25) he describes the Hercynia Silva as commencing on the west at the borders of the Helvetii, the Nemetes, and the Rauraci; and as he does not mention the Nemetes as one of the nations on the left bank of the Rhine (*B. G.* iv. 10), we may probably infer that in his time they were on the east or German side of the Rhine. The Vangiones and Nemetes were afterwards transplanted to the west side of the Rhine. (Tac. *Germ.* c. 28.) Ptolemy makes Noviomagus (*Speyer*) the capital of the Nemetes, but he incorrectly places them north of the Vangiones, whose capital was Borbetomagus (*Worms*). Pliny (iv. 17) mentions the Nemetes, Tribocci, and Vangiones in this order; but Tacitus mentions them just in the inverse order, Vangiones, Tribocci and Nemetes. From none of these writers could we determine the relative positions of these peoples; but the fact that Noviomagus (Νοιόμαγος) is mentioned by Ptolemy as the chief town of the Nemetes, and that Noviomagus is proved to be *Speyer* by the Itineraries along the west bank of the Rhine, determine the position of the Nemetes.

In Ammianus Marcellinus (xv. 11) and the Not. Imp., Noviomagus appears under the name of the people Nemetes or Nemetae. Ammianus calls it a municipium, by which he probably means a Roman town. In the Notitia of the Gallic provinces, Civitas Nemetum belongs to Germania Prima. In some later writings the expression occurs "civitas Nemetum id est Spira." The name of *Speyer* is from the *Speyerbach*, which flows into the Rhine at *Speyer*. (D'Anville, *Notice, &c.*; Walckenaer, *Géog. &c.* vol. ii. p. 277.) [G. L.]

NEMETOBRI'GA (Νεμετόβριγα), a town of the Tiburi in Asturia, on the road from Bracara to Asturica, now *Mendoya*, in the district of Tribis. (Ptol. ii. 6. § 37; *Itin. Ant.* p. 428; Ukert, vol. ii. pt. 1. p. 442.) [T. H. D.]

NEMETOCENNA [NEMETACUM.]

NEMORENSIS LACUS. [ARICIA.]

NEMOSSUS. [AUGUSTONEMETUM.]

NEMUS DIANAE. [ARICIA.]

NENTIDAVA. [DACIA, Vol. I. p. 774, b.]

NEOCAESAREIA (Νεοκαισάρεια: *Eth.* Νεοκαισαρεύς). 1. A town in Pontus Polemoniacus, which, on account of its late origin, is not mentioned by any writer before the time of Pliny, was situated on the eastern bank of the river Lycus, 63 miles to the east of Amasia. (Plin. vi. 3; *Tab. Peuting.*) It was the capital of the district, and celebrated for its size and beauty, and is of historical importance on account of the ecclesiastical council held there in A. D. 314. We possess no information about the date of its foundation; but the earliest coins we have of it bear the image of the emperor Tiberius; whence it is probable that Neocaesareia was founded, or at least received that name, in the reign of Tiberius, when Strabo, who does not notice it, had already composed his work. It must have rapidly risen in extent and prosperity, as in the time of Gregorius Thaumaturgus, who was a native of the place, it was the most considerable town in Pontus. (Greg. Neocaes. *Vit.* p. 577; Amm. Marc. xxvii. 12; Hierocl. p. 702; Basil, *Epist.* 210; Acta Eutych. c. 7; comp. Steph. B. *s. v.*; Solin. 45; Ptol. v. 6. § 10.) According to Paulus Diaconus (*Hist. Misc.* ii. 18), the town was once destroyed by an earthquake; and from Stephanus Byz. it seems that at one time it was called Adrianopolis. The town still exists under a corrupt form of its ancient name, *Nicsar* or *Nicsara*, at a distance of two days' journey north of *Tokat.* As to the supposed identity of Cabira and Neocaesareia, see CABIRA.

2. A town of Bithynia, of uncertain site. (Steph. B. *s. v.*; Hierocl. p. 693; Concil. Const. vol. iii. p. 668.) [L. S.]

NEOCLAUDIOPOLIS. [ANDRAPA.]

NEOCOMUM. [COMUM.]

NEON (Νεών: *Eth.* Νεώνιος), an ancient town of Phocis, said to have been built after the Trojan war (Strab. ix. p. 439), was situated at the foot of Mt. Tithorea, one of the peaks of Mt. Parnassus. Herodotus relates that, when the Persian army invaded Phocis, many of the Phocians took refuge in Tithorea near Neon (viii. 32), and that the latter city was destroyed by the Persians (viii. 33). It was, however, afterwards rebuilt; but was again destroyed, with the other Phocian towns, at the end of the Sacred War. (Paus. x. 3. § 2.) In its neighbourhood, Philomelus, the Phocian general, was defeated, and perished in the flight by throwing himself down from a lofty rock. (Paus. x. 2. § 4.) Neon now disappears from history, and in its place we read of a town TITHOREA, which is described by Pausanias (x. 32. § 8, seq.). This writer regards Tithorea as situated on the same site as Neon; and relates that Tithorea was the name anciently applied to the whole district, and that when the inhabitants of the neighbouring villages were collected in the city, the name of Tithorea was substituted for that of Neon. This, however, is not in accordance with the statement of Plutarch, according to whom Tithorea, in the time of the Mithridatic war, was a fortress surrounded by precipitous rocks, where the Phocians took refuge from Xerxes. He further states that it was not such a city as the one existing in his day. (Plut. *Sull.* 15.) If the view of Plutarch is correct, that the fortress, the site of which was afterwards occupied by the city Tithorea, was the place where the Phocians took refuge from Xerxes, we may conclude that Tithorea and Neon were two different places.

The city, which existed in the time of Plutarch and Pausanias, was a place of some importance, though it had begun to decline for a generation before the time of Pausanias. The latter writer mentions, however, a theatre, the enclosure of an ancient agora, a temple of Athena, and the tomb of Antiope and Phocus. A river flowed by Tithorea, called Cachales (Καχάλης), to which the inhabitants had to descend in order to obtain water. In the territory of Tithorea, but at the distance of 70 stadia from the city, was a temple of Asclepius, and also, at the distance of 40 stadia, a shrine of Isis. (Paus. x. 32. §§ 8—13.) The name is written Τιθορέα in Herodotus and Pausanias, Τιθοραία in Stephanus B., Τιθόρα in Plutarch, but Τιθόρρα in inscriptions. The Ethnic name in Pausanias is Τιθορεεύς, in Stephanus Τιθοραιεύς, but in inscriptions Τιθορεύς.

The ruins of Tithorea are situated at *Velítza*, a village at the NE. foot of Mt. Parnassus. The site is fixed by an inscription found at *Velítza*, in which the name of Tithorea occurs. Two-thirds of the modern village stand within the ruined walls of the ancient city. A considerable portion of the walls, and many of the towers, still remain. The town was carefully fortified towards the W. and NW., and was sufficiently protected towards the NE. and E. by the precipitous banks of the Cachales, and towards the S. by the steep sides of Mt. Parnassus. The walls are almost 9 feet broad. The Cachales, which now bears the name of *Kakóreuma*, or the *evil torrent*, flows in a ravine below the village, and thus illustrates the statement of Pausanias, that the inhabitants *descended* to it in order to obtain water. Behind *Velítza*, ascending the Cachales, there is a cavern on the steep side of the rock, which, during the last war of independence, received a great number of fugitives. It is very spacious, is supplied with excellent water, and is quite impregnable. This is probably the place where the inhabitants of Neon and the surrounding places took refuge in the Persian invasion, as the Delphians did in the Corycian cave [see Vol. I. p. 768], more especially as the height immediately above *Velítza* is not adapted for such a purpose. A difficult mule path leads at present through the ravine of the Cachales across the heights of Parnassus to Delphi. In the time of Pausanias there were two roads from Tithorea across the mountain to Delphi, one direct, the other longer, but practicable for carriages. Pausanias assigns 80 stadia as the length of the shorter road; but this number cannot be correct, as Leake observes, since the direct distance is hardly less than 12 geographical miles.

Most modern writers have followed Pausanias in identifying Tithorea and Neon; but Ulrichs, for the reasons which have been already stated, supposes them to have been different cities, and places Neon at the Hellenic ruins on the Cephissus, called *Paleá Fiva*, distant 1½ hour, or 3½ English miles, from *Velítza.* (Leake, *Northern Greece*, vol. ii. p. 77, seq.; Ulrichs, in *Rheinisches Museum*, 1843, p. 544, seq.)

NEONTEICHOS (Νέον τεῖχος), an Aeolian town not far from the coast of Mysia, situated between the Hermus and the town of Larissa, from which its distance was only 30 stadia. It is said to have been founded by the Aeolians, as a temporary fort on their first arrival in Asia. According to Strabo (xiii. p. 621), the place was more ancient even than Cyme; but according to a statement in the Vita

Homeri (c. 10), it was built eight years later than Cyme, as a protection against the Pelasgians of Larissa. (Plin. v. 32; Herod. i. 149; Scyl. p. 28; Steph. B. *s. v.*) Remains of this town, says Cramer, ought to be sought for on the right bank of the Hermus, and above *Quisel-Hissar*, on the road from Smyrna to *Bergamah*. [L. S.]

NEONTEICHOS (Νέον τεῖχος), a fortress on the coast of Thrace, mentioned by Scylax (p. 28) and by Xenophon (*Anab.* vii. 5. § 8), supposed to be the modern *Ainadsjik*. [T. H. D.]

NEOPTO'LEMI TURRIS (Νεοπτολέμου πύργος, Strab. vii. p. 306), a place on the NW. coast of the Euxine, 120 stadia from the river Tyras, and the same distance from Cremnisci (*Anon. Peripl.* p. 9), now *Akkerman*. [E. B. J.]

NE'PETE (Νέπετα Ptol.; Νεπίτα, Strab.: *Eth.* Nepesinus: *Nepi*), a city of Etruria, situated in the southern part of that province, at a distance of 30 miles from Rome and 8 miles E. of Sutrium. There is no doubt that it was an ancient Etruscan town, though certainly not a city of the first rank, and was probably a dependency of Veii. Hence we meet with no mention of the name, any more than of its neighbour Sutrium, until after the fall of Veii; but from that period these two cities became places of much importance as the frontier fortresses of the Roman dominion on the side of Etruria (Liv. vi. 9). The name of Nepete is first mentioned in B. C. 386, when it was in alliance with Rome, and being attacked by the Etruscans, sent to sue for assistance from th Romans. But before the military tribunes Valeri and Furius could arrive to their support, the city [illegible]d surrendered to the Etruscan arms, and was occupied with a strong garrison. It was, however, speedily retaken, and the leaders of the party who had been instrumental in bringing about the surrender were executed (Liv. vi. 9, 10). A few years later a more effectual step was taken to secure its possession by sending thither a Roman colony. The establishment of this is fixed by Livy in B.C. 383, while Velleius Paterculus would date it 10 years later, or 17 years after the capture of Rome by the Gauls (Liv. vi. 21; Vell. Pat. i. 14). It was a Latin colony like most of those established at this period. In B.C. 297, Nepete is again mentioned as one of the frontier towns on this side against the Etruscans (Liv. x. 14); but with this exception we hear no more of it during the wars of the Romans in Etruria. In the Second Punic War it was one of the twelve Latin colonies which declared themselves exhausted with the burdens of the war, and unable to furnish any further supplies: for which it was punished, before the end of the war, by the imposition of double contributions (Liv. xxvii. 9, xxix. 15). From this time Nepete seems to have sunk into the condition of a subordinate provincial town. Like the other Latin colonies, it obtained the Roman franchise by the Lex Julia, in B. C. 90, and became from thenceforth a municipium; which rank it appears to have retained under the Empire, though it is said in the Liber Coloniarum to have received a colony at the same time with that sent to Falerii (Fest. *s. v. Municipium*, p. 127; Gruter, *Inscr.* p. 308. 2, p. 441. 7; *Lib. Col.* p. 217; Zumpt, *de Colon.* p. 337). Its existence as a municipal town throughout the period of the Roman Empire is proved by inscriptions as well as by Pliny, Ptolemy, and the Tabula (Strab. v. p. 226; Plin. iii. 5. s. 8; Ptol. iii. 1. § 50; *Tab. Peut.*; Orell. *Inscr.* 879, 3991); but no mention occurs of it in history till after the fall of the Western Empire, when it figures in the Gothic wars as a place of some importance from its strength as a fortress, and was one of the last strongholds maintained by the Goths against Narses (Procop. *B. G.* iv. 34). It early became an episcopal see, a dignity which it has retained without intermission till the present time, though now but an insignificant town with about 1500 inhabitants.

The only remains of antiquity now visible at *Nepi* are some ancient sepulchres hewn in the rock, and some portions of the ancient walls, much resembling in their construction those of Sutrium and Falerii. These are considered by Dennis as belonging to the ancient Etruscan city; but it is more probable that they date only from the Roman colony. (Dennis's *Etruria*, vol. i. p. 111; Nibby, *Dintorni*, vol. ii. p. 398.) [E. H. B.]

NE'PHELIS (Νεφελίς), a small town on the coast of Cilicia, situated, according to Ptolemy (v. 8. § 1), between Antioch and Anemurium; but if, as some suppose, it be the same place as the Ζεφέλιον mentioned in the Stadiasmus Maris Magni (§§ 181, 182), it ought to be looked for between Selinus and Celenderis. Near the place was a promontory of the same name, where, according to Livy (xxxiii. 20), the fleet of Antiochus the Great was stationed, when, after reducing the towns of Cilicia as far as Selinus, he was engaged in the siege of Coracesium, and where he received the ambassadors of the Rhodians. (Comp. Leake, *Asia Minor*, p. 119.) [L. S.]

NE'PHERIS (Νέφερις), a natural fortress situated on a rock, 180 stadia from the town of Carthage. (Strab. xvii. p. 834.) [E. B. J.]

NEPTU'NIUS MONS. [PELORUS.]

NEQUI'NUM. [NARNIA.]

NEREAE, a tribe, mentioned with several others, who are equally unknown, by Pliny, and placed by him in the neighbourhood of the Insula Pattalene, the modern *Saurashtrán* (vi. 20. s. 23). [V.]

NERE'TUM, or NERITUM (Νήρητον, Ptol.: *Eth.* Neretinus: *Nardò*), a city of the Sallentini, in the ancient Calabria, mentioned both by Ptolemy and Pliny among the inland towns of that people. Its name is also found in the Tabula, which fixes its position 29 M. P. from Manduria on the road to Uxentum (*Ugento*), and 20 M. P. from the latter city. These data enable us to identify it with certainty with the modern town of *Nardò*, a considerable place about 9 miles N. of *Gallipoli*. It is clear from Pliny that it was a town of municipal rank, and the same thing is confirmed by inscriptions; but there are no ancient remains at *Nardò*. (Plin. iii. 11. s. 16; Ptol. iii. 1. § 76; *Tab. Peut.*; Orell. *Inscr.* 3108. Other inscriptions, with the name of MUNIC., NERIT. published by Muratori, vol. ii. pp. 1113, 1120, and by Romanelli, vol. ii. pp. 49, 50, are probably spurious. See Orelli, 138.) [E. H. B.]

NE'RICUS. [LEUCAS.]

NERIGOS. Pliny (iv. 16. s. 30), in speaking of the islands in the north of Britain, says that, according to some, Nerigos was the largest, and that from it people used to sail to Thule. As besides this passage we have no other information, it is impossible, with absolute certainty, to say what island is meant; but as Norway is in Danish still called *Norge*, and in Swedish *Norrige*, it is now generally assumed that Nerigos is the modern *Norway;* the south-western headland of which, projecting into the sea, might easily lead the ancients to the belief that it was an island. In the same passage Pliny mentions the island of Bergi, which may possibly be only the north-western coast of *Norway*, the most important commercial town in that part still bearing the name of *Bergen*. The island of Dumna lastly, which is mentioned along with those spoken of above, has been identified with *Dunoen*, belonging to the abbey of *Drontheim*. But all this is very doubtful, as Pliny, besides being very vague, may have blundered here as in other parts of his work; for, according to some, Bergion seems to have been an ancient name of Hibernia or *Ireland* (P. Mel. ii. 5. § 4); and Dumna is distinctly called by Ptolemy (ii. 3. § 31, viii. 3. § 10), an island off the north of Britain. [Comp. ORCADES.] [L. S.]

NERIS. [CYNURIA.]

NE'RITUS. [ITHACA.]

NE'RIUM. [ARTABRI.]

NERO'NIA. [ARTAXATA.]

NERTEREANES (Νερτερέανες), a small German tribe, which is mentioned at a late period in the country once occupied by the Chatti, on the east of Mons Abnoba (Ptol. ii. 11. § 22). [L. S.]

NERTOBRIGA (Νερτόϐριγα). 1. A town of Hispania Baetica (Ptol. ii. 4. § 13), also called by Pliny (iii. 1. s. 3) Concordia Julia, the modern *Valera la vieja*. It is named Ἐρκόϐρικα in the copies of Polybius (xxxv. 2), by an omission of the *N*. (Ukert, vol. ii. pt. 1. p. 381.)

2. A town of the Celtiberi in Hispania Tarraconensis, on the road from Emerita to Caesaraugusta. It is called by Appian Νεργόϐριγα (*Hisp.* 50), and by Suidas Νεργόϐριγες: now *Almunia*. (Ptol. ii. 6. § 58; Florus, ii. 17; *Ant. Itin.* 437; Ukert, vol. ii. pt. 1. p. 460.) [T. H. D.]

NERVA (Νερούα, Ptol. ii. 6. § 7), a small river in the N. of Hispania Tarraconensis, in the territory of the Autrigones; according to Ukert (vol. ii. pt. 1. p. 300), the modern *Ordunna*, near *Bilbao;* though by other writers it is variously identified with the *Blanes* and the *Nervion*. [T. H. D.]

NERVICANUS TRACTUS, is mentioned in the Not. Imp. as a continuation of the Armoricanus Tractus. There is also a middle age authority for the expression "Nervici littoris tractus." A port on this coast, named Portus Aepatiaci, was guarded by some Nervian troops according to the Notitia. D'Anville concludes that the Nervii extended from their inland position to the coast, and had part of it between the Morini and the mouth of the *Schelde;* a conclusion for which there is little evidence, and a good deal against it. [MENAPII; MORINI.] [G. L.]

NE'RVII (Νερούιοι, Νέρϐιοι), a nation of Belgica, whose capital according to Ptolemy (ii. 9. § 11) was Bagacum (*Bavai*). When Caesar was preparing (B.C. 57) to march against the Belgian confederates, he was informed that the Nervii had promised to supply 50,000 men for the general defence, and that they were considered the most savage of all the confederates. (*B. G.* ii. 4.) The neighbours of the Nervii on the south were the Ambiani. (*B. G.* ii. 15.) In Caesar's time the Nervii had not allowed "mercatores" to come into their country; they would not let wine be imported and other things which encouraged luxury. When Caesar had marched for three days through their territory, he learned that he was not more than 10 Roman miles from the Sabis (*Sambre*), and the Nervii were waiting for him on the other side with the Atrebates and Veromandui, their border people. Thus we ascertain that the Atrebates, whose chief town is *Arras*, and the Veromandui, whose chief place was *St. Quentin*, were also neighbours of the Nervii. The Nervii had no cavalry, and their country was made almost impenetrable to any attack from the cavalry of their neighbours by quickset hedges which a man could not get through, and indeed hardly see through them. (*B. G.* ii. 17.) On the banks of the *Sambre* Caesar had a desperate fight with the Nervii, commanded by Boduognatus. During this invasion the old men, the women, and children of the Nervii, were removed to the aestuaries and marshes, somewhere near the coast. The Nervii lost a great number of men in this battle: "the nation and the name were nearly destroyed." (*B. G.* ii. 27.) Their "senatores" as Caesar calls them, their chief men, were reduced from 600 to three, and out of the 60,000 who were in the battle there were said to be only 500 left capable of bearing arms. After this terrible slaughter the Nervii rose again in arms against Caesar (B. C. 54), when they joined the Eburones and others in the attack on Quintus Cicero's camp. (*B. G.* v. 38.) Some of the commentators have found a difficulty about the appearance of the Nervii again in B. C. 54, after having been nearly destroyed in B. C. 57. We must suppose that Caesar wrote of the events as they occurred, and that he did not alter what he had written. In B. C. 57 he supposed that he had destroyed most of the fighters of the Nervii. In B. C. 54 he found that he was mistaken. In B. C. 53 the Nervii were again preparing to give trouble to the Roman governor; but he entered their country in the winter season, and before they had time to rally or to escape, he took many prisoners, drove off many head of cattle, and ravaged their land, and so compelled them to come to terms. (*B. G.* vi. 2.) When the meeting of the Gallic states in B. C. 52 was settling the forces that each nation should send to the relief of Alesia, the contingent of the Nervii was 5000 men. (*B. G.* vii. 75.)

Some of the nations between the *Seine*, the sea, and the Rhine, were Germans in Caesar's time, but these Germans were invaders. The Nervii (Tac. *Germ.* c. 28) claimed a Germanic origin, and they may have been a German or a mixed German and Gallic race; but there is no evidence which can settle the question. Appian (*de Bell. Gall.* i. 4) speaks of the Nervii as descendants of the Teutones and Cimbri; but this is worth very little. Appian had probably no authority except Caesar, whom he used carelessly; and he may have applied to the Nervii what Caesar says of the origin of the Aduatuci. (*B. G.* ii. 29.) Strabo (p. 194) also says that the Nervii were a Germanic nation, but he does not even know the position of the Nervii, and he misplaces them.

Caesar mentions some smaller tribes as dependent on the Nervii (*B. G.* v. 39): these tribes were Grudii, Levaci, Pleumoxii, Geiduni, of all whom we know nothing.

Pliny (iv. 17) mentions in Belgica as inland people, the Castologi (apparently a corrupted name), Atrebates, Nervii liberi, Veromandui; an order of enumeration which corresponds with the position of the Nervii between the Atrebates and the Veromandui; for the chief place of the Atrebates is *Arras*, of the Nervii *Bavai*, and of the Veromandui *St. Quentin*. [AUGUSTA VEROMANDUORUM.] As Pliny calls the Nervii liberi, we must suppose that in his time they were exempt from the payment of taxes to the Romans, and retained their own internal government; probably in Pliny's time the Romans had not yet fully reduced their country.

The territory of the Nervii did not extend beyond the limits of the old diocese of *Cambrai*, which was, however, very large. The capital of the Nervii was Bagacum (*Bavai*), but *Cambrai* was also a town of the Nervii. [CAMARACUM.]

NERULUM, a town in the interior of Lucania, mentioned by Livy during the wars of the Romans in that country, when it was taken by assault by the consul Aemilius Barbula, B. C. 317 (Liv. ix. 20). The only other notice of it is found in the Itineraries, from which we learn that it was situated on the highroad from Capua to Rhegium, at the point of junction with another line of road which led from Venusia by Potentia and Grumentum towards the frontiers of Bruttium (*Itin. Ant.* pp. 105, 110; *Tab. Peut*). The names and distances in this part of the Tabula are too corrupt and confused to be of any service: the Itinerary of Antoninus places it 14 miles (or according to another passage 16 miles) N. of Muranum, the site of which is clearly ascertained. If the former distance be adopted as correct, it must have been situated at, or in the neighbourhood of, *La Rotonda*, near the sources of the river *Lao* (Holsten. *Not. ad Cluv.* p. 293; Romanelli, vol. i. p. 389). [E. H. B.]

NERU'SII (Νερούσιοι). This name of a people occurs in the Trophy of the Alps (Plin. iii. 20. s. 24), between the Oratelli and Velauni. Ptolemy (iii. 1. § 41) places them within his Italy among the Maritime Alps. Their chief town was Vintium, which is *Vence*, on the west side of the *Var*, and not far from Nicaea (*Nizza*). [G. L.]

NESACTIUM (Νεσάκτιον, Ptol.), a town of Istria, situated to the E. of Pola, on the Flanaticus Sinus, and not far from the river Arsia, which was the boundary of Istria on this side. Hence Ptolemy calls it the last city of Italy. It is mentioned by Livy as a city of the Istrians before their conquest by Rome, and a strong fortress, so that it stood a long siege, and was only taken by the Roman consul C. Claudius Pulcher, by cutting off its supply of water (Liv. xli. 11). It afterwards appears both in Pliny and Ptolemy as a municipal town of Istria under the Romans, and seems to have survived the fall of the Western Empire, but the period of its destruction is unknown (Plin. iii. 19. s. 23; Ptol. iii. 1. § 27; *Tab. Peut.*; Anon. Rav. iv. 31). The fact of its proximity to the Arsia (*Arsa*), combined with Livy's mention of a river *flowing by the walls*, render it probable that it was situated immediately on the right bank of the Arsia; but its exact site has not been determined. [E. H. B.]

NESAEA (Νησαία), a district mentioned in two places in Strabo, with slightly differing descriptions: 1. as a country belonging to Hyrcania, and watered by the Ochus, now *Tedjen* (xi. p. 509); 2. as a distinct and independent land (xi. p. 511). The geographer probably meant to imply a narrow strip of land, whose boundaries were Hyrcania, Ariana, and Parthia respectively, and corresponding with the present *Khorásan.* It may be identified with the existing *Nissa*, a small town to the N. of the *Alburz* chain of mountains, between *Asterábád* and *Meshed.* (Wilson, *Ariana*, pp. 142—148.)

There has been some doubt as to the orthography of the name, which, in some of the editions, is called Νισαία; but, on the whole, the above is probably the best. It is not unlikely that the place called by Isidorus *Parthaynisa*, "which the Greeks call Nisaea," must also be identified with the present *Nissa.* The same district answers to the "regio Nisiaea Parthyenes nobilis" in Pliny (vi. 25. s. 29). [V.]

NESCANIA, a municipal town in Hispania Baetica, stood on the site of the modern village *El Valle de Abdelaciz*, 2 leagues W. from *Antequera.* It is still famed for its mineral springs, the existence of which in ancient times is attested by inscriptions. (Ukert, vol. ii. pt. 1. p. 363.) [T. H. D.]

NESIO'TIS (Νησιῶτις χώρα, Ptol. v. 9. § 17), a district of Asiatic Sarmatia, formed by the windings of the river Rha, and occupied by the ASAEI, MATERI, and PHTHEIROPHAGI. [E. B. J.]

NESIS (*Nisida*), a small island on the coast of Campania, between Puteoli and Neapolis, and directly opposite to the extremity of the ridge called Mons Pausilypus (Seneca, *Ep.* 53). It may be considered as forming the eastern headland of the bay of Baiae or Puteoli, of which Cape Misenum is the western limit. The island is of small extent, but considerable elevation, and undoubtedly constituted at a remote period one side of the crater of a volcano. This must, however, have been extinct before the period of historical memory; but it appears that even in the days of Statius and Lucan it emitted sulphureous and noxious vapours, which has long ceased to be the case (Stat. *Silv.* ii. 2. 78; Lucan, vi. 90). It was nevertheless, like the adjoining hill of Pausilypus, a pleasant place of residence. Brutus had a villa there, where he was visited by Cicero shortly after the death of Caesar, and where they conferred, together with Cassius and Libo, upon their future plans (Cic. *ad Att.* xvi. 1—4). Pliny tells us that it was famous for its asparagus, a celebrity which it still retains (Plin. xix. 8. s. 42); but the wood which crowned it in the days of Statius (*Silv.* iii. 1. 148), has long since disappeared. [E. H. B.]

NESIS (Νῆσις, Arrian *Peripl.* p. 18), a small river, 60 stadia from the Borgys, which discharges itself into the Euxine by the Prom. Herculis, *Cape Constantiouski* (*Cape Adler* of Gauttier's map), where there is now a river called *Mezioumta.* [E. B. J.]

NESSON. [NESSONIS LACUS.]

NESSO'NIS LACUS (ἡ Νεσσωνὶς λίμνη), a lake of Pelasgiotis in Thessaly, lying east of Larissa, now called *Karatjair* or Μαυρολίμνη. In summer it is only a marsh, and contains very little water, but in winter it is filled by the overflowing of the Peneius. When the basin is filled, its superfluous waters are conducted by a channel into the lake Boebeis, now called *Karla.* (Strab. ix. p. 440; Leake, *Northern Greece*, vol. i. p. 445, vol. iv. p. 403.) Strabo regarded the lakes Nessonis and Boebeis as the remains of the great lake which covered Thessaly, before the waters found an outlet through the vale of Tempe to the sea; but he is mistaken in saying that Nessonis is larger than Boebeis. (Strab. ix. p. 430.) Nessonis received its name from a town Nesson, which is mentioned only by Stephanus B. (*s. v.* Νέσσων).

NESTAEI. [NESTI.]

NESTANE. [MANTINEIA, Vol. II. p. 264, b.]

NESTI, NESTAEI (Νέστοι, Scylax, p. 8; Νεσταῖοι, Eratosthenes, *ap. Schol. Apollon. Rhod.* iv. 1296), a people of Illyricum, with a town of the same name, near the river NESTUS (Νέστος, Scylax, *l. c.*; Artemidorus, *ap. Steph. B. s. v.*), which has been identified with the *Kerka.* [E. B. J.]

NESTUS or NESSUS (Νέστος, Scyl. pp. 8, 29; Scymn. 672; Pomp. Mela, ii. 2. §§ 2, 9; Plin.

iv. 11, viii. 16; Νέσσος, Hesiod. *Theog.* 341; Ptol. iii. 12. § 2, iii. 13. § 7; Μέστος, Zonar. ix. 28: *Nesto*, Turkish *Karasú*), the river which constituted the boundary of Thrace and Macedonia in the time of Philip and Alexander, an arrangement which the Romans continued on their conquest of the latter country. (Strab. vii. p. 331; Liv. xlv. 29.) Thucydides (ii. 96) states that it took its rise in Mt. Scomius, whence the Hebrus descended; being, in fact, that cluster of great summits between *Ghiustendíl* and *Sófia*, which sends tributaries to all the great rivers of the N. of European Turkey. It discharged itself into the sea near Abdera. (Herod. vii. 109; comp. Theophrast. *H. P.* iii. 2; Leake, *Northern Greece*, vol. iii. p. 215.) [E. B. J.]

NESU'LIUM (Νησούλιον), a harbour on the coast of Cilicia, between Celenderis and Seleucia, 60 stadia east of Mylae. (*Stadiasmus Mar. Mag.* §§ 166, 167.) [L. S.]

NETO'PHAH (Νετωφά), a town of Judah, mentioned by Ezra (ii. 22) and Nehemiah (vii. 26), between Bethlehem and Anathoth, if anything can be concluded from the order in which the names occur, which is so questionable, that *Beit-Nettîf* may be, perhaps, safely regarded as its modern representative. It is situated on the highest point of a lofty ridge, towards the NW. of the ancient tribe of Judah. (Robinson, *Bib. Res.* vol. ii. pp. 341—347; Reland, *Palaestina*, pp. 650, 909.) [G. W.]

NETUM or NEE'TUM (Νέητον, Ptol. iii. 4. § 13; Netum, Cic., Sil. Ital.: *Eth.* Netinus, Cic., Plin.: *Noto Vecchio*), a considerable town in the S. of Sicily, near the sources of the little river Asinarus (*Falconara*), and about 20 miles SW. of Syracuse. We find no mention of it in early times, but it was probably subject to Syracuse; and it is in accordance with this, that, by the treaty concluded in B. C. 263 between the Romans and Hieron king of Syracuse, Neetum was noticed as one of the cities left in subjection to that monarch. (Diod. xxiii. Exc. H. p. 502.) We have no account of the circumstances which subsequently earned for the Netini the peculiarly privileged position in which we afterwards find them: but in the days of Cicero Netum enjoyed the rights of a "foederata civitas" like Messana and Tauromenium; while, in Pliny's time, it still retained the rank of a Latin town (*civitas Latinae conditionis*), a favour then enjoyed by only three cities in the island. (Cic. *Verr.* iv. 26, v. 22, 51; Plin. iii. 8. s. 14; Ptol. *l. c.*; Sil. Ital. xiv. 268.) Ptolemy is the last ancient writer that mentions the name; but there is no doubt that it continued to exist throughout the middle ages; and under the Norman kings rose to be a place of great importance, and the capital of the southern province of Sicily, to which it gave the name of *Val di Noto*. But having suffered repeatedly from earthquakes, the inhabitants were induced to emigrate to a site nearer the sea, where they founded the modern city of *Noto*, in 1703. The old site, which is now known as *Noto Vecchio*, was on the summit of a lofty hill about 8 miles from the modern town and 12 from the sea-coast: some remains of the ancient amphitheatre, and of a building called a gymnasium, are still visible, and a Greek inscription, which belongs to the time of Hieron II. (Fazell. *de Reb. Sic.* iv. 2; Castell. *Inscr. Sicil.* p. 101.) [E. H. B.]

NEUDRUS (Νεῦδρος, Arrian, *Indic.* c. 4), a small stream of the *Panjáb*, which flowed into the Hydraotes (*Raví* or *Iravati*) from the country of the Attaceni. It has not been identified with any modern river. [V.]

NEVIRNUM [NOVIODUNUM.]

NEURI (Νευροί), a nomad people of the N. of Europe, whom Herodotus (iv. 17, 51, 100, 125) places in the centre of the region which now comprises Poland and Lithuania, about the river-basin of the *Bug*. They occupied the district (τὴν Νευρίδα γῆν) which lay to the NW. of the lake out of which the Tyras rises, and which still bears the name in Slavonic of *Nurskazemja*, with its chief town *Nur*, and a river *Nuretz*. Some time before the expedition of Dareius, they had been obliged to quit their original seats, on account of a quantity of serpents with which it was infested, and had taken refuge with the Budini in the district about the *Bug*, which had till then belonged to that people. Though not of the same origin, in customs they resembled the Scythians, and bore the reputation of being enchanters (γόητες), like the "Schamas" among the Siberian nomads of the present day. Once a year—so the Scythians and the Greeks of Olbia told Herodotus—each of them became for a few days a wolf; a legend which still lingers among the people of *Volhynia* and *White Russia*. Pomponius Mela (ii. 1. §§ 7, 13) repeats this story from Herodotus. (Comp. Plin. viii. 34; Creuzer, *Symbolik*, vol. ii. p. 131.) The Sarmatian NAVARI of Ptolemy (Ναύαροι, iii. 5. § 25) are the same as the Neuri, the name appearing in a Grecized form; but there is some difficulty in harmonising his statements, as well as those of Euphorus (*ap. Anon. Poet.* (*vulgo Scymn. Ch.*), v. 843; Anon. *Peripl.* p. 2) and of Ammianus Marcellinus (xxxi. 2. § 14), with the more trustworthy accounts of Herodotus. Schafarik (*Slav. Alt.* vol. i. pp. 194—199) refers the Neuri to the Wendish or Servian stock. [E. B. J.]

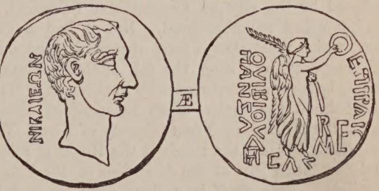
NIA (Νία), a river of Interior Libya, discharging itself into the Hesperian bay, in 13° 30′ E. long. and 90° N. lat. (Ptol. iv. 6. § 7). Colonel Leake (*Journ. Geog. Soc.* vol. ii. p. 18) has identified it with the *Rio Grande*, which takes its rise on the border of the highland of *Senegambia*, according to Mollien's map (*Trav. in the Interior of Africa*, 1820), in 10° 37′ N. lat. and 13° 37′ W. long. [E. B. J.]

NICAE, NICE (Νίκη), or NICAEA (Νίκαια), a town of Thrace, not far from Adrianople, the scene of the defeat and death of the emperor Valens by the Goths in A. D. 378. (Amm. Marcell. xxxi. 13; Cedren. ii. p. 183; Sozom. iv. 19; Theoph. p. 772.) It has been variously identified with *Kuleli* and *Kululeu*. [T. H. D.]

NICAEA. I. *In Asia.* 1. (Νικαία; *Eth.* Νικαιεύς or Νικαεύς: *Ishnik*), one of the most important towns of Bithynia, of which Strabo (xii. p. 565) even calls it the metropolis, was situated on the eastern shore of lake Ascania or Ascanius, in a wide and fertile plain, which, however, was somewhat unhealthy in summer. The place is said to have been colonised by Bottiaeans, and to have originally borne the name of Ancore (Steph. B. *s. v.*) or Helicore (*Geogr. Min.* p. 40, ed. Hudson); but it was subsequently destroyed by the Mysians. A few years after the death of Alexander the Great, Antigonus, probably after his victory over Eumenes, in B. C. 316, rebuilt the town, and called it, after himself, Antigoneia. (Steph. B. *l. c.*; Eustath. *ad Hom. Il.* ii. 863). Not long after Lysimachus, having made himself master of a great part of Asia Minor, changed the name of Antigoneia into Nicaea, in honour of his wife Nicaea, a daughter of Antipater. (Steph. B., Eustath., Strab., *ll. cc.*)

According to another account (Memnon, *ap. Phot. Cod.* 224. p. 233, ed. Bekker), Nicaea was founded by men from Nicaea near Thermopylae, who had served in the army of Alexander the Great. The town was built with great regularity, in the form of a square, measuring 16 stadia in circumference; it had four gates, and all its streets intersected one another at right angles, so that from a monument in the centre all the four gates could be seen. (Strab. xii. pp. 565, &c.) This monument stood in the gymnasium, which was destroyed by fire, but was restored with increased magnificence by the younger Pliny (*Epist.* x. 48), when he was governor of Bithynia.

Soon after the time of Lysimachus, Nicaea became a city of great importance, and the kings of Bithynia, whose era begins in B. C. 288 with Zipoetes, often resided at Nicaea. It has already been mentioned that in the time of Strabo it is called the metropolis of Bithynia; an honour which is also assigned to it on some coins, though in later times it was enjoyed by Nicomedeia. The two cities, in fact, kept up a long and vehement dispute about the precedence, and the 38th oration of Dion Chrysostomus was expressly composed to settle the dispute. From this oration, it appears that Nicomedeia alone had a right to the title of metropolis, but both were the first cities of the country. The younger Pliny makes frequent mention of Nicaea and its public buildings, which he undertook to restore when governor of Bithynia. (*Epist.* x. 40, 48, &c.) It was the birthplace of the astronomer Hipparchus and the historian Dion Cassius. (Suid. *s. v.* Ἵππαρχος.) The numerous coins of Nicaea which still exist attest the interest taken in the city by the emperors, as well as its attachment to the rulers; many of them commemorate great festivals celebrated there in honour of gods and emperors, as Olympia, Isthmia, Dionysia, Pythia, Commodia, Severia, Philadelphia, &c. Throughout the imperial period, Nicaea remained an important place; for its situation was particularly favourable, being only 25 miles distant from Prusa (Plin. v. 32), and 44 from Constantinople. (*It. Ant.* p. 141.) When the last mentioned city became the capital of the Eastern Empire, Nicaea did not lose in importance; for its present walls, which were erected during the last period of the Empire, enclose a much greater space than that ascribed to the place in the time of Strabo. In the reign of Constantine, A. D. 325, the celebrated Council of Nicaea was held there against the Arian heresy, and the prelates there assembled drew up the creed called the Nicene. Some travellers have believed that the council was held in a church still existing; but it has been shown by Prokesch (*Erinnerungen*, iii. p. 234) that that church was built at a later period, and that the council was probably held in the now ruined mosque of Orchan. In the course of the same century, Nicaea suffered much from an earthquake; but it was restored in A. D. 368 by the emperor Valens. During the middle ages it was for a long time a strong bulwark of the Greek emperors against the Turks, who did not conquer it until the year 1078. During the first crusade, in 1097, it was recovered from them by the Christians, but in the peace which was afterwards concluded it was ceded to the Turks. In the 13th century, when Constantinople was the capital of the Latin empire, Theodore Lascaris made Nicaea the capital of Western Asia; in the end, however, it was finally conquered and incorporated with the Ottoman empire by Orchan. Many of its public buildings were then destroyed, and the materials used by the conquerors in erecting their mosques and other edifices. The modern *Isnik* is a very poor place, of scarcely more than 100 houses, while in Pococke's time, there still existed about 300. The ancient walls, with their towers and gates, are in tolerably good preservation; their circumference is 14,800 feet, being at the base from 15 to 20 feet in thickness, and from 30 to 40 feet in height; they contain four large and two small gates. In most places they are formed of alternate courses of Roman tiles and large square stones, joined by a cement of great thickness. In some places have been inserted columns and other architectural fragments, the ruins of more ancient edifices. These walls seem, like those of Constantinople, to have been built in the fourth century of our era. Some of the towers have Greek inscriptions. The ruins of mosques, baths, and houses, dispersed among the gardens and cornfields, which now occupy a great part of the space within the Greek fortifications, show that the Turkish town, though now so inconsiderable, was once a place of importance; but it never was so large as the Greek city, and it seems to have been almost entirely constructed of the remains of the Greek Nicaea, the walls of the ruined mosques and baths being full of the fragments of Greek temples and churches. On the north-western parts of the town, two moles extend into the lake and form a harbour; but the lake in this part has much retreated, and left a marshy plain. Outside the walls remnants of an ancient aqueduct are seen. (Comp. Leake, *Asia Minor*, pp. 10, foll.; Von Prokesch-Osten, *Erinnerungen*, iii. pp. 321, foll.; Pococke, *Journey in Asia Minor*, iii. pp. 181, foll.; Walpole, *Turkey*, ii. p. 146; Eckhel, *Doctr. Num.* i. pp. 423, foll.; Rasche, *Lexic. Rei Num.* iii. 1. pp. 1374, foll.) [L. S.]



COIN OF NICAEA IN BITHYNIA.

2. (Νίκαια, Arrian, v. 19; Strab. xv. p. 698; Curt. ix. 3. 23), a city in the *Panjáb*, on the banks of the Hydaspes (or *Jelum*), built by Alexander the Great to commemorate his victory over Porus, who ruled the flat country intermediate between that river and the Acesines. It was at Nicaea or Bucephalia, which appears to have been on the opposite bank, that Alexander (according to Strabo, *l. c.*) built the fleet which Nearchus subsequently commanded, the country in the immediate neighbourhood having abundance of wood fit for ship-building. No town now exists which can with any probability be identified with it. [V.]

NICAEA. II. *In Europe.* 1. (Νίκαια: *Eth.* Νικαιεύς: *Nizza*, in French *Nice*), a city on the coast of Liguria, situated at the foot of the Maritime Alps, near the frontier of Gallia Narbonensis. On this account, and because it was a colony of Massilia, it was in early times commonly reckoned as belonging to Gaul (Steph. B. *s. v.*); and this attribution is still followed by Mela (ii. 5. § 3): but from the time that the Varus became fixed as the limit of Italy, Nicaea, which was situated about 4 miles to the E. of that river, was naturally included in Italy, and is accordingly so described by Strabo Pliny, and Ptolemy. (Strab. iv. p. 184; Plin. iii. 5. s. 7; Ptol. iii. 1. § 2.) We have no account of its early history, beyond the fact that it was a colony of Massilia, and appears to have continued always in a state of dependency upon that city. (Strab. iv. pp. 180, 184; Plin. *l. c.*; Steph. B. *s. v.*) It was situated on the borders of the Ligurian tribes of the Oxybii and Deciates; and, as well as its neighbour Antipolis, was continually harassed by the incursions of these barbarians. In B. C. 154 both cities were actually besieged by the Ligurians; and the Massilians, finding themselves unable to repulse the assailants, applied to Rome for assistance; the consul Q. Opimius, who was despatched with an army to their succour, quickly compelled the Ligurians to lay down their arms, and deprived them of a considerable part of their territory, which was annexed to the dependency of Massilia. (Pol. xxxiii. 4, 7; Liv. *Epit.* xlvii.) From this time, nothing more is heard in history of Nicaea, which continued to belong to the jurisdiction of Massilia, and, even after it came to be subject to the Romans, and included geographically in Italy, was still for municipal purposes dependent upon its parent city. (Strab. iv. p. 184.) At a later period, the new division of the provinces again transferred to Gaul the towns of Nicaea and Cemenelium, together with the whole district of the Maritime Alps, westward of the Tropaea Augusti. Hence, we find Nicaea described by Ammianus (xv. 11. § 15) as belonging to Gaul; and during the decline of the Empire, after it had become an episcopal see, the names of its bishops are found among the Gaulish prelates. It does not appear to have ever been a town of much importance under the Roman Empire; and was apparently eclipsed by the city of Cemenelium (*Cimiez*), in its immediate neighbourhood. But it had a good port, which must always have secured it some share of prosperity, and after the fall of Cemenelium, it rose to be the most important city in this part of Gaul, and became the capital of an independent district called the *Contado di Nizza* (County of Nice). This eventually fell into the hands of the House of Savoy, and now forms part of the dominions of the king of Sardinia. *Nice* itself is a flourishing place, with about 30,000 inhabitants, but has no remains of antiquity. The ancient city probably occupied the height, now the site of the castle, and the immediate neighbourhood of the port, which though small, is secure. *Nice* is situated at the mouth of the river *Paglione*, a considerable mountain torrent, evidently the stream called PAULO by Pliny and Mela. (Plin. *l. c.*; Mel. ii. 4. § 9.)

About 2 miles E. of *Nice* is a deep bay or inlet between two rocky promontories, forming a spacious natural, harbour now known as the *Gulf of Villafranca*, from a town of that name, which has however existed only since the 13th century. This is probably the PORTUS OLIVULA of the Maritime Itinerary (p. 504). The ANAO PORTUS of the same Itinerary is probably a small cove, forming a well-sheltered harbour for small vessels on the E. side of the headland, called *Capo di S. Ospizio*, which forms the eastern boundary of the *Gulf of Villafranca*. A similar cove a few miles further E. just below the modern village of *Eza*, is probably the AVISIO PORTUS of the same authority; but the distances given between these points are greatly overstated. [E. H. B.]

2. (Νίκαια: *Eth.* Νικαιεύς), a fortress of the Locri Epicnemidii, situated upon the sea, and close to the pass of Thermopylae. It is described by Aeschines as one of the places which commanded the pass. (*De Fals. Leg.* p. 45, ed. Steph.) It was the first Locrian town after Alpenos, the latter being at the very entrance of the pass. The surrender of Nicaea by Phalaecus to Philip, in B. C. 346, made the Macedonian king master of Thermopylae, and brought the Sacred War to an end. (Diod. xvi. 59.) Philip kept possession of it for some time, but subsequently gave it to the Thessalians along with Magnesia. (Dem. *Phil.* ii. p. 153, ed. Reiske; Aesch. *c. Ctesiph.* p. 73, ed. Steph.) But in B. C. 340 we again find Nicaea in the possession of Philip. (Dem. in *Phil. Ep.* p. 153.) According to Memnon (*ap. Phot.* p. 234, a., ed. Bekker; c. 41; ed. Orelli) Nicaea was destroyed by the Phocians, and its inhabitants founded the Bithynian Nicaea. But even if this is true, the town must have been rebuilt soon afterwards, since we find it in the hands of the Aetolians during the Roman wars in Greece. (Polyb. x. 42, xvii. 1; Liv. xxviii. 5, xxxii. 32.) Subsequently the town is only mentioned by Strabo (ix. p. 426). Leake identifies Nicaea with the castle of *Pundonítza*, where there are Hellenic remains. (*Northern Greece*, vol. ii. p. 5, seq.)

3. In Illyria. [CASTRA, Vol. I. p. 562, a.]

4. In Thrace. [NICAE.]

NICAMA (Νίκαμα), a place on the SW. coast of India, called a metropolis by Ptolemy (vii. 1. § 12). It was in the district of the Bati, within the territory of king Pandion. It was very probably on the site of the present *Cottopatam*. [V.]

NICA'SIA (Νικασία), a small island near Naxos. (Steph. B. *s. v.*)

NICEPHO'RIUM (Νικηφόριον, Strab. xvi. p. 747; Ptol. v. 18. § 6; Steph. B. *s. v.*), a place of considerable importance in Mesopotamia, on the river Euphrates. According to Isidorus (*Mans. Parth.* i. ed. Müller) and Pliny (v. 24. s. 21, vi. 26. s. 30), it owed its foundation to Alexander the Great; according, however, to Appian, to Seleucus I., which is much more likely (*Syriac.* c. 57). It is mentioned by Dion Cassius (xl. 13) and by Tacitus (*Ann.* vi. 40), but simply as one of many towns founded by the Macedonians. Strabo calls it a town of the Mygdonians in Mesopotamia (xvi. p. 747). Nothing is known of its intermediate history; but Justinian erected a fortress here (Procop. *de Aedif.* ii. 7); and the emperor Leo, who probably added several new works to it, is said to have changed its name to Leontopolis. (Cf. Hierocl. p. 715; and Chron. Edess. *ap. Assemani*, i. p. 405.) [V.]

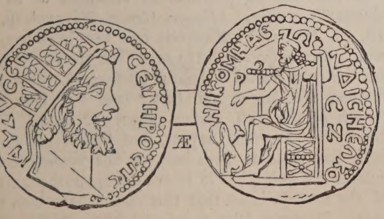
NICEPHO'RIUS, an affluent of the Tigris, which washed the walls of Tigranocerta (Tac. *Ann.* xv. 4), now the *Bitlis-chăï*, which rises at *Bash Khán*, on the S. of *Jebel Nimrúd*, and W. of *Lake Ván*. (Chesney, *Exped. Euphrat.* vol. i. p. 18; Ritter, *Erdkunde*, vol. x. p. 88.) Kiepert's map identifies it with the *Jezedchane Sú*. [E. B. J.]

NICER (the *Neckar*), a tributary of the Rhine, having its sources not far from those of the Danube, and discharging itself into the Rhine in the neighbourhood of *Manheim*. Its course forms a sort of semicircle, as it first flows in a north-eastern and afterwards in a north-western direction. The Nicer is not mentioned until a late period of the Roman Empire. In A. D. 319, the emperor Valentinian had to make great efforts in turning some part of the river into a new channel for the purpose of protecting the walls of a fort erected on its banks from being undermined and washed away by its waters. (Amm. Marc. xxviii. 2; Vopisc. *Prob.* 13, where it is called Niger; Auson. *Mosell.* 423; Sidon. Apollin. *Paneg. ad Avit.* 324; Eumen. *Paneg. Const.* 13; Symmach. *Laud. in Valent.* ii. 9, 10.) The remains of Roman antiquities on the banks of the Nicer are very numerous, and a few of its tributaries, such as the Armisia (*Erms*) and Murra (*Murr*), are mentioned in inscriptions found in the country. [L. S.]

NI'CIA. [Castra, Vol. I. p. 562, a.]

NICIUM or NICIU (Νικίου μητρόπολις, Ptol. iv. 5. § 9), a principal town in the Nomos Prosopites of Lower Aegypt, lay just above Momemphis and nearly midway between Memphis and Alexandreia. It was one of the military stations on the main road between those cities which ran nearly parallel with the Canopic arm of the Nile. [Prosopitis.] [W. B. D.]

NICOMEDEIA (Νικομήδεια: *Eth.* Νικομηδεύς: *Isnikmid* or *Ismid*), the capital of Bithynia, situated on the north-eastern coast of the Sinus Astacenus, a part of the Propontis. The town of Astacus, a little to the south-east of Nicomedeia, was destroyed, or greatly damaged, by Lysimachus; and some time after, B.C. 264, Nicomedes I. built the town of Nicomedeia, to which the inhabitants of Astacus were transferred (Steph. B. *s. v.*; Strab. xii. p. 563; Paus. v. 12. § 5; Euseb. *Chron.* Ol. 129. 1). The founder of the new city made it the capital of his kingdom, and in a short time it became one of the largest and most flourishing cities, and continued to prosper for more than six centuries. Pliny, in his letters to the emperor Trajan, mentions several public buildings of the city, such as a senate-house, an aqueduct, a forum, a temple of Cybele, &c., and speaks of a great fire, during which the place suffered much (*Epist.* x. 42, 46). Respecting its rivalry with Nicaea, see Nicaea. According to Pliny (v. 43), Nicomedeia was 62½ miles to the south-east of Chalcedon, while according to others it was only 60 or 61 miles distant (*It. Ant.* pp. 124, 140; *It. Hieros.* p. 572; *Tab. Peut.*) Under the Roman Empire Nicomedeia was often the residence of the emperors, such as Diocletian and Constantine, especially when they were engaged in war against the Parthians or Persians. (Aurel. Vict. *de Caes.* 39; Nicephor. vii. in fin.) The city often suffered from earthquakes, but owing to the munificence of the emperors it was always restored (Amm. Marc. xvii. 7; Philostorg. iv. p. 506). It also suffered much from an invasion of the Scythians (Amm. Marc. xxii. 9, 12, 13). The orator Libanius (*Orat.* 62, tom. iii. p. 337, ed. Reiske) mourns the loss of its thermae, basilicae, temples, gymnasia, schools, public gardens, &c., some of which were afterwards restored by Justinian (Procop. *de Aed.* v. 1; comp. Ptol. v. 1. § 3, viii. 17. § 4; Hierocl. p. 691). From inscriptions we learn that in the later period of the empire Nicomedeia enjoyed the honour of a Roman colony (Orelli, *Inscript.* No. 1060). The city is also remarkable as being the native place of Arrian, the historian of Alexander the Great, and as the place where Hannibal put an end to his chequered life. Constantine breathed his last at his villa Ancyron, near Nicomedeia (Cassiod. *Chron. Const.*; Philostorg. ii. p. 484). The modern *Ismid* still contains many interesting remains of antiquity, respecting which see Pococke, vol. iii. p. 143, &c.; *Description de l'Asie Mineure*, tom. i.; comp. Rasche, *Lexic. Rei Num.* iii. 1. p. 1435, &c. [L. S.]



COIN OF NICOMEDEIA.

NICO'NIS DROMUS (Νίκωνος δρόμος, *Peripl. Mar. Erythr.* p. 9, ed. Hudson; Τονίκη, Ptol. iv. 7. § 11; Νίκι, Ptol. i. 17. § 12), one of the "Runs" of Azania, on the E. coast of Africa, seven (days' stations) in all. Passing the Noti Cornu of Ptolemy (*El-Khaïl*), the voyager arrived at the "Strands" (αἰγιαλοί), the Little and the Great, extending six days according to the Periplus, eight according to Ptolemy's authorities, though he would reduce the distance to four natural days. The Little Strand, which occurs first, is doubtless the *Seïf Tawíl*, or "Long Sword," of the Arab pilots, so called from its curvature. The Great Strand is probably the district now called *Merút*, "Dry Desert." These have an extent of 300 miles. Next comes the peopled shore where Ptolemy (i. 17. § 11) places 3 towns, Essina (Ἔσσινα), the Sarapionis Portus (Σαραπίωνος ὅρμος), and Tonice or Nici, the Nicon of the Periplus. These towns must be placed in the *Bara Somauli*, or the land of the *Somauli*, or *Shúmáli*, a mild people of pastoral habits, confined to the coast, which they occupy from the Red Sea to the river *Juba*. The "Port of Sarapion" corresponds with *Markah*, while the "Run of Nicon" agrees with the point called *Torre* in Owen's map. (*Narrative of Voyages to explore the Shores of Africa, Arabia, and Madagascar*, performed in H. M. ships Leven and Barracouta, London, 1833; comp. Cooley, *Claudius Ptolemy and the Nile*, p. 64.) [E. B. J.]

NICO'NIUM (Νικώνιον, Scylax, p. 29), a city of European Sarmatia, which Strabo (vii. p. 306) places at 180 stadia from the mouth of the Tyras, while the anonymous Coast-describer (p. 9) fixes it at 300 stadia from the Isiacorum Portus, and 30 stadia from the Tyras on the coast. Stephanus of Byzantium (*s. v.*) states that it was at the mouth of the Ister, but for Ἴστρου, Τύρου should probably be read. Ptolemy (iii. 10. § 16) has removed it from the coast, and placed it too far to the N. Its position must be looked for near *Ovidiopol.* [E. B. J.]

NICO'POLIS (Νικόπολις: *Eth.* Νικοπολίτης), i. e. the "City of Victory." I. *In Asia.* 1. A town of Bithynia, on the coast of the Bosporus, a few miles north of Chalcedon. (Plin. v. 43; Steph. B. *s. v.*)

2. A town in Cappadocia or Armenia Minor, founded by Pompey on the spot where he had gained his first decisive victory over Mithridates. (Strab. xii. p. 555; Appian, *Mithrid.* 101, 105; Dion Cass. xxxv. 33; Caes. *Bell. Alex.* 36; Plin. vi. 10.) It was situated in a valley of the river Lycus, a tributary of the Iris (*Acta Martyr.* tom. iii. Jul. p. 46), at a distance of 100 miles to the north-west of Satala, and 98 to the north-east of Sebastia. It was a populous town as early as the time of Strabo; but during the last period of the Empire it appears to have suffered much, and its decayed walls were restored by Justinian. (Procop. *de Aed.* iii. 4; comp. Ptol. v. 7.

§ 3; *Itin. Ant.* pp. 183, 207, 215; Hierocl. p. 703; Steph. B. *s. v.*). Most travellers and antiquaries are agreed, that Nicopolis is represented by the modern Turkish town of *Devriki;* but as this place is situated on a tributary of the Euphrates, the opinion is opposed to the statements of our authorities, especially the "Acta Martyrum." Others are inclined to regard *Kara-hissar*, on the Lycus, as marking the site of Nicopolis; but still the routes indicated in the Itineraries are in favour of *Devriki*; whence D'Anville too identifies this place with Nicopolis, assuming that the error lies with the author of the "Acta Martyrum," who expressly places Nicopolis on the river Lycus.

3. An episcopal see of uncertain site, in Lydia or Ionia, mentioned by Hierocles (p. 660). [L. S.]

4. A town in Cilicia. [Issus.]

5. A town in Palestine. [Emmaus, No. 2.]

NICO'POLIS. II. *In Africa.* A town in Aegypt, founded by Augustus Caesar, in B. C. 24, on the field where he defeated, for the last time, M. Antonius, and in commemoration of the surrender of Alexandreia. (Strab. xvii. p. 795; Joseph. *B. Jud.* iv. 11; Dion Cass. li. 18; Steph. B. *s. v.*) The conqueror was at the moment highly incensed with the Alexandrians; and, by the foundation of a Roman town in their immediate neighbourhood, sought to inflict a permanent blow on their political and commercial supremacy. Nicopolis was built a little W. of the Delta proper, on the banks of the canal which connected Canopus with the capital, and about three and a half miles from its eastern gate. That it was intended for a city of the first rank appears from its ground plan, which, however, was never executed. Its founder built an amphitheatre and a diaulos, and established there Ludi Quinquennales, in honour of his victory ('Αλεξανδρεῖα, Spanheim, *Epist.* v. § 3, ed Morell.); and coins bear on their obverse the legend ΝΙΚΟΠΟΛΙΣ. ΣΕΒΑΣΤ. ΚΤΙΣΤ.

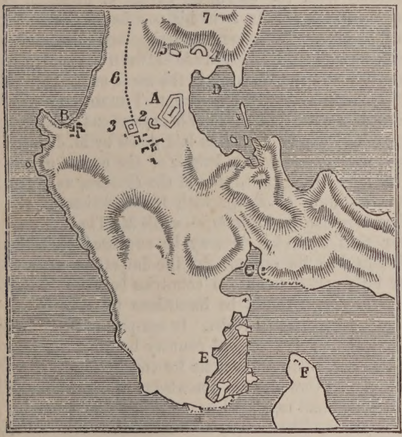
He also designed to erect several temples, and to transfer to them the principal sacrifices and priest-colleges of the Macedonian capital. But the whole scheme was a failure; the natural advantages of Alexandreia were incontestable; and the Roman "City of Victory" was never more than than a suburb of its rival. Within less than a century after its foundation, the name of Nicopolis disappears from history. A town called Juliopolis, mentioned by Pliny alone (vi. 23. s. 26), as seated on the same canal, and about the same distance (20—30 stades) from Alexandreia, is apparently Nicopolis (see Mannert, vol. x. p. 626). [W. B. D.]

NICO'POLIS. III. *In Europe.* 1. A city of Epeirus, erected by Augustus, in commemoration of the victory of Actium, B.C. 31. It was situated near the entrance of the Ambraciot gulf, on the promontory of Epeirus, which is immediately opposite that of Actium in Acarnania. The extremity of the Epeirot promontory is now occupied by the town of *Prévesa;* and Nicopolis lay 3 miles to the N. of this town, on a low isthmus separating the Ionian sea from the Ambraciot gulf. It was upon this isthmus that Augustus was encamped before the battle of Actium. His own tent was pitched upon a height immediately above the isthmus, from whence he could see both the outer sea towards Paxi, and the Ambraciot gulf, as well as the parts towards Nicopolis. He fortified the camp, and connected it by walls with the outer port, called Comarus. (Dion Cass. l. 12.) After the battle he surrounded with stones the place where his own tent had been pitched, adorned it with naval trophies, and built within the enclosure a sanctuary of Neptune open to the sky. (Dion Cass. li. 12.) But, according to Suetonius (*Aug.* 18), he dedicated this place to Neptune and Mars. The city was peopled by inhabitants taken from Ambracia, Anactorium, Thyrium, Argos Amphilochicum, and Calydon. (Dion Cass. li. 1; Suet. *Aug.* 12; Strab. vii. pp. 324, 325; Paus. v. 23. § 3, vii. 18. § 8, x. 38. § 4.) Augustus instituted at Nicopolis a quinquennial festival, called Actia, in commemoration of his victory. This festival was sacred to Apollo, and was celebrated with music and gymnastic games, horse-racing and sea-fights. It was probably the revival of an old festival, since there was an ancient temple cf Apollo on the promontory of Actium, which is mentioned by Thucydides (i. 29), and was enlarged by Augustus. The festival was declared by Augustus to be a sacred contest, by which it was made equal to the four great Grecian games; it was placed under the superintendence of the Lacedaemonians. (Dion Cass., Suet., Strab., *ll. cc.*) Augustus caused Nicopolis to be admitted into the Amphictyonic council (Paus. x. 38. § 3), and made it a Roman colony. (Plin. iv. 1. s. 2; Tac. *Ann.* v. 10.) A Christian church appears to have been founded at Nicopolis by the Apostle Paul, since he dates his letter to Titus from Nicopolis of Macedonia, which was most probably the colony of Augustus, and not the town in Thrace, as some have supposed. Nicopolis continued to be the chief city in Western Greece for a long time, but it had already fallen into decay in the reign of Julian, since we find that this emperor restored both the city and the games. (Mamertin. *Julian.* 9.) At the beginning of the fifth century it was plundered by the Goths. (Procop. *B. Goth.* iv. 22.) It was again restored by Justinian (*de Aedif.* iv. 2), and was still in the sixth century the capital of Epeirus. (Hierocl. p. 651, ed. Wessel.) In the middle ages Nicopolis sunk into insignificance, and the town of *Prévesa*, built at the extremity of the promontory, at length absorbed all its inhabitants, and was doubtless, as in similar cases, chiefly constructed out of the ruins of the ancient city.

The ruins of Nicopolis are still very considerable. They stretch across the narrowest part of the isthmus already described. Strabo (vii. p. 324) erroneously describes the isthmus as 60 stadia in breadth; but the broadest part, from the south-eastern extremity of the lagoon called *Mázoma* to *Mýtika*, is only three miles; while the narrowest part is less than half that distance, since the eastern half of the isthmus is occupied by the lagoon of *Mázoma*. This lagoon is separated from the Ambraciot gulf only by a narrow thread of land, which is a mile long, and has openings, where the fish are caught in great numbers, as they enter the lagoon in the winter and quit it in the summer. This illustrates the statement of an ancient geographer, that fish was so plentiful at Nicopolis as to be almost disgusting. (*Geogr. Graec. Min.* vol. iii. p. 13, ed. Hudson.) Nicopolis had two harbours, of which Strabo (vii. p. 324) says that the nearer and smaller was called Comarus (Κόμαρος), while the further, and larger, and better one, was near the mouth of the gulf, distant about 12 stadia from Nicopolis. It would appear, that Strabo conceived both the ports to have been on the western coast outside the gulf; but it is evident from the nature of the western coast that this cannot have been the case. Moreover, Dion Cassius (l. 12) calls Comarus the outer port; and there can be little doubt that the second harbour, intended by Strabo, was the port of *Vathý* within the gulf, the distance of which from Nicopolis corresponds to the 12 stadia of Strabo, and where there are some Roman ruins a little within and on the eastern shore of the creek. The port of Comarus was doubtless at *Mýtika*, but the name of *Gómaro* is now given to the wide bay north of *Mýtika*

The ruins of Nicopolis are now called *Paleopré-vesa*. On approaching them from *Prévesa*, the traveller first comes to some small arched buildings of brick, which were probably sepulchres, beyond which are the remains of a strong wall, probably the southern enclosure of the city. Near the south-western extremity of the lagoon *Mázoma*, is the *Paleókastron* or castle. It is an irregular pentagonal enclosure, surrounded with walls and with square towers at intervals, about 25 feet in height. On the western side, the walls are most perfect, and here too is the principal gate. The extent of the enclosure is about a quarter of a mile. The variety of marble fragments and even the remains of inscriptions of the time of the Roman Empire, inserted in the masonry, prove the whole to have been a repair, though perhaps upon the site of the original acropolis, and restored so as to have been sufficiently large to receive the diminished population of the place. It may have been, as Leake conjectures, the work of Justinian, who restored Nicopolis.

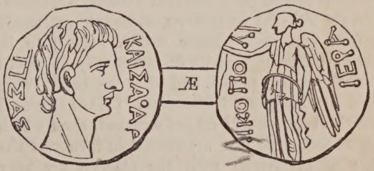
Three hundred yards westward of the *Paleókastron* are the remains of a small theatre but little dilapidated. Col. Leake says that it appears to be about 200 feet in diameter; but Lieut. Wolfe describes it as only 60 feet in diameter. Being built upon level ground, the back or highest part is entirely supported upon an arched corridor. Between this theatre and the shore, are the ruins of a quadrangular building of brick, which was perhaps a palace, as it has numerous apartments, with many niches in the walls for statues, and some remains of a stone pavement. It stands just within an aqueduct, supported upon arches, which entered Nicopolis on the north, and was 30 miles in length. Considerable remains of it are met with in different parts of Epeirus.



MAP OF THE NEIGHBOURHOOD OF NICOPOLIS.

A. Site of Nicopolis.
B. Port Comarus. *Mýtika*.
C. Port *Vathý*.
D. Lagoon *Mázoma*.
E. *Prévesa*.
F. Actium. *La Punta*.
1. *Paleókastron*.
2. Small Theatre.
3. Palace.
4. Large Theatre.
5. Stadium.
6. Aqueduct.
7. Hill *Mikhalítzi*.

Farther north, at the foot of a range of hills, are the remains of the great theatre, which is the most conspicuous object among the ruins. It is one of the best preserved Roman theatres in existence. The total diameter is about 300 feet. The scene is 120 feet long, and 30 in depth. There are 27 rows of seats in three divisions. From the back of the theatre rises the hill of *Mikhalítzi*, which was undoubtedly the site of the tent of Augustus before the battle of Actium. Close to the theatre are the ruins of the stadium, which was circular at both ends, unlike all the other stadia of Greece, but similar to several in Asia Minor, which have been constructed or repaired by the Romans. Below the stadium are some ruins, which are perhaps those of the gymnasium, since we know from Strabo (vii. p. 325) that the gymnasium was near the stadium. The accompanying map is taken from Lieut. Wolfe's survey. (Leake, *Northern Greece*, vol. i. p. 185, seq.; Wolfe, in *Journal of Geogr. Soc.* vol. iii. p. 92, seq.)



COIN OF NICOPOLIS IN EPEIRUS.

2. A town of Thrace, not far from the mouth of the Nessus, and therefore called by Ptolemy (iii. 11. § 13) Νικόπολις ἡ περὶ Νέσσον. It appears to have been founded by Trajan, as it is surnamed Ulpia upon coins. The Scholiast upon Ptolemy says that it was subsequently named Christopolis; but it is still called Nicopolis by Socrates (*H. E.* vii. 36) and Hierocles (p. 635).

3. A town of Thrace at the foot of Mt. Haemus. (Ptol. iii. 11. § 11.)

4. A town of Thrace, situated at the place where the Iatrus flows into the Danube, and erected by Trajan in memory of his victory over the Dacians. (Amm. Marc. xxxi. 5; Jornand. *de Reb. Get.* c. 18; Hierocl. p. 636.)

NICO'TERA (*Nicotera*), a town of Bruttium, known only from the Antonine Itinerary (pp. 106, 111), which places it 18 M. P. south of Vibo Valentia, on the road to Rhegium. It is repeatedly mentioned in the middle ages, and still exists under its ancient name as a considerable town and an episcopal see. [E. H. B.]

NIDUM or NIDUS, a town of Britain, situated according to the Itinerary (p. 484), on the road from Isca Dumnuniorum to Isca Silurum, and consequently in the territory of the Belgae. This site, however, is in all probability false; and it appears rather to have been a town of the Silures, the modern *Neath*, on the river of that name in *Glamorganshire*. (Camden, p. 735.) [T. H. D.]

NIE (Νιή, Isidor. *Parth.* 16, ed. Müller), a small place in Ariana, probably the present *Neh*, in *Kohistán.* [V.]

NIGEIR or NIGIR (Νίγειρ, Ptol. iv. 6. § 14; Νίγιρ, Agathem. ii. 10; Niger, *gen.* Nigris, Plin. v. 4, 8, viii. 32), a great river of interior Libya, flowing from W. to E. It has long been a moot point among geographers whether the Nigeir of the ancients should be identified with the river now known as the *Djolibá* or *Quorra*, which, after taking its course through the vast plains or lowlands of Central Africa, turns southwards towards the *Bight of Benin*, where it enters the sea. For instance, Gosselin (*Géographie des Anciens*, vol. i. pp. 125—135) came to the conclusion that the ancients possessed no knowledge of NW. Africa to the S. of the river *Nun.* Walckenaer (*Récherches Géographiques sur l'Interieur de l'Afrique Septentrionale*, Paris, 1821) also, who has carefully discussed this point, sums up the result of his inquiries by asserting that none of Ptolemy's rivers can be the same as the *Djolibá* or any other stream of the *Biledu-l-Súdán*, as that region was quite unknown to antiquity, and was, in reality, discovered by the Arabs. Following in the same track, Mr. Cooley (*Claudius Ptolemy and the Nile*, London, 1854) regards the Nigeir as a hypothetical river, representing collectively the waters of the *Biledu-l-Jerid.* On the other hand, Colonel Leake (*Journ. Geog. Soc.* vol. ii. pp. 1—28), whose views are adopted in the present article, considers that Ptolemy's information on the *Djolibá* or *Quorra*, although extremely imperfect, was real. There seems, indeed, to be reason for believing that its discovery may be placed at a much earlier period, and that its banks were reached by the young Nasamones. [NASAMONES.] Ptolemy's statements (*l. c.*) are annexed, from which it will be seen that the arguments in favour of the identity of his Nigeir with the *Quorra* are very strong. He believed that the earth was spherical; he divided the great circle into 360°; of these degrees he placed the same number in the breadth of N. Africa, that modern observations confirm; in the length of the same country he erred only one-tenth in excess. While in the interior, proceeding from a point of the W. coast, where his positions approximate to modern geography, he placed a great river, flowing from W. to E., exactly in the latitude where the *Quorra* flows in that direction.[*]

In considering the exact meaning of this passage, it should be remembered that the word ἐκτροπή, translated "divergent," simply indicates the point of junction of two streams, without any reference to the course of their waters. At present, our acquaintance with the *Quorra* is too limited to identify any of its divergents; and even were there data, by which to institute a comparison, the imperfection of Ptolemy's information will probably leave these particulars in obscurity. After having stated that the Geir and Nigeir are the two principal rivers of the interior, he describes the one, as yoking together (ἐπιζευγνύων) the Garamantic Pharanx with Mt. Usargala; and the latter, as uniting in the same way Mt. Mandrus with Mt. Thala. It is plain that he considers them to be rivers beginning and ending in the interior, without any connection with the sea. If two opposite branches of a river, rising in two very distant mountains, flow to a common receptacle, the whole may be described as joining the two mountains. Of the general direction of the current of the Nigeir there can be no doubt, as the latitudes and longitudes of the towns on its banks (§§ 24—28) prove a general bearing of E. and W.; and from its not being named among the rivers of the W. coast (§ 7), it must have been supposed to flow from W. to E. The lake Libye, to which there was an E. divergent, though its position falls 300 geog. miles to the NW. of *Lake Tschad*, may be presumed to represent this, the principal lake of the interior; it was natural that Ptolemy, like many of the moderns, should have been misinformed as to its position, and communication of the river with the lake. It is now, indeed, known that the river does not communicate with *Lake Tschad*, and that it is not a river of the interior in Ptolemy's sense; that its sources are in a very different latitude from that which he has given; and its course varies considerably from the enormous extent of direction to the E., which results from his position of the towns on its banks. But recent investigations have shown that the difference of longitude between his source of the river and the W. coast is the same as that given by modern observations,—that THAMONDACANA (Θαμονδάκανα, § 28), one of his towns on the Nigeir, coincides with *Timbuktú*, as laid down by M. Jomard from Caillié,—that the length of the course of the river is nearly equal to that of the *Quorra*, as far as the mountain of *Kong*, with the addition of the *Shadda* or *Shary* of *Funda*,—while Mt. Thala is very near that in which it may be supposed that the *Shadda* has its origin. In the imperfect state of our information upon the countries between *Bornú* and *Darfúr*, it would be hazardous to identify the lakes Chelonides and Nuba. In comparing Ptolemy's description of the central country between the Nile and Nigeir, there are reasons for concluding that he had acquired an obscure knowledge of it, similar to that which had reached Europe before the discoveries of Denham, Clapperton, and Lander. The other great river, the GEIR or GIR (Γείρ, § 13), is the same as the river called *Misselád* by Browne, and *Om Teymaín*, in Arabic, by Burckhardt; while the indigenous name *Djyr* recalls that of Ptolemy, and which takes a general course from SE. to NW. Burckhardt adds, that this country produces ebony, which agrees with what is stated by Claudian (*Idyll. in Nilum*, 19), who, as an African, ought to be an authority, though, like an African, he confounds all the rivers of his country with the Nile; but, in another passage (*I. Consul. Stilich.* i. 252), he represents the Gir as a separate river, rivalling

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[*] In the interior of Libya, says Ptolemy, the two greatest rivers are the Geir and the Nigeir.

	E. long.	N. lat.
The Geir unites Mount Usargala with the Garamantic Pharanx. A river diverges from it at - -	42° 0′	16° 0′
And makes the lake Chelonides, of which the middle is in - - -	49° 0′	20° 0′
This river is said to be lost underground, and to reappear, forming another river, of which the W. end is at - - - - - - - -	46° 0′	16° 0′
The E. part of the river forms the lake Nuba, of which the position is	50° 0′	15° 0′
The Nigeir joins the mountains Mandrus and Thala, and forms the lake Nigrites, of which the position is -	15° 0′	18° 0′
This river has two northerly divergents to the mountains Sagapola and Usargala; to the E. one divergent to the lake Libye, the position of which lake is - - -	35° 0′	16° 30′
And to the S. one divergent to the river Daras, at two positions - -	26° 0′	17° 0′
and - - - - - - - -	24° 0′	17° 0′
In the Latin - - - - - -	21° 0′	17° 0′
and - - - - - - - -	21° 0′	12° 30′

the Nile in size. Claudian could not have intended by this river, the Ger of Pliny (v. 1), at the foot of Mt. Atlas, and a desert of black sand and burnt rocks (*Nun ?*), at which Paullinus arrived in a few days' journey from the maritime part of Mauretania; though it is probable that he may have intended, not the Geir of Ptolemy, but the Nigeir. The termination Ger was probably a generic word, applied to all rivers and waters in N. Africa, as well as the prefix Ni; both were probably derived from the Semitic, and came through the Phoenicians to the Greeks. By a not unnatural error, the word became connected with the epithet "Niger," and thus the name Nigritae or Nigretes was synonymous with *Súdán* (the Blacks); the real etymology of the name tends to explain the common belief of the Africans, that all the waters of their country flow to the Nile. It is from this notion of the identity of all the waters of N. Africa that Pliny received the absurd account of the Nile and Niger, from the second Juba of Numidia. He reported that the Nile had its origin in a mountain of Lower Mauretania, not far from the Ocean, in a stagnant lake called Nilis; that it flowed from thence through sandy deserts, in which it was concealed for several days; that it reappeared in a great lake in Mauretania Caesariensis; that it was again hidden for twenty days in deserts; and that it rose again in the sources of the Nigris, which river, after having separated Africa from Aethiopia, and then flowed through the middle of Aethiopia, at length became the branch of the Nile called Astapus. The same fable, though without the Nigeir being mentioned, is alluded to by Strabo (xvii p. 826; comp. Vitruv. viii. 2. § 16); while Mela (iii. 9. § 8) adds that the river at its source was also called Dara, so that the river which now bears the name *El-Dhara* would seem to be the stream which was the reputed commencement of the Nile. The Niger of Pliny was obviously a different river, both in its nature and position, from the Ger of the same author. It was situated to the S. of the great desert on the line separating Africa from Aethiopia; and its magnitude and productions, such as the hippopotamus and crocodile, cannot be made to correspond to any of the small rivers of the Atlas. Neither do these swell at the same season as the Nile, being fed, not by tropical rain, falling in greatest quantity near the summer solstice, but by the waters of the maritime ridges, which are most abundant in winter. The Niger is not mentioned by the Geographer of Ravenna, nor the Arabs, until the work of Joannes Leo Africanus —a Spanish Moor—which was written at Rome, and published in Latin, A.D. 1556. Though his work is most valuable, in being the only account extant of the foundation of the Negro empires of *Súdán*, yet he is in error upon this point, as though he had sailed on the river near *Timbuktú;* he declares that the stream does not flow to the E., as it is known to do, but to the W. to *Genia* or *Jenné*. This mistake led Europeans to look for its estuary in the *Senegal*, *Gambia*, and *Rio Grande*. The true course of the river, which has now been traced to its mouth, confirms the statements of the ancients as to the great river which they uniformly describe as flowing from W. to E. [E. B. J.]

NIGEIRA. [Nigritae.]

NIGER-PULLUS, Nigropullum, or Nigropullo, in North Gallia, is placed by the Theodosian Table on a road from Lugdunum Batavorum (*Leiden*) to Noviomagus (*Nymeguen*). The distance is marked 11 from Albiniana (*Alfen*), ascending the Rhine. Ukert (*Gallien*, p. 533) quotes a Dutch author, who says that there is a village near *Woerden* still called *Zwarte Kuikenbuurt.* (D'Anville, *Notice, &c.*) [G. L.]

NIGRI'TAE, NIGRE'TES (Νιγρῖται, Strab. ii. p. 131, xvii. p. 826; Ptol. iv. 6. § 16; Agathem. ii. 5; Mela, i. 4. § 3, iii. 10. § 4; Plin. v. 8; Νίγρητες, Strab. xvii. p. 828; Dionys. v. 215; Steph. B.), an African tribe who with the Pharusii were said to have destroyed the Tyrian settlements on the coast of the Atlantic, and though adjacent to the W. Aethiopians, were distant only thirty journeys from Linx or Lixus (*El-Araïsh*). Strabo, as it appears, had no knowledge, or, at least, placed no confidence, in any information which may have reached him as to the countries more to the S. than *Fezzán*. But if he was so ignorant of Libya, and particularly of the position of the W. Aethiopians (comp. p. 839), no great weight can be attached to his testimony, that the Nigritae and Pharusii, whom he expressly states to have been near those Aethiopians, were only thirty journeys from Lixus, particularly when he accompanies the remark with the doubtful word φασὶ, and with his marvellous stories about the productions of Mauretania. Ptolemy (*l.c.*) places them on the N. of the river Nigeir, from which they took their name. It may be inferred, therefore, that they are to be sought in the interior between the *Quorra* or *Djolibá* and the *Săhăra* in the *Biledu-l-Súdán.* Their chief town was called Nigeira (Νίγειρα μητρόπολις, Ptol. iv. 6. § 27): the Nigritis Lacus (Νιγρῖτις λίμνη, § 14) may be identified with the lake *Dibbeh* to the SW. of *Timbuktú.* [E. B. J.]

NIGRINIA'NA. [Candidiana.]

NIGRI'TIS LACUS. [Nigritae.]

NIGRUS. [Mogrus.]

NILI PALUDES (αἱ τοῦ Νείλου λίμναι, Ptol. iv. 9. § 3; Strab. xvii. p. 786) were described by the ancient geographers as two immense lagoons, which received the first floods of the periodical rains that from May to September fall upon the Abyssinian highlands, and swell all the rivers flowing northward from that table-land. From these lagoons the Astapus (*Bahr-el-Azrek*, *Blue River*) and the *Bahr-el-Abiad*, or *White River*, respectively derived their waters; and since they were the principal tributaries of the Nile, the lakes which fed them were termed the Nilotic Marshes. The ancients placed the Nili Paludes vaguely at the foot of the Lunae Montes; and the exploring party, sent by the emperor Nero, described them to Seneca the philosopher as of boundless extent, covered with floating weeds, and containing black and slimy water, impassable either by boats or by wading. There is, however, some probability that this exploring party saw only the series of lagoons produced by the level and sluggish stream of the *White River*, since the descriptions of modern travellers in that region accord closely with Seneca's narrative (*Nat. Quaest.* vi. 8). The *White River* itself, indeed, resembles an immense lagoon. It is often from five to seven miles in width, and its banks are so low as to be covered at times with slime to a distance of two or three miles from the real channel. This river, as less remote than the Abyssinian highlands from the ordinary road between Syene and the S. of Meroe (*Sennaar*), is more likely to have fallen under the notice of Nero's explorers; and the extent of slimy water overspread with aquatic plants, corresponds with Seneca's description of the Nili Paludes as "immensas quarum exitus nec incolae noverant nec sperare quisquam potest." [NILUS.] [W. B. D.]

NILU'POLIS (Νειλούπολις, Ptol. v. 5. § 57; Steph. B. *s.v.*: Νειλοπολίτης), was a city of Middle Aegypt, built upon an island of the Nile, in the Heracleopolite nome, and about eight miles NE. of Heracleopolis Magna. Nilupolis is sometimes called simply Nilus, and appears to be the town mentioned under the latter name by Hecataeus (*Fragment.* 277). It was existing as late as the 5th century A. D., since it is mentioned in the Acts of the Council of Ephesus, A. D. 430. [W. B. D.]

NILUS (ὁ Νεῖλος), the river Nile in Egypt. Of all the more important rivers of the globe known to the Greek and Roman writers, the Nile was that which from the remotest periods arrested their liveliest curiosity and attention. It ranked with them as next in magnitude to the Ganges and the Indus, and as surpassing the Danube in the length of its course and the volume of its waters. (Strab. xv. p. 702.) Its physical phenomena and the peculiar civilisation of the races inhabiting its banks attracted alike the historian, the mathematician, the satirist, and the romance-writer: Herodotus and Diodorus, Eratosthenes and Strabo, Lucian and Heliodorus, expatiate on its marvels; and as Aegypt was the resort of the scientific men of Greece in general, the Nile was more accurately surveyed and described than any other river of the earth.

The word Nilus, if it were not indigenous, was of Semitic origin, and probably transmitted to the Greeks by the Phoenicians. Its epithets in various languages—e. g. the Hebrew Sihhor (*Isaiah*, xxiii. 3; *Jerem.* ii. 18), the Aegyptian Chemi, and the Greek μέλας (Servius, *ad Virgil. Georg.* iv. 291)—point to the same peculiarity of its waters, the hue imparted by their dark slime. The Hebrews entitled the Nile Nahal-Misraim, or river of Aegypt; but the natives called it simply p-iero (whence probably the Nubian *kier*) or *the* river (i. e. of rivers). Lydus (*de Mensibus*, c. 8) says that it was sometimes termed Ilas or dark; and Pliny (v. 9. s. 9; comp. Dionys. Perieg. v. 213) observes, somewhat vaguely, that in Aethiopia the river was called Siris, and did not acquire the appellation of Nilus before it reached Syene. With few exceptions, however, the Greeks recognised the name of Nilus as far south as Meroe; and above that mesopotamian region they merely doubted to which of its tributaries they should assign the principal name. Homer, indeed (*Od.* iii. 300, iv. 477, &c.), calls the river Aegyptus, from the appellation of the land which it intersects. But Hesiod (*Theog.* 338) and Hecataeus (*Fragm.* 279—280), and succeeding poets and historians uniformly designate the river of Aegypt as the Nile.

It is unnecessary to dwell on a theory at one time received, but generally discredited by the ablest of the ancient geographers—that the Nile rose in Lower Mauretania, not far from the Western Ocean (Juba, *ap.* Plin. v. 9. s. 10; Dion Cass. lxxv. 13; Solin. c. 35); that it flowed in an easterly direction; was engulphed by the sands of the *Sāhăra;* reappeared as the Nigir; again sunk in the earth, and came to light once more near the Great Lake of *Debâya* as the proper Nile.

Historically, the Nile derives its principal importance from the civilisation, to which it contributed so materially, of the races inhabiting its shores, from the S. of Meroe northwards to the Mediterranean. But for geographical purposes it is necessary to examine its course, in the first instance, through less known regions, and to ascertain, if possible, which of its feeders above Meroe was regarded by the ancients as the true Nile. The course of the stream may be divided into three heads:—(1) the river S. of Meroe; (2) between Meroe and Syene; and (3) between Syene, or Philae, and the Mediterranean.

(1.) *The Nile above Meroe.*—The ancients briefly described the Nile as springing from marshes (Nili Paludes) at the foot of the *Mountains of the Moon.* But as all the rivers which flow northward from the Abyssinian highlands rise from lagoons, and generally expand themselves into broad marshes, this description is too vague. Neither is it clear whether they regarded the White River, or the Blue, or the Astaboras (*Tacazzé*), as the channel of the true Nile. The names of rivers are often given capriciously: it by no means follows that they are imposed upon the principal arm or tributary; and hence we can assign neither to the Astapus nor to the White River, usually considered as the main stream, the distinction of being absolutely the "true Nile."

The Nile, as Strabo sagaciously remarks (xi. p. 493), was well known because it was the channel of active commerce; and his observation, if applied to its southern portions, may lead us to the channel which was really regarded as the principal river even in remotest ages. The stream most frequented and accessible to navigation, and whose banks were the most thickly peopled, was doubtless the one which earliest attracted attention, and this we believe to have been the Astapus (*Bahr-el-Azrek*, or *Blue River*).

As the sources both of the Blue River and of the *Bahr-el-Abiad* or the *White River* are uncertain, it will be proper to examine these streams above their point of junction near the modern military station at *Khartûm*, lat. 15° 37′ N., long. 33° E. The Astaboras (*Tacazzé*) may for the present be dismissed, both as an inferior tributary, and as below the meeting of the two main streams.

The White River, which has been often designated as "the true Nile," has at no period been either a road for traffic nor favourable to the settlement of man on its banks. It is rather an immense lagoon than a river, is often from 5 to 7 miles in breadth, and its sides are in general so low as to be covered at times with alluvial deposit to a distance of from 2 to 3 miles beyond the stream. On its shores there is neither any town, nor any tradition of there having ever been one; nor indeed, for many leagues up the stream, do there occur any spots suited either to the habitation of men, to pasture, or to tillage. On the contrary, it is represented by travellers much in the same terms in which Seneca (*Natur. Quaest.* vi. 8) speaks of the Nili Paludes, as seen by Nero's surveyors. The latter are described by the Roman philosopher as "immensas paludes, quarum exitus nec incolae noverant, nec sperare quisquam potest, ita implicitae aquis herbae sunt," &c.: the former by recent explorers as "an interminable sea of grass," "a fetid stagnant marsh," &c. As the White River indeed approaches the higher table-land of the S., its banks become less depressed, and are inhabited; but the weedy lagoons extend nearly 100 miles SW. of *Khartûm.*

But if we trace upwards the channel of the Blue River, a totally different spectacle presents itself.

The river nearly resembles in its natural features and the cultivation of its banks the acknowledged Nile below the junction lower down. The current is swift and regular: the banks are firm and well defined: populous villages stand in the midst of clumps of date-trees or fields of millet (*dhourra*), and both the land and the water attest the activity of human enterprise.

A difference corresponding to these features is observable also in the respective currents of these rivers. The White River moves sluggishly along, without rapids or cataracts: the Blue River runs strongly at all seasons, and after the periodical rains with the force and speed of a torrent. The diversity is seen also on the arrival of their waters at the point of junction. Although the White River is fed by early rains near the equator, its floods ordinarily reach *Khartûm* three weeks later than those of the Blue River. And at their place of meeting the superior strength of the latter is apparent. For while the stronger flood discharges itself through a broad channel, free from bars and shoals, the White River is contracted at its mouth, and the more rapid current of its rival has thrown up a line of sand across its influx. Actual measurement, too, has proved the breadth of the Blue River at the point of junction to be 768 yards, while that of the White is only 483, and the body of water poured down by the former is double of that discharged by the latter. From all these circumstances it is probable that to the *Bahr-el-Azrek* rather than to the *Bahr-el-Abiad* belongs the name of the "true Nile;" and this supposition accords with an ancient tradition among the people of *Sennaar* who hold the Blue River in peculiar veneration as the "Father of the Waters that run into the Great Sea."

The knowledge possessed by the ancients of the upper portions and tributaries of the Nile was not altogether in a direct proportion to the date of their intercourse with those regions. Indeed, the earlier track of commerce was more favourable to acquaintance with the interior than were its later channels. The overland route declined after the Ptolemies transferred the trade from the rivers and the roads across the desert to Axume, Adulis, Berenice, and the ports of the Red Sea. Eratosthenes and other geographers, who wrote while Aethiopia still flourished, had thus better means of information than their successors in Roman times, Strabo, Ptolemy, &c. Diodorus (i. 30), for example, says that a voyage up the Nile to Meroe was a costly and hazardous undertaking; and Nero's explorers (Plin. v. 9. s. 10; Senec. *N. Q.* vi. 8) seem to have found in that once populous and fertile kingdom only solitude and decay. At the close of the third century A. D. the Romans abandoned every station on the Nile above Philae, as not worth the cost and care of defence,—a proof that the river-traffic, beyond Aegypt, must have dwindled away. As the trade with Arabia and Taprobane (*Ceylon*) by sea developed itself, that with Libya would become of less importance; and in proportion as the Red Sea was better known, the branches and sources of the Nile were obscured.

(2.) *The Nile below the point of junction.*—The two streams flow in a common bed for several miles N. of *Khartûm*, without, however, blending their waters. The *Bahr-Abiad* retains its white soapy hue, both in the dry season and during the inundations, while the *Bahr-Azrek* is distinguished by its dark colour. For 12 or 15 miles below the point of junction the Nile traverses a narrow and gloomy defile, until it emerges among the immense plains of herbage in the mesopotamian district of Meroe. Beyond Meroe, already described [MEROE], the Nile receives its last considerable affluent, the Astaboras or *Tacazzé;* the only other accessions to its stream in its course northward being the torrents or wadys that, in the rainy season, descend from the Arabian hills. From the N. of Meroe to Syene, a distance of about 700 miles, the river enters upon the region of Cataracts, concerning which the ancients invented or credited so many marvels. (Cic. *Somn. Scip.* 5; Senec. *N. Q.* iv. 2.)

These rapids are seven in number, and are simply dams or weirs of granite or porphyry rising through the sandstone, and, being little affected by the attrition of the water, resist its action, divide its stream, and render its fall per mile double of the average fall below Philae. So far, however, from the river descending lofty precipices with a deafening noise, even the steepest of the rapids may be shot, though not without some danger, at high water; and at the great Cataract the entire descent in a space of 5 miles is only 80 feet. [PHILAE.] Increased by the stream of the Astaboras, the Nile, from lat. 17° 45′ N., flows in a northerly direction for 120 miles, through the land of the Berbers. Then comes its great SW. elbow or bend, commencing at the rocky island of *Mogreb* (lat. 19° N.), and continuing nearly to the most northern point of Meroe. During this lateral deflection the Nile is bounded W. by the desert of *Bahiouda*, the region of the ancient Nubae, and E. by the Arabian Desert, inhabited, or rather traversed, by the nomade Blemmyes and Megabari. [MACROBII.] Throughout this portion of its course the navigation of the river is greatly impeded by rapids, so that the caravans leave its banks, and regain them by a road crossing the eastern desert at *Derr* or Syene, between the first and second Cataracts. No monuments connect this region with either Meroe or Aegypt. It must always, indeed, have been thinly peopled, since the only cultivable soil consists of strips or patches of land extending about 2 miles at furthest beyond either bank of the Nile.

While skirting or intersecting the kingdom of Meroe, the river flowed by city and necropolis, which, according to some writers, imparted their forms and civilisation to Aegypt, according to others derived both art and polity from it. The desert of *Bahiouda* severs the chain of monuments, which, however, is resumed below the fourth Cataract at *Nouri*, *Gebel-el-Birkel*, and *Merawe*. (Lat. 20° N.) Of thirty-five pyramids at *Nouri*, on the left bank of the river, about half are in good preservation; but the purpose which they served is uncertain, since no ruins of any cities point to them as a necropolis, and they are without sculptures or hieroglyphics. On the western side of *Gebel-el-Birkel*, about 8 miles lower down, and on the right bank, are found not only pyramids, but also the remains of several temples and the vestiges of a city, probably Napata, the capital of Candace, the Aethiopian queen. [NAPATA.] (Cailliaud, *l' Isle de Meroe*, vol. iii. p. 197; Hoskins, *Travels*, p. 136—141.) About the 18th degree of N. latitude the Nile resumes its northerly direction, which it observes generally until it approaches the second Cataract. In resuming its direct course to N., it enters the kingdom of *Dongola*, and most of the features which marked its channel through the desert now disappear. The rocky banks sink down; the inundation fertilises the borders to a considerable distance; and for patches of arable soil fine pastures abound, whence both Arabia and Aegypt imported a breed of excellent horses. (Russegger, *Karte von Nubien.*) But after quitting Napata (?) no remains of antiquity are found before we arrive at the Gagaudes Insula of Pliny (vi. 29. s. 35), lat. 19° 35′, the modern *Argo*, a little above the third Cataract. The quarries of this island, which is about 12 miles in length, and causes a considerable eddy in the river, were worked both by Aethiopians and Aegyptians. A little to N. of this island, and below the third Cataract, the Nile makes a considerable bend to the E., passing on its right bank the ruins of *Seghi*, or *Sesché*. On its left bank are found the remains of the temple of *Soleb*, equally remarkable for the beauty of its architecture, and for its picturesque site upon the verge of the rich land, "the river's gift," and an illimitable plain of sand stretching to the horizon. (Cailliaud, *l'Isle de Meroe*, vol. i. p. 375; Hoskins, *Travels*, p. 245.) The Nile is once again divided by an island called Sais, and a little lower down is contracted by a wall of granite on either side, so that it is hardly a stone's-throw across. At this point, and for a space of several miles, navigation is practicable only at the season of the highest floods.

Below Sais are found the ruins of the small temple of Amara, and at *Semneh* those of two temples which, from their opposite eminences on the right and left banks of the river, probably served as fortresses also at this narrow pass of the Nile. That a city of great strength once existed here is the more probable, because at or near *Semneh* was the frontier between Aethiopia and Aegypt. We have now arrived at the termination of the porphyry and granite rocks: henceforward, from about lat. 21° N., the river-banks are composed of sandstone, and acquire a less rugged aspect. The next remarkable feature is the Cataract of *Wadi-Halfa*, the Great Cataract of the ancient geographers. (Strab. xvii. p. 786.)

In remote ante-historic periods a bar of primitive rock, piercing the sandstone, probably spanned the Nile at this point (lat. 22° N.) from shore to shore. But the original barrier has been broken by some natural agency, and a series of islands now divides the stream which rushes and chafes between them. It is indeed less a single fall or shoot of water than a succession of rapids, and may be ascended, as Belzoni did, during the inundation. (*Travels in Nubia*, p. 85.) The roar of the waters may be heard at the distance of half a league, and the depth of the fall is greater than that of the first Cataract at Syene. On the left bank of the river a city once stood in the immediate neighbourhood of the rapids; and three temples, exhibiting on their walls the names of Sesortasen, Thothmes III., and Amenophis II., have been partially surveyed here. Indeed, with the second Cataract, we may be said to enter the propylaea of Aegypt itself. For thenceforward to Syene — a distance of 220 miles — either bank of the Nile presents a succession of temples, either excavated in the sandstone or separate structures, of various eras and styles of architecture. Of these the most remarkable and the most thoroughly explored is that of *Aboosimbel* or *Ipsambul*, the ancient Ibsciah, on the left bank, and two days' journey below the Cataract. This temple was first cleared of the incumbent sand by Belzoni (*Researches*, vol. i. p. 316), and afterwards more completely explored, and identified with the reign of Rameses III., by Champollion and Rosellini. Primis (*Ibrim*) is one day's journey down the stream; and below it the sandstone hills compress the river for about 2 miles within a mural escarpment, so that the current seems to force itself rather than to flow through this barrier.

(3.) *The Nile below Syene.* — At Syene (*Asouan*), 24° 5′ 23″ N. lat., the Nile enters Aegypt Proper; and from this point, with occasional curvatures to the E. or NW., preserves generally a due northerly direction as far as its bifurcation at the apex of the Delta. Its bed presents but a slight declivity, the fall being only from 500 to 600 feet from Syene to the Mediterranean. The width of the valley, however, through which it flows varies considerably, and the geological character of its banks undergoes several changes. At a short distance below Syene begins a range of sandstone rocks, which pass into limestone below Latopolis, lat. 25° 30′ N.; and this formation continues without any resumption of the sandstone, until both the Libyan and the Arabian hills diverge finally at Cercasorum. The river thus flows beneath the principal quarries out of which the great structures of the Nile valley were built, and was the high-road by which the blocks were conveyed to Thebes and Apollinopolis, to Sais and Bubastis, to the Great Labyrinth in the Arsinoite nome, to the Pyramids and Memphis, and, finally, to the Greek and Roman architects of Alexandreia and Antinoopolis. Again, from Syene to Latopolis, the shores of the river are sterile and dreary, since the inundation is checked by the rock-walls E. and W. of the stream. But at Apollinopolis Magna, lat. 25°, and at Latopolis, 25° 30′, the rocks leave a broader verge for the fertilising deposit, and the Nile flows through richly cultivated tracts. At Thebes, for the first time, the banks expand into a broad plain, which is again closed in at the N. end by the hills at *Gourmah*. Here the river is divided by small islands, and is a mile and a quarter in breadth. It has hitherto followed a northerly direction; but at Coptos, where a road connected the stream with the ports of the Red Sea [BERENICE], it bends to the NW., and follows this inclination for some distance. At Panopolis, however, it resumes its general N. bearing, and retains it to the fork of the Delta.

Near Diospolis Parva (*How*), on the left bank, and opposite Chenoboscium, on the right, begins the canal, or, perhaps, an ancient branch of the Nile, called the Canal of Joseph (*Bahr-Jusuf*). This lateral stream flows in a direction nearly parallel to the main one, through the Arsinoite nome (*El-Fyoum*). From this point the Nile itself presents no remarkable feature until it reaches Speos-Artemidos, or the grottos of *Benihassan*, where the eastern hills, approaching close to the river, limit its inundation, and consequently also the cultivable land. In lat. 29° N. the Libyan hills, for a space, recede, and curving at first NW., but soon resuming a SE. direction, embrace the Arsinoite nome. Lastly, a little below Memphis, and after passing the hills of *Gebel-el-Mokattam*, both the eastern and western chains of rocks finally diverge, and the river expands upon the great alluvial plain of the Delta.

At Cercasorum, where the bifurcation of the river begins, or, perhaps, at a remoter period, still nearer Memphis, the Nile probably met the Mediterranean, or at least an estuary, which its annual deposits of slime have, in the course of ages, converted into Lower Aegypt. In all historical periods, however, the river has discharged itself into the sea by two main arms, forming the sides of an isosceles triangle, the boundaries of the Delta proper, and by a number of branches, some of which ran down to the sea, while others discharged their waters into the principal arms of the main stream. The Delta is, indeed, a net-work of rivers, primary and secondary; and is further intersected by numerous canals. The primary channels were usually accounted by the ancients seven in number (Herod. ii. 17; Scylax, p. 43; Strab. xvii. p. 801, seq.; Diodor. i. 33; Ptol. iv. 5. § 10; Plin. v. 10. s. 11; Mela, i. 9. § 9; Ammianus, xxii. 15, 16; Wilkinson, *M. & C.*, *Mod. Egypt and Thebes, &c.*), and may be taken in the order following. They are denominated from some principal city seated on their banks, and are enumerated from E. to W.

1. Beginning from the E., was the Pelusian arm (*τὸ Πελουσιακὸν στόμα*, Strab. xvii. p. 801; Ostium Pelusiacum, Plin. v. 9. s. 9). This has now become dry; and even when Strabo wrote a little before the first century A. D., Pelusium, which stood on its banks, and from which it derived its name, was nearly 2½ miles from the sea (xvii. p. 806). The remains of the city are now more than four times that distance. Upon the banks of the Pelusian arm stood, on the eastern side, and near the apex of the Delta, Heliopolis, the *On* of Scripture; and 20 miles lower down, Bubastus (*Tel Basta*).

2. The Tanitic arm (*τὸ Τανιτικὸν στόμα*, or *τὸ Σαιτικὸν*, Herod. ii. 17; comp. Strab. xvii. p. 802; Mela, i. 9. § 9, Catapystum). The present canal of *Moueys* probably coincides nearly with the Tanitic branch; which, however, together with the Ostium Bucolicum, has been absorbed in the lower portion of its course by the lake *Menzaleh*. It derived its name from Tanis, the Zoan of Scripture, the modern *San*, in lat. 31°, one of the oldest cities of the Delta.

3. The Mendesian arm (*τὸ Μενδήσιον στόμα*, Strab., &c.) was a channel running from the Sebennytic Nile-arm. It is now lost in the lake *Menzaleh*.

4. The Phatnitic or Pathmetic arm (*τὸ Φατνιτικὸν στόμα*, Strab.; *Φαττικὸν*, Diod. i. 33; *Παθμητικὸν*, Ptol. iv. 5. §§ 10, 40; Pathmeticum, Mela, i. 9. § 9.) This was the *Βουκολικὸν στόμα* of Herodotus (ii. 17); but it seems doubtful whether it were an original channel, and not rather a canal. It corresponds with the lower portion of the present *Damietta* branch of the Nile.

5. The Sebennytic arm (*τὸ Σεϐεννυτικὸν στόμα*) derived its name from the city of Sebennytus, the present *Semenhoud*. As far as this city the *Damietta* branch represents the ancient Sebennytic; but northward of this point, lat. 31°, the earlier channel is lost in the marshes or sands, which separate the present Delta from the Mediterranean; and its mouth, which was nearly due N. of Memphis, is now covered by the lake of *Bourlos*. The Sebennytic arm, continuing in the direction of the Nile before its division, i. e. running nearly in a straight course from N., has some claims to be regarded not so much as one of the diverging branches as the main stream itself. This channel, together with the most easterly, the Pelusian, and the most westerly, the Canopic, were the three main arms of the Nile, and carried down to the sea by far the greater volumes of water.

6. The Bolbitic or Bolbitine arm (*τὸ Βολϐιτικὸν στόμα*, Strab. xvii. p. 803; Scyl. p. 43; or *Βυλϐιτιτὸν*, Herod. ii. 17; Diodor. i. 33; *Βολϐίτινον*, Ptol. iv. 5. §§ 10, 43; Bolbiticum, Mela, i. 9. § 9; Ammian. xxii. 15), was, like the Phatnitic, originally an artificial canal, and seems in the time of Herodotus to have been a branch connecting the Sebennytic with the Canopic channels (ii. 17), having, however, an outlet of its own, probably as a backwater during the inundation, to the Mediterranean. The Bolbitic arm is now represented by so much of the *Rosetta* branch of the Nile as runs between the sea and the ancient course of the Ostium Canopicum.

7. The Canopic arm (*τὸ Κανωϐικὸν στόμα*, Strab. *l. c.*; comp. Aristot. *Meteorol.* i. 14; Ostium Canopicum, Mela, i. 9. § 9; Plin. v. 10. s. 11) was also termed the Naucratic arm of the Nile, Ostium Naucraticum (Plin. *l. c.*), from the city of Naucratis, which was seated on its left bank. This was the most westerly, and one of the three great branches of the Nile (see Pelusian, Sebennytic). In the first portion of its descent from the point of the Delta the Canopic arm skirted the Libyan desert. At the city of Terenuthis (*Teranieh*), a road, about 38 miles in length, through the calcareous ridge of hills, connected it with the Natron Lakes. On its right bank, below this point, stood the ancient city of Sais, and a few miles lower down, Naucratis. From its vicinity, at first, to this city, the Canton of Aegypt, and afterwards, by means of the canal which connected it with the lake Mareotis on the one hand, and Alexandreia on the other, the Canopic branch retained its importance; and its embankments were the care of the government of Aegypt long after its rival branches, the Sebennytic and Pelusian, were deserted or had been suffered to flow uselessly into the marshes. It is now represented in the upper portion of its channel by the *Rosetta* branch of the Nile. But they diverge from each other at lat. 31°, where the elder arm turned off to the W., and discharged itself into the Mediterranean near the present bay and foreland of *Aboukir*. Its mouth is now covered by a shallow lagoon, intersected by strips of sand and alluvial deposit, called the lake of *Madieh*. The Canopic arm of the Nile, although not actually the western boundary of Aegypt, was, at least, in the Pharaonic era, the limit of its commerce on the NW. base of the Delta, since beyond it, until the building of Alexandreia, there was no town of any importance.

The canals which were derived from the Nile for the convenience of local intercourse and irrigation, were very numerous; and the prosperity of Aegypt, especially on the Arabian side of the river, depended in great measure upon their being kept in good repair, and conveying to the arid waste a sufficient supply of water. Hence the condition of the canals was almost synonymous with the good or bad administration of Aegypt; and we find that among the first cares of Augustus, after adding this kingdom to his provinces, in B. C. 24, was to repair and rehabilitate the canals, which had fallen into decay under the misrule of the later Ptolemies. (Suet. *Aug.* 18; Dion. li. 68; Aurel. Vict. *Epit.* i. 5.) For national commerce, however, there were only two of these artificial channels upon a large scale between Syene and the sea. (1.) The canal called, in different ages, the river of Ptolemy (*Πτολεμαῖος ποταμός*, Diodor. i. 33; Plin. v. 29. s. 23), and the river of Trajan (*Τραϊανὸς ποταμός*, Ptol. iv. 5. § 54). This had been commenced by Pharaoh Necho II. (B. C. 480), was continued by Dareius Hystaspis (B. C. 520—527), but only completed by Ptolemy Philadelphus (B. C. 274). It began in the Pelusiac branch of the Nile, a little above the city of Bubastus (*Tel-Basta*), and passing by the city of Thoum or Patumus, was carried by the Persians as far as the Bitter Lakes, NE. of the Delta. Here, however, it was suspended by the troubles of both Aegypt and Persia, under the successors of Dareius, and was, in a great measure, choked up with sand. (Herod. ii. 158.) At length Philadelphus, after cleansing and repairing the channel, carried it onward to Arsinoe, at the head of the Sinus Heroopolites. (Plin. vi. 29. s. 33.) The Ptolemaic canal, however, suffered the fate of its predecessor, and even before the reign of Cleopatra had become useless for navigation. The connection by water between Arsinoe and the Nile was renewed by Trajan, A. D. 106; but his engineers altered the direction of the cutting. They brought the stream from a higher part of the river, in order that the current might run into, instead of from, the Red Sea, and that the intervening sandy tracts might be irrigated by fresh instead of partially salt water. The canal of Trajan accordingly began at Babylon, on the eastern bank of the Nile, opposite Memphis, and, passing by Heliopolis, Scenae Veteranorum, Heroopolis, and Serapion, entered the Red Sea about 20 miles S. of Arsinoe, at a town called Klysmon, from the locks in its neighbourhood. The work of Trajan was either more carefully preserved than that of the Macedonian and Persian kings of Aegypt had been, or, if like them, it fell into decay, it was repaired and reopened by the Mahommedan conquerors of the country. For, seven centuries after Trajan's decease, we read of Christian pilgrims sailing along his canal on their route from England to Palestine. (Dicueil, *de Mensur. Orbis*, vi. ed Letronne.)

2. The Canopic canal (ἡ Κανωβικὴ διώρυξ, Strab. xvii. p. 800; Steph. B. *s. v.*) connected the city of Canopus with Alexandreia and the lake Mareotis. Its banks were covered with the country houses and gardens of the wealthy Alexandrians, and formed a kind of water-suburb to both the Aegyptian and Macedonian cities. [CANOPUS.]

Physical Character of the Nile.

The civilisation of all countries is directly influenced by their rivers, and in none more so than in Aegypt, which has been truly called the gift of the Nile. (Herod. ii. 5; Strab. xi. p. 493.) To its stream the land owed not only its peculiar cultivation, but its existence also. Without it the Libyan waste would have extended to the shores of the Red Sea. The limestone which lies under the soil of Aegypt, the sands which bound it to E. and W., were rendered by the deposits of the river fit for the habitation of man. The Delta, indeed, was absolutely created by the Nile. Its periodical floods at first narrowed a bay of the Mediterranean into an estuary, and next filled up the estuary with a plain of teeming alluvial soil. The religion, and many of the peculiar institutions of Aegypt, are derived from its river; and its physical characteristics have, in all ages, attracted the attention of historians and geographers.

Its characteristics may be considered under the heads of (1) its deposits; (2) the quality of its waters; and (3) its periodical inundations.

(1.) *Its deposits.*— Borings made in the Delta to the depth of 45 feet, have shown that the soil consists of vegetable matter and an earthy deposit, such as the Nile now brings down. The ingredients of this deposit are clay, lime, and siliceous sand; but their proportion is affected by the soil over which the river flows. Calcareous and argillaceous matter abound in the neighbourhood of Cairo and the Delta; silex preponderates in the granitic and sandstone districts of Upper Aegypt. The amount of this deposit corresponds generally to the slope of the banks and the distance from the river. In Lower Nubia and Upper Aegypt alluvial cliffs are formed to the height of 40 feet; in Middle Aegypt they sink to 30; at the point of the Delta to about eighteen. The earthy matter is deposited in a convex form; the larger quantity lying close to the stream, the smaller at the verge of the inundation. As a consequence of this fall from the banks towards the desert, the limit to which the inundation reaches is slowly ex-extending itself; but as the Nile raises its own bed as well as its banks, their relative proportion is preserved. The deposit of the Nile is found to consist of (1) clay, constituting 48 in 100 parts; (2) carbon, 9 parts; (3) carbonate of lime 8 parts, and 4 parts of carbonate of magnesia, besides portions of silicia and oxide of iron. These form a compost so rich, that the land on which they are perennially deposited requires no other manure, and produces without further renovation successive harvests of corn. (Athen. ii. 41, 42; Plin. xviii. 19. s. 21.)

(2.) *The quality of its waters.*—The water itself is not less important to Aegypt than the ingredients which it precipitates or holds in solution. Except some short streams in the Arabian hills, torrents at one season and dry at another, the Nile is the only river in Aegypt. Natural springs do not exist in the upper country; and the wells of the Delta afford only a turbid and brackish fluid. The river is accordingly the single resource of the inhabitants; and the frequent ablutions enjoined by their religion rendered a copious supply of water more than ordinarily important to them. Between its highest and lowest periods, the water of the Nile is clear. When lowest, it is feculent (Athen. ii. 42); and at the beginning of the inundation is covered with a greenish vegetable matter, that is said to cause eruptive disease. But even when most turbid, it is not unwholesome, and is always capable of filtration. The water in its medium state was pure and delicious to the taste. The Persian kings, after the conquest of Aegypt, imported it for their own drinking to Susa and Ecbatana (Athen. ii. 54, 67); and the emperor Pescennius Niger replied to his soldiers' demand for wine, "Have you not the water of the Nile." (Spartian. *ap. August. Hist. Script.* Pescenn. *Niger*. c. 7.) These changes in the hue and quality of the water were ascribed to the overflowing of the Nubian lakes, or to the passage of the stream over various strata. But until the channels of the White and Blue Rivers have been explored to their sources, we must be content to remain ignorant of the real causes of these phenomena.

(3.) *Its periodical inundations.* — The causes of the inundation early attracted the curiosity of ancient observers; and various theories were devised to account for them. It was believed to arise from the melting of the snow on the Abyssinian mountains (Schol. *in Apoll. Rhod.* iv. 269; Eurip. *Helen.* init.); and Herodotus rejects this supposition, because, as he conceived, although erroneously, that snow was unknown in Aethiopia (ii. 22). It was ascribed to the Etesian winds, which, blowing from the N. in summer, force back the waters from the mouth of the river upon the plain of the Delta. (Diodor. i. 38—40.) This, however, though partially true, will not account for the inundation of Upper Aegypt, or for the periodical rising of the rivers N. of Aethiopia. It was attributed to the connection of the Nile with the great Southern Ocean, whose waters, from long exposure to the sun, were deprived, it was thought, of their saline ingredients in their course through the Nile-valley. (Diodor. i. 40.) By Ephorus (ed. Marx, p. 23) it was derived from exudation through the sands; while Herodotus suggested that the vertical position of the sun in winter reduced the waters of Southern Libya to the lowest ebb. But this hypothesis kept out of sight their overflow in summer. Agatharchides of Cnidus, who wrote in the second century B. C., was the first to divine the true cause of the inundation. The rains which fall in May upon Aethiopia occasion the rise of the rivers that flow northward from it. As the sun in his progress from the equator to the tropic of Cancer becomes successively vertical over points N. of the equator, the air is heated and rarified, and the cold currents set in from the Mediterranean to restore the equilibrium. They pass over the heated plains of Aegypt; but as soon as they reach the lofty mountains of Abyssinia, they descend in torrents of rain. Sheets of water fall impetuously from their northern slope upon the grand tableau, from the grand tableau upon the plains which contain the sources of the White and Blue Rivers, and through their channels and confluents pass into the Nile. In the last days of June, or at the beginning of July, the rise is visible in Aegypt: about the middle of August the dykes are cut, and the flood drawn off E. and W. by innumerable canals; and between the 20th and 30th of September the maximum height is attained. For a fortnight the flood remains stationary: about the 10th of November, it has perceptibly diminished, and continues to decrease slowly until it attains its *minimum;* at this time its depth at Cairo is not more than 6 feet, and in the Delta its waters are nearly stagnant. In the time of Herodotus (ii. 13) the height of a good Nile was 15 or 16 cubits; and around the statue of the Nile, which Vespasian brought from Aegypt and set up in the Temple of Peace, were grouped sixteen diminutive figures emblematic of these measures. (Plin. xxxvi. 9. s. 14.) The rise of the Nile was carefully noted on the Nilometers at Primis (*Ibrim*), Elephantine, and Memphis; and the progress or decline of the inundation was reported by letters to different parts of Aegypt, in order that the farmers might calculate on the time when sowing might commence. A flood of the height of 30 feet is ruinous,—undermining houses, sweeping away cattle, and destroying the produce of the fields. The land, also, is rendered too spongy for the ensuing seed-time; the labours of tillage are delayed; and epidemic diseases arise from the lingering and stagnant waters. On the other hand, if the waters do not rise 24 feet, the harvest is scanty; and if they are below 18, terrible famines are the consequence, such as that of which Diodorus speaks (i. 84), and which are not unknown in more recent times (Volney, *Voyage en Syrie et en Egypte*, vol. i. ch. 11; Abdallatiph's *Hist. of Egypt*, p. 197, White's edit.), during which the starving population have been driven to feed on human flesh.

Upper and Middle Egypt during the inundation present the appearance of a vast inland lake, bounded by mountains. But the usual means of intercourse are not interrupted, since the immediate banks of the river are seldom under water, which is discharged through the frequent apertures of the dykes, at first upon the verge of the desert, and afterwards upon the land nearer the flood. The Delta, however, being devoid of hills, is, during an extraordinary rise, laid entirely under water, and the only means of communication between the towns and villages are boats and rafts. Herodotus (ii. 97) compares the appearance of Lower Aegypt at this season to the Aegean sea, studded by the Sporades and Cyclades.

As the direct highway between the Mediterranean and Meroe, the Nile, in all periods, at least during the prosperous ages of Aegypt, presented a busy and animated spectacle. The Aegyptians, who shunned the sea as the element of the destroying Typhon, regarded their river with affection and reverence, as the gift and emblem of the creating and preserving Osiris. Its broad and capacious bosom was in all seasons of the year studded with river-craft, from the raft of reeds to the stately Baris or Nile barges. Up the Nile to the markets of Diospolis passed the grain and fruits of the Delta; and down the stream came the quarried limestone of the Thebaid to the quays of Sais and Canopus. No bridge spanned the river during its course of 1500 miles; and the ferrying over from bank to bank was an incessant cause of life and movement. The fishers and fowlers of the Nile diversified the scene. Respecting the qualities of the fish there is considerable discrepancy among ancient writers — some describing it as coarse or insipid, others as highly nutritive and delicate in its flavour. (Athen. vii. p. 312.) Fifty-two species of fish are said to be found in the Nile. (Russegger, *Reisen*, vol. i. p. 300.) Of these the genus *Silurus* was the most abundant. Fish diet is well suited to the languid appetites of a hot climate; and the Israelites, when wandering in the desert, regretted *the fish* as well as the vegetables of Aegypt. (*Numbers*, xi. 5.) They were caught in greatest abundance in the pools and lakes during the season of inundation. In the marshy districts of the Delta, where grain, owing to the spongy and bibulous character of the soil, could not be raised, the inhabitants lived principally upon fish dried in the sun; and, in later times at least, they were salted, and exported in great quantities to the markets of Greece and Syria. The modes of catching them are represented in the paintings, and were the line, the net, and the prong. (See Abdallatiph, *ap. Rosellini, M. C.* vol. i. p. 230.) The great extent of marsh land in Aegypt, and the long continuance of the inundation, caused it beyond all other countries to abound in water-fowl. The fowlers are represented in the paintings as spreading nets, or as rowing in their boats among the aquatic plants, in which the birds nestled, and knocking them down with sticks. The use of decoy-birds was not unknown; and smoked or salted wild-fowl were an article of export. The edible water-fowl are mostly of the goose and duck (*anas*) tribe; the quail also is mentioned by Herodotus (ii. 77) as among the species that were dried in the sun and slightly salted for home consumption and export.

The Fauna of the Nile were the hippopotamus and the crocodile, with many lesser species of the saurian genus. In the more remote ages both were found through the whole course of the river (Diodor. i. 35), although at present the hippopotamus rarely descends below the second Cataract, or the crocodile below 27° N. lat. The chase of the hippopotamus is represented on the monuments of the Thebaid, but not on those of Middle or Lower Aegypt. The crocodile was caught with a hook baited with the chine of a pig (Herod. ii. 68), or with nets. (Diodor. i. 35.) It was an object of worship in some nomes [ARSINOE; OMBOS], of abhorrence in others. [TENTYRA.]

The boats of the Nile, as represented on the monuments, exhibit a great variety of size and form. There was the canoe, made of a single trunk; the shallop of papyrus, rendered water-tight by bitumen; and there were even vessels constructed of light earthenware. (Juven. *Sat.* xv. 129.) The most usual species of craft, however, is a boat whose bow and stern are high out of the water, square rigged, with sails either of canvass or papyrus, a single mast that could be lowered in high winds, and a shallow keel, in order to allow of easy extrication of the vessel should it run aground. But the most striking and capacious boat employed on the Nile was the large Baris, used for the transportation of goods. (Herod. ii. 96.) It was built of the hard wood of the Sont (*Acanthe*); the sails were made of papyrus, and the seams caulked with an oakum composed from the fibres of that plant. These barges were propelled by as many as forty rowers ranged on the same level, and their tonnage amounted to three, four, and even five hundred tons. These Baris were towed up the stream, if the wind were not strong enough to impel them against it, or floated down it, with combined action of sail and oars, and steered by one or more large paddles at the stern. Parties of pleasure, visits of ceremony, and marriage processions, alike added to the floating population of the river; but perhaps the most impressive spectacles which it presented were the pomp and circumstance of funerals. On the tombs of Speos Artemidos (*Benihassan*) is depictured the barge of Amenemhe conveying the females of his house. It has an awning like a gondola, and is one of the half-decked boats (*σκάφαι ϑαλαμηγοί*) of which Strabo speaks (xvii. p. 800). In such a vessel Caesar intended, but for the indignant murmurs of his legions, to have ascended the Nile with Cleopatra from Alexandreia to the first Cataract. (Sueton. *Jul.* 58.) The tomb of Rameses IV. at Thebes exhibits a royal barge. The hall, the cabin (*ϑάλαμος*), the rudder, and the masts are painted of a gold colour; the sails are diapered and fringed with various brilliant hues; the phoenix and the vulture are embroidered upon them. The eye of Osiris is painted on the rudder, and its handles represent the royal emblems—the uraeus and the *pschent*, or head of a divinity. The splendour of the Baris on the monuments recalls that of the vessel which carried Cleopatra up the Cydnus to meet M. Antonius at Tarsus. (Plut. *Anton.* c. 26.) It was a favourite amusement of the Aegyptians, in later times especially, to row rapidly in boats, and hurl and thrust at one another as they passed blunt javelins or *jerids.* Such a scene is represented on the tomb of Imai at *Gizeh*, one of the oldest monuments of Aegypt. They delighted also in sailing up and down the river-arms and lakes of the Delta, and feasting under the shadow of the tall reeds, and Aegyptian bean, which there attains a height of many feet. (Strab. xvii. p. 823, and generally Rosellini, *Monumenti Civili.*)

The Nile was also frequently the stage on which the great religious festivals or panegyries were celebrated. On such solemnities the population of entire nomes poured themselves forth. On the day of the feast of Artemis at Bubastis, the inhabitants of the Delta thronged the canals and main streams, while thousands descended from the middle country and the Thebaid to be present at the ceremonies. The decks of the Baris were crowded with devotees of either sex, and the loud music of the pipe and cymbal was accompanied by songs and hymns, and clapping of hands. As they neared any town the passengers ran the barges along shore and recruited their numbers with fresh votaries. As many as 700,000 persons, exclusive of children, were sometimes assembled at Bubastis, or at the equally popular festival of Isis at Busiris. Numerous sacrifices were offered in the temples of the goddesses, and, whether in libations or in revelry, more wine was consumed on these occasions than in all the rest of the year. (Comp. Herod. ii. 61, 62, with Clemens Alexand. *Cohort.* vol. i. p. 17.)

That the Nile should have been an object of worship with the Aegyptians, and that its image and phenomena should have entered deeply into their whole religious system, was unavoidable. As regarded its external aspect, it flowed between sand and rock, the sole giver and sustainer of life in that valley of death: it was, both in its increment and its decrease, in its course through vast solitudes, and thronged populations alternately, the most suggestive and expressive of emblems for a religion which represented in such marked contrast, the realms of creation and destruction, of Osiris and Typhon. The Nile—as Oceanus, or the watery element—was a member of the first Ogdoad of the Aegyptian theology (Diodor. i. 6—26), the opponent of Phtah, the elemental fire, and the companion of the earth (Demeter), the air (Neith), Zeus or Amûn, the quickening spirit, Osiris and Isis, the Sun and Moon. It was thus one of the primitive essences, higher than any member of the second Ogdoad, or the visible objects of adoration. (Heliod. *Aethiop.* ix. 9; Schol. *in Pind. Pyth.* iv. 99.) It had its own hieratic emblem on the monuments, sometimes as the ocean embracing the earth, sometimes, as in the temple of Osiris at Philae, as the assistant of Phtah in the creation of Osiris. The wild crocodile was an emblem of Typhon (Plutarch, *Is. et Osir.* p. 371); but the tamed crocodile was the symbol of the gently swelling, beneficent Nile. (Euseb. *Praep. Evangel.* iii. 11.) Osiris is sometimes, but incorrectly, said (Tibull. *Eleg.* i. 7, 27) to be the Nile itself (Plut. *Is. et Osir.* c. 33): there is no doubt, however, that it was personified and received divine honours. A festival called Niloa was celebrated at the time of the first rise of the waters, i. e. about the summer solstice, at which the priests were accustomed to drop pieces of coin, and the Roman prefect of the Thebaid golden ornaments, into the river near Philae (Senec. *Nat. Quaest.* iv. 2, 7); indeed there must have been a priesthood specially dedicated to the great river, since, according to Herodotus (ii. 101), none but a priest of the Nile could bury the corpse of a person drowned in its waters. Temples were rarely appropriated to the Nile alone; yet Hecataeus (*ap.* Steph. *s. v.* Νεῖλος) speaks of one, in the town of Neilus, which stood in the Heracleopolite nome, near the entrance of the *Fyoum.* In the quarries at Silsilis several stelae are inscribed with acts of adoration to the river, who is joined with Phre and Phtah. Its symbol in hieroglyphics is read *Moou*, and the last in the group of the characters composing it, is a symbol of water. According to Lucian, indeed (*Jupiter Tragaed.* § 42), the Aegyptians sacrificed to the element of water, not locally, but universally. Pictorially, the Nile was represented under a round and plump figure, of a blue colour, and sometimes with female breasts, indicative of its productive and nutritive powers. On the base of the throne of Amenophis-Memnon, at Thebes, two figures represent the Nile, similar in all other respects, except that one is crowned with lotus to denote the upper courses of the river, the other with papyrus to designate the lower. [See Aegyptus, p. 37.] (Rosellini, *Mon. del. Cult.*; Kenrick's *Ancient Aegypt*, vol. i. pp. 349—463.) [W.B.D.]

NINGUM. [Istria.]

NINIVE. [Nilus.]

NINNITACI. [Minaticum.]

NINUS (ἡ Νῖνος or Νίνος, Herod i. 193, ii. 150; Ptol. vi. 1. § 3; Νῖνος ἡ καὶ Νινευΐ, Ptol. viii. 21. § 3; Νινεύη, Joseph. *Ant. Jud.* ix. 10. § 2; Ninus, Tacit. *Ann.* xii. 13; Ninive, Amm. Marc. xviii. 7, xxiii. 6: *Eth.* Νίνιος, Steph. B. *s. v.*), a great city, and for many centuries the capital of ancient Assyria. It will be convenient to notice here such accounts as we have from the Bible and ancient historians, and then to state succinctly the curious results of the recent discoveries of Mr. Layard, Colonel Rawlinson, and other modern travellers.

I. Nineveh is first mentioned in the Bible among the eight primeval cities in Genesis (x.11), and is there stated to have been founded either by Nimrod himself, or, according to another reading, by his lieutenant, Assur, the Ἀσσούρας of Joseph. *Ant. Jud.* i. 6. § 4, and the Eponymus of Assyria. The latter view is the most agreeable to the construction of the Hebrew text. From this period we have no mention of it in Holy Scripture for more than a thousand years; and when it is noticed again, on Jonah being sent thither to preach repentance, it is described as a "city of three days' journey" (*Jonah*, iii. 3), and as "that great city wherein are six score thousand persons, that cannot discern between their right hand and their left hand." (*Jonah*, iv. 11.) Subsequently to this time, it is not referred to by name, except in 2 *Kings*, xix. 37, and *Isaiah*, xxxvi. 37, as the residence of Sennacherib, after his return from the invasion of Judaea; in the prophets Nahum and Zephaniah, who predict its speedy downfal; and in the apocryphal books of Tobit and Judith, the former of whom long lived in the great city.

II. The earliest classical mention of Nineveh is by Herodotus, who places it on the Tigris (i. 193, ii. 150), but does not state on which bank it stood; in this he is confirmed by Arrian (*Hist. Ind.* c. 42) and Strabo, who in one place calls it the metropolis of Syria, i.e. Assyria (ii. p. 84), in another states it to have been a city more vast than even Babylon, lying in the plain of Aturia (a dialectical change of name for Assyria), beyond the Lycus (or *Great Záb*) with reference to Arbela (xvi. p. 737). Pliny places it on the east bank of the Tigris "ad solis occasum spectans" (vi. 13. s. 16); Ptolemy, along the Tigris, but without accurate definition of its position (vi. 1. § 3). The same may be said of the notice in Tacitus (*Annal.* xii. 13), and in Ammianus, who calls it a vast city of Adiabene. On the other hand, Diodorus, professing to copy Ctesias, places it on the Euphrates (ii. 3, 7), which is the more remarkable, as a fragment of Nicolaus Damascenus, who has preserved a portion of Ctesias, is still extant, in which Nineveh occupies its correct position on the Tigris. (*Frag. Hist. Graec.* vol. iii. p. 858, ed. Müller.) It may be remarked that in much later times the name appears to have been applied to more than one town. Thus Ammianus in one passage seems to think that Hierapolis was the "vetus Ninus" (xiv. 8). Philostratus (*Vit. Apoll. Tyan.* i. 19) speaks of a Ninus on this side of the Euphrates; and Eusebius, in his *Chronicon*, asserts, that in his time it was called Nisibis. No doubt much of the obscurity in the minds of ancient writers, both as to its position and the real history of the empire of which it was the capital, arose from the circumstance that its entire overthrow preceded the earliest of the Greek historians by nearly 200 years, and that it does not appear to have been rebuilt at any period of the classical ages. So complete was its destruction, that, though Xenophon marched within a few miles of it, he was not aware of its existence, though, in his allusion to the "Median city of Mespila," he doubtless is describing one of the great outworks of the Assyrian capital (*Anab.* iii. 4. § 10); while, with the exception of Arrian, none of the historians of the campaigns of Alexander, who, like Xenophon, must have passed it on his way to fight the battle of Arbela, allude to it. That the ancients generally believed in its entire destruction, is clear from Pausanias, who classes it with Mycenae, Thebae, and other ruined cities (viii. 33. § 2); from Lucian (*Charon.* c. 23), and from Strabo (xvi. p. 737). The last, indeed, has an argument that Homer, who mentions Thebes in Egypt, and the wealth of Phoenicia, could not have omitted Babylon, Nineveh, and Ecbatana, had he ever heard of them (xv. p. 735). But though so early a ruin, the ancients generally had a correct idea of the wonderful greatness of Nineveh, and many passages are scattered through the classical writers, giving a manifest proof of this belief of the people. Thus Strabo himself, as we have seen, considered Nineveh greater than Babylon (xvi. p. 737); while Diodorus has a long and exaggerated narrative of the vast extent of Ninus's capital (which, as we stated before, he places incorrectly on the Euphrates, ii. p. 7). Some curious incidental facts are preserved. Thus, the vast mound Semiramis erected as a tomb for her husband Ninus, by the river-side, is almost certainly the Pyramid at *Nimrúd*, though the results of Mr. Layard's last excavations have not proved that this structure was a tomb. (Diod. ii. 7; comp. with Layard, *Nineveh and Babylon*, p. 128). Again, Amyntas (as quoted by Athenaeus) states, that at the town of Ninus was a high mound, which was thrown down by Cyrus when he attacked the city, that this was traditionally the tomb of Sardanapalus, and had a stêle on it inscribed with Chaldaic (i. e. Assyrian) letters. (Amynt. *Fragm.* p. 136, ed. Müller; cf. also Polyaen. vii. 25.) Nor must we omit the presence of what has been held by all numismatists to be a traditional representation of this celebrated tomb on the Tetradrachms of Antiochus VIII., king of Syria, which were struck at Tarsus, and on the imperial coins of Anchialus (both places connected with the name of Sardanapalus). Again we have the legend of Diodorus, that the Assyrians sent assistance to the Trojans against the Greeks (ii. 22; cf. Plat. *Leg.* p. 296, ed. Bekker), — the "busta Nini" of Ovid (*Metam.* iv. 88), though referred by him wrongly to Babylon,— and the occurrence, in several of the poets, of the name of Assaracus (now known through Colonel Rawlinson's interpretations to be a Graecized form of the genuine Assyrian Assarac, the Ἀσάραχ or 'Εσόραχ of the LXX., Rawlinson, *As. Journ.* 1850), as in *Iliad*, xx. 232; *Post. Homeric*, vi. 145; Virg. *Aen.* v. 127; Juven. *Sat.* x. 259, &c. It is therefore, perhaps, less remarkable, that though Nineveh had so early in history ceased to be a city of any importance, the tradition of its former existence should remain in its own country till a comparatively recent period. Thus, as we have seen, Tacitus and Ammianus allude to it, while coins exist (of the class termed by numismatists Greek Imperial) struck under the Roman emperors Claudius, Trajan, Maximinus, and Gordianus Pius, proving that, during that period, there was a Roman colony established in Assyria, bearing the name of Niniva Claudiopolis, and, in all probability, occupying its site. (Sestini, *Mus. de Chaudoir*, tab. ii. fig. 12, *Clas. General*, p. 159.) In later times the name is still extant. Thus, Ibn Athir (quoting from *Beladheri*, in the annals of those years) speaks of the forts of *Ninawi* to the east, and of *Mosul* to the west, of the *Tigris*, in the campaigns of Abd-allah Ibn Mo'etemer, A. H. 16 (A. D. 637), and of Otbeh Ibn Farkad, A. H. 20 (A. D. 641). (Rawlinson, *As. Journ.* 1850.) Again, Benjamin of Tudela, in the twelfth century, speaks of it as opposite to Mosul (*Travels*, p. 91, ed. Asher, 1840); and Abulfaraj notices it in his *Hist. Dynast.* (pp. 404—441) under the name of Ninue (cf. also his *Chronicon*, p. 464). Lastly, Assemani, in his account of the mission of Salukah, the patriarch of the Chaldaeans, to Rome, in A. D. 1552, when describing *Mosul*, says of it, "a qua ex altera ripae parte abest Ninive bis mille passibus" (*Bibl. Orient.* i. p. 524). In the same work of Assemani are many notices of Nineveh, as a Christian bishoprick, first under the metropolitan of *Mosul*, and subsequently under the bishop of Assyria and Adiabene (*Bibl. Orient.* vol. ii. p. 459, vol. iii. pp. 104, 269, 344, &c.).

We have already noticed under ASSYRIA the chief points recorded in the Bible and in the classical historians relative to the history of Nineveh, and have stated that it is impossible entirely to reconcile the various conflicting statements of ancient authors. It only remains to mention here, as briefly as possible, the general results of the remarkable discoveries which, within the last few years, have thrown a flood of light upon this most obscure part of ancient history, and have, at the same time, afforded the most complete and satisfactory confirmation of those notices of Assyrian history which have been preserved in the Bible. The names of all the Assyrian kings mentioned in the Bible, with the exception, perhaps, of Shalmaneser, who, however, occurs under his name in Isaiah, Sargon, are now clearly read upon the Assyrian records, besides a great many others whose titles have not as yet been identified with those in the lists preserved by the Greek and Roman chronologists.

III. It is well known that in the neighbourhood of *Mosul* travellers had long observed some remarkable mounds, resembling small hills; and that Mr. Rich had, thirty years ago, called attention to one called *Koyunjik*, in which fragments of sculpture and pottery had been frequently discovered. In the year 1843, M. Botta, the French consul at *Mosul*, at the suggestion of Mr. Layard, commenced his excavations, —first, with little success, at *Koyunjik*, and then, with much greater good fortune, in a mound called *Khorsabád*, a few miles NE. of *Mosul*. To M. Botta's success at *Khorsabád* the French owe all the Assyrian monuments in the collection of the Louvre. In 1845, Mr. Layard began to dig into the still greater mound of *Nimrúd*, about 17 miles S. of *Mosul;* and was soon rewarded by the extensive and valuable collection now in the British Museum. These researches were continued by Mr. Layard during 1846 and part of 1847, and again during 1850 and 1851; together with a far more satisfactory examination of the remains at *Koyunjik* than had been made by M. Botta. Some other sites, too, in the neighbourhood were partially explored; but, though of undoubted Assyrian origin, they yielded little compared with the greater mounds at *Nimrúd*, *Khorsabâd*, and *Koyunjik.* It would be foreign to the object of this work to enter into any details of the sculptured monuments which have been brought to light. A vast collection, however, of inscriptions have been disinterred during the same excavations; and from these we have been enabled by the labours of Colonel Rawlinson and Dr. Hincks to give names to many of the localities which have been explored, and to reconstruct the history of Assyria and Babylonia on a foundation more secure than the fragments of Ctesias or the history of Herodotus. It is also necessary to state that very extensive researches have been made during 1854 in Southern Babylonia by Messrs. Loftus and Taylor in mounds now called *Warka* and *Muqueyer;* and that from these and other excavations Colonel Rawlinson has received a great number of inscribed tablets, which have aided him materially in drawing up a précis of the earliest Babylonian and Assyrian history. *Muqueyer* he identifies as the site of the celebrated "Ur of the Chaldees." From these various sources, Colonel Rawlinson has concluded that the true Nineveh is represented by the mounds opposite to *Mosul*, and probably by that one which bears the local name of the *Nabi Yunas*; that this city was built about the middle of the thirteenth century B. C.; and that, from it, the name of Nineveh was in after times transferred to several other sites in the neighbourhood. The great work of *Nimrúd* (the seat of Mr. Layard's chief labours), which it was natural, on the first extensive discoveries, to suppose was the real Nineveh, is proved beyond question by both Col. Rawlinson and Dr. Hincks to have been called by the Assyrians *Calah*, or *Calach.* We cannot doubt but that this is the *Calah* of Genesis (x. 12), and the origin of the Calachene of Strabo (xi. p. 529, xvi. p. 735), and of the Calacine of Ptolemy (vi. 1. § 2). From the inscriptions, it may be gathered that it was founded about the middle of the twelfth century B. C. The great ruin of *Khorsabád* (the scene of the French excavations), which has also been thought by some to have formed part of Nineveh, Colonel Rawlinson has ascertained to have been built by the Sargon of Isaiah (xx. 1),—the Shalmaneser of 2 *Kings*, xvii. 3,—about the year B. C. 720; and he has shown from *Yacút* that it retained the name of *Sarghun* down to the time of the Muhammedan conquest. *Koyunjik*, the principal ruin opposite to *Mosul*, and adjoining the *Nabi Yunas*, we know from the inscriptions to have been constructed by Sennacherib, the son of Shalmaneser, about B. C. 700. The whole of this district has been surveyed with great care and minuteness by Capt. Jones, within the last few years; and his account, with three elaborate maps, has been published in the *Journal of the Asiatic Society* for 1855. From this we learn that the whole enclosure of *Koyunjik* and the *Nabi Yunas* (which we may fairly presume to have been, in an especial sense, the city of Nineveh) comprehends about 1800 English acres, and is in form an irregular trapezium, about 7½ miles round. The two mounds occupy respectively 100, and 40 acres of this space, and were doubtless the palaces and citadels of the place. Capt. Jones calculates that, allowing 50 square yards to each inhabitant, the population may have amounted to about 174,000 souls.

From an elaborate examination of the inscriptions preserved on slabs, on cylinders, and on tablets, Colonel Rawlinson has arrived at the following general conclusions and identifications in the history of the Babylonian and Assyrian empires.

He considers that the historical dates preserved by Berosus, and substantiated by Callisthenes (who sent to Aristotle the astronomical observations he had found at Babylon, extending as far back as 1903 years before the time of Alexander, i. e. to B. C. 2233), are, in the main, correct; and hence that authentic Babylonian chronology ascends to the twenty-third century B. C. The Chaldaean monarchy which followed was established in B. C. 1976, and continued to B. C. 1518; and to this interval of 458 years we must assign the building of all the great cities of Babylonia, in the ruins of which we now find bricks stamped with the names of the Chaldaean founders. At the present time, the names of about twenty monarchs have been recovered from the bricks found at *Sippara*, *Niffer*, *Warka*, *Senkereh*, and *Muqueyer* (Ur), belonging to the one genuine Chaldaean dynasty of Berosus, which reigned from B. C. 1976—1518. Among the Scriptural or historical names in this series, may be noticed those of Amraphel and Arioch, Belus and Horus, and possibly the Thilgamus of Aelian. An Arab family succeeded from B. C. 1518 to B. C. 1273, of whom, at present, no certain remains have been found. The independence of Assyria, or what is usually called the Ninus dynasty, commenced, Colonel Rawlinson believes, in B. C. 1273, 245 years after the extinction of the first Chaldaean line, and 526 years before the aera of Nabonassar in B. C. 747. Of the kings of this series, we have now nearly a complete list; and, though there is some difference in the reading of parts of some of the names, we may state that the identifications of Dr. Hincks and Colonel Rawlinson agree in all important particulars. To the kings of this race is attributable the foundation of the principal palaces at *Nimrúd*. The series comprehends the names of Ashurbanipal, probably the warlike Sardanapalus of the Greeks, the founder of Tarsus and Anchiale (Schol. *ad Aristoph. Aves*, 1021), and the contemporary of Ahab, about B. C. 930; and Phal-ukha, the Φάλωχ of the LXX., and the Pul of 2 *Kings* (xv. 19), who received a tribute from Menahem, king of Israel; and Semiramis, the wife of Phal-ukha, whose name with her husband's has been lately found on a statue of the god Nebo, excavated from the SE. palace at *Nimrúd*.

Colonel Rawlinson considers the line of the family of Ninus to have terminated with Phal-ukha or Pul in B. C. 747, and that the celebrated aera of Nabonassar, which dates from this year, was established by Semiramis, either as a refugee or as a conqueror, in that year, at Babylon. The last or Scriptural dynasty, according to this system, commences with Tiglath Pileser in B. C. 747. It is probable that he represents the Baletar of Polyhistor and Ptolemy's Canon, and possibly the Belesis of Ctesias, who is said (Diod. ii. 27) to have been the actual taker of Nineveh. From this period the names on the Assyrian inscriptions are coincident with those in the Bible, though, naturally, many additional particulars are noticed on them, which are not recorded in Sacred History. Some of the individual facts the inscriptions describe are worthy of notice: thus, the campaigns with the king of Samaria (Hoshea) and with a son of Rezin, king of Syria, are mentioned in those published by the British Museum (pp. 66—72); the names of Jehu and of Hazael have been read (independently) by Colonel Rawlinson and Dr. Hincks on the black obelisk from *Nimrúd*, the date of which, therefore, must be early in the ninth century B. C.; and the latter scholar has detected on other monuments the names of Menahem and Manasseh, kings respectively of Israel and Judah. Lastly, the same students have discovered in the Annals of Sennacherib (which are preserved partly on slabs and partly on cylinders) an account of the celebrated campaign against Hezekiah (described in 2 *Kings* xviii. 14), in which Sennacherib states that he took from the Jewish king "30 talents of gold," the precise amount mentioned in Scripture, besides much other treasure and spoil.

There is still considerable doubt as to the exact year of the final destruction of Nineveh, and as to the name of the monarch then on the throne. From the narratives in Tobit and Judith (if indeed these can be allowed to have any historical value), compared with a prophecy in Jeremiah written in the first year of the Jewish captivity, B. C. 605 (*Jerem.* xxv. 18—26), it might be inferred that Nineveh was still standing in B. C. 609, but had fallen in B.C. 605. Colonel Rawlinson, however, now thinks (and his view is confirmed by the opinion of many of the elder chronologists) that it was overthrown B. C. 625, the Assyrian sovereignty being from that time merged in the empire of Babylon, and the Canon of Ptolemy giving the exact dates of the various succeeding Babylonian kings down to its capture by Cyrus in B. C. 536, in conformity with what we now know from the inscriptions. We may add, in conclusion, that among the latest of the discoveries of Colonel Rawlinson is the undoubted identification of the name of Belshazzar as the son of Nabonidus, the last king of Babylon; and the finding the names of the Greek kings Seleucus and Antiochus written in the cuneiform character on tablets procured by Mr. Loftus from *Warka*. (Rawlinson, *As. Journ.* 1850, 1852, 1855; Athenaeum, Nos. 1377, 1381, 1383, 1388; Hincks, *Roy. Soc. of Liter.* vol. iv.; *Trans. Roy. Irish Acad.* 1850, 1852, 1855; Layard, *Nineveh and Babylon*; and, for an entirely new view of the Assyrian chronology, Bosanquet, *Sacred and Profane Chronology*, Lond. 8vo. 1853.) [V.]

NINUS river. [DAEDALA.]

NIPHA'TES (ὁ Νιφάτης, Strab. xi. pp. 522, 523, 527, 529; Ptol. v. 13. § 4, vi. 1. § 1; Mela, i. 15. § 2; Plin. v. 27; Amm. Marc. xxiii. 6. § 13; Virg. *Geog.* iii. 30; Horat. *Carm.* ii. 9. 20: the later Roman poets, by a curious mistake, made Niphates a river; comp. Lucan, iii. 245; Sil. Ital. xiii. 775; Juven. vi. 409), the "snowy range" of Armenia, called by the native writers *Nebad* or *Nbadagan* (St. Martin, *Mém. sur l'Armenie*, vol. i. p. 49). Taurus, stretching E. of Commagene (*Aïn Táb*) separates Sophene (*Kharput Dawassi*), which is contained between Taurus and Anti-Taurus (Strab. xi. p. 521), from Osroene (*Urfah*), and then divides itself into three portions. The most northerly, and highest, are the Niphates (*Asi Kúr*) in Acilisene.

The structure of this elevated chain, consisting of the lofty groups of *Sir Serah*, the peaked glacier of *Mut Khân*, the *Ali Tágh*, *Sapán*, *Nimrúd*, and *Darkish*, *Tághs*, which are probably the highest range of Taurus, rising above the line of perpetual snow (10,000 feet ?), remains yet undetermined. Limestone and gypsum prevail, with basalt and other volcanic rocks. Deep valleys separate the parallel ridges, and also break their continuity by occasional passes from the N. to the S. sides. (Ainsworth, *Assyria, Babylonia, and Chaldaea*, p. 18; Chesney, *Exped. Euphrat.* vol. i. p. 69; Ritter, *Erdkunde*, vol. x. p. 911.) [E. B. J.]

NISA. [Isus.]

NISA. [Nysa.]

NISAEA. [Nesaea.]

NISAEA. [Megara.]

NISAEI CAMPI, plains of considerable extent in the mountain district of Media, which were famous tor the production of a celebrated breed of horses. According to Strabo, they were on the road of those who travelled from Persis and Babylon in the direction of the Caspian Gates (xi. p. 529), and fed 50,000 brood mares for the royal stables. In another place, the same geographer states that the Nisaean horse were reared in the plains of Armenia (xi. p. 530), from which we infer that the plains themselves extended from Armenia southward through Media. Again, in the Epitome of Strabo (iii. p. 536, ed. Kramer), the Nisaean plain is stated to be near the Caspian Gates, which lead into Parthia. The fact is, the district was not accurately defined. Herodotus states that the place, from which the best white horses (which were reserved for the use of the king) came, was a great plain in Media (vii. 40). And the same view is taken by Eustathius in his Commentary on Dionysius (v. 1017), and confirmed by the notice in Arrian's account of Alexander's march (vii. 13). Ammianus, on the other hand, states that the Nisaean horses were reared in the plains S. of M. Coronus (now *Demawend*). It appears to have been the custom on the most solemn occasions to sacrifice these horses to the sun (Philostr. *Vit. Apoll.* i. 20); and it may be inferred from Herodotus that they were also used to draw the chariot of the Sun (vii. 40.) (Cf. also Steph. B. *s. v.*; Synes. *Epist.* 40; Themist. *Orat.* v. p. 72; Heliodor. *Aethiop.* ix. p. 437; Suid. *s. v.* Νίσαιον.) Colonel Rawlinson has examined the whole of this geographical question, which is much perplexed by the ignorance of the ancient writers, with his usual ability; and has concluded that the statements of Strabo are, on the whole, the most trustworthy, while they are, in a great degree, borne out by the existing character of the country. He states that in the rich and extensive plains of *Alíshtar* and *Kháwah* he recognises the Nisaean plains, which were visited by Alexander on his way from Baghistane to Susa and Ecbatana; and he thinks that the Nisaean horse came originally from the Nisaea of *Khorásan*, which is still famous for its Turkoman horses. Colonel Rawlinson further believes that Herodotus, who was imperfectly acquainted with Median geography, transferred the name Nisaea from *Khorásan* to Media, and hence was the cause of much of the confusion which has arisen. Strabo, on the other hand, describes correctly the great horse pastures as extending along the whole line of Media, from the road which led from Babylon to the Caspian Gates to that conducting from Babylon into Persia. The whole of this long district, under the names of *Kháwah*, *Alíshtar*, *Hurú*, *Silákhúr*, *Burbúrúd*, *Jápalák*, and *Feridún*, is still famous for its excellent grazing and abundance of horses. Colonel Rawlinson, indeed, thinks that Strabo's epithet, *ἱππόϐοτος*, is a translation of *Silákhúr*, which means "a full manger." It was from this plain that Python brought his supply of beasts of burthen to the camp of Antigonus (Diod. xix. 2) after the perilous march of the Greeks across the mountains of the Cossaeans. (Rawlinson, *Royal Geogr. Journ.* vol. ix. pt. i. p. 100.) [V.]

NISIBIS (Νισιϐίς). 1. A small place in Ariana, mentioned by Ptolemy (v. 18. § 11) and Ammianus (xxiii. 6). It would appear to have been at the foot of the chain of the Paropamisus. There are some grounds for supposing it the same place as the Nii of Isidorus [Nii], and that the latter has undergone a contraction similar to that of Bitaxa into Bis.

2. The chief city of Mygdonia, a small district in the NE. end of Mesopotamia, about 200 miles S. of Tigranocerta; it was situated in a very rich and fruitful country, and was long the centre of a very extensive trade, and the great northern emporium for the merchandise of the E. and W. It was situated on the small stream Mygdonius (Julian, *Orat.* i. p. 27; Justin. *Excerpt. e. Legat.* p. 173), and was distant about two days' journey from the Tigris. (Procop. *Bell. Pers.* i. 11.) It was a town of such great antiquity as to have been thought by some to have been one of the primeval cities of Genesis, *Accad*. (Hieron. *Quaest. in Genes.* cap. x. v. 10; and cf. Michael. *Spicileg.* i. 226.) It is probable, therefore, that it existed long before the Greeks came into Mesopotamia; and that the tradition that it was founded by the Macedonians, who called it Antiocheia Mygdoniae, ought rather to refer to its rebuilding, or to some of the great works erected there by some of the Seleucid princes. (Strab. xvi. p. 747; Plut. *Lucull.* c. 32; Plin. vi. 13. s. 16.) It is first mentioned in history (under its name of Antiocheia) in the march of Antiochus against the satrap Molon (Polyb. v. 51); in the later wars between the Romans and Parthians it was constantly taken and retaken. Thus it was taken by Lucullus from the brother of Tigranes, after a long siege, which lasted the whole summer (Dion Cass. xxxv. 6, 7), but, according to Plutarch, towards the close of the autumn, without much resistance from the enemy. (Plut. *l. c.*) Again it was taken by the Romans under Trajan, and was the cause of the title of "Parthicus," which the senate decreed to that emperor. (Dion Cass. lxviii. 23.) Subsequently to this it appears to have been besieged by the Osroeni and other tribes who had revolted, but who were subdued by the arms of Sept. Severus. Nisibis became on this occasion the head-quarters of Severus. (Dion Cass. lxxv. 2, 3.) From this period it appears to have remained the advanced outpost of the Romans against the East, till it was surrendered by the Persians on the treaty which was made with that people by Jovian, after the death of Julian. (Zosim. iii. 33; Amm. Marc. xxv. 9.) Its present name is *Nisibin*, in the neighbourhood of which are still extensive ruins of the ancient city. (Niebuhr, vol. ii. p. 379.) [V.]

NI'SYRUS (Νίσυρος), a rocky island opposite to Cnidus, between Cos in the north and Telos in the south, about 12½ Roman miles distant from Cape Triopion in Caria. (Plin. v. 36; Strab. xiv. p. 656,

x. p. 488; Steph. B. *s. v.*) It also bore the name of Porphyris, on account of its rocks of porphyry. The island is almost circular, and is only 80 stadia in circumference; it is said to have been formed by Poseidon, with his trident, knocking off a portion of Cos, and throwing it upon the giant Polybotes. (Strab. x. p. 489; Apollod. i. 6. § 2; Paus. i. 2. § 4; Eustath. *ad Dion. Perieg.* 530, *ad Hom. Il.* ii. 676.) The island is evidently of volcanic origin, and was gradually formed by volcanic eruptions of lava from a central crater, which in the end collapsed, leaving at its top a lake strongly impregnated with sulphur. The highest mountain in the north-western part is 2271 feet in height; another, a little to the north-east, is 1800, and a third in the south is 1700 feet high. The hot springs of Nisyrus were known to the ancients, as well as its quarries of millstones and its excellent wine. The island has no good harbour; but near its north-western extremity it had, and still has, a tolerable roadstead, and there, on a small bay, was situated the town of Nisyrus. The same spot is still occupied by a little town, at a distance of about 10 minutes' walk from which there are very considerable remnants of the ancient acropolis, consisting of mighty walls of black trachyte, with square towers and gates. From the acropolis two walls run down towards the sea, so as to embrace the lower town, which was built in terraces on the slope of the hill. Of the town itself, which possessed a temple of Poseidon, very little now remains. On the east of the town is a plain, which anciently was a lake, and was separated from the sea by a dike, of which considerable remains are still seen. The hot springs (ϑερμά) still exist at a distance of about half an hour's walk east of the town. Stephanus B. (*s. v.*) mentions another small town in the south-west of Nisyrus, called Argos, which still exists under its ancient name, and in the neighbourhood of which hot vapours are constantly issuing from a chasm in the rock.

As regards the history of Nisyrus, it is said originally to have been inhabited by Carians, until Thessalus, a son of Heracles, occupied the island with his Dorians, who were governed by the kings of Cos. (Diod. v. 54; Hom. *Il.* ii. 676.) It is possible that, after Agamemnon's return from Troy, Argives settled in the island, as they did in Calymnus, which would account for the name of Argos occurring in both islands; Herodotus (vii. 99), moreover, calls the inhabitants of Nisyrus Epidaurians. Subsequently the island lost most of its inhabitants during repeated earthquakes, but the population was restored by inhabitants from Cos and Rhodes settling in it. During the Persian War, Nisyrus, together with Cos and Calymnus, was governed by queen Artemisia (Herod. *l. c.*). In the time of the Peloponnesian War it belonged to the tributary allies of Athens, to which it had to pay 100 drachmae every month: subsequently it joined the victorious Lacedaemonians; but after the victory of Cnidos, B. C. 394, Conon induced it to revolt from Sparta. (Diod. xiv. 84.) At a later period it was for a time probably governed by the Ptolemies of Egypt. Throughout the historical period the inhabitants of Nisyrus were Dorians; a fact which is attested by the inscriptions found in the island, all of which are composed in the Doric dialect. An excellent account of Nisyrus, which still bears its ancient name Νίσυρος or Νίσυρα, is found in L. Ross, *Reisen auf den Griech. Inseln*, vol. ii. pp. 67—81. [L. S.]

NISYRUS, a town in the island of CARPATHUS.

NITAZI (*It. Ant.* p. 144), NITAZO (Geogr. Rav. ii. 17; *Tab. Peut.*), or Nitalis (*It. Hieros.* p. 576), a town in Cappadocia, on the road between Mocissus and Archelais, but its site is uncertain. [L. S.]

NITIOBRIGES (Νιτιόβριγες), a people of Aquitania. In Pliny (iv. 19) the name Antobroges occurs: "rursus Narbonensi provinciae contermini Ruteni, Cadurci, Antobroges, Tarneque amne discreti a Tolosanis Petrocori." There is no doubt that Antobroges is an error, and that the true reading is Nitiobroges or Nitiobriges. The termination *briges* appears to be the same as that of the word Allobroges. The chief town of the Nitiobriges, Aginnum (*Agen*), is mentioned by Ptolemy (ii. 7. § 4), who places them next to the Petrocorii on one side, and to the Vasatii on the other. Strabo enumerates them between the Cadurci and the Petrocorii (Strab. iv. p. 190): "the Petrocorii, and next to them the Nitiobriges, and Cadurci, and the Bituriges, who are named Cubi." The position of the Nitiobriges is determined by these facts and by the site of Aginnum, to be on the *Garonne*, west of the Cadurci and south of the Petrocorii. D'Anville makes their territory extend beyond the then limits of the diocese of *Agen*, and into the diocese of *Condom*.

When Caesar (*B. G.* vii. 46) surprised the Galli in their encampment on the hill which is connected with the plateau of Gergovia, Teutomatus king of the Nitiobriges narrowly escaped being made prisoner. The element *Teut* in this king's name is the name of a Gallic deity, whom some authorities suppose to be the Gallic Mercurius (Lactant. *De falsa Relig.* i. 21; and the Schol. on Lucan, i. 445, ed. Oudendorp). Others have observed that it is the same element as *Teut* in the Teutonic language, and as *Dis*, from whom the Galli pretended to spring (Pelloutier, *Hist. des Celtes,* Liv. i. c. 14). The Nitiobriges sent 5000 men to the relief of Alesia when it was blockaded by Caesar (*B. G.* vii. 75). [G. L.]

NITRA (Νίτρα), a place which Ptolemy calls an ἐμπόριον, on the W. coast of *Hindostán*, in the province of Limyrica. There can be no doubt that it is the same as that called by Pliny Nitrias (vi. 23. s. 26), which he states was held by a colony of pirates. The author of the Periplus speaks of a place, in this immediate neighbourhood, named Naura, and which is, in all probability, the same as Nitrae. (*Peripl. Mar. Erythr.* § 58, ed. Müller.) It is most likely the present *Honaver*. [V.]

NITRIAE (Νιτρίαι, Strab. xvii. p. 803; Sozomen, *H. E.* vi. 31; Socrat. *H. E.* iv. 23; Steph. B. *s. v.*; Νιτριῶται, Ptol. iv. 5. § 25; Nitrariae, Plin. xxxi. 10. s. 16: *Eth.* Νιτρίτης and Νιτριώτης), the Natron Lakes (*Birket-el-Duarah*), were six in number, lying in a valley SW. of the Aegyptian Delta. The valley, which is bounded by the limestone terrace which skirts the edge of the Delta, runs in a NW. direction for about 12 miles. The sands which stretch around these lakes were formerly the bed of the sea, and were strongly impregnated with saline matter, e. g. muriate, sulphate, and carbonate of soda. Rain, though rare in Aegypt, falls in this region during the months of December, January, and February; and, consequently, when the Nile is lowest, the lakes are at high water. The salt with which the sands are encrusted as with a thin coat of ice (Vitruv. viii. 3), is carried by the rains into the lakes, and held there in solution during the wet season. But in the summer months a strong evaporation takes place, and a glaze or crust is deposited upon the surface and edges of the water, which, when collected, is employed by the bleachers and glassmakers of Aegypt. Parallel with the Natron Lakes, and separated from them by a narrow ridge, is the *Bahr-be-la-Ma*, or Waterless River, a name given by the Arabs to this and other hollows which have the appearance of having once been channels for water. It has been surmised that the lake Moeris (*Birket-el-Keroum*) may have been connected with the Mediterranean at some remote period by this outlet. The *Bahr-be-la-Ma* contains agatised wood. (Wilkinson, *Mod. Egypt and Thebes*, vol. i. p. 300.)

The valley in which the Natron Lakes are contained, was denominated the Nitriote nome (νόμος Νιτριώτις or Νιτριώτης, Strab. xvii. p. 803; Steph. B. *s. v.* Νιτρίαι). It was, according to Strabo, a principal seat of the worship of Serapis, and the only nome of Aegypt in which sheep were sacrificed. (Comp. Macrob. *Saturn.* i. 7.) The Serapeian worship, indeed, seems to have prevailed on the western side of the Nile long before the Sinopic deity of that name (Zeus Sinopites) was introduced from Pontus by Ptolemy Soter, since there was a very ancient temple dedicated to him at Rhacotis, the site of Alexandreia (Tac. *Hist.* iv. 83), and another still more celebrated outside the walls of Memphis. The monasteries of the Nitriote nome were notorious for their rigorous asceticism. They were many of them strong-built and well-guarded fortresses, and offered a successful resistance to the recruiting sergeants of Valens, when they attempted to enforce the imperial rescript (*Cod. Theodos.* xii. tit. 1. lex. 63), which decreed that monastic vows should not exempt men from serving as soldiers. (Photius, p. 81, ed. Bekker; Dionys. Perieg. v. 255; Eustath. *ad loc*; Pausan. i. 18; Strab. xvii. p. 807; Clem. Alex. *Strom.* i. p. 43.) [W. B. D.]

NIVARIA, a city of the Vaccaei in Hispania Tarraconensis, lying N. of Cauca. (*Itin. Ant.* p. 435; Ukert, vol. ii. pt. 1. p. 432.) [T. H. D.]

NIVARIA INS. [FORTUNATAE INS., Vol. I. p. 906, b.]

NOAE (Νόαι, Steph. B.: *Eth.* Νοαῖος, Noaeus: *Noara*), a city of Sicily, the name of which is not mentioned in history, but is found in Stephanus of Byzantium (*s. v.*), who cites it from Apollodorus, and in Pliny, who enumerates the Noaei among the communities of the interior of Sicily (Plin. iii. 8. s. 14.) We have no clue to its position, but the resemblance of name renders it probable that it is represented by the modern village of *Noara*, on the N. slope of the Neptunian mountains, about 10 miles from the sea and 13 from Tyndaris. (Cluver. *Sicil.* p. 335.) [E. H. B.]

NOARUS (Νόαρος), a river of Pannonia, into which, according to Strabo (vii. p. 314), the Dravus emptied itself in the district of Segestice, and which thence flowed into the Danube, after having received the waters of another tributary called the Colapis. This river is not mentioned by any other writer; and as it is well known that the Dravus flows directly into the Danube, and is not a tributary to any other river, it has been supposed that there is some mistake in the text of Strabo. (See Groskurd, *Strabo*, vol. i. pp. 357, 552.) [L. S.]

NOEGA (Νοῖγα), a small city of the Astures, in Hispania Tarraconensis. It was seated on the coast, not far from the river Melsus, and from an estuary which formed the boundary between the Astures and Cantabri, in the neighbourhood of the present *Gijon*. Hence Ptolemy (ii. 6. § 6), who gives it the additional name of Ucesia (Νοιγαουκεσία), places it in the territory of the Cantabri. (Strab. iii. p. 167; Mela, iii. 1; Plin. iv. 20. s. 34.) [T. H. D.]

NOELA, a town of the Capori in Hispania Tarraconensis, now *Noya* on the *Tambre*. (Plin. iv. 20. s. 34; Ukert, vol. ii. pt. 1. p. 438.) [T. H. D.]

NOEODU'NUM (Νοιόδουνον), was the chief city of the Diablintes [DIABLINTES], or of the Aulircii Diaulitae, as the name appears in the Greek texts of Ptolemy (ii. 8. § 7). There is no doubt that the old Gallic name of the town was exchanged for that of the people, Diablintes; which name in a middle age document, referred to by D'Anville, is written *Jublent*, and hence comes the corrupted name *Juöleins*, a small place a few leagues from *Mayenne*. There are said to be some Roman remains at *Jubleins*.

A name Nudionnum occurs in the Theodosian Table between Araegenus and Subdinnum (*Mans*), and it is marked as a capital town. It appears to be the Noeodunum of the Diablintes. [G. L.]

NOEOMAGUS (Νοιόμαγος), a town of Gallia Lugdunensis, and the capital of the Vadicassii (Ptol. ii. 8. § 16). The site is uncertain. D'Anville supposes that it may be *Vez*, a name apparently derived from the Viducasses. Others suppose it to be *Neuville*, apparently because *Neuville* means the same as Noeomagus. [G. L.]

NOES (Νόης, Herod. iv. 49) or NOAS (Valer. Flacc. vi. 100), a river which takes its source in Mount Haemus, in the territory of the Corbyzi, and flows into the Danube. It has not been satisfactorily identified. [T. H. D.]

NOIODENOLEX, a place in the country of the Helvetii, which is shown by inscriptions to be *Vieux Châtel*, near *Neufchâtel*. Foundations of old buildings, pillars and coins have been found there. One of the inscriptions cited by Ukert (*Gallien*, p. 494) is: "Publ. Martius Miles Veteranus Leg. xxi. Civium Noiodenolicis curator." [G. L.]

NOIODU'NUM. [COLONIA EQUESTRIS NOIODUNUM.]

NOLA (Νῶλα: *Eth.* Νωλαῖος, Nolanus: *Nola*), an ancient and important city of Campania, situated in the interior of that province, in the plain between Mt. Vesuvius and the foot of the Apennines. It was distant 21 miles from Capua and 16 from Nuceria (*Itin. Ant.* p. 109.) Its early history is very obscure; and the accounts of its origin are contradictory, though they may be in some degree reconciled by a due regard to the successive populations that occupied this part of Italy. Hecataeus, the earliest author by whom it is mentioned, appears to have called it a city of the Ausones, whom he regarded as the earliest inhabitants of this part of Italy. (Hecat. *ap. Steph. Byz. s. v.*) On the other hand, it must have received a Greek colony from Cumae, if we can trust to the authority of Justin, who calls both Nola and the neighbouring Abella Chalcidic colonies (Justin, xx. 1); and this is confirmed by Silius Italicus (*Chalcidicam Nolam*, xii. 161.) Other authors assigned it a Tyrrhenian or Etruscan origin, though they differed widely in regard to the date of its foundation; some writers referring it, together with that of Capua, to a date as early as B. C. 800, while Cato brought them both down to a period as late as B. C. 471. (Vell. Pat. i. 7. This question is more fully discussed under the article CAPUA.) But whatever be the date assigned to the establishment of the Etruscans in Campania, there seems no doubt that Nola was one of the cities which they then occupied, in the same manner as the neighbouring Capua (Pol. ii. 17); though it is most probable that the city already existed from an earlier period. The statement of Solinus that it was founded by the *Tyrians* is clearly erroneous: perhaps, as suggested by Niebuhr, we should read "a Tyrrhenis" for "a Tyriis." (Solin. 2. § 16; Niebuhr, vol. i. p. 74, note 235.) We have no account of the manner in which Nola afterwards passed into the hands of the Samnites; but there can be little doubt that it speedily followed in this respect the fate of Capua [Capua]; and it is certain that it was, at the time of the first wars of the Romans in this part of Italy, a Campanian city, occupied by an Oscan people, in close alliance with the Samnites. (Liv. viii. 23.) Dionysius also intimates clearly that the inhabitants were not at this period, like the Neapolitans, a Greek people, though he tells us that they were much attached to the Greeks and their institutions. (Dionys. *Fr.* xv. 5. p. 2315. R.)

We may probably infer from the above statements, that Nola was originally an Ausonian or Oscan town, and subsequently occupied by the Etruscans, in whose hands it appears to have remained, like Capua, until it was conquered by the Samnites, who subsequently assumed the name of Campanians, about B. C. 440. The evidence in favour of its having ever received a Greek colony is very slight, and is certainly outweighed by the contrary testimony of Hecataeus, as well as by the silence of all other Greek writers. The circumstance that its coins (none of which are of early date) have uniformly Greek inscriptions (as in the one figured below), may be sufficiently accounted for by that attachment to the Greeks, which is mentioned by Dionysius as characterising the inhabitants. (Dionys. *l. c.*)

The first mention of Nola in history occurs in B. C. 328, just before the beginning of the Second Samnite War, when the Greek cities of Palaepolis and Neapolis having rashly provoked the hostility of Rome, the Nolans sent to their assistance a body of 2000 troops, at the same time that the Samnites furnished an auxiliary force of twice that amount. (Liv. viii. 23.) But their efforts were frustrated by disaffection among the Palaepolitans; and the Nolans retired from the city on finding it betrayed into the hands of the Romans. (*Ib.* 25, 26.) Notwithstanding the provocation thus given, it was long before the Romans were at leisure to avenge themselves on Nola; and it was not till B. C. 313 that they laid siege to that city, which fell into their hands after but a short resistance. (*Id.* ix. 28.) It appears certain that it continued from this period virtually subject to Rome, though enjoying, it would seem, the privileged condition of an allied city (Liv. xxiii. 44; Festus, *s. v. Municipium*, p. 127); but we do not meet with any subsequent notice of it in history till the Second Punic War, when it was distinguished for its fidelity to the Roman cause, and for its successful resistance to the arms of Hannibal. That general, after making himself master of Capua in B. C. 216, hoped to reduce Nola in like manner by the cooperation of a party within the walls. But though the lower people in the city were ready to invite the Carthaginian general, the senate and nobles were faithful to the alliance of Rome, and sent in all haste to the praetor Marcellus, who threw himself into the city with a considerable force. Hannibal in consequence withdrew from before the walls; but shortly after, having taken Nuceria, he renewed the attempt upon Nola, and continued to threaten the city for some time, until Marcellus, by a sudden sally, inflicted upon him considerable loss, and led him to abandon the enterprise (Liv. xxiii. 14—17; Plut. *Marc.* 10, 11; Eutrop. iii. 12; Flor. ii. 6. § 29.) The advantage thus obtained, though inconsiderable in itself, was of importance in restoring the spirits of the Romans, which had been almost crushed by repeated defeats, and was in consequence magnified into a great victory. (Liv. *l. c.*; Sil. Ital. xii. 270—280.) The next year (B. C. 215) Hannibal again attempted to make himself master of Nola, to which he was encouraged by fresh overtures from the democratic party within the city; but he was again anticipated by the vigilance of Marcellus, and, having encamped in the neighbourhood of the town, with a view to a more regular siege, was attacked and defeated by the Roman general (Liv. xxiii. 39, 42—46; Plut. *Marc.* 12.) A third attempt, in the following year, was not more successful; and by these successive defences the city earned the praise bestowed on it by Silius Italicus, who calls it "Poeno non pervia Nola." (Sil. Ital. viii. 534.)

Nola again bears a conspicuous part in the Social War. At the outbreak of that contest (B. C. 90) it was protected, as a place of importance from its proximity to the Samnite frontier, by a Roman garrison of 2000 men, under the command of the praetor L. Postumius, but was betrayed into the hands of the Samnite leader C. Papius, and became from thenceforth one of the chief strongholds of the Samnites and their allies in this part of Italy. (Liv. *Epit.* lxxiii.; Appian, *B. C.* i. 42.) Thus we find it in the following year (B. C. 89) affording shelter to the shattered remains of the army of L. Cluentius, after its defeat by Sulla (Appian, *l. c.* 50); and even after the greater part of the allied nations had made peace with Rome, Nola still held out; and a Roman army was still occupied in the siege of the city, when the civil war first broke out between Marius and Sulla. (Vell. Pat. ii. 17, 18; Diod. xxxvii. Exc. Phot. p. 540.) The new turn thus given to affairs for a while retarded its fall: the Samnites who were defending Nola joined the party of Marius and Cinna; and it was not till after the final triumph of Sulla, and the total destruction of the Samnite power, that the dictator was able to make himself master of the refractory city. (Liv. *Epit.* lxxxix.) We cannot doubt that it was severely punished: we learn that its fertile territory was divided by Sulla among his victorious soldiers (*Lib. Colon.* p. 236), and the old inhabitants probably altogether expelled. It is remarkable that it is termed a Colonia before the outbreak of this war (Liv. *Epit.* lxxiii.); but this is probably a mistake. No other author mentions it as such, and its existence as a municipium, retaining its own institutions and the use of the Oscan language, is distinctly attested at a period long subsequent to the Second Punic War, by a remarkable inscription still extant. (Mommsen, *Unter Ital. Dial.* p. 125.) It afterwards received a second colony under Augustus, and a third under Vespasian; hence Pliny enumerates it among the Coloniae of Campania, and we find it in inscriptions as late as the time of Diocletian, bearing the titles of "Colonia Felix Augusta Nolana." (*Lib. Colon. l. c.*; Plin. iii. 5. s. 9; Zumpt, *de Colon.* pp. 254, 350; Gruter, *Inscr.* p. 473. 9, p. 1085. 14.)

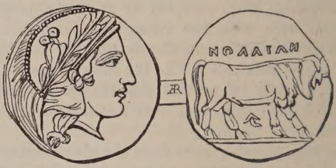
It was at Nola that Augustus died, on his return from Beneventum, whither he had accompanied Tiberius, A. D. 14; and from thence to Bovillae his funeral procession was attended by the senators of the cities through which it passed. (Suet. *Aug.* 98; Dion Cass. lvi. 29, 31; Tac. *Ann.* i. 5; Vell. Pat. ii.

123.) The house in which he died was afterwards consecrated as a temple to his memory (Dion Cass. lvi. 46). From this time we find no historical mention of Nola till near the close of the Roman Empire; but there is no doubt that it continued throughout this period to be one of the most flourishing and considerable cities of Campania. (Strab. v. pp. 247, 249; Ptol. iii. 1. § 69; *Itin. Ant.* p. 109; Orell. *Inscr.* 2420, 3855, &c.; Mommsen, *Inscr. R. N.* pp. 101—107.) Its territory was ravaged by Alaric in A. D. 410 (Augustin, *Civ. Dei*, i. 10); but the city itself would seem to have escaped, and is said to have been still very wealthy ("urbs ditissima") as late as A. D. 455, when it was taken by Genseric, king of the Vandals, who totally destroyed the city, and sold all the inhabitants into captivity. (*Hist. Miscell.* xv. pp. 552, 553.) It is probable that Nola never recovered this blow, and sank into comparative insignificance in the middle ages; but it never ceased to exist, and is still an episcopal city, with a population of about 10,000 souls.

There is no doubt that the ancient city was situated on the same site with the modern one. It is described both by Livy and Silius Italicus as standing in a level plain, with no natural defences, and owing its strength as a fortress solely to its walls and towers (Liv. xxiii. 44; Sil. Ital. xii. 163); a circumstance which renders it the more remarkable that it should have held out so long against the Roman arms in the Social War. Scarcely any remains of the ancient city are now visible; but Ambrosius Leo, a local writer of the early part of the 16th century, describes the remains of two amphitheatres as still existing in his time, as well as the foundations of several ancient buildings, which he considered as temples, beautiful mosaic pavements, &c. (Ambrosii Leonis *de Urbe Nola*, i. 8, ed. Venet. 1514.) All these have now disappeared; but numerous inscriptions, which have been discovered on the spot, are still preserved there, together with the interesting inscription in the Oscan language, actually discovered at Abella, and thence commonly known as the Cippus Abellanus [Abella]. From this curious monument, which records the terms of a treaty between the two cities of Nola and Abella, we learn that the name of the former city was written in the Oscan language "Nuvla." (Mommsen, *Unter. Ital. Dialekte*, pp. 119—127.) But the name of Nola is most celebrated among antiquarians as the place from whence a countless multitude of the painted Greek vases (commonly known as Etruscan) have been supplied to almost all the museums of Europe. These vases, which are uniformly found in the ancient sepulchres of the neighbourhood, are in all probability of Greek origin: it has been a subject of much controversy whether they are to be regarded as productions of native art, manufactured on the spot, or as imported from some other quarter; but the latter supposition is perhaps on the whole the most probable. The great love of these objects of Greek art which appears to have prevailed at Nola may be sufficiently accounted for by the strong Greek predilections of the inhabitants, noticed by Dionysius (*Exc. Leg.* p. 2315), without admitting the existence of a Greek colony, for which (as already stated) there exists no sufficient authority. (Kramer, *über den Styl. u. die Herkunft Griechischen Thongefässe*, pp. 145—159; Abeken, *Mittel Italien*, pp. 332—339.)

Nola is celebrated in ecclesiastical history as the see of St. Paulinus in the 5th century; and also as the place where, according to tradition, the use of bells was first introduced in churches; whence were derived the names of "nola" and "campana," usually applied to such bells in the middle ages. (Du Cange, *Glossar. s. v.*)

The territory of Nola, in common with all the Campanian plain, was one of great natural fertility. According to a well-known anecdote related by Aulus Gellius (vii. 20), it was originally mentioned with great praise by Virgil in the Georgics (ii. 225); but the people of Nola having given offence to the poet, he afterwards struck out the name of their city, and left the line as it now stands. [E. H. B]



COIN OF NOLA.

NOLIBA or NOBILI, a town of the Oretani in Hispania Tarraconensis, probably situated between the Anas and Tagus; but its site cannot be satisfactorily determined. It is mentioned only by Livy (xxxv. 22). [T. H. D.]

NOMADES. [Numidia.]

NOMAE (Νόμαι), a town of Sicily, mentioned only by Diodorus (xi. 91) as the place where Ducetius was defeated by the Syracusans in B. C. 451. Its site is wholly uncertain. Some authors identify it with Noae [Noae]; but there is no authority for this. [E. H. B.]

NOMENTUM (Νώμεντον: *Eth.* Νωμεντῖνος, Steph. B.; Nomentanus: *Mentana*), an ancient city of Latium, situated on the Sabine frontier, about 4 miles distant from the Tiber, and 14½ from Rome, by the road which derived from it the name of Via Nomentana. It was included in the territory of the Sabines, according to the extension given to that district in later times, and hence it is frequently reckoned a Sabine town; but the authorities for its Latin origin are decisive. Virgil enumerates it among the colonies of Alba (*Aen.* vi. 773); and Dionysius also calls it a colony of that city, founded at the same time with Crustumerium and Fidenae, both of which are frequently, but erroneously, called Sabine cities. (Dionys. ii. 53.) Still more decisive is the circumstance that its name occurs among the cities of the Prisci Latini which were reduced by the elder Tarquin (Liv. i. 38; Dionys. iii. 50), and is found in the list given by Dionysius (v. 61) of the cities which concluded the league against Rome in B. C. 493. There is, therefore, no doubt that Nomentum was, at this period, one of the 30 cities of the Latin League (Niebuhr, vol. ii. p. 17, note); nor does it appear to have ever fallen into the hands of the Sabines. It is again mentioned more than once during the wars of the Romans with the Fidenates and their Etruscan allies; and a victory was gained under its walls by the dictator Servilius Priscus, B. C. 435 (Liv. iv. 22, 30, 32); but the Nomentani themselves are not noticed as taking any part. They, however, joined with the other cities of Latium in the great Latin War of B. C. 338; and by the peace which followed it obtained the full rights of Roman citizens. (Liv. viii. 14.) From this time we hear no more of Nomentum in history; but it seems to have continued a tolerably flourishing town; and we find it retaining its municipal privileges down to a late period. Its territory was fertile, and produced excellent wine; which is celebrated by several writers for its quality as well as its abundance. (Plin. xiv. 4. s. 5; Colum. *R. R.* iii. 3; Athen. i. p. 27, b; Martial, x. 48. 19.) Seneca had a country house and farm there, as well as Martial, and his friends Q. Ovidius and Nepos, so that it seems to have been a place of some resort as a country retirement for people of quiet habits. Martial contrasts it in this respect with the splendour and luxury of Baiae and other fashionable watering-places; and Cornelius Nepos, in like manner, terms the villa of Atticus, at Nomentum, "rusticum praedium." (Sen. *Ep.* 104; Martial, vi. 27, 43, x. 44, xii. 57; Nep. *Att.* 14.)

Even under the Roman Empire there is much discrepancy between our authorities as to whether Nomentum was to be reckoned a Latin or a Sabine town. Strabo ascribes it to the latter people, whose territory he describes as extending from the Tiber and Nomentum to the confines of the Vestini (v. p. 228). Pliny, who appears to have considered the Sabines as bounded by the Anio, naturally includes the Nomentani and Fidenates among them (iii. 12. s. 17); though he elsewhere enumerates the former among the still existing towns *of Latium*, and the latter among those that were extinct. In like manner Virgil, in enumerating the Sabine followers of Clausus (*Aen.* vii. 712), includes "the city of Nomentum," though he had elsewhere expressly assigned its foundation to a colony from Alba. Ptolemy (iii. 1. § 62) distinctly assigns Nomentum as well as Fidenae to Latium. Architectural fragments and other existing remains prove the continued prosperity of Nomentum under the Roman Empire: its name is found in the Tabula; and we learn that it became a bishop's see in the third century, and retained this dignity down to the tenth. The site is now occupied by a village, which bears the name of *La Mentana* or *Lamentana*, a corruption of Civitas Nomentana, the appellation by which it was known in the middle ages. This stands on a small hill, somewhat steep and difficult of access, a little to the right of the Via Nomentana, and probably occupies the same situation as the ancient Sabine town: the Roman one appears to have extended itself at the foot of the hill, along the high road, which seems to have passed through the midst of it.

The road leading from Rome to Nomentum was known in ancient times as the Via Nomentana. (Orell. *Inscr.* 208; *Tab. Peut.*) It issued from the Porta Collina, where it separated from the Via Salaria, crossed the Anio by a bridge (known as the Pons Nomentanus, and still called *Ponte Lamentana*) immediately below the celebrated Mons Sacer, and from thence led almost in a direct line to Nomentum, passing on the way the site of Ficulea, from whence it had previously derived the name of Via Ficulensis. (Strab. v. p. 228; Liv. iii. 52.) The remains of the ancient pavement, or other unquestionable marks, trace its course with accuracy throughout this distance. From Nomentum it continued in a straight line to Eretum, where it rejoined the Via Salaria. (Strab. *l. c.*) The Tabula gives the distance of Nomentum from Rome at xiv. M. P.; the real distance, according to Nibby, is half a mile more. (Nibby, *Dintorni*, vol. ii. p. 409, vol. iii. p. 635.) [E. H. B.]

NO'MIA. [Lycaeus.]

NOMISTE'RIUM (Νομιστήριον), a town in the country of the Marcomanni (*Bohemia*), not far from the banks of the Albis; but its site cannot be determined. (Ptol. ii. 11. § 29; Wilhelm, *Germanien*, p. 222.) [L. S.]

NONA'CRIS (Νώνακρις: *Eth.* Νωνακρίατης, Νωνακριεύς). 1. A town of Arcadia, in the district of Pheneatis, and NW. of Pheneus, which is said to have derived its name from Nonacris, the wife of Lycaon. From a lofty rock above the town descended the waters of the river Styx. [Styx.] Pliny speaks of a mountain of the same name. The place was in ruins in the time of Pausanias, and there is no trace of it at the present day. Leake conjectures that it may have occupied the site of *Mesorúghi.* (Herod. vi. 74; Paus. viii. 17. § 6; Steph. B. *s. v.*; Plin. iv. 6. s. 10; Sen. *Q. N.* iii. 25; Leake, *Morea*, vol. iii. pp. 165, 169.) From this place Hermes is called *Nonacriates* (Νωνακριάτης, Steph. B. *s. v.*), Evander *Nonacrius* (Ov. *Fast.* v. 97), Atalanta *Nonacria* (Ov. *Met.* viii. 426), and Callisto *Nonacrina virgo* (Ov. *Met.* ii. 409) in the general sense of Arcadian.

2. A town of Arcadia in the territory of Orchomenus, which formed, together with Callia and Dipoena, a Tripolis. (Paus. viii. 27. § 4.)

NOORDA. [Nearda.]

NORA (Νῶρα: *Eth.* Νωρανός, Steph. B.; Norensis: *Capo di Pula*), a city of Sardinia, situated on the S. coast of the island, on a promontory now called the *Capo di Pula*, about 20 miles S. of *Cagliari.* According to Pausanias (x. 17. § 5) it was the most ancient city in the island, having been founded by an Iberian colony under a leader named Norax, who was a grandson of Geryones. Without attaching much value to this statement, it seems clear that Nora was, according to the traditions of the natives, a very ancient city, as well as one of the most considerable in later times. Pliny notices the Norenses among the most important towns of the island; and their name occurs repeatedly in the fragments of Cicero's oration in defence of M. Aemilius Scaurus. (Cic. *pro Scaur.* 1, 2, ed. Orell.; Plin. iii. 7. s. 13; Ptol. iii. 3. § 3.) The position of Nora is correctly given by Ptolemy, though his authority had been discarded, without any reason, by several modern writers; but the site has been clearly established by the recent researches of the Comte de la Marmora: its ruins are still extant on a small peninsular promontory near the village of *Pula*, marked by an ancient church of *St. Effisio*, which, as we learn from ecclesiastical records, was erected on the ruins of Nora. The remains of a theatre, an aqueduct, and the ancient quays on the port, are still visible, and confirm the notion that it was a place of importance under the Roman government. Several Latin inscriptions with the name of the city and people have also been found; and others in the Phoenician or Punic character, which must belong to the period of the Carthaginian occupation of Sardinia. (De la Marmora, *Voyage en Sardaigne*, vol. ii. p. 355.)

The Antonine Itinerary (pp. 84, 84), in which the name is written Nura, gives the distance from Caralis as 32 M. P., for which we should certainly read 22: in like manner the distance from Sulci should be 59 (instead of 69) miles, which agrees with the true distance, if we allow for the windings of the coast. (De la Marmora, *ib.* p. 441.) [E. H. B.]

NORA (τὰ Νῶρα), a mountain fortress of Cappadocia, on the frontiers of Lycaonia, at the foot of Mount Taurus, in which Eumenes was for a whole winter besieged by Antigonus. (Diod. xviii. 41; Plut. *Eum.* 10; Corn. Nep. *Eum.* 5; Strab. xii. p. 537.) In Strabo's time it was called Neroassus (*Νηροασσός*), and served as a treasury to Sicinus, who was striving to obtain the sovereignty of Cappadocia. [L. S.]

NORBA (*Νῶρϐα*: *Eth.* *Νωρϐανὸς*, Norbanus: *Norma*), an ancient city of Latium, situated on the border of the Volscian mountains, overlooking the Pontine Marshes, and about midway between Cora and Setia. There seems no doubt that Norba was an ancient Latin city; its name is found in the list given by Dionysius of the thirty cities of the League; and again, in another passage, he expressly calls it a city of the Latin nation. (Dionys. v. 61, vii. 13; Niebuhr, vol. ii. note 21.) It appears, indeed, certain that all the three cities, Cora, Norba, and Setia, were originally Latin, before they fell into the hands of the Volscians. The statement that Norba received a fresh colony in B. C. 492, immediately after the conclusion of the league of Rome with the Latins, points to the necessity, already felt, of strengthening a position of much importance, which was well calculated, as it is expressed by Livy, to be the citadel of the surrounding country ("quae arx in Pomptino esset," Liv. ii. 34; Dionys. vii. 13). But it seems probable that Norba, as well as the adjoining cities of Cora and Setia, fell into the hands of the Volscians during the height of their power, and received a fresh colony on the breaking up of the latter. (Niebuhr, vol. ii. p. 108.) For it is impossible to believe that these strong fortresses had continued in the hands of the Romans and Latins throughout their wars with the Volscians so much nearer home; while, on the other hand, when their names reappear in history, it is as ordinary "coloniae Latinae," and not as independent cities. Hence none of the three are mentioned in the great Latin War of B. C. 340, or the settlement of affairs by the treaty that followed it. But, just before the breaking out of that war, and again in B. C. 327, we find the territories of Cora, Norba, and Setia ravaged by their neighbours the Privernates, whose incursions drew upon them the vengeance of Rome. (Liv. vii. 42, viii. 1, 19.) No further mention occurs of Norba till the period of the Second Punic War, when it was one of the eighteen Latin colonies which, in B. C. 209, expressed their readiness to bear the continued burthens of the war, and to whose fidelity on this occasion Livy ascribes the preservation of the Roman state. (Liv. xxvii. 10.) It seems to have been chosen, from its strong and secluded position, as one of the places where the Carthaginian hostages were kept, and, in consequence, was involved in the servile conspiracy of the year B. C. 198, of which the neighbouring town of Setia was the centre. (Liv. xxxii. 2, 26.) [SETIA.]

Norba played a more important part during the civil wars of Marius and Sulla; having been occupied by the partisans of the former, it was the last city of Italy that held out, even after the fall of Praeneste and the death of the younger Marius, B. C. 82. It was at last betrayed into the hands of Aemilius Lepidus, the general of Sulla; but the garrison put themselves and the other inhabitants to the sword, and set fire to the town, which was so entirely destroyed that the conquerors could carry off no booty. (Appian, *B. C.* i. 94.) It seems certain that it was never rebuilt: Strabo omits all notice of it, where he mentions all the other towns that bordered the Pontine Marshes (v. p. 237); and, though Pliny mentions the Norbani among the existing "populi" of Latium, in another passage he reckons Norba among the cities that in his time had altogether disappeared (iii. 5. s. 9. §§ 64, 68). The absence of all subsequent notice of it is confirmed by the evidence of the existing remains, which belong exclusively to a very early age, without any traces of buildings that can be referred to the period of the Roman Empire.

The existing ruins of Norba are celebrated as one of the most perfect specimens remaining in Italy of the style of construction commonly known as Cyclopean. Great part of the circuit of the walls is still entire, composed of very massive polygonal or rudely squared blocks of solid limestone, without regular towers, though the principal gate is flanked by a rude projecting mass which serves the purpose of one; and on the E. side there is a great square tower or bastion projecting considerably in advance of the general line of the walls. The position is one of great natural strength, and the defences have been skilfully adapted to the natural outlines of the hill, so as to take the fullest advantage of the ground. On the side towards the Pontine Marshes the fall is very great, and as abrupt as that of a cliff on the sea-coast: on the other sides the escarpment is less considerable, but still enough to render the hill in great measure detached from the adjoining Volscian mountains. The only remains within the circuit of the ancient walls are some foundations and substructions, in the same massive style of construction as the walls themselves: these probably served to support temples and other public buildings; but all traces of the structures themselves have disappeared. The site of the ancient city is wholly uninhabited, the modern village of *Norma* (a very poor place) being situated about half a mile to the S. on a detached hill. In the middle ages there arose, in the plain at the foot of the hill, a small town which took the name of *Ninfa*, from the sources of the river of the same name (the Nymphaeus of Pliny), close to which it was situated; but this was destroyed in the 13th century, and is now wholly in ruins. The remains of Norba are described and illustrated in detail in the first volume of the *Annali dell' Instituto di Corrispondenza Archeologica* (Rome, 1829); and views of the walls, gates, &c. will be found also in Dodwell's *Pelasgic Remains* (fol. Lond. 1834, pl. 72—80). [E. H. B.]

NORBA CAESARIA'NA or CAESARE'A (*Νῶρϐα Καισάρεια*, Ptol. ii. 5. § 8, viii. 4. § 3), a Roman colony in Lusitania, on the left bank of the Tagus, lying NW. of Emerita Augusta, and mentioned by Pliny (iv. 20. s. 35) as the Colonia Norbensis Caesariana. It is the modern *Alcantara*, and still exhibits some Roman remains, especially a bridge of six arches over the Tagus, built by Trajan. This structure is 600 feet long by 28 broad, and 245 feet above the usual level of the river. One of the arches was blown up in 1809 by Col. Mayne, to prevent the French from passing; but it was repaired in 1812 by Col. Sturgeon. It is still a striking monument of Roman magnificence. The architect, Caius Julius Lacer, was buried near the bridge; and at its entrance a chapel still exists containing an inscription to his memory. (Ford, *Handbook of Spain*, p. 272; Gruter, *Inscr.* p. 162; Muratori, *Nov. Thes. Inscr.* 1064. 6; Ukert, vol. ii. pt. 1. p. 396; Sestini, *Moneta Vetus*, p. 14; Florez, *Esp. S.* xiii. p. 128.) [T. H. D.]

NOREIA (*Νωρήεια* or *Νωρηία*), the ancient capital of the Taurisci in Noricum, which province seems to have derived its name from it. The town was situated a little to the south of the river Murius, on the road from Virunum to Ovilaba, and formed the central point of the traffic in gold and iron in Noricum; for in its neighbourhood a considerable quantity of gold and iron was obtained. (Strab. v. p. 214; *Tab. Peut.*) The place is celebrated in history on account of the defeat there sustained, in B. C. 113, by Cn. Carbo against the Cimbri, and on account of its siege by the Boii about B. C. 59. (Strab. *l. c.*; Liv. *Epit. lib.* lxiii.; Caes. *B. G.* i. 5.) Pliny (iii. 23) mentions Noreia among the towns which had perished in his time; but this must be a mistake, for Noreia is still mentioned in the Peutingerian Table, or else Pliny confounds this place with another of the same name. The site of the ancient Noreia is now occupied by the town of *Neumark* in Styria. (Muchar, *Noricum*, i. p. 271.) [L. S.]

NO'RICUM (Noricus ager, Νωρικόν), a country on the south of the Danube, bordering in the west on Rhaetia and Vindelicia, from which it was separated by the river Aenus; in the north the Danube separated it from Germania Magna; in the east it bordered on Pannonia, the Mons Cestius forming the boundary, and in the south on Pannonia and Italy, from which it was divided by the river Savus, the Alpes Carnicae, and mount Ocra. It accordingly comprised the modern Upper and Lower *Austria*, between the *Inn* and the Danube, the greater part of *Styria*, *Carinthia*, and portions of *Carniola*, *Bavaria*, *Tyrol*, and the territory of *Salzburg*. (Ptol. ii. 13.)

The name Noricum, is traced by some to Norix, a son of Hercules, but was in all probability derived from Noreia, the capital of the country. Nearly the whole of Noricum is a mountainous country, being surrounded in most parts by mountains, sending their ramifications into Noricum; while an Alpine range, called the Alpes Noricae, traverse the whole of the country in the direction from west to east. With the exception of the north and south, Noricum has scarcely any plains, but numerous valleys and rivers, the latter of which are all tributaries of the Danube. The climate was on the whole rough and cold, and the fertility of the soil was not very great; but in the plains, at a distance from the Alps, the character of the country was different and its fertility greater. (Isid. *Orig.* xiv. 4.) It is probable that the Romans, by draining marshes and rooting out forests, did much to increase the productiveness of the country. (Comp. Claudian, *Bell. Get.* 365.) But the great wealth of Noricum consisted in its metals, as gold and iron. (Strab. iv. pp. 208, 214; Ov. *Met.* xiv. 711, &c.; Plin. xxxiv. 41; Sidon. Apoll. v. 51.) The Alpes Noricae still contain numerous traces of the mining activity displayed by the Romans in those parts. Norican iron and steel were celebrated in ancient times as they still are. (Clem. Alex. *Strom.* i. p. 307; Horat. *Carm.* i. 16. 9, *Epod.* xvii. 71; Martial, iv. 55. 12; Rutil. *Itin.* i. 351, &c.) The produce of the Norican iron mines seems to have been sufficient to supply the material for the manufactories of arms in Pannonia, Moesia, and Northern Italy, which owed their origin to the vicinity of the mines of Noricum. There are also indications to show that the Romans were not unacquainted with the salt in which the country abounds; and the plant called Saliunca, which grows abundantly in the Alpes Noricae, was well known to the Romans, and used by them as a perfume. (Plin. xxi. 20.)

The inhabitants of Noricum, called by the general name Norici (Νωρικοί, Plin. iii. 23; Polyb. xxxiv. 10; Strab. iv. pp. 206, 208), were a Celtic race (Strab. vii. pp. 293, 296), whose ancient name was Taurisci (Plin. iii. 24.) The Celtic character of the people is sufficiently attested also by the names of several Norican tribes and towns. About the year B. C. 58, the Boii, a kindred race, emigrated from Boiohemum and settled in the northern part of Noricum (Caes. *B. G.* i. 5). Strabo (v. p. 213) describes these Boii as having come from the north of Italy. They had resisted the Cimbri and Teutones, but were afterwards completely annihilated by the Getae, and their country became a desert. Ptolemy does not mention either the Norici or the Boii, but enumerates several smaller tribes, such as the Sevaces (Σεούακες) in the west, the Alauni or Halauni (Ἀλαυνοί) in the south, and the Ambisontii (Ἀμϐισόντιοι), the inhabitants of the banks of the Isonta. In the east the same authority mentions the Norici (Νωρικοί) together with two other small tribes, the Ambidravi (Ἀμϐιδραυοί, i. e. dwellers about the Dravus) and the Ambilici (Ἀμϐιλικοί, or dwellers about the Licus or Lichias, or *Lech*). It must be observed that, in this enumeration of Ptolemy, the Norici, instead of forming the great body of the population, were only one of the six smaller tribes.

As to the history of Noricum and its inhabitants, we know that at first, and for a long time, they were governed by kings (Caes. *B. C.* i. 18; Strab. vii. pp. 304, 313); and some writers speak of a regnum Noricum even after the country had been incorporated with the Roman Empire. (Vell. Pat. ii. 39, 109; Suet. *Tib.* 16.) From early times, the Noricans had carried on considerable commerce with Aquileia (Strab. iv. p. 207, vii. p. 314); but when the Romans, under the command of Tiberius and Drusus, made themselves masters of the adjoining countries south of the Danube, especially after the conquest of Rhaetia, Noricum also was subdued; and about B. C. 13, the country, after desperate struggles of its inhabitants with the Romans, was conquered by Tiberius, Drusus, and P. Silius, in the course of one summer. (Strab. iv. p. 206; Dion Cass. liv. 20.) The country was then changed into a Roman province, probably an imperial one, and was accordingly governed by a procurator. (Tac. *Hist.* i. 11, *Ann.* ii. 63.) Partly to keep Noricum in subjection, and partly to protect it against foreign invasions, a strong body of troops (the legio II. Italica) was stationed at Laureacum, and three fleets were kept on the Danube, viz. the classis Comaginensis, the cl. Arlapensis, and the cl. Laureacensis. Roads were made through the country, several Roman colonies were founded, as at Laureacum and Ovilaba, and fortresses were built. In the time of Ptolemy, the province of Noricum was not yet divided; but in the subsequent division of the whole empire into smaller provinces Noricum was cut into two parts, Noricum Ripense (the northern part, along the Danube), and Noricum Mediterraneum (embracing the southern and more mountainous part), each of which was governed by a praeses, the whole forming part of the diocese of Illyricum. (*Not. Imp. Occid.* p. 5, and *Orient.* p. 5.) The more important rivers of Noricum, the SAVUS, DRAVUS, MURUS, ARLAPE, ISES, JOVAVUS or ISONTA, are described under their respective heads. The ancient capital of the country was NOREIA; but, besides this, the country under the Roman

Empire, contained a great many towns of more or less importance, as Boiodurum, Joviacum, Ovilaba, Lentia, Laureacum, Arelate or Arlape, Namare, Cetium, Bedaium, Juvavum, Virunum, Celeia, Aguntum, Loncium, and Teurnia.

An excellent work on Noricum in the time of the Romans is Muchar, *Das Römische Noricum*, in two vols. Graetz, 1825; compare also Zeuss, *Die Deutschen*, p. 240, &c. [L. S.]

NOROSBES. [Norossus.]

NOROSSI. [Norossus.]

NOROSSUS (Νόροσσον ὄρος, Ptol. vi. 14. §§ 5, 11), a mountain of Scythia intra Imaum, near which were the tribes of Norosbes (Νοροσϐεῖς) Norossi (Νόροσσοι) and Cachagae (Καχάγαι). It must be referred to the S. portion of the great meridian chain of the *Ural*. [E. B. J.]

NOSALE'NE (Νοσαλήνη), a town of Armenia Minor, on the northern slope of Mount Amanus, in the district called Lavianesine. (Ptol. v. 7. § 10.) [L. S.]

NOTI-CORNU (Νότου κέρας, Strab. xvi. p. 774; Ptol. iv. 7. § 11), or South Horn, was a promontory on the eastern coast of Africa. Ptolemy was the first to name this headland Aromata. [W. B. D.]

NOTI-CORNU (Νότου κέρας, Hanno, *ap. Geogr. Graec. Min.* p. 13, ed. Müller; Ptol. iv. 7. § 6), a promontory on the W. coast of Libya. The Greek version of the voyage of Hanno gives the following statement: — "On the third day after our departure from the Chariot of the Gods (Θεῶν ὄχημα), having sailed by those streams of fire (previously described), we arrived at a bay called the Southern Horn, at the bottom of which lay an island like the former, having a lake, and in this lake another island, full of savage people, the greater part of whom were women, whose bodies were hairy, and whom our interpreters called Gorillae. Though we pursued the men, we could not seize any of them; but all fled from us, escaping over the precipices, and defending themselves with stones. Three women were, however, taken; but they attacked their conductors with their teeth and hands, and could not be prevailed upon to accompany us. Having killed them, we flayed them, and brought their skins with us to Carthage. We did not sail further on, our provisions failing us." A similar story is told by Eudoxus of Cyzicus, as quoted by Mela (iii. 9; comp. Plin. v. 1.) These fires do not prove volcanic action, as it must be recollected that the common custom in those countries —as, for instance, among the *Mandingos*, as reported by Mungo Park—of setting fire at certain seasons to the forests and dry grass, might have given rise to the statements of the Carthaginian navigator. In our own times, the island of Amsterdam was set down as volcanic from the same mistake. (Daubeny, *Volcanoes*, p. 440.) The "Chariot of the Gods" has been identified with *Sagres;* the distance of three days' sail agrees very well with *Sherboro*, to the S. of *Sierra Leone*, while Hanno's island coincides with that called *Macauley* in the charts, the peculiarity of which is, that it has on its S. shore, or sea face, a lake of pure fresh water of considerable extent, just within high-water mark; and inside of, and close to it, another still larger, salt. (*Journ. Geog. Soc.* vol. ii. p. 89.) The Gorillae, no doubt, belonged to the family of the anthropoid apes; the *Mandingos* still call the "Orang-Outan" by the name "Toorilla," which, as Kluge (*ap. Müller, l.c.*), the latest editor of Hanno, observes, might easily assume the form it bears in the Greek text. [E. B. J.]

NOTIUM (Νότιον ἄκρον, Ptol. ii. 2. § 5), the SW. cape of Ireland, now *Missen Head.* (Camden, p. 1336.) [T. H. D.]

NOTIUM. [Calymna].

NOTIUM. [Colophon.]

NOVA AUGUSTA (Νοουδαυγοῦστα, or Νοοῦα Αὐγοῦστα, Ptol. ii. 6. § 56), a town of the Arevaci in Hispania Tarraconensis, the site of which cannot be identified. (Plin. iii. 3. s. 4.) [T. H. D.]

NOVAE (Νοοῦαι, Ptol. iii. 10. § 10; called Νοϐαί by Procop. *de Aedif.* iv. 11. p. 308, and Hierocl. p. 636; and Novensis Civ. by Marcellin. *Chron.* ad an. 487), a town of Lower Moesia on the Danube, and according to the Itin. Ant. (p. 221) and the Not. Imp. (c. 29), the station of the legio i. Italica. It is identified either with *Novograd* or *Gourabeli.* At a later period it obtained the name of Eustesium. (Jornand. *Get.* 18.) [T. H. D.]

NOVANA, a town of Picenum, mentioned only by Pliny (iii. 13. s. 18), who appears to place it in the neighbourhood of Asculum and Cupra. It is probably represented by *Monte di Nove*, about 8 miles N. of *Ascoli.* (Cluver, *Ital.* p. 741.) [E.H.B.]

NOVANTAE (Νοουάνται, Ptol. ii. 3. § 7), a tribe in the SW. of Britannia Barbara, or Caledonia, occupying *Wigtonshire.* Their chief towns were Leucopibia and Rerigonium. [T. H. D.]

NOVANTARUM PROMONTORIUM (Νοουαντῶν ἄκρον, Ptol. ii. 3. § 1), the most N. point of the peninsula of the Novantae in Britannia Barbara, now *Corsill Point*, in *Wigtonshire.* (Marcian, p. 59, Hudson.) [T. H. D.]

NOVANUS, a small river of the Vestini, mentioned only by Pliny (ii. 103. s. 106), who places it in the territory of Pitinum, and notices it for the peculiarity that it was dry in winter and full of water in summer. This circumstance (evidently arising from its being fed by the snows of the highest Apennines) seems to identify it with the stream flowing from a source called the *Laghetto di Vetojo.* (Romanelli, vol. iii. p. 281.) [E. H. B.]

NOVA'RIA (Νουαρία, Ptol.: *Novara*), a considerable city of Cisalpine Gaul, situated on the highroad from Mediolanum to Vercellae, at the distance of 33 miles from the former city. (*Itin. Ant.* pp. 344, 350.) It was in the territory of the Insubres (Ptol. iii. 1. § 33); but its foundation is ascribed by Pliny to a people whom he calls Vertacomacori, who were of the tribe of the Vocontii, a Gaulish race, according to Pliny, and not, as asserted by Cato, a Ligurian one. (Plin. iii. 17. s. 21.) No mention is found in history of Novaria previous to the Roman conquest; but it seems to have been in the days of the Empire a considerable municipal town. It is reckoned by Tacitus (*Hist.* i. 70) among the "firmissima Transpadanae regionis municipia" which declared in favour of Vitellius, a. d. 69; and was the native place of the rhetorician C. Albucius Silus, who exercised municipal functions there. (Suet. *Rhet.* 6.) Its municipal rank is confirmed also by inscriptions (Gruter, *Inscr.* p. 393. 8, &c.); and we learn from Pliny that its territory was fertile in vines (xvii. 23. s. 35). After the fall of the Western Empire Novaria is again mentioned as a fortified town of some importance; and it seems to have retained its consideration under the Lombard rule. (Procop. *B. G.* ii. 12; P. Diac. *Hist. Lang.* vi. 18.) The modern city of *Novara* is a flourishing place, with about 16,000 inhabitants, but has no ancient remains. [E. H. B.]

NOVAS, AD, a fortress of Upper Moesia, situated on the Danube, and on the road from Viminacium to Nicomedia. (*Itin. Ant.* p. 218.) It lay about 48 miles E. of the former of those towns. It is identified with *Kolumbatz*, where there are still traces of ancient fortifications. [T. H. D.]

NOVAS, AD, a station in Illyricum (*Anton. Itin.*), which has been identified with *Runovich* in the *Imoschi*, where several Latin inscriptions have been found, principally dedications to Jupiter, from soldiers of the 1st and 13th legions, who were quartered there. (Wilkinson, *Dalmatia and Montenegro*, vol. ii. p. 149.) [E. B. J.]

NOVEM CRARIS, in South Gallia, is placed by the Jerusalem Itin. between Lectoce [Lectoce] and Acunum, supposed to be *Anconne* on the Rhone. [G. L.]

NOVEM PAGI is the name given by Pliny (iii. 5. s. 8) to a "populus" or community of Etruria, the site of which is very uncertain. They are generally placed, but without any real authority, in the neighbourhood of Forum Clodii. (Dennis's *Etruria*, vol. i. p. 273.) [E. H. B.]

NOVE'SIUM, a fortified place on the Gallic side of the Rhine, which is often mentioned by Tacitus (*Hist.* iv. 26, 33, 35, &c., v. 22). It is also mentioned in the Antonine Itin. and in the Table. There is no difficulty about the position of Novesium, which is *Neuss*, between Colonia Agrippina (*Cöln*) and Gelduba (*Gelb* or *Gellep*). [Gelduba.] Novesium fell into ruins, and was repaired by Julian, A. D. 359. (Amm. Marc. xviii. 2.) [G. L.]

NOVIMAGUS, in Gallia, is placed in the Table after Mosa (*Meuvi*). Mosa is placed by the Antonine Itin. on the road between Andomatunum (*Langres*) and Tullum (*Toul*). Novimagus is *Neufchâteau*, on the same side of the river Mosa as *Meuvi*, but the distance in the Table is not correct. [G. L.]

NOVIODU'NUM (Νοουΐοδουνόν). 1. A town of the Bituriges, in Gallia. Caesar, after the capture of Genabum (*Orléans*), B. C. 52, crossed the *Loire*, to relieve the Boii, who were attacked by Vercingetorix. The position of the Boii is not certain [Boii]. On his march Caesar came to Noviodunum of the Bituriges (*B. G.* vii. 12), which surrendered. But on the approach of the cavalry of Vercingetorix, the townsmen shut their gates, and manned the walls. There was a cavalry fight between the Romans and Vercingetorix before the town, and Caesar got a victory by the help of the German horse. Upon this the town again surrendered, and Caesar marched on to Avaricum (*Bourges*).

There is nothing in this narrative which will determine the site of Noviodunum. D'Anville thinks that Caesar must have passed Avaricum, leaving it on his right; and so he supposes that *Nouam*, a name something like Noviodunum, may be the place. De Valotis places Noviodunum at *Neury-sur-Berenjon*, where it is said there are remains; but this proves nothing.

2. A town of the Aedui on the Loire. The place was afterwards called Nevirnum, as the name appears in the Antonine Itin. In the Table it is corrupted into Ebrinum. There is no doubt that Nevirnum is *Nevers*, which has its name from the little river *Nièvre*, which flows into the *Loire*.

In B. C. 52 Caesar had made Noviodunum, which he describes as in a convenient position on the banks of the *Loire*, a depôt (*B. G.* vii. 55). He had his hostages there, corn, his military chest, with the money in it allowed him from home for the war, his own and his army's baggage, and a great number of horses which had been bought for him in Spain and Italy. After his failure before Gergovia, the Aedui at Noviodunum massacred those who were there to look after stores, the negotiatores, and the travellers who were in the place. They divided the money among them and the horses, carried off in boats all the corn that they could, and burnt the rest or threw it into the river. Thinking they could not hold the town, they burnt it. It was a regular Gallic outbreak, performed in its true national style. This was a great loss to Caesar; and it may seem that he was imprudent in leaving such great stores in the power of treacherous allies. But he was in straits during this year, and probably he could not do otherwise than he did.

Dion Cassius (xl. 38) tells the story out of Caesar of the affair of Noviodunum. He states incorrectly what Caesar did on the occasion, and he shows that he neither understood his original, nor knew what he was writing about.

3. A town of the Suessiones, mentioned by Caesar (*B. G.* ii. 12). Caesar (B. C. 57), after leaving the Axona (*Aisne*), entered the territory of the Suessiones, and making one day's long march, reached Noviodunum, which was surrounded by a high wall and a broad ditch. The place surrendered to Caesar. It has been conjectured that Noviodunum Suessionum was the place afterwards called Augusta [Augusta Suessionum], but it is by no means certain. [G. L.]

NOVIODU'NUM (Νοουΐοδουνον). 1. A place in Pannonia Superior, on the great road leading from Aemona to Siscia, on the southern bank of the Savus. (Ptol. ii. 15. § 4; *Itin. Ant.* p. 259; Geogr. Rav. iv. 19, where it is called Novindum.) Its modern name is *Novigrad*.

2. A town and fortress in Lower Moesia, a little above the point where the Danube divides itself into several arms. (Ptol. iii. 10. § 11.) Near this town the emperor Valens constructed a bridge over the Danube for his expedition against the Greuthungi. (Amm. Marc. xxvii. 1.) Some writers have supposed, without any good reason, that Noviodunum is the point at which Darius ordered a bridge to be built when he set out on his expedition against the Scythians. The town, as its name indicates, was of Celtic origin. According to the Antonine Itinerary (p. 226) Noviodunum was the station of the legio II. Herculea, while according to the "Notitia Imperii" it had the legio I. Jovia for its garrison. During the later period of the Western Empire, the fortifications of the place had been destroyed, but they were restored by Justinian (Procop. *de Aed.* iv. 11; comp. Hierocl. p. 637; and Constant. Porph. *de Them.* ii. 1, where the place is called Ναϐιόδουνος and Ναϐιόδουνον). The Civitas Nova in Jornandes (*Get.* 5) is probably the same as Noviodunum; and it is generally believed that its site is occupied by the modern *Isaczi*. [L. S.]

NOVIOMAGUS (Νοιόμαγος). 1. A town in Gallia, which afterwards had the name Lexovii [Lexovii], which was that of a people of Celtica. In the Greek text of Ptolemy (ii. 8. § 2), as it is at present printed, the word Limen (λιμήν) is put after the name Noeomagus. But this is not true, for Noviomagus is *Lisieux*, which is not on the sea, though the territory of the Lexovii extended to the sea.

2. Afterwards Nemetes, in Gallia, the capital of the Nemetae or Nemetes [Nemetes.] The name

is Noeomagus in Ptolemy (ii. 9. § 17). In Ammianus Marcellinus (xv. 11, xvi. 2) and the Notitia Imp. it occurs under the name of the people, Nemetes or Nemetae. It is now *Speier*, near the small stream called *Speierbach*, which flows into the Rhine. In some of the late Notitiae we read "civitas Nemetum, id est, Spira." (D'Anville, *Notice, &c.*)

3. A town of the Batavi, is the Dutch town of *Nymegen*, on the Vahalis (*Waal*). It is marked in the Table as a chief town. D'Anville observes that the station Ad Duodecimum [Duodecimum, Ad] is placed by the Table on a Roman road, and next to Noviomagus; and that this shows that Noviomagus had a territory, for capital places used to reckon the distances from their city to the limits of their territory.

4. A town of the Bituriges Vivisci. (Ptol. ii. 7. § 8.) [Bituriges Vivisci.]

5. A town of the Remi, is placed by the Table on a road which, leading from Durocortorum (*Reims*) to a position named Mosa, must cross the *Maas* at *Mouson* [Mosomagus.] Noviomagus is xii. from Durocortorum, and it is supposed by D'Anville to be *Neuville*.

6. A town of the Treviri, is placed in the Antonine Itin. xiii. from *Trier*, on the *Mosel*. In the Table it is viii., but as viii. is far from the truth, D'Anville supposes that the v. in the Table should be x. The river bends a good deal below *Trier*, and in one of the elbows which it forms is *Neumagen*, the representative of Noviomagus. It is mentioned in Ausonius's poem (*Mosella*, v. 11):—

> "Novimagum divi castra inclita Constantini."

It is said that many Roman remains have been found at *Neumagen*.

7. A town of the Veromandui. In the Antonine Itin. this place is fixed at 27 M. P. from *Soissons*, and 34 M. P. from *Amiens*. But their distances, as D'Anville says, are not exact, for Noviodunum is *Noyon*, which is further from *Amiens* and nearer to *Soissons* than the Itin. fixes it. The alteration of the name Noviomagus to *Noyon* is made clearer when we know that in a middle age document the name is Noviomum, from which to *Noyon* the change is easy. [G. L.]

NOVIOMAGUS (Νοιόμαγος, Ptol. ii. 3. § 28), capital of the Regni in Britannia Prima, marked in the Itin. Ant. (p. 472) as the first station on the road from London to Durovernum, and as 10 miles distant from the former town. It has been variously placed at *Woodcote* in *Surrey*, and *Holwood Hill* in *Kent*. Camden, who adopts the former site in his description of *Surrey* (p. 192), seems in his description of *Kent* (p. 219) to prefer the latter; where on the little river *Ravensbourn*, there still remain traces of ramparts and ditches of a vast extent. This site would also agree better with the distances in the Itinerary. [T. H. D.]

NOVIOREGUM, in Gallia, is placed by the Antonine Itin. on a road from Burdigala (*Bordeaux*) to Mediolanum Santonum (*Saintes*); and between Tamnum (*Talmon or Tallemont*) and Mediolanum. D'Anville supposes Novioregum to be *Royan* on the north side of the *Gironde*; but this place is quite out of the direct road to *Saintes*, as D'Anville admits. He has to correct the distance also in the Itin. between Tamnum and Novioregum to make it agree with the distance between *Talmon* and *Royan*. [G. L.]

NOVIUM (Νοούϊον, Ptol. ii. 6. § 22), a town of the Artabri in Hispania Tarraconensis, identified by some with *Porto Mouro*, by others with *Noya*. [T. H. D.]

NOVIUS (Νοούϊος, Ptol. ii. 3. § 2), a river on the W. coast of Britannia Barbara, or Caledonia, flowing into the estuary Ituna (or *Solway Firth*), now the *Nith*. [T. H. D.]

NOVUM COMUM. [Comum.]

NUAESIUM (Νουαίσιον), a town of Germany, mentioned only by Ptolemy (ii. 11. § 29). It was probably situated in the country of the Chatti, in the neighbourhood of *Fritzlar*, though others identify its site with that of castle *Nienhus* in *Westphalia*, near *Neheim*. (Wilhelm, *Germanien*, p. 188.) [L.S.]

NUBA LACUS. [Nigeir.]

NUBAE (Νοῦϐαι, Strab. xxvii. pp. 786, 819; Ptol. iv. 7. § 30; Steph. B. *s. v.*; also Νουϐαῖοι and Νουϐάδες; Nubei, Plin. vi. 30. s. 34), were a negro race, situated S. of Meroe on the western side of the Nile, and when they first appear in history were composed of independent clans governed by their several chieftains. From the Nubae is derived the modern appellation of Nubia, a region which properly does not belong to ancient geography; yet the ancient Nubae differed in many respects, both in the extent of their country and their national character, from the modern Nubians.

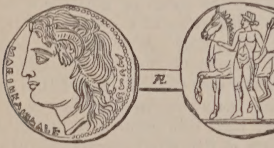
Their name is Aegyptian, and came from the Nile-valley to Europe. From remote periods Aegypt and Aethiopia imported from the regions S. of Meroe ivory, ebony, and gold; and gold, in the language of Aegypt, was Noub; and thus the gold-producing districts S. of *Sennaar* (Meroe), and in *Kordofan*, were designated by the merchants trading with them as the land of Noub. Even in the present day the Copts who live on the lower Nile call the inhabitants of the country above *Assouan* (Syene) *Nubah*,—a name indeed disowned by those to whom it is given, and of which the origin and import are unknown to those who give it. *Kordofan*, separated from Aegypt by a desert which can be easily crossed, and containing no obstructing population of settled and warlike tribes, lay almost within view of Aethiopia and the country N. of it; and the Nubae, though of a different race, were familiarly known by all who drank of the waters of the Lower Nile. The occupations of the Nubae brought them into immediate contact with the mercantile classes of their more civilised neighbours. They were the water-carriers and caravan-guides. They were employed also in the trade of Libya Interior, and, until the Arabian conquest of Eastern Africa, were generally known to the ancients as a nomade people, who roamed over the wastes between the S. of Meroe and the shores of the Red Sea. Nor, indeed, were they without settled habitations: the country immediately N. of *Kordofan* is not entirely barren, but lies within the limit of the periodical rains, and the hamlets of the Nubae were scattered over the meadow tracts that divide the upper branches of the Nile. The independence of the tribes was probably owing to their dispersed habitations. In the third century A. D. they seem to have become more compact and civilised; for when the Romans, in the reign of Diocletian, A. D. 285—305, withdrew from the Nile-valley above Philae, they placed in it and in the stations up the river colonies of Nobatae (Nubae, Νουϐάδες) from the western desert. These settlements may be regarded as the germ of the present Nubia. Supported by the Romans who needed them as a barrier against the Blemmyes, and reinforced by their kindred from SW., civilised also in some measure by the introduction of Christianity among them, these wandering negroes became an agricultural race, maintained themselves against the ruder tribes of the eastern deserts, and in the sixth century A. D. were firmly established as far S. perhaps as the Second Cataract. (Procop. *Bell. Persic.* i. c. 15.) In the following century the Nubae were for a time overwhelmed by the Arabs, and their growing civilisation was checked. Their employment as caravan-guides was diminished by the introduction of the camel, and their numbers were thinned by the increased activity of the slave-trade; since the Arabian invaders found these sturdy and docile negroes a marketable commodity on the opposite shore of the Red Sea. But within a century and a half the Nubae again appear as the predominant race on the Upper Nile and its tributaries. The entire valley of the Nile, from *Dongola* inclusive down to the frontier of Aegypt, is in their hands, and the name Nubia appears for the first time in geography.

The more ancient Nubae were settled in the hills of *Kordofan*, SW. of Meroe. (Rüppell, *Reisen in Nubien*, p. 32.) The language of the Nubians of the Nile at this day is radically the same with that of northern *Kordofan;* and their numbers were possibly underrated by the Greeks, who were acquainted with such tribes only as wandered northward in quest of service with the caravans from Coptos and Philae to the harbours of the Red Sea. The ancient geographers, indeed, mention the Nubae as a scattered race. Pliny, Strabo, and Ptolemy each assign to them a different position. Ptolemy (iv. 6. § 16) dissevers them from the Nile, doubtless erroneously, and places them W. of the Abyssinian mountains, near the river Gir and in close contact with the Garamantes. Strabo (xvii. p. 819) speaks of them as a great nation of Lybia, dwelling in numerous independent communities between the latitude of Meroe and the great bends of the Nile,— i. e. in *Dongola.* Lastly, Pliny (vi. 30. s. 34) sets them 8 days W. of the island of the Semberritae (*Sennaar*). All these accounts, however, may be reconciled by assuming *Kordofan* to have been the original home of the Nubae, whence they stretched themselves N. and W. accordingly as they found room for tillage, caravan routes, or weaker tribes of nomades.

The Pharaohs made many settlements in Nubia, and a considerable Aegyptian population was introduced among the native Aethiopian tribes as far S. as the island of Gagaudes (*Argo*), or even *Gebel-el-Birkel.* (Lat. 18° 25′ N.) It is not certain whether any of the present races of Nubia can be regarded as descendants of these colonists. Their presence, however, is attested by a series of monuments embracing nearly the whole period of Aegyptian architecture. These monuments represent three eras in architectural history. (1) The first comprehends the temples cut in the sides of the mountains; (2) the second, the temples which are detached from the rocks, but emulate in their massive proportions their original types; (3) the third embraces those smaller and more graceful edifices, such as are those of *Gartaas* and *Dandour*, in which the solid masses of the first style are wholly laid aside. Of these structures, however, though seated in their land, the Nubae were not the authors; and they must be regarded either as the works of a race cognate with the Aegyptians, who spread their civilisation northward through the Nile-valley, or of colonists from the Thebaid, who carved upon the walls of *Ipsambul*, *Semneh*, and *Soleh* the titles and victories of Rameses the Great. [W. B. D.]

NUCE'RIA (Νουκερία: *Eth.* Νουκερῖνος or Νουκρῖνος: Nucerinus). 1. Surnamed ALFATERNA (*Nocera dei Pagani*), a considerable city of Campania, situated 16 miles SE. from Nola, on the banks of the river Sarnus, about 9 miles from its mouth. (Strab. v. p. 247; Plin. iii. 5. s. 9; *Itin. Ant.* p. 109.) The origin of its distinctive appellation is unknown; the analogous cases of Teanum Sidicinum and others would lead us to suppose that the Alfaterni were a tribe or people of which Nuceria was the chief town; but no mention is found of them as such. Pliny, however, notices the Alfaterni among the "populi" of Campania, apart from Nuceria (Plin. iii. 5. s. 9); and we learn from their coins that the inhabitants themselves, who were of Oscan race, used the designation of Nucerini Alfaterni ("Nufkrinum Alafaternum"), which we find applied to them both by Greek and Roman writers (Νουκερία ἡ 'Αλφατέρνη καλουμένη, Diod. xix. 65; Nuceria Alfaterna, Liv. ix. 41; Friedländer, *Oskische Münzen*, p. 21). The first mention of Nuceria in history occurs in B.C. 315, during the Second Samnite War, when its citizens, who were at this time on friendly terms with the Romans, were induced to abandon their alliance, and make common cause with the Samnites (Diod. xix. 65). In B.C. 308 they were punished for their defection by the consul Fabius, who invaded their territory, and laid siege to their city, till he compelled them to an unqualified submission. (Liv. ix. 41.) No subsequent notice of it occurs till the Second Punic War, when, in B.C. 216, Hannibal, having been foiled in his attempt upon Nola, turned his arms against Nuceria, and with much better success; for though the citizens at first offered a vigorous resistance, they were soon compelled by famine to surrender: the city was given up to plunder and totally destroyed, while the surviving inhabitants took refuge in the other cities of Campania. (Liv. xxiii. 15; Appian, *Pun.* 63.) After Hannibal had been compelled to abandon his hold on Campania, the fugitive Nucerians were restored (B.C. 210); but, instead of being again established in their native city, they were, at their own request, settled at Atella, the inhabitants of that city being transferred to Calatia. (Liv. xxvii. 3; Appian, *Annib.* 49.) How Nuceria itself was repeopled we are not informed, but it is certain that it again became a flourishing municipal town, with a territory extending down to the sea-coast (Pol. iii. 91), and is mentioned by Cicero as in his day one of the important towns of Campania. (Cic. *de Leg. Agr.* ii. 31.) Its territory was ravaged by C. Papius in the Social War, B.C. 90 (Appian, *B. C.* i. 42); and if we may trust the statement of Florus, the city itself was taken and plundered in the same war. (Flor. iii. 18. §11.) It again suffered a similar calamity in B.C. 73, at the hands of Spartacus (Id. iii. 20. § 5); and, according to Appian, it was one of the towns which the Triumvirs assigned to their veterans for their occupation (Appian, *B. C.* iv. 3): but from the Liber Coloniarum it would appear that the actual colony was not settled there until after the establishment of the Empire under Augustus. (*Lib. Colon.* p. 235.) It is there termed Nuceria Constantia, an epithet found also in the Itinerary. (*Itin. Ant.* p. 129.) Ptolemy also attests its colonial rank (Ptol. iii. 1. § 69); and we learn from Tacitus that it received a fresh accession of veteran soldiers as colonists under Nero. (Tac. *Ann.* xiii. 31.) It was not long after this new settlement that a violent quarrel broke out between the colonists of Pompeii and Nuceria, which ended in a serious tumult, not without bloodshed (Id. xiv. 17). This is the last mention of Nuceria that we find in history under the Roman Empire; but its name appears in the Itineraries, and is incidentally mentioned by Procopius. The decisive battle between Narses and Teïas, which put an end to the Gothic monarchy in Italy, A. D. 533, was fought in its neighbourhood, on the banks of the Sarnus, called by Procopius the Draco. (Procop. *B. G.* iv. 35.) We learn also that it was an episcopal see in the early ages of Christianity, a dignity that it has retained without interruption down to the present day. Its modern appellation of *Nocera dei Pagani* is derived from the circumstance, that in the 13th century a body of Saracens were established there by the emperor Frederic II. There are no remains of antiquity at *Nocera*, except a very old church, which is supposed to have been originally an ancient temple. (Romanelli, vol. iii. p. 602.)

It was at Nuceria that the great line of high-road, which, quitting the Appian Way at Capua, proceeded directly S. to Rhegium, began to ascend the range of hills that separate the *Bay of Naples* from that of *Salerno*, or the Posidonian gulf, as it was called by the ancients. Strabo reckons the distance from Pompeii, through Nuceria to Marcina, on the latter bay, at 120 stadia (15 Roman miles) (Strab. v. p. 251), which is less than the truth; Nuceria being, in fact, 7 geographical miles, or 70 stadia, from Pompeii, and the same distance from the sea near *Salerno*. The inscription at *Polla* (Forum Popillii) gives the distance from thence to Nuceria at 51 M. P.; while it reckons only 33 from thence to Capua. The Itinerary gives 16 from Nuceria to Nola, and 21 from Nola to Capua. (Orell. *Inscr.* 3308; Mommsen, *Inscr. R. N.* 6276; *Itin. Ant.* p. 109).

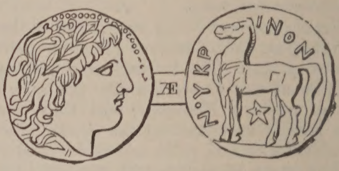


COIN OF NUCERIA IN CAMPANIA.

2. (*Nocera*), a town of Umbria, situated on the Flaminian Way, between Forum Flaminii and the actual pass of the Apennines. It is mentioned by Strabo as a town of considerable population, owing to its situation on so frequented a line of road, as well as to a manufacture of wooden vessels for household utensils. Pliny designates the inhabitants as "Nucerini cognomine Favonienses et Camellani," but the origin of both appellations is quite unknown. Ptolemy terms it a Colonia, but it is not mentioned as such by any other writer. If this is not a mistake, it must have been one of those settled by Trajan or Hadrian. (Zumpt, *de Colon.* p. 401.) The modern city of *Nocera*, a small place, though an episcopal see of great antiquity, undoubtedly retains the ancient site. It was situated 12 miles from Forum Flaminii and 15 from Fulginium (*Foligno*). (Strab. v. p. 227; Plin. iii. 14. s. 19; Ptol. iii. 1. § 53; *Itin. Ant.* p. 311; *Itin. Hier.* p. 614.)

3. A town of Cispadane Gaul, mentioned only by Ptolemy (iii. 1. §46), from whom we learn that it was situated in the neighbourhood of Regium Lepidum and Mutina; but was not on the line of the Via Aemilia. It is probably represented by the village of *Luzzara*, near *Guastalla*, on the right bank of the *Po*. (Cluver. *Ital.* p. 281.)

4. A city of Bruttium, in the neighbourhood of Terina, not mentioned by any ancient author, but the existence of which is clearly established by its coins, which have the Greek inscription ΝΟΥΚΡΙΝΩΝ (those of Nuceria Alfaterna having uniformly Oscan legends), and indicate a close connection with Terina and Rhegium. Its site is marked by the modern town of *Nocera*, situated on a hill about 4 miles from the Tyrrhenian sea and the mouth of the river *Savuto*. Considerable remains of an ancient city are still visible there, which have been regarded by many writers as those of Terina (Millingen, *Ancient Coins*, p. 25, *Numismatique de l'Anc. Italie*, p. 58). It is not improbable that the Νουκρία cited by Stephanus of Byzantium from Philistus is the city in question, though he terms it a city *of Tyrrhenia*, which must in any case be erroneous. [E. H. B.]



COIN OF NUCERIA IN BRUTTIUM.

NUDIONNUM, in the Table, is probably the same place as Noeodunum of the Diablintes. [Noeodunum.] [G. L.]

NU'DIUM (Νούδιον), a town founded by the Minyae, in Triphylia in Elis, but which was destroyed by the Eleians in the time of Herodotus (iv. 148).

NUITHONES, a German tribe, mentioned by Tacitus (*Germ.* 40) as inhabiting the banks of the Albis (*Elbe*), to the SW. of the Longobardi. They in common with other neighbouring tribes worshipped Ertha, that is, the Earth. In some editions the name is written Nurtones; so that nothing definite can be said either in regard to the import of their name or to the exact locality they inhabited. [L. S.]

NUIUS (Νουΐου ἐκβολαί, Ptol. iv. 6. § 6; in the Latin translation, "Nunii ostia"), a river of Interior Libya, which discharged itself into the sea to the S. of Mauretania Tingitana. It has been identified with that which is called in the Ship-journal of Hanno, Lixus (Λίξος, *Geog. Graec. Min.*, p. 5, ed. Müller), and by Scylax of Caryanda (if the present text be correct), Xion (Ξιῶν, p. 53), and by Polybius (*ap. Plin.* v. 1), Cosenus. The Lybian river must not be confounded with the Mauretanian river, and town of the same name, mentioned by Scylax (*l. c.*; comp. Artemidorus, *ap. Strab.* xvii. p. 829; Steph. B. *s. v.* Λίγξ; Λίζα, Hecat. *Fr.* 328; Λίξ, Ptol. iv. 1. §§ 2, 13; Pomp. Mela, iii. 10. § 6; Plin. v. 1), and which is now represented by the river called by the Arabs *Wady-el-Khos*, falling into the sea at *El-'Arisch*, where Barth (*Wanderungen*, pp. 23—25) found ruins of the ancient Lixus. The Lixus of Hanno, or Nuius of Ptolemy, is the *Quad-Dra* (*Wady-Dra*), which the S. declivity of the *Atlas* of *Marocco* sends to the *Sahara* in lat. 32°; a river for the greater part of the year nearly dry, and which Renou (*Explor. de l'Alg. Hist. et Geogr.* vol. viii. pp. 65—78) considers to be a sixth longer than the Rhine. It flows at first from N. to S., until, in N. lat. 29° and W. long. 5°, it turns almost at right angles to its former course, runs to the W., and after passing through the great fresh-water lake of *Debaid*, enters the sea at *Cape Nun*. The name of this cape, so celebrated in the Portuguese discoveries of the 15th century, appears to have a much older origin than has been supposed, and goes back to the time of Ptolemy. Edrisi speaks of a town, *Nul* or *Wadi Nun*, somewhat more to the S., and three days' journey in the interior: Leo Africanus calls it *Belad de Non*. (Humboldt, *Aspects of Nature*, vol. i. pp. 118—120, trans.) [E. B. J.]

NUMANA (Νούμανα: *Eth.* Numanas: *Umana*), a town of Picenum, situated on the sea-coast of that province, 8 miles S. of Ancona, at the southern extremity of the mountain promontory called Mons Cumerus. (Plin. iii. 13. s. 18; Ptol. iii. 1. § 21; Mel. ii. 4. § 6; *Itin. Ant.* p. 312.) Its foundation is ascribed by Pliny to the Siculi; but it is doubtful whether this is not a mistake; and it seems probable that Numana as well as Ancona was colonised by *Sicilian Greeks*, as late as the time of Dionysius of Syracuse. No mention of it is found in history; but Silius Italicus enumerates it among the towns of Picenum in the Second Punic War; and we learn from inscriptions that it was a municipal town, and apparently one of some consideration, as its name is associated with the important cities of Aesis and Auximum. (Sil. Ital. viii. 431; Gruter, *Inscr.* p. 446. 1, 2; Orell. *Inscr.* 3899, 3900.) The Itineraries place it 8 miles from Ancona and 10 from Potentia. (*Itin. Ant.* p. 312; *Tab. Peut.*) It was in early ages an episcopal see, but this was afterwards united with that of Ancona. The ancient city was destroyed by the Lombards in the eighth century; and the modern *Umana* is a poor place. [E. H. B.]

NUMA'NTIA (Νουμαντία, Ptol. ii. 6. § 56; Νομαντία, Steph. B. *s. v.*), the capital of the Arevaci in Hispania Tarraconensis, and the most famous city in all Celtiberia, according to Strabo (iii. p. 162) and Mela (ii. 6). Pliny however (iii. 3. s. 4), places it in the territory of the Pelendones, which also agrees with the Itin. Ant. (p. 442). It is represented as situated on an eminence of moderate height, but great steepness, and approachable only on one side, which was defended by ditches and intrenchments. (Flor. ii. 18; Oros. v. 7; Appian, *B. Hisp.* 76, 91.) The Durius flowed near it, and also another small river, whose name is not mentioned. (Appian, *B. Hisp.* 76; Dion Cass. *Fr.* 82, ed. Fabr. i. p. 35.) It was on the road from Asturica to Caesaraugusta (*Itin. Ant. l. c.*), and had a circumference of 24 stadia (Appian, *B. Hisp.* 90; Oros. *l. c.*); but was not surrounded with walls. (Florus, *l. c.*) Its memorable siege and destruction by Scipio Africanus, B. C. 134, are related by Appian (48—98), Eutropius (iv. 17), Cicero (*de Off.* i. 11), Strabo (*l. c.*), &c. The ruins at *Puente de Don Guarray* probably mark the site of this once famous city. (Aldrete, *Ant. Hisp.* i. 6; Florez, *Esp. S.* vii. p. 276; D'Anville, *Mém. de l' Acad. des Inscr.* vol. xl. p. 770, cited by Ukert, vol. ii. pt. 1. p. 455.) [T. H. D.]

NUME'NIUM (Νουμήνιον, *Stadiasm.* 298), a small island with a spring of fresh water, 55 stadia from Paphos; perhaps the same as that described by Pliny ("contra Neampaphum Hierocepia," v. 35). Strabo (xiv. pp. 683, 684) has an inland town Hierocepia. [E. B. J.]

NUMI'CIUS (Νομίκιος: *Rio Torto*), a small river of Latium, flowing into the sea between Lavinium and Ardea. It is mentioned almost exclusively in reference to the legendary history of Aeneas, who, according to the poetical tradition, adopted also by the Roman historians, was buried on its banks, where he was worshipped under the name of Jupiter Indiges, and had a sacred grove and Heroum. (Liv. i. 2; Dionys. i. 64; Vict. *Orig. Gent. Rom.* 14: Ovid. *Met.* xiv. 598—608; Tibull. ii. 5. 39—44.) Immediately adjoining the grove of Jupiter Indiges was one of Anna Perenna, originally a Roman divinity, and probably the tutelary nymph of the river, but who was brought also into connection with Aeneas by the legends of later times, which represented her as the sister of Dido, queen of Carthage. The fables connected with her are related at full by Ovid (*Fast.* iii. 545—564), and by Silius Italicus (viii. 28—201). Both of these poets speak of the Numicius as a small stream, with stagnant waters and reedy banks: but they afford no clue to its situation, beyond the general intimation that it was in the Laurentine territory, an appellation which is sometimes used, by the poets especially, with very vague latitude. But Pliny, in enumerating the places along the coast of Latium, mentions the river Numicius between Laurentum and Ardea; and from the narrative of Dionysius it would seem that he certainly conceived the battle in which Aeneas was slain to have been fought between Lavinium and Ardea, but nearer the former city. Hence the *Rio Torto*, a small river with a sluggish and winding stream, which forms a considerable marsh near its outlet, may fairly be regarded as the ancient Numicius. It would seem from Pliny that the Lucus Jovis Indigetis was situated on its right bank. (Plin. iii. 5. s. 9; Dionys. i. 64; Nibby, *Dintorni*, vol. ii. p. 418.) [E. H. B.]

NUMI'DIA, the central tract of country on the N. coast of Africa, which forms the largest portion of the country now occupied by the French, and called *Algeria* or *Algérie*.

I. *Name, Limits, and Inhabitants.*

The continuous system of highlands, which extends along the coast of the Mediterranean, was in the earliest period occupied by a race of people consisting of many tribes, of whom, the *Berbers* of the Algerine territories, or the *Kabyles* or *Quabaïly*, as they are called by the inhabitants of the cities, are the representatives. These peoples, speaking a language which was once spoken from the Fortunate Islands in the W. to the Cataracts of the Nile, and which still explains many names in ancient African topography, and embracing tribes of quite different characters, whites as well as blacks (though not negroes), were called by the Romans Numidae, not a proper name, but a common denomination from the Greek form *νομάδες*. (Strab. ii. p. 131, xvii. pp. 833, 837.) Afterwards Numida and Numidia (Νουμιδία and ἡ Νομαδία or Νομαδική, Ptol. iv. 3; Pomp. Mela, i. 6; Plin. v. 2, vi. 39) became the name of the nation and the country. Sometimes they were called Maurusii Numidae (Μαυρούσιοι Νομάδες, Appian, *B.C.* ii. 44), while the later writers always speak of them under the general name of Mauri (Amm. Marc. xxix. 5; Procop. *B. V.* ii. 4.) The most powerful among these tribes were the Massyli (Μασσύλιοι, Polyb. iii. 44; Strab. ii. p. 131, xvii. p. 829; Dionys. 187; Μασσυλεῖς, Polyb. vii. 19; Massyli, Sil. Ital. xvi. 170; Massyla gens, Liv. xxiv. 48), whose territories extended from the river Ampsaga to Tretum Prom. (*Seba Rûs*); and the Massaesyli (Μασσαισύλιοι, Polyb. iii. 33; Strab. ii. p. 131, xvii. pp. 827, 829, 833; Dionys. 187; Sall. *Jug.* 92; Plin. v. 1; Masaesyli, Liv. xxviii. 17), occupying the country to the W. as far as the river Mulucha. Nomad life, under all the differences of time and space, presents one uniform type, the "armentarius Afer" of Virgil (*Georg.* iii. 344), and Sallust (*Jug.* 18), who, as governor of Numidia, had opportunity for observation, may be recognised in the modern *Kabyle.* These live in huts made of the branches of trees and covered with clay, which resemble the "magalia" of the old Numidians, spread in little groups over the side of the mountains, and store away their grain in holes in the ground. Numidia, a nation of horsemen, supplied the Carthaginians with the wild cavalry, who, without saddle and bridle, scoured the country, as if horse and rider were one creature. Masinissa, who, till the age of ninety, could spring upon his horse's back (Appian, *Pun.* 107), represents the true Numidian; faithless, merciless, unscrupulous, he is a man of barbaric race, acquiring the tastes and the polish of civilisation without any deeper reformation. Agriculture and the arts of life were introduced under Masinissa, and still more by Micipsa. After the fall of Carthage, the Romans presented the Numidian kings with its library; but Punic influence must have been very slight. Procopius (*B. V.* ii. 10), indeed, says, of the inhabitants of both Mauretania and Numidia, that they used the Phoenician language in his time; but it is extremely improbable that they ever used Punic, nor can it be supposed that Procopius possessed the information requisite for ascertaining the fact. They used a language among themselves, unintelligible to the Greeks and Romans, who imagined it to be Punic, while there can be little doubt that it was the idiom which they spoke before the arrival of the Phoenician colonists, and which continued to be their vernacular dialect long after the Carthaginians and Romans had ceased to be known among them, even by name. Latin would be the language of the cities, and must have been very generally intelligible, as the Christian teachers never appear to have used or to have thought it necessary to learn any other language.

II. *Physical Geography.*

Recent investigation has shown that the distinction between what was called the "Greater and the Lesser Atlas" must be abandoned. There is only one Atlas, formerly called in the native language "Dyris;" and this name is to be applied to the foldings, or succession of crests, which form the division between the waters flowing to the Mediterranean and those which flow towards the *Sahara* lowland. The E. prolongation of the snow-covered W. summits of the Atlas, has a direction or strike from E. to W. Numerous projections from this chain run out into the sea, and form abrupt promontories: the first of these in a direction from E. to W., was Hippi Prom, (Ἵππου ἄκρα, Ptol. iv. 3. § 5: *C. de Garde*, or *Râs-el-Hamrah*); then Stoborrum (Στόβοῤῥον, Ptol. *l. c.*: *C. de Fer*, *Râs Hádîd*); Rusicada; Collops Magnus; at Tres Prom., or the cove at *Seba Rûs*, the Sinus Numidicus (Νουμιδίκος κόλπος, Ptol. iv. 3. § 3), into which the rivers Ampsaga, Audus, and Sisar discharged themselves, with the headland Igilgili (*Dschidscheli*) and Saldae (*C. Carbon*, *Bougie*, *Bedschâjah*); after passing Rusucurum and *C. Matifi* or *Râs Temendfûz*, the bold shores of the *Bay of Algiers*, to which the ancients gave no name, succeed. The chief rivers were the Tusca, the boundary between Numidia and the Roman province, the Rubricatus or Ubus, and the Ampsaga. The S. boundaries, towards the widely extended low region of the *Sahara*, are still but little known. From the researches of MM. Fournel, Renou, and Carette, it appears that the *Sahara* is composed of several detached basins, and that the number and the population of the fertile oases is much greater than had been imagined. Of larger wild animals, only gazelles, wild asses, and ostriches are to be met with. The lion of the Numidian desert exists only in imagination, as that animal naturally seeks spots where food and water can be found. The camel, the "ship of the desert," was unknown to the ancient horsemen of Numidia; its diffusion must be attributed to the period of the Ptolemies, who employed it for commercial operations in the valley of the Nile, whence it spread through Cyrene to the whole of the NW. of Africa, where it was first brought into military use in the train of armies in the times of the Caesars. The later introduction of this carrier of the desert, so important to the nomadic life of nations, and the patriarchal stage of development, belongs to the Mohammedan epoch of the conquering Arabs. The maritime tract of this country displays nearly the same vegetable forms as the coasts of *Andalusia* and *Valencia.* The olive, the orange-tree, the arborescent ricinus, the Chamaerops humilis, and the date-tree flourish on both sides of the Mediterranean; and when the warmer sun of N. Africa produces different species, they are generally belonging to the same families as the European tribes. The marble of Numidia, "giallo antico," golden yellow, with reddish veins, was the most highly prized at Rome for its colour. (Plin. xxxv. 1, xxxvi. 8.) The pavement of the Comitium at Rome consisted of slabs of this beautiful material. (Niebuhr, *Lect. on Anc. Geog.* vol. ii. p. 80.)

III. *History and Political Geography.*

The Romans became acquainted with these tribes in the First Punic War, when they served as the Carthaginian cavalry. After the great victory of Regulus, the Numidians threw off the yoke of Carthage. (Polyb. i. 31; Diod. *Fragm. Vat.* xxiii. 4.) The wild array of their horsemen was the most formidable arm of Hannibal, and with the half-caste Mutines at their head, carried destruction throughout Sicily. In the great struggle of the Second Punic War the Romans made use of these faithless barbarians with great success. The services of Masinissa prince of the E. Numidians, were not unrewarded, and, at the end of the war, he obtained the dominions of Syphax, his rival, and prince of the W. tribes, the Massaesyli, and a great part of the Carthaginian territory; so that his kingdom extended from the Mulucha on the W., to the Cyrenaica on the E., completely surrounding the small strip allowed to Carthage on the coast. (Appian, *Pun.* 106). When Masinissa died he left his kingdom to his three sons, Gulussa, Micipsa, and Mastanabal. Gulussa and Mastanabal died; the latter left no legitimate children, but only Jugurtha and Gauda, sons by a concubine; and thus the vast dominions of Numidia fell into the hands of Micipsa, the Philhellene. He had two sons, Adherbal and Hiempsal, with whom he associated Jugurtha in the throne. The latter, spurning a divided empire, murdered Hiempsal, and compelled Adherbal to fly to Rome, where he appealed to the senate against the usurpation of his cousin. The senators, many of whom were bribed by Jugurtha, sent commissioners, who divided the kingdom in such a manner that Jugurtha obtained the most warlike and most productive portion of it. New quarrels broke out between the rival princes, when Jugurtha besieged Adherbal in Cirta, and, after compelling him to surrender, put him to a cruel death. War was declared against Jugurtha by Rome, which, after being carried on with varying success, was finished by his capture and death in B. C. 106. The kingdom was given to Hiempsal II., who was succeeded by his son Juba I., who in the civil wars allied himself to the Pompeians. On the death of Juba I., B. C. 46, Numidia was made a Roman province by Julius Caesar, who put it in the hands of Sallust, the historian. A. D. 39, Caligula changed the government of the province, giving apparently, co-ordinate powers to the proconsul and the legatus. [See the article AFRICA, Vol. I. p. 70, where the arrangements are fully described.] The "legatus Aug. pr. pr. Numidiae" (Orelli, *Inscr.* 3672) resided at Cirta, the capital of the old Numidian kings, which, since the time of Augustus, had acquired the "jus coloniae." Besides Cirta, there were many other "coloniae," of which the following names are known:—SICCA; THAMUCADIS; APHRODISIUM; CALCUA; TABRACA; TIBIGA; TYRIDROMUM; TUBURNICA; THEVESTE; MEDAURA; AMMEDERA; SIMITTU; RUSICADE; HIPPO REGIUS; MILEUM; LAMBAESA; THELEPTE LARES. BULLA REGIA was a "liberum oppidum." The number of towns must have been considerable, as, according to the "Notitia," Numidia had in the fifth century 123 episcopal sees. (Marquardt, in Bekker's *Handbuch der Röm. Alt.* pt. iii. p. 229.) During the Roman occupation of the country, that people, according to their usual plan, drove several roads through it. Numerous remains of Roman posts and stations, which were of two kinds, those which secured the roads, and others which guarded the estates at some distance from them, are still remaining (*London Geog. Journ.* vol. viii. p. 53); and such was their excellent arrangement that, at first, one legion, "IIIa Aug.," to which afterwards a second was added, "Macriana liberatrix" (Tac. *Hist.* i. 11), served to keep the African provinces secure from the incursions of the Moorish tribes. The long peace which Africa enjoyed, and the flourishing corn trade it carried on, had converted the wild Numidian tribes into peaceful peasants, and had opened a great field for Christian exertion. In the fourth century, Numidia was the chosen seat of the Donatist schism. The ravages of the Circumcellions contributed to that destruction, which was finally consummated by the Vandal invasion. Justinian sent forth his troops, with a view of putting down the Arians, more than of winning new provinces to the empire The work was a complete one; the Vandals were exterminated. Along with the temporary rule of Constantinople, the native population of Africa reappeared. The most signal victory of the cross, as it appeared to that generation, prepared the way for the victory of the crescent a century afterwards. [E. B. J.]

NUMIDIA NOVA. [AFRICA, Vol. I. p. 71, a.]

NUMI'DICUS SINUS. [NUMIDIA.]

NUMISTRO (Νουμίστρων, Ptol.; Νομίστρων Plut.: *Eth.* Numestranus), a town of Lucania, apparently near the frontiers of Apulia, near which a battle was fought between Hannibal and Marcellus, in B.C. 210, without any decisive result (Liv xxvii. 2; Plut. *Marc.* 24). From the narrative of Livy, which is copied by Plutarch, it is clear that Numistro was situated in the northern part of Lucania, as Marcellus marched out of Samnium thither, and Hannibal after the battle drew off his forces, and withdrew towards Apulia, but was overtaken by Marcellus near Venusia. Pliny also enumerates the Numestrani (evidently the same people) among the municipal towns of Lucania, and places them in the neighbourhood of the Volcentani. Hence it is certainly a mistake on the part of Ptolemy that he transfers Numistro to the interior of Bruttium, unless there were two towns of the name, which is scarcely probable. Cluverius, however, follows Ptolemy, and identifies Numistro with *Nicastro* in *Calabria*, but this is certainly erroneous (Plin. iii. 11. s. 15; Ptol. iii. 1. § 74; Cluver. *Ital.* p. 1319). The site conjecturally assigned to it by Romanelli, near the modern *Muro*, about 20 miles NW. from *Potenza*, is plausible enough, and agrees well with Pliny's statement that it was united for municipal purposes with Volceii (*Buccino*), which is about 12 miles distant from *Muro* (Romanelli, vol. i. p. 434). Some ancient remains and inscriptions have been found on the spot. [E. H. B.]

NURA. [BALEARES, p. 374, a.]

NU'RSIA (Νουρσία: *Eth.* Nursinus: *Norcia*), a city of the Sabines, situated in the upper part of the valley of the Nar, at the foot of the lofty group of the Apennines, now known as the *Monti della Sibilla.* The coldness of its climate, resulting from its position in the midst of high mountains, is celebrated by Virgil and Silius Italicus. (Virg. *Aen.* vii. 716; Sil. Ital. viii. 417.) The first mention of it in history is in the Second Punic War (B. C. 205), when it was one of the cities which came forward with volunteers for the armaments of Scipio. (Liv. xxviii. 45.) As on this occasion the only three cities of the Sabines mentioned *by name* are Nursia, Reate, and Amiternum, it is probable that Nursia was, as well as the other two, one of the most considerable places among the Sabines. It was a municipal town under the Roman government (Orell. *Inscr.* 3966; Plin. iii. 12. s. 17; Ptol. iii. 1. § 55), and we learn that its inhabitants were punished by Octavian for their zealous adherence to the republican party, and the support they afforded to L. Antonius in the Perusian War. (Suet. *Aug.* 12; Dion Cass. xlviii. 13.) It was the birthplace of Vespasia Polla, the mother of the emperor Vespasian; and the monuments of her family existed in the time of Suetonius at a place called Vespasiae, 6 miles from Nursia on the road to Spoletium. (Suet. *Vesp.* 1.) The "ager Nursinus" is mentioned more than once in the Liber Coloniarum (pp. 227, 257), but it does not appear that it ever received a regular colony. We learn from Columella and Pliny that it was celebrated for its turnips, which are also alluded to by Martial (Colum. x. 421; Plin. xviii. 13. s. 34; Martial, xiii. 20.) From its secluded position Nursia is not mentioned in the Itineraries, but there is no doubt that it continued to exist throughout the period of the Roman Empire. It became an episcopal see at an early period, and is celebrated in ecclesiastical history as the birthplace of St. Benedict, the founder of the first great monastic order.

It is said that remains of the ancient walls still exist at *Norcia*, in the same massive polygonal style as those near Reate and Amiternum (Petit-Radel, *Ann. d. Inst Arch.* 1829, p. 51), but they have never been described in detail. [E. H. B.]

NYCBII. [Syrtica.]

NYGBENI. [Syrtica.]

NYMPHAEA, NYMPHAEUM. 1. (Νυμφαία, Scylax, p. 29; Νύμφαιον, Strab. vii. p. 309; Appian, *B. Mithr.* 108; Ptol. iii. 6. § 3; Anon. *Peripl.* p. 5; Plin. iv. 26; Craterus, *ap. Harpocrat. s. v.*; Nymphae, Geog. Rav. v. 2), a Milesian colony of the Tauric Chersonese, with a good harbour. (Strab. *l. c.*) The ruins of this town are to be found on the S. point of the gulf now called the *Lake of Tchourbache.* (Dubois de Montperreux, *Voyage Autour du Caucase*, vol. v. pp. 246—251; Marigny Taitbout, *Portulan de la Mer Noire*, p. 74.) Pallas (*Reise in d. Südl. Statthalt. Russland's*, vol. ii. p. 341) fixes it between the *Paulofka Battery* and *Kamyschburnu.*

2. The harbour of Lissus in Illyricum, and 3 M. P. from that town (Caesar, *B. C.* iii. 26), on a promontory of the same name. (Plin. iii. 26.) [E.B.J.]

NYMPHAEA (Νυμφαία), a small island off the coast of Ionia, is mentioned only by Pliny (v. 37). Respecting Nymphaea as a name of Cos, see Cos. [L. S.]

NYMPHAEUM (Νύμφαιον, Strab. vii. p. 330; Ptol. iii. 13. § 11), the promontory to the S. of the peninsula of Acte, from whence Mt. Athos rises abruptly to the very summit. It is now called *Kára Hághio Ghiórghi.* (Leake, *North. Greece*, vol. iii. pp. 114, 149.) [E. B. J.]

NYMPHAEUM (Νυμφαῖον.) 1. A place on the eastern coast of Bithynia, at a distance of 30 stadia west of the mouth of the Oxines (Arrian, *Peripl. Pont. Eux.* p. 14), or, according to the Periplus of the Anonymus (p. 4), 45 stadia from Tyndaridae.

2. A place in Cilicia, between Celenderis and Soli, is mentioned only by Pliny (v. 22). [L. S.]

NYMPHAEUS (Amm. Marc. xviii. 9. § 3; Νύμφιος, Procop. *B. P.* i. 8, 21; Suidas, *s. v.*), an affluent of the Tigris, 240 stadia from Amida, and the boundary between the Roman and the Persian empires. Ritter (*Erdkunde*, vol. x. p. 98) identifies it with the *Zibeneh Sú.* (*London Geog. Journ.* vol. x. p. 363; comp. St. Martin, *Mém. sur l'Armenie*, vol. i. p. 166; Le Beau, *Bas Empire*, vol. v. p. 248.) [E. B. J.]

NYMPHAEUS (*Ninfa*), a small river of Latium, mentioned only by Pliny (iii. 5. s. 9), who describes it as flowing into the sea between Astura and Circeii. There can be no doubt that the stream meant is the one still called the *Ninfa*, though this does not now flow into the sea at all, but within a few miles of its source (which is at the foot of the Volscian mountains, immediately below the site of Norba, forming a pool or small lake of beautifully clear water) stagnates, and loses itself in the Pontine Marshes. A town called *Ninfa* arose, in the middle ages, close to its source, but this is now in ruins. We have no account of any ancient town on the site. [E.H.B.]

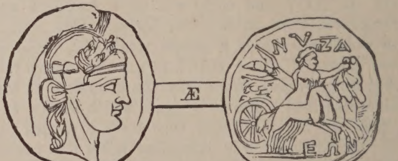
NYMPHAS. [Megalopolis, p. 309, b.]

NYMPHA'SIA. [Methydrium.]

NYSA or NYSSA (Νύσα or Νύσσα), is said to have been the name of the place in which the god Dionysus was born, whence it was transferred to a great many towns in all parts of the world which were distinguished for the cultivation of the vine.

I. *In Asia.* 1. A town in Caria, on the southern slope of mount Messogis, on the north of the Maeander, and about midway between Tralles and Antioch. The mountain torrent Eudon, a tributary of the Maeander, flowed through the middle of the town by a deep ravine spanned by a bridge, connecting the two parts of the town. (Strab. xiv. p. 650; Hom. *Hymn.* iv. 17; Plin. v. 29; Ptol. v. 2. § 18; Hierocl. p. 659; Steph. Byz. *s. v.*) Tradition assigned the foundation of the place to three brothers, Athymbrus, Athymbradus, and Hydrelus, who emigrated from Sparta, and founded three towns on the north of the Maeander; but in the course of time Nysa absorbed them all; the Nysaeans, however, recognise more especially Athymbrus as their founder. (Steph. B. *s. v.* Ἄθυμϐρα; Strab. *l. c.*) The town derived its name of Nysa from Nysa, one of the wives of Antiochus, the son of Seleucus (Steph. B. *s. v.* Ἀντιόχεια), having previously been called Athymbra (Steph. B. *s. v.* Ἄθυμϐρα) and Pythopolis (Steph. B. *s. v.* Πυθόπολις).

Nysa appears to have been distinguished for its cultivation of literature, for Strabo mentions several eminent philosophers and rhetoricians; and the geographer himself, when a youth, attended the lectures of Aristodemus, a disciple of Panaetius; another Aristodemus of Nysa, a cousin of the former, had been the instructor of Pompey. (Strab. *l. c.*; Cic. *ad Fam.* xiii. 64.) Hierocles classes Nysa among the sees of Asia, and its bishops are mentioned in the Councils of Ephesus and Constantinople. The coins of Nysa are very numerous, and exhibit a series of Roman emperors from Augustus to Gallienus. The site of Nysa has been recognised by Chandler and other travellers at *Sultan-hissar*, above the plain of the Maeander, on a spot much resembling that described by Strabo; who also mentions a theatre, a forum, a gymnasium for youths, and another for men. Remains of a theatre, with many rows of seats almost entire, as well as of an amphitheatre, gymnasium, &c., were seen by Chandler. (Leake, *Asia Minor*, p. 248; Fellows, *Discover.* pp. 22, foll.; Hamilton, *Researches*, i. p. 534.) The country round Nysa is described as bearing evidence of the existence of subterraneous fires, either by exhalations and vapours, or by its hot mineral springs.



COIN OF NYSA IN CARIA.

2. A place in the district of Milyas in Pisidia, situated on the river Xanthus, on the south of Podalaea. (Ptol. v. 3. § 7; Hierocl. p. 684, where the name is misspelt Μίσαι.)

3. A town in Cappadocia, in the district called Muriane, not far from the river Halys, on the road from Ancyra to Caesareia. (Ptol. v. 7. § 8; *It. Ant.* pp. 505, 506; Hierocl. p. 699; Nicephor. xi. 44.) Its site is now occupied by a village bearing the name of *Nirse* or *Nissa* (Hamilton, *Researches*, ii. p. 265.) [L. S.]

NYSA (Νῦσα). II. *In Europe.* 1. A village in Boeotia on Mt. Helicon. (Strab. ix. p. 405; Steph. *B. s. v.* Νῦσαι.)

2. A town in Thrace, in the district between the rivers Strymon and Nestus, which subsequently formed part of Macedonia. It is called Nyssos by Pliny. (Steph. B. *s. v.*; Plin. iv. 10. s. 17.)

3. In Euboea, where the vine was said to put forth leaves and bear fruit the same day. (Steph. B. *l. c.*)

4. In the island of Naxos. (Steph. B. *s. v.*)

NYSSOS. [Nysa, in Europe, No. 2.]

O.

OAENEUM, a town of the Penestae, situated on a road leading into the country of the Labeates, which overlooked a narrow pass, formed by a mountain and the river Artatus. It was taken by Perseus in the campaign of B. C. 169. (Liv. xliii. 19.) [E. B. J.]

OAEONES (Mela, iii. 6. § 8; Solin. 19. § 6) or OONAE (Plin. iv. 13. s. 27), islands in the Baltic off the coast of Sarmatia, the inhabitants of which were said to live on the eggs of birds and wild oats.

OANUS (Ὤανος, Pind. *Ol.* v. 25: *Frascolari*), a small river on the S. coast of Sicily, flowing beneath the walls of Camarina. [Camarina.] [E. H. B.]

OARACTA. [Ogyris.]

OARUS. [Rha.]

OASES (Ὀάσεις or Αὐάσεις, Strab. ii. p. 130, xvii. pp. 790—791; Αὔασις πόλις Αἰγύπτου, Steph. B. *s. v.*: *Eth.* Αὐασίτης or Αὐασῖτις), was the general appellation among ancient writers given to spots of habitable and cultivable land lying in the midst of sandy deserts; but it was more especially applied to those verdant and well-watered tracts of the Libyan desert which connect like stepping-stones Eastern with Western and Southern Africa. The word Oasis is derived from the Coptic *Ouah* (mansio), a resting-place. (Peyron, *Lexic. Ling. Copt. s. v.*) Kant, indeed (*Phys. Geog.* vol. ii. pt. 1. p. 349), traces it, with less probability, to the Arabic *Hawa*, a habitation, and *Si* or *Zi* a wilderness (comp. the Hebrew *Ziph*). Their physical circumstances, rather than their form, size, or position, constitute an Oasis; and the term is applied indifferently to kingdoms like Augila and Phazania (*Fezzan*) and to petty slips of pasture, such as the Oasis of *El-Gerah*, which is only four or five miles in circumference. The ancient writers described them as verdant islands, rising above the ocean of sand, and by their elevation escaping from being buried by it with the rest of the cultivable soil. Herodotus, for example (iv. 182), calls them κολωνοί.

But, so far from rising above the level of the desert, the Oases are actually depressions of its surface, dints and hollows in the general bed of limestone which forms its basis. The bottom of the Oases is of sandstone, on which rests a stratum of clay or marble, and these retain the water, which either percolates to them through the surrounding sand, or descends from the edges of the limestone rim that encircles these isolated spots, like a battlement. Within these moist hollows springs a vegetation presenting the most striking contrast to the general barrenness of the encircling wilderness. Timber, of various kinds and considerable girth, wheat, millet, date and fruit trees, flourish in the Oases, and combined with their verdant pastures to gain for them the appellation of "the Islands of the Blest." (Herod. iii. 26.) Both commercially and politically, the Oases were of the greatest importance to Aethiopia and Aegypt, which they connected with the gold and ivory regions of the south, and with the active traffic of Carthage in the west. Yet, although these kingdoms lost no opportunity of pushing their emporia or colonies eastward towards the Red Sea and the Regio Aromatum, there is no positive monumental proof of their having occupied the Oases, at least while under their native rulers. Perhaps the difficulty of crossing the desert before the camel was introduced into Aegypt—and the camel never appears on the Pharaonic monuments—may have prevented them from appropriating these outposts. The Persians, after their conquest of Aegypt in B. C. 523, were the first permanent occupants of the Oases. Cambyses, indeed, failed in his attempt to reach Ammonium (*Siwah*); but his successor Dareius Hystaspis established his authority securely in many of them. At the time when Herodotus visited Aegypt, the Oases were already military or commercial stations, permeating Libya from the Red Sea to the Atlantic Ocean. Under the Ptolemies and the Caesars, they were garrisoned by the Greeks and Romans, and were the seats of a numerous fixed population, as well as the halting-places of the caravans; under the persecutions of the Pagan emperors, they afforded shelter to fugitives from the magistrate; and when the church became supreme, they shielded heretics from their orthodox opponents.

The natural productions of these desert-islands will be enumerated under their particular names. One article of commerce, indeed, was common to them. Their alum was imported by the Aegyptians, as essential to many of their manufactures. Amasis, according to Herodotus (ii. 180), contributed 1000 talents of alum towards the rebuilding of the temple at Delphi; and the alum of *El-Khargeh* (Oasis Magna) still attracts and rewards modern speculators. Herodotus describes the Oases as a chain extending from E. to W. through the Libyan Desert. He indeed comprehended under this term all the habitable spots of the *Săhăra*, and says that they were in general ten days' journey apart from one another (iv. 181). But it is more usual to consider the following only as Oases proper. They are, with reference to Aegypt, five in number; although, indeed, Strabo (xviii. p. 1168) speaks of only three, the Great, the Lesser, and that of Ammon.

1. Ammonium (*El-Siwah*), is the most northerly and the most remote from the Nile. There seem to have been two roads to it from Lower Aegypt; for when Alexander the Great visited the oracle of Ammon, he followed the coast as far as Paraetonium in Libya, and then proceeded inland almost in a direct northerly line. (Arrian, *Anab.* iii. 4; Quint. Curt. iv. 33.) He appears, however, to have returned to the neighbourhood of Memphis by the more usual route, viz. a WSW. road, which passes the Natron Lakes [Nitriae] and runs to *Teranieh*, on the *Rosetta* branch of the Nile. (Minutoli, *Journey to the Temple of Jupiter Ammon.*) There is some difficulty in understanding Herodotus's account of the distance between Thebes and Ammonium. He says that they are ten days' journey apart. (Rennell, *Geogr. of Herod.* vol. i. p. 577.) But the actual distance between them is 400 geographical miles; and as the day's journey of a caravan never exceeds twenty, and is seldom more than sixteen of these miles, double the time allowed by him—not ten, but twenty days—is required for performing it. Either, therefore, a station within ten days' journey of Upper Aegypt has been dropt out of the text of Herodotus, or he must intend another Oasis, or *El-Siwah* is not the ancient Ammonium. If we bear in mind, however, that the Greater Oasis (*El-*

Khargeh) and the Lesser (*El-Dakkel*) were both accounted nomes of Aegypt, we may fairly infer that the ten days' journey to Ammonium is computed from one of them, i. e. from a point considered as proper Aegyptian ground. Now, not only does the road from Thebes to Ammonium lie through or beside the Greater and Lesser Oasis, but their respective distances from the extremities of the journey will give nearly the number of days required. For *El-Khargeh*, the Great Oasis, is seven days' journey from Thebes; and thirty hours, or (15 × 2) nearly two days more, are required for reaching the Lesser Oasis; from whence to Ammonium is a journey of eight days, which, allowing two days for passing through the Oases themselves, give just the twenty days requisite for performing the distance. There were two roads which led from Thebes to Oasis Magna. The shorter one bearing N. by Abydus, the other bearing S. by Latopolis. For the former forty-two hours, for the latter fifty-two, were required, to reach the Great Oasis. (Cailliaud, *Voyage à l'Oasis de Thébes*, 1813.) The Oasis of Ammonium is about six miles in length, and three in breadth. The soil is strongly impregnated with salt of a fine quality, which was anciently in great request, both for religious purposes and the tables of the Persian kings. (Arrian, *Anab.* iii. 41.) But notwithstanding its saline ingredients, the ground is abundantly irrigated by water-springs, one of which, "the Fountain of the Sun," attracted the wonder of Herodotus, and ancient travellers generally (iv. 181; comp. Wilkinson, *Mod. Egypt and Thebes*, vol. ii. p. 358). It rises in a grove of dates, S. of the Temple of Ammon, and was probably one of those tepid springs, found in other Oases also, the high temperature of which is not observed during the heat of the day, but which, by night, are perceptibly warmer than the surrounding atmosphere. A small brook running from this fountain flows soon into another spring, also arising in the date-grove; and their united waters run towards the temple, and, probably because their ancient outlets are blocked up, end in a swamp. The vicinity of these brooks confirms the statement of Herodotus, that in Ammonium are many wells of fresh water (iv. 181).

The early and high cultivation of this Oasis is still attested by the abundance of its dates, pomegranates, and other fruits. The dates are obtained in vast quantities, and are of very fine flavour. In favourable seasons the whole area of Ammonium is covered with this fruit, and the annual produce amounts to from 5000 to 9000 camel-loads of 300 pounds each. Oxen and sheep are bred in considerable numbers; but the camel does not thrive in Ammonium, probably because of the dampness of the soil. The inhabitants accordingly do not export their own harvests, but await the caravans which convey them to Aegypt and the Mediterranean ports. (*Minutoli*, pp. 89, 90, 91, 174, 175, &c.) The present population of this Oasis is about 8000; but anciently, when it was at once the seat of an oracle, the centre of attraction to innumerable pilgrims, and one of the principal stations of the Libyan land-trade, the permanent as well as the casual population must have been much more considerable. The ruins of the Temple of Ammon are found at *Ummebeda*, sometimes called *Birbé*,—the *Ummesogeir* of Hornemann (*Travels*, vol. i. p. 106), about 2 miles from the principal village and castle. Its style and arrangement bespeak its Aegyptian origin and its appropriation to the worship of Amûn, the ramheaded god of Thebes; yet the buildings (the oracle itself was much older) are probably not earlier than the Persian era of Aegypt. The remains of the Ammonium consist of two parts — a pronaos and a sekos, or sanctuary proper. The walls are entirely composed of hewn stones, obtained from quarries about 2 miles off. The surface of the temple, both within and without, was covered with hieroglyphics emblematic of the story and transfigurations of Zeus-Ammon. The plain surface of the walls was highly coloured; and though many of the sculptures are much defaced, the blue and green colours are still bright. The temple itself was of moderate size, and the curtilage or enclosure of the whole is not more than 70 paces in length and 66 in breadth.

The population of this Oasis was, in the time of Herodotus (ii. 32), partly Aegyptian and partly Aethiopian,—both nations agreeing in their devotion to Zeus-Ammon. The Greeks, indeed, who must have become acquainted with Ammonium soon after their colonisation of Cyrene in the seventh century B. C., put in their claims to a share, at least, in its foundation. According to one tradition, Danaus led a colony thither (Diodor. xvii. 50); according to another, its oracle was established contemporaneously with that at Dodona, the most ancient oracle of Greece. (Herod. ii. 54.) The name of the king, Etearchus, mentioned by Herodotus in his story of the Nasamones, if the form be correctly given, has also a Greek aspect. (Herod. ii. 32.) There can be no doubt, however, that Ammonium was peopled from the East, and not by colonists from Europe and the North.

At the present day *El-Siwah* contains four or five towns, of which the principal is *Kebir;* and about 2 miles from *Kebir* is an ancient fortress named *Shargieh*, old enough to have been occupied by a Roman garrison. (Minutoli, pp. 165—167). It is governed by its own chiefs or shieks, who pay a small annual tribute to the viceroy of Aegypt. This Oasis, though known to Arabian writers of the thirteenth century A. D., was first reopened to Europeans by the travels of Browne and Hornemann in the last century.

2. Proceeding in a SW. direction, and approaching nearer to Aegypt, we come to the Oasis now called *El-Farafreh*, but of which the ancient name is not recorded. It lay nearly N. of Oasis Minor, at a distance of about 80 miles, and served as an intermediate station both to Ammonium and Oasis Magna.

3. Oasis Minor (*Ὄασις μικρά*, Ptol. iv. 5. § 37; *ἡ δευτέρα*, Strab. xvii. p. 813; O. Minor, *Not. Imp. Or.* c. 143: the modern *El-Dakkel*), was situated SE. of Ammonium, and nearly due W. of the city of Oxyrynchus and the Arsinoite nome (*El-Fyoum*), lat. 29° 10′ N. Like *El-Siwah*, the Lesser Oasis contains warm springs, and is well irrigated. Under the Romans it was celebrated for its wheat; but now its chief productions are dates, olives, pomegranates, and other fruits. It has a temple and tombs of the Ptolemaic era. The Lesser Oasis is separated from the Greater by a high calcareous ridge, and the station between them was probably at the little temple of *Ain Amour*. (Cailliaud, Minutoli, &c.) Oasis Minor seems to be the same with that entitled by some Christian writers (e. g. Palladius, *Vit. Chrysost.* p. 195) *ἡ γείτων τῶν Μαζίκων*, and "Oasa, ubi gens est Mazicorum" (Joann. *in Vit. Patrum*, c. 12), the Mazyci of the Regio Marmarica being the people indicated.

4. Oasis Trinytheos, or the Oasis of *El-Ba-*

charieh, is the nearest of these desert-islands to the frontiers of Aegypt, and nearly due N. from Oasis Magna. It lies in lat. 28°, a little below the parallel of the city Hermopolis in Middle Aegypt. There is a road to it from *Fyoum*, and its principal village is named *Zabou*. The soil is favourable to fruit; but there are no traces of its permanent occupation either by the Aegyptians or the Persians; and its earliest monuments are a Roman triumphal arch, and the ruins of an aqueduct and hypogaea, containing sarcophagi. In this Oasis was made the discovery of some ancient artesian wells.

The description of the wonders of the Oases by an historian of the fifth century A. D. (Olympiodor. *ap. Phot. Bib.* p. 61, ed. Bekker) leaves no doubt of the existence of such artificial springs; but as their construction was unknown to the Greeks and Romans no less than to the Aegyptians, the secret of it was probably imported from the East, like the silkworm, at some period anterior to A. D. 400. Several of these wells have recently been discovered and reopened (Russegger, *Reisen*, vol. ii. pp. 284, 399); and the depth disclosed does not materially differ from that mentioned by Olympiodorus (*supra*), viz., from 200 to 500 cubits. This far exceeds the bore of an ordinary well; and the spontaneous rise of the water in a rushing stream shows that no pump, siphon, or machinery was employed in raising it to the surface. In this Oasis, also, alum abounds. (Kenrick, *Anc. Egypt*, vol. i. p. 74.)

5. Oasis Magna (*'Οάσις μεγάλη*, Ptol. iv. 5. § 27; *ἡ πρώτη*, Strab. xvii. p. 813; *ἡ ἄνω*, Olympiod. *ap. Phot. Bibl.* p. 212, ed. Bekker), the Great Oasis, sometimes denominated the Oasis of Thebes, as its centre lies nearly opposite to that city, is called *El-Khargeh* by the Arabs, from the name of its principal town. This, also, is the *πόλις 'Οάσις* and *νῆσος μακάρων* of Herodotus (iii. 26), and is meant when the Oases are spoken of indiscriminately, as by Josephus (*c. Apion.* ii. 3). In the hieroglyphics its name is Heb, and in the Notitia Imperii Orient. (c. 143) its capital is termed Hibe. The Oasis Magna is distant about 6 days' journey from Thebes, and 7 from Abydos, being about 90 miles from the western bank of the Nile. It is 80 miles in length, and from 8 to 10 broad, stretching from the lat. of Tentyra, 25° N., to the lat. of Abydos, 26° 6′ N. Anciently, indeed, owing to more extensive and regular irrigation, the cultivable land reached further N. The high calcareous ridge, which separates it from the Lesser Oasis, here becomes precipitous, and girds the Oasis with a steep wall of rock, at the base of which the acacia of Egypt and the dhoum palm form thick woods. The Great Oasis must have received a Greek colony at an early period, since Herodotus (iii. 26) says that the "city Oasis" was occupied by Samians of the Aeschrionian tribe, who had probably settled there in consequence of their alliance with the Greek colonists of Cyrene (Id. iv. 152). Yet none of its numerous monuments reach back to the Pharaonic era. It was garrisoned by the Persians; for the names of Dareius and Amyrtaeus are inscribed on its ruins (Wilkinson, *Mod. Egypt and Thebes*, vol. ii. p. 367); but the principal buildings which remain belong to the Macedonian, if not indeed to the Roman era. Its great temple, 468 feet in length, was dedicated to Amûn-Ra. The style of its architecture resembles that of the temples at Hermonthis and Apollinopolis Magna. Like other similar spots in the Libyan Desert, the Great Oasis was a place of banishment for political offenders (Dig. xlviii. tit. 22. l. 7. § 4), and for Christian fugitives from the Pagan emperors. (Socrat. ii. 28.) At a later period it abounded with monasteries and churches. The Greater and the Lesser Oasis were reckoned as forming together a single nome, but by the Roman emperors were annexed to the prefecture of the Thebaid. (Plin. v. 9. s. 9, duo Oasitae; Ptol. iv. 5. § 6, *οἷς νόμοις προσγράφονται αἱ δυό Οασῖται*; see Hoskins, *Visit to the Great Oasis*; Langles, *Mém. sur les Oasis*; Ritter, *Erdkunde*, vol. i. p. 964.) [W. B. D]

OAXES, OAXUS. [Axus.]

OBILA (*'Οϐίλα*, Ptol. ii. 5. § 9), a town of the Vettones in Hispania Tarraconensis, the site of which it is difficult to determine, but it is supposed to be the modern *Avila*. (Hieron. *de Vir. Ill.* c.121, and Florez, *Esp. S.* xiv. 3, ap. Ukert, vol. ii. pt. 1. p. 431.) Reichard, however, identifies it with *Oliva*. [T. H. D.]

OBILAE. [Marmarica.]

OBLIMUM, a place in Gallia Narbonensis, written Obilonna in the Table, on a road which passes through the *Tarentaise* to the pass of the Alpis Graia, or *Little St. Bernard*. The site is uncertain, but the distance is marked iii. from Ad Publicanos. [Publicanos, Ad.] [G. L.]

OBLIVIONIS FLUMEN, called also Limius, Limias, Limaea, &c. [Gallaecia, Vol. I. p. 933.]

O'BOCA (*'Οϐόκα*, Ptol. ii. 2. § 8), a river on the W. coast of Ireland, now the *Boyne*. [T. H. D.]

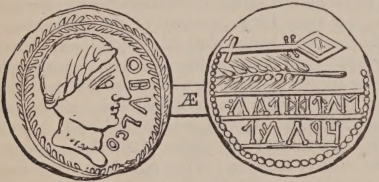
OBRIMAS, a river of Phrygia, an eastern tributary of the Maeander, had its sources, according to Livy (xxxviii. 15), on the eastern side of Mount Cadmus, near the town of Asporidos, and flowed in the neighbourhood of Apamea Cibotus (Plin. v. 29.) This is all the direct information we possess about it; but from Livy's account of the expedition of Manlius, who had pitched his camp there, when he was visited by Seleucus from Apamea, we may gather some further particulars, which enable us to identify the Obrimas with the *Sandukli Chai*. Manlius had marched direct from Sagalassus, and must have led his army through the plains of *Dombai*, passing in the rear of Apamea. Thus Seleucus would easily hear of the consul being in his neighbourhood, and, in his desire to propitiate him, would have started after him and overtaken him the next day (postero die.) Manlius, moreover, at the sources of the Obrimas required guides, because he found himself hemmed in by mountains and unable to find his way to the plain of Metropolis. All this agrees perfectly well with the supposition that the ancient Obrimas is the modern *Sandukli Chai* (Hamilton, *Researches*, ii. p. 172, &c.). Franz (*Fünf Inschriften*, p. 37), on the other hand, supposes the *Kodsha Chai* to correspond with the Obrimas. Arundell (*Discov. in Asia Min.* i. p. 231), again, believes that Livy has confounded the sources of the Marsyas and Maeander with those of the Obrimas. [L. S.]

OBRINGA (*'Οϐρίγκας*). Ptolemy (ii. 10. § 17) makes the Obringas river the boundary between Lower and Upper Germania. The most southern place in Lower Germania according to his map is Moguntiacum (*Μοκοντιακόν*), *Mainz*. He places in the following order the cities of Upper Germania, which are south of the Obringas: — Noeomagus (*Speier*), Borbetomagus (*Worms*), Argentoratum (*Strassburg*), and so on. But *Worms* is north of *Speier*; and the relative position of these two places is therefore wrong in Ptolemy. He has also placed

Mogontiacum in Lower Germania, but it was the chief place of Upper Germania. Ptolemy has not mentioned the Mosella (*Mosel*), and some geographers have assumed that it is the Obringas; but if this is so, the position of *Mainz* is wrong in Ptolemy, for *Mainz* is south of the *Mosel*. D'Anville observes that, according to the Notit. Imp., the district of the general who resided at *Mainz* comprehended Antunnacum or *Andernach*, on the *Rhine*, which is below the junction of the *Mosel* and the *Rhine*. If *Andernach* was always in the Upper Germania, and if the boundary between the Lower and the Upper Germania was a river-valley, there is none that seems so likely to have been selected as the rugged valley of the *Ahr*, which lies between *Bonn* and *Andernach*, and separates the netherlands or lowlands on the north from the hilly country on the south. [G. L.]

OBU'CULA (Ὀϐούκολα, Ptol. ii. 4. § 4), called by Pliny (iii. 1. s. 3) Obulcula, and by Appian (*Hisp.* 68) Ὀϐόλκολα, a town of Hispania Baetica, on the road from Hispalis to Emerita and Corduba (*Itin. Ant.* pp. 413, 414), now *Monclova*. Some ruins are still visible (Caro, *Ant. Hisp.* i. 19; Florez, *Esp. S.* xii. p. 382.) [T. H. D.]

OBULCO (ἡ Ὀϐούλκων, Strab. iii. pp. 141, 160; Ὄϐουλκον, Ptol. ii. 4. § 11; Ὀϐόλκων, Steph. B. *s.v.*), called by Pliny (iii. 1. s. 3) Obulco Pontificense, a Roman municipium of Hispania Baetica, in the jurisdiction of Corduba, from which it was distant about 300 stadia according to Strabo (p. 160). It had the privilege of a mint (Florez, *Med.* ii. p. 496, iii. p. 101; Mionnet, *Suppl.* i. p. 11; Sestini, p. 71; Gruter, *Inscr.* pp. 105, 458; Muratori, p. 1052. 4). It is commonly identified with *Porcuna*. [T. H. D.]



COIN OF OBULCO.

OBULENSII (Ὀϐουλήνσιοι, Ptol. iii. 10. § 9), a people of Moesia Inferior, on the S. side of the mouth of the Danube. [T. H. D.]

OCA'LEA or OCALEIA (Ὠκαλέα, Ὠκάλεια: *Eth.* Ὠκαλεύς), an ancient city of Boeotia, mentioned by Homer, situated upon a small stream of the same name, at an equal distance from Haliartus and Alalcomenae. It lay in the middle of a long narrow plain, bounded on the east by the heights of Haliartus, on the west by the mountain Tilphossium, on the south by a range of low hills, and on the north by the lake Copais. This town was dependent upon Haliartus. The name is probably only a dialectic form of Oechalia. Its site is indicated by several squared blocks on the right bank of the stream. (Hom. *Il.* ii. 501, *Hymn. Apoll.* 242; Strab. ix. p. 410; Apollod. ii. 4. § 11; Plin. iv. 7. s. 12; Steph. B. *s. v.*; Leake, *Northern Greece*, vol. ii. p. 205, seq.; Forchhammer, *Hellenika*, p. 184.)

OCE'ANUS. [Atlanticum Mare.]

OCE'ANUS SEPTENTRIONA'LIS, the northern portion of the waters of the all-encircling Ocean.

1. *The name and divisions.* — According to a fragment of Phavorinus the word Ὠκεανός is not Greek, but one borrowed from the barbarians (Spohn, *de Nicephor. Blemm. Geogr.* Lips. 1818, p. 23); but there seems reason for believing it to be connected with the Sanscrit roots "ogha" and "ogh." (Humboldt, *Cosmos*, vol. ii. note 210, trans.) When the peoples living on the coasts of the Interior Sea passed, as Herodotus (iv. 152) significantly adds, "not without divine direction," through the gate into the Ocean, and first saw its primeval waters, the origin as they believed of all waters, the sea that washed the shores of the remote North was long regarded as a miry, shallow, misty sea of darkness, lying under "the Bear," who alone is never bathed in the Ocean; and hence the names Septentrionalis (ὁ βόρειος ὠκεανός, Plut. *Camill.* 15; Agathem. ii. 14; Tac. *Germ.* 1; Plin. iv. 27; ὁ ἀρκτικὸς ὠκ., Agathem. *l. c.*; ὁ ὑπὸ τὰς ἄρκτους ὠκ., Diod. xviii. 5) and Scythicus (Plin. vi. 14); though this, according to Agathemerus (*l. c.*) is the E. division of the Northern Ocean, while the Mare Germanicum and Mare Britannicum formed the W. This sea appears with the epithets "Oceanus glacialis" (Juv. iii. 1); "Mare congelatum" (Varro, *R. R.* i. 2. § 4; Plin. iv. 27. s. 30); "concretum" (Plin. *l. c.*; ἡ πεπηγυῖα θαλ., Strab. i. p. 63; πόντος πεπηγώς, Dionys. Per. 32; πέλαγος πεπηγός, Agathem. *l. c.*); "pigrum" (Tac. *Agr.* 13, *Germ.* 45); "mortuum" (Plin. iv. 27; Agathem. *l. c.*; Dionys. Per. 33). Its divisions were: — Mare Germanicum (Plin. iv. 30; Ptol. ii. 3. § 5), or M. Cimbricum ("Cymbrica Tethys," Claudian, *de Bell. Get.* 335), or the *German Ocean*, united by the Fretum Gallicum (*Straits of Dover, Pas de Calais*) with the M. Britannicum (Plin. iv. 33: *English Channel*), and by the Codanus Sinus (*Kattegattet. Öre Sund*) and Lagnus Sinus (*Store Belt, Lille Belt*), with the M. Sarmaticum (Σαρματικὸς ὠκ., Ptol. vii. 5. §§ 2, 6) or Suevicum (Tac. *Germ.* 45: *Öster Söen*, or *Baltic*). A division of this latter was the Sinus Venedicus (Οὐενεδικὸς κόλπος, Ptol. iii. 5. § 19: *Gulf of Danzig*). The M. Amalchium, according to Hecataeus (*ap. Plin.* iv. 27), commences with the river Paropamisus; the Cimbri, according to Philemon (*ap. Plin. l. c.*), called it Morimarusa, which he interprets by M. mortuum; beyond was the sea called Cronium, or the sea into which the river Chronos (*Niemen*) flowed, or what is now called the *Kurisches Haff*, off *Memel*. (Schafarik, *Slav. Alt.* vol. i. p. 496.)

2. *Progress of discovery.*— The enterprise of the Phoenician navigators brought them into contact with those countries, in the N. of Europe, from whence tin was brought; but it was the trade in amber which must have been most effectual in opening up a knowledge of these coasts. This amber was brought by sea, at first, only from the W. Cimbrian coast, and reached the Mediterranean chiefly by sea, being brought across the intervening countries by means of barter. The Massilians, who under Pytheas followed the Phoenicians, hardly went beyond the mouths of the *Weser* and the *Elbe*. The amber islands (Glessaria or Austrania) are placed by Pliny (iv. 27) decidedly W. of the Cimbrian promontory in the *German Ocean;* and the connection with the expedition of Germanicus sufficiently shows that an island in the Baltic is not meant. Moreover the effects of the ebb and flood tides in the estuaries which throw up amber, where, according to the expression of Servius, "Mare vicissim tum accedit tum recedit," suits the coast

between the *Helder* and the Cimbrian peninsula; but does not suit the Baltic, in which Timaeus places the island Baltia. (Plin. xxxvii. 11.) Abalus, a day's journey from an "aestuarium," cannot therefore be the *Kurische Nehrung*. Pytheas probably sailed to the W. shores of *Jutland*. Tacitus (*Germ.* 45), not Pliny, is the first writer acquainted with the "glessum" of the Baltic shores, in the land of the Aestyans and the Venedi. The more active, direct communication with the Samland coast of the Baltic, and with the Aestyans by means of the overland route through Pannonia by Carnuntum, which was opened by a Roman knight under Nero (Plin. *l. c.*), appears to have belonged to the later times of the Roman Caesars. The relation between the Prussian coast, and the Milesian colonies on the Euxine, are shown by the evidence of fine coins, probably struck more than 400 years B. C., which have been found in the *Netz* district. (Humboldt, *Cosmos*, vol. ii. note 171, trans.) A curious story is related by Cornelius Nepos (*Fragm.* vii. 1, ed. Van Staveren; comp. Mela, iii. 5. § 8; Plin. ii. 67) of a king of the Boii, others say of the Suevi, having given some shipwrecked dark-coloured men to Q. Metellus Celer when he was Proconsul of Gaul. These men, who are called Indians, were, if any credence is to be given to the story, most probably natives of *Labrador* or of *Greenland*, who had been driven on these coasts by the effect of currents such as are known now in these seas, and violent NW. winds. [E. B. J.]

OCELIS (*Ὄκηλις ἐμπόριον*), a port of Arabia Felix, placed by Ptolemy (i. 7. § 4, i. 15. § 11, vi. 7. § 7, viii. 22. § 7) a little to the north of the straits of the Red Sea (*Bab-el-Mandeb*). Its geographical position, according to his system, was as follows: Its longest day was $12\frac{11}{24}$ hours. It was 1′ east of Alexandria, between the tropics, 52° 30′ removed from the summer tropic. It is placed by the author of the Periplus 300 stadia from Musa, and is identical with the modern *Ghella* or *Cella*, which has a bay immediately within the straits, the entrance to which is two miles wide, and its depth little short of three. (Vincent, *Periplus*, p. 288; Forster, *Arabia*, vol. ii. p. 148.) Ocelis, according to the Periplus, was not so much a port as an anchorage and watering-place. It belonged to the Elisari, and was subject to Cholebus. (Hudson, *Geog. Min.* tom. i. p. 14; Ptol. vi. 7. § 7.) The same author places it 1200 stadia from Arabia Felix (*Aden*); but the distance is two short. (Gosselin, *Récherches*, tom. iii. p. 9.) [G. W.]

OCELLODU'RUM, a town of the Vaccaei in Hispania Tarraconensis, on the road from Emerita to Caesaraugusta (*Ant. Itin.* pp. 434, 439); variously identified with *Zamora*, *Toro*, and *Fermosel*. [T. H. D.]

O'CELUM (*Ὤκελον*: *Uxeau*), a town of Cisalpine Gaul, mentioned by Caesar as the last place in that province ("citerioris provinciae extremum," Caes. *B. G.* i. 10) from whence he had to fight his way through the independent tribes which held the passes of the Alps. In Strabo's time Ocelum was the frontier town of the kingdom of Cottius towards the province of Cisalpine Gaul (Strab. iv. p. 179); and it was from thence that a much frequented road led over the pass of the *Mont Genèvre* by Scingomagus (*Sezanne*), Brigantium (*Briançon*), and Ebrodunum (*Embrun*), to the territory of the Vocontii. D'Anville has clearly shown that Ocelum was at *Uxeau*, a village in the valley of *Fenestrelles*, and not, as supposed by previous writers, at *Oulx* in the valley of the *Dora*. (D'Anville, *Notice de la Gaule*, p. 500.) [E. H. B.]

O'CELUM (*Ὄκελον*, Ptol. ii. 5. § 9). 1. A town of the Vettones in Lusitania, whose inhabitants are called by Pliny (iv. 22. s. 35) Ocelenses and Lancienses. Identified by some with *Caliabria*, by others with *Fermoselle* or *Ciudad Rodrigo*. (Ukert, vol. ii. pt. 1. p. 431.)

2. A town of the Callaïci Lucenses in Gallaecia (Ptol. ii. 6. § 23).

3. (*Ὀκέλον ἄκρον*, Ptol. ii. 3. § 6), a promontory on the NE. coast of Britannia Romana, and N. of the mouth of the river Abus or *Humber;* probably *Spurn Head*. [T. H. D]

OCHE. [EUBOEA.]

OCHOSBANES (*Ὀχοσϐάνης*) or OCHTHOMANES, a small river of Paphlagonia, falling into the bay of Armene, a little to the north of Sinope. (Marcian. Heracl. p. 72; Anonym. *Peripl. Pont. Eux.* p. 7.) This is probably the same river which Scylax (p. 33) calls Ocheraenus. [L. S.]

OCHRAS, a place in Cappadocia. (*It. Ant.* p. 202.) Ptolemy (v. 6. § 12) mentions a place Odogra or Odoga, in the district of Chammanene in Cappadocia, between the river Halys and Mount Argaeus, which is possibly the same as the Ochras of the Antonine Itinerary. [L. S.]

OCHUS (*ὁ Ὦχος*, Strab. xi. p. 509; Ptol. vi. 11. §§ 2, 4; Amm. Marc. xxiii. 6), a river of Central Asia, which has been attributed to the provinces of Hyrcania and Bactriana by Strabo and Ptolemy respectively, as flowing through them both. It took its rise on the NW. side of the Paropamisus (or *Hindú-Kúsh*), and flowed in a NW. direction through part of Bactriana towards the Caspian Sea, and parallel with the Oxus. Pliny makes it a river of Bactriana, and states that it and the Oxus flow from opposite sides of the same mountain (vi. 16. § 18). There can be no reason for doubting that it is represented by the present *Tedjen*. It is clear that in this part of Asia all Ptolemy's places are thrown too much to the east by an error in longitude. (Wilson, *Ariana*, p. 145.) [V.]

OCHUS MONS (*Ὦχος*, Arrian, *Indic.* c. 38), a mountain in Persis, mentioned by Arrian, supposed by Forbiger to be that now called *Nakhilu*. [V.]

OCILE (*Ὀκίλη*, Appian, *B. Hisp.* 75), a town of Hispania Baetica, probably near Ilipa or Ilipla, besieged by the Lusitanians, and relieved by Mummius (Ukert, vol. ii. pt. 1. p. 372). [T. H. D.]

OCILIS (*Ὄκιλις*, Appian, *B. Hisp.* c. 47, sqq.), a town of the Celtiberi, which served the Romans as a magazine in the time of the Celtiberian war. It was probably in the SE. part of Celtiberia, and Reichard identifies it with *Ocana*. [T. H. D.]

OCINARUS (*Ὠκίναρος*), a river on the W. coast of Bruttium, mentioned only by Lycophron (*Alex.* 729, 1009), who tells us that it flowed by the city of Terina. It is generally supposed to be the same with the Sabatus of the Itineraries (the modern *Savuto*); but its identification depends upon that of the site of Terina, which is very uncertain. [TERINA]. [E. H. B.]

OCITIS (*Ὄκιτις*, Ptol. ii. 3. § 31), an island on the N. coast of Britain, and NE. from the *Orkneys*, probably *Ronaldsa*. [T. H. D.]

OCRA MONS (*ἡ Ὄκρα*), is the name given by Strabo to the lowest part of the Julian or Carnic Alps, over which was the pass leading from Aquileia to Aemona (*Laybach*), and from thence into Pannonia and the countries on the Danube. (Strab. iv. p. 207, vii. p. 314.) The mountain meant is evidently that between *Adelsberg* and *Laybach*, which must in all ages have been the principal line of communication from the Danube and the valley of the *Save* with Italy. [E. H. B.]

OCRICULUM (*οἱ Ὄκρικλοι*, Strab.; *Ὀκρίκολα*, Steph. B.; *Ὀκρίκολον*, Ptol.: *Eth.* Ocriculanus and Ocricolanus: *Otricoli*), a considerable town of Umbria, situated on the Via Flaminia, near the left bank of the Tiber. It was the southernmost town of Umbria, and distant only 44 miles from Rome. (*Itin. Hier.* p. 613; Westphal, *Röm. Kamp.* p. 145.) We learn from Livy that Ocriculum was a native Umbrian city, and in B. C. 308 it appears to have separated from the other cities of the confederacy, and concluded an alliance with Rome. (Liv. ix. 41.) This is the only notice that we find of it prior to the conquest of Umbria by the Romans; but after that period it figures repeatedly in history as a municipal town of some importance. It was here that in B. C. 217 Fabius Maximus took the command of the army of Servilius, after the battle of the lake Trasimenus. (Id. xxii. 11.) In the Social War Ocriculum suffered severely; and, according to Florus, was laid waste with fire and sword (Flor. iii. 18. § 11); but it seems to have quickly recovered, and in Strabo's time was a considerable and flourishing town. It is mentioned in Tacitus as the place where the army of Vespasian halted after the surrender of the Vitellian legions at Narnia (Tac. *Hist.* iii. 78). From its position on the Flaminian Way it is repeatedly mentioned incidentally under the Roman Empire (Plin. *Ep.* vi. 25; Amm. Marc. xvi. 10. § 4, xxviii. 1. § 22); and it is evident that it was indebted to the same circumstance for its continued prosperity. The name is found in Pliny and Ptolemy, as well as in the Itineraries; and its municipal importance down to a late period is attested also by inscriptions, in some of which it bears the title of "splendidissima civitas Ocricolana." From these combined, with the still extant remains, it is evident that it was a more considerable town than we could have inferred from the accounts of ancient writers (Plin. iii. 5. s. 9, 14. s. 19; Ptol. iii. 1. § 54; *Itin. Ant.* pp. 125, 311; Gruter, *Inscr.* p. 422. 8, 9; Orell. *Inscr.* 3852, 3857; Marini, *Atti dei Fratelli Arvali*, vol. ii. p. 582). The site of the ancient city is distant about 2 miles from the modern village of *Otricoli*, in the plain nearer the Tiber. The ruins of ancient edifices are, in their present state, of but little interest; but excavations which were carried on upon the spot in 1780 brought to light the remains of several public buildings on a splendid scale, the plan and arrangement of which could be traced with little difficulty; among these were a Basilica, a theatre, an amphitheatre, Thermae, and several temples, besides other buildings, of which the purpose could not be determined. The beauty of many of the architectural decorations and works of art discovered on this occasion (especially the celebrated mosaic floor now in the Vatican, and the colossal head of Jupiter in the same museum) prove that Ocriculum must have been a municipal town of no ordinary splendour. (Westphal, *Römische Kampagne*, p. 144; Guattani, *Monumenti Inediti*, 1784, where the results of the excavation are described in detail and accompanied with a plan of the ancient remains.) Its proximity to Rome probably caused it to be resorted to by wealthy nobles from the city; and as early as the time of Cicero we learn that Milo had a villa there. (Cic. *pro Mil.* 24.) The period of the destruction of the ancient city is uncertain. In A. D. 413 it witnessed a great defeat of Heraclianus, Count of Africa, by the armies of Honorius (Idat. *Chron.* ad ann.), and it is mentioned as an episcopal see after the fall of the Western Empire. But the circumstances that led the inhabitants to migrate to the modern village of *Otricoli*, on a hill overlooking the Tiber, are not recorded. The corruption of the name appears to have commenced at an early date, as it is written *Utriculum* in the Itineraries and in many MSS. of the classical authors. [E. H. B.]

OCRINUM. [DAMNONIUM.]

OCTAPITARUM (*Ὀκταπίταρον ἄκρον*, Ptol. ii. 3. § 3), a very prominent headland above the estuary of the Sabrina, or *Severn*, on the W. coast of Britain, now *St. David's Head*. [T. H. D.]

OCTODU'RUS (*Martinach*, or *Martigny*, as the French call it), is in the Swiss canton of *Wallis* or *Valais*, on the left bank of the *Rhone*, near the bend where the river takes a northern course to the lake of Geneva. The *Drance*, one branch of which rises at the foot of the *Great St. Bernard*, joins the left bank of the *Rhone* at *Martigny*. The road over the Alps from *Martigny* ascends the valley of the *Drance*, and the summit of the road is the Alpis Pennina, or *Great St. Bernard*. This pass has been used from a time older than any historical records. When Caesar was in Gallia (B. C. 57—56) he sent Servius Galba with the twelfth legion and some cavalry into the country of the Nantuates, Veragri, and Seduni. His purpose in sending this force was to open the pass over the Alps, the pass of the *Great St. Bernard*, "by which road the mercatores had been used to travel at great risk, and with the payment of great tolls." (*B. G.* iii. 1.) The people of the Alps allowed the Italian merchants to pass, because if they plundered them the merchants would not come; but they got as much out of them as they could. Galba, after taking many strong places, and receiving the submission of the people, sent off two cohorts into the country of the Nantuates, and with the remaining cohorts determined to winter "in a town of the Veragri named Octodurus, which town being situated in a valley with no great extent of level ground near it, is confined on all sides by very lofty mountains." There is some level ground at *Martigny*, and the valley of the Rhone at this part is not very narrow. Caesar says that the town of Octodurus was divided into parts by a river, but he does not mention the river's name. It is the *Drance*. Galba gave one part of the town to the Galli to winter in, and assigned the other to his troops. He fortified himself with a ditch and rampart, and thought he was safe. He was, however, suddenly attacked by the Galli before his defences were complete or all his supplies were brought into the camp. The Romans obstinately defended themselves in a six hours' fight; when, seeing that they could no longer keep the enemy out, they made a sortie, which was successful. The Romans estimated the Galli at more than 30,000, and Caesar says that more than a third part were destroyed. The slaughter of the enemy was prodigious, which has been made an objection to Caesar's veracity, or to Galba's, who made his report to the commander. It has also been objected that the valley is not wide enough at *Martigny* to hold the 30,000 men. There may be error in the number that attacked, and also in the number who perished.

But it is not difficult to answer some of the objections made to Caesar's narrative of this fight. Roesch has answered the criticism of General Warnery, who, like many other of Caesar's critics, began his work by misunderstanding the author. (Roesch, *Commentar über die Commentarien, &c.* p. 220, Halle, 1783.) After this escape Galba prudently withdrew his troops, and marching through the country of the Nantuates reached the land of the Allobroges, where he wintered.

The position of Octodurus is determined by Caesar's narrative and by the Antonine Itin. and the Table. Pliny (iii. c. 20) says that the Octodurenses received the Latinitas (Latio donati). In the Notit. Prov. the place is called "Civitas Vallensium Octodurus." The modern names *Wallis* and *Valais* are formed from the word Vallenses. At a later period it was called Forum Claudii Vallensium Octodurensium, as an inscription shows. One authority speaks of the remains of a Roman aqueduct at *Martigny.* Many coins, and other memorials of the Roman time, have been found about the place.

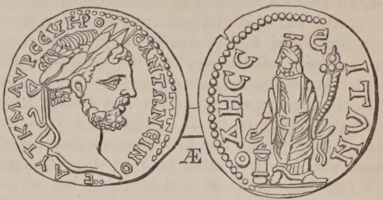
The name Octodur is manifestly Celtic. The second part of the name is Dur, "water." The first part, probably some corrupt form, is not explained. The distances on the Roman road from Augusta Praetoria (*Aosta*) in Italy to Octodurus are stated in Vol. I. p. 110. [G. L.]

OCTOGESA, a town of the Ilergetes, in Hispania Tarraconensis, seated on the river Iberus (Caes. *B. C.* i. 61). It is identified by some with *Mequinenza;* but Ukert (vol. ii. pt. 1. p. 452) seeks it to the S. of the Sicoris (or *Segre*), in the neighbourhood of *La Granja.* [T. H. D.]

OCTOLOPHUS. 1. A place belonging to the Lyncestae, in Macedonia, to which the consul Sulpicius moved his camp in the campaign of B. C. 200, against king Philip. (Liv. xxxi. 36; comp. CASTRA, Vol. I. p. 562, a.)

2. A place in Perrhaebia, from which Perseus had retired, and which was afterwards occupied by the consul Q. Marcius Philippus, in his daring march over the mountain ridge of Olympus, B. C. 169. (Liv. xliv. 3.) It was probably near the issue of the Titaresius or *Elassonítiko,* from Mt. Olympus into the valley of *Elassóna.* (Leake, *Northern Greece,* vol. iii. pp. 308, 310, 417.) [E. B. J.]

ODESSUS ('Οδησσός, Strab. vii. p. 319; Scymn. 748; Diod. xix. 73, xx. 112; Appian, *Ill.* 30; Arrian, *Per.* p. 24; Anon. *Per.* p. 13; Ptol. iii. 10. § 8, viii. 11. § 6; Steph. B. *s. v.*; Mela, ii. 2. § 5; Plin. iv. 18; Ovid, *Trist.* i. 9. 37: the reading 'Οδησόπολις, Scyl. p. 29, is simply a corruption for 'Οδησὸς πόλις, for the name was written both with the single and the double σ; the latter form occurs on the autonomous coins, the former on those of the Empire: 'Οδυσσός, Hierocl.; Procop. *de Aed.* iv. 11; Odissos, Amm. Marc. xxii. 8. § 43), a town on the W. coast of the Euxine, at the mouth of the river Panysus, 24 M. P. (*Anton. Itin.*), or 34 M. P. (*Peut. Tab.*), from Dionysopolis, and 360 stadia from the E. termination of Haemus (*Emineh Burnu*). Odessus was founded by the Milesians (Strab. *l. c.*; Plin. *l. c.*), if credit may be given to the author of the poem which goes under the name of Scymnus (*l. c.*), as early as the reign of Astyages, or B. C. 594—560. (Clinton, *F. H.*; Raoul-Rochette, *Col. Gr.* vol. iii. p. 786.) From the inscriptions in Böckh (*Inscr.* Nos. 2056, a, b, c), it would seem to have been under a democratic form of government, and to have presided over the union of five Greek cities on this coast, consisting of Odessus, Tomi, Callatis, Mesambria, and Apollonia. When the Bulgarians swept over the Danubian provinces in A. D. 679 they are found occupying *Varna* (Βάρνα, Theophan. p. 298; Niceph. p. 23; Cedren. vol. i. p. 440), which is described as being near Odessus. (St. Martin, *ap. Le Beau, Bas Empire,* vol. xi. p. 447; Schafarik, *Slav. Alt.* vol. ii. p. 217.) The autonomous coins of Odessus exhibit "types" referring to the worship of Serapis, the god imported by Ptolemy into Alexandreia, from the shores of Pontus. The series of imperial coins ranges from Trajan to Salonina, the wife of Gallienus. (Eckhel, vol. ii. p. 36; Rasche, vol. iii. pt. 2. p. 51; Mionnet, *Descr. des Méd.* vol. i. p. 395, Suppl. vol. ii. p. 350.) [E.B.J.]



COIN OF ODESSUS.

ODOMANTI ('Οδόμαντοι, Herod. vii. 112; Thuc. ii. 101, v. 6; Steph. B. *s. v.*; Odomantes, Plin. iv. 18), a Paeonian tribe, who occupied the district, called after them, ODOMANTICE ('Οδομαντική, Ptol. iii. 13. § 31; Liv. xliv. 4; 'Οδομαντίς, Steph. B.) This tribe were settled upon the whole of the great mountain Orbelus, extending along the NE. of the lower Strymonic plain, from about *Meleníko* and *Demirissár* to *Zikhna* inclusive, where they bordered on Pangaeus, the gold and silver mines of which they worked with the Pieres and Satrae. (Herod. *l. c.*) Secure in their inaccessible position, they defied Megabazus. (Herod. v. 16.) The NW. portion of their territory lay to the right of Sitalces as he crossed Mt. Cercine; and their general situation agrees with the description of Thucydides (ii. 101), according to whom they dwelt beyond the Strymon to the N., that is to say, to the N. of the Lower Strymon, where, alone, the river takes such a course to the E. as to justify the expression. Cleon invited Polles, their chieftain, to join him with as many Thracian mercenaries as could be levied. (Thuc. v. 6; Aristoph. *Acharn.* 156, 164; Suid. *s. v.* ἀποτεθρίακεν; Leake, *Northern Greece,* vol. iii. pp. 210, 306, 465.) [E. B. J.]

ODOMANTIS. [SOPHENE.]

O'DRYSAE ('Οδρύσαι), a people seated on both banks of the Artiscus, a river of Thrace, which discharges itself into the Hebrus. (Herod. iv. 92.) Their territory, however, must undoubtedly have extended considerably to the W. of the Artiscus; since Pliny (iv. 18) informs us that the Hebrus had its source in their country; a fact that is corroborated by Ammianus Marcellinus (xxvii. 4, 10). They appear to have belonged to that northern swarm of barbarians which invaded Thrace after the Trojan War; and their names are often found interwoven in the ancient myths. Thus the Thracian singer Thamyris is said to have been an Odrysian (Paus. iv. 33. § 4); and Orpheus is represented as their king. (Conon, *ap. Phot.* p. 140.)

A rude and barbarous people like the Odrysians cannot be expected to have had many towns; and in fact we find none mentioned either by Thucydides or Xenophon. The first of their towns recorded is Philippopolis, founded by Philip II. of Macedonia, as there will be occasion to relate in the sequel; and it may be presumed that all their towns of any importance were built after they had lost their independence.

The name of the Odrysae first occurs in history in connection with the expedition of Dareius Hystaspis against the Scythians. (Herod. *l. c.*) Whilst the Persians oppressed the southern parts of Thrace, the Odrysians, protected by their mountains, retained their independence; and the strength which they thus acquired enabled Teres to incorporate many Thracian tribes with his subjects. He extended his kingdom to the Euxine in spite of a signal defeat which he sustained in that quarter from the Thyni (Xen. *Anab.* vii. 2. § 22); and the dominion of his son Sitalces embraced the greater part of Thrace; having been bounded on the N. by the Danube, and extending from Abdera on the W. to the Euxine on the E. (Thucyd. ii. 96—98.) Indeed, so powerful was this monarch that his alliance was eagerly courted both by the Athenians and Lacedaemonians at the breaking out of the Peloponnesian War. (Thucyd. ii. 29; Herod. vii. 137; Aristoph. *Acharn.* 136—150.) The expedition which he undertook in B. C. 429, at the instance of the Athenians, and of Amyntas, pretender to the throne of Macedonia, against Perdiccas II., the reigning sovereign of that country, is also a striking proof of the power of the Odrysians at that period; as the army which Sitalces assembled on that occasion amounted, on the lowest estimate, to 150,000 men, of which one-third were cavalry. (Thuc. ii. 98; Diod. xii. 50.) For the latter force, indeed, the Odrysians were renowned, and the extensive plains of the Hebrus afforded pasture for an excellent breed of horses. (Thuc. *l. c.*; Polyb. xxiv. 6; Liv. xliv. 42.) With this army Sitalces overran Chalcidice, Anthemus, Crestonia, and Mygdonia; but the non-appearance of the Athenian contingent, coupled with the approach of winter, obliged him hastily to retire after a month's campaign. In B. C. 424 Sitalces fell in an engagement with the Triballi, and was succeeded by his nephew Seuthes I. Under his reign the Odrysians attained the highest pitch of their power and prosperity. Their yearly revenue amounted to 400 talents, besides an equal sum in the shape of presents and contributions. (Thuc. ii. 97, iv. 101.) But from this period the power of the Odrysians began sensibly to wane. After the death of Seuthes we find his dominions divided among three sovereigns. Medocus, or Amadocus, who was most probably his son, ruled the ancient seat of the monarchy; Maesades, brother of Medocus, reigned over the Thyni, Melanditae, and Tranipsae; whilst the region above Byzantium called the Delta was governed by Teres. (Xen. *Anab.* vii. 2. § 32, vii. 5. § 1.) It was in the reign of Medocus that Xenophon and the Ten Thousand passed through Thrace on their return from the Persian expedition, and helped to restore Seuthes, son of the exiled Maesades, to his dominions. We gather from this writer that Seuthes exercised only a subordinate power under Medocus, with the title of Archon, or governor, of the Coast (vii. 3. § 16). Subsequently, however, he appears to have asserted his claim to an independent sovereignty, and to have waged open war with Medocus, till they were reconciled and gained over to the Athenian alliance by Thrasybulus. (Xen. *Hell.* iv. 8. § 25; Diod. xiv. 94.) When we next hear of the Odrysians, we find them engaged in hostilities with the Athenians respecting the Thracian Chersonese. This was under their king Cotys I., who reigned from B. C. 382 to 353. It was in the reign of the same monarch (B. C. 376) that the Triballi invaded their territories, and penetrated as far as Abdera. (Diod. xv. 36.) When Cersobleptes, the son and successor of Cotys, ascended the throne, the Odrysians appear to have still retained possession of the country as far as the coast of the Euxine. But a civil war soon broke out between that monarch and Berisades and Amadocus, who were probably his brothers, and to whom Cotys had left some portions of his kingdom. The Athenians availed themselves of these dissensions to gain possession of the Chersonese, which appears to have been finally ceded to them in B. C. 357. (Diod. xvi. 34.) But a much more fatal blow to the power of the Odrysians was struck by Philip II. of Macedon. After nine or ten years of warfare, Philip at last succeeded (B. C. 343) in conquering them, and reducing them to the condition of tributaries. (Diod. xvi. 71; Dem. *de Chers.* p. 105.) The exact nature of their relations with Philip cannot be ascertained; but that their subjugation must have been complete appears from the fact of his having founded colonies in their territory, especially Philippopolis, on the right bank of the Hebrus, and in the very heart of their ancient seat. Their subjection is further shown by the circumstance of their cavalry being mentioned as serving in the army of Alexander under Agathon, son of Tyrimmas. (Arrian, iii. 12. § 4.) But a still more decisive proof is, that after Alexander's lieutenant Zophyrio had been defeated by the Getae, the Odrysians were incited by their king, Seuthes III., to rebel against the Macedonians. (Curt. x. 1. § 45; Justin, xii. 1.) After the death of Alexander, Seuthes took the field against Lysimachus, to whom Thrace had devolved, with an army of 20,000 foot and 8000 horse,—a sad falling off from the forces formerly arrayed by Sitalces. (Diod. xviii. 14; Paus. i. 9. § 6.) The struggle with Lysimachus was carried on with varied success. Under Philip V. of Macedon, the Odrysians were still in a state of revolt. In B. C. 211 that monarch assembled an army with the ostensible design of marching to the relief of Byzantium, but in reality to overawe the malcontent chieftains of Thrace. (Liv. xxxix. 35.) In 183 we find Philip undertaking an expedition against the Odrysians, Dentheletae, and Bessi. He succeeded in taking Philippopolis, which the inhabitants deserted at his approach, and where he established a garrison, which was expelled shortly after his departure. (Liv. xxxix. 53; Polyb. *Ex. Leg.* xlviii.) It may be assumed from Livy that on this occasion the Odrysians were supported in their revolt by the Romans (xlii. 19, xlv. 42). After the fall of the Macedonian kingdom, the Odrysians appear to have been treated with consideration by the Romans, who employed them as useful allies against the newly-conquered districts, as well as against the other Thracian tribes; amongst whom the Bessi had now raised themselves to some importance. After this period the history of the Odrysians is for some time involved in obscurity, though they were doubtless gradually falling more and more under the Roman dominion. In the year

B. C. 42 their king Sadăles, who had no children, bequeathed his kingdom to the Romans, and possession was taken of it by Brutus. (Caes. *B. C.* iii. 4; Dion Cass. xlvii. 25; Lucan, v. 54.)

Augustus seems to have left the Odrysians the appearance of independence, In the year B.C. 29, in return for the friendly disposition which they had shown towards the Romans, they were presented by M. Crassus with a territory hallowed by the worship of Bacchus, which he had conquered from the Bessi (Dion Cass. li. 25). In the year B.C. 20, Rhoematalces, who was administering the kingdom as guardian of the three infant sons of the deceased monarch Cotys IV., succeeded, with the assistance of the Romans under M. Lollius, in reducing the Bessi (*Id.* liv. 20). A few years afterwards, the Bessi again rose under their leader Vologaeses, a priest of Bacchus, and drove Rhoematalces into the Chersonese; they were, however, soon reduced to submission by Lucius Piso; Rhoematalces was restored; and it would appear, from Tacitus, that under his reign the Odrysians acquired the dominion of all Thrace (Dion Cass. liv. 34; Tac. *Ann.* ii. 64). This apparent prosperity was, however, entirely dependent on the Romans, by whose influence they were governed. Thus, after the death of Rhoematalces, we find Augustus dividing his kingdom between his son Cotys and his brother Rhascuporis (Tac. *l. c.*; Vell. Pat. ii. 98). Again, after the murder of Cotys by Rhascuporis, Tiberius partitioned the kingdom between the children of Cotys and Rhoematalces, son of Rhascuporis, at the same time appointing a Roman, Trebellienus Rufus, as guardian of the former, who were not of age (Tac. *Ann.* ii. 67, iii. 38). But, in spite of their subjection, the spirit of the Odrysians was not subdued. Two years after the event just recorded, they rose, in conjunction with the Coeletae, against the Romans, as well as against their own king Rhoematalces, whom they besieged in Philippopolis. This rebellion, which was undertaken by leaders of little distinction, and conducted without concert, was soon quelled by P. Velleius (Tac. *Ann.* iii. 39). A more formidable one took place A.D. 26, which Tacitus ascribes to the unwillingness of the Thracian tribes to supply the Roman army with recruits, as well as to the native ferocity of the people. It occasioned the Romans some trouble, and Poppaeus Sabinus was rewarded with the triumphal *insignia* for his services in suppressing it (*Ib.* iv. 46—51). At length, under the reign of Vespasian, the Odrysians were finally deprived of their independence, and incorporated with the other provinces of the Roman empire (Suet. *Vesp.* 8; Eutrop. vii. 19).

In the preceding sketch those circumstances only have been selected which illustrate the history of the Odrysians as a people, without entering into the personal history of their monarchs. The following is a list of the dynasty; an account of the different kings who compose it will be found in the *Dict. of Biogr. and Mythol.* under the respective heads. 1. Teres. 2. Sitalces. 3. Seuthes I. 4. Medocus (or Amadocus) with Maesades. 5. Seuthes II. 6. Cotys I. 7. Cersobleptes, with Amadocus and Berisades. 8. Seuthes III. 9. Cotys II. 10. Cotys III. 11. Sadales. 12. Cotys IV. 13. Rhoematalces I. 14. Cotys V. and Rhascuporis. 15. Rhoematalces II. 16. Cotys VI.

The manners of the Odrysians partook of that wildness and ferocity which was common to all the Thracian tribes, and which made their name a byword among the Greeks and Romans; but the horrible picture drawn of them by Ammianus Marcellinus (xxvii. 4. § 9) is probably overcharged. Like most other barbarous nations of the north, they were addicted to intoxication, and their long drinking bouts were enlivened by warlike dances performed to a wild and barbarous music. (Xen. *Anab.* vii. 3. § 32.) Hence it is characteristic that it was considered a mark of the highest distinction to be a table companion of the king's; but whoever enjoyed this honour was expected not only to drink to the king, but also to make him a present (*Ib.* 16, seq.) Among such a people, we are not surprised to find that Dionysus seems to have been the deity most worshipped. They had a custom of buying their wives from their parents, which Herodotus (v. 6) represents as prevailing among all the Thracian tribes. [T. H. D.]

ODRYSUS. [HADRIANOPOLIS.]

ODYSSEIA (Ὀδύσσεια, Strab. iii. pp. 149, 157; Ὀδυσσεῖς, Steph. B. *s. v.*), a town of Hispania Baetica, lying N. of Abdera, and, according to tradition, built by Ulysses, together with a temple to Athene. By Solinus (c. 23) and others it has been absurdly identified with Olisipo (*Lisbon*); but its site, and even its existence, are altogether uncertain. [T. H. D.]

OEA (Pomp. Mela, i. 7. § 5; Oeensis civitas, Plin. v. 4; Tac. *Hist.* iv. 50; Solin. 27; Amm. Marc. xxviii. 6; Ἑώα, Ptol. iv. 3. § 12), a town in the district of the Syrtes, which, with Leptis Magna, and Sabrata, formed the African Tripolis. Although there had probably been an old Phoenician factory here, yet, from the silence of Scylax and Strabo, the foundation of the Roman colony ("Oeea colonia," *Itin. Anton.*) must be assigned to the middle of the first century after Christ. It flourished under the Romans until the fourth century, when it was greatly injured by the Libyan Ausuriani. (Amm. Marc. *l. c.*) At the Saracen invasion it would seem that a new town sprung up on the ruins of Oea, which assumed the Roman name of the district—the modern *Tripoli; Trāblis*, the Moorish name of the town, is merely the same word articulated through the medium of Arab pronunciation. At *Tripoli* there is a very perfect marble triumphal arch dedicated to M. Aurelius Antoninus and L. Aurelius Verus, which will be found beautifully figured in Captain Lyons *Travels in N. Africa*, p. 18. Many other Roman remains have been found here, especially glass urns, some of which have been sent to England.

For some time it was thought that a coin of Antoninus, with the "epigraph" COL. AVG. OCE., was to be referred to this town. (Eckhel, vol. iv. p. 131.) Its right to claim this is now contested. (Duchalais, *Restitution à Olbasa de Pisidie, à Jérusalem et aux Contrées Occ. de la Haute Asie de trois Monnaies Coloniales attribuées à Océa*, Revue Numismatique, 1849, pp. 97—103; Beechey, *Exped. to the Coast of Africa*, pp. 24—32; Barth, *Wanderungen*, pp. 294, 295, 391.) [E. B. J.]

OEA (Οἴα, Οἴη). 1. A town in Aegina. [Vol I. p. 34, a.]

2. A town in Thera. [THERA].

OEANTHEIA or OEANTHE (Οἰάνθεια, Hellanic. *ap. Steph. B.*, Polyb., Paus.; Οἰάνθη, Hecatae. *ap. Steph. B.*, Plin. iv. 3. s. 4; Εὐανθίς, Scylax, p. 14; Εὐανθία, Ptol. iii. 15. § 3: *Eth.* Οἰανθεύς: *Galaxídhi*), an important town of the Locri Ozolae, situated at the western entrance of the Crissaean gulf. Polybius says that it is opposite to Aegeira in Achaia (iv. 57, comp. v. 17), which agrees with the situation of *Galaxídhi*. The Oeanthians (Οἰανθεῖς) are mentioned among the Locri Ozolae by Thucydides (iii. 101). Scylax calls the town Euanthis; and since Strabo says (vi. p. 259) that Locri Epizephyrii in Italy was founded by the Locri Ozolae, under a leader named Euanthes, it has been conjectured that Oeantheia or Euantheia was the place where the emigrants embarked. Oeantheia appears to have been the only maritime city in Locris remaining in the time of Pausanias, with the exception of Naupactus. The only objects at Oeantheia mentioned by Pausanias were a temple of Aphrodite, and one of Artemis, situated in a grove above the town (x. 38. § 9). The town is mentioned in the Tab. Peut. as situated 20 miles from Naupactus and 15 from Anticyra. The remains of antiquity at *Galaxidhi* are very few. There are some ruins of Hellenic walls; and an inscription of no importance has been discovered there. (Böckh, *Inscr*. No. 1764.) The modern town is inhabited by an active seafaring population, who possessed 180 ships when Ulrichs visited the place in 1837. (Leake, *Northern Greece*, vol. ii. p. 594; Ulrichs, *Reisen*, *&c*. p. 5.)

OE'ASO, OEASSO (Οἰασών, Strab. iii. p. 161; Οἰασσώ, Ptol. ii. 6. § 10), erroneously written Olarso by Pliny (iii. 3. s. 4, iv. 20. s. 34), was a maritime town of the Vascones in Hispania Tarraconensis, near the promontory of the same name, and on the river Magrada (Mela, iii. 1), most probably *Oyarço* or *Oyarzun*, near *Irun* and *Fuentearabia*. In an Inscr. we find it written Oeasuna. (Grut. p. 718; Oienhart, *Not. Vasc.* ii. 8; Florez, *Esp. S.* xxiv. pp. 15, 62, and xxxii. p. 147.) [T. H. D.]

OEASSO (Οἰασσώ, Ptol. ii. 6. § 10, ii. 7. § 2), a promontory of Hispania Tarraconensis, in the territory of the Vascones, formed by the N. extremity of the Pyrenees, now *C. Higuera*. [T. H. D.]

OECHA'LIA (Οἰχαλία: *Eth.* Οἰχαλιεύς), the name of several ancient towns in Greece. 1. In Messenia, in the plain of Stenyclerus. It was in ruins in the time of Epaminondas (Paus. iv. 26. § 6), and its position was a matter of dispute in later times. Strabo identified it with Andania, the ancient residence of the Messenian kings (viii. pp. 339, 350, 360, x. p. 448), and Pausanias with Carnasium, which was only 8 stadia distant from Andania, and upon the river Charadrus. (Paus. iv. 2. § 2, iv. 33. § 4.) Carnasium, in the time of Pausanias, was the name given to a grove of cypresses, in which were statues of Apollo Carneius, of Hermes Criophorus, and of Persephone. It was here that the mystic rites of the great goddesses were celebrated, and that the urn was preserved containing the bones of Eurytus, the son of Melaneus. (Paus. iv. 33. §§ 4, 5.)

2. In Euboea, in the district of Eretria. (Hecat. ap. Paus. iv. 2. § 3; Soph. *Trach.* 74; Strab. ix. p. 438, x. p. 448; Steph. B. *s. v.*)

3. In Thessaly, on the Peneius, between Pelinna to the east and Tricca to the west, not far from Ithome. (Strab. viii. pp. 339, 350, ix. p. 438, x. p. 448; Paus. iv. 2. § 3; Steph. B. *s. v.*)

4. In the territory of Trachis. (Strab. viii. p. 339, x. p. 448; Steph. B. *s. v.*)

5. In Aetolia. (Strab. x. p. 448.) Each of these cities was considered by the respective inhabitants as the residence of the celebrated Eurytus, who was conquered by Hercules, and the capture of whose city was the subject of an epic poem called Οἰχαλίας ἅλωσις, which was ascribed to Homer or Cresphylus. Hence among the early poets there was a difference of statement upon the subject. The Messenian Oechalia was called the city of Eurytus in the Iliad (ii. 596) and the Odyssey (xxi. 13), and this statement was followed by Pherecydes (*ap. Schol. ad Soph. Trach.* 354) and Pausanias (iv. 2. § 3). The Euboean city was selected by the writer of the poem on the Capture of Oechalia (Schol. *ap. Soph. l. c.*), by Hecataeus (*ap. Paus. l. c.*), and by Strabo (x. p. 448). The Thessalian city is mentioned as the residence of Eurytus in another passage of the Iliad (ii. 730); and K. O. Müller supposes that this was the city of the original fable. (*Dorians*, vol. i. p. 426, seq., transl.)

OECHARDES (Οἰχάρδης, Ptol. vi. 16. §§ 3, 4), a river of Serica, the sources of which Ptolemy (*l. c.*) places in the Auxasii M., Asmiraei M., and Casii M., the latter of which mountain ranges we may safely identify with the chain of *Kaschgar*. The statement of Ptolemy, coming through Marinus, who derived his knowledge of the trading route of the Seres from Titianus of Macedonia, also called Maës, the son of a merchant who had sent his commercial agents into that country (Ptol. i. 11. § 7), indicates a certain amount of acquaintance with that singular depression in Central Asia which lies to the E. of *Pamír*, the structure of which has been inferred from the direction of its water-courses. The Oechardes may be considered to represent the river formed by the union of the streams of *Khotan*, *Yarkand*, *Kaschgar*, and *Ushi*, and which flows close to the hills at the base of *Thian-Schan*. The OECHARDAE (Οἰχάρδαι, Ptol. vi. 16. § 4) deriving their name from the river must be assigned to this district. [SERICA.] [E. B. J.]

OEDANES. [DYARDANES.]

OENEANDA. [OENOANDA.]

OE'NEON (Οἰνεών), a town of the Locri Ozolae, east of Naupactus, possessing a port and a sacred enclosure of the Nemeian Zeus, where Hesiod was said to have been killed. It was from this place that Demosthenes set out on his expedition into Aetolia, in B. C. 426, and to which he returned with the remnant of his forces. Leake supposes that the territory of Oeneon was separated from that of Naupactus by the river *Morno*, and that Oeneon perhaps stood at *Mugúla*, or near the fountain *Ambla*. (Thuc. iii. 95, seq.; Steph. B. *s. v.*; Leake, *Northern Greece*, vol. ii. p. 616.)

OENEUS (Οἰνεύς), a river of Pannonia, a tributary of the Savus (Ptol. ii. 17. § 2). In the Peuting. Table it is called Indenea, and now bears the name of *Unna*. [L. S.]

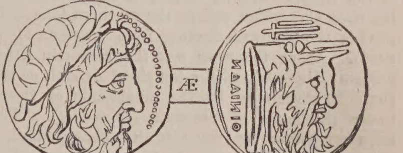
OENI'ADAE 1. (Οἰνιάδαι, Thuc. et alii; Οἰνειάδαι, Steph. B. *s. v.*: *Eth.* Οἰνιάδαι: *Tríkardho*), a town in Acarnania, situated on the W. bank of the Achelous, about 10 miles from its mouth. It was one of the most important of the Acarnanian towns, being strongly fortified both by nature and by art, and commanding the whole of the south of Acarnania. It was surrounded by marshes, many of them of great extent and depth, which rendered it quite inaccessible in the winter to an invading force. Its territory appears to have extended on both sides of the Achelous, and to have consisted of the district called Paracheloitis, which was very fertile. It seems to have derived its name from the mythical Oeneus, the great Aetolian hero. The town is first mentioned about B. C. 455. The Messenians, who had been settled at Naupactus by the Athenians at the end of the Third Messenian War (455), shortly afterwards made an expedition against Oeniadae, which they took; but after holding it for a year, they were attacked by the Acarnanians and compelled to abandon the town. (Paus. iv. 25.) Oeniadae is represented at that time as an enemy of Athens, which is said to have been one of the reasons that induced the Messenians to attack the place. Twenty-three years before the Peloponnesian War (B. C. 454) Pericles laid siege to the town, but was unable to take it. (Thuc. i. 111; Diod. xi. 85.) In the Peloponnesian War, Oeniadae still continued opposed to the Athenians, and was the only Acarnanian town, with the exception of Astacus, which sided with the Lacedaemonians. In the third year of the war (429) Phormion made an expedition into Acarnania to secure the Athenian ascendancy; but though he took Astacus, he did not continue to march against Oeniadae, because it was the winter, at which season the marshes secured the town from all attack. In the following year (428) his son Asopius sailed up the Achelous, and ravaged the territory of Oeniadae; but it was not till 424 that Demosthenes, assisted by all the other Acarnanians, compelled the town to join the Athenian alliance. (Thuc. ii. 102, iii. 7, iv. 77.) It continued to be a place of great importance during the Macedonian and Roman wars. In the time of Alexander the Great, the Aetolians, who had extended their dominions on the W. bank of the Achelous, succeeded in obtaining possession of Oeniadae, and expelled its inhabitants in so cruel a manner that they were threatened with the vengeance of Alexander. (Diod. xviii. 8.) Oeniadae remained in the hands of the Aetolians till 219, when it was taken by Philip, king of Macedonia. This monarch, aware of the importance of the place, strongly fortified the citadel, and commenced uniting the harbour and the arsenal with the citadel by means of walls. (Polyb. iv. 65.) In 211 Oeniadae, together with the adjacent Nesus (Νῆσος) or Nasus, was taken by the Romans, under M. Valerius Laevinus, and given to the Aetolians, who were then their allies; but in 189 it was restored to the Acarnanians by virtue of one of the conditions of the peace made between the Romans and Aetolians in that year. (Pol. ix. 39; Liv. xxvi. 24; Polyb. xxii. 15; Liv. xxxviii. 11.) From this period Oeniadae disappears from history; but it continued to exist in the time of Strabo (x. p. 459).

The exact site of Oeniadae was long a matter of dispute. Dodwell and Gell supposed the ruins on the eastern side of the Achelous to represent Oeniadae; but these ruins are those of Pleuron. [PLEURON.] The true position of Oeniadae has now been fixed with certainty by Leake, and his account has been confirmed by Mure, who has since visited the spot. Its ruins are found at the modern *Trikardho*, on the W. bank of the Achelous, and are surrounded by morasses on every side. To the N. these swamps deepen into a reedy marsh or lake, now called *Lesini* or *Katokhi*, and by the ancients Melite. In this lake is a small island, probably the same as the Nasos mentioned above. Thucydides is not quite correct in his statement (ii. 102) that the marshes around the city were caused by the Achelous alone; he appears to take no notice of the lake of Melite, which afforded a much greater protection to the city than the Achelous, and which has no connection with this river. The city occupied an extensive insulated hill, from the southern extremity of which there stretches out a long slope in the direction of the Achelous, connecting the hill with the plain. The entire circuit of the fortifications still exists, and cannot be much less than three miles. The walls, which are chiefly of polygonal construction, are in an excellent state of preservation, often to a height of from 10 to 12 feet. Towards the N. of the city was the port, communicating with the sea by a deep river or creek running up through the contiguous marsh to *Petala* on the coast.

Leake discovered the ruins of a theatre, which stood near the middle of the city; but the most interesting remains in the place are its arched posterns or sallyports, and a larger arched gateway leading from the port to the city. These arched gateways appear to be of great antiquity, and prove that the arch was known in Greece at a much earlier period than is usually supposed. Drawings of several of these gateways are given by Mure. (Leake, *Northern Greece*, vol. iii. p. 556, seq.; Mure, *Journal of a Tour in Greece*, vol. i. p. 106, seq.; see also, respecting the arches at Oeniadae, Leake, *Peloponnesiaca*, p. 121.)

Strabo (x. p. 450) speaks of a town called Old Oenia (ἡ παλαιὰ Οἰναία*), which was deserted in his time, and which he describes as midway between Stratus and the sea. New Oenia (ἡ νῦν Οἰναία), which he places 70 stadia above the mouth of the Achelous, is the celebrated town of Oeniadae, spoken of above. The history of Old Oenia is unknown. Leake conjectures that it may possibly have been Erysiche (Ἐρυσίχη), which Stephanus supposes to be the same as Oeniadae; but this is a mistake, as Strabo quotes the authority of the poet Apollodorus to prove that the Erysichaei were a people in the interior of Acarnania. Leake places Old Oenia at *Palea Mani*, where he found some Hellenic remains. (Steph. B. *s. v.* Οἰνειάδαι; Strab. x. p. 460; Leake, *Northern Greece*, vol. iii. p. 524, seq.)

2. A city of Thessaly, in the district Oetaea. (Strab. ix. p. 434; Steph. B. *s. v.*)



COIN OF OENIADAE.

OENIUS (Οἴνιος), also called Oenoë (Οἰνόη, Arrian, *Peripl. Pont. Eux.* p. 16), a small river of Pontus, emptying itself into the Euxine, 30 stadia east of the mouth of the Thoaris. (Anonym. *Peripl. Pont. Eux.* p. 11.) [L. S.]

OENOANDA (Οἰνοάνδα), a town in the extreme west of Pisidia, belonging to the territory of Cibyra, with which and Balbura and Bubon it formed a tetrapolis, a political confederacy in which each town had one vote, while Cibyra had two. (Strab. xiii. p. 631; Steph. B. *s. v.*; Liv. xxxviii. 37; Plin. v. 28; comp. CIBYRA.) The town is mentioned as late as the time of Hierocles, who, however (p. 685), calls it by the corrupt name of Enoanda. [L. S.]

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* The MSS. of Strabo have Αἰναία, which Leake was the first to point out must be changed into Οἰναία. Kramer, the latest editor of Strabo, has inserted Leake's correction in the text.

OENOBARAS (Οἰνοϐάρας or Οἰνοπάρας), a river of the plain of Antioch, in Syria, at which, according to Strabo (xvi. p. 751), Ptolemy Philometer, having conquered Alexander Balas in battle, died of his wounds. It has been identified with the Uphrenus, modern *Aphreen*, which, rising in the roots of Amanus Mons (*Almadaghy*), runs southward through the plain of Cyrrhestica, until it falls into the small lake, which receives also the Labotas and the Arceuthus, from which their united waters run westward to join the Orontes coming from the south. The Oenoparas is the easternmost of the three streams. It is unquestionably the *Afrin* of Abulfeda. (*Tabula Syr.*, Supplementa, p. 152, ed. Koehler; Chesney, *Expedition*, vol. i. pp. 407, 423.) [G. W.]

OE'NOE (Οἰνόη). 1. A small town on the north-west coast of the island of Icaria. (Strab. xiv. p. 639; Steph. B. *s. v.*; Athen. i. p. 30.) This town was probably situated in the fertile plain below the modern Messaria. The name of the town seems to be derived from the wine grown in its neighbourhood on the slopes of Mount Pramnus, though others believe that the Icarian Oenoë was a colony of the Attic town of the same name. (Comp. Ross, *Reisen auf den Griech. Inseln*, ii. pp. 159, 162.)

2. A port-town on the coast of Pontus, at the mouth of the river Oenius, which still bears its ancient name of Oenoë under the corrupt form *Unieh*. (Arrian, *Peripl. Pont. Eux.* p. 16; Anonym. *Peripl.* p. 11; comp. Hamilton, *Researches*, i. p. 271.)

3. An ancient name of the island of Sicinus. [SICINUS.] [L. S.]

OE'NOE (Οἰνόη: *Eth.* Οἰνοαῖος, Οἰναῖος). 1. An Attic demus near Marathon. [MARATHON.]

2. An Attic demus near Eleutherae, upon the confines of Boeotia. [Vol. I. p. 329, No. 43.]

3. A fortress in the territory of Corinth. [Vol. I. p. 685, b.]

4. Or OENE (Οἴνη, Steph. B. *s. v.*), a small town in the Argeia, west of Argos, on the left bank of the river Charadrus, and on the southern (the Prinus) of the two roads leading from Argos to Mantineia. Above the town was the mountain Artemisium (*Malevós*), with a temple of Artemis on the summit, worshipped by the inhabitants of Oenoe under the name of Oenoatis (Οἰνωᾶτις). The town was named by Diomedes after his grandfather Oeneus, who died here. In the neighbourhood of this town the Athenians and Argives gained a victory over the Lacedaemonians. (Paus. ii. 15. § 2, i. 15. § 1, x. 10. § 4; Apollod. i. 8. § 6; Steph. B. *s. v.*) Leake originally placed Oenoe near the left bank of the Charadrus; but in his later work he has changed his opinion, and supposes it to have stood near the right bank of the Inachus. His original supposition, however, seems to be the correct one; since there can be little doubt that Ross has rightly described the course of the two roads leading from Argos to Mantineia. (Leake, *Morea*, vol. ii. p. 413, *Pelopon.* p. 266; Ross, *Reisen im Peloponnes*, p. 133.)

5. Or BOEONOA, a town of Elis, near the Homeric Ephyra. (Strab. viii. p. 338.) [Vol. I. p. 839, b.]

OENOLADON (Οἰνολάδων, *Stadiasm.* § 96), a river in the district of the African Syrtes, near the town of AMARAEA (Ἀμαραία, *Stadiasm. l. c.*), where there was a tower and a cove. Barth (*Wanderungen*, pp. 300, 359) refers it to the *Wady Msîd*, where there is a valley with a stream of sweet water in the sandy waste; and Müller, in his map to illustrate the Coast-describer (*Tab. in Geog. Graec. Min.* Par. 1855), places Amaraea at *Ras-al-Hamrak*, where Admiral Smyth (*Mediterranean*, p. 456) marks cove ruins, and Admiral Beechey (*Exped. to N. Coast of Africa*, p. 72) the ruins of several baths with tesselated pavements, to the W. of which there is a stream flowing from the *Wady Mata*. [E. B. J.]

OENO'NE or OENO'PIA. [AEGINA.]

OENO'PHYTA (τὰ Οἰνόφυτα), a place in Boeotia, where the Athenians under Myronides gained a signal victory over the Boeotians in B. C. 456. As this victory was followed by the destruction of Tanagra, there can be little doubt that it was in the territory of the latter city, not far from the frontier of Attica. Its name, moreover, shows that it was the place where the wine was chiefly produced, for which the territory of Tanagra was celebrated. Leake therefore places it at *I'nia* (written Οἴνια, perhaps a corruption of Οἰνόφυτα), which stands in a commanding position near the left bank of the Asopus, between Tanagra and Oropus. (Thuc. i. 108, iv. 95; Leake, *Northern Greece*, vol. ii. p. 463.)

OENO'TRIA (Οἰνωτρία), was the name given by the Greeks in very early times to the southernmost portion of Italy. That country was inhabited at the period when the Greeks first became acquainted with it, and began to colonise its shores, by a people whom they called OENOTRI or OENOTRII (Οἰνωτροί or Οἰνώτριοι). Whether the appellation was a national one, or was even known to the people themselves, we have no means of judging; but the Greek writers mention several other tribes in the same part of Italy, by the names of Chones, Morgetes, and Itali, all of whom they regarded as of the same race with the Oenotrians; the two former being expressly called Oenotrian tribes [CHONES; MORGETES], while the name of Itali was, according to the account generally received, applied to the Oenotrians in general. Antiochus of Syracuse distinctly spoke of the Oenotri and Itali as the same people (*ap. Strab.* vi. p. 254), and defined the boundaries of Oenotria (under which name he included the countries subsequently known as Lucania and Bruttium *exclusive* of Iapygia) as identical with those of Italia (*ap. Strab. l. c.*). A well-known tradition, adopted by Virgil, represented the Oenotrians as taking the name of Italians, from a chief or king of the name of Italus (Dionys. i. 12, 35; Virg. *Aen.* i. 533; Arist. *Pol.* vii. 10); but it seems probable that this is only one of the mythical tales so common among the Greeks: and whether the name of Itali was only the native appellation of the people whom the Greeks called Oenotrians, or was originally that of a particular tribe, like the Chones and Morgetes, which was gradually extended to the whole nation, it seems certain that, in the days of Antiochus, the names Oenotri and Itali, Oenotria and Italia, were regarded as identical in signification. The former names, however, had not yet fallen into disuse; at least Herodotus employs the name of Oenotria, as one familiar to his readers, to designate the country in which the Phocaean colony of Velia was founded. (Herod. i. 167.) But the gradual extension of the name of Italia, as well as the conquest of the Oenotrian territory by the Sabellian races of the Lucanians and Bruttians, naturally led to the disuse of their name; and though this is still employed by Aristotle (*Pol.* vii. 10), it is only in reference to the ancient customs and habits of the people, and does not prove that the name was still in current use in his time. Scymnus Chius uses the name Oenotria in a different sense, as distinguished from Italia, and confines it to a part only of Lucania; but this seems to be certainly opposed to the common usage, and probably arises from some misconception. (Scymn. Ch. 244, 300.)

There seems no doubt that the Oenotrians were a Pelasgic race, akin to the population of Epirus and the adjoining tract on the E. of the Adriatic. This was evidently the opinion of those Greek writers who represented Oenotrus as one of the sons of Lycaon, the son of Pelasgus, who emigrated from Arcadia at a very early period. (Pherecydes, *ap. Dionys.* i. 13; Paus. viii. 3. § 5.) The statement of Pausanias, that this was the most ancient migration of which he had any knowledge, shows that the Oenotrians were considered by the Greeks as the earliest inhabitants of the Italian peninsula. But a more conclusive testimony is the incidental notice in Stephanus of Byzantium, that the Greeks in Southern Italy called the native population, whom they had reduced to a state of serfdom like the Penestae in Thessaly and the Helots in Laconia, by the name of Pelasgi. (Steph. Byz. *s. v.* Χῖοι.) These serfs could be no other than the Oenotrians. Other arguments for their Pelasgic origin may be deduced from the recurrence of the same names in Southern Italy and in Epirus, as the Chones and Chaones, Pandosia, and Acheron, &c. Aristotle also notices the custom of *συσσίτιαι*, or feasting at public tables, as subsisting from a very early period among the Oenotrians as well as in Crete. (Arist. *Pol.* vii. 10.)

The relation of the Oenotrians to the other tribes of Italy, and their subjection by the Lucanians, a Sabellian race from the north, have been already given in the article ITALIA. [E. H. B.]

OENO'TRIDES INSULAE (Οἰνωτρίδες νῆσοι), were two small islands off the shore of Lucania, nearly opposite Velia. (Strab. vi. p. 252; Plin. iii. 7. s. 13.) Their individual names, according to Pliny, were Pontia and Iscia. Cluverius (*Ital.* p. 1260) speaks of them as still existing under their ancient names; but they are mere rocks, too small to be marked on ordinary modern maps. [E. H. B.]

OENUS (Οἰνοῦς: *Eth.* Οἰνούντιος), a small town in Laconia, celebrated for its wine, from which the river Oenus, a tributary of the Eurotas, appears to have derived its name. From its being described by Athenaeus as near Pitane, one of the divisions of Sparta, it was probably situated near the junction of the Oenus and the Eurotas. (Steph. B. *s. v.*; Athen. i. p. 31.) The river Oenus, now called *Kelefína*, rises in the watershed of Mt. Parnon, and, after flowing in a general south-westerly direction, falls into the Eurotas, at the distance of little more than a mile from Sparta. (Polyb. ii. 65, 66; Liv. xxxiv. 28.) The principal tributary of the Oenus was the Gorgylus (Γόργυλος, Polyb. ii. 66), probably the river of *Vrestená*. (Leake, *Peloponnesiaca*, p. 347.)

OENUSSAE (Οἰνοῦσσαι, Οἰνοῦσαι). 1. A group of islands off the coast of Messenia. [Vol. II. p. 342, b.]

2. A group of islands between Chios and the Asiatic coast. (Herod. i. 165; Thuc. viii. 24; Steph. B. *s. v.*) They are five in number, now called *Spalmadores* or *Ergonisi*. Pliny (v. 31. s. 38) mentions only one island.

OEROE. [PLATAEAE.]

OESCUS. 1. (Οἶσκος, Ptol. iii. 10. § 10, viii. 11. § 6), a town of the Triballi in Lower Moesia, seated near the mouth of the river of the same name, and on the road from Viminacium to Nicomedia, 12 miles E. from Valcriana, and 14 miles W. from Utum. (*Itin. Ant.* p. 220.) It was the station of the Legio V. Maced. Procopius, who calls the town Ἰσκός, says that it was fortified by Justinian (*de Aed.* iv. 6). Usually identified with *Oreszovitz*, though some hold it to be *Glava*.

2. A river of Lower Moesia, called by Thucydides (ii. 96) Ὄσκιος, and by Herodotus (iv. 49) Σκίος. Pliny (iii. 26. s. 29) places its source in Mount Rhodope; Thucydides (*l. c.*) in Mount Scomius, which adjoined Rhodope. Its true source, however, is on the W. side of Haemus, whence it pursues its course to the Danube. It is now called the *Isker* or *Esker*. [T. H. D.]

OESTRYMNIDES. [BRITANNICAE INSULAE, Vol. I. p. 433.]

OESYME (Οἰσύμη, Thuc. iv. 107; Scyl. p. 27 (the MS. incorrectly Σισύμη); Scymn. Ch. 655; Diod. Sic. xii. 68 (by an error of the MS. Σύμη); Ptol. iii. 13. § 9; Plin. iv. 18; Armenidas, *ap. Athen.* p. 31: *Eth.* Οἰσυμαῖος, Steph. B.), a Thasian colony in Pieris, which, with Galepsus, was taken by Brasidas, after the capture of Amphipolis. (Thuc. *l. c.*) Its position must be sought at some point on the coast between *Neftér* and the mouth of the Strymon. (Leake, *Northern Greece*, vol. iii. p. 179; Cousinery, *Voyage dans la Macedoine*, vol. ii. p. 69.) [E. B. J.]

OETA (Οἴτη: *Eth.* Οἰταῖος), a mountain in the south of Thessaly, which branches off from Mt. Pindus, runs in a south-easterly direction, and forms the northern barrier of Central Greece. The only entrance into Central Greece from the north is through the narrow opening left between Mt. Oeta and the sea, celebrated as the pass of Thermopylae. [THERMOPYLAE]. Mt. Oeta is now called *Katavóthra*, and its highest summit is 7071 feet. (*Journal of Geogr. Soc.* vol. vii. p. 94.) The mountain immediately above Thermopylae is called Callidromon both by Strabo and Livy. (Strab. ix. p. 428; Liv. xxxvi. 15.) The latter writer says that Callidromon is the highest summit of Mt. Oeta; and Strabo agrees with him in describing the summit nearest to Thermopylae as the highest part of the range; but in this opinion they were both mistaken, *Mt. Patriótiko*, which lies more to the west, being considerably higher. Strabo describes the proper Oeta as 200 stadia in length. It is celebrated in mythology as the scene of the death of Hercules, whence the Roman poets give to this hero the epithet of Oetaeus. From this mountain the southern district of Thessaly was called Oetaea (Οἰταία, Strab. ix. pp. 430, 432, 434), and its inhabitants Oetaei (Οἰταῖοι, Herod. vii. 217; Thuc. iii. 92; Strab. ix. p. 416). There was also a city, Oeta, said to have been founded by Amphissus, son of Apollo and Dryope (Anton. Liberal. c. 32), which Stephanus B. (*s. v.*) describes as a city of the Malians. Leake places it at the foot of *Mt. Patriótiko*, and conjectures that it was the same as the sacred city mentioned by Callimachus. (*Hymn. in Del.* 287.) [See Vol. II. p. 255.] (Leake, *Northern Greece*, vol. ii. p. 4, seq.)

OETENSII (Οἰτήνσιοι, Ptol. iii. 10. § 9), a tribe in the eastern part of Moesia Inferior. [T. H. D.]

OETYLUS (Οἴτυλος, Hom., Paus., Steph. B.; Βείτυλος, Böckh, *Inscr.* no. 1323; Βίτυλα, Ptol. iii. 16. § 22; Οἴτυλος—καλεῖται δ' ὑπό τινων Βείτυλος, Strab. viii. p. 360, corrected in accordance with the inscription), a town of Laconia on the eastern side of the Messenian gulf, represented by the modern town of *Vítylo*, which has borrowed its name from it. Pausanias says that it was 80 stadia from Thalamae and 150 from Messa; the latter distance is too great, but there is no doubt of the identity of Oetylus and *Vítylo;* and it appears that Pausanias made a mistake in the names, as the distance between Oetylus and Caenepolis is 150 stadia. Oetylus is mentioned by Homer, and was at a later time one of the Eleuthero-Laconian towns. It was still governed by its ephors in the third century of the Christian era. Pausanias saw at Oetylus a temple of Sarapis, and a wooden statue of Apollo Carneius in the agora. Among the modern houses of *Vítylo* there are remains of Hellenic walls, and in the church a beautiful fluted Ionic column supporting a beam at one end of the aisle, and three or four Ionic capitals in the wall of the church, probably the remains of the temple of Sarapis. (Hom. *Il.* ii. 585; Strab. viii. p. 360; Paus. iii. 21. § 7, 25. § 10, 26. § 1; Steph. B. *s. v.*; Ptol. *l. c.*; Böckh, *l. c.*; Morritt, in Walpole's *Turkey*, p. 54; Leake, *Morea*, vol. i. p. 313; Boblaye, *Récherches, &c.* p. 92; Curtius, *Peloponnesos*, vol. ii. p. 283.)

OEUM (Οἶον), a mountain fortress situated in eastern Locris, above Opus, and destroyed by an earthquake. (Strab. i. p. 60.) According to Gell its ruins are to be seen on a steep hill, 25 minutes above *Livanitis.* (*Itin.* p. 232.)

OEUM or IUM (Οἰόν, Οἶον, Ἰόν: *Eth.* Οἰάτης, Ἰάτης), the chief town of the district Sciritis in Laconia, commanded the pass through which was the road from Tegea to Sparta. It probably stood in the *Klisúra*, or narrow pass through the watershed of the mountains forming the natural boundary between Laconia and Arcadia. When the Theban army under Epaminondas first invaded Laconia in four divisions, by four different passes, the only division which encountered any resistance was the one which marched through the pass defended by Oeum. But the Spartan Ischolaus, who commanded a body of troops at this place, was overpowered by superior numbers; and the invading force thereupon proceeded to Sellasia, where they were joined by the other divisions of the army. (Xen. *Hell.* vi. 5. §§ 24—26.) In Xenophon the town is called Ἰόν and the inhabitants Ἰᾶται; but the form Οἰόν or Οἶον is probably more correct. Such towns or villages, situated upon mountainous heights, are frequently called Oeum or Oea. (Comp. Harpocrat. *s. v.* Οἶον.) Probably the Oeum in Sciritis is referred to in Stephanus under Οἶος· πολίχνιον Τεγέας. Αἰσχύλος Μυσοῖς· οἱ πολίται Οἰᾶται.

Oeum is not mentioned subsequently, unless we suppose it to be the same place as Iasus (Ἴασος), which Pausanias describes as situated within the frontiers of Laconia, but belonging to the Achaeans. (Paus. vii. 13. § 7; comp. Suid. *s. v.* Ἴασος; Leake, *Morea*, vol. iii. p. 30; Ross, *Reisen im Peloponnes*, p. 179; Curtius, *Peloponnesos*, vol. ii. p. 264.)

OEUM CERAMEICUM. [Attica, p. 326, a.]

OEUM DECELEICUM. [Attica, p. 330, a.]

OGDAEMI. [Marmarica.]

OGLASA, a small island in the Tyrrhenian or Ligurian sea, between Corsica and the coast of Etruria. (Plin. iii. 6. s. 12.) It is now called *Monte Cristo.* [E. H. B.]

OGY'GIA (᾿Ωγυγίη) is the name given by Homer in the Odyssey to the island inhabited by the nymph Calypso. He describes it as the central point or navel of the sea (ὄμφαλος ϑαλάσσης), far from all other lands; and the only clue to its position that he gives us is that Ulysses reached it after being borne at sea for eight days and nights after he had escaped from Charybdis; and that when he quitted it again he sailed for seventeen days and nights with a fair wind, having the Great Bear on his left hand (i.e. in an easterly direction), until he came in sight of the land of the Phaeacians. (Hom. *Odyss.* i. 50, 85, v. 55, 268—280, xii. 448.) It is hardly necessary to observe that the Homeric geography in regard to all these distant lands must be considered as altogether fabulous, and that it is impossible to attach any value to the distances above given. We are wholly at a loss to account for the localities assigned by the Greeks in later days to the scenes of the Odyssey: it is certain that nothing can less accord with the data (such as they are) supplied by Homer than the identifications they adopted. Thus the island of Calypso was by many fixed on the coast of Bruttium, near the Lacinian promontory, where there is nothing but a mere rock of very small size, and close to the shore. (Plin. iii. 10. s. 15; Swinburne's *Travels*, vol. i. p. 225.) Others, again, placed the abode of the goddess in the island of Gaulos (or *Gozo*), an opinion apparently first advanced by Callimachus (Strab. i. p. 44, vii. p. 299), and which has at least some semblance of probability. But the identification of Phaeacia with Corcyra, though more generally adopted in antiquity, has really no more foundation than that of Ogygia with Gaulos: so that the only thing approaching to a geographical statement fails on examination. It is indeed only the natural desire to give to the creations of poetic fancy a local habitation and tangible reality, that could ever have led to the associating the scenes in the Odyssey with particular spots in Sicily and Italy; and the view of Eratosthenes, that the geography of the voyage of Ulysses was wholly the creation of the poet's fancy, is certainly the only one tenable. At the same time it cannot be denied that some of the fables there related were founded on vague rumours brought by voyagers, probably Phoenicians, from these distant lands. Thus the account of Scylla and Charybdis, however exaggerated, was doubtless based on truth. But the very character of these marvels of the far west, and the tales concerning them, in itself excludes the idea that there was any accurate geographical knowledge of them. The ancients themselves were at variance as to whether the wanderings of Ulysses took place within the limits of the Mediterranean, or were extended to the ocean beyond. (Strab. i. pp. 22—26.) The fact, in all probability, is that Homer had no conception of the distinction between the two. It is at least very doubtful whether he was acquainted even with the existence of Italy; and the whole expanse of the sea beyond it was undoubtedly to him a region of mystery and fable.

The various opinions put forth by ancient and modern writers concerning the Homeric geography are well reviewed by Ukert (*Geographie der Griechen u. Römer*, vol. i. part ii. pp. 310—319); and the inferences that may really be drawn from the language of the poet himself are clearly stated by him. (*Ib.* part i. pp. 19—31.) [E. H. B.]

OGYRIS (᾿Ωγυρις, Strab. xvi. p. 766), an island, off the southern coast of Carmania about 2000 stadia, which was traditionally said to contain the tomb of king Erythras, from which the whole sea was supposed to have derived its name. It was marked by a huge mound planted with wild palms. Strabo states that he obtained this story from Nearchus and Orthagoras (or Pythagoras), who learnt it from Mithropastes, the son of a Phrygian satrap, to whom he had given a passage in his fleet to Persia. The same name is given to the island in many other geographers (as in Mel. iii. 8. § 6; Dionys. Per. 607; Plin. vi. 28. s. 32; Priscian, *Perieg.* 605; Fest. Avien. 794; Steph. B. *s.v.*; Suidas, *s.v.*). The other editions of Strabo read Τυϐϐήνη and Τυϐϐίνη,—possibly a corruption of Ὠγυρίνη or Γυρίνη,—the form which Vossius (*in Melam, l. c.*) has adopted. The account, however, preserved in Arrian's Voyage of Nearchus (*Indic.* 37), differs much from the above. According to him, the fleet sailing westward passed a desert and rocky island called Organa; and, 300 stadia beyond it, came to anchor beside another island called Ooracta; that there the tomb of Erythras was said to exist, and the fleet obtained the aid of Mazene, the chief of the island, who volunteered to accompany it, and pilot it to Susa. It seems generally admitted, that the Organa of Arrian and Ptolemy (vi. 7. § 46, who, placing it along the Arabian coast, has evidently adopted the distances of Strabo) is the modern *Hormuz*, which bears also the name of *Gerun*, or *Jerun*. Vincent, however, thinks that it is the modern *Arek*, or *L'Arek*. (*Voy. Nearchus*, i. p. 348.) The distance in Strabo is, perhaps, confounded with the distance the fleet had sailed along the coast of Carmania. Again Nearchus places the tomb of Erythras, not in Organa, but in Ooracta; and Agatharchides mentions that the land this king reigned over was very fertile, which applies to the latter, and not to the former. (Agatharch. p. 2, ed. Hudson.) The same is true of what Pliny states of its size (*l. c.*). Curtius, without mentioning its name, evidently alludes to Ogyris (*Ormuz*), which he places close to the continent (x. 2), while the Geographer of Ravenna has preserved a remembrance of all the places under the head of "Colfo Persico," in which he places "Ogiris, Oraclia, Durcadena, Rachos, Orgina." Ooracta is called in Strabo (*l. c.*) Δώρακτα; in Pliny, Oracla (vi. 28. s. 98); in Ptolemy, Οὐορόχθα (vi. 8. § 15). The ancient name is said to be preserved in the modern *Vroct*, or *Broct*. It also derives the name of *Kishmi* from the quantity of grapes now found on it. Edrisi calls *Jezireh-tuileh*, the long island (i. p. 364; cf. also Wellsted's *Travels*, vol. i. p. 62). The whole of this complicated piece of geography has been fully examined by Vincent, *Voy. of Nearchus*, vol. i. p. 348, &c.; Ritter, vol. xii. p. 435. [V.]

OI'SPORIS (Οἰσπορίς, Ptol. iv. 3. § 14; Opirus, *Peut. Tab.*; Ἔπηρος, *Stadiasm.* § 86), a town of the Greater Syrtis, which Barth (*Wanderungen*, pp. 368, 378) identifies with *Liman Naim*, where there is a sandy bay into which ships might send their boats, with almost all winds, for water, at three wells, situated near the beech. (Beechey, *Exped. to N. Coast of Africa*, p. 173.) The tower, of which the Coast-describer speaks, must be the ruins at *Râs Eski*, to the E. of *Naim*. [E. B. J.]

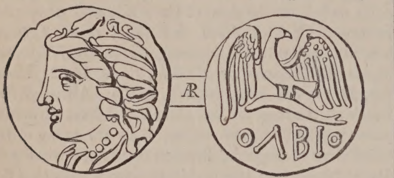
OLBASA (Ὄλϐασα). 1. A town in Cilicia Aspera, at the foot of Mount Taurus, on a tributary of the Calycadnus. (Ptol. v. 8. § 6.) Col. Leake (*Asia Minor*, p. 320) identifies the town of Olbasa with the Olbe mentioned by Strabo (xiv. p. 672); while in another passage (p. 117) he conjectures that Olbasa may at a later period have changed its name into Claudiupolis, with which accordingly he is inclined to identify it. The former supposition is possible, but not the latter, for Strabo places Olbe in the interior of Cilicia, between the rivers Lamus and Cydnus, that is, in the mountainous districts of the Taurus. According to tradition, Olbe had been built by Ajax, the son of Teucer; it contained a temple of Zeus, whose priest once ruled over all Cilicia Aspera. (Strab. *l. c.*) In later times it was regarded as belonging to Isauria, and was the seat of a bishop. (Hierocl. p. 709; Basil. *Vit. Theclae*, ii. 8.) We still possess coins of two of those priestly princes, Polemon and Ajax. (Eckhel, *Doctr. Num.* vol. iii. p. 26, &c.) It should be observed that Stephanus Byz. (*s. v.* Ὀλϐία) calls Olbasa or Olbe Olbia.

2. A town in the Lycaonian district Antiochiana, in the south-west of Cybistra. (Ptol. v. 6. § 17; Hierocl. p. 709.)

3. A town in the northern part of Pisidia, between Pednelissus and Selge. (Ptol. v. 5. § 8; Hierocl. p. 680.) [L. S.]

OLBE. [OLBASA, No. 1.]

O'LBIA (Ὀλϐία, Strab. iv. p. 200, vii. p. 206; Scymn. 806; Ptol. iii. 5. § 28; Arrian, *Per.* p. 20; Anon. *Per.* p. 8; Mela, ii. 1. § 6; Jornand. *B. Get.* 5; with the affix Sabia, Σαϐία, Anon. *l. c.*; on coins in the Ionic form always Ὀλϐίη). Pliny (iv. 26) says that it was anciently called OLBIOPOLIS, and MILETOPOLIS: the former of these names does not occur elsewhere, and is derived probably from the ethnic name OLBIOPOLITAE (Ὀλϐιοπολῖται, Herod. iv. 18; Suid. *s. v.* Ποσειδώνιος), which appears on coins as late as the date of Caracalla and Alexander Severus. (Kohler, *Mém. de l'Acad. de St. Petersb.* vol. xiv. p. 106; Blaramberg, *Choix des Méd. Antiques d'Olbiopolis ou d'Olbia*, Paris, 1822; Mionnet, *Descr. des Méd.* vol. i. p. 349.) Although the inhabitants always called their city Olbia, strangers were in the habit of calling it by the name of the chief river of Scythia, BORYSTHENES (Βορυσθένης, Βοροσθένις), and the people BORYSTHENITAE (Βορυσθενεῖται, Herod. *l. c.*; Dion Chrys. *Orat.* xxxvi. vol. ii. p. 74; Lucian, *Toxar.* 61; Menand. *ap. Schol. ad Dionys. Perieg.* 311; Steph. B. *s. v.*; Amm. Marc. xxii. 8. § 40; Macrob. *Sat.* i. 10). A Grecian colony in Scythia, on the right bank of the Hypanis, 240 stadia (Anon. *l. c.*; 200 stadia, Strab. p. 200; 15 M. P., Plin. *l. c.*) from its mouth, the ruins of which are now found at a place on the W. bank of the *Bug*, called *Stomogil*, not far from the village *Ilginskoje*, about 12 Eng. miles below *Nicholaev*. This important settlement, which was situated among the Scythian tribes of the Callipidae and Alazones, owed its origin to the Ionic Miletus in B. C. 655. (Anon. *Peripl. l. c.*; Euseb. *Chron.*) At an early period it became a point of the highest importance for the inland trade, which, issuing from thence, was carried on in an easterly and northern direction as far as Central Asia. It was visited by Herodotus (iv. 17, 18, 53, 78), who obtained his valuable information about Scythia from the Greek traders of Olbia. From the important series of inscriptions in Böckh's collection (*Inscr.* 2058—2096), it appears that this city, although at times dependent upon the Scythian or Sarmatian princes, enjoyed the privileges of a free government, with institutions framed upon the Ionic model. Among its eminent names occur those of Poseidonius (Suidas, *s. v.*), a sophist and historian, and Sphaerus the stoic, a disciple of Zeno of Citium. (Plut. *Cleom.* 2.) There has been much controversy as to the date of the famous inscription (Böckh, No. 2058) which records the exploits of Protogenes, who, in the extreme distress of his native city, aided it both with his purse and person. This inscription, apparently belonging to the period B. C. 218—201, mentions the Galatians and Sciri (perhaps the same as those who are afterwards found united with the Heruli and Rugii) as the worst enemies of Olbia, a clear proof that in the third century B. C. Celtic tribes had penetrated as far to the E. as the Borysthenes. Dion Chrysostom (*Orat.* xxxvi. p. 76), who came to Olbia when he escaped from Domitian's edict, relates how it had been destroyed by the Getae about 150 years before the date of his arrival, or about B. C. 50, but had been restored by the old inhabitants. From the inscriptions it appears that Augustus and Tiberius conferred favours on a certain Ababus of Olbia (No. 2060), who, in gratitude, erected a portico in their honour (No. 2087), while Antoninus Pius assisted them against the Tauro-Scythians. (Jul. Capit. *Anton.* 9.) The citizens erected statues to Caracalla and Geta (No. 2091). The city was in all probability destroyed in the invasion of the Goths A. D. 250, as the name does not occur henceforth in history. For coins of Olbia, besides the works already quoted, see Eckhel, vol. ii. p. 3. (Pallas, *Reise*, vol. ii. p. 507; Clarke, *Trav.* vol. ii. p. 351; Murawien Apostol's *Reise*, p. 27; Böckh, *Inscr.* vol. ii. pp. 86—89; Niebuhr, *Kleine Schrift.* p. 352; Schafarik, *Slav. Alt.* vol. i. p. 397; Creuzer, *Heidelberg. Jährbuch*, 1822, p. 1235; Bähr, *Excursus ad Herod.* iv. 18.) [E. B. J.]



COIN OF OLBIA.

O'LBIA ('Ολϐία: *Eth.* 'Ολϐιανός, Olbiensis: *Terranova*), one of the most considerable cities of Sardinia, situated on the E. coast of the island not far from its NE. extremity, in the innermost recess or bight of a deep bay now called the *Golfo di Terranova.* According to Pausanias it was one of the most ancient cities in the island, having been founded by the colony of Thespiadae under Iolaus, the companion of Hercules, with whom were associated a body of Athenians, who founded a separate city, which they named Ogryle. (Paus. x. 17. § 5; Diod. iv. 29; Solin. 1. § 61.) The name of Olbia certainly seems to indicate that the city was of Greek origin; but, with the exception of this mythical legend, we have no accounts of its foundation. After the Roman conquest of the island it became one of the most important towns in Sardinia; and from its proximity to Italy and its opportune port, became the ordinary point of communication with the island, and the place where the Roman governors and others who visited Sardinia usually landed. (Cic. *ad Q. Fr.* ii. 3. § 7, 6. § 7.) In the First Punic War it was the scene of a naval engagement between the consul Cornelius and a Carthaginian fleet, which had taken refuge in its spacious port; but was attacked and defeated there by Cornelius, who followed up his advantage by taking the city, B. C. 259. (Zonar. viii. 11; Flor. ii. 2. § 16; Val. Max. v. 1. § 2.) In the Second Punic War (B. C. 210) its territory was ravaged by a Carthaginian fleet. (Liv. xxvii. 6.) Under the reign of Honorius, Olbia is still mentioned by Claudian as one of the principal sea-ports of Sardinia; and the Itineraries give more than one line of road proceeding from thence towards different parts of the island. (Claudian, *B. Gild.* 519; *Itin. Ant.* pp. 79, 80, 82.) The name is there written Ulbia: in the middle ages it came to be known as *Civita*, and obtained its modern appellation of *Terranova* from the Spaniards.

Ptolemy distinguishes the port of Olbia ('Ολϐιανὸς λιμήν, iii. 3. § 4) from the city itself: he probably applies this name to the whole of the spacious bay or inlet now known as the *Gulf of Terranova*, and the position given is that of the entrance. [E. H. B.]

O'LBIA ('Ολϐία: *Eth.* 'Ολϐιοπολίτης, and 'Ολϐιανός). Stephanus (*s. v.* 'Ολϐία) speaks of one city of this name as a Ligurian city, by which he means the Olbia on the Ligurian coast of Gallia; for the name Olbia appears to be Greek. Mela (ii. 5), who proceeds from east to west in enumerating the cities on the Mediterranean coast of Gallia, places Olbia between Forum Julii (*Fréjus*) and Massilia (*Marseille*). The order of place is this: Forum Julii, Athenopolis, Olbia, Taurois, Citharistes, Massilia. Strabo (iv. p. 184), who proceeds from west to east in his enumeration of the cities of this coast, mentions Massilia, Tauroentium, Olbia, and Antipolis, and Nicaea. He adds that the port of Augustus, which they call Forum Julii, is between Olbia and Antipolis (*Antibes*). The Massaliots built Olbia, with the other places on this coast, as a defence against the Salyes and the Ligures of the Alps. (Strab. p. 180.) Ptolemy (ii. 10. § 8) places Olbia between the promontory Citharistes (*Cap Cicier*) and the mouth of the river Argenteus (*Argents*), west of *Fréjus.* There is nothing that fixes the site of Olbia with precision; and we must accept D'Anville's conjecture that Olbia was at a place now called *Eoube*, between *Cap Combe* and *Bréganson.* Forbiger accepts the conjecture that Olbia was at *St. Tropez*, which he supports by saying that Strabo places Olbia 600 stadia from Massilia; but Strabo places Forum Julii 600 stadia from Massilia. [G. L.]

O'LBIA ('Ολϐία). 1. A town in Bithynia, on the bay called, after it, the Sinus Olbianus (commonly Sinus Astacenus), was in all probability only another name for Astacus [ASTACUS]. Pliny (v. 43) is probably mistaken in saying that Olbia was the ancient name for Nicaea in Bithynia; he seems to confound Nicaea with Astacus.

2. The westernmost town on the coast of Pamphylia. (Strab. xiv. pp. 666, foll.; Plin. v. 26.) Ptolemy (v. 5. § 2), consistently with this description, places it between Phaselis and Attaleia. Stephanus B. (*s. v.*) blames Philo for ascribing this town to Pamphylia, since, as he asserts, it was situated in the territory of the Solymi, and its real name was Olba; but the critic is here himself at fault, confounding Olbia with the Pisidian Olbasa. Strabo describes our Olbia as a strong fortress, and its inhabitants colonised the Lycian town of Cydrema.

3. A town of Cilicia, mentioned only by Stephanus Byz. (*s. v.*), who may possibly have been thinking of the Cilician Olbasa or Olbe. [L. S.]

OLBIA. [OLIBA.]

OLBIA'NUS SINUS ('Ολϐιανὸς κόλπος), only another name for the Sinus Astacenus, the town of Olbia being also called Astacus. (Scylax, p. 35; comp. ASTACUS, and OLBIA, No. 1.) [L. S.]

O'LCADES (Ὀλκάδες), a people of Hispania Baetica, dwelling N. of Carthago Nova, on the upper course of the Anas, and in the E. part of the territory occupied at a later date by the Oretani. They are mentioned only in the wars of the Carthaginians with the Iberians, and after that period vanish entirely from history. Hannibal during his wars in Italy transplanted a colony of them into Africa. Their chief town was Althaea. (Polyb. iii. 14. 23, and 13. 5; Liv. xxi. 5; Steph. B. *s. v.*; Suidas, *s. v.*) [T. H. D.]

OLCI'NIUM (Οὐλκίνιον, Ptol ii. 17. § 5; Olchinium, Plin. iii. 26: *Eth.* Olciniatae), a town of some importance in Illyricum, which surrendered to the Romans at the commencement of hostilities with Gentius, and which, in consequence, received the privilege of freedom and immunity from taxation. (Liv. xlv. 26.) *Dulcigno* or *Ulkin*, as it is still called, is identified with this town. (Hahn, *Albanesische Studien*, p. 262.) [E. B. J.]

OLEARUS. [OLIARUS.]

OLEASTRUM (Ὀλέαστρον, Ptol. ii. 4. § 14). 1. A town in Hispania Baetica, in the jurisdiction of Gades, with a grove of the same name near it. (Mela, iii. 1. § 4; Plin. iii. 1. s. 3.)

2. A town of the Cosetani in Hispania Tarraconensis, on the road from Dertosa to Tarraco (*Itin. Ant.* 399). Probably the same town mentioned by Strabo (iii. p. 159), but erroneously placed by him near Saguntum. It seems also to have given name to the lead mentioned by Pliny (xxxiv. 17. s. 49). Variously identified with *Balaguer*, *Miramar*, and *S. Lucar de Barrameda* (Marca, *Hisp.* ii. 11. p. 142.) [T. H. D.]

OLEASTRUM PROM. (Ὀλέαστρον, Ptol. iv. 1. § 6), a promontory of Mauretania, between Russadir and Abyla, called in the Antonine Itinerary, BARBARI PROM., now *Punta di Mazari*, in the bight of *Titáwán*, or *Tetuán.* [E. B. J.]

OLE'NACUM, a fortress in the N. of Britannia Romana, and the station of the Ala Prima Herculea (*Not. Prov.*) It lay close to the Picts' wall, and Camden thinks (p. 1022) that it occupied the site of *Linstoc Castle* in the barony of *Crosby*, not far from *Carlisle.* Horsley, however (p. 112) takes it to be *Old Carlisle*, near *Wigton*, where there are some conspicuous Roman remains. [T. H. D.]

OLENUS (Ὤλενος), a town in Galatia, in the west of Ancyra, and belonging to the territory of the Tectosages, is mentioned only by Ptolemy (v. 4. § 8). [L. S.]

O'LENUS (Ὤλενος: *Eth.* Ὠλένιος). 1. An ancient town in the S. of Aetolia, between the Achelous and the Evenus, was named after a son of Zeus or Hephaestus, and is mentioned in the Homeric catalogue. It was situated near New Pleuron, at the foot of Mount Aracynthus; but its exact site is uncertain. It is said to have been destroyed by the Aeolians; and there were only a few traces of it in the time of Strabo. (Strab. x. pp. 451, 460; Hom. *Il.* ii. 638; Apollod. i. 8. § 4; Hyg. *Poët. Astron.* 2. § 13; Stat. *Theb.* iv. 104; Steph. B. *s. v.*) The Roman poets use *Olenius* as equivalent to Aetolian: thus Tydeus of Calydon in Aetolia is called *Olenius Tydeus.* (Stat. *Theb.* i. 402.)

2. A town of Achaia, and originally one of the 12 Achaean cities, was situated on the coast, and on the left bank of the river Peirus, 40 stadia from Dyme, and 80 stadia from Patrae. On the revival of the Achaean League in B. C. 280, it appears that Olenus was still in existence, as Strabo says that it did not join the league; but the inhabitants subsequently abandoned the town, and retired to the neighbouring villages of Peirae (Πειραί), and Euryteiae (Εὐρυτειαί), and to Dyme. In the time of Polybius, however, Olenus was no longer inhabited; and in the time of Strabo it was in ruins, and its territory belonged to Dyme. There are some remains of the ancient city at *Kato* or *Palea-Akhaia.* (Herod. i. 145; Pol. ii. 41; Strab. viii. pp. 384, 386, 388; Paus. vii. 18. § 1, vii. 22. § 1; Plin. iv. 6, *Olenum*; Leake, *Morea*, vol. ii. p. 157, *Peloponnesiaca*, p. 208; Thirlwall, *Hist. of Greece*, vol. viii. p. 82.)

O'LERUS (Ὤλερος, Xenion, *ap. Steph. B. s. v.*: *Eth.* Ὠλέριος, Böckh, *Inscr.* vol. ii. No. 2555; Eustath. *ad Il.* ii. p. 664), a town of Crete, situated on a hill, with a temple to Athene. In the struggle between Cnossus and Lyctus, the people of Olerus sided with the latter. (Polyb. iv. 53, where the reading Ὄριοι appears to be a mistake.) In the *Descrizione dell' Isola di Candia*, A. D. 1538 (*ap. Mus. Class. Antiq.* vol. ii. p. 271), the site is occupied by a place called *Castel Messelerius.* (Höck, *Kreta*, vol. i. pp. 17, 424.) [E. B. J.]

OLGASSYS (Ὄλγασσυς), a lofty and inaccessible mountain on the frontiers of Paphlagonia and Galatia, extending from the Halys in a south-western direction towards the Sangarius, and containing the sources of the Parthenius. The surrounding country was filled with temples erected by the Paphlagonians. (Strab. xii. p. 562.) The mountain mentioned by Ptolemy (v. 4. § 4) under the name of Ligas, Gigas, or Oligas, is probably the same as the Olgassys of Strabo. It still bears its ancient name in the corrupt form of *Ulgaz*, and modern travellers state that some parts of the mountain are covered with snow nearly all the year. [L. S.]

OLI'ARUS (Ὠλίαρος, Olearus, Plin., Virg.: *Eth.* Ὠλιάριος: *Antíparo*), an island in the Aegaean sea, one of the Cyclades, said by Heracleides to have been colonised by the Sidonians and to be 58 stadia from Paros. (Heracleid. ap. Steph. B. *s. v.*; Strab. x. p. 485; Plin. iv. 12. s. 22; Virg. *Aen.* iii. 126.) It possesses a celebrated stalactitic cavern, which has been described by several modern travellers. (Tournefort, *Voyage, &c.* vol. i. p. 146, seq., Eng. transl.; Leake, *Northern Greece*, vol. iii. p. 87, seq.; Fiedler, *Reise durch Griechenland*, vol. ii. p. 191, seq.)

OLIBA (Ὀλίβα, Ptol. ii. 6. § 55), a town of the Berones in the N. of Hispania Tarraconensis. Ukert (vol. ii. pt. 1. p. 458) takes it to be the same town as Olbia in Iberia, mentioned by Steph. B. [T.H.D.]

OLI'CANA (Ὀλίκανα, Ptol. ii. 3. § 16), a town of the Brigantes in the N. of Britannia Romana; according to Camden (p. 867), *Ilkley*, on the river *Wherf* in *Yorkshire.* [T. H. D.]

OLIGYRTUS (Ὀλίγυρτος, Polyb. iv. 11, 70; Ὀνόγυρτος, Plut. *Cleom.* 26), a mountain and fortress situated in a pass between Stymphalus and Caphyae. Leake places it on a small advanced height of *Mt. Skipézi*, projecting into the Stymphalian plain, on the crest of which are the foundations of a Hellenic wall, formed of large quadrangular stones. (Leake, *Morea*, vol. iii. p. 114; Boblaye, *Récherches, &c.* p. 154; Curtius, *Peloponnesos*, vol. i. p. 217.)

OLINA. [GALLAECIA, p. 934, b.]

OLINAS (Ὀλίνα ποταμοῦ ἐκβολαί). Ptolemy (ii. 8. c. 2) places the mouth of the Olinas river on the coast of Celtogalatia Lugdunensis in the country of the Veneli or Unelli; and the next place which he mentions north of the mouth of the Olinas is Noeomagus, or Noviomagus, of the Lexuvii or Lexovii. This is the *Orne*, which flows into the Atlantic below *Caen* in the department of *Calvados*. D'Anville says that in the middle age writings the name of the river is Olna, which is easily changed into *Orne*. Gosselin supposes the Olinas to be the *Savie*, and there are other conjectures; but the identity of name is the only evidence that we can trust in this case. [G. L.]

OLINTIGI, a maritime town of Hispania Baetica, lying E. of Onoba. (Mela, iii. 1. § 4.) Its real name seems to have been Olontigi, as many coins are found in the neighbourhood bearing the inscription OLONT. (Florez, *Med.* ii. pp. 495, 509, iii. p. 103; Mionnet, *Sup.* i. p. 111, ap. Ukert, vol. ii. pt. 1. p. 340.) Variously identified with *Moguer* and *Palos*. [T. H. D.]

OLISIPO (Ὀλιοσείπων, Ptol. ii. 5. § 4), a city of Lusitania, on the right bank of the Tagus, and not far from its mouth. The name is variously written. Thus Pliny (iv. 35) has Olisippo; so also the *Itin. Ant.* pp. 416, 418, seq. In Mela (iii. 1. § 6), Solinus (c. 23), &c., we find Ulyssippo, on account probably of the legend mentioned in Strabo, which ascribed its foundation to Ulysses, but which is more correctly referred to Odysseia in Hispania Baetica. [ODYSSEIA.] Under the Romans it was a municipium, with the additional name of Felicitas Julia. (Plin. *l. c.*) The neighbourhood of Olisipo was celebrated for a breed of horses of remarkable fleetness, which gave rise to the fable that the mares were impregnated by the west wind. (Plin. viii. 67; Varr. *R. R.* ii. 1, 19; Col. vi. 27.) It is the modern *Lisboa* or *Lisbon*. [T. H. D.]

OLI'ZON (Ὀλιζών: *Eth.* Ὀλιζώνιος), an ancient town of Magnesia in Thessaly, mentioned by Homer, who gives it the epithet of "rugged." (Hom. *Il.* ii. 717.) It possessed a harbour (Scylax, p. 25); and as it was opposite Artemisium in Euboea (Plut. *Them.* 8), it is placed by Leake on the isthmus connecting the peninsula of *Trikhíri* with the rest of Magnesia. (Strab. ix. p. 436; Plin. iv. 9. s. 16; Steph. B. *s. v.*; Leake, *Northern Greece*, vol. iv. p. 384.)

O'LLIUS (*Oglio*), a river of Cisalpine Gaul, and one of the more considerable of the northern tributaries of the Padus. It rises in the Alps, at the foot of the *Monte Tonale*, flows through the *Val Camonica* (the district of the ancient Camuni), and forms the extensive lake called by Pliny the Lacus Sebinus, now the *Lago d' Iseo.* From thence it has a course of about 80 miles to the Padus, receiving on its way the tributary streams of the Mela or *Mella*, and the Clusius or *Chiese.* Though one of the most important rivers of this part of Italy, its name is mentioned only by Pliny and the Geographer of Ravenna. (Plin. iii. 16. s. 20, 19. s. 23; Geogr. Rav. iv. 36.) [E. H. B.]

OLMEIUS. [BOEOTIA, Vol. I. p. 413, a.]

O'LMIAE. [CORINTHUS, Vol. I. p. 683, a.]

OLMO'NES (Ὀλμῶνες: *Eth.* Ὀλμωνεύς), a village in Boeotia, situated 12 stadia to the left of Copae, and 7 stadia from Hyettus. It derived its name from Olmus, the son of Sisyphus, but contained nothing worthy of notice in the time of Pausanias. Forchhammer places Olmones in the small island in the lake Copais, SW. of Copae, now called *Trelo-Yani.* [See the Map, Vol. I. p. 411, where the island lies SW. of No. 10.] (Paus. ix. 24. § 3; Steph. B. *s. v.*; Forchhammer, *Hellenika*, p. 178.)

OLOCRUS (τὸ Ὀλόκρον ὄρος, Plut. *Aem. Paul.* 20), a mountain near Pydna, in Macedonia, represented by the last falls of the heights between *Ayán* and *Elefthero-khóri.* (Leake, *Northern Greece*, vol. iii. p. 433.) [E. B. J.]

OLOOSSON (Ὀλοοσσών: *Eth.* Ὀλοοσσόνιος), a town of Perrhaebia in Thessaly, mentioned by Homer, who gives to it the epithet of "white," from its white argillaceous soil. In Procopius the name occurs in the corrupt form of LOSSONUS. It is now called *Elassóna*, and is a place of some importance. It is situated on the edge of a plain near Tempe, and at the foot of a hill, on which there is a large ancient monastery, defended on either side by a deep ravine. The ancient town, or at least the citadel, stood upon this hill, and there are a few fragments of ancient walls, and some foundations behind and around the monastery. (Hom. *Il.* ii. 739; Strab. ix. p. 440; Lycophr. 905; Steph. B. *s. v.*; Procop. *de Aedif.* iv. 14; Leake, *Northern Greece*, vol. iii. p. 345.)

OLOPHYXUS (Ὀλόφυξος, Herod. vii. 22; Thuc. iv. 109; Scyl. p. 27; Strab. vii. p. 331; Steph. B.), a town on the peninsula of Acte, the site of which is probably represented by the *Arsaná* of *Khilandári*, the tenth and last monastery of the E. shore of the *Monte Santo.* It is reported that here there were Hellenic remains found, in particular those of a mole, part of which is now left. (Leake, *Northern Greece*, vol. iii. pp. 141, 151.) [E. B. J.]

OLPAE (Ὄλπαι: *Eth.* Ὀλπαῖος). 1. A fortress on the Ambracian gulf, in the territory of Argos Amphilochicum. [See Vol. I. pp. 207, 208.]

2. A fortress of the Locri Ozolae, the position of which is uncertain. (Thuc. iii. 101.)

OLTIS. De Valois suggested, and D'Anville adopts his opinion, that we ought to read Oltis instead of Clitis in the verse of Sidonius Apollinaris (*Propempt.*):—

"Clitis, Elaris, Atax, Vacalis."

D'Anville observes that the same river is named Olitis in a poem of Theodulf of Orleans. Accordingly the river ought to be named Olt or L' Olt; but usage has attached the article to the name, and we now speak of *Le Lot*, and so use the article twice. The *Lot* rises near *Mont Lozère* on the *Cévennes*, and it has a general west course past *Mende* and *Cahors.* It joins the *Garonne* a few miles below *Agen*, which is on the *Garonne.* [G. L.]

OLU'RIS. [DORIUM.]

OLU'RUS. [PELLENE.]

OLUS (Ὄλους, Scyl. p. 19; Xenion, *ap. Steph. B. s. v.*; Ptol. iii. 17. § 5; *al.* Ὄλουλις; *Stadiasm.* 350: *Eth.* Ὀλούτιοι, Ὀλούτι), a town of Crete, the citizens of which had entered into a treaty with those of Lato. (Böckh, *Inscr.* vol. ii. No. 2554.) There was a temple to Britomartis in this city, a wooden statue of whom was erected by Daedalus, the mythical ancestor of the Daedalidae, and father of Cretan art. (Pausan. ix. 40. § 3.) Her effigy is represented on the coins of Olus. (Eckhel, vol. ii. p. 316; Mionnet, *Descr.* vol. ii. p. 289; Combe, *Mus. Hunter.*) There is considerable difficulty in making out the position of this town; but the site may probably be represented by *Aliédha* near *Spína Lónga*, where there are ruins. Mr. Pashley's map erroneously identifies these with Naxos. (Comp. Höck, *Kreta*, vol. i. p. 417.) [E. B. J.]

OLYMPE'NE (Ὀλυμπηνή), a district of Mysia, on the northern slope of Mount Olympus, from which it derived its name. (Strab. xii. pp. 571, 576.) The inhabitants of the district were called Olympeni (Ὀλυμπηνοί, Strab. xii. p. 574; Ptol. v. 2. § 15) or Olympieni (Ὀλυμπιηνοί, Herod. vii. 74; comp. Mysia). [L. S.]

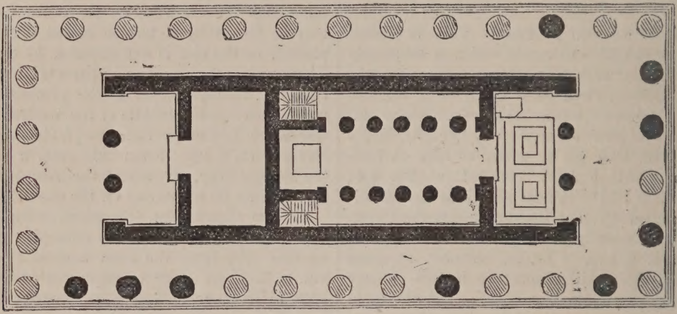
OLY'MPIA (ἡ Ὀλυμπία), the temple and sacred grove of Zeus Olympius, situated at a small distance west of Pisa in Peloponnesus. It originally belonged to Pisa, and the plain, in which it stood, was called in more ancient times the plain of Pisa; but after the destruction of this city by the Eleians in B. C. 572, the name of Olympia was extended to the whole district. Besides the temple of Zeus Olympius, there were several other sacred edifices and public buildings in the sacred grove and its immediate neighbourhood; but there was no distinct town of Olympia.

The plain of Olympia is open towards the sea on the west, but is surrounded on every other side by hills of no great height, yet in many places abrupt and precipitous. Their surface presents a series of sandy cliffs of light yellow colour, covered with the pine, ilex, and other evergreens. On entering the valley from the west, the most conspicuous object is a bold and nearly insulated eminence rising on the north from the level plain in the form of an irregular cone. (Mure, vol. ii. p. 281.) This is Mount Cronius, or the hill of Cronus, which is frequently noticed by Pindar and other ancient writers. (*παρ' εὐδειέλον Κρόνιον*, Pind. *Ol.* i. 111; *πάγος Κρόνου*, *Ol.* xi. 49; *ὑψηλοίο πέτρα ἀλίβατος Κρονίου*, *Ol.* vi. 64; *Κρόνου παρ' αἰπὺν ὄχθον*, Lycophr. 42; *ὁ Κρόνειος*, Xen. *Hell.* vii. 4. § 14; *τὸ ὄρος τὸ Κρόνιον*, Paus. v. 21. § 2, vi. 19. § 1, vi. 20. § 1; Ptol. iii. 16. § 14.) The range of hills to which it belongs is called by most modern writers the Olympian, on the authority of a passage of Xenophon. (*Hell.* vii. 4. § 14). Leake, however, supposes that the Olympian hill alluded to in this passage was no other than Cronius itself; but it would appear, that the common opinion is correct, since Strabo (viii. p. 356) describes Pisa as lying between the two mountains Olympus and Ossa. The hills, which bound the plain on the south, are higher than the Cronian ridge, and, like the latter, are covered with evergreens, with the exception of one bare summit, distant about half a mile from the Alpheius. This was the ancient Typaeus (Τυπαῖον), from which women, who frequented the Olympic games, or crossed the river on forbidden days, were condemned to be hurled headlong. (Paus. v. 6. § 7.) Another range of hills closes the vale of Olympia to the east, at the foot of which runs the rivulet of *Miráka.* On the west the vale was bounded by the Cladeus (Κλάδεος), which flowed from north to south along the side of the sacred grove, and fell into the Alpheius. (Paus. v. 7. § 1; Κλάδαος, Xen. *Hell.* vii. 4. § 29.) This river rises at *Lala* in Mount Pholoë. The Alpheius, which flows along the southern edge of the plain, constantly changes its course, and has buried beneath the new alluvial plain, or carried into the river, all the remains of buildings and monuments which stood in the southern part of the Sacred Grove. In winter the Alpheius is full, rapid, and turbid; in summer it is scanty, and divided into several torrents flowing between islands or sandbanks over a wide gravelly bed. The vale of Olympia is now called *Andílalo* (i. e. opposite to *Lala*), and is uninhabited. The soil is naturally rich, but swampy in part, owing to the inundations of the river. Of the numerous buildings and countless statues, which once covered this sacred spot, the only remains are those of the temple of Zeus Olympius. Pausanias has devoted nearly two books, and one fifth of his whole work, to the description of Olympia; but he does not enumerate the buildings in their exact topographical order: owing to this circumstance, to the absence of ancient remains, and to the changes in the surface of the soil by the fluctuations in the course of the Alpheius, the topography of the plain must be to a great extent conjectural. The latest and most able attempt to elucidate this subject, is that of Colonel Leake in his *Peloponnesiaca*, whose description is here chiefly followed.

Olympia lay partly within and partly outside of the Sacred Grove. This Sacred Grove bore from the most ancient times the name of Altis (ἡ Ἄλτις), which is the Peloponnesian Aeolic form of *ἄλσος.* (Paus. v. 10. § 1.) It was adorned with trees, and in its centre there was a grove of planes. (Paus. v. 27. § 11.) Pindar likewise describes it as well wooded (Π*ίσας εὔδενδρον ἐπ' Ἀλφεῷ ἄλσος*, *Ol.* viii. 12). The space of the Altis was measured out by Hercules, and was surrounded by this hero with a wall. (Pind. *Ol.* xi. 44.) On the west it ran along the Cladeus; on the south its direction may be traced by a terrace raised above the Alpheius; on the east it was bounded by the stadium. There were several gates in the wall, but the principal one, through which all the processions passed, was situated in the middle of the western side, and was called the Pompic Entrance (ἡ Πομπικὴ εἴσοδος, Paus. v. 15. § 2). From this gate, a road, called the Pompic Way, ran across the Altis, and entered the stadium by a gateway on the eastern side.

1. The *Olympieium*, *Olympium*, or temple of Zeus Olympius. An oracle of the Olympian god existed on this spot from the most ancient times (Strab. viii. p. 353), and here a temple was doubtless built, even before the Olympic games became a Pan-Hellenic festival. But after the conquest of Pisa and the surrounding cities by the Eleians in B. C. 572, the latter determined to devote the spoils of the conquered cities to the erection of a new and splendid temple of the Olympian god. (Paus. v. 10. §§ 2, 3.) The architect was Libon of Elis. The temple was not, however, finished till nearly a century afterwards, at the period when the Attic school of art was supreme in Greece, and the Parthenon on the Athenian Acropolis had thrown into the shade all previous works of art. Shortly after the dedication of the Parthenon, the Eleians invited Pheidias and his school of artists to remove to Elis, and adorn the Olympian temple in a manner worthy of the king of the gods. Pheidias probably remained at Olympia for four or five years from about B. C. 437 to 434 or 433. The colossal statue of Zeus in the cella, and the figures in the pediments of the temple were executed by Pheidias and his associates. The pictorial embellishments were the work of his relative Panaenus. (Strab. viii. p. 354). [Comp. *Dict. of Biogr.* Vol. III. p. 248.] Pausanias has given a minute description of the temple (v. 10); and its site, plan, and dimensions have been well ascertained by the excavations of the French Commission of the Morea. The foundations are now exposed to view; and several fine fragments of the sculptures, representing the labours of Hercules, are now in the museum of the Louvre. The temple stood in the south-western portion of the Altis, to the right hand of the Pompic entrance. It was built of the native limestone, which Pausanias called poros, and

which was covered in the more finished parts by a surface of stucco, which gave it the appearance of marble. It was of the Doric order, and a peripteral hexastyle building. Accordingly it had six columns in the front and thirteen on the sides. The columns were fluted, and 7ft. 4in. in diameter, a size greater than that of any other existing columns of a Grecian temple. The length of the temple was 230 Greek feet, the breadth 95, the height to the summit of the pediment 68. The roof was covered with slabs of Pentelic marble in the form of tiles. At each end of the pediment stood a gilded vase, and on the apex a gilded statue of Niké or Victory; below which was a golden shield with the head of Medusa in the middle, dedicated by the Lacedaemonians on account of their victory over the Athenians at Tanagra in B. C. 457. The two pediments were filled with figures. The eastern pediment had a statue of Zeus in the centre, with Oenomaus on his right and Pelops on his left, prepared to contend in the chariot-race; the figures on either side consisted of their attendants, and in the angles were the two rivers, Cladeus to the right of Zeus, and Alpheius to his left. In the western pediment was the contest of the Centaurs and the Lapithae, Peirithous occupying the central place. On the metopes over the doors at the eastern and western ends the labours of Hercules were represented. In its interior construction the temple resembled the Parthenon. The cella consisted of two chambers, of which the eastern contained the statue, and the western was called the Opisthodomus. The colossal statue of Zeus, the master-work of Pheidias, was made of ivory and gold. It stood at the end of the front chamber of the cella, directly facing the entrance, so that it at once showed itself in all its grandeur to a spectator entering the temple. The approach to it was between a double row of columns, supporting the roof. The god was seated on a magnificent throne adorned with sculptures, a full description of which, as well as of the statue, has been given in another place. [*Dict. of Biogr.* Vol. III. p. 252.] Behind the Opisthodomus of the temple was the *Callistephanus* or wild olive tree, which furnished the garlands of the Olympic victors. (Paus. v. 15. § 3.)



GROUND PLAN OF THE OLYMPIEIUM.

2. The *Pelopium* stood opposite the temple of Zeus, on the other side of the Pompic way. Its position is defined by Pausanias, who says that it stood to the right of the entrance into the temple of Zeus and to the north of that building. It was an enclosure, containing trees and statues, having an opening to the west. (Paus. v. 13. § 1.)

3. The *Heraeum* was the most important temple in the Altis after that of Zeus It was also a Doric peripteral building. Its dimensions are unknown. Pausanias says (v. 16. § 1) that it was 63 feet in length; but this is clearly a mistake, since no peripteral building was so small; and the numerous statues in the cella, described by Pausanias, clearly show that it must have been of considerable dimensions. The two most remarkable monuments in the Heraeum were the table, on which were placed the garlands prepared for the victors in the Olympic contests, and the celebrated chest of Cypselus, covered with figures in relief, of which Pausanias has given an elaborate description (v. 17—19). We learn from a passage of Dion Chrysostom (*Orat.* xi. p. 163), cited by Leake, that this chest stood in the opisthodomus of the Heraeum; whence we may infer that the cella of the temple consisted of two apartments.

4. The *Great Altar of Zeus* is described by Pausanias as equidistant from the Pelopium and the Heraeum, and as being in front of them both. (Paus. v. 13. § 8.) Leake places the Heraeum near the Pompic entrance of the Stadium, and supposes that it faced eastward; accordingly he conjectures that the altar was opposite to the backfronts of the Pelopium and the Heraeum. The total height of the altar was 22 feet. It had two platforms, of which the upper was made of the cinders of the thighs sacrificed on this and other altars.

5. The *Column of Oenomaus* stood between the great altar and the temple of Zeus. It was said to have belonged to the house of Oenomaus, and to have been the only part of the building which escaped when it was burnt by lightning. (Paus. v. 20. § 6.)

6. The *Metroum*, or temple of the Mother of the Gods, was a large Doric building, situated within the Altis (Paus. v. 20. § 9.) It is placed by Leake to the left of the Pompic Way nearly opposite the Heraeum.

7. The *Prytaneium* is placed by Pausanias within the Altis, near the Gymnasium, which was outside the sacred enclosure (v. 15. § 8.)

8. The *Bouleuterion*, or Council-House, seems to have been near the Prytaneium. (Paus. v. 23. § 1, 24. § 1.)

9. The *Philippeium*, a circular building, erected by Philip after the battle of Chaeroneia, was to the left in proceeding from the entrance of the Altis to the Prytaneium. (Paus. v. 17. § 4, v. 20. § 10.)

10. The *Theecoleon*, a building belonging to the ϑεηκόλοι or superintendents of the sacrifices (Paus. v. 15. § 8). Its position is uncertain.

11. The *Hippodamium*, named from Hippodameia, who was buried here, was within the Altis near the Pompic Way. (Paus. vi. 20. § 7.)

12. *The temple of the Olympian Eileithyia* (Lucina) appears to have stood on the neck of Mount Cronius. (Paus. vi. 20. § 2.)

13. *The Temple of the Olympian Aphrodite* was near that of Eileithyia. (Paus. vi. 20. § 6.)

14. The *Thesauri* or *Treasuries*, ten in number, were, like those at Delphi, built by different cities, for the reception of their dedicatory offerings. They are described by Pausanias as standing to the north of the Heraeum at the foot of Mount Cronius, upon a platform made of the stone poros (Paus. vi. 19. § 1).

15. *Zanes*, statues of Zeus, erected from the produce of fines levied upon athletae, who had violated the regulations of the games. They stood upon a stone platform at the foot of Mount Cronius, to the left of a person going from the Metroum to the Stadium. (Paus. v. 21. § 2.)

16. The *Studio of Pheidias*, which was outside the Altis, and near the Pompic entrance. (Paus. v. 15. § 1.)

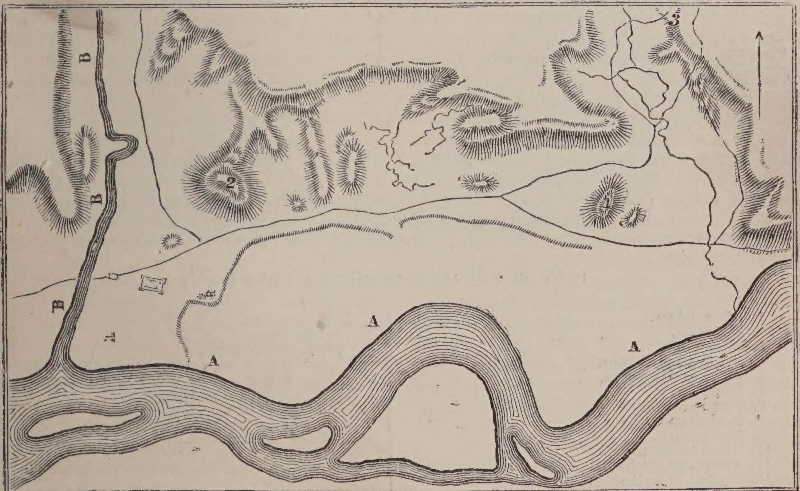
17. The *Leonidaeum*, built by Leonidas, a native, was near the Studio of Pheidias. Here the Roman magistrates were lodged in the time of Pausanias (v. 15. §§ 1, 2).

18. The *Gymnasium*, also outside the Altis, and near the northern entrance into it. (Paus. vi. 21. § 2.) Near the Gymnasium was (19) the *Palaestra*.

20 and 21. The *Stadium* and the *Hippodrome* were two of the most important sites at Olympia, as together they formed the place of exhibition for all the Olympic contests. Their position cannot be determined with certainty; but as they appear to have formed a continued area from the circular end of the Stadium to the further extremity of the Hippodrome, the position assigned to them by Leake is the most probable. He places the circular end of the Stadium at the foot of the heights to the NE. of the summit of Mount Cronius, and the further end of the Hippodrome on the bank of the Alpheius.

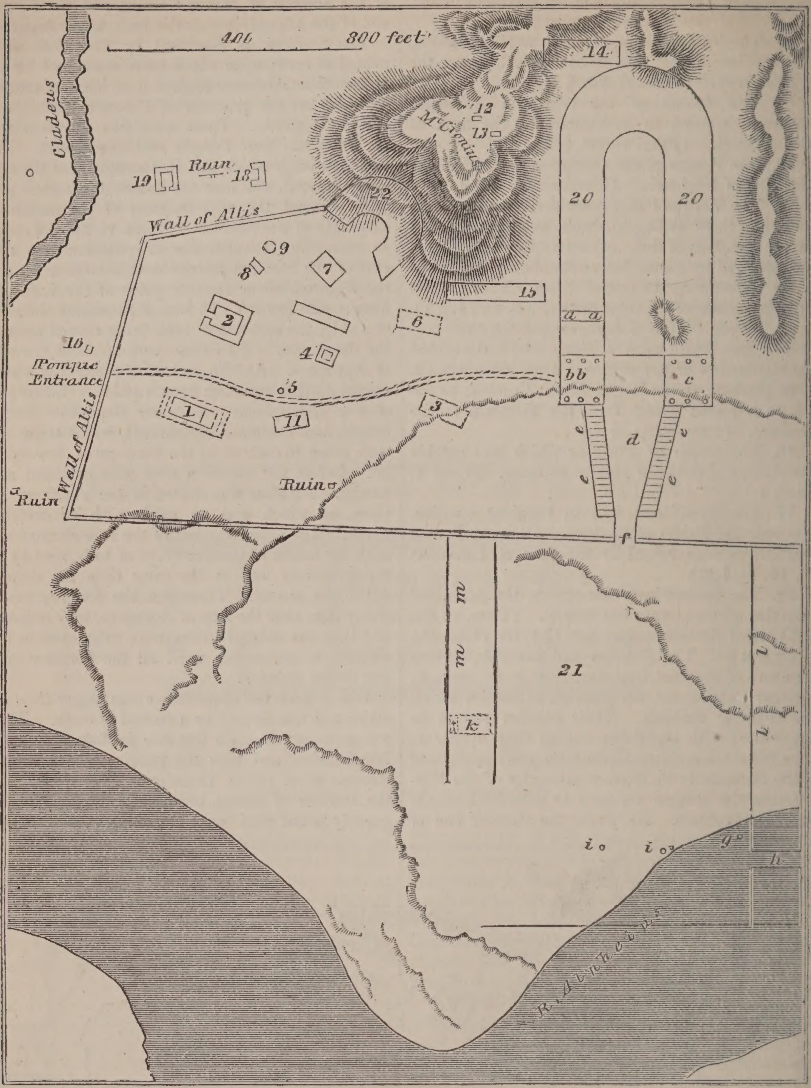
The Stadium is described by Pausanias as a mound of earth, upon which there was a seat for the Hellanodicae, and over against it an altar of marble, on which sat the priestess of Demeter Chamyne to behold the games. There were two entrances into the Stadium, the Pompic and the Secret. The latter, through which the Hellanodicae and the agonistae entered, was near the Zanes; the former probably entered the area in front of the rectilinear extremity of the Stadium. (Paus. vi. 20. § 8, seq.) In proceeding towards the Hippodrome from that part of the Stadium where the Hellanodicae sat was the *Hippaphĕsis* or starting place of the horses (ἡ ἄφεσις τῶν ἵππων). In form it resembled the prow of a ship, the embolus or beak being turned towards the racecourse. Its widest part adjoined the stoa of Agnaptus. At the end of the embolus was a brazen dolphin standing upon a pillar. Either side of the Hippaphesis was more than 400 feet in length, and contained apartments, which those who were going to contend in the horse-races obtained by lot. Before the horses a cord was extended as a barrier. An altar was erected in the middle of the prow, on which was an eagle with outstretched wings. The superintendent of the race elevated this eagle by means of machinery, so as to be seen by all the spectators, and at the same time the dolphin fell to the ground. Thereupon the first barriers on either side, near the stoa of Agnaptus, were removed, and then the other barriers were withdrawn in like manner in succession, until all the horses were in line at the embolus.

One side of the Hippodrome was longer than the other, and was formed by a mound of earth. There was a passage through this side leading out of the Hippodrome; and near the passage was a kind of circular altar, called Taraxippus (Ταράξιππος), or the terrifier of horses, because the horses were frequently seized with terror in passing it, so that cha-



PLAIN OF OLYMPIA.

A A. Course of the Alpheius in 1829.
B B. The Cladeus.
1. Site of Pisa.
2. Mount Cronius.
3. Village *Mirăka*.


400
800 feet
Cladeus
19
Ruin
18
Wall of Altis
9
8
7
22
Mt. Cronius
12
13
14
20
20
15
2
6
4
5
16
Pompic Entrance
1
11
3
Ruin
Ruin
Wall of Altis
a a
b b
c
d
e
e
f
m m
m m
k
21
l
l
i
i
g
h
R. Alpheius

PLAN OF THE ALTIS AT OLYMPIA (*after Leake*).

1. **Olympieium.**
2. **Pelopium.**
3. **Heraeum.**
4. **Great Altar of Zeus.**
5. **Pillar of Oenomaus.**
6. **Metroum.**
7. **Prytaneium.**
8. **Bouleuterion.**
9. **Philippeium.**
11. **Hippodamium.**
12. **Temple of Eileithyia.**
13. **Temple of Aphrodite.**
14. **Treasuries.**
15. **Zanes.**
16. **Studio of Pheidias.**
18. **Gymnasium.**

19. Palaestra.
20. Stadium.
21. Hippodrome: —
  a a. Secret entrance to the Stadium.
  b b. Pompic entrance to the Stadium.
  c. Stoa of Agnaptus.
  d. Hippaphĕsis.
  e e. Chambers for the horses.
  f. Embolus.
  g. Taraxippus.
  h. Passage out of the Hippodrome.
  i i. νύσσαι.
  k. Temple of Demeter Chamyne.
  l l. Artificial side of the Hippodrome.
  m m. Natural height.
22. Theatre.

riots were broken. There was a similar object for frightening horses both at the Corinthian Isthmus and at Nemea, in consequence of which the difficulty of the race was increased. Beyond the Taraxippus were the terminal pillars, called *νύσσαι*, round which the chariots turned. On one of them stood a brazen statue of Hippodameia about to bind the taenia on Pelops after his victory. The other side of the Hippodrome was a natural height of no great elevation. On its extremity stood the temple of Demeter Chamyne. (Paus. vi. 20. § 15—v. 21. § 1.) The course of the Hippodrome appears to have been two diauli, or four stadia. (*Δρόμου δὲ εἰσι τοῦ ἱππίου μῆκος μὲν δίαυλοι δύο*, Paus. vi. 16. § 4.) Mure, indeed (vol. ii. p. 327), understands *μῆκος* in this passage to refer to the length of the area; but Leake (*Peloponnesiaca*, p. 94) maintains, with more probability, that it signifies the length of the circuit.

22. The *Theatre* is mentioned by Xenophon (*Hell.* vii. 4. § 31), but it does not occur in the description of Pausanias. A theatre existed also at the Isthmus and Delphi, and would have been equally useful at Olympia for musical contests. Xenophon could hardly have been mistaken as to the existence of a theatre at Olympia, as he resided more than 20 years at Scillus, which was only three miles from the former spot. It would therefore appear that between the time of Xenophon and Pausanias the theatre had disappeared, probably in consequence of the musical contests having been discontinued.

Besides the buildings already mentioned, there was a very large number of statues in every part of the Sacred Grove, many of which were made by the greatest masters of Grecian art, and of which Pausanias has given a minute description. According to the vague computation of Pliny (xxxiv. 7. s. 17) there were more than 3000 statues at Olympia. Most of these works were of brass, which accounts for their disappearance, as they were converted into objects of common utility upon the extinction of Paganism. The temples and other monuments at Olympia were, like many others in different parts of Greece, used as materials for modern buildings, more especially as quarries of stone are rare in the district of Elis. The chiefs of the powerful Albanian colony at *Lala* had in particular long employed the ruins of Olympia for this purpose.

The present article is confined to the topography of Olympia. An account of the games and of everything connected with their celebration is given in the *Dictionary of Antiquities.*

(Stanhope, *Olympia*, Lond. 1824; Krause, *Olympia*, 1838; Mure, *Tour in Greece*, vol. ii. p. 280, seq.; Leake, *Peloponnesiaca*, p. 4, seq.; Curtius, *Peloponnesos*, vol. ii. p. 51, seq.)

OLYMPUS (*Ὄλυμπος*). 1. One of the loftiest mountains in Greece, of which the southern side forms the boundary of Thessaly, while its northern base encloses the plains of Macedonia. Hence it is sometimes called a mountain of Macedonia (Strab. vii. p. 329; Ptol. iii. 13. § 19), and sometimes a mountain of Thessaly. (Herod. vii. 128; Plin. iv. 8. s. 15.) It forms the eastern extremity of the Cambunian range, and extends to the sea as far as the mouth of the Peneius, being separated by the vale of Tempe from the heights of Ossa. Xenagoras, who measured the perpendicular height of Olympus from the town of Pythium, ascertained its elevation to be ten stadia and nearly one plethrum (Plut. *Aemil.* 15); which Holland, Dodwell, Leake, and others regard as not far from the truth, since they estimate its height to be between six and seven thousand feet. But these writers have considerably undercalculated its elevation, which is now ascertained to be 9754 feet. Herodotus relates that Mt. Olympus was seen by Xerxes from Therma (vii. 128); and we know from modern travellers that in clear weather it is visible from Mt. Athos, which is 90 miles distant. (*Journ. Geogr. Soc.* vol. vii. p. 69.) All travellers, who have visited Mt. Olympus, dwell with admiration upon its imposing grandeur. One of the most striking descriptions of its appearance is given by Dr. Holland, who beheld it from *Litókhoro* at its base:—"We had not before been aware of the extreme vicinity of the town to the base of Olympus; but when leaving it, and accidentally looking back, we saw through an opening in the fog, a faint outline of vast precipices, seeming almost to overhang the place; and so aërial in their aspect, that for a few minutes we doubted whether it might not be a delusion to the eye. The fog, however, dispersed yet more on this side, and partial openings were made, through which, as through arches, we saw the sunbeams resting on the snowy summits of Olympus, which rose into a dark blue sky far above the belt of clouds and mist that hung upon the sides of the mountain. The transient view we had of the mountain from this point showed us a line of precipices of vast height, forming its eastern front toward the sea; and broken at intervals by deep hollows or ravines, which were richly clothed with forest trees. The oak, chestnut, beech, plane-tree, &c., are seen in great abundance along the base and skirts of the mountain; and towards the summit of the first ridge, large forests of pine spread themselves along the acclivities. Behind this first ridge, others rise up and recede towards the loftier central heights of Olympus. Almost opposite the town of *Litókhoro*, a vast ravine penetrates into the interior of the mountain, through the opening of which we saw, though only for a few minutes, what I conceive to be the summit,—from this point of view, with a somewhat concave ascending line on each side." (Holland, *Travels*, vol. ii. p. 27.) Though the lower sides of Olympus are well wooded, the summit presents a wide extent of a bare light-coloured rock. (Leake, *Northern Greece*, vol. i. p. 434.) The broad summit of Olympus is alluded to by Homer, who gives to it the epithet of *μακρός* more frequently than any other. Next to that, is *ἀγάννιφος* (*Il.* i. 420), from its being covered with snow during the greater part of the year. Hesiod (*Theog.* 118) also gives it the epithet of *νιφόεις.* Below the summit its rugged outline is broken into many ridges and precipices, whence Homer describes it as *πολυδειράς.* (*Il.* i. 499, v. 754.) The forests, which covered the lower sides of Olympus, are frequently alluded to by the ancient poets. (*πολύδενδρος*, Eurip. *Bacch.* 560; Ossae *frondosum* involvere Olympum, Virg. *Georg.* 281; *opacus* Olympus, Hor. *Carm.* iii. 4. 52.) The mountain is now called *E'lymbo*, i. e. *Ἔλυμπος*, by the surrounding inhabitants, which name Leake observes is probably not a modern corruption, but the ancient dialectic form, for the Aeolic tribes of Greece often substituted the epsilon for the omicron, as in the instance of *Ὀρχομενός*, which the Boeotians called *Ἐρχομενός*. (Dodwell, *Tour through Greece*, vol. ii. p. 105; Leake, *Northern Greece*, vol. iii. pp. 341, 407.) Olympus was believed to be the residence of Zeus and the other gods; and as its summit rose above the clouds into the calm ether, it was believed that here was an opening into the vault of heaven, closed by a thick cloud, as a door. (*Il.* v. 751.) [See *Dict. of Biogr.* Vol. III. p. 25; Liddell and Scott, *Greek Lex. s. v.*]

2. A mountain in Laconia, near Sellasia. [Sellasia.]

3. A mountain above Olympia in Elis. [Olympia, p. 475, a.]

OLYMPUS (Ὄλυμπος). 1. A mountain range of Mysia, extending eastward as far as the river Sangarius, and dividing Phrygia from Bithynia. To distinguish it from other mountains of the same name, it often is called the Mysian Olympus. Its height rises towards the west, and that part which is of the greatest height, is the highest mountain in all Asia Minor. The country around this mountain was well peopled, but its heights were thickly clad with wood, and contained many safe retreats for robbers, bands of whom, under a regular leader, often rendered the country unsafe. (Strab. xii. p. 574, comp. x. p. 470, xii. p. 571; Herod. i. 36, vii. 74; Ptol. v. 1. § 10; Steph. B. *s. v.*; Plin. v. 40, 43; Pomp. Mela, i. 19; Amm. Marc. xxvi. 9; Schol. *ad Apollon. Rhod.* i. 598.) The lower regions of this great mountain are still covered with extensive forests; but the summit is rocky, devoid of vegetation, and during the greater part of the year covered with snow. The Turks generally call it *Anadoli Dagh*, though the western or highest parts also bear the name of *Keshish Dagh*, that is, the Monk's Mountain, and the eastern *Toumandji* or *Domoun Dagh.* The Byzantine historians mention several fortresses to defend the passes of Olympus, such as Pitheca (Nicet. Chon. p. 35; B. Cinnam. p. 21), Acrunum, and Calogroea (B. Cinnam. *l. c.*; Cedren. p. 553; Anna Comn. p. 441; comp. Brown, in Walpole's *Turkey*, tom, ii. pp. 109, foll.; Pococke, *Travels*, iii. p. 178).

2. A mountain in the north of Galatia, which it separates from Bithynia. It is, properly speaking, only a continuation of the Mysian Olympus, and is remarkable in history for the defeat sustained on it by the Tolistoboii, in a battle against the Romans under Manlius. (Liv. xxxviii. 19, &c.; Polyb. xxii. 20, 21.) Its modern name is *Ala Dagh.*

3. A volcanic mountain in the east of Lycia, a little to the north-east of Corydalla. It also bore the name of Phoenicus, and near it was a large town, likewise bearing the name Olympus. (Strab. xiv. p. 666.) In another passage (xiv. p. 671) Strabo speaks of a mountain Olympus and a stronghold of the same name in Cilicia, from which the whole of Lycia, Pamphylia, and Pisidia could be surveyed, and which was in his time taken possession of by the Isaurian robber Zenicetas. It is, however, generally supposed that this Cilician Olympus is no other than the Lycian, and that the geographer was led into his mistake by the fact that a town of the name of Corycus existed both in Lycia and Cilicia. On the Lycian Olympus stood a temple of Hephaestus. (Comp. *Stadiasm. Mar. Mag.* § 205; Ptol. v. 3. § 3.) Scylax (39) does not mention Olympus, but his Siderus is evidently no other place. (Leake, *Asia Minor*, p. 189; Fellows, *Lycia*, pp. 212, foll.; Spratt and Forbes, *Travels in Lycia*, i. p. 192.) Mount Olympus now bears the name *Janar Dagh*, and the town that of *Deliktash;* in the latter place, which was first identified by Beaufort, some ancient remains still exist; but it does not appear ever to have been a large town, as Strabo calls it. [L. S.]

OLYMPUS (Ὄλυμπος, Strab. xiv. pp. 682, 683; Ptol. v. 14. § 5), a mountain range in the lofty island of Cyprus. On one of its eminences—breast-shaped (*μαστοειδής*) — was a temple to Aphrodite "of the heights" (*ἀκραία*), into which women were not permitted to enter. (Strab. *l. c.*) This probably implies that all but the "hierodulae" were excluded. (Comp. Claudian, *Nupt. Hon. et Mar.* 49—85; Achill. Tat. vii. 13.) According to Pococke (*Trav.* vol. ii. p. 212; comp. Mariti, *Viaggi*, vol. i. p. 206), this part of the chain is now called *Haghios Stavros*, or *Sta. Croce*, from a convent dedicated to the Cross. (Engel, *Kypros*, vol. i. pp. 33—37). [E. B. J.]

OLYNTA INS. (Ὀλύντα, Scyl. p. 8; Solentii, *It. Anton.*; *Peut. Tab.*; Solenta, Geog. Rav.), a small island off the coast of Dalmatia, which now bears the name of *Solta*, and is famous for its honey. (Wilkinson, *Dalmatia and Montenegro*, vol. i. p. 187.) [E. B. J.]

OLYNTHIACUS. [Olynthus.]

OLYNTHUS (Ὄλυνθος, Scyl. p. 26; Strab. vii. p. 330; Steph. B.; Pomp. Mela, ii. 2. § 9; Plin. iv. 17: *Eth.* Ὀλύνθιος), a town which stood at the head of the Toronaic gulf, between the peninsulas of Pallene and Sithonia, and was surrounded by a fertile plain. Originally a Bottiaean town, at the time of the Persian invasion it had passed into the hands of the Chalcidic Greeks (Herod. vii. 122; Strab. x. p. 447), to whom, under Critobulus of Torone, it was handed over, by the Persian Artabazus, after taking the town, and slaying all the inhabitants (Herod. viii. 127). Afterwards Perdiccas prevailed on many of the Chalcidian settlers to abandon the small towns on the sea-coast, and make Olynthus, which was several stadia from the sea, their central position (Thuc. i. 58). After this period the Bottiaei seem to have been the humble dependents of the Chalcidians, with whom they are found joined on two occasions (Thuc. i. 65, ii. 79). The expedition of Brasidas secured the independence of the Olynthians, which was distinctly recognised by treaty (Thuc. v. 19.) The town, from its maritime situation, became a place of great importance, B.C. 392. Owing to the weakness of Amyntas, the Macedonian king, they were enabled to take into their alliance the smaller towns of maritime Macedonia, and gradually advanced so far as to include the larger cities in this region, including even Pella. The military force of the Olynthian confederacy had now become so powerful from the just and generous principles upon which it was framed, including full liberty of intermarriage, of commercial dealings, and landed proprietorship, that Acanthus and Apollonia, jealous of Olynthian supremacy, and menaced in their independence, applied to Sparta, then in the height of its power, B.C. 383, to solicit intervention. The Spartan Eudamidas was at once sent against Olynthus, with such force as could be got ready, to check the new power. Teleutias, the brother of Agesilaus, was afterwards sent there with a force of 10,000 men, which the Spartan assembly had previously voted, and was joined by Derdas, prince of Elimeia, with 400 Macedonian horse. But the conquest of Olynthus was no easy enterprise; its cavalry was excellent, and enabled them to keep the Spartan infantry at bay. Teleutias, at first successful, becoming over confident, sustained a terrible defeat under the walls of the city. But the Spartans, not disheartened, thought only of repairing their dishonour by fresh exertions. Agesipolis, their king, was placed in command, and ordered to prosecute the war with vigour; the young prince died of a fever, and was succeeded by Polybiades as general, who put an end to the war, B.C. 379. The Olynthians were reduced to such straits, that they were obliged to sue for peace, and, breaking up their own federation, enrolled themselves as sworn members of the Lacedaemonian confederacy under obligations of fealty to Sparta (Xen. *Hell.* v. 2. § 12, 3. § 18; Diodor. xv. 21—23; Dem. *de Fals. Leg.* c. 75. p. 425). The subjugation of Olynthus was disastrous to Greece, by removing the strongest bulwark against Macedonian aggrandisement. Sparta was the first to crush the bright promise of the confederacy; but it was reserved for Athens to deal it the most deadly blow, by the seizure of Pydna, Methone, and Potidaea, with the region about the Thermaic gulf, between B.C. 368—363, at the expense of Olynthus. The Olynthians, though humbled, were not subdued; alarmed at Philip's conquest of Amphipolis, B.C. 358, they sent to negotiate with Athens, where, through the intrigues of the Macedonians, they were repulsed. Irritated at their advances being rejected, they closed with Philip, and received at his hands the district of Anthemus, as well as the important Athenian possession of Potidaea. (Dem. *Philipp.* ii. p. 71. s. 22). Philip was too near and dangerous a neighbour; and, by a change of policy, Olynthus concluded a peace with Athens B.C. 352. After some time, during which there was a feeling of reciprocal mistrust between the Olynthians and Philip, war broke out in the middle of B.C. 350. Overtures for an alliance had been previously made by Athens, with which the Olynthians felt it prudent to close. On the first recognition of Olynthus as an ally, Demosthenes delivered the earliest of his memorable harangues; two other Olynthiac speeches followed. For a period of 80 years Olynthus had been the enemy of Athens, but the eloquence and statesman-like sagacity of Demosthenes induced the people to send succours to their ancient foes: and yet he was not able to persuade them to assist Olynthus with sufficient vigour. Still the fate of the city was delayed; and the Olynthians, had they been on their guard against treachery within, might perhaps have saved themselves. The detail of the capture is unknown, but the struggling city fell, in B.C. 347, into the hands of Philip, "callidus emptor Olynthi" (Juv. xiv. 47), through the treachery of Lasthenes and Euthycrates; its doom was that of one taken by storm (Dem. *Philipp.* iii. pp. 125—128, *Fals. Leg.* p. 426; Diod. xvi. 53). All that survived—men, women, and children—were sold as slaves; the town itself was destroyed. The fall of Olynthus completed the conquest of the Greek cities from the Thessalian frontier as far as Thrace— in all 30 Chalcidic cities. Demosthenes (*Philipp.* iii. p. 117; comp. Strab. ii. p. 121; Justin. viii. 3), speaking of them about five years afterwards, says that they were so thoroughly destroyed, that it might be supposed that they had never been inhabited. The site of Olynthus at *Aio Mamás* is, however, known by its distance of 60 stadia from Potidaea, as well as by some vestiges of the city still existing, and by its lagoon, in which Artabazus slew the inhabitants. The name of this marsh was Bolyca (ἡ Βολυκὴ λίμνη, Hegisander, *ap. Athen.* p. 334). Two rivers, the Amitas (Ἀμίτας) and Olynthiacus (Ὀλυνθιακός), flowed into this lagoon from Apollonia (Athen. *l. c.*). Mecyberna was its harbour; and there was a spot near it, called Cantharolethron (Κανθαρώλεθρον, Strab. vii. p. 330; Plut. *de An. Tranq.* 475. 45; Arist. *Mirab. Ausc.* 120; Plin. xi. 34), so called because black beetles could not live there. Eckhel (vol. ii. p. 73) speaks of only one extant coin of Olynthus—the "type" a head of Heracles, with the lion's skin; but Mr. Millingen has engraved one of those beautiful Chalcidian coins on which the "legend" ΟΛΥΝΘ surrounds the head of Apollo on the one side, and the word ΧΑΛΧΙΔΕΩΝ, his lyre, on the reverse. (Cousinery, *Voyage*, vol. ii. p. 161; Leake, *North. Greece*, vol. iii. pp. 154, 457—459; Voemel, *de Olynthi Situ, civitate, potentia, et eversione*, Francof. ad M. 1829; Winiewski, *Comm. ad Dem. de Cor.* pp. 66, seq.) [E. B. J.]

OMANA (Ὄμανα, *Peripl. Mar. Erythr.* c. 27, 36; Marcian, *Peripl.* c. 28, ed. Müller, 1855), a port of some importance on the coast of Carmania, which is noticed also by Pliny (vi. 28. s. 32). Its position was near the modern bay of *Tshubar*, perhaps where Mannert has suggested, at Cape *Tanka* (v. 2. p. 421). Vincent places it a little to the E. of Cape *Iask*. In Ptolemy, the name has been corrupted into Commana (vi. 8. § 7). [V.]

OMANA (τὰ Ὄμανα), a deep bay on the south coast of Arabia east of Syagros, 600 stadia in diameter, according to the Periplus, bounded on the east by lofty and rugged mountains (ap. Hudson, *Geog. Min.* tom. i. p. 18), doubtless identical with the Omanum emporium, which Ptolemy places in long. 77° 40′, lat. 19° 45′, which must have belonged to the Omanitae mentioned by the same geographer (vi. 15), separated only by the Cattabani from the Montes Asaborum, doubtless the mountains mentioned in the Periplus. If *Ras Fartak* be correctly taken as the ancient Syagros, the ancient Omana must have been far to the west of the district of Arabia now called by that name, and within the territory of *Hadramaut*. The modern *'Omán* is the south-eastern extremity of the peninsula, and gives its name to the sea outside the mouth of the *Persian Gulf*, which washes it on the east and south. (Gosselin, *Réchercheś*, tom. iii. pp. 32, 33; Vincent, iii. 16; Forster, *Geogr. of Arabia*, vol. ii. pp. 173, 180, note †.) [G.W.]

OMANI or OMANNI (Λούγιοι οἱ Ὀμανοί or Ὀμαννοί), a branch of the Lygii, in the NE. of Germany, between the Oder and the Vistula, to the S. of the Burgundiones, and to the N. of the Lygii Diduni (Ptol. ii. 11. § 18). Tacitus (*Germ.* 43) in enumerating the tribes of the Lygii does not mention the Omani, but a tribe occurs in his list bearing the name of Manimi, which from its resemblance is generally regarded as identical with the Omani. But nothing certain can be said. [L. S.]

OMBI (Ὄμϐοι, Ptol. iv. 5. § 73; Steph. B. *s. v.*; *It. Anton.* p. 165; Ombos, Juv. xv. 35; Ambo, *Not. Imp.* sect. 20: *Eth.* Ὀμϐίτης; comp. Aelian, *Hist. An.* x. 21), was a town in the Thebaid, the capital of the Nomos Ombites, about 30 miles N. of Syene, and situated upon the E. bank of the Nile; lat. 24° 6′ N. Ombi was a garrison town under every dynasty of Aegypt, Pharaonic, Macedonian, and Roman; and was celebrated for the magnificence of its temples and its hereditary feud with the people of Tentyra.

Ombi was the first city below Syene at which any remarkable remains of antiquity occur. The Nile, indeed, at this portion of its course, is ill-suited to a dense population. It runs between steep and narrow banks of sandstone, and deposits but little of its fertilising slime upon the dreary and barren shores. There are two temples at Ombi, constructed of the stone obtained from the neighbouring quarries of *Hadjar-selseleh*. The more magnificent of the two stands upon the top of a sandy hill, and appears to have been a species of Pantheon, since, according to extant inscriptions, it was dedicated to Aroeres (Apollo) and the other deities of the Ombite nome by the soldiers quartered there. The smaller temple to the NW. was sacred to Isis. Both, indeed, are of an imposing architecture, and still retain the brilliant colours with which their builders adorned them. They are, however, of the Ptolemaic age, with the exception of a doorway of sandstone, built into a wall of brick. This was part of a temple built by Thothmes III. in honour of the crocodile-headed god Sevak. The monarch is represented on the door-jambs, holding the measuring reed and chisel, the emblems of construction, and in the act of dedicating the temple. The Ptolemaic portions of the larger temple present an exception to an almost universal rule in Aegyptian architecture. It has no propylon or dromos in front of it, and the portico has an uneven number of columns, in all fifteen, arranged in a triple row. Of these columns thirteen are still erect. As there are two principal entrances, the temple would seem to be two united in one, strengthening the supposition that it was the Pantheon of the Ombite nome. On a cornice above the doorway of one of the adyta is a Greek inscription, recording the erection, or perhaps the restoration of the sekos by Ptolemy Philometor and his sister-wife Cleopatra, B. C. 180—145. The hill on which the Ombite temples stand has been considerably excavated at its base by the river, which here strongly inclines to the Arabian bank.

The crocodile was held in especial honour by the people of Ombi; and in the adjacent catacombs are occasionally found mummies of the sacred animal. Juvenal, in his 15th satire, has given a lively description of a fight, of which he was an eye-witness, between the Ombitae and the inhabitants of Tentyra, who were hunters of the crocodile. On this occasion the men of Ombi had the worst of it; and one of their number, having stumbled in his flight, was caught and eaten by the Tentyrites. The satirist, however, has represented Ombi as nearer to Tentyra than it actually is, these towns, in fact, being nearly 100 miles from each other. The Roman coins of the Ombite nome exhibit the crocodile and the effigy of the crocodile-headed god Sevak.

The modern hamlet of *Koum-Ombos*, or the hill of Ombos, covers part of the site of the ancient Ombi. The ruins have excited the attention of many distinguished modern travellers. Descriptions of them will be found in the following works:— Pococke, *Travels*, vol. iv. p. 186; Hamilton, *Aegyptiaca*, p. 34; Champollion, *l'Egypte*, vol. i. p. 167; Denon, *Description de l'Egypte*, vol. i. ch. 4, p. 1, foll.; Burckhardt, *Nubia*, 4to. p. 106; Belzoni, *Travels*, vol. ii. p. 314. On the opposite side of the Nile was a suburb of Ombi, called Contra-Ombos. [W.B.D.]

OMBRIOS INS. [FORTUNATAE INS.]

OMBRO'NES (Ὄμϐρωνες, Ptol. iii. 5. § 21), a people of European Sarmatia, whose seat appears to have been on the flanks of the *Carpathians*, about the sources of the *Vistula*. Schafarik (*Slav. Alt.* vol. i. pp. 389—391, 407) considers them to be a Celtic people, grounding his arguments mainly upon the identity of their name with that of the Celtic — as he considers them to be — Umbrians, or the most ancient inhabitants of the Italian peninsula. Recent inquiry has thrown considerable doubt upon the derivation of the Umbrians from a Gaulish stock. [ITALIA, Vol. II. p. 86, b.] This is one proof, among others, of the futility of the use of names of nations in historical investigations; but, as there can be no doubt that there were Gallic settlements beyond the Carpathians, names of these foreign hordes might still linger in the countries they had once occupied long after their return westward in consequence of the movement of nations from the East. [E. B. J.]

OMENO'GARA (Ὀμενόγαρα), a town in the district of Ariaca, in the division of India intra Gangem. There is no reason to doubt that it is the present *Ahmed-nagar*, celebrated for its rock fortress. (Ptol. vii. 1. § 82; comp. Pott. *Etym. Forsch.* p. 78.) [V.]

OMIRAS. [EUPHRATES.]

OMPHA'LIUM (Ὀμφάλιον), a plain in Crete, so named from the legend of the birth of the babe Zeus from Rhea. The scene of the incident is laid near Thenae, Cnossus, and the river Triton. (Callim. *Hymn. ad Jov.* 45; Diod. v. 70; Schol. *ad Nicand. Alexipharm.* 7; Steph. B. *s. v.*; Höck, *Kreta*, vol. i. pp. 11, 404; Pashley, *Trav.* vol. i. p. 224.) [E. B. J.]

OMPHA'LIUM (Ὀμφάλιον), one of the inland cities of the Chaones in Epeirus. (Ptol. iii. 14. § 7.) Stephanus B. (*s. v.*) erroneously calls it a city of Thessaly. Leake places it at *Premedí*, in the valley of the *Viósa* (the Aous). (*Northern Greece*, vol. iv. p. 120.)

ON. [HELIOPOLIS.]

ONCAE. [THEBAE.]

ONCEIUM (Ὄγκειον), a place in Arcadia upon the river Ladon, near Thelpusa, and containing a temple of Demeter Erinnys. (Paus. viii. 25. § 4; Steph. B. *s. v.*) The Ladon, after leaving this temple, passed that of Apollo Oncaeates on the left, and that of the boy Asclepius on the right. (Paus. viii. 25. § 11.) The name is derived by Pausanias from Oncus, a son of Apollo, who reigned at this place. Leake supposes that *Tumbiki*, the only remarkable site on the right bank of the Ladon between Thelpusa and the Tuthoa, is the site of the temple of Asclepius. (*Morea*, vol. ii. p. 103.) Other writers mention a small town ONCAE (Ὄγκαι) in Arcadia, which is probably the same as Onceium. (Tzetzes, *ad Lycophr.* 1225; Etym. M. p. 613; Phavorin. *s. v.*)

ONCHESMUS (Ὄγκησμος), a port-town of Chaonia in Epeirus, opposite the north-western point of Corcyra, and the next port upon the coast to the south of Panormus. (Strab. vii. p. 324; Ptol. iii. 14. § 2.) It seems to have been a place of importance in the time of Cicero, and one of the ordinary points of departure from Epeirus to Italy, as Cicero calls the wind favourable for making that passage an Onchesmites. (Cic. *ad Att.* vii. 2.) According to Dionysius of Halicarnassus (*Ant. Rom.* i. 51) the real name of the place was the Port of Anchises (Ἀγχίσου λιμήν), named after Anchises, the father of Aeneas; and it was probably owing to this tradition that the name Onchesmus assumed the form of Anchiasmus under the Byzantine emperors. Its site is that of the place now called the *Forty Saints*. (Leake, *Northern Greece*, vol. i. p. 11.)

ONCHESTUS. 1. (Ὀγχηστός: *Eth.* Ὀγχήστιος), an ancient town of Boeotia in the territory of Haliartus, said to have been founded by Onchestus, a son of Poseidon. (Paus. ix. 26. § 5; Steph. B. *s. v.*) It possessed a celebrated temple and grove of Poseidon, which is mentioned by Homer (Ὀγχηστόν θ', ἱερὸν Ποσιδήϊον, ἀγλαὸν ἄλσος, *Il.*

ii. 506), and subsequent poets. (Pind. *Isthm.* i. 44, iv. 32; Lycophr. 645.) Here an Amphictyonic council of the Boeotians used to assemble. (Strab. ix. p. 412.) Pausanias (*l. c.*) says that Onchestus was 15 stadia from the mountain of the Sphinx, the modern *Fagá;* and its position is still more accurately defined by Strabo (*l. c.*). The latter writer, who censures Alcaeus for placing Onchestus at the foot of Mt. Helicon, says that it was in the Haliartia, on a naked hill near the Teneric plain and the Copaic lake. He further maintains that the grove of Poseidon existed only in the imagination of the poets; but Pausanias, who visited the place, mentions the grove as still existing. The site of Onchestus is probably marked by the Hellenic remains situated upon the low ridge which separates the two great Boeotian basins, those of lake Copais and of Thebes, and which connects Mount *Fagá* with the roots of Helicon. (Leake, *Northern Greece*, vol. ii. p. 213, seq.; Gell, *Itiner.* p 125.)

2. A river of Thessaly, flowing near Scotussa, through the battle-field of Cynoscephalae into the lake Boebeis. It was probably the river at the sources of which *Dederiani* stands, but which bears no modern name. (Liv. xxxiii. 6; Polyb. xviii. 3; Steph. B. *s. v.*; Leake, *Northern Greece*, vol. iv. p. 473.) It is perhaps the same river as the ONOCHONUS (Ὀνόχωνος, Herod. vii. 129; Plin. iv. 8. s. 15), whose waters were exhausted by the army of Xerxes. It is true that Herodotus describes this river as flowing into the Peneius; but in this he was probably mistaken, as its course must have been into the lake Boebeis. (Leake, *Northern Greece*, vol. iv. p. 514.)

ONEIA. [CORINTHUS, Vol. I. p. 674.]

ONEUM (Ὀναῖον, Ptol. ii. 16. § 4; *Peut. Tab.*; Geog. Rav.), a town of Dalmatia, which has been identified with *Almissa*, at the mouth of the *Cettina*. (Neigebaur, *Die Sud-Slaven*, p. 25.) [E. B. J.]

ONINGIS. [AURINX.]

ONI'SIA, an island near Crete, on the E. side of the promontory Itanus. (Plin. iv. 12. s. 20.)

O'NOBA AESTUA'RIA (Ὄνοϐα Αἰστουάρια, Ptol. ii. 4. § 5), called also simply ONOBA (Strab. iii. p. 143; Mela, iii. 1. § 5). 1. A maritime town of the Turdetani in Hispania Baetica, between the rivers Anas and Baetis. It was seated on the estuary of the river Luxia, and on the road from the mouth of the Anas to Augusta Emerita. (*Itin. Ant.* p. 431.) It is commonly identified with *Huelva*, where there are still some Roman remains, especially of an aqueduct; the vestiges of which, however, are fast disappearing, owing to its being used as a quarry by the boorish agriculturists of the neighbourhood. (Murray's *Handbook of Spain*, p. 170.) Near it lay Herculis Insula, mentioned by Strabo (iii. p. 170), called Ἡράκλεια by Steph. B. (*s. v.*), now *Saltes*. Onoba had a mint; and many coins have been found there bearing the name of the town, with a slight alteration in the spelling,—Onuba. (Florez. *Med.* ii. pp. 510, 649; Mionnet, i. p. 23, Suppl. p. 39; Sestini, *Med. Isp.* p. 75, ap. Ukert, vol. ii. pt. 1. p. 340.)

2. Another town of Baetica, near Corduba. (Plin. iii. 1. s. 3.) In an inscription in Gruter (p. 1040. 5) it is called Conoba. Ukert (vol. ii. pt. 1. p. 366) places it near *Villa del Carpio.* [T. H. D.]

ONOBALAS. [ACESINES, No. 1.]

ONOBRISATES, a people of Aquitania, as the name stands in the common texts of Pliny (iv. 19); who has "Onobrisates, Belendi, Saltus Pyrenaeus." D'Anville (*Notice, &c.*) ingeniously supposes that Onobrisates ought to be Onobusates, which is the least possible correction; and he thinks that he discovers the old name in the modern *Nébousan*, the name of a canton on the left side of the *Neste* towards the lower part of its course. The *Neste* is one of the branches of the *Garonne*, and rises in the Pyrenees. [G. L.]

ONOCHO'NUS. [ONCHESTUS, No. 2.]

ONUGNATHUS (Ὄνου γνάθος), "the jaw of an ass," the name of a peninsula and promontory in the south of Laconia, distant 200 stadia south of Asopus. It is now entirely surrounded with water, and is called *Elafonisi;* but it is in reality a peninsula, for the isthmus, by which it is connected with the mainland, is only barely covered with water. It contains a harbour, which Strabo mentions; and Pausanias saw a temple of Athena in ruins, and the sepulchre of Cinadus, the steersman of Menelaus. (Paus. iii. 22. § 10, iii. 23. § 1; Strab. viii. pp. 363, 364; Curtius, *Peloponnesos*, vol. ii. p. 295.)

ONU'PHIS (Ὄνουφις, Herod. ii. 166; Steph. B. *s. v.*; Ptol. iv. 5. § 51; Plin. v. 9. s. 9: *Eth.* Ὀνουφίτης), was the chief town of the Nomos Onuphites, in the Aegyptian Delta. The exact position of this place is disputed by geographers. D'Anville believes it to have been on the site of the modern *Banoub*, on the western bank of the Sebennytic arm of the Nile. Mannert (vol. x. pt. i, p. 573) places it south of the modern *Mansour*. Belley (*Mém. de l'Acad. des Inscript.* tom. xxviii. p. 543) identifies it with the present village of *Nouph*, in the centre of the Delta, a little to the E. of Buto, about lat. 31° N. Champollion, however, regards the site of this nome as altogether uncertain (*l'Egypte sous les Pharaohs*, vol. ii. p. 227). The Onuphite nome was one of those assigned to the Calasirian division of the native Aegyptian army. Coins of Onuphis of the age of Hadrian,—obverse a laureated head of that emperor, reverse a female figure, probably Isis, with extended right hand—are described in Rasche (*Lex. R. Num. III. pars posterior, s. v.*). This town is mentioned by ecclesiastical writers, e. g. by Athanasius. (Athanas. *Opera*, tom. i. pt. ii. p. 776, ed. Paris, 1698; Le Quien, *Oriens Christian.* tom. ii. p. 526, Paris, 1740; comp. Pococke, *Travels in the East*, fol. vol. i. p. 423.) [W.B.D.]

OONAE. [OAEONES.]

OPHARUS, a small river of Sarmatia Asiatica, mentioned by Pliny (vi. 7. s. 7) as a tributary of the Lagous, which flowed into the Palus Maeotis. Herodotus mentions two streams, which he calls the Lycus and Oarus, which had the same course and direction (iv. 123, 124). It is likely that the rivers in Pliny and Herodotus are the same. It is not possible now to identify them with accuracy. [V.]

OPHEL. [JERUSALEM, p. 20, b.]

OPHIO'DES (Ὀφιώδης, Strab. xvi. p. 770; Diod. iii. 39; Agatharch, *ap. Hudson, Geog Graec. Min.* p. 54), or Serpent-isle, was an island in the Red Sea, in *Foul Bay*, nearly opposite the mouth of the harbour of Berenice; lat 24° N. The topazes produced in this island were greatly prized both in the Arabian and Aegyptian markets; and it seems from Pliny (v. 29. s. 34) to have been by some denominated Topaz-isle (Topazos). The cause of its more usual name is doubtful; but there has always been a tradition in the East that serpents and precious stones are found near one another. The island of Agathon, i. e. the good genius (Ἀγάθωνος νῆσος, Ptol. iv. 5. § 77) was probably the same with Ophiodes, and answers to the present *Zamargat.* The isle of *Karnaka*, opposite the headland of *Ras-el-Anf*, is, indeed, by some geographers supposed to be the true Ophiodes Insula. (Castro, *Hist. Gen. des Voyages*, vol. i. p. 205.) [W.B.D.]

OPHIONENSES or OPHIENSES. [Aetolia, p. 65, a.]

OPHIR (Οὐφίρ; Οὐφείρ; Σουφίρ; Σουφείρ; Σωφίρ; Σωφιρά; Σωφαρά; Σωφηρά; Σαπφείρ; Ὀπφείρ; Ὠφείρ, LXX.; Joseph. *Ant.* viii. 6. § 4), a district, the name of which first occurs in the ethnographic table of *Genesis*, x. 29. Solomon caused a fleet to be built in the Edomite ports of the Red Sea, and Hiram supplied him with Phoenician mariners well acquainted with navigation, and also Tyrian vessels, "ships of Tarshish." (1 *Kings*, ix. 28; 2 *Chron.* viii. 18.) The articles of merchandise which were brought back once in three years from Ophir were gold, silver, red sandalwood ("almuggim," 1 *Kings*, x. 11; "algummim," 2 *Chron.* ix. 10), precious stones, ivory, apes, ("kophim"), and peacocks ("thŭkyim," 1 *Kings*, x. 22; "thūkyim," 1 *Chron.* ix. 21). The gold of Ophir was considered to be of the most precious quality. (*Job*, xx. 11, 24, xxviii. 16; *Ps.* xlv. 9; *Isa.* xiii. 12; *Eccles.* vii. 18). In *Jer.* x. 9, "the gold from Uphaz," and in *Dan.* x. 5, "the fine gold of Uphaz," is, by a slight change of pronunciation, the same as that of Ophir.

Many elaborate treatises have been written upon the details of these voyages. The researches of Gesenius (*Thesaur. Linguae Hebr.* vol. i. p. 141; and in *Ersch und Grüber's Encycl.* art. *Ophir*), Benfey (*Indien*, pp. 30—32) and Lassen (*Ind. Alt.* vol. i. pp. 537—539) have made it extremely probable that the W. shores of the Indian peninsula were visited by the Phoenicians, who, by their colonies in the Persian Gulf, and by their intercourse with the Gerrhaei, were early acquainted with the periodically blowing monsoons. In favour of this Indian hypothesis is the remarkable circumstance that the names by which the articles of merchandise are designated are not Hebrew but Sanscrit. The peacock, too, is an exclusively Indian bird; although from their gradual extension to the W. they were often called by the Greeks "Median and Persian birds;" the Samians even supposed them to have originally belonged to Samos, as the bird was reared at first in the sanctuary dedicated to Hera in that island. Silks, also, which are first mentioned in *Proverbs*, xxxi. 22, could alone have been brought from India. Quatremère (*Mém. de l'Acad. des Inscr.* vol. xv. pt. ii. 1845, pp. 349—402) agrees with Heeren (*Researches*, vol. ii. pp. 73, 74, trans.), who places Ophir on the E. coast of Africa, and explains "thukyim" to mean not peacocks, but parrots or guinea-fowls. Ptolemy (vi. 7. § 41) speaks of a Saphara (Σάπφαρα) as a metropolis of Arabia, and again of a Soupara (Σουπάρα, vii. 1. § 6) in India, on the Barygazenus Sinus, or *Gulf of Cambay*, a name which in Sanscrit signifies "fair-shore." (Lassen, *Dissert. de Taprobane Ins.* p. 18; comp. *Ind. Alt.* vol. i. p. 537.) *Sofala*, on the E. coast of Africa, opposite to the island of *Madagascar* (*London Geog. Journ.* vol. iii. p. 207), is described by Edrisi (ed. Jaubert, vol. i. p. 67) as a country rich in gold, and subsequently by the Portuguese, after Gama's voyage of discovery. The letters *r* and *l* so frequently interchanged make the name of the African *Sofala* equivalent for that of Sophara, which is used in the Septuagint with several other forms for the Ophir of Solomon's and Hiram's fleet. Ptolemy, it has been seen, has a Saphara in Arabia and a Soupara in India. The significant Sanscrit names of the mother-country had been repeated or reflected on neighbouring or opposite coasts, as in the present day occurs in many instances in the English and Spanish Americas. The range of the trade to Ophir might thus be extended over a wide space, just as a Phoenician voyage to Tartessus might include touching at Cyrene and Carthage, Gadeira and Cerne. (Humboldt, *Cosmos*, vol. ii. pp. 132, 133, notes 179—182, trans.) [E. B J.]

OPHIS (Ὄφις), a river of Pontus, the mouth of which was 90 stadia to the east of port Hyssus, and which separated Colchis from the country of the Thianni. (Arrian, *Peripl. Pont. Eux.* p. 6; Anonym. *Peripl.* p. 14, where it is called Ὀφιοῦς.) This river still bears the name of *Of.* [L. S.]

OPHIS. [Mantineia.]

OPHIUSA INS. [Pityusae.]

OPHIUSA, OPHIUSSA. 1. [Tyras.]

2. An island off the coast of Crete (Plin. iv. 20), which is probably represented by *Gavdapoulo* or *Anti-Gozzo*, unless it be the same as the Oxeia Ins. (Ὀξεῖα, *Stadiasm.* 321), which the anonymous Coast-describer places near Leben. [E. B. J.]

OPHIUSSA (Ὀφιοῦσσα), a small island in the Propontis, off the coast of Mysia, is mentioned only by Pliny (iv. 44) and Stephanus B. (*s. v.* Βέσϐικος, where it is called Ὀφιόεσσα); it still bears its ancient name under the corrupt form of *Afzia.* (Pococke, *Travels*, iii. p. 167.) [L. S.]

OPHLIMUS (Ὄφλιμος), a branch of Mount Paryadres in the north-west of Pontus, enclosing with Mount Lithrus, the extensive and fertile district called Phanaroea. (Strab. xii. p. 556.) According to Hamilton (*Researches*, i. p. 439), it now bears the name of *Kemer Dagh* and *Oktax Dagh.* [L. S.]

OPHRADUS, a river mentioned by Pliny (vi. 25. s. 23) as belonging to the province of Drangiana. Forbiger conjectures that it may be a tributary of the Erymandrus (*Ilmend*), now called the *Khash Rúd.* [V.]

OPHRAH, a city of Benjamin, written Ἐφραθὰ by the LXX. (*Joshua*, xviii. 23) and Γοφερὰ (1 *Sam.* xiii. 17). It is placed by Eusebius and S. Jerome v. M.P. east of Bethel. (*Onomast. s. v. Aphra.*) Dr. Robinson says that this accords well with the position of *Et-Taiyibeh*, a village of Greek Christians, on a conical hill on a high ridge of land, which would probably not have been left unoccupied in ancient times. (*Bib. Res.* vol. ii. pp. 123—125.)

2. Ophrah of the Abiezrites (Ἐφραθὰ πατρὸς τοῦ Ἐσδρί, LXX.; *Judges*, vi. 11, 24, viii. 27; in ver. 32. Ἀϐὶ Ἐσδρί), a town in the half-tribe of Manasseh, west of Jordan, the native place of Gideon, where also he was buried. [G. W.]

OPHRY'NIUM (Ὀφρύνειον), a small town in the north of Troas, near lake Pteleos, and between Dardanus and Rhoeteum, with a grave sacred to Ajax. (Herod. vii. 43; Xenoph. *Anab.* vii. 8. § 5, where it is called Ὀφρύνιον; Strab. xiii. p. 595.) It is probably the modern *Fren-Kevi.* (Comp. Rasche, *Lexic. Rei Num.* iii. 2. p. 136.) [L. S.]

OPICI. [Osci.]

OPIS (Ὦπις, Herod. i. 189), a city of Babylonia, mentioned first by Herodotus, who simply states that the river Tigris flowed by it. Xenophon, in the Retreat of the Ten Thousand, speaks of it as a large city situated upon the Physcus (now *Adhem*), and apparently at some distance from its junction with the Tigris. Arrian, describing the return of Alexander from the East, states that he sailed up the Tigris to Opis, destroying on his way the dams which (it was said) the Persians had placed across the river to prevent any naval force ascending the stream. At Opis he is said to have held a great assembly of all his troops, and to have sent home those who were no longer fit to serve. (*Anab.* vii. 7.) Strabo speaks of it as in his time a small village, but places it, like Herodotus and Arrian, upon the Tigris (ii. p. 80, xi. p. 529, xvi. p. 739). Captain Lynch, in his account of the Tigris between *Baghdád* and *Sámarrah*, considers that some extensive ruins he met with near the angle formed by the *Adhem* and Tigris, and the remains of the *Nahr-awán* canal, mark the site of Opis. But the change in the course of the Tigris there observable has led to the destruction of great part of the ancient city. (Lynch, *Geogr. Journ.* ix. p. 472 ; comp. Rawlinson, *Geogr. Journ.* x. p. 95.) [V.]

OPITE'RGIUM ('Οπιτέργιον: *Eth.* Opiterginus: *Oderzo*), a city of Venetia, situated about 24 miles from the sea, midway between the rivers Plavis (*Piave*) and Liquentia (*Livenza*), on a small stream (now called the *Fratta*) flowing into the latter. No mention of it is found before the Roman conquest of Venetia ; but it appears to have under their rule become a considerable municipal town, and is mentioned by Strabo as a flourishing place, though not a city of the first class. (Strab. v. p. 214.) In the Civil War between Caesar and Pompey a body of troops furnished by the Opitergini is mentioned as displaying the most heroic valour, and offering a memorable example of self-devotion, in a naval combat between the fleets of the two parties. (Liv. *Ep.* cx.; Flor. iv. 2. § 33; Lucan, iv. 462—571.) Tacitus also notices it as one of the more considerable towns in this part of Italy which were occupied by the generals of Vespasian, Primus, and Varus. (Tac. *Hist.* iii. 6.) It is mentioned by all the geographers, as well as in the Itineraries ; and though Ammianus tells us it was taken and destroyed by an irruption of the Quadi and Marcomanni in A. D. 372, it certainly recovered this blow, and was still a considerable town under the Lombards. (Plin. iii. 19. s. 23 ; Ptol. iii. 1. § 30 ; *Itin. Ant.* p. 280 ; *Tab. Peut.*; Ammian. xxix. 6. § 1 ; P. Diac. iv. 40.) In an inscription of the reign of Alexander Severus, Opitergium bears the title of a Colonia ; as it is not termed such either by Pliny or Tacitus, it probably obtained that rank under Trajan. (Orell. *Inscr.* 72; Zumpt, *de Colon.* p. 402.) It was destroyed by the Lombard king Rotharis in A. D. 641, and again, in less than 30 years afterwards, by Grimoaldus (P. Diac. iv. 47, v. 28); but seems to have risen again from its ruins in the middle ages, and is still a considerable town and an episcopal see.

Opitergium itself stood quite in the plain ; but its territory, which must have been extensive, comprised a considerable range of the adjoining Alps, as Pliny speaks of the river Liquentia as rising "ex montibus Opiterginis" (Plin. iii. 18. s. 22). The Itinerary gives a line of cross-road which proceeded from Opitergium by Feltria (*Feltre*) and the *Val Sugana* to Tridentum (*Trent*). (*Itin. Ant.* p. 280.) [E. H. B.]

O'PIUS ('Οπιοῦς), a small port-town on the coast of Pontus, probably on or near the mouth of the river Ophis. (Ptol. v. 6. § 6 ; *Tab. Peuting.*) It is placed 120 stadia west of the river Rhizius, although its name seems to indicate that it was situated further west, near the river Ophis. [L. S.]

OPO'NE ('Οπώνη; 'Οπώνη ἐμπόριον, Ptol. iv. 7. § 11; *Peripl. Mar. Erythr.* p. 9), the modern *Hafoon* or *Afún*, was a town situated upon the eastern coast of Africa, immediately N. of the region called Azania (*Khazáyin*), lat. 9° N. The author of the Periplus, in his account of this coast, says that Opone stood at the commencement of the highland called by the ancients Mount Elephas. He further defines its position by adding that since there was only an open roadstead at the Aromatum Emporium — the cape *Guardafui* or *Jerdaffoon* of modern charts — ships in bad weather ran down to Tabae for shelter,—the promontory now known as *Ras Bannah*, where stood the town called by Ptolemy (i. 17. § 8, iv. 7. § 11) Πανῶν κώμη, the *Bannah* of the Arabians. From thence a voyage of 400 stadia round a sharply projecting peninsula terminated at the emporium of Opone. Here ended to S. the Regio Aromata of the ancients.

Opone was evidently a place of some commercial importance. The region in which it stood was from remotest ages the seat of the spice trade of Libya. Throughout the range of Mount Elephas the valleys that slope seawards produce frankincense, while inland the cassia or cinnamon of the ancients attained perfection. But the Greeks, until a comparatively late period, were unacquainted with this coast, and derived from the Arabians its distinctive local appellations. Opone, which doubtless occupied the site, probably, therefore, represents also the Arabic name of a town called *Afún* or *Hafoon*, i. e. *Afaon*, fragrant gums and spices; which, again, is nearly equivalent to the Greek designation of the spice-land of Eastern Libya — Aromata. And this derivation is rendered the more probable, when taken in connection with the neighbouring bluff or headland of *Guardafui* or *Jerdaffoon*, since *Afún* enters into the composition of both names, and *Jerd* or *Guard* resembles the Punic word *Kartha*, a headland. Thus *Jerd-Affoon* is the promontory of Opone. Ptolemy (iv. 7. § 11) places Opone too far S. of cape *Jerdaffoon*. The author of the Periplus more correctly sets it a degree further N., six days' voyage from a river which runs at the southern base of *Wady Halfa*, or Mount Elephas. The characteristics of the entire tract, of which Opone formed one extremity, are those of an elevated ridge lying between two seas,—the Red Sea and the ocean,—and which, from its elevation and exposure to the NE. monsoon, is humid and fertile,affording a marked contrast to the generally sterile and arid shore above and below the highland of Elephas. S. of Opone there is no trace of ancient commerce. The articles of export from this emporium were, according to the author of the Periplus, cinnamon, distinguished as "native," aroma, fragrant gums generally, motò, or cinnamon of inferior quality ; slaves of a superior kind (Δουλικὰ κρείσσονα), principally for the Aegyptian market; and tortoise-shell of a superior quality and in great abundance. (See Vincent, *Commerce and Navigation of the Ancients*, vol. ii. p. 152—157.) [W. B. D.]

OPPIDUM NOVUM ('Οππιδον Νέον, Ptol. iv. 2. § 25), a town of Mauretania, colonised in the reign of the emperor Claudius, by the veterans (Plin. v. 1), which Ptolemy (*l. c.*) places 10′ to the E. of

Manliana, and the Antonine Itinerary 18 M. P. to the W.; Ptolemy's position agrees with the *Sinaab* of Shaw (*Trav.* p. 58), where that traveller found ruins on the W. bank of the Chinalaph. The town of the Itinerary corresponds with *El Khádarah*, the "Chadra" of Edrisi (*Geog. Nub.* p. 81), situated on a rising ground, on the brink of the same river, where there are also ruins. [E. B. J.]

OPPIDUM NOVUM, of Aquitania in Gallia, is placed by the Antonine Itin. on the road from Aquae Tarbellicae (*Dax*) to Tolosa (*Toulouse*), and between Beneharmum and Aquae Convenarum. [BENEHARNUM; AQUAE CONVENARUM.] D'Anville has fixed Oppidum Novum at *Naye*, the chief reason for which is some resemblance of name. [G. L.]

OPSICELLA, a town mentioned only by Strabo (iii. p. 157), and said to have been founded by one of the companions of Antenor, in the territory of the Cantabri. [T. H. D.]

OPTATIANA. [DACIA, Vol. I. p. 744, b.]

OPU'NTIUS SINUS. [OPUS.]

OPUS (Ὀποῦς, contr. of Ὀπόεις, *Il.* ii. 531: *Eth.* Ὀπούντιος), the chief town of a tribe of the Locri, who were called from this place the Locri Opuntii. It stood at the head of the Opuntian gulf (ὁ Ὀπούντιος κόλπος, Strab. ix. p. 425; Opuntius Sinus, Plin. iv. 7. s. 12; Mela, ii. 3. § 6), a little inland, being 15 stadia from the shore according to Strabo (*l. c.*), or only a mile according to Livy (xxviii. 6). Opus was believed to be one of the most ancient towns in Greece. It was said to have been founded by Opus, a son of Locrus and Protogeneia; and in its neighbourhood Deucalion and Pyrrha were reported to have resided. (Pind. *Ol.* ix. 62, 87; Schol. *ad loc.*) It was the native city of Patroclus. (Hom. *Il.* xviii. 326), and it is mentioned in the Homeric catalogue as one of the Locrian towns subject to Ajax, son of Oileus (*Il.* ii. 531). During the flourishing period of Grecian history, it was regarded as the chief city of the eastern Locrians, for the distinction between the Opuntii and Epicnemidii is not made either by Herodotus, Thucydides, or Polybius. Even Strabo, from whom the distinction is chiefly derived, in one place describes Opus as the capital of the Epicnemidii (ix. p. 416); and the same is confirmed by Pliny (iv. 7. s. 12) and Stephanus (*s. v.* Ὀπόεις; from Leake, *Northern Greece*, vol. ii. p. 181.) The Opuntii joined Leonidas with all their forces at Thermopylae, and sent seven ships to the Grecian fleet at Artemisium. (Herod. vii. 203, viii 1.) Subsequently they belonged to the anti-Athenian party in Greece. Accordingly, after the conquest of Boeotia by the Athenians, which followed the battle of Oenophyta, B. C. 456, the Athenians carried off 100 of the richest Opuntians as hostages. (Thuc. i. 108.) In the Peloponnesian War the Opuntian privateers annoyed the Athenian trade, and it was in order to check them that the Athenians fortified the small island of Atalanta off the Opuntian coast. (Thuc. ii. 32.) In the war between Antigonus and Cassander, Opus espoused the cause of the latter, and was therefore besieged by Ptolemy, the general of Antigonus. (Diod. xix. 78.)

The position of Opus is a disputed point. Meletius has fallen into the error of identifying it with *Pundonítza*, which is in the territory of the Epicnemidii. Many modern writers place Opus at *Tálanda*, where are several Hellenic remains; but Leake observes that the distance of *Tálanda* from the sea is much too great to correspond with the testimony of Strabo and Livy. Accordingly Leake places Opus at *Kardhenítza*, a village situated an hour to the south-eastward of *Tálanda*, at a distance from the sea corresponding to the 15 stadia of Strabo, and where exist the remains of an ancient city. (*Northern Greece*, vol. ii. p. 173, seq.)

2. A town in the mountainous district of Acroreia in Elis, taken by the Spartans, when they invaded Elis at the close of the Peloponnesian War. The Scholiast on Pindar mentions a river Opus in Elis. The site of the town is perhaps represented by the Hellenic ruins at *Skiáda*, and the river Opus may be the stream which there flows from a small lake into the Peneius. (Diod. xiv. 17; Steph. B. *s. v.*; Strab. ix. p. 425; Schol. *ad Pind. Ol.* ix. 64; Leake, *Peloponnesiaca*, p. 220; Curtius, *Peloponnesos*, vol. i. p. 41.)

ORA (Ὅρα), a place mentioned by Ptolemy (vi. 8. § 14) in Carmania, but apparently on the confines of Gedrosia. It seems not improbable that he has confounded it with Orae, or Oraea, which was certainly in the latter province. Strabo (xv. p. 723) and Arrian (vi. 24) both apparently quoting from the same authority, speak of a place of this name in Gedrosia,—the capital, probably, of the Oritae. [V.]

ORA (τὰ Ὥρα), a town in the NW. part of India, apparently at no great distance from the *Kábul* river, of which Arrian describes the capture by Alexander the Great, on his march towards the *Panjáb* (iv. c. 27). It does not appear to have been identified with any existing ruins; but it must have been situated, according to Arrian's notice, between the Guraei (*Gauri*) and the celebrated rock Aornos. [V.]

ORAE (Ὥραι, Arrian, vi. 22, 28), the chief town, in all probability, of the people who are generally called Oritae, though their name is written in different ways. It was situated in Gedrosia, and is most likely the same as is called in the Periplus of the Erythraean Sea, the Emporium Oraea (c. 37, ed. Müller). The neighbouring country was rich in corn, wine, barley, and dates. [V.]

ORATHA (Ὅραθα), a city described by Stephanus B. (*s. v.*), as in the district of Mesene, on the Tigris. As he does not state in which Mesene he supposes it to have been, it is impossible now to identify it. Some commentators have supposed that it is the same as "Ur of the Chaldees." It is, however, more likely that it is "Ur castellum Persarum" (Amm. Marc. xxv. 8), now believed to be represented by the ruins of *Al-Hathrr*; or, perhaps, the Ura of Pliny (v. 24. s. 21). [V.]

ORB'ELUS (Ὄρϐηλος, Herod. v. 16; Strab. vii. p. 329; Diodor. xx. 19; Arrian, *Anab.* i. 1. § 5; Ptol. iii. 9. § 1, iii. 11. § 1; Pomp. Mela, ii. 2. § 2; Plin iv. 17), the great mountain on the frontiers of Thrace and Macedonia, which, beginning at the Strymonic plain and lake, extends towards the sources of the Strymon, where it unites with the summit called Scomius, in which the river had its origin. The amphibious inhabitants of lake Prasias procured their planks and piles, on which they constructed their dwellings, from this mountain. (Herod. *l. c.*) Cassander, after having assisted Audoleon, king of Paeonia, against the Illyrian Autariatae, and having conquered them, transported 20,000 men, women, and children to Mt. Orbelus. (Diodor. *l. c.*) The epitomiser of Strabo (*l. c.*), who lived not long before the commencement of the 11th century, applies this name to the ridge of Haemus and Rhodope; Gatterer (*Comment. Soc. Got.* vol. iv. p. 99, vol. vi.

p. 33; comp. Poppo, *Prolegom. in Thuc.* pars i. vol. ii. p. 321), in consequence, was inclined to believe that there were two mountains of this name. Kiepert (*Karte der Europ. Türkei*) identifies Orbelus with *Perin Dagh.* The district called Orbelia (Ὀρϐηλία, Ptol. iii. 13. § 25), with the town Garescus, derived its name from the mountain. (Leake, *Northern Greece*, vol. iii. pp. 211, 463.) [E. B. J.]

O'RCADES (Ὀρκάδες νῆσοι, Ptol. ii. 3. § 31), a group of small islands lying off the northern extremity of Britannia Barbara. According to Ptolemy (*l. c.*) and Mela (iii. 6. § 7) they were 30 in number; Pliny (iv. 16. s. 30) reckons them at 40; Orosius (i. 2) at 33, of which 20 were inhabited and 13 uninhabited. This last account agrees very nearly with that of Jornandes (*B. Get.* 1), who makes them 34 in number. See also Tacitus (*Agric.* 10) and the Itinerary (p. 508). The modern *Orkney* and *Shetland Islands.* [T. H. D.]

ORCAORICI (Ὀρκαορικοί), a place in a rough district of Galatia, devoid of a sufficient supply of water, near Pessinus, on the borders of Phrygia, if not in Phrygia itself (Strab. xii. pp. 567, 568, 576). [L. S.]

ORCAS (Ὀρκάς, Ptol. ii. 3. § 1), a promontory on the N. coast of Britannia Barbara, now *Dunnet Head.* It should be remarked, however, that Ptolemy (*l. c.*) places it on the E. coast, and gives it the additional name of Tarvedum (Ταρουιδούμ). [T. H. D.]

O'RCELIS (Ὀρκελίς, Ptol. ii. 6. § 61). 1. A town of the Bastitani in Hispania Tarraconensis, sometimes, but erroneously, identified with *Oribuela.* (Mentelle, *Esp. an.* p. 186; Ukert, vol. ii. pt. 1. p. 406.)

2. An inland town of Thrace. (Ptol. iii. 2. § 11.) [T. H. D.]

ORCHE'NI (Ὀρχηνοί), a people of Arabia Deserta, placed by Ptolemy on the Persian Gulf, i. e. to the NE. of his Arabia Felix. (Ptol. v. 19. § 2.) They were perhaps the inhabitants of Orchoe mentioned below. [G. W.]

ORCHISTE'NE (Ὀρχιστηνή, Strab. xi. p. 528), a canton of Armenia, which Strabo (*l. c.*) describes as abounding in horses, but does not mention its position. [E. B. J.]

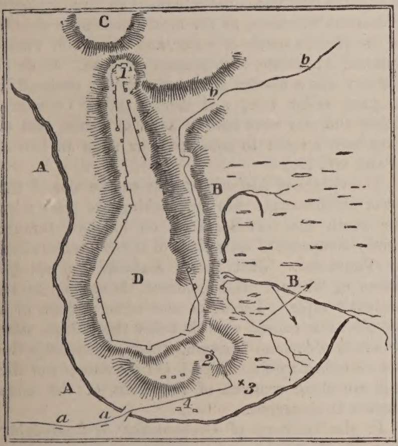
O'RCHOE (Ὀρχόη), a city of southern Babylonia, placed by Ptolemy among the marshes in the direction of Arabia Deserta (vi. 20. § 7). There can be little doubt that it is to be identified with one of the great mounds lately excavated in those parts, and that the one now called *Warka* represents its position. It was supposed that another mound in the immediate neighbourhood, *Muqueyer*, was the same as the "*Ur* of the Chaldees;" and there is now good reason for identifying it as the site of that celebrated place. The name of *Warka* reads on inscriptions lately discovered by Mr. Taylor, *Hur* or *Hurik*, which is nearly the same with the Ὀρεχ of the LXX. and the Ὀρχόη of Ptolemy (*l. c.*). Moreover, *Hur* and *Warka* are constantly connected in the inscriptions, just as Erech and Accad are in the Bible. It is most probable that the Orcheni (Ὀρχηνοί), described in Strabo as an astronomical sect of Chaldaeans, dwelling near Babylon (xxi. p. 739); in Ptolemy, as a people of Arabia, living near the *Persian Gulf* (v. 19. § 2); and in Pliny, as an agricultural population, who banked up the waters of the Euphrates and compelled them to flow into the Tigris (vi. 27. s. 31), were really the inhabitants of Orchoe and of the district surrounding it. We now know that this country was ruled in very early times by a Chaldaean race, some of the kings of which Berosus has recorded. (Rawlinson, *in Athenaeum*, 1854, No. 1377; Euseb. *Praepar. Evang.* ix. 17.) It is worthy of notice that Eusebius has preserved an ancient fragment from Eupolemus, who speaks of a city of Babylonia, Camarina, "which some call Urie (Οὐρίη)." As the Assyrian name of *Warka* is written with a monogram which signifies "the Moon," and as the name Camarina would naturally be derivable from the Arabic *Kamar*, "the Moon," there is an additional connection between the two names. (Euseb. *l. c.*) It is also clear from the inscriptions that the names of the two cities were constantly interchanged. [V.]

ORCHO'MENUS. 1. (Ὀρχομενός; in insc. and coins, Ἐρχομενός: *Eth.* Ὀρχομένιος, Ἐρχομένιος), usually called the Minyean Orchomenus (Ὀρχομενὸς Μινύειος, Hom. *Il.* ii. 511; Thuc. iv. 76; Strab. ix. p. 414), a city in the north of Boeotia, and in ante-historical times the capital of the powerful kingdom of the Minyae. This people, according to tradition, seem to have come originally from Thessaly. We read of a town Minya in Thessaly (Steph. B. *s. v.* Μινύα), and also of a Thessalian Orchomenus Minyeus. (Plin. iv. 8. s. 15.) The first king of the Boeotian Orchomenus is said to have been Andreus, a son of the Thessalian river Peneius, from whom the country was called Andreis. (Paus. ix. 34. § 6; *οἱ Ὀρχομένιοι ἀποικοί εἶσι Θεσσαλῶν*, Schol. *ad Apoll. Rhod.* ii. 1190.) Andreus assigned part of his territory to the Aetolian Athamas, who adopted two of the grandchildren of his brother Sisyphus: they gave their names to Haliartus and Coroneia. Andreus was succeeded in the other part of his territory by his son Eteocles, who was the first to worship the Charites (Graces) in Greece. Upon the death of Eteocles the sovereignty devolved upon the family of Halmus or Almus, a son of Sisyphus. (Paus. ix. 34. § 7—ix. 35.) Halmus had two daughters, Chryse and Chrysogeneia. Chryse by the god Ares became the mother of Phlegyas, who succeeded the childless Eteocles, and called the country Phlegyantis after himself. He also gave his name to the fierce and sacrilegious race of the Phlegyae, who separated themselves from the other Orchomenians and attempted to plunder the temple of Delphi. They were however all destroyed by the god, with the exception of a few who fled into Phocis. Phlegyas died without children, and was succeeded by Chryses, the son of Chrysogeneia by the god Poseidon. Chryses was the father of the wealthy Minyas, who built the treasury, and who gave his name to the Minyan race. Minyas was succeeded by his son Orchomenus, after whom the city was named. (Paus. ix. 36. §§ 1—6.) Some modern scholars have supposed that the Minyae were Aeolians (Thirlwall, *Hist. of Greece*, vol. i. p. 91); but as they disappeared before the historical period, it is impossible to predicate anything certain respecting them. There is, however, a concurrence of tradition to the fact, that Orchomenus was in the earliest times not only the chief city of Boeotia, but one of the most powerful and wealthy cities of Greece. It has been observed that the genealogy of Orchomenus glitters with names which express the traditional opinion of his unbounded wealth (Chryses, Chrysogeneia). Homer even compares the treasures which flowed into the city to those of the Egyptian Thebes (*Il.* ix. 381; comp. Eustath. *l. c.*) It would seem that at an early period Orchomenus ruled over the whole of Northern Boeotia; and that even Thebes was for a time compelled to pay tribute to Erginus, king of Orchomenus. From this tribute, however, the Thebans were delivered by Hercules, who made war upon Orchomenus, and greatly reduced its power. (Paus. ix. 37. § 2; Strab. ix. p. 414; Diod. iv. 18.) In the Homeric catalogue Orchomenus is mentioned along with Aspledon, but distinct from the other Boeotian towns, and as sending 30 ships to the Trojan War (*Il.* ii. 511). Sixty years after the Trojan War, according to the received chronology, the sovereignty of the Minyae seems to have been overthrown by the Boeotian immigrants from Thessaly; and Orchomenus became a member of the Boeotian confederacy. (Strab. ix. p. 401; comp. Thuc. i. 12.) The city now ceased to be the Minyeian and became the Boeotian Orchomenus (Thuc. iv. 76); but it still remained a powerful state, and throughout the whole historical period was second only to Thebes in the Boeotian confederacy. The town of Chaeroneia appears to have been always one of its dependencies. (Thuc. iv. 76.) In the Persian War Orchomenus, together with the other Boeotian towns, with the exception of Thespiae and Plataeae, deserted the cause of Grecian independence. Orchomenus possessed an aristocratical government, and continued on friendly terms with Thebes, as long as the aristocratical party in the latter city had the direction of public affairs. But when, after the close of the Peloponnesian War, a revolution placed the government of Thebes in the hands of the democracy, Orchomenus became opposed to Thebes. Accordingly, when war broke out between Sparta and Thebes, and Lysander invaded Boeotia in B. C. 395, Orchomenus revolted from Thebes, and sent troops to assist Lysander in his siege of Haliartus (Plut. *Lys.* 28; Xen. *Hell.* iii. 5. § 6, seq.; Diod. xiv. 81; Corn. Nepos, *Lys.* 3.) In the following year (B. C. 394), when all the other Boeotians joined the Thebans and Athenians at the battle of Coroneia, the Orchomenians fought in the army of Agesilaus, who arrayed them against the Thebans. (Xen. *Hell.* iv. 3. § 15, *Ages.* 2. § 9.) It was now the object of the Spartans to deprive Thebes of her supremacy over the Boeotian cities. This they effected by the peace of Antalcidas, B. C. 387, by which Thebes was obliged to acknowledge the independence of Orchomenus and of the cities of Boeotia. (Xen. *Hell.* v. 1. § 31.) The battle of Leuctra (B. C. 371) changed the position of affairs, and made Thebes the undisputed master of Boeotia. Orchomenus was now at the mercy of the Thebans, who were anxious to destroy the city, and reduce the inhabitants to slavery. Epaminondas, however, dissuaded them from carrying their wishes into effect, and induced them to pardon Orchomenus, and readmit it as a member of the Boeotian confederation. (Diod. xv. 57.) The Thebans appear to have yielded with reluctance to the generous advice of Epaminondas; and they took advantage of his absence in Thessaly, in B. C. 368, to carry their original design into effect. The pretext was that the 300 knights at Orchomenus had entered into a conspiracy with some Theban exiles to overthrow the democratical constitution of Thebes. It is not improbable that the whole story was a fiction; but the Thebans eagerly listened to the accusation, condemned the 300 Orchomenians, and decreed that the city should be destroyed. A Theban army was immediately sent against it, which burnt it to the ground, put all the male inhabitants to the sword, and sold all the women and children into slavery. (Diod. xv. 79; Paus. ix. 15. § 3.) This atrocious act of vengeance remained as an indelible stigma upon the Theban character (Dem. *c. Leptin.* p. 490.)

Orchomenus remained a long time in ruins, though the Athenians were anxious for its restoration, for the purpose of humbling Thebes. (Dem. *Megal.* pp. 203, 208.) It appears to have been rebuilt during the Phocian War, when the Phocians endeavoured to expel the Thebans from the northern parts of Boeotia. In B. C. 353 we find the Phocian leader Onomarchus in possession of Orchomenus and Coroneia (Diod. xvi. 33, 35); and in the following year Phaÿllus was defeated in the neighbourhood of these towns. (Diod. xvi. 37.) Orchomenus, Coroneia, and Corsiae were the three fortified places in Boeotia, which the Phocians had in their power (Diod. xvi. 58); and from which they made their devastating inroads into the other parts of Boeotia. On the conclusion of the Sacred War, B. C. 346, Orchomenus was given by Philip to its implacable enemy the Thebans, who, under Philip's eyes, destroyed the city a second time, and sold all its inhabitants as slaves. (Aesch. *de Fals. Leg.* p. 309; Dem. *Phil.* ii. p. 69, *de Pace*, p. 62, *de Fals. Leg.* p. 375.) It did not, however, remain long in ruins; for after the defeat of the Thebans and Athenians at the battle of Chaeroneia, B. C. 338, it was rebuilt by Philip's order (Paus. iv. 27. § 10, ix. 37. § 8; according to Arrian, *Anab.* i. 9, it was rebuilt by Alexander the Great after the destruction of Thebes). From this time the name of Orchomenus is seldom mentioned in history. Under the Romans it shared the common fate of the Boeotian towns, all of which were, in Strabo's time, only ruins and names, with the exception of Thespiae and Tanagra.

Orchomenus was famous for the worship of the Charites or Graces, and for the festival in their honour, celebrated with musical contests, in which poets and musicians from all parts of Greece took part. Hence Pindar calls Orchomenus the city of the Charites (*Pyth.* xii. 45), and Theocritus describes them as the goddesses who love the Minyeian Orchomenus (xvi. 104). An ancient inscription records the names of the victors in this festival of the Charites. (Müller, *Orchomenos*, p. 172, seq.) Pindar's fourteenth Olympic ode, which was written to commemorate the victory of Asopichus, an Orchomenian, is in reality a hymn in honour of these goddesses, and was probably sung in their temple. It was in the marshes in the neighbourhood of Orchomenus that the auletic or flute-reeds grew, which exercised an important influence upon the development of Greek music. [See Vol. I. p. 414, b.]

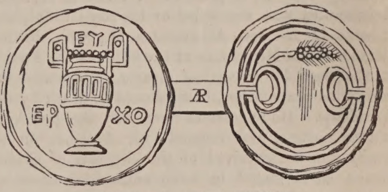
The ruins of Orchomenus are to be seen near the village of *Skripú*. The city stood at the edge of the marshes of the Copaic lake, and occupied the triangular face of a steep mountain. The Cephissus "winds like a serpent" round the southern base of the mountain (δι’ ’Ορχομενοῦ εἰλιγμένος εἶσι, δράκων ὥς, Hes. *ap. Strab.* ix. p. 424). At its northern base are the sources of the river Melas. [See Vol. I. p. 413, a.] Leake observes that the "upper part of the hill, forming a very acute angle, was fortified differently from the customary modes. Instead of a considerable portion of it having been enclosed to form an acropolis, there is only a small castle on the summit, having a long narrow approach to it from the body of the town, between walls which, for the last 200 yards, are almost parallel, and not more than 20 or 30 yards asunder. Below this approach to the citadel the breadth of the hill gradually widens, and in the lowest part of the town the enclosed space is nearly square. It is defended on the lowest side by a wall, which crossed the slope of the hill along the crest of a ledge of rock, which there forms a division in the slope. In this wall, which is at three-fourths of the distance from the castle to the monastery, there are some foundations of the gate which formed the lower entrance into the city; and on the outside are many large masses of wrought stone, the remains, apparently, of some temple or other public building. The southern wall of the city, which follows a line parallel to the Cephissus, is traceable, with scarcely any intermission, through a distance of three-quarters of a mile; and in many places several courses of masonry are still extant. The wall derives its flank defence from square towers, placed for the most part at long intervals, with an intermediate short flank or break, in the line of wall. In a few places the masonry is of a very early age, but in general it is of the third kind, or almost regular.” The former belongs to the earlier Orchomenus, the latter to the later city, and dates from the time of its restoration either by Philip or the Phocians. “Towards the middle of the northern side the hill of Orchomenus is most precipitous, and here the walls are not traceable. The circumference of the whole was about 2 miles. The citadel occupies a rock about 40 yards in diameter, and seems to have been an irregular hexagon; but three sides only remain, no foundations being visible on the eastern half of the rock. At the northern angle are the ruins of a tower, and parallel to the north-western side there is a ditch cut in the rock, beyond which are some traces of an outwork. The hill is commanded by the neighbouring part of Mount Acontium, but not at such a distance as to have been of importance in ancient warfare. The access to the castle from the city was first by an oblique flight of 44 steps, 6 feet wide, and cut out of the rock; and then by a direct flight of 50 steps of the same kind.”



PLAN OF ORCHOMENUS.

A A. The Cephissus.
B B. The Melas.
C. Mount Acontium.
D. Orchomenus.
1. The Acropolis.
2. Treasury of Minyas.
3. Monastery.
4. Village of *Skripú.*
a a. Road from *Livadhía.*
b b. Road to *Tálanda.*

The monuments, which Pausanias noticed at Orchomenus, were temples of Dionysus and the Charites,—of which the latter was a very ancient building,—a fountain, to which there was a descent, the treasury of Minyas, tombs of Minyas and Hesiod, and a brazen figure bound by a chain of iron to a rock, which was said to be the ghost of Actaeon. Seven stadia from the town, at the sources of the river Melas, was a temple of Hercules. The Treasury of Atreus was a circular building rising to a summit not very pointed, but terminating in a stone, which was said to hold together the entire building. (Paus. ix. 38.) Pausanias expresses his admiration of this building, and says there was nothing more wonderful either in Greece or in any other country. The remains of the treasury still exist at the eastern extremity of the hill towards the lake, in front of the monastery. It was a building similar to the Treasury of Atreus at Mycenae. It was a circular vault of massive masonry embedded in the hill, with an arched roof, surmounted probably by a tumulus. The whole of the stone-work of the vault has now disappeared, but its form is vouched for by the circular cavity of the ground and by the description of Pausanias. It had a side-door of entrance, which is still entire, though completely embedded in earth up to the base of the architrave. There were probably two great slabs in the architrave, as at Mycenae, though one only is left, which is of white marble, and of which the size, according to Leake, is 16 feet in its greatest length, 8 in its greatest breadth, and 3 feet 2½ inches in thickness. The diameter of the vault seems to have been about 41 feet. Respecting the origin and destination of this, and other buildings of the same class, some remarks are made under MYCENAE. [Vol. II. p. 383.] Strabo remarks (ix. p. 416) that the Orchomenus of his time was supposed to stand on a different site from the more ancient city, the inundations of the lake having forced the inhabitants to retire from the plain towards Mt. Acontium. And Leake observes, that this seems to accord with the position of the treasury on the outside of the existing walls, since it can hardly have been placed there originally. The acropolis, however, must always have stood upon the hill; but it is probable, that the city in the height of its power extended to the Cephissus.



COIN OF ORCHOMENUS.

The monastery of *Skripú*, which stands about midway between the treasury and the river, probably occupies the site of the temple of the Charites; for the pedestal of a tripod dedicated to the Charites, which is now in the church, was found in an excavation made upon the spot. Some very ancient inscriptions, of which two are now in the British Museum, were found in the church of the monastery. They are in the Orchomenian-Aeolic dialect, in which the digamma was used. (K. O. Müller, *Orchomenos und die Minyer*, Breslau, 1844, 2nd ed.; Dodwell, *Classical Tour*, vol. i. p. 227, seq.; Leake, *Northern Greece*, vol. ii. p. 144, seq.; Mure, *Tour* *in Greece*, vol. i. p. 223, seq.; Ulrichs, *Reisen in Griechenland*, p. 178, seq.)

2. An ancient city of Arcadia, called by Thucydides (v. 61) the ARCADIAN (ὁ Ἀρκαδικός), to distinguish it from the Boeotian town. It was situated in a plain surrounded on every side by mountains. This plain was bounded on the S. by a low range of hills, called Anchisia, which separated it from the territory of Mantineia; on the N. by a lofty chain, called Oligyrtus, through which lie the passes into the territories of Pheneus and Stymphalus; and on the E. and W. by two parallel chains running from N. to S., which bore no specific name in antiquity: the eastern range is in one part 5400 feet high, and the western about 4000 feet. The plain is divided into two by hills projecting on either side from the eastern and western ranges, and which approach so close as to allow space for only a narrow ravine between them. The western hill, on account of its rough and rugged form, was called Trachy (Τραχύ) in antiquity; upon the summit of the western mountain stood the acropolis of Orchomenus. The northern plain is lower than the southern; the waters of the latter run through the ravine between Mount Trachy and that upon which Orchomenus stands into the northern plain, where, as there is no outlet for the waters, they form a considerable lake. (Paus. viii. 13. § 4.)

The acropolis of Orchomenus, stood upon a lofty, steep, and insulated hill, nearly 3000 feet high, resembling the strong fortress of the Messenian Ithome, and, like the latter, commanding two plains. [See Vol. II. p. 338.] From its situation and its legendary history, we may conclude that it was one of the most powerful cities of Arcadia in early times. Pausanias relates that Orchomenus was founded by an eponymous hero, the son of Lycaon (viii. 3. § 3); but there was a tradition that, on the death of Arcas, his dominions were divided among his three sons, of whom Elatus obtained Orchomenus as his portion. (Schol. *ad. Dionys. Per.* 415.) The kings of Orchomenus are said to have ruled over nearly all Arcadia. (Heraclid. Pont. *ap. Diog. Laert.* i. 94.) Pausanias also gives a list of the kings of Orchomenus, whom he represents at the same time as kings of Arcadia. One of these kings, Aristocrates, the son of Aechmis, was stoned to death by his people for violating the virgin priestess of Artemis Hymnia. Aristocrates was succeeded by his son Hicetas, and Hicetas by his son Aristocrates II., who, having abandoned the Messenians at the battle of the Trench in the second war against Sparta, experienced the fate of his grandfather, being stoned to death by the Arcadians. He appears to have been the last king of Orchomenus, who reigned over Arcadia, but his family was not deprived of the kingdom of Orchomenus, as is stated in some authorities, since we find his son Aristodemus represented as king of the city. (Paus. viii. 5; Polyb. iv. 3; Heracl. Pont. *l. c.*) It would appear, indeed, that royalty continued to exist at Orchomenus long after its abolition in most other Grecian cities, since Theophilus related that Peisistratus, king of Orchomenus, was put to death by the aristocracy in the Peloponnesian War. (Plut. *Parall.* 32.)

Orchomenus is mentioned by Homer, who gives it the epithet of πολύμηλος (*Il.* ii. 605); and it is also called *ferax* by Ovid (*Met.* vi. 416), and ἀφνεός by Apollonius Rhodius (iii. 512). In the Persian wars Orchomenus sent 120 men to Thermopylae (Herod. viii. 102), and 600 to Plataeae (ix. 28). In the Peloponnesian War, the Lacedaemonians deposited in Orchomenus the hostages they had taken from the Arcadians; but the walls of the city were then in a dilapidated state; and accordingly, when the Athenians and their Peloponnesian allies advanced against the city in B. C. 418, the Orchomenians dared not offer resistance, and surrendered the hostages. (Thuc. v. 61.) At the time of the foundation of Megalopolis, we find the Orchomenians exercising supremacy over Theisoa, Methydrium, and Teuthis; but the inhabitants of these cities were then transferred to Megalopolis, and their territories assigned to the latter. (Paus. viii. 27. § 4.) The Orchomenians, through their enmity to the Mantineians, refused to join the Arcadian confederacy, and made war upon the Mantineians. (Xen. *Hell.* vi. 5. § 11, seq.; Diod. xv. 62.) Henceforth Orchomenus lost its political importance; but, from its commanding situation, its possession was frequently an object of the belligerent powers in later times. In the war between Cassander and Polysperchon, it fell into the power of the former, B. C. 313. (Diod. xix. 63.) It subsequently espoused the side of the Aetolians, was taken by Cleomenes (Polyb. ii. 46), and was afterwards retaken by Antigonus Doson, who placed there a Macedonian garrison. (Polyb. ii. 54, iv. 6; Plut. *Arat.* 5.) It was given back by Philip to the Achaeans. (Liv. xxxii. 5.) Strabo mentions it among the Arcadian cities, which had either disappeared, or of which there were scarcely any traces left (viii. p. 338); but this appears from Pausanias to have been an exaggeration. When this writer visited the place, the old city upon the summit of the mountain was in ruins, and there were only some vestiges of the agora and the town walls; but at the foot of the mountain there was still an inhabited town. The upper town was probably deserted at a very early period; for such is the natural strength of its position, that we can hardly suppose that the Orchomenians were dwelling there in the Peloponnesian War, when they were unable to resist an invading force. Pausanias mentions, as the most remarkable objects in the place, a source of water, and temples of Poseidon and Aphrodite, with statues of stone. Close to the city was a wooden statue of Artemis, enclosed in a great cedar tree, and hence called Cedreatis. Below the city were several heaps of stones, said to have been erected to some persons slain in battle. (Paus. viii. 13.)

The village of *Kalpáki* stands on the site of the lower Orchomenus. On approaching the place from the south the traveller sees, on his left, tumuli, chiefly composed of collections of stones, as described by Pausanias. Just above *Kalpáki* are several pieces of white marble columns, belonging to an ancient temple. There are also some remains of a temple at a ruined church below the village, near which is a copious fountain, which is evidently the one described by Pausanias. On the summit of the hill are some remains of the walls of the more ancient Orchomenus.

In the territory of Orchomenus, but adjoining that of Mantineia, consequently on the northern slope of Mt. Anchisia, was the temple of Artemis Hymnia, which was held in high veneration by all the Arcadians in the most ancient times. (Paus. viii. 5. § 11.) Its site is probably indicated by a chapel of the Virgin Mary, which stands east of *Levídhi.*

In the southern plain is an ancient canal, which conducts the waters from the surrounding mountains through the ravine into the lower or northern plain, which is "the other Orchomenian plain" of Pausanias (viii. 13. § 4). After passing the ravine, at the distance of 3 stadia from Orchomenus, the road divides into two. One turns to the left along the northern side of the Orchomenian acropolis to Caphyae, the other crosses the torrent, and passes under Mt. Trachy to the tomb of Aristocrates, beyond which are the fountains called Teneiae (Τενεῖαι). Seven stadia further is a place called Amilus (Ἄμιλος). Here, in ancient times, the road divided into two, one leading to Stymphalus and the other to Pheneus. (Paus. viii. 13. § 4, seq.) The above-mentioned fountains are visible just beyond Trachy, and a little further are some Hellenic ruins, which are those of Amilus. (Dodwell, *Classical Tour*, vol. ii. p. 425, seq.; Leake, *Morea*, vol. iii. p. 99, seq.; Boblaye, *Récherches, &c.* p. 149; Curtius, *Peloponnesos*, vol. i. p. 219, seq.)

3. A town in Thessaly. [See above, p. 487.]

4. A town in Euboea near Carystus. (Strab. ix. p. 416.)

ORCISTUS, a town in the north-east of Phrygia, near the borders of Galatia. It was the see of a bishop (*Geogr. Sacr.* p. 256; *Concil. Chalced.; Tab. Peuting*). It is placed by Col. Leake (*Asia Minor*, p. 71), on the authority of an inscription found there by Pococke, at *Alekiam*, and, perhaps more correctly, by Hamilton (*Researches*, i. p. 446) about 3 or 4 miles to the south-east of the village of *Alekiam*, where considerable remains of antiquity are found. [L. S.]

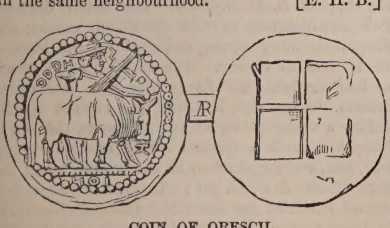
ORDESUS. [ISIACORUM PORTUS.]

ORDESUS. [ODESSUS.]

ORDESSUS (Ὄρδεσσος, Herod. iv. 48), an affluent of the Ister, which the commentators usually identify with the *Sereth*. (Schafarik, *Slav. Alt.* vol. i. p. 506.) [E. B. J.]

ORDOVICES (Ὀρδοΰικες, Ptol. ii. 3. § 18), a people on the W. coast of Britannia Romana, opposite to the island of Mona. They occupied the NW. portion of *Wales*, or that lying between *Cardigan Bay* and the river *Dee*, viz., *Montgomeryshire*, *Merionethshire*, *Caernarvonshire*, *Denbighshire*, and *Flintshire*. (Camden, p. 777; Tac. *Ann.* xii. 33, *Agric.* 18.) [T. H. D.]

ORESCII (Ὀῤῥήσκιοι), a people of Macedonia or Thrace, known only from their coins. These have been by some writers referred to the Orestae; but it is more probable, as suggested by Leake, that they were one of the Thracian tribes who worked the silver mines of Pangaeum; a circumstance which will account for our finding silver coins of large size and in considerable numbers struck by a people so obscure that their name is not mentioned by any ancient author (Leake, *Northern Greece*, vol. iii. p. 213, *Numismata Hellenica*, p. 81.) The coins in question, one of which is annexed, closely resemble in style and fabric those of the Bisaltae and Edoni in the same neighbourhood. [E. H. B.]



COIN OF ORESCII.

ORESTAE (Ὀρέσται, Hecat. *ap. Steph. B. s. v.*; Thuc. ii. 80; Polyb. xviii. 30; Strab. vii. p. 326, ix. p. 434; Plin. iv. 17), a people who are shown by Thucydides (*l. c.*) to have bordered upon the Macedonian Paravaei, and who partly, perhaps, as having been originally an Epirote tribe (Steph. B. *s. v.* terms them a Molossian tribe), were united with the other Epirots, under their prince Antiochus, in support of the expedition of Cnemus and the Ambraciots against Acarnania. Afterwards they were incorporated in the Macedonian kingdom. In the peace finally granted to Philip, B. C. 196, by the Romans, the Orestae were declared free, because they had been the first to revolt. (Liv. xxxiii. 34.)

ORESTIS (Ὀρεστίς, Ptol. iii. 13. §§ 5, 22; Steph. B. *s. v.*; Liv. xxvii. 33, xxxi. 40) or ORESTIAS (Ὀρεστίας, Strab. vii. p. 326), was the name given to the district which they occupied, which, though it is not named by Livy and Diodorus among the countries which entered into the composition of the Fourth Macedonia, was probably included in it, because the greater part, at least, of Orestis was situated to the E. of Pindus. This subdivision of Upper Macedonia is represented by the modern districts of *Grámista*, *Anaselitza*, and *Kastoría*. (Leake, *Northern Greece*, vol. iii. p. 305, vol. iv. pp. 121—124.) [E. B. J.]

ORESTHA'SIUM (Ὀρεσθάσιον, Paus.; Ὀρέσθειον, Thuc.; Ὀρέστειον, Her., Eur.), a town in the south of Arcadia, in the district of Maenalia, a little to the right of the road, leading from Megalopolis to Pallantium and Tegea. Its inhabitants were removed to Megalopolis on the foundation of the latter city. Its territory is called *Oresthis* by Thucydides (iv. 134), and in it was situated Ladoceia, which became a suburb of Megalopolis. [LADOCEIA.] Leake places Oresthasium at or near the ridge of *Tzimbarú*, and conjectures that it may have occupied the site of the village of *Marmara* or *Marmária*, a name often attached in Greece to places where ancient wrought or sculptured stones have been found. (Paus. viii. 44. § 2, comp. viii. 3. § 1, 27. § 3, 39. § 4; Herod. ix. 11; Plut. *Arist.* 10; Thuc. v. 64; Eurip. *Orest.* 1642, *Electr.* 1274: Steph. B. *s. v.*; Leake, *Peloponnesiaca*, p. 247.)

ORESTHIS. [ORESTHASIUM.]

ORE'STIS. [ORESTAE.]

ORE'STIAS. [HADRIANOPOLIS, No. 1.]

ORETA'NI (Ὠρητανοί, Ptol. ii. 6. § 59), a powerful people in the S. of Hispania Tarraconensis, inhabiting the territory E. of Baetica, as far as Carthago Nova, and spreading to the N. beyond the river Anas. The Baetis flowed through their country in its earliest course. (Polyb. x. 38, xi. 30; Strab. iii. pp. 152, 156; Plin. iii. 3. s. 4; Liv. xxi. 11, xxxv. 7.) Thus they inhabited the E. part of *Granada*, the whole of *Mancha*, and the W. part of *Murcia*. Their chief city was Castulo, now *Cazlona*. [T. H. D.]

ORE'TUM GERMANO'RUM (Ὤρητον Γερμανῶν, Ptol. ii. 6. § 59). Germani was another name for the Oretani ("Oretani, qui et Germani nominantur," Plin. iii. 3. s. 4), and Oretum was one of their towns; probably the Orisia of Artemidorus, quoted by Steph. B. (*s. v.*), and the Oria of Strabo (iii. p. 152). It has been identified with *Granatula*, a village near *Almagro*, where there is a hermitage still called *De Oreto*, and close by several ruins, a Roman bridge, &c. (Morales, *Ant.* p. 8, b., p. 76, a.; Florez, *Esp. S.* vii. p. 255; Ukert, vol. ii. pt. 1. p. 152.) [T. H. D.]

O'REUS (Ὠρεός: *Eth.* Ὠρείτης: the territory Ὠρία, Strab. x. p. 445), formerly called HISTIAEA (Ἱστίαια, also Ἑστίαια: *Eth.* Ἱστιαιεύς), a town in the north of Euboea, situated upon the river Callas, at the foot of Mt. Telethrium, and opposite Antron on the Thessalian coast. From this town the whole northern extremity of Euboea was named Histiaeotis (Ἱστιαιῶτις, Ion. Ἱστιαιῆτις, Herod. vii. 23). According to some it was a colony from the Attic demus of Histiaea (Strab. x. p. 445); according to others it was founded by the Thessalian Perrhaebi. (Scymn. Ch. 578.) It was one of the most ancient and most important of the Euboean cities. It occurs in Homer, who gives it the epithet of πολυστάφυλος (*Il.* ii. 537); and Scylax mentions it as one of the four cities of Euboea (p. 22). After the battle of Artemisium, when the Grecian fleet sailed southwards, Histiaea was occupied by the Persians. (Herod. vii. 23.) Upon the expulsion of the Persians from Greece, Histiaea, with the other Euboean towns, became subject to Attica. In the revolt of Euboea from Athens in B. C. 445, we may conclude that Histiaea took a prominent part, since Pericles, upon the reduction of the island, expelled the inhabitants from the city, and peopled it with 2000 Athenian colonists. The expelled Histiaeans were said by Theopompus to have withdrawn to Macedonia. (Thuc. i. 114; Diod. xii. 7, 22; Plut. *Per.* 23; Theopomp. *ap. Strab.* x. p. 445.) From this time we find the name of the town changed to Oreus, which was originally a demus dependent upon Histiaea. (Strab. *l. c.*; Paus. vii. 26. § 4.) It is true that Thucydides upon one occasion subsequently calls the town by its ancient name (vii. 57); but he speaks of it as Oreus, in relating the second revolt of Euboea in B. C. 411, where he says that it was the only town in the island that remained faithful to Athens. (Thuc. viii. 95.) At the end of the Peloponnesian War, Oreus became subject to Sparta; the Athenian colonists were doubtless expelled, and a portion at least of its ancient inhabitants restored; and accordingly we read that this town remained faithful to Sparta and cherished a lasting hatred against Athens. (Diod. xv. 30.) Neogenes, supported by Jason of Pherae, made himself tyrant of Oreus for a time; but he was expelled by Therippidas, the Lacedaemonian commander; and the Athenian Chabrias endeavoured in vain to obtain possession of the town. (Diod. *l. c.*) But shortly afterwards, before the battle of Leuctra, Oreus revolted from Sparta. (Xen. *Hell.* v. 4. § 56.) In the subsequent war between Philip and the Athenians, a party in Oreus was friendly to Philip; and by the aid of this monarch Philistides became tyrant of the city (Dem. *Phil.* iii. pp. 119, 127, *de Cor.* p. 248; Strab. *l. c.*); but the Athenians, at the instigation of Demosthenes, sent an expedition against Oreus, which expelled Philistides, and, according to Charax, put him to death. (Dem. *de Cor.* p. 252; Charax, *ap. Steph. s. v.* Ὠρέος.) In consequence of its geographical position and its fortifications, Oreus became an important place in the subsequent wars. In the contest between Antigonus and Cassander it was besieged by the latter, who was, however, obliged to retire upon the approach of Ptolemy, the general of Antigonus. (Diod. xix. 75, 77.) In the first war between the Romans and Philip, it was betrayed to the former by the commander of the Macedonian garrison, B. C. 207. (Liv. xxviii. 6.) In the second war it was taken by the Romans by assault, B. C. 200. (Liv. xxxi. 46.) Soon afterwards, in B. C. 196, it was declared free by T. Quinctius Flamininus along with the other Grecian states. (Polyb. xviii. 28, 30; Liv. xxxiii. 31, 34.) Pliny mentions it among the cities of Euboea no longer existent in his time (Plin. iv. 21. s. 21), but it still occurs in the lists of Ptolemy, under the corrupt form of Σωρεός (iii. 15. § 25).

Strabo says that Oreus was situated upon a lofty hill named Drymus (x. p. 445). Livy describes it as having two citadels, one overhanging the sea and the other in the middle of the city (xxviii. 6). There are still some remains of the ancient walls at the western end of the bay, which is still called the bay of *Oreós.* (Stephani, *Reise, &c.* pp. 33, seq.; Leake, *Northern Greece*, vol. iv. p. 352.)

ORGANA. [Ogyris.]

ORGAS (Ὀργᾶς), a little tributary of the Maeander in Phrygia, flowing into the main river on the south-east of Celaenae (Strab. xii. p. 578; Plin. v. 29, where it is called Orga). It is probably the stream crossed by Mr. Arundell (*Discov. in As. Min.* i. p. 185) between *Dineir* and the bridge of the Maeander near *Digetzi;* but its modern name is unknown. [L. S.]

ORGESSUS, ORGYSUS. [Dassaretae, Vol. I. p. 746, a.]

ORGIA. [Ilergetes.]

ORGOCYNI. [Taurica Chersonesus.]

ORIA, ORISIA. [Oretum Germanorum.]

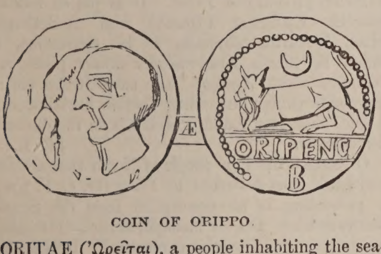
ORICUM, ORICUS (Ὠρικός, Hecat. *Fr.* 75 *ap. Steph. B. s. v.*; Herod. ix. 92; Scyl. p. 10; Polyb. vii. 19; Scymn. 440; Eust. *ad Dion.* 321; Ὤρικον, Ptol. iii. 14. § 2; Pomp. Mela, ii. 3. § 12; Plin. iii. 26), a town and harbour of Illyricum, not far from Apollonia and the mouth of the Aous. Legend ascribes its foundation to the Euboeans on their return from Troy (Scymn. *l. c.*); and Apollonius (*Argon.* iv. 1216) speaks of the arrival of a party of Colchians at this port; and thus Pliny (*l. c.*) calls it a Colchian colony. Oricum is known in history as a haven frequented by the Romans in their communications with Greece, from its being very conveniently situated for the passage from Brundusium and Hydruntum. B. C. 214, the town was taken by Philip V. of Macedonia; but it afterwards fell into the hands of the Romans and M. Valerius Laevinus, who commanded at Brundusium, with a single legion and a small fleet. (Liv. xxiv. 40.) After the campaign of B. C. 167, Aemilius Paulus embarked his victorious troops from Oricum for Italy. (Plut. *Aemil. Paul.* 29.) Caesar, after he had disembarked his troops at Palaeste (Lucan. iv. 460; comp. Caes. *B. C.* iii. 6, where the reading Pharsalus or Pharsalia, is a mistake or corruption of the MSS.), or the sheltered beach of *Palása*, surrounded by the dangerous promontories of the Ceraunian mountains, within one day of his landing marched to Oricum, where a squadron of the Pompeian fleet was stationed. (Caes. *B. C.* iii. 11; Appian, *B. C.* ii. 54.) The Oricii declared their unwillingness to resist the Roman consul; and Torquatus, the governor, delivered up the keys of the fortress to Caesar. The small fleet in which he had brought his forces over was laid up at Oricum, where the harbour was blocked up by sinking a vessel at its mouth. Cnaeus, the son of Pompeius, made a spirited attack on this stronghold, and, cutting out four of the vessels, burnt the rest. (Caes. *B. C.* iii. 40.) It continued as an important haven on the Adriatic. (Hor. *Carm.* iii. 7. 5; Propert. *Eleg.* i. 8, 20; Lucan, iii. 187.) The name of its harbour was Panormus (Πάνορμος, Strab. vii. p. 316), now *Porto Raguséo;* while the Celydnus (Κέλυδνος, Ptol. iii. 13. §§ 2, 5) is identified with the river of *Dukádhes.* It would seem from Virgil (*Aen.* x. 136) that Oricum was famous for its turpentine, while Nicander (*Ther.* 516) alludes to its boxwood. The town was restored by the munificence of Herodes Atticus. (Philostr. *Her. Att.* 5.) To the E. of the mouth of the river of *Dukhádes* is a succession of lagoons, in the midst of which lies Oricum, on the desert site now called *Erikhó*, occupied (in 1818) only by two or three huts among the vestiges of an aqueduct. (Smyth, *Mediterranean*, p. 46.) The present name (Ἱεριχῶ, Anna Comn. xiii. p. 389) is accented on the last syllable, as in the ancient word, and E substituted for O by a common dialectic change. (Pouqueville, *Voyage*, vol. i. p. 264; Leake, *North. Greece*, vol. i. pp. 36, 90.) A coin of Oricus has for type a head of Apollo. (Eckhel, vol. ii. p. 167.) [E. B. J.]

ORIGENOMESCI. [Argenomesci.]

ORIGIACUM (Ὀριγιακόν). Ptolemy (ii. 9. § 7) makes this town the chief place of the Atribatii or Atrebates in Belgica. There is nothing that fixes the position of Origiacum except its resemblance to the name *Orchies*, which Cluver suggested. *Orchies* is between *Douay* and *Tournay*, and appears to be beyond the limits of the Atrebates, whose chief town in Caesar's time was Nemetacum (*Arras*). [G. L.]

ORINGIS. [Aurinx.]

ORIPPO, a town of Hispania Baetica, on the road from Gades to Hispalis. (Plin. iii. 1. s. 3; *Itin. Ant.* p. 410.) Commonly identified with *Villa de dos Hermaños*, though some have mentioned *Alcala de Guadaira* and *Torre de los Herberos*. Ancient coins of the place have a bunch of grapes, showing that the neighbourhood was rich in wines, a character which it still preserves. (Caro, *Ant.* iii. 20; Florez, *Esp. Sagr.* ix. p. 111, *Med.* ii. p. 512; Mionnet, i. p. 23, Suppl. i. p. 39; Sestini, *Med.* p. 77.) [T. H. D.]



COIN OF ORIPPO.

ORITAE (Ὠρεῖται), a people inhabiting the sea-coast of Gedrosia, with whom Alexander fell in on his march from the Indus to Persia. (Arrian, vi. 21, 22, 24, &c.) Their territory appears to have been bounded on the east by the Arabis, and on the west by a mountain spur which reached the sea at *Cape Moran.* (Vincent, *Voy. of Nearchus*, i. p. 217.) There is considerable variation in the manner in which their names are written in different authorities: thus they appear as Oritae in Arrian (*Indic.* 23, *Exped. Alex.* vi. 22); Ὠρῖται in Strabo (xv. p. 720), Dionysius Perieg. (v. 1096), Plutarch (*Alex.* c. 66), and Stephanus B.; as Ori in Arrian (vi. 28) and Pliny (vi. 23. § 26); and Horitae in Curtius (ix. 10. 6); yet there can be no doubt that they are one and the same people. Arrian and Strabo have described them at some length. According to the former, they were an Indian nation (vi. 21; cf. Diod. xvii. 105), who wore the same arms and dress as those people, but differed from them in manners and institutions (*Ind.* c. 23). According to the latter they were a race living under their own laws (xv. p. 720), and armed with javelins hardened at the point by fire and poisoned (xv. p. 723). In another place Arrian appears to have given the true Indians to the river Arabis (or *Purali*), the eastern boundary of the Oritae (*Indic.* c. 22); and the same view is taken by Pliny (vii. 2). Pliny calls them "Ichthyophagi Oritae" (vi. 23. s. 25); Curtius "Indi maritimi" (ix. 10. 8). It is probable that the true form of the name was Horitae, as the Nubian geographer places a town called *Haúr* on the route to *Firabuz* in *Mekrán.* (Comp. D'Anville, *Eclaircissements, &c.* p. 42; Edrisi, *Geog. Nub.* p. 58.) [V.]

ORIUNDUS. [Barbana.]

ORME'NIUM (Ὀρμένιον), a town of Thessaly, mentioned in the Catalogue of Ships along with Hypereia and Asterium as belonging to Eurypylus (Hom. *Il.* ii. 734). It was said to have been founded by Ormenus, the grandson of Aeolus, and was the birthplace of Phoenix. (Demetr. Scepsius, ap. Strab. ix. p. 438, seq.) Strabo identifies this town with a place in Magnesia named Orminium, situated at the foot of Mt. Pelion, at the distance of 27 stadia from Demetrias, on the road passing through Iolcus, which was 7 stadia from Demetrias and 20 from Orminium. (Strab. *l. c.*) Leake, however, observes that the Ormenium of Homer can hardly have been the same as the Orminium of Strabo, since it appears from the situation of Asterium that Eurypylus ruled over the plains of Thessaliotis, which are watered by the Apidanus and Enipeus. (Leake, *Northern Greece*, vol. iv. p. 434, seq.)

ORMINIUM (Ὀρμίνιον ὄρος), a mountain in the north-eastern part of Bithynia, terminating in Cape Posidium (Ptol. v. 1. §§ 10, 11). Ainsworth supposes it to be the same as the mountain now called *Derne Jailafi.* [L. S.]

O'RNEAE (Ὀρνεαί: *Eth.* Ὀρνεάτης), a town in the Argeia, mentioned in the Iliad (ii 571), which is said to have derived its name from Orneus, the son of Erechtheus. Orneae retained its ancient Cynurian inhabitants, when Argos was conquered by the Dorians. It continued independent of Argos for a long time; but it was finally conquered by the Argives, who removed the Orneatae to their own city. (Paus. ii. 25. § 6, viii. 27. § 1.) Thucydides mentions (v. 67) the Orneatae and Cleonaei as allies (σύμμαχοι) of the Argives in B. C. 418; and the same historian relates (vi. 7) that Orneae was destroyed by the Argives in B. C. 416. (Comp. Diod. xii. 81.) It might therefore be inferred that the destruction of Orneae by the Argives in B. C. 416 is the event referred to by Pausanias. But Müller concludes from a well-known passage of Herodotus (viii. 73) that Orneae had been conquered by Argos long before; that its inhabitants were reduced to the condition of Perioeci; and that all the Perioeci in the Argeia were called Orneatae from this place. But the Orneatae mentioned by Thucydides could not have been Perioeci, since they are called allies; and the passage of Herodotus does not require, and in fact hardly admits of, Müller's interpretation. "The Cynurians," says Herodotus (*l. c.*), "have become Doricized by the Argives and by time, being Orneatae and Perioeci." These words would seem clearly to mean that, while the other Cynurians became Perioeci, the Orneatae continued independent, —an interpretation which is in accordance with the account of Thucydides. (Müller, *Aeginetica*, p. 48, seq., *Dorians*, iii. 4. § 2; Arnold, *ad Thuc.* v. 67.)

With respect to the site of Orneae we learn from Pausanias (v. 25. § 5) that it was situated on the confines of Phliasia and Sicyonia, at the distance of 120 stadia from Argos, being 60 stadia from Lyrceia, which was also 60 stadia from Argos. Strabo (viii. p. 382) says that Orneae was situated on a river of the same name above the plain of the Sicyonians; for the other passage of Strabo (viii. p. 578), which states that Orneae lay between Corinth and Sicyon, and that it was not mentioned by Homer, is probably an interpolation. (See Kramer's Strabo, vol. ii. p. 186.) Orneae stood on the northern of the two roads, which led from Argos to Mantineia. This northern road was called Climax, and followed the course of the Inachus. [Argos, p. 201.] Ross supposes Orneae to have been situated on the river, which flows from the south by the village of *Lionti* and which helps to form the western arm of the Asopus. Leake places it too far to the east on the direct road from Argos to Phlius. (Ross, *Reisen im Peloponnes*, p. 135; comp. Leake, *Morea*, vol. ii. p. 351, vol. iii. p. 414.)

ORNI (Ὄρνοι), a town of Thrace mentioned only by Hierocles (p. 632). [T. H. D.]

ORNIACI (Ὀρνιακοί, Ptol. ii. 6. § 32), a tribe of the Astures in Hispania Tarraconensis. Their chief town was Intercatia. [T. H. D.]

ORNI'THON POLIS (Ὀρνίθων πόλις), a city of the Sidonians, according to Scylax (ap. Reland, *Palaest.* p. 431). It is placed more exactly by Strabo between Tyre and Sidon (p. 758). Pliny mentions together "Sarepta et Ornithon oppida et Sidon" (v. 19.) Reland suggests that it may be "Tarnegola superior," which the Talmud places above Caesarea; Tarnegola in Hebrew being equivalent to the Gallus of Latin = ὄρνιθα in Greek. (*Palaest.* p. 916.) Dr. Robinson, following Pococke, conjectures that it may be represented by an ancient site on the shore of the Phoenician plain, where he noticed "the traces of a former site called *'Adlân*, consisting of confused heaps of stones, with several old wells." There are also "many sepulchral grottoes, hewn out of the hard limestone rock," in the precipitous base of the projecting mountain which here approaches the coast,—furnishing clear indications of an ancient city in the vicinity. (*Bib. Res.* vol. iii. p. 411, and note 2; Pococke, *Observations*, vol. ii. p. 84.) [G.W.]

OROANDA, a town in the mountains of Pisidia, near the south-western shore of lake Trogitis (Liv. xxxviii. 37, 39; Plin. v. 24). From this town the whole district derived the name of Oroandicus tractus, the inhabitants of which, called Oroandenses or Oroandici (Ὀροανδικοί or Ὀροανδεῖς), possessed, besides the chief town Oroanda, also Misthia and Pappa (Liv. xxxviii. 18, 19; Polyb. xxii. 25; Ptol. v. 4. § 12). Hamilton (*Researches*, i. p. 478) believes that the ruins he found on the slope of a hill near lake *Egerdir*, may mark the site of Oroanda; but it would seem that its remains must be looked for a little further east. [L. S.]

OROATIS. [Arosis.]

ORO'BIAE (Ὀρόβιαι), a town on the western coast of Euboea, between Aedepsus and Aegae, which possessed an oracle of Apollo Selinuntius. (Strab. x. p. 445 comp. ix. p. 405.) The town was partly destroyed by an earthquake and an inundation of the sea in B. C. 426. (Thuc. iii. 89.) This town seems to be the one mentioned by Stephanus under the name of Orope (Ὀρόπη), who describes it as "a city of Euboea, having a very renowned temple of Apollo." (Steph. B. *s. v.* Κορόπη.) There are some remains of the walls of Orobiae at *Roviés*, which word is only a corruption of the ancient name. (Leake, *Northern Greece* vol. ii. p. 176.)

ORO'BII, a tribe of Cisalpine Gauls, mentioned only by Pliny (iii. 17. s. 21), upon the authority of Cato, who said that Bergomum and Comum had been founded by them, as well as Forum Licinii, by which he must mean the Gaulish town that preceded the Roman settlement of that name. Their original abode, according to Cato, was at a place called Barra, situated high up in the mountains; but he professed himself unable to point out their origin and descent. The statement that they were a Greek people, advanced by Cornelius Alexander (*ap. Plin. l. c.*), is evidently a mere inference from the name, which was probably corrupted or distorted with that very view. [E. H. B.]

OROBIS, or ORBIS (Ὄροβις), a river of Narbonensis in Gallia. Ptolemy (ii. 10. § 2) places the outlet of the Orobis between the mouth of the Atax (*Aude*) and the Arauris (*Hérault*), which shows that it is the *Orbe*. In Strabo's text (iv. p. 182) it is written Obris, which Groskurd unnecessarily corrects, for Orbis and Obris were probably used indifferently, and it seems that Obris is the original reading in Mela (ii. 5, ed. J. Vossius, note). Mela says that the Orbis flows past Baeterrae (*Béziers*), and Strabo also places Baeterrae on the Orbis. In the Ora Maritima (v. 590) the name is Orobis. The *Orbe* rises in the *Cévennes* in the north-west part of the department of *Hérault*, and has a very winding course in the upper part. It is above 60 miles long. [G. L.]

OROLAUNUM, in the north part of Gallia, is placed by the Antonine Itin. on a road from Durocortorum (*Reims*) to *Trier*. It is placed halfway between Epoissum (*Iptsch*) and Andethanna, which D'Anville supposes to be *Epternach*, by which he means *Echternach*: others place Andethanna about *Anwen*. The name *Arlon* clearly represents Orolaunum, where Roman remains, as it is said, have been found. *Arlon* is in the duchy of *Luxemburg*. [G. L.]

OROMARSACI, a people of North Gallia, whose position is thus described by Pliny (iv. c. 17), who is proceeding in his description from the Schelde southwards:—"Deinde Menapii, Morini, Oromansaci juncto pago qui Gessoriacus vocatur." In Harduin's text the name is written Oromansaci, and yet he says that the MSS. have Oromarsaci. The name is otherwise unknown. D'Anville supposes that the name Oro-marsaci is represented by the name of a tract of country between *Calais* and *Gravelines*, which is *Mark* or *Merk*, and borders on the *Boulonnois*, in which the pagus Gessoriacus was. [Gessoriacum.] This is mere guess, but it is all that we can have. [G. L.]

ORONTES (Ὀρόντης), the most renowned river of Syria, used by the poet Juvenal for the country, "in Tiberim defluxit Orontes." (Juv. iii.) Its original name, according to Strabo, was Typhon (Τυφῶν), and his account both of its earlier and later names, follows his description of Antioch. "The river Orontes flows near the city. This river rising in Coele-Syria, then sinking beneath the earth, again issues forth, and, passing through the district of Apamea to Antiocheia, after approaching the city, runs off to the sea towards Seleuceia. It received its name from one Orontes, who built a bridge over it, having been formerly called Typhon, from a mythic dragon, who being struck with lightning, fled in quest of a hiding-place, and after marking out the course of the stream with its trail, plunged into the earth, from whence forthwith issued the fountain." He places its embouchure 40 stadia from Seleuceia (xvi. p. 750). He elsewhere places the source of the river more definitely near to Libanus and the Paradise, and the Egyptian wall, by the country of Apamea (p. 756). Its sources have been visited and described in later times by Mr. Barker in 1835. The river "is called by the people *El-'A'si*, 'the rebel,'" from its *refusal* to water the fields without the compulsion of water-wheels, according to Abulfeda (*Tab. Syr.* p. 149), but according to Mr. Barker, "from its occasional violence and windings, during a course of about 200 miles in a northerly direction, passing through *Hems* and *Hamah*, and finally discharging itself into the sea at *Suwëidiah* near Antioch." (*Journal of the Geog. Soc.* vol. vii. p. 99.) The most remote of these sources is only a few miles north of *Baalbek*, near a village called *Labweh*, "at the foot of the range of Anti-libanus on the top of a hillock, near which passes a small stream, which has its source in the adjoining mountains, and after flowing for several hours through the plain, falls into the basin from which springs the Orontes." These fountains are about 12 hours north of *Labweh*, near the village *Kurmul*, where is a remarkable monument, "square, and solid, terminating above in a pyramid from 60 to 70 feet high. On the four sides hunting scenes are sculptured in relief, of which the drawing borders on the grotesque." (Robinson, *Journal of Geog. Soc.* vol. xxiv. p. 32.) There can be no difficulty in connecting this monument with the Paradise or hunting park mentioned by Strabo near the source of the Orontes, similar, no doubt, in origin and character, to those with which the narrative of Xenophon abounds, within the territories of the Persian monarchs. The rise and course of this river and its various tributaries has been detailed by Col. Chesney (*Expedition*, vol. i. pp. 394—398), and the extreme beauty of its lower course between Antioch and the sea has been described in glowing terms by Captains Irby and Mangles. (*Travels*, pp. 225, 226.) [G. W.]

ORONTES (Ὀρόντης, Ptol. vi. 2. § 4), a mountain chain of Media, which extended in a south-east direction, passing the Ecbatana of Greater Media (*Hamadán*). It must be considered as an outlying portion of the still greater chain of the Zagros. It is now called the *Erwend* or *Elwend*. It is probable that the name is preserved in the celebrated mountain of *Kurdistán*, now called *Rowándiz*. In Armenian geography this mountain district is called *Erovántúni;* which is evidently connected with the ancient Orontes. (St. Martin, *Armenia*, vol. ii. pp. 363, 429.) [V.]

ORONTES, a people of ancient Assyria, described by Pliny as being to the east of Gaugamela (vi. 26. s. 30). There can be no doubt that these are the present *Rowándi*, a tribe living, as in ancient times, about the great mountain *Rowándiz*, in *Kurdistán*, and doubtless connected with the Orontes of Ptolemy (vi. 2. § 4). They derive their name from *Erwend*, a pure old Persian root, which was usually Hellenized into Orodes or Orontes. (Rawlinson, *Journ. of Geog. Soc.* x. p. 73.) [V.]

ORO'PUS (ὁ Ὠρωπός, rarely ἡ Ὠρωπός, Paus. vii. 11. § 4; comp. Steph. B. *s. v.*: *Eth.* Ὠρώπιος, and according to Steph B. Ὠρωπεύς), a town on the borders of Attica and Boeotia, and the capital of a district, called after it Oropia (ἡ Ὠρωπία.) This district is a maritime plain, through which the Asopus flows into the sea, and extends for 5 miles along the shore. It is separated from the inland plain of Tanagra by some hills, which are a continuation of the principal chain of the Diacrian mountains. Oropus was originally a town of Boeotia; and, from its position in the maritime plain of the Asopus, it naturally belonged to that country. (Paus. i. 34. § 1.) It was, however, a frequent subject of dispute between the Athenians and Boeotians; and the former people obtained possession of it long before the Peloponnesian War. It continued in their hands till B. C. 412, when the Boeotians recovered possession of it. (Thuc. viii. 60.) A few years afterwards (B. C. 402) the Boeotians, in consequence of a sedition of the Oropii, removed the town 7 stadia from the sea. (Diod. xiv. 17.) During the next 60 years the town was alternately in the hands of the Athenians and Boeotians (comp. Xen. *Hell.* vii. 4. § 1, &c.), till at length Philip after the battle of Chaeroneia gave it to the Athenians. (Paus. i. 34. § 1.) In B. C. 318 the Oropians recovered their liberty. (Diod. xviii. 56.) In B. C. 312 Cassander obtained possession of the city; but Polemon, the general of Antigonus, soon afterwards expelled the Macedonian garrison, and handed over the city to the Boeotians (Diod. xix. 77.) It has been concluded from a passage of Dicaearchus (p. 11, ed. Hudson) that Oropus continued to belong to Thebes in the next century; but the expression οἰκία Θηϐῶν is corrupt, and no safe conclusion can therefore be drawn from the passage. Leake proposes to read ἀποικία Θηϐῶν, Wordsworth σκία Θηϐῶν, but C. Müller, the latest editor of Dicaearchus, reads συνοικία θητῶν. Dicaearchus calls the inhabitants Athenian Boeotians, an epithet which he also applies to the inhabitants of Plataeae. Strabo also describes Oropus as a Boeotian town (ix. p. 404); but Livy (xlv. 27), Pausanias (*l. c.*), and Pliny (iv. 7. s. 11) place it in Attica. How long the Oropii inhabited the inland city is uncertain. Pausanias expressly says that Oropus was upon the sea (ἐπὶ ϑαλάσσης, i. 34. § 1); and the inhabitants had probably returned to their old town long before his time.

Although Oropus was so frequently in the hands of the Athenians, its name is never found among the Athenian demi. Its territory, however, if not the town itself, appears to have been made an Attic demus under the name of Graea (ἡ Γραῖα). In Homer Oropus does not occur, but Graea is mentioned among the Boeotian towns (*Il.* ii. 498); and this ancient name appears to have been revived by the Athenians as the official title of Oropus. Aristotle said that Oropus was called Graea in his time (ap. Steph. B. *s. v.* Ὠρωπός); and accordingly we find in an inscription, belonging to this period, the Γραῆς (Γραεῖς) mentioned as a demus of the tribe Pandionis (Ross & Meier, *Die Demen von Attika*, p. 6, seq.) In the passage of Thucydides (ii. 23) παρίοντες δὲ Ὠρωπὸν τήν γὴν Πειραϊκὴν καλουμένην, ἣν νέμονται Ὠρωπιοι Ἀθηναίων ὑπήκοοι, ἐδῄωσαν, all the existing MSS. have Πειραϊκήν, but Stephanus, who quotes the passage, reads Γραϊκήν, which Poppo and other modern editors have received into the text. It is, however, right to observe that the district of Oropus was frequently designated as the border country or country over the border (τῆς πέραν γῆς, Thuc. iii. 91).

According to Dicaearchus (*l. c.*) the Oropians were notorious for their grasping exactions, levied upon all imports into their country, and were for this reason satirised by Xenon, a comic poet:—

> *Πάντες τελῶναι, πάντες εἰσὶν ἅρπαγες.*
> *Κακὸν τέλος γένοιτο τοῖς 'Ωρωπίοις.*

The position of Oropus is thus defined by Strabo. "The beginning [of Boeotia] is Oropus, and the sacred harbour, which they call Delphinium, opposite to which is old Eretria in Euboea, distant 60 stadia. After Delphinium is Oropus at the distance of 20 stadia, opposite to which is the present Eretria, distant 40 stadia. Then comes Delium." (Strab. ix. p. 403.) The modern village of *Oropó* stands at the distance of nearly two miles from the sea, on the right bank of the *Vouriéni*, anciently the Asopus: it contains some fragments of ancient buildings and sepulchral stones. There are also Hellenic remains at the Σκάλα or wharf upon the bay, from which persons usually embark for Euboea: this place is also called ἐς τοὺς ἁγίους ἀποστόλους, from a ruined church dedicated to the "Holy Apostles." Leake originally placed Oropus at *Oropó* and Delphinium at *Skála;* but in the second edition of his Demi he leaves the position of Oropus doubtful. It seems, however, most probable that Oropus originally stood upon the coast, and was removed inland only for a short time. In the Peloponnesian War Thucydides speaks of sailing to and anchoring at Oropus (iii. 91, viii. 95); and Pausanias, as we have already seen, expressly states that Oropus was upon the coast. Hence there can be little doubt that *Skála* is the site of Oropus, and that *Oropó* is the inland site which the Oropians occupied only for a time. It is true that the distance of *Oropó* from the sea is more than double the 7 stadia assigned by Diodorus, but it is possible that he may have originally written 17 stadia. If Oropus stood at *Skála*, Delphinium must have been more to the eastward nearer the confines of Attica.

In the territory of Oropus was the celebrated temple of the hero Amphiaraus. According to Pausanias (i. 34. § 1) it was 12 stadia distant from Oropus. Strabo places it in the district of Psophis, which stood between Rhamnus and Oropus, and which was subsequently an Attic demus (ix. p. 399). Livy calls it the temple of Amphilochus (xlv. 27), who, we know from Pausanias, was worshipped conjointly with Amphiaraus. Livy further describes it as a place rendered agreeable by fountains and rivers; which leads one to look for it at one of two torrents which join the sea between *Skála* and *Kálamo*, which is probably the ancient Psophis. The mouth of one of these torrents is distant about a mile and a half from *Skála;* at half a mile from the mouth are some remains of antiquity. The other torrent is about three miles further to the eastward; on which, at a mile above the plain, are remains of ancient walls. This place, which is near *Kálamo*, is called *Mavro-Dhilissi*, the epithet *Mavro* (black) distinguishing it from *Dhilissi*, the site of Delium. The distance of the Hellenic remains on the first-mentioned torrent agree with the 12 stadia of Pausanias; but, on the other hand, inscriptions have been found at *Mavro-Dhilissi* and *Kálamo*, in which the name of Amphiaraus occurs. Dicaearchus (*l. c.*) describes the road from Athens to Oropus as leading through bay-trees (διὰ δαφνίδων) and the temple of Amphiaraus. Wordsworth very ingeniously conjectures δι' 'Αφιδνῶν instead of διὰ δαφνίδων, observing that it is not probable that a topographer would have described a route of about 30 miles, which is the distance from Athens to Oropus, by telling his readers that it passed through "bay-trees and a temple." Although this reading has been rejected by Leake, it is admitted into the text of Dicaearchus by C. Müller. (Leake, *Northern Greece*, vol. ii. p. 444, seq., *Demi of Attica*, p. 112, seq.; Finlay, *Remarks on the Topography of Oropia and Diacria*, in *Transactions of the Royal Society of Literature*, 1839, p. 396, seq.; Wordsworth, *Athens and Attica*, p. 22, seq.)

OROSINES, a river of Thrace, flowing into the Euxine. (Plin. iv. 18.) [T. H. D.]

ORO'SPEDA (ἡ 'Ορόσπεδα, Strab. iii. p. 161, seq.), called by Ptolemy Ortospeda ('Ορτόσπεδα, ii. 6. § 21), a mountain chain in Hispania Tarraconensis, the direction of which is described under HISPANIA [Vol. I. p. 1086]. It is only necessary to add here the following particulars. It is the highest inland mountain of Spain (11,000 feet), at first very rugged and bald, but becoming wooded as it approaches the sea at Calpe. It abounds in silver mines, whence we find part of it called Mons Argentarius. [ARGENTARIUS MONS.] It is the present chain of *Sierra del Mundo*, as far as *Sierra de Alcarez* and *Sierra de Ronda*. [T. H. D.]

O'RREA. 1. (Ὀῤῥέα, Ptol. ii. 3. § 14), a town of the Venicones, on the E. coast of Britannia Barbara. Horsley (*Brit. Rom.* p. 373) identifies it with *Orrock*, on the little river *Orewater* in *Fifeshire.*

2. A town in Moesia Superior (Ptol. iii. 9. § 5). [T. H. D.]

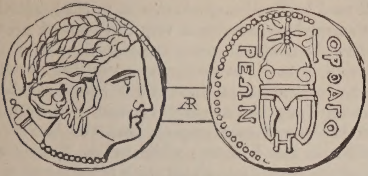
ORSA, a mountain with a bay, on the east coast of Arabia, without the straits of the Persian Gulf. (Pliny, vi. 28. s. 32.) Mr. Forster explains the name to mean literally in Arabic "the transverse mountain." He adds: "Its position is effectually determined from the East India Company's Chart, where, about a third of a degree south of Daba, a great mountain, at right angles with the mountains of Lima, runs right down to the sea, while at its base lies the port of Chorfakan." (*Geog. of Arabia*, vol. ii. p. 228.) [G. W.]

ORSINUS, a tributary of the Maeander, flowing in a north-western direction, and discharging itself into the main river a few miles below Antioch (Plin. v. 29). As some MSS. of Pliny have Mosynus, and as Hierocles (p. 665) and other ecclesiastical writers (*Notit. Episc. Phryg. Pac.* p. 27) speak of a town Mosyna in those parts, the river was probably called Mosynus. Its modern name is said to be *Hagisik*, that is the river described by Col. Leake (*Asia Minor*, p. 249) as descending from *Gheira* and *Karajasu.* [L. S.]

ORTACEA, a small stream of Elymais, which Pliny states flowed into the Persian Gulf; its mouths were blocked up and rendered unfit for navigation by the mud it brought down (vi. 27. s. 31). [V.]

ORTAGUREA. [MARONEIA.]

ORTHAGO'RIA ('Ορθαγορία), a town of Macedonia, of which coins are extant. Pliny (iv. 11. s. 18) says that Ortagurea was the ancient name of Maroneia; but we learn from an ancient geographer (Hudson, *Geogr. Min.* vol. iv. p. 42) that Orthagoria was the ancient name of Stageira, to which accordingly the coins are assigned. (Eckhel, vol. ii. p. 73.)



COIN OF ORTHAGORIA.

ORTHE (Ὄρθη), a town of Perrhaebia in Thessaly, mentioned by Homer (*Il.* ii. 739), was said by Strabo (ix. p. 440) to have become the acropolis of Phalanna. [PHALANNA.] It occurs, however, in the lists of Pliny (iv. 9. s. 16) as a distinct town from Phalanna.

ORTHO'SIA (Ὀρθωσία), a town of Syria mentioned by Strabo and Ptolemy, near the river Eleutherus, contiguous to Simyra, between it and Tripoli. (Strab. xvi. p. 753; Ptol. v. 15. § 4.) The former makes it the northern extremity of Phoenice, Pelusium being the southern (p. 756), a distance, according to Artemidorus, of 3650 stadia (p. 760). It was 1130 stadia south of the Orontes. (*Ib.*) Ptolemy places both Simyra and Orthosia south of the Eleutherus; but Strabo to the north of it: "agreeable whereunto," writes Shaw, "we still find, upon the north banks of this river (*Nahr-el-Berd*), the ruins of a considerable city in a district named *Ortosa*. In Peutinger's table, also, Orthosia is placed 30 miles south of Antaradus and 12 miles north of Tripoli. The situation of it is likewise further illustrated by a medal of Antoninus Pius, struck at Orthosia, upon the reverse of which we have the goddess Astarte treading upon a river; for this city was built upon a rising ground, on the northern banks of the river, within half a furlong of the sea: and as the rugged eminences of Mount Libanus lie at a small distance, in a parallel with the shore, Orthosia must have been a place of the greatest importance, as it would have hereby the entire command of the road (the only one there is) betwixt Phoenice and the maritime parts of Syria." (*Travels*, p. 270, 271.) The difficulties and discrepancies of ancient authors are well stated by Pococke. (*Observations*, vol. ii. pp. 204, 205, notes d. e.) He assumes the *Nahr Kibeer* for the Eleutherus, and places Orthosia on the river *Accar*, between *Nahr Kibeer* and *El-Berd*. (Maundrell, *Journey*, March 8.) [G. W.]

ORTHO'SIA (Ὀρθωσία), a town of Caria, not far from Alabanda, on the left bank of the Maeander, and apparently on or near a hill of the same name (Strab. xiv. p. 650; Plin. xxxvii. 25). Near this town the Rhodians gained a victory over the Carians (Polyb. xxx. 5; Liv. xlv. 25; comp. Ptol. v. 2. § 19; Plin. v. 29, xxxvii. 9, 25; Hierocl. 688). The ancient remains near *Karpusli* probably mark the site of Orthosia (Leake, *Asia Minor*, p. 234); though others, regarding them as belonging to Alabanda, identify it with *Dsheni-sheer*. [L. S.]

ORTHU'RA (Ὄρθουρα, Ptol. vii. 1. § 91, viii. 27. § 18), a town on the eastern side of the peninsula of Hindostán, described by Ptolemy as the Palace of Sornax. It was in the district of the Soretes, and has been identified, conjecturally, by Forbiger with the present *Utatur* or *Utacour*. [V.]

ORTO'NA (Ὄρτων). 1. An ancient city of Latium, situated on the confines of the Aequian territory. It is twice mentioned during the wars of the Romans with the latter people: first, in B. C. 481, when we are distinctly told that it was a Latin city, which was besieged and taken by the Aequians (Liv. ii. 43; Dionys. viii. 91); and again in B. C. 457, when the Aequians, by a sudden attack, took Corbio, and, after putting to the sword the Roman garrison there, made themselves masters of Ortona also; but the consul Horatius engaged and defeated them on Mount Algidus, and after driving them from that position, recovered possession both of Corbio and Ortona. (Liv. iii. 30; Dionys. x. 26.) From these accounts it seems clear that Ortona was situated somewhere in the neighbourhood of Corbio and Mount Algidus; but we have no more precise clue to its position. No mention of it is found in later times, and it probably ceased to exist. The name is much corrupted in both the passages of Dionysius; in the first of which it is written Ὀρούς, but the Vatican MS. has Ὀρῶνα for Ὀρτῶνα: in the second it is written Βιρτῶνα. It is very probable that the Hortenses, a people mentioned by Pliny (iii. 5. s. 9) among the "populi Albenses," are the inhabitants of Ortona; and it is possible, as suggested by Niebuhr, that the Φορτινεῖοι (a name otherwise wholly unknown), who are found in Dionysius's list of the thirty cities of the Latin League, may be also the same people. (Dionys. v. 61; Niebuhr, vol. ii. p. 18, note.) The sites which have been assigned to Ortona are wholly conjectural.

2. (*Ortona a Mare*), a considerable town of the Frentani, situated on the coast of the Adriatic, about midway between the mouth of the Aternus (*Pescara*) and that of the Sagrus (*Sangro*). Strabo tells us that it was the principal port of the Frentani (v. p. 242). He erroneously places it S. of the Sagrus; but the passage is evidently corrupt, as is one in which he speaks of Ortona or Histonium (for the reading is uncertain) as a resort of pirates. (Strab. *l. c.*, and Kramer *ad loc.*) Ptolemy correctly places it between the Sagrus and the Aternus; though he erroneously assigns it to the Peligni. Pliny mentions it among the municipal towns of the Frentani; and there seems no doubt that it was one of the principal places possessed by that people. (Plin. iii. 12. s. 17; Ptol. iii. 1. § 19.) Some inscriptions have been published in which it bears the title of a colony, but these are of dubious authenticity (see Zumpt, *de Colon.* p. 358, note): it is not mentioned as such in the Liber Coloniarum. The Itineraries place it on the road from the mouth of the Aternus to Anxanum (*Lanciano*). The name is still retained by the modern town of *Ortona;* and antiquities found on the spot leave no doubt that it occupies the same site with the ancient one. (*Itin. Ant.* p. 313; *Tab. Peut.;* Romanelli, vol. iii. p. 67.) [E. H. B.]

ORTOPLA (Ὄρτοπλα, Ptol. ii. 17. § 3; Ortopula, Plin. iii. 25), a town of the Liburni, identified with *Carlopago* or *Carlobago*, in the district of the *Morlacca*, where several Roman remains have been found. (Neigebaur, *Die Sud-Slaven*, pp. 225, 228.) [E. B. J.]

ORTOSPANA (Ὀρτόσπανα, Strab. xi. p. 514, xv. p. 723; κάρουρα ἡ καὶ Ὀρτόσπανα, Ptol. vi. 18. § 5; Amm. Marc. xxiii. 6), an ancient city of Bactriana, which there is good reason for supposing is identical with the modern town of *Kábul.* The name is written variously in ancient authors Ortospana or Ortospanum; the latter is the form adopted by Pliny (vi. 17. s. 21). Three principal roads leading through Bactriana met at this place; hence the notice in Strabo (*l. c.*) of the ἡ ἐκ Βάκτρων τρίοδος. Groskurd has (as appears to us), on no sufficient ground, identified Ortospana with the present *Kandahar*. If the reading of some of the MSS. of Ptolemy be correct, *Kábul* may be a corruption of Κάβουρα.

It is worthy of note, that in the earlier editions of Ptolemy (vi. 18. § 3) mention is made of a people whom he calls Καβολῖται; in the latest of Nobbe (Tauchnitz, 1843) the name is changed to Βωλῖται. It is not improbable that Ptolemy here is speaking of *Kábul*, as Lassen has observed. (*Ind. Alterthums.* vol. i. p. 29.) The three roads may be, the pass by *Bamián*, that by the *Hindú-Kúsh*, and that from *Anderáb* to *Khawar*. [V.]

ORTOSPEDA. [OROSPEDA].

ORTY'GIA. [DELOS.]

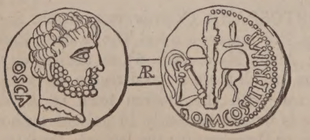
ORTY'GIA. [SYRACUSE.]

ORU'DII (τὰ Ὀρούδια ὄρη, Ptol. vii. 1. §§ 25, 36), a chain of mountains in India intra Gangem, which were, according to Ptolemy, the source of the river Tynna (now *Pennais*). It is difficult now to identify them with certainty, but Forbiger conjectures that they may be represented by the present *Nella-Mella*. [V.]

ORYX. [ARCADIA, Vol. I. p. 193, a.]

OSCA. 1. (Ὄσκα, Ptol. ii. 6. § 68), a town of the Ilergetes in the N. of Hispania Tarraconensis, on the road from Tarraco and Ilerda to Caesaraugusta (*Itin. Ant.* pp. 391, 451), and under the jurisdiction of the last-named city. Pliny alone (iii. 3. s. 4) places the Oscenses in Vescitania, a district mentioned nowhere else. It was a Roman colony, and had a mint. We learn from Plutarch (*Sert.* c. 14) that it was a large town, and the place where Sertorius died. It is probably the town called Ileoscan (Ἰλεόσκαν) by Strabo, in an apparently corrupt passage (iii. p. 161; *v.* Ukert, vol. ii. pt. 1. p. 451.) It seems to have possessed silver mines (Liv. xxxiv. 10, 46, xl. 43), unless the "argentum Oscense" here mentioned merely refers to the minted silver of the town. Florez, however (*Med.* ii. 520), has pointed out the impossibility of one place supplying such vast quantities of minted silver as we find recorded in ancient writers under the terms "argentum Oscense," "signatum Oscense;" and is of opinion that Oscense in these phrases means *Spanish*, by a corruption from the national name, Eus-cara. (Cf. Caes. *B. C.* i. 60; Vell. Pat. ii. 30.) It is the modern *Huesca* in *Arragon*. (Florez, *Med.* ii. p. 513; Sestini, p. 176; Mionnet, i. p. 46, Suppl. i. p. 92; Murray's *Handbook of Spain*, p. 448.)

2. A town of the Turdetani in Hispania Baetica, which some have identified with *Huescar*, but which Ukert (vol. ii. pt. 1. p. 370) thinks must be sought to the W. of that place. (Ptol. ii. 4. § 12; Plin. ii. 1. s. 3.) The pretended coins of this town are not genuine. (Florez, *Med. l. c.*; Sestini, p. 78; Mionnet, i. p. 43, Suppl. i. p. 40; Sestini, p. 78; Ukert, *l. c.*) [T. H. D.]



COIN OF OSCA.

OSCELA. [LEPONTII.]

OSCI or OPICI (in Greek always Ὀπικοι: the original form of the name was OPSCUS, which was still used by Ennius, *ap. Fest. s. v.* p. 198), a nation of Central Italy, who at a very early period appear to have been spread over a considerable part of the peninsula. So far as we can ascertain they were the original occupants, at the earliest time of which we have anything like a definite account, of the central part of Italy, from Campania and the borders of Latium to the Adriatic; while on the S. they adjoined the Oenotrians, whom there is good reason to regard as a Pelasgic tribe. Throughout this extent they were subsequently conquered and reduced to subjection by tribes called Sabines or Sabellians, who issued from the lofty mountain tracts of the Apennines N. of the territory then occupied by the Oscans. The relation between the Sabellians and the Oscans is very obscure; but it is probable that the former were comparatively few in number, and adopted the language of the conquered people, as we know that the language both of the Campanians and Samnites in later times was Oscan. (Liv. x. 20.) Whether it remained unmixed, or had been modified in any degree by the language of the Sabellians, which was probably a cognate dialect, we have no means of determining, as all our existing monuments of the language are of a date long subsequent to the Sabellian conquest. The ethnical affinities of the Oscans, and their relations to the Sabellian and other races of Central Italy, have been already considered under the article ITALIA; it only remains to add a few words concerning what is known of the Oscan language.

Niebuhr has justly remarked that "the Oscan language is by no means an inexplicable mystery, like the Etruscan. Had a single book in it been preserved, we should be perfectly able to decipher it out of itself." (Nieb. vol. i. p. 68.) Even with the limited means actually at our command we are able in great part to translate the extant inscriptions in this language, few and mostly brief as they are; and though the meaning of many words remains uncertain or unknown, we are able to arrive at distinct conclusions concerning the general character and affinities of the language. The Oscan was closely connected with the Latin; not merely as the Latin was with the Greek and other branches of the great Indo-Teutonic family, as offshoots from the same original stock, but as cognate and nearly allied dialects. This affinity may be traced throughout the grammatical forms and inflections of the language not less than in the vocabulary of single words. The Latin was, however, in all probability a composite language, derived from a combination of this Oscan element with one more closely akin to the Greek, or of Pelasgic origin [LATIUM, p. 137]; while the Oscan doubtless represents the language of Central Italy in its more unmixed form. In many cases the older and ruder specimens of the Latin retain Oscan forms, which were laid aside in the more refined stages of the language: such is the termination of the ablative in *d*, which is found in the Duilian and other old Latin inscriptions, and appears to have been universal in Oscan.

The few notices of Oscan words which have been preserved to us by Latin writers, as Varro, Festus, &c., are of comparatively little importance. Our chief knowledge of the language is derived from extant inscriptions; of which the three most important are: 1. the Tabula Bantina, a bronze tablet found in the neighbourhood of Bantia, on the borders of Apulia and Lucania, and which refers to the municipal affairs of that town; 2. the Cippus Abellanus, so called from its having been found at Abella in Campania, and containing a treaty or agreement between the two neighbouring cities of Nola and Abella; and 3. a bronze tablet recently discovered in the neighbourhood of *Agnone* in northern Samnium, containing a dedication of various sacred offerings. It is remarkable that these three monuments have been found in nearly the most distant quarters of the Oscan territory. By the assistance of the numerous minor inscriptions, we may fix pretty clearly the limits within which the language was spoken. They include, besides Campania and Samnium Proper, the land of the Hirpini and Frentani, and the northern part of Apulia. No inscriptions in Oscan have been found in Lucania (except immediately on its borders) or Bruttium, though it is probable that in both of these countries the Sabellian conquerors introduced the Oscan language, or one closely connected with it; and we are distinctly told by Festus that the Bruttians spoke Greek *and Oscan*. (Fest. p. 35, M.) We learn also with certainty that not only the vernacular, but even the official, use of the Oscan language continued in Central Italy long after the Roman conquest. Indeed few, if any, of the extant inscriptions date from an earlier period. The comic poet Titinius alludes to it as a dialect still in common use in his time, about B. C. 170. (Fest. *s. v. Opscum*, p. 189.) The coins struck by the Samnites and their allies during the Social War (B. C. 90—88) have Oscan inscriptions; but it is probable that, after the close of that contest and the general admission of the Italians to the Roman franchise, Latin became universal as the official language of Italy. Oscan, however, must have continued to be spoken, not only in the more secluded mountain districts, but even in the towns, in Campania at least, until a much later period; as we find at Pompeii inscriptions rudely scratched or painted on the walls, which from their hasty execution and temporary character cannot be supposed to have existed long before the destruction of the city in A. D. 79.

(Concerning the remains of the Oscan language see Mommsen, *Unter-Italischen Dialekte*, 4to. Leipzig, 1850; Klenze, *Philologische Abhandlungen*, 8vo. Berlin, 1839; and Donaldson, *Varronianus*, pp. 104—138.)

We have no evidence of the Oscans having any literature, properly so called; but it was certainly from them that the Romans derived the dramatic entertainments called Atellanae, a kind of rude farces, probably bearing considerable resemblance to the performances of Pulcinello, still so popular at Naples and in its neighbourhood. When these were transplanted to Rome they were naturally rendered into Latin; but though Strabo is probably mistaken in speaking of the Fabulae Atellanae of his day as still performed *at Rome* in Oscan, it is very natural to suppose that they were still so exhibited in Campania as long as the Oscan language continued in common use in that country. (Strab. v. p. 233; concerning the Fabulae Atellanae see Mommsen, *l. c.* p. 118; Bernhardy, *Römische Literatur*, p. 378, &c.; Munk, *de Fabulis Atellanis*, Lips. 1840.) [E. H. B.]

OSCINEIUM, a name which appears in the Jerusalem Itin. on the road from Vasatae (*Bazas*) to Elusa (*Eause*). [COSSIO; ELUSATES.] The order of names is Vasatae, Tres Arbores, Oscineium, Sattium or Sotium, and Elusa. Oscineium is marked at the distance viii. from the two places between which it lies. D'Anville finds on this road a place named *Esquies*, which in name and position agrees pretty well with the Oscineium of the Itin. [G. L.]

OSERIATES (Ὀσεριάτες), a tribe of Pannonia Superior, dwelling on the banks of the river Dravus; but nothing is known about them but their name. (Ptol. ii. 15. § 2; Plin. iii. 28.) [L. S.]

OSI, a German tribe mentioned only by Tacitus (*Germ.* 28, 43), as dwelling beyond the Quadi, in a woody and mountainous country. But their national customs, as well as their language, were those of the Pannonians. They were, moreover, tributary to the Quadi and Sarmatae. The exact districts they inhabited cannot be determined, nor do we know whether they had migrated into Germany from Pannonia, or whether they were an ancient remnant of Pannonians in those districts. [L. S.]

OSIANA, a town in the west of Cappadocia, between the river Halys and lake Tatta, on the road from Ancyra to Caesarea (*It. Ant.* p. 206). Its site must probably be looked for in the district of *Jurkup* or *Urgub*. [L. S.]

OSISMI or **OSISMII** (Ὀσίσμιοι), a Celtic people who joined the Veneti in the war against Caesar, B. C. 56. (*B. G.* iii. 9.) There is nothing in Caesar which shows their position further than this, that they were in the peninsula of *Bretagne*. Ptolemy (ii. 8. § 5) makes them extend as far south as the Gobaeum headland, and he names Vorganium as their chief city. [GOBAEUM.] If we accept the authority of Mela, who says (iii. 6) that the island Sena (*Sein*) is opposite to the shores of the Osismii, this will help us to determine the southern limit of the Osismii, and will confirm the conjecture of Gobaeum being the headland called *Raz Pointe*, which is opposite to the small island *Sein*, or as it is improperly called *Isle des Saints*; or being somewhere near that headland. In another passage (iii. 2) Mela makes the great bend of the west coast of Gallia commence where the limits of the Osismii end: "ab illis enim iterum ad septentriones frons littorum respicit, pertinetque ad ultimos Gallicarum gentium Morinos." Pliny (iv. 18) describes this great peninsula of *Bretagne* thus: "Gallia Lugdunensis contains a considerable peninsula, which runs out into the ocean with a circuit of 625 miles, beginning from the border of the Osismii, the neck being 125 miles in width: south of it are the Nannetes." It is plain then that Pliny placed the Osismii along the north coast of *Bretagne*, and there is Mela's authority for placing them on the west coast of the peninsula. The neck of the peninsula which Pliny describes, may be determined by a line drawn from the bay of *St. Brieuc* on the north to *Lorient* on the south, or rather to some of the bays east of it, or *Morbihan*. It seems a fair conclusion, that the Osismii occupied a large part of the peninsula of *Bretagne*; or as Strabo (iv. p. 195) says: "Next to the Veneti are the Osismii, whom Pytheas calls Timii, who dwell in a peninsula which runs out considerably into the ocean, but not so far as Pytheas says and those who believe him." He does not tell us how far Pytheas said that the peninsula ran out into the sea, but if we had Pytheas' words, we might find that he knew something about it. The conclusion of D'Anville is justified by the ancient authorities. He says: "It seems that it has been agreed up to the present time to limit the territory of the Osismii to the northern coast of *Basse Bretagne*, though there are the strongest reasons for thinking that they occupied the extremity of the same continent in all its breadth and that the diocese of *Quimper* was a part of the territory as well as the diocese of *Léon*." D'Anville observes that there is no part of ancient Gaul the geography of which is more obscure. [G. L.]

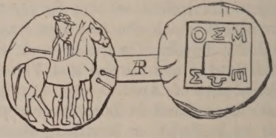
O'SMIDA ('Οσμίδα, Scyl. p. 18), a district of Crete, which Mr. Pashley's map places at the sources of the *Megálo-pótamo*. (Höck, *Kreta*, vol. i. p. 396.) [E. B. J.]

O'SPHAGUS, a branch of the river Erigon, in Lyncestis, upon which the consul Sulpicius pitched his camp in the campaign of B. C. 200 (Liv. xxxi. 39); perhaps the same as the *Schemnitza*, an affluent of the Erigon, which falls into it to the N. of *Bitolia*. [E. B. J.]

OSQUIDATES, one of the peoples of Aquitania mentioned by Pliny (iv. 19). He mentions Osquidates Montani and Osquidates Campestres, but he enumerates many names between the two, from which we may conclude that the Campestres did not border on the Montani, for if they had, it is probable that he would have enumerated the Campestres immediately after the Montani instead of placing between them the names of eleven peoples. Beside this, we must look for the Montani on the north side of the Pyrenees and in the valleys of the Pyrenees, and the Campestres in the low country of Aquitania. There are no means for determining the position of either the Montani or the Campestres, except from the resemblance between the ancient and the modern names in this part of Gallia, which resemblance is often very great. Thus D'Anville supposes that the Osquidates Montani may have occupied the valley of *Ossau*, which extends from the foot of the Pyrenees to *Oleron*, on a branch of the *Adour*. This is probable enough, but his attempt to find a position for the Campestres is unsuccessful. [G. L.]

OSRHOE'NE, a small district in the NW. corner of Mesopotamia (taken in its most extended sense), which there is some reason for supposing would be more correctly written Orrhoene. It does not appear in any writer earlier than the times of the Antonines, and is not therefore mentioned by either Strabo or Ptolemy. Procopius states that it derived its name from a certain Osroes, who ruled there in former times (*Pers.* i. 17); and Dion Cassius declares that the name of the man who betrayed the Roman army under Crassus was Abgarus the Osroenian (xl. 19; see for the same name, lxviii. 18, and lxxvii. 12.) Again, Herodian calls the people who dwelt in those parts Osroeni (iii. 9, iv. 7, vii. 1). Ammianus writes the name Osdroene (xiv. 3, 8, xxiv. 1). The name prevailed in the country as late as the seventh century. (Hierocl. p. 713.) In the Notitia Imperat. Osroene was placed under a "Praeses Provinciae," and appears to have been sometimes included in Mesopotamia, sometimes kept separate from it. (See Justinian, Notit. cit. § 11; Joan. Malalas, xi. p. 274, ed. Bonn; Noris. *de Epoch.* ii. p. 110.) It is most likely that the correct form of the name is Orrhoene; and that this is connected with the Μαννουόρρα of Isidorus. (*Stathm. Parth.* 1.; and see Dion, lxviii. 2, for the name of Mannus, a chief of the Mesopotamian Arabs, who gave himself up to Trajan.) Not impossibly, the Oruros of Pliny may refer to the same district. (vi. 30, 119.) [EDESSA.] [V.]

OSSA ("Οσσα, Ptol. iii. 13. § 15), a town of the Bisaltae, which, before the annexation of Bisaltia to the kingdom of Macedonia, must have been a place of some importance from the fact of its possessing an autonomous coinage. (Eckhel, vol. ii. p. 73.) It has been identified with *Sokhó*, a large village on the S. side of the *Nigríta* mountain, where some Hellenic remains are found on the surrounding heights. Another ancient site at *Lakhaná*, on the N. road from *Serrés* to *Saloniki*, has also claims to be considered the representative of Ossa. (Leake, *North. Greece*, vol. iii. pp. 213, 233.) [E. B. J.]



COIN OF OSSA.

OSSA ("Οσσα), a lofty mountain in Thessaly on the coast of Magnesia, separated from Olympus only by the narrow vale of Tempe. Hence it was supposed by the ancients that these mountains were once united, and had been separated by an earthquake. (Herod. vii. 129; Strab. ix. pp. 430, 442; Lucan, vi. 347; Claudian, *Rapt. Proserp.* ii. 183.) Ossa is conical in form and has only one summit. Polybius mentions it as one of the highest mountains in Greece (xxxiv. 10); but it is considerably lower than Olympus, and according to Ovid even lower than Pelion. (Ov. *Fast.* iii. 441.) According to Dodwell, who speaks, however, only from conjecture, Ossa is about 5000 feet high. To the south of Ossa rises Mt. Pelion, and the last falls of the two mountains are united by a low ridge. (Herod. vii. 129.) Olympus, Ossa, and Pelion differ greatly in character; and the conical peak, standing between the other two, is well contrasted with the broad majesty of Olympus, and the extended outline of Pelion. The length of Ossa along the coast is said by Strabo to be 80 stadia (ix. p. 443). It is hardly necessary to allude to the passages in the poets, in which Ossa is mentioned, along with Olympus and Pelion, in the war of the giants and the gods. (Hom. *Od.* xi. 312; Virg. *Georg.* i. 282, &c.) The modern name of Ossa is *Kíssavo*. (Holland, *Travels*, &c. vol. ii. pp. 3, 95; Dodwell, *Classical Tour*, vol. ii. p. 106; Leake, *Northern Greece*, vol. i. p. 434, vol. iv. pp. 411, 513; Mézières, *Mémoire sur le Pélion et l'Ossa*, Paris, 1853.)

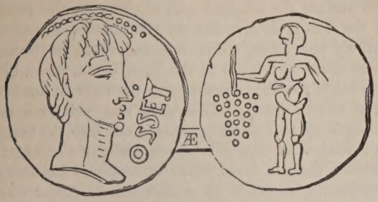
2. A mountain in Elis near Olympia. [Vol. I. p. 817, b.]

OSSADIAE ('Οσσάδιαι), a people who dwelt in the *Panjáb* along the banks of the Acesines (*Chenáb*), and who surrendered themselves to Alexander the Great after the conquest of the Malli (*Multán*). (Arrian, vi. 15.) [V.]

OSSARE'NE ('Οσσαρηνή, Ptol. v. 13. § 9; Τωσαρηνή, *Interp.*), a canton of Armenia situated on the banks of the river Cyrus. St. Martin (*Mém. sur l' Armenie*, vol. i. p. 81) is of opinion that it may be the same as the GOGARENE of Strabo. [E. B. J.]

OSSET, also called Julia Constantia (Plin. iii. 3), a town of Baetica, on the right bank of the river Baetis, and opposite to Hispalis. It is probably the modern *S. Juan de Alfarache*, near *Castello de la Cuesta*, where there are some Roman remains.

(Florez, *Esp. S.* ix. p. 106, *Med.* ii. p. 528; Mionnet, i. p. 25; Sestini, *Med. Isp.* p. 79.) [T. H. D.]



COIN OF OSSET.

OSSIGERDA or OSICERDA (Οσικέρδα, Ptol. ii. 6. § 63), a town of the Edetani in Hispania Tarraconensis. It was a municipium in the jurisdiction of Caesaraugusta. (Plin. iii. 3. s. 4, who calls the inhabitants Ossigerdenses.) It had a mint. (Florez, *Med.* ii. p. 532, iii. p. 109; Mionnet, i. p. 47, Suppl. i. p. 95; Sestini, p. 177.) Ukert (vol. ii. pt. 1. p. 417) identifies it with *Ossera*, near *Saragossa*. [T. H. D.]

OSSIGI LACO'NICUM, a town on the borders of Hispania Baetica, at the place where the Baetis enters that country (Plin. iii. 3); now *Marquiz*, where there are Roman ruins and inscriptions. (Florez, *Esp. S.* xii. 367, v. 24.) [T. H. D.]

OSSO'NOBA (Ὀσσόνοϐα, Ptol. ii. 5. § 3), a town of the Turdetani in Lusitania, between the rivers Tagus and Anas, on the road from Esuris to Ebora and Pax Julia. (*Itin. Ant.* pp. 418, 426.) [LUSITANIA, p. 220, a.] It is the same town mentioned by Strabo in a corrupt passage (iii. p. 143), by Mela (iii. 1. § 6), Pliny (iv. 21. s. 35), and others. Commonly identified with *Estoy*, lying a little N. of *Faro*, near the mouth of the *Silves*, where Roman ruins and inscriptions are still found. One of the latter has RESP. OSSON. (Ukert, vol. ii. pt. 1. p. 387.) [T. H. D.]

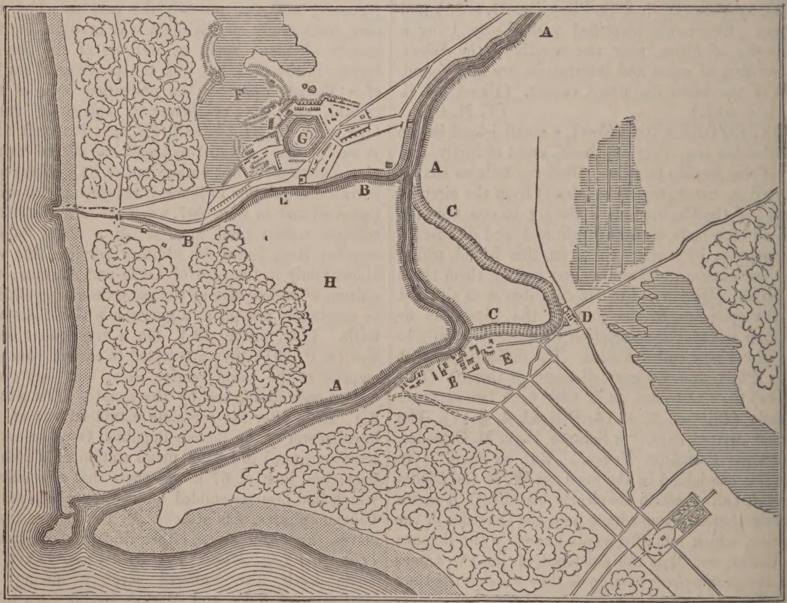
OSTEO'DES (Ὀστεώδης), a small island in the Tyrrhenian sea, lying off the N. coast of Sicily, and W. of the Aeolian Islands. Diodorus tells us that it derived its name (the Bone Island) from the circumstance of the Carthaginians having on one occasion got rid of a body of 6000 turbulent and disaffected mercenaries by landing them on this island, which was barren and uninhabited, and leaving them there to perish. (Diod. v. 11). He describes it as situated in the open sea, to the west of the Liparaean or Aeolian Islands; a description which applies only to the island now called *Ustica*. The difficulty is, that both Pliny and Ptolemy distinguish USTICA (Οὐστίκα) from Osteodes, as if they were two separate islands (Plin. iii. 8. s. 14; Ptol. iii. 4. § 17). The former writer says, "a Solunte lxxv. M. Osteodes, contraque Paropinos Ustica." But as there is in fact but one island in the open sea W. of the *Lipari Islands* (all of which are clearly identified), it seems certain that this must have been the Osteodes of the Greeks, which was afterwards known to the Romans as Ustica, and that the existence of the two names led the geographers to suppose they were two distinct islands. Mela does not mention Ustica, but notices Osteodes, which he reckons one of the Aeolian group; and its name is found also (corruptly written Ostodis) in the Tabula, but in a manner that affords no real clue to its position. (Mel. ii. 7. § 18; *Tab. Peut.*)

Ustica is an island of volcanic origin, about 10 miles in circumference, and is situated about 40 miles N. of the *Capo di Gallo* near *Palermo*, and 60 miles W. of *Alicudi*, the westernmost of the *Lipari Islands*. It is at this day well inhabited, and existing remains show that it must have been so in the time of the Romans also. (Smyth's *Sicily*, p. 279.) [E. H. B.]

O'STIA (Ὠστία: *Eth.* Ostiensis: *Ostia*), a city of Latium, situated at the mouth of the Tiber, from which position it derived its name. It was on the left bank of the river, at a distance of 16 miles from Rome, by the road which derived from it the name of Via Ostiensis. (*Itin. Ant.* p. 301.) All ancient writers agree in representing it as founded by the Roman king Ancus Marcius; and it seems certain that it always retained the position of a colony of Rome, and was at no period independent. From its position, indeed, it naturally became the port of Rome, and was essential to that city, not only for the purpose of maintaining that naval supremacy which it had established before the close of the regal period, but for securing its supplies of corn and other imported produce which was carried up the Tiber. Ancus Marcius at the same time established salt-works on the site, which for a long time continued to supply both Rome itself and the neighbouring country in the interior with that necessary article. (Liv. i. 33; Dionys. iii. 44; Cic. *de Rep.* ii. 3, 18; Strab. v. p. 232; Flor. i. 4; Eutrop. i 5; Fest. p. 197.) There can be no doubt that the importance of Ostia must have continued to increase with the growing prosperity and power of Rome; but it is remarkable that we meet with no mention of its name in history until the period of the Second Punic War. At that time it appears as a commercial and naval station of the utmost importance; and was not only the port to which the corn from Sicily and Sardinia was brought for the supply of Rome itself, as well as of the Roman legions in the field, but was the permanent station of a Roman fleet, for the protection both of the capital, and the neighbouring shores of Italy. (Liv. xxii. 11, 37, 57, xxiii. 38, xxv. 20, xxvii. 22.) It was at this time still reckoned one of the "coloniae maritimae;" but on account of its peculiar importance in relation to Rome, it enjoyed special privileges; so that in B. C. 207, when the other maritime colonies endeavoured to establish a claim to exemption from levies for military service, this was allowed only in the case of Ostia and Antium; the citizens of which were at the same time compelled to be constantly present as a garrison within their own walls. (Liv. xxvii. 38.) On a subsequent occasion (B. C. 191) they attempted to extend this exemption to the naval service also; but their claim was at once disallowed by the senate. (*Id.* xxxvi. 3.) Even after the complete establishment of the naval power of the Roman Republic, Ostia seems to have continued to be the usual station of a Roman fleet: and in B. C. 67 it was there that a squadron, which had been assembled for the repression of the Cilician pirates, was attacked by the pirates themselves, and the ships either destroyed or taken. (*Cic pro Leg. Manil.* 12; Dion Cass. xxxvi. 5.) Ostia itself also suffered severely during the civil wars of Sulla and Marius, having been taken by the latter in B. C. 87, and given up to plunder and devastation by his soldiers. (Appian, *B. C.* i. 67; Liv. *Epit.* lxxix; Oros. v. 19; Flor. iii. 21. § 12.)

But its position at the mouth of the Tiber, as the port of Rome, secured it from decay: and so important was the trade of Ostia become, especially on account of the supplies of corn which it furnished to the capital, that it was made the place of residence of one of the four quaestors of Italy, and gave name to one of the "provinciae quaestoriae" into which that country was divided. (Cic. *pro Muren.* 8, *pro Sest.* 17; Suet. *Claud.* 24.) But the increasing commerce of Ostia rendered its natural disadvantages as a port only the more sensible; and there can be little doubt that those disadvantages were themselves continually increasing. It had been originally founded, as we are expressly told, close to the mouth of the Tiber, from which it is now distant above three miles; and the process of alluvial deposition, which has wrought this change, has been undoubtedly going on throughout the intervening period. Hence Strabo describes in strong terms the disadvantages of Ostia in his day, and calls it "a city without a port, on account of the alluvial deposits continually brought down by the Tiber, which compelled the larger class of vessels to ride at anchor in the open roadstead at great risk, while their cargoes were unloaded into boats or barges, by which they were carried up the river to Rome. Other vessels were themselves towed up the Tiber, after they had been lightened by discharging a part of their cargoes." (Strab. v. pp. 231, 232.) Dionysius gives a more favourable view, but which does not substantially differ from the preceding account. (Dionys. iii. 44.) These evils had already attracted the attention of the dictator Caesar, and among the projects ascribed to him, was one for forming an artificial port or basin at Ostia (Plut. *Caes.* 58): but this was neglected by his successors, until the increasing difficulty of supplying Rome with corn compelled Claudius to undertake the work.

That emperor, instead of attempting to cleanse and restore the original port of Ostia at the mouth of the Tiber, determined on the construction of an entirely new basin, which was excavated in the seashore about two miles to the N. of Ostia, and which was made to communicate with the river by an artificial cut or canal. This port was protected and enlarged by two moles projecting out into the sea, so as to enclose an extensive space, while in the interval between them a breakwater or artificial island was thrown up, crowned by a lighthouse. (Dion Cass. lx. 11; Suet. *Claud.* 20; Plin. ix. 6, xvi. 40. s. 76; Juv. xii. 75—81.) This great work was called the PORTUS AUGUSTI, on which account its construction, or at least commencement, is by some writers referred to the emperor Augustus; but there is no authority for this; and Dion Cassius distinctly assigns the commencement as well as completion of it to Claudius. Nero, however, appears to have put the finishing hand to the work, and in consequence struck coins on which he claims it for his own. (Eckhel, vol. vi. p. 276.) After this it was considerably augmented by Trajan, who added an inner basin or dock, of a hexagonal form, surrounded with quays and extensive ranges of buildings for magazines and storehouses. This port was called by him PORTUS TRAJANI; and hence we afterwards meet in inscriptions with the "Portus Augusti et Trajani," and sometimes "Portus uterque" in the same sense. (Juv. *l. c.*, et Schol. *ad loc.*; Gruter, *Inscr.* p. 308. 10, p. 440. 3.) At the same time he enlarged or repaired the artificial channel of communication with



PLAN OF OSTIA.

A A. Main channel of the Tiber.
B. Right arm of ditto, the Fossa Trajana, now called *Fiumicino*.
C. *Fiume Morto*, dry bed of ancient course of the Tiber.
D. Modern village of *Ostia*.
E. Ruins of ancient Ostia.
F. Portus Augusti.
G. Portus Trajani.
H. Insula Sacra.

the Tiber, which now assumed the name of Fossa Trajana, and is undoubtedly the same which still exists under the name of *Fiumicino*, and forms the right arm of the Tiber, from which it separates about a mile and a half above the site of Ostia.

The new port thus constructed soon gave rise to the growth of a new town around it, which was generally known by the name of Portus Ostiensis, sometimes also Portus Urbis or Portus Romae, but more frequently, at least in later times, simply Portus. It seems to have been designed more particularly for the importation of corn for the supply of the capital, an object of which the importance became felt more and more, as the population of Rome continued to increase, while it became more absolutely dependent upon foreign produce. The adjoining district on the right bank of the Tiber was portioned out among a body of colonists before the time of Trajan (*Lib. Colon.* p. 222); and a new line of road was constructed along the right bank of the Tiber from Rome to the new port, which obtained the name of Via Portuensis. In the reign of Constantine the city of Portus was erected into an episcopal see (Anastas. *Vit. Silvestr.* 34); and the same emperor surrounded it with strong walls and towers, which are still in considerable part extant.

Meanwhile Ostia itself was far from sinking into decay. Repeated notices of it during the earlier periods of the Roman Empire show it to have been still a flourishing and populous city, and successive emperors concurred in improving it and adorning it with public buildings. It was particularly indebted to the care of Hadrian (Gruter, *Inscr.* p. 249. 7) and Septimius Severus, numerous inscriptions in honour of whom have been discovered among its ruins. (Nibby, *Dintorni*, vol. ii. pp. 434, 468.) Aurelian, also, we are told, adorned it with a Forum, which bore his name, and which was decorated by his successor Tacitus with 100 columns of Numidic marble. (Vopisc. *Aurel.* 45; *Tac.* 10.) The existing remains confirm the inference which we should draw from these accounts, and show that Ostia must have continued to be a flourishing town till towards the close of the Roman Empire, and far superior in the number and splendour of its public buildings to the neighbouring town of Portus. But the security of the latter place, which was well fortified, while Ostia was wholly unprotected by walls (Procop. *B. G.* i. 26), must have contributed greatly to the advantage of Portus; and the artificial port seems to have obtained an increasing preference over the natural mouth of the Tiber. Rutilius says that in his time (about A. D. 414) the left arm, or main channel of the river, was so obstructed with sand as to be wholly deserted (*Itin.* i. 181); but this would appear to be an exaggerated statement, as Procopius more than a century later describes them as both navigable (Procop. *l. c.*). Ostia was, however, in his day already in a state of great decay, and the road which led from thence to Rome (the Via Ostiensis) was neglected and abandoned, while the Via Portuensis on the other side of the Tiber was still the scene of considerable traffic. The importance of Portus became more developed when Rome itself became exposed to the attacks of hostile barbarians. In A. D. 409 Alaric, king of the Goths, made himself master of the port, and with it of the stores of corn for the supply of the capital, which compelled the senate to capitulate on the terms that he chose to dictate (Zosim. vi. 6); and again during the wars of Belisarius and Vitiges (in 537) the Gothic king, by making himself master of Portus, was able to reduce his adversary to severe distress (Procop. *B. G.* i. 26, &c.). The decline of Ostia continued throughout the earlier part of the middle ages: in 827 it is described as altogether in ruins, and the continued incursions of the Saracens throughout that century seem to have completed its desolation.

But meanwhile the artificial ports of Claudius and Trajan were beginning in their turn to suffer from the deposit of sand which is constantly going on along these shores; and no attempt being made in these ages of confusion and disorder to arrest the progress of the evil, they were both gradually filled up so as to be rendered altogether useless. In the 10th century, the port of Trajan was already reduced to a mere lake or pool, altogether cut off from the sea, and only communicating by a ditch with the Tiber. (Ughelli, *Italia Sacra*, vol. i. p. 134.) The consequence was that for a time the trade was again forced to have recourse to the left arm of the river; and the modern *Ostia*, where a castle or fort had been founded by Pope Gregory IV., a little above the ruins of the ancient city, became again for a period of some centuries the landing-place of travellers and the port of Rome. It was not till 1612 that Pope Paul V. once more caused the canal of Trajan to be restored and cleared out, and continued to the present line of sea-coast, where a small port called *Fiumicino* was constructed; and from this time the whole traffic carried on by the Tiber with Rome (which is however but inconsiderable) has been confined to this arm of the river. The main channel, on the other hand, having been completely neglected, has become so obstructed with sand near the mouth as to be wholly impracticable.

The modern village of *Ostia* is a very poor place, with the ruins of an old castle, but retains little more than 50 permanent inhabitants, who are principally employed in the neighbouring salt-works. Its climate in summer is extremely unhealthy. The ruins of the ancient city begin about half a mile below it, and extend along the left bank of the Tiber for a space of near a mile and a half in length, and a mile in breadth. Though extensive, they are for the most part in a very dilapidated and imperfect state, so as to have little or no interest as architectural monuments; but among them may be distinctly traced the remains of a theatre, a temple of the Corinthian order, the forum, with several of the public buildings that surrounded it; and near the *Torre Bovacciana*, close to the Tiber, are the ruins of buildings that appear to indicate this as the site of the actual port or emporium of Ostia in the imperial period. The great number and beauty of the statues and other works of art, which have been brought to light by the excavations carried on at successive periods on the site of Ostia, are calculated to give a high notion of the opulence and prosperity of the ancient city.

The ruins of Portus, which are also very considerable, are of an entirely different character from those of Ostia. They are found on the right bank of the Tiber, about 2 miles from the present line of sea-coast at *Fiumicino*, and are still known as *Porto*; while the inner basin of Trajan, the hexagonal form of which may be distinctly traced, though it is in great part filled with sand, is still popularly known by the name of *Il Trajano*. The quays of solid masonry that surrounded it are still well preserved; while extensive, though shapeless, masses of ruins adjoining it appear to have been those of the magazines and storehouses attached to the port. The remains of the port of Claudius are less distinct; the line of the moles which bounded it may, however, be traced, though they are altogether buried in sand; the tower of the lighthouse or Pharos was still visible in the 15th century, when the ruins were visited and described by Pope Pius II., but has now entirely disappeared. A considerable part of the ancient walls with which the city was fortified by Constantine is still visible; they were strengthened with towers, and closely resemble in their style of construction the older portions of those of Rome.

Between the site of Ostia and that of Portus is the island, formed by the two branches of the Tiber, which is about 3 miles in length by 2 in breadth. It is commonly known as the Insula Sacra, an appellation first given to it by Procopius, who describes it in detail (*B. G.* i. 26). The origin of the epithet is unknown, but it appears to have been in Christian times regarded as consecrated, having been, according to Anastasius, bestowed by Constantine upon the church. It is described in exaggerated terms by a writer of the 5th century (Aethicus, *Cosmogr.* p. 716, ed. Gronov.) for its beauty and fertility, whence he says it was termed "Libanus Almae Veneris:" but in spring it is still covered with fine pastures abounding with beautiful flowers. The formation of this island obviously dates only from the construction of the right arm of the Tiber, now known as *Il Fiumicino*, which, as already shown, is probably wholly artificial. No writer before the time of the Roman Empire alludes to more than one mouth of the river.

The topography of Ostia and Portus, and the vicissitudes and changes which the two ports at the mouth of the Tiber have undergone, are fully traced, and the existing ruins described in detail, by Nibby (*Dintorni di Roma*, vol. ii. p. 426—474, 602—660); as well as by Preller, in the *Berichte der Sächsischen Gesellschaft* for the year 1849 (pp. 5—38). The preceding plan is copied from one given by the latter writer. [E. H. B.]

OSTIAEI, OSTIDAMNII. Stephanus (*s. v.* 'Ωστίωνες) has preserved a notice of a Gallic people whom he descrbes "as a nation on the western Ocean, whom Artemidorus names Cossini, and Pytheas names Ostiaei." Strabo (p. 63) observes of Pytheas that what he says of the Ostiaei and the parts beyond the Rhine as far as Scythia, is all false. Whether false or true, we learn from Strabo that Pytheas spoke of the Ostiaei of Gallia; and we can safely infer that Pytheas placed them on the west coast of Gallia opposite to Britain. A passage of Strabo has been cited under Osismii, in which it is stated of the Osismii that Pytheas named them Timii. Ukert (*Gallien*, p. 336) purposes to change *οὓς Τιμίους* in this passage of Strabo into *οὓς 'Ωστιαίους*. The proposal is reasonable. The text of Strabo is probably corrupt here. These Ostiaei of Pytheas can be no other than the Osismii.

Eratosthenes mentioned a people of Gallia named Ostidamnii on the west coast of Gallia. He also spoke (Strab. p. 64) of the promontory of the Ostidamnii which is called Calbium. It is clear that he is speaking of the peninsula of *Bretagne*. The Ostiaei, Ostidamnii, Osismii are evidently the same people. [G. L.]

OSTIPPO, a free city of Hispania Baetica, in the jurisdiction of Astigi (Plin. iii. 1. s. 3), and on the road from Hispalis to Corduba. (*Itin. Ant.* p. 411.) It has not been satisfactorily identified, but, according to Ukert (vol. ii. pt. 1. p. 360), it must probably be sought in the neighbourhood of the modern *Ecija*. [T. H. D.]

OSTRA (Ὄστρα: *Eth.* Ostranus), a town of Umbria, in the district once occupied by the Senones mentioned both by Pliny and Ptolemy (Plin. iii. 14. s. 19; Ptol. iii. 1. § 51), but of very uncertain site. [Umbria]. [E. H. B.]

OSTRACI'NA ('Οστρακίνη, Ptol. iv. 5. § 12; Plin. v. 12. s. 14; Ostracena *It. Anton.* p. 152), was a military station in Lower Aegypt, east of the Delta proper, and situated on the road from Rhinocorura to Pelusium. From the route of Vespasian, on his return from Alexandreia to Palestine in A.D. 69, as described by Josephus (*B. Jud.* iv. 11. § 5), Ostracina appears to have been one day's march from the temple of Jupiter Casius in the Arabian hills, and about the same distance from the lake Serbonis. It was destitute of wells, and supplied with water brought by a canal from the Delta. (Comp. Martian. Capella, c. 6. [W. B. D.]

OSTRACI'NA, a mountain on the road from Mantineia to Methydrium. [Mantineia, p. 262, b.]

OSTUDIZUS (also written Ostidizus and Ostodizus, *Itin. Ant.* pp. 137, 230, 322; and in Hilar. viii. p. 1346, Ustudizum), a town in Thrace, on the road from Hadrianople to Constantinople. [T.H.D.]

OSTUR, a town of Spain, not mentioned in any ancient writer, but which appears upon coins. There is still a place called *Ostur* near *Alcora* in *Valencia*, which has some Roman ruins, and which abounds with acorns,—the figure of which also appears upon the coins. (Florez, *Med.* ii. p. 535, iii. p. 113; Sestini, p. 179; Mionnet, i. p. 47, Suppl. i. p. 95, *ap.* Ukert, vol. ii. pt. 1. p. 416.) [T.H.D.]

OTADINI ('Ωταδηνοί, Ptol. ii. 3. § 10), a British tribe on the E. coast of Britannia Barbara, in the province of Valentia, lying S. of the Boderia estuary, or *Firth of Forth*, down to the river *Tyne;* and therefore inhabiting the counties of *Haddington*, *Berwick*, *Roxburgh*, and the greater part of *Northumberland*. Their chief cities were Curia and Bremenium. [T. H. D.]

OTE'NE ('Ωτηνή, Ptol. v. 13. § 9, where the reading Μωτηνή is incorrect), a canton of Armenia, separated from Atropatene by the river Araxes, (Plin. vi. 16.) St. Martin (*Mém. sur l'Armenie.* vol. i. p. 86) identifies it with the province known to the native geographers by the name of *Oudi*, or what is now called *Kara-bâgh*, to the N. of the Araxes. [E. B. J.]

OTESIA, a town of Cispadane Gaul, known only from the mention of the Otesini by Pliny (iii. 15. s. 20) among the municipal towns of the Eighth Region. But an inscription given by Cluverius makes mention of the "Respublica Otesinorum;" and it is probable that Αἰτωσία and 'Ορτισία, which are found in Phlegon among the towns of the same part of Italy, are only corruptions of the same name. (Phlegon, *Macrob.* 1; Cluver. *Ital.* p. 282.) Its site is wholly uncertain. [E. H. B.]

OTHRYS (ἡ Ὄθρυς), a lofty chain of mountains, which shuts in the plain of Thessaly from the south. It branches off from Mount Tymphrestus, a summit in the range of Pindus, and runs nearly due east through Phthiotis to the sea coast, thus separating the waters which flow into the Peneius from those of the Spercheius. (Strab. ix. pp. 432, 433; comp. Herod. vii. 129; Plin. iv. 8. s. 15.) On its northern side, many offshoots extend into the plain of Pharsalus. It is lofty and covered with wood, whence the poets give it the epithet of "nivalis"

(Virg. *Aen.* vii. 675) and "nemerosus" (Lucan, vi. 337). It is now usually called *Gura*, from a large village of this name upon its sides; but its highest summit, which lies to the east of this village, is named *Jeracovouni*, and is 5669 feet above the level of the sea. The subsoil of the whole range is a limestone of various and highly-inclined strata occasionally mixed with iron ore, amyanthe and asbestos. (Leake, *Northern Greece*, vol. ii. p. 17, vol. iv. p. 330, seq.; *Journal of Geogr. Society*, vol. vii. p. 92.)

OTIS, a town on the Euphrates below Babylon, just above the commencement of the Babylonian Marshes. (Plin. v. 26.) [V.]

OTTOROCORRAS (’Οττοροκόῤῥας, Ptol. vi. 16. §§ 2, 3), the E. termination of the Emodi Montes. This is an example of a Sanscrit word which has been preserved in Ptolemy's geography, as it is merely the Greek form of the *Uttarakuru* of the "Mahábhárata," or the highland of the happy Indian Hyperboreans, who lived there sheltered from the cold blasts, about whom, under the name of ATTACORRI, as Pliny (vi. 20) relates, a certain Amometus wrote a book. Ammianus (xxiii. 6. § 65), copying Ptolemy, has OPUROCARRA, and Orosius (i. 2) Ottorogorras. The sacred race of men living in the desert of whom Ctesias (*Ind.* 8, ed. Bähr) speaks, belong to this imaginative geography, which saw in the snow-capped summits of the *Himalaya* the chosen habitation of the Gods and of the Blessed. According to Ptolemy (vi. 16. § 5, viii. 24. § 7) there was a people of the Ottorocorrae, with a town of the same name, to the E. of the Casii Montes, or mountains of *Kaschgar;* as the city is one of Ptolemy's points of recorded astronomical observations, having almost 14 hrs. 45 min. in its longest day, and being 7 hrs. E. of Alexandreia, there must have been some real locality bearing this name, which must be assigned to *E. Thibet.* (Lassen, *Ind. Alt.* vol. i. pp. 511, 847.) [E. B. J.]

OVILABA (*Wels* on the river *Traun*), a town of Noricum, on the road from Laureacum to Augusta Vindelicorum. (*Itin. Ant.* pp. 235, 258, 277; *Tab. Peut.*, where it is called Ovilia.) It is said, according to an inscription, to have been a Roman colony under the name of Aurelia Antoniniana. (Muchar, *Noricum*, i. pp. 217, 238, 266, &c., 285, &c.) [L.S.]

OXEIAE. [ECHINADES.]

OXIA PALUS, a lake which was formed by two very large rivers, the Araxates (Jaxartes) and Dymas (probably the Demus of Ptolemy, vi. 12. § 3), at the foot of the Sogdii Montes. (Amm. Marc. xxiii. 6. § 59.) This has been supposed to intimate, though very vaguely, the formation of the *Sea of Aral;* but there seems to be more reason for identifying it with the lake of *Karakoul* to the SSE. of *Bokhara*, formed by the *Zar-afshan* or "gold-scattering" river of *Samarcand*, called also the *Kohik*, or more correctly the river of the *Kohak* or "hillock." This river is the Polytimetus, which, according to Aristobulus (*ap. Strab.* xi. p. 518), traversed Sogdiana, and was lost in the sands; while Q. Curtius (vii. 37) describes it as entering a cavern and continuing its course under ground, though it really discharges itself into this lake, which the Uzbeks call *Denghiz*, the Turkish word for "sea." The Greeks translated the indigenous name *Soghd*—the valley of which is one of the four Paradises of the Persian poets—into that of Polytimetus, "the very precious,"—an epithet which it well deserves from the benefits it showers upon this region, the plain of *Bokhara*, famed for its gigantic melons. Ptolemy (vi. 12. § 3), if a correction be made in his latitudes, which are uniformly put too far forward to the N., gives the OXIANA PALUS (’Ωξειανὴ λιμ.) its true position between Zariaspa and Tribactra (*Balkh* and *Bykund*). "From the mountains of the Sogdii," says that geographer, "descend several rivers with no name, but which are confluents; one of these forms the Oxiana Palus." The Sogdii Montes of Ptolemy are the *Asferah* mountains, by which the volcanic chain of the *Thian-Schan* is prolonged to the W. beyond the N. and S. break of *Bolor*, and *Kosuyrt.* It is singular that Ptolemy does not connect the Polytimetus with his Oxian lake, but mentions it (vi. 14. § 2) as one of the rivers discharging itself into the Caspian between the Oxus and Jaxartes. Pliny knows nothing of the Polytimetus; and his OXUS LACUS (vi. 18, xxxi. 39; Solin. 49) is either the crescent-shaped lake of *Sirikol*, on the *Bami Dunyá*, or "terraced roof of the world," near the pass of *Pamir*, from which the infant *Amú* [OXUS] issues, or some other Alpine lake in the *Bolor* chain, from which this river derives most of its waters. The marshes of the Massagetae, into which the Araxes of Herodotus (i. 202) flows, with the exception of one of its 40 channels, indicate some vague notion of the *Sea of Aral.* Strabo (xi. p. 531), when he blames the opinion of Herodotus and Callisthenes, about the 40 channels of the Araxes, also (p. 512) asserts that some of the Massagetae live in marshes formed by rivers and in islands; adding (p. 573) that this district is flooded by the Araxes, which is divided into many channels, of which only one discharges itself into the sea of Hyrcania, while the others reach the Northern Ocean. It is surprising that Strabo does not give to this river of the country of the Massagetae (which is undoubtedly the same as that of which Herodotus speaks) the name of Jaxartes, which he mentions so often (pp. 507, 509, 511, 517, 518), and carefully distinguishes (pp. 527—529) from the Araxes of the Matieni, or Armenian river, which was known to Hecataeus (*Fr.* 170). Strabo (p. 513) as well as Herodotus (i. 202) allude to the seals, with the skins of which the natives clothe themselves; and it is well known that these animals are found in the *Sea of Aral* as well as in the Caspian, and the lakes *Baikal* and *Oron;* for these and other reasons it would seem that both Herodotus and Strabo were acquainted with that series of lagoons from which the *Sea of Aral* has been formed. This was the opinion of Bayer (*Acta Petrop.* vol. i. p. 398) and of D'Anville, who (*Carte du Monde des Grecs et des Romains*, 1763) designates the *Aral* by these words, "Paludes recipientes Araxen apud Herodotum." With Herodotus all this network of lagoons forms a basin of the interior, while Strabo connects it with the N. Ocean, directly, and not through the medium of the Hyrcanian sea, and the channel by which, according to the systematic cosmographers of Alexandreia, this sea was united to the Ocean. It must be observed that Strabo distinguishes clearly between the single mouth of the Araxes of the Massagetae (Jaxartes) and the numerous channels which go directly to the N. Ocean. This statement acquires great importance as implying traditions of a channel of communication between the waters of the *Aral* and the Icy Sea; a communication which probably took place along that remarkable depression of 5° of longitude in length, in a direction from SW. to NE., from the *Aral* to the "embouchure" of the *Obi.* The characteristic feature of this depression is an immense number of chains of small lakes, communicating with each other, arranged in a circular form, or like a necklace. These lakes are probably the traces of Strabo's channel. The first distinct statement of the *Sea of Aral,* described as a vast and broad lake, situated to the E. of the river *Ural* or *Jaik,* occurs in Menander of Constantinople, surnamed the "Protector," who lived in the time of the emperor Maurice. (Menand. *Hist. Legat. Barbarorum ad Romanos,* pp. 300, 301, 619, 623, 628, ed. Bonn, 1829). But it is only with the series of Arab geographers, at the head of whom must be placed El-Istachry, that any positive information upon the topography of these regions commences. (Humboldt, *Asie Centrale,* vol. ii. pp. 121—364.) [E. B. J.]

O'XII MONTES (τὰ Ὤξεια ὄρη, Ptol. vi. 12. §§ 1, 4), a chain of mountains between the rivers Oxus and Jaxartes, in a direction from SW. to NE., and which separated Scythia from Sogdiana. They are identified with the metalliferous group of *Asferah* and *Aktagh* — the *Botom, Botm,* or *Botam* ("Mont Blanc") of Edrisi (ed. Jaubert, vol. ii. pp. 198—200). The Oxi Rupes of Strabo (Ὤξου πέτρα p. 517), which he also calls the hill-fort of Arimazes (Q. Curt. vii. 11), has been identified by Droysen, as quoted by Thirlwall (*Hist. of Greece,* vol. vi. p. 300), with the pass of *Kolugha* or *Derbend,* in the *Kara-tagh,* between *Kish* and *Hissar;* but as it is called the rock of the Oxus, it must be looked for on that river, and is probably *Kürghan-Tippa* on the *Amü.* (Wilson, *Ariana,* p. 167; Ritter, *Erdkunde,* vol. vii. p. 734; Humboldt, *Asie Centrale,* vol. ii. pp. 18—20.) [E.B.J.]

OXINES (Ὀξίνης), a small river on the coast of Bithynia, according to Arrian (*Peripl.* p. 14) between Heracleia and Phyllium, and according to Marcianus (p. 70) 90 stadia to the north-east of Cape Posidium. (Comp. Anonym. *Peripl.* p. 4, where, as in Arrian, its name is Oxinas.) It is probably the modern *Tsharuk.* [L. S]

OXINGIS. [Aurinx.]

OXTHRACAE (Ὀξθράκαι, Appian, *B. Hisp.* c. 58), a town of the Lusitani, and according to Appian the largest they had; but it is not mentioned by any other author. [T. H. D.]

OXUS (ὁ Ὦξος, Polyb. x. 48; Strab. i. p. 73, xi. pp. 507, 509, 510, 513, 514, 516—518; Ptol. vi. 9. §§ 1, 2. 10. §§ 1, 2. 11. §§ 1—4, 7. 12. §§ 1, 4. 14. §§ 1, 2, 14. 18. § 1; Agathem. ii. 10; Arrian, *Anab.* iii. 28, 29, 30, iv. 15, viii. 10, 16; Plut. *Alex.* 57; Dionys. 747; Pomp. Mela, iii. 5. § 6; Plin. vi. 18; Q. Curt. vii. 4, 5, 10; Amm. Marc. xxxiii. 6. § 52), a river of Central Asia, on the course of which there appears a considerable discrepancy between the statements of ancient and modern geographers. Besides affirming that the Oxus flowed through Hyrcania to the Caspian or Hyrcanian sea, Strabo (ix. p. 509) adds, upon the authority of Aristobulus, that it was one of the largest rivers of Asia, that it was navigable, and that by it much valuable merchandise was conveyed to the Hyrcanian sea, and thence to Albania, and by the river Cyrus to the Euxine. Pliny (vi. 19) also quotes M. Varro, who says that it was ascertained at the time when Pompeius was carrying on hostilities in the East against Mithridates, that a journey of seven days from the frontier of India brought the traveller to the Icarus, which flowed into the Oxus; the voyage continued along that river into the Caspian, and across it to the Cyrus, from whence a land journey of no more than five days carried Indian merchandise to Phasis in Pontus. It would appear (Strab. *l. c.*) that Patrocles, the admiral of Seleucus and Antiochus, had navigated the Caspian, and that the results of his observations were in perfect accord with these statements. With such definite accounts mistake is almost impossible; yet the country between the Caspian and the Oxus has been crossed in several directions, and not only has the Oxus been unseen, but its course has been ascertained to take a direction to the NW. instead of to the SW.; and it flows not into the Caspian, but the sea of *Aral.* Sir A. Burnes (*Travels in Bokhara,* vol. ii. p. 188) doubts whether the Oxus could indeed have had any other than its present course, for physical obstacles oppose its entrance into the Caspian S. of the bay of *Balkan,* and N. of that point its natural receptacle is the *Aral;* and that this has been the case for nine centuries at least there is the evidence of Ibn Haukil (Istachry). (*Oriental Geography,* p. 239, ed. Ousely, London, 1800.) Singularly enough, Pomponius Mela (*l. c.*) describes very concisely the course of the Oxus almost as it is known at present. "Jaxartes et Oxos per deserta Scythiae ex Sogdianorum regionibus in Sythicum sinum exeunt, ille suo fonte grandis, hic incursu aliorum grandior; et aliquandiu ad occasum ab oriente currens, juxta Dahas primum inflectitur: *cursuque ad Septentrionem converso* inter Amardos et Paesicas os aperit."

The course of the Oxus or *Djihoun,* as it is termed in the Turkish and Persian works which treat upon its basin, or *Amü Deryá,* as the natives on its banks call it, whether we consider the *Badakchan* branch or *Kokcha* to be its source, or that which rises in the Alpine lake of *Sir-i-kol,* on the snow-covered heights of the Tartaric Caucasus of *Pamír,* has a direction from SE. to NW. The volume of its waters takes the same course from 37° to 40° lat. with great regularity from *Khoondooz* to *Chadris.* About the parallel of 40° the Oxus turns from SSE. to NNW., and its waters, diminished by the numerous channels of irrigation which from the days of Herodotus (iii. 117) have been the only means of fertilising the barren plains of *Khwarizm,* reach the *Aral* at 43° 40′. Mannert (vol. iv. p. 452) and others have seen in the text of Pomponius Mela a convincing proof that in his time the Oxus had no longer communication with the Caspian. But it can hardly be supposed that the commerce of India by the Caspian and the Oxus had ceased in the little interval of time which separates Mela from Strabo and M. Varro. Besides, the statement of the Roman geographer remains singularly isolated. Ptolemy (*l. c.*), less than a century after Mela, directs the Caspian again from E. to W. into the Caspian. The lower course of the river, far from following a direction from S. to N., is represented, in the ancient maps, which are traced after Ptolemy's positions, as flowing from ENE.—WSW. But a more convincing proof has been brought forward by M. Jaubert (*Mém. sur l'Ancien Cours de l'Oxus, Journ. Asiatique,* Dec. 1833, p. 498), who opposes the authority of Hamdallah, a famous geographer of the 14th century, whom he calls the Persian Eratosthenes, who asserted that while one branch of the Oxus had its débouche into the sea *Khowarezm* (Aral), there was a branch which pursued a W. course to the Caspian. It should be observed that Jenkinson (Purchas, vol. iii. p. 236; Hakluyt, vol. i. p. 368), who visited the Caspian in 1559, also says that the Oxus formerly fell into the gulf of *Balkan*. He is the author of the story that the Turkomans, in the hope of preventing the diminution of its waters in the upper part of its course, dammed up the mouth of the river. Evidence still more positive of the "débouche" into the Caspian of a considerable river which is now dry, is afforded by observations on the sea-coast, particularly in the *Bay of Balkan*. The earliest of these is the survey of that bay by Captain Woodrooffe, in 1743, by order of Nadir Shah, who lays down the "embouchure" of a river which he was told was the Oxus. (Hanway, *Trav.* vol. i. p. 130.) The accuracy of his survey has been confirmed by the more elaborate investigations of the Russian surveyors, the results of which are embodied in the Periplus of the Caspian compiled by Eichwald (*Alte Geogr. d. Casp. Meeres*, Berlin, 1838), and these leave no doubt that a river, which could have been no other than the Oxus, formerly entered the Caspian at the SE. of the *Bay of Balkan* by two branches; in one of these there are still pools of water; the other is dry. How far they may be traceable inland is yet to be ascertained; but enough has been determined to justify the belief of the ancient world, that the Oxus was a channel of communication between India and W. Asia. The ancients describe Alexander as approaching the river from Bactra, which was distant from it 400 stadia; their estimate is correct, and there are no fables about the breadth of the river. Arrian, who follows Aristobulus, says that it was 6 stadia. The very topography of the river's bank may almost be traced in Curtius; for there are low and peaked hillocks near that passage of the Oxus, while there are none below *Kilef*. He adds that the Oxus was a muddy river that bore much slime along with it; and Burnes (vol. ii. p. 7) found that one-fortieth of the stream is clay suspended in water. Polybius' (*l. c.*) statement about the impetuous course of the river and of its falls is untrue, as its channel is remarkably free from rocks, rapids, and whirlpools. He has a strange story about the manner in which the Aspasii enter Hyrcania, either under the vault formed by the fall of the waters (comp. Strab. p. 510), or over its submerged stream. It is still a popular belief that the waters of the *Aral* pass by a subterraneous channel to the Caspian. At *Kara Goombuz*, where the caravans halt, between the two seas, it is said by some that the water is heard rushing beneath. (Burnes, vol. ii. p. 188.) The conclusions to which Von Humboldt (*Asie Centrale*, vol. ii. pp. 162—197) arrived as to the physical causes which may have interrupted the connection between the Caspian and the Oxus are given in the article Jaxartes. For all that concerns the modern geography of the basin of the Oxus the travels of our countrymen, to whom we owe most of our real knowledge of these countries, should be consulted —Elphinstone, Burnes, Wood, and Lord. Professor Wilson (*Ariana*, pp. 142 — 145) has treated this long-vexed question with great ability, and shown that there is every reason for believing the statements of the ancients that the Oxus was once the great highway of nations, and gave an easy access to the great Aralo-Caspian basin. [E. B. J.]

OXYBII ('Οξύϐιοι), "a part of the Ligyes," as Stephanus says (*s. v.*), on the authority of Quadratus. Strabo (p. 185) terminates his description of the coast of Gallia Narbonensis, in which he proceeds from west to east, by mentioning the harbour Oxybius, so called from the Oxybii Ligyes. The Oxybii were a Ligurian people on the south coast of Gallia Narbonensis; but it is not easy to fix their position precisely. They were west of the *Var* and not far from it, and they were near to or bordered on the Deciates. The Oxybii had a town Aegitna, but its position is unknown. A brief sketch of the history of this people is written under Deciates. Pliny (iii. c. 4) places the Oxybii east of the Argenteus river (*Argents*) and west of the Deciates. The Oxybii, therefore, occupied the coast east from *Fréjus* as far as the border of the Deciates, who had the remainder of the coast to the *Var*. Antipolis (*Antibes*) was in the country of the Deciates. [G. L.]

OXYDRACAE ('Οξυδράκαι), a great nation of the *Panjáb*, who, with the Malli, occupied the banks of the Hydaspes and Acesines, and strenuously resisted the advance of Alexander through their country. It was a common belief of the ancients, that it was in a battle with these people that Ptolemy saved the life of Alexander, and hence obtained the name of Soter. (Steph. B.) Arrian, however, transfers the story to the siege of the Malli (*Multán*), where Alexander was in imminent danger of his life and was severely wounded (vi. 11). The name is written in different ways by different writers. Thus Strabo writes it Sydracae (xv. p. 701), in which Pliny concurs (xii. 6), who makes their country the limit of Alexander's advance eastward; in Diodorus they appear under the form of Syracusae (xvii. 98); lastly, in Orosius as Sabagrae (iii. 19). The name is clearly of Indian origin; hence it has been conjectured by Pott, that the titles commencing in this manner represent the Hellenized form of the Sanscrit *Csathro* (king) corresponding with the Zend *Csathra*. (Pott, *Etym. Forsch.* p. lxvii.) [V.]

OXYDRANCAE ('Οξυδρᾶγκαι), a tribe of ancient Sogdiana, appear to have occupied the district to the N. of the Oxus, between that river and the Jaxartes. (Ptol. vi. 12. § 4.) [V.]

OXYMAGIS ('Οξύμαγις, Arrian, *Indic.* 4), a river which flowed into the Ganges, according to Arrian, in the territory of the Pazalae. The same people are mentioned by Pliny (vi. 19) and Ptolemy (vii. 2. § 15) under the name of Passalae; and may be identified with the Sanscrit *Pankala*, and as dwelling near *Canjacubga*, in the plain country between the *Sumna* and the *Ganges*. In the immediate neighbourhood is the river *Ixumáti*, which has been doubtless Graecized into Oxumagis. The Sanscrit appellation means "abounding in sugar-cane," which applies perfectly to the land through which it flows. (Cf. Ritter, *Asien*, ii. p. 847; Schwanbeck, *Fragm. Megasthenis*, p. 28.) [V.]

OXYNEIA ('Οξύνεια), a town of Thessaly, situated on the Ion, a tributary of the Peneius, and perhaps the capital of the Talares, occupied probably the valley of *Miritza*. It is described by Strabo as distant 120 stadia from Azorus. (Strab. vii. p. 327; Leake, *Northern Greece*, vol. iv. p. 279.)

OXYRYNCHUS ('Οξύρυγχος, Strab. xvii. p. 812; Ptol. iv. 5. § 59; Steph. B. *s. v.*; Amm. Marc. xxii. 16; Oxyrinchum, *It. Anton.* p. 157. ed. Parthey: *Eth.* 'Οξυρυγχίτης), was the chief town of the Nomos Oxyrynchites, in Lower Aegypt. The appellation of the nome and its capital was derived from a fish of the sturgeon species (*Accipenser Sturio*, Linnaeus; Athen. vii. p. 312), which was an object of religious worship, and had a temple dedicated to it. (Aelian, *Hist. An.* x. 46; Plut. *Is. et Osir.* c. 7.) The town stood nearly opposite Cynopolis, between the western bank of the Nile and the Joseph-canal, lat. 28° 6′ N. At the village of *Bekneseh*, which stands on part of the site of Oxyrynchus, there are some remains — broken columns and cornices — of the ancient city (Jomard, *Descript. de l'Egypte*, vol. ii. ch. 16. p. 55; Champollion, *l'Egypte*, vol. i. p. 303, seq.); and a single Corinthian column (Dénon, *l'Egypte*, pl. 31), without leaves or volutes, partly buried in the sand, indicates a structure of a later period, probably of the age of Diocletian. Oxyrynchus became the site of an episcopal see, and Apollonius dated from thence an epistle to the Council of Seleuceia (Epiphan. *Haeres.* lxxiii.) Roman coins were minted at Oxyrynchus in the age of Hadrian and Antoninus Pius. (1.) Hadrian, with the reverse of Pallas, holding in her right hand a statuette of Victory, in her left a spear; or, (2.) Serapis holding a stag in his right hand. (3.) Antoninus, with a reverse, Pallas holding in her right hand an axe, in her left a statuette of Victory. (Eckhel, vol. iv. p. 112.) [W. B. D.]

OZE'NE (Ὀζήνη, *Peripl. M. Erythr.* c. 48, ed. Müller), the principal emporium of the interior of the district of W. India anciently called Limyrica. There can be no doubt that it is the Sanscrit *Ujjáiní*, the present *Oujein.* This place is held by all Indian authors to be one of great antiquity, and a royal capital,—as Ptolemy calls it,—the palace of a king Tiastanes (vii. 1. § 63). We know for certain that it was the capital of Vikramaditya, who in B. C. 56 expelled the Sacae or Scythians from his country, and founded the well known Indian aera, which has been called from this circumstance the *Saca* aera. (Lassen, *de Pentap.* p. 57; Bohlen, *Alte Ind.* i. p. 94; Ritter, v. p. 486.) The author of the Periplus states that great variety of commerce was sent down from Ozene to Barygaza (*l. c.*). [V.]

OZOGARDANA, a town in the middle of Mesopotamia, recorded by Ammianus, in his account of the advance of Julianus through that country (xxiv. c. 2). He states that the inhabitants preserve there a throne or seat of judgment which they say belonged to Trajan. The same story is told in almost the same words by Zosimus of a place he calls Zaragardia (iii. 15). The place cannot now with certainty be identified; but Mannert thinks it the same as shortly afterwards bore the name of Pacoria, from Pacorus (v. 2. p. 241); and Reichard holds it to be the same as Is or Izannesopolis (the present *Hit*). [V.]

P.

PACATIANA. [PHRYGIA.]

PACHNAMU'NIS (Παχναμουνίς, or Παχνευμουνίς, Ptol. iv. 5. § 50; Παχνεμόης, Hierocles, p. 724), the principal town of the Sebennytic nome in the Aegyptian Delta, lat. 31° 6′ N. It stood on the eastern shore of the Lake Butos, and very near the modern village of *Handahur.* (Champollion, *l'Egypte*, vol. ii. p. 206.) [W. B. D.]

PACHY'NUS (Πάχυνος: *Capo Passaro*), a celebrated promontory of Sicily, forming the extreme SE. point of the whole island, and one of the three promontories which were supposed to have given to it the name of Trinacria. (Ovid, *Fast.* iv. 479, *Met.* xiii. 725; Dionys. Per. 467—472; Scyl. p. 4. § 13; Pol. i. 42; Strab. vi. pp. 265, 272, &c.; Plin. iii. 8. s. 14; Ptol. iii. 4. § 8; Mela, ii. 7. § 15.)

All the ancient geographers correctly describe it as extending out towards the S. and E. so as to be the point of Sicily that was the most nearly opposite to Crete and the Peloponnese. It is at the same time the southernmost point of the whole island. The headland itself is not lofty, but formed by bold projecting rocks (*projecta saxa Pachyni*, Virg. *Aen.* iii. 699), and immediately off it lies a small rocky island of considerable elevation, which appears to have been generally regarded as forming the actual promontory. This explains the expression of Nonnus, who speaks of "the island rock of the sea-girt Pachynus." (*Dionys.* xiii. 322.) Lycophron also has a similar phrase. (*Alex.* 1181.)

We learn from Cicero (*Verr.* v. 34) that there was a port in the immediate neighbourhood of the promontory to which he gives the name of Portus Pachyni: it was here that the fleet of Verres was stationed under his officer Cleomenes, when the news that a squadron of pirates was in the neighbouring Port of Ulysses (Portus Odysseae) caused that commander to take to flight with precipitation. The Port of Ulysses is otherwise unknown; but Ptolemy gives the name of Promontory of Ulysses (Ὀδυσσεία ἄκρα, Ptol. iii. 4. § 7) to a point on the S. coast of the island, a little to the W. of Cape Pachynus. It is therefore probable that the Portus Pachyni was the one now called *Porto di Palo*, immediately adjoining the promontory, while the Portus Odysseae may be identified with the small bay or harbour of *La Marza* about 6 miles distant. There are, however, several rocky coves to which the name of ports may be applied, and the determination must therefore be in great measure conjectural. (Smyth's *Sicily*, pp. 181, 185, 186.) The convenience of this port at the extreme SE. point of the island caused it to be a frequent place of rendezvous and station for fleets approaching Sicily; and on one occasion, during the Second Punic War the Carthaginian commander Bomilcar appears to have taken up his post in the port to the W. of the promontory, while the Roman fleet lay immediately to the N. of it. (Liv. xxiv. 27, xxv. 27, xxxvi. 2.) [E. H. B.]

PACTO'LUS (Πακτωλός), a small river of Lydia, which flows down from Mount Tmolus in a northern direction, and, after passing on the west of Sardis, empties itself into the Hermus. (Herod. v. 101; Xenoph. *Cyrop.* vi. 2. § 1, vii. 3. § 4, *Ages.* i. 30; Strab. xii. pp. 554, 521, xiii. p. 625, foll.; Ptol. v. 2. § 6; Plin. v. 30.) In ancient times the Pactolus had carried in its mud, it is said, a great quantity of small particles of gold-dust, which were carefully collected, and were believed to have been the source of the immense wealth possessed by Croesus and his ancestors; but in Strabo's time gold-dust was no longer found in it. The gold of this river, which was hence called Chrysorrhoas, is often spoken of by the poets. (Soph. *Phil.* 392; Dionys. Perieg. 831; Hom. *Hymn. in Del.* 249; Virg. *Aen.* x. 142; Horat. *Epod.* xv. 20; Ov. *Met.* xi. 85, &c.; Senec. *Phoen.* 604; Juven. xiv. 298; Silius It. i. 158.) The little stream, which is only 10 feet in breadth and scarcely 1 foot deep, still carries along with it a quantity of a reddish mud, and is now called *Sarabat.* [L. S.]

PACTYE (Πακτύη, Herod. vi. 36; Strab. vii. p. 331), a town of the Thracian Chersonese, on the coast of the Propontis, 36 stadia from Cardia, whither Alcibiades retired after the Athenians had for the second time deprived him of the command.

(Diod. xxii. 74; Nepos, *Alc.* 7; cf. Plin. iv. 18; Scyl. p. 28.) Perhaps *St. George*. [T. H. D.]

PACTYICE (Πακτυϊκή), a district of North-Western India, which, there is every reason to suppose, must have been nearly the same as the modern *Kashmir*, but probably extended westward across the Indus. It is mentioned by Herodotus with that amount of uncertainty which attaches to almost all that he relates of the far East. Thus in the catalogue of the produce of the different satrapies of the Persian empire, Pactyice is reckoned after Bactriana, and is connected with the Armenians, which gives it an extent too far to the W. (iii. 93). Again, in his account of the army of Xerxes, Herodotus mentions the Pactyes in connexion with the Sagartii, and places them under the command of a Persian (vii. 67). And in the subsequent description of the former people, he states that their dress is the same as that of the Pactyes (vii. 85). Evidently, therefore, he here imagines the country and the people to have occupied a district to the N. and NE. of Persia. Again, Herodotus states (iii. 102) that the bravest of the Indian tribes are those who are in the immediate neighbourhood of the city of Caspatyrus and Pactyice; and he connects the same two places together where he states (iv. c. 44) that the celebrated voyage of Scylax of Caryanda, which was promoted by Dareius, the son of Hystaspes, commenced from the same localities. Now we know that Hecataeus (*ap. Steph. B. s. v.*) placed Caspatyrus in the country of the Gandarii (*Fragm.* p. 94, ed. Klausen): hence the strong inference that Pactyice was part of Gandarica, if not, as Larcher has supposed, actually the same. [V.]

PACYRIS. [Carcina.]

PADAEI. [India, p. 50, b.]

PADARGUS (Πάδαργος, Arrian, *Indic.* c. 39), a small stream of Persis, which appears to have flowed into the Persian Gulf near the present *Abushir*. It is not possible to identify this and some other names mentioned by Arrian from the Journals of Nearchus, owing to the physical changes which have taken place in the coast-line. [V.]

PADINUM, a town of Gallia Cispadana, known only from Pliny, who mentions the Padinates among the municipia of that region (Plin. iii. 15. s. 20). But he affords us no clue to its position. Cluver would identify it with *Bondino*, between *Ferrara* and *Mirandola*, but this is a mere conjecture. (Unver. *Ital.* p. 282.) [E. H. B.]

PADUS (Πάδος: *Po*), the principal river of Northern Italy, and much the largest river in Italy altogether. Hence Virgil calls it "fluviorum rex" (*Georg.* i. 481), and Strabo even erroneously terms it the greatest river in Europe after the Danube. (Strab. iv. p. 204.) It has its sources in the *Monte Viso*, or Mons Vesulus, one of the highest summits of the Western Alps (Plin. iii. 16. s. 20; Mel. ii. 4. § 4), and from thence to the Adriatic has a course of above 400 miles. Pliny estimates it at 300 Roman miles without including the windings, which add about 88 more. (Plin. iii. 16. s. 20.) Both statements are beneath the truth. According to modern authorities its course, including its windings, is calculated at 380 Italian, or 475 Roman miles. (Rampoldi, *Diz. Topogr. d' Italia*, vol. iii. p. 284.) After a very short course through a mountain valley it descends into the plain a few miles from *Saluzzo*, and from thence flows without interruption through a plain or broad level valley all the way to the sea. Its course from *Saluzzo*, as far as *Chivasso* (through the district of the ancient Vagienni and Taurini), is nearly NE; but after rounding the hills of the *Monferrat*, it turns due E., and pursues this course with but little variation the whole way to the Adriatic. The great plain or valley of the *Po* is in fact one of the most important physical features of Italy. Bounded on the N. by the Alps, and on the S. by the Apennines, both of which ranges have in this part of their course a general direction from W. to E., it forms a gigantic trough-like basin, which receives the whole of the waters that flow from the southern slopes of the Alps and the northern ones of the Apennines. Hence, as Pliny justly observes (*l. c.*), there is hardly any other river which, within the same space, receives so many and such important tributaries. Those from the north, on its left bank, are the most considerable, being fed by the perpetual snows of the Alps; and many of these form extensive lakes at the points where they first reach the plain; after quitting which they are deep and navigable rivers, though in some cases still very rapid. Pliny states that the Padus receives in all thirty tributary rivers, but it is difficult to know which he reckons as such; he himself enumerates only seventeen; but this number can be increased almost indefinitely, if we include smaller streams. The principal tributaries will be here enumerated in order, beginning from the source, and proceeding along the left bank. They are: 1. the Clusius (*Chiusone*), not noticed by Pliny, but the name of which is found in the Tabula; 2. the Duria, commonly called Duria Minor, or *Dora Riparia*; 3. the Stura (*Stura*); 4. the Orgus (*Orco*); 5. the Duria Major, or Bantica (*Dora Baltea*), one of the greatest of all the tributaries of the Padus; 6. the Sesites (*Sesia*); 7. the Ticinus (*Ticino*), flowing from the Lacus Verbanus (*Lago Maggiore*); 8. the Lamber or Lambrus (*Lambro*), a much less considerable stream, and which does not rise in the high Alps; 9. the Addua (*Adda*), flowing from the Lacus Larius or *Lago di Como*; 10. the Ollius (*Oglio*), which flows from the Lacus Sebinus (*Lago d' Iseo*), and brings with it the tributary waters of the Mela (*Mella*) and Clusius (*Chiese*); 11. the Mincius (*Mincio*), flowing from the *Lago di Garda*, or Lacus Benacus. Below this the *Po* cannot be said to receive any regular tributary; for though it communicates at more than one point with the *Tartaro* and *Adige* (Athesis), the channels are all artificial, and the bulk of the waters of the *Adige* are carried out to the sea by their own separate channel. [Athesis.]

On the southern or right bank of the Padus its principal tributaries are: 1. the Tanarus (*Tanaro*), a large river, which has itself received the important tributary streams of the *Stura* and *Bormida*, so that it brings with it almost all the waters of the Maritime Alps and adjoining tract of the Ligurian Apennines; 2. the *Scrivia*, a considerable stream, but the ancient name of which is unknown; 3. the Trebia (*Trebbia*), flowing by Placentia; 4. the Tarus (*Taro*); 5. the Nicia (*Enza*); 6. the Gabellus of Pliny, called also Secia (*Secchia*); 7. the Scultenna, now called the *Panaro*; 8. the Rhenus (*Reno*), flowing near *Bologna*. To these may be added several smaller streams, viz.: the Idex (*Idice*), Silarus (*Sillaro*), Vatrenus (Plin., now *Santerno*), and Sinnus (*Sinno*), all of which discharge themselves into the southern arm of the *Po*, now called the *Po di Primaro*, and anciently known as the Spineticum Ostium, below the point where it separates from the main stream. Several smaller tributaries of the river in the highest part of its course are noticed in the Tabula or by the Geographer of Ravenna, which are not mentioned by any ancient author; but their names are for the most part corrupt and uncertain.

Though flowing for the most part through a great plain, the Padus thus derives the great mass of its waters directly from two great mountain ranges, and the consequence is that it is always a strong, rapid, and turbid stream, and has been in all ages subject to violent inundations. (Virg. *Georg.* i. 481; Plin. *l. c.*) The whole soil of the lower valley of the *Po* is indeed a pure alluvial deposit, and may be considered, like the valley of the Mississippi or the Delta of the Nile, as formed by the gradual accumulation of mud, sand, and gravel, brought down by the river itself and its tributary streams. But this process was for the most part long anterior to the historical period; and there can be no doubt that this portion of Italy had already acquired very much its present character and configuration as early as the time of the first Etruscan settlements. The valley of the Padus, as well as the river itself, are well described by Polybius (the earliest extant author in whom the Roman name of Padus is found), as well as at a later period by Strabo and Pliny. (Pol. ii. 16; Strab. iv. pp. 203, 204, v. p. 212; Plin. iii. 16. s. 20.) Considerable changes have, however, taken place in the lower part of its course, near the Adriatic sea. Here the river forms a kind of great delta, analogous in many respects to that of the Nile; and the phenomenon is complicated, as in that case, by the existence of great lagunes bordering the coast of the Adriatic, which are bounded by narrow strips or bars of sand, separating them from the sea, though leaving open occasional channels of communication, so that the lagunes are always salt and affected by the tides, which are more sensible in this part of the Adriatic than in the Mediterranean. (Strab. v. p. 212.) These lagunes, which are well described by Strabo, extended in his time from Ravenna to Altinum, both of which cities stood in the lagunes or marshes, and were built on piles, in the same manner as the modern *Venice.* But the whole of these could not be fairly considered as belonging to the Delta of the Padus; the more northerly being formed at the mouths of other rivers, the Athesis, Meduacus, &c., which had no direct or natural communication with the great river. They all, however, communicated with the Padus, and with one another, by channels or canals more or less artificial; and as this was already the case in the time of Pliny, that author distinctly reckons the mouths of the Padus to extend from Ravenna to Altinum. (Plin. *l. c.*) From the earliest period that this tract was occupied by a settled people, the necessity must have been felt of embanking the various arms and channels of the river, for protection against inundation, as well as of constructing artificial cuts and channels, both for carrying off its superfluous waters and for purposes of communication. The earliest works of this kind are ascribed to the Etruscans (Plin. *l. c.*), and from that time to the present day, they have been carried on with occasional interruptions. But in addition to these artificial changes, the river has from time to time burst its banks and forced for itself new channels, or diverted the mass of its waters into those which were previously unimportant. The most remarkable of these changes which is recorded with certainty, took place in 1152, when the main stream of the *Po*, which then flowed S. of *Ferrara*, suddenly changed its course, and has ever since flowed about 3 miles N. of that city. Hence it is probable that all the principal modern mouths of the *Po*, from the *Po di Goro* to the *Po di Levante*, were in ancient times comparatively inconsiderable.

Polybius (ii. 16) describes the Padus as having only two principal mouths, which separated at a place called Trigaboli (the site of which cannot be determined); the one of these is called by him Padoa (Παδόα), and the other, which was the principal channel, and the one commonly navigated, he calls Olana or Holana (Ὄλανα). This last is in all probability the channel still called *Po di Volano*, which until the great inundation of 1152, above noticed, was still the principal mouth of the *Po*. The other is probably the southernmost branch of the river, which separates from the preceding at *Ferrara*, and is carried at the present day by a wholly artificial channel into the sea at *Primaro*, from whence it derives the name of *Po di Primaro*. Its present mouth is about 15 miles N. of Ravenna; but it seems that in the days of Pliny, and probably in those of Polybius also, it discharged itself into the lagunes which then surrounded Ravenna on all sides. Pliny terms it Padusa, but gives it also the name of Fossa Augusta, from its course having been artificially regulated, and perhaps altered, by that emperor. (Plin. iii. 16. s. 20.) The same author gives us a detailed enumeration of the mouths of the Padus as they existed in his day, but from the causes of change already adverted to, it is very difficult, if not impossible, to identify them with certainty.

They were, according to him: 1. the PADUSA, or Fossa Augusta, which (he adds) was previously called Messanicus: this has now wholly ceased to exist. 2. The PORTUS VATRENI, evidently deriving its name from being the mouth of the river Vatrenus, which flowed from Forum Cornelii, just as the *Po di Primaro* is at the present day called the mouth of the *Reno.* This was also known as the Spineticum Ostium, from the once celebrated city of Spina, which was situated on its banks [SPINA]. It was probably the same with the modern *Po di Primaro.* 3. Ostium Caprasiae. 4. Sagis. 5. Volane, previously called Olane: this is evidently the Olana of Polybius, and the modern *Po di Volano;* the two preceding cannot be identified, but must have been openings communicating with the great lagunes of *Comacchio.* 6. The Carbonaria, perhaps the *Po di Goro.* 7. The Fossio Philistina, which seems to have been an artificial canal, conveying the waters of the TARTARUS, still called *Tartaro*, to the sea. This cannot be identified, the changes of the mouths of the river in this part being too considerable. The whole of the present delta, formed by the actual mouths of the *Po* (from the *Po di Goro* to the *Po di Levante*), must have been formed since the great change of 1152; its progress for some centuries back can be accurately traced; and we know that it has advanced not less than 9 miles in little more than two centuries and a half, and at least 15 miles since the 12th century. Beyond this the delta belongs rather to the *Adige*, and more northern streams than to the *Po;* the next mouth being that of the main stream of the *Adige* itself, and just beyond it the *Porto di Brondolo* (the Brundulus Portus of Pliny), which at the present day is the mouth of the *Brenta.**

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* Much curious information concerning the delta of

The changes which have taken place on this line of coast are due not only to the pushing forward of the coast-line at the actual mouths of the rivers, but to the filling up of the lagunes. These in ancient times extended beyond Ravenna on the S.; but that city is now surrounded on all sides by dry land, and the lagunes only begin to the N. of the *Po di Primaro*. Here the lagunes of *Comacchio* extend over a space of above 20 miles in length, as far as the mouth of the *Po di Volano;* but from that point to the fort of *Brondolo*, where the Venetian lagunes begin, though the whole country is very low and marshy, it is no longer covered with water, as it obviously was at no distant period. It is now, therefore, impossible to determine what were the particular lagunes designated by Pliny as the SEPTEM MARIA, and indeed the passage in which he alludes to them is not very clear; but as he calls them Atrianorum Paludes, they would seem to have been in the neighbourhood of Adria, and may probably have been the extensive lagunes (now converted into marshes) S. of *Ariano*. At a later period the name seems to have been differently used. The Itinerary speaks of the navigation "per Septem Maria [a Ravenna] Altinum usque," so that the name seems here to be applied to the whole extent of the lagunes; and it is employed in the same sense by Herodian (viii. 7); while the Tabula, on the contrary, gives the name to a particular point or station on the line of route from Ravenna to Altinum. This line, which is given in much detail, must have been by water, though not so specified, as there never could have been a road along the line in question; but it is impossible to identify with any certainty the stations or points named. (*Itin. Ant.* p. 126; *Tab. Peut.*) [VENETIA.]

Polybius speaks of the Padus as navigable for a distance of 2000 stadia, or 250 Roman miles from the sea. (Pol. ii. 16.) Strabo notices it as navigable from Placentia downwards to Ravenna, without saying that it was not practicable higher up: and Pliny correctly describes it as beginning to be navigable from Augusta Taurinorum (*Turin*), more than 120 miles above Placentia. (Strab. v. p. 217; Plin. iii. 17. s. 21.) Ancient writers already remarked that the stream of the Padus was fuller and more abundant in summer than in winter or spring, owing to its being fed in great part by the melting of the snows in the high Alps. (Pol. ii. 16; Plin. iii. 16. s. 20.) It is not till after it has received the waters of the Duria Major or *Dora Baltea*, a stream at least as considerable as itself, that the *Po* becomes a really great river. Hence, it is about this point (as Pliny observes) that it first attains to a considerable depth. But at the present day it is not practicable for vessels of any considerable burden above *Casale*, about 25 miles lower down.

The origin of the name of Padus is uncertain. According to Metrodorus of Scepsis (cited by Pliny, *l. c.*), it was a Celtic name, derived from the number of pine-trees which grew around its sources. The etymology seems very doubtful; but the fact that the name was of Celtic origin is rendered probable by the circumstance that, according both to Polybius and Pliny, the name given it by the Ligurians (the most ancient inhabitants of its banks) was Bodincus or Bodencus (Βόδεγκος, Pol. ii. 16; Plin. iii. 16. s. 20), a name said to be derived from its great depth. It is well known that it was early identified by the Greeks with the mythical ERIDANUS, and was commonly called by them, as well as by the Latin poets, by that name, even at a late period. The origin and history of this name have been already given in the article ERIDANUS. It may be added, that the poplar trees which figure in the fable of Phaëton (in its later form) evidently refer to the tall and graceful trees, still commonly known as Lombardy poplars, from their growing in abundance on the banks of the *Po*. [E. H. B.]

PADUSA. [PADUS.]

PADYANDUS (Παδυανδος), a town in Cataonia, or the southernmost part of Cappadocia, about 25 miles to the south-east of Faustinopolis, near the pass of Mount Taurus known by the name of the Cilician Gates. (Ptol. v. 7. § 7.) The town, which was extended by the emperor Valens, is mentioned in the Itineraries, but its name assumes different forms; as, Paduandus (*Tab. Peut.*), Podandos (*It. Ant.* p. 145), Mansio Opodanda (*It. Hieros.* p. 578), and Rhegepodandos (Hierocl. p 699). The place is described by Basilius (*Epist.* 74) as one of the most wretched holes on earth. It is said to have derived its name from a small stream in the neighbourhood. (Const. Porphyr. *Vit. Basil.* 36; comp. Cedren. p. 575; Jo. Scylitz. *Hist.* pp. 829, 844.) The place is still called *Podend.* [L. S.]

PAEA'NIA. [ATTICA, p. 332, b.]

PAEA'NIUM (Παιάνιον), a town in Aetolia, near the Achelous, a little S. of Ithoria, and N. of Oeniadae, which was on the other side of the river. It was only 7 stadia in circumference, and was destroyed by Philip, B. C. 219. (Polyb. iv. 65.) Paeanium was perhaps rebuilt, and may be the same town as Phana (Φάνα), which was taken by the Achaeans, and which we learn from the narrative in Pausanias was near the sea. (Paus. x. 18.) Stephanus mentions Phana as a town of Italy; but for Πόλις Ἰταλίας, we ought probably to read Πόλις Αἰτωλίας. (Steph. B. *s. v.* Φάναι.)

PAELO'NTIUM (Παιλόντιον, Ptol. ii. 6. § 33), a town of the Lungones in Asturia, variously identified with *Aplaus*, *Pola de Lena*, and *Concejo de Pilonna.* [T. H. D.]

PAEMANI, mentioned in Caesar (*B. G.* ii. 4) with the Condrusi, Eburones, and Caeroesi, and the four peoples are included in the name of Germani. D'Anville conjectures that they were near the Condrusi, who probably held the country which is now called *Condroz.* [CONDRUSI.] The Paemani may have occupied the country called *Pays de Fammenne*, of which *Durburg*, *Laroche* on the *Ourthe*, and *Rochefort* on the *Homme* are the chief towns. [G. L.]

PAEON (Παιών, Scyl. p. 28), a town of Thrace, mentioned only by Scylax. [T. H. D.]

PAE'ONES (Παίονες, Hom. *Il.* 845, xvi. 287, xvii. 348, xxi. 139; Herod. iv. 33, 49, v. 1, 13, 98, vii. 113, 185; Thuc. ii. 96; Strab. i. pp. 6, 28, vii. pp. 316, 318, 323, 329, 330, 331; Arrian, *Anab.* ii. 9. § 2, iii. 12. § 4; Plut. *Alex.* 39; Polyaen. *Strat.* iv. 12. § 3; Eustath. *ad Hom. Il.* xvi. 287; Liv. xlii. 51), a people divided into several tribes, who, before the Argolic colonisation of Emathia, appear to have occupied the entire country afterwards called Macedonia, with the exception of that portion of it which was considered a part of Thrace. As the Macedonian kingdom increased, the district called PAEONIA

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the *Po*, and the changes which this part of the coast has undergone will be found in a note appended to Cuvier's *Discours sur les Révolutions de la Surface du Globe*, p. 75, 4to. edit. Paris, 1825.

(Παιονία, Thuc. ii. 99; Polyb. v. 97, xxiv. 8; Strab. vii. pp. 313, 318, 329, 331; Ptol. iii. 13. § 28; Liv. xxxiii. 19, xxxviii. 17, xxxix. 54, xl. 3, xlv. 29; Plin. iv. 17, vi. 39) was curtailed of its dimensions, on every side, though the name still continued to be applied in a general sense to the great belt of interior country which covered Upper and Lower Macedonia to the N. and NE., and a portion of which was a monarchy nominally independent of Macedonia until fifty years after the death of Alexander the Great. The banks of the "wide-flowing Axius" seem to have been the centre of the Paeonian power from the time when Pyraechmes and Asteropaeus led the Paeonians to the assistance of Priam (Hom. *Il. cc.*), down to the latest existence of the monarchy. They appear neither as Macedonians, Thracians, or Illyrians, but professed to be descended from the Teucri of Troy. When Megabazus crossed the river Strymon, he conquered the Paeonians, of whom two tribes, called the Siropaeones and Paeoplae, were deported into Asia by express order of Dareius, whose fancy had been struck at Sardis by seeing a beautiful and shapely Paeonian woman carrying a vessel on her head, leading a horse to water, and spinning flax, all at the same time. (Herod. v. 12—16.) These two tribes were the Paeonians of the lower districts, and their country was afterwards taken possession of by the Thracians. When the Temenidae had acquired Emathia, Almopia, Crestonia, and Mygdonia, the kings of Paeonia still continued to rule over the country beyond the straits of the Axius, until Philip, son of Amyntas, twice reduced them to terms, when weakened by the recent death of their king Agis; and they were at length subdued by Alexander (Diodor. xix. 2, 4, 22, xvii. 8); after which they were probably submissive to the Macedonian sovereigns. An inscribed marble which has been discovered in the acropolis of Athens records an interchange of good offices between the Athenians and Audoleon, king of Paeonia, in the archonship of Diotimus, B.C. 354, or a few years after the accession of Philip and Audoleon to their respective thrones. The coins of Audoleon, who reigned at that time, and adopted, after the the death of Alexander, the common types of that prince and his successors,—the head of Alexander in the character of young Heracles, and on the obverse the figure of Zeus Aëtophorus,—prove the civilisation of Paeonia under its kings. Afterwards kings of Paeonia are not heard of, so that their importance must have been only transitory; but it is certain that during the troublous times of Macedonia, that is, in the reign of Cassander, the principality of the Paeonians existed, and afterwards disappeared. At the Roman conquest the Paeonians on the W. of the Axius were included in Macedonia Secunda. Paeonia extended to the Dentheletae and Maedi of Thrace, and to the Dardani, Penestae, and Dassaretii of Illyria, comprehending the various tribes who occupied the upper valleys of the Erigon, Axius, Strymon and Augitas as far S. as the fertile plain of Siris. Its principal tribes to the E. were the Odomanti, Aestraei, and Agrianes, parts of whose country were known by the names of Parstrymonia and Paroreia, the former containing probably the valleys of the Upper Strymon, and of its great tributary the river of *Strúmitza*, the latter the adjacent mountains. On the W. frontier of Paeonia its subdivisions bordering on the Penestae and Dassaretii were Deuriopus and Pelagonia, which with Lyncestis comprehended the entire country watered by the Erigon and its branches. (Leake, *Northern Greece*, vol. iii. pp. 212, 306, 462, 470.) [E. B. J.]

PAEO'NIA. [Paeones.]

PAEO'NIDAE. [Attica, p. 326, a.]

PAEOPLAE. [Paeones.]

PAESICI. [Astures, p. 249.]

PAESTANUS SINUS. [Paestum.]

PAESTUM (Παῖστον, Ptol.; Παιστός, Strab.: *Eth.* Παιστανός, Paestanus: Ruins at *Pesto*), a city of Lucania, on the Tyrrhenian sea, about 5 miles S. of the mouth of the Silarus. It was originally a Greek colony, named Posidonia (Ποσειδωνία: *Eth.* Ποσειδωνιάτης), and was founded by a colony from Sybaris, on the opposite coast of Lucania. (Strab. v. p. 251; Scymn. Ch. 245; Scyl. p. 3. § 12.) The date of its foundation is uncertain, but it may probably be referred to the period of the chief prosperity of Sybaris, when that city ruled over the whole of Lucania, from one sea to the other, or from 650 to 510 B.C. [Sybaris.] It may be observed, also, that Solinus calls Posidonia a *Doric* colony; and though his authority is worth little in itself, it is confirmed by the occurrence of Doric forms on coins of the city: hence it seems probable that the Doric settlers from Troezen, who formed part of the original colony of Sybaris, but were subsequently expelled by the Achaeans (Arist. *Pol.* v. 3), may have mainly contributed to the establishment of the new colony. According to Strabo it was originally founded close to the sea, but was subsequently removed further inland (Strab. *l. c.*); the change, however, was not considerable, as the still existing ruins of the ancient city are little more than half a mile from the coast.

We know scarcely anything of the early history of Posidonia. It is incidentally mentioned by Herodotus (i. 167) in a manner that proves it to have been already in existence, and apparently as a considerable town, at the period of the foundation of the neighbouring Velia, about B.C. 540. But this is the only notice of Posidonia until after the fall of its parent city of Sybaris, B.C. 510. It has been supposed by some modern writers that it received a great accession to its population at that period; but Herodotus, who notices the Sybarites as settling on that occasion at Laüs and Scidrus, does not allude to Posidonia. (Herod. vi. 21.) There are, indeed, few among the cities of Magna Graecia of which we hear less in history; and the only evidence of the flourishing condition and prosperity of Posidonia, is to be found in the numbers of its coins and in the splendid architectural remains, so well known as the temples of Paestum. From its northerly position, it must have been one of the first cities that suffered from the advancing power of the Lucanians, as it was certainly one of the first Greek colonies that fell into the hands of that people. (Strab. v. p. 251.) The date of this event is very uncertain; but it is probable that it must have taken place before B.C. 390, when the city of Laüs was besieged by the Lucanians, and had apparently become the bulwark of Magna Graecia on that side. [Magna Graecia.] We learn from a curious passage of Aristoxenus (*ap. Athen.* xiv. p. 632) that the Greek inhabitants were not expelled, but compelled to submit to the authority of the Lucanians, and receive a barbarian colony within their walls. They still retained many of their customs, and for ages afterwards continued to assemble at a certain festival every year with the express purpose of bewailing their captivity, and reviving the traditions of their prosperity. It would appear from Livy (viii. 17), though the passage is not quite distinct, that it was recovered by Alexander, king of Epirus, as late as B. C. 330; but if so, it certainly soon fell again into the hands of the barbarians.

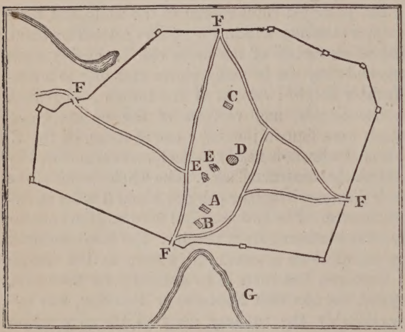
Posidonia passed with the rest of Lucania into the hands of the Romans. We find no mention of it on this occasion; but in B. C. 273, immediately after the departure of Pyrrhus from Italy, the Romans established a colony there for the security of their newly acquired territory on this side. (Liv. *Epit.* xiv.; Vell. Pat. i. 14; Strab. v. p. 251.) It was probably at this period that the name was changed, or corrupted, into PAESTUM, though the change may have already taken place at the time when the city fell into the hands of the Lucanians. But, from the time that it became a Roman colony, the name of Paestum seems to have exclusively prevailed; and even its coins, which are inscribed with Greek characters, have the legend ΠΑΙΣ and ΠΑΙΣΤΑΝΟ. (Eckhel, vol. i. p. 158.) We hear but little of Paestum as a Roman colony: it was one of the Coloniae Latinae, and distinguished itself by its unshaken fidelity throughout the Second Punic War. Thus the Paestani are mentioned as sending golden paterae as a present to the Roman senate just before the battle of Cannae (Liv. xxii. 36). Again in B. C. 210 they furnished ships to the squadron with which D. Quintius repaired to the siege of Tarentum; and the following year they were among the eighteen colonies which still professed their readiness to furnish supplies and recruits to the Roman armies, notwithstanding the long-continued pressure of the war. (Liv. xxvi. 39, xxvii. 10.) Paestum was therefore at this period still a flourishing and considerable town, but we hear little more of it during the Roman Republic. It is incidentally mentioned by Cicero in one of his letters (*Ep. ad Att.* xi. 17); and is noticed by all the geographers as a still subsisting municipal town. Strabo, however, observes that it was rendered unhealthy by the stagnation of a small river which flowed beneath its walls (v. p. 251); and it was probably, therefore, already a declining place. But it was still one of the eight Praefecturae of Lucania at a considerably later period; and inscriptions attest its continued existence throughout the Roman Empire. (Strab. *l. c.*; Plin. iii. 5. s. 10; Ptol. iii. 1. § 8; *Lib. Colon.* p. 209; Orell. *Inscr.* 135, 2492, 3078; *Bull. d. Inst. Arch.* 1836, p. 152.) In some of these it bears the title of a Colonia; but it is uncertain at what period it attained that rank: it certainly cannot refer to the original Latin colony, as that must have become merged in the municipal condition by the effect of the Lex Julia. We learn from ecclesiastical authorities that it became a bishopric at least as early as the fifth century; and it is probable that its final decay and desolation was owing to the ravages of the Saracens in the tenth century. At that time the episcopal see was removed to the neighbouring town of *Capaccio*, in an elevated situation a few miles inland.

Paestum was chiefly celebrated in ancient times for its roses, which possessed the peculiarity of flowering twice a year, and were considered as surpassing all others in fragrance. (Virg. *Georg.* iv. 118; Ovid, *Met.* xv. 708; Propert. iv. 5. 59; Martial, iv. 41. 10, vi. 80. 6; Auson. *Idyll.* 14. 11.) The roses that still grow wild among the ruins are said to retain their ancient property, and flower regularly both in May and November.

The site of Paestum appears to have continued wholly uninhabited from the time when the episcopal see was removed till within a very recent period. It was not till the middle of the last century that attention was drawn to the ruins which are now so celebrated. Though they can hardly be said to have been then first discovered, as they must always have been a conspicuous object from the *Bay of Salerno*, and could not but have been known in their immediate neighbourhood, they were certainly unknown to the rest of Europe. Even the diligent Cluverius, writing in 1624, notices the fact that there were ruins which bore the name of *Pesto*, without any allusion to their character and importance. (Cluver. *Ital.* p. 1255.) They seem to have been first visited by a certain Count Gazola, in the service of Charles VII., King of Naples, before the middle of the last century, and were described by Antonini, in his work on the topography of Lucania (Naples, 1745), and noticed by Mazzocchi, who has inserted a dissertation on the history of Paestum in his work on the Heraclean Tables (pp. 499—515) published in 1754. Before the end of the century they became the subject of the special works of Magnoni and Paoli, and were visited by travellers from all parts of Europe. Among these, Swinburne in 1779, has left a very accurate description of the ruins; and their architectural details are given by Wilkins in his *Magna Graecia* (fol. Cambr. 1807).

The principal ruins consist of the walls, and three temples standing within the space enclosed by them. The whole circuit of the walls can be clearly made out, and they are in many places standing to a considerable height; several of the towers also remain at the angles, and vestiges of the ancient gates, which were four in number; one of these, on the E. side of the town, is nearly perfect, and surmounted by a regularly constructed arch. The whole circuit of the walls forms an irregular polygon, about 3 miles in circumference. The two principal temples stand not far from the southern gate of the city. The finest and most ancient of these is commonly known as the temple of Neptune; but there is no authority for the name, beyond the fact that Neptune, or Poseidon, was unquestionably the tutelary deity of the city which derived from him its ancient name of Posidonia. The temple was hypaethral, or had its cella open to the sky, and is 195 feet long by 79 wide: it is remarkably perfect; not a single column is wanting, and the entablature and pediments are almost entire. The style of architecture is Doric, but its proportions are heavier, and the style altogether more massive and solid than any other extant edifice of the kind. On this account some of the earlier antiquarians disputed the fact of its Greek origin, and ascribed it to the Phoenicians or Etruscans: but there is not a shadow of foundation for this; we have no trace of any settlement on the spot before the Greek colony; and the architecture is of pure Greek style, though probably one of the most ancient specimens of the Doric order now remaining. About 100 yards from the temple of Neptune, and nearer to the south gate, is the second edifice, which on account of some peculiarities in its plan has been called a Basilica, but is unquestionably also a temple. It is of the kind called pseudo-dipteral; but differs from every other ancient building known in having nine columns at each end, while the interior is divided into two parts by a single range of columns running along the centre of the building. It was probably a temple consecrated to two different divinities, or rather, in fact, two temples united in one. It has 18 columns in each side, and is 180 feet long by 80 in width. The third temple, which is at some distance from the other two, nearer to the N. gate of the town, and is commonly known as the Temple of Ceres or Vesta (though there is no reason for either name), is much smaller than the other two, being only 108 feet in length by 48 in breadth: it presents no remarkable architectural peculiarities, but is, as well as the so-called Basilica, of much later date than the great temple. Mr. Wilkins, indeed, would assign them both to the Roman period: but it is difficult to reconcile this with the history of the city, which never appears to have been a place of much importance under the Roman rule. (Swinburne's *Travels*, vol. ii. pp. 131—138; Wilkins's *Magna Graecia*, pp. 55—67.)

The other remains are of little importance. The vestiges of an amphitheatre exist near the centre of the city; and not far from them are the fallen ruins of a fourth temple, of small size and clearly of Roman date. Excavations have also laid bare the foundations of many houses and other buildings, and the traces of a portico, which appear to indicate the site of the ancient forum. The remains of an aqueduct are also visible outside the walls; and numerous tombs (some of which are said to be of much interest) have been recently brought to light.



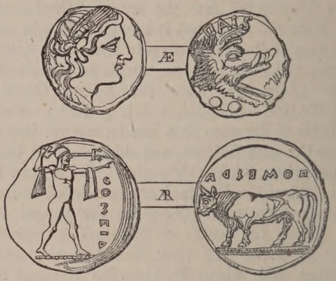
PLAN OF PAESTUM.

A. Temple of Neptune.
B. Temple, commonly called Basilica.
C. Smaller temple, of Vesta (?).
D. Amphitheatre.
E. Other ruins of Roman time.
F F. Gates of the city.
G. River *Salso*.

The small river which (as already noticed by Strabo), by stagnating under the walls of Paestum, rendered its situation so unhealthy, is now called the *Salso*: its ancient name is not mentioned. It forms extensive deposits of a calcareous stone, resembling the Roman *travertin*, which forms an excellent building material, with which both the walls and edifices of the city have been constructed. The malaria, which caused the site to be wholly abandoned during the middle ages, has already sensibly diminished, since the resort of travellers has again attracted a small population to the spot, and given rise to some cultivation.

About five miles from Paestum, at the mouth of the Silarus or *Sele*, stood, in ancient times, a celebrated temple of Juno, which, according to the tradition adopted both by Strabo and Pliny, was founded by the Argonauts under Jason (Strab. vi. p. 252; Plin. iii. 5. s. 10). It is probable that the worship of the Argive Hera, or Juno, was brought hither by the Troezenian colonists of Posidonia. Pliny places the temple on the N. bank of the Silarus; Strabo, probably more correctly, on the S.

The extensive gulf which extends from the promontory of Minerva (the *Punta della Campanella*) to the headland called Posidium (the *Punta di Licosa*), and is now known as the *Gulf of Salerno*, derived its ancient name from the city of Paestum, being called by the Romans Paestanus Sinus, and by the Greeks the gulf of Posidonia (*Ποσειδωνιάτης κόλπος*. (Strab. v. p. 251; Sinus Paestanus, Plin. iii. 5. s. 10; Mel. ii. 4. § 9; Cic. *ad Att.* xvi. 6.) [E.H.B.]



COINS OF PAESTUM.

PAESU'LA (Παισοῦλα), a town of the Turdetani in Hispania Baetica. (Ptol. ii. 4. § 13.) It is identified by Ukert with *Salteras*, but its site is uncertain.

PAESUS (Παισός), an ancient town on the coast of Troas, at the entrance of the Propontis, between Lampsacus and Parium. (Hom. *Il.* ii. 828, v. 612; Herod. v. 117.) At one period it received colonists from Miletus; but in Strabo's time (xiii. p. 589) the town was destroyed, and its inhabitants had transferred themselves to Lampsacus, which was likewise a Milesian colony. The town derived its name from the small river Paesus, on which it was situated, and now bears the name *Beiram-Dere*. [L. S.]

PAGAE. [Pegae.]

PAGALA (τὰ Πάγαλα, Arrian, *Indic.* c. 23,) a place on the coast of Gedrosia, to which the fleet of Nearchus came after leaving the river Arabis. It seems probable that it is the same as a place called Segada or Pegala by Philostratus, and which was also in the country of the Oritae (*Vit. Apoll.* iii. 54). It cannot be identified with any existing spot. [V.]

PAGASAE (Παγασαί: also Pagasa, gen. -ae, Plin. iv. 8. s. 15; Mela, ii. 3. § 6; Prop. i. 20. 17: *Eth.* Παγασαῖος, Pagasaeus), a town of Magnesia in Thessaly, situated at the northern extremity of the bay named after it. (Παγασητικὸς κόλπος, Scylax, p. 24; Strab. ix. p. 438; Παγασίτης, Dem. *Phil. Epist.* 159; Pagasaeus Sinus, Mela, *l. c.*; Pagasicus, Plin. *l. c.*) Pagasae is celebrated in mythology as the port where Jason built the ship Argo, and from which he sailed upon his adventurous voyage: hence some of the ancients derived its name from the construction of that vessel (from πήγνυμι), but others from the numerous and abundant springs which were found at this spot. (Strab. ix. p. 436.) Pagasae was conquered by Philip after the defeat of Onomarchus. (Dem. *Ol.* i. pp. 11, 13; Diod. xvi. 31, where for Παγαί we ought probably to read Παγασαί.)

On the foundation of Demetrias in B. C. 290, Pagasae was one of the towns, whose inhabitants were transferred to the new city; but after the Roman conquest Pagasae was restored, and again became an important place. In the time of Strabo it was the port of Pherae, which was the principal city in this part of Thessaly. Pagasae was 90 stadia from Pherae, and 20 from Iolcos. (Strab. *l. c.*) The ruins of the ancient city are to be seen near *Volo*, which has given the modern name to the bay. The acropolis occupied the summit of some rocky heights above *Cape Angkístri*, and at the foot of the rocks are many copious sources of water, of which Strabo speaks. But as these springs are rather saline to the taste, the city was provided in the Roman times with water from a distance by means of an aqueduct, the ruined piers of which are still a conspicuous object. (Leake, *Northern Greece*, vol. iv. p. 368, seq.)

PAGASAEUS SINUS. [Pagasae.]

PAGRAE (Πάγραι), a town of Syria, placed by Ptolemy in the district of Pieria, near the Syrian gates (v. 15. § 12), but more particularly described by Strabo, as adjoining Gindarus, the acropolis of Cyrrhestice. Pagrae he places in the district of Antiochis, and describes as a strong place near the ascent of the Amanus, on the Syrian side of the pass called Amanides Pylae [Vol. I. p. 113], the Syrian gates of Ptolemy (*l. c.*). The plain of Antioch, adds Strabo, lies under Pagrae, through which flows the Arceuthus, the Orontes, and the Labotas. In this plain is also the dyke of Meleager and the river Oenoparas. Above it is the ridge of Trapezae, so called from its resemblance to a table, on which Ventidius engaged Phranicates, general of the Parthians. (xvi. p. 751.) The place is easily identified in medieval and modern geography by the aid of Abulfeda and Pococke. *Baghras,* writes the former, has a lofty citadel, with fountains, and valley, and gardens; it is said to be distant 12 miles from Antioch, and as many from *Iskanderún.* It is situated on a mountain overhanging the valley of *Charem*, which *Charem* is distant two stages to the east. *Baghras* is distant less than a stage from *Darbasak*, to the south. (*Tabula Syriae*, p. 120.) Pococke is still more particular in his description. He passed within sight of it between Antioch and Baias. After passing *Caramaut*, he turned to the west between the hills. "We saw also, about 2 miles to the north, the strong castle of *Pagras* on the hills; this was the ancient name of it in the Itinerary [Antonini], in which it is placed 16 miles from Alexandria and 25 from Antioch; which latter is a mistake, for the Jerusalem Journey (calling it Pangrios) puts it more justly 16 miles from Antioch. As I have been informed, a river called *Sowda* rises in the mountain to the west, runs under this place, ... and falls into the lake of Antioch,"— also called from it *Bahr-el-Souda*, otherwise *Bahr-Agoule*, "the White Lake," from the colour of its waters. This *Souda* "seems to be the river Arceuthus mentioned by Strabo, immediately after Pagrae, as running through the plain of Antioch." (*Observations on Syria*, vol. ii. p. 173.) It is numbered 17 on the map of the gulf of Issus. [Vol. I. p. 114.] [G. W.]

PAGUS (Πάγος), a hill of Ionia, a little to the north of Smyrna, with a chapel of Nemesis and a spring of excellent water. (Paus. v. 12. § 1.) Modern travellers describe the hill as between 500 and 600 feet high, and as presenting the form of a cone from which the point is cut off. (Hamilton, *Researches*, i. p. 53, foll.) [L. S.]

PAGYRI'TAE (Παγυρῖται, Ptol. iii. 5. § 22), a people of European Sarmatia, whose position cannot be made out. Schafarik (*Slav. Alt.* vol. i. p. 211) connects the termination of their name with the word "gura," which the Poles and other Russo-Slavonian stocks use for "gora," "mountain." [E. B. J.]

PALA'CIUM (Παλάκιον), a fortress in the Tauric Chersonese, built by Scilurus, king of the Tauro-Scythians, to resist the attacks of Mithridates and his generals. (Strab. vii. p. 312.) The name, which it seems to have taken from his son Palacus (Strab. pp. 306, 309), still survives in the modern *Balaklâva*, which Dr. Clark (*Travels*, vol. ii. p. 219) inaccurately supposes to be derived from the Genoese "Bella Clava," "The Fair Harbour." Its harbour was the Symbolon Portus (Συμϐόλων λιμήν, Strab. vii. pp. 308, 309; Arrian, *Peripl.* p. 20; Ptol. iii. 6. § 2; Plin. iv. 26), or the *Cembaro* or *Cembalo* of the middle ages, the narrow entrance to which has been described by Strabo (*l. c.*) with such fidelity to nature. According to him, the harbour, together with that of Ctenus (*Sebastopol*), constituted by their approach an isthmus of 40 stadia; this with a wall fenced the Lesser Peninsula, having within it the city of Chersonesus The Sinus Portuosus of Pomponius Mela (ii. 1. § 3), from the position he assigns to it between Criumetopon and the next point to the W., can only agree with *Balaklâva*, which is truly "καλὸς λιμὴν et promontoriis duobus includitur." Dubois de Montpereux (*Voyage autour du Caucase*, vol. vi. pp. 115, 220), in accordance with his theory of transferring the wanderings of Odysseus to the waters of the Euxine, discovers in *Balakláva* the harbour of the giant Laestrygones (*Odyss.* x. 80—99); and this opinion has been taken up by more than one writer. It is almost needless to say that the poet's graphic picture of details freshly drawn from the visible world, is as true of other land-locked basins, edged in by cliffs, as when applied to the greyish-blue, or light red Jura rocks, which hem in the entrance to the straits of *Balakláva.* [E. B. J.]

PALAE, a town of Thrace, according to Lapie near *Moussaldja.* (*Itin. Ant.* p. 568.) [T. H. D.]

PALAEA. 1. (Παλαία), a place in the Troad on the coast, 130 stadia from Andeira. (Strab. xiii. p. 614.)

2. (Παλαιὰ κώμη), in Laconia. [Pleiae.]

PALAEBYBLOS (Παλαίϐυϐλος, Strab. xv. p. 755; Παλαιόϐυϐλος, Ptol. v. 15. § 21), a town of Phoenicia, which Strabo places after the Climax or promontory called *Ras-Watta-Salan*, forming the N. extremity of the *Bay of Kesruan.* The site, which is unknown, was therefore probably between the Climax, in the steep cliffs of which it was necessary to cut steps—whence the name—and the river Lycus, among the hills which closely border the shore, and rise to the height of 1000 feet. Ptolemy (*l. c.*) calls it a city of the interior, and the Peutinger Table places it 7 M. P. from Berytus, but does not give its distance from Byblos. (Kenrick, *Phoenicia*, p. 12, London, 1855.) [E. B. J.]

PALAEMYNDUS. [Myndus.]

PALAEOBYBLUS. [Palaebyblus.]

PALAEPHARUS, or PALAEPHARSALUS, that is either old Pharae or Pherae or old Pharsalus, according to the difference of the readings in the text of Livy (xxxii. 13).

PALAEPOLIS. [Neapolis.]

PALAERUS (Παλαιρός: *Eth.* Παλαιρεύς), a town on the W. coast of Acarnania, on the Ionian sea, which is placed by Strabo between Leucas and Alyzia. Its exact site is unknown. Leake places it in the valley of *Livádhi.* In the first year of the Peloponnesian War (B. C. 431) Palaerus was in alliance with the Athenians; and when the latter people took the neighbouring town of Sollium, which was a Corinthian colony, they gave both it and its territory to the inhabitants of Palaerus. (Thuc. ii. 30; Strab. x. pp. 450, 459.)

PALAESCEPSIS. [SCEPSIS.]

PALAESIMUNDUM (Plin. vi. 22. s. 24), a great town in the ancient Taprobane (*Ceylon*), an account of which was given to the Romans by Annius Plocamus, who spent six months there during the reign of the emperor Claudius. According to him, it was situated on a river of the same name, which, flowing from a great internal lake, entered the sea by three mouths. It is probable that it is represented by the present *Trincomalee*, in the neighbourhood of which are the remains of enormous ancient works for the regulation of the course of the river—now called the *Mahavella-Ganga.* (Brooke, *Geogr. Journ.* vol. iii. p. 223.) The name occurs under the form Palaesimundu in the *Periplus Mar. Erythr.*, and in Marcian's *Peripl. Maris Exteri* as the name of the island itself. Thus the first speaks of *νῆσος λεγομένη* Παλαισιμούδδου, but anciently Taprobane (c. 61, ed. Müller); and the second states that the island of Taprobane was formerly called Palaesimundu, but is now called Salice (c. 35, ed. Müller). Ptolemy, and Stephanus, who follows him, state that the island Πάλαι *μὲν ἐκαλεῖτο* Σιμόυνδου, *νῦν δὲ* Σαλική (vii. 4. § 1). It is very probable, however, that this is in both cases to be considered as an erroneous reading, and that the true name was Palaesimundum. Lassen considers that it is derived from the Sanscrit words *Páli-Símanta*, the Head of the Holy Law. (*Dissert. de Insula Taprobane*, p. 14.) [V.]

PALAESTE, a town upon the coast of Chaonia in Epeirus, at the southern foot of the Acroceraunian peak, where Caesar landed from Brundusium, in order to carry on the war against Pompey in Illyria. (Lucan, *Phars.* v. 460.) In this vicinity there is a modern village, called *Palása;* and there can therefore be little doubt that Lucan has preserved the real name of the place where Caesar landed, and that there is a mistake in the MSS. of Caesar, where the name is written Pharsalus. (Caes. *B. C.* iii. 6; comp. Leake, *Northern Greece*, vol. i. p. 5.)

PALAESTI'NA (Παλαιστίνη: *Eth.* Παλαιστινός), the most commonly received and classical name for the country, otherwise called the Land of Canaan, Judaea, the Holy Land, &c. This name has the authority of the prophet Isaiah, among the sacred writers; and was received by the earliest secular historians. Herodotus calls the Hebrews Syrians of Palestine; and states that the sea-border of Syria, inhabited, according to him, by Phoenicians from the Red Sea, was called Palaestina, as far as Egypt (vii. 89). He elsewhere places Syria Palaestina between Phoenice and Egypt; Tyre and Sidon in Phoenice: Ascalon, Cadytis, Ienysus in Palaestina Syriae; elsewhere he places Cadytis and Azotus simply in Syria (iv. 39, iii. 5, ii. 116, 157, i. 105, iii. 5).

The name, as derived from the old inhabitants of the land, originally described only the sea-border south of Mount Carmel, occupied by the Philistines from the very earliest period, and during the time of the Israelite kingdom (*Exod.* xiii. 17); although it would appear that this district was partially occupied by the cognate branches of the Canaanites. (*Gen.* x. 14, 19.) It afterwards came to be used of the inland parts likewise, and that not only on the west of the Jordan, but also to the east, as far as the limits of the children of Israel; and in this wider acceptation it will be convenient here to adopt it; although it deserves to be noted that even so late as Josephus the name Palaestina was occasionally used in its more restricted and proper sense, viz. of that part of the coast inhabited of old by the Philistines. (See the passages referred to in Reland, p. 41, who devotes the nine first chapters of his work to the names of Palestine, pp. 1—51.)

I. General Boundaries, Soil, Climate.

The general boundaries of Palestine, in this wider acceptation of the name, are clearly defined by the Mediterranean on the west, and the great desert, now called the *Hauran*, on the east. [HAURAN.] The country, however, on the east of Jordan was not originally designed to form part of the land of Israel; which was to have been bounded by the Jordan and its inland lakes. (*Numb.* xxxiv. 6, 10—12; comp. xxxii.) The northern and southern boundaries are not so clearly defined; but it is probable that a more careful investigation and a more accurate survey of the country than has hitherto been attempted might lead to the recovery of many of the sites mentioned in the sacred books, and of natural divisions which might help to the elucidation of the geography of Palestine. On the south, indeed, recent investigations have led to the discovery of a well-defined mountain barrier, forming a natural wall along the south of Palestine, from the southern bay of the Dead Sea to the Mediterranean, along the line of which, at intervals, may be found traces of the names mentioned in the borders in the books of Moses and Joshua, terminating on the west with the river of Egypt (*Wady-el-Arish*) at Rhinocorura. (*Numb.* xxxiv. 3—5; comp. *Josh.* xv. 1—4; Williams, *Holy City*, vol. i., appendix i., note 1, p. 463—468.) On the northern border the mention of Mount Hor is perplexing; the point on the coast of "the great sea" is not fixed; nor are the sites of Hamath or Zedad determined. (*Numb.* xxxiv. 7, 8; comp. *Ezek.* xlvii. 15, 16.) But whatever account may be given of the name Hor in the northern borders of Palestine, the mention of Hermon as the northern extremity of the Israelites' conquests in Deuteronomy (iii. 9, v. 48) would point to that rather than to Lebanon, which Reland conjectures, as the mountain in question: while the fact that Sidon is assigned to the tribe of Asher (*Judges*, i. 21) would prove that the point on the coast must be fixed north of that border town of the Canaanites. (*Gen.* x. 19; *Josh.* xix. 28.) The present *Hamah*, near to *Homs* (Emesa), is much too far north to fall in with the boundary of Palestine, and it must be conceded that we have not at present sufficient data to enable us to determine its northern limits. (Reland, lib. i. cap. 25, pp. 113—123.) To this it must be added that the limits of Palestine varied at different periods of its history, and according to the views of different writers (ib. cap. 26, pp. 124—127), and that the common error of confounding the limits of the possessions of the Israelites with those assigned to their conquests has still further embarrassed the question. Assuming, however, those boundaries, as do the sacred writers and Josephus, we may now take a general view of its physical features which have always so much to do with the formation of the character of the inhabitants. It is well described in its principal features, in the book of Deuteronomy, as "a land of brooks of water, of fountains and depths, that spring out of valleys and hills; a land of wheat, and barley, and vines, and fig-trees, and pomegranates: a land of oil-olive, and honey; a land wherein thou shalt eat bread without scarceness; thou shalt not lack anything in it; a land whose stones are iron, and out of whose hills thou mayest dig brass" (viii. 7—9; comp. xi. 11, 12). The great variety of its natural productions must be ascribed to the diversified character of its surface and the natural richness of its soil, which was obviously taxed to the utmost by the industry of its numerous inhabitants; for there is no part of the hill country, however at present desolate and depopulated, which does not bear evidences of ancient agricultural labour in its scarped rocks and ruined terrace-walls; while in the vicinity of its modern villages, the rude traditionary style of husbandry, unimproved and unvaried for 3000 years, enables the traveller to realise the ancient fertility of this highly favoured land, and the occupations of its inhabitants, as well as the genius of their poetry, all whose images are borrowed from agricultural and pastoral pursuits. As the peculiar characteristic feature in the geography of Greece is the vast proportion of its sea-border to its superficial area, so the peculiarity of the geography of Palestine may be said to be the undue proportion of mountain, or rather hill country, to its extent. In the districts of *Tripoli*, *Akka*, and Damascus, three descriptions of soil prevail. In general that of the mountainous parts of Palestine and central Syria is dry and stony, being formed in a great measure from the debris of rocks, of which a large portion of the surface of the districts of Lebanon, the *Hauran*, and *Ledja*, with the mountainous countries of Judaea, are composed; it is mixed, however, with the alluvium constantly brought down by the irrigating streams. The second and richest district are the plains of Esdraelon, Zabulon, Baalbek, part of the Decapolis, and Damascus, as well as the valleys of the Jordan and Orontes, which for the most part consist of a fat loamy soil. Being almost without a pebble, it becomes, when dry, a fine brown earth, like garden mould, which, when saturated by the rains, is almost a quagmire, and in the early part of the summer becomes a marsh: when cultivated, most abundant crops of tobacco, cotton, and grain are obtained. The remainder of the territory chiefly consists of the plains called *Barr* by the Arabs, and Midbar by the Hebrews, both words signifying simply a tract of land left entirely to nature, and being applied to the pasture tracts about almost every town in Syria, as well as to those spots where vegetation almost entirely fails. Such spots prevail in the tracts towards the eastern side of the country, where the soil is mostly an indurated clay, with irregular ridges of limestone hills separating different parts of the surface. The better description of soil is occasionally diversified by hill and dale, and has very much the appearance of some of our downs, but is covered with the liquorice plant, mixed with aromatic shrubs, and occasionally some dwarf trees, such as the tamarisk and acacia. Many of the tracts eastward of the Jordan (Peraea) are of this description, particularly those near the *Hauran*, which, under the name of Roman Arabia, had Bozra for its capital. The inferior tracts are frequently coated with pebbles and black flints, having little, and sometimes no vegetation. Such are the greater portions of the tracts southward of Gaza and Hebron, and that part of the pashalick which borders upon Arabia Deserta, where scarcity of water has produced a wilderness, which at best is only capable of nourishing a limited number of sheep, goats, and camels: its condition is the worst in summer, at which season little or no rain falls throughout the eastern parts of Syria.

Owing to the inequality of its surface, Palestine has a great variety of temperature and climate, which have been distributed as follows.—(1) The cold; (2) warm and humid; (3) warm and dry. The first belongs principally to the Lebanon range and to Mount Hermon, in the extreme north of the country, but is shared in some measure by the mountain districts of *Nablûs*, Jerusalem, and Hebron, where the winters are often very severe, the springs mild, and a refreshing breeze tempers the summer heat. The second embraces the slopes adjoining the coast of the Mediterranean, together with the adjacent plains of *Akka*, *Jaffa*, and Gaza; also those in the interior, such as Esdraelon, the valley of the Jordan, and part of Peraea. The third prevails in the south-eastern parts of Syria, the contiguity of which to the arid deserts of burning sand, exposes them to the furnace-blasts of the sirocco untempered by the humid winds which prevail to the west of the central highlands, while the depression of the southern part of the Jordan valley and the Dead Sea gives to the plain of Jericho and the districts in the vicinity of that sea an Egyptian climate. (Col. Chesney, *Expedition to the Euphrates, &c.* vol. i. pp. 533—537.)

II. GEOLOGY, NATURAL DIVISIONS, AND PRODUCTIONS.

The general geographical position of Palestine is well described in the following extract:—"That great mountain chain known to the ancients under the various names of Imaus, Caucasus, and Taurus, which extends due east and west from China to Asia Minor; this chain, at the point where it enters Asia Minor, throws off to the southward a subordinate ridge of hills, which forms the barrier between the Western Sea and the plains of Syria and Assyria. After pursuing a tortuous course for some time, and breaking into the parallel ridges of Libanus and Antilibanus, it runs with many breaks and divergencies through Palestine and the Arabian peninsula to the Indian Ocean. One of the most remarkable of these breaks is the great plain of Esdraelon, the battle-field of the East. From this point . . . the ridge or mountainous tract extends, without interruption, to the south end of the Dead Sea, or further. This whole tract rises gradually towards the south, forming the hill country of Ephraim and Judah, until, in the vicinity of Hebron, it attains an altitude of 3250 feet above the level of the Mediterranean. At a point exactly opposite to the extreme north of the Dead Sea, *i. e.* due west from it, where the entire ridge has an elevation of about 2710 feet, and close to the saddle of the ridge, a very remarkable feature of this rocky process, so to call it, occurs. The appearance is as if a single, but vast wave of this sea of rock, rising and swelling gradually from north to south, had been suddenly checked in its advance, and, after a considerable subsidence below the general level, left standing perfectly isolated from the surrounding mass, both as to its front and sides. Add, that about the middle of this wave there is a slight depression, channelling it from north-west to south-east, and you have before you the natural limestone rock which forms the site of Jerusalem." (*Christian Remembrancer*, No. lxvi. N. S., vol. xviii. pp. 425, 426.) A few additions to this graphic sketch of the general geography of Palestine will suffice to complete the description of its main features, and to furnish a nomenclature for the more detailed notices which must follow. This addition will be best supplied by the naturalist Russegger, whose travels have furnished a desideratum in the geography of Palestine. It will, however, be more convenient to consider below his third division of the country, comprehending the river Jordan and the Dead Sea, with its volcanic phaenomena, as those articles have been reserved for this place, and the historical importance of them demands a fuller account than is given in his necessarily brief summary. He divides the country as follows: —

1. The fruitful plain extending along the coast from Gaza to *Juny*, north-east of *Beirût*.

2. The mountain range separating this plain from the valley of the Jordan, which, commencing with *Jebel Khalil*, forms the rocky land of Judaea, Samaria, and Galilee, and ends with the knot of mountains from which Libanus and Antilibanus extend towards the north.

3. The valley of the Jordan, with the basins of the lake of Tiberias and the Dead Sea, as far as *Wady-el-Ghor*, the northern end of *Wady-el-Araba*.

4. The country on the east of the Jordan, as far as the parallel of Damascus.

(1.) The part of the coast plain extending from the isthmus of *Suez* between the sea and the mountains of Judaea and Samaria, and bounded by the ridge of Carmel, belongs, in regard to its fertility, to the most beautiful regions of Syria. The vegetation in all its forms is that of the warmer parts of the shores of the Mediterranean; in the southern districts the palm flourishes.

The mountains of Judaea and Samaria, which rise to the height of 2000 feet above the sea, follow the line of the plain until they meet the ridge of Carmel. The coast district belongs partly to the older and newer pliocene of the marine deposits, and partly to the chalk and Jura formations of the neighbouring mountainous country.

To the north of Carmel the hilly arable land occurs again.

Still further north, with the exception of a few strips of land about *Acre*, *Sur*, *Seida*, *Beirût*, &c., the coast plain becomes more and more narrowed by the mountains, which extend towards the sea, until there only remains here and there a very small strip of coast.

Several mountain streams, swollen in the rainy season to torrents, flow through deep narrow valleys into the plain, in part fertilising it; in part, where there are no barriers to oppose their force, spreading devastation far and wide. Of these the principal are *Nahr-el-Kelb*, *Nahr-ed-Damur*, the *Auli*, the *Saharaneh*, *Nahr-el-Kasimieh*, *Nahr Mukutta*, &c.

The mountain sides of Lebanon, from *Seida* to *Beirût*, are cultivated in terraces; the principal product of this kind of cultivation is the vine and mulberry; the secondary, figs, oranges, pomegranates, and, in general, the so-called tropical fruits. The want of grass begins to show itself in Syria, and especially on the sides of the promontory, owing to the long continued droughts. The Syrian mountains along the coast north of Carmel, and especially the sides of Lebanon, are, with the exception of the garden-trees, and a few scattered pines, entirely devoid of wood.

(2.) The land immediately towards the east, which follows the line of coast from south to north, at a distance now greater now less, rises in the form of a lofty mountain chain, the summits of which are for the most part rounded, and rarely peaked; forming numerous plateaux, and including the whole space between the coast on the west, and the valley of the Jordan, with the Dead Sea and the lake of Tiberias, on the east, having an average breadth of from 8 to 10 German miles.

This mountain chain commences in the south with *Jebel Khalil*, which, towards the west and south-west, stretches to the plain of Gaza and the sandy deserts of the isthmus, and towards the south and south-east joins the mountain country of Arabia Petraea, and towards the east sinks suddenly into the basin of the Dead Sea. Immediately joined to *Jebel Khalil* are *Jebel-el-Kods* and the mountains of Ephraim, sinking on the east into the valley of the Jordan, and on the west into the plain at *Jaffa*. Further north follows *Jebel Nablûs*, with the other mountains of Samaria, bounded on the east by the valley of the Jordan, on the west by the coast district; and towards the north-west extending to the sea, and forming the promontory of Carmel. North of *Merj Ibn 'Amir* are the mountains of Galilee, Hermon, Tabor, *Jebel Safed*, Saron, &c. This group sinks into the basin of the lake of Tiberias and the upper valley of the Jordan, on the east, on the west into the coast district of *Acre* and *Sur*, extends into the sea in several promontories, and is united to the chain of Lebanon at *Seida*, by *Jebel-ed-Drus*, and by the mountains of the Upper Jordan and of *Hasbeia* to *Jebel-es-Sheich*, or *Jebel-et-Telj*, and thus to the chain of Antilibanus.

The whole mountain chain in the district just described belongs to the Jura and chalk formation. Crystalline and plutonic rocks there are none, and volcanic formations are to be found only in the mountains surrounding the basin of the lake of Tiberias. The highest points are situated in the northern part of the range, in the neighbourhood of *Jebel-es-Sheich*, and in the eastern and south-eastern part of Galilee. (*Jebel-es-Sheich* is 9500 feet above the sea.) Further south the mountains become perceptibly lower, and the highest of the mountains of Judaea are scarcely 4000 feet above the sea.

The character of the southern part of this range is very different from that of the northern. The plateaux and slopes of the central chain of Judaea are wild, rocky, and devoid of vegetation; the valleys numerous, deep, and narrow. In the lowlands, wherever productive soil is collected, and there is a supply of water, there springs up a rich vegetation. All the plants of the temperate region of Europe flourish together with tropical fruits in perfection, especially the vine and olive.

In Samaria the character of the land is more genial; vegetation flourishes on all sides, and several of the mountains are clothed with wood to their summits. With still greater beauty and grandeur does nature exhibit herself in Galilee. The mountains become higher, their form bolder and sharper.

The great Hermon (*Jebel-es-Sheich*) rises high above the other mountains.

The valleys are no longer inhospitable ravines; they become long and broad, and partly form plains of large extent, as Esdraelon. A beautiful pasture land extends to the heights of the mountains. Considerable mountain streams water the valleys.

(3.) To the east of this mountain chain lies the valley of the Jordan, the most remarkable of all known depressions of the earth, as well on account of its great length as of its almost incredible depth. [See below, III. and IV.]

(4.) On the east of the Dead Sea and the Jordan valley, with the sea of Tiberias, rises like a wall a steep mountain range of Jura limestone. On the top of this lies a broad plateau inhabited by nomadic Arabs and stationary tribes. The southern part of these highlands is known by the name of *Jebel Belka;* further north, beyond the *Zerka*, in the neighbourhood of the lofty *Ajlûn*, it meets the highlands of *Ez-Zoueit;* and still further north begins the well-known plateau *El-Hauran*, which, inhabited chiefly by Arabs and Druses, is bounded by Antilibanus and the Syrian desert, joins the plateau of Damascus, and there reaches a height of 2304 Paris feet above the sea.

III. The Jordan.

The most celebrated river of Judaea, and the only stream of any considerable size in the country. Its etymology has not been successfully investigated by the ancients, who propose a compound of *Yor* and *Dan*, and imagine two fountains bearing these names, from which the river derived its origin and appellation. S. Jerome (*Onomast. s. v.* Dan) derives it from *Jor*, which he says is equivalent to *ῥεῖθρον*, *fluvius*, and *Dan* the city, where one of its principal fountains was situated. But there are serious objections to both parts of this derivation. For in the first place יְאֹר is the Hebrew form of the equivalent for *fluvius*, while the proper name is always יַרְדֵּן, and never יְאֹרְדֵּן, as the proposed etymology would require; while the name Dan, as applied to the city Laish, is five centuries later than the first mention of the river in the book of Genesis; and the theory of anticipation in the numerous passages of the Pentateuch in which it occurs is scarcely admissible (See *Judges*, xviii.; *Gen.* xiii. 10, xxxii. 10; *Job*, xl. 23), although Dan is certainly so used in at least one passage. (*Gen.* xiv. 14.) Besides which, Reland has remarked that the vowel always written with the second syllable of the river is different from that of the monosyllabic city, דֵּן, and not דָּן. He suggests another derivation from the root יָרַד, *descendit*, *labitur*, so denoting *a river*, as this, in common with other rivers which he instances, might be called *κατ' ἐξοχήν*: and as Josephus does call it *τὸν ποταμόν*, without any distinctive name (*Ant.* v. 1. § 22), in describing the borders of Issachar. This is also adopted by Gesenius, Lee, and other moderns. (Lee, *Lexicon*, *s. v.*)

The source of this river is a question involved in much obscurity in the ancient records; and there is a perplexing notice of Josephus, which has added considerably to the difficulty. The subject was fully investigated by the writer in 1842, and the results are stated below.

The Jordan has three principal sources: (1) at *Banias*, the ancient Caesarea Philippi; (2) at *Tell-el-Kadi*, the site of the ancient Dan, about two miles to the west of *Banias*; (3) at *Hasbeia*, some distance to the north of *Tell-el-Kadi*. These several sources require distinct notice.

1. The fountain at *Banias* is regarded by Josephus and others as the proper source of the Jordan, but not with sufficient reason. It is indeed a copious fountain, springing out from the earth in a wide and rapid but shallow stream, in front of a cave formerly dedicated to Pan; but not at all in the manner described by Josephus, who speaks of a yawning chasm in the cave itself, and an unfathomable depth of still water, of which there is neither appearance nor tradition at present, the cave itself being perfectly dry. (*Bell. Jud.* i. 21. § 3.) He states, however, that it is a popular error to consider this as the source of the Jordan. Its true source, he subsequently says (iii. 9. § 7), was ascertained to be at Phiala, which he describes as a circular pool, 120 stadia distant from Caesareia, not far from the road that led to Trachonitis, i. e. to the east. This pool, he says (named from its form), was always full to the brim, but never overflowed, and its connection with the fountain at Paneas was discovered by Herod Philip the tetrarch in the following manner: — He threw chaff into the lake Phiala, which made its appearance again at the fountain of Paneas. This circular, goblet-shaped pool, about a mile in diameter, is now called *Birket-er-Ram.* It is situated high in a bare mountain region, and strongly resembles the crater of an extinct volcano. It is a curious error of Irby and Mangles to represent the surrounding hills as "richly wooded" (*Travels*, p. 287). The water is stagnant, nor is there any appearance or report among the natives of any stream issuing from the lake, or of any subterranean communication with the fountain of Paneas. The above-named travellers correctly represent it as having "no apparent supply or discharge." The experiment of Philip is therefore utterly unintelligible, as there is no stream to carry off the chaff. (For a view of Phiala, see Traill's *Josephus*, vol. ii. p. 46, and lxxx. &c.)

2. The second fountain of the Jordan is at *Tell-el-Kadi.* [Dan.] This is almost equally copious with the first-named; and issues from the earth in a rapid stream on the western side of the woody hill, on which traces of the city may still be discovered. The stream bears the ancient name of the town, and is called *Nahr Ledân*, "the river *Ledân*," sometimes misunderstood by travellers as the ancient name of the river, which certainly no longer exists among the natives. This is plainly the Daphne of Josephus, "having fountains, which, feeding what is called the little Jordan, under the temple of the golden calf, discharge it into the great Jordan." (*Bell. Jud.* iv. 1. § 1, conf. *Ant.* viii. 8. § 4; and see Reland, *Palaestina*, p. 263.)

3. A mile to the west of *Tell-el-Kadi*, runs the *Nahr Hasbâny*, the *Hasbeia* river, little inferior to either of the former. It rises 6 or 8 miles to the north, near the large village of *Hasbeia*, and being joined in its course by a stream from Mount Hermon, contributes considerably to the bulk of the Jordan. It is therefore somewhat remarkable that this tributary has been unnoticed until comparatively modern times. (Robinson, *Bib. Res.* vol. iii. p. 354, note 2.)

These three principal sources of the Jordan, as the natives affirm, do not intermingle their waters until they meet in the small lake now called *Bahr-*

el-Huleh, "the waters of Merom" of Scripture (*Josh.* xi. 5, 7), the Semechonitis Palus of Josephus (*Ant.* v. 5. § 1, *Bell. Jud.* iii. 12. § 7, iv. 1. § 1); but the plain between this lake and Paneas is hard to be explored, in consequence of numerous fountains and the rivulets into which the main streams are here divided. (Robinson, *l. c.* pp. 353, 354; *Bibliotheca Sacra*, 1843, pp. 12, 13.)

This point was investigated by Dr. Robinson in 1852, and he found that both the *Ledân* and the *Hasbâny* unite their waters with the stream from *Banias*, some distance above the lake, to which they run in one stream. (*Journal R. Geog. Soc.* vol. xxiv. p. 25, 1855.)

This region, now called *Merj-el-Huleh*, might well be designated ἕλος or ἕλη τοῦ Ἰορδάνου, "the marshes of Jordan," by which name, however, the author of the first book of Maccabees (1 *Macc.* ix. 42) and Josephus (*Ant.* xiii. 1. § 3) would seem to signify the marshy plain to the south of the Dead Sea. The waters from the three sources above-mentioned being collected into the small lake, and further augmented by the numerous land springs in the *Bahr* and *Ard-el-Huleh*, run off towards the south in one current towards the sea of Tiberias [Tiberias Mare], a distance, according to Josephus, of 120 stadia. They flow off at the south-western extremity of this lake, and passing through a district well described by Josephus as a great desert (πολλὴν ἐρημίαν, *B. J.* iii. 9. § 7), now called by the natives *El-Ghor*, lose themselves in the Dead Sea.

Attention has been lately called to a peculiar phenomenon exhibited by this river, the problems relating to which have been solved twice within the last few years by the enterprise of English and American sailors. In the spring of the year 1838 a series of barometrical observations by M. Bertou gave to the Dead Sea a depression of 1374 feet below the level of the Mediterranean, and to the sea of Tiberias a depression of 755 feet, thus establishing a fall of 619 feet between the two lakes. At the close of the same year the observations were repeated by Russegger, with somewhat different results; the depression of the Dead Sea being given as 1429 feet, the sea of Tiberias 666 feet, and the consequent fall of the Jordan between the two, 763 feet. Herr von Wildenbruch repeated the observations by barometer in 1845, with the following results:—Depression of the Dead Sea 1446 feet, of the sea of Tiberias 845 feet, difference 600 feet. He carried his observations further north, even to the source at *Tell-el-Kadi*, with the following results:—At Jacob's bridge, about 2½ miles from the southern extremity of *Bahr Huleh*, he found the Jordan 89·9 feet above the Mediterranean; at the *Bahr Huleh* 100 feet; and at the source at *Tell-el-Kadi* 537 feet; thus giving a fall of 1983 feet in a direct course of 117 miles:—the most rapid fall being between the bridge of Jacob and the sea of Tiberias, a distance of only 8 miles, in which the river falls 845 feet, or 116 feet per mile. Results so remarkable did not find easy credence, although they were further tested by a trigonometrical survey, conducted by Lieut. Symonds of the Royal Engineers, in 1841, which confirmed the barometrical observations for the Dead Sea, but were remarkably at variance with the statement for the sea of Tiberias, giving to the former a depression of 1312 feet, and to the latter of 328 feet, and a difference of level between the two of 984 feet. The whole subject is ably treated by Mr. Petermann, in a paper read before the Geographical Society, chiefly in answer to the strictures of Dr. Robinson, in a communication made to the same society,—both of which papers were subsequently published in the journal of the society (vol. xviii. part 2, 1848). In consequence of the observations of Dr. Robinson (*Bib. Res.* vol. ii. p. 595, n. 4, and vol. iii. p. 311, n. 3), the writer in 1842 followed the course of the Jordan from the sea of Tiberias to the sea of *Huleh*, and found it to be a continuous torrent, rushing down in a narrow rocky channel between almost precipitous mountains. It is well described by Herr von Wildenbruch, who explored it in 1845, as a "continuous waterfall" (cited by Petermann, *l. c.* p. 103).

The lower Jordan, between the sea of Tiberias and the Dead Sea, was subsequently explored by Lieut. Molyneux in 1847, and by an American expedition under Lieut. Lynch in the following year. The following extracts from the very graphic account of Lieut. Molyneux, also contained in the number of the Royal Geographical Society's Journal (pp. 104—123) already referred to, will give the best idea of the character of this interesting river, hitherto so little known. Immediately on leaving the sea of Tiberias they found the river upwards of 100 feet broad and 4 or 5 deep; but on reaching the ruins of a bridge, about 2 miles down the stream, they found the passage obstructed by the ruins, and their difficulties commenced; for seven hours they scarcely ever had sufficient water to swim the boat for 100 yards together. In many places the river is split into a number of small streams, and consequently without much water in any of them. Occasionally the boat had to be carried upwards of 100 yards over rocks and through thorny bushes; and in some places they had high, steep, sandy cliffs all along the banks of the river. In other places the boat had to be carried on the backs of the camels, the stream being quite impracticable. The *Ghor*, or great valley of the Jordan, is about 8 or 9 miles broad at its upper end; and this space is anything but flat—nothing but a continuation of bare hills, with yellow dried-up weeds, which look when distant like corn stubbles. These hills, however, sink into insignificance when compared to the ranges of the mountains which enclose the *Ghor;* and it is therefore only by comparison that this part of the *Ghor* is entitled to be called a valley. Within this broader valley is a smaller one on a lower level, through which the river runs; and its winding course, which is marked by luxurious vegetation, resembles a gigantic serpent twisting down the valley. So tortuous is its course, that it would be quite impossible to give any account of its various turnings in its way from the lake of Tiberias to the Dead Sea. A little above *Beisan* the stream is spanned by an old curiously formed bridge of three arches, still in use, and here the *Ghor* begins to wear a much better and more fertile aspect. It appears to be composed of two different platforms; the upper one on either side projects from the foot of the hills, which form the great valley, and is tolerably level, but barren and uncultivated. It then falls away in the form of rounded sand-hills, or whitish perpendicular cliffs, varying from 150 to 200 feet in height, to the lower plain, which should more properly be called the valley of the Jordan. The river here and there washes the foot of the cliffs which enclose this smaller valley, but generally it winds in the most tortuous manner between them. In many places these cliffs are like walls. About this part of the Jordan the lower plain might be perhaps 1½ or 2 miles broad, and so full of the most rank and luxuriant vegetation, like a jungle, that in a few spots only can anything approach its banks. Below *Beisan* the higher terraces on either side begin to close in, and to narrow the fertile space below; the hills become irregular and only partly cultivated ; and by degrees the whole *Ghor* resumes its original form. The zigzag course of the river is still prettily marked by lines of green foliage on its banks, as it veers from the cliffs on one side to those on the other. This general character of the river and of the *Ghor* is continued to the Dead Sea, the mountains on either side of the upper valley approaching or receding, and the river winding in the lower valley between bare cliffs of soft limestone, in some places not less than 300 or 400 feet high, having many shallows and some large falls. The American expedition added little to the information contained in the paper of our enterprising countryman, who only survived his exploit one month. Lieut. Lynch's report, however, fully confirms all Lieut. Molyneux's observations; and he sums up the results of the survey in the following sentence:—"The great secret of the depression between lake Tiberias and the Dead Sea is solved by the tortuous course of the Jordan. In a space of 60 miles of latitude and 4 or 5 miles of longitude, the Jordan traverses at least 200 miles. . . . We have plunged down twenty-seven threatening rapids, besides a great many of lesser magnitude." (Lynch, *Narrative of the United States' Expedition to the Jordan, &c.*, p. 265.) It is satisfactory also to find that the trigonometrical survey of the officers attached to the American expedition confirms the results arrived at by Lieut. Symonds. (Dr. Robinson, *Theological Review* for 1848, pp. 764—768.)

It is obvious that these phaenomena have an important bearing on the historical notices of the river; and it is curious to observe (as Mr. Petermann has remarked), in examining the results of De Bertou, Russegger, and Von Wildenbruch, that the depression both of the Dead Sea and of the lake of Tiberias increases in a chronological order (with only one exception); which may perhaps indicate that a continual change is going on in the level of the entire *Ghor*, especially as it is well proved that the whole Jordan valley, with its lakes, not only has been but still is subject to volcanic action; as Russegger has remarked that the mountains between Jerusalem and the Jordan, in the valley of the Jordan itself, and those around the Dead Sea, bear unequivocal evidence of volcanic agency, such as disruptions, upheaving, faults, &c. &c.,—proofs of which agency are still notorious in continual earthquakes, hotsprings, and formations of asphalt.

One of the earliest historical facts connected with this river is its periodical overflow during the season of barley-harvest (*Josh.* iii. 15; 1 *Chron.* xii. 15; *Jeremiah*, xii. 5 ; see Blunt's *Undesigned Coincidences*, pp. 113, 114); and allusion is made to this fact after the captivity. (*Ecclus.* xxiv. 26; Aristeus, *Epist. ad Philocratem.*) The river in the vicinity of Jericho was visited by the writer at all seasons of the year, but he never witnessed an overflow, nor were the Bedouins who inhabit its banks acquainted with the phaenomenon. The American expedition went down the river in the month of April, and were off Jericho at Easter, yet they witnessed nothing of the kind, though Lieut. Lynch remarks, "the river is in the latter stage of a freshet; a few weeks earlier or later, and passage would have been impracticable." Considerably further north, however, not far below *Beisan*, Lieut. Molyneux remarked "a quantity of deposit in the plain of the Jordan, and the marks of water in various places at a distance from the river, from which it was evident that the Jordan widely overflows its banks; and the sheikh informed him that in winter it is occasionally half a mile across; which accounts for the luxuriant vegetation in this part of the *Ghor*" (*l. c.* p. 117). It would appear from this that the subsidence of the basin of the Dead Sea and the more rapid fall of the Jordan consequent upon it, which has also cut out for it a deeper channel, has prevented the overflow except in those parts where the fall is not so rapid.

Another change may also be accounted for in the same manner. "The fords of the Jordan" were once few and far between, as is evident from the historical notices. (*Josh.* ii. 7; *Judges*, iii. 28, vii. 24, xii. 5.) But Lieut. Molyneux says of the upper part of its course, "I am within the mark when I say that there are many hundreds of places where we might have walked across, without wetting our feet, on the large rocks and stones" (p. 115).

The thick jungle on the banks of the river was formerly a covert for wild beasts, from which they were dislodged by the periodical overflow of the river; and "the lion coming up from the swelling of Jordan" is a familiar figure in the prophet Jeremiah (xlix. 19, l. 44). It was supposed until very recently that not only the lion but all other wild beasts were extinct in Palestine, or that the wild boar was the sole occupant of the jungle ; but the seamen in company with Lieut. Molyneux reported having seen "two tigers and a boar" in their passage down the stream (p. 118).

The principal tributaries of the Jordan join it from the east ; the most considerable are the *Yarmuk* [GADARA] and the *Zerka* [JABBOK].

This river is principally noted in sacred history for the miraculous passage of the children of Israel under Joshua (iii.),—the miracle was repeated twice afterwards in the passage of Elijah and Elisha (2 *Kings*, ii. 8, 14),—and for the baptism of our Lord (*St. Matt.* iii. &c.). It is honoured with scanty notice by the classical geographers. Strabo reckons it the largest river of Syria (xvi. p. 755). Pliny is somewhat more communicative. He speaks of Paneas as its source, consistently with Josephus. "Jordanis amnis oritur è fonte Paneade, qui nomen dedit Caesareae : amnis amoenus, et quatenus locorum situs patitur ambitiosus, accolisque se praebens, velut invitus. Asphaltiden lacum dirum natura petit, a quo postremo ebibitur, aquasque laudatas perdit pestilentibus mistas. Ergo ubi prima convallium fuit occasio in lacum se fundit, quem plures Genesaram vocant, etc." (*Hist. Nat.* v. 15.) Tacitus, though more brief, is still more accurate, as he notices the *Bahr Huleh* as well as the sea of Tiberias. "Nec Jordanes pelago accipitur: sed unum atque alterum lacum, integer perfluit: tertio retinetur." (*Hist.* v. 6.)

The ancient name for *El-Ghor* was AULON, and the modern native name of the Jordan is *Es-Shiriah.*

(Karl von Raumer, *Palästina*, 2nd ed., 1850, pp. 48—54, 449—452; Ritter, *Erdkunde, &c. West Asien*, vol. 15, pp. 181—556, A. D. 1850, *Der*

Jordan und die Beschiffung des Todten Meeres, ein Vortrag, &c., 1850. The original documents, from which these are chiefly compiled, are:—Comte de Bertou, in the *Bulletin de la Soc. Géog. de Paris*, tom. xii. 1839, pp. 166, &c., with chart; Russegger, *Reisen in Europa, Asien, Afrika*, &c., vol. iii. Stuttgart, 1847, pp. 102—109, 132—134; Herr von Wildenbruch, *Monatsberichte de Gesellschaft für Erdkunde zu Berlin*, 1845, 1846.)

IV. The Dead Sea.

Of all the natural phaenomena of Palestine, the Dead Sea is that which has most attracted the notice of geographers and naturalists both in ancient and modern times, as exhibiting peculiarities and suggesting questions of great interest in a geological point of view.

Names.—The earliest allusion to this sea, which, according to the prevailing theory, refers to its original formation, is found in the book of Genesis (xiv. 3), where it is identified with the vale "of Siddim," and denominated "the Salt Sea" (ἡ ϑάλασσα τῶν ἁλῶν, LXX.); comp. Numb. xxxiv. 3, 12); which Salt Sea is elsewhere identified with "the sea of the plain" (*Deut.* iii. 17, iv. 49; *Josh.* iii. 16, xii. 3), ϑάλασσα Ἄραϐα, LXX.; called by the prophets Joel (ii. 20), Zachariah (xiv. 8), and Ezekiel (xlvii. 18), the "former," or "eastern sea." Its common name among the classical authors, first found in Diodorus Siculus (*inf. cit.*), and adopted by Josephus, is "Asphaltitis Lacus" (ἀσφαλτῖτις λίμνη), or simply ἡ Ἀσφαλτῖτις. The name by which it is best known among Europeans has the authority of Justin (xxxvi. 3. § 6) and Pausanias (v. 7. § 4), who call it ϑάλασσα ἡ νεκρά, "Mortuum Mare." Its modern native name is *Bahr Lût*, "the Sea of Lot,"—therein perpetuating the memorial of the catastrophe to which it may owe its formation, or by which it is certain that its features were considerably altered and modified. The name assigned it by Strabo must be referred to a slip of the author; for it is too much to assume with Falconer that the geographer had written Σοδόμης λίμνη, when all the copies read Σερϐωνὶς λ.

So copious are the modern notices of this remarkable inland sea, that it would be vain to attempt even an abridgment of them; and the necessity for doing so is in great measure superseded by the late successful surveying expedition, conducted by Lieut. Lynch of the American navy, whose published narrative has set at rest many questions connected with its physical formation. The principal ancient writers will be quoted in detail and in chronological order, that it may appear how far they have borrowed one from another, or may be regarded as independent witnesses. Their notices will then be substantiated or controverted by modern writers. The questions relating to the formation of the sea, its volcanic origin, and the other igneous phaenomena in the country, will be reserved for another chapter.

The earliest extant writer who has noticed at any length the marvels of the Dead Sea, is Diodorus Siculus (B. C. 45), who has twice described it; first in his geographical survey of the country (ii. 48), and subsequently in his account of the expedition of Demetrius against the Nabataei (xix. 98), to which last account a few particulars are added, which were omitted in the earlier book.

"We ought not to pass over the character of this lake (Asphaltites) unmentioned. It is situated in the midst of the satrapy of Idumaea, in length extending about 500 stadia, and in breadth about 60. Its water is very salt, and of an extremely noxious smell, so that neither fish nor any of the other ordinary marine animals can live in it: and although great rivers remarkable for their sweetness flow into it, yet by its smell it counteracts their effect. From the centre of it there rises every year a large mass of solid bitumen, sometimes more than 3 plethra in size, sometimes a little less than one plethrum.* For this reason the neighbouring barbarians usually call the greater, bull, and the lesser, calf. The bitumen floating on the surface of the water appears at a distance like an island. The time of the rising of the bitumen is known about twenty days before it takes place; for around the lake to the distance of several stadia the smell of the bitumen spreads with a noxious air, and all the silver, gold, and brass in the neighbourhood loses its proper colour; which, however, returns again as soon as all the bitumen is ejected. The fire which burns beneath the ground and the stench render the inhabitants of the neighbouring country sickly and very short-lived. It is nevertheless well fitted for the cultivation of palms, wherever it is traversed by serviceable rivers or fountains available for the purposes of irrigation. In a neighbouring valley grows the plant called balsam, which yields an abundant income, as the plant grows in no other part of the world, and it is much used by physicians as a medicine.

"The bitumen which rises to the surface is carried off by the inhabitants of both sides of the lake, who are hostilely inclined towards each other. They carry away the bitumen in a singular manner without boats: they construct large rafts of reeds, which they launch into the lake. Upon each of these not more than three can sit, two of whom row with oars attached to the raft, and the third, armed with a bow, drives off those who are sailing up from the opposite side, or who venture to use violence; but when they come near to the bitumen they leap on it with axes in their hands, and, cutting it like soft stone, they lade their raft, and then return. If the raft break and any one fall off, even though he may be unable to swim, he does not sink as in other water, but floats as well as one who could swim; for this water naturally supports any weight capable of expansion, or which contains air, but not solid substances, which have a density like that of gold, silver, and lead, and the like: but even these sink much more slowly in this water than they would if they were thrown into any other lake. This source of wealth the barbarians possess, and they transport it into Egypt and there sell it for the purposes of embalming the dead; for unless this bitumen is mixed with the other spices, the bodies will not long remain undecayed."

It has been mentioned that Strabo (cir. A. D. 14) describes it under the name of Sirbonis Lacus, a palpable confusion, as regards the name, with the salt lake on the eastern confines of Egypt [SIRBONIS LACUS], as is evident from his statement that it stretched along the sea-coast, as well as from the length which he assigns it, corresponding as it does with the 200 stadia given by Diodorus Siculus as the length of the true Sirbonis Lacus, which that author properly places between Coelesyria and

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* In book ii. he says the smaller masses were *two* plethra in size.

Egypt (i. 30). The mistake is the more unaccountable, as he not only describes the Dead Sea in a manner which shows that he was thoroughly acquainted with its peculiarities, but also cites the opinions of more ancient authors, who had described and attempted to explain its phaenomena. His notice is peculiarly interesting from the accounts which he gives of the formation of the bitumen, and the other indications which he mentions in the vicinity of the operation of volcanic agency, of which more will be said in the following chapter. The native traditions of the catastrophe of the cities of the plain, and the still existing monuments of their overthrow, are facts not mentioned by the earlier historian.

"The lake Sirbonis is of great extent: some have stated its circumference at 1000 stadia; it stretches along near the sea-coast, in length a little more than 200 stadia, deep, and with exceedingly heavy water, so that it is not necessary to swim, but one who advances into it up to his waist is immediately borne up. It is full of asphalt, which it vomits up at uncertain seasons from the midst of the depth, together with bubbles like those of boiling water, and the surface, curving itself, assumes the appearance of a crest. Together with the asphalt there rises much soot, smoky, and invisible to the sight, by which brass, silver, and everything shining, even gold, is tarnished; and by the tarnishing of their vessels the inhabitants of the neighbourhood know the time when the asphalt begins to rise, and make preparations for collecting it by constructing rafts of reeds. Now the asphalt is the soil of the earth melted by heat, and bubbling up, and again changed into a solid mass by cold water, such as that of the lake, so that it requires to be cut; it then floats on the surface by reason of the nature of the water, which, as I have said, is such that a person who goes into it need not swim, and indeed cannot sink, but is supported by the water. The people then sail up on the rafts, and cut and carry off as much as they can of the asphalt: this is what takes place. But Posidonius states that they being sorcerers use certain incantations, and consolidate the asphalt by pouring over it urine and other foul liquids, and then pressing them out. After this they cut it; unless perhaps urine has the same properties as in the bladder of those who suffer from stone. For gold-solder (*χρυσοκόλλα, borax*) is made with the urine of boys. In the midst of the lake the phaenomenon may reasonably take place, because the source of the fire, and that of the asphalt, as well as the principal quantities of it, are in the middle; and the eruption is uncertain, because the movements of fire have no order known to us, as is that of many other gases (*πνεύματα*). This also takes place in Apollonia of Epeirus. There are many other evidences also of the existence of fire beneath the ground; for several rough burnt rocks are shown near Moasas [Masada], and caves in several places, and earth formed of ashes, and drops of pitch distilling from the rocks, and boiling streams, with an unpleasant odour perceptible from a distance, and houses overthrown in every direction, so as to give probability to the legends of the natives, that formerly thirteen cities stood on this spot, of the principal of which, namely, Sodoma, ruins still remain about 60 stadia in circumference; that the lake was formed by earthquakes and the ebullition of fire, and hot water impregnated with bitumen and sulphur; that the rocks took fire; and that some of the cities were swallowed up, and others were deserted by those of their inhabitants who could escape. Eratosthenes gives a different account, namely, that the country being marshy, the greater part of it was covered like the sea by the bursting out of the waters. Moreover, in the territory of Gadara, there is some pernicious lake-water, which when the cattle drink, they lose their hair, hoofs, and horns. At the place named Tarichiae the lake affords excellent salt fish; it also produces fruit-trees, resembling apple-trees. The Egyptians use the asphalt for embalming the dead." (Lib. xvi. pp. 763, 764.)

Another confusion must be remarked at the close of this passage, where Strabo evidently places Tarichiae on the Dead Sea, whereas it is situated on the shores of the sea of Tiberias.

The next writer is the Jewish historian, who adds indeed little to the accurate information conveyed by his predecessors; but his account is evidently independent of the former, and states a few facts which will be of service in the sequel. Josephus wrote about A. D. 71.

"It is worth while to describe the character of the lake Asphaltites, which is salt and unproductive, as I mentioned, and of such buoyancy that it sustains even the heaviest substances thrown into it, and that even one who endeavours to sink in it cannot easily do so. For Vespasian, having come to examine it, ordered some persons who could not swim to be bound with their hands behind their backs, and to be cast into the deep; and it happened that all of them floated on the surface as if they were borne up by the force of a blast. The changes of its colour also are remarkable; for thrice every day it changes its appearance, and reflects different colours from the rays of the sun. It also emits in many places black masses of bitumen, which float on the surface, somewhat resembling headless bulls in appearance and size. The workmen who live by the lake row out, and, laying hold of the solid masses, drag them into their boats; but when they have filled them they do not find it easy to cut the bitumen, for, by reason of its tenacity, the boat adheres to the mass until it is detached by means of the menstruous blood of women or urine, to which alone it yields. It is used not only for shipbuilding but also for medicinal purposes: it is mixed with several drugs. The length of this lake is 580 stadia, as it extends as far as Zoara of Arabia: its breadth is 150 stadia. On the borders of the lake lies the territory of Sodom, formerly a flourishing country, both on account of the abundance of its produce and the number of its cities; now it is all an arid waste. It is said that it was destroyed by lightning, on account of the wickedness of its inhabitants. The traces of the heavenly fire and the ruins of five cities may still be seen; and ashes are found even in the fruits, which are of an appearance resembling the edible kinds, but which, when plucked, turn into smoke and ashes. Such confirmation do the legends concerning the land of Sodom receive from actual observation." (Joseph. *B. J.* iv. 8. § 4.)

The Dead Sea and its marvels was a subject suited to the inquiring spirit of the naturalist; and Pliny's account, though brief, is remarkably clear and accurate, except that, in common with all writers, he greatly overstates its size. He wrote probably too soon (A. D. 74) after Josephus to avail himself of his account and may, therefore, be regarded as an independent authority.

"This lake produces nothing but bitumen, from which circumstance its name is derived. It receives no animal body; bulls and camels float in it; and this is the origin of the report that nothing sinks in it. In length it exceeds 100 miles; its greatest breadth is 25 miles, its least 6. On the east of it lies Arabia Nomadum, on the south Macherûs, formerly the second fortress of Judaea after Jerusalem. On the same side there is situated a hot-spring, possessing medicinal properties, named Callirrhoë, indicating by its name the virtues of its waters." (*Hist Nat.* lib. v. 16.)

The last author who will be here cited is Tacitus, whose account may be given in the original. He appears in this, as in other passages, to have drawn largely on Josephus, but had certainly consulted other writers. He wrote A. D. 97.

"Lacus immenso ambitu, specie maris, sapore corruptior, gravitate odoris accolis pestifer, neque vento impellitur, neque pisces aut suetas aquis volucres patitur. Incertae undae: superjacta, ut solido, ferunt: periti imperitique nandi perinde attolluntur. Certo anni, bitumen egerit: cujus legendi usum, ut ceteras artes, experientia docuit. Ater suapte naturâ liquor, et sparso aceto concretus, innatat: hunc manu captum, quibus ea cura, in summa navis trahunt. Inde, nullo juvante, influit, oneratque, donec abscindas: nec abscindere aere ferrove possis: fugit cruorem vestemque infectam sanguine, quo feminae per menses exsolvuntur: sic veteres auctores. Sed gnari locorum tradunt, undantes bitumine moles pelli, manuque trahi ad littus: mox, ubi vapore terrae, solis inaruerint securibus cuneisque, ut trabes aut saxa, discindi. Haud procul inde campi, quos ferunt olim uberes, magnisque urbibus habitatos, fulminum jactu arsisse: et manere vestigia, terramque ipsam specie torridam, vim frugiferam perdidisse. Nam cuncta sponte edita, aut manu sata, sive herba tenus aut flore, seu solitam in speciem adolevere, atra et inania velut in cinerem vanescunt. Ego sicut inclytas quondam urbes igne coelesti flagrasse concesserim, ita halitu lacus infici terram, corrumpi superfusum spiritum, eoque foetus segetum et autumni putrescere reor, solo coeloque juxta gravi." (Hist. v. 6.)

This sea is subsequently noticed by Galen (A. D. 164) and Pausanias (cir. A. D. 174), but their accounts are evidently borrowed from some of those above cited from Greek, Jewish, and Latin writers; in illustration of whose statements reference will now be made to modern travellers, who have had better opportunities of testing the truth than were presented to them; and it will appear that those statements, even in their most marvellous particulars, are wonderfully trustworthy; and that the hypotheses by which they endeavoured to account for the phenomena of this extraordinary lake are confirmed by the investigations of modern science.

1. *General Remarks.*—It is deeply to be regretted that the results arrived at by the American exploring expedition, under Lieut. Lynch, have been given to the world only in the loose, unsystematic and thoroughly unsatisfactory notes scattered through the personal narrative published by that officer; and that his official report to his government has not been made available for scientific purposes. The few meagre facts worth chronicling have been extracted in a number of the Bibliotheca Sacra, from which they are here copied. (Vol. v. p. 767, and vol. vii. p. 396.) The distance in a straight line from the fountain *'Ain-el-Feshkhah,* on the west, directly across to the eastern shore, was nearly 8 statute miles. The soundings gave 696 feet as the greatest depth. Another line was run diagonally from the same point to the south-east, to a chasm forming the outlet of the hot-springs of Callirrhoë. The bottom of the northern half of the sea is almost an entire plain. Its meridional lines at a short distance from the shore scarce vary in depth. The deepest soundings thus far are 188 fathoms, or 1128 feet. Near the shore the bottom is generally an incrustation of salt; but the intermediate one is soft, with many rectangular crystals, mostly cubes, of pure salt. The southern half of the sea is as shallow as the northern one is deep, and for about one-fourth of its entire length the depth does not exceed 3 fathoms or 18 feet. Its southern bed presented no crystals, but the shores are lined with incrustations of salt. Thus, then, the bottom of the Dead Sea forms two submerged plains, an elevated and a depressed one. The first, its southern part, of slimy mud covered by a shallow bay: the last, its northern and largest portion, of mud with incrustations and rectangular crystals of salt, at a great depth, with a narrow ravine running through it, corresponding with the bed of the river Jordan at one extremity and the *Wady-el-Jeib* at the other. The opposite shores of the peninsula and the west coast present evident marks of disruption.

2. *Dimensions.* — It will have been seen that the ancient authorities differ widely as to the size of the sea: Diodorus stating it at 500 stadia by 60; Pliny at 100 miles in length, by 25 miles in its widest, and 6 miles in its narrowest part; Josephus at 280 stadia by 150. Strabo's measure evidently belongs to the Sirbonis Lacus, with which he confounded the Dead Sea, and is copied from Diodorus's description of that lake. Of these measures the earliest, viz. that of Diodorus, comes nearest to modern measurement. We have seen that a straight line from *'Ain-el-Feshkhah* to the east shore measured nearly 8 statute miles: from *'Ain Jidy* directly across to the mouth of the Arnon the distance was about 9 statute miles. The length of the sea does not seem to have been measured by the Americans, but the near agreement of their actual measurement of the width with the computation of Dr. Robinson may give credit to his estimate of the length also. His observations resulted in fixing the breadth of the sea at *'Ain Jidy* at about 9 geographical miles, and the length about 39,—*'Ain Jidy* being situated nearly at the middle point of the western coast. (*Bib. Res.* vol. ii. p. 217.)

3. *Saltness and Specific Gravity.* — Its excessive saltness, noticed by Josephus, is attested by all travellers; and is indicated by the presence of crystals of salt in profusion over the bed of the sea, — "at one time Stellwagen's lead brought up nothing but crystals," — as well as by the district of rock-salt at the south-west quarter of the sea, where the American officers discovered "a lofty, round pillar, standing detached from the general mass, composed of solid salt, capped with carbonate of lime, cylindrical in front and pyramidal behind, about 40 feet high, resting on a kind of oval pedestal from 40 to 60 feet above the level of the sea." (Lynch, *Expedition*, p. 307.) In the southern bay of the sea, where the water encroaches more or less according to the season, it dries off into shallows and small pools, which in the end deposit a salt as fine and as well bleached, in some instances, as that in regular salt-pans. In this part, where the salt water stagnates and evaporates, Irby and Mangles "found several persons engaged in

peeling off a solid surface of salt, several inches in thickness; they were collecting it and loading it on asses." (*Travels*, p. 139.) It has been sometimes asserted that the water is so saturated with salt that salt cannot be dissolved in it. The experiment was tried by Lieut. Lynch with the following result:—"Tried the relative density of the water of this sea and of the Atlantic—distilled water being as 1. The water of the Atlantic was 1·02, that of this sea 1·13; the last dissolved $\frac{1}{11}$, the water of the Atlantic $\frac{1}{6}$, and distilled water $\frac{5}{17}$, of its weight of salt. The boats were found to draw 1 inch less water when afloat upon this sea than in the river." (Lynch, p. 377.) The experiment tried by Vespasian has been repeated by nearly all travellers, of course with the same result. The density and buoyancy of the waters is such that it is impossible to sink in it. "A muscular man floated nearly breast high, without the least exertion." Several analyses of the waters have been made with various results, to be accounted for, as Dr. Robinson supposes, by the various states of the sea at different seasons; for its body of water is increased to the height of 7 feet or more in the rainy season (Lynch, p. 289), or, according to Dr. Robinson, 10 or 15 feet; for he found traces of its high-water mark, at the south end, in the month of May, more than an hour south of its limit at that time. The following are the results of the analyses, the standard of comparison for the specific gravity being distilled water at 1000:—

	Dr. Marset, 1807.	Gay-Lussac, 1818.	Pf. Gmelin, 1826.	Dr. Apjohn, 1839.
Specific Gravity - -	1211	1228	1212	1153
Chloride of Calcium	3·920	3·98	3·2141	2·438
" Magnesium	10·246	15·31	11·7734	7·370
Bromide of Magnesium	—	—	0·4393	0·201
Chloride of Potassium	—	—	1·6738	0·852
" Sodium	10·360	6·95	7·0777	7·839
" Manganese	—	—	0·2117	0·005
" Aluminum	—	—	0·0896	—
" Ammonium	—	—	0·0075	—
Sulphate of Lime	0·054	—	0·0527	0·075
	24·580	26·24	24·5398	18·780
Water - - -	75·420	73·76	75·4602	81·220
	100	100	100	100

(Robinson, *Bib. Res.* ii. pp. 224, 225.)

Russegger says:—"The excessive saltness of the Dead Sea is easily accounted for by the washing down of the numerous and extensive salt-beds, which are peculiar to the formation of the basin, in which also are found bituminous rocks in sufficient quantity to enable us, without doing violence to science, to explain several chemical and physical peculiarities of this lake-water by the continual contact of these rocks with water strongly impregnated with salt." (*Reisen*, p. 207.)

4. *Evaporation.*—The enormous quantity of water brought down by the Jordan, particularly in the rainy season, and by the other streams around the Dead Sea, some of which are very considerable,—as e. g. the Arnon was found to be 82 feet wide and 4 feet deep at its mouth,—is all carried off by evaporation; and, when the small extent of the sea is considered, it is clear that the decomposition of its waters must be very rapid. The ancient writers speak of a noxious smell, of bubbles like those of boiling water, of much soot, and an invisible vapour, tarnishing all metals, and deleterious to the inhabitants; and its change of aspect thrice a day may also be ascribed to the same cause. Now it is remarkable that nearly all these phaenomena have been noticed by recent explorers, and the single one which is not confirmed is accounted for in a manner which must exempt the ancient geographers from the charge of misrepresentation or exaggeration; and it may well be believed that the enormous chemical processes, perpetually going forward in the depths of the sea, may occasionally produce effects upon the surface which have not been chronicled by any modern traveller. Lieut. Lynch, while encamped near Engedi, remarked, "a strong smell of sulphuretted hydrogen," though there are no thermal springs in this vicinity; and again, "a foetid sulphureous odour in the night;"—"the north wind, quite fresh, and accompanied with a smell of sulphur." Lieut. Molyneux detected the same disagreeable smell the night he spent upon the sea, which he ascribed to the water (*Journal of the R. Geog. Soc.* vol. xviii. p. 127, 1848.) But Lieut. Lynch states that, "although the water was greasy, acrid, and disagreeable, it was perfectly inodorous." He is therefore inclined to attribute the noxious smell to the foetid springs and marshes along the shores of the sea, increased, perhaps, by exhalations from stagnant pools in the flat plain which bounds it to the north. (*Expedition*, pp. 292, 294, 296, 300.) The "pale-blue misty appearance over the sea," "the air over the sea, very misty," and "the two extremities of the sea misty, with constant evaporation" (p. 294), are other notes indicating the unnatural state of the atmosphere surcharged with the gases disengaged by the process. On a stormy night "the surface of the sea was one wide sheet of phosphorescent foam, so that a dark object could have been discerned at a great distance" (p. 281; comp. Molyneux, *l. c.* p. 129). A kind of mirage, noticed by many travellers, may be attributed to the same cause. "A thin haze-like vapour over the southern sea:—appearance of an island between the two shores" (p. 288). This phaenomenon is more fully noticed by Irby and Mangles: "This evening, at sunset, we were deceived by a dark shade on the sea, which assumed so exactly the appearance of an island that we entertained no doubt regarding it, even after looking through a telescope. It is not the only time that such a phaenomenon has presented itself to us; in two instances, looking up the sea from its southern extremity, we saw it apparently closed by a low, dark line, like a bar of sand to the northward; and, on a third occasion, two small islands seemed to present themselves between a long sharp promontory and the western shore. We were unable to account for these appearances, but felt little doubt that they are the same that deceived Mr. Seetzen into the supposition that he had discovered an island of some extent, which we have had opportunity of ascertaining, beyond all doubt, does not exist. It is not absolutely impossible, however, that he may have seen one of those temporary islands of bitumen, which Pliny describes as being several acres in extent." (*Travels*, p. 141.) Two effects of the heavy atmosphere of the sea remain to be noticed: one, the irresistible feeling of drowsiness which it induced in all who navigated it; the other, confirming, in a remarkable manner, the ancient testimonies, above cited, that the water appeared to be destructive to everything it touched, particularly metals; viz. that "everything in the boat was covered with a nasty slimy substance, iron dreadfully corroded, and looked as if covered with coal-tar." (Molyneux, *l. c.* p. 128.) The "bubbles like those of boiling water," mentioned by Strabo, may be identified with the curious broad strip of foam, lying in a straight line nearly north and south throughout the whole length of the sea, which

seemed to be constantly bubbling and in motion. (Molyneux, p. 129; Lynch, pp. 288, 289.) And even the marvellous fact mentioned by Josephus, of the sea changing its colour three times a day, may derive some countenance from testimonies already cited, but more especially from the following notice of Lieut. Lynch: — "At one time, to-day, the sea assumed an aspect peculiarly sombre. . . . The great evaporation enveloped it in a thin, transparent vapour, its purple tinge contrasting strangely with the extraordinary colour of the sea beneath, and, where they blended in the distance, giving it the appearance of smoke from burning sulphur. It seemed a vast caldron of metal, fused but motionless" (p. 324): "in the forenoon it had looked like a sheet of foam." In the afternoon, of the same day, it "verified the resemblance which it has been said to bear to molten lead;" "at night it had the exact hue of absinthe" (p. 276). The earlier testimony of Prince Radzivil may also be adduced, who, after citing Josephus, adds, that he had had ocular proof of the fact: "Nam mane habebat aquam nigricantem; meridie, sole intenso (sunt enim calores hic maximi) instar panni fit caerulea: ante occasum, ubi vis caloris remittit, tanquam limo permixta, modice rubet, vel potius flavescit." (*Ierosolymitana Peregrinatio*, p. 96.) A familiarity acquired by three weeks' diligent examination did not remove the feeling of awe inspired by its marvels: "So sudden are the changes of the weather, and so different the aspects it presents, as at times to seem as if we were in a world of enchantments. We are alternately beside and upon the brink and the surface of a huge and sometimes seething caldron." (Lieut. Lynch, *Bib. Sacr.* vol. v. p. 768.)

5. *Bitumen.* — It is to be regretted that the American expedition has thrown no new light on the production of the asphalt for which this sea was once so famous. Along almost the whole of the west coast numerous fragments of this substance are found among the pebbles, but there is no record of any considerable masses or fields of it being seen by any European travellers in modern times; unless, as is suggested by Irby and Mangles, the imaginary islands may be so regarded. But it is curious that the traditions of the natives still confirm the notice of Strabo that drops of pitch are distilled from rocks on the eastern shore;—a story repeated by various Arab sheikhs to Seetzen, Burckhardt, and Robinson, the last of whom also mentions the fact of their belief that the large masses of bitumen appear only after earthquakes. Thus, after the earthquake of 1834, a large quantity was thrown upon the shore near the south-western part of the sea, of which one tribe brought about 60 kuntârs into market (each kuntâr = 98 lbs.); and that after the earthquake of Jan. 1st, 1837, a large mass of bitumen (one said like an island, another like a house) was discovered floating on the sea, and was driven aground on the west side, not far to the north of *Usdum.* The Arabs swam off to it, and cut it up with axes so as to bring it ashore; as Tacitus tells us was done in his times, though he mentions what he considered the less probable account of its flowing as a black liquid into the ships in a perpetual stream. (Robinson, *Bib. Res.* vol. ii. pp. 228—231.) That the water of this sea is destructive of all animal life, as all the ancients held, seems sufficiently proved; for although shells have been found on the shore, they have been evidently washed down by the Jordan or other fresh-water streams, and their inmates destroyed by the sea water; while the birds that have been occasionally seen on its surface may be regarded as denizens of those same streams: and no animal life has been discovered in its waters.

V. Volcanic Phaenomena.

Something must now be said of the various theories by which it has been attempted to account for the wonderful phaenomena above recorded of the depression of the *Ghor*, or Valley of the Jordan; and of the formation and physical constitution of the Dead Sea. All theories suppose volcanic agency: and it is worthy of observation that, while the earliest historical and poetical records of the country bear witness to a familiarity with such phaenomena, the existing geological monuments confirm the testimony. Independently of the igneous agency by which the cities of the plain were destroyed, much of the descriptive imagery of the psalmists and prophets is borrowed from volcanos and earthquakes; while there are evidences of an earthquake of very great and probably destructive violence during the reign of Uzziah, king of Judah, which formed a kind of era in the history of the country, being alluded to after an interval of 300 years. (*Amos*, i. 1; *Zechariah*, xiv. 5.) The existing phaenomena may be briefly mentioned, beginning with one recently discovered by the American explorers, of whom "Mr. Aulick reports a volcanic formation on the east shore, and brought specimens of lava" (p. 280). The mountain known as *Jebel Mûsa*, at the north-east of the Dead Sea, composed entirely of black bituminous limestone, which burns like coal, has not been investigated so fully as it deserves: but the basaltic columns in the vicinity of the sea of Tiberias have been frequently noticed by travellers. The thermal fountains of Callirrhoë, Gadara, and Tiberias complete the chain of evidence, and render it highly probable that the extinct volcano noticed by Dr. Robinson at a short distance north-west of *Safed*, the Frank Mountain, and others, may have been active during the historical period, and furnished the poets and prophets with the sublime imagery of the Bible. Having then discovered the agent of the geological changes that the country has passed through, it may be interesting to hear the opinion of two eminent and scientific writers on the great problem under consideration.

Russegger, who has himself carefully examined the phaenomena of the country and tested the observations of preceding travellers, thus sums up the results (*Reisen*, p. 205): —

"From its exit from the lake of Tiberias to its entrance into the Dead Sea the Jordan has a fall of 716 Paris feet and thus lies at the latter place 1341 Paris feet below the level of the Mediterranean sea. At the southern extremity of the Dead Sea lie the marshy lowlands of *Wady-el-Ghor*, the commencement of *Wady-el-Araba*, and apparently very little higher than the Dead Sea itself. These lowlands join *Wady-el-Araba*, the bed of which rises gently to the watershed which separates the water system of the Dead Sea from that of the Red Sea. As the watershed of *Wady-el-Araba* is apparently of no considerable height above the level of the sea, the length of this remarkable depression may be reckoned from the northern extremity of the plain *El-Batiheh* (to the north of the sea of Tiberias) to this watershed, a distance of full three degrees. All the rock of this region consists of normal formations, amongst which those of the Jura and chalk period prevail. It is in the northern part of this country alone that volcanic formations are found in considerable quantities. Nevertheless much of the land in which volcanic rocks are not found bears evident marks of frequent volcanic action, such as hot-springs; the crater-like depressions, such as the basin of Tiberias, and that of the Dead Sea, with its basaltic rocks; the frequent and visible disturbances of the strata of the normal rocks, the numerous crevices, and especially the frequent and violent earthquakes. The line of earthquakes in Syria includes Hebron, Jerusalem, *Nablûs*, Tiberias, *Safed*, *Baalbek*, Aleppo, from thence takes a direction from south-west to north-east, follows the direction of the central chain of Syria, runs parallel to that of the valley of the Jordan, and has its termination northwards, in the volcanic country on the slope of Taurus (*Giaur Dagh*), and southwards in the mountain land of Arabia Petraea. At several places branches of this great volcanic crevice appear to stretch as far as the sea, and to touch *Jaffa*, *Acre*, *Beirût*, Antioch, — unless, indeed, there be a second crevice, parallel to the first, running along the coast, and connecting the above places. I am of opinion that such is the case, and that there exists also a third crevice, coinciding with the direction of the valley of the Jordan, and united to the principal crevice above mentioned at its northern extremity. This supposition will account for the depression of the valley of the Jordan. At the time of the destruction of Sodom and Gomorrah the surface of the crevice opened, and the great depression of the ground from *Jebel-es-Sheich* to the watershed in *Wady-el-Araba* followed. The difference of the resistance arising from local circumstances, the volcanic eruptions connected with this phaenomenon, the local form of the land, and the different depths of the chasm then formed, caused a more or less extensive depression, and created along the chasm crater-like hollows, some of extraordinary depth, as the basin of Tiberias and that of the Dead Sea. These hollows, as is usual in such cases, became filled with water, and formed a system of lakes. Next the waters from the sides of *Jebel-es-Sheich* formed the principal stream of Jordan connecting these lakes, having overflowed them successively. This however was not the case with the Dead Sea. The watershed of *Wady-el-Araba* is probably much more ancient than the depression; and as the Red Sea, judging by the geognostic nature of *Wady-el-Araba*, formerly seems to have extended so far inland, this barrier must have existed at the time of the depression, since otherwise the Red Sea would have burst into the hollow formed by the sinking of the land. If, however, there existed before the time of the depression a regular fall throughout the whole valley to the Red Sea, it is natural to suppose that at that time the Jordan flowed into the Red Sea, and that when the depression took place its course was interrupted. However this may have been, after the depression the filling of the basin of the Dead Sea continued until it became of such superficies, that the evaporation of the water was equal to the influx. The appearance of its shores proves that, owing either to a greater influx of water during rainy seasons, or to a less copious evaporation caused by circumstances of temperature, the sea at one time was consideraby higher than at present."

Professor Daubeny introduces his theory with other notices of volcanic agency collected from modern books of travel. (Dr. Daubeny, *A Description of active and extinct Volcanos, &c.* 2nd ed. pp. 350—363.)

"If we proceed southwards, from the part of Asia Minor we have just been considering, in the direction of Palestine, we shall meet with abundant evidences of igneous action to corroborate the accounts that have been handed down to us by ancient writers, whether sacred or profane, from both which it might be inferred that volcanos were in activity even so late as to admit of their being included within the limits of authentic history. (*Nahum*, i. 5, 6; *Micah*, i. 3, 4; *Isaiah*, lxiv. 1—3; *Jer.* li. 25, 26.)

"The destruction of the five cities on the borders of the lake Asphaltitis or Dead Sea, can be attributed, I conceive, to nothing else than a volcanic eruption, judging both from the description given by Moses of the manner in which it took place (*Gen.* xix. 24, 25, 28; *Deut.* xxix. 23), and from the present aspect of the country itself.

"Volney's description of the present state of this country fully coincides with this view. (*Travels in Egypt and Syria*, vol. i. pp. 281, 282.)

"'The south of Syria,' he remarks, 'that is, the hollow through which the Jordan flows, is a country of volcanos: the bituminous and sulphureous sources of the lake Asphaltitis, the lava, the pumice-stones thrown upon its banks, and the hot-baths of Tabaria, demonstrate that this valley has been the seat of a subterraneous fire, which is not yet extinguished. Clouds of smoke are often observed to issue from the lake, and new crevices to be formed upon its banks. If conjectures in such cases were not too liable to error we might suspect that the whole valley has been formed only by a violent sinking of a country which formerly poured the Jordan into the Mediterranean. It appears certain, at least, that the catastrophe of five cities destroyed by fire must have been occasioned by the eruption of a volcano then burning.

"'The eruptions themselves have ceased long since, but the effects which usually succeed them still continue to be felt at intervals in this country. The coast in general is subject to earthquakes; and history notices several which have changed the face of Antioch, Laodicea, Tripoli, Berytus, Tyre, and Sidon. In our time, in the year 1759, there happened one which caused the greatest ravages. It is said to have destroyed in the valley of Baalbec upwards of 20,000 persons; a loss which has never been repaired. For three months the shock of it terrified the inhabitants of Lebanon so much as to make them abandon their houses and dwell under tents.'

"In addition to these remarks of Volney, a recent traveller, Mr. Legh (see his account of Syria, attached to Macmichael's *Journey from Moscow to Constantinople*), states that, "on the south-east side of the Dead Sea, on the right of the road that leads to *Kerak*, red and brown hornstone, porphyry, in the latter of which the felspar is much decomposed, syenite, breccia, and a heavy black amygdaloid, containing white specks, apparently of zeolite, are the prevailing rocks. Not far from *Shobec*, where there were formerly copper mines, he observed portions of scoriae. Near the fortress of *Shobec*, on the left, are two volcanic craters; on the right, one. The Roman road on the same side is formed of pieces of lava. Masses of volcanic rock also occur in the valley of *Ellasar*.

"The western side of the valley of the Jordan, according to Russegger, is composed of Jura limestone, intersected by numerous dykes and streams of basalt, which, with its deep fissures, the earthquakes to which it is subject, and the saline sulphureous springs, which have a temperature of 46° cent., attest the volcanic origin of this depression.

"The other substances met with in the neighbourhood are no less corroborative of the cause assigned. On the shore of the lake Mr. Maundrell found a kind of bituminous stone, which I infer from his description to be analogous to that of Radusa in Sicily.

"It would appear that, even antecedently to the eruption mentioned in Scripture, bitumen-pits abounded in the plain of Siddim. Thus, in the account of the battle between the kings of Sodom and Gomorrah and some of the neighbouring princes (*Gen.* xiv.), it is said, 'And the vale of Siddim was full of slime-pits,' which a learned friend assures me ought to be translated fountains of bitumen.

"But besides this volcanic eruption, which brought about the destruction of the cities, it would appear that the very plain itself in which they stood was obliterated, and that a lake was formed in its stead. This is collected, not only from the apparent non-existence of the valley in which these cities were placed, but likewise from the express words of Scripture, where, in speaking of the wars which took place between the kings of Sodom and Gomorrah and certain adjoining tribes, it is added that the latter assembled in the vale of Siddim, which is the Salt (*i. e.* the Dead) Sea.

"It is therefore supposed that the lake itself occupies the site of this once fertile valley, and that it was produced by the waters of the Jordan, which, being without an outlet, would fill the hollow until the surface over which they spread themselves proved sufficiently large to cause the loss arising from evaporation to be equivalent to the accessions it received from the rains and snows of the mountains in which it took its rise.

"This hypothesis assumes that previously to the existence of the Dead Sea the Jordan must have had an outlet, either into the Mediterranean or into the Red Sea; and accordingly when it was discovered by Burckhardt, that there actually existed a longitudinal valley, parallel to the course which the Jordan took before it reached the Dead Sea, as well as to the larger axis of that expanse of waters, running from north to south, and extending from the southern termination of the Dead Sea to the extremity of the gulf of *Akaba*, it was immediately concluded that this valley was in fact the former bed of the Jordan, which river, consequently, prior to the catastrophe by which the Dead Sea was produced, had flowed into this arm of the Red Sea.

"Briefly, then, to recapitulate the train of phaenomena by which the destruction of the cities might have been brought about, I would suppose that the river Jordan, prior to that event, continued its course tranquilly through the great longitudinal valley called *El-Arabah*, into the gulf of *Akaba;* that a shower of stones and sand from some neighbouring volcano first overwhelmed these places; and that its eruption was followed by a depression of the whole of the region, from some point apparently intermediate between the lake of Tiberias and the mountains of Lebanon, to the watershed in the parallel of 30°, which occurs in the valley of *El-Arabah* above mentioned. I would thence infer that the waters of the Jordan, pent up within the valley by a range of mountains to the east and west, and a barrier of elevated table-land to the south, could find no outlet, and consequently by degrees formed a lake in its most depressed portion; which, however, did not occur at once, and therefore is not recorded by Scripture as a part of the catastrophe (see the passage in *Ezekiel*, xlvii. 8, indicating, if it be interpreted literally, the gradual manner in which the Dead Sea was formed, and likewise perhaps the existence of a tradition that its waters once had their exit in the Red Sea), though reference is made in another passage to its existence in what was before the valley of Siddim.

"If, as Robinson states, extensive beds of salt occur immediately round its margin, the solution of the contents of these by the waters of the lake would account for their present composition, its saltness increasing nearly to the point of saturation, owing to the gradual accession of waters from above, which, on evaporating, would leave their salt behind; whilst the bitumen might either have existed there previously as a consequence of antecedent volcanic eruptions, or have been produced by the very one to which reference is here made.

"I do not, however, see what is gained by attributing the destruction of these cities, as some have preferred to do, to the combustion of these beds of bitumen, as the latter could have been inflamed by no natural agent with which we are acquainted except the volcano itself, which therefore must in any case be supposed instrumental, and, being invoked, will alone enable us to explain all the facts recorded.

"It must at the same time be confessed that much remains to be done before this or any other explanation can be received as established; and I am disappointed to find that amongst the crowds of travellers who have resorted to the Holy Land within the last twenty years, so few have paid that attention to the physical structure of the country which alone could place the subject beyond the limits of doubt and controversy.

"The geologist, for instance, would still find it worth his while to search the rocks which bound the Dead Sea, in order to discover if possible whether there be any crater which might have been in a state of eruption at the period alluded to; he should ascertain whether there are any proofs of a sinking of the ground, from the existence of rapids anywhere along the course of the river, and whether south of the lake can be discovered traces of the ancient bed of the Jordan, as well as of a barrier of lava stretching across it, which latter hypothesis Von Buch, I perceive, is still inclined to support; nor should he omit to examine whether vestiges of these devoted cities can be found, as some have stated, submerged beneath the waters, and buried, like Pompeii, under heaps of the ejected materials."

VI. Historical Geography.

1. *Earliest period.* — The first notice we have of the inhabitants of Palestine is in the days of Abraham's immigration, when the Canaanite was in the land, from whom it received its earliest appellation, "the land of Canaan." (*Gen.* xii. 5, 6, xiii. 7, 12, &c.) The limits of their country are plainly defined in the genealogy of Canaan; but its distribution among the various families of that patriarch is nowhere clearly stated. "Canaan begat Sidon his first-born, and Heth, and the Jebusite, and the Amorite, and the Girgasite, and the Hivite, and the Arkite, and the Sinite, and the Arvadite, and the Zemarite, and the Hamathite: and afterwards were the families of the Canaanites spread abroad. And

the border of the Canaanites was from Sidon, as thou comest to Gerar, unto Gaza; as thou goest unto Sodom, and Gomorrah, and Admah, and Zeboim, even unto Lasha" (x. 15—19). As several of these names occur no more in the history of Palestine, we must suppose either that the places reappear under other names, or that these tribes, having originally settled within the limits here assigned, afterwards migrated to the north, where we certainly find the Arvadites and Hamathites in later times. Of the eleven families above named, the first six are found in the subsequent history of the country: the descendants of Sidon on the coast to the north; the children of Heth in Hebron, on the south; the Jebusites to the north of these, in the highlands about Jerusalem; the Amorites to the east of the Hittites, on the west of the Dead Sea; the Girgashites, supposed to be a branch of the Hivites next named, who were situated north of the Jebusites in Shechem and its vicinity. (*Gen.* xxxiv. 2.) The coast to the south was wrested from the Canaanites in very early times, if they ever possessed it; for throughout the records of history the Philistines, descendants of Mizraim, not of Canaan, were masters of the great western plain (x. 14). The distribution of the country among these tribes is involved in further confusion by the introduction of the Perizzites with the Canaanites as joint occupiers of the country (xiii. 7), and by the fact of the Canaanites appearing as a distinct tribe, where the Hittites, the Amorites, the Girgashites, and the Jebusites, who were all alike Canaanites, are severally enumerated (xv. 19—21). It would appear also that while the name Canaanites was used in a more restricted sense in the last cited passage, the names of the particular families were sometimes used in a wider acceptation; which may account for the Hittites, whose seats we have already fixed to the south of Jerusalem, being found to the north of that city, in the neighbourhood of Bethel. (*Judges*, i. 26.) It may be, however, that the seats of the several tribes in those early times were not fixed, but fluctuated with the tide of conquest or with the necessities of a pastoral people: an example of the former may be found in the victories of Chedorlaomer (*Gen.* xiv.), and of the latter in the many migrations of Abraham with his numerous dependents, and of his descendants, which finally transferred the whole of his posterity into Egypt for a period of four centuries (xii. 6—10, xiii. 1—4, 18, xx. 1, xxvi. 1, &c.). To attempt to trace these various migrations were a fruitless task with the very scanty notices which we possess; but the number and general disposition of the Canaanitish tribes at the period of the Eisodus of the Israelites under Joshua may be approximately ascertained, and aid in the description of the distribution of the land among the latter. The tribes then in occupation of the land are said to be seven (*Deut.* vii. 1), and are thus enumerated:—"Canaanites, Hittites, Amorites, Perizzites, Hivites, Jebusites," only six (*Exod.* iii. 8, 17, xxxiii. 2); but in Deuteronomy (*l. c.*) and Joshua (iii. 10) the Girgashites are added, which completes the number. Of these the Amorites occupied the southern border, or probably shared it with the Amalekites, as it was with the latter that the Israelites were first brought into collision. (*Exod.* xvii. 8, 9; *Numb.* xiv. 25, 43—45.) This was therefore called "the Mount of the Amorites" (*Deut.* i. 19, 20); and their relative position with regard to the other tribes is thus clearly stated: — "The Amalekites dwell in the land of the south, and the Hittites, and the Jebusites, and the Amorites (*Joshua*, xi. 3, adds the Perizzites), dwell in the mountains: and the Canaanites dwell by the sea, and by the coast of Jordan." (*Numb.* xiii. 28, 29.) The limits of the Amorite territory are further defined by the confederacy of the five sheikhs of Jerusalem, Hebron, Jarmuth, Lachish, and Eglon, all of whom were Amorites (*Josh.* x. 5); while the hill-country immediately to the north and west of Jerusalem, comprising Gibeon, Chephirah, Beeroth, and Kirjath-jearim was held by the Hivites (ix. 3, 7, 17, xi. 19), who are also found, at the same period, far to the north, "under Hermon in the land of Mizpeh" (xi. 3; *Judges*, iii. 3), as two large and powerful kingdoms of the Amorites coexisted on the east of the Jordan [AMORITES], the older inhabitants having been driven out. It is worthy of remark that during the occupation of Palestine by these Canaanites it is already called "the land of the Hebrews" or Heberites, which can only be accounted for by an actual residence in it of Heber himself and his race, which goes far to prove that the Canaanitish tribes were only intruders in the Land of Promise. (*Gen.* xl. 15; see, *Christian Remembrancer*, vol. xviii. p. 451.) For fuller details reference may be made to Reland (*Palaestina*, cap. xxvii. pp. 135—141) and Bochart (*Phaleg.* lib. iv. capp. 34—37).

2. *Second period.* — We have now to consider the division of Palestine among the twelve tribes of Israel, on the settlement of the land by Joshua the son of Nun; and the Scripture statement compared with Josephus will furnish numerous landmarks, which a more careful survey of the country than has yet been made would probably bring to light at the present day. To begin with the cis-Jordanic tribes:—

Judah, Simeon, Dan.—The south border of Judah was bounded by the country of Edom and the wilderness of Zin; the frontier being plainly defined by a chain of hills, of considerable elevation, forming a natural barrier from the southern bay of the Dead Sea on the east to the Mediterranean on the west, in which line the following points are named, viz., the ascent or pass of Acrabbim, Zin, Kadesh-Barnea, Hezron, Adar, Karkaa, Azmon, the river of Egypt. The east border extended along the whole length of the Dead Sea to the mouth of the Jordan, from which the north border was drawn to the Mediterranean along an irregular line, in which Jerusalem would be nearly the middle point. The road from Jerusalem to Jericho passes immediately within the line, and *'Ain-er-Ressûl*, *Wady Kelt*, *Kulaat-ed-Dammim*, and *'Ain* or *Kusr Hajlah*, are easily identified with Enshemesh, the river, Adummim, and Beth-hogla. It passed south of Jerusalem, from Enrogel up the valley of Hinnom, by Nephtoah, Mount Ephron, Kirjath-jearim, Bethshemesh, Timnah, Ekron, Shichron, and Jabneel. Their cities were, as stated in the summary, 29 in number, in the south division of the tribe, on the borders of Edom; but the names, as recounted in the English version, are 39. The discrepancy is to be accounted for, as Reland remarks, by several of the words, regarded as proper, or separate names, being capable of translation as appellatives or as adjuncts to other names. In the valley, including under that name the declivity of the western plain and the plain itself, there were 14 + 16 + 9 = 39 towns, with their villages, besides the cities of the Philistines between Ekron and Gaza, which the Israelites did not occupy; in the mountains 11 + 9 + 10 + 6 + 2 = 38 cities, with their villages; and in the wilderness, i. e. the western side of the Dead Sea, 6 towns and their villages; in all, according to the Hebrew version, no less than 112 towns, exclusive of their future capital, of which the Jebusite still held possession. But the Septuagint version inserts the names of 11 other cities in the mountain district, among which are the important towns Bethlehem and Tekoa, which would make the total 123 in the tribe of Judah alone, implying an enormous population, even if we admit that these towns were only large villages with scattered hamlets. It must be remarked, however, that the tribe of Simeon was comprehended within the limits above assigned to the tribe of Judah; and that 17 cities in the south of Judah are referred to Simeon, as is expressly stated: "Out of the portion of the children of Judah was the inheritance of the children of Simeon: for the part of the children of Judah was too much for them: therefore the children of Simeon had their inheritance within the inheritance of them." (*Josh.* xix. 1—9.)

As Simeon possessed the southern part of the territory assigned to Judah, so did the tribe of Dan impinge upon its north-west border; and in the list of its seventeen cities are some before assigned to Judah (*Josh.* xix. 41—46); a limited extent of territory on the confines of the plain of the Philistines, from which they early sent out a colony to the extreme north of the Holy Land, where their city, synonymous with their tribe, situated at the southern base of Mount Hermon, became proverbial in Israel for the worship of the golden calf. (*Judges*, xviii.)

Benjamin.—The tribe of Benjamin was bounded by Judah on the south, by the Jordan on the east. The northern line was drawn from Jericho westward through the mountains, by Bethel and Ataroth-adar, to a hill that lay to the south of the lower Beth-horon, from which point the boundary was drawn to Kirjath-jearim of the tribe of Judah. They possessed twenty-six cities, including Jerusalem. (*Josh.* xviii. 11—28.) It is evident that Josephus is mistaken in stating that they extended in length from Jordan to the sea; for it is clear that the tribe of Dan and the plain of Philistia lay between them and the Mediterranean. His remark that the width of their territory was least of all, is more accurate, though his explanation of the fact may be doubted, when he ascribes it to the fruitfulness of the land, which, he adds, comprehended Jericho and Jerusalem.

Ephraim.—The tribe of Ephraim was conterminous on the south with the tribe of Benjamin, as far as the western extremity of the latter; from whence it passed by Tappuah and the river Kanah to the sea. On the east side are named Ataroth-addar and Beth-horon the upper, and on the north, beginning at the sea and going east, Michmethah, Taanath-shiloh, Janohah, Ataroth, Naarath, Jericho, and the Jordan. The cities of Ephraim are not catalogued; but it is remarked that "the separate cities for the children of Ephraim were among the inheritance of the children of Manasseh, all the cities with their villages" (xvi. 5—9). According to Josephus it extended in width from Bethel even to the great plain of Esdraelon.

Manasseh.—The portion of Manasseh on the west of Jordan was contiguous to that of Ephraim, and appears to have been allotted to the two tribes jointly, as the same boundaries are assigned to both (xvi. 1—4, comp. 5—8 with xvii. 7—10), but in general the southern part was Ephraim, and the north Manasseh, which latter also possessed towns in the borders of Asher and Issachar, as Bethshean and Endor, on the east, in Issachar, and Taanach, Megiddo, and Dor, on the west, in Asher (ver. 11). It will have been seen that these twin tribes did not extend as far as the Jordan eastward, but that their eastern boundary excluded the valley of the Jordan, and formed, with their northern boundary, a curved line from Jericho to the sea, south of Mount Carmel.

Issachar.—This tribe covered the whole of the north-east frontier of Manasseh and Ephraim, and so comprehended the valley of the Jordan northward from Jericho to Mount Tabor, and the eastern part of the plain of Esdraelon, in which Tabor is situated, containing sixteen cities, among which were Shunem and Jezreel of Scripture note, the latter for many years the capital of the kingdom of Israel.

Asher.—To the west of Issachar was Asher, occupying the remainder of the valley of Esdraelon, now the *Plain of Acre*, and extending along the coast of the Mediterranean, from Mount Carmel to Sidon. Our ignorance of the modern geography of Upper Galilee does not allow us to assign its limits to the east; but there is little doubt that careful inquiry would still recover the sites at least of some of their twenty-two cities, and so restore the eastern boundary of their territory, which extended along the western borders of Zebulun and Naphtali, which two tribes occupied the highlands of Galilee to the extremity of the Land of Promise.

Zebulun.— Of these two, Zebulun was to the south, contiguous to Issachar, having the sea of Tiberias for its eastern boundary, as far perhaps as the mouth of the northern Jordan. None of its twelve cities can now be identified with certainty; but Japhia is probably represented by the modern village of *Yapha*, in the plain, not far to the south of Nazareth, which was certainly situated within the borders of this tribe; and Bethlehem may, with great probability, be placed at the modern village of *Beitlahem*, not far from the ruins of *Sepphouri* to the north-west. [CAESAREA-DIO.]

Naphtali.—The northernmost of the tribes was Naphtali, bounded by the Upper Jordan on the east, from its source to its mouth, near which was situated the city of Capernaum, expressly declared by St. Matthew to have been in the borders of Zebulun and Naphtali (iv. 13). On the south was Zebulun, on the west Asher, and on the north the roots of Libanus and the valley of Coelesyria, now called the *Belkaa'*. Of their nineteen cities Kedesh is the most noted in Scripture history; and its ruins, existing under the same name at this day, attest its ancient importance. Josephus absurdly extends their territory to Damascus, if the reading be not corrupt, as Reland suspects.

Having completed this survey of the tribes, it may be remarked in anticipation of the following section, that the subsequent divisions of the country followed very much the divisions of the tribes: thus the district of Judaea was formed by grouping together the tribes of Judah, Simeon, Dan, and Benjamin; Samaria was coextensive with Ephraim and the half of Manasseh; Issachar and Asher occupied Lower Galilee; Zebulun and Naphtali Upper Galilee.

Trans-Jordanic tribes.—A few words must be added concerning the two tribes and a half beyond Jordan, although their general disposition has been anticipated in the account of the nations whom they dispossessed. [AMORITES.]

Reuben, Gad, and half Manasseh.—The southern part of the old Amorite conquests on the east of Jordan was assigned by Moses to the Reubenites, whose possessions seem to have been coextensive with the kingdom of Sihon, king of the Amorites, whose capital was at Heshbon. [HESBON.] There is, however, some apparent confusion in the accounts; as while Reuben is said to have possessed "from Aroer by the river Arnon,...Heshbon,...and all the kingdom of Sihon king of the Amorites," Gad is also said to have had "the rest of the kingdom of Sihon;" and while Gad is said to have held "all the cities of Gilead," Manasseh is said to have had "half Gilead." (*Josh.* xiii. comp. ver. 21 with 27, and 25 with 31); while from Numbers (xxxii. 39—42) it would appear that Manasseh possessed the whole of Gilead. As the Israelites were not permitted to occupy the country which they found still in possession of the Ammonites, but only so much of it as had been taken from them by Sihon king of the Amorites, the limits of the Israelite possessions towards the Ammonites are not clearly defined [AMMONITAE; BASHAN]; and it may be doubted whether the distribution of the country among the two tribes and a half was not regulated rather by convenience or the accident of conquest than by any distinct territorial limits: certain it is that it would be extremely difficult to draw a line which should include all the cities belonging to any one tribe, and whose sites are fixed with any degree of certainty, and yet exclude all other cities mentioned as belonging to one of the other tribes. Generally it may be said that the possessions of Gad and Reuben lay to the south and west of the trans-Jordanic provinces, while those of Manasseh lay in the mountains to the east of the Jordan valley and the lake of Gennesaret. It is plain only that the Jordan was the border of the two former, and that of these the tribe of Gad held the northern part of the valley, to "the sea of Chinnereth." (*Josh.* xiii. 23, 27.) When the Gadites are said to have built nine cities, the Reubenites six, it can only be understood to mean that they restored them after they had been dismantled by their old inhabitants, as in the case of Machir the son of Manasseh it is expressly said that he occupied the cities of the dispossessed Amorites. (*Numb.* xxxii. 34—42.) It may, perhaps, be concluded from Deut. iii. 1—17 that, while the kingdom of Sihon was divided between the tribes of Gad and Reuben, the whole kingdom of Og was allotted to the half-tribe of Manasseh; as, indeed, it is highly probable that the division of the land on the west of Jordan also followed its ancient distribution among its former inhabitants.

It is remarked by Reland, that the division of the land by Solomon has been too commonly overlooked, for, although it had regard only to the provision of the king's table, it is calculated to throw considerable light on sacred geography. The country was divided into twelve districts, under superior officers, several of whom were allied to the king by marriage, each of which districts was made chargeable with victualling the palace during one month in the year. Whether these divisions had any further political significancy does not appear, but it is difficult to imagine that any merely sumptuary exigences would have suggested such an elaborate arrangement. The divisions agree for the most part with those of the tribes. (1 *Kings*, iv. 7—19.)

3. *Third Period.*—We have no distinct account of the civil division of the country on the return of the Jews from the captivity, and during its subsequent history, until it was reduced to a Roman province. Under the Persians, the title of "governor on this side the river," so frequent in the books of Nehemiah and Ezra, and the description of the strangers, colonists of Samaria, as "men on this side the river" (Euphrates), probably indicates the only designation by which Palestine was known, as a comparatively small and insignificant part of one of the satrapies of that enormous kingdom. (*Ezra*, iv. 10, 17, v. 20, vi. 6, &c.; *Neh.* ii. 7, iii. 8, &c.) Among the Jews, the ancient divisions were still recognised, but gradually the larger territorial divisions superseded the tribual, and the political geography assumed the more convenient form which we find in the New Testament and in the writings of Josephus, illustrated as they are by the classical geographers Pliny and Ptolemy.

The divisions most familiar to the readers of the New Testament are, Judaea, Galilee, Samaria, Decapolis, and Peraea, in which is comprehended the whole of Palestine, with the exception of the sea-border, the northern part of which is called "the coasts of Tyre and Sidon" by the evangelists, and comprehended under the name of Phoenice by Josephus and the classical geographers. The three first-named districts are very clearly described by Josephus; and his account is the more valuable as confirming the descriptions contained in the Bible ot its extreme fertility and populousness, which will, however, present no difficulty to the traveller who has had the opportunity of observing the natural fertility of the soil in the parts still rudely cultivated, and the numerous traces of the agricultural industry of ancient times.

Galilee, Upper and Lower.—"There are two Galilees, one called Lower, the other Upper, which are surrounded by Phoenicia and Syria. On the side of the setting sun they are bounded by the frontiers of the territory of Ptolemais, and Carmel, a mountain formerly belonging to the Galileans, but at present to the Tyrians; which is joined by Gaba, called the 'city of knights,' because the knights disbanded by Herod dwell there; and on the south by Samaris and Scythopolis, as far as the river Jordan. On the east it is bounded by Hippene and Gadaris, and Gaulanitis and the frontiers of Agrippa's kingdom. The northern limit is Tyre and the Tyrian territory. That which is called *Lower Galilee* extends in length from Tiberias to Chabulon, near which on the sea-coast is situated Ptolemais. Its greatest breadth is from a village called Xalŏth, situated in the great plain, to Berbase; from which place also the breadth of *Upper Galilee* commences, extending to a village named Baca, which separates the Tyrian territory from Galilee. In length, Upper Galilee reaches to Meroth from Thella, a village near the Jordan.

"Now the two Galilees, being of such extent, and surrounded by foreign nations, have always resisted every hostile invasion; for its inhabitants are trained to arms from their infancy, and are exceedingly numerous; and neither have the men ever been wanting in courage, nor the country suffered from paucity of inhabitants, since it is rich, and favourable for pasture, and planted with every variety of tree; so that by its fertility it invites even those who are least given to the pursuit of agriculture. Every part of it, therefore, has been put under cultivation by the inhabitants, and none of it lies idle; but it possesses numerous cities and multitudes of villages, all densely populated on account of its fertility, so that the smallest of them has more than 15,000 inhabitants.

Peraea.—"On the whole, then, although *Galilee* is inferior to *Peraea* in extent, yet it is superior to it in strength. For the former is all under cultivation, and productive in every part; but Peraea, although much more extensive, is for the most part rugged and barren, and too wild for the culture of tender produce. Nevertheless, wherever the soil is soft it is very productive; and the plains are covered with various trees (the greater part is planted with olives, vines, and palms), and watered by mountain torrents, and perennial wells sufficient to supply water whenever the mountain streams are dried up by the heat. Its greatest length is from Machaerûs to Pella, and its breadth from Philadelphia to the Jordan. It is bounded on the north by Pella, which we have mentioned; on the west by the Jordan. Its southern boundary is Moabitis, and its eastern is Arabia and Silbonitis, and also Philadelphene and Gerasa.

Samaria.—"The country of *Samaria* lies between *Judaea* and *Galilee;* for beginning at the village called *Ginaea*, situated in the great plain, it ends at the toparchy of Acrabatta: its character is in no respect different from that of Judaea, for both abound in mountains and plains, and are suited for agriculture, and productive, wooded, and full of fruits both wild and cultivated. They are not abundantly watered; but much rain falls there. The springs are of an exceedingly sweet taste; and, on account of the quantity of good grass, the cattle there produce more milk than elsewhere. But the best proof of their richness and fertility is that both are thickly populated.

Judaea.—"On the confines of the two countries stands the village Annath, otherwise called Borceos, the boundary of Judaea on the north. The south of it, when measured by length, is bounded by a village, which stands on the confines of Arabia, called by the neighbouring Jews Jardan. In breadth it extends from the Jordan to Joppa, and in the centre of it lies the city Jerusalem; for which cause the city is called by some, not without reason, the navel of the earth. Judaea is not deprived of the advantages of the sea, as it extends along the sea-coast to Ptolemais. It is divided into eleven districts, of which Jerusalem, as the seat of government, rules, taking precedence over the surrounding country as the head over the body. The other districts, after it, are distributed by toparchies. Gophna is second; after that, Acrabatta, then Thamna, Lydda, Ammaus, Pella, Idumaea, Engaddae, Herodēum, Jerichus; then Jamnia and Joppa, which take precedence of the neighbouring country.

"Besides these districts, there are Gamalitica and Gaulanitis, Batanaea, and Trachonitis, parts of the kingdom of Agrippa. Beginning from Mount Libanus and the source of the Jordan, this country reaches in breadth to the lake of Tiberias: its length is, from a village called Arpha to Julias. It is inhabited by Jews and Syrians mixed.

"Thus we have given an account, as short as was possible, of Judaea and the neighbouring regions."

Besides this general description of the country according to its divisions in the first century of the Christian era, Josephus has inserted in his history special descriptions of several towns and districts, with details of great geographical interest and importance. These, however, will be found, for the most part, under their several names, in these volumes. [AULON; BASHAN; ESDRAELON VALLIS; BELUS; JERICHO; JERUSALEM; TIBERIAS MARE, &c.]

As the division of Gabinius does not appear to have had a permanent influence, it may be sufficient to notice it, before dismissing Josephus, who is our sole authority for it. He informs us that the Roman general having defeated Alexander the son of Aristobulus, and pacified the country, constituted five councils (συνέδρια) in various parts of the country, which he distributed into so many equal divisions (μοίρας). These seats of judicature were Jerusalem, Gadara, Amathus, Jericho, and Sepphoris in Galilee. (*Ant.* xiv. 5. § 4.) In the division of the country among the sons of Herod the Great, Judaea, Idumaea (i. e., in the language of Josephus, the southern part of Judaea), with Samaria, were assigned to Archelaus, with the title of ethnarch. Antipas had Galilee and Peraea, with the title of tetrarch, and Philip, with the same title, Trachonitis, Auranitis, Batanaea, and Paneas, mostly without the limits of Palestine [*vid. s. vv.*]. (*Ant.* xvii. 13. § 4.) On the disgrace and banishment of Archelaus, in the 10th year of his reign, his government was added to the province of Syria, and administered by a procurator subordinate to the prefect of Syria; the same fate attended the tetrarchy of Philip on his death in the twentieth year of Tiberius, until it was committed to Herod Agrippa by Caius Caligula, with the title of king, to which was added the tetrarchy of Lysanias, and subsequently, on the banishment of Antipas, his tetrarchy also; to which Claudius added besides Judaea and Samaria, so that his kingdom equalled in extent that of his grandfather Herod the Great. On his death, his son, who was but seventeen years old, was thought too young to succeed him, and his dominions reverted to the province of Syria. But on the death of Herod king of Chalcis, that country was committed to the younger Agrippa, which was afterwards exchanged for the tetrarchies of Philip and Lysanias, to which Nero added the part of Galilee about the sea of Tiberias, and Julias in the Decapolis. After his death, in the third year of Trajan, there is no further mention of the tetrarchies (Reland, *Palaestina*, lib. i. cap. 30, pp. 174, 175.)

The division into toparchies, mentioned by Josephus, is recognised also by Pliny, though their lists do not exactly coincide. Pliny reckons them as follows:—

1. Jericho.
2. Emmaus.
3. Lydda.
4. Joppa.
5. Acrabata.
6. Gophna.
7. Thamna.
8. Bethleptaphene.
9. Oreine (in which was Jerusalem.)
10. Herodium.

Of these 8 and 9 are not reckoned by Josephus; but Reland is probably correct in his conjecture that 8 is identical with his Pella, and 9 with his Idumaea, as this district may well be described as ὀρεινὴ, *mountainous.* (Plin. *Hist. Nat.* v. 14.)

The other notices of Pliny are few and fragmentary, but agree in all essential particulars with the synchronous but independent account of Josephus above cited.

Its geography had undergone little variation when Ptolemy wrote in the following century, and the brief notices of that geographer are as accurate as usual. He calls it Palaestina of Syria, otherwise called Judaea, and describes it as bounded by Syria on the north, by Arabia Petraea on the east and south. Independently of the coast of the Mediterranean, he reckons the districts of Galilee, Samaria, Judaea, and Idumaea, but describes the Peraea, by a periphrasis, as the eastern side of Jordan, which may imply that the name was no longer in vogue. He names also the principal cities of these several divisions (v. 16).

The most valuable contributions to the ancient geography of Palestine are those of Eusebius and his commentator S. Jerome, in the Onomasticon, composed by the former, and translated, with important additions and corrections, by the latter, who has also interspersed in his commentaries and letters numerous geographical notices of extreme value. They are not, however, of such a character as to be available under this general article, but are fully cited under the names of the towns, &c. (See Reland, *Palaest.* lib. ii. cap. 12, pp. 479, &c.)

It remains only to add a few words concerning the partition of Palestine into First, Second, and Third, which is first found at the commencement of the fifth century of the Christian era, in the Code of Theodosius (A. D. 409); and this division is observed to this day in the ecclesiastical documents of the Eastern Church, by which it was adopted from the first; as it is recognised in the Notitiae, political and ecclesiastical, of the fifth and following centuries. (Quoted fully by Reland, *l. c.* capp. 34, 35, pp. 204—234.) In this division Palaestina Prima comprehended the old divisions of Judaea and Samaria; Palaestina Secunda, the two Galilees and the western part of Peraea; Palaestina Tertia, otherwise called Salutaris, Idumaea and Arabia Petraea; while the greater part of the ancient Peraea was comprehended under the name of Arabia.

As the sources of geographical information for Palestine are far too numerous for citation, it may suffice to refer to the copious list of authors appended to Dr. Robinson's invaluable work (*Bibl. Res.* vol. iii. first appendix A., pp. 1—28), and to the still more copious catalogue of Carl Ritter (*Erdkunde, Palästina*, 2tr. B. 1te Abt. 1850, pp. 23—91), who in his four large volumes on the peninsula of Mount Sinai, Palestine, and Syria, has with his usual ability systematised and digested the voluminous records of centuries, and completely exhausted a subject which could scarcely be touched within the limits assigned to a general article in such a work as the present. [G. W.]

PALAETYRUS. [Tyrus.]

PALAMNUS (Πάλαμνος, Scyl. p. 10), a river of Illyricum, which flowed into the sea near Epidamnus. This river has been identified with the Panyasus (Πανυά(σ)σου ἐκϐ., Ptol. iii. 13. § 3); but this latter corresponds better with the Genusus (*Tjerma* or *Skumbi*): the Palamnus is probably the same as the *Dartsch* or *Spirnatza*, to the S. of *Durazzo*. [E. B. J.]

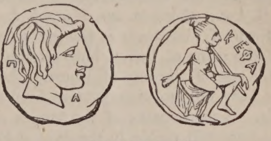
PALANDAS (ὁ Παλάνδας), a small stream mentioned by Ptolemy in the Chersonesus Aurea (vii. 2. § 5). It is supposed by Forbiger that it is the same as that which flows into the gulf of *Martaban* near *Tavoy*. Ptolemy notices also a town in the same neighbourhood which he calls Palanda (vii. 2. § 25). [V.]

PALAS, a district in the south of Germany, on the borders between the Alemanni and Burgundii; it was also called Capellatium; but as it is mentioned only by Ammianus Marcellinus (xviii. 2), it is impossible with any degree of certainty to identify it. [L. S.]

PALATIUM, a place in the Rhaetian Alps, on the road from Tridentum to Verona, still bears its ancient name in the form of *Palazzo*. (*It. Ant.* p. 275.) [L. S.]

PALE (Πάλη: *Eth.* Παλεῖς, Παλῆς, Thuc.; Palenses: the city itself is usually called Παλεῖς: also ἡ Παλαιέων πόλις, Polyb. v. 3), a town in Cephallenia on the eastern side of a bay in the north-western part of the island. It is first mentioned in the Persian wars, when two hundred of its citizens fought at the battle of Plataea, alongside of the Leucadians and Anactorians. (Herod. ix. 28.) It also sent four ships to the assistance of the Corinthians against the Corcyraeans just before the commencement of the Peloponnesian War (Thuc. i. 27); from which circumstance, together with its fighting along with the Corinthian Leucadians and Anactorians at the battle of Plataea, it has been conjectured that Pale was a Corinthian colony. But whether this was the case or not, it joined the Athenian alliance, together with the other towns of the island, in B. C. 431. (Thuc. ii. 30.) At a later period Pale espoused the side of the Aetolians against the Achaeans, and was accordingly besieged by Philip, who would have taken the city but for the treachery of one of his own officers. (Pol. v. 3, 4.) Polybius describes Pale as surrounded by the sea, and by precipitous heights on every side, except the one looking towards Zacynthus. He further states that it possessed a fertile territory, in which a considerable quantity of corn was grown. Pale surrendered to the Romans without resistance in B. C. 189 (Liv. xxxviii. 28); and after the capture of Same by the Romans in that year, it became the chief town in the island. It was in existence in the time of Hadrian, in whose reign it is called in an inscription ἐλευθέρα καὶ αὐτόνομος. (Böckh, *Inscr.* No. 340.) According to Pherecydes, Pale was the Homeric Dulichium: this opinion was rejected by Strabo (x. p. 456), but accepted by Pausanias (vi. 15. § 7).

The remains of Pale are seen on a small height, about a mile and a half to the north of the modern *Lixúri*. Scarcely anything is left of the ancient city; but the name is still retained in that of *Pálio* and of *Paliki*, the former being the name of the plain around the ruins of the city, and the latter that of the whole peninsula. (Leake, *Northern Greece*, vol. iii. p. 64.)



COIN OF PALE.

PALFURIA'NA, a town of Hispania Tarraconensis, by Ukert (vol. ii. pt. i. p. 420) and others placed in the territory of the Ilercaones; by Forbiger (vol. iii. p. 73) in that of the Cosetani. It was on the road from Barcino to Tarraco, and is usually identified with *Vendrell*. (Marca, *Hisp.* ii. c. 11. p. 141; Florez, *Esp. S.* xxiv. 43.) [T. H. D.]

PALICO'RUM LACUS (ἡ τῶν Παλίκων λίμνη: *Lago di Naftia*), a small volcanic lake in the interior of Sicily, near *Palagonia*, about 15 miles W.

of Leontini. It is a mere pool, being not more than 480 feet in circumference, but early attracted attention from the remarkable phenomena caused by two jets of volcanic gas, which rise under the water, causing a violent ebullition, and sometimes throwing up the water to a considerable height. On this account the spot was, from an early period, considered sacred, and consecrated to the indigenous deities called the Palici, who had a temple on the spot. This enjoyed the privileges of an asylum for fugitive slaves, and was much resorted to also for determining controversies by oaths; an oath taken by the holy springs, or craters as they are called, being considered to possess peculiar sanctity, and its violation to be punished on the spot by the death of the offender. The remarkable phenomena of the locality are described in detail by Diodorus, as well as by several other writers, and notwithstanding some slight discrepancies, leave no doubt that the spot was the same now called the *Lago di Naftia*, from the naphtha with which, as well as sulphur, the sources are strongly impregnated. It would, however, seem that in ancient times there were two separate pools or craters, sometimes termed fountains (κρῆναι), and that they did not, as at the present day, form one more considerable pool or lake. Hence they are alluded to by Ovid as "Stagna Palicorum;" while Virgil notices only the sanctuary or altar, "pinguis et placabilis ara Palici." (Diod. xi. 89; Steph. Byz. *s. v.* Παλική; Pseud.-Arist. *Mirab.* 58; Macrob. *Sat.* v. 19; Strab. vi. p. 275; Ovid, *Met.* v. 406; Virg. *Aen.* ix. 585; Sil. Ital. xiv. 219; Nonn. *Dionys.* xiii. 311.) The sacred character of the spot as an asylum for fugitive slaves caused it to be selected for the place where the great servile insurrection of Sicily in B. C. 102 was first discussed and arranged; and for the same reason Salvius, the leader of the insurgents, made splendid offerings at the shrine of the Palici. (Diod. xxxvi. 3, 7.)

There was not in early times any other settlement besides the sanctuary and its appurtenances, adjoining the lake of the Palici; but in B. C. 453, Ducetius, the celebrated chief of the Siculi, founded a city close to the lake, to which he gave the name of Palica (Παλική), and to which he transferred the inhabitants of Menaenum and other neighbouring towns. This city rose for a short time to considerable prosperity; but was destroyed again shortly after the death of Ducetius, and never afterwards restored. (Diod. xi. 88, 90.) Hence the notices of it in Stephanus of Byzantium and other writers can only refer to this brief period of its existence. (Steph. B. *l. c.*; Polemon, *ap. Macrob. l. c.*) The modern town of *Palagonia* is thought to retain the traces of the name of Palica, but certainly does not occupy the site of the city of Ducetius, being situated on a lofty hill, at some distance from the *Lago di Naftia*. Some remains of the temple and other buildings were still visible in the days of Fazello in the neighbourhood of the lake. The locality is fully described by him, and more recently by the Abate Ferrara. (Fazell. *de Reb. Sic.* iii. 2; Ferrara, *Campi Flegrei della Sicilia*, pp. 48, 105.) [E.H.B.]

PALIMBOTHRA (Παλιμβόθρα, Ptol. vii. 1. § 73; Steph. B. *s. v.*), a celebrated city of ancient India, situated at the junction of the Ganges and Erannaboas (*Hiránjávaha*), at present known by the name of *Patna.* Strabo, who states (ii. p. 70) that Megasthenes was sent to Palimbothra as an ambassador to the king Sandrocottus (*Chandragupta*), describes it as a vast town, in the form of a parallelogram 80 stadia in length and 15 in breadth, surrounded by a stockade, in which open spaces were cut to shoot through, and by a ditch. He adds that it was in the country of the Prasii (xv. p. 702). In another passage he places it, on the authority of Megasthenes, at 6000 stadia from the mouths of the Ganges; or on that of Patrocles, who was sent as an ambassador to Allitrochades, the son of Sandrocottus (ii. p. 70), at 5000 stadia (xv. p. 689). Pliny approaches most nearly to the computation of the latter traveller, as he makes the distance from Palimbothra to the sea to be 638 M. P., about 5100 stadia (vi. 17. § 21). Arrian calls it the greatest of the cities of India, and apparently quotes the same description from Megasthenes which Strabo must have had before him. (*Indic.* c. 10.) Diodorus attributes to Hercules the building of its walls (ii. 39). Where Pliny says "Amnis Jomanes in Gangem per Palibothros decurrit," he is evidently speaking of the people, and not, as some have supposed, of the town (vi. 19). There seems no reason to doubt that the ancient Sanscrit name of this town was *Pataliputra.* (Lassen, *Indisch. Alterthum.* i. p. 137; Franklin, *Inquiry into the ancient Palibothra*, Lond. 1815, who, however, places it wrongly at *Bhagalpúr.*) [V.]

PALINDROMUS PROMONTORIUM (Παλίνδρομος ἄκρα), a promontory of the extreme SW. of the Arabian peninsula, at the *Straits of Bab-el-Mandeb*, placed by Ptolemy between Ocelis Emporium and Posidium Promontorium, in long. 74° 30′, lat. 11° 40′ (vi. 7. § 7). It now bears the same name as the strait. (Moresby, *Sailing Directions for the Red Sea*, p. 2.) [G. W.]

PALINU'RUS or PALINU'RI PROMONTO'RIUM (Παλίνουρος ἀκρωτήριον, Strab.: *Capo Palinuro*), a promontory on the coast of Lucania, on the Tyrrhenian sea, between Velia and Buxentum. It had a port of the same name immediately adjoining it, which still bears the name of the *Porto di Palinuro.* Both headland and port received their name from the well-known tradition, recorded by Virgil, and alluded to by many other Latin writers, that it was here that Palinurus, the pilot of Aeneas, was cast on shore and buried. (Virg. *Aen.* v. 833—871, vi. 337—381; Dionys. i. 53; Lucan, ix. 42; Mel. ii. 4. § 9; Solin. 2. § 13.) We learn from Servius that heroic honours were paid him by the Lucanians (probably by the citizens of Velia), and that he had a cenotaph and sacred grove not far from that city. (Serv. *ad Aen.* vi. 278.) It does not appear that there was ever a town adjoining the headland; and the port, which is small, though secure and well sheltered, is mentioned only by Dionysius; but the promontory is noticed by all the geographers except Ptolemy, and is described by Pliny as forming the northern boundary of a great bay which might be considered as extending to the Columna Rhegina, or the headland on the Sicilian straits. It is in fact the most salient point of the projecting mass of mountains which separate the gulf of Posidonia from that of Laüs or *Policastro*, and form the chief natural feature of the coast of Lucania. (Plin. iii. 5. s. 10; Mel. ii. 4. § 9; Strab. vi. p. 252; Oros. iv. 9.) Some ruins of ancient buildings are still visible on the summit of the headland, which are popularly known as the tomb of Palinurus. The promontory still retains its ancient name, though vulgarly corrupted into that of *Palonudo.*

Like most mountain promontories, that of Palinurus was subject to sudden and violent storms, and became, in consequence, on two occasions the scene of great disasters to the Roman fleets. The first was in B. C. 253, when a fleet under the consuls Servilius Caepio and Sempronius Blaesus, on its return from Africa, was shipwrecked on the coast about Cape Palinurus, and 150 vessels lost with all the booty on board. (Oros. iv. 9.) The second was in B. C. 36, when a considerable part of the fleet of Augustus, on its way to Sicily, having been compelled by a tempest to seek refuge in the bay or roadstead of Velia, was lost on the rocky coast between that city and the adjoining headland of Palinurus. (Dion Cass. xlix. 1; Appian, *B. C.* v. 98; Vell. Pat. ii. 79.) [E. H. B.]

PA'LIO (*Palo*), a town of Apulia, mentioned only by Pliny, who enumerates the Palionenses among the "populi" of the interior of that region. (Plin. iii. 11. s. 16.) Its site is probably indicated by the modern village of *Palo*, about 5 miles south of *Bitonto* (Butuntum). [E. H. B.]

PALISCIUS. [Megalopolis, p. 310, a.]

PALIU'RUS (Παλίουρος, Strab. xvii. p. 838; *Stadiasm.* § 42; Ptol. iv. 5. § 2; Paliuris, *Peut. Tab.*; Geog. Rav. iii. 3; Paniuris, *Itin. Anton.*), a village of the Marmaridae, near which was a temple to Heracles (Strab. *l. c.*), a deity much worshipped in Cyrenaica. (comp. Thrigl, *Res Cyren.* p. 291.) Ptolemy (iv. 4. § 8) adds that there was a marsh here with bivalve shells (ἐν ᾗ κογχύλιον). It is identified with the *Wady Temmîmeh* (Pacho, *Voyage* p. 52; Barth, *Wanderungen*, pp. 506, 548), where there is a brackish marsh, corresponding to that of Ptolemy (*l. c.*), and remains of ancient wells and buildings at *Merâbet* (*Sidi*) *Hadjar-el-Djemm*.

It was off this coast that Cato (Lucan, ix. 42, where the reading is Palinurus, with an allusion to the tale of Aeneas) met the flying vessels which bore Cornelia, together with Sextus, from the scene of her husband, Pompeius's, murder. [E. B. J.]

PALLACOPAS. [Babylonia, p. 362 b.]

PALLAE. [Corsica, p. 691, b.]

PALLA'NTIA (Παλλαντία, Strab. iii. p. 162; Ptol. ii. 6. § 50), the most important town of the Vaccaei, in the N. of Hispania Tarraconensis, and in the jurisdiction of Clunia. (Plin. iii. 3. s. 4.) Strabo (*l. c.*) wrongly assigns it to the Arevaci. Now *Palencia* on the *Carrion*. (See D'Anville, *Geog. Anc.* i. p. 23; Florez, *Esp. S.* viii. 4; Appian, *B. H.* c. 55, 80; Mela, ii. 6.) For its coins, see Mionnet (i. p. 48). [T. H. D.]

PALLA'NTIAS (Παλλαντίας, Ptol. ii. 6. § 15), a small river of Hispania Tarraconensis, between the Iberus and Fretum Herculeum, and near Saguntum; now the *Palancia* near *Murviedro*. [T. H. D.]

PALLA'NTIUM (Παλλάντιον, more rarely Παλάντιον: *Eth.* Παλλαντιεύς), one of the most ancient towns of Arcadia, in the district Maenalia, said to have been founded by Pallas, a son of Lycaon, was situated W. of Tegea, in a small plain called the Pallantic plain (Παλλαντικόν πεδίον, Paus. viii. 44. § 5), which was separated from the territory of Tegea by a choma (χῶμα) or dyke [Tegea]. It was from this town that Evander was said to have led colonists to the banks of the Tiber, and from it the Palatium or Palatine Mount at Rome was reputed to have derived its name. (Hes. *ap. Steph. B. s. v.*; Paus. viii. 43. § 2; Liv. i. 5; Plin. iv. 6; Justin, xliii. 1.) Pallantium took part in the foundation of Megalopolis, B. C. 371 (Paus. viii. 27. § 3); but it continued to exist as an independent state, since we find the Pallantieis mentioned along with the Tegeatae, Megalopolitae and Aseatae, as joining Epaminondas before the battle of Mantineia, B. C. 362. (Xen. *Hell.* vii. 5. § 5.) Pallantium subsequently sank into a mere village, but was restored and enlarged by the emperor Antoninus Pius, who conferred upon it freedom from taxation and other privileges, on account of its reputed connection with Rome. The town was visited by Pausanias, who found here a shrine containing statues of Pallas and Evander, a temple of Core (Proserpine), a statue of Polybius; and on the hill above the town, which was anciently used as an acropolis, a temple of the pure (καθαροί) gods. (Paus. viii. 43. § 1, 44. §§ 5, 6.) Leake was unable to find the site of Pallantium, and supposed that it occupied a part of *Tripolitzá* itself; though at a later time he appears to have adopted the erroneous opinion of Gell, who placed it at the village of *Thana*, to the S. of *Tripolitzá*. (Leake, *Morea*, vol. i. pp. 117, 118, vol. iii. p. 36; Gell, *Itinerary of the Morea*, p. 136.) The remains of the town were first discovered by the French expedition at a quarter of an hour's distance from the Khan of *Makri* on the road from *Tripolitzá* to *Leondári*. The ruins have been used so long as a quarry by the inhabitants of *Tripolitzá* and of the neighbouring villages, that there are very few traces of the ancient town. Ross discovered the foundations of the temple of the pure gods on the highest point of the acropolis. (Boblaye, *Récherches, &c.*, p. 146; Ross, *Reisen im Peloponnes*, p. 58, seq.; Curtius *Peloponnesos*, vol. i. p. 263, seq.)

PALLA'NUM, a town of the Frentani, the name of which is known only from the Tabula, which places it on the road from Anxanum (*Lanciano*) to Histonium; but the distances are corrupt and confused. According to Romanelli, extensive ruins still remain of an ancient city on a site still called *Monte Pallano*, about 3 miles SW. of *Atessa*. It is difficult, however, to reconcile this position with the course of the route given in the Tabula. (*Tab. Peut.*; Romanelli, vol. iii. p. 43; Zannoni, *Carta del Regno di Napoli*, fol. 4.) [E. H. B.]

PALLAS LACUS. [Tritonis Lacus.]

PALLE'NE (Παλλήνη, Herod. vii. 123; Thuc. iv. 120; Scyl. p. 56; Strab. vii. p. 330, x. p. 447, xii. p. 550; Ptol. iii. 3. § 13; Procop. *Aed.* iv. 5; Steph. B. *s. v.*; Pomp. Mela, ii. 2. § 9; Plin. iv. 17: *Eth.* Παλλήνιος), the westernmost of the three headlands of Chalcidice, which run out into the Aegean. It is said to have anciently borne the name of Phlegra (Φλέγρα, Herod. *l. c.*), and to have witnessed the conflict between the gods and the earthborn Gigantes. (Pind. *Nem.* i. 100, *Isthm.* vi. 48; Apollod. i. 6. § 1; Lycophr. 1408; Strab. vii. p. 330; Steph. B. *s. v.*) Heyne (*Annot. in Apollod. l. c.*, comp. *Dissert. de Theog. Hes. in Com. Gott.* vol. ii. p. 151), who has identified these burning plains with Pallene, observes, without mentioning any authority, that the very aspect of the spot, even at the present day, proves the agency of earthquakes and subterranean fires; this statement is not confirmed by modern travellers: on the contrary, Dr. Holland states that the peninsula is, in part at least, of primitive formation, and this is confirmed by Virlet (*Expédition Scientifique de Morée*, p. 37, 1839) in his general view of the geological structure of continental Greece. (Daubeny, *Volcanoes*, p. 334.) The modern name of the peninsula is *Kassándhra*, which, besides affording excellent winter pasture for cattle and sheep, also produces an abundance of grain of superior quality, as well as wool, honey, and wax, besides raising silkworms. (Leake, *Northern Greece*, vol. iii. p. 163.) A list of the towns in Pallene is given under CHALCIDICE. [E. B. J.]

PALLE'NE. [ATTICA, p. 327, a.]

PALMA. [BALEARES.]

PALMAM, AD, a station on the coast-road of Syrtica, 12 M. P. from Leptis Magna, and 15 M. P. from Quintiliana (*Peut. Tab.*). This position agrees with that of the ruins found at *Seba' Bûrdj*. (Barth, *Wanderungen*, p. 304.) [E. B. J.]

PALMA'RIA (*Palmaruola*), a small island in the Tyrrhenian sea, the most westerly of the group now known as the *Ponza Islands*, or *Isole di Ponza*. It is between 3 and 4 miles long, and not more than a quarter of a mile broad; and was doubtless in ancient, as well as modern times, a dependency of the neighbouring and more considerable island of Pontia (*Ponza*), from which it is only 5 miles distant. (Plin. iii. 6. s. 12; Mel. ii. 7. § 18; Varr. *R. R.* iii. 5. § 7.) [E. H. B.]

PALMATIS (Πάλματις, Procop. *de Aed.* iv. 7. p. 293), a town of Moesia Inferior, between Dorostorum and Marcianopolis (*Tab. Peut.*), perhaps *Kutschuk-Kainardsjik.* [T. H. D.]

PALMY'RA (Παλμύρα, Ptol. v. 15. §§ 19, 24, viii. 20. § 10; Appian, *B. C.* v. 9: Παλμίρα, Joseph. *Ant.* viii. 2; and Palmira, Plin. v. 25. s. 21: *Eth.* Palmyrenus, or Palmirenus, Id. *l. c.*), a city of Syria, situated in 34° 24′ N. lat., and 38° 20′ E. long. Its Hebrew name, Tadmor, or Thadmor, denotes, like its Greek one, a city of palms; and this appellation is preserved by the Arabs, who still call it *Tedmor*. Tadmor was built, or more probably enlarged, by Solomon in the tenth century B. C. (1 *Kings*, ix. 18; 2 *Chron.* viii. 4), and its identity with Palmyra is shown in the passage of Josephus before cited. It is seated in a pleasant and fruitful oasis of the great Syrian desert, and is well watered by several small streams; but the river mentioned by Ptolemy is nowhere to be found. Its situation is fine, under a ridge of hills towards the W., and a little above the level of an extensive plain, which it commands on the E. (Wood, *Ruins of Palmyra*, p. 5), at a distance of about 140 miles ENE. of Damascus. It is not mentioned by Xenophon, who must have passed near it, nor in the accounts of the conquests of Alexander the Great. The first historical notice that we find of it is in Appian, who tells us that M. Antony, under pretence of punishing its equivocal conduct, but in reality to enrich his troops with the plunder of a thriving commercial city, directed his march towards it, but was frustrated of his object by the inhabitants removing their goods to the other side of the Euphrates. (*B. Civ.* v. c. 9.) This account shows that it must have been a town of considerable wealth; and indeed its advantageous situation must have long rendered it an *entrepôt* for the traffic between the east and Damascus and the Phoenician cities on the Mediterranean. Yet its name is not mentioned either by Strabo or Mela. Under the first Roman emperors it was an independent city; and its situation on the borders of the Roman and Parthian empires gave it a political importance, which it seems to have preserved by a well-judged course of policy, though naturally exposed to much danger in the quarrels of two such formidable neighbours. ("Inter duo imperia summa, et prima in discordia semper utrinque cura," Plin. *l. c.*) It is called a *colonia* on the coins of Caracalla, and Ulpian mentioned it in his first book *de Censibus* as having the Jus Italicum. It appears, from an inscription, to have assisted the emperor Alexander Severus in his wars against the Persians. (Wood, *Inscr.* xix.) It is not, however, till the reign of Gallienus that we find Palmyra playing any important part in history; and at this period we have notices of it in the works of Zosimus, Vopiscus, and Trebellius Pollio. Odenathus, a noble of Palmyra, and according to Procopius (*B. Pers.* ii. c. 5) prince of the Saracens who inhabited the banks of the Euphrates, for his great and splendid services against the Persians, received from Gallienus the title of Augustus, and was acknowledged by him as his colleague in the empire. After the assassination of Odenathus by his nephew Maeonius, the celebrated Zenobia, the wife of the former, whose prudence and courage had been of great assistance to Odenathus in his former successes, ascended the vacant throne, and, assuming the magnificent title of Queen of the East, ruled with a manly vigour during a period of five years. Under this extraordinary woman, whose talents and accomplishments were equalled by her beauty, and whose love of literature is shown by her patronage of Longinus, Palmyra attained the highest pitch of its prosperity. She claimed to be descended from the Macedonian kings of Egypt, and her achievements would not have disgraced her ancestry; though, according to other accounts, she was a Jewess. (Milman, *Hist. of the Jews*, iii. p. 175.) Besides the sovereignty of Syria and Mesopotamia, she is said to have extended her sway over Egypt (Zosim. i. c. 44); but by some critics this fact has been questioned. Claudius, the successor of Gallienus, being engaged in the Gothic War, tacitly acknowledged her authority. But after the termination of the short reign of that emperor, the progress of Zenobia in Asia Minor was regarded by Aurelian with jealousy and alarm. Her arms and intrigues already menaced the security of Bithynia (Ib. c. 50), when Aurelian marched against her, and defeated her in two great battles near Antioch and Emesa, at both of which she commanded in person. Zenobia now retreated to Palmyra, and prepared to defend her capital with vigour. The difficulties of the siege are described by Aurelian himself in an original letter preserved by Vopiscus. (*Aurel.* c. 26.) After defying for a long time the arms of the Roman emperor, Zenobia, being disappointed of the succour which she expected to receive from the Persians, was ultimately compelled to fly, but was overtaken on the banks of the Euphrates by the light horse of Aurelian, and brought back a prisoner. Shortly after this event her capital surrendered, and was treated with clemency by the conqueror, who, however, sullied his fame by the cruel execution of Longinus and some of the principal citizens, whom Zenobia had denounced to him. The personal adventures of Zenobia we need not pursue, as they will be found related in the *Dictionary of Biography and Mythology*. No sooner had Aurelian crossed the Hellespont than he was recalled by the intelligence that the Palmyrenians had risen against and massacred the small garrison which he had left in their city. The emperor immediately marched again to Palmyra, which now paid the full penalty of its rebellion. In an original letter Aurelian has himself recorded the unsparing execution, which extended even to old men, women, and children. (Vopisc. *Aur.* c. 31.) To the remnant of the Palmyrenians, indeed, he granted a pardon, with permission to repair and inhabit their ruined city, and especially discovered much solicitude for the restoration of the Temple of the Sun. But the effects of the blow were too heavy to be retrieved. From this period (A.D. 273) Palmyra gradually dwindled into an insignificant town, and at length became only a place of refuge for a few families of wandering Arabs. It served indeed for some years as a Roman military station; and Diocletian partially restored some of its buildings, as appears from an inscription preserved by Wood. About the year 400 the first Illyrian legion was quartered there (*Not. Imp.*); and Procopius tells us that it was fortified by Justinian (*de Aed.* ii. 2). But this is the last that we hear of Palmyra under the Romans; and the sinking fortunes of their empire probably soon led them to abandon it.

The remains of the buildings of Palmyra are chiefly of the Corinthian order, which was the favourite style of architecture during the two or three centuries which preceded Diocletian; whence we may infer that the splendour which it once exhibited was chiefly owing to Odenathus and Zenobia. For many centuries even the site of Palmyra remained totally unknown except to the roving Arabs of the desert, whose magnificent accounts of its ruins at length excited the curiosity of the English merchants settled at Aleppo. Under the auspices of the Levant Company, an expedition started in 1678 for the purpose of exploring them; but the persons who composed it were robbed and ill-treated by the Arabs, and compelled to return without having accomplished their object. In 1691 the expedition was renewed with better success, and an account of the discoveries then made was published in the transactions of the Royal Society. (Sellers, *Antiquities of Palmyra*, Pref.) Subsequently Palmyra was visited in 1751 by Wood and Dawkins, who published the results of their journey in a large folio volume with magnificent engravings. The account in Volney (vol. ii.) is chiefly taken from this work. Among the more recent descriptions may be mentioned that of Irby and Mangles (*Travels*, ch. v.), who visited Palmyra in 1816. According to these travellers the plates of Wood and Dawkins have done more than justice to the subject; and although the view of the ruins from a distance, with their line of dazzling white columns extending between one and two miles, and relieved by the contrast of the yellow sand of the desert, is very striking, yet, when examined in detail, they excite but little interest. Taken separately, not a single column or architectural member is worthy of admiration. None of the former exceed 40 feet in height and 4 feet in diameter, and in the boasted avenue they are little more than 30 feet high. The remains of the Temple of the Sun form the most magnificent object, and being of the Ionic order, relieve the monotony of the prevailing Corinthian style. These columns, which are 40 feet high and 4 feet in diameter, are fluted, and formed of only three or four pieces of stone; and in former times were surmounted by brazen Ionic capitals. The façade of the portico consists of 12 columns, like that of the temple of Baalbec, besides which there are other points of resemblance. On the whole, however, the ruins are far inferior to those at Baalbec. At the time of Messrs. Irby and Mangles' visit the peristyle court of the Temple of the Sun was occupied by the Arab an village of *Tadmor;* but with this exception, and the Turkish burial ground, the space was unencumbered, and there was nothing to obstruct the researches of the antiquary. In some places the lines of the streets and the foundations of the houses were distinctly visible. The sculptures are uniformly coarse and bad; the stone is of a perishable description, and scarcely deserves the name of marble. The sepulchres outside the walls formed perhaps the most interesting part of the remains. These consist of square towers, from three to five stories high, forming sepulchral chambers, with recesses for the reception of the bodies. In these tombs mummies and mummy cloths are found, prepared very much after the Egyptian manner; but there are no paintings, and on the whole they are far from being so interesting as the Egyptian sepulchres. There was a sculptured tablet in bas-relief, with seven or eight figures standing and clothed in long robes, supposed to represent priests. Several Greek and Palmyrene inscriptions, and two or three in Latin and Hebrew, have been discovered at Palmyra. They will be found in Wood's *Ruins of Palmyra*, and the following works may also be consulted: Bernard and Smith, *Inscriptiones Graecae Palmyrenorum*, Utrecht, 1698; Giorgi, *De Inscriptionibus Palmyrenis quae in Musaeo Capitolino adservantur interpretandis Epistola*, Rome, 1782; Barthélemy, in *Mém de l'Académie des Inscr.* tom. xxiv.; and Swinton, in the *Philosophical Transactions*, vol. xlviii.

With regard to the general history and antiquities of Palmyra, besides the works already cited in this article, the following may be consulted: Seller, *Antiquities of Palmyra*, London, 1696; Huntington in the *Philosophical Transactions*, vol. xix. Nos. 217, 218; a Dissertation by Dr. Halley in the same work; Gibbon's *Decline and Fall.* ch. xi.; St. Mart. *Hist. de Palmyre*, Paris, 1823; Addison's *Damascus and Palmyra;* Richter, *Wallfahrt;* Cassas, *Voyage Pittoresque de la Syrie;* Laborde, *Voyage en Orient;* &c. [T. H. D.]

PALMYRE'NE (Παλμυρηνή, Ptol. v. 15. § 24), a district of Syria, so named after the city of Palmyra, and which extended S. from Chalybonitis into the desert. (Cf. Plin. v. 24. s. 21.) [T. H. D.]

PALORUM PORTUS. [MALLUS and MAGARSA.]

PALTUS (Πάλτος: *Eth.* Παλτηνός), a town of Syria upon the coast, subject to the island of Aradus, which was at no great distance from it. According to some accounts Memnon was buried in the neighbourhood of Paltus. Pococke places it at *Boldo;* Shaw at the ruins at the mouth of the *Melleck*, 6 miles from *Jebilee*, the ancient Gabala. (Strab. xv pp. 728, 735; Ptol. v. 15. § 3; Cic. *ad Fam.* xii. 13; Plin. v. 20. s. 18; Mela, i. 12; Steph. B. *s. v.*; Pococke, vol. i. p. 199; Shaw, p. 324, Oxf. 1738.)

PAMBO'TIS LACUS. [DODONA, p. 784.]

PAMISUS (Πάμισος). 1. The chief river of Messenia. [See Vol. II. pp. 341, 342.]

2. A river in Laconia, forming the ancient boundary between Messenia and Laconia. (Strab. viii. p. 361.) Strabo speaks of this river as near Leuctrum, but it flows into the sea at Pephnus, about 3 miles S. of Leuctrum. [PEPHNUS.]

3. A tributary of the Peneius in Thessaly, probably the modern *Bliúri* or *Piliúri.* (Herod. vii. 129; Plin. iv. 8. s. 15; Leake, *Northern Greece*, vol. iv. pp. 512, 514.)

PA'MPHIA (Παμφία), a village of Aetolia, on the road from Metapa to Thermum, and distant 30 stadia from each, was burnt by Philip in B. C. 218. (Polyb. v. 8, 13; for details see Thermum.)

PAMPHY'LIA (Παμφυλία), a country on the south coast of Asia Minor, bordering in the west on Lycia, in the north on Pisidia, and in the east on Cilicia. The country, consisting of only a narrow strip of coast, forms an arch round the bay, which is called after it the Pamphylius Sinus or the Pamphylium Mare. According to Pliny (v. 26) the country was originally called Mopsopsia, from Mopsus, a leader of one of those bands of Greeks who after the Trojan War are said to have settled in Pamphylia, Cilicia, and Syria. (Strab. xiv. p. 668; comp. Scylax, p. 39; Ptol. v. 5; Dionys. Per. 850, &c.; Pomp. Mela, i. 14; *Stadiasm. Mar. Mag.* § 194, &c.; Hierocl. p. 679, &c.) Pamphylia, according to Strabo, extended from Olbia to Ptolemais, a line measuring 640 stadia, or about 18 geographical miles: the breadth of the country, from the coast towards the interior, was nowhere above a few miles. In later times, however, the Romans applied the name Pamphylia in such a manner as to embrace Pisidia on both sides of Mount Taurus, which does not appear as a distinct province of the empire until the new division under Constantine was made. This accounts for the fact of Polybius (xxii. 27) doubting whether Pamphylia (in the Roman sense) was one of the countries beyond or this side of Mount Taurus; for Pisidia, in its narrower sense, is unquestionably a country beyond Mount Taurus. (Comp. Strab. xii. p. 570, xiv. p. 632, xv. p 685.) In this latter sense Pamphylia was separated from Lycia by Mount Climax, and from Cilicia by the river Melas, and accordingly embraced the districts called in modern times *Tekke* and the coast district of *Itshil.* But these limits were not always strictly observed; for Olbia and Perge are described by some writers as belonging to Lycia (Scylax, p. 39); while Ptolemais, beyond the Melas, which is generally regarded as belonging to Pamphylia, is assigned by some to Cilicia. The country of Pamphylia is, on the whole, very mountainous; for the ramifications of Mount Taurus rise in some parts on the coast itself, and in others at a distance of only a few miles from it. There is only one great promontory on the coast, viz. Leucotheum, or Leucolla. The principal rivers, all of which discharge their waters into the Pamphylian bay, are the Catarrhactes, Cestrus, Eurymedon, and Melas, all of which are navigable. The coast district between the Cestrus and Eurymedon contains the lake Capria, which is of considerable extent.

The inhabitants of Pamphylia, Pamphyli, that is, a mixture of various races, consisted of aborigines mixed with Cilicians who had immigrated: to these were added bands of Greeks after the Trojan War, and later Greek colonies. (Strab. *l. c.*; Eustath. *ad Dion. Per.* 854; Herod. vii. 91, viii. 68; Paus. vii. 3. § 3; Appian, *B. C.* ii. 71, iv. 60; Liv. xliv. 14.) The Pamphylians (Pamphyli, Pamphylii, Πάμφυλοι, Παμφύλιοι), accordingly, were in those parts what the Alemanni were in Germany, though the current traditions related that they were all descended from Pamphyle, a daughter of Rhacius and Manto (Steph. B. *s. v.* Παμφυλία), or from one Pamphylus (Eustath. *ad Dion. Per. l. c.*). Others again, though without good reason, derive the name from πᾶς and φύλλον, because the country was rich in wood. The Pamphylians never acquired any great power or political importance; they shared the fate of all the nations of Asia Minor, and in the war of Xerxes against the Greeks their naval contingent consisted of only 30 ships, while the Lycians furnished 50, and the Cilicians 100. (Herod. vii. 92.) After the Persian empire was broken to pieces by Alexander, the Pamphylians first became subject to Macedonia, and then to Syria. After the defeat of Antiochus the Great, they were annexed by the Romans to the kingdom of Pergamus (Polyb. xxii. 27), and remained connected with it, until it was made over to the Romans. The Greek colonies, however, such as Aspendus and Side, remained independent republics even under the Persian dominion (Arrian, *Anab.* i. 25, foll.); but we have no information at all about their political constitutions. In their manners and social habits, the Pamphylians strongly resembled the Cilicians (Strab. xii. p. 570, xiv. p. 670), and took part with them in their piratical proceedings; their maritime towns were in fact the great marts where the spoils of the Cilician pirates were disposed of. (Strab. xiv. p. 664.) Navigation seems to have been their principal occupation, as is evident from the coins of several of their towns. Their language was probably a mixture of Greek and some barbarous dialects, which could scarcely be recognised as a dialect of the Greek. (Arrian, *Anab.* i. 26.) But their coins bear evidence of an intimate acquaintance with the gymnastic and agonistic arts, and with the gods of the Hellenes, among whom Zeus, Artemis, and Dionysus are often represented. The more important towns of Pamphylia were Lyrnas or Lyrnessus, Tenedus, Olbia, Corycus, Aspendus, Perge, Syllium, Side, Cibyra, Ptolemais, &c. (Comp. Sestini, *Descript. Num. Vet.* p. 388, foll.; Eckhel, *Doctr. Num.* i. 3, pp. 6, 14, &c.) [L. S.]

PAMPHY'LIUM MARE, PAMPHY'LIUS SINUS (Παμφύλιον πέλαγος or Παμφύλιος κόλπος), a large and deep bay formed by the curved form of the coasts of Lycia, Pamphylia, and Cilicia, beginning in the west at the Chelidonian promontory, and terminating in the east at Cape Anemurium. The distance from the Chelidonian cape to Olbia is stated by Strabo to be 367 stadia. (Strab. ii. pp. 121, 125, xiv. p. 666; Agathem. i. 3, ii. 14; Stobaeus, i. p. 656; Plin. v. 26, 35; Flor. iii. 6.) This sea is now called the bay of *Adalia.* [L. S.]

PANACHAICUS MONS. [Achaia, p. 13, a.]

PANACTUM. [Attica, p. 329, a.]

PANAEI (Παναῖοι), a people of Thrace, whom Thucydides describes as dwelling beyond the Strymon towards the north (ii. 101). According to Stephanus B. (*s. v.*) they were a tribe of the Edones near Amphipolis.

PANAETO'LIUM. [Aetolia, p. 63, b.]

PANAGRA (Πάναγρα), a town in the interior of Libya, on the lake Libya, and near the Nigir. (Ptol. iv. 6. § 27.)

PANDAE (Plin. vi. 20. s. 23), a tribe of Indians mentioned by Pliny, who, according to him, were alone in the habit of having female sovereigns, owing to a tradition prevailing among them that they were descended from a daughter of Hercules. They would seem from his account to have been a race of great power and wide dominion, and to have occupied some part at least of the *Panjáb.* Arrian (*Indic.* 8) tells nearly the same story of a daughter of the Indian Hercules, whom he calls Pandaea. There can be no doubt that both are to be referred to the Indian dynasty of the *Pandavas*, traces of whose names are met in several ancient authors. [Pandovi Regio.] [V.]

PANDATA'RIA (Πανδαταρία: *Vandotena*), a small island in the Tyrrhenian sea, lying off the *Gulf of Gaëta*, nearly opposite to the mouth of the Vulturnus. (Plin. iii. 6. s. 12; Strab. ii. p. 123; Mela, ii. 7. § 18; Ptol. iii. 1. § 79.) Strabo says it was 250 stadia from the mainland, which is just about the truth (v. p. 233). He calls it a small island, but well peopled. It was not unfrequently made use of, as well as the neighbouring Pontia, as a place of confinement for state prisoners or political exiles. Among these may be mentioned Julia, the daughter of Augustus, Agrippina, the widow of Germanicus, and Octavia, the first wife of Nero, of whom the two last were put to death in the island. (Tac. *Ann.* i. 53, xiv. 63; Suet. *Tib.* 53.) Pandataria is about midway between Pontia (*Ponza*) and Aenaria (*Ischia*); it is of volcanic origin, like the group of the *Ponza Islands*, to which it is sometimes considered as belonging; and does not exceed 3 miles in length. Varro notices it as frequented, like the neighbouring islands of Pontia and Palmaria, by flocks of quails and turtle-doves in their annual migrations. (Varr. *R. R.* iii. 5. § 7.) [E. H. B.]

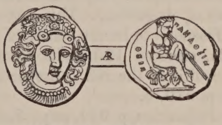
PANDION, a headland in the south-west of Caria, opposite the island of Syme. (Pomp. Mela, i. 16.) Pliny (v. 29) mentions on the same spot a small town Paridion, or according to another reading Parydon. [L. S.]

PANDO'SIA (Πανδοσία: *Eth.* Πανδοσῖνος). 1. A city of Bruttium, situated near the frontiers of Lucania. Strabo describes it as a little *above* Consentia, the precise sense of which expression is far from clear (Strab. vi. p. 256); but Livy calls it "imminentem Lucanis ac Bruttiis finibus." (Liv. viii. 24.) According to Strabo it was originally an Oenotrian town, and was even, at one time, the capital of the Oenotrian kings (Strab. *l. c.*); but it seems to have certainly received a Greek colony, as Scylax expressly enumerates it among the Greek cities of this part of Italy, and Scymnus Chius, though perhaps less distinctly, asserts the same thing. (Scyl. p. 4. § 12; Scymn. Ch. 326.) It was probably a colony of Crotona; though the statement of Eusebius, who represents it as founded in the same year with Metapontum, would lead us to regard it as an independent and separate colony. (Euseb. Arm. *Chron.* p. 99.) But the date assigned by him of B. C. 774 seems certainly inadmissible. [METAPONTUM.] But whether originally an independent settlement or not, it must have been a dependency of Crotona during the period of greatness of that city, and hence we never find its name mentioned among the cities of Magna Graecia. Its only historical celebrity arises from its being the place near which Alexander, king of Epirus, was slain in battle with the Bruttians, B. C. 326. That monarch had been warned by an oracle to avoid Pandosia, but he understood this as referring to the town of that name in Thesprotia, on the banks of the Acheron, and was ignorant of the existence of both a town and river of the same names in Italy. (Strab. vi. p. 256; Liv. viii. 24; Justin, xii. 2; Plin. iii. 11. s. 15.) The name of Pandosia is again mentioned by Livy (xxix. 38) in the Second Punic War, among the Bruttian towns retaken by the consul P. Sempronius, in B. C. 204; and it is there noticed, together with Consentia, as opposed to the "ignobiles aliae civitates." It was therefore at this time still a place of some consequence; and Strabo seems to imply that it still existed in his time (Strab. *l. c.*), but we find no subsequent trace of it. There is great difficulty in determining its position. It is described as a strong fortress, situated on a hill, which had three peaks, whence it was called in the oracle Πανδοσία τρικόλωνος (Strab, *l. c.*) In addition to the vague statements of Strabo and Livy above cited, it is enumerated by Scymnus Chius between Crotona and Thurii. But it was clearly an inland town, and must probably have stood in the mountains between Consentia and Thurii, though its exact site cannot be determined, and those assigned by local topographers are purely conjectural. The proximity of the river Acheron affords us no assistance, as this was evidently an inconsiderable stream, the name of which is not mentioned on any other occasion, and which, therefore, cannot be identified.

Much confusion has arisen between the Bruttian Pandosia and a town of the same name in Lucania (No. 2.); and some writers have even considered this last as the place where Alexander perished. (Romanelli, vol. i. pp. 261—263). It is true that Theopompus (*ap. Plin.* iii. 11. s. 15), in speaking of that event, described Pandosia as a city of the Lucanians, but this is a very natural error, as it was, in fact, near the boundaries of the two nations (Liv. viii. 24), and the passages of Livy (xxix. 38) and Strabo can leave no doubt that it was really situated in the land of the Bruttians.

2. A town of Lucania, situated near Heraclea. It has often been confounded with the preceding; but the distinct existence of a Lucanian town of the name is clearly established by two authorities. Plutarch describes Pyrrhus as encamping in the plain between Pandosia and Heraclea, with the river Siris in front of him (Plut. *Pyrrh.* 16); and the celebrated Tabulae Heracleenses repeatedly refer to the existence of a town of the name in the immediate neighbourhood of Heraclea. (Mazocchi, *Tab. Heracl.* p. 104.) From these notices we may infer that it was situated at a very short distance from Heraclea, but apparently further inland; and its site has been fixed with some probability at a spot called *Sta Maria d' Anglona*, about 7 miles from the sea, and 4 from Heraclea. *Anglona* was an episcopal see down to a late period of the middle ages, but is now wholly deserted. (Mazocchi, *l. c.* pp. 104, 105; Romanelli, vol. i. p. 265.) [E. H. B.]

PANDO'SIA (Πανδοσία: *Eth.* Πανδοσιεύς), an ancient colony of Elis (Dem. *Halonnes.* p. 84, Reiske), and a town of the Cassopaei in the district of Thesprotia in Epirus, situated upon the river Acheron. It is probably represented by the rocky height of *Kastri*, on the summit of which are the walls of an acropolis, while those of the city descend the slopes on either side. (Strab. vii. p. 324; Liv. viii. 24; Justin, xii. 2; Plin. iv. 1; Steph. B. *s. v.*; Leake, *Northern Greece*, vol. iv. p. 55.)



COIN OF PANDOSIA.

PANDOVI REGIO (Πανδῴου χώρα, Ptol. vii. 1. § 11), a district at the southern extremity of the Peninsula of *Hindostán*. The name is in some editions Πανδιόνος, but there is every probability that the above (which was suggested by Erasmus) is the true reading. There is another district of the same name which is placed by Ptolemy in the *Pan-*

jáb on the Bidaspes (*Vipása*) (vii. 1. § 46). It is clear from a comparison of the two names that they refer to the same original Indian dynasty, who were known by the name of the *Pandavas*, and who appear to have been extended very widely over India. At the time of the invasion of Alexander, the district in the *Panjáb* belonged to king Porus. (Strab. xv. p. 686; Lassen, *Ind. Alterth. Geschichte der Pandava*, p. 652.) [V.]

PANEAS, PANIAS, or PANEIAS (Πανεάς, Πανιάς, Πανειάς, Hierocl. p. 716), more usually called either CAESAREIA PANEAS (Καισάρεια Πανεάς or Πανιάς, Joseph. *Ant.* xviii. 2. § 3. *B. Jud.* ii. 9. § 1; Ptol. v. 15. § 21; Plin. v. 15. s. 15; Sozom. v. 21; on coins, K. ὑπὸ Πανείῳ and πρὸς Πανείῳ; in Steph. B. incorrectly πρὸς τῇ Πανεάδι) or CAESAREIA PHILIPPI (K. ἡ Φιλίππου, *Matth.* xvi. 13; *Mark*, viii. 27; Joseph. *Ant.* xx. 8. § 4, *B. J.* iii. 8. § 7, 2. § 1; Euseb. *H. E.* vii. 17), a city in the north of Palestine, called by Ptolemy and Hierocles (*ll. cc.*) a city of Phoenicia, situated upon one of the sources of the Jordan, at the foot of Mt. Panium, one of the branches of Lebanon. Mt Panium contained a cave sacred to Pan, whence it derived its name. (Philostorg. vii. 7.) At this spot Herod erected a temple in honour of Augustus. (Joseph. *Ant.* xv. 10. § 3, *B. J.* i. 21. § 3.) Paneas was supposed by many to have been the town of Laish, afterwards called Dan; but Eusebius and Jerome state that they were separate cities, distant 4 miles from each other. (Reland, *Palaestina*, p. 918, seq.) Paneas was rebuilt by Philip the Tetrarch, who called it Caesareia in honour of the Roman emperor, and gave it the surname of Philippi to distinguish it from the other Caesareia in Palestine. (Joseph. *Ant.* xviii. 2. § 3, *B. J.* ii. 9. § 1.) It was subsequently called Neronias by Herod Agrippa in honour of the emperor Nero. (Joseph. *Ant.* xx. 8. § 4; Coins.) According to ecclesiastical tradition it was the residence of the women diseased with an issue of blood. (*Matth.* ix. 20; Euseb. *H. E.* vii. 18; Sozom. v. 21; Theoph. *Chronogr.* 41; Phot. cod. 271.) Under the Christians Paneas became a bishopric. It is still called *Bâniâs*, and contains now only 150 houses. On the NE. side of the village the river, supposed to be the principal source of the Jordan, issues from a spacious cavern under a wall of rock. Around this source are many hewn stones. In the face of the perpendicular rock, directly over the cavern and in other parts, several niches have been cut, apparently to receive statues. Each of these niches had once an inscription; and one of them, copied by Burckhardt, appears to have been a dedication by a priest of Pan. There can be no doubt that this cavern is the cave of Pan mentioned above; and the hewn stones around the spring may have belonged perhaps to the temple of Augustus. This spring was considered by Josephus to be the outlet of a small lake called Phiala, situated 120 stadia from Paneas towards Trachonitis or the NE. Respecting this lake see Vol. II. p. 519, b.

(Reland, *Palaestina*, p. 918, seq.; Eckhel, vol. iii. p. 339, seq.; Burckhardt, *Syria*, p. 37, seq.; Robinson, *Bibl. Res.* vol. iii. p. 347, seq.)

PANE'PHYSIS (Πανέφυσις, Ptol. iv. 5. § 52), a town of Egypt, mentioned by recent writers only, with the single exception of Ptolemy (Πανέφυσος, Conc. Ephes. p. 478; Πανέφεσος, Cassian. *Collat.* xi. 3). It probably therefore bore another appellation in more ancient times. Mannert (vol. x. pt. 2. p. 580) believes it to have been the city of Diospolis in the Delta; and he agrees with Champollion (*l'Egypte*, vol. ii. p. 130) in identifying it with the modern *Menzaleh.* It stood between the Tanitic and Mendesian arms of the Nile, a little SE. of the Ostium Mendesium. Ptolemy (*l. c.*) says that it was the capital of a nome, which he alone mentions and denominates Νέουτ. Panephysis may have been either the surviving suburb of a decayed Deltaic town, or one of the hamlets which sprang up among the ruins of a more ancient city. [W. B D.]

PANGAEUM, PANGAEUS (τὸ Πάγγαιον or Παγγαῖον ὄρος, ὁ Πάγγαιος, Herod. v. 16, vii. 112, 113; Thuc. ii. 99; Aesch. *Pers.* 494; Pind. *Pyth.* iv. 320; Eurip. *Rhes.* 922, 972; Dion Cass. xlvii. 35; Appian, *B. C.* iv. 87, 106; Plin. iv. 18; Virg. *Georg.* iv. 462; Lucan, i. 679), the great mountain of Macedonia, which, under the modern name of *Pirnári*, stretching to the E. from the left bank of the Strymon at the pass of Amphipolis, bounds all the eastern portion of the great Strymonic basin on the S., and near *Právista* meets the ridges which enclose the same basin on the E. Pangaeum produced gold as well as silver (Herod. vii. 112; Appian, *B. C.* iv. 106); and its slopes were covered in summer with the *Rosa centifolia.* (Plin. xxi. 10; Theoph. *H. P.* vi. 6; Athen. xv. p. 682.) The mines were chiefly in the hands of the Thasians; the other peoples who, according to Herodotus (*l. c.*), worked Pangaeum, were the Pieres and Odomanti, but particularly the Satrae, who bordered on the mountain. None of their money has reached us; but to the Pangaean silver mines may be traced a large coin of Geta, king of the Edones. [EDONES.] (Leake, *Northern Greece*, vol. iii. pp. 176, 190, 212.) [E. B. J.]

PANHELLE'NES. [GRAECIA, Vol. I. p. 1010.]

PANIO'NIUM (Πανιώνιον), a place on the western slope of Mount Mycale, in the territory of Priene, containing the common national sanctuary of Poseidon, at which the Ionians held their regular meetings, from which circumstance the place derived its name. It was situated at a distance of 3 stadia from the sea-coast. (Strab. xiv. p. 639; Herod. i. 141, foll.; Mela, i. 17; Plin. v. 31; Paus. vii. 5. § 1.) The Panionium was properly speaking only a grove, with such buildings as were necessary to accommodate strangers. Stephanus B. is the only writer who calls it a town, and even mentions the Ethnic designation of its citizens. The preparations for the meeting and the management of the games devolved upon the inhabitants of Priene. The earlier travellers and geographers looked for the site of the Panionium in some place near the modern village of *Tshangli;* but Col. Leake (*Asia Minor*, p. 260) observes: "The uninhabitable aspect of the rocks and forests of Mycale, from Cape Trogilium to the modern *Tshangli*, is such as to make it impossible to fix upon any spot, either on the face or at the foot of that mountain, at which Panionium can well be supposed to have stood. *Tshangli*, on the other hand, situated in a delightful and well watered valley, was admirably suited to the Panionian festival: and here Sir William Gell found, in a church on the sea-shore, an inscription in which he distinguished the name of Panionium twice. I conceive, therefore, that there can be little doubt of *Tshangli* being on the site of Panionium." [L.S.]

PANISSA, a river on the E. coast of Thrace. (Plin. iv. 11. s. 18.) [T. H. D.]

PANIUM (Πάνιον, Hierocl. p. 632; Const. Porph. *de Them.* ii. 1. p. 47; Suidas, *s. v.*), a town on the coast of Thrace, near Heracleia; perhaps the modern *Banados*. [T. H. D.]

PA'NNONA (Πάννονα), a town in the interior of Crete, S. of Cnossus, retaining the name of *Panon.* (Ptol. iii. 17. § 10.)

PANNO'NIA (Παννονία, Ptol. ii. 1. § 12; or Παιονία, Zosim. ii. 43), one of the most important provinces of the Roman empire, on the south and west of the Danube, which forms its boundary in the north and east; in the south it bordered on Illyricum and Moesia, while in the west it was separated from Noricum by Mount Cetius, and from Italy by the Julian Alps. The country extended along the Danube from Vindobona (*Vienna*) to Singidunum, and accordingly comprised the eastern portions of *Austria, Carinthia, Carniola*, the part of *Hungary* between the *Danube* and *Save*, *Slavonia*, and portions of *Croatia* and *Bosnia*. After its subjugation by the Romans, it was divided into Pannonia Superior (ἡ ἄνω Παννονία) and Pannonia Inferior (ἡ κάτω Παννονία), by a straight line running from Arabona in the north to Servitium in the south, so that the part west of this line constituted Upper Pannonia, and that on the east Lower Pannonia. (Ptol. ii. 15. § 16.) In consequence of this division the whole country is sometimes called by the plural name Pannoniae (Παννονίαι, Ptol. ii. 16. § 1; Zosim. ii. 43; Plin. xxxvii. 11. s. 2). In the fourth century, the emperor Galerius separated the district of Lower Pannonia between the *Raab*, Danube, and *Drave*, and constituted it as a separate province under the name of Valeria, in honour of his wife who bore the same name. (Aur. Vict. *de Caes.* 40; Amm. Marc. xvi. 10, xxviii. 3.) But as Lower Pannonia seemed by this measure to be too much reduced, Constantine the Great added to it a part of Upper Pannonia, viz., the districts about the Upper *Drave* and *Save;* and Upper Pannonia was henceforth called Pannonia Prima, and Lower Pannonia, Pannonia Secunda. (Amm. Marc. xv. 3, xvii. 12.) All these three provinces belonged to the diocese of Illyricum. It should be observed, however, that Pannonia Secunda is sometimes also called Interamnia, Savia, or Ripensis. (Sext. Ruf. *Brev.* 11; *Notit. Imp.*) The three provinces into which Pannonia was thus divided were governed by three different officers, a praeses residing at Sabaria, a consular residing at Sirmium, and a praefect who had his seat at Siscia. The part bordering upon Germany, which stood most in need of protection, had always the strongest garrisons, though all Pannonia in general was protected by numerous armies, which were gradually increased to seven legions. Besides these troops the fleet stationed at Vindobona was the strongest of the three fleets maintained on the Danube.

Dion Cassius (xlix. 36) mentions an unfortunate etymology of the name of Pannonia from "pannus," "a rag or piece of cloth," referring to a peculiar article of dress of the inhabitants, though he also states at the same time that the natives called themselves Pannonians, whence it follows that the name can have nothing to do with the Latin pannus. As to the identity of the name with that of Paeonians we shall have occasion to speak presently.

In its physical configuration, Pannonia forms a vast plain enclosed only in the west and south by mountains of any considerable height, and traversed only by hills of a moderate size, which form the terminations of the Alpine chains in the west and south, and are for this reason called by Tacitus (*Hist.* ii. 28) and Tibullus (iv. 1. 109) the Pannonian Alps. The separate parts of these ramifications of the Alps are mentioned under the names of Mount Carvancas, Cetius, Albii Montes, Claudius, and Alma or Almus. The mountains on the western and southern frontiers contain the sources of some important rivers, such as the Dravus and Savus, which flow almost parallel and empty themselves into the Danube. Only one northern tributary of the Dravus is mentioned, viz., the Murius; while the Savus receives from the south the Nauportus, Carcorus, Colapis, Oeneus, Urpanus, Valdasus, and Drinus. The only other important river in the north-west is the Arrabo. The northern part of Pannonia contained a great lake called the Pelso or Peiso (the *Plattensee*), besides which we may notice some smaller lakes, the Ulcaei Lacus, between the *Save* and the *Drave*, near their mouth. The climate and fertility of Pannonia are described by the ancients in a manner which little corresponds with what is now known of those countries. It is said to have been a rough, cold, rugged, and not very productive country (Strab. vii. p. 317; Dion Cass. xlix. 37; Herodian, i. 6), though later writers acknowledge the fertility of the plains. (Solin. 21; comp. with Vell. Pat. ii. 110.) Both statements, however, may be reconciled, if we recollect how much the emperors Probus and Galerius did to promote the productiveness of the country by rooting out the large forests and rendering the districts occupied by them fit for agriculture. (Plin. iii. 28; Appian, *Illyr.* 22; Hygin. *de Limit. Const.* p. 206; Aurel. *de Caes.* 40.) As the forests in those times were probably much more extensive than at present, timber was one of the principal articles of export from Pannonia, and great quantities of it were imported into Italy. (Solin. 22.) Agriculture was not carried on to any great extent, and was for the most part confined to the rearing of barley and oats, from which the Pannonians brewed a kind of beer, called Sabaia (Dion Cass. xlix. 36; Amm. Marc. xxvi. 8), and which formed the chief articles of food for the natives. Olives and vines do not appear, at least in early times, to have grown at all in Pannonia, until the emperor Probus introduced the cultivation of the vine in the neighbourhood of Sirmium. (Vopisc. *Prob.* 1, 18; Eutrop. ix. 17; Aurel. Vict. *de Caes.* 37.) Among the valuable productions of the vegetable kingdom, the fragrant saliunca is mentioned (Plin. xxi. 20), and among the animals dogs excellent for the chase are spoken of by Nemesianus (*Cyneg.* 126), the cattae by Martial (xiii. 69), and the charax or black-cock by Athenaeus (ix. p. 398). The rivers must have provided the inhabitants with abundance of fish. The ancients do not speak of any metals found in Pannonia, either because the mines were not worked, or because the metals imported from Pannonia were vaguely said to come from Noricum, where mining was carried on to a great extent.

The inhabitants of Pannonia (Pannonii, Παννόνιοι, Πάννονες, or Παίονες) were a very numerous race, which, in the war against the Romans, could send 100,000 armed men into the field. (Appian, *Illyr.* 22.) Appian (*l. c.* 14) states that the Romans regarded them as belonging to Illyricum. Some have inferred from this that the great body of the people were Illyrians; and some tribes, such as the Pyrustae, Mazani, and Daesitiatae, are actually described by some as Illyrian and by others as Pannonian tribes. The fact that most Greek writers called them Paeonians, and that Tacitus (*Germ.* 43) speaks of the Pannonian language as different from that of the German tribes, seems to favour the supposition that they were a branch of the Thracian Paeonians, who had gradually spread to the banks of the Danube and the confines of Italy. It must however be observed that Dion Cassius (xlix. 36), who knew the people well, denies that they were Paeonians. There can, however, be no doubt that Celtic tribes also existed in the country, and in the early part of the Roman empire Roman civilisation and the Latin language had made considerable progress. They are described as a brave and warlike people, which, at the time when the Romans became acquainted with them, lived in a very low state of civilisation, and were notorious for cruelty and love of bloodshed (Dion Cass. *l. c.*; Appian, *Illyr.* 14; Strab. vii. p. 318; Stat. *Silv.* iii. 13), as well as for faithlessness and cunning (Tibull. iv. 1. 8). But since their subjugation by the Romans, the civilisation of the conquerors produced considerable changes (Vell. Pat. ii. 110); and even the religion of the Pannonians (some of their gods, such as Latobius, Laburus, Chartus, are mentioned in inscriptions) gave way to that of the Romans, and Pannonian divinities were identified with Roman ones (Spart. *Sever.* 15; Lamprid. *Alex.* 7). The Romanisation of the country was promoted and completed by the establishment of colonies and garrisons, so that at the time of the migration of nations, the country was completely Romanised.

The following are the principal tribes noticed by the ancients in Pannonia; some of them, it must be observed, are decidedly Celtic. In Upper Pannonia we meet with the AZALI, CYTNI, BOII, COLETIANI, OSERIATES, SERRETES, SERRAPILLI, SANDRIZETES, LATOBICI, and VARCIANI, and perhaps also the IAPODES or IAPYDES, the COLAPIANI and SCORDISCI, though some of these latter may have extended into Illyricum. In Lower Pannonia, we have the ARABISCI, HERCUNIATAE, ANDIANTES, IASII, BREUCI, AMANTINI (AMANTES), and CORNUCATES. Besides these, Pliny (iii. 26) mentions the ARIVATES, BELGITES, and CATARI, of whom it is not known what districts they inhabited. Towns and villages existed in the country in great numbers even before its conquest by the Romans (Dion Cass. lv. 29; Jornand. *Get.* 50); and Appian's statement (*Illyr.* 22), that the Pannonians lived only in villages and isolated farms, probably applies only to some remote and more rugged parts of the country. The most important towns were VINDOBONA, CARNUNTUM, SCARBANTIA, SABARIA, ARRABO, PAETOVIS, SISCIA, AEMONA, NAUPORTUS; and in Lower Pannonia, BREGETIO, AQUINCUM, MURSIA, CIBALAE, ACIMINCUM, TAURUNUM, and SIRMIUM.

The history of Pannonia previous to its conquest by the Romans, is little known. We learn from Justin (xxiv. 4, xxxii. 3, 12) that some Celtic tribes, probably remnants of the hosts of Brennus, settled in the country. Most of the tribes seem to have been governed by their own chiefs or kings. (Vell. Pat. ii. 114; Sext. Ruf. *Brev.* 7; Jornand. *de Reg. Suc.* 50.) The obscurity which hangs over its history begins to be somewhat removed in the time of the triumvirate at Rome, B.C. 35, when Octavianus, for no other purpose but that of giving his troops occupation and maintaining them at the expense of others, attacked the Pannonians, and by conquering the town of Siscia broke the strength of the nation. (Dion Cass. xlix. 36; Appian, *Illyr.* 13, 22, foll.) His general Vibius afterwards completed the conquest of the country. But not many years after this, when a war between Maroboduus, king of the Marcomanni, and the Romans was on the point of breaking out, the Pannonians, together with the Dalmatians and other Illyrian tribes, rose in a great insurrection against their oppressors, and it was not till after a bloody war of several years' duration that Tiberius succeeded in reducing them, and changing the country into a Roman province, A.D. 8. (Dion Cass. lv. 24, 28, 29; Suet. *Tib.* 15, 20; Vell. Pat. ii. 110, foll.) Henceforth a considerable army was kept in Pannonia to secure the submission of the people. When the soldiers received the news of the death of Augustus, they broke out in open rebellion, but were reduced by Drusus. (Tac. *Ann.* i. 15, foll. 30; Dion Cass. lvii. 4.) During the first century Pannonia formed only one province, under the administration of a lieutenant of the emperor. Respecting its division in the second century, we have already spoken. Until the time of the migration of nations, Pannonia remained a part of the Roman empire; many colonies and municipia were established in the country, and fortresses were built for its protection; military roads also were constructed, especially one along the Danube, and a second through the central part of the country from Vindobona to Sirmium. The Romans did indeed much to civilise the Pannonians, but they at the same time derived great benefits from them; the military valour of the natives was of great service to them, and formed always a considerable portion of the Roman legions. About the middle of the fifth century Pannonia was lost to the Romans in consequence of the conquests made by the Huns, to whom the emperor Theodosius II. was obliged formally to cede Pannonia. (Prisc. *Exc. de Leg.* p. 37, ed. Paris.) On the dissolution of the empire of the Huns by the death of Attila, the country fell into the hands of the Ostrogoths (Jornand. *Get.* 50), from whom it passed, about A.D. 500, into those of the Longobardi, who in their turn had to give it up to the Avari in A.D. 568.

The ancient authorities for the geography of Pannonia are Ptolemy (ii. 15 and 16), Pliny (ii. 28), Strabo (iv. p. 206, foll., v. p. 213, foll., vii. p. 313, foll.), Dion Cassius (xlix. 34—38, lv. 23, 24), Velleius Paterculus (ii. 110, foll.), Tacitus (*Ann.* i. 16, foll.), Appian, Jornandes (*ll. cc.*). Among modern writers the following deserve to be consulted: Schönleben, *Carniola antiqua et nova*, and *Annales Corniolae antiquae et novae*, Labacus, 1681, fol.; Katanesich, *Comment. in C. Plinii Secundi Pannoniam*, Buda, 1829; Niebuhr, *Lect. on Ancient Hist.* vol. i. p. 164, foll. [L. S.]

PANOPEUS or PHANOTEUS (Πανοπεύς, Hom. Strab. Paus.; Πανόπη, Hes. *ap. Strab.* ix. p. 424; Steph. B. *s. v.*; Ov. *Met.* iii. 19; Stat. *Theb.* vii. 344; Πανοπέαι, Herod. viii. 34; Φανοτεύς, said by Strab., ix. p. 423, to be its name in his time, but the form also occurs in Thuc. iv. 89; Φανότεια, Steph. B. *s. v.*; Phanotea, Liv. xxxii. 18: *Eth.* Πανοπεύς, Φανοτεύς), an ancient town of Phocis, near the frontier of Boeotia, and on the road from Daulis to Chaeroneia. Pausanias says that Panopeus was 20 stadia from Chaeroneia, and 7 from Daulis (ix. 4. §§ 1, 7); but the latter number is obviously a mistake. The ruins at the village of *Aio Vlasi* (ἅγιος Βλάσις), which are clearly those of Panopeus, are distant about 20 stadia from *Ké-*

purna (Chaeroneia), but as much as 27 stadia from *Dhavlía* (Daulis). Panopeus was a very ancient town, originally inhabited by the Phlegyae. Schedius, the king of Panopeus, and his brother, were the leaders of the Phocians in the Trojan War. (Paus. x. 4. § 1.) Panopeus was also celebrated for the grave of Tityus, who was slain by Apollo at this place, because he attempted to offer violence to Leto on her way to Delphi. (Hom. *Od.* x. 576; Paus. x. 4. § 5.) Panopeus was destroyed by Xerxes (Herod. viii. 34), and again by Philip at the close of the Sacred War. (Paus. x. 3. § 1.) It was taken by the Romans in B. C. 198, on the first attack (Liv. xxxii. 18; Polyb. v. 96); and was destroyed for the third time in the campaign between Sulla and Archelaus, the general of Mithridates. (Plut. *Sull.* 16.) Pausanias says that the ancient city was 7 stadia in circuit; but in his time the place consisted of only a few huts, situated on the side of a torrent. There are still considerable remains of the ancient walls upon the rocky heights above *Aio Vlasi.* The masonry is of different periods, as one might have expected from the twofold destruction of the city. There are no longer any remains of the tomb of Tityus, which, according to Pausanias, was the third of a stadium in circumference, and stood on the side of the torrent. Pausanias also mentions on the side of the Sacred Way a building of unbaked bricks, containing a statue of Pentelic marble, which was supposed to be intended either for Asclepius or Prometheus. It was believed by some that Prometheus made the human race out of the sandy-coloured rocks in the neighbourhood, and that they still smelt like human flesh. (Dodwell, *Classical Tour*, vol. i. p. 207; Leake, *Northern Greece*, vol. ii. p. 109; Ulrichs, *Reisen, &c.* p. 151.)

PANO'POLIS (Πανόπολις, Diodor. i. 18; Ptol. iv. 5. § 72; Πανῶν πόλις, Strab. xvii. p. 813; Πανὸς πόλις, Steph. B. *s. v.*; sometimes simply Πανός, Hierocl. p. 731; *It. Anton.* p. 166: *Eth.* Πανοπολίτης), the Greek equivalent of the Aegyptian appellative Chemmis or Chemmo (Herod. ii. 91, 145, seq.; Diodor. *l. c.*), was a very ancient city of the Thebaid, lat. 26° 40′ N. [CHEMMIS.] Panopolis was dedicated to Chem or Pan, one of the first Octad of the Aegyptian divinities, or, according to a later theory, to the Panes and Satyri generally of Upper Aegypt. (Plut. *Is. et Osir.* c. 14.) Stephanus of Byzantium describes the Chem or Pan of this city as an Ithyphallic god, the same whose representation occurs so frequently among the sculptures of Thebes. His face was human, like that of Ammon; his head-dress, like that of Ammon, consisted of long straight feathers, and over the fingers of his right hand, which is lifted up, is suspended a scourge; the body, like that of Ammon also, including the left arm, is swathed in bandages. An inscription on the Kosseir road is the ground for supposing that Chem and Pan were the same deity; and that Chemmis and Panopolis were respectively the Aegyptian and Greek names for the same city is inferred from Diodorus (*l. c.*) Panopolis stood on the right bank of the Nile, and was the capital of the Nomos Panopolites. According to Strabo (*l. c.*) it was inhabited principally by stonemasons and linen-weavers; and Agathias (iv. p. 133) says that it was the birthplace of the poet Nonnus A. D. 410. Although a principal site of Panic worship, Panopolis was celebrated for its temple of Perseus. From Herodotus (vi. 53) we know that the Dorian chieftains deduced their origin from Perseus through Aegypt. It is difficult to say which of the native Aegyptian gods was represented by Perseus. From the root of the word—Πέρθω, to burn—it is probable, however, that he is the same with the fire-god Hephaistos or Phtah. The Panopolite temple of Perseus was rectangular, and surrounded by a wall around which was a plantation of palm-trees. At the entrance of the enclosure were two lofty gateways of stone, and upon these were placed colossal statues in human form. Within the adytum was a statue of Perseus, and there also was laid up his sandal, two cubits long. The priests of Panopolis asserted that Perseus occasionally visited his temple, and that his epiphanies were always the omens of an abundant harvest to Aegypt. The sandals of Perseus are described by Hesiod (*Scut. Herc.* 220), and their deposition in the shrine implied that, having left his abode for a season, he was traversing the land to bless it with especial fertility. The modern name of Panopolis is *Akhmim*, an evident corruption of Chemmis. The ruins, in respect of its ancient splendour, are inconsiderable. It is probable, indeed, that Panopolis, like Abydos and other of the older cities of Upper Aegypt, declined in prosperity as Thebes rose to metropolitan importance. (Champollion, *l'Egypte*, vol. i. p. 267; Pococke, *Travels*, p. 115; Minutoli, p. 243.) [W. B. D.]

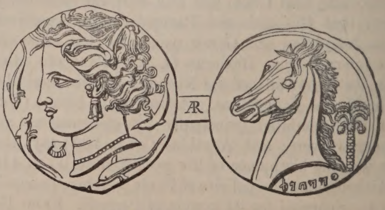
PANORMUS (Πάνορμος: *Eth.* Πανορμίτης, Panormitanus: *Palermo*), one of the most important cities of Sicily, situated on the N. coast of the island, about 50 miles from its NW. extremity, on an extensive bay, which is now known as the *Gulf of Palermo.* The name is evidently Greek, and derived from the excellence of its port, or, more strictly speaking, of the anchorage in its spacious bay. (Diod. xxii. 10.) But Panormus was not a Greek colony; it was undoubtedly of Phoenician origin, and appears to have been one of the earliest settlements of that people in Sicily. Hence, when the increasing power of the Greek colonies in the island compelled the Phoenicians to concentrate themselves in its more westerly portion, Panormus, together with Motya and Solus, became one of the chief seats of their power. (Thuc. vi. 2.) We find no mention of the Phoenician name of Panormus, though it may fairly be presumed that this Greek appellation was not that used by the colonists themselves. It would be natural enough to suppose that the Greek name was only a translation of the Phoenician one; but the Punic form of the name, which is found on coins, is read "Machanath," which signifies "a camp," like the Roman Castra, and has no reference to the port. (Gesenius, *Monum. Phoen.* p. 288; Mover's *Phönizier*, vol. iii. p. 335.)

We have no account of the early history of any of these Phoenician colonies in Sicily, or of the process by which they were detached from the dependence of the mother country and became dependencies of Carthage; though it is probable that the change took place when Phoenicia itself became subject to the Persian monarchy. But it is certain that Carthage already held this kind of supremacy over the Sicilian colonies when we first meet with the name of Panormus in history. This is not till B. C. 480, when the great Carthaginian armament under Hamilcar landed there and made it their head-quarters before advancing against Himera. (Diod. xi. 20.) From this time it bore an important part in the wars of the Carthaginians in Sicily, and seems to have gradually become the acknowledged capital of their dominion in the island. (Polyb. i. 38.) Thus, it is mentioned in the war of B. C. 406 as one of their principal naval stations (Diod. xiii. 88); and again in B. C. 397 it was one of the few cities which remained faithful to the Carthaginians at the time of the siege of Motya. (Id. xiv. 48.) In B. C. 383 it is again noticed as the head-quarters of the Carthaginians in the island (Id. xv. 17); and it is certain that it was never taken, either by Dionysius or by the still more powerful Agathocles. But in B. C. 276, Pyrrhus, after having subdued all the other cities in Sicily held by the Carthaginians, except Lilybaeum and Panormus, attacked and made himself master of the latter city also. (Id. xxii. 10. p. 498.) It, however, soon fell again into the hands of the Carthaginians, who held it at the outbreak of the First Punic War, B. C. 264. It was at this time the most important city of their dominions in the island, and generally made the head-quarters both of their armies and fleets; but was nevertheless taken with but little difficulty by the Roman consuls Atilius Calatinus and Cn. Cornelius Scipio in B. C. 254. (Polyb. i. 21, 24, 38; Zonar. viii. 14; Diod. xxiii. 18 p. 505.) After this it became one of the principal naval stations of the Romans throughout the remainder of the war, and for the same reason became a point of the utmost importance for their strategic operations. (Diod. xxiii. 19, 21, xxiv. 1; Polyb. i. 39, 55, &c.) It was immediately under the walls of Panormus that the Carthaginians under Hasdrubal were defeated by L. Caecilius Metellus in B. C. 250, in one of the most decisive battles of the whole war. (Polyb. i. 40; Zonar. viii. 14; Oros. iv. 9.) It was here also that the Romans had to maintain a long-continued struggle with Hamilcar Barca, who had seized on the remarkable isolated mountain called Ercta, forming a kind of natural fortress only about a mile and a half from Panormus [ERCTA], and succeeded in maintaining himself there for the space of three years, notwithstanding all the efforts of the Romans to dislodge him. They were in consequence compelled to maintain an intrenched camp in front of Panormus, at a distance of only five stadia from the foot of the mountain, throughout this protracted contest. (Polyb. i. 56, 57.)

After the Roman conquest of Sicily, Panormus became a municipal town, but enjoyed a privileged condition, retaining its nominal freedom, and immunity from the ordinary burdens imposed on other towns of the province. (Cic. *Verr.* iii. 6.) It was in consequence a flourishing and populous town, and the place where the courts of law were held for the whole surrounding district. (Id. *ib.* ii. 26, v. 7.) Cicero notices it at this time as one of the principal maritime and commercial cities of the island. (*Ib.* v. 27.) In the settlement of the affairs of Sicily which seems to have followed the war with Sextus Pompeius, Panormus lost its liberty, but received a Roman colony (Strab. vi. p. 272), whence we find it bearing in inscriptions the title of "Colonia Augusta Panormitanorum." It would seem from Dion Cassius that it received this colony in B. C. 20; and coins, as well as the testimony of Strabo, prove incontestably that it became a colony under Augustus. It is strange, therefore, that Pliny, who notices all the other colonies founded by that emperor in Sicily, has omitted all mention of Panormus as such, and ranks it merely as an ordinary municipal town. (Plin. iii. 8. s. 14; Dion Cass. liv. 7; Eckhel, vol. i. p. 232; Orell. *Inscr.* 948, 3760.) It subsequently received an accession of military colonists under Vespasian, and again under Hadrian. (*Lib. Colon.* p. 211; Zumpt, *de Colon.* p. 410.) Numerous inscriptions prove that it continued to be a flourishing provincial town throughout the period of the Roman empire; and its name is repeatedly mentioned in the Itineraries (*Itin. Ant.* pp. 91, 97; *Tab. Peut.*; Castell. *Inscr. Sicil.* pp. 26, 27, &c.); but it is certain that it did not attain in ancient times to the predominant position which it now enjoys. It fell into the hands of the Goths, together with the rest of Sicily, and was the last city of the island that was wrested from them by Belisarius in A. D. 535. (Procop. *B. G.* i. 5, 8.) After this it continued subject to the Byzantine empire till 835, when it was taken by the Saracens, who selected it as the capital of their dominions in the island. It retained this position under the Norman kings, and is still the capital of Sicily, and by far the most populous city in the island, containing above 160,000 inhabitants.

The situation of *Palermo* almost vies in beauty with that of Naples. Its beautiful bay affords an excellent roadstead, from whence it doubtless derived its name; and the inner or proper harbour, though not large, is well sheltered and secure. The ancient city probably occupied the site immediately around the port, but there are no means of tracing its topography, as the ground is perfectly level, without any natural features, and all ancient remains have disappeared, or are covered by modern buildings. We learn that it consisted of an outer and inner city; the former, as might be supposed, being the more recent of the two, and thence called the New City (ἡ νέα πόλις). Each had its separate enclosure of walls, so that when the outer city was taken by the Romans, the inner was still able for some time to withstand their efforts. (Polyb. i. 38; Diod. xxiii. 18.) The only ancient remains now visible at *Palermo* are some slight vestiges of an amphitheatre near the Royal Palace; but numerous inscriptions, as well as fragments of sculpture and other objects of antiquity, have been discovered on the site, and are preserved in the museum at *Palermo.*

The coins of Panormus are numerous: the more ancient ones have Punic inscriptions, and belong to the period when the city was subject to the Carthaginians, but the beauty of their workmanship shows the unequivocal influence of Greek art. The later ones (struck after the Roman conquest, but while the city still enjoyed nominal freedom) have the legend in Greek letters ΠΑΝΟΡΜΙΤΑΝ. Still later are those of the Roman colony, with Latin legends. On these, as well as in inscriptions, the name is frequently written Panhormitanorum; and this orthography, which is found also in the best MSS. of Cicero, seems to have been the usual one in Roman times. (Eckhel, vol. i. p. 232; Zumpt, *ad Cic. Verr.* ii. 26.) [E. H. B.]



COIN OF PANORMUS.

PANORMUS (Πάνορμος: *Eth.* Πανορμίτης). 1. A harbour of Achaia, 15 stadia E. of the promontory of Rhium. The bay is now called *Tekiéh* from a tekiéh or tomb of a Turkish saint, which formerly stood upon it. (Paus. vii. 22. § 10; Thuc. ii. 86; Polyb. v. 102; Plin. iv. 5; Leake, *Morea*, vol. iii. p. 195.)

2. A harbour on the east coast of Attica. [Vol. I. p. 331, b.]

3. A harbour in the district Chaonia in Epeirus, situated nearly midway between Oricum and Onchesmus. (Ptol. iii. 14. § 2.) Strabo describes it as a great harbour in the midst of the Ceraunian mountains (vii. p. 324.) It is now called *Palérimo.* It must be distinguished from Panormus, the harbour of Oricum (Strab. vii. p. 316), now *Porto Raguséo.* (Leake, *Northern Greece*, vol. i. pp. 3, 79.)

4. A harbour in the island of Cephallenia. [Cephallenia.]

PANORMUS (Πάνορμος). 1. The port of Ephesus formed by the mouth of the Caystrus, near which stood the celebrated temple of the Ephesian Artemis. (Strab. xiv. p. 639; comp. Liv. xxxvii. 10, foll., especially 14, 15; Ephesus.)

2. A port on the north coast of the peninsula of Halicarnassus, 80 stadia to the north-east of Myndus. (*Stadiasm. Mar. Mag.* §§ 272, 273, 276, foll.) It is no doubt the same port which Thucydides (viii. 24) calls Πάνορμος τῆς Μιλησίας. [L. S.]

PANORMUS, a harbour at the extremity of the Thracian Chersonesus, opposite to the promontory of Sigeum. (Plin. iv. 11. s. 18.) [T. H. D.]

PANTA'GIAS (Παντακίας, Thuc.; Πάνταχος, Ptol.: *Porcári*), a small river on the E. coast of Sicily, flowing into the sea between *Catania* and Syracuse, a few miles to the N. of the promontory of *Sta Croce.* It is alluded to both by Virgil and Ovid, who agree in distinctly placing it to the N. of Megara, between that city and the mouth of the Symaethus; thus confirming the authority of Ptolemy, while Pliny inaccurately enumerates it *after* Megara, as if it lay between that city and Syracuse. Its name is noticed both by Silius Italicus and Claudian, but without any clue to its position; but the characteristic expression of Virgil, "vivo ostia saxo Pantagiae," leaves no doubt that the stream meant is the one now called the *Porcári*, which flows through a deep ravine between calcareous rocks at its mouth, affording a small but secure harbour for small vessels. (Virg. *Aen.* iii. 689; Ovid, *Fast.* iv. 471; Sil. Ital. xiv. 231; Claudian, *Rapt. Pros.* ii. 58; Plin. iii. 8. s. 14; Ptol. iii. 4. § 9; Cluver. *Sicil.* p. 131.) It is but a small stream and easily fordable, as described by Silius Italicus, but when swollen by winter rains becomes a formidable torrent; whence Claudian calls it "saxa rotantem:" but the story told by Servius and Vibius Sequester of its deriving its name from the noise caused by its tumultuous waters, is a mere grammatical fiction. (Serv. *ad Aen. l. c.*; Vib. Seq. p. 16.)

Thucydides tells us that the Megarian colonists in Sicily, previous to the foundation of the Hyblaean Megara, established themselves for a short time at a place called Trotilus, above the river Pantagias, or (as he writes it) Pantacias (Thuc. vi. 4). The name is otherwise wholly unknown, but the site now occupied by the village and castle of *La Bruca*, on a tongue of rock commanding the entrance of the harbour and river, is probably the locality meant. (Smyth's *Sicily*, p. 159.) [E. H. B.]

PANTALIA. [Pautalia.]

PANTHIALAEI (Πανθιαλαῖοι, Herod. i. 125), one of the tribes of ancient Persis mentioned by Herodotus. Nothing is known of them beyond what he states, that they pursued husbandry as their occupation. [V.]

PANTI SINUS (Παντὶ κόλπος, Ptol vii. 4. § 7), a bay on the NE. side of the island of *Ceylon.* It is probably that which leads up to *Trincomalee.* The name in some editions is written *Pasi.* [V.]

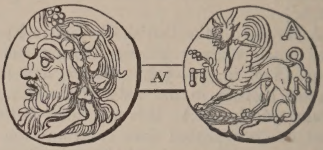
PANTICAPAEUM (Παντικάπαιον, Παντικαπαῖον, Scylax, Strab. et alii; Παντικαπαία, Ptol. iii. 6. § 4: *Eth.* Παντικαπαιεύς, Παντικαπιάτης, Steph. B. *s. v.* for the latter we should probably read Παντικαπαΐτης, as Παντικαπαΐται occurs on coins, Eckhel, vol. ii. p. 3; also Παντικαπεύς, as if from a form Παντικάπη, Steph. B.; Panticapenses, Plin. vi. 7: *Kertch*), an important Greek city, situated in the Tauric Chersonesus on the western side of the Cimmerian Bosporus, and not far from the entrance to the Lacus Maeotis. (Strab. vii. p. 309; Appian, *Mithr.* 107.) Scylax says (p. 30, Huds.) that Panticapaeum was 30 stadia from the Maeotis, which is too short a distance; but Arrian (*Peripl.* § 29, p. 20, Huds.) more correctly makes the distance 60 stadia from Panticapaeum to the mouth of the Tanais, the Maeotis being regarded by this writer as a continuation of the Tanais, and the Bosporus as the mouth of the latter. According to Steph. B. (*s. v.*) Panticapaeum derived its name from a river Panticapes; but this is a mistake of the learned Byzantine, who appears to have recollected the river of this name mentioned by Herodotus, and therefore connected it with the city Panticapaeum, which, however, does not stand upon any river. Ammianus also erroneously places it on the Hypanis (xxii. 8. § 26). According to a tradition preserved by Stephanus (*s. v.*) it was founded by a son of Aeëtes, who received the district as a present from the Scythian king Agaetes; but we know from history that it was a Milesian colony, and apparently one of the earliest on this coast. (Strab. vii. p. 309; Plin. iv. 12. s. 26.) Ammianus (*l. c.*) calls it the mother of all the Milesian towns on the Bosporus; but the date of its foundation cannot be determined. Böckh (*Inscr.* vol. ii. p. 91) places it about Ol. 59. 4 (B. C. 541), and it must certainly have been earlier than Ol. 75.1 (B. C. 480), which is the date assigned to it by Niebuhr. (*Kleine Schrift.* vol. i. p. 373.) The Greeks connected the name Panticapaeum with the god Pan, whose figure, or that of a Satyr, frequently appears on the coins of the city; but this name, as well as that of the river Panticapes, probably belonged to the Scythian language, and was, as in similar cases, adopted by the Greeks with an Hellenic termination.

Panticapaeum was the capital of the kings of Bosporus (Strab. xi. p. 495; Diod. xx. 24), of whom a brief account is given elsewhere. [Vol. I. p. 422.] Accordingly Panticapaeum was frequently called Bosporus, though the latter name was also given to the whole kingdom. Hence, when Demosthenes says that Theudosia was reckoned by many as good a harbour as Bosporus, he evidently means by the latter the capital and not the kingdom (*in Lept.* p. 467); and accordingly Pliny expressly says (iv. 12. s. 24) that Panticapaeum was called Bosporus by some. Eutropius (vii. 9) erroneously makes Panticapaeum and Bosporus two different cities. Under the Byzantines Bosporus became the ordinary name of the city (Procop. *de Aedif.* iii. 7, *B. Pers.* i. 12, *B. Goth.* iv. 5); and among the inhabitants of the

Crimea *Kertch* is still called *Bospor*. The old name, however, continued in use for a long time; for in the Italian charts of the middle ages we find the town called *Pandico* or *Pondico*, as well as *Bospro* or *Vospro*.

The walls of the city were repaired by Justinian. (Procop. *de Aedif.* iii. 7.)

The site of Panticapaeum is well described by Strabo. "Panticapaeum," he says, "is a hill, 20 stadia in circumference, covered with buildings on every side: towards the east it has a harbour and docks for 30 ships; it has also a citadel" (vii. p. 390). The hill is now called the Arm-chair of Mithridates. The modern town of *Kertch* stands at the foot of the hill, a great part of it upon alluvial soil, the site of which was probably covered by the sea in ancient times Hence the bay on the northern side of the city appears to have advanced originally much further into the land; and there was probably at one time a second port on the southern side, of which there now remains only a small lake, separated from the sea by a bar of sand. Foundations of ancient buildings and heaps of brick and pottery are still scattered over the hill of Mithridates; but the most remarkable ancient remains are the numerous tumuli round *Kertch*, in which many valuable works of art have been discovered, and of which a full account is given in the works mentioned below. The most extraordinary of these tumuli are those of the kings situated at the mountain called *Altun-Obo*, or the golden mountain, by the Tartars. One of the tumuli is in the form of a cone, 100 feet high and 450 feet in diameter, and cased on its exterior with large blocks of stone, cubes of 3 or 4 feet, placed without cement or mortar. This remarkable monument has been at all times the subject of mysterious legends, but the entrance to it was not discovered till 1832. This entrance led to a gallery, constructed of layers of worked stone without cement, 60 feet long and 10 feet high, at the end of which was a vaulted chamber, 35 feet high and 20 feet in diameter, the floor of which was 10 feet below the floor of the entrance. This chamber, however, was empty, though on the ground was a large square stone, on which a sarcophagus might have rested. This tumulus stands at a spot where two branches of a long rampart meet, which extends N. to the *Sea of Azof*, and SE. to the Bosporus just above Nymphaeum. It was probably the ancient boundary of the territory of Panticapaeum and of the kingdom of the Bosporus, before the conquest of Nymphaeum and Theudosia. Within the rampart, 150 paces to the E., there is another monument of the same kind, but unfinished. It consists of a circular esplanade, 500 paces round and 166 in diameter, with an exterior covering of Cyclopean masonry, built of worked stones, 3 feet long and high, of which there are only five layers. But the greatest discovery has been at the hill, called by the Tartars *Kul-Obo*, or the hill of cinders, which is situated outside of the ancient rampart, and 4 miles from *Kertch*. Here is a tumulus 165 feet in diameter; and as some soldiers were carrying away from it in 1830 the stones with which it was covered, they accidentally opened a passage into the interior. A vestibule, 6 feet square, led into a tomb 15 feet long and 14 broad, which contained bones of a king and queen, golden and silver vases, and other ornaments. Below this tomb was another, still richer; and from the two no less than 120 pounds' weight of gold ornaments are said to have been extracted. From the forms of the letters found here, as well as from other circumstances, it is supposed that the tomb was erected not later than the fourth century B. C. (Dubois, *Voyage autour du Caucase*, vol. v. p. 113, seq.; Seymour, *Russia on the Black Sea, &c.* p. 255, seq.; Neumann, *Die Hellenen in Skythenlande*, vol. i. p. 478, seq.)



COIN OF PANTICAPAEUM.

PANTICAPES (Παντικάπης), a river of European Sarmatia, between the Borysthenes and the Tanais, rises in a lake, according to Herodotus, in the N., separates the agricultural and nomad Scythians, flows through the district Hylaea, and falls into the Borysthenes. (Herod. iv. 18, 19, 47, 54; comp. Plin. iv. 12. s. 26; Mela, ii. 1. § 5.) Dionysius Per. (314) says that it rises in the Rhipaean mountains. Many suppose it to be the *Samara;* but it cannot be identified with certainty with any modern river. For the various opinions held on the subject, see Bähr, *ad Herod.* iv. 54; Ukert, vol. iii. pt. ii. p. 191. Stephanus B. erroneously states that the town of Panticapaeum stood upon a river Panticapes. [PANTICAPAEUM.]

PANTI'CHIUM (Παντίχιον), a small coast-town of Bithynia, to the south-east of Chalcedon, on the coast of the Propontis. (*It. Ant.* p. 140; Hierocl. p. 571; *Tab. Peut.*) The place still bears the name of *Pandik* or *Pandikhi*. [L. S.]

PANTOMATRIUM (Παντομάτριον: *Eth.* Παντομάτριος; Steph. B. *s. v.*), a town on the N. coast of Crete, placed by Ptolemy (iii. 17. § 7) between Rhithymna and the promontory of Dium, but by Pliny (iv. 20. s. 20) more to the W., between Apterum and Amphimalla: probably on the modern *C. Retino*. (Höck, *Creta*, i. pp. 18, 394.) [T. H. D.]

PANYASUS. [PALAMNUS.]

PANYSUS (Πανυσ(σ)ός, Ptol. iii. 10. § 8; Plin. iv. 11. s. 18), a river of Moesia Inferior, flowing into the Euxine at Odessus (*Varna*). [T. H. D.]

PAPHLAGO'NIA (Παφλαγονία: *Eth.* Παφλαγών), a country in the north of Asia Minor, bordering in the west on Bithynia, in the east on Pontus, and in the south on Galatia, while the north is washed by the Euxine. The river Parthenius in the west divided it from Bithynia, the Halys in the east from Pontus, and Mount Olgassys in the south from Galatia. (Hecat. *Fragm.* 140; Scylax, p. 34; Strab. xii. pp. 544, 563; Agathem. ii. 6.) But in the case of this, as of other countries of Asia Minor, the boundaries are somewhat fluctuating. Strabo, for example, when saying that Paphlagonia also bordered on Phrygia in the south, was most probably thinking of those earlier times when the Galatians had not yet established themselves in Phrygia. Pliny (vi. 2) again includes Amisus beyond the Halys in Paphlagonia, while Mela (i. 19) regards Sinope, on the west of the Halys, as a city of Pontus. It is probable, however, that in early times the Paphlagonians occupied, besides Paphlagonia proper, a considerable tract of country on the east of the Halys, perhaps as far as Themiscyra or even Cape Iasonium (Xenoph. *Anab.* v. 6. § 1; Strab. xii.

p. 548), and that the Halys did not become the permanent boundary until the consolidation of the kingdom of Pontus. The whole length of the country from west to east amounted to about 40 geographical miles, and its extent from north to south about 20. Paphlagonia was on the whole a somewhat rough and mountainous country, Mount Olgassys sending forth its ramifications to the north, sometimes even as far as the coast of the Euxine; but the northern part nevertheless contains extensive and fertile plains. (Xenoph. *Anab.* v. 6. § 6, foll.; comp. Strab. xii. p. 543; Pococke, *Travels*, iii. p. 138.) The Olgassys is the chief mountain of Paphlagonia. Its numerous branches are not distinguished by any special names, except the SCOROBAS and CYTORUS. Its most remarkable promontories are CARAMBIS and SYRIAS; its rivers, with the exception of the Halys, are but small and have short courses, as the SESAMUS, OCHOSBANES, EVARCHUS, ZALECUS, and AMNIAS. The fertility was not the same in all parts of the country, for the northern plains were not inferior in this respect to other parts of Asia Minor, and were even rich in olive plantations (Strab. xii. p. 546), but the southern, or more mountainous parts, were rough and unproductive, though distinguished for their large forests. Paphlagonian horses were celebrated in the earliest times (Hom. *Il.* ii. 281, foll.); the mules and antelopes (δορκάδες) were likewise highly prized. In some parts sheep-breeding was carried on to a considerable extent, while the chase was one of the favourite pursuits of all the Paphlagonians. (Strab. xii. p. 547; Liv. xxxviii. 18.) Stories are related by the ancients according to which fish were dug out of the earth in Paphlagonia. (Strab. xii. p. 562; Athen. viii. p. 331.) The forests in the south furnished abundance of timber, and the boxus of Mount Cotyrus was celebrated. (Theophr. *H. P.* iii. 15; Plin. xvi. 16; Catull. iv. 13; Val. Flacc. v. 16.) Of mineral products we hear little except that a kind of red chalk was found in abundance.

The name Paphlagonia is derived in the legends from Paphlagon, a son of Phineus. (Eustath. *ad Hom. Il.* ii. 851, *ad Dion. Per.* 787; Steph. B. *s. v.*; Const. Porph. *de Them.* i. 7.) Some modern antiquaries have had recourse to the Semitic languages to find the etymology and meaning of the name; but no certain results can be obtained. An ancient name of the country is said to have been Pylaemenia (Plin. vi. 2; Justin, xxxvii. 4), because the Paphlagonian princes pretended to be descendants of Pylaemenes, the leader of the Paphlagonian Heneti (Hom. *Il.* xi. 851) in the Trojan War, after whom they also called themselves Pylaemenes.

The Paphlagonians, who are spoken of even in the Homeric poems (*Il.* ii. 851, v. 577, xiii. 656, 661), appear, like the Leucosyri on that coast, to have been of Syrian origin, and therefore to have belonged to the same stock as the Cappadocians. (Herod. i. 72, ii. 104; Plut. *Lucull.* 23; Eustath. *ad Dionys. Per.* 72.) They widely differed in their language and manners from their Thracian and Celtic neighbours. Their language, of which Strabo (xii. p. 552) enumerates some proper names, had to some extent been adopted by the inhabitants of the eastern bank of the Halys. Their armour consisted of a peculiar kind of helmets made of wickerwork, small shields, long spears, javelins, and daggers. (Herod. vii. 72; Xenoph. *Anab.* v. 2. § 28, 4. § 13.) Their cavalry was very celebrated on account of their excellent horses. (Xenoph. *Anab.* v. 6. § 8.) The Paphlagonians are described by the ancients as a superstitious, silly, and coarse people, though this seems to apply to the inhabitants of the interior more than to those of the coast. (Xenoph. *Anab.* v. 9. § 6; Aristoph. *Eq.* 2, 65, 102, 110; Lucian, *Alex.* 9. foll.) Besides the Paphlagonians proper and the Greek colonists on the coast, we hear of the Heneti and Macrones, concerning whose nationality nothing is known: they may accordingly have been subdivisions of the Paphlagonians themselves, or they may have been foreign immigrants.

Until the time of Croesus, the country was governed by native independent princes, but that king made Paphlagonia a part of his empire. (Herod. i. 28.) On the conquest of Lydia by Cyrus, the Paphlagonians were incorporated with the Persian empire, in which they formed a part of the third satrapy. (Herod. iii. 90.) But at that great distance from the seat of the government, the satraps found it easy to assert their independence; and independent Paphlagonian kings are accordingly mentioned as early as the time of Xenophon (*Anab.* v. 6. § 3, 9. § 2). In the time of Alexander the Great, whose expedition did not touch those northern parts, kings of Cappadocia and Paphlagonia are still mentioned. (Arrian, *Anab.* ii. 4. § 1; iii. 8. § 5; Diod. Sic. xviii. 16.) But this independence, though it may have been merely nominal, ceased soon after, and Paphlagonia and Cappadocia fell to the share of Eumenes. (Diod. Sic. xviii. 3; Justin, xiii. 4, 16.) After Eumenes' death, it was again governed by native princes, until in the end it was incorporated with the kingdom of Pontus by Mithridates. (Arrian, *ap. Phot.* p. 72, ed. Bekker; Diod. *Eclog.* xxxi. 3; Justin, xxxvii. 1; Strab. xii. p. 540; Appian, *Mithrid.* 11, 12.) Mithridates, however, soon afterwards divided Paphlagonia with his neighbour Nicomedes, who made his son, under the name of Palaemenes, king of Paphlagonia. (Justin, xxxvii. 3, 4.) After the conquest of Mithridates, the Romans united the coast districts of Paphlagonia with Bithynia, but the interior was again governed by native princes (Strab. *l. c.*; Appian, *B. C.* ii. 71; Plut. *Pomp.* 73); and when their race became extinct, the Romans incorporated the whole with their empire, and thenceforth Paphlagonia formed a part of the province of Galatia. (Strab. vi. p. 288, xii. pp. 541, 562.) In the new division of the empire in the fourth century, Paphlagonia became a separate province, only the easternmost part being cut off and added to Pontus. (Hierocl. pp. 695, 701.) The principal coast towns were AMASTRIS, ERYTHINI, CROMNA, CYTORUS, AEGIALUS, ABONITICHOS, CIMOLIS, STEPHANE, POTAMI, ARMENE, SINOPE, and CARUSA. The whole of the interior of the country was divided, according to Strabo, into nine districts, viz. Blaene, Domanetis, Pimolisene, Cimiatene, Timonitis, Gezatorigus, Marmolitis, Sanisene, and Potamia. The interior contained only few towns, such as Pompeiopolis, Gangra, and some mountain fortresses. [L. S.]

PAPHUS (Ptol. viii. 20. § 3, &c.: *Eth. and Adj.* Πάφιος, Paphius, and Paphiacus), the name of two towns seated on the SW. extremity of the coast of Cyprus, viz., Old Paphos (Πάφος παλαιά, Ptol. v. 14. § 1; or, in one word, Παλαίπαφος, Strab. xiv. p. 683; Palaepaphos, Plin. v. 31. s. 35) and New Paphos (Πάφος Νέα, Ptol. *l. c.*; Nea Paphos, Plin. *l. c.*). The name of Paphos, without any adjunct, is used by poets and by writers of prose to denote both Old and New Paphos, but with this distinction, that in prose writers it commonly means New Paphos, whilst in the poets, on the contrary,—for whom the name of Palaepaphos would have been unwieldy,—it generally signifies *Old Paphos*, the more peculiar seat of the worship of Aphrodite. In inscriptions, also, both towns are called Πάφος. This indiscriminate use is sometimes productive of ambiguity, especially in the Latin prose authors.

Old Paphos, now *Kukla* or *Konuklia* (Engel, *Kypros*, vol. i. p. 125), was said to have been founded by Cinyras, the father of Adonis (Apollod. iii. 14); though according to another legend preserved by Strabo (xi. p. 505),—whose text, however, varies,—it was founded by the Amazons. It was seated on an eminence ("celsa Paphos," Virg. *Aen.* x. 51), at the distance of about 10 stadia, or 1¼ mile, from the sea, on which, however, it had a roadstead. it was not far distant from the promontory of Zephyrium (Strab. xiv. p. 683) and the mouth of the little river Bocarus. (Hesych. *s. v.* Βώκαρος.) The fable ran that Venus had landed there when she rose from out the sea. (Tac. *Hist.* ii. 3; Mela, ii. 7; Lucan, viii. 456.) According to Pausanias (i. 14), her worship was introduced at Paphos from Assyria; but it is much more probable that it was of Phoenician origin. [Phoenicia.] It had been very anciently established, and before the time of Homer, as the grove and altar of Aphrodite at Paphos are mentioned in the Odyssey (viii. 362). Here the worship of the goddess centred, not for Cyprus alone, but for the whole earth. The Cinyradae, or descendants of Cinyras,—Greek by name, but of Phoenician origin,—were the chief priests. Their power and authority were very great; but it may be inferred from certain inscriptions that they were controlled by a senate and an assembly of the people. There was also an oracle here. (Engel, i. p. 483.) Few cities have ever been so much sung and glorified by the poets. (Cf. Aesch. *Suppl.* 525; Virg. *Aen.* i. 415; Hor. *Od.* i. 19, 30, iii. 26; Stat. *Silv.* i. 2. 101; Aristoph. *Lysis.* 833, &c. &c.) The remains of the vast temple of Aphrodite are still discernible, its circumference being marked by huge foundation walls. After its overthrow by an earthquake, it was rebuilt by Vespasian, on whose coins it is represented, as well as on earlier and later ones, and especially in the most perfect style on those of Septimius Severus. (Engel, vol. i. p. 130.) From these representations, and from the existing remains, Hetsch, an architect of Copenhagen, has attempted to restore the building. (Müller's *Archäol.* § 239, p. 261; Eckhel, vol. iii. p. 86.)

New Paphos, now *Baffa*, was seated on the sea, near the western extremity of the island, and possessed a good harbour. It lay about 60 stadia, or between 7 and 8 miles NW. of the ancient city. (Strab. xiv. p. 683.) It was said to have been founded by Agapenor, chief of the Arcadians at the siege of Troy (Hom. *Il.* ii. 609), who, after the the capture of that town, was driven by the storm, which separated the Grecian fleet, on the coast of Cyprus. (Paus. viii. 5. § 3.) We find Agapenor mentioned as king of the Paphians in a Greek distich preserved in the *Analecta* (i. p. 181, Brunk); and Herodotus (vii. 90) alludes to an Arcadian colony in Cyprus. Like its ancient namesake, Nea Paphos was also distinguished for the worship of Venus, and contained several magnificent temples dedicated to that goddess. Yet in this respect the old city seems to have always retained the pre-eminence; and Strabo tells us, in the passage before cited, that the road leading to it from Nea Paphos was annually crowded with male and female votaries resorting to the more ancient shrine, and coming not only from the latter place itself, but also from the other towns of Cyprus. When Seneca says (*N. Q.* vi. 26, *Ep.* 91) that Paphos was nearly destroyed by an earthquake, it is difficult to say to which of the towns he refers. Dion Cassius (liv. 23) relates that it was restored by Augustus, and called Augusta in his honour; but though this name has been preserved in inscriptions, it never supplanted the ancient one in popular use. Paphos is mentioned in the Acts of the Apostles (xiii. 6) as having been visited by St. Paul, when it appears to have been the residence of the Roman governor. Tacitus (*Hist.* ii. 2, 3) records a visit of the youthful Titus to Paphos before he acceded to the empire, who inquired with much curiosity into its history and antiquities. (Cf. Suet. *Tit.* c. 5.) Under this name the historian doubtless included the ancient as well as the more modern city; and among other traits of the worship of the temple he records, with something like surprise, that the only image of the goddess was a pyramidal stone,—a relic, doubtless of Phoenician origin. There are still considerable ruins of New Paphos a mile or two from the sea; among which are particularly remarkable the remains of three temples which had been erected on artificial eminences. (Engel, *Kypros*, 2 vols. Berlin, 1841.) [T. H. D.]

PAPIRA or PAPYRA, a town in the west of Galatia, on the road between Ancyra and Pessinus. (*It. Ant.* p. 201.) [L. S.]

PAPLISCA, a town of the Liburni (Geog. Rav. iv. 16), which has been identified with *Jablanatz* on the mainland facing the S. of the island of *Arbe*. (Neigebaur, *Die Sud-Slaven*, p. 225.) [E. B. J.]

PAPPA (Πάππα), a town in the northern part of Pisidia. (Ptol. v. 4. § 12; Hierocl. p. 672; Concil. Nic. pp. 358, 575.)

PAPPUA MONS (Παππούα, Procop. *B. V.* ii. 4, 7), the inaccessible mountain country in the interior of Numidia, where the conquest of Africa was completed by Belisarius, in the spring of A. D. 534, and where Gelimer, the last of the Vandal kings, was taken. (Le Beau, *Bas Empire*, vol. viii. p. 248; Gibbon, c. xii.) [E. B. J.]

PAPRE'MIS (Πάπρημις, Herod. ii. 59, 71), is mentioned by Herodotus alone, and appears to have been seated in the western parts of Lower Aegypt. Mannert (x. pt. i. pp. 517—519), without very good grounds for his supposition, believes it to have been another name for Xois. (Comp. Champoll. *l'Egypte*, vol. ii. p. 213.) Papremis was the capital of a nome called Papremites (Herod. *ib.* 165), one of the districts assigned to the Hermotybian division of the Aegyptian army. A deity corresponding in his attributes to the Greek Ares was worshipped in this nome; and the river-horse was sacred to him. His festivals were of a sanguinary character, in which opposite parties of priests contended with staves, and inflicted on one another sometimes death, and usually serious wounds. Now the river-horse was among the emblems of Typhon, the destroying principle; and the festivals of the Papremite deity savoured of violence and destruction. He may accordingly have been one of the forms of Typhon, whose worship was widely spread over the Delta. There is indeed an Aegyptian god named *Ranpo* (Wilkinson, *M. & C.* pl. 69, 70), whose attributes answer to those of

Ares, and who may, accordingly, have been the object of Papremite worship. In the Papremite nome a battle was fought between the Persians and Aegyptians, in which the satrap Achaemenes was defeated by Inarus, king of Lower Aegypt, B. C. 460. (Herod. iii. 12, comp. vii. 7; Ctesias, *Excerpt. Persic.* c. 32; Thuc. i. 104, 109.) It is useless to speculate which of the various mounds of ruins in the Delta cover the site of a town whose exact situation cannot be discovered. [W. B. D.]

PARACANDA. [Maracanda.]

PARACHELOI'TIS. [Aetolia, p. 63, a.]

PARACHOATRAS (ὁ Παραχοάθρας, Ptol. vi. 2. § 3, 4. § 1), the great south-eastern chain of the Taurus, which under various names extended from the Caspian Sea to the province of Persis. The portion so called appears to have been the central part between the mountains of Media Atropatene on the N. and those of Persis on the S. Of this portion M. Orontes (now *Elwend*) was the most considerable. Ancient geographers are not clear as to the extent to which the local names prevailed. Thus Strabo evidently places the Parachoathras far to the N., and seems to have considered it a prolongation of the Anti-Taurus in the direction of N. Media and Hyrcania (xi. pp. 511, 514, 522). Ptolemy seems to have considered it a continuation towards the S. of the portion of the Anti-Taurus which was called M. Jasonius. [V.]

PARADA, a town in Africa Propria, on the road from Thapsus to Utica. (Hirt. *B. Afr.* 87.) It may perhaps be identical with the town of Φαρά, mentioned by Strabo (xvii. p. 831). Mannert (x. 2. p. 374) places it on *Mount Zowan.* [T. H. D.]

PARAEBA'SIUM. [Megalopolis, p. 310, b.]

PARAEPAPHI'TIS (Παραιπαφῖτις), a district of ancient Carmania Deserta (now *Kirmán*) mentioned by Ptolemy (vi. 8. § 12). [V.]

PARAETACE'NE (Παραιτακηνή), a district of ancient Persis which extended along the whole of its N. frontier in the direction of Media Magna, to which, indeed, it in part belonged. The name is first mentioned by Herodotus, who calls one of the tribes of the Medians Paraetaceni (i. 101). The same district comprehended what are now called the *Bakhtyari* mountains and tribes. The whole country was rugged and mountainous (Strab. ii. p. 80, xi. p. 522, xv. p. 723; Plin. vi. 27. s. 31), and appears to have been inhabited, like the adjacent province of Cossaea, by wild and robber tribes (xvi. p. 744). The inhabitants were called Paraetaceni (Herod. *l. c.*; Strab. *l. c.* xv. p. 732) or Paraetacae (Strab. xv. p. 736; Arrian, iii. 19). There has been considerable discussion with regard to the origin of this name. The best determination seems to be that it is derived from a Persian word, *Paruta*, signifying mountain; and this again from the Sanscrit *Parvata.* It will be observed that while Herodotus gives the Paraetaceni a Median origin (*l. c.*), and Stephanus B. calls Paraetaca a Median town, Strabo gives one portion of the district so named to the Assyrian province of Apolloniatis or Sittacene (xvi. p. 736). There were, however, other places of the same name at considerable distances from the Median or Persian province. Thus, one is mentioned between Bactriana and Sogdiana, between the Oxus aud Jaxartes (Arrian, iv. 21; Curt. viii. 14. 17), and another between Drangiana and Arachosia. (Isid. Char. p. 8.) In India, too, we find the Paryeti Montes, one of the outlying spurs of the still greater chain of the Paropamisus (or *Hindú Kúsh*). (Lassen, in Ersch and Grüber, *Encycl. s. v. Paraetacene.*) [V.]

PARAETO'NIUM (Παραιτόνιον, Scyl. p. 44; Strab. xvii. p. 799; Pomp. Mela, i. 8. § 2; Plin. v 5; Ptol. iv. 5. § 4; Steph. B.; *Itin. Anton.*; Hierocles), a town of Marmarica, which was also called Ammonia. (Ἀμμωνία, Strab. *l. c.*) Its celebrity was owing to its spacious harbour, extending to 40 stadia (Strab. *l. c.*; comp. Diod. i. 31), but which appears to have been difficult to make. (Lucian, *Quomodo historia sit conscribenda*, 62.) Paraetonium was 1300 stadia (Strab. *l. c.*; 1550 stadia, *Stadiasm.* § 19) from Alexandreia. From this point Alexander, B. C. 332, set out to visit the oracle of Ammon. (Arrian, *Anab.* iv. 3. § 3.) When the "world's debate" was decided at Actium, Antonius stopped at Paraetonium, where some Roman troops were stationed under Pinarius for the defence of Aegypt. (Plut. *Anton.* 70; Flor. iv. 11.) The name occurs in Latin poetry. (Ovid, *Met.* ix. 772, *Amores*, ii. 13. 7; Lucan. iii. 295.) Justinian fortified it as a frontier fortress to protect Aegypt from attacks on the W. (Procop. *de Aed.* vi. 2.) An imperial coin of the elder Faustina has been assigned to this place, but on insufficient grounds. (Eckhel, vol. iv. p. 116.) When the *Aoulad Aly* were sovereigns over this district, the site, where there were ancient remains, retained the name of *Baretoun;* but after their expulsion by the pasha of Aegypt, it was called *Berek Marsah.* (Pacho, *Voyage dans la Marmarique*, p. 28.) [E. B. J.]

PARAGON SINUS (Παράγων κόλπος, Ptol. vi. 8. § 7; Marcian, c. 28. ed. Müller), a gulf on the shore of Gedrosia, a little way beyond the Prom. Carpella (now *Cape Bombareek*), according to Ptolemy. Marcian states that it was of considerable size, and extended as far as the promontory called Alambater (now *Rás Guadel*) and the island of Liba or Ziba. It appears to have been in that part of Gedrosia which was inhabited by the Ichthyophagi: it is not, however, noticed in Nearchus's voyage. [V.]

PARALA'IS (Παραλαΐς), a town of Lycaonia, and, as its name seems to indicate, situated near a lake. (Ptol. v. 6. § 16.) There are coins bearing the inscription "Jul. Aug. Col. Parlais" (Eckhel, vol. iii. p. 33. foll.), from which it appears that the place was made a Roman colony. But as the town and its elevation to the rank of a colony is not mentioned elsewhere, it has been supposed that the coins are either forged or have been incorrectly read. [L.S.]

PARA'LIA, or PA'RALUS. [Attica, p. 322.]

PARA'LIA, PARA'XIA [Chalcidice, Vol. I. p. 598, a.]

PARAMBOLE (Paramvole, *Itin. Hieros.* p. 568; Parembole, *Acta S. Alex.* Wessel. p. 568), a town of Thrace, on the river Hebrus, still called *Parembolis*, according to Palma. [T. H. D.]

PARAPIO'TAE (Παραπιῶται), an Indian tribe mentioned by Ptolemy (vii. 1. § 65), and placed by him on the slopes of the Vindius M. (*Vindhya Ms.*) along the banks of the Namadus (*Nerbudda*). Lassen, in his Map of Ancient India, places them along the upper sources of the same river. [V.]

PARAPOTA'MII (Παραποτάμιοι, Strab. Paus.; Παραποταμία, Steph. B. *s. v.*: *Eth.* Παραποτάμιος), a town of Phocis on the left bank of the Cephissus (whence its name), and near the frontier of Boeotia. Its position is described in a passage of Theopompus, preserved by Strabo, who says that it stood at a distance of 40 stadia from Chaeroneia, in the entrance from Boeotia into Phocis, on a height of moderate elevation, situated between Parnassus and Mount Hedylium; he adds that these two mountains were separated from each other by an interval of 5 stadia, through which the Cephissus flowed. (Strab. ix. p. 424.) Parapotamii was destroyed by Xerxes (Herod. viii. 33), and again a second time by Philip at the conclusion of the Sacred War. (Paus. x. 3. § 1.) It was never rebuilt. Plutarch in his life of Sulla (c. 16) speaks of the acropolis of the deserted city, which he describes as a stony height surrounded with a precipice and separated from Mt. Hedylium only by the river Assus. (Leake, *Northern Greece*, vol. ii. pp. 97, 195.)

PARASO'PIAS (Παρασωπίας), a town of Thessaly in the district Oetaea. (Strab. ix. p. 434.)

PARAVAEI (Παραύαιοι, Thuc. ii. 80; Rhianus, *ap. Steph. B. s. v.*), an Epirot tribe, whose territories, conterminous with those of the Orestae, were situated on the banks of the Aous (*Viósa*), from which they took their name. In the third year of the Peloponnesian War, a body of them, under their chief Oroedus, joined Cnemus (Thuc. *l. c.*), the Lacedaemonian commander. Arrian (*Anab.* i. 7), describing the route of Alexander from Elimiotis (*Grevená* and *Tjersembá*) to Pelinnaeum in Thessaly, which stood a little to the E. of *Tríkkala*, remarks that Alexander passed by the highlands of Paravaea, — *Lázari* and *Smólika*, with the adjacent mountains.

The seat of this tribe must be confined to the valleys of the main or E. branch of the Aous, and the mountains in which that river originates, extending from the *Aoi Stena* or *Klisúra*, as far S. as the borders of Tymphaea and the Molossi, and including the central and fertile district of *Kónitza*, with the N. part of *Zagóri*. (Leake, *Northern Greece*, vol. iv. pp. 115—120, 195.) [E. B. J.]

PARE'MBOLE (Παρεμϐόλη, Melet. *Brev.* p. 188; Parambole, *It. Ant.* p. 161; *It. Hieros.* p. 568) was a port or castle (Castra, Plin. v. 9. s. 10) on the borders of Aegypt and Aethiopia, and alternately attached to either kingdom. Parembole was situated between Syene and Taphis, on the left bank of the Nile, lat. 23° 40′ N. In Roman times it was one of the principal fortresses of the southern extremity of the empire, and was usually occupied by a legion. On the recession of the Roman boundary in Diocletian's reign, Parembole was handed over to the Nubae, and was frequently assailed by the Blemmyes from the opposite bank of the river. (Procop. *B. Pers.* i. 19.) The ruins of its temples may still be seen at the village of *Debot* or *Debou*. From the square enclosure of brick found there it would seem to have been a penal settlement for criminals as well as a regular station for soldiers. (Rosellin. *Mon. del Culto*, p. 189.) [W. B. D.]

PARE'NTIUM (Παρέντιον: *Parenzo*), a city of Istria, on the W. coast of the peninsula, about 30 miles N. of Pola. (Plin. iii. 19. s. 23; Ptol. iii. 1. § 27; *Itin. Ant.* p. 271; *Tab. Peut.*; Anon. Rav. iv. 31.) From the mention of the name by Stephanus of Byzantium (*s. v.*) it is probable that it existed as an Istrian town previous to the Roman settlement there. Pliny calls it an "oppidum civium Romanorum," and it would seem that it was already one of the most considerable towns in the province, though it did not then enjoy the rank of a colony. But we learn from inscriptions that it subsequently attained this rank under Trajan, and bore the titles of Colonia Ulpia Parentium (Orell. *Inscr.* 72, 3729; Zumpt, *de Colon.* p. 402.) In common with the other cities of Istria, its most flourishing period belongs to the close of the Western Empire. The modern city of *Parenzo* is a small place, but retains its episcopal see, which dates from a very early period. [E. H. B]

PARGYE'TAE (Παργυῆται), a tribe who, according to Ptolemy (vi. 18. § 3), occupied part of the chain of the Paropamisus (*Hindú Kúsh*). There can be little doubt that they lived along what are now called the *Solimán Koh*, a great chain of mountains which extends nearly SW. from *Cábul* parallel with the *Panjáb*. There is some doubt as to the correct orthography of their name; and it seems most probable that the real form is Parsyetae or Paryetae, which is also given by Ptolemy as the name of another portion of the chain of the Paropamisus. Both probably derive their name from the Sanscrit *Parvata*, which means mountains. [V.]

PARI'DION. [PANDION.]

PARIENNA (Παρίεννα), a town of Germany, in the country of the Quadi, was probably situated on the river *Waag*, on the site of the modern *Barin* or *Varin*. (Ptol. ii. 11. § 29.) [L. S.]

PARIETINUM, a town of the Celtiberians in Hispania Tarraconensis, identified by some with *S. Clemente*. (*Itin. Ant.* p. 447). [T. H. D.]

PARIN (Πάριν, Isidor. *Mans. Parth.* c. 17, ed. Müller), a town mentioned by Isidorus of Charax in Drangiana, or, as he calls it, Zarangiana. It has been conjectured by Forbiger that it is represented by the Modern *Para;* Müller, however, thinks it is the same as *Bakoua*. [V.]

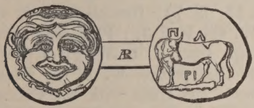
PARISI (Παρίσοι, Ptol. ii. 3. § 17), a British tribe dwelling on the NE. coast of Britannia Romana, and on the left bank of the Abus (*Humber*), consequently in the *East Riding of Yorkshire*. Their chief town was Petuaria (Πετουαρία, Ptol. *l. c.*), which is thought to be the same with the Praetorium of the Itinerary (pp. 464, 466), and whence there was a road through Eboracum (*York*) to the Roman Wall. Respecting the site of Petuaria there have been many conjectures, and it has been variously identified with *Beverley*, *Burgh*, *Auldby*, &c. [T. H. D.]

PARI'SII. [LUTETIA.]

PA'RIUM (Πάριον: *Eth.* Παριανός), a coast-town of Mysia, on the Hellespont, on the west of Priapus, in the district called Adrasteia, from an ancient town which once existed in it (Strab. xiii. p. 588). Pliny, (v. 40) is mistaken in stating that Homer applied the name of Adrasteia to Parium, and the only truth that seems to lie at the bottom of his assertion is that a town Adrasteia did at one time exist between Priapus and Parium, and that on the destruction of Adrasteia all the building materials were transferred to Parium. According to Strabo, Parium was a colony of Milesians, Erythraeans, and Parians; while Pausanias (ix. 27. § 1) calls it simply a colony of Erythrae. According to the common traditions, it had received its name from Parius, a son of Jason. (Eustath. *ad Hom. Od.* v. 125, *ad Dion. Per.* 517; Steph. B. *s. v.*)

The harbour of Parium was larger and better than that of the neighbouring Priapus; whence the latter place decayed, while the prosperity of the former increased. In the time of Augustus, Parium became a Roman colony, as is attested by coins and inscriptions. It contained an altar constructed of the stones of an oracular temple at Adrasteia which had been removed to Parium; and this altar, the work of Hermocreon, is described as very remarkable on account of its size and beauty. Strabo and Pliny (vii.

2) mention, as a curiosity, that there existed at Parium a family called the Ophiogenes (Ὀφιογενεῖς), the members of which, like the Libyan Psylli, had it in their power to cure the bite of a snake by merely touching the person that had been bitten. Parium is also mentioned in Herod. v. 117; Xenoph. *Anab.* vii. 2. § 7, 3. § 16; Ptol. v. 2. § 2; Appian, *Mithrid.* 76; Mela, i. 19; Polyaen. vi. 24. The present town occupying the site of Parium bears the name of *Kemer* or *Kamares*, and contains a few ancient remains. The walls fronting the sea still remain, and are built of large square blocks of marble, without mortar. There are also ruins of an aqueduct, reservoirs for water, and the fallen architraves of a portico. The modern name *Kamares* seems to be derived from some ancient subterraneous buildings (καμάραι) which still exist in the place. (Walpole, *Turkey*, p. 88; Sestini, *Num. Vet.* p. 73.) [L. S.]



COIN OF PARIUM.

PARMA (Πάρμα: *Eth.* Parmensis: *Parma*), a city of Gallia Cispadana, situated on the Via Aemilia, at the distance of 19 M. P. from Regium Lepidum, and 40 from Placentia. (*Itin. Ant.* p. 286.) It was about 15 miles distant from the Padus, on the banks of a small stream called the Parma, from which it probably derived its name; and about 6 miles from the more considerable Tarus or *Taro.* We find no mention of the name before the establishment of the Roman colony, though it is very probable that there already existed a Gaulish town or village on the spot: but in B. C. 183, after the complete subjugation of the Boii, and the construction of the Via Aemilia, the Romans proceeded to strengthen their footing in this part of Gaul by founding the colonies of Mutina and Parma, along the line of the newly opened highway, which, in connection with the two previously existing colonies of Bononia and Placentia, formed a continuous chain of Roman towns, from one end to the other of the Via Aemilia. Parma was a "colonia civium," its settlers retaining their privileges as Roman citizens; it received in the first instance 2000 colonists, each of whom obtained 8 jugera of land for his allotment. (Liv. xxxix. 55.) We hear little of Parma for some time after this: it is mentioned incidentally in B.C. 176, as the head-quarters of the proconsul C. Claudius (Id. xli. 17); but appears to have suffered little from the wars with the Gauls and Ligurians; and hence rose with rapidity to be a flourishing and prosperous town. But its name is scarcely mentioned in history till the period of the Civil Wars, when it sustained a severe blow, having in B. C. 43 taken a prominent part in favour of the senatorial party against M. Antony, in consequence of which it was taken by that general, and plundered in the most unsparing manner by his troops. (Cic. *ad. Fam.* x. 33, xi. 13, a., xii. 5, *Phil.* xiv. 3, 4.) Cicero still calls it on this occasion a Colonia, and there can be no doubt that it still retained that rank; but under Augustus it received a fresh colony, from which it derived the title of Colonia Julia Augusta, which we find it bearing in inscriptions. (Gruter, *Inscr.* p. 492. 5; Zumpt, *de Colon.* p. 354.) Pliny also styles it a Colonia, and there seems no doubt that it continued under the Roman Empire to be, as it was in the time of Strabo, one of the principal towns of this populous and flourishing part of Italy. (Plin. iii. 15. s. 20; Strab. v. p. 216; Ptol. iii. 1. § 46; Phlegon, *Macrob.* 1.) But its name is scarcely mentioned in history: a proof perhaps of the tranquillity that it enjoyed. Its territory was celebrated for the excellence of its wool, which according to Martial was inferior only to that of Apulia. (Martial, xiv. 155; Colum. vii. 2. § 3.) In A. D. 377, a colony of Goths was settled by order of Gratian in the territory of Parma, as well as the adjoining districts (Ammian. xxxi. 9. § 4),—a proof that they were already suffering from a decay of the population; and it is probable that it did not escape the general devastation of the province of Aemilia by Attila. But it survived these calamities: it still bears a part as an important town during the wars of Narses with the Goths and their allies, and is noticed by P. Diaconus, as one of the wealthy cities of Aemilia after the Lombard conquest. (Agath. *B. G.* i. 14—17; P.Diac. *Hist. Lang.* ii. 18.) It retained its consideration throughout the middle ages, and is still a populous and flourishing place with above 30,000 inhabitants, but has no remains of antiquity, except a few inscriptions.

The Roman poet Cassius Parmensis would appear from his name to have been a native of Parma, but there is no distinct testimony to this effect.

The Itinerary (p. 284) mentions a line of cross-road which proceeded from Parma across the Apennines to Luca: this must have ascended the valley of the Parma, or the adjoining one of the Tarus, as far as the main ridge, and and thence descended the valley of the Macra to Luna. This passage, though little frequented in modern times, is one of the main lines of natural communication across this part of the Apennines, and is in all probability that followed by Hannibal on his advance into Etruria. [E. H. B.]

PARMAECAMPI (Παρμαικάμποι), a tribe of Southern Germany, on the east of Mount Abnoba and the Danube; they probably occupied the district about the town of *Cham* in *Bavaria.* (Ptol. ii. 11. § 24.) [L. S.]

PARNASSUS (Παρνασσός) a town in the northern part of Cappadocia, on the right bank of the Halys, and on or near a hill, to which it owed its name, on the road between Ancyra and Archelais, about 63 miles west of the latter town. (Polyb. xxv. 4; *It. Ant.* pp. 144, 206; *It. Hieros.* p. 576 *Geogr. Sacr.* p. 255.) [L. S.]

PARNASSUS MONS. [DELPHI.]

PARNES. [ATTICA, p. 321, seq.]

PARNON. [LACONIA, p. 109.]

PAROECO'POLIS (Παροικόπολις, Ptol. iii. 13. § 30), a town of Sintice, in Macedonia, on the right of the river Strymon. *Nigríta*, on the road from *Saloníki* to *Seres*, was either TRISTOLUS (Τρίστολος, Ptol. *l. c.*) or Paroecopolis, for these are the only two towns besides Heracleia which Ptolemy assigns to Sintice. If *Nigríta* be assigned to Tristolus, Paroecopolis will be represented by *Skaftscha*, which lies to the N. of the former town. (Leake, *Northern Greece*, vol. iii. p. 229.) [E. B. J.]

PAROLISSUM (Παρόλισσον, or Πορόλισσον, Ptol. iii. 8. § 6; Parolissos, *Tab. Peut.*; cf. Orelli, *Inscr.* No. 3433), a municipal town of Dacia, seated at the termination of the Roman road towards the N. According to Marsili (ii. p. 85), *Micaza*; according to Mannert (iv. p. 216), on the *Marosch*, above *Weissenburg;* according to Reichard, *Nagy-Banja.* [T. H. D.]

PAROPAMISADAE (Παροπαμισάδαι or Παροπανισάδαι, Strab. xvi. p. 691, &c. ; Diod. xvii. 82 ; Arrian, *Anab.* v. 3 ; Ptol. vi. 18 ; Paropamisii, Mela, i. 2. § 5), the collective name of a number of small tribes who lived along the spurs of the great chain of the Paropamisus (*Hindú Kúsh*), and chiefly along its southern and eastern sides. The district they inhabited, which was called generally ἡ Παροπαμισάδων χώρα (Arrian, *Anab.* v. 3), was bounded on the W. by Ariana, on the N. by Bactriana, on the E. by the Indus and *Panjáb*, and on the S. by Arachosia. It comprehended therefore the whole of *Cabulistán*, and a considerable portion of *Afghanistán*. The two principal rivers of this district were the Dargamenes (now *Gori*) and Cophen (*Cábul* river). The population appears to have been a free independent mountain race, who never till the time of Alexander had been compelled to submit to a foreign ruler. During the Persian dominion of Asia, as the Paropamisadae are not mentioned, it may be presumed that they remained unsubdued. Their chief tribes were the Bolitae (perhaps Cabolitae, the inhabitants of *Cábul*), the Ambautae, Parsii, and Paryetae or Pargyetae (Ptol. vi. 18. § 3). Their chief towns were Ortospanum (*Cábul*), Alexandreia (perhaps *Bamián*), Gauzaca, and Capissa or Caphusa. The valleys between the mountains, though exposed to great cold during the winter, were very fertile. (Strab. xvi. p. 725 ; Curt. vii. 3. § 15.) [V.]

PAROPAMISUS (ὁ Παροπάμισος, Strab. xv. p. 689 ; Παροπάνισος, Ptol. vi. 11. § 17 ; Παραπάμισος, Arrian, *Anab.* v. 4. § 5 ; Παροπάμισσος, Steph. B. *s. v.*; Paropamisus, Mela, i. 15. § 2; Plin. vi. 17. s. 20), a great chain of mountains extending from about 67° E. long. to 73° E. long., and along 35° N. lat., and forming the connecting link between the Western Caucasus and the still more eastern Imaus or *Himálaya.* Their general modern name is *Hindú Kúsh*, but several of the most remarkable groups have their own titles : thus the great mountains W. of *Cábul* are now called *Koh-i-Baba*, and those again N. of the *Cábul* river in the direction of *Jellalabâd* bear the title of *Nishadha.*

The altitude of these mountains, though not so great as that of the *Himálaya*, varies from 15,000 to 18,000 feet. It is difficult to determine whence the Greeks obtained the name whereby they have recorded these mountains, or which is the best orthography to adopt. Yet it seems not unlikely that Ptolemy is the most correct, and that in the Greek Paropanisus we have some traces of the Sanscrit *Nishadha.*

The ancient writers are by no means clear in their accounts of these mountains, and there is a perpetual confusion between the Taurus and the Caucasus. The reason of this no doubt is, that, till the time of Alexander's invasion they were altogether unknown to the Greeks, and that then the officers who described different portions of this celebrated expedition sometimes considered the Indian chain as a continuation of the Taurus, and sometimes of the Caucasus. Thus Strabo, in one place, states that the Macedonians called all the mountains beyond Ariana eastward, Caucasus, but that among the barbarous people they bore severally the names of Paropamisus, Emodus, and Imaus (xi. p. 511) ; in another, he appears to consider the range which bounded India on the north to be the extreme end of Taurus, which extended to the Eastern Sea (xv. p. 689). Arrian appears to have thought that Taurus ought to have been the true name of these, as he considers this great chain to extend across the whole of Asia from M. Mycale, which is opposite to Samos. (*Anab.* v. 5.) But he adds, that it was named Caucasus by the Macedonian soldiers to gratify Alexander, as though, in passing into Sogdiana through Bactriana, he had crossed the Caucasus. Under the double name of Taurus and Caucasus, he states his belief that this chain is the watershed of all the great rivers of Asia. (*l. c.*) Again, in another place, he coincides with the description in Strabo, and asserts that the Indian names of Paropamisus, Emodus, &c., are local titles of the extended chain of the Taurus. (*Ind.* 2.) Other ancient authors agree more or less with these determinations : thus Mela gives the whole central chain from E. to W. the name of Taurus (i. 15, iii. 7); Curtius calls it Caucasus (vii. 3. § 19, viii. 9. § 3) ; Pliny, enumerating the several groups from E. to W., gives the name of Caucasus to that portion W. of the *Hindú Kúsh* which connects the chain with the Caucasus and Taurus of Western Asia (vi. 17. s. 21) ; Ptolemy appears to have considered the Paropamisus part of the Caucasus (vi. 18. § 1); lastly, Polybius, speaking of the Oxus, states that it derived its waters from the Caucasus (x. 46, xi. 32). It has been suggested that the present name of *Hindú Kúsh* is derived from Indicus Caucasus. [V.]

PARO'PUS (Πάρωπος: *Eth.* Paropinus), a town of Sicily mentioned by Polybius (i. 24) during the First Punic War, in a manner that seems to indicate its site between Panormus and Thermae (*Termini*). It is not noticed by any of the geographers except Pliny, who mentions it in his list of the stipendiary towns of Sicily (Plin. iii. 8. s. 14); and in another passage (*Ib.* § 92) speaks of the island of Ustica as lying " contra Paropinos." This is all the clue we have to its position, and its exact site cannot therefore be determined. [E. H. B.]

PAROREATAE. [Elis, p. 818, a.]

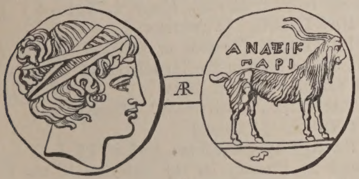
PAROREIA. [Megalopolis, p. 309, b.]

PAROREIA (Παρώρεια), a city of Thrace on the borders of Macedonia (Liv. xxxix. 27, xlii. 51), is called by Stephanus B. (*s. v.*) a city of Macedonia. Its inhabitants are mentioned by Pliny (iv. 10. s. 17) under the name of Paroraei.

PARORIOS. [Phrygia.]

PAROS or PARUS (Πάρος : *Eth.* Πάριος : *Paro*), an island in the Aegaean sea, and one of the largest of the Cyclades, lies west of Naxos, from which it is separated by a channel about 6 miles wide. It was said to have been originally inhabited by Cretans and Arcadians, and to have received its name from Parus, a son of the Arcadian Parrhasius. (Callimach. *ap.* Steph. B. *s. v.*) It was also reported to have borne the names of Pactia, Demetrias, Zacynthus, Hyleësa, Minoa, and Cabarnis. (Nicanor, *ap.* Steph. B. *s. v.*) It was colonised by the Ionians, and became at an early period so prosperous as to send colonies to Thasus (Thuc. iv. 104; Strab. x. p. 487), to Parium on the Propontis (Strab. *l. c.*), and to Pharus on the Illyrian coast. (Strab. vii. p. 315.) After the battle of Marathon, Miltiades in vain endeavoured to subjugate the island. (Herod. vii. 133, seq.; Ephorus, *ap.* Steph. B. *s. v.*) The Parians did not take part in the battle of Salamis, but kept aloof at Cythnus, watching the course of events. (Herod. viii. 67.) They escaped, however, punishment, by giving large bribes to Themistocles. (Herod. viii. 112.) Along with the other islands in the Aegaean, Paros shortly afterwards became subject to Athens, and, according to an inscription, paid the imperial city the yearly tribute of 19,440 drachmas. (Franz, *Elem. Epigr. Gr.* No. 49.) Paros subsequently shared the fate of the other Cyclades; and there is nothing further in its history to require special mention. The poet Archilochus was a native of Paros.

The island consists of a single round mountain, sloping evenly to a maritime plain which surrounds the mountain on every side. It was celebrated in antiquity for its white marble, which was extensively employed in architecture and sculpture, and was reckoned only second to that of Mt. Pentelicus. The best kind was called λίθος λυχνίτης, λυχνεός, or λύγδος. (Athen. v. p. 205; Plin. xxxvi. 5. s. 14; Diod. ii. 52.) The quarries were chiefly in Mt. Marpessa. (Steph. B. *s. v.* Μάρπησσα; Marpessia cautes, Virg. *Aen.* vi. 471.) The Parian figs were also celebrated. (Athen. iii. p. 76.) According to Scylax (p. 22) Paros possessed two harbours. Its chief city, which bore the same name as the island, was on the western coast. It is now called *Paroikía*, and contains several ancient remains. On a small hill SE. of the city Ross discovered in the walls of a house the inscription Δήμητρος Καρποφόρου, and close by some ancient ruins. This was probably the site of the sanctuary of Demeter mentioned in the history of Miltiades, from which we learn that the temple was outside the city and stood upon a hill. (Herod. vi. 134.) Paros had in 1835 only 5300 inhabitants. (Thiersch, *Ueber Paros und Parische Inschriften*, in the *Abhandl. der Bayrischen Akad.* of 1834, p. 583, &c.; Ross, *Reisen auf den Griech. Inseln*, vol. i. p. 44; Leake, *Northern Greece*, vol. iii. p. 85, &c.)



COIN OF PAROS.

PARRHA'SIA, PARRHA'SII. [Arcadia, p. 192, b.]

PARSICI MONTES, a small chain of mountains in the western part of Gedrosia, beyond the river Arabres. Forbiger has conjectured that they are the same as the present *Buskurd Mts.* Connected doubtless with these mountains, and in the same district was the Parsis of Ptolemy (vi. 21. § 5), which he calls a metropolis, an opinion in which Marcian assents (c. 24, ed. Müller), and another tribe whom Ptolemy calls the Parsirae or Parsidae (vi. 21. § 4). It seems not unlikely that these are the same people whom Arrian calls Pasirae (*Ind.* c. 26) and Pliny Pasires (vi. 23. s. 26). [V.]

PARTHALIS (Plin. vi. 18. s. 22), the name given by Pliny to the palace of the rulers of the Calingae, who lived at the mouths of the Ganges. The last edition of Pliny by Sillig reads Protalis for the older form, Parthalis. [V.]

PARTHANUM, a town in Rhaetia, on the road from Laureacum to Veldidena, where, according to the Notitia Imperii (in which it is called Parrodunum), the first Rhaetian cohort was stationed. (*Itin. Ant.* pp. 257, 275.) Its site is generally identified with the modern *Partenkirchen.* [L.S.]

PARTHE'NI PARTHI'NI (Παρθηνοί, Παρθινοί, Παρθῖνοι, Strab. vii. p. 326; Appian, *Illyr.* 1; Dion Cass. xli. 49; Cic. *in Pis.* 40; Pomp. Mela, ii. 3. § 11; Plin. iii. 26), a people of Grecian Illyricum, who may be placed to the N. in the neighbourhood of Epidamnus, and, consequently, next to the Taulantii. They are often mentioned in the course of the war with Illyricum, B. C. 229, but as friends rather than foes of the Romans, having submitted at an early period to their arms. (Polyb. ii. 11; Liv. xxix. 12.) After the death of Philip, king of Macedon, they appear to have been added to the dominions of Pleuratus, an Illyrian prince allied to the Romans. (Polyb. xviii. 30; Liv. xxx. 34, xliv. 30.) Their principal town was Parthus (Πάρθος, Steph. B. *s. v.*), which was taken by Caesar in the course of his campaign with Pompeius. (Caes. *B. C.* iii. 41.) In Leake's map the site is marked at *Ardhenitza* (?). The double-hilled Dimallum, the strongest among the Illyrian places, with two citadels on two heights, connected by a wall (Polyb. iii. 18, vii. 9), was within their territory. There is no indication, however, of its precise situation, which was probably between Lissus and Epidamnus. Of Eugenium and Bargulum, two other fortresses noticed by Livy (xxix. 12), nothing further is known. [E. B. J.]

PARTHE'NIAS. [Harpina.]

PARTHE'NIUM (τὸ Παρθένιον ὄρος), a mountain on the frontiers of Arcadia and Argolis, across which there was an important pass leading from Argos to Tegea. [See Vol. I. pp. 201, 202.] (Paus. viii. 6. § 4; Strab. viii. pp. 376, 389; Polyb. iv. 23; Liv. xxxiv. 26; Plin. iv. 6. s. 10.) It was sacred to Pan; and it was upon this mountain that the courier Pheidippides said that he had had an interview with Pan on returning from Sparta, whither he had gone to ask assistance for the Athenians shortly before the battle of Marathon. (Herod. vi. 105; Paus. i. 28. § 4, viii. 54. § 6.) The pass is still called *Parthéni*, but the whole mountain bears the name of *Róino.* It is 3993 feet in height. (Leake, *Morea*, vol. ii. p. 329, seq.; *Peloponnesiaca*, p. 203.)

PARTHE'NIUM (Παρθένιον), a town in Mysia, in the south of Pergamum. (Xenoph. *Anab.* vii. 8. §§ 15, 21; Plin. v. 33.) Its exact site has not been ascertained. [L. S.]

PARTHE'NIUM MARE (Παρθενικὸν πέλαγος, Greg. Naz. *Or.* xix.), the eastern part of the Mare Internum, between Egypt and Cyprus. (Amm. Marc. xiv. 8. § 10: from which writer it also appears that it was sometimes called the Issiac Sea — "a vespera (Aegyptus) Issiaco disjungitur mari, quod quidam nominavere Parthenium," xxii. 15. § 2.) [T. H D.]

PARTHE'NIUS (Παρθένιος), the most important river in the west of Paphlagonia. It owes its Greek name probably to a similarity in the sound of its native appellation, which is still *Bartan-Su* or *Bartine;* though Greek authors fabled that it derived its name from the fact that Artemis loved to bathe in its waters (Scymn. 226, foll.) or to hunt on its banks, or from the purity of its waters. The river has its sources on mount Olgassys, and in its north-western course formed the boundary between Paphlagonia and Bithynia. It empties itself into the Euxine about 90 stadia west of Amastris. (Hom.

Il. ii. 854; Hes. *Theog.* 344; Herod. ii. 104; Xenoph. *Anab.* v. 6. § 9, vi. 2. § 1; Strab. xii. p. 543; Ptol. v. 1. § 7; Arrian, *Peripl.* p. 14; Steph. B. *s. v.*, who erroneously states that the river flowed through the middle of the town of Amastris; Ov. *Ex Pont.* iv. 10. 49; Amm. Marc. xxii. 9.) [L. S.]

PARTHE'NOPE. [Neapolis.]

PA'RTHIA (ἡ Παρθυαία, Strab. xi. pp. 514, 515, &c.; ἡ Παρθυηνὴ, Polyb. x. 28; Steph. B. *s. v.*; Curt. v. 12; Παρθία, Ptol. vi. 5. § 1; Parthia, Plin. vi. 15. s. 16), originally a small district of Western Asia, shut in on all sides by either mountains or deserts. It was bounded on the W. by Media Atropatene, on the N. by Hyrcania, on the E. by Ariana and M. Masdoranus, and on the S. by Carmania Deserta, M. Parachoathras, and Persis. It comprehended, therefore, the southern part of *Khorásan*, almost all *Kohistan*, and some portion of the great *Salt Desert*. It was for the most part a mountainous and rugged district. The principal mountains were the Labus or Labutas (probably part of the great range now known by the name of the *Elburz Mts.*), the Parachoathras (or *Elwend*), and the Masdoranus. The few rivers which it possessed were little more than mountain streams, liable to violent and sudden floods on the melting of the snow, but nearly dry during the summer: the only names which have been recorded of these streams are, the Zioberis or Stiboetes, the Rhidagus, and the Choatres. The principal divisions of the land were into Camisene, on the north; Parthyene, to the SW. of Camisene, extending along the edge of the Caspian Sea, as far as the Caspian Gates, a district which some have supposed to have been the original seat of the population, and that from which the whole country derived its name; Choarene, the western portion of the land, and for the most part a fruitful valley along the frontiers of Media; Apavarctene, to the S.; and Tabiene, along the borders of Carmania Deserta. There were no great towns in Parthia, properly so called, but history has preserved the names of a few which played an important part at different periods: of these, the best known were Hecatompolis, the chief town of the Parthians, and the royal residence of the dynasty of the Arsacidae, and Apameia Rhagiana.

Little is known of Parthian history at an early period; and it is probable that it was subject to the great empire of Persia, and subsequently to the first successors of Alexander, till the first Arsaces threw off the Syro-Macedonian rule, and established a native dynasty on the throne of Parthia in B. C. 256. From this period it grew rapidly more powerful, till, on the final decay of the house of the Seleucidae, the Arsacidan dynasty possessed the rule of the greater part of Western Asia. Their long wars with the Romans are well known: no Eastern race was able to make so effectual a resistance to the advance of the Roman arms, or vindicated with more constancy and determination their natural freedom. The overthrow of Crassus, B. C. 53, showed what even the undisciplined Parthian troops could do when fighting for freedom. (Dion Cass. xl. 21.) Subsequent to this, the Romans were occasionally successful. Thus, in A. D. 34, Vonones was sent as a hostage to Rome (Tacit. *Annal.* ii. 1); and finally the greater part of the country was subdued, successively, by the arms of Trajan, by Antoninus, and Caracalla, till, at length, the rise of the new Sassanian, or native dynasty of Persia, under the command of Artaxerxes I. put an end to the house of Arsaces (A. D. 226). Subsequent to this period there is a constant confusion in ancient authors between Persians and Parthians. The history of the Parthian kings is given at length in the *Dict. of Biog.* Vol. I. p. 355, seq.

The inhabitants of Parthia were called Parthyaei (Παρθυαῖοι, Polyb. x. 31; Strab. xi. p. 509; Arrian, *Anab.* iii. 21; Ptol. iii. 13. § 41) or Parthi (Πάρθοι, Herod. iii. 93; Strab. xi. p. 524; Plin. vi. 25. s. 28; Amm. Marc. xxiii. 6), and were, in all probability, one of the many branches of the great Indo-Germanic family of nations. Their own tradition (if, indeed, faithfully reported) was that they came out of Scythia — for they were wont to say that Parthian meant exile in the Scythian tongue. (Justin, xli. 1.) Herodotus, too, classes them with the people of Chorasmia and Sogdiana (iii. 39, vii. 66); and Strabo admits that their manners resembled those of the Scythians (xi. p. 515). On the other hand, modern research has demonstrated their direct connection with the Iranian tribes; their name is found in the Zend to be *Pardu*, in the Sanscrit *Párada*. (Benfey, *Review of Wilson's Ariana*, Berl. Jahrb. 1842, No. 107.) According to Strabo, who quotes Posidonius as his authority, the Parthians were governed by a double council, composed of the nobles or relatives of the king (according as the reading εὐγενῶν or συγγενῶν be adopted), and of the Magians (xi. p. 515). As a nation, they were famous for their skill in the management of the horse and for their use of the bow (Dion Cass. xl. 15, 22; Dionys. 1045; Plut. *Crass.* c. 24), and for the peculiar art which they practised in shooting with the bow from horseback when retreating. This peculiarity is repeatedly noticed by the Roman poets. (Virg. *Georg.* iii. 31; Horat. *Carm.* i. 19. 11, ii. 13. 17; Ovid, *Art. Am.* i. 209.) In their treatment of their kings and nobles they were considered to carry their adulation even beyond the usual Oriental excess. (Virg. *Georg.* iv. 211; Martial, *Epigr.* x. 72, 1—5.) [V.]

PARTHI'NI. [Partheni.]

PARTHUM (Πάρθον or Πάρθος, Appian, *Pun.* viii. 39), a town in the jurisdiction of Carthage, in the neighbourhood of Zama. [T. H. D.]

PARTHUS, in Illyricum. [Partheni.]

PARUS. [Paros.]

PARU'TAE (Παροῦται, Ptol. vi. 17. § 3), a tribe placed by Ptolemy on the outskirts of the Paropamisus in Ariana. It is probable that these people derive their name from the Sanscrit *Parvata*, meaning mountain tribes. [V.]

PARYADRES (Παρυάδρης, Παρυάθρις, or Παρυάρδης), a range of lofty and rugged mountains in the north of Pontus, which is connected with Mount Taurus and Mount Caucasus (Strab. xi. p. 497, xii. p. 548; Plin. v. 27, vi. 9, 11). It commences at the western extremity of the Montes Moschici, proceeds in a south-western direction round Pontus, and there forms the frontier between Armenia and Cappadocia. A more southern branch of the same mountain is the Scoedises. Ptolemy (v. 13. §§ 5, 9) describes this mountain as containing the sources of the Euphrates and Araxes, and accordingly includes within its range Mount Abus, from which others make those rivers flow. The Paryadres contains the sources of only small rivers, of which the largest is the Absarus. The mountain was in ancient times thickly covered with wood, and the population upon and about it consisted of robbers (Strab. xii. p. 548). Many parts of the mountain are extremely rugged, and almost inaccessible, whence Mithridates of Pontus built many of his treasure-houses there, and when pursued by Pompey, concealed himself in its fastnesses. In a climatic point of view the mountain divides Pontus into two distinct regions; for while the north side is stern and cold, its southern side is delightfully warm. Hence the ancients called the point of transition in a pass between Trapezus and Satale, the Frigidarium. The modern name of the mountain is generally *Kuttag*, but it is also called *Kara Bel.* (Tournefort, *Voyage* i. lettre 18. p. 107.) [L. S.]

PARYE'TAE. [PARGYETAE.]

PASA'RGADAE (Πασαργάδαι), according to Herodotus, one of the three chief tribes of the ancient Persians (i. 125); according to other writers, a people of the adjoining province of Carmania (Ptol. vi. 8. § 12; Dionys. v. 1069). The probability is, that they were the inhabitants of Pasargadae in Persis. [V.]

PASA'RGADAE (Πασαργάδαι, Strab. xv. 730), a great city of the early Persians, situated, according to the best authorities, on the small river Cyrus (now *Kúr*), in a plain on all sides surrounded by mountains. It contained, according to Strabo, a palace, the treasures, and other memorials of the Persian people, and though not so magnificent as Persepolis, was highly esteemed by that people for its antiquity (xv. 728). In another place the same geographer states that the most ancient palace was at Pasargadae; and in its immediate neighbourhood the tomb of Cyrus, who had a regard for the spot, as that on which he finally overthrew Astyages the Mede (xv. 730). It is by the notice of the tomb of Cyrus in Strabo (*l. c.*), and more fully in Arrian (vi. 29), that we are now enabled to identify the site of the ancient Pasargadae with the modern *Murgháb.* At *Murgháb* a building has been noticed by many modern travellers, and especially by Morier and Ker Porter, which corresponds so well with the description in ancient authors that they have not hesitated to pronounce it the tomb of Cyrus; and the whole adjoining plain is strewed with relics of the once great capital. Among other monuments still remaining is a great monolith, on which is a bas-relief, and above the relief, in cuneiform characters, the words "I am Cyrus, the king, the Achaemenian." The same inscription is found repeated on other stones. (Morier, *Travels*, i. p. 30, pl. 29; Ker Porter, i. p. 500; Lassen, *Zeitschrift*, vi. p. 152; Burnouf, *Mémoire*, p. 169; Ouseley, *Travels*, ii. pl. 49.) The name of the place is found in different authors differently written. Thus Pliny writes "Passagarda" (vi. 26. s. 29), Ptolemy "Pasargada" (vi. 4. § 7). Sir W. Ouseley (*l. c.*) thinks that the original name was Parsagarda, the habitation of the Persians, on the analogy *Dakáb-gerd*, *Firúz-gerd*, &c. [V.]

PASIDA (Πάσιδα), a small port on the coast of Caramania, mentioned by Marcian (*Peripl.* § 28). Forbiger thinks that it is the same as that called in some editions of Ptolemy Magida, in others, Masin (vi. 8. § 7). [V.]

PASINUM, PASINUS. [LIBURNI.]

PASIRA (τὰ Πασιρά, Arrian, *Ind.* c. 25), a place mentioned by Arrian in Gedrosia, as touched at by Nearchus in his voyage. It is doubtful whether it is to be considered as distinct from another place he has mentioned just before, Bagisara. Kempthorne has identified the latter with a locality now known by the name of *Arabah* or *Hormarah* bay, and thinks that a large fishing village in the immediate neighbourhood may be that called by Nearchus, Pasira The inhabitants were called Pasirae or Pasirees. Pliny places the Pasirae along the river Tomberon or Tomerus (vi. 25. s. 27). Nearchus, however, makes the Tomerus flow at a distance of 900 stadia from Pasira. It is probable that the Rhagiraua of Ptolemy refers to Bagisaura or Pasira (vi. 21. § 2). [V.]

PASITIGRIS. [TIGRIS.]

PASSALAE (Πασσάλαι, Ptol. vii. 2. § 15), a tribe in India extra Gangem, placed by Ptolemy between the Imaus and the M. Bepyrrhus. They must therefore have occupied some of the mountain-valleys on the eastern side of Tibet. Pliny mentions them also (vi. 19. s. 22) [V.]

PASSARON (Πασσαρων), the ancient capital of the Molossi in Epeirus. where the kings and assembled people were accustomed to take mutual oaths, the one to govern according to the laws, the other to defend the kingdom. (Plut. *Pyrrh.* 5.) The town was taken by the Roman praetor L. Anicius Gallus in B. C. 167. (Liv. xlv. 26, 33, 34.) Its site is uncertain. but it was apparently on the sea-coast, as Anna Comnena mentions (vi. 5, p. 284, ed. Bonn) a harbour called Passara on the coast of Epeirus. If this place is the same as the older Passaron, the ruins at *Dhramisiús*, which lie inland in a SSW. direction from *Ioánnina*, cannot be those of the ancient capital of the Molossi. Those ruins are very considerable, and contain among other things a theatre in a very fine state of preservation. (Leake, *Northern Greece*, vol. iv. p. 81.)

PATARA (Πάταρα: *Eth.* Παταρεύς, Patarensis or Pataranus). 1. A small town in Cappadocia or Armenia Minor. (*Tab. Peut.*)

2. A flourishing maritime and commercial city on the south-west coast of Lycia. The place was large, possessed a good harbour, and was said to have been founded by Patarus, a son of Apollo. (Strab. xiv. p. 666; Steph. B. *s. v.*) It was situated at a distance of 60 stadia to the south-east of the mouth of the river Xanthus. (*Stadiasm. Mar. Mag.* § 219.) Patara was most celebrated in antiquity for its temple and oracle of Apollo, whose renown was inferior only to that of Delphi; and the god is often mentioned with the surname Patareus (Παταρεύς, Strab. *l. c.*; Lycoph. 920; Horat. *Carm.* iii. 4. 64; Stat. *Theb.* i. 696; Ov. *Met.* i. 515; Virg. *Aen.* iv. 143; Pomp. Mela, i. 15.) Herodotus (i. 182) says that the oracle of Apollo was delivered by a priestess only during a certain period of the year; and from Servius (*ad Aen. l. c.*) we learn that this period was the six winter months. It has been supposed that the town was of Phoenician or Semitic origin; but whatever may be thought on this point, it seems certain that at a later period it received Dorian settlers from Crete; and the worship of Apollo was certainly Dorian. Strabo informs us that Ptolemy Philadelphus of Egypt, who enlarged the city, gave it the name of Arsinoë, but that it nevertheless continued to be called by its ancient name, Patara. The place is often noticed by ancient writers as one of the principal cities of Lycia, as by Livy, xxxiii. 41, xxxvii. 15—17, xxxviii. 39; Polyb. xxii. 26; Cic. *p. Flacc.* 32; Appian, *B. C.* iv. 52, 81, *Mithr.* 27; Plin. ii. 112, v. 28; Ptol. v. 3. § 3, viii. 17. § 22; Dionys. Per. 129, 507. Patara is mentioned among the Lycian bishoprics in the Acts of Councils (Hierocl. p. 684), and the name *Patera* is still attached to its numerous ruins. These, according to the survey of Capt. Beaufort, are situated on the sea-shore, a little to

the eastward of the river Xanthus, and consist "of a theatre excavated in the northern side of a small hill, a ruined temple on the side of the same hill, and a deep circular pit, of singular appearance, which may have been the seat of the oracle. The town walls surrounded an area of considerable extent; they may easily be traced, as well as the situation of a castle which commanded the harbour, and of several towers which flanked the walls. On the outside of the walls there is a multitude of stone sarcophagi, most of them bearing inscriptions, but all open and empty; and within the walls, temples, altars, pedestals, and fragments of sculpture appear in profusion, but ruined and mutilated. The situation of the harbour is still apparent, but at present it is a swamp, choked up with sand and bushes." (Beaufort, *Karmania*, pp. 2, 6.) The theatre, of which a plan is given in Leake's *Asia Minor* (p. 320), was built in the reign of Antoninus Pius; its diameter is 265 feet, and has about 30 rows of seats. There are also ruins of thermae, which, according to an inscription upon them, were built by Vespasian. (Comp. Sir C. Fellows, *Tour in Asia Min.* p. 222, foll.; *Discov. in Lycia*, p. 179, foll.; Texier, *Descript. de l'Asie Min.*, which contains numerous representations of the ancient remains of Patara; Spratt and Forbes, *Travels in Lycia*, i. p. 31, foll.) [L.S.]

PATAVISSA (Πατρουίσσα, Ptol. iii. 8. § 7, wrongly), a small town of Dacia, endowed by the emperor Severus with the *jus coloniae*. (Ulpian, *Dig.* i. 8. 9, where it is called Patavicensium vicus.) Variously identified with *Mar-Ujvar*, or with *Ptovis* or *Tovis*, on the *Marosch;* also with *Bogatz* and *St. Kiraly*, on a tributary of the same river. [T.H.D.]

PATA'VIUM (Παταούϊον: *Eth.* Patavinus: *Padova*), one of the most ancient and important cities of Venetia, situated on the river Medoacus (*Brenta*), about 30 miles from its mouth. According to a tradition recorded by Virgil, and universally received in antiquity, it was founded by Antenor, who escaped thither after the fall of Troy; and Livy, himself a native of the city, confirms this tradition, though he does not mention the name of Patavium, but describes the whole nation of the Veneti as having migrated to this part of Italy under the guidance of Antenor. He identifies them with the Heneti, who were mentioned by Homer as a Paphlagonian tribe. (Liv. i. 1; Virg. *Aen.* i. 247; Strab. v. p. 212; Mel. ii. 4. § 2; Solin. 2. § 10.) The national affinities of the Veneti are considered elsewhere [VENETI]. The story of Antenor may safely be rejected as mythical; but we may infer from the general accordance of ancient writers that Patavium itself was a Venetian city, and apparently from an early period the capital or chief place of the nation. We have very little information as to its history, before it became subject to Rome, and we know only the general fact that it was at an early period an opulent and flourishing city: Strabo even tells us that it could send into the field an army of 120,000 men, but this is evidently an exaggeration, and probably refers to the whole nation of the Veneti, of which it was the capital. (Strab. v. p. 213.) Whatever was the origin of the Veneti, there seems no doubt they were a people far more advanced in civilisation than the neighbouring Gauls, with whom they were on terms of almost continual hostility. The vigilance rendered necessary by the incursions of the Gauls stood them in stead on occasion of the unexpected attack of Cleonymus the Lacedaemonian, who in B.C. 301 landed at the mouth of the Medoacus, but was attacked by the Patavians, and the greater part of his forces cut off. (Liv. x. 2.)

It was doubtless their continual hostility with the Gauls that led the Venetians to become the allies of Rome, as soon as that power began to extend its arms into Cisalpine Gaul. (Pol. ii. 23.) No special mention of Patavium occurs during the wars that followed; and we are left to infer from analogy the steps by which this independent city passed gradually under the dependence and protection of Rome, till it ultimately became an ordinary municipal town. In B.C. 174 it is clear that it still retained at least a semblance of independence, as we hear that it was distracted with domestic dissensions, which the citizens appealed to Rome to pacify, and the consul M. Aemilius was selected as deputy for the purpose. (Liv. xli. 27.) But the prosperity of Patavium continued unbroken: for this it was indebted as much to the manufacturing industry of its inhabitants as to the natural fertility of its territory. The neighbouring hills furnished abundance of wool of excellent quality; and this supplied the material for extensive woollen manufactures, which seem to have been the staple article of the trade of Patavium, that city supplying Rome in the time of Augustus with all the finer and more costly kinds of carpets, hangings, &c. Besides these, however, it carried on many other branches of manufactures also; and so great was the wealth arising from these sources that, according to Strabo, Patavium was the only city of Italy, except Rome, that could return to the census not less than 500 persons of fortunes entitling them to equestrian rank. (Strab. iii. p. 169, v. pp. 213, 218.) We cannot wonder, therefore, that both he and Mela speak of it as unquestionably the first city in this part of Italy. (Id. v. p. 213; Mela, ii. 4. § 2.)

The Patavians had been fortunate in escaping the ravages of war. During the Civil Wars their name is scarcely mentioned; but we learn from Cicero that in B.C. 43 they took part with the senate against M. Antonius, and refused to receive his emissaries. (Cic. *Phil.* xii. 4.) It was probably in consequence of this, that at a later period they were severely oppressed by the exactions of Asinius Pollio. (Macrob. *Sat.* i. 11. § 22.) In A.D. 69 Patavium was occupied without opposition by the generals of Vespasian, Primus, and Varus, during their advance into Italy. (Tac. *Hist.* iii. 6.) From its good fortune in this respect there can be no doubt that Patavium continued down to a late period of the Empire to be a flourishing and wealthy city, though it seems to have been gradually eclipsed by the increasing prosperity of Aquileia and Mediolanum. Hence Ausonius, writing in the fourth century, does not even assign it a place in his Ordo Nobilium Urbium. But its long period of prosperity was abruptly brought to a close. In A.D. 452 it felt the full fury of Attila, who, after the capture of Aquileia, which had long resisted his arms, laid waste almost without opposition the remaining cities of Venetia. He is said to have utterly destroyed and razed to the ground Patavium, as well as Concordia and Altinum (P. Diac. *Hist. Miscell.* xv. p. 549); and, according to a tradition, which, though not supported by contemporary evidence, is probably well founded, it was on this occasion that a large number of fugitives from the former city took refuge in the islands of the lagunes, and there founded the celebrated city of *Venice*. (Gibbon, ch. 35, note 55.) But Patavium did not cease to exist, and must have partially at least recovered from this calamity, as it is mentioned as one of the chief towns of Venetia when that province was overrun by the Lombards under Alboin, in A. D. 568. (P. Diac. *Hist. Lang.* ii. 14.) It did not fall into the hands of that people till near 40 years afterwards, when it was taken by Agilulf, king of the Lombards, and burnt to the ground. (*Id.* iv. 24.) But it once more rose from its ashes, and in the middle ages again became, as it has continued ever since, one of the most considerable cities in this part of Italy, though no longer enjoying its ancient pre-eminence.

It is probably owing to the calamities thus suffered by Patavium, as well as to the earthquakes by which it has been repeatedly visited, that it has now scarcely any relics of its ancient splendour, except a few inscriptions; and even these are much less numerous than might have been expected. One of them is preserved with great care in the town-hall as containing the name of T. Livius, which has been supposed to refer to the great historian of the name, who, as is well known, was a native of Patavium. But this is clearly a mistake; the inscription in question refers only to an obscure freedman; nor is there the slightest foundation for regarding the sarcophagus preserved with it as the tomb of the celebrated historian. (*Biogr. Dict.* Vol. II. p. 790.) But at least the supposition was more plausible than that which assigns another ancient sarcophagus (discovered in 1274, and still preserved in the church of *S. Lorenzo*) as the sepulchre of Antenor! Besides these sarcophagi and inscriptions, the foundations of ancient buildings have been discovered in various parts of the modern city, but nothing now remains above ground.

Patavium was the birthplace also of Thrasea Paetus, who was put to death by Nero in A. D. 66. One of the causes of offence which he had given was by assisting as a tragedian in certain games, which were celebrated at Patavium every 30 years in honour of Antenor, a custom said to be derived from the Trojan founders of the city. (Tac. *Ann.* xvi. 21; Dion Cass. lxii. 26.) We learn also from Livy that in his time the memory of the defeat of the Spartan Cleonymus was preserved by an annual mock fight on the river which flowed through the midst of the town. (Liv. x. 2.) [E. H. B.]

PATA'VIUM (Παταούϊον), a town of Bithynia on the south of Lake Ascania, between the Sinus Astacenus and the Sinus Cianus. (Ptol. v. 1. § 13.) [L.S.]

PATERNUM, a town on the E. coast of the Bruttian peninsula, mentioned only in the Itinerary of Antoninus (p. 114); from which we learn that it was situated 27 miles from Roscianum (*Rossano*), probably in the neighbourhood of the *Capo dell' Alice*, the ancient Cape Crimissa; but the supposition that it was the same place with the more ancient city of Crimissa is a mere conjecture; as is also its identification with the modern town of *Cirò*. The name of Paternum again occurs in early ecclesiastical records as the see of a bishop, but afterwards wholly disappears. (Holsten. *Not. ad Cluv.* p. 207; Romanelli, vol. i. p. 213.) [E. H. B.]

PATHISCUS. [Tibiscus.]

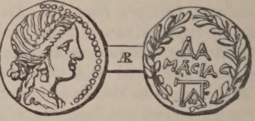
PATIGRAN (Ammian, xxiii. 6), one of the three principal towns mentioned by Ammianus Marcellinus in Media. This place is nowhere else noticed; but it is not impossible that the name is a barbarous corruption of the Tigrana of Ptolemy (vi. 2. § 9). [V.]

PATMOS (Πάτμος: *Patmo*), one of the Sporades Insulae, in the south-east of the Aegean, to the west of Lepsia and south of Samos, is said to have been 30 Roman miles in circumference. (Pliny, iv. 23; Strab. x. p. 488; Thucyd. iii. 23; Eustath. *ad Dion. Per.* 530.) On the north-eastern side of the island there was a town with a harbour of the same name as the island, and the southernmost point formed the promontory Amazonium (*Stadiasm. Mar. Mag.* p. 488, ed. Hoffmann). This little island is celebrated as the place to which St. John was banished towards the close of the reign of Domitian, and where he is said to have composed the Apocalypse (*Revel.* i. 9). A cave is still shown in Patmos where the apostle is believed to have received his revelations. (Comp. Iren. ii. 22; Euseb. *Hist. Eccl.* iii. 18; Dion Cass. lviii. 1.) The island contains several churches and convents, and a few remains of the ancient town and its castle. (Walpole, *Turkey*, tom. ii. p. 43; Ross, *Reisen auf den Griech. Inseln*, vol. ii. p. 123, foll.) [L. S.]

PATRAE (Πάτραι; in Herod. i. 145, Πατρέες, properly the name of the inhabitants: *Eth.* Πατρεύς, Thuc.; Πατραιεύς, Pol. iv. 6; Patrensis: *Patrasso, Patras, Patra*), a town of Achaia, and one of the twelve Achaean cities, was situated on the coast, W. of the promontory Rhium, near the opening of the Corinthian gulf. (Herod. i. 145; Pol. ii. 41; Strab. viii. p. 386.) It stood on one of the outlying spurs of Mount Panachaïcus (*Voidhiá*), which rises immediately behind it to the height of 6322 feet. It is said to have been formed by an union of three small places, named Aroë (Ἀρόη), Antheia (Ανθεια), and Mesatis (Μεσάτις), which had been founded by the Ionians, when they were in the occupation of the country. After the expulsion of the Ionians, the Achaean hero Patreus withdrew the inhabitants from Antheia and Mesatis to Aroë, which he enlarged and called Patrae after himself. The acropolis of the city probably continued to bear the name of Aroë, which was often used as synonymous with Patrae. Strabo says that Patrae was formed by a coalescence of seven demi; but this statement perhaps refers to the restoration of the town mentioned below. (Paus. vii. 18. § 2, seq.; Strab. viii. p. 337.) In the Peloponnesian War Patrae was the only one of the Achaean cities which espoused the Athenian cause; and in B.C. 419, the inhabitants were persuaded by Alcibiades to connect their city by means of long walls with its port. (Thuc. v. 52; Plut. *Alc.* 15.) After the death of Alexander the city fell into the hands of Cassander, but his troops were driven out of it by Aristodemus, the general of Antigonus, B.C. 314. (Diod. xix. 66.) In B.C. 280 Patrae and Dyme were the first two Achaean cities which expelled the Macedonians, and their example being shortly afterwards followed by Tritaea and Pharae, the Achaean League was renewed by these four towns. [See Vol. I. p. 15.] In the following year (B.C. 279) Patrae was the only one of the Achaean cities which sent assistance to the Aetolians, when their country was invaded by the Gauls. In the Social War Patrae is frequently mentioned as the port at which Philip landed in his expedition into Peloponnesus. In the war between the Achaeans and the Romans Patrae suffered so severely, that the greater part of the inhabitants abandoned the city and took up their abodes in the surrounding villages of Mesatis, Antheia, Bolina, Argyra, and Arba. (Pol. v. 2, 3, 28, &c.; Paus. vii. 18. § 6; Pol. xl. 3.) Of these places we know only the position of Bolina and Argyra. Bolina was a little S. of the promontory Drepanum, and gave its name to the river Bolinaeus. (Paus. vii. 24. § 4.) Argyra was a little S. of the promontory Rhium. (Paus. vii. 23. § 1.) Patrae continued an insignificant town down to the time of Augustus, although it is frequently mentioned as the place at which persons landed going from Italy to Greece. (Cic. *ad Fam.* vii. 28, xvi. 1, 5, 6, *ad Att.* v. 9, vii. 2.) After the battle of Pharsalia (B.C. 48) Patrae was taken possession of by Cato, but shortly afterwards surrendered to Calenus, Caesar's lieutenant. It was here also that Antony passed the winter (32—31) when preparing for the war against Augustus; and it was taken by Agrippa shortly before the battle of Actium. (Dion Cass. xlii. 13, 14, l. 9, 13.) It owed its restoration to Augustus, who resolved after the battle of Actium to establish two Roman colonies on the western coast of Greece, and for this purpose made choice of Nicopolis and Patrae. Augustus colonised at Patrae a considerable body of his soldiers, again collected its inhabitants from the surrounding villages, and added to them those of Rhypes. (Paus. vii. 18. § 7; Plin. iv. 5.) He not only gave Patrae dominion over the neighbouring towns, such as Pharae (Paus. vii. 22. § 1), Dyme (Paus. vii. 17. § 5), Tritaea (Paus. vii. 23. § 6), but even over Locris. (Paus. x. 38. § 9.) On coins it appears as a Roman colony with the name of *Colonia Augusta Aroë Patrensis.* Strabo describes it in his time as a populous place with a good anchorage, and Pausanias has devoted four chapters to an account of its public buildings. (Strab. viii. p. 387; Paus. vii. 18—21.) Of these the most important appear to have been a temple of Artemis Laphria, on the acropolis, with an ancient statue of this goddess, removed from Calydon to Patrae by order of Augustus, and in whose honour an annual festival was celebrated; the Odeum, which was the most magnificent building of the kind in Greece, after the Odeum of Herodes at Athens; the theatre; and on the seaside a temple of Demeter, which was remarkable on account of a well in front of it, which was supposed to foretell the fate of sick persons; a mirror was suspended on the water, and on this mirror there were certain appearances indicating whether the person would live or die. In the time of Pausanias Patrae was noted for its manufacture of byssus or flax, which was grown in Elis, and was woven at Patrae into head-dresses (κεκρύφαλοι) and garments. Women were employed in this manufacture, and so large was their number that the female population was double that of the male; and as a natural consequence there was great immorality in the town. (Paus. vii. 21. § 14.)

Patrae has continued down to the present day to be one of the most important towns in the *Morea*, being admirably situated for communicating with Italy and the Adriatic, and with eastern Greece by means of the gulf of Corinth. It is frequently mentioned in the Byzantine writers. In A.D. 347 there was an archbishop of Patrae at the council of Sardica. In the sixth century it was destroyed by an earthquake. (Procop. *Goth.* iv. 25.) It is subsequently mentioned as a dukedom of the Byzantine empire; it was sold to the Venetians in 1408; was taken by the Turks in 1446; was recovered by the Venetians in 1533; but was shortly afterwards taken again by the Turks, and remained in their hands till the Greek revolution.

The country around *Patras* is a fine and fertile plain, and produces at present a large quantity of currants, which form an article of export. The modern town occupies the same site as the ancient city. It stands upon a ridge about a mile long, the summit of which formed the acropolis, and is now occupied by the ruins of the Turkish citadel. From the town there is a beautiful sea-view. "The outline of the land on the opposite side of the gulf, extends from the snowy tops of Parnassus in the east, to the more distant mountains of Acarnania in the same direction, while full in front, in the centre of the prospect, are the colossal pyramids of *Kakiscala* (the ancient Taphiassus) and *Varásova* (the ancient Chalcis), rising in huge perpendicular masses from the brink of the water." (Mure, *Tour in Greece*, vol. ii. p. 300.) There are very few remains of antiquity at *Patras.* The modern citadel contains some pieces of the walls of the ancient acropolis, and there are ruins of the Roman aqueduct of brick. The well mentioned by Pausanias is still to be seen about three quarters of a mile from the town under a vault belonging to the remains of a church of St. Andrew, the patron saint of *Patras.* Before the Greek revolution, in which *Patras* suffered greatly, its population was about 10,000; but its present population is probably somewhat less. (Leake, *Morea*, vol. ii. p. 123, seq.)



COIN OF PATRAE.

PATRAEUS (Πατραεύς), a place in the Cimmerian Bosporus, 130 stadia from Corocondame, and near the monument of Satyrus, the ruler of the Bosporus. Klaproth places Patraeus at *Akburun*, 5 versts S. of *Kertch.* (Strab. xi. p. 494; Böckh, *Inscr.* vol. ii. p. 163, n. 2127; Klaproth, *Nouv. Journal Asiatique*, vol. i. pp. 67, 290; Ukert, vol. iii. pt. ii. p. 488.)

PATROCLI INSULA (Πατρόκλου νῆσος, Paus. i. 1. § 1, i. 35. § 1; Steph. B. *s. v.*; Πατρόκλου χάραξ, Strab. ix. p. 398), a small island off the southern coast of Attica, west of the promontory Sunium, so called from Patroclus, one of the generals of Ptolemy Philadelphus, who was sent by this king to assist the Athenians against the Macedonians, and who built a fortress in the island. It is now called *Gaidharonísi.* (Leake, *Demi of Attica*, p. 62, 2nd ed.)

PATTALA (τὰ Παττάλα, Arrian, v. 4, vi. 17; ἡ Πάταλη, Ptol. vii. 1. § 59), a town in Western India, situated at the point of land where the western stream of the Indus is divided off into two chief branches, which, flowing to the sea, enclose what has been popularly called the delta of that river. There can be no doubt that this place is represented by the present *Tatta.* Arrian states that it derives its name from an Indian word, which signifies delta (v. 4; *Ind.* c. 2.) Alexander the Great appears to have spent some time there, and to have built a castle and docks; and it was from this place that he made his first unfortunate but ultimately successful expedition in ships to the mouth of the Indus (Arrian, vi. 18). The real Indian meaning of Patala appears to be the West, in opposition to the East, or land of the Ganges; or, mythologically, the Lower Regions (Ritter, v. p. 476). [V.]

PATTALE'NE (Πατταληνή, Strab. xvi. pp. 691, 701; Patalene, Παταληνή, Ptol. vii. 1. § 55; Patale, Plin. vi. 20, 21, 23), the delta-shaped district comprehended between the arms of the Indus, and extending from its capital Pattala (now *Tatta*) to the Indian Ocean. It was a very fertile, flat, marshy country, liable to be constantly overflowed by the waters of the great river. The ancients gave, on the whole, a tolerably accurate estimate of the size of this delta, Aristobulus stating that it was 1000 stadia from one arm of the river to another, and Nearchus considering the distance to be 800 stadia; they, however, greatly exaggerated the width of the river, at its point of separation, Onesicritus deeming this to have been as much as 200 stadia (Strab. xv. p. 701). We may presume this measure to have been made during a time of flood. By Marcian, Pattalene is comprehended in Gedrosia; but there seems reason to suspect that the present text of Marcian has been tampered with (c. 34, ed. Müller, 1855). Arrian does not distinguish between the town and the district of which it was the capital, but calls them both indiscriminately Patala (*Anab.* v. 3). The district probably extended along the coast from the present *Kurâchi* on the W. to *Cutch* on the E. [V.]

PATU'MUS (Πάτουμος, Herod. ii. 159), a town of Arabia, on the borders of Egypt, near which Necho constructed a canal from the Nile to the Arabian Gulf. It is probably the Pithom of Scripture (*Exod.* i. 11), not far from Bubastis, and near the site of the present *Belbey* [T. H. D.]

PAULO (*Paglione*), a river of Liguria, rising in the Maritime Alps, and flowing into the sea under the walls of Nicaea (*Nice*). (Plin. iii. 5. s. 7; Mel. ii. 4. § 9.) It is now called the *Paglione*, and is a considerable mountain torrent in winter and spring. [E. H. B.]

PAUS. [Cleitor]

PAUSILY'PUS MONS. [Neapolis, p. 410.]

PAUSULAE (*Eth.* Pausulanus), a town of Picenum, mentioned only by Pliny (iii. 13. s. 18). It is placed by Holstenius at *Monte dell' Olmo*, about 5 miles S. of *Macerata*, on the right bank of the river *Chienti*, the ancient Flusor. (Holsten. *Not. ad Cluver.* p. 137.) [E. H. B.]

PAUTA'LIA (Παυταλία *al.* Πανταλία, Ptol. iii. 11. § 12; *Peut. Tab.*), a town in the district of Dentheletica. Its position in the Table accords with that of the modern *Djustendîl* or *Ghiustendîl;* and the situation of this town at the sources of the Strymon agrees remarkably with the figure of a river-god, accompanied by the "legend" Στρύμων, on some of the autonomous coins of Pautalia, as well as with the letters EN. ΠΑΙΩ., which, on other coins, show that the Pautalistae considered themselves to be Paeonians, like the other inhabitants of the banks of that river. On another coin of Pautalia, the productions of its territory are alluded to, namely, gold, silver, wine, and corn (Eckhel, vol. ii. p. 38), which accords with *Ghiustendîl.* In the reign of Hadrian, the people both of Pautalia and Serdica added Ulpia to the name of their town, probably in consequence of some benefit received from that emperor. This title, in the case of Pautalia, would seem at first sight to warrant the supposition that it was the same place as Ulpiana, which, according to Procopius (*de Aed.* iv. 1), was rebuilt by Justinian, with the name of Justiniana Secunda; and the modern name lends an appearance of confirmation to this hypothesis by its resemblance to Justiniana. But the fact that Procopius and Hierocles notice Ulpiana and Pautalia as distinct places, is an insurmountable objection to this hypothesis [Ulpiana.] Stephanus of Byzantium has a district called Paetalia (Παιταλία), which he assigns to Thrace, probably a false reading. (Leake, *Northern Greece*, vol. iii. p. 425.) [E. B. J.]

PAX JULIA (Πὰξ Ἰουλία, Ptol. ii. 5. § 5; called in the Geogr. Rav., iv. 43, Pacca Julia), a town of the Turdetani, in the S. of Lusitania, and on the road from Esuris to Ebora (*Itin. Ant.* pp. 426, 427). But on the subject of this route see Lusitania, Vol. II. p. 220. It was a Roman colony, and the seat of a Conventus juridicus (Plin. iv. 35); probably the same town as that called Pax Augusta by Strabo (iii. p. 151),—as many towns bore double names in this manner,—notwithstanding that it is placed by him among the Celtici. (Ukert, vol. ii. pt. 1. p. 388, and the authorities there cited.) It lay on a hill N. of Julia Myrtilis, and is commonly identified with *Beja.* [T. H. D.]

PAXI (Παξοί), the name of two small islands, now called *Paxo* and *Antipaxo*, situated between Corcyra and Leucas. (Polyb. ii. 10; Plin. iv. 12. s. 19; Dion Cass. l. 12.)

PEDAEUM or PEDAEUS (Πήδαιον), a place mentioned by Homer (*Il.* xiii. 172), which is said by Eustathius to have been a town in Troas; but it is otherwise entirely unknown. [L. S.]

PEDA'LIE, a place on the coast of Cilicia, between Pinara and Ale, is mentioned only by Pliny (v. 22), and its exact site is unknown. [L. S.]

PEDA'LIUM (Πηδάλιον), a promontory in the south-east of Caria, forming the southernmost point of the western coast of the Sinus Glaucus. (Pomp. Mela, i. 16; Plin. v. 29; *Stadiasm. Mar. Magn.* §§ 228, 233, 234.) Strabo (xiv. p. 651) gives to the same promontory the name of Artemisium, from a temple of Artemis, which stood upon it; its modern name is *Bokomadhi.* (Leake, *Asia Minor*, p. 223, foll.) [L. S.]

PE'DASA (Πήδασα: *Eth.* Πηδασεύς), also called PEDASUM (Plin. v. 29), an ancient city of Caria, in which the Persians suffered a defeat during the revolt of the Ionians. (Herod. v. 121, vi. 20.) It was once the chief seat of the Leleges. Alexander the Great deprived the place of its independence by giving it over to the Halicarnassians, together with five other neighbouring towns. (Plin. *l. c.*) In the time of Strabo (xiii. p. 611) the town had ceased to exist, and the name of the district, Pedasis (Πηδασίς), was the only remaining memorial of the place. (Comp. Polyb. xviii. 27; Steph. B. *s. v.*) As Herodotus assigns to Pedasa a portion of the territory of Miletus, it is clear that the town must have been situated between Miletus, Halicarnassus, and Stratoniceia; but its exact site is still only matter of conjecture, some placing it at the modern *Melasso*, and others at *Arabi Hissar*, neither of which suppositions is free from inconsistencies. [L. S.]

PE'DASUS (Πήδασος), a small town of Mysia, on the river Satnioeis, which is mentioned by Homer (*Il.* vi. 35, xx. 92, xxi. 87), but was deserted in the time of Strabo (xiii. p. 605), who (p. 584) mentions it among the towns of the Leleges, which were destroyed by Achilles. (Comp. Steph. B. *s. v.* Πήδασα. Pliny (v. 32) imagines that Pedasus was the same place as that which subsequently bore the name of Adramyttium; but as Homer distinctly places it on the river Satnioeis, the supposition is impossible [L. S.]

PE'DASUS. [Methone.]

PEDIAEUS (Πεδιαῖος), the largest river of Cyprus, rising from the eastern side of Olympus, and flowing near Salamis into the sea. (Ptol. v. 14. § 3; Engel, *Kypros*, vol. i. p. 37.)

PEDIEIS (Πεδιεῖς), the inhabitants of one of the Phocian towns destroyed by Xerxes. (Herod. viii. 33.) From the order in which it stands in the enumeration of Herodotus, it appears to have stood near the Cephissus, in some part of the plain between Tithorea and Elateia, and is perhaps represented by the ruins at *Paleá Fiva*. (Leake, *Northern Greece*, vol. ii. p. 89.)

PEDNELISSUS (Πεδνηλισσός), a town in the interior of Pisidia, near the Eurymedon, above Aspendus (Strab. xii. p. 570; xiv. p. 667; Steph. B. *s. v.*; Ptol. v. 5. § 8.) Hierocles (p. 681), giving a greater extension to Pamphylia, assigns the town to this province. The town formed a small state by itself, but was always involved in war with the neighbouring Selge. (Polyb. v. 72, &c.) It is also mentioned in the ecclesiastical annals and on coins. (Sestini, p. 96.) Fellows (*Asia Minor*, p. 196, &c.) is inclined to identify the extensive ruins near the village of *Bolcascooe* with the ancient Pednelissus; these ruins, however, according to his description, bear scarcely any trace of Greek origin, but belong to the Roman period. [L. S.]

PEDO'NIA (Πηδωνία), a town on the coast of Marmarica, before which lay an island of the same name. (Ptol. iv. 5. §§ 32, 75.) This island is also mentioned by Strabo, but in some editions under the name of Sidonia (xvii. p. 799). We may, however, conclude from Ptolemy that Pedonia is the correct reading. (See Groskurd's Strabo, vol iii. p. 357.)

PEDUM (Πέδα, Steph. B.: *Eth.* Πεδανός, Pedanus: *Gallicano*), an ancient city of Latium, which appears to have been at one period of considerable importance. It is mentioned by Dionysius as one of the cities which composed the league against Rome in B. C. 493; and there is no doubt that it was, in fact, one of the thirty cities of the Latin League. (Dionys. v. 61; Niebuhr, vol. ii. p. 17.) It is next mentioned among the cities which are said to have been taken by Coriolanus in the campaign of B. C. 488, where its name is associated with those of Labicum and Corbio. (Liv. ii. 39; Dionys. viii. 19; Plut. *Coriol.* 28.) Dionysius terms it at this time a small city (*Ib.* 26); and it is remarkable that its name does not again occur during the wars of the Romans with the Aequians, notwithstanding its proximity to the frontier of the two nations. It is next mentioned in B. C. 358, when the Gauls, who had invaded Latium, encamped in its neighbourhood, where they sustained a severe defeat from the dictator C. Sulpicius. (Liv. vii. 12.) During the last great struggle of the Latins with Rome, the Pedani bear a more considerable part. Their name, indeed, is not mentioned at the first outbreak of the war, though there can be no doubt of their having taken part in it; but, in B. C. 339, Pedum became for a time the centre of hostilities, being besieged by the Roman consul Aemilius, and defended by the allied forces assembled from Tibur, Praeneste, Velitrae, Lanuvium, and Antium. Aemilius on this occasion abandoned the enterprise; but the next year Camillus again advanced to Pedum, and, the forces of the Latins being now divided, the Tiburtines and Praenestines alone arrived for its protection. They were defeated in a great battle by Camillus, and the city of Pedum taken by assault immediately afterwards. (Liv. viii. 12, 13; *Fast. Capit.*) In the general pacification that followed the Pedani obtained the Roman franchise, but on the same terms as the Lanuvians, that is to say, without the right of the suffrage. (*Ib.* 14.) From this time not only does the name of the people disappear from history, but we find no subsequent mention of the town of Pedum, which appears to have rapidly fallen into decay. The "Pedanus ager," or "regio Pedana," is alluded to both by Cicero and Horace; but in Pliny's time even the "populus" had become utterly extinct, and we find no subsequent trace of the name. (Cic. *ad Att.* ix. 15; Hor. *Ep.* i. 4. 2; Plin. iii. 5. s. 9.) Hence the only clue to its position is derived from the passages already cited, and from the statement of the old scholiast on Horace (Schol. Cruq. *ad l. c.*) that it was situated between Tibur and Praeneste. Its proximity to those cities is distinctly attested by Livy (viii. 13), and there seems no reason to reject the opinion first advanced by Cluverius, and adopted by Gell, Nibby, and Abeken, which would place Pedum on the site of *Gallicano*, though we have certainly no conclusive evidence in its favour. The modern village of *Gallicano*, the name of which first occurs in the tenth century, in all probability occupies an ancient site; it stands on a narrow tongue of land projecting between two narrow valleys or ravines with lofty and precipitous banks; but, from the peculiar nature of the country, this position almost exactly resembles that of *Zagarolo* and other neighbouring places. No ruins exist at *Gallicano*; and from the early decay of Pedum we can hardly expect to meet with inscriptions, the only evidence that can really set the question at rest. *Gallicano* is 4½ miles from *Palestrina* (Praeneste), and about the same distance from *La Colonna* (Labicum); it is about a mile on the left of the Via Praenestina, and 19 miles from Rome. (Cluver, *Ital.* p. 966; Gell, *Top. of Rome*, p. 340; Nibby, *Dintorni*, vol. ii. p. 552; Abeken, *Mittel Italien*, p. 77.) [E. H. B.]

PEGAE or PAGAE (Πηγαί, Dor. Παγαί: *Eth.* Παγαῖος), a town of Megaris, on the Alcyonian or Corinthian gulf. It was the harbour of Megaris on the western coast, and was the most important place in the country next to the capital. According to Strabo (viii. p. 334) it was situated on the narrowest part of the Megaric isthmus, the distance from Pagae to Nisaea being 120 stadia. When the Megarians joined Athens in B. C. 455, the Athenians garrisoned Pegae, and its harbour was of service to them in sending out an expedition against the northern coast of Peloponnesus. (Thuc. i. 103, 111.) The Athenians retained possession of Pegae a short time after Megara revolted from them in B. C. 454; but, by the thirty years' truce made in the same year, they surrendered the place to the Megarians. (Thuc. i. 114, 115.) At one period of the Peloponnesian War (B. C. 424) we find Pegae held by the aristocratical exiles from Megara. (Thuc. iv. 66.) Pegae continued to exist till a late period, and under the Roman emperors was a place of sufficient importance to coin its own money. Strabo (viii. p. 380) calls it τὸ τῶν Μεγαρέων φρούριον. Pausanias saw there a chapel of the hero Aegialeus, who fell at Glisas in the second expedition of the Argives against Thebes, but who was buried at this place. He also saw near the road to Pegae, a rock covered with marks of arrows, which were supposed to have been made by a body of the Persian cavalry of Mardonius, who in the night had discharged their arrows at the rock under the impulse of Artemis, mistaking it for the enemy. In commemoration of this event, there was a brazen statue of Artemis Soteira at Pegae. (Paus. i. 44. § 4.) Pegae is also mentioned in the following passages:—Strab. ix. pp. 400, 409; Paus. i. 41. § 8; Ptol. iii. 15. § 6; Steph. B. *s. v.*; Mela, iii. 3. § 10; Plin. iv. 7. s. 11; Hierocl. p. 645; *Tab. Peut.*, where it is called Pache. Its site is now occupied by the port of *Psathó*, not far from the shore of which are found the remains of an ancient fortress. (Leake, *Northern Greece*, vol. ii. p. 407.)

PEGASE'UM STAGNUM, a small lake in the Caystrian plain near Ephesus, from which issues the little river Phyrites, a tributary of the Caystrus. (Plin. v. 31.) The district surrounding the lake is at present an extensive morass. (Comp. Arundell, *Seven Churches*, p. 23, &c.) [L. S.]

PEIRAEEUS. [ATHENAE, p. 306.]

PEIRAEUS and PEIRAEUM, in Corinthia. [p. 685.]

PEIRAEUS. [AMISUS.]

PEIRE'NE FONS. [CORINTHUS, p. 680, b.]

PEIRE'SIAE. [ASTERIUM.]

PEIRUS. [ACHAIA, p. 13, b.]

PEISO. [PELSO.]

PEIUM (Πήιον), a fortress of the Tolistoboii, in Galatia, where Deiotarus kept his treasures. (Strab. xii. p. 567.)

PELAGO'NIA (Πελαγονία, Strab. vii. pp. 326, 327; Πηλαγονία, Steph. B.), a district of Macedonia, bordering on Illyricum, occupied by the PELAGONES (Πελαγόνες, Strab. vii. pp. 327, 331, *Fr.* 38—40, 434; Ptol. iii. 13. § 34; Plin. iv. 17). Although Livy employs the name of Pelagonia, corresponding with the fertile plains of *Bitólia*, in his narrative of the campaigns of Sulpicius, as that of a large district containing Stymbara, it is evident, from his account of the division of Macedonia after the Roman conquest, that Pelagonia became the appellation of the chief town of the Pelagones, and the capital of the Fourth Macedonia, which included all the primitive or Upper Macedonia E. of the range of Pindus and Scardus. (Liv. xlv 29.) It was perhaps not specifically employed as the name of a town until the other two cities of Pelagonia were ruined; for that Pelagonia, or a portion of it, once contained three, may be inferred from the adjunct Tripolitis, given to it by Strabo (vii. p. 327). The town, which, from the circumstance of its having been the capital of the Fourth Macedonia, must have been of some importance, existed till a late period, as it is noticed in the *Synecdemus* of Hierocles, and by the Byzantine historian, Malchus of Philadelphia, who speaks of the strength of its citadel (*ap. Const. Porph. Excerpt. de Legat.* p. 81). From its advantageous position it was occupied by Manuel Comnenus, in the war with Geïsa II. and the Hungarians. (Nicet. p. 67; Le Beau, *Bas Empire*, vol. xvi. p. 141.) The name of Pelagonia still exists as the designation of the Greek metropolitan bishopric of *Bitólia* or *Monastéri*, now the chief place of the surrounding country, and the ordinary residence of the governor of *Rumilí*. At or near the town are many vestiges of ancient buildings of Roman times. The district was exposed to invasions from the Dardani, who bordered on the N., for which reasons the communication ("fauces Pelagoniae," Liv. xxxi. 34) were carefully guarded by the kings of Macedonia, being of great importance, as one of the direct entrances from Illyricum into Macedonia by the course of the river Drilon. Between the NE. extremity, Mt. *Ljubatrin*, and the *Klisúra* of *Devól*, there are in the mighty and continuous chain of Scardus (above 7000 feet high) only two passes fit for an army to cross, one near the N. extremity of the chain from *Kalkandele* to *Prisrendi* or *Persserin*, a very high "col," not less than 5000 feet above the sea-level; the other considerably to the S., and lower as well as easier, nearly in the latitude of *A'kridha.* Leake (*Northern Greece*, vol. iii. pp. 318—322) is of opinion that the passes of Pelagonia, in which Perseus was stationed by his father Philip, were this latter depression in the chain over which the modern road from *Scodra* or *Scutari* runs, and the Via Egnatia travelled formerly. The Illyrian Autariatae and Dardani, to the N. of Pelagonia, no doubt threatened Macedonia from the former pass, to the NE. of the mountain-chain of Scardus. (Comp. Grote, *Greece*, c. xxv. and the references there to Pouqueville, Boué, Grisebach, and Müller.) Stymbara or Stubara, was situated apparently on the Erigon, as also were most of the Pelagonian towns. Polybius (v. 108) speaks of a Pelagonian town named PISSAEUM (Πισσαῖον). Ptolemy (*l. c.*) assigns to the Pelagones the two towns of Andraristus or Euristus (*Peut. Tab.*, the orthography is not quite certain), and STOBI. [E. B. J.]

PELASGI (Πελασγοί), an ancient race, widely spread over Greece and the coasts and islands of the Aegean sea in prehistoric times. We also find traces of them in Asia Minor and Italy.

I. *The Pelasgians in Greece.*—The earliest mention of the Pelasgi is in Homer (*Il.* ii. 681), who enumerates several Thessalian tribes as furnishing a contingent under the command of Achilles, and among them "those who dwelt in Pelasgian Argos." Homer also speaks of Epirus as a chief abode of the Pelasgi; for Achilles addresses Zeus as Δωδωναῖε, Πελασγικέ. (*Il.* xvi. 233.) And this agrees with Hesiod's description of Dodona as the "seat of the Pelasgi." (*Fragm.* xviii.) So in the *Supplices* of Aeschylus, the king declares himself to be ruler of the country through which the Algus and the Strymon flow, and also of the whole of the land of the Perrhaebi, near the Paeonians, and the Dodonean mountains, as far as the sea. (*Suppl.* 250, seq.). Herodotus tells us he found traces of the Pelasgi at Dodona, where he says they worshipped all the gods, without giving a name to any (ii. 52). Compare his mythic account of the two priestesses at Dodona (ii. 56) with Homer's description of the Selli. (*Il.* xvi. 234, seq.)

Strabo (v. p. 221, C.) says: "Nearly all are agreed about the Pelasgi, that they were an ancient tribe (φῦλον) spread over the whole of Hellas, and especially by the side of the Aeolians in Thessaly. . . . And that part of Thessaly is called Pelasgian Argos, which extends from the coast between the outlet of the Peneius and Thermopylae as far as the mountain range of Pindus, because the Pelasgians were masters of that region."*

We also hear of the Pelasgi in Boeotia, where they dwelt for a time, after having, in conjunction with the Thracians, driven out the Aones, Temmices, Leleges and Hyantes. Afterwards they were, in their turn, driven out by the former inhabitants, and took refuge at Athens under Mt. Hymettus, part of the city being called after their name. (Strab. ix. p. 401.) And Attic historians speak of their residence there, and say that on account of their migratory disposition they were called πελαργοί (storks) by the Attic people. (Strab. v. p. 221.) This is the character generally given to the Pelasgi, and it is curious to find Herodotus (i. 56) contrasting the stationary habits of the Pelasgians, with the love of wandering exhibited by the Hellenic Dorians. For even his own account of the Pelasgi disproves his general statement; since they could not have existed in so many different quarters as he assigns to them without several migrations, or—which he nowhere asserts—an almost universal extension over Greece and its dependencies. It is true that he says (ii. 56) that Hellas was formerly called Pelasgia, and Thucydides speaks (i. 3) of the name Hellas being of comparatively recent date, and of the Pelasgic name being the most prevalent among the tribes of Greece; but this does not account for the Pelasgi being found in Asia (Hom. *Il.* x. 429), and for their having introduced Egyptian rites into Greece. (Herod. ii. 51.) Their sojourn in Attica is related by Herodotus, who says (vi. 137) that they had a portion of ground under Mt. Hymettus assigned them as a reward for their services in building the wall of the Acropolis at Athens. From this Hecataeus said they were driven out by the Athenians from envy, because their land was the best cultivated. The Athenians, however, says Herodotus, ascribe their expulsion to their licentious conduct. Thucydides also (ii. 17) mentions the Pelasgic settlement beneath the Acropolis, and the oracle relating to it.

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* Argos probably means a plain, see Kruse's *Hellas* (vol. i. p. 404).

In the passages above quoted Herodotus speaks of the Pelasgi as of foreign extraction. In another passage (viii. 44) he tells us that the Athenians were formerly Pelasgians, and were so called, with the surname of Cranai. They were called successively Cecropidae, Erechtheidae and Iones.

Strabo (xiii. p. 621) mentions a legend that the inhabitants of Mt. Phricion near Thermopylae made a descent upon the place where Cyme afterwards stood, and found it in the possession of Pelasgians, who had suffered from the Trojan War, but were nevertheless in possession of Larissa, which was about 70 stades from Cyme.

We find traces of the Pelasgi in several parts of the Peloponnese. Herodotus (i. 146) speaks of Arcadian Pelasgians, and (vii. 94) tells us that the Ionians in Achaea were formerly called Pelasgian Aegialeans (or Pelasgians of the coast). After Danaus and Xuthus came to Peloponnesus, they were called Ionians, from Ion, son of Xuthus.

In the passage of Aeschylus before referred to (*Suppl.* 250) Argos is called Pelasgian; the king of Argos is also called ἄναξ Πελασγῶν (v. 327), and throughout the play the words Argive and Pelasgian are used indiscriminately. So, too, in the Prometheus Vinctus (v. 860), Argolis is called "the Pelasgian land." In a fragment of Sophocles (Inachus) the king is addressed as lord of Argos and of the Tyrrheni Pelasgi.

Strabo (vii. p. 321) speaks of Pelasgians taking possession of part of the Peloponnese, along with other barbarous tribes, and (v. p. 221) says that Ephorus, on Hesiod's authority, traces the origin of the Pelasgi to Lycaon, son of Pelasgus, and that he declares his own opinion to be that they were originally Arcadians, who chose a military life, and, by inducing many others to join them, spread the name far and wide, both among the Greeks and wherever they happened to come. "The Arcadian divine or heroic pedigree," says Mr. Grote (*Hist. Greece*, vol. i. ch. ix.), "begins with Pelasgus, whom both Hesiod and Asius considered as an indigenous man, though Arcesilaus the Argeian represented him as brother of Argos and son of Zeus by Niobe, daughter of Phoroneus: this logographer wished to establish a community of origin between the Argeians and the Arcadians." For the legend concerning Lycaon, son of Pelasgus, and his fifty sons, see Grote's *Greece*, vol. i. p. 239, note.

According to Dionysius, Lycaon, son of Pelasgus, lived eighteen generations before the Trojan War (lib. i. p. 30, ed. Reiske); and the migration of the Oenotians under Oenotrus, son of Lycaon, in the next generation, is, in the words of Pausanias (viii. 3, quoted by Niebuhr), "the earliest colony, whether of Greeks or barbarians, whereof a recollection has been preserved."

Pausanias (viii. 2) gives the popular legend current among the Arcadians, that Pelasgus was the first man born there; on which he observes naïvely: "But it is likely that other men were also born with Pelasgus; for how could he have reigned without subjects?" According to this legend Pelasgus is a regular mythic hero, surpassing all his contemporaries in stature and wisdom, and teaching them what to choose for food and what to abstain from. The use of beech-mast, which the Pythian oracle (Herod. i. 66) ascribed to the Arcadians, was taught them by Pelasgus. His descendants became numerous after three generations, and gave their names to various districts and many towns in Greece. Pausanias also speaks of Pelasgians coming from Iolcos to Pylos, and driving out the eponymic founder (iv. 36. § 1).

Dionysius adopts the Achaean legend, viz. that the first abode of the Pelasgi was Achaic Argos. There they were autochthons, and took their name from Pelasgus. Six generations afterwards they left Peloponnesus, and migrated to Haemonia, the leaders of the colony being Achaeus, and Phthius, and Pelasgus, sons of Larissa and Poseidon. These three gave names to three districts, Achaea, Phthiotis, and Pelasgiotis. Here they abode for five generations, and in the sixth they were driven out of Thessaly by the Curetes and Leleges, who are now called Locrians and Aetolians, with whom were joined many others of the inhabitants of the district of Mt. Parnassus, led by Deucalion (i. 17. p. 46). They dispersed in different directions: some settled in Histiaeotis, between Olympus and Ossa; others in Boeotia, Phocis, and Euboea; the main body, however, took refuge with their kinsmen in Epirus, in the neighbourhood of Dodona (i. 18).

We now come to

II. *The Pelasgians in the Islands of the Aegean.* —Homer (*Od.* xix. 175—177) mentions the Pelasgi (called δῖοι), as one of the five tribes in Crete, the remaining four being the Achaeans, Eteocretes, Cydones, and Dorians (called τριχάϊκες). See Strabo's comment on this passage (v. p. 221), and x. pp. 475, 476), where two different explanations of the epithet τριχάϊκες are given.

Herodotus (ii. 51) speaks of Pelasgi living in Samothrace, where they performed the mysteries called Samothracian orgies.

Lemnos and Imbros were also inhabited by them (v. 26). So also Strabo (v. p. 221), quoting Anticleides. Thucydides (iv. 109) speaks of the Tyrrheni Pelasgi, who occupied Lemnos; and Pausanias

(vii. 2. § 2) says the Pelasgians drove out the Minyans and Lacedaemonians from Lemnos. The perpetrators of the Lemnian massacre were Pelasgians. (Herod. vi. 138—140; compare Pind. *Pyth.* Od. iv. 448 [252, Bkh.]; Orph. *Arg.* v. 470; Stanley, *Comm. in Aesch. Choëph.* 631.)

Herodotus also reckons the inhabitants of seventeen islands on the coast of Asia as belonging to the Pelasgian race (vii. 95). According to Strabo (xiii. p. 621) Menecrates declared the whole coast of Ionia, beginning at Mycale, to be peopled by Pelasgi, and the neighbouring islands likewise: "and the Lesbians say they were under the command of Pylaeus, who was called by the poet the leader of the Pelasgi, and from whom their mountain was called Pylaeum. And the Chians say their founders were Pelasgi from Thessaly."

Dionysius (i. 18) says that the first Pelasgian colony was led by Macar to Lesbos, after the Pelasgi had been driven out of Thessaly.

Diodorus Siculus (v. 81) gives a different account of this colony. He says that Xanthus, the son of Triopus, chief of the Pelasgi from Argos, settled first in Lycia, and afterwards crossed over with his followers into Lesbos, which he found unoccupied, and divided among them. This was seven generations before the flood of Deucalion. When this occurred Lesbos was desolated, and Macareus, grandson of Zeus (according to Hesiod), occupied it a second time, and the island received its name from his son-in-law. Scymnos of Chios (quoted by Kruse, *Hellas*) speaks of Pelasgians being in Sciathos and Scyros.

We next come to

III. *The Pelasgians in Asia.*—On this point we have Homer's authority that there were Pelasgians among the Trojan allies, ranked with Leleges, Caucōnes, and Lycians, and called δῖοι. (*Il.* x. 429.) One of these was killed by Ajax, in the battle over the body of Patroclus,—Hippothous, son of Lethus. (*Il.* xvii. 288.)

Herodotus speaks (vii. 42) of Antandros as a Pelasgian city, and afterwards (vii. 95) says that the Aeolians were formerly called Pelasgians by the Hellenes, and that when they fought against the Greeks they wore Hellenic armour.

Strabo (v. p. 221) quotes Homer's statement that the neighbours of the Cilicians in the Troas were Pelasgians, and that they dwelt about Larissa. (*Il.* ii. 841.) This name probably signifies a fortress built on a precipice or overhanging rock, and is an indication, wherever it occurs, of the presence of Pelasgi. There were several places of the same name in Greece and two or three in Asia Minor, which are enumerated by Strabo (ix. p. 440, xiii. p. 620). According to this geographer most of the Carians were Leleges and Pelasgi. They first occupied the islands, then the sea-coast. He argues, from Homer's expression "the tribes of Pelasgians" (*Il.* ii. 840), that their number was considerable.

Dionysius (i. 18) says that the Pelasgi, on being driven out of Thessaly, crossed over into Asia, and acquired many cities on the sea-coast.

Two cities were in existence in the time of Herodotus, namely, Scylace and Placie, on the Propontis, which he believed to be Pelasgian cities, and which, he says (i. 57), spoke similar dialects, but unlike their neighbours. That dialect was, on Herodotus's testimony, not Greek, but resembling the dialect of the Crotoniatae, or rather Crestonians, a tribe among the Edones in Thrace.

Bishop Thirlwall, comparing this passage with another, in which Herodotus is enumerating the dialects that prevailed among the Ionian Greeks, and uses the same terms, infers from the comparison that "the Pelasgian language which Herodotus heard on the Hellespont and elsewhere sounded to him a strange jargon; as did the dialect of Ephesus to a Milesian, and as the Bolognese does to a Florentine" (vol. i. p. 53). Mr. Grote differs from Bishop Thirlwall in his estimate of these expressions of Herodotus, who, he thinks, must have known better than any one whether a language which he heard was Greek or not, and concludes that "Herodotus pronounces the Pelasgians of his day to speak a substantive language differing from Greek; but whether differing from it in a greater or less degree (e. g. in the degree of Latin or of Phoenician), we have no means of deciding" (vol. i. pp. 351—353).

Heeren (*Ancient Greece*, p. 38, note) has some remarks on Herodotus's opinion respecting the language spoken by the Pelasgians in his day, in which he seems to raise an imaginary difficulty that he may have the pleasure of overthrowing it.

Before quitting the coasts of the Aegean, it is necessary to quote Thucydides's observation (iv. 109), that "the Pelasgian race is said to be the most widely prevalent in the Chalcidic peninsula and in the adjoining islands;" and the legend preserved by Athenaeus (xiv. p. 639), "that Thessaly was, in the time of Pelasgus, suddenly converted by an earthquake from a vast lake into a fertile plain, irrigated by the Peneius, the waters of which before had been shut in by mountains."

The latter is a poetical version of a geological truth, which, though not falling within the province of history, recommends itself at once to the notice of the geographer.

We now come to

IV. *The Pelasgians in Italy.*—Legendary history has connected the Pelasgic race with more than one portion of the Italic peninsula. The name Oenotria, by which the southern part of Italy was formerly known (see Aristotle, *Pol.* vii. 10) suggests an affinity between the early inhabitants of that country and the Arcadian Pelasgians. The name Tyrrheni or Tyrseni, which we have seen is used identically with that of Pelasgi, suggests another link. Innumerable legends, which furnished logographers with the subject-matter of their discourse, connected the Umbrians, the Peucetians, and other tribes in the north of Italy and on the coast of the Adriatic with the Pelasgians from Epirus and Thessaly. Some of these are given by Strabo. He quotes Anticleides to the effect that some of the Lemnian Pelasgians crossed over into Italy with Tyrrhenus, son of Atys (v. p. 221). Again, he quotes Hieronymus's assertion, that the Thessalian Pelasgians were driven out from the neighbourhood of Larissa by the Lapithae, and took refuge in Italy (ix. p. 443).

Pausanias's account of the Pelasgian colony led by Oenotrus has already been given. Dionysius (i. 11. p. 30) confirms it, saying "Oenotrus son of Lycaon led a colony into Italy seventeen generations before the Trojan War." According to Dionysius, a colony of Pelasgians came over from Thessaly and settled among the Aborigines, with whom they waged war against the Sicels (i. 17. p. 45.)

Another body came from the neighbourhood of Dodona, whence, finding the territory unable to support them, they crossed over in ships to Italy, called Saturnia, in obedience to the oracle. The winds bore them to Spines, on one of the mouths of the Po, where they established themselves, and by the help of their fleet acquired great power. They were, however, eventually driven out by an insurrection of the neighbouring barbarians, who were in turn overpowered by the Romans (i. 18). The Pelasgians thence migrated inland, crossed the Apennines, and entered the country of the Umbrians, who bordered on the Aborigines, and extended over a great part of Italy, being a numerous and powerful people. Here they established themselves for some time, and took some small towns from the Umbrians; but, being overpowered by them, they removed into the country of the Aborigines. When they came to Cotyle, they recognised the spot where the oracle had told them they were to offer up a sacrifice to Jupiter, Pluto, and Phoebus. On this they invited the Aborigines, who came to attack them, to join alliance with them; which invitation they, being hard pressed by the Siculi, accepted, and gave the Pelasgi Velia to dwell in. The latter then helped the Aborigines to conquer Crotona in Umbria, and to drive the Sicels out of their land. Together they founded several cities, Caere, Agylla, Pisa, Saturnium, and others, which were taken by the Tyrrhenians. Dionysius says that Phalerium and Fescennia retained in his time certain faint traces of the old Pelasgic population, especially in the weapons of war—viz. Argolic spears and shields—and the institution of fetials, and other religious rites. There was a temple of Hera at Falerium, exactly like that at Argos, where were similar sacrifices, and similar priestesses, canephori, and choruses of maidens.

The Pelasgi also occupied parts of Campania, driving out the Aurunci, and founded Larissa and other cities. Some of these remained, after undergoing many changes of inhabitants, in Dionysius's time. Of Larissa there was no memorial save the name, and this was not commonly known; but its site was not far from Forum Popilii. (Plin. iii. 15.) They took many cities from the Sicels, too, and established their power along the coast and inland.

The Pelasgi, having driven out the Sicels, increased in power and extent of territory. Eventually, however, they incurred the anger of the gods, and suffered various penalties at their hands. On consulting the oracle, they were told that they had neglected to perform their oaths, in not sacrificing their first-born as well as the fruits of the field. Myrsilus tells this story, adding that the Pelasgi were soon dispersed in different directions, some returning to Greece, and others remaining in Italy by the friendly intervention of the Aborigines. They were a warlike race, and acquired great skill in naval matters from their residence with the Tyrrhenians. On this account they were often invited by other nations to serve as auxiliaries, and were called by the names Tyrrheni and Pelasgi indiscriminately (i. 18—23).

Respecting the former name he says that it was given them on account of the forts, τύρσεις, which they built. Hellanicus of Lesbos says that the Tyrrheni, formerly called Pelasgi, received the name which they bear after their arrival in Italy. For the countertheory of Myrsilus see Dionys. i. 28.

Dionysius thinks all are mistaken who hold the Tyrrheni and the Pelasgi to be the same race. He thinks no argument can be drawn from the fact of their names being used indiscriminately, as that was very common, e. g., in the case of the Trojans and Phrygians. Moreover, the Greeks called all Italians—Latins, Umbrians, Ausones, &c.—Tyrrhenians. Even Rome was believed by many to be a Tyrrhene city. Dionysius quotes Herodotus (i. 57) in support of his opinion that the Pelasgians and Tyrrhenians are not of the same origin. It would be a wonderful thing, he says, if the Crotoniatae spoke the same dialect as the Placieni on the Hellespont, both being Pelasgians, but should not speak the same dialect as the Tyrrhenians, if they were also Pelasgi. For the contrary of the proposition—if ὁμογλῶσσοι, then ὁμοεθνεῖς—holds good: i. e. if ἀλλογλῶσσοι, then ἀλλοεθνεῖς. If the case were reversed, there might be a show of reason for believing them of the same origin; for it might be said that distance had obliterated early traces of resemblance: but when they are so near each other as the Crotoniatae and Tyrrheni this supposition is untenable (i. 29).

Hence Dionysius believes the Pelasgians and Tyrrhenians to be distinct. He sums up all by saying that those Pelasgians who survived the final dispersion and ruin of the race existed among the Aborigines, and their descendants helped them and other tribes to build Rome (i. 30).

It is unnecessary to remark the difference between Crotona in Umbria and Creston in Thrace, which Dionysius unsuspectingly passes over. The above somewhat lengthy extracts have been made from his Roman Antiquities, because they give us a very fair specimen of the way in which scattered traditions were dressed up in a quasi-historical garb, and decked out with any stray evidence which local names or language might supply.

The common native tradition of the Latins only testifies to an immigration of so called Aborigines, not to any mixture of Pelasgi with them. On the other hand, another, which has received the testimony of Varro, and which agrees in other respects with the narration of Dionysius, speaks of an immigration of Pelasgians, but says nothing of Aborigines mixed with or allied with them. Certain Roman historians have combined these two traditions in a different way to that of Dionysius, making the Aborigines, namely, declare themselves to be one and the same people with the Pelasgians. This, for instance is, without any doubt, the meaning of Cato's assertion that the Aborigines came over into Italy many generations before the Trojan War, out of Achaia; for so he named the old Pelasgic Greece by the common appellation of his time. (Schwegler, *Römische Gesch.* iii. 2.) We find the same tradition of a Pelasgic immigration into Latium confirmed by many other testimonies. Pliny declares that writing was brought into Latium by the Pelasgi. It is a question, however, whether by these Pelasgi he means those who came out of Thessaly and Dodona, or the Arcadians of Evander.

Other traditions assert the name of Rome to be Pelasgian, and derive the Saturnalia from a feast originally instituted by the Pelasgians who settled on the Saturnian hill.

"In other parts of Italy we stumble repeatedly," says Schwegler, "on the same wide-extended name. Thus, it is said that the Hernici were descended from the Pelasgi. Picenum also is said to have been occupied by the Pelasgi. Report also says that the towns of Nuceria, Herculaneum, and Pompeii were founded by them, or that they dwelt there for a certain time. Other instances have been already given of towns and districts with which legendary history has associated the name of the Pelasgi."

In short, the whole of Italy was, if we are to believe the authorities adduced, inhabited in ancient times by the Pelasgians. In later times they appear as vassals of the Italiots; the common fate of original races that have been subjugated.

Upon these and similar traditions Niebuhr has grounded a hypothesis, which at present is generally received, and against which conclusive objections can only be raised from the side of comparative philology. According to Niebuhr, the Pelasgians were the original population, not only of Greece, but also of Italy. There was a time, he said, when the Pelasgians, formerly perhaps the most widely-spread people in Europe, inhabited all the countries from the Arnus and Padus to the Bosporus; not as wandering tribes, as the writers of history represent it, but as firmly-rooted, powerful, honourable people. This time lies, for the most part, before the beginning of our Grecian history. However, at the time that the genealogists and Hellanicus wrote, there were only insulated, dispersed, and scattered fragments of this immense nation, — as of the Celtic race in Spain — like mountain summits, which stand out like islands when the lowlands have been changed by floods into a lake. These sporadic Pelasgic tribes did not seem to these logographers to be fragments and relics, but colonies that had been sent out and had migrated, like the equally scattered colonies of the Hellenes. Hence the numerous traditions about the expeditions and wanderings of the Pelasgi. All these traditions are without the slightest historical value. They are nothing but a hypothesis of the logographers, framed out of the supposition that those scattered colonies of the Pelasgi had arisen and were produced by a series of migrations. There is nothing historical about them, except, indeed, the fact which lies at the bottom of the hypothesis, namely, the existence in later times of scattered Pelasgic tribes,—a fact which, however, implies much more the original greatness and extension of the Pelasgic nation. If the Pelasgians vanish gradually as historical times begin, the cause of this is, that they were transformed into other nations. Thus, in Greece they became gradually Hellenised, as a nation which, in spite of all distinction, was actually related to the Hellenes; and even in Italy they form a considerable portion of the later tribes of the peninsula which owed their origin in the main to the mixture of races.

The half-Greek element which the Latin language contains, is, according to this view of Niebuhr's, Pelasgic, and owes its origin to the Pelasgian portion of the Latin nation, which Niebuhr and K. O. Müller (*Etrusker*) agree in finding in the Siculians.

This hypothesis of Niebuhr's, generally received as it is, wants, nevertheless, a sound historical foundation. It has received at the hands of Schwegler (*Röm. Gesch.*) a careful examination, and is condemned on the following grounds: —

1. The absence of any indigenous name for the Pelasgians in Italy.

2. The evident traces of Roman writers on the subject having obtained their information from the Greek logographers.

3. The contradictory accounts given by different writers of the migrations of the Pelasgians, according as they follow Hellanicus and Pherecydes or Myrsilus.

4. The absence of any historical monument of the Pelasgi in Italy, whether literary or of another kind.

It only remains to make a few general observations on the evidence for the existence of the Pelasgi, and on the views taken by modern writers on the subject.

1. The modern authorities on the Pelasgi in Greece are: Larcher, *Chronologie d'Herodote*, ch. viii. pp. 215—217; K. O. Müller *Etrusker*, vol. i. Einleitung, ch. ii. pp. 75—100; Kruse, *Hellas*, vol. i. p. 398—425; Mannert. *Geographie*, part viii. introduction, p. 4; Thirlwall. *History of Greece*, ch. ii.; Grote, vol. i. ch. ix., vol. ii. ch. ii. sub finem. The latter historian treats of the Pelasgi as belonging not to historical, but legendary Greece. He says, "Whoever has examined the many conflicting systems respecting the Pelasgi, — from the literal belief of Cluvier, Larcher, and Raoul-Rochette, to the interpretative and half-incredulous processes applied by abler men, such as Niebuhr, or O. Müller, or Dr. Thirlwall, — will not be displeased with my resolution to decline so insoluble a problem. No attested facts are now present to us — none were present to Herodotus or Thucydides even in their age — on which to build trustworthy affirmations respecting the ante-Hellenic Pelasgians; and, when such is the case, we may without impropriety apply the remark of Herodotus respecting one of the theories which he had heard for explaining the inundation of the Nile by a supposed connection with the ocean — that the man who carries up his story into the invisible world, passes out of the range of criticism." (Vol. ii. p. 345.) Those who think Mr. Grote's way of disposing of the question too summary, will find it treated with great patience and a fair spirit of criticism by Bishop Thirlwall. The point on which he and Mr. Grote differ — namely, the question whether the language of the Pelasgi was a rough dialect of the Hellenic, or non-Hellenic — has been already referred to. As we possess no positive data for determining it, it is needless to do more than refer the reader to the passages quoted. Respecting the architectural remains of the Pelasgi in Greece, a very few words will suffice. The Gate of the Lions at Mycenae, mentioned by Pausanias (ii. 15—16), is the only monument of the plastic art of Greece in prehistoric times. The walls of Tiryns, of polygonal masonry, appear to be of equal antiquity, and are ascribed to the Cyclopes. [MYCENAE.] These bear a strong resemblance to the Tyrrheno-Pelasgic remains in Italy, specimens of which are given in Dempster's *Etruria Regalis*, v. g. the walls of Cosa, Segnia (*Segni*) and Faesulae (*Fiesole*). And a small amount of evidence is thereby afforded in favour of Niebuhr's theory of an original Pelasgic population existing in the peninsulas of Greece and Italy. But this is much diminished by the fact, that similar remains are found in parts of Asia Minor where no traces exist of any Pelasgic traditions. And we are obliged therefore to fall back upon the view first adopted by A. W. Schlegel, that the peninsulas of Greece and Italy were successively peopled by branches of one original nation, dwelling once upon a time in the central part of Western Asia, and speaking one language, out of which, by successive modifications, sprang the different Greek and Italian dialects.

2. The authorities on the Pelasgians in Italy are Niebuhr (*H. R.* vol. i. p. 25, Tr.); Müller, *Etrusker* (quoted above); Lanzi, *Saggio di Lingua Etrusca, &c.*, Flor. 1824; Lepsius, *über die Tyrrhen. Pelasger in Etrurien*, Leipz. 1842; Steub, *über die*

Urbewohner Rätiens, &c., 1843; Mommsen, *Unteritalischen Dialecte*, 1850; Prichard, *Natural History of Man*, vol. iii. 4; Heffter, *Geschichte der Latein Sprache*, p. 11; G. C. Lewis, *Credibility of early Roman History*, vol. i. p. 282; and Schwegler, as quoted above.

The last-mentioned historian, after a careful review of all that ancient and modern authorities have said on the subject, agrees with Mr. Grote in concluding that there is no historical foundation for the commonly received traditions about the Pelasgi. He says: "The traditional image of the Pelasgic race, everywhere driven out, nowhere settling themselves for good, — of the race which is everywhere and nowhere, always reappearing, and vanishing again without leaving any trace,—the image of this gipsey nation is to me so strange, that we must entertain doubts as to its historic existence."

After they became a powerful nation in Italy, the tradition, which Dionysius follows, tells us that they suddenly dispersed. This is in itself strange; but, were any other conclusion of the Pelasgian migrations invented, we should have to point out Pelasgians in Italy, which is impossible. Nothing remains of them but a few names of places, which are manifestly Greek. Lepsius thought an inscription found at Agylla was Pelasgic, but Mommsen (*Unterit. Dial.* p. 17) says it is nothing but old Etruscan.

It is not difficult to account for the prevalence of traditions relating to Pelasgi in Italy. Schwegler has ably analysed the causes of this, and disproved on historical and linguistic grounds the views of Niebuhr and O. Müller, which they set up in opposition to the Roman grammarians.

There is considerable doubt, as he remarks, in what light we are to regard the *name* Pelasgi,—whether in that of an ethnographic distinction, or in that of an epithet = *autochthones* or *aborigines*. We have both in Greek and Latin words resembling it sufficiently in form to warrant this supposition,—v. g. Παλαιός, Παλαίχθων, and Priscus. The change from λ to *r* is so common as to need no illustration, and the termination -γος is nearly the same as *-cus*.

These remarks, though they apply with considerable force to the indiscriminate use of the word Pelasgian as applied to Italian races, need not affect the statement of Herodotus concerning the townships of Scylace, Placie, and Creston, which were accounted in his time Pelasgic, and spoke a different language from their neighbours.

That the name Pelasgi once indicated an existing race we may fairly allow; but we cannot form any historical conception of a people whom Herodotus calls stationary and others migratory, and whose earliest abode was between the mountains of Ossa and Olympus, and *also* in Arcadia and Argolis. On the whole we can partly appreciate Niebuhr's feelings when he wrote of the Pelasgi,—"The name of this people is irksome to the historian, hating as he does that spurious philology which raises pretensions to knowledge concerning races so completely buried in silence." (*Rom. Hist.* i. p. 26, Transl.)

If the Pelasgi have any claims on our attention above other extinct races, it is not because they have left more trustworthy memorials of their existence, but because they occupy so considerable a space in the mythic records of Greece and Italy. [G. B.]

PELASGIO'TIS. [THESSALIA.]

PELE (Πήλη: *Eth.* Πηλαῖος), a small island, forming one of a cluster, off the coast of Ionia, opposite to Clazomenae. (Thuc. viii. 31; Plin. v. 31. s. 38, xxxii. 2. s. 9; Steph. B. *s. v.*; see Vol. I. p. 632, a.)

PE'LECAS (Πελεκᾶς), a mountain in Mysia, which lay between the Apian plain and the river Megistus. (Polyb. v. 77.) It is probably the continuation of Mt. Temnus, separating the valley of the Aesepus from that of the Megistus. It has been remarked by Forbiger that there is a striking similarity between this name and that of the woody mountain Πλάκος mentioned by Homer, at whose foot Thebe is said to have stood, but the position of which was subsequently unknown. (Hom. *Il.* vi. 397, vii. 396, 425, xxii. 479; Strab. xiii. p. 614.)

PELE'CES. [ATTICA, p. 326, a.]

PELE'NDONES (Πελένδονες, Ptol. ii. 6. § 54), a Celtiberian people in Hispania Tarraconensis, between the sources of the Durius and Iberus, and situated to the E. of the Arevaci. Under the Romans they were in the jurisdiction of Clunia. They consisted of four tribes, and one of their towns was Numantia. We find also among their cities, Visontium, Olibia, Varia, &c. (Plin. iii. 3. s. 4, iv. 20. s. 34.) [T. H. D.]

PELETHRO'NIUM (Πελεθρόνιον), a part of Mt. Pelium, whence Virgil gives the Lapithae the epithet of Pelethronii. (Strab. vii. p. 299; Steph. B. *s. v.*; Virg. *Georg.* iii. 115.)

PELIGNI (Πελίγνοι) a people of Central Italy, occupying an inland district in the heart of the Apennines. They bordered on the Marsi towards the W., on the Samnites to the S., the Frentani on the E., and the Vestini to the N. Their territory was of very small extent, being confined to the valley of the *Gizio*, a tributary of the Aternus, of which the ancient name is nowhere recorded, and a small part of the valley of the Aternus itself along its right bank. The valley of the *Gizio* is one of those upland valleys at a considerable elevation above the sea, running parallel with the course of the Apennines, which form so remarkable a feature in the configuration of the central chain of those mountains [APENNINUS]. It is separated from the Marsi and the basin of the lake Fucinus on the W. by a narrow and strongly marked mountain ridge of no great elevation; while towards the S. it terminates in the lofty mountain group which connects the central ranges of the Apennines with the great mass of the *Majella.* This last group, one of the most elevated in the whole of the Apennines, attaining a height of 9100 feet above the sea, rises on the SE. frontier of the Peligni; while the *Monte Morrone*, a long ridge of scarcely inferior height, runs out from the point of its junction with the *Majella* in a NW. direction, forming a gigantic barrier, which completely shuts in the Peligni on the NE., separating them from the Frentani and Marrucini. This mountain ridge is almost continuous with that which descends from the *Gran Sasso* towards the SE. through the country of the Vestini, but the great mountain barrier thus formed is interrupted by a deep gorge, through which the Aternus forces its way to the sea, having turned abruptly to the NE. immediately after receiving the river *Gizio* [ATERNUS]. The secluded district of the Peligni was thus shut in on all sides by natural barriers, except towards the N., where they met the Vestini in the valley of the Aternus.

A tradition recorded by Festus (*s. v.* Peligni, p. 222), but on what authority we know not, represented the Peligni as of Illyrian origin; but this statement is far outweighed by the express testimony of Ovid, that they were of Sabine descent. (Ovid, *Fast.* iii. 95.) The authority of the poet, himself a native of the district, is strongly confirmed by the internal probabilities of the case, there being little doubt that all these upland valleys of the Central Apennines were peopled by the Sabines, who, radiating from Amiternum as a centre, spread themselves towards the S. and E. in the same manner as they descended towards the valley of the Tiber on the W. and SW. Hence the Peligni were of kindred race with their neighbours, the Vestini, Marrucini, and Marsi, and this circumstance, coupled with their geographical proximity, sufficiently explains the close union which we find subsisting in historical times between the four nations. It is probable, indeed, that these four tribes formed a kind of league or confederacy among themselves (Liv. viii. 29), though its bonds must have been somewhat lax, as we find them occasionally engaging in war or concluding peace singly, though more frequently all four would adopt the same policy.

The first mention of the Peligni in Roman history occurs in B. C. 343, when we are told that the Latins, who had been threatening war with Rome, turned their arms against the Peligni (Liv. vii. 38); but we have no account of the causes or result of the war. Soon after we find the Peligni, as well as their neighbours, the Marsi, on friendly terms with the Romans, so that they afforded a free passage to the Roman army which was proceeding through Samnium into Campania (Liv. viii. 6); and even when their neighbours the Vestini declared themselves in favour of the Samnites, they seem to have refused to follow the example. (Id. viii. 29.) In B. C. 308, however, they joined the Marsi in their defection from Rome, and shared in their defeat by Fabius (Id. ix. 41); but a few years afterwards (B. C. 304) they were induced to sue for peace, and obtained a treaty, apparently on favourable terms. (*Ib.* 45; Diod. xx. 101.) From this period they became the faithful and steadfast allies of Rome, and gave a striking proof of their zeal in B. C. 295, by attacking the Samnite army on its retreat from the great battle of Sentinum, and cutting to pieces 1000 of the fugitives. (Id. x. 30.) After the subjection of Italy by the Romans, the Peligni are seldom mentioned in history; but it is certain that they continued to furnish regularly their contingents to the Roman armies, and, notwithstanding their small numbers, occupied a distinguished position among the auxiliary troops, the Pelignian cohorts being on several occasions mentioned with distinction. (Dionys. xx. Fr. Didot; Ennius, *Ann.* viii. Fr. 6; Liv. xxv. 14, xliv. 40.) Their name is omitted by Polybius in his catalogue of the forces of the Italian allies in B. C. 225 (Pol. ii. 24), but this is probably by mere accident. During the Second Punic War they maintained unshaken their fidelity to Rome, though their territory was repeatedly ravaged by Hannibal; and besides furnishing their usual quota to the Roman armies, they were still able in B. C. 205 to raise volunteers for the armament of Scipio. (Liv. xxii. 9, xxvi. 11, xxviii. 45.) At the outbreak of the Social War, the Peligni, in conjunction with their neighbours and confederates the Marsi, were among the first to declare themselves against Rome; and the choice of their chief city, Corfinium, to be the capital of the confederates, and therefore the destined capital of Italy, had their plans proved successful, at once assigned tnem a prominent place among the nations arrayed against Rome. (Appian, *B. C.* i. 39; Liv. *Epit.* lxxii; Oros. v. 18; Vell. Pat. ii. 16; Diod. xxxvii. 2.) The choice of Corfinium was probably determined by its strength as a fortress, as well as by its central position in regard to the northern confederates; at a later period of the war it was abandoned by the allies, who transferred their senate and capital to Aesernia. (Diod. *l. c.*) The name of the Peligni is not often mentioned during the war, though it is certain that they continued to take an active part in it throughout, and it is probable that they were almost uniformly associated with the Marsi. But in B. C. 90 we are told that they sustained a severe defeat by Ser. Sulpicius Galba (Liv. *Epit.* lxxiii.); and before the close of the following year they were received to submission, together with the Marrucini and Vestini, by Cn. Pompeius Strabo, B. C. 88. (Liv. *Epit.* lxxvi.) It is certain that the Peligni, as well as their neighbours, were at this time, or very soon after, admitted to the Roman franchise, for the sake of which they had originally engaged in the war: they were enrolled in the Sergian tribe, together with the Marsi and Sabines. (Cic. *in Vatin.* 15; Schol. Bob. *ad loc.*) The Peligni again figure in the history of the Civil War between Caesar and Pompey, B. C. 49, when their chief town, Corfinium, was occupied by Domitius Ahenobarbus with twenty cohorts, which he had raised for the most part among the Marsi and Peligni, and with which he at first checked the advance of Caesar; but the rapid spread of disaffection among his own troops quickly compelled him to surrender. (Caes. *B. C.* i. 15—23.) Sulmo, which had been also garrisoned by Domitius, yielded without resistance to Caesar. (*Ib.* 17.) The Peligni, in common with the other mountain tribes, seem to have retained to a considerable extent their national character and feeling, long after they had become merged in the condition of Roman citizens, and as late as the civil war between Vespasian and Vitellius (A. D. 69) they are mentioned as declaring themselves, as a people, in favour of the former. (Tac. *Hist.* iii. 59.) This is the last notice of them which occurs in history; but they are described by all the geographers as a distinct people, retaining their separate nationality. (Strab. v. p. 241; Plin. iii. 12. s. 17; Ptol. iii. 1. § 64.) For administrative purposes they were included in the Fourth Region of Augustus (Plin. *l. c.*); and in the later division of this part of Italy, their territory was comprised, together with that of the Marsi, in the province called Valeria. (*Lib. Colon.* p. 228). It now forms a part of the province of *Abruzzo Ulteriore*.

The position of the Peligni, surrounded on all sides by the loftiest ranges of the Apennines, while the valley of the *Gizio* itself is at a considerable elevation above the sea, naturally rendered the climate one of the coldest in Italy. Horace uses the expression "Peligna frigora," as one almost proverbial for extreme cold; and Ovid, who was a native of Sulmo, repeatedly alludes to the cold and wintry climate of his native district. (Hor. *Carm.* iii. 19. 8; Ovid, *Fast.* iv. 81, 685, *Trist.* iv. 9.) On the other hand, it derived from the same cause the advantage of being watered by numerous and perennial streams, fed by the snows of the neighbouring mountains, where they are said to linger throughout the summer. (Ovid, *Amor.* ii. 16, *Fast.* iv. 685.) The broad valley of the *Gizio* was, however, sufficiently fertile; it produced considerable quantities of corn, and wine in abundance, though not of superior quality, and a few sheltered spots would even admit of the growth of olives. (Ovid, *Amor.* ii. 16. 6, 7; Martial, i. 27. 5, xiii. 121.) Of the character of the Peligni, we know only that they were esteemed as rivalling in bravery their neighbours the Marsi (Plin. iii. 12. s. 17; Cic. *in Vatin.* 15; Sil. Ital. viii. 510), and that from their secluded position they always retained the primitive simplicity of their habits. From an expression of Horace it would appear also that they shared with the Marsi the reputation of skill in magical incantations. (Hor. *Epod.* 17. 60.)

The Peligni had only three principal towns, Corfinium, Sulmo, and Superaequum, of which the two first only are known historically, and were doubtless much the most important places. But Pliny notices all three in his list of towns; and the same names are found also in the Liber Coloniarum. (Plin. *l. c.*; *Lib. Colon.* pp. 228, 229.) Hence these are obviously *the three* alluded to by Ovid, when he calls his native town of Sulmo "Peligni pars tertia ruris" (*Amor.* ii. 16); and it thus appears there were no other places in the district which enjoyed municipal rank and had a territory of their own. Cuculum, mentioned only by Strabo (v. p. 241) as situated to the right of the Via Valeria, is evidently the modern *Cocullo*, and must have been in the territory of the Peligni, but was probably an insignificant place. Statulae, known only from the Tabula as a station on the Via Valeria, 7 miles from Corfinium, on the E. of the Mons Imeus, must have been situated at or near the village of *Goriano.*

The territory of the Peligni must always have been an important point in regard to the communications of the different nations of Central Italy. On the one side a natural pass, now known as the *Forca Caruso*, called in the Tabula the Mons Imeus, connected the basin of the *Gizio* and lower valley of the Aternus with the land of the Marsi and basin of the lake Fucinus; on the other the remarkable pass or gorge through which the Aternus forces its way just below *Popoli*, afforded a natural outlet, through which these upland valleys had a direct communication with the sea. These two passes, in conjunction with that which led from the basin of the Fucinus to Carseoli, formed a natural line of way from Rome and the Tyrrhenian sea to the Adriatic, which was undoubtedly frequented long before the Romans subdued the several nations through which it passed, and ages before the Via Valeria was laid down as an artificial road. That highway, indeed, was not continued through the land of the Peligni, and thence to the sea, until the reign of the emperor Claudius [Cerfennia]. In the other direction also the valley of the *Gizio*, opening into that of the Aternus, afforded direct means of communication with Reate, Interamna, and the valley of the Tiber, while at its southern extremity a practicable pass led through the heart of the Apennines into the valley of the Sagrus, and thus opened a direct line of communication with the interior of Samnium. The importance of this line of route, as well as the early period at which it was frequented, is shown by the circumstance that it was followed by the Roman armies in B. C. 340, when the Samnites, as well as the Marsi and Peligni, were friendly, and the revolt of the Latins cut off their natural line of march into Campania. (Liv. viii. 6.)

This line of road, as given in the Tabula, led from Corfinium by Sulmo to Aufidena, and thence to Aesernia and Venafrum. At the distance of 7 miles from Sulmo that itinerary places a station called "Jovis Larene," evidently the site of a temple, on the highest part of the pass. The spot is still called *Campo di Giove*, and it is probable that the true reading is "Jovis Paleni," the adjoining mountain being still called *Monte di Palena*, and a village or small town at the foot of it bearing the same name. (Cluver, *Ital.* p. 759; Holsten. *Not. ad Cluver.* p. 145; Romanelli, vol. iii. p. 165.) It thus appears that the ancient road followed a more circuitous but easier line than the modern highroad, and thus avoided the passage of the *Piano di Cinque Miglia*, an upland valley at the highest part of the pass, much dreaded in winter and spring on account of the terrific storms of wind and snow to which it is subject. (Craven's *Abruzzi*, vol. ii. pp. 45—50.) [E. H. B.]

PELINAEUS. [Chios.]

PELINNA, more commonly PELINNAEUM (Πέλιννα, Steph. B. *s. v.*; Plin. iv. 8. s. 15; Πελινναῖον, Scylax, p. 25; Pind. *Pyth.* x. 4; Strab. ix. p. 437; Arrian, *Anab.* i. 7; Liv. xxxvi. 10; Πεληναῖον on coins, Eckhel, vol. ii. p. 146: *Eth.* Πελινναῖος), a town of Thessaly, in the district Histiaeotis, a little above the left bank of the Peneius. (Strab. *l. c.*) It seems to have been a place of some importance even in the time of Pindar (*l. c.*). Alexander the Great passed through the town in his rapid march from Illyria to Boeotia. (Arrian, *l. c.*) It did not revolt from the Macedonians together with the other Thessalians after the death of Alexander the Great. (Diod. xviii. 11.) In the war between Antiochus and the Romans, B. C. 191, Pelinnaeum was occupied by the Athamanians, but was soon afterwards recovered by the Romans. (Liv. xxxvi. 10, 14.) There are considerable remains of Pelinnaeum at *Old Kardhíki* or *Gardhíki.* "The city occupied the face of a rocky height, together with a large quadrangular space at the foot of it on the south. The southern wall is more than half a mile in length, and the whole circumference near three miles." (Leake, *Northern Greece*, vol. iv. p. 288.)

PE'LIUM (Πέλλιον, Arrian, *Anab.* i. 5; Πήλιον, Quadratus, *ap. Steph. B. s. v.*; Liv. xxxi. 40), a town of the Dassaretii, on the Macedonian frontier, and commanding the pass which led into that country. From its situation it was a place of considerable importance, and was attacked by Alexander on his return from the expedition against the Getae, in the war against the two Illyrian kings Cleitus and Glaucias. On the defeat of the Illyrians Cleitus set the town on fire. According to Arrian (*l. c.*), Pelium was situated at the foot of a woody mountain, and close to a narrow defile through which the Eordaicus flowed, leaving in one part space only for four shields abreast, a description which corresponds so exactly with the pass of *Tzangón*, or *Klisúra* of *Devól*, both as to the river, and breadth of one part of the pass, that the identity can hardly be questioned. Pelium will then be either *Pliássa* or *Pórjani*, but the former has the preference by its name, which seems to be a vulgar sounding of Πηλίασσα. (Leake, *Northern Greece*, vol. iii. p. 323.) The consul Sulpicius, in his first campaign against Philip (Liv. *l. c.*), crossed from Eordaea, or *Saríghioli*, which he had ravaged over part of the plain of *Grevená*, and through *Anaselítza* to *Kastoría*, whence he diverged to Pelium, which he occupied, leaving a strong garrison in it, as it was an advantageous post for making excursions into the enemy's territory. [E. B. J.]

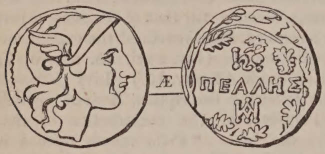
PE'LIUM (Πήλιον), a lofty mountain in Thessaly, extending along the coast of Magnesia. It rises to the south of Ossa, and the last falls of the two mountains are connected by a low ridge. (Herod. vii. 129.) It forms a chain of some extent, stretching from Mt. Ossa to the extremity of Magnesia, where it terminates in the promontories of Sepias and Aeantium. It attains its greatest height above Iolcos. According to Ovid it is lower than Ossa (*Fast.* iii. 441), which Dodwell describes as about 5000 feet high. In form it has a broad and extended outline, and is well contrasted with the steeply conical shape of Ossa. On its eastern side Mt. Pelium rises almost precipitously from the sea; and its rocky and inhospitable shore (ἀκτὰ ἀλίμενος Πηλίου, Eurip. *Alc.* 595) proved fatal to the fleet of Xerxes. (Leake, *Northern Greece*, vol. iv. p. 384.) Mt. Pelium is still covered with venerable forests, to which frequent allusion is made in the ancient poets. Homer constantly gives it the epithet of εἰνοσίφυλλον (*Il.* ii. 744, &c.). Its northern summit is clothed with oaks, and its eastern side abounds with chestnuts; besides which there are forests of beeches, elms, and pines. (Dicaearch. *Descript. Mont. Pel.* in *Geogr. Graec. Min.* p. 106, ed. Paris, 1855; Ov. *Fast.* v. 381; Valer. Flacc. ii. 6.)

Mt. Pelium is celebrated in mythology. It plays an important part in the war of the giants and the gods: since the giants are said to have piled Ossa upon Pelium, in order to scale Olympus. It has been observed that this part of the fable is well explained by the respective forms of Ossa and Pelium. As Pelium is viewed from the south, two summits are seen at a considerable distance from each other,—a concavity between them, but so slight as almost to give the effect of a table-mountain, upon which fiction might readily suppose that another hill of the conical form of Ossa should recline. (Holland, *Travels*, vol. ii. p. 96.) Mt. Pelium was said to be the residence of the Centaurs, and more especially of Cheiron, the instructor of Achilles, a legend to which the number of medicinal plants found on the mountain perhaps gave rise. (Dicaearch. *l. c.*; Hom. *Il.* ii. 743, xvi. 143; Pind. *Pyth.* ii. 83, iii. 7; Virg. *Georg.* iii. 92.)

According to Dicaearchus (*l. c.*), the cave of Cheiron and a temple of Zeus Actaeus occupied the summit of the mountain. The same writer relates that it was the custom of the sons of the principal citizens of Demetrias, selected by the priest, to ascend every year to this temple, clothed with thick skins, on account of the cold. Between the two summits of Mt. Pelium there is a fine cavern, now commonly known by the name of the cave of Achilles, and which accords with the position of the cave of Cheiron, mentioned by Dicaearchus. The same writer likewise speaks of two rivers of Mt. Pelium, called Crausindon and Brychon. One of them is now named *Zervókhia*, and falls into the gulf between *Nekhóri* and *St. George.* (Leake, *Northern Greece*, vol. iv. p. 384, seq.) Lastly, Pelium was connected with the tale of the Argonauts, since the timber of which their ship was built was cut down in the forests of this mountain. The north-western summit of Mt. Pelium is now named *Plessidhi;* but the mountain is frequently called *Zagorá*, from the town of this name immediately below the summit on the eastern side. (Leake, *l. c.*; Mézières, *Mémoire sur le Pélion et l'Ossa*, Paris, 1853.)

PELLA (Πέλλα, Herod. vii. 123; Thuc. ii. 99, 100; Strab. vii. pp. 320, 323, 330, *Fr.* 22, 23; Ptol. iii. 13. § 39, viii. 12. § 8; Plin. iv. 17; *Itin. Anton.; Itin. Hierosol.; Peut. Tab.*; Πέλλη, Hierocles), the capital of Macedonia. At the time when Xerxes passed through Macedon, Pella, which Herodotus (*l. c.*) calls a πολίχνιον, was in the hands of the Bottiaeans. Philip was the first to make Pella, which Amyntas had been obliged to evacuate (Xen. *Hellen.* v. 2. § 13; comp. Diodor. xiv. 92, xv. 19), a place of importance (Dem. *de Cor.* p. 247), and fixed the royal residence there: there was a navigation from the sea by the Lydias, though the marshes, which was 120 stadia in length, exclusive of the Lydias. (Scyl. p. 26.) These marshes were called Borboros (Βόρβορος), as appears from an epigram (Theocrit. Chius, *ap. Plut. de Exil.* vol. viii. p. 380, ed. Reiske), in which Aristotle is reproached for preferring a residence near them to that of the Academy. Archestratus (*ap. Athen.* vii. p. 328, a.) related that the lake produced a fish called "chromis," of great size, and particularly fat in summer. From its position on a hill surrounded by waters, the metropolis of Philip, and the birthplace of Alexander (Juv. x. 168; Lucan, x. 20), soon grew into a considerable city. Had Alexander not been estranged from Macedonia, it would probably have attained greater importance. Antipater lived there as regent of Macedonia, but Cassander spent less of his time at Pella, than at Thessalonica and Cassandreia; from the time of Antigonus Gonatas till that of Perseus, a period of nearly a century, Pella remained the capital, and was a splendid town. (Liv. xxvi. 25, xxxvii. 7, xlii. 41, 51, 67, xliii. 43, xliv. 10.) Livy (xliv. 46) has left the following description, derived undoubtedly from Polybius, of the construction of the city towards the lake. "Pella stands upon a height sloping to the SW., and is bounded by marshes which are impassable both in winter and summer, and are caused by the overflowing of a lake. The citadel" (the word "arx" is wanting in our copies of Livy, but seems absolutely necessary both to the sense and the grammar) "rises like an island from the part of the marsh nearest to the city, being built upon an immense embankment, which defies all injury from the waters; though appearing at a distance to be united to the wall of the city, it is in reality separated from it by a wet ditch, over which there is a bridge, so that no access whatever is afforded to an enemy, nor can any prisoner whom the king may confine in the castle escape, but by the easily guarded bridge. In the fortress was the royal treasure." It was surrendered to Aemilius Paullus (Liv. xlv. 45), and became, according to Strabo (p. 323) and the Itineraries, a station on the Egnatian Way, and a colony. (Plin. *l. c.*) Dion Chrysostomus (*Orat. Tars. Prior.* vol. ii. p. 12, ed. Reiske) says that Pella was a heap of ruins; but from the fact that there are coins of the colony of Pella, ranging from Hadrian to Philip, this must be an exaggeration. The name of the city is found as late as the sixth century of our era, as it occurs in Hierocles. It would seem indeed as if the name had survived the ruins of the city, and had reverted to the fountain, to which it was originally attached; as at a small distance from the village named *Neokhóri* or *Yenikiuy*, which has been identified with a portion of the ancient Pella, there is a spring called by the Bulgarians *Pel*, and by the Greeks Πέλλη. Below the fountain, are some remains of buildings, said to have been baths, and still called τὰ Λουτρά. These baths are alluded to by the comic poet Machon (*ap. Athen.* viii. p. 348, e.) as producing biliary complaints. Although little remains of Pella, a clear idea may be formed of its extent and general plan by means of the description in Livy, compared with the existing traces, consisting mainly of "tumuli." The circumference of the ancient city has been estimated at about 3 miles. The sources of the fountains, of which there are two, were probably about the centre of the site; and the modern road may possibly be in the exact line of a main street which traverses it from E. to W. The temple of Minerva Alcidemus is the only public building mentioned in history (Liv. xlii. 51), but of its situation nothing at present is known. Felix Beaujour, who was consul-general at *Saloniki* (*Tableau du Commerce de la Grèce*, vol. i. p. 87), asserted that he saw the remains of a port, and of a canal communicating with the sea. Leake (*Northern Greece*, vol. iii. pp. 261—266), who carefully went over the ground, could find no traces of a port, of which indeed there is no mention in ancient history: remains of a canal could be seen, as he was told, in summer.

An autonomous coin of Pella has the type of an ox feeding, which explains what Steph. B. (*s. v.*; comp. Ulpian, *ad. Dem. de Fals. Leg.*) reports, that it was formerly called Βουνόμος. (Eckhel, vol. ii. p. 73; Sestini, *Mon. Vet.* p. 37.) [E. B. J.]



COIN OF PELLA IN MACEDONIA

PELLA (Πέλλα: *Eth.* Πελλαῖος). 1. A city of Palestine, and one of the towns of Decapolis in the Peraea, being the most northerly place in the latter district. (Plin. v. 18. s. 16; Joseph. *B. J.* iii. 3. § 3.) Stephanus B. (*s. v.*) calls it a city of Coele-Syria and Ptolemy (v. 15. § 23) also describes it as a city of Decapolis in Coele-Syria. Stephanus adds that it was also called Butis (ἡ Βοῦτις), which appellation seems to be preserved in its modern name *El-Budsche*. Its name Pella shows that it was either built or colonised by the Macedonians. Pliny describes it as abounding in springs ("aquis divitem," Plin. *l. c.*). It was taken by Antiochus the Great (Polyb. v. 70), and was afterwards destroyed by Alexander Jannaeus, because its inhabitants would not accept the Jewish religion (Joseph. *Ant.* xiii. 15 (23). § 3, *B. J.* i. 4. § 8); but it was afterwards restored by Pompey. (Joseph. *Ant.* xiv. 4 (7). § 4.) Pella was the place to which the Christians of Jerusalem fled before the destruction of the latter city. (Euseb. *H. E.* iii. 5; Epiphan. *de Mens. et Ponder.* p. 171; Reland, *Palaestina*, p. 924.)

2. A town of Syria, on the Orontes, better known under the name of Apameia. [Apameia, No. 1.]

PELLA'NA or PELLE'NE (ἡ Πέλλανα, Paus. iii. 20. § 2; τὰ Πέλλανα, Strab. viii. p. 386; Πελλήνη, Xen. *Hell.* vii. 5. § 9; Polyb. iv. 81, xvi. 37; Plut. *Agis*, 8), a town of Laconia, on the Eurotas, and on the road from Sparta to Arcadia. It was said to have been the residence of Tyndareos, when he was expelled from Sparta, and was subsequently the frontier-fortress of Sparta on the Eurotas, as Sellasia was on the Oenus. Polybius describes it (iv. 81) as one of the cities of the Laconian Tripolis, the other two being probably Carystus and Belemina. It had ceased to be a town in the time of Pausanias, but he noticed there a temple of Asclepius, and two fountains, named Pellanis and Lanceia. Below Pellana, was the Characoma (Χαράκωμα), a fortification or wall in the narrow part of the valley; and near the town was the ditch, which according to the law of Agis, was to separate the lots of the Spartans from those of the Perioeci. (Plut. *l. c.*)

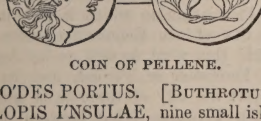
Pausanias says that Pellana was 100 stadia from Belemina; but he does not specify its distance from Sparta, nor on which bank of the river it stood. It was probably on the left bank of the river at *Mt. Burliá*, which is distant 55 stadia from Sparta, and 100 from *Mt. Khelmós*, the site of Belemina. *Mt. Burliá* has two peaked summits, on each of which stands a chapel; and the bank of the river, which is only separated from the mountain by a narrow meadow, is supported for the length of 200 yards by an Hellenic wall. Some copious sources issue from the foot of the rocks, and from a stream which joins the river at the southern end of the meadow, where the wall ends. There are still traces of an aqueduct, which appears to have carried the waters of these fountains to Sparta. The acropolis of Pellana may have occupied one of the summits of the mountain, but there are no traces of antiquity in either of the chapels. (Leake, *Morea*, vol. iii. p. 13, seq.; Boblaye, *Récherches, &c.* p. 76; Ross, *Reisen im Peloponnes*, p. 191; Curtius, *Peloponnesos*, vol. ii. p. 255.)

PELLE'NE. 1. (Πελλήνη, Dor. Πελλάνα, Πελλίνα, Steph. B. *s. v.*: *Eth.* Πελληνεύς, Pellenensis, Liv. xxxiv. 29; Pellenaeus, Plin. iv. 6: *Tzerkoví*, nr. *Zugrá*), a town of Achaia, and the most easterly of the twelve Achaean cities, whose territory bordered upon that of Sicyon on the E. and upon that of Aegeira on the W. Pellene was situated 60 stadia from the sea, upon a strongly fortified hill, the summit of which rose into an inaccessible peak, dividing the city into two parts. Its name was derived by the inhabitants themselves from the giant Pallas, and by the Argives from the Argive Pellen, a son of Phorbas. (Herod. i. 145; Pol. ii. 41; Strab. viii. p. 386; Paus. vii. 26. §§ 12—14; Apoll. Rhod. i. 176.) Pellene was a city of great antiquity. It is mentioned in the Homeric catalogue; and according to a tradition, preserved by Thucydides, the inhabitants of Scione in the peninsula of Pallene in Macedonia professed to be descended from the Achaean Pallenians, who were driven on the Macedonian coast, on their return from Troy. (Hom. *Il.* ii. 574; Thuc. iv. 120.) At the commencement of the Peloponnesian War, Pellene was the only one of the Achaean towns which espoused the Spartan cause, though the other states afterwards followed their example. (Thuc. ii. 9.) In the time of Alexander the Great, Pellene fell under the dominion of one of its citizens of the name of Chaeron, a distinguished athlete, who raised himself to the tyranny by Alexander's assistance. (Paus. vii. 27. § 7.) In the wars which followed the re-establishment of the Achaean League, Pellene was several times taken and re-taken by the contending parties. (Pol. ii. 52, iv. 8, 13; Plut. *Cleom.* 17, *Arat.* 31, 32.) The buildings of Pellene are described by Pausanias (vii. 27). Of these, the most important were a temple of Athena, with a statue of the goddess, said to have been one of the earlier works of Pheidias; a temple of Dionysus Lampter, in whose honour a festival, Lampteria, was celebrated; a temple of Apollo Theoxenius, to whom a festival, Theoxenia, was celebrated; a gymnasium, &c. Sixty stadia from the city was the Mysaeum (Μύσαιον), a temple of the Mysian Demeter; and near it a temple of Asclepius, called Cyrus (Κῦρος): at both of these places there were copious springs. The ruins of Pellene are situated at *Zugrá*, and are now called *Tzerkoví*. The two temples of Mysaeum and Cyrus are placed by Leake at *Tríkkala*, SE. of the ancient city. (Leake, *Morea*, vol. iii. p. 215, *Peloponnesiaca*, p. 391.)

Between Aegium and Pellene, there was a village also called Pellene, celebrated for the manufacture of a particular kind of cloaks, which were given as prizes in the agonistic contests in the city. (Strab. viii. p. 386; Pind. *Ol.* ix. 146, with Schol.; Aristoph. *Av.* 1421, with Schol.; Hesych. and Phot. *s. v.* Πελληνικαὶ χλαῖναι.) K. O. Müller (*Dor.* vol. ii. p. 430), however, questions this second Pellene: he supposes that Strabo is describing Pellene as both citadel and village, and he corrects the text, κεῖται δὲ μεταξὺ Αἰγίου καὶ Κυλλήνης, instead of Πελλήνης; but the context renders this conjecture improbable.

The harbour of Pellene was called ARISTONAUTAE (Ἀριστοναῦται), and was distant 60 stadia from Pellene, and 120 from Aegeira. It is said to have been so called from the Argonauts having landed there in the course of their voyage. (Paus. vii. 26. § 14, ii. 12. § 2.) It was probably on the site of the modern *Kamári*. (Leake, *Morea*, vol. iii. p. 384.) A little to the E., near the coast, was the fortress OLŪRUS (Ὄλουρος), dependent upon Pellene; Leake places it at *Xylo-castro*. It would thus have stood at the entrance of the gorge leading from the maritime plain into the territory of Pellene, and would have been a position of great importance to the safety of that district. (Xen. *Hell.* vii. 14. §§ 17, 18; Plin. iv. 6; Mel. iii. 3; Steph. B. *s. v.*; Leake, vol. iii. p. 224.) Near Aristonautae was GONUSSA or GONOESSA (Γονόεσσα), to which Homer gives the epithet of lofty (αἰπεινή). According to Pausanias its proper name was DONUSSA (Δονοῦσσα), which was changed by Peisistratus into Gonoëssa, when he collected the poems of Homer. Pausanias says that it was a fortress belonging to the Sicyonians, and lay between Aegeira and Pellene; but from its position we may infer that it was at one time dependent upon Pellene. Leake places it at *Koryfí*, the lofty mountain, at the foot of which is *Kamári*, the ancient Aristonautae. (Hom. *Il.* ii. 573; Paus. vii. 26. § 13; Leake, vol. iii. p. 385.)

2. A town in Laconia. [PELLANA.]



COIN OF PELLENE.

PELO'DES PORTUS. [BUTHROTUM.]

PE'LOPIS I'NSULAE, nine small islands lying off Methana, on the Argolic coast. (Paus. ii. 34. § 3.) They must be the islands lying between Epidaurus and Aegina, of which Pityonnesus (*Anghístri*) is the largest. (Plin. iv. 12. s. 20; Leake, *Morea*, vol. ii. p. 455.)

PELOPONNE'SUS. [GRAECIA.]

PELO'RUS, PELO'RIS, or PELO'RIAS (Πέλωρος ἄκρα, Ptol.; Πελωρίς, Thuc., Dion. Per.; Πελωριάς, Pol., Strab.: *Capo di Faro*), a celebrated promontory of Sicily, forming the NE. extremity of the whole island, and one of the three promontories which were considered to give to it the triangular form from which it derived the name of Trinacria. (Pol. i. 42; Strab. vi. pp. 265, 266; Diod. v. 2; Plin. iii. 8. s. 14; Dion. Per. 467—472; Ovid. *Met.* xiii. 727.) It was at the same time the point which projected furthest towards the opposite coast of Italy; so that the narrowest part of the Sicilian straits was that which lay between Cape Pelorus and the coast adjoining the headland of Caenys (*Punta del Pezzo*) on the coast of Bruttium. [CAENYS.] A strange story is told by some Roman writers that it derived its name from the pilot of Hannibal, who was put to death by that general from a suspicion of treachery; thus overlooking the fact that it was known by that name to the Greeks for centuries before the time of Hannibal. (Mel. ii. 7. § 17; Val. Max. ix. 8. § 1; Sallust, *ap. Serv. ad Aen.* iii. 411.) The actual headland of Pelorus, now called the *Capo del Faro*, is a low, sandy point; but about 2 miles from its extremity there begins a ridge of hills which quickly rises into a range of mountains, of no great elevation, but steep and strongly marked. These continue in an unbroken range at the back of *Messina*, near which they attain a height of about 3000 feet, and flank the east coast of the island as far as the neighbourhood of *Taormina*, where they turn abruptly to the W. and stretch across in that direction without any real interruption, till they join the more lofty group of the *Monte Madonia*. It is to this range of mountains that the name of MONS NEPTUNIUS is applied by Solinus (5. § 12), and which that author describes as separating the Tyrrhenian and Adriatic (i. e. Sicilian) seas. But there is no real geographical line of separation between these mountains and those further W., which were known to the ancients as the MONS NEBRODES.

The headland of Pelorus may thus be looked upon as the extremity of a great mountain promontory, formed by the range of the Mons Neptunius, and extending from the neighbourhood of *Messina* to that of *Milazzo* (Mylae), or, in a still wider sense, from Tauromenium on the E. coast to Tyndaris on the N. Diodorus calls it 100 stadia from the promontory to Messana, and the distance is still commonly reckoned 12 miles, though it does not really exceed 8. (Diod. xiv. 56.)

From its proximity to Messana and its position commanding the passage of the straits, Pelorus was an important naval station, and as such its name is frequently mentioned in history. Thus, in B.C. 425, when the Athenian fleet under Laches was established at Rhegium, the Syracusans and their allies took post with their fleet at Pelorus, where they were supported also by a land force. (Thuc. iv. 25.) In B. C. 396 the Carthaginian general Himilco took post at Pelorus with his fleet and army, and, when the Messanians sallied out to attack him, by taking advantage of a north wind, sent his fleet down suddenly to Messana, which was surprised and taken before the troops could return to its defence. (Diod. xiv. 56, 57.) Again, during the siege of Messana by the Carthaginians at the commencement of the First Punic War, it was at Pelorus that their fleet was stationed, with the view both of threatening the city and preventing the Romans from crossing the straits. (Pol. i. 11.) And at a later period, during the contest between Octavian and Sextus Pompey in the neighbourhood of Messana, the headland of Pelorus once more became an important post, being one of the points sedulously guarded by Pompey in order to prevent his adversary from effecting a landing. (Appian, *B. C.* v. 105, 116.)

The actual promontory of Pelorus, as already mentioned, is a low spit or point of sand, about 2 miles in length, which has evidently been thrown up by the currents, which flow with great rapidity through the straits. (Symth's *Sicily*, p. 109.) A tradition, reported by Diodorus, but as ancient as the time of Hesiod, represented it as an artificial work constructed by the giant Orion. (Diod. iv. 85.) Within this sandy point, between the beach and the hills, are enclosed two small lakes or pools which are famous for producing the best eels and cockles in Sicily (Smyth, *l. c.* p. 106),—a reputation they already enjoyed in ancient times, as the "cockles of Pelorus" are repeatedly noticed by Athenaeus; and Solinus, who mentions the lakes in question, speaks of them as abounding in fish. There appear to have been three of them in his day, but the marvels which he relates of one of them are purely fabulous. (Athen. i. p. 4. c., iii. p. 92. f.; Solin. 5. §§ 2—4.) A temple of Neptune stood in ancient times upon the promontory, as well as a lighthouse or Pharos, the memory of which is retained in the modern name of *Punta del Faro*, by which the cape is still known. This appellation seems to have indeed come into use before the close of the Roman Empire, as Servius, in describing the width of the Sicilian strait, measures it "a Columna usque ad Pharon." (Serv. *ad Aen.* iii. 411.) But no remains of either building are now visible. [E. H. B.]

PELO'RUS (Πέλωρος), a small river of Iberia, in Asia, probably a tributary of the Cyrus. (Dion Cass. xxxvii. 2; comp. Groskurd's Strab. vol. ii. p. 375.)

PELSO (Aur. Vict. *de Caes.* 40) or PEISO (Plin. iii. 27), a considerable lake in the north of Pannonia. A large portion of it was drained by the emperor Galerius, who conducted its waters into the Danube, and thus reclaimed large tracts of land, which formed an important addition to the province. (Aur. Vict. *l. c.*) The modern name of this lake is *Plattensee:* during rainy seasons it still overflows its banks far and wide, and forms extensive marshes, which are probably the very districts that were drained by Galerius. Lake Pelso is mentioned under different modifications of this name, such as Lacus Pelsodis (Jornand. *Get.* 52, 53) and Pelsois (Geogr. Rav. iv. 19), while in the middle ages it was called Pelissa. Muchar (*Noric.* i. p. 3, &c.) regards Peiso and Pelso as two lakes, placing the former, with Pliny, near the Deserta Boiorum, and identifying it with the *Neusiedlersee*, while he admits the Pelso to be the *Plattensee*. This hypothesis, however, can hardly be sustained, as it is pretty certain that the *Neusiedlersee* did not exist in the times of the Romans, but was formed at a later period. (Comp. Scheonwisner, *Antiquitates et Historia Sabariae*, p. 17, &c.; Liechtenberg, *Geogr. des Oester. Kaiserstaates*, vol. iii. p. 1245, &c.) [L. S.]

PELTAE (Πέλται: *Eth.* Πελτηνοί, Pelteni), a considerable town of Phrygia, was situated, according to Xenophon (*Anab.* i. 2. § 10), at a distance of 10 parasangs from Celaenae, at the head of the river Maeander. Xenophon describes it as a populous city, and states that the army of Cyrus remained there three days, during which games and sacrifices were performed. The Peuting. Table, where the name is erroneously written Pella, places it, quite in accordance with Xenophon, 26 miles from Apamea Cibotus, to the conventus of which Peltae belonged. (Plin. v. 29; comp. Ptol. v. 2. § 25; Steph. B. *s. v.*) Strabo (xii. p. 576) mentions Peltae among the smaller towns of Phrygia, and the Notitiae name it among the episcopal cities of Phrygia Pacatiana. The district in which the town was situated derived from it the name of the Peltaean plain (Πελτηνόν or Πελτινὸν πεδίον, Strab. xiii. p. 629). Kiepert (*ap.* Franz, *Fünf Inschriften*, p. 36) fixes the site of Peltae at the place where Mr. Hamilton found ruins of an ancient city, about 8 miles south of *Sandakli* (*Journal of the Roy. Geogr. Society*, viii. p. 144); while Hamilton himself (*Researches*, ii. p. 203) thinks that it must have been situated more to the south-west, near the modern *Ishekli*. But this latter hypothesis seems to place it too far west. [L. S.]

PELTUI'NUM (*Eth.* Peltuinas, -ātis: *Ansedonia*), a considerable town of the Vestini, and one of the four ascribed to that people by Pliny (iii. 12. s. 17). Its name is not found in Ptolemy or the Itineraries, but its municipal importance is attested by various inscriptions. One of these confirms the fact mentioned by Pliny, that the Aufinates were closely connected with, or dependent on, Peltuinum, apparently the more important place of the two. We learn from the Liber Coloniarum (p. 229) that it attained the rank of a colony, probably under Augustus: but at a later period, as we learn from an inscription of the date of A. D. 242, it was reduced to the condition of a Praefectura, though it seems to have been still a flourishing town. (Orell. *Inscr.* no. 4036; Zumpt, *de Coloniis*, p. 359, not.) Its site was unknown to Cluverius, but can be fixed with certainty at a spot called *Ansedonia*, between the villages of *Castel Nuovo* and *Prata*, about 14 miles SE. of *Aquila*, on the road from thence to *Popoli*. The ancient name is retained by a neighbouring church, called in ecclesiastical documents *S. Paolo a Peltuino*. A considerable part of the circuit of the ancient walls is still visible, with remains of various public buildings, and the ruins of an amphitheatre of reticulated work. (Giovenazzi, *Aveia*, p. 119; Romanelli, vol. iii. pp. 264—268; Orelli, *Inscr.* 106, 3961, 3981). [E. H. B.]

PELVA, a town of Dalmatia, which the Antonine Itinerary places on the road from Sirmium to Salonae. Schafarik (*Slav. Alt.* vol. i. pp. 60, 247) identifies it with *Plewa*, a place in *Bosnia*, with a river of the same name, of which Pelva is the Latinised form. [E. B. J.]

PELU'SIUM (Πηλούσιον, Ptol. iv. 5. § 11, viii. 15. § 11; Steph. B. *s. v.*; Strab. xvii. p. 802, seq.: *Eth.* Πηλουσιώτης, Πηλούσιος), was a city of Lower Aegypt, situated upon the easternmost bank of the Nile, the Ostium Pelusiacum, to which it gave its name. It was the SIN of the Hebrew Scriptures (*Ezek.* xxx. 15); and this word, as well as its Aegyptian appellation, Peremoun or Peromi, and its Greek (πήλος) import the city of the ooze or mud (*omi*, Coptic, *mud*), Pelusium lying between the seaboard and the Deltaic marshes, about two and a half miles from the sea. The Ostium Pelusiacum was choaked by sand as early as the first century B. C., and the coast-line has now advanced far beyond its ancient limits, so that the city, even in the third century A. D., was at least four miles from the Mediterranean. The principal produce of the neighbouring lands was flax, and the linum Pelusiacum (Plin. xix. 1. s. 3) was both abundant and of a very fine quality. It was, however, as a border-fortress on the frontier, as the key of Aegypt as regarded Syria and the sea, and as a place of great strength, that Pelusium was most remarkable. From its position it was directly exposed to attack by the invaders of Aegypt; several important battles were fought under its walls, and it was often besieged and taken. The following are the most memorable events in the history of Pelusium:

1. Sennacherib, king of Assyria, B. C. 720—715, in the reign of Sethos the Aethiopian (25th dynasty) advanced from Palestine by the way of Libna and Lachish upon Pelusium, but retired without fighting from before its walls (*Isaiah*, xxxi. 8; Herod. ii. 141; Strab. xiii. p. 604). His retreat was ascribed to the favour of Hephaestos towards Sethos, his priest. In the night, while the Assyrians slept, a host of field-mice gnawed the bow-strings and shield-straps of the Assyrians, who fled, and many of them were slain in their flight by the Aegyptians. Herodotus saw in the temple of Hephaestos at Memphis, a record of this victory of the Aegyptians, viz. a statue of Sethos holding a mouse in his hand. The story probably rests on the fact that in the symbolism of Aegypt the mouse implied destruction. (Comp. Horapoll. *Hieroglyph.* i. 50; Aelian, *H. An.* vi. 41.)

2. The decisive battle which transferred the throne of the Pharaohs to Cambyses, king of the Medo-Persians, was fought near Pelusium in B. C. 525. The fields around were strewed with the bones of the combatants when Herodotus visited Lower Aegypt; and the skulls of the Aegyptians were distinguishable from those of the Persians by their superior hardness, a fact confirmed by the mummies, and which the historian ascribes to the Aegyptians shaving their heads from infancy, and to the Persians covering them up with folds of cloth or linen. (Herod. ii. 10, seq.) As Cambyses advanced at once to Memphis, Pelusium probably surrendered itself immediately after the battle. (Polyaen. *Stratag.* vii. 9.)

3. In B. C. 373, Pharnabazus, satrap of Phrygia, and Iphicrates, the commander of the Athenian armament, appeared before Pelusium, but retired without attacking it, Nectanebus, king of Aegypt, having added to its former defences by laying the neighbouring lands under water, and blocking up the navigable channels of the Nile by embankments. (Diodor. xv. 42; Nepos, *Iphicr.* c. 5.)

4. Pelusium was attacked and taken by the Persians, B. C. 309. The city contained at the time a garrison of 5000 Greek mercenaries under the command of Philophron. At first, owing to the rashness of the Thebans in the Persian service, the defendants had the advantage. But the Aegyptian king Nectanebus hastily venturing on a pitched battle, his troops were cut to pieces, and Pelusium surrendered to the Theban general Lacrates on honourable conditions. (Diodor. xvi. 43.)

5. In B. C. 333, Pelusium opened its gates to Alexander the Great, who placed a garrison in it under the command of one of those officers entitled "Companions of the King." (Arrian, *Exp. Alex.* iii. 1, seq.; Quint. Curt. iv. 33.)

6. In B. C. 173, Antiochus Epiphanes utterly defeated the troops of Ptolemy Philometor under the walls of Pelusium, which he took and retained after he had retired from the rest of Aegypt. (Polyb. *Legat.* § 82: Hieronym. *in Daniel.* xi.) On the fall of the Syrian kingdom, however, if not earlier, Pelusium had been restored to its rightful owners, since

7. In B. C. 55, it belonged to Aegypt, and Marcus Antonius, as general of the horse to the Roman proconsul Gabinius, defeated the Aegyptian army, and made himself master of the city. Ptolemy Auletes, in whose behalf the Romans invaded Aegypt at this time, wished to put the Pelusians to the sword; but his intention was thwarted by Antonius. (Plut. *Anton.* c. 3; Val. Max. ix. 1.)

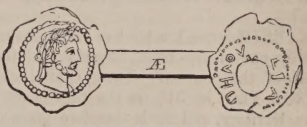
8. In B. C. 31, immediately after his victory at Actium, Augustus appeared before Pelusium, and was admitted by its governor Seleucus within its walls.

Of the six military roads formed or adopted by the Romans in Aegypt, the following are mentioned in the Itinerarium of Antoninus as connected with Pelusium: —

1. From Memphis to Pelusium. This road joined the great road from Pselcis in Nubia at Babylon, nearly opposite Memphis, and coincided with it as far as Scenae Veteranorum. The two roads, viz. that from Pselcis to Scenae Veteranorum, which turned off to the east at Heliopolis, and that from Memphis to Pelusium, connected the latter city with the capital of Lower Aegypt, Trajan's canal, and Arsinoe, or *Suez*, on the Sinus Heroopolites.

2. From Acca to Alexandreia, ran along the Mediterranean sea from Raphia to Pelusium.

Pelusium suffered greatly from the Persian invasion of Aegypt in A. D. 501 (Eutychii, *Annal.*), but it offered a protracted, though, in the end, an ineffectual resistance to the arms of Amrou, the son of Asi, in A. D. 639. As on former occasions, the surrender of the key of the Delta, was nearly equivalent to the subjugation of Aegypt itself. The khalifs, however, neglected the harbours of their new conquest generally, and from this epoch Pelusium, which had been long on the decline, now almost disappears from history. Its ruins, which have no particular interest, are found at *Tineh*, near *Damietta.* (Champollion, *l'Egypte*, vol. ii. p. 82; Dénon, *Descript. de l'Egypte*, vol. i. p. 208, iii. p. 306.) [W. B. D.]



COIN OF PELUSIUM.

PEME (*It. Ant.* p. 156), probably the same as the Pempte (Πέμπτη) of Stephanus B. (*s. v.*), a town of Aegypt, in the Heptanomis, 20 miles above Memphis, on the left bank of the Nile, now called *Bembe.* In the old editions of Pliny (v. 29. s. 35) we find a place called Pemma, belonging to the Nomads dwelling on the borders of Aegypt and Aethiopia; but Sillig, instead of "Cysten, Pemmam, Gadagalen," reads "Cysten, Macadagalen."

PENEIUS. 1. The chief river of Thessaly [THESSALIA.]

2. The chief river of Elis. [ELIS.]

PENESTAE, in Thessaly. See *Dict. of Antiq. s. v.*

PENESTAE, a people of Illyricum, who appear to have possessed a large tract of mountainous country to the N. of the Dassaretae, and extending to the E. as far as the frontier of Macedonia, while on the W. and NW. it almost reached to the Labeates and the dominions of Gentius. (Liv. xliii. 20, 21, 22, 23, 25, xliv. 11.) The principal city of this warlike tribe was USCANA; besides which they had the two fortresses of DRAUDACUM and OAENEUM. [E. B. J.]

PENIEL or PENUEL (i. e. "Face of God," Εἶδος Θεοῦ, LXX.), a place beyond Jordan, where Jacob wrestled with the angel (*Gen.* xxxii. 30), and where a town was afterwards founded by the tribe of Gad. (*Judges*, viii. 8.)

PE'NIUS, a small river of Colchis, falling into the Euxine, on which stood a town of the same name. (Plin. iv. 4; Ov. *ex Pont.* iv. 10. 47.)

PENNELOCUS, in the Antonine Itin., and PENNOLUCOS in the Peutinger Table, is a place in Gallia in the country of the Nantuates, between Viviscus (*Vevay*) and Tarnaja (*St. Maurice*). In the Itins. the distance of Pennelocus from Viviscus is marked viiii.; but it is uncertain whether they are Roman miles or Gallic leagues. It is generally assumed that *Villeneuve* at the eastern end of the Lake of Geneva is the site of Pennelocus, but the distance from *Vevay* does not agree. D'Anville found in some old maps a place called *Penne* on the direction of the road, but the position of *Penne* does not agree with the distances in the Itins. Pennelocus was in the Vallis Pennina or the *Valais.* [G. L.]

PENNI'NAE ALPES. [ALPES, p. 108, a.]

PENNOCRUCIUM, a town in the territory of the Cornavii, in Britannia Romana, sometimes identified with *Penkridge* in *Staffordshire*, but more probably *Stretton.* (*Itin. Ant.* p. 470; Camden, p. 636.) [T. H. D.]

PENTADEMI'TAE (Πενταδημῖται), a tribe of Teuthrania in Mysia, which is mentioned only by Ptolemy (v. 2. § 15). [L. S.]

PENTA'POLIS. [CYRENAICA.]

PENTEDA'CTYLOS (Plin. vi. 29. s. 34; Πενταδάκτυλον ὄρος, Ptol. iv. 5. § 25), a mountain in Egypt, on the Arabian Gulf, S. of Berenice.

PE'NTELE. [ATTICA, p. 327, a.]

PENTELEIUM (Πεντέλειον), a fortress near Pheneus, in the north of Arcadia, situated upon a mountain of the same name. For details see PHENEUS.

PENTE'LICUS MONS. [ATTICA, pp. 322, a., 323, b.]

PENTRI (Πέντροι), a tribe of the Samnites, and apparently one of the most important of the subdivisions of that nation. Their capital city was BOVIANUM (Liv. ix. 31), in the very heart of the Samnite territory, and it is therefore probable that they occupied the whole of that rugged and mountainous district which extends from the frontiers of Latium, in the valley of the Liris, to those of the Frentani, towards the Adriatic. But it is impossible to determine their exact limits, or to separate their history from that of the remaining Samnites. It is probable, indeed, that, throughout the long wars of the Romans with the Samnites, the Pentri were the leading tribe of the latter people, and always took part in the war, whether specified or not. The only occasion when we hear of their separating themselves from the rest of their countrymen, is during the Second Punic War, when we are told that all the other Samnites, *except the Pentri*, declared in favour of Hannibal after the battle of Cannae, B. C. 216. (Liv. xxii. 61.) This is the last occasion on which we find their name in history; all trace of the distinction between them and the other Samnites seems to have been subsequently lost, and their name is not even mentioned by Strabo or Pliny. The geographical account of their country is given under the article SAMNIUM. [E. H. B.]

PEOR (Φογώρ, LXX.), a mountain in the land of Moab. (*Numb.* xxiii. 28.) It is placed by Eusebius (*s. v.* Ἀραβὼθ Μωάβ) between Livias and Esbus, over against Jericho.

PEOS ARTE'MIDOS. [SPEOS ARTEMIDOS.]

PEPARE'THUS (Πεπάρηθος: *Eth.* Πεπαρήθιος), an island in the Aegaean sea, lying off the coast of Thessaly, to the east of Halonnesus. Pliny describes it as 9 miles in circuit, and says that it was formerly called Evoenus (iv. 12. s. 23). It was said to have been colonised by some Cretans under the command of Staphylus. (Scymn. Ch. 579; Hom. *Hymn. Apoll.* 32.) Peparethus was an island of some importance, as appears from its frequent mention in history, and from its possessing three towns (τρίπολις, Scylax, p. 23), one of which bore the same name as the island. (Strab. ix. p. 436.) The town suffered from an earthquake in the Peloponnesian War, B. C. 426. (Thuc. iii. 89.) It was attacked by Alexander of Pherae (Diod. xv. 95), and the island was laid waste by Philip, because the inhabitants, at the instigation of the Athenians, had taken possession of Halonnesus. (Dem. *de Cor.* p. 248, *Epist. Phil.* p. 162.) In B. C. 207, Philip sent a garrison to the city of Peparethus, to defend it against the Romans (Liv. xxviii. 5); but he destroyed it in B. C. 200, that it might not fall into the hands of the latter. (Liv. xxxi. 28.) Peparethus was celebrated in antiquity for its wine (Athen. i. p. 29; Heracl. Pont. *Fragm.* 13; Plin. xiv. 7. s. 9) and oil. (Ov. *Met.* vii. 470.) Diocles, the earliest Greek historian who wrote upon the foundation of Rome, was a native of Peparethus. [See *Dict. of Biogr.* Vol. I. p. 1010.] Peparethus is now called *Khilidhrómia*, and still produces wine, which finds a good market on the mainland. (Leake, *Northern Greece*, vol. iii. p. 112.)

PEPERINE (Πεπερίνη), an island off the SW. coast of India, which undoubtedly derived its name from producing pepper. (Ptol. vii. 1. § 95.)

PEPHNUS (Πέφνος, Paus.; Πεφνόν, Steph. B.), a town of Laconia, on the eastern coast of the Messenian gulf, distant 20 stadia from Thalamae. In front of it was an island of the same name, which Pausanias describes as not larger than a great rock, in which stood, in the open air, brazen statues of the Dioscuri, a foot high. There was a tradition, that the Dioscuri were born in this island. The island is at the mouth of the river *Miléa*, which is the minor Pamisus of Strabo (viii. p. 361). In the island, there are two ancient tombs, which are called those of the Dioscuri. The Messenians said that their territories originally extended as far as Pephnus. [MESSENIA, p. 345, a.] (Paus. iii. 26. §§ 2, 3; Gell, *Itiner. of the Morea*, p. 238; Leake, *Morea*, vol. i. p. 330, *Peloponnesiaca*, p. 178; Boblaye, *Récherches, &c.* p. 93; Curtius, *Peloponnesos*, vol. ii. pp. 283, 284.)

PEPU'ZA (Πέπουζα), a town in the western part of Phrygia, which is mentioned only by late writers. It gave its name to an obscure body of heretics noticed by Epiphanius (*Haeres.* xlviii. 14); but they did not exist long, since their town was ruined and deserted when he wrote. (Comp. Philostorg.

Hist. Eccl. iv. 8, where it is called Petusa; Aristaen. *Comm. in Can.* 8, where its name is Pezusa.) Kiepert (*ap.* Franz. *Fünf. Inschriften*, p. 33) believes that its site may possibly be marked by the ruins found by Arundell (*Discoveries in As. Min.* i. pp. 101, 127) near *Besh-Shehr* and *Kalinkefi*, in the south of *Ushak*. [L. S.]

PERAEA (Περαία), the name of several districts lying beyond (πέραν) a river or on the other side of a sea.

1. The district of Palestine lying beyond the Jordan, and more particularly the country between the Jordan on the W., the city of Pella on the N., the city of Philadelphia and Arabia Petraea on the E., and the land of the Moabites on the S. [Palaestina, p. 532.]

2. (Ἡ τῶν Ῥοδίων περαία, Strab. xiv. pp. 651, 652; Polyb. xvii. 2, 6, 8, xxxi. 25; Liv. xxxii. 33, xxxiii. 18; χώρα ἡ τῶν Ῥοδιῶν ἡ ἐν τῇ ἠπείρῳ, Scylax, p. 38), a portion of the S. coast of Caria, opposite to Rhodes, and subject to it. It commenced at Mt. Phoenix, and extended as far as the frontiers of Lycia. (Strab. *l. c.*) The peninsula containing Mt. Phoenix was called the Rhodian Chersonesus. (Plin. xxxi. 2, 20; Diod. v. 60, 62.) For a description of this district, which is very beautiful and fertile, see Vol. I. pp. 519., b, 520, a.

3. (Περαία Τενεδίων, Strab. xiii. p. 596), a small district on the coast of Mysia, opposite to Tenedus, and extending from the promontory Sigeium to Alexandria Troas.

PERAEA. [Corinthus, p. 685, b.]

PERAETHEIS. [Megalopolis, p. 310, a.]

PERCEIANA (*Itin. Ant.* p. 432), a town of Hispania Baetica, lying S. of Merida. For its coins see Sestini, p. 107. [T. H. D.]

PERCO′TE (Περκώτη: *Eth.* Περκώσιος), an ancient town of Mysia, on the Hellespont, between Abydos and Lampsacus, and probably on the little river Percotes. (Hom. *Il.* ii. 835, xi. 229; Xenoph. *Hellen.* v. 1. § 23.) Percote continued to exist long after the Trojan War, as it is spoken of by Herodotus (v. 117), Scylax (p. 35), Apollonius Rhodius (i. 932), Arrian (*Anab.* i. 13), Pliny (v. 32), and Stephanus Byz. (*s. v.*). Some writers mention it among the towns assigned to Themistocles by the king of Persia. (Plut. *Them.* 30; Athen. i. p. 29.) According to Strabo (xiii. p. 590) its ancient name had been Percope. Modern travellers are unanimous in identifying its site with *Bergaz* or *Bergan*, a small Turkish town on the left bank of a small river, situated on a sloping hill in a charming district. (Sibthorpe's *Journal*, in Walpole's *Turkey*, i. p. 91; Richter, *Wallfahrten*, p. 434.) [L. S.]

PERCO′TES (Περκώτης), a small river of Mysia, flowing from Mount Ida into the Hellespont. (Hom. *Il.* ii. 835.) It is easily identified as the stream flowing in the valley of the modern town of *Bergaz*. [Comp. Percote.] [L. S.]

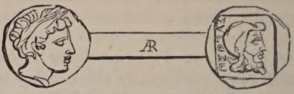
PERDICES, a town in Mauretania Caesariensis, 25 M. P. from Sitifis, perhaps *Ras-el-Ouad*. (*It. Ant.* pp. 29, 36; *Coll. Episc.* c. 121.)

PERGA. [Perge.]

PE′RGAMUM. [Ilium.]

PE′RGAMUM (Πέργαμον: *Eth.* Περγαμηνός, Pergamenus), sometimes also called PERGAMUS (Ptol. v. 2. § 14, viii. 17. § 10; Steph. B. *s. v.*), an ancient city, in a most beautiful district of Teuthrania in Mysia, on the north of the river Caïcus. Near the point where Pergamum was situated, two other rivers, the Selinus and Cetius, emptied themselves into the Caïcus; the Selinus flowed through the city itself, while the Cetius washed its walls. (Strab. xiii. p. 619; Plin. v. 33; Paus. vi. 16. § 1; Liv. xxxvii. 18.) Its distance from the sea was 120 stadia, but communication with the sea was effected by the navigable river Caïcus. Pergamum, which is first mentioned by Xenophon (*Anab.* vii. 8. § 8), was originally a fortress of considerable natural strength, being situated on the summit of a conical hill, round the foot of which there were at that time no houses. Subsequently, however, a city arose at the foot of the hill, and the latter then became the acropolis. We have no information as to the foundation of the original town on the hill, but the Pergamenians believed themselves to be the descendants of Arcadians, who had migrated to Asia under the leadership of the Heracleid Telephus (Paus. i. 4. § 5); they derived the name of their town from Pergamus, a son of Pyrrhus, who was believed to have arrived there with his mother Andromache, and, after a successful combat with Arius, the ruler of Teuthrania, to have established himself there. (Paus. i. 11. § 2.) Another tradition stated that Asclepius, with a colony from Epidaurus, proceeded to Pergamum; at all events, the place seems to have been inhabited by many Greeks at the time when Xenophon visited it. Still, however, Pergamum remained a place of not much importance until the time of Lysimachus, one of the generals of Alexander the Great. This Lysimachus chose Pergamum as a place of security for the reception and preservation of his treasures, which amounted to 9000 talents. The care and superintendence of this treasure was intrusted to Philetaerus of Tium, an eunuch from his infancy, and a person in whom Lysimachus placed the greatest confidence. For a time Philetaerus answered the expectations of Lysimachus, but having been ill-treated by Arsinoë, the wife of his master, he withdrew his allegiance and declared himself independent, B. C. 283. As Lysimachus was prevented by domestic calamities from punishing the offender, Philetaerus remained in undisturbed possession of the town and treasures for twenty years, contriving by dexterous management to maintain peace with his neighbours. He transmitted his principality to a nephew of the name of Eumenes, who increased the territory he had inherited, and even gained a victory over Antiochus, the son of Seleucus, in the neighbourhood of Sardes. After a reign of twenty-two years, from B. C. 263 to 241, he was succeeded by his cousin Attalus, who, after a great victory over the Galatians, assumed the title of king, and distinguished himself by his talents and sound policy. (Strab. xiii. pp. 623, 624; Polyb. xviii. 24; Liv. xxxiii. 21.) He espoused the interests of Rome against Philip of Macedonia, and in conjunction with the Rhodian fleet rendered important services to the Romans. It was mainly this Attalus that amassed the wealth for which his name became proverbial. He died at an advanced age, in B.C. 197, and was succeeded by his son Eumenes II., from B. C. 197 to 159. He continued his friendship with the Romans, and assisted them against Antiochus the Great and Perseus of Macedonia; after the defeat of Antiochus, the Romans rewarded his services by giving to him all the countries in Asia Minor west of Mount Taurus. Pergamum, the territory of which had hitherto not extended beyond the gulfs of Elaea and Adramyttium, now became a large and powerful kingdom. (Strab. *l. c.*; Liv. xxxviii. 39.) Eumenes III. was nearly killed at

Delphi by assassins said to have been hired by Perseus; yet at a later period he favoured the cause of the Macedonian king, and thereby incurred the ill-will of the Romans. Pergamum was mainly indebted to Eumenes II. for its embellishment and extension. He was a liberal patron of the arts and sciences; he decorated the temple of Zeus Nicephorus, which had been built by Attalus outside the city, with walks and plantations, and erected himself many other public buildings; but the greatest monument of his liberality was the great library which he founded, and which yielded only to that of Alexandria in extent and value. (Strab. *l. c.*; Athen. i. p. 3.) He was succeeded by his son Attalus II.; but the government was carried on by the late king's brother Attalus, surnamed Philadelphus, from B. C. 159 to 138. During this period the Pergamenians again assisted the Romans against the Pseudo-Philip. Attalus also defeated Diegylis, king of the Thracian Caeni, and overthrew Prusias of Bithynia. On his death, his ward and nephew, Attalus III., surnamed Philometor, undertook the reins of government, from B. C. 138 to 133, and on his death bequeathed his kingdom to the Romans. Soon after, Aristonicus, a natural son of Eumenes II., revolted and claimed the kingdom of Pergamum for himself; but in B. C. 130 he was vanquished and taken prisoner, and the kingdom of Pergamum became a Roman province under the name of Asia. (Strab. *l. c.*, xiv. p. 646.) The city of Pergamum, however, continued to flourish and prosper under the Roman dominion, so that Pliny (*l. c.*) could still call it "longe clarissimum Asiae Pergamum;" it remained the centre of jurisdiction for the district, and of commerce, as all the main-roads of Western Asia converged there. Pergamum was one of the Seven Churches mentioned in the book of Revelations. Under the Byzantine emperors the greatness and prosperity of the city declined; but it still exists under the name of *Bergamah*, and presents to the visitor numerous ruins and extensive remains of its ancient magnificence. A wall facing the south-east of the acropolis, of hewn granite, is at least 100 feet deep, and engrafted into the rock; above it a course of large substructions forms a spacious area, upon which once rose a temple unrivalled in sublimity of situation, being visible from the vast plain and the Aegean sea. The ruins of this temple show that it was built in the noblest style. Besides this there are ruins of an ancient temple of Aesculapius, which, like the Nicephorion, was outside the city (Tac. *Ann.* iii. 63; Paus. v. 13. § 2); of a royal palace, which was surrounded by a wall, and connected with the Caïcus by an aqueduct; of a prytaneum, a theatre, a gymnasium, a stadium, an amphitheatre, and other public buildings. All these remains attest the unusual splendour of the ancient city, and all travellers speak with admiration of their stupendous greatness. The numerous coins which we possess of Pergamum attest that Olympia were celebrated there; a vase found there represents a torch-race on horseback; and Pliny (x. 25) relates that public cock-fights took place there every year. Pergamum was celebrated for its manufacture of ointments (Athen. xv. p. 689), pottery (Plin. xxxv. 46), and parchment, which derives its name (charta Pergamena) from the city. The library of Pergamum, which is said to have consisted of no less than 200,000 volumes, was given by Antony to Cleopatra. (Comp. Spon and Wheler, *Voy.* i. p. 260, &c.; Choiseul-Gouffier, *Voyage Pittoresque*, ii. p. 25, &c.; Arundell, *Seven Churches*, p. 281, &c.; Dallaway, *Constantinople Anc. and Modern*, p. 303; Leake, *Asia Minor*, p. 266; Fellows, *Asia Minor*, p. 34, &c.; Richter, *Wallfahrten*, p. 488, &c.; Eckhel, *Doctr. Num.* vol. iv., p. 445; A. G. Capelle, *Commentat. de Regibus et Antiquit. Pergamenis*, Amstelodami, 1842, 8vo.) [L. S.]



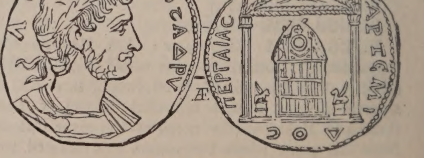
COIN OF PERGAMUS IN MYSIA.

PE'RGAMUS (Πέργαμος, Herod. vii. 112), a fortress in the Pieric hollow, by which Xerxes passed in his march, leaving Mt. Pangaeum on his right. It is identified with *Právista*, where the lower maritime ridge forms a junction with Pangaeum, and separates the Pieric valley from the plain of Philippi. (Leake, *Northern Greece*, vol. iii. p. 178.) [E. B. J.]

PE'RGAMUS (Πέργαμος), a town of Crete, to which a mythical origin was ascribed. According to Virgil it was founded by Aeneas (*Aen.* iii. 133), according to Velleius Paterculus (i. 1) by Agamemnon, and according to Servius by the Trojan prisoners belonging to the fleet of Agamemnon (*ad Virg. Aen. l. c.*). Lycurgus, the Spartan legislator, was said to have died at this place, and his tomb was shown there in the time of Aristoxenus. (Plut. *Lyc.* 32.) It is said by Servius (*l. c.*) to have been near Cydonia, and is mentioned by Pliny (iv. 12. s. 20) in connection with Cydonia. Consequently it must have been situated in the western part of the island, and is placed by Pashley at *Plataniá*. (*Travels in Crete*, vol. ii. p. 23.) Scylax says (p. 18, Huds.) that the Dictynnaeum stood in the territory of Pergamus.

PERGA'NTIUM (Περγάντιον: *Eth.* Περγάντιος, Steph. B. *s. v.*), a city of the Ligures. It is the small island named *Bréganson*, on the south coast of France. It is separated by a narrow channel from a point on the mainland which is turned towards *Mese*, one of the Stoechades or *Isles d'Hières*. [G. L.]

PERGE or PERGA (Πέργη: *Eth.* Περγαῖος), an ancient and important city of Pamphylia, between the rivers Catarrhactes and Cestrus, at a distance of 60 stadia from the mouth of the latter. (Strab. xiv. p. 667; Plin. v. 26; Pomp. Mel. i. 14; Ptol. v. 5. § 7.) It was renowned for the worship of Artemis, whose temple stood on a hill outside the town, and in whose honour annual festivals were celebrated. (Strab. *l. c.*; Callim. *Hymn. in Dian.* 187; Scylax, p. 39; Dionys. Per. 854.) The coins of Perge represent both the goddess and her temple. Alexander the Great occupied Perge with a part of his army after quitting Phaselis, between which two towns the road is described as long and difficult (Arrian, *Anab.* i. 26; comp. Polyb. v. 72, xxii. 25;



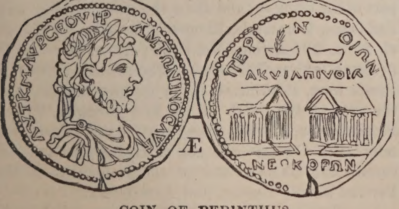
COIN OF PERGE.

Liv. xxxviii. 37.) We learn from the Acts of the Apostles (xiv. 24, 25) that Paul and Barnabas preached the gospel at Perge. (Comp. *Acts*, xiii. 13.) In the ecclesiastical notices and in Hierocles (p. 679) Perge appears as the metropolis of Pamphylia. (Comp. Steph. B. *s. v.*; Eckhel, *Doctr. Num.* i. 3, p. 12.) There are considerable ruins of Perge about 16 miles to the north-east of Adalia, at a place now called *Eski-Kalesi.* (Comp. Leake, *Asia Minor*, p. 132; Texier, *Descript. de l'Asie Min.*, where the ruins are figured in 19 plates; Fellows, *Asia Minor*, p. 190, &c.) [L. S.]

PERIMU'LA (Περίμουλα, Ptol. vii. 2. § 5), the name of a town of some commercial importance on the W. side of the Sinus Magnus (or gulf of *Siam*), on a tongue of land anciently called the Aurea Chersonesus, and now known by the name of *Malacca.* Lassen places it in lat. 7° N. In its immediate neighbourhood was a small bay or indentation of the coast, which was called the Sinus Perimulicus (Περιμουλικὸς κόλπος). [V.]

PERIMU'LICUS SINUS. [PERIMULA.]

PERINTHUS (ἡ Πέρινθος, Ptol. iii. 11. § 6, viii. 11. § 7; Xenoph. *Anab.* vii. 2. § 8: *Eth.* Περίνθιος), a great and flourishing town of Thrace, situated on the Propontis. It lay 22 miles W. of Selymbria, on a small peninsula (Plin. iv. 18) of the bay which bears its name, and was built like an amphitheatre, on the declivity of a hill (Diod. xvi. 76.) It was originally a Samian colony (Marcian, p. 29; Plut. *Qu. Gr.* 56), and, according to Syncellus (p. 238), was founded about B. C. 599. Panofka, however (p. 22), makes it contemporary with Samothrace, that is about B. C. 1000. It was particularly renowned for its obstinate defence against Philip of Macedon (Diod. xvi. 74—77; Plut. *Phoc.* 14). At that time it appears to have been a more important and flourishing town even than Byzantium; and being both a harbour and a point at which several main roads met, it was the seat of an extensive commerce (Procop. *de Aed.* iv. 9). This circumstance explains the reason why so many of its coins are still extant; from which we learn that large and celebrated festivals were held here (Mionnet, i. p. 399—415; Eckhel, *Doctr. Num.* vol. iv. p. 445; Morell. *Spec. Rei Num*, tab. xiii. 143). According to Tzetzes (*Chil.* iii. 812), it bore at an early period the name of Mygdonia; and at a later one, but not before the fourth century of our era, it assumed the name of Heracleia; which we find sometimes used alone, and sometimes with the additions H. Thraciae and H. Perinthus. (Procop. *l. c.* and *B. Vand.* i. 12; Zosim. i. 62; Justin, xvi. 3; Eutrop. ix. 15; Amm. Marc. xxii. 2; *Itin. Ant.* pp. 175, 176, 323; Jorn. *de Regn. Succ.* p. 51, &c. On the variations in its name, see Tzschucke, *ad Melam*, ii. 2, vol. iii. pt. ii. p. 102, seq.) Justinian restored the old imperial palace, and the aqueducts of the city. (Procop. *l. c.*) It is now called *Eski Eregli*, and still contains some ancient ruins and inscriptions. (See Clarke's *Travels*, viii. p. 122, sqq.) [T. H. D.]



COIN OF PERINTHUS.

PERISADYES (Περισαδυές, Περισάδιες), an Illyrian people, near the silver mines of Damastium, whose name seems to be corrupt. (Strab. vii. p. 326· Kramer and Groskurd, *ad loc.*)

PERITUR, a place in Lower Pannonia (*Itin Hieros.* p. 562), probably the same as the one mentioned in the Peuting. Table under the name of Piretis, and in the Antonine Itinerary (p. 266) under that of Pyrri or Pyrrum, and situated on the road from Petovio to Siscia. (See Wesseling, *ad It. Hieros. l. c.*) [L. S.]

PERIZZI'TES. [PALAESTINA, p. 529.]

PERMESSUS. [BOEOTIA, p. 413, a.]

PERNE (Πέρνη), a small island off the coast of Ionia, which, during an earthquake, became united with the territory of Miletus. (Plin. ii. 91.) There was also a town in Thrace of this name, which is mentioned only by Steph. B. (*s. v.*) [L. S.]

PERNICIACUM, or PERNACUM in the Table, in North Gallia, is placed on a road from Bagacum (*Bavai*) to Aduatuca (*Tongern*). The road passed from Bagacum to Geminiacum (*Gemblou*). From Geminiacum to Perniciacum is xii. in the Anton. Itin., and xiiii. in the Table; and from Perniciacum to Aduatuca is xiv. in the Itin. and xvi. in the Table. The road is generally straight, but there is no place which we can identify as the site of Perniciacum; and the geographers do not agree on any position. [G. L.]

PERORSI (Πέροῤσοι, Πύροῤσοι, Ptol. iv. 6. §§ 16, 17; Polyb. *ap. Plin.* v. 1. s. 8, vi. 35), a people of Libya, subdued by Suetonius Paullinus, who inhabited a few fertile spots spread over the long extent of maritime country between the Canarii, who dwelt opposite to the Fortunate Islands, and the Pharusii, who occupied the banks of the *Senegal.* (Leake, *London Geog. Journ.* vol. ii. p. 17.) [E. B. J.]

PERPERE'NA (Περπερῆνα), a place in Mysia, on the south-east of Adramyttium, in the neighbourhood of which there were copper mines and good vineyards. It was said by some to be the place in which Thucydides had died. (Strab. xiii. p. 607; Plin. v. 32; Steph. B. *s. v.* Παρπάρων, from whom we learn that some called the place Perine; while Ptol. v. 2. § 16, calls it Perpere or Permere; Galen, Περὶ εὐχυμίας, p. 358; comp. Sestini, p. 75.) Some, without sufficient reason, regard Perperena as identical with Theodosiupolis, mentioned by Hierocles (p. 661). [L. S.]

PERRANTHES. [AMBRACIA.]

PERRHAEBI, PERRHAE'BIA. [THESSALIA.]

PERRHIDAE. [ATTICA, p. 330, a.]

PERSABO'RA (Πηρσαβῶρα, Zosim. iii. 17), a very strong place in Mesopotamia, on the W. bank of the Euphrates, to which the emperor Julian came in his march across that country. Zosimus, who gives a detailed account of its siege, states that it was in size and importance second only to Ctesiphon. Ammianus, speaking of the same war, calls the place Pirisabora (xxiv. c. 2); and Libanius Soph. mentions a city of the same name as the then ruling king of Persia, evidently supposing that it derived its name from Sapor (or *Shahpúr*). (*Orat. Fun.* p. 315.) Forbiger has conjectured that it is represented by the present *Aubar*, and that it was situated near the part of the river Euphrates whence the canal *Nahr-sares* flows, and no great distance from the Sipphara of Ptolemy (v. 18. § 7). [V.]

PERSE'POLIS (Περσέπολις, Diod. xvii. 70; Ptol. vi. 4. § 4; Curt. v. 4. 6; Περσαίπολις, Strab. xv. 729: *Eth.* Περσεπολίτης), the capital of Persis at the time of the invasion of Alexander, and the seat of the chief palaces of the kings of Persia. It was situated at the opening of an extensive plain (now called *Mardusht*), and near the junction of two streams, the Araxes (*Bendamír*) and the Medus (*Pulwán*). The ruins, which are still very extensive, bear the local name of the *Chel Minar*, or Forty Columns. According to Diodorus the city was originally surrounded by a triple wall of great strength and beauty (xvii. 71). Strabo states that it was, after Susa, the richest city of the Persians, and that it contained a palace of great beauty (xv. p. 729), and adds that Alexander burnt this building to avenge the Greeks for the similar injuries which had been inflicted on them by the Persians (xv. p. 730). Arrian simply states that Alexander burnt the royal palace, contrary to the entreaty of Parmenion, who wished him to spare this magnificent building, but does not mention the name of Persepolis. (*Anab.* iii. 18.) Curtius, who probably drew his account from the many extant notices of Alexander's expedition by different officers who had accompanied him, has fully described the disgraceful burning of the city and palace at Persepolis by the Greek monarch and his drunken companions. He adds that, as it was chiefly built of cedar, the fire spread rapidly far and wide.

Great light has been thrown upon the monuments which still remain at Persepolis by the researches of Niebuhr and Ker Porter, and still more so by the interpretation of the cuneiform inscriptions by Colonel Rawlinson and Prof. Lassen. From the result of their inquiries, it seems doubtful whether any portion of the present ruins ascend to so high a period as that of the founder of the Persian monarchy, Cyrus. The principal buildings are doubtless due to Dareius the son of Hystaspes, and to Xerxes. The palace and city of Cyrus was at Pasargada, while that of the later monarchs was at Persepolis. (Rawlinson, *Journ. of Roy. As. Soc.* vol. x; Lassen, in Ersch and Gruber's *Encycl. s.v.*; Fergusson, *Palaces of Nineveh and Persepolis Restored*, Lond. 1851.) It has been a matter of some doubt how far Persepolis itself ever was the ancient site of the capital; and many writers have supposed that it was only the high place of the Persian monarchy where the great palaces and temples were grouped together. On the whole, it seems most probable that the rock on which the ruins are now seen was the place where the palaces and temples were placed, and that the city was extended at its feet along the circumjacent plain. Subsequent to the time of Alexander, Persepolis is not mentioned in history except in the second book of the Maccabees, where it is stated that Antiochus Epiphanes made a fruitless attempt to plunder the temples. (2 *Maccab.* ix. 1.) In the later times of the Muhammedan rule, the fortress of *Istakhr*, which was about 4 miles from the ruins, seems to have occupied the place of Persepolis; hence the opinion of some writers, that *Istakhr* itself was part of the ancient city. (Niebuhr, ii. p. 121; Chardin, *Voyages*, viii. p. 245; Ker Porter, vol. i. p. 576; Ouseley, *Travels*, ii. p. 222.) [V.]

PE'RSICUS SINUS (ὁ Περσικὸς κόλπος, Strab. ii. p. 78, xv. p. 727; Ptol. vi. 3. § 1, 4. § 1, *μυχός*, Ptol. vi. 19. § 1; ἡ κατὰ Πέρσας ϑάλασσα, Strab. xvi. p. 765; ἡ Περσικὴ ϑάλασσα, Agathem. i. 3; Mare Persicum, Plin. vi. 13. s. 16), the great gulf which, extending in a direction nearly NW. and SE., separated the provinces of Susiana and Persis, and the western portion of Carmania from the opposite shores of Arabia Felix. There are great differences and great errors in the accounts which the ancients have left of this gulf; nor indeed are the statements of the same author always consistent the one with the other. Thus some writers gave to it the shape of the human head, of which the narrow opening towards the SE. formed the neck (Mela, iii. 8; Plin. vi. 24. s. 28.) Strabo in one place states that, at the entrance, it was only a day's sail across (xv. p. 727), and in another (xvi. p. 765) that from Harmuza the opposite Arabian shore of Mace was visible, in which Ammianus (xxiii. 6) agrees with him. He appears to have thought that the Persian Gulf was little inferior in size to the Euxine sea (*l. c.*), and reckons that it was about 20,000 stadia in length. (Cf. Agathem. i. 3.) He placed it also, according to a certain system of parallelism, due S. of the Caspian (ii. p. 121, cf. also xi. p. 519). The earliest mention of the Persian Gulf would appear to be that of Hecataeus (Steph. B. *s. v.* Κύρη); but a doubt has been thrown upon this passage, as some MSS. read *πόντος* instead of *κόλπος*. [V.]

PERSIS (ἡ Περσίς, Aeschyl. *Pers.* 60; Herod. iii. 19; Plin. vi. 23. s. 25; Amm. Marc. xxiii. 6, &c.; ἡ Περσική, Herod. iv. 39: *Eth.* Πέρσης, Persa), the province of Persis, which must be considered as the centre of the ancient realm of Persia, and the district from which the arms of the Persians spread over all the neighbouring nations, was bounded on the N. by Media and part of the chain of the Parachoathras M.; on the W. by Susiana, which is separated from Persis by the small stream Arosis or Oroatis; on the S. by the Persian Gulf, and on the E. by the desert waste of Carmania. In the earlier periods of history this province was altogether unknown, and it was not till the wars of Alexander and of his successors that the Greeks formed any real conception of the position and character of the land, from which their ancient and most formidable enemies took their name. The whole province was very mountainous, with few extended plains; it possessed, however, several valleys of great beauty and fertility, as those for instance in the neighbourhood of Persepolis (Strab. xv. p. 727; Arrian, *Ind.* c. 40; Amm. Marc. xxiii. 6; Chardin, *Voy.* iii. p. 255); the coast-line appears to have been, as it is now, sandy and hot, and uninhabitable, owing to the poison-bearing winds. (Plin. xii. 20.) The principal mountain chains bore the names of Parachoathras (*Elwend*) and Ochus (perhaps *Nakhilu*), and were, in fact, prolongations to the sea of the still higher ranges of Media. It was watered by no great river, but a number of smaller streams are mentioned, some of them doubtless little more than mountain torrents. The chief of these were the Araxes (*Bend-amír*,) the Medus (*Pulwán*), and the Cyrus (*Kúr*), in the more inland part of the country; and along the coast, the Bagrada, Padargus, Heratemis, Rhogonis, Oroatis, &c. (Plin. vi. 23. s. 26; Arrian, *Ind.* c. 39; Amm. Marc. xxiii. 6; Strab. xvi. p. 727, &c.) The principal cities of Persis were, PASARGADA, its earliest capital, and the site of the tomb of its first monarch, Cyrus; PERSEPOLIS, the far-famed seat of the palaces and temples of Dareius the son of Hystaspes, and his successors; GABAE, one of the residences of the Persian kings; TAOCE, and ASPADANA.

The Persae were properly the native inhabitants of this small district; though in later times the name was applied generally to the subjects of the great king, whose empire extended, under Dareius the son of Hystaspes, from India to the Mediterranean. In the earliest times of the Old Testament they are not mentioned by name as a distinct people, and when, in the later days of the captivity, their name occurs, they must be taken as the inhabitants of the great empire above noticed (*Ezek.* xxxviii. 5; *Esth.* i. 3—18; *Ezra*, iv. 5; 1 *Maccab.* i. 1, &c.), and not simply of the limited district of Persis. According to Herodotus, the ancient people were divided into three leading classes, warriors, husbandmen, and nomades. In the first class, the Pasargadae, Maraphii, and Maspii, were the most important subdivisions. The Achaemenidae, from whom their well-known line of kings descended, was one of the families of the Pasargadae. The tribes of husbandmen bore the names of Panthialaei, Derusiaei and Germanii; those of the nomades were called, Dai, Mardi, Dropici and Sagartii. (Herod. i. 125.) It is clear from this account that Herodotus is describing what was the state of the Persae but a little while before his own times, and that his view embraces a territory far more extensive than that of the small province of Persis. We must suppose, from his notice of the nomade tribes, that he extended the Persian race over a considerable portion of what is now called *Khorásan;* indeed, over much of the country which at the present day forms the realm of Persia. In still later times, other tribes or subdivisions are met with, as the Paraetaceni, Messabatae, Stabaei, Suzaei, Hippophagi, &c. &c. Herodotus states further that the most ancient name of the people was Artaei (Herod. vii. 61), a form which modern philology has shown to be in close connection with that of the Arii, the earliest title of their immediate neighbours, the Medes. Both alike are derived from the old Zend and Sanscrit *Arya*, signifying a people of noble descent; a name still preserved in the modern *I'rak* (Ariaka). (Muller, *Journ. Asiat.* iii. p. 299; Lassen, *Ind. Alterth.* ii. p. 7.) There can be no doubt that the name Persae is itself of Indian origin, the earliest form in which it is found on the cuneiform inscriptions being *Parasa.* (Lassen, *Alt-Pers. Keil-Inscr.* p. 60.)

The Persian people seem to have been in all times noted for the pride and haughtiness of their language (Aeschyl. *Pers.* 795; Amm. Marc. xxiii. 6); but, in spite of this habit of boasting, in their earlier history, under Cyrus and his immediate successors, they appear to have made excellent soldiers. Herodotus describes fully the arms and accoutrements of the foot-soldiers, archers, and lancers of the army of Xerxes (vii. 61), on which description the well-known sculptures at Persepolis afford a still living commentary. (Cf. also Strab. xv. p. 734; Xen. *Cyrop.* vi. 3. § 31.) Their cavalry also was celebrated (Herod. *l. c.* ix. 79, 81; Xen. *Cyrop.* vi. 4. § 1). Strabo, who for the most part confines the name of Persae to the inhabitants of Persis, has fully described some of the manners and customs of the people. On the subject of their religious worship Herodotus and Strabo are not at one, and each writer gives separate and unconnected details. The general conclusion to be drawn is that, in the remotest ages, the Persians were pure fire-worshippers; and that by degrees they adopted what became in later times a characteristic of their religious system, the Dualistic arrangement of two separate principles of good and evil, Hormuzd and Ahriman. (Strab. xv. p. 727—736; Herod. i. 33, 133; Xen. *Cyrop.* i. 22.) Many of their ancient religious customs have continued to the present day; the fire-worshippers of India still contending that they are the lineal descendants of the ancient Persians. The language of the ancient people was strictly Indo-Germanic, and was nearly connected with the classical Sanscrit: the earliest specimens of it are the cuneiform inscriptions at *Murgháb*,— the site of Pasargada, and the place where Cyrus was buried,—and those of Dareius and Xerxes at Persepolis and *Behistán*, which have been deciphered by Colonel Rawlinson and Professor Lassen. (Rawlinson, *Journ. As. Soc.* vol. x.; Lassen, *Zeitschrift f. Morgenl.* vi. 1; Hitzig, *Grabschrift d. Darius*, Zurich, 1847; Benfey, *Pers. Keil-Inscrift*, Leipzig, 1847.)

The government of Persia was a rigid monarchy. Their kings lived apart from their subjects in well secured palaces (*Esth.* iv. 2, 6), and rejoiced in great parks (παράδεισοι), well stocked with game and animals for the chase (*Cyrop.* i. 3. § 14, viii. 1. § 38, *Anab.* i. 2. § 7; Curt. viii. 1. § 11), and passed (in later times, when their empire was most widely extended) their summer at Ecbatana, their spring at Susa, and their winter at Babylon. (*Nehem.* i. 1; *Dan.* viii. 2; *Esth.* i. 2, 5; Xen. *Anab.* iii. 5. § 15, *Cyrop.* viii. 6. § 22.) Like other eastern monarchs, the Persian kings possessed a well appointed harem, many curious details of which we gather from the history of Esther (cf. also Curt. iii. § 3; Athen. xiii. p. 557; Plut. *Artax.* c. 43); and they were accustomed to receive from their subjects direct adoration (προσκύνησις), as the presumed descendants or representatives of Hormuzd. (Plut. *Themist.* c. 7; Curt. vi. 6. § 2, viii. 5. § 6.) Their local government was a pure despotism; but in some extraordinary cases a sort of privy council was called of the seven chief princes, who stood around the royal throne, like the Amshaspands round the throne of Hormuzd. (Herod. vii. 8, viii. 67; *Esth.* i. 14, 19, vii. 14.) Whatever document had once passed the king and had been sealed by the royal signet was deemed irrevocable. (*Esth.* i. 19, viii. 8; *Dan.* vi. 9, 16; cf. also Chardin, *Voy.* iii. 418.) Over the individual provinces—which in the time of Dareius were said to have been twenty in number (Her. iii. 89), but were subsequently much more numerous (*Esth.* i. 1), probably from the subdivision of the larger ones—were placed satraps, whose business it was to superintend them, to collect the revenues, and to attend to the progress of agriculture. (Her. iii. 89, 97; Joseph. *Ant.* xi. 3, &c.) Between the satraps and the kings was a well organised system of couriers, who were called ἄγγαροι or ἀστάνδαι (Plut. *Fort. Alex.* vii. p. 294, ed. Reiske), who conveyed their despatches from station to station on horses, and had the power, when necessary, to press horses, boats, and even men into their service. As this service was very irksome and oppressive, the word ἀγγαρεύειν came to mean compulsion or detention under other circumstances. (Joseph. *Ant.* xiii. 2. § 3; *Esth.* iii. 13, 15, viii. 10, 14; Bentley's *Menander*, p. 56.)

The history of the Persian empire need not be repeated here, as it is given under the names of the respective kings in the *Dict. of Biogr.* [V.]

PERTU'SA, a town of the Ilergetes in Hispania Tarraconensis, which still exists under the old name on the *Alcanadre.* (*Itin. Ant.* p. 391.) [T.H.D.]

PERU'SIA (Περουσία: *Eth.* Perusinus: *Perugia*), one of the most important and powerful cities of

Etruria, situated nearly on the eastern frontier of that country, on a lofty hill on the right bank of the Tiber, and overlooking the lake of Thrasymene which now derives from it the name of *Lago di Perugia.* It closely adjoins the frontiers of Umbria, and hence the tradition reported by Servius, that it was originally an Umbrian city, inhabited by the tribe called Sarsinates, is at least a very probable one. (Serv. *ad Aen.* x. 201.) The same author has, however, preserved to us another tradition, which ascribes the foundation of Perusia to a hero named Auletes, the brother of Ocnus, the reputed founder of Mantua. (*Ib.* x. 198.) Justin's assertion that it was of Achaean origin (xx. 1) may be safely rejected as a mere fable; but whatever historical value may be attached to the statements of Servius, it seems probable that Perusia, in common with the other chief places in the same part of Etruria, was in the first instance an Umbrian city, and subsequently passed into the hands of the Etruscans, under whom it rose to be a powerful and important city, and one of the chief members of the Etruscan confederacy. It is not till B. C. 310, when the Romans had carried their arms beyond the Ciminian forest, that the name of Perusia is heard of in history; but we are told that at that period it was one of the most powerful cities of Etruria. (Liv. ix. 37.) The three neighbouring cities of Perusia, Cortona, and Arretium, on that occasion united in concluding a peace with Rome for thirty years (Liv. *l. c.*; Diod. xx. 35); but they seem to have broken it the very next year, and shared in the great defeat of the Etruscans in general at the Vadimonian lake. This was followed by another defeat under the walls of Perusia itself, which compelled that city to sue for peace; but the statement that it surrendered at discretion, and was occupied with a Roman garrison, is one of those obvious perversions of the truth that occur so frequently in the Roman annals. (Liv. ix. 40.) When we next meet with the name of Perusia, it is still as an independent and powerful state, which in B. C. 295, in conjunction with Clusium, was able to renew the war with Rome; and though their combined forces were defeated by Cn. Fulvius, the Perusians took the lead in renewing the contest the next year. On this occasion they were again defeated with heavy loss by Fabius, 4500 of their troops slain, and above 1700 taken prisoners. (Id. x. 30, 31.) In consequence of this disaster they were compelled before the close of the year to sue for peace, and, by the payment of a large sum of money, obtained a truce for forty years, B. C. 294. (Id. x. 37.) At this time Livy still calls the three cities of Perusia, Volsinii, and Arretium (all of which made peace at the same time) the three most powerful states and chief cities of Etruria. (Id. *l. c.*)

We find no other mention of Perusia as an independent state; and we have no explanation of the circumstances or terms under which it ultimately became a dependency of Rome. But during the Second Punic War it figures among the allied cities which then formed so important a part of the Roman power: its cohorts were serving in her armies (Liv. xxiii. 17), and towards the end of the contest it was one of the "populi" of Etruria which came forward with alacrity to furnish supplies to the fleet of Scipio. Its contribution consisted of corn, and timber for shipbuilding. (Id. xxviii. 45.) With this exception, we meet with no other mention of Perusia till near the close of the republican period, when it bore so conspicuous a part in the civil war between Octavian and L. Antonius, in B. C. 41, as to give to that contest the name of Bellum Perusinum. (Suet. *Aug.* 9; Tac. *Ann.* v. 1; Oros. vi. 18.) It was shortly after the outbreak of hostilities on that occasion that L. Antonius, finding himself pressed on all sides by three armies under Agrippa, Salvidienus, and Octavian himself, threw himself into Perusia, trusting in the great natural strength of the city to enable him to hold out till the arrival of his generals, Ventidius and Asinius Pollio, to his relief. But whether from disaffection or incapacity, these officers failed in coming to his support, and Octavian surrounded the whole hill on which the city stands with strong lines of circumvallation, so as to cut him off from all supplies, especially on the side of the Tiber, on which Antonius had mainly relied. Famine soon made itself felt in the city; the siege was protracted through the winter, and Ventidius was foiled in an attempt to compel Octavian to raise it, and drew off his forces without success. L. Antonius now made a desperate attempt to break through the enemy's lines, but was repulsed with great slaughter, and found himself at length compelled to capitulate. His own life was spared, as were those of most of the Roman nobles who had accompanied him; but the chief citizens of Perusia itself were put to death, the city given up to plunder, and an accidental conflagration having been spread by the wind, ended by consuming the whole city. (Appian, *B. C.* v. 32—49; Dion Cass. xlviii. 14; Vell. Pat. ii. 74; Flor. iv. 5; Suet. *Aug.* 14, 96.) A story told by several writers of Octavian having sacrificed 300 of the prisoners at an altar consecrated to the memory of Caesar, is in all probability a fiction, or at least an exaggeration. (Dion Cass. *l. c.*; Suet. *Aug.* 15; Senec. *de Clem.* i. 11; Merivale's *Roman Empire*, vol. iii. p. 227.)

Perusia was raised from its ashes again by Augustus, who settled a fresh body of citizens there, and the city assumed in consequence the surname of Augusta Perusia, which we find it bearing in inscriptions; but it did not obtain the rank or title of a colony; and its territory was confined to the district within a mile of the walls. (Dion Cass. xlviii. 14; Orell. *Inscr.* 93—95, 608.) Notwithstanding this restriction, it appears to have speedily risen again into a flourishing municipal town. It is noticed by Strabo as one of the chief towns in the interior of Etruria, and its municipal consideration is attested by numerous inscriptions. (Strab. v. p. 226; Plin. iii. 5. s. 8; Ptol. iii. 1. § 48; *Tab. Peut.*; Orell. *Inscr.* 2531, 3739, 4038.) From one of these we learn that it acquired under the Roman Empire the title of Colonia Vibia; but the origin of this is unknown, though it is probable that it was derived from the emperor Trebonianus Gallus, who appears to have bestowed some conspicuous benefits on the place. (Vermiglioli, *Iscriz. Perug.* pp. 379—400; Zumpt, *de Colon.* p. 436.) The name of Perusia is not again mentioned in history till after the fall of the Roman Empire, but its natural strength of position rendered it a place of importance in the troubled times that followed; and it figures conspicuously in the Gothic wars, when it is called by Procopius a strong fortress and the chief city of Etruria. It was taken by Belisarius in A. D. 537, and occupied with a strong garrison: in 547 it was besieged by Totila, but held out against his arms for nearly two years, and did not surrender till after Belisarius had quitted Italy. It was again recovered by Narses in 552. (Procop. *B. G* i. 16, 17, iii. 6, 25, 35, iv. 33.)

It is still mentioned by Paulus Diaconus (*Hist. Lang.* ii. 16) as one of the chief cities of Tuscia under the Lombards, and in the middle ages became an independent republic. *Perugia* still continues a considerable city, with 15,000 inhabitants, and is the capital of one of the provinces of the Roman states.

The modern city of *Perugia* retains considerable vestiges of its ancient grandeur. The most important of these are the remains of the walls, which agree in character with those of *Chiusi* and *Todi*, being composed of long rectangular blocks of travertine, of very regular masonry, wholly different from the ruder and more massive walls of Cortona and *Volterra* It is a subject of much doubt whether these walls belong to the Etruscan city, or are of later and Roman times. The ancient gates, two of which still exist, must in all probability be referred to the latter period. The most striking of these is that now known as the *Arco d'Augusto*, from the inscription "Augusta Perusia" over the arch: this probably dates from the restoration of the city under Augustus, though some writers would assign it to a much more remote period. Another gate, known as the *Porta Marzia*, also retains its ancient arch; while several others, though more or less modernised, are certainly of ancient construction as high as the imposts. It is thus certain that the ancient city was not more extensive than the modern one; but, like that, it occupied only the summit of the hill, which is of very considerable elevation, and sends down its roots and underfalls on the one side towards the Tiber, on the other towards the lake of Thrasymene. Hence the lines of circumvallation drawn round the foot of the hill by Octavian enclosed a space of 56 stadia, or 7 Roman miles (Appian, *B. C.* v. 33), though the circuit of the city itself did not exceed 2 miles.

The chief remains of the ancient Etruscan city are the sepulchres without the walls, many of which have been explored, and one—the family tomb of the Volumnii—has been preserved in precisely the same state as when first discovered. From the inscriptions, some of which are bilingual, we learn that the family name was written in Etruscan "Velimnas," which is rendered in Latin by Volumnius. Other sepulchres appear to have belonged to the families whose names assumed the Latin forms, Axia, Caesia, Petronia, Vettia, and Vibia. Another of these tombs is remarkable for the careful construction and regular masonry of its arched vault, on which is engraved an Etruscan inscription of considerable length. But a far more important monument of that people is an inscription now preserved in the museum at *Perugia*, which extends to forty-six lines in length, and is the only considerable fragment of the language which has been preserved to us. [ETRURIA, p. 858.] Numerous sarcophagi, urns, vases, and other relics from the various tombs, are preserved in the same museum, as well as many inscriptions of the Roman period. (Vermiglioli, *Iscrizioni Perugine*, 2 vols. 4to., Perugia, 1834; Id. *Il Sepolcro dei Volunni*, 4to., Perugia, 1841; Dennis's *Etruria*, vol. ii. pp. 458—489.)

We learn from ancient authors that Juno was regarded as the tutelary deity of Perusia till after the burning of the city in B. C. 40, when the temple of Vulcan being the only edifice that escaped the conflagration, that deity was adopted by the surviving citizens as their peculiar patron. (Dion Cass. xlviii. 14; Appian. *B. C.* v. 49.) [F. H. B.]

PESLA or PESCLA (*Not. Imp.* c. 28, vol. i. p. 75, ed. Böcking), is probably the border-fortress in the N. of the Thebaid, which Ptolemy (iv. 5. § 71) calls Πασσάλων or Πάσσαλος. Pesla stood on the right bank of the Nile, and was the quarters of a German company (turma) of cavalry (D'Anville, *Mém. sur l'Egypte*, p. 190). [W. B. D.]

PESSINUS, PESINUS (Πεσσινοῦς, Πεσινοῦς: *Eth.* Πεσσινούντιος), the principal town of the Tolistoboii, in the west of Galatia, situated on the southern slope of Mount Dindymus or Agdistis, near the left bank of the river Sangarius, from whose sources it was about 15 miles distant. (Paus. i. 4. § 5; Strab. xii. p. 567.) It was 16 miles south of Germa, on the road from Ancyra to Amorium. (*It. Ant.* pp. 201, 202.) It was the greatest commercial town in those parts, and was believed to have derived its name from the image of its great patron divinity, which was said to have fallen (πεσεῖν) from heaven. (Herodian, i. 11; Amm. Marc. xxii. 9.) Pessinus owes its greatest celebrity to the goddess Rhea or Cybele, whom the natives called Agdistis, and to whom an immensely rich temple was dedicated. Her priests were anciently the rulers of the place; but in later times their honours and powers were greatly reduced. (Strab. *l. c.*, x. p. 469; Diod. Sic. iii. 58, &c.) Her temple contained her image, which, according to some, was of stone (Liv. xxix. 10, 11), or, according to others, of wood, and was believed to have fallen from heaven. (Apollod. iii. 11; Amm. Marc. *l. c.*) The fame of the goddess appears to have extended all over the ancient world; and in B. C. 204, in accordance with a command of the Sibylline books, the Romans sent a special embassy to Pessinus to fetch her statue, it being believed that the safety of Rome depended on its removal to Italy. (Liv. *l. c.*; Strab. xii. p. 567.) The statue was set up in the temple of Victory, on the Palatine. The goddess, however, continued nevertheless to be worshipped at Pessinus; and the Galli, her priests, sent a deputation to Manlius when he was encamped on the banks of the Sangarius. (Liv. xxxviii. 18; Polyb. xx. 4.) At a still later period, the emperor Julian worshipped the goddess in her ancient temple. (Amm. Marc. *l. c.*) The kings of Pergamum adorned the sanctuary with a magnificent temple, and porticoes of white marble, and surrounded it with a beautiful grove. Under the Roman dominion the town of Pessinus began to decay, although in the new division of the empire under Constantine it was made the capital of the province Galatia Salutaris. (Hierocl. p. 697.) After the sixth century the town is no longer mentioned in history. Considerable ruins of Pessinus, especially a well-preserved theatre, exist at a distance of 9 or 10 miles to the south-east of *Sevri Hissar*, where they were first discovered by Texier. (*Descript. de l'Asie Mineure*). They extend over three hills, separated by valleys or ravines. The marble seats of the theatre are nearly entire, but the scena is entirely destroyed; the whole district is covered with blocks of marble, shafts of columns, and other fragments, showing that the place must have been one of unusual magnificence. (Hamilton, *Researches*, i. p. 438, foll.; Leake, *Asia Minor*, p. 82, foll., who seems to be mistaken in looking for Pessinus on the right bank of the Sangarius. [L. S.]

PETA'LIAE, incorrectly called Petalia (Πεταλία) by Strabo (x. p. 444), small islands off the coast of Euboea, at the entrance of the Euripus, now *Petaliús*. (Plin. iv. 12. s. 23; Leake, *Northern Greece*, vol. ii. p. 423.)

PETAVO'NIUM (Πεταυόνιον, Ptol. ii. 6. § 35), a town of the Superatii in Hispania Tarraconensis, SE. of Asturica. (*Itin. Ant.* p. 423.) [T. H. D.]

PETE'LIA or PETI'LIA (Πετηλία: *Eth.* Πετηλῖνος, Petelinus: *Strongoli*), an ancient city of Bruttium, situated about 12 miles N. of Crotona, and 3 miles from the E. coast of the peninsula. According to the Greek traditions it was a very ancient city, founded by Philoctetes after the Trojan War. (Strab. vi. p. 254; Virg. *Aen.* iii. 401; Serv. *ad loc.*) This legend probably indicates that it was really a town of the Chones, an Oenotrian tribe; as the foundation of Chone, in the same neighbourhood, was also ascribed to Philoctetes. It was only a small place (Virg. *l. c.*), but in a strong situation. We have no account of its receiving a Greek colony, nor is its name ever mentioned among the Greek cities of this part of Italy; but, like so many of the Oenotrian towns, became to a great extent Hellenised or imbued with Greek culture and manners. It was undoubtedly for a long time subject to Crotona, and comprised within the territory of that city; and probably for this reason, its name is never mentioned during the early history of Magna Graecia. But after the irruption of the Lucanians, it fell into the hands of that people, by whom it was strongly fortified, and became one of their most important strongholds. (Strab. *l. c.*) It is apparently on this account, that Strabo calls it "the metropolis of the Lucanians," though it certainly was not included in Lucania as the term was understood in his day. Petelia first became conspicuous in history during the Second Punic War, when its citizens remained faithful to the Roman alliance, notwithstanding the general defection of the Bruttians around them, B. C. 216. They were in consequence besieged by the Bruttians as well as by a Carthaginian force under Himilco: but though abandoned to their fate by the Roman senate, to whom they had in vain sued for assistance, they made a desperate resistance; and it was not till after a siege of several months, in which they had suffered the utmost extremities of famine, that they were at length compelled to surrender. (Liv. xxiii. 20, 30; Polyb. vii. 1; Appian, *Annib.* 29; Frontin. *Strat.* iv. 5. § 18; Val. Max. vi. 6, ext. § 2; Sil. Ital. xii. 431.) The few inhabitants who escaped, were after the close of the war restored by the Romans to their native town (Appian, *l. c.*), and were doubtless treated with especial favour; so that Petelia rose again to a prosperous condition, and in the days of Strabo was one of the few cities of Bruttium that was still tolerably flourishing and populous. (Strab. vi. p. 254.) We learn from inscriptions that it still continued to be a flourishing municipal town under the Roman Empire (Orell. *Inscr.* 137, 3678, 3939; Mommsen, *Inscr. R. N.* pp. 5, 6): it is mentioned by all the geographers and its name is still found in the Tabula, which places it on the road from Thurii to Crotona. (Mel. ii. 4. § 8; Plin. iii. 10. s. 15; Ptol. iii. 1. § 75; *Tab. Peut.*) But we are unable to trace its history further: its identification with *Strongoli* is, however, satisfactorily made out by the inscriptions which have been found in the latter city. *Strongoli* is an episcopal see, with about 7000 inhabitants: its situation on a lofty and rugged hill, commanding the plain of the *Nieto* (Neaethus), corresponds with the accounts of Petelia, which is represented as occupying a position of great natural strength. There are no ruins of the ancient city, but numerous minor objects of antiquity have been found on the spot, besides the inscriptions above referred to.

The existence of a second town of the name of Petelia *in Lucania*, which has been admitted by several writers, rests mainly on the passage of Strabo where he calls Petelia the metropolis of Lucania; but he is certainly there speaking of the well-known city of the name, which was undoubtedly in Bruttium. The inscriptions published by Antonini, to prove that there was a town of this name in the mountains near Velia, are in all probability spurious (Mommsen, *I. R. N.* App. p. 2), though they have been adopted, and his authority followed by Romanelli and Cramer. (Romanelli, vol. i. p. 348; Cramer's *Italy*, vol. ii. p. 367.)

The PETELINI MONTES (τὰ Πετηλῖνα ὄρη), mentioned by Plutarch (*Crass.* 11), to which Spartacus retired after his defeat by Crassus, are evidently the rugged group of the Apennines S. of the Crathis, between Petelia and Consentia. [E. H. B.]

PE'TEON (Πέτεων: *Eth.* Πετεώνιος), a town of Boeotia, mentioned by Homer (*Il.* ii. 500), was situated near the road from Thebes to Anthedon. (Strab. ix. p. 410.) Strabo contradicts himself in the course of the same page (*l. c.*), in one passage placing Peteon in the Thebais, and in another in the Haliartia. (Comp. Plut. *Narr. Am.* 4; Plin. iv. 7. s. 12; Steph. B. *s. v.*) The position of Peteon is uncertain. Leake supposes it may be represented by some ancient remains at the southern extremity of the lake *Paralimni*. (*Northern Greece*, vol. ii. p. 320.)

PETINESCA, in the country of the Helvetii, is placed in the Itins. between Aventicum (*Avenches*) and Salodurum (*Solothurn*); at the distance of xiii. in the Anton. Itin. from Aventicum and xiiii. in the Table; and at the distance of x. from Salodurum in both the Itineraries. Some geographers have placed Petinesca at a place named *Büren;* but the distance does not agree with that given by the Itins. between Petinesca and Salodurum, as D'Anville observes, who also says that the position of *Bienne* (*Biel*) corresponds to the ancient numbers, if we take them to indicate Gallic leagues. Cluver also placed Petinesca at *Biel.* [G. L.]

PETITARUS. [ACHELOUS.]

PETOVIO (Ποτόϐιον, or Παταύϊον, Ptol. ii. 15. § 4: *Pettau*), also called Poetovio (*Itin. Ant.* p. 262; and in inscriptions *ap.* Orelli, n. 3592), Patavio, and Petaviona, was an important town in Upper Pannonia, on the river Dravus and the frontiers of Noricum. In inscriptions it is called a Roman colony, and bears the surname of Ulpia; whence it may be inferred that it received Roman colonists from either Trajan or Hadrian, who probably also extended the place. Its importance is sufficiently attested by the fact that it was the station of the Legio XIII. Gemina, and that an imperial palace existed outside its walls. (Tac. *Hist.* iii. 1; Amm. Marc. xiv. 37; *It. Hieros.* p. 561; Geogr. Rav. iv. 19.) The modern town of *Pettau* is situated on the left bank of the *Drave;* and as coins, inscriptions, and other ancient remains are found only on the opposite side, it is probable that the ancient Petovio was situated on the right bank opposite to the modern *Pettau.* (Comp. K. Mayer, *Versuch über Steyermärkische Alterthümer*, Gräz, 1782, 4to.; Muchar, *Noricum*, i. p. 364.) [L. S.]

PETRA (Πέτρα), "rock," the name of several towns. I. *In Europe.* 1. PETRA PERTUSA, in Umbria. [INTERCISA.]

2. (Πέτρα: *Eth.* Πετρῖνος, Petrinus: *Petralia*), a city of Sicily, mentioned both by Pliny and Ptolemy among the inland towns of the island. Cicero also notices the Petrini among the communities that suffered from the exactions of Verres (Cic. *Verr.* iii. 39; Plin. iii. 8. s. 14; Ptol. iii. 4. § 14); and their name is mentioned at an earlier period by Diodorus as submitting to the Romans during the First Punic War. (Diod. xxiii. 18; *Exc. H.* p. 505.) The name is written Petraea by Silius Italicus (xiv. 248), and the Petrinae of the Antonine Itinerary is in all probability the same place. (*Itin. Ant.* p. 96.) Though so often mentioned by ancient authors, they afford very little clue to its position; but it is probable that the name is retained by the modern *Petralia*, a small town about 8 miles W. of *Gangi*, supposed to represent the ancient Engyum. [Engyum.] Ptolemy indeed places these two towns near one another, though he erroneously transfers them both to the neighbourhood of Syracuse, which is wholly at variance with the mention of Petra in Diodorus among the towns subject to the Carthaginians as late as B. C. 254. (Cluver. *Sicil.* p. 367.) [E. H. B.]

3. A fortress of Macedonia, among the mountains beyond Libethra, the possession of which was disputed by the Thessalian Perrhaebi and the Macedonian kings. (Liv. xxxix. 26, xliv. 32.) It commanded a pass which led to Pythium in Thessaly, by the back of Olympus. By this road L. Aemilius Paullus was enabled to throw a detachment on the rear of the Macedonian army which was encamped on the Enipeus, after the forces of Perseus had been overthrown at the pass of Petra by P. Scipio Nasica, who had been sent against it with the consul's eldest son Q. Fabius Maximus. (Liv. xlv. 41.) Petra was situated on a great insulated rock naturally separated from the adjoining mountain at the pass which leads from *Elasóna* or *Sérvia* into the maritime plains of Macedonia. Here, which is at once the least difficult and most direct of the routes across the Olympene barrier, or the frontier between Macedonia and Thessaly, exactly on the *Zygós*, are the ruins of Petra. (Leake, *Northern Greece*, vol. iii. pp. 337, 430.) [E. B. J.]

4. A fortress of the Maedi, in Thrace. (Liv. xl. 22.)

5. A town in Illyricum, situated upon a hill upon the coast, which had only a moderately good harbour. (Caes. *B. C.* iii. 42.)

6. A place in the Corinthia. [Vol. I. p. 685, a.]

7. A place in the immediate neighbourhood of Elis. [Vol. I. p. 821, a.]

PETRA. II. *In Asia.* 1. (Πέτρα, Ptol. v. 17. § 5, viii. 20. § 19; Πέτρα or Πέτραι, Suid. *s. v.* Γενέθλιος; the Sela of the Old Testament, 2 *Kings*, xiv. 7; *Isaiah*, xvi. 1: respecting its various names see Robinson, *Biblical Researches*, vol. ii. *Notes and Ill.* p. 653), the chief town of Arabia Petraea, once the capital of the Idumaeans and subsequently of the Nabataei, now *Wady Musa*. [Nabataei.]

Petra was situated in the eastern part of Arabia Petraea, in the district called under the Christian emperors of Rome Palaestina Tertia (*Vet. Rom. Itin.* p. 721, Wessel.; Malala, *Chronogr.* xvi. p. 400, ed. Bonn). According to the division of the ancient geographers, it lay in the northern district, Gebalene; whilst the modern ones place it in the southern portion, *Esh-Sherah*, the Seir, or mountain-land, of the Old Testament (*Genesis*, xxxvi. 8). It was seated between the Dead Sea and the Elanitic gulf; being, according to Diodorus Siculus (xix. 98), 300 stadia S. of the former, whilst the Tab. Peut. places it 98 Roman miles N. of the latter. Its site is a wilderness overtopped by Mount Hor, and diversified by cliffs, ravines, plains, and *Wadys*, or watered valleys, for the most part but ill cultivated. Strabo (xvi. p. 779) describes it as seated in a plain surrounded with rocks, hemmed in with barren and streamless deserts, though the plain itself is well watered. Pliny's description (vi. 32), which states the extent of the plain at rather less than 2 miles, agrees very nearly with that of Strabo, and both are confirmed by the reports of modern travellers. "It is an area in the bosom of a mountain, swelling into mounds, and intersected with gullies." (Irby and Mangles, ch. viii.) It must not, however, be understood to be completely hemmed in with rocks. Towards the N. and S. the view is open; and from the eastern part of the valley the summit of Mount Hor is seen over the western cliffs. (Robinson, ii. p. 528.) According to Pliny (*l. c.*) Petra was a place of great resort for travellers.

Petra was subdued by A. Cornelius Palma, a lieutenant of Trajan's (Dion Cass. lxviii. 14), and remained under the Roman dominion a considerable time, as we hear of the province of Arabia being enlarged by Septimius Severus A. D. 195 (id. lxxv. 1, 2; Eutrop. viii. 18). It must have been during this period that those temples and mausoleums were made, the remains of which still arrest the attention of the traveller; for though the predominant style of the architecture is Egyptian, it is mixed with florid and over-loaded Roman-Greek specimens, which clearly indicate their origin. (Robinson, ii. p. 532.)

The valley of *Wady Musa*, which leads to the town, is about 150 feet broad at its entrance, and is encircled with cliffs of red sandstone, which gradually increase from a height of 40 or 50 feet to 200 or 250 feet. Their height has been greatly exaggerated, having been estimated by some travellers at 700 and even 1000 feet (Irby and Mangles, ch. viii.; Stephens, ii. p. 70; see Robinson, ii. p. 517 and note). The valley gradually contracts, till at one spot it becomes only about 12 feet broad, and is so overlapped by the cliffs that the light of day is almost excluded. The ravine or *Sik* of *Wady Musa* extends, with many windings, for a good English mile. It forms the principal, and was anciently the only avenue to Petra, the entrance being broken through the wall. (Diod. Sic. ii. 48, xix. 97; Robinson, ii. p. 516; Laborde, p. 55.) This valley contains a wonderful necropolis hewn in the rocks. The tombs, which adjoin or surmount one another, exhibit now a front with six Ionic columns, now with four slender pyramids, and by their mixture of Greek, Roman, and Oriental architecture remind the spectator of the remains which are found in the valley of Jehoshaphat and in other parts of Palestine. The further side of the ravine is spanned by a bold arch, perhaps a triumphal one, with finely-sculptured niches evidently intended for statues. This, like the other remains of this extraordinary spot, is ascribed by the natives either to the Pharaohs or to the Jins or evil genii. Along the bottom of the valley, in which it almost vanishes, winds the stream mentioned by Strabo and Pliny, the small but charming *Wady Musa*. In ancient times its bed seems to have been paved, as many traces still show. Its stream was spanned by frequent bridges, its sides strengthened with stone walls or quays, and numerous small canals derived from it supplied the inhabitants with water. But now its banks are overspread with hyacinths, oleanders, and other flowers and shrubs, and overshadowed by lofty trees.

Opposite to where the *Sik* terminates, in a second ravine-like but broader valley, another monument, the finest one at Petra, and perhaps in all Syria, strikes the eye of the traveller. This is the *Khuzneh*,—well preserved, considering its age and site, and still exhibiting its delicate chiselled work and all the freshness and beauty of its colouring. It has two rows of six columns over one another, with statues between, with capitals and sculptured pediments, the upper one of which is divided by a little round temple crowned with an urn. The Arabs imagine that the urn contains a treasure,—*El Khuzneh*, whence the name,—which they ascribe to Pharaoh (Robinson, ii. p. 519). The interior does not correspond with the magnificence of the *façade*, being a plain lofty hall, with a chamber adjoining each of its three sides. It was either a mausoleum, or, more probably, a temple.

From this spot the cliffs on both sides the *Wady* are pierced with numerous excavations, the chambers of which are usually small, though the *façades* are occasionally of some size and magnificence; all, however, so various that scarce two are exactly alike. After a gentle curve the *Wady* expands, and here on its left side lies the theatre, entirely hewn out of the rock. Its diameter at the bottom is 120 feet (Irby and Mangles, p. 428), and it has thirty-three, or, according to another account, thirty-eight, rows of seats, capable of accommodating at least 3000 spectators. Strangely enough, it is entirely surrounded with tombs. One of these is inscribed with the name of Q. Praefectus Florentinus (Laborde, p. 59), probably the governor of Arabia Petraea under Hadrian or Antoninus Pius. Another has a Greek inscription, not yet deciphered. A striking effect is produced by the bright and lively tints of the variegated stone, out of which springs the wild fig and tamarisk, while creeping plants overspread the walls, and thorns and brambles cover the pedestals and cornices (*Isaiah*, xxxiv. 13). Travellers are agreed that these excavations were mostly tombs, though some think they may originally have served as dwellings. A few were, doubtless, temples for the worship of Baal, but subsequently converted into Christian churches.

Proceeding down the stream, at about 150 paces from the theatre, the cliffs begin to expand, and soon vanish altogether, to give place to a small plain, about a mile square, surrounded with gentle eminences. The brook, which now turns to the W., traverses the middle of this plain till it reaches a ledge of sandstone cliffs, at a distance of rather more than a mile. This was the site of Petra, and is still covered with heaps of hewn stones, traces of paved streets, and foundations of houses. There are remains of several larger and smaller temples, of a bridge, of a triumphal arch of degenerate architecture, and of the walls of a great public building — *Kusr Faron*, or the palace of Pharaoh.

On an eminence south of this is a single column (*Zub Faron*, i. e. hasta virilis Pharaonis), connected with the foundation-walls of a temple whose pillars lie scattered around in broken fragments. Laborde (p. 59) thinks that the Acropolis occupied an isolated hill on the W. At the NW. extremity of the cliffs is the *Deir*, or cloister, hewn in the rock. A ravine, like the *Sik*, with many windings, leads to it, and the approach is partly by a path 5 or 6 feet broad, with steps cut in the rock with inexpressible labour. Its *façade* is larger than that of the *Khuzneh;* but, as in that building, the interior does not answer to it, consisting of a large square chamber, with a recess resembling the niche for the altar in Greek ecclesiastical architecture, and bearing evident signs of having been converted from a heathen into a Christian temple. The destruction of Petra, so frequently prophesied in Scripture, was at length wrought by the Mahometans. From that time it remained unvisited, except by some crusading kings of Jerusalem; and perhaps by the single European traveller, Thetmar, at the beginning of the 13th century. It was discovered by Burckhardt, whose account of it still continues to be the best. (Robinson, ii. p. 527.) Laborde's work is chiefly valuable for the engravings. See also Irby and Mangles, *Travels*, ch. viii; Robinson, *Bibl. Researches*, vol. ii. p. 512, seq. [T. H. D.]

2. A town in the land of the Lazi in Colchis, founded by Joannes Tzibus, a general of Justinian, in order to keep the Lazi in subjection. It was situated upon a rock near the coast, and was very strongly fortified. (Procop. *B. Pers.* ii. 15, 17.) It was taken by Chosroes in A. D. 541, and its subsequent siege by the Romans is described by Gibbon as one of the most remarkable actions of the age. The first siege was relieved; but it was again attacked by the Romans, and was at length taken by assault after a long protracted resistance, A. D. 551. It was then destroyed by the Romans, and from that time disappears from history. Its ruins, which are now called *Oudjenar*, are described by Dubois. (Procop. *B. Pers.* ii. 17, 20, 30, *B. Goth* iv. 11, 12; Gibbon, c. xlii. vol. v. p. 201, ed. Smith; Dubois, *Voyage autour du Caucase*, vol. iii. p. 86, seq.)

3. A very strong fortress in Sogdiana, held by Arimazes when Alexander attacked it. (Curt. vii. 11; comp. Arrian, iv. 19; Strab. xi. p. 517.) It is probably the modern *Kohiten*, near the pass of *Kolugha* or *Derbend*. [See *Dict. of Biogr*. Vol. I. p. 286.]

PETRAS MAJOR (*Πέτρας ὁ μέγας*, Scyl. p. 45; Ptol. iv. 5. § 3; *Stadiasm.* § 33), a harbour of Marmarica, a day's sail from Plyni Portus, and the same as the large harbour which Strabo (xvii. p. 838) places near Ardanis Prom., and describes as lying opposite to Chersonesus of Crete, at a distance of 3000 stadia. It agrees in position with *Port Bardiah*, where there are springs to the W. of *Marsa Soloum.* [E. B. J.]

PETRAS MINOR (*Πέτρας ὁ μικρός*, Scyl. *l. c.*; Ptol. iv. 5. § 2; *Stadiasm.* § 39), a harbour of Marmarica, half a day's sail from Antipyrgus. It has been identified with *Magharab-el-Heabes*, where there are a great number of catacombs remarkable for their Graeco-Aegyptian style. These curious excavations, of which plans are given in Pacho (*Voyage dans la Marmarique*, Planches, pl. v.), are to be identified according to that traveller (p. 49), with the sinuous caverns of BOMBAEA (Βόμϐαια), resembling the Aegyptian "hypogaea," which the Greeks called "Syringes," mentioned by Synesius (*Ep.* 104); but Barth (*Wanderungen*, p. 512) has shown that the description of the bishop of Ptolemais cannot be applied to these catacombs and their locality. A coin with the epigraph ΠΕ-ΡΑ, which Pellerin referred to this port in Marmarica is by Eckhel (iv 116) assigned to a Cretan mint [E. B. J.]

PETRIA'NA, a fortress in the N. of Britannia Romana, between the Wall and the river *Irthing*, where the Ala Petriana was quartered. Camden (p. 1020) identifies it with *Old Penrith;* but Horsley (*Brit. Rom.* p. 107) and others fix it, with more probability, at *Cambeck Fort* or *Castle-steeds.* (*Not. Imp.*) It is called Banna by the Geogr. Rav. (Horsley, p. 498.) [T. H. D.]

PETRINA. [Petra, No. 2.]

PETROCO'RII (Πετροκόριοι, Ptol. ii. 7. § 12), a Gallic people, whom Ptolemy places in Aquitania. He names the chief city Vesunna, which is *Perigord.* Caesar mentions them (vii. 75) as sending a contingent of 5000 men to aid in raising the siege of Alesia; this is all that he says about them. The passage in Pliny (iv. 19. s. 33) in which he describes the position of the Petrocorii is doubtful: "Cadurci, Nitiobriges (a correction, see Nitiobriges), Tarneque amne discreti a Tolosanis Petrocorii." This passage makes the Tarnis (*Tarn*) the boundary between the territory of Tolosa (*Toulouse*) and the Petrocorii, which is not true, for the Cadurci were between the Petrocorii and the territory of *Toulouse.* Scaliger proposed to write the passage thus: "Cadurci, Nitiobriges, Tarne amni discreti a Tolosanis; Petrocorii." But this is not true, for the Nitiobriges did not extend to the *Tarn.* Strabo (iv. pp. 190, 191) mentions the Petrocorii among the people between the *Garonne* and the *Loire*, and as near the Nitiobriges, Cadurci, Lemovices, and Arverni. He says that there are iron mines in the country. The Petrocorii occupied the diocese of *Perigueux* and *Sarlat* (D'Anville). Besides Vesunna their territory contained Corterate, Trajectus, Diolindum, and some other small places. [G. L.]

PETROMANTALUM, in Gallia, is placed by the Antonine Itinerary on a road which runs from Carocotinum through Rotomagus (*Rouen*) to Lutetia (*Paris*). It also appears on a road from Caesaromagus (*Beauvais*) to Briva Isarae or *Pontoise*, on the *Oise*, a branch of the *Seine.* In the Table the name is written Petrumviaco. The site is uncertain. The name bears some resemblance to that of *Magni;* but the site of *Magni* does not accurately correspond to the distances in the Itineraries. [G. L.]

PETRONII VICUS, in Gallia Narbonensis. Honoré Bouche gives an inscription found at *Pertuis*, on the right bank of the Druentia (*Durance*), about 4 leagues north of Aquae Sextiae (*Aix*), in which inscription the place is called "vicus C. Petronii ad ripam Druentiae." (D'Anville, *Notice, &c.*) [G. L.]

PETROSACA. [Mantineia, p. 262, b.]

PETUARIA. [Parisi.]

PEUCE (Πεύκη, Ptol. iii. 10. § 2; Strab. vii. p. 305), an island of Moesia Inferior, formed by the two southernmost mouths of the Danube. It derived its name from the abundance of pine-trees which grew upon it. (Eratosth. *in Schol. Apollon.* iv. 310.) It was of a triangular shape (Apollon. *l. c.*), and as large as Rhodes. By Martial (vii. 84. 3) it is called a Getic island; by Valerius Flaccus (viii. 217) a Sarmatian one. It has been identified with the modern island of *Piczina* or *St. George*, between *Badabag* and *Ismail*; but we must recollect that these parts were but little known to the ancients, and that in the lapse of time the mouths of the Danube have undergone great alterations. (Plin. iv. 12. s. 24; Mela, ii. 7; Avien. *Descr. Orb.* 440; Dion. Perieg. 401; Claud. *IV Cons. Honor.* 630, &c.) [T. H. D.]

PEUCELAO'TIS (Πευκελαῶτις, Arrian, *Anab.* iv. 22, *Indic.* 4; Πευκολᾶῗτις, Strab. xv. p. 698; Plin. vi. 17. s. 21: *Eth.* Peucolaitae, Plin.; Πευκαλεῖς, Dionys. Per. 1142), a district of India on the NW. frontier, along the Cophen or *Cábul* river, in the direction of the *Panjáb.* The actual name of the town, which was probably Peucela, is nowhere found, but the form of the word leaves no doubt that it is, like the majority of the names which have been preserved by Arrian, of genuine Sanscrit or Indian origin. Strabo and Pliny both call the city itself Peucolaitis. Arrian in one place gives the name to a district (iv. 22), without mentioning that of the capital or chief town; in another he calls the capital Peucelaotis, or, according to the Florentine MS., Peucela. (*Indic.* c. 1.) There can be little doubt that this is the same place or district mentioned in Ptolemy under the form of Proclais (vii. 1. § 44), and in the *Periplus Mar. Erythr.* (c. 47). Both are connected with the Gandarae, — the Sanscrit *Gandáras,*— and both are alike placed in NW India. Prof. Wilson has shown that the Greek name is derived from the Sanscrit *Pushkara* or *Pushkala*, the *Pushkalavati* of the Hindus, which was placed by them in the country of the *Gandháras*, the Gandaritis of Strabo, and which is still represented by the modern *Pekhely* or *Pakholi*, in the neighbourhood of *Pesháwur.* (Wilson, *Ariana*, pp. 183, 184.) [V.]

PEUCE'TII (Πευκέτιοι), a people of Southern Italy, inhabiting the southern part of Apulia. This name was that by which they were known to the Greeks, but the Romans called them Poediculi, which, according to Strabo, was the national appellation employed also by themselves. (Strab. vi. pp. 277, 282.) Their national affinities and origin, as well as the geographical details of the country occupied by them, will be found in the article Apulia. [E. H. B.]

PEUCI'NI (Πευκῖνοι, Ptol. iii. 5. § 19, 10. § 9; Strab. vii. p. 305, seq.; Plin. iv. 14. s. 28), a branch of the Bastarnae, inhabiting the island of Peuce. Tacitus (*Germ.* 46) and Jornandes (*Goth.* 16) write the name Peuceni, which also appears in several MSS. of Strabo; whilst Ammianus Marcellinus (xxii. 8. § 43) calls them Peuci, and Zosimus (i. 42) Πεῦκαι. [T. H. D.]

PHABIRANUM (Φαϐίρανον), a place in the country of the Chauci Minores, that is, the district between the Albis and Visurgis (Ptol. ii. 11. § 27), is generally identified with the modern city of *Bremen;* though some, with more probability, look for its site at *Bremervörde.* (Wilhelm, *Germanien*, p. 162.) [L. S.]

PHA'CIUM (Φάκιον: *Eth.* Φακιεύς), a town of Thessaly, in the district Pelasgiotis, placed by Leake a little below the right bank of the Peneius at *Alífaka*, but by Kiepert upon the left bank. Brasidas marched through Phacium in B. C. 424. (Thuc. iv. 78.) The town was laid waste by Philip, B. C. 198 (Liv. xxxii. 13), and was occupied by the Roman praetor Baebius in the war with Antiochus, B. C. 191. (Liv. xxxvi. 13.) Phacium is probably the same place as Phacus, which Polybius (xxxi. 25) calls a town of Macedonia. (Comp. Steph. B. *s. v.*; Leake, *Northern Greece*, vol. iv. p. 493.)

PHACUSSA (Plin. iv. 12. s. 23; Φακοῦσσαι, pl., Steph. B. *s. v.*), an island in the Aegaean sea, one of the Sporades, now *Fecussa.*

PHAEA'CES. [Corcyra.]

PHAEDRIADES. [Delphi, p. 764.]

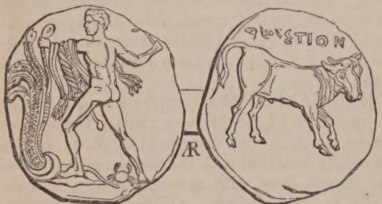
PHAEDRIAS. [Megalopolis, p. 309, b.]

PHAENIA'NA (Φαινίανα), a town in Rhaetia or Vindelicia, on the southern bank of the Danube is mentioned only by Ptolemy (ii. 12. § 4). [L. S.]

PHAENO (Φαινώ, Euseb. *Onomast. s. v.* Φινῶν; Φαινά, Hierocl. p. 723), formerly a city of Idumaea, and afterwards a village of Arabia Petraea, between Petra and Zoar, containing copper mines, where condemned criminals worked. It was identified with Punon, one of the stations of the Israelites in their wanderings. (*Numb.* xxxiii. 42; see Reland, *Palaestina*, p. 951; Wesseling, *ad Hierocl. l. c.*)

PHAESTUS. 1. (Φαιστός: *Eth.* Φαίστιος), a town in the S. of Crete, distant 60 stadia from Gortyna, and 20 from the sea. (Strab. x. p. 479; Plin. iv. 12. s. 20.) It was said to have derived its name from an eponymous hero Phaestus, a son of Hercules, who migrated from Sicyon to Crete. (Paus. ii. 6. § 7; Steph. B. *s. v.*; Eustath. *ad Hom. l. c.*) According to others it was founded by Minos. (Diod. v. 78; Strab. *l. c.*) It is mentioned by Homer (*Il.* ii. 648), and was evidently one of the most ancient places in the island. It was destroyed by the Gortynians, who took possession of its territory. (Strab. *l. c.*) Its port was Matalum, from which it was distant 40 stadia, though it was only 20 from the coast. (Strab. *l. c.*) We also learn from Strabo that Epimenides was a native of Phaestus. The inhabitants were celebrated for their sharp and witty sayings. (Athen. vi. p. 261, e.) Phaestus is mentioned also by Scylax, p. 18; Polyb. iv. 55.

Stephanus B. (*s. v.* Φαιστός) mentions in the territory of Phaestus a place called Lisses, which he identifies with a rock in the Odyssey (iii. 293), where in our editions it is not used as a proper name, but as an adjective,—λισσή, "smooth." Strabo (*l. c.*) mentions a place Olysses or Olysse in the territory of Phaestus (Ὀλύσσην τῆς Φαιστίας); but this name is evidently corrupt; and instead of it we ought probably to read Lisses. This place must not be confounded with Lissus, which was situated much more to the W. (Kramer, *ad Strab. l. c.*)



COIN OF PHAESTUS.

2. A town of Thessaly in the district Pelasgiotis, a little to the right of the Peneius. It was taken by the Roman praetor Baebius in B. C. 191. (Liv. xxxvi. 13.)

3. A town of the Locri Ozolae in the interior, with a port called the port of Apollo Phaestius. (Plin. iv. 3. s. 4.) Leake places Phaestus at *Vítheri*, where are the ruins of a fortress of no great extent, and the port of Apollo near *C. Andhromákhi.* (Leake, *Northern Greece*, vol. ii. p. 621.)

4. The later name of Phrixa in Triphylia in Elis. [PHRIXA.]

PHAGRES (Φάγρης, Hecat. *ap. Steph. B. s. v.*; Herod. vii. 112; Thuc. ii. 99; Scyl. p. 27; Strab. vii. p. 331, *Fr.* 33), a fortress in the Pieric hollow, and the first place after the passage of the Strymon. It is identified with the post station of *Orfaná*, on the great road from Greece to Constantinople, where Greek coins have been often found, and, among other small productions of Hellenic art, oval sling bullets of lead, or the "glandes" of which Lucan (vii. 512) speaks in his description of the battle of Pharsalia. These are generally inscribed with Greek names in characters of the best times, or with some emblem, such as a thunderbolt. (Leake, *Northern Greece*, vol. iii. p. 176; Clarke, *Travels*, vol. viii. p. 58.) [E. B. J.]

PHAIA (Φαία, *Stadiasm.* § 43; Φθία, Ptol. iv. 5. § 2), a harbour of Marmarica, the name of which Olshausen (*Phoenizische Ortsnamen*, in *Rhein. Mus.* 1852, p. 324) connects with a Phoenician original. Barth (*Reise*, p. 505) has identified it with a small bay upon the coast, a little to the N. of *Wady Temmineh.* [E. B. J.]

PHALA'CHTHIA (Φαλαχθία), a town of Thessaly in the district Thessaliotis. (Ptol. iii. 13. § 45.)

PHALACRA (Φαλάκρα), a promontory of Mount Ida, in Mysia, of which the exact position is unknown. (Eustath. *ad Hom. Il.* viii. 47; Schol. *ad Nicand. Alexiph.* 40; Tzetz. *ad Lycoph.* 40, 1170.) Stephanus Byz., who mentions it under the name Phalacrae, states that all barren and sterile mountains were called Phalacra. [L. S.]

PHALACRINE. [FALACRINUM.]

PHALACRUM. [CORCYRA, p. 669, b.]

PHALAE'SEAE (Φαλαισίαι: *Eth.* Φαλαισιεύς), a town of Arcadia, in the district Maleatis, on the road from Megalopolis to Sparta, 20 stadia from the Hermaeum towards Belbina. Leake originally placed it near *Gardhíki*, but subsequently a little to the eastward of Bura, where Gell remarked some Hellenic remains among the ruins of the *Buréika Kalývia.* (Paus. viii. 35. § 3; Steph. B. *s. v.*; Leake, *Morea*, vol. ii. p. 298; *Peloponnesiaca*, p. 237.)

PHALANNA (Φάλαννα: *Eth.* Φαλανναῖος), a town of the Perrhaebi in Thessaly, situated on the left bank of the Peneius, SW. of Gonnus. Strabo says (ix. p. 440) that the Homeric Orthe became the acropolis of Phalanna; but in the lists of Pliny (iv. 9. s. 16) Orthe and Phalanna occur as two distinct towns. Phalanna was said to have derived its name from a daughter of Tyro. (Steph. B. *s. v.*) It was written Phalannus in Ephorus, and was called Hippia by Hecataeus. (Steph. B.) Phalanna is mentioned in the war between the Romans and Perseus, B. C. 171. (Liv. xlii. 54, 65.) Phalanna probably stood at *Karadjóli*, where are the remains of an ancient city upon a hill above the village. (Leake, *Northern Greece*, vol. iii. p. 379, vol. iv. p. 298,)

PHALANTHUM (Φάλανθον: *Eth.* Φαλάνθιος), a town and mountain of Arcadia, in the district Orchomenia, near Methydrium. (Paus. viii. 35. § 9; Steph. B. *s. v.*; Leake, *Peloponnesiaca*, p. 240.)

PHALARA. [LAMIA.]

PHALARUS. [BOEOTIA, p. 412, b.]

PHALASARNA (τὰ Φαλάσαρνα: *Eth.* Φαλασάρνιος), a town of Crete, situated on the NW. side of the island, a little S. of the promontory Cimarus or Corycus, described by Dicaearchus as having a closed-up port and a temple of Artemis called Dictynna. Strabo says that Phalasarna was 60 stadia from Polyrrhenia, of which it was the port-town; and Scylax observes that it is a day's sail across from Lacedaemon to the promontory of Crete, on which is Phalasarna, being the first city to the west of the island. (Strab. x. pp. 474, 479; Scylax, pp. 17, 18; Dicaearch. *Descrip. Graec.* 119; Steph. B. *s. v.*; Plin. iv 12. s. 20.) The Cydonians had at one time taken possession of Phalasarna, but were compelled by the Romans to give it up. (Polyb. xxiii. 15.)

There are considerable remains of the walls of Phalasarna. They exist in a greater or less degree of preservation, from its northern side, where it seems to have reached the sea, to its south-western point, cutting off the acropolis and the city along with it as a small promontory. There are other remains, the most curious of which is an enormous chair on the SW. side of the city, cut out of the solid rock; the height of the arms above the seat is 2 feet 11 inches, and its other dimensions are in proportion. It was no doubt dedicated to some deity, probably to Artemis. Near this chair there are a number of tombs, hewn in the solid rock, nearly 30 in number. (Pashley, *Travels in Crete*, vol. ii. p. 62, seq.)

PHALE'RUM. [Attica, pp. 304, 305.]

PHALO'RIA (Liv.; Φαλώρη, Φαλώρεια, Steph. B. *s. v.*: *Eth.* Φαλωρεύς, Φαλωρείτης), a town of Histiaeotis in Thessaly, apparently between Tricca and the Macedonian frontier. Leake places it in one of the valleys which intersect the mountains to the northward of *Tríkkala*, either at *Sklátina* or at *Ardhám*. (Liv. xxxii. 15, xxxvi. 13, xxxix. 25; Leake, *Northern Greece*, vol. iv. pp. 528, 529.)

PHALYCUM (Φάλυκον), a town of Megaris mentioned by Theophrastus (*Hist. Pl.* ii. 8), is clearly the same place as the Alycum (Ἄλυκον) of Plutarch, who relates that it derived its name from a son of Sciron, who was buried there. (*Thes.* 32.) It perhaps stood at the entrance of the Scironian pass, where Dodwell (vol. ii. p. 179) noticed some ancient vestiges, which he erroneously supposed to be those of Tripodiscus. [Tripodiscus.]

PHANA, a town in Aetolia. [Paeania.]

PHANAE. [Chios, p. 609.]

PHANAGO'RIA (Φαναγορία, Strab. xi. p. 494; Ptol. v. 9. § 6; ἡ Φαναγόρεια, τὰ Φαναγόρεια, Hecat. *ap. Steph. B. s. v.*; Strab. xi. p. 495; Scymn. Ch. 891; Arrian, *ap. Eustath. ad Dionys. Per.* 306, 549; Φαιναγόρη, Dionys. Per. 552; comp. Priscian, 565; Avien. 753; Φαναγόρα, Steph. B. *s. v.* Ταυρική; Φαναγόρου πόλις, Scylax, p. 31; Anonym. *Peripl. P. Eux.* p. 2; Phanagorus, Amm. Marc. xxii. 8; Φαναγουρίς, Procop. *B. Goth.* iv. 5: *Eth.* Φαναγορεύς, less correctly Φαναγορείτης, Steph. B. *s. v.*), a Greek city on the Asiatic side of the Cimmerian Bosporus, founded by the Teians under Phanagorus or Phanagoras, who fled thither from the Persians. (Eustath. *ad Dionys. Per.*; Scymn. Ch., Steph. B., *Peripl. P. Eux. ll. cc.*) It was situated upon an island, now called *Taman*, formed by the main branch of the Anticites (*Kuban*), which flows into the Black Sea, and a smaller branch, which falls into the sea of *Azof.*. The main branch of the *Kuban* forms a lake before it enters the sea, called in ancient times Corocondamitis (Strab. xi. p. 494), now the *Kubanskoi Liman*, on the left of which, entering from the sea, stood Phanagoria. (Strab. xi. p. 495; respecting Phanagoria being upon an island, see Steph. B., Eustath., Amm. Marc., *l. c.*) The city became the great emporium for all the traffic between the coast of the Palus Maeotis and the countries on the southern side of the Caucasus, and was chosen by the kings of Bosporus as their capital in Asia, Panticapaeum being their capital in Europe. (Strab., Steph. B., *l. c.*) It was at Phanagoria that the insurrection broke out against Mithridates the Great, shortly before his death; and his sons, who held the citadel, were obliged to surrender to the insurgents. (Appian, *Mithr.* 108; *Dict. of Biogr.* Vol. II. p. 1102, b.) In the sixth century of our era, Phanagoria was taken by the neighbouring barbarians and destroyed. (Procop. *B. Goth.* iv. 5.) The most remarkable building in Phanagoria seems to have been a temple of Aphrodite, surnamed Apaturus (Ἀπάτουρος), because the goddess, when attacked by the giants in this place, is said to have summoned Hercules to her aid, and then to have concealed him and to have handed over the giants separately to him to be slain (δολοφονεῖν ἐξ ἀπάτης, Strab. xi. p. 495; Steph. B. *s. v.* Ἀπάτουρον; Böckh, *Inscr.* No. 2120.) We learn from an inscription that this temple was repaired by Sauromates, one of the kings of Bosporus. The site of Phanagoria is now only a mass of bricks and pottery; and there is no building above ground. One cause of the disappearance of all the ancient monuments at Phanagoria was the foundation in its neighbourhood at an early period of the Russian colony of *Tmutarakán*. Dutour noticed traces of towers towards the eastern extremity of the town, where the citadel probably stood. The town of *Taman* contains several ancient remains, inscriptions, fragments of columns, &c., which have been brought from Phanagoria. There are numerous tombs above the site of Phanagoria, but they have not been explored like those at Panticapaeum. In one of them, however, which was opened towards the end of last century there was found a bracelet of the purest massive gold, representing the body of a serpent, having two heads, which were studded with rubies so as to imitate eyes and also ornamented with rows of gems. It weighed three-quarters of a pound. (Clarke, *Travels*, vol. i. p. 394, seq.; Pallas, *Reisen*, vol. ii. p. 286, &c.; Dubois, *Voyage autour du Caucase*, vol. v. p. 64, seq.; Ukert, vol. iii. pt. ii. p. 491.)

PHANAROEA (Φανάροια), a broad and extensive valley in Pontus, watered by the rivers Iris, Lycus, and Scylax, and enclosed between the chain of Paryadres to the east, and Mounts Lithrus and Ophlimus to the west. The soil there was the best in Pontus, and yielded excellent wine and oil and other produce in abundance. (Strab. ii. p. 73, xii. pp. 547, 556, 559; Plin. vi. 4; Ptol. v. 6. § 3, where it is erroneously called Phanagoria.) Phanaroea contained the towns of Eupatoria, Cabira, Polemonium, and others. [Pontus.] [L. S.]

PHA'NOTE (*Eth.* Φανοτεύς, Pol.), a strongly fortified town of Chaonia in Epirus, and a place of military importance. It stood on the site of the modern *Gardhíki*, which is situated in the midst of a valley surrounded by an amphitheatre of mountains, through which there are only two narrow passes. It lies about halfway between the sea and the Antigonean passes, and was therefore of importance to the Romans when they were advancing from Illyria in B. C. 169. (Liv. xliii. 23; Pol. xxvii. 14; Leake, *Northern Greece*, vol. i. p. 72, seq.)

PHANOTEUS. [Panopeus.]

PHARAE (Φαραί). 1. Sometimes Phara (Φᾶρα, Strab. viii. p. 388; Pherae, Plin. iv. 6; Φαρέες, Herod. i. 145, properly the name of the people: *Eth.* Φαριεύς, Strab. *l. c.*; Φαραιεύς, Polyb. iv. 6; Steph. B. *s. v.*: the territory ἡ Φαραική, Strab. *l. c.*; Polyb. iv. 59), a town of Achaia, and one of the twelve Achaean cities, was situated on the river Pierus or Peirus, 70 stadia from the sea, and 150 stadia from Patrae. It was one of the four cities which took the lead in restoring the Achaean League in B. C. 280. In the Social War (B. C. 220, seq.) it suffered from the attacks of the Aetolians and Eleans. Its territory was annexed by Augustus to Patrae, when the latter city was made a Roman colony after the battle of Actium. Pharae contained a large agora, with a curious statue of Hermes. The remains of the city have been found on the left bank of the *Kamenitza*, near *Prevezó*. (Herod. i. 145; Strab. viii. pp. 386, 388; Pol. ii. 41, iv. 6, 59, 60, v. 94; Paus. vii. 22. § 1, seq.; Plin. iv. 6; Leake, *Morea*, vol. ii. p. 158.)

2. (Φαραί, Strab. Paus.; Φηρή, Hom. *Il.* v. 543; Φηραί, *Il.* ix. 151; Φεραί, Xen. *Hell.* iv. 8. § 7: *Eth.* Φαράτης, Strab. viii. p. 388; Φαραιάτης, Paus. iv. 30. § 3: *Kalamáta*), an ancient town of Messenia, situated upon a hill rising from the left bank of the river Nedon, and at a distance of a mile from the Messenian gulf. Strabo describes it as situated 5 stadia from the sea (viii. p. 361), and Pausanias 6 (iv. 31. § 3); but it is probable that the earth deposited at the mouth of the river Nedon has, in the course of centuries, encroached upon the sea. Pherae occupied the site of *Kalamáta*, the modern capital of Messenia; and in antiquity also it seems to have been the chief town in the southern Messenian plain. It was said to have been founded by Pharis, the son of Hermes. (Paus. iv. 30. § 2.) In the Iliad it is mentioned as the well-built city of the wealthy Diocles, a vassal of the Atridae (v. 543), and as one of the seven places offered by Agamemnon to Achilles (ix. 151); in the Odyssey, Telemachus rests here on his journey from Pylos to Sparta (iii. 490). After the capture of Messene by the Achaeans in B. C. 182, Pharae, Abia, and Thuria separated themselves from Messene, and became each a distinct member of the league. (Polyb. xxv. 1.) Pharae was annexed to Laconia by Augustus (Paus. iv. 30. § 2), but it was restored to Messenia by Tiberius. [MESSENIA, p. 345.] Pausanias found at Pharae temples of Fortune, and of Nicomachus and Gorgasus, grandsons of Asclepius. Outside the city there was a grove of Apollo Carneius, and in it a fountain of water. (Paus. iv. 30. § 3, seq., iv. 31. § 1.) Strabo correctly describes Pharae as having an anchorage, but only for summer (viii. p. 361); and at present, after the month of September ships retire for safety to *Armyró*, so called from a river strongly impregnated with salt flowing into the sea at this place: it is the ὕδωρ ἁλμυρόν, mentioned by Pausanias (iv. 30. § 2) as on the road from Abia to Pharae.

There are no ancient remains at *Kalamáta*, which is not surprising, as the place has always been well occupied and inhabited. The height above the town is crowned by a ruined castle of the middle ages. It was the residence of several of the Latin chieftains of the *Morea*. William Villehardouin II. was born here. In 1685 it was conquered and enlarged by the Venetians. It was the head-quarters of the insurrection of 1770, and again of the revolution of 1821, which spread from thence over the whole peninsula. (Leake, *Morea*, vol. i. p. 342, seq.; Boblaye, *Récherches*, *&c.* p. 104; Curtius, *Peloponnesos*, vol. ii. p. 158.)

3. The later name of the Homeric Phare or Pharis in Laconia. [PHARE.]

PHARAN or PARAN (Φαράν), the name of a desert S. of Palestine, between this country and Aegypt. (*Gen.* xxi. 21; 1 *Kings*, xi. 18.) It is usually identified with the Wady *Feirân*, a beautiful and well watered valley, surrounded by mountains, NW. of Sinai, and near the western arm of the Red Sea (Niebuhr, *Reisebeschreibung*, vol. i. p. 240, *Arabien*, p. 402); but though *Feirân* may have preserved the ancient name of the desert, it appears from Numbers (x. 12, 33, xiii. 26) that the latter was situated in the desert of Kadesh, which was upon the borders of the country of the Edomites, and which the Israelites reached after their departure from Mt. Sinai, on their way towards the land of Edom. (Burckhardt, *Syria*, p. 618.)

In the Wady *Feirân* are the remains of an ancient church, assigned to the fifth century, and which was the seat of a bishopric as early as A. D. 400. (Robinson, *Biblical Researches*, vol. i. p. 186.) This city is described under the name of *Feirân* by the Arabic Edrisi, about A. D. 1150, and by Makrizi about A. D. 1400. (Burckhardt, *Syria*, p. 617.) It is apparently the same as Pharan (Φαράν), described by Stephanus B. (*s. v.*) as a city between Aegypt and Arabia, and by Ptolemy (v. 17. §§ 1, 3) as a city of Arabia Petraea near the western arm of the Red Sea. A species of amethyst found in this valley had the name of Pharanitis. (Plin. xxxvii. 9. s. 40.) The valley of Pharan mentioned by Josephus (*B. J.* iv. 9. § 4) is obviously a different place from the Wady *Feirân*, somewhere in the vicinity of the Dead Sea, and is perhaps con-connected with the desert of Paran, spoken of above. (Robinson, *Biblical Researches*, vol. i. p. 552.)

PHARBAETHUS (Φάρϐαιθος, Ptol. iv. 5. § 52; Steph. B. *s. v.*: *Eth.* Φαρϐαιθίτης, Herod. ii. 166; Φαρϐητίτης, Strab. xvii. p. 802), the capital of the Pharbaethite Nome in Lower Aegypt. (Plin. v. 9. s. 9.) It stood W. of the Pelusian arm of the Nile, 16 miles S. of Tanais. The nome was a Praefectura under the Roman emperors; and under the Pharaohs was one of the districts assigned to the Calasirian division of the Aegyptian army. Pharbaethus is now *Horbeyt*, where the French Commission found some remains of Aegyptian statuary (Champollion, *l'Egypte*, vol. ii. p. 99). [W.B.D.]

PHARCADON (Φαρκαδών, Φαρκηδών: *Eth.* Φαρκηδόνιος), a city of Histiaeotis in Thessaly, situated to the left of the Peneius, between Pelinnaeum and Atrax. It is probably represented by the ruins situated upon the slope of the rocky height above *Gritziáno*. (Strab. ix. p. 438; Steph. B. *s. v.*; Leake, *Northern Greece*, vol. iv. p. 316, seq.)

PHARE or PHARIS, afterwards called PHARAE (Φάρη, Φᾶρις, Φαραί), a town of Laconia in the Spartan plain, situated upon the road from Amyclae to the sea. (Paus. iii. 20. § 3.) It was mentioned in the Iliad (ii. 582), and was one of the ancient Achaean towns. It maintained its independence till the reign of Teleclus, king of Sparta; and, after its conquest, continued to be a Lacedaemonian town under the name of Pharae. (Paus. iii. 2. § 6.) It was said to have been plundered by Aristomenes in the Second Messenian War. (Paus. iv. 16. § 8.) It is also mentioned in a corrupt passage of Strabo (viii. p. 364), and by other ancient writers. (Lycophr. 552; Stat. *Theb.* iv. 226; Steph. B. *s. v.* Φᾶρις.) Pharis has been rightly placed at the deserted village of *Bafió*, which lies south of the site of Amyclae, and contains an ancient "Treasury," like those of Mycenae and Orchomenus, which is in accordance with Pharis having been one of the old Achaean cities before the Dorian conquest. It is surprising that the French Commission have given no description or drawing of this remarkable monument. The only account we possess of it, is by Mure, who observes that "it is, like that of Mycenae, a tumulus, with an interior vault, entered by a door on one side, the access to which was pierced horizontally through the slope of the hill. Its situation, on the summit of a knoll, itself of rather conical form, while it increases the apparent size of the tumulus, adds much to its general loftiness and grandeur of effect. The roof of the vault, with the greater part of its material, is now gone, its shape being represented by a round cavity or crater on the summit of the tumulus. The doorway is still entire. It is 6 feet wide at its upper and narrower part. The stone lintel is 15 feet in length. The vault itself was probably between 30 and 40 feet in diameter." Mure adds: "Menelaus is said to have been buried at Amyclae. This may, therefore, have been the royal vault of the Spartan branch, as the Mycenaean monument was of the Argive branch of the Atridan family." But even if we suppose the monument to have been a sepulchre, and not a treasury, it stood at the distance of 4 or 5 miles from Amyclae, if this town is placed at *Aghiá Kyriaki*, and more than 2 miles, even if placed, according to the French Commission, at *Sklavokhóri*. [Amyclae.] In addition to this, Menelaus, according to other accounts, was buried at Therapne. (Mure, *Tour in Greece*, vol. ii. p. 246; Leake, *Morea*, vol. iii. p. 3, *Peloponnesiaca*, p. 354; Curtius, *Peloponnesos*, vol. ii. p. 248.)

PHARMACU'SA (Φαρμακοῦσσα), a small island before the entrance of the bay of Iassus, not far from Cape Poseidion; its distance from Miletus is stated at 120 stadia. In this island Attalus was killed, and near it Julius Caesar was once captured by pirates. (*Stadiasm. Mar. Mag.* p. 282; Steph. B. *s. v.*; Suet. *Caes.* 4; Plut. *Caes.* 1.) It still bears its ancient name *Farmaco*. [L. S.]

PHARMATE'NUS (Φαρματηνός), a small coast river of Pontus, 120 stadia to the west of Pharnacia. (Arrian, *Peripl. Pont. Eux.* p. 17; Anonym. *Peripl. P. E.* p. 12.) Hamilton (*Researches*, i. p. 266) identifies it with the *Bozaar Su.* [L. S.]

PHARNA'CIA (Φαρνακία: *Eth.* Φαρνακεύς), an important city on the coast of Pontus Polemoniacus, was by sea 150 stadia distant from cape Zephyrium (Arrian, *Peripl. Pont. Eux.* p. 17; Anonym. *Peripl. P. E.* p. 12), but by land 24 miles. According to Pliny (vi. 4) it was 80 (180?) miles east of Amisus, and 95 or 100 miles west of Trapezus. (Comp. *Tab. Peut.*, where it is called Carnassus for Cerasus, this latter city being confounded with Pharnacia.) It was evidently founded by one Pharnaces, probably the grandfather of Mithridates the Great; and the latter during his wars with the Romans kept his harem at Pharnacia. Its inhabitants were taken from the neighbouring Cotyura, and the town was strongly fortified. (Strab. xi. p. 548; Plut. *Lucull.* 18.) The place acquired great prosperity through its commerce and navigation, and through the iron-works of the Chalybes in its vicinity. (Strab. xi. pp. 549, 551.) According to Scylax (p. 33) the site of this town had previously been occupied by a Greek colony called Choerades, of which, however, nothing is known. But that he actually conceived Choerades to have occupied the site of Pharnacia, is clear from the mention of the island of Ares (Ἄρεως νῆσος) in connection with it, for that island is known to have been situated off Pharnacia. (Arrian and Anonym. *Peripl. l. c.*) Arrian is the only one who affirms that Pharnacia occupied the site of Cerasus; and although he is copied in this instance by the anonymous geographer, yet that writer afterwards correctly places Cerasus 150 stadia further east (p. 13). The error probably arose from a confusion of the names Choerades and Cerasus; but in consequence of this error, the name of Cerasus was in the middle ages transferred to Pharnacia, which hence still bears the name of *Kerasunt* or *Kerasonde*. (Comp. Hamilton, *Researches*, i. pp. 250, 261, foll.; Cramer, *Asia Minor*, i. p. 281.) Pharnacia is also mentioned by Stephanus Byz. (*s. v.*), several times by Strabo (ii. p. 126, xi. p. 499, xii. pp. 547, 549, 560, xiv. p. 677), and by Ptolemy (v. 6. § 5). Respecting its coins, see Eckhel (*Doctr. Num.* vol. iii. p. 357). Another town of the same name in Phrygia is mentioned by Stephanus Byz. (*s. v.*). [L. S.]

PHARODINI. [Varini.]

PHAROS (Φάρος, Ephorus, *ap. Steph. B.*, *Fr.* 151; Scyl. p. 8; Scymn. p. 427; Diodor. xv. 13; Strab. vii. p. 315), an ísland off the coast of Illyricum, which was colonised by Greek settlers from Paros, who, in the first instance, gave it the name of their own island, which was afterwards changed to Pharos. In this settlement, which took place B. C. 385, they were assisted by the elder Dionysius. When the Romans declared war against the Illyrians B. C. 229, Demetrius, a Greek of Pharos, betrayed his mistress, Queen Teuta, for which he was rewarded with the greater part of her dominions. (Polyb. ii. 11.) The traitor, relying on his connection with the court of Macedon, set the Romans at defiance; he soon brought the vengeance of the republic upon himself and his native island, which was taken by L. Aemilius in B. C. 219. (Polyb. iii. 16; Zonar. viii. 20.) Pliny (iii. 30) and Ptolemy (ii. 17. § 14) speak of the island and city under the same name, Pharia (Φαρία), and Polybius (*l. c.*) says the latter was strongly fortified. The city, the ancient capital, stood at *Stari Grad* or *Citta Vecchia*, to the N. of the island, where remains of walls have been found, and coins with the legend ΦΑΡΙΩΝ. After the fall of the Roman Empire the island continued for a long time in the hands of the Narentine pirates. Its Slavonic name is *Hvar*, a corruption of Pharos; and in Italian it is called *Lésina* or *Liesina*. For coins of Pharos see Eckhel, vol. ii. p. 160; Sestini, *Monet. Vet.* p. 42; Mionnet, vol. ii. p. 46. (Wilkinson, *Dalmatia*, vol. i. pp. 243—251; Neigebaur, *Die Sud-Slaven*, pp. 107—111.) [E. B. J.]

PHAROS (Φάρος, Strab. xvii. p. 791, seq.; Steph. B. *s. v.*: *Eth.* Φάριος), a long narrow strip of rock lying off the northern coast of Aegypt, having the New Port of Alexandreia E. and the Old Harbour SW. [Alexandreia, Vol. I. p. 97.] Its name is said to have been derived from a certain pilot of Menelaus, who, on his return from the Trojan War, died there from a serpent's bite. Pharos is mentioned in the Odyssey (iv. 355), and is described as one day's sail from Aegypt. This account has caused considerable perplexity, since Pharos is actually rather less than a mile from the seaboard of the Delta; and it is not probable that the land, in the course of centuries, has advanced or the sea receded materially. It is perfectly intelligible, however, if we suppose the author of the Odyssey to mean by Aegyptus, not the country itself but its river, since the Pharos is even now nearly a day's sail from the Canopic arm of the Nile. Any other theory is untenable; for this portion of the coast of the Delta consists of rocky bars and shelves, which remain unchanged, and, though its surface has been heightened, its superficial area has not been materially enlarged since the country was peopled. Pharos was inhabited by fishermen under the Pharaohs of Aegypt; but it first became a place of importance under the Macedonian kings. During his survey of the coast, B. C. 332, Alexander the Great perceived that the island would form, with the help of art, an excellent breakwater to the harbour of his projected capital. He accordingly caused its southern extremity to be connected with the mainland by a stone mole seven stadia, or about an English mile, in length, which from this circumstance was called the Heptastadium or Seven-furlong Bridge. At either end the mole was left open for the passage of ships, and the apertures were covered by suspension bridges. In later times a street of houses, erected on the mole itself, converted the island of Pharos into a suburb of Alexandreia, and a considerable portion of the modern city stands on the foundations of the old Heptastadium.

Yet, long after its junction with the Delta, Pharos was spoken of as an island (*ἡ παλαί νῆσος*, Aelian, *H. An.* ix. 21; *τοπρότερον νῆσος*, Zonar. iv. 10). The southern portion of this rocky ledge (*χοιράς*) was the more densely populated; but the celebrated lighthouse, or the Tower of the Pharos, stood at the NE. point, directly in a line with point Pharillon, on the eastern horn of the New Port. The lighthouse was erected, at a cost of 800 talents, in the reign of Ptolemy I., but was not completed until that of his successor Philadelphus. Its architect was Sostratus of Cnidus, who, according to Pliny (xxxvi. 12. s. 18), was permitted by his royal patron to inscribe his own name upon its base. There is indeed another story, in which it is related that Sostratus, being forbidden to engrave his name on his work, secretly cut it in deep letters on a stone of the building, which he then adroitly covered with some softer and perishable material, on which were inscribed the style and titles of Ptolemy. Thus a few generations would read the name of the king, but posterity would behold the authentic impress of the architect. (Strab. xvii. p. 791; Suidas, *s. v.* *Φάρος*; Steph. B. *s. v.*; Lucian, *de Conscrib. Hist.* c. 62.) Pharos was the seat of several temples, the most conspicuous of which was one dedicated to Hephaestos, standing near the northern extremity of the Heptastadium.

That Pharos, in common with many of the Deltaic cities, contained a considerable population of Jews, is rendered probable by the fact that here the translators of the Hebrew Scriptures resided during the progress of their work. (Joseph. *Antiq.* xii. 2. § 13.) Julius Caesar established a colony at Pharos, less perhaps to recruit a declining population than with a view to garrison a post so important as regarded the turbulent Alexandrians. (Caesar, *B. Civ.* iii. 112.) Subsequently the island seems to have been comparatively deserted, and inhabited by fishermen alone. (Montfaucon, *Sur le Phare d'Alexandrie*, *Mém. de l'Acad. des Inscript.* ix. p. 285.) [W. B. D.]

PHARPAR. [DAMASCUS.]

PHARRA'SII. [PRASII.]

PHARSA'LUS (*Φάρσαλος*: *Eth.* *Φαρσάλιος*: the territory is *Φαρσαλία*, Strab. ix. p. 430), one of the most important cities of Thessaly, situated in the district Thessaliotis near the confines of Phthiotis, upon the left bank of the Enipeus, and at the foot of Mt. Narthacium. The town is first mentioned after the Persian wars; but it is probable that it existed much earlier, since there is no other locality in this part of Thessaly to be compared to it for a combination of strength, resources, and convenience Hence it has been supposed that the city was probably named Phthia at a remote period, and was the capital of Phthiotis. (See Leake, *Northern Greece*, vol. iv. p. 484.) Among its ruins there are some remains which belong apparently to the most ancient times. On one side of the northern gateway of the acropolis are the remnants of Cyclopian walls; and in the middle of the acropolis is a subterraneous construction, built in the same manner as the treasury of Atreus at Mycenae. Leake observes that Pharsalus "is one of the most important military positions in Greece, as standing at the entrance of the most direct and central of the passes which lead from the plains of Thessaly to the vale of the Spercheius and Thermopylae. With a view to ancient warfare, the place had all the best attributes of a Hellenic polis or fortified town: a hill rising gradually to the height of 600 or 700 feet above the adjacent plain, defended on three sides by precipices, crowned with a small level for an acropolis, watered in every part of the declivity by subterraneous springs, and still more abundantly at the foot by sources so copious as to form a perennial stream. With these local advantages, and one of the most fertile plains in Greece for its territory, Pharsalus inevitably attained to the highest rank among the states of Thessaly, and became one of the largest cities of Greece, as its ruined walls still attest." The city was nearly 4 miles in circuit, and of the form of an irregular triangle. The acropolis consisted of two rocky tabular summits, united by a lower ridge. It was about 500 yards long, and from 100 to 50 broad, but still narrower in the connecting ridge. Livy speaks of Palaepharsalus (xliv. 1), and Strabo distinguishes between Old and New Pharsalus. (Strab. ix. p. 431.) It is probable that at the time of these writers the acropolis and the upper part of the town were known by the name of Palaepharsalus, and that it was only the lower part of the town which was then inhabited.

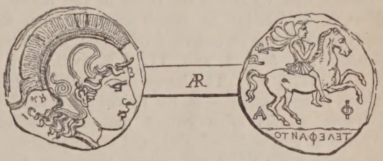
Pharsalus is mentioned by Scylax (p. 25) among the towns of Thessaly. In B. C. 455 it was besieged by the Athenian commander Myronides, after his victory in Boeotia, but without success. (Thuc. i. 111.) At the commencement of the Peloponnesian War, Pharsalus was one of the Thessalian towns that sent succour to the Athenians. (Thuc. ii. 22.) Medius, tyrant of Larissa, took Pharsalus by force, about B. C. 395. (Diod. xiv. 82.) Pharsalus, under the conduct of Polydamas, resisted Jason for a time, but subsequently formed an alliance with him. (Xen. *Hell.* vi. 1. § 2, seq.) In the war between Antiochus and the Romans, Pharsalus was for a time in the possession of the Syrian monarch; but on the retreat of the latter, it surrendered to the consul Acilius Glabrio, B. C. 191. (Liv. xxxvi. 14.)

Pharsalus, however, is chiefly celebrated for the memorable battle fought in its neighbourhood between Caesar and Pompey, B. C. 48. It is a curious fact that Caesar has not mentioned the place where he gained his great victory; and we are indebted for the name to other authorities. The exact site of the battle has been pointed out by Leake with his usual clearness. (*Northern Greece*, vol. iv. p. 475, seq.) Merivale, in his narrative of the battle (*History of the Romans under the Empire*, vol. ii. p. 286, seq.), has raised some difficulties in the interpretation of Caesar's description, which have been commented upon by Leake in an essay printed in the *Transactions of the Royal Society of Literature* (vol. iv. p. 68, seq., 2nd Series), from which the following account is taken.

A few days previous to the battle Caesar had taken possession of Metropolis, a city westward of Pharsalus, and had encamped in the plain between these two cities. Meantime Pompey arrived at Larissa, and from thence advanced southwards towards Pharsalus; he crossed the Enipeus, and encamped at the foot of the heights, which are adjacent to the modern *Férsala* on the east. Caesar's camp, or rather his last position before the battle, was in the plain between Pharsalus and the Enipeus, at the distance of about 3 miles from the still extant north-western angle of the walls of Pharsalus. There was a distance of 30 stadia, or about 4 Roman miles, from the two camps. (Appian, *B. C.* ii. 65.) Appian adds that the army of Pompey, when drawn up for battle, extended from the city of Pharsalus to the Enipeus, and that Caesar drew up his forces opposite to him. (*B. C.* ii. 75.) The battle was fought in the plain immediately below the city of Pharsalus to the north. There is a level of about 2½ miles in breadth between the Enipeus and the elevation or bank upon which stood the northern walls of Pharsalus. Merivale is mistaken in saying that "the plain of Pharsalus, 5 or 6 miles in breadth, extends along the *left* bank of the Enipeus." It is true that 5 or 6 miles is about the breadth of the plain, but this breadth is equally divided between the two sides of the river; nor is there anything to support Merivale's conjecture that the course of the river may have changed since the time of the battle. Leake observes that the plain of 2½ miles in breadth was amply sufficient for 45,000 men drawn up in the usual manner of three orders, each ten in depth, and that there would be still space enough for the 10,000 cavalry, upon which Pompey founded chiefly his hopes of victory; for the breadth of the plain being too great for Caesar's numbers, he thought himself sure of being able, by his commanding force of cavalry, to turn the enemy's right.

At first Pompey drew up his forces at the foot of the hills; but when Caesar refused to fight in this position, and began to move towards Scotussa, Pompey descended into the plain, and arranged his army in the position already described. His right wing being protected by the Enipeus, which has precipitous banks, he placed his cavalry, as well as all his archers and slingers, on the left. Caesar's left wing was in like manner protected by the Enipeus; and in the rear of his right wing, behind his small body of horse, he stationed six cohorts, in order to sustain the anticipated attack of the enemy's cavalry. Pompey resolved to await the charge. Caesar's line advanced running, halted midway to recover their breath, and then charged the enemy. While the two lines were thus occupied, Pompey's cavalry on the left began to execute the movement upon which he placed his hopes of victory; but after driving back Caesar's small body of horse, they were unexpectedly assailed by the six cohorts and put to flight. These cohorts now advanced against the rear of Pompey's left; while Caesar at the same time brought up to his front the third line, which had been kept in reserve. Pompey's troops now gave way in every direction. Caesar then advanced to attack the fortified camp of the enemy, which was defended for some time by the cohorts left in charge of it; but at length they fled to the mountains at the back of the camp. Pompey proceeded straightway to Larissa, and from thence by night to the sea-coast. The hill where the Pompeians had taken refuge being without water, they soon quitted it and took the road towards Larissa. Caesar followed them with four legions, and, by taking a shorter road, came up with them at the distance of 6 miles. The fugitives now retired into another mountain, at the foot of which there was a river; but Caesar having cut off their approach to the water before nightfall, they descended from their position in the morning and laid down their arms. Caesar proceeded on the same day to Larissa. Leake observes that the mountain towards Larissa to which the Pompeians retired was probably near Scotussa, since in that direction alone is any mountain to be found with a river at the foot of it.

In the time of Pliny, Pharsalus was a free state (iv. 8. s. 15). It is also mentioned by Hierocles (p. 642) in the sixth century. It is now named *Férsala* (τὰ Φέρσαλα), and the modern town lies at the foot of the ancient Acropolis.



COIN OF PHARSALUS.

PHARU'SII (*Φαρούσιοι*, Strab. ii. p. 131, xvii. pp. 826, 828; Ptol. iv. 6. § 17; Polyb. *ap. Plin.* v. 1. s. 8, vi. 35), a people on the W. coast of N. Africa, about the situation of whom Strabo, Pliny, and Ptolemy are in perfect agreement with one another, if the thirty journeys of Strabo (p. 826) between them and Lixus (*El-Araïsh*), on the W. coast of *Morocco*, to the S. of *Cape Spartel*, be set aside as an error either of his information or of the text; which latter is not improbable, as numbers in MSS. are so often corrupt. Nor is this mere conjecture, because Strabo contradicts himself by asserting in another place (p. 828) that the Pharusii had a great desert between them and Mauretania, which they crossed, like natives of the present day, with bags of water hung from the bellies of their horses. (Leake, *London Geog. Journ.* vol. ii. p. 16.) This locality, extending from beyond *Cape Bojador* to the banks of the *Senegal*, was the seat of the many towns of the Tyrians, amounting, according to some (Strab. p. 826), to as many as 300, which were destroyed by the Pharusii and Nigritae. (Comp. Humboldt, *Cosmos*, vol. ii. p. 129, note 123, trans.) Strabo reckons this number of 300 commercial settlements, from which this part of the coast of the Atlantic received the name of Sinus Emporicus, as an exaggeration. He appears in this to have followed the criticism of Artemidorus upon Eratosthenes, whom Strabo depreciates. The number 300 may be an exaggeration, or one not intended to be literally taken; but it is incredible that Eratosthenes should represent a coast as covered with Phoenician factories where none existed.

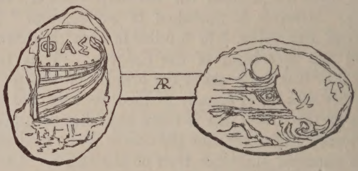
When Ezekiel prophesies the fall of Tyre, it is said (xxvii. 10) "The men of Pheres (the common version reads Persia), and Lud, and Phut were in thine armies." These Pheres thus joined with the Phut or Mauretanians, and the Ludim, who were nomads of Africa (the Septuagint and the Vulgate understand the Lydians), may be reasonably supposed to belong to the same region. Without the vowel points, the name will represent the powerful and warlike tribe whom the Greeks call Pharusii. The similarity of the names seems to have given rise to the strange story which Sallust (*B. J.* 18) copied from the Punic books, that Hercules had led an army of Persians into Africa. ("Pharusii quondam Persae," Plin. v. 8; comp. Pomp. Mela, iii. 10. § 3.) The fierce tribes of Africa thus furnished the Phoenicians with inexhaustible supplies of mercenary troops, as they afterwards did to Carthage. (Kenrick, *Phoenicia*, pp. 135, 277.) [E. B. J.]

PHARYGAE. [TARPHE.]

PHARY'GIUM (Φαρύγιον), a promontory of Phocis, with a station for shipping, lying E. of Anticyra, between Marathus and Myus, now called *Aghiá*. (Strab. ix. p. 423; Leake, *Northern Greece*, vol. ii. p. 549.)

PHASAE'LIS (Φασαηλίς, Joseph., Steph. B., *s. v.*; Φασηλίς, Ptol. v. 16. § 7; Phaselis, Plin. xiii. 4. s. 19, xxi. 5. s. 11: *Eth.* Φασαηλίτης), a town of Palestine built by Herod the Great in the Aulon or *Ghor*, N. of Jericho, by which means a tract formerly desert was rendered fertile and productive. (Joseph. xvi. 5. § 2, xvii. 11. § 5, xviii. 2. § 2, *B. J.* i. 21. § 9.) The name seems still to have existed in the middle ages, for Brocardus, quoted by Robinson, speaks of a village named Phasellum, situated a league N. of *Dûk*, and corresponding to the position of *El-'Aujeh*, where there are ruins. (Robinson, *Biblical Researches*, vol. ii. p. 305.)

PHASE'LIS (Φασηλίς: *Eth.* Φασηλίτης), a maritime town of Lycia, on the Pamphylian gulf, whence some say that it was a town of Pamphylia (Plin. v. 36; Steph. B. *s v.*; Dionys. Per. 855; *Stadiasm. Mar. Mag.* § 205); but Strabo (xiv. p. 667) distinctly informs us that Phaselis belonged to Lycia, and that Olbia was the first Pamphylian town on the coast. The town was a Dorian colony (Herod. ii. 178), situated on a headland, and conspicuous to those sailing from Cilicia to Rhodes. (Liv. xxxvii. 23; Cic. *in Verr.* ii. 4.) Behind it rose a mountain of the same name, probably the same which is elsewhere called τὰ Σόλυμα (*Stadiasm. Mar. Mag.* § 204; Strab. xiv. p. 666); and in its vicinity there was a lake and a mountain-pass leading between Mount Climax and the sea-coast into Pamphylia. Phaselis had three harbours, and rose to a high degree of prosperity, though it did not belong to the political confederacy of the other Lycian towns, but formed an independent state by itself. It is mentioned by Thucydides (ii. 69, comp. viii. 88, 89; Polyb. xxx. 9) as a place of some importance to the commerce of the Athenians with Phoenicia and Cilicia. At a later period, having become the haunt of the pirates, it was attacked and taken by Servilius Isauricus. (Cic. *in Verr.* iv. 10; Eutrop. vi. 3; Flor. iii. 6.) Although it was restored after this disaster, yet it never recovered its ancient prosperity; and Lucan (viii. 249, &c.) describes it as nearly deserted when visited by Pompey in his flight from Pharsalus. According to Athenaeus (xiv. p. 688) the town was celebrated for the manufacture of rose-perfume, and Nicander (*ap. Athen.* p. 683) praised its roses. It was the common opinion among the ancients that the phaseli (φάσηλοι), a kind of light sailing boats, were invented at Phaselis, whence all the coins of the town show the image of such a boat. Pausanias (iii. 3. § 6) reports that the spear of Achilles was exhibited in the temple of Athena at Phaselis. In Hierocles (p. 683) the name of the place is corrupted into Phasydes; and the Acts of Councils show it to have been the see of a bishop. It may also be remarked that Phaselis was the birthplace of Theodectes, a tragic poet and rhetorician of some note. (Steph. B. *s. v.*; comp. Scylax, p. 39; Ptol. v. 3. § 3, 5. § 2; Eckhel, *Doctr. Num.* iii. p. 6.) There are still considerable remains of the ancient Phaselis. The lake in its vicinity, says Beaufort (*Karamania*, p. 56), is now a mere swamp, occupying the middle of the isthmus, and was probably the source of those baneful exhalations which, according to Livy and Cicero, rendered Phaselis so unhealthy. The principal port was formed by a stone pier, at the western side of the isthmus; it projected about 200 yards into the sea, by which it has been entirely overthrown. The theatre is scooped out of the hill, and fronting it are the remains of several large buildings. There are also numerous sarcophagi, some of them of the whitest marble, and of very neat workmanship. The modern name of Phaselis is *Tekrova*. (Comp. Fellows, *Asia Minor*, p. 211, foll.; Leake, *Asia Minor*, p. 190.) [L. S.]



COIN OF PHASELIS.

PHASIA'NI (Φασιανοί), a tribe in the eastern part of Pontus, on the river Phasis, from which both they and the district called Φασιανὴ χώρα derived their names. (Xenoph. *Anab.* iv. 6. § 5, vii. 8. § 25; Diodor. xiv. 29; Eustath. *ad Dionys. Per.* 689.) [L. S.]

PHASIS (Φᾶσις), a navigable river in Colchis, on the east of the Euxine, which was regarded in ancient times as forming the boundary between Europe and Asia, and as the remotest point in the east to which a sailer on the Euxine could proceed. (Strab. xi. p. 497; Eustath. *ad Dionys. Per.* 687; Arrian, *Peripl. Pont. Eux.* p. 19; Herod. iv. 40; Plat. *Phaed.* p. 109; Anonym. *Peripl. Pont.* p. 1; Procop. *Bell. Goth.* iv. 2, 6.) Subsequently it came to be looked upon as forming the boundary line between Asia Minor and Colchis. Its sources are in the southernmost part of the Montes Moschici (Plin. vi. 4; Solin. 20); and as these mountains were sometimes regarded as a part of Mount Caucasus, Aristotle and others place its sources in the Caucasus. (Strab. xi. p. 492, xii. p. 548; Aristot. *Met.* i. 13; Procop. *l. c.*; Geogr. Rav. iv. 20.) Strabo (xi. p. 497; comp. Dionys. Per. 694; Schol. *ad Apollon. Rhod.* ii. 401) makes the Phasis in a general way flow from the mountains of Armenia, and Apollonius specifies its sources as existing in the country of the Amaranti, in Colchis. For the first part of its course westward it bore the name Boas (Procop. *Bell. Pers.* ii. 29), and after receiving the waters of its tributaries Rhion, Glaucus, and Hippus, it discharges itself as a navigable river into the Euxine, near the town of Phasis. (Strab. xi. pp. 498, 500; Plin. *l. c.*) Some of the most ancient writers believed that the Phasis was connected with the Northern Ocean. (Schol. *ad Apollon. Rhod.* iv. 259; Pind. *Pyth.* iv. 376, *Isthm.* ii. 61.) The length of its course was also erroneously estimated by some at 800 Roman miles (Jul. Honor. p. 697, ed. Gronov.), but Aethicus (*Cosmogr.* p. 719) states it more correctly to be only 305 miles. The fact is that its course is by no means very long, but rapid, and of such a nature as to form almost a semicircle; whence Agathemerus (ii. 10) states that its mouth was not far from its sources. (Comp. Strab. xi. p. 500; Apollon. Rhod. ii. 401; Ov. *Met.* vii. 6; Amm. Marc. xxii. 8; Prisc. 673.) The water of the Phasis is described as very cold, and as so light that it swam like oil on the Euxine. (Arrian, *Peripl. Pont. Eux.* p. 7, &c.; Procop. *Bell. Pers.* ii. 30; comp. Hesiod. *Theog.* 340; Hecat. *Fragm.* 187; Herod. iv. 37, 45, 86; Scylax, p. 25; Polyb. iv. 56, v. 55; Ptol. v. 10. §§ 1, 2.) The different statements of the ancients respecting the sources and the course of this river probably arose from the fact that different rivers were understood by the name Phasis; but the one which in later times was commonly designated by it, is undoubtedly the modern *Rioni* or *Rion*, which is sometimes also mentioned under the name *Fachs*, a corruption of Phasis. It has been conjectured with great probability that the river called Phasis by Aeschylus (*ap. Arrian, l. c.*) is the Hypanis; and that the Phasis of Xenophon (*Anab.* iv. 6. § 4) is no other than the Araxes, which is actually mentioned by Constantine Porphyr. (*de Admin. Imp.* 45) under the two names Erax and Phasis. [L. S.]

PHASIS (Φᾶσις), the easternmost town on the coast of the Euxine, on the southern bank, and near the mouth of the river Phasis, which is said to have received this name from the town having previously been called Arcturus. (Plut. *de Fluv. s. v.*; Eustath. *ad Dion. Per.* 689.) It was situated in a plain between the river, the sea, and a lake, and had been founded by the Milesians as a commercial establishment. (Strab. xi. p. 498; Steph. B. *s. v.*) The country around it was very fertile, and rich in timber, and carried on a considerable export commerce. In the time of Ammianus Marcellinus (xxii. 8), the place still existed as a fort, with a garrison of 400 picked men. It contained a temple of Cybele, the great goddess of the Phasiani. (Comp. Arrian, *Peripl. Pont. Eux.* p. 9; Scylax, p. 32; Strab. xi. pp. 497, 500; Ptol. v. 10. § 2, viii. 19. § 4; Pomp. Mela, i. 19; Plin. vi. 4; Zosim. ii. 33.) Some geographers regard Phasis and Sebastopolis as two names belonging to the same place [Sebastopolis]. The name of the town and river Phasis still survives in the languages of Europe in the wood pheasants (phasianae aves), these birds being said to have been introduced into Europe from those regions as early as the time of the Argonauts. (Aristoph. *Acharn.* 726; Plin. ii. 39, 44, x. 67; Martial, iii. 57, 16; Suet. *Vit.* 13; Petron. 93.) [L. S.]

PHASIS (Φᾶσις), a river of Taprobane or *Ceylon*. It is clear from the statement of Ptolemy that it was on the N. side of the island; but like other rivers and places in that island, it is hardly possible now to identify it with any modern stream. Forbiger has conjectured that it is the same as the *Awerie*. Lassen has supposed it to be the *Ambá*, in that portion of the island which was called *Nayadwîpa*. If this be so, it flowed into the sea a little to the N. of the narrow ledge of rocks which connects *Ceylon* with the mainland of *Hindostán*. Forbiger further supposes that this is the same river which Pliny calls Cydara in his account of the island of Taprobane (vi. 22. s. 24). [V.]

PHAURA. [Attica, p. 330, b.]

PHAZANIA. [Garamantes.]

PHAZE'MON (Φαζημών), a small town in the west of Pontus, south of Gazelonitis, and north of Amasia; it contained hot mineral springs, which, according to Hamilton (*Researches*, i. p. 333), are the modern baths of *Cauvsa*. (Strab. xii. pp. 553, 560, 561.) Pompey, after his victory over Mithridates, planted a colony there, and changed its name into Neapolis, from which the whole district was called Neapolitis, having previously been called Phazemonitis. (Strab. xii. p. 560; Steph. B. *s. v.* Φαμιζών, for thus the name is erroneously written.) Phazemon is generally supposed to correspond in situation with the modern town of *Mazifun* or *Marsifun*. [L. S.]

PHECA or PHECADUM, a fortress near Gomphi in Thessaly. (Liv. xxxi. 41, xxxii. 14.) [Gomphi.]

PHEGAEA. [Attica, p. 330, b.]

PHE'GIA. [Psophis.]

PHEIA or PHEA (αἱ Φειαί, Hom. *Il.* vii. 135, *Od.* xv. 297; Φειά, Thuc. Strab; Φεά, Steph. B. *s. v.*: *Eth.* Φεάτης, Steph. B.), a city of Elis in the Pisatis, situated upon the isthmus connecting the promontory Ichthys (*C. of Katákolo*) with the mainland. Strabo erroneously speaks of two promontories upon this part of the coast; one called Pheia, from the name of the neighbouring town, and another more to the south, of which he has not given the name. (Strab. viii. 343.) Pheia is mentioned by Homer, who places it near the Iardanus, which is apparently the mountain torrent north of Ichthys, and which flows into the sea on the northern side of the lofty mountain *Skaphidi*. (Hom. *l. c.*) Upon a very conspicuous peaked height upon the isthmus of Ichthys are the ruins of a castle of the middle ages, called *Pontikókastro*, built upon the remains of the Hellenic walls of Pheia. On either side of Ichthys are two harbours; the northern one, which is a small creek, was the port of Pheia; the southern one is the broad bay of *Katákolo*, which is now much frequented, but was too open and exposed for ancient navigation. The position of these harbours explains the narrative of Thucydides, who relates that in the first year of the Peloponnesian War (B. C. 431), the Athenian fleet, having sailed from Methone in Messenia, landed at Pheia (that is, in the bay of *Katákolo*), and laid waste the country; but a storm having arisen, they sailed round the promontory Ichthys into the harbour of Pheia. In front of the harbour was a small island, which Polybius calls Pheias (Strab. *l. c.*; Polyb. iv. 9). About a mile north of the small creek at *Pontikókastro*, there is a harbour called *Khortús*, which Leake is disposed to identify with the port mentioned by Thucydides, on the ground that the historian describes it "not as the port of Pheia, but as a harbour in the district Pheia" (τὸν ἐν τῇ Φθειᾷ λιμένα); but we think it more probable that the historian intended the creek at the foot of *Pontikókastro*. In any case Pheia stood on the isthmus of Ichthys, and neither at *Khortús* nor at the mouth of the torrent of *Skaphídi*, at one or other of which spots Pheia is placed by Boblaye, though at neither are there any ancient remains. (Leake, *Morea*, vol. ii. p. 189, seq., *Peloponnesiaca*, p. 213, seq.; Boblaye, *Récherches, &c.* p. 131; Curtius, *Peloponnesos*, vol. ii. p. 44, seq.)

PHELLIA. [Laconia, p. 110, a.]

PHELLOE. [Aegeira.]

PHELLUS. [Antiphellus.]

PHE'NEUS (Φένεος, Hom. *Il.* ii. 605; Φενεός, Steph. B. *s. v.*: *Eth.* Φενεάτης: the territory ἡ Φενεατική, Paus.; ἡ Φενεᾶτις, Alciphr. iii. 48; ἡ Φενική, Polyb.), a town in the NE. of Arcadia, whose territory was bounded on the N. by that of the Achaean towns of Aegeira and Pallene, E. by the Stymphalia, W. by the Cleitoria, and S. by the Caphyatis and Orchomenia. This territory is shut in on every side by lofty mountains, offshoots of Mt. Cyllene and the Aroanian chain; and it is about 7 miles in length and the same in breadth. Two streams descend from the northern mountains, and unite their waters about the middle of the valley; the united river is now called *Foniátiko*, and bore in ancient times the name of Olbius and Aroanius. (Paus. viii. 14. § 3.) There is no opening through the mountains on the S.; but the waters of the united river are carried off by *katavóthra*, or subterranean channels in the limestone rocks, and, after flowing underground, reappear as the sources of the river Ladon. In order to convey the waters of this river in a single channel to the *katavóthra*, the inhabitants at an early period constructed a canal, 50 stadia in length, and 30 feet in breadth. (Paus. *l. c.*; comp. Catull. lxviii. 109.) This great work, which was attributed to Hercules, had become useless in the time of Pausanias, and the river had resumed its ancient and irregular course; but traces of the canal of Hercules are still visible, and one bank of it was a conspicuous object in the valley when it was visited by Leake in the year 1806. The canal of Hercules, however, could not protect the valley from the danger to which it was exposed, in consequence of the *katavóthra* becoming obstructed, and the river finding no outlet for its waters. The Pheneatae related that their city was once destroyed by such an inundation, and in proof of it they pointed out upon the mountains the marks of the height to which the water was said to have ascended. (Paus. viii. 14. § 1.) Pausanias evidently refers to the yellow border which is still visible upon the mountains and around the plain; but in consequence of the great height of this line upon the rocks, it is difficult to believe it to be the mark of the ancient depth of water in the plain, and it is more probably caused by evaporation, as Leake has suggested; the lower parts of the rock being constantly moistened, while the upper are in a state of comparative dryness, thus producing a difference of colour in process of time. It is, however, certain that the Pheneatic plain has been exposed more than once to such inundations. Pliny says that the calamity had occurred five times (xxxi. 5. s. 30); and Eratosthenes related a memorable instance of such an inundation through the obstruction of the *katavóthra*, when, after they were again opened, the water rushing into the Ladon and the Alpheius overflowed the banks of those rivers at Olympia. (Strab. viii. p. 389.)

The account of Eratosthenes has been confirmed by a similar occurrence in modern times. In 1821 the *katavóthra* became obstructed, and the water continued to rise in the plain till it had destroyed 7 or 8 square miles of cultivated country. Such was its condition till 1832, when the subterraneous channels again opened, the Ladon and Alpheius overflowed, and the plain of Olympia was inundated. Other ancient writers allude to the *katavóthra* and subterraneous course of the river of Pheneus. (Theophr. *Hist. Plant.* iii. 1; Diod. xv. 49.)

Pheneus is mentioned by Homer (*Il.* ii. 605), and was more celebrated in mythical than in historical times. Virgil (*Aen.* viii. 165) represents it as the residence of Evander; and its celebrity in mythical times is indicated by its connection with Hercules. Pausanias found the city in a state of complete decay. The acropolis contained a ruined temple of Athena Tritonia, with a brazen statue of Poseidon Hippius. On the descent from the acropolis was the stadium; and on a neighbouring hill, the sepulchre of Iphicles, the brother of Hercules. There was also a temple of Hermes, who was the principal deity of the city. (Paus. viii. 14. § 4, seq.)

The lower slope of the mountain, upon which the remains of Pheneus stand, is occupied by a village now called *Foniá*. There is, however, some difficulty in the description of Pausanias compared with the existing site. Pausanias says that the acropolis was precipitous on every side, and that only a small part of it was artificially fortified; but the summit of the insulated hill, upon which the remains of Pheneus are found, is too small apparently for the acropolis of such an important city, and moreover it has a regular slope, though a very rugged surface. Hence Leake supposes that the whole of this hill formed the acropolis of Pheneus, and that the lower town was in a part of the subjacent plain; but the entire hill is not of that precipitous kind which the description of Pausanias would lead one to suppose, and it is not impossible that the acropolis may have been on some other height in the neighbourhood, and that the hill on which the ancient remains are found may have been part of the lower city.

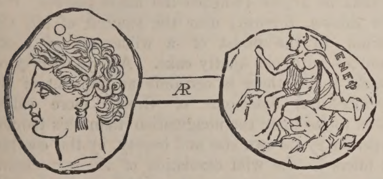
There were several roads from Pheneus to the surrounding towns. Of these the northern road to Achaia ran through the Pheneatic plain. Upon this road, at the distance of 15 stadia from the city, was a temple of Apollo Pythius, which was in ruins in the time of Pausanias. A little above the temple the road divided, the one to the left leading across Mt. Crathis to Aegeira, and the other to the right running to Pellene: the boundaries of Aegeira and Pheneus were marked by a temple of Artemis Pyronia, and those of Pellene and Pheneus by that which is called Porinas (ὁ καλούμενος Πωρίνας), supposed by Leake to be a river, but by Curtius a rock. (Paus. viii. 15. §§ 5—9.)

On the left of the Pheneatic plain is a great mountain, now called *Turtována*, but which is not mentioned by Pausanias. He describes, however, the two roads which led westward from Pheneus around this mountain,—that to the right or NW. leading to Nonacris and the river Styx, and that to the left to Cleitor. (Paus. viii. 17. § 6.) Nonacris was in the territory of Pheneus. [Nonacris.] The road to Cleitor ran at first along the canal of Hercules, and then crossed the mountain, which formed the natural boundary between the Pheneatis and Cleitoria, close to the village of Lycuria, which still bears its ancient name. On the other side of the mountain the road passed by the sources of the river Ladon. (Paus. viii. 19. § 4, 20. § 1.) This mountain, from which the Ladon springs, was called Penteleia (Πεντελεία, Hesych. and Phot. *s. v.*) The fortress, named Penteleium (Πεντέλειον), which Plutarch says was near Pheneus, must have been situated upon this mountain. (Plut. *Arat.* 39, *Cleom.* 17.)

The southern road from Pheneus led to Orchomenus, and was the way by which Pausanias came to the former city. The road passed from the Orchomenian plain to that of Pheneus through a narrow ravine (φάραγξ), in the middle of which was a fountain of water, and at the further extremity the village of Caryae. The mountains on either side were named ORYXIS (Ὄρυξις), and SCIATHIS (Σκίαθις), and at the foot of either was a subterraneous channel, which carried off the water from the plain. (Paus. viii. 13. § 6, 14. § 1.) This ravine is now called *Gióza*, from a village of this name, which occupies the site of Caryae*. The mountains on either side are evidently the Oryxis and Sciathis of Pausanias, and at the foot of either there is a *katavóthra*, as he has remarked.

The eastern road from Pheneus led to Stymphalus, across Mt. Geronteium (now *Skipézi*), which formed the boundary between the territories of the two cities.

To the left of Mt. Geronteium near the road was a mountain called Tricrena (Τρίκρηνα), or the three fountains; and near the latter was another mountain called Sepia (Σηπία), where Aepytus is said to have perished from the bite of a snake. (Paus. viii. 16. §§ 1, 2.) (Leake, *Morea*, vol. iii. p. 135, seq., *Peloponnesiaca*, p. 385, seq.; Curtius, *Peloponnesos*, vol. i. p. 185, seq.)



COIN OF PHENEUS.

PHERAE (Φέραι: *Eth.* Φεραῖος, Pheraeus). 1. One of the most ancient cities of Thessaly, was situated in the SE. corner of Pelasgiotis, W. of the lake Boebeis, and 90 stadia from Pagasae, which served as its harbour. (Strab. ix. 436.) It was celebrated in mythology as the residence of Admetus and his son Eumelus, the latter of whom led from Pherae and the neighbouring towns eleven ships to the Trojan War. (Hom. *Il.* ii. 711—715.) Pherae was one of the Thessalian towns which assisted the Athenians at the commencement of the Peloponnesian War. (Thuc. ii. 22.) At this time it was under the government of an aristocracy; but towards the end of the war Lycophron established a tyranny at Pherae, and aimed at the dominion of all Thessaly. His designs were carried into effect by his son Jason, who was elected Tagus or generalissimo of Thessaly about B. C. 374, and exercised an important influence in the affairs of Greece. He had so firmly established his power, that, after his assassination in B. C. 370, he was succeeded in the office of Tagus by his two brothers Polydorus and Polyphron. The former of these was shortly afterwards assassinated by the latter; and Polyphron was murdered in his turn by Alexander, who was either his nephew or his brother. Alexander governed his native city and Thessaly with great cruelty till B. C. 359, when he likewise was put to death by his wife Thebe and her brothers. Two of these brothers, Tisiphonus and Lycophron, successively held the supreme power, till at length in B. C. 352 Lycophron was deposed by Philip, king of Macedon, and Pherae, with the rest of Thessaly, became virtually subject to Macedonia. (For details and authorities see the *Dict. of Biogr.* under the respective names above mentioned.)

In B. C. 191 Pherae surrendered to Antiochus, king of Syria, but it shortly afterwards fell into the hands of the Roman consul Acilius. (Liv. xxxvi. 9, 14.) Situated at the end of the Pelasgian plain, Pherae possessed a fertile territory. The city was surrounded with plantations, gardens, and walled enclosures. (Polyb. xviii. 3.) Stephanus B. (*s. v.*) speaks of an old and new Pherae distant 8 stadia from each other.

In the middle of Pherae was a celebrated fountain called Hypereia. (Ὑπέρεια, Strab. ix. p. 439; Pind. *Pyth.* iv. 221; Sophocl. *ap. Schol. ad Pind. l. c.*; Plin. iv. 8. s. 15.) The fountain Messeis was also probably in Pherae. (Strab. ix. p. 432; Hom. *Il.* vi. 457; Val. Flacc. iv. 374; Plin. *l. c.*)

The remains of Pherae are situated at *Velestíno*, where the ancient walls may be traced on every side except towards the plain. On the northern side are two tabular summits, below the easternmost of which on the southern side is the fountain Hypereia, which rushes from several openings in the rock, and immediately forms a stream. Apollonius says (i. 49; comp. Schol. *ad loc.*) that Pherae was situated at the foot of Mt. Chalcodonium (Χαλκωδόνιον), which is perhaps the southern and highest summit of *Mt. Karadágh.* (Leake, *Northern Greece*, vol. iv p. 439, seq.)

2. In Messenia. [See PHARAE, No. 2.]

PHERINUM, a fortress in Thessaly, of uncertain site. (Liv. xxxii. 14.)

PHEUGARUM (Φεύγαρον), a town in the northern part of Germany, probably in the territory of the Dulgubini. (Ptol. ii. 11. § 27.) Its site is commonly assigned to the vicinity of *Paderborn* in Westphalia (Wilhelm, *Germanien*, p. 134); but nothing certain can be said about it. [L. S.]

PHIALA. [PALAESTINA, p. 519, b.]

PHIA'LIA. [PHIGALIA.]

PHIARA (Φίαρα), a town of the district Sargarausena, in Cappadocia (Ptol. v. 6. § 13), appears to be the same as the one mentioned in the Antonine Itinerary (p. 205) under the name of Phiarasis, which was 36 miles west of Sebastia. [L. S.]

PHIBALIS. [MEGARA, p. 317, a.]

PHI'CIUM. [BOEOTIA, p. 412, a.]

PHIGALIA or PHIALIA (Φιγαλία, Paus.; Φιγαλέα, Polyb. iv. 3; Φιγάλεια, Paus.; Rhianus, *ap. Steph. B. s. v.*; Φιαλία, Paus.: Φιάλεια, Polyb.: *Eth.* Φιγαλεύς, Φιαλεύς, Φιγαλείτης), an ancient town of Arcadia, situated in the south-western corner of the country, close to the frontiers of Messenia, and upon the right bank of the Neda, about halfway between the sources and the mouth of this river. The name Phigalia was more ancient than that of Phialia, but the original name had again come into use in the time of Pausanias (viii. 39. § 2). The city was said to have derived its more ancient name from Phigalus, a son of Lycaon, its original founder, and its later name from Phialus, a son of Lycaon, its second founder. (Paus. *l. c.*; Steph. B.) In B. C. 659 the inhabitants of Phigalia were obliged to surrender their city to the Lacedaemonians, but they recovered possession of it again by the help of a chosen body of Oresthasians, who, according to an oracle, perished fighting against the Lacedaemonians.

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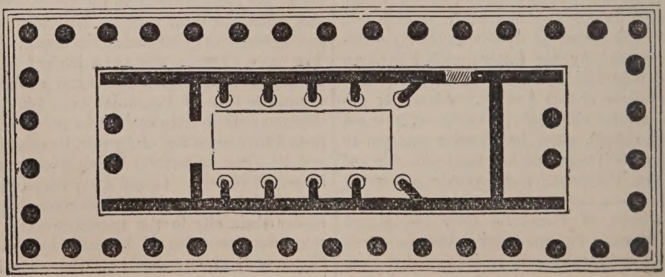
* Most editors of Pausanias have substituted Καφυαί for Καρυαί; but the latter is the reading in all the MSS., and Caphyae is in another direction, to the E. of Orchomenus.

(Paus. viii. 39. §§ 4, 5.) In B.C. 375 Phigalia was rent asunder by hostile factions; and the supporters of the Lacedaemonian party, being expelled from the city, took possession of a fortress in the neighbourhood named Heraea, from which they made excursions against Phigalia. (Diod. xv. 40.) In the wars between the Aetolians and Achaeans, Phigalia became for some time the head-quarters of the Aetolian troops, who from thence plundered Messenia, till they were at length driven out by Philip of Macedon. (Polyb. iv. 3, seq., 79, seq.) The Phigaleans possessed several peculiar customs, respecting which Harmodius of Lepreum wrote a special work. This author relates that they were given to excess both in eating and drinking, to which their cold and ungenial climate may perhaps have contributed. (Athen. iv. p. 149, x. p. 442.)

Phigalia was still a place of importance when visited by Pausanias. He describes it as situated upon a lofty and precipitous hill, the greater part of the walls being built upon the rocks. There are still considerable remains of the ancient walls above the modern village of *Pávlitza.* The city was upwards of two miles in circumference. The rock, upon which it stood, slopes down towards the Neda; on the western side it is bounded by a ravine and on the eastern by the torrent Lymax, which flows into the Neda. The walls are of the usual thickness, faced with masonry of the second order, and filled in the middle with rubble. On the summit of the acropolis within the walls are the remains of a detached citadel, 80 yards in length, containing a round tower at the extremity, measuring 18 feet in the interior diameter. In ancient times a temple of Artemis Soteira stood on the summit of the acropolis. On the slope of the mountain lay the gymnasium and the temple of Dionysus Acratophorus; and on the ground below, where the village of upper *Pávlitza* stands, was the agora, adorned with a statue of the pancratiast Arrachion, who lost his life in the Olympic games, and with the sepulchre of the Oresthasians, who perished to restore the Phigaleans to their native city. (Paus. viii. 39. §§ 5, 6, 40. § 1.) Upon a rock, difficult of access, near the union of the Lymax and the Neda, was a temple of Eurynome, supposed to be a surname of Artemis, which was opened only once a year. In the same neighbourhood, and at the distance of 12 stadia from the city, were some warm baths, traces of which, according to the French Commission, are visible at the village of *Tragói*, but the waters have long ceased to flow. (Paus. viii. 41. § 4, seq.)

Phigalia was surrounded by mountains, of which Pausanias mentions two by name, Cotilium (τὸ Κωτίλιον) and Elakum (τὸ Ἐλάϊον), the former to the left of the city, at the distance of 30 stadia, and the latter to the right at the distance of 30 stadia. As Cotilium lies to the NE. of Phigalia, and Pausanias in this description seems to have looked towards the east, Mt. Elaeum should probably be placed on the opposite side of Phigalia, and consequently to the south of the Neda, in which case it would correspond to the lofty mountain of *Kúvela.* Mt. Elaeum contained a cavern sacred to Demeter the Black, situated in a grove of oaks. Of the position of Mt. Cotilium there is no doubt. On it was situated the temple of Apollo Epicurius, which was built in the Peloponnesian War by Ictinus, the architect of the Parthenon at Athens. It was erected by the Phigaleans in consequence of the relief afforded by Apollo during the plague in the Peloponnesian War, whence he received the surname of Epicurius. The temple stood in a place called Bassae, and according to Pausanias excelled all the temples of Peloponnesus, except that of Athena Alea at Tegea, in the beauty of the stone and the accuracy of its masonry. He particularly mentions that the roof was of stone as well as the rest of the building. (Paus. viii. 41. §§ 7, 8.) This temple still remains almost entire, and is next to the Theseium at Athens the best preserved of the temples of Greece. It stands in a glen (whence the name Βᾶσσαι, Dor. for Βῆσση, Βῆσσαι) near the summit of Mt. Cotilium, in the midst of a wilderness of rocks, studded with old knotty oaks. An eye-witness remarks that "there is certainly no remnant of the architectural splendour of Greece more calculated to fascinate the imagination than this temple; whether by its own size and beauty, by the contrast it offers to the wild desolation of the surrounding scenery, or the extent and variety of the prospect from its site." (Mure, *Tour in Greece*, vol. ii. p. 270.) A spring rises about 10 minutes SW. of the temple, and soon afterwards loses itself in the ground, as Pausanias has described. North of the temple was the highest summit of the mountain, which one reaches in 10 minutes' time by a broad road constructed by the Greeks. This summit was called Cotilum (Κώτιλον), whence the whole mountain derived the name of Cotilian; here was a sanctuary of Aphrodite, of which there are still some traces. The grandeur of the ruins of the temple have given to the whole of the surrounding district the name of the Columns (στοὺς στύλους or κολόνναις). The temple is at least two hours and a half from the ruins of the city, and consequently more than the 40 stadia, which Pausanias mentions as the distance from Phigalia to Cotilium; but this distance perhaps applies to the nearest part of the mountain from the city.

In modern times the temple remained long unknown, except to the shepherds of the country. Chandler, in



GROUND PLAN OF THE TEMPLE OF APOLLO AT BASSAE

1765, was the first who gave any account of it: it was subsequently visited and described by Gell, Dodwell, and others; and in 1812 the whole temple was very carefully examined by a body of artists and scholars, who cleared away the ruins of the cella, and thus became acquainted with the exact form of the interior of the building. The results of these labours are given by Stackelberg, *Der Apollotempel zu Bassä in Arkadien*, Rom. 1826. The temple was a peripteral building of the Doric order. The stone of which it is built is a hard yellowish-brown limestone, susceptible of a high polish. It faces nearly north and south, was originally about 125 feet in length and 48 in breadth, and had 15 columns on either side, and 6 on either front. There were also 2 columns in the pronaos and 2 in the posticum; so that the total number in the peristyle was 42, of which 36 are standing. The cella was too narrow to allow of interior rows of columns as in the Parthenon; but on either side of the cella five fluted Ionic semi-columns projected from the walls, which supported the timbers of the hypaethron. The frieze of the cella, representing contests between the Centaurs and the Lapithae, and between Amazons and Greeks, is now in the British Museum. (Leake, *Morea*, vol. i. p. 490, seq., vol. ii. p. 1, seq.; Ross, *Reisen im Peloponnes*, p. 98, seq.; Boblaye, *Récherches, &c.*, p. 165; Curtius, *Peloponnesos*, vol. i. p. 318, seq.)

PHIGAMUS (Φιγαμοῦς or Φυγαμούς), a small coast river in Pontus, flowing into the Euxine 160 stadia west of Polemonium. (Arrian, *Peripl. Pont. Eux.* p. 16; Anonym. *Peripl. P. E.* p. 11.) [L. S.]

PHILA, one of the small islands on the south coast of Gallia, which Pliny (iii. 5) enumerates between the Stoechades (*Isles d'Hières*) and Lero and Lerina (*Les Lérins*). Pliny's words are: "Tres Stoechades . . . Ab his Sturium, Phoenice, Phila: Lero et Lerina adversum Antipolim." There seem to be no means of determining which of the islets between the *Isles d' Hières* and *Sainte Marguerite* represent these three small islands of Pliny. [LERINA; LERON.] [G. L.]

PHILA (Φίλα), a frontier fortress of Macedonia towards Magnesia, and distant 5 M. P. from Heracleia, which stood near the mouth of the Peneus, on the left bank. It was occupied by the Romans when their army had penetrated into Pieria by the passes of Olympus from Thessaly. (Liv. xlii. 67, xliv. 2, 3, 7, 8, 34.) Stephanus of Byzantium (*s. v.*) asserts that it was built by Demetrius, son of Antigonus Gonatas, and father of Philip, who named it, after his mother, Phila. [E. B. J.]

PHILADELPHEIA (Φιλαδέλφεια: *Eth.* Φιλαδελφεύς). 1. An important city in the east of Lydia, on the north-western side of Mount Tmolus, and not far from the southern bank of the river Cogamus, at a distance of 28 miles from Sardes. (Plin. v. 30; *It. Ant.* p. 336.) The town was founded by Attalus Philadelphus of Pergamum. (Steph. B. *s. v.*) Strabo (xiii. p. 628, comp. xii. p. 579), who places it on the borders of Catacecaumene, remarks that it frequently suffered from violent shocks of earthquakes; the walls and houses were constantly liable to be demolished, and in his time the place had become nearly deserted. During the great earthquake in the reign of Tiberius it was again destroyed. (Tac. *Ann.* ii. 47.) But in the midst of these calamities Christianity flourished at Philadelpheia at an early period, as is attested by the book of Revelations (iii. 7). The town, which is mentioned also by Ptolemy (v. 2. § 17) and Hierocles (p. 669), gallantly defended itself against the Turks on more than one occasion, until at length it was conquered by Bajazid in A. D. 1390. (G. Pachym. p. 290; Mich. Duc. p. 70; Chalcond. p. 33.) It now bears the name *Allahsher*, but is a mean though considerable town. Many parts of its ancient walls are still standing, and its ruined churches amount to about twenty-four. (Chandler, *Travels*, p. 310, foll.; Richter, *Wallfahrten*, p. 513, foll.)

2. A town in the interior of Cilicia Aspera, on the river Calycadnus, above Aphrodisias. (Ptol. v. 8. § 5; Hierocl. p. 710, who mentions it among the episcopal sees of Isauria.) Beaufort (*Karamania*, p. 223) supposes the site to be represented by the town of *Mout* or *Mood*, which Leake regards as the site once occupied by Claudiupolis (*Asia Minor*, p. 17). [L. S.]

3. A town of Palestine in the district of Peraea, east of Jordan, near the river Jabbok, was the later name of Rabbath-Ammon, sometimes called Rabbah only, the ancient capital of the Ammonites. (*Deut.* iii. 11; *Josh.* xiii. 25.) It was besieged by Joab and taken by David. (2 *Sam.* xi. 1, xii. 26—31; 1 *Chron.* xx. 1.) It recovered its independence at a later period, and we find the prophets denouncing its destruction. (*Jer.* xlix. 3; *Ezek.* xxv. 5.) Subsequently, when this part of Palestine was subject to Aegypt, the city was restored by Ptolemy Philadelphus, who gave it the name of Philadelpheia. (Steph. B. *s. v.*; Euseb. *Onom. s. v.* Ῥάμαθ, Ἀμμάν.) Stephanus says that it was originally called Ammana, afterwards Astarte, and lastly Philadelpheia. It is frequently mentioned under its new name by Josephus (*B. J.* i. 6. § 3, i. 19. § 5, ii. 18. § 1), and also by Ptolemy (v. 17. § 23), Pliny (v. 18. s. 16), Hierocles (p. 722), and upon coins. (Eckhel, vol. iii. p. 351.) The old name, however, did not go out of use, for Polybius speaks of the city under the name of Rabbatamana (Ῥαββατάμανα, v. 71); and the ruins are now called *Amman*, a name which they also bore in the time of Abulfeda. (*Tab. Syr.* p. 91.) Burckhardt has given a description of these ruins, with a plan. The most important are the remains of a large theatre. There are also remains of several temples, some of the columns being three feet and a half in diameter. A river flows through the ruins of the town. (Burckhardt, *Syria*, p. 357.)

PHILAE (Φιλαί, Strab. i. p. 40, xvii. pp. 803, 818, 820; Diod. i. 22; Ptol. iv. 5. § 74; Senec. *Quaest. Nat.* iv. 1; Plin. v. 9. s. 10), was, as the number of the word both in the Greek and Latin denotes, the appellation of two small islands situated in lat. 24° N., just above the cataract of Syene. Groskurd (*Strab.* vol. iii. p. 399) computes the distance between these islands and Syene at about 6½ miles. Philae proper, although the smaller, is, from its numerous and picturesque ruins, the more interesting of the two. It is not more than 1250 English feet, or rather less than a quarter of a mile, long, and about 400 feet broad. It is composed of Syenite stone: its sides are steep and perhaps escarped by the hand of man, and on their summits was built a lofty wall encompassing the island. For Philae, being accounted one of the burying-places of Osiris, was held in high reverence both by the Aegyptians to the N. and the Aethiopians to the S.: and it was deemed profane for any but priests to dwell therein, and was accordingly sequestered and denominated "the unapproachable" (ἄβατος, Plut. *Is. et Osir.* p. 359; Diod. i. 22). It was reported too that neither birds flew over it nor fish approached its shores. (Senec. *Quaest. Nat.* iv. 2.) These indeed were the traditions of a remote period; since in the time of the Macedonian kings of Aegypt Philae was so much resorted to, partly by pilgrims to the tomb of Osiris, partly by persons on secular errands, that the priests petitioned Ptolemy Physcon (B. C. 170—117) to prohibit public functionaries at least from coming thither and living at their expense. The obelisk on which this petition was engraved was brought into England by Mr. Bankes, and its hieroglyphics, compared with those of the Rosetta stone, threw great light upon the Aegyptian phonetic alphabet. The islands of Philae were not, however, merely sacerdotal abodes; they were the centres of commerce also between Meroë and Memphis. For the rapids of the cataracts were at most seasons impracticable, and the commodities exchanged between Aegypt and Aethiopia were reciprocally landed and re-embarked at Syene and Philae. The neighbouring granite-quarries attracted hither also a numerous population of miners and stonemasons; and, for the convenience of this traffic, a gallery or road was formed in the rocks along the E. bank of the Nile, portions of which are still extant. Philae is also remarkable for the singular effects of light and shade resulting from its position near the tropic of Cancer. As the sun approaches its northern limit the shadows from the projecting cornices and mouldings of the temples sink lower and lower down the plain surfaces of the walls, until, the sun having reached its highest altitude, the vertical walls are overspread with dark shadows, forming a striking contrast with the fierce light which embathes all surrounding objects. (Ritter, *Erdkunde*, vol. i. p. 680, seq.)

The hieroglyphic name of the smaller island is *Philak*, or boundary. As their southern frontier, the Pharaohs of Aegypt kept there a strong garrison, and, for the same reason, it was a barrack also for Macedonian and Roman soldiers.

The most conspicuous feature of both islands is their architectural wealth. Monuments of very various eras, extending from the Pharaohs to the Caesars, occupy nearly their whole area. The principal structures, however, lie at the S. end of the smaller island. The most ancient, at present discovered, are the remains of a temple of Athor (Aphrodite), built in the reign of Nectanebus. The other ruins are for the most part coeval with the Ptolemaic times, more especially with the reigns of Philadelphus, Epiphanes, and Philometor (B. C. 282—145), with many traces of Roman work as recent as Claudius I. (A. D. 41—54). The chief temple in Philae, dedicated to Ammon-Osiris, was approached from the river through a double colonnade. In front of the propyla were two colossal lions in granite, behind which stood a pair of obelisks, each 44 feet high. The propyla were pyramidal in form and colossal in dimensions. One stood between the dromos and pronaos, another between the pronaos and the portico, while a smaller one led into the sekos or adytum. At each corner of the adytum stood a monolithal shrine, the cage of a sacred hawk. Of these shrines one is now in the Louvre, the other in the Museum at Florence. Right and left of the entrance into the principal court are two small temples or rather chapels, one of which, dedicated to Athor, is covered with sculptures representing the birth of Ptolemy Philometor, under the figure of the god Horus. The story of Osiris is everywhere represented on the walls of this temple, and two of its inner chambers are particularly rich in symbolic imagery. Upon the two great propyla are Greek inscriptions intersected and partially destroyed by Aegyptian figures cut across them. The inscriptions belong to the Macedonian era, and are of earlier date than the sculptures, which were probably inserted during that interval of renascence for the native religion which followed the extinction of the Greek dynasty in Aegypt. (B. C. 30.) The monuments in both islands indeed attest, beyond any others in the Nile-valley, the survival of pure Aegyptian art centuries after the last of the Pharaohs had ceased to reign. Great pains have been taken to mutilate the sculptures of this temple. The work of demolition is attributable, in the first instance, to the zeal of the early Christians, and afterwards to the policy of the Iconoclasts, who curried favour for themselves with the Byzantine court by the destruction of heathen as well as Christian images. The soil of Philae was carefully prepared for the reception of its buildings,—being levelled where it was uneven, and supported by masonry where it was crumbling or insecure. For example, the western wall of the Great Temple, and the corresponding wall of the dromos, are supported by very strong foundations, built below the level of the water, and resting on the granite which in this region forms the bed of the Nile. Here and there steps are hewn out from the wall to facilitate the communication between the temple and the river.

At the S. extremity of the dromos of the Great Temple is a smaller temple, apparently dedicated to Isis; at least the few columns which remain of it are surmounted with the head of that goddess. Its portico consists of twelve columns, four in front and three deep. Their capitals represent various forms and combinations of the palm-branch, the *dhoum*-leaf, and the lotus-flower. These, as well as the sculptures on the columns, the ceilings, and the walls, were painted with the most vivid colours, which, owing to the dryness of the climate, have lost little of their original brilliance.

Philae was a seat of the Christian religion as well as of the ancient Aegyptian faith. Ruins of a Christian church are still visible, and more than one adytum bears traces of having been made to serve at different eras the purposes of a chapel of Osiris and of Christ. For a more particular account of the architectural remains of Philae we must refer the reader to the works of Dénon, Gau, Rosellini, Russegger, and Hamilton (*Aegyptiaca*). The latter has minutely described this island—the Loretto of ancient Aegypt. The Greek inscriptions found there are transcribed and elucidated by Letronne.

A little W. of Philae lies a larger island, anciently called Snem or Senmut, but now by the Arabs *Beghé*. It is very precipitous, and from its most elevated peak affords a fine view of the Nile, from its smooth surface S. of the islands to its plunge over the shelves of rock that form the First Cataract. Philae, *Beghé*, and another lesser island, divide the river into four principal streams, and N. of them it takes a rapid turn to the W. and then to the N., where the cataract begins. *Beghé*, like Philae, was a holy island; its rocks are inscribed with the names and titles of Amunoph III., Rameses the Great, Psammitichus, Apries, and Amasis, together with memorials of the Macedonian and Roman rulers of Aegypt. Its principal ruins consist of the propylon and two columns of a temple, which was apparently of small dimensions, but of elegant proportions. Near them are the fragments of two colossal granite statues, and also an excellent piece of masonry of much later date, having the aspect of an arch belonging to some Greek church or Saracen mosque. [W. B. D.]

PHILAEA (Φιλαία), a fort on the coast of Cilicia, is mentioned only in the Stadiasmus Maris Magni (§§ 167, 168). [L. S.]

PHILAENI and PHILAENORUM ARAE (*Φιλαίνου* or *Φιλαίνων βωμοί*, Scyl. p. 47; Polyb. iii. 39. § 2, x. 40. § 7; Strab. iii. p. 171, xvii. p. 836; Ptol. iv. 3. § 14, iv. 4. § 3; *Stadiasm.* § 84; Pomp. Mela, i. 7. § 6; Plin. v. 4), the E. frontier of Carthage towards Cyrene, in the middle of the Greater Syrtis. About the middle of the fourth century B. C., according to a wild story which may be read in Sallust (*B. J.* 79; comp. Val. Max. v. 6. § 4), these monuments commemorated the patriotic sacrifice of the two Philaeni, Carthaginian envoys. These pillars, which no longer existed in the time of Strabo (p. 171), continued to give a name to the spot from which they had disappeared. The locality is assigned to *Râs Linouf*, a headland a little to the W. of *Múktar*, the modern frontier between *Sórt* and *Barka.* The Peutinger Table has a station of this name 25 M. P. from Anabricis; and, at the same distance from the latter, the Antonine Itinerary has a station BENADAD-ARI, probably a Punic name for Philenian Altars, as they were named by the Greeks of Cyrene. (Beechey, *Expedition to the Coast of Africa*, p. 218; Barth, *Wanderungen*, pp. 344, 366, 371.) [E. B. J.]

PHILAIDAE. [ATTICA, p. 332, b.]

PHILANO'RIUM. [HERMIONE, p. 1058, a.]

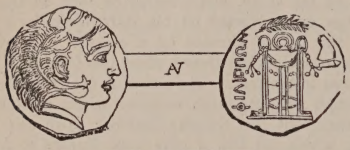
PHILEAE (Mela, ii. 2. § 5), or PHILIAS (*Tab. Peut.*; Geog. Rav. iv. 6, v. 12; *Φιλέας*, Scymn. v. 722; Steph. B. 698, who, however, has also the forms *Φιλέα* and *Φινέα*; *Φιλία*, Anon. B. *Per. P. Eux.*, who also says that it was called *Φρυγία*, with which name it is likewise found in Arrian, *Per. P. Eux.* p. 25; comp. Zosim. i. 34), a town on the coast of Thrace, built by the Byzantines, on a promontory of the same name. It still exists under the slightly altered appellation of *Fillea* or *Filine.* [T.H.D.]

PHILEROS. [MYGDONIA.]

PHILIA (*Φιλία ἄκρα*, Ptol. iii. 11. § 4), a promontory on the coast of Thrace, 310 stadia SE. of Salmydessus (*Kara Burnu?*), with a town of the same name. [T. H. D.]

PHILIPPI (*Φίλιπποι*: *Eth.* *Φιλλιππεύς*, *Φιλιππήσιος*), a city of Macedonia, which took its name from its founder, Philip, the father of Alexander. Originally, it had been called CRENIDES (*Κρηνίδες*, Strab. vii. p. 331; Appian, *B. C.* iv. 105, 107; Steph. B. *s. v.* *Φίλιπποι*), or the "Place of Fountains," from the numerous streams in which the Angites takes its source. Near Crenides were the principal mines of gold in a hill called according to Appian (*l. c.*) DIONYSI COLLIS (*λόφος Διονύσου*), probably the same mountain as that where the Satrae possessed an oracle of Dionysus interpreted by the Bessi. (Herod. vii. 111.) Crenides does not appear to have belonged to the Thasians in early times, although it was under their dominion in the 105th Olympiad (B. C. 360). When Philip of Macedon got possession of the mines, he worked them with so much success, that they yielded 1000 talents a year, although previously they had not been very productive. (Diodor. xvi. 4—8.) The old city was enlarged by Philip, after the capture of Amphipolis, Pydna, and Potidaea, and fortified to protect his frontier against the Thracian mountaineers. On the plain of Philippi, between Haemus and Pangaeus, the last battle was lost by the republicans of Rome. Appian (*l. c.*) has given a clear description of Philippi, and the position on which Cassius and Brutus encamped. The town was situated on a steep hill, bordered to the N. by the forests through which the Cassian army advanced,—to the S. by a marsh, beyond which was the sea, to the E. by the passes of the Sapaei and Corpili, and to the W. by the great plains of Myrcinus, Drabescus, and the Strymon, which were 350 stadia in length. Not far from Philippi, was the hill of Dionysus, containing the gold mines called Asyla; and 18 stadia from the town, were two other heights, 8 stadia asunder; on the one to the N. Brutus pitched his camp, and Cassius on that to the S. Brutus was protected on his right by rocky hills, and the left of Cassius by a marsh. The river Gangas or Gangites flowed along the front, and the sea was in the rear. The camps of the two leaders, although separate, were enclosed within a common entrenchment, and midway between them was the pass, which led like a gate from Europe to Asia. The galleys were at Neapolis, 70 stadia distant, and the commissariat in Thasos, distant 100 stadia. Dion Cassius (xlvii. 35) adds, that Philippi was near Pangaeus and Symbolum, and that Symbolum, which was between Philippi and Neapolis, was so called because it connected Pangaeus with another mountain stretching inland; which indentities it with the ridge which stretches from *Právista* to *Kavála*, separating the bay of *Kavála* from the plain of Philippi. The Pylae, therefore, could be no other than the pass over that mountain behind *Kavála.* M. Antonius took up his position on the right, opposite to that of Cassius, at a distance of 8 stadia from the enemy. Octavius Caesar was opposed to Brutus on the "left hand of the even field." Here, in the autumn of B. C. 42, in the first engagement, Brutus was successful against Octavius, while Antonius had the advantage over Cassius. Brutus, incompetent to maintain the discipline of his troops, was forced to fight again; and in an engagement which took place on the same ground, twenty days afterwards, the Republic perished. Regarding the battle a curious mistake was repeated by the Roman writers (Manil. i. 908; Ovid, *Met.* xv. 824; Flor. iv. 42; Lucan, i. 680, vii. 854, ix. 271; Juv. viii. 242), who represented it as fought on the same ground as Pharsalia,—a mistake which may have arisen from the ambiguity in the lines of Virgil (*Georg.* i. 490), and favoured by the fact of the double engagement at Philippi. (Merivale, *Hist. of Roman Empire*, vol. iii. p. 214.) Augustus afterwards presented it with the privileges of "a colonia," with the name "Col. Jul. Aug. Philip." (Orelli, *Inscr.* 512, 3658, 3746, 4064; and on coins; Rasche, vol. iii. pt. 2. p. 1120), and conferred upon it the "Jus Italicum." (Dion Cass. li. 4.) It was here, in his second missionary journey, that St. Paul, accompanied by Silas, came into contact with the itinerant traders in popular superstitions (*Acts*, xvi. 12—40); and the city was again visited by the Apostle on his departure from Greece. (*Acts*, xx. 6.) The Gospel obtained a home in Europe here, for the first time; and in the autumn of A. D. 62, its great teacher, from his prison, under the walls of Nero's palace, sent a letter of grateful acknowledgment to his Macedonian converts. Philippi was on the Egnatian road, 33 M. P. from Amphipolis, and 21 M. P. from Acontisma. (*Itin. Anton.*; *Itin. Hierosol.*) The Theodosian Table presents two roads from Philippi to Heracleia Sintica. One of the roads passed round the N. side of the lake Cercinitis, measuring 55 M. P., the other took the S. side of the lake, and measured 52 M. P. When Macedonia was divided into two provinces by Theodosius the Younger, Philippi became the ecclesiastical head of Macedonia Prima (Neale, *Hist. of East. Church*, vol. i. p. 92), and is mentioned in the Handbook of Hierocles.

The site, where there are considerable remains of antiquity, is still known to the Greeks by its ancient name; by the Turks the place is called *Felibedjík.* For coins of Philippi, see Eckhel, vol. ii. p. 75. (Leake, *Northern Greece*, vol. iii. pp. 215—223.) [E.B.J.]



COIN OF PHILIPPI.

PHILIPPI PROM. (Φιλίππου ἄκρα, *Stadiasm.* § 85), a headland on the coast of the Great Syrtis, identical with the HIPPI PROM. of Ptolemy (iv. 3. § 14), and with the remarkable projection of high cliff into the sea, on which are traces of a strong fortress, at *Râs Bergawâd.* Beechey (*Expedition to the N. Coast of Africa*, p. 188) identifies this cliff, which he calls *Bengerwâd*, with Euphrantas; but this is a mistake, as is shown by Barth (*Wanderungen*, p. 367), who refers the station AD TURREM (*Peut. Tab.*) to this headland. [E. B. J.]

PHILIPPO'POLIS. 1. (Φιλιππόπολις, Ptol. iii. 11. § 12; Polyb. v. 100; Steph. B. *s. v.*), a town of Thrace, founded by Philip of Macedon, on the site of a previously existing town, called Eumolpias or Poneropolis. (Amm. Marc. xxvi. 10. § 4; Plin. iv. 11. s. 18.) From its situation on a hill with three peaks or summits, it was also called Trimontium. (Plin. *l. c.*; Ptol. *l. c.*) It lay on the SE. side of the Hebrus. The Thracians, however, regained possession of it (Polyb. *l. c.*; Liv. xxxix. 53), and it remained in their hands till they were subdued by the Romans. Its size may be inferred from the fact of the Goths having slaughtered 100,000 persons in it (Amm. Marc. xxxi. 5. § 17), though doubtless many persons from the environs had taken refuge there. The assumption that it likewise bore the name of Hadrianopolis, rests only on an interpolation in Ptolemy. It is still called *Philippopoli*, and continues to be one of the most considerable towns of Thrace. (Tac. *Ann.* iii. 38; *Itin. Ant.* p. 136; Hierocl. p. 635.) [T.H.D.]

2. A city of Arabia, near Bostra, founded by the Roman emperor Philippus, who reigned A. D. 244—249, and who was a native of Bostra. (Aurel. Vict. *de Caes.* 28; Cedrenus, p. 257, ed. Paris., vol. i. p. 451, ed. Bonn; Zonar. xii. 19.) Some writers suppose that Philippopolis was only a later name of Bostra, and it must be admitted that the words of Cedrenus and Zonaras are ambiguous; but they are mentioned as two different places in the Councils. (Labbei, *Concil.* vol. viii. pp. 644, 675; Wesseling, *ad Hierocl.* p. 722.)

PHILISTI'NI. [PALAESTINA.]

PHILOBOEO'TUS (Φιλοϐοιωτός), a fertile woody hill in the plain of Elateia in Phocis, at the foot of which there was water. (Plut. *Sull.* 16.) This description, according to Leake, agrees with the remarkable insulated conical height between *Bissikéni* and the Cephissus. (*Northern Greece*, vol. ii. p. 194.)

PHILOCALEIA (Φιλοκάλεια), a town on the coast of Pontus Cappadocius, 90 stadia to the east of Argyria, and 100 to the west of Coralla. (Arrian, *Peripl. Pont. Eux.* p. 17; Anonym. *Peripl. P. E.* p. 13; Plin. vi. 4.) Cramer (*Asia Minor*, i. p. 283) is inclined to identify it with the modern *Helehou*, about half-way between *Keresoun* and *Trebizond*, while Hamilton (*Researches*, i. p. 254) seeks its site near the promontory of *Kara Bouroun*, where a large river falls into the sea, which is more in accordance with Pliny's words. [L. S.]

PHILOME'LIUM, PHILOME'LUM (Φιλομήλιον: *Eth.* Φιλομηλεύς, Philomeliensis), a town in the south-eastern part of Phrygia, which perhaps derived its name from the number of nightingales found in the district. It was situated in a plain not far from the borders of Lycaonia, on the great road from Synnada to Iconium. (Cic. *ad Fam.* iii. 8, xv. 4; Strab. xiv. p. 663, comp. with xii. p. 577; Ptol. v. 2. § 25; Steph. B. *s. v.*) Philomelium belonged to the conventus of Synnada (Plin. v. 25), and is mentioned in later times as belonging to Pisidia (Hierocl. p. 672; Ptol. *l. c.*), the Pisidians in their pronunciation changing its name into Philomede or Philomene. (Procop. *Hist. Arc.* 18.) The town is often alluded to by the Byzantine historians in the wars of the Greek emperors with the sultans of Iconium. (Anna Comn. p. 473; Procop. *l. c.*; Nicet. *Ann.* p. 264.) Col. Leake (*Asia Minor*, p. 59) believes that the place was situated near the modern *Ilgun;* but it is more probable that we have to look for its site at *Akshehr*, where ruins and inscriptions attest the existence of an ancient town. (Hamilton, *Researches*, i. p. 472, ii. p. 184; Arundell, *Discoveries*, i. p. 282, foll.) [L. S.]

PHILO'TERA. 1. (Φιλωτέρα, Strab. xvi. p. 769; Steph. B. *s. v.*; Plin. vi. 29. s. 33; Φιλωτέρας λιμήν, Ptol. iv. 5. § 14; Φιλωτερίς, Apollod. *ap. Steph. B. s. v.*; *Eth.* Φιλωτερίτης), a town in Upper Aegypt in the country of the Troglodytae, on the Arabian Gulf, near Myos-Hormus. It was named after a sister of Ptolemy Philadelphus, and was founded by Satyrus, who was sent by Ptolemy to explore the country of the Troglodytae. (Strab. *l. c.*; see Meineke, *ad Steph. B. l. c.*)

2. (*Eth.* Φιλωτέριος), a city in Coele-Syria on the lake of Tiberias. (Steph. B. *s. v.*; Polyb. v. 70.) Stephanus says that in consequence of the Ethnic Φιλωτέριος some called the city Φιλωτερία; and in Polybius it is written Φιλοτερία.

PHILOTE'RIA. [PHILOTERA, No. 2.]

PHILYRE'IS (Φιλυρηΐς), an island off the coast of Pontus, in the Euxine. It must have been situated near Cape Zephyrium, opposite the district inhabited by the Philyres, from which, in all probability, it derived its name. (Apollon. Rhod. ii. 1231; comp. Amm. Marc. xxii. 8; Dionys. Per. 766; Steph. B. *s. v.* Φίλυρες.) Hamilton (*Researches*, i. p. 261) identifies it with the small rocky island 2 miles west of *Cape Zefreh*, and between it and the island of *Kerasonde Ada.* [L. S.]

PHINNI (Φίννοι). [FENNI.]

PHINO'POLIS (Φινόπολις, Ptol. iii. 11. § 4; Strab. vii. p. 319), a maritime town of Thrace, not far from the junction of the Bosporus with the

Euxine, and close to the town of Phileae. It has been variously identified with *Inimakale*, *Mauromolo*, and *Derkus*. (Mela, ii. 2; Plin. iv. 11. s. 18, v. 32. s. 43.) [T. H. D.]

PHI'NTIAS (Φιντίας: *Eth.* Phintiensis: *Alicata*), a city on the S. coast of Sicily, situated at the mouth of the river Himera, about midway between Agrigentum and Gela. It was not an ancient city, but was founded about 280 B. C. by Phintias, tyrant of Agrigentum, who bestowed on it his own name, and laid it out on a great scale, with its walls, temples, and agora. He then peopled it with the inhabitants of Gela, which he utterly destroyed, compelling the whole population to migrate to his newly founded city. (Diod. xxii. 2, p. 495.) Phintias, however, never rose to a degree of importance at all to be compared to that of Gela: it is mentioned in the First Punic War (B. C. 249) as affording shelter to a Roman fleet, which was, however, attacked in the roadstead by that of the Carthaginians, and many of the ships sunk. (Diod. xxiv. 1, p. 508.) Cicero also alludes to it as a seaport, carrying on a considerable export trade in corn. (Cic. *Verr.* iii. 83.) But in Strabo's time it seems to have fallen into the same state of decay with the other cities on the S. coast of Sicily, as he does not mention it among the few exceptions. (Strab. vi. p. 272.) Pliny, indeed, notices the Phintienses (or Phthinthienses as the name is written in some MSS.) among the stipendiary towns of Sicily; and its name is found also in Ptolemy (who writes it Φθινθία); but it is strange that both these writers reckon it among the inland towns of Sicily, though its maritime position is clearly attested both by Diodorus and Cicero. The Antonine Itinerary also gives a place called "Plintis," doubtless a corruption of Phintias, which it places on the road from Agrigentum along the coast towards Syracuse, at the distance of 23 miles from the former city. (*Itin. Ant.* p. 95.) This distance agrees tolerably well with that from *Girgenti* to *Alicata*, though somewhat below the truth; and it seems probable that the latter city, which is a place of some trade, though its harbour is a mere roadstead, occupies the site of the ancient Phintias. There is indeed no doubt, from existing remains on the hill immediately above *Alicata*, that the site was occupied in ancient times; and, though these have been regarded by local antiquarians as the ruins of Gela, there is little doubt of the correctness of the opinion advanced by Cluverius, that that city is to be placed on the site of *Terranova*, and the vestiges which remain at *Alicata* are those of Phintias. (Cluver. *Sicil.* pp. 200, 214. See also the article Gela.) The remains themselves are of little interest. [E. H. B.]

PHINTON or **PHINTONIS INSULA** (Φίντωνος νῆσος, Ptol.), a small island in the strait between Sardinia and Corsica, mentioned both by Pliny and Ptolemy. It is probably the one now called the *Isola della Maddalena*, the most considerable of the group so situated. (Plin. iii. 6. s. 13; Ptol. iii. 3. § 8.) [E. H. B.]

PHLA (Φλά), an island in the lake Tritonis in the interior of Libya (Herod. iv. 178), which Stephanus B., copying from Herodotus, calls an island in Aegypt, confounding it with the island of Philae in the Nile.

PHLEGRA. [Pallene.]

PHLEGRAEI CAMPI. [Campania, p. 491, a.]

PHLIUS (Φλιοῦς: *Eth.* Φλιάσιος, the territory Φλιασία), an independent city in the north-eastern part of Peloponnesus, whose territory was bounded on the N. by Sicyonia, on the W. by Arcadia, on the E. by Cleonae, and on the S. by Argolis. This territory is a small valley about 900 feet above the level of the sea, surrounded by mountains, from which streams flow down on every side, joining the river Asopus in the middle of the plain. The mountain in the southern part of the plain, from which the principal source of the Asopus springs, was called Carneates (Καρνεάτης) in antiquity, now *Polýfengo.* (Strab. viii. p. 382.) The territory of Phlius was celebrated in antiquity for its wine. (Athen. i. p. 27, d.) According to Strabo (viii. p. 382), the ancient capital of the country was Araethyrea (Ἀραιθυρέα) on Mt. Celosse, which city is mentioned by Homer (*Il.* ii. 571); but the inhabitants subsequently deserted it and built Phlius at the distance of 30 stadia. Pausanias (ii. 12. §§ 4, 5), however, does not speak of any migration, but says that the ancient capital was named Arantia (Ἀραντία), from its founder Aras, an autochthon, that it was afterwards called Araethyrea from a daughter of Aras, and that it finally received the name of Phlius, from Phlias, a son of Ceisus and grandson of Temenus. The name of Arantia was retained in the time of Pausanias in the hill Arantinus, on which the city stood. Hence the statement of grammarians that both Arantia and Araethyrea were ancient names of Phlius. (Steph. B. *s. vv.* Φλιοῦς, Ἀραντία; Schol. *ad Apoll. Rhod.* i. 115.) According to Stephanus B. (*s. v.* Φλιοῦς) Phlius derived its name from Dionysus and Chthonophyle. Phlius was subsequently conquered by Dorians under Rhegnidas, who came from Sicyon. Some of the inhabitants migrated to Samos, others to Clazomenae; among the settlers at Samos was Hippasus, from whom Pythagoras derived his descent. (Paus. ii. 13. § 1, seq.) Like most of the other Doric states, Phlius was governed by an aristocracy, though it was for a time subject to a tyrant Leon, a contemporary of Pythagoras. (Diog. Laërt. i. 12, viii. 8; Cic. *Tusc.* v. 3.) Phlius sent 200 soldiers to Thermopylae (Herod. vii. 202), and 1000 to Plataea (ix. 28). During the whole of the Peloponnesian War it remained faithful to Sparta and hostile to Argos. (Thuc. v. 57, seq., vi. 105.) But before B. C. 393 a change seems to have taken place in the government, for in that year we find some of the citizens in exile who professed to be the friends of the Lacedaemonians. The Phliasians, however, still continued faithful to Sparta, and received a severe defeat from Iphicrates in the year already mentioned. So much were they weakened by this blow that they were obliged to admit a Lacedaemonian garrison within their walls, which they had been unwilling to do before, lest their allies should restore the exiles. But the Lacedaemonians did not betray the confidence placed in them, and quitted the city without making any change in the government. (Xen. *Hell.* iv. 4. § 15, seq.) Ten years afterwards (B. C. 383) the exiles induced the Spartan government to espouse their cause; and with the fate of Mantineia before their eyes, the Phliasians thought it more prudent to comply with the request of the Spartans, and received the exiles. (Xen. *Hell.* v. 2. § 8, seq.) But disputes arising between the returned exiles and those who were in possession of the government, the former again appealed to Sparta, and Agesilaus was sent with an army in B. C. 380 to reduce the city. At this period Phlius contained 5000 citizens. Agesilaus laid siege to the city, which held out for a year and eight months.

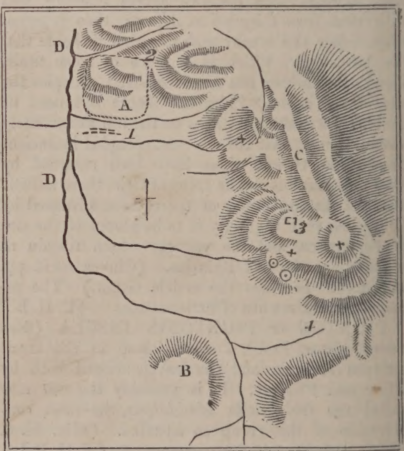
It was at length obliged to surrender through failure of provisions in B. C. 379; and Agesilaus appointed a council of 100 members (half from the exiles and half from the besieged), with powers of life and death over the citizens, and authorised to frame a new constitution. (Xen. *Hell.* v. 3. § 10, seq.; Plut. *Ages.* 24; Diod. xv. 20.) From this time the Phliasians remained faithful to Sparta throughout the whole of the Theban War, though they had to suffer much from the devastation of their territory by their hostile neighbours. The Argives occupied and fortified Tricaranum above Phlius, and the Sicyonians Thyamia on the Sicyonian frontier. (Xen. *Hell.* vii. 2. § 1.) In B. C. 368 the city was nearly taken by the exiles, who no doubt belonged to the democratical party, and had been driven into exile after the capture of the city by Agesilaus. In this year a body of Arcadians and Eleians, who were marching through Nemea to join Epaminondas at the Isthmus, were persuaded by the Phliasian exiles to assist them in capturing the city. During the night the exiles stole to the foot of the Acropolis; and in the morning when the scouts stationed by the citizens on the hill Tricaranum announced that the enemy were in sight, the exiles seized the opportunity to scale the Acropolis, of which they obtained possession. They were, however, repulsed in their attempt to force their way into the town, and were eventually obliged to abandon the citadel also. The Arcadians and Argives were at the same time repulsed from the walls. (Xen. *Hell.* vii. 2. §§ 5—9.) In the following year Phlius was exposed to a still more formidable attack from the Theban commander at Sicyon, assisted by Euphron, tyrant of that city. The main body of the army descended from Tricaranum to the Heraeum which stood at the foot of the mountain, in order to ravage the Phliasian plain. At the same time a detachment of Sicyonians and Pellenians were posted NE. of the Acropolis before the Corinthian gate, to hinder the Phliasians from attacking them in their rear. But the main body of the troops was repulsed; and being unable to join the detachment of Sicyonians and Pallenians in consequence of a ravine (φαράγξ), the Phliasians attacked and defeated them with loss. (Xen. *Hell.* vii. 2. § 11, seq.)

After the death of Alexander, Phlius, like many of the other Peloponnesian cities, became subject to tyrants; but upon the organisation of the Achaean League by Aratus, Cleonymus, who was then tyrant of Phlius, voluntarily resigned his power, and the city joined the league. (Polyb. ii. 44.)

Phlius is celebrated in the history of literature as the birthplace of Pratinas, the inventor of the Satyric drama, and who contended with Aeschylus for the prize at Athens. In the agora of Phlius was the tomb of Aristias, the son of Pratinas. (Paus. ii. 13. § 6.)

Pausanias says that on the Acropolis of Phlius was a temple of Hebe or Ganymeda, in a cypress grove, which enjoyed the right of asylum. (Comp. Strab. viii. p. 382.) There was also a temple of Demeter on the Acropolis. On descending from the citadel there stood on the right a temple of Asclepius, and below it the theatre and another temple of Demeter. In the agora there were also other public buildings. (Paus. ii. 13. § 3, seq.) The principal place at present in the Phliasia is the village of *St. George*, situated at the southern foot of Tricaranum, a mountain with three summits, which bounds the plain to the NE. The ruins of Phlius are situated three quarters of an hour further west, on one of the spurs of Tricaranum, above the right bank of the Asopus. They are of considerable extent, but present little more than foundations. On the south-western slope of the height stands the church of our Lady of the Hill (Παναγία 'Ραχιώτισσα), from which the whole spot is now called 'σ τὴν 'Ραχιώτισσαν. It probably occupies the site of the temple of Asclepius. Ross found here the remains of several Doric pillars. Five stadia from the town on the Asopus are some ruins, which Ross considers to be those of Celeae (Κελεαί), where Demeter was worshipped. (Paus. ii. 14. § 1.) Leake supposed Phlius to be represented by some ruins on the western side of the mountain, now called *Polýfengo;* but these are more correctly assigned by Ross to the ancient city of Araethyrea; and their distance from those already described corresponds to the 30 stadia which, according to Strabo, was the distance from Araethyrea to Phlius.

On Mt. Tricaranum are the remains of a small Hellenic fortress called *Paleókastron*, which is probably the fortress erected by the Argives on this mountain. (Xen. *Hell.* vii. 2. §§ 1, 5, 11, 13; Dem. *Megal.* p. 206; Harpocrat. *s. v.* Τρικάρανον; Steph. B. *s. v.* Τρικάρανα.) Thyamia, which the Sicyonians fortified, as already narrated (Xen. *Hell.* vii. 2. § 1), is placed by Ross on the lofty hill of *Spiriá*, the northern prolongation of Tricaranum, between the villages *Stimánga* and *Skrapáni*; on the summit are the remains of a large round tower, probably built by the Franks or Byzantines. In the southern part of the Phliasia is the Dioscurion (Διοσκούριον), which is mentioned only by Polybius (iv. 67, 68, 73), and which lay on the road from Corinth over the mountain Apelauron into the Stymphalia. (Leake, *Morea*, vol. iii. p. 339, seq.; Ross, *Reisen im Peloponnes*, p. 25, seq.; Curtius, *Peloponnesos*, vol. ii. p. 470, seq.)



MAP OF THE NEIGHBOURHOOD OF PHLIUS.

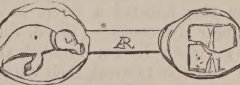
A. Phlius.
B. Araethyrea or Arantia.
C. Mount Tricaranum.
D D. The Asopus.
1. Ruins, perhaps of Celeae.
2. The gate leading to Corinth.
3. *Paleókas'ron* on Mount Tricaranum
4. The way to Nemea.

PHLYA. [ATTICA, p. 332, b.]

PHLYGO'NIUM (Φλυγόνιον), a city of Phocis, of unknown site, destroyed at the end of the Phocian War. (Paus. x. 3. § 2; Steph. B. *s. v.*) Pliny calls it Phlygone, and erroneously represents it as a city of Boeotia (iv. 7. s. 12).

PHOCAEA (Φώκαια: *Eth.* Φωκαιεύς or Φωκαεύς), the most northern of the Ionian cities in Asia Minor, was situated on a peninsula, between the Sinus Cymaeus and the Sinus Hermaeus, and at a distance of 200 stadia from Smyrna. (Strab. xiv. p. 632; Plin. v. 31; Pomp. Mela, i. 17.) It was said to have been founded by emigrants from Phocis, under the guidance of two Athenian chiefs, Philogenes and Damon. (Strab. *l. c.* p. 633; Paus. vii. 3. § 5.) The first settlers did not conquer the territory, but received it as a gift from the Cumaeans. The town, however, did not become a member of the Ionian confederacy until it placed princes of the line of Codrus at the head of the government. It had two excellent harbours, Naustathmus and Lampter, and before the entrance into them was situated the little island of Baccheion, which was adorned with temples and splendid buildings (Liv. xxxviii. 22); and owing to this favourable position, and the enterprising spirit of its inhabitants, the town soon rose to great eminence among the maritime cities of the ancient world. Herodotus (i. 163, &c.) states that the Phocaeans were the first Greeks who undertook distant voyages, and made themselves acquainted with the coasts of the Adriatic, and the Tyrrhenian and Iberian seas; and that they were the first to visit Tartessus. Arganthonius, king of the Tartessians, became so attached to them as to try to prevail upon them to quit Ionia and settle in his own dominions; but on their declining this, he gave them a large sum of money to fortify their own city against the Persians. The Phocaeans accordingly surrounded their city by a wall of several stadia in circumference, and of a very solid construction. In the war of Cyrus, Phocaea was one of the first towns that was besieged by the army of Cyrus, under the command of Harpagus. When called upon to surrender, the Phocaeans, conscious of being unable to resist the enemy much longer, asked and obtained a truce of one day, pretending that they would consider his proposal. But in the interval they embarked with their wives and children and their most valuable effects, and sailed to Chios. There they endeavoured by purchase to obtain possession of the group of islands called Oenussae, and belonging to the Chians; but their request being refused, they resolved to sail to Corsica, where twenty years before these occurrences they had planted the colony of Alalia. Before setting out they landed at Phocaea and put the Persian garrison to the sword. They then bound themselves by a solemn oath to abandon their native country; nevertheless, however, one half of their number, unable to overcome their feelings, remained behind. The rest proceeded to Corsica, where they were kindly received by their colonists. Soon they became formidable to the neighbouring nations by their piracy and depredations, so that the Tyrrhenians and Carthaginians united to destroy their power. The Phocaeans succeeded indeed in defeating their enemies, but their loss was so great that they despaired of being able to continue the contest, and proceeded to Rhegium, in the south of Italy. Not long after their arrival there, they were induced to settle at Elaea or Velia, in Lucania, which, in the course of time, became a flourishing town Among the numerous colonies of the Phocaeans the most important was MASSILIA or *Marseilles*, in the south of France, and the most western MAENACA, in Hispania Baetica. After the emigration of half the population, Phocaea continued to exist under the Persian dominion; but was greatly reduced in its commerce and prosperity, as we may infer from the fact that it furnished only three ships to the fleet of the revolted Ionians at the battle of Lade; but their commander was nevertheless the ablest man among the Ionians. (Herod. vi. 11—17.) After these events Phocaea is little mentioned (Thucyd. i. 13, viii. 31; Hom. *Hymn.* i. 35; Scylax, p. 37); but some centuries later, in the war of the Romans against Antiochus, when Phocaea was besieged by a Roman fleet, Livy (xxxvii. 31) describes the place as follows: — "The town is situated in the inmost recess of a bay; its shape is oblong, and its walls enclose a space of 2500 paces; they afterwards unite so as to form a narrower wedge: this they themselves call Lampter, and it is about 1200 paces in breadth. A tongue of land running out into the sea a distance of 1000 paces, divides the bay nearly into two equal parts, and forms on each side of the narrow isthmus a very safe port. The one towards the south was called Naustathmus, from its being able to contain a great number of ships, the other was situated close to the Lampter." On that occasion the town was taken by the Romans, after a desperate resistance, and given up to plunder by the praetor Aemilius, though the inhabitants had voluntarily opened their gates. The town with its territory, however, was restored to the inhabitants by Aemilius. (Liv. *l. c.* 32; Polyb. xxii. 27, comp. v. 77, xxi. 4; Liv. xxxviii. 39.) At a still later period the Phocaeans offended the Romans by supporting the cause of Aristonicus, the claimant of the throne of Pergamum; and they would have been severely punished had not the inhabitants of Massilia interceded in their behalf. (Justin, xxxvii. 1, xliii. 3; Strab. p. 646.) The existence of Phocaea can be traced throughout the imperial period from coins, which extend down to the time of the Philips, and even through the period of the Lower Empire. (Hierocl. p. 661.) From Michael Ducas (*Ann.* p. 89) we learn that a new town was built not far from the ancient city by some Genoese, in A. D. 1421. This latter, situated on the isthmus mentioned by Livy, not far from the ruins of the ancient city, is the place now called *Foggia Nova:* the ruins bear the name of *Palaeo Foggia.* (Chandler, *Travels*, p. 96; Arundell, *Seven Churches*, p. 294; Hamilton, *Researches*, ii. p. 4; Eckhel, *Doctr. Num.* ii. p. 53, &c.; Rasche, *Lex. Rei Num.* iii. 2, p. 1225, &c.; Sestini, p. 83; Thisquen, *Phocaica*, Bonn, 1842, 8vo.)

Another town of the same name in the peninsula of Mount Mycale, in Caria, is mentioned by Stephanus B. (*s. v.*). [L. S.]



COIN OF PHOCAEA.

PHOCEAE. [LEONTINI, p. 159, b.]

PHO'CICUM. [PHOCIS.]

PHOCIS (ἡ Φωκίς: *Eth.* Φωκεύς, Phocensis), a small country in central Greece, bounded on the N. by Doris, on the NE. and E. by the Locri Epicnemidii and Opuntii, on the SE. by Boeotia, on the W. by the

Ozolian Locrians, and on the S. by the Corinthian gulf. The Phocians at one period of their history possessed a sea-port, Daphnus, on the Euboean sea, intervening between the Locri Epicnemidii and Opuntii (Strab. x. pp. 424, 425.) Phocis is a mountainous country. The greater part of it is occupied by the lofty and rugged range of Parnassus, the lower portion of which, named Cirphis, descends to the Corinthian gulf between Cirrha and Anticyra: below Cirphis was the fertile valley of Crissa, extending to the Corinthian gulf. On the NE. and E. were the Locrian mountains, lofty and difficult of access on the side of the Epicnemidii, but less precipitous on the side of the Opuntii. [LOCRIS.] Between Mount Parnassus and the Locrian mountains flowed the river Cephissus, which empties itself into the lake Copais in Boeotia. [BOEOTIA, p. 410, seq.] In the valley of the Cephissus are some narrow but fertile plains. The only other rivers in Phocis, besides the Cephissus and its tributaries, are the Pleistus, flowing by Delphi [DELPHI], and the Heracleius, flowing into the Corinthian gulf near Bulis. [BULIS.]

Phocis is said to have been originally inhabited by several of those tribes who formed the population of Greece before the appearance of the Hellenes. Among the earliest inhabitants we find mention of Leleges (Dicaearch. p. 5), Thracians (Strab. ix. p. 401; Thuc. ii. 29; comp. Paus. i. 41. § 8), and Hyantes. (Strab. *l. c.*) The aboriginal inhabitants were conquered by the Phlegyae from Orchomenus. (Paus. viii. 4. § 4, x. 4. § 1.) The country around Tithorea and Delphi is said to have been first called Phocis from Phocus, a son of Ornytion, and grandson of Sisyphus of Corinth; and the name is said to have been afterwards extended to the whole country from Phocus, a son of Aeacus, who arrived there not long afterwards. (Paus. ii. 29. § 3, x. 1. § 1.) This statement would seem to show that the Phocians were believed to be a mixed Aeolic and Achaean race, as Sisyphus was one of the Aeolic heroes, and Aeacus one of the Achaean. In the Trojan War the inhabitants appear under the name of Phocians, and were led against Troy by Schedius and Epistrophus, the sons of Iphitus. (Hom. *Il.* ii. 517.)

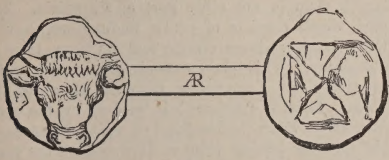
Phocis owes its chief importance in history to the celebrated oracle at Delphi, which originally belonged to the Phocians. But after the Dorians had obtained possession of the temple, they disowned their connection with the Phocians; and in historical times a violent antipathy existed between the Phocians and Delphians. [DELPHI, p. 762.]

The Phocians proper dwelt chiefly in small towns situated upon either side of the Cephissus. They formed an ancient confederation, which assembled in a building named Phocicum, near Daulis. (Paus. x. 5. § 1.) They maintained their independence against the Thessalians, who made several attempts to subdue them before the Persian War, and upon one occasion they inflicted a severe loss upon the Thessalians near Hyampolis. (Herod. viii. 27, seq.; Paus. x. 1.) When Xerxes invaded Greece, the Thessalians were able to wreak their vengeance upon their ancient enemies. They conducted the Persian army into Phocis, and twelve of the Phocian cities were destroyed by the invaders. The inhabitants had previously escaped to the summits of Parnassus or across the mountains into the territory of the Locri Ozolae. (Herod. viii. 32, seq.) Some of the Phocians were subsequently compelled to serve in the army of Mardonius, but those who had taken refuge on Mt. Parnassus sallied from their fastnesses and annoyed the Persian army. (Herod. ix. 17, 31; Paus. x. 1. § 11.)

It has been already remarked that the oracle at Delphi originally belonged to the Phocians. The latter, though dispossessed by the Delphians, had never relinquished their claims to it. In B. C. 450 the oracle was again in their possession; the Lacedaemonians sent an army to deprive them of it and restore it to the Delphians; but upon the retreat of their forces, the Athenians marched into Phocis, and handed over the temple to the Phocians. (Thuc. i. 112.) In the Peloponnesian War the Phocians were zealous allies of the Athenians. (Comp. Thuc. iii. 95.) In the treaty of Nicias (B. C. 421), however, it was expressly stipulated that the Delphians should be independent of the Phocians (Thuc. v. 18); and from this time the temple continued in the undisputed possession of the Delphians till the Sacred War. After the battle of Leuctra (B. C. 371), the Phocians became subject to the Thebans. (Xen. *Hell.* vi. 5. § 23.) After the death of Epaminondas they deserted the Theban alliance; and the Thebans, in revenge, induced the Amphictyonic Council to sentence the Phocians to pay a heavy fine on the pretext of their having cultivated the Cirrhaean plain, B. C. 357. Upon their refusal to pay this fine, the Amphictyonic Council consecrated the Phocian territory to Apollo, as Cirrha had been treated two centuries before. Thereupon the Phocians prepared for resistance, and were persuaded by Philomelus, one of their chief citizens, to seize the temple at Delphi, and appropriate its treasures to their own defence. Hence arose the celebrated Sacred or Phocian War, which is narrated in all histories of Greece. When the war was at length brought to a conclusion by the aid of Philip, the Amphictyonic Council wreaked its vengeance upon the wretched Phocians. It was decreed that all the towns of Phocis, twenty-two in number, with the exception of Abae, should be destroyed, and the inhabitants scattered into villages, containing not more than fifty houses each; and that they should replace by yearly instalments of fifty talents the treasures they had taken from the temple. The two votes, which they had had in the Amphictyonic Council, were taken away from them and given to Philip. (Diod. xvi. 60; Paus. x. 3; Dem. *de Fals. Leg.* p. 385.) The Phocians subsequently rebuilt several of their cities with the assistance of the Athenians and their old enemies the Thebans, who had joined the Athenians in their opposition to Philip. The Phocians fought on the side of Grecian independence at the battle of Chaeroneia and in the Lamiac war; and at a later period they resisted the Gauls, when they attempted to plunder the temple at Delphi. (Paus. x. 3. § 3.)

The chief town in Phocis, excepting DELPHI, was ELATEIA, situated upon the left bank of the Cephissus, on the highroad from Locris to Boeotia, in the natural march of an army from Thermopylae into central Greece. Next in importance was ABAE, also to the left of the Cephissus, upon the Boeotian frontier, celebrated for its ancient oracle of Apollo. The other towns of Phocis may be enumerated in the following order. Left of the Cephissus from N. to S. DRYMAEA, EROCHUS, TITHRONIUM, TRITAEA, HYAMPOLIS. Right of the Cephissus, and between this river and Mount Parnassus, LILAEA, CHARADRA, AMPHICAEA, LEDON, NEON, which was supplanted by TITHOREA [see NEON], PARAPOTAMII.

Between Parnassus and the Boeotian frontier, Daulis, Panopeus, Trachis. On Mount Parnassus, Lycoreia, Delphi, Crissa, Anemoreia, Cyparissus. West of Parnassus, and in the neighbourhood of the Corinthian gulf from N. to S., Cirrha, the port-town of Crissa and Delphi, Cirphis, Medeon, Echedameia, Anticyra, Ambrysus, Marathus, Stiris, Phlygonium, Bulis with its port Mychus. (Dodwell, *Classical Tour*, vol. i. p. 155, seq.; Leake, *Northern Greece*, vol. ii. p. 69, seq.)



COIN OF PHOCIS.

PHOCU'SAE, PHUCUSSAE (Φωκοῦσαι, Ptol. iv. 5. § 75; Φοκοῦσσαι, Athen. i. p. 30, d.; Hesych. *s. v.*; Steph. B.), islands lying off Zephyrium in Marmarica (*Marsa Labeit*), which the Coast-describer (*Stadiasm.* § 20) calls Delphines. [E. B. J.]

PHOEBA'TAE, PHOEBA'TIS. [Dassaretae.]

PHOE'BIA. [Buphia.]

PHOENI'CE (Φοινίκη), a city of Chaonia in Epeirus, situated a little inland north of Buthrotum (Strab. vii. p. 324), upon a river, the ancient name of which is not recorded. It is described by Polybius, in B. C. 230, as the strongest, most powerful, and richest of the cities of Epeirus. (Polyb. ii. 5, 8.) In that year it was captured by a party of Illyrians, assisted by some Gallic mercenaries; and the Epirots, who had marched to the rescue of the place, were surprised by a sally of the Illyrians from the city, and put to the rout with great slaughter. (Polyb. *l. c.*) Phoenice continued to be an important city, and it was here that a treaty of peace was negotiated between Philip and the Romans towards the close of the Second Punic War, B. C. 204. (Liv. xxix. 12; Polyb. xxvi. 27.) Phoenice appears to have escaped the fate of the other Epeirot cities, when they were destroyed by order of the senate, through the influence of Charops, one of its citizens. (Polyb. xxxii. 22.) It is mentioned by Ptolemy (iii. 14. § 7) and Hierocles (p. 652), and was restored by Justinian. (Procop. *de Aedif.* iv. 1.) Procopius says that it was situated in a low spot, surrounded by marshes, and that Justinian built a citadel upon a neighbouring hill. The remains of the ancient city are found upon a hill which still bears the name of *Finiki*. "The entire hill was surrounded by Hellenic walls. At the south-eastern extremity was the citadel, 200 yards in length, some of the walls of which are still extant, from 12 to 20 feet in height. . . . . About the middle of the height is the emplacement of a very large theatre, the only remains of which are a small piece of rough wall, which encircled the back of the upper seats; at the bottom, in the place of the scene, is a small circular foundation, apparently that of a town of a later date. Between it and the north-western end of the citadel are the remains of a Roman construction, built in courses of tiles." (Leake *Northern Greece*, vol. i. p. 66.)

PHOENI'CIA, a country on the coast of Syria, bounded on the E by Mount Lebanon.

I. Name.

Its Greek name was Φοινίκη (Hom. *Od.* iv. 83; Herod. iii. 5; Thucyd. ii. 69; Strab. p. 756; Ptol. v. 15. § 21, &c.), which in the best Latin writers is literally rendered Phoenice (Cic. *Acad.* ii. 20; Tac. *H.* v. 6; Mela, i. 12; Plin. v. 13, &c.), and in later authors Phoenicia (Serv. *ad Virg. Aen.* i. 446; Mart. Capell. vi. 219, &c.), and once in a suspected passage of Cicero. (*Fin.* iv. 20.) The latter form has, however, prevailed among the moderns. By the Phoenicians themselves, and by the Israelites, their land was called Canaan, or Chna; an appellation which embraced the whole district between the river Jordan and the Mediterranean. In Genesis the name of Canaan occurs only as that of a person, and the country is described as "the land of Canaan." In the tenth chapter of that book the following tribes are mentioned; the Arvadites, Sinites, Arkites, and Zemarites, whose sites may be identified with Aradus, Sinna, Arca, and Simyra; whilst the name of Sidon, described as the firstborn of Canaan, marks one of the most important of the Phoenician towns. The abbreviated form Chna (Χνᾶ) occurs in a fragment of Hecataeus (*Fragm. Histor. Graec.* p. 17, Paris, 1841), and in Stephanus Byzantinus (*s. v.*); and the translation of Sanconiatho by Philo, quoted by Eusebius (*Praep. Evang.* i. p. 87, ed. Gaisford) records the change of this appellation into Phoenix. The Septuagint frequently renders the Hebrew Canaan and Canaanite by Phoenicia and Phoenician. In Hebrew, Chna or Canaan signifies a low or flat land, from כנע, "to be low," in allusion to the low land of the coast. Its Greek name Φοίνιξ has been variously deduced from the brother of Cadmus, from the palm-tree, from the purple or blood-red dye, *φοινός*, which formed the staple of Phoenician commerce, and from the Red Sea, or Mare Erythraeum, where the Phoenicians are supposed to have originally dwelt. (Steph. B. *s. v.*; Sil. Ital. i. 89; Hesych. *s. v. φοινόν*; Ach. Tatius, ii. 4; Strab. i. p. 42, &c.) Of all these etymologies the second is the most probable, as it accords with the practice of antiquity in many other instances.

II. Physical Geography.

The boundaries of Phoenicia are not very clearly laid down in ancient writers. The Mediterranean sea on the W. and Lebanon on the E. form natural limits; but on the N. and S. they are variously fixed. According to Herodotus the N. boundary of Phoenicia was the bay of Myriandrus, whilst on the S. it terminated a little below Mount Carmel, or where the territory of Judaea touched the sea (iii. 5, iv. 38, vii. 89). Strabo makes it extend from Orthosia on the N., to Pelusium in Egypt on the S. (xvi. pp. 753, 756). But Phoenicia, considered as a political confederation, neither reached so far N. as the boundary of Herodotus, nor so far S. as that of Strabo. Myriandrus was indeed inhabited by Phoenicians; but it appears to have been only a colony, and was separated from Phoenicia, properly so called, by an intervening tract of the Syrian coast. (Xenoph. *Anab.* i. 4. § 6.) The more accurate boundaries of Phoenicia, and which will be adopted here, are those laid down by Pliny (v. 17), which include it between Aradus on the N., and the river Chorseas or Crocodilon on the S. The same limits are given in Ptolemy (v. 15. § 4), except that he makes the river Eleutherus the N. boundary, and does not mention Aradus, which lay a little to the N. of that stream. There can be no question, however, that Aradus belonged to Phoenicia. So, too, at the southern extremity, the town of Dora was unquestionably Phoenician, whilst Caesarea, the first town S. of the Chorseus, belonged to Palestine.

Phoenicia, as thus defined, lies between lat. 32° 38′ and 34° 52′ N., and long. 35—36° E. It forms a narrow slip of land about 120 miles in length, and seldom more, but frequently less, than 12 miles broad. The range of Libanus, which skirts the greater part of its eastern side, throws out spurs which form promontories on the coast, the most remarkable of which are Theu-prosopon (*ϑεοῦ-πρόσωπον*) between the towns of Trieris and Botrys, and the Promontorium Album between Tyre and Ecdippa. Farther to the S. Mount Carmel forms another bold promontory. The whole of Phoenicia presents a succession of hills and valleys, and is traversed by numerous small rivers which descend from the mountains and render it well watered and fruitful. The coast-line trends in a south-westerly direction; so that whilst its northern extremity lies nearly under long. 36°, its southern one is about under 35°. Aradus, its most northerly town, lies on an island of the same name, between 2 and 3 miles from the mainland, and nearly opposite to the southern extremity of Mount Bargylus. On the coast over against it lay Antaradus. From this point to Tripolis the coast forms an extensive bay, into which several rivers fall, the principal being the Eleutherus (*Nahr-el-Kebir*), which flows through the valley between Mount Bargylus and Libanus. To the N. of the Eleutherus lie the towns of Simyra and Marathus; to the S. the principal town before arriving at Tripolis was Orthosia, close to the seashore. Tripolis stands on a promontory about half a mile broad, and running a mile into the sea. It is washed by a little river now called *El-Kadisha*, "the holy." Tripolis derived its name from being the federal town of the three leading Phoenician cities, Tyre, Sidon, and Aradus, each of which had here its separate quarter. To the S. of Tripolis the country rises into chalk hills, which press so closely on the sea as to leave no room for cultivation, and scarcely even for a road, and which form the bold promontory already mentioned of Theuprosopon. (*Ras-es-Shekah.*) The chief towns of this district are Calamos and Trieris. To the S. of Theuprosopon the hills recede a little from the sea, but at a distance of between 20 and 30 miles form another lofty promontory called Climax (*Ras Walta Sillan*), from the circumstance that the steepness of the cliffs rendered it necessary to cut steps in them. Along this tract several rivers descend into the sea, the principal of which is the Adonis (*Nahr-el-Ibrahim*). The chief towns are Botrys, 7 miles S. of Theuprosopon, and Byblus, a little S. of the Adonis. Palai-byblus lay still further S., but its site is unknown. Aphaca, noted for its licentious worship of Venus, was seated in the interior, at the source of the river Adonis in Libanus. The promontory of Climax formed the N. point of the bay, now called *Kesruan*, the S. extremity of which, at a distance of about 12 miles, is formed by the headland *Ras-en-Nahr-el-Kelb*, on which the town of Berytus formerly stood. At about the middle of this bay the river Lycus (*Nahr-el-Kelb*) discharges itself into the sea through a narrow chasm the nearly perpendicular cliffs of which are 200 feet in height. At the eastern extremity of the valley of the Lycus rises the *Gebel-el-Sannin*, the highest summit of Libanus. The southern side of this valley is enclosed by steep and almost inaccessible cliffs, up the face of which traces of a road are still visible, made probably by the Egyptians during their wars in Palestine. A lower and broader road of more gradual ascent was constructed by the emperor M. Aurelius. To the S. of this spot, the plain between Libanus and the sea at Berytus is of greater length than in any other part of Phoenicia. The land, which consists of gentle undulations, is very fertile, and produces orange and mulberry trees in abundance. This plain extends southwards as far as the river Tamyras, a distance of about 10 miles. Berytus (*Beirout*) is washed by the river Magoras. From the headland on which it stands — the most projecting point in Phoenicia — the coast again forms a long curve down to Sidon. On this part of the coast stand the towns of Platanus and Porphyrium. A little to the N. of Platanus is the river Tamyras (*Damour*), already mentioned, and between Porphyrium and Sidon the river Bostrenus (*Auwaleh*). To the S. of the Tamyras the country again becomes rugged and barren, and the hills press closely upon the sea. The narrow plain of the Bostrenus, however, about 2 miles broad, is of the highest fertility, and produces the finest fruits in Syria. Sidon stands on a small promontory about 2 miles S. of the Bostrenus. From Sidon a plain extends to a distance of about 8 miles S., as far as Sarepta, the Zarepthah of the Book of Kings (1 *Kings*, xvii. 9), which stands on an eminence near the sea. From Sarepta to Tyre is about 20 miles. Nine miles to the N. of Tyre the site of the ancient Ornithonopolis is supposed to be marked by a place called *Adnon* or *Adloun*. At this place the plain, which had expanded after passing Sarepta, again contracts to about 2 miles, and runs along the coast in gentle undulations to Tyre, where it expands to a width of about 5 miles. The hills which bound it are, however, of no great height, and are cultivated to the summit. At about 5 miles N. of Tyre this plain is crossed by the river *Kasimieh*, supposed to be the ancient Leontes, the most considerable of Phoenicia, and the only one which makes its way through the barrier of the mountains. It rises in the valley of Bekaa, between Libanus and Antilibanus, at a height of 4000 feet above the level of the sea. The upper part of its course, in which it is known by the name of *El-Litani*, is consequently precipitous and romantic, till it forces its way through the defiles at the southern extremity of Libanus. Sudden and violent gusts of wind frequently rush down its valley, rendering the navigation of this part of the coast very dangerous. From Tyre, the site of which will be found described under its proper head, the coast runs in a westerly direction for a distance of about 8 miles, to the Promontorium Album (*Ras-el-Abiad*), before mentioned, — a bluff headland consisting of white perpendicular cliffs 300 feet high. The road from Tyre to its summit seems originally to have consisted of a series of steps, whence it was called Climax Tyriorum, or the Tyrian staircase; but subsequently a road was laboriously cut through the rock, it is said, by Alexander the Great. From this promontory the coast proceeds in a straight and almost southerly direction to Ptolemais or Acco (*Acre*), a distance of between 20 and 30 miles. About midway lay

Ecdippa, now *Zeb*, the Achzib of Scripture (*Josh.* xix. 29), regarded by the Jews after the captivity as the northern boundary of Judaea. Ptolemais stands on the right bank of the river Belus (*Naaman*), but at a little distance from it. To the SE. a fertile plain stretches itself out as far as the hills of Galilee. From Ptolemais the coast forms a deep bay, about 8 miles across, the further extremity of which is formed by the promontory of Carmel. It is now called the bay or gulf of *Khaifa*. The bold and lofty headland of Carmel is only a continuation or spur of the mountain of the same name, a range of no great height, from 1200 to 1500 feet, which runs for 18 miles in a direction from SE. to NW., gradually sinking as it approaches the coast. A convent near the cape or promontory is about 582 feet above the sea. On its NE. side flows the Kishon of Scripture, which, when not swollen by rains, is a small stream finding its way through the sand into the sea. Towards the bay the sides of Carmel are steep and rugged, but on the south they slope gently and are more fertile. Carmel was celebrated in Hebrew song for its beauty and fertility; and though its orchards and vineyards no longer exist, the richness of the soil is still marked by the profusion of its shrubs and the luxuriance of its wild-flowers. From the promontory of Carmel the coast gradually sinks, and at its lowest point stands Dora, a town celebrated in ancient times for the manufacture of the Phoenician purple. Beyond this point we shall not pursue the description of the coast; for although between Dora and Egypt some towns are found which were inhabited by Phoenicians, yet in their geographical distribution they belong more properly to Palestine.

That part of the Mediterranean which washed the coast of Phoenicia was called by the Greeks *τὸ Φοινίκιον πέλαγος* (Agathem. ii. 14), or *Σιδονίη ϑάλασσα* (Dion. Per. v. 117), and by the Latins Mare Phoenicium. (Plin. v. 13, ix. 12, &c.) Its southern portion, as far as Sidon, is affected by the currents which carry the alluvial soil brought down by the Nile to the eastward; so that towns which were once maritime are now become inland, and the famous harbours of Tyre and Sidon are nearly choked with sand.

The climate of Phoenicia is tempered by the vicinity of Lebanon, which is capped with snow during the greater part of the year, and retains it in its ravines even during the heats of summer. (Tac. *Hist.* v. 6.) Hence the temperature is much lower than might be expected from the latitude. At *Beirout*, which lies in the centre of Phoenicia, the usual summer heat is about 90° Fahrenheit, whilst the winter temperature is rarely lower than 50°. In the mountains, however, the winter is severe, and heavy falls of snow take place. The rainy season commences towards the end of October, or beginning of November, from which time till March there are considerable falls of rain or snow. From May till October rain is very unusual.

As Phoenicia, though small in extent, is, from its configuration and natural features, subject to a great variety of climate, so its vegetable productions are necessarily very various. The sides of Lebanon are clothed with pines, firs, and cypress, besides its far-famed cedars. The lowlands produce corn of all sorts, peaches, pomegranates, grapes, oranges, citrons, figs, dates, and other fruits. It also yields sugar, cotton, tobacco, and silk. The whole country is subject to earthquakes, the effect of volcanic agency; from which cause, as well as from the action of the currents already mentioned, both Tyre and Sidon have suffered changes which render them no longer to be recognised from ancient descriptions. In some places the coast has been depressed by earthquakes, and at the mouth of the river Lycus are traces of submerged quarries. (Bertou, *Topogr. de Tyr.* p. 54.) In like manner, the lake Cendevia, at the foot of Carmel, in which Pliny (v. 17) describes the river Belus as rising, has now disappeared; though Shaw (*Trav.* ii. 33) mentions some pools near its source. The geological structure of Phoenicia is recent, and consists of chalk and sandstone, the higher mountains being formed of the Jura limestone. The only metal found is iron, which occurs in considerable quantities in the hills above *Beirout.* In the sandstone of the same district, bituminous wood and brown coal are found, but in small quantities and impregnated with sulphur.

III. ETHNOLOGICAL RELATIONS OF THE PHOENICIANS.

The Phoenicians were called by the Greeks *Φοίνικες* (Hom. *Od.* iv. 84; Herod. i. 1; Thucyd. i. 8, &c.), and by the Romans Phoenices (Cic. *N. D.* ii. 41; Mela, i. 12; Plin. v. 13, &c.). They were a branch of the great Semitic or Aramaean race. The Scriptures give no intimation that they were not indigenous; and when the Hebrews settled in Canaan, Sidon and Tyre were already flourishing cities. (*Josh.* xix. 28, 29.) By classing, however, the Phoenicians, or Canaanites, among the descendants of Ham (*Genesis*, x. 15), the Scriptures imply an immigration. The reason of this classification, was probably their colour, the darkness of their complexion indicating a southern origin; yet their language, a safer criterion, marks them, as we have said, for a Semitic race. This, though not strictly identical with the Hebrew, was the nearest allied to it of all the Semitic tongues. St. Jerome (*Comm. in Jer.* xxv. 21) and St. Augustine (*Tract.* 15 *in Evang. Joan.*) testify that the Punic language resembled the Hebrew. The same affinity is observable in Punic words preserved in Greek and Roman writers; as in the *Poenulus* of Plautus, especially since the improvement of the text by the collation of Mai. The similarity is also evinced by bilingual inscriptions discovered at Athens, where many Phoenicians were settled, as will be related in the sequel. But perhaps one of the most remarkable proofs is the inscription on the Carthaginian tablet discovered at *Marseilles* in 1845, of which 74 words, out of 94, occur in the Old Testament.

Profane writers describe the Phoenicians as immigrants from the borders of the Persian Gulf. Thus Herodotus (i. 1, vii. 89) asserts that they originally dwelt on the Erythraean sea; an appellation which, in his language, as well as in that of other ancient writers, embraces not only the present Red Sea, but also the Persian Gulf and Indian Ocean. To the same purpose is the testimony of Strabo (xvi. p. 766), who adds that there were in the Persian Gulf two islands, Tyrus and Aradus, the inhabitants of which had temples resembling those of the Phoenicians, and who claimed the like-named islands on the coast of the Mediterranean as their colonies. Heeren (*Researches*, vol. ii. p. 56, Eng. trans.), who admits that traces of Phoenician workmanship and buildings have lately been discovered in these islands, reverses the parentage, and makes them to be colonies of their more celebrated namesakes, in opposition to the testimony of Strabo, and without producing any counter authority. The isle of Tylus or Tyrus is likewise mentioned by Pliny (vi. 32). The account given by Justin is in harmony with these authorities (xviii. 3). He describes the Tyrians as having been disturbed in their native seats by an earthquake, and as migrating thence, first to what he calls the "Assyrian lake," and subsequently to the shores of the Mediterranean. A recent writer (Kenrick, *Phoenicia*, p. 47) takes this Assyrian lake to have been Gennesaret or the Dead Sea, as there was no other collection of waters in S. Assyria to which the term could be applied. This would have formed a natural resting-place in the journey of the emigrants. It must not, however, be concealed, that the account of these writers has been rejected by several very eminent authors, as Bochart, Hengstenberg, Heeren, Niebuhr, and others, and more recently by Movers, a writer who has paid great attention to Phoenician history, and who has discussed this question at considerable length. (*Die Phönizier*, vol. ii. pt. i. pp. 23—62.) His principal arguments are, that the Phoenician traditions, which go back to the primitive chaos, represent even the gods, as well as the invention of all the arts of life, as indigenous; that the Scriptures, whose testimony is preferable, both on account of its antiquity, and because it arose out of the bosom of the people themselves, make no mention of any such immigration, though at that time its memory could not have been obliterated had it really occurred, and though it would have served the purpose of the Jews to represent the Canaanites as intruders; and that the name of the people, being derived from the character of the land, as well as the appellations of different tribes, such as the Gibli at Byblus, the Sidonians at Sidon, &c., mark them as indigenous. But it may be observed, that the Phoenician traditions rest on the equivocal authority of the pretended Sanconiatho, and come to us in so questionable a shape that they may evidently be made to serve any purpose. Thus Movers himself quotes a passage from Sanconiatho (vol. ii. pt. i. p. 28), to the effect that the Tyrians invented shipbuilding, because it directly contradicts the statement that they were the descendants of a sea-faring people on the shores of the Persian Gulf; although he had previously cited the same passage (vol. i. p. 143) in proof of the Euhemerism of Philo-Sanconiatho, who, it is there said, attributed the invention of navigation to the Cabiri merely because the Phoenician mariners considered themselves as sailing under the protection of their deities. Can such testimony be compared with that of the "loyal-hearted and truthful Herodotus," as Movers characterises him (vol. i. pt. ii. p. 134), who, be it observed, also founds his account on the *traditions* of the Phoenicians (ὡς αὐτοὶ λέγουσι, vii. 89), and who could have had no possible interest in misrepresenting them? Nor could the natural vanity of the Phoenicians have found any gratification in misleading him on this point, since the tradition lessened, rather than enhanced, the splendour of their origin. The testimony of the Scriptures on the subject is merely *negative*; nor, were it otherwise, could they be taken as a certain guide in ethnological inquiries. They were not written with that view, and we have already adverted to a discrepancy in their treatment of this subject. The question, however, is too long to be fully discussed in this place. We have merely adverted to some of the principal heads, and they who wish to pursue the inquiry further are referred to the passage in Mover's work already indicated, and to Mr. Kenrick's *Phoenicia* (chap. iii.).

IV. History.

Our knowledge of Phoenician history is only fragmentary. Its native records, both literary and monumental, have almost utterly perished; and we are thus reduced to gather from scattered notices in the Old Testament and in the Greek and Roman authors, and sometimes to supply by inference, the annals of a country which stands the second in point of antiquity, which for some thousands of years played a considerable part in the world, and to which Europe owes the germs of her civilisation.

If we accept the authority of Herodotus, the Phoenicians must have appeared upon the coasts of the Mediterranean at least twenty-seven or twenty-eight centuries before the birth of Christ. In order to ascertain the age of Hercules, respecting which the Egyptian chronology differed very widely from the Greek, that conscientious historian resolved to inquire for himself, and accordingly sailed to Tyre, where he had heard that there was a famous temple of Hercules. It was, therefore, expressly for the purpose of settling a chronological point that he was at the trouble of making this voyage, and it is natural to suppose that he did not adopt the information which he received from the priests without some examination. From these he learned that the temple had existed 2300 years, and that it was coeval with the foundation of Tyre (ii. 43, 44). Now, as Herodotus flourished about the middle of the fifth century before our aera, it follows that Tyre must have been founded about 2750 years B. C. The high antiquity of this date is undoubtedly startling, and on that account has been rejected by several critics and historians. Yet it does not appear why it should be regarded as altogether improbable. The chronology of the Jews is carried back more than 2000 years B. C.; yet the Jewish Scriptures uniformly intimate the much higher, and indeed immemorable, antiquity of the Canaanites. Again, if we look at Egypt, this aera would fall under the 14th dynasty of its kings[*] (2750—2631 B. C.), who had had an historical existence, and to whom many conquests are attributed before this period. This dynasty was followed by that of the Hyksos, who were probably Canaanites, and are described by Manetho as skilled in the art of war, and of fortifying camps and cities. (Sync. pp. 113, 114; Schol. *in Platon. Tim.* vol. vii. p. 288, ed. Tauchn.)

If Sidon was older than Tyre, and its mother-city, as it claimed to be, this would add some difficulty to the question, by carrying back the chronology to a still higher period. But even this objection cannot be regarded as fatal to the date assigned to Tyre. Cities at so short a distance might easily have been planted by one another within a very brief space of time from their origin; and the contest between them in ancient times for priority, not only shows that the question was a very ambiguous one, but also leads to the inference that the difference in their dates could not have been very great. The weight of ancient evidence on either side of the question is pretty nearly balanced. On one side it is alleged that Sidon is styled in Scripture the eldest born of Canaan (*Gen.* xlix. 13), whilst Tyre is not mentioned till the invasion of Palestine by the Israelites. (*Josh.* xix. 29.) But in the former passage there is nothing to connect the person with the city; and the second argument is at best only negative. It is further urged that the name of Tyre does not once occur in Homer, though the Sidonians are frequently mentioned; and in one passage (*Od.* xiii. 285) Sidonia is used as the general name of Phoenicia. This, however, only shows that, in the time of Homer, Sidonia was the leading city, and does not prove that it was founded before Tyre. The same remark may be applied to the silence of Scripture. That Tyre was in existence, and must have been a flourishing city in the time of Homer, is unquestionable; since, as will be seen further on, she founded the colony of Gadeira, or *Cadiz*, not long after the Trojan War; and many years of commercial prosperity must have elapsed before she could have planted so distant a possession. Poets, who are not bound to historical accuracy, will often use one name in preference to another merely because it is more sonorous, or for some similar reason; and Strabo (xvi. p. 756), in commenting upon this very circumstance of Homer's silence, observes that it was only the poets who glorified Sidon, whilst the Phoenician colonists, both in Africa and Spain, gave the preference to Tyre. This passage has been cited in proof of Strabo's own decision in favour of Sidon; but, from the ambiguous wording of it, nothing certain can be concluded. Movers (ii. pt. i. p. 118) even construes it in favour of Tyre; but it must be confessed that the opposite view is rather strengthened by another passage (i. p. 40) in which Strabo calls Sidon the metropolis of the Phoenicians (*τὴν μητρόπολιν αὐτῶν*). On the other hand, it may be remarked, that all the most ancient Phoenician traditions relate to Tyre, and not to Sidon; that Tyre is called *ματέρα Φοινίκων* by Meleager the epigrammatist (*Anth. Graec.* vii. 428. 13), who lived before the time of Strabo; that an inscription to the same effect is found on a coin of Antiochus IV., B. C. 175—164 (Gesen. *Mon. Phoen.* i. 262); and that the later Roman and Greek writers seem unanimously to have regarded the claim of Tyre to superior antiquity as preferable. Thus the emperor Hadrian settled the ancient dispute in favour of that city (Suidas, *s. v.* *Παῦλος Τύριος*), and other testimonies will be found in Orosius (iii. 16), Ulpian (*Dig.* tit. xxv.), and Eunapius (*v. Porphyr.* p. 7, ed. Wytt.) It may also be remarked that if the Phoenicians came from the Persian Gulf, the name of Tyre shows that it must have been one of their earliest settlements on the Mediterranean. This dispute, however, was not confined to Tyre and Sidon, and Byblus and Berytus also claimed to be regarded as the oldest of the Phoenician cities.

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[*] This is the date assigned by Movers; but by some authorities it is placed later.

But however this may be, it seems certain that the latest of the Phoenician settlements in Syria, which was, perhaps, Hamath or Epiphania on the Orontes, preceded the conquest of Canaan by the Jews, which event is usually placed in the year 1450 B. C. The expedition of Joshua into Canaan is one of the earliest events known in the history of the Phoenicians. In order to oppose his progress, the king of Hazor organised a confederacy of the Canaanite states. (*Josh.* ii. 10.) But the allies were overthrown with great slaughter. Hazor was taken and destroyed, and the territory of the confederate kings, with the exception of a few fortresses, fell into the power of the Israelites. The defeated host was pursued as far as Sidon; but neither that nor any other town of Phoenicia, properly so called, fell into the hands of the Jews, nor on the whole does the expedition of Joshua seem to have had much effect on its political condition. Yet there was a constant succession of hostilities between the Phoenicians and some of the Jewish tribes; and in the book of Judges (x. 12) we find the Sidonians mentioned among the oppressors of Israel.

Sidon, then, must have early risen to be a powerful kingdom, as may indeed be also inferred from the Homeric poems, in which its trade and manufactures are frequently alluded to. Yet a year before the capture of Troy, the Sidonians were defeated by the king of Ascalon, and they were obliged to take refuge—or at all events a great proportion of them—at Tyre. (Justin, xviii. 3.) We are ignorant how this conquest was effected. The name of Ascalon probably represents the whole pentapolis of Philistia; and we know that shortly after this event the Philistines were powerful enough to reduce the kingdom of Israel to the condition of a tributary, and to retain it as such till the time of David. Justin, in the passage just cited, speaks of Tyre as *founded* by the Sidonians (condiderunt) on this occasion. This expression, however, by no means implies a *first* foundation, since in the next chapter he again uses the same word to denote the *restoration* of Tyre by Alexander the Great. It has been already said, as will appear at greater length in the account of the Phoenician colonies, that Tyre must have been a city of considerable importance before this period. The account of Justin is corroborated by Josephus, who, in allusion no doubt to the same event, places the foundation of Tyre 240 years before that of Solomon's temple. (*Ant.* viii. 3.) If Justin followed the computation of the Parian marble, the fall of Troy took place in the year 1209 B. C.; and if the disputed date of Solomon's temple be fixed at 969 B. C., the aera adopted by Movers (*Phön.* ii. pt. i. p. 149), then 969 + 240 = 1209. Josephus, in the passage cited, uses the word *οἴκησις*, "a dwelling in," and could no more have meant the original foundation of Tyre than Justin, since that city is mentioned in the Old Testament as in existence two centuries and a half before the building of the temple.

From the period of the Sidonian migration, Tyre must be regarded as the head of the Phoenician nation. During the headship of Sidon, the history of Phoenicia is mythical. Phoenix, who is represented as the father of Cadmus and Europa, is a mere personification of the country; Belus, the first king, is the god Baal; and Agenor, the reputed founder both of Tyre and Sidon, is nothing but a Greek epithet, perhaps of Hercules. The history of Tyre also, before the age of Solomon, is unconnected. Solomon's relations with Hiram, king of Tyre, led Josephus to search the Tyrian histories of Dius and Menander. Hiram succeeded Abibal; and from this time to the foundation of Carthage there is a regular succession of dates and reigns.

Tyre was in fact a double city, the original town being on the continent, and the new one on an island about half a mile from the shore. When the latter was founded, the original city obtained the name of Palae-Tyrus, or Old Tyre. The island, however, was probably used as a naval station from the very earliest times, and as a place consecrated to the worship of the national deities Astarte, Belus, and particularly Melcarth, or the Tyrian Hercules. According to Justin, indeed, the oldest temple of Hercules was in Palae-Tyrus (xi. 10; comp. Curt. iv. 2); but this assertion may have been made by the Tyrians in order to evade the request of Alexander, who wished to gain an entrance into their island city under pretence of sacrificing to that deity.

Hiram succeeded to the crown of Tyre a little before the building of Solomon's temple (B. C. 969). He added to and improved the new city, and by means of substructions even gained space enough to build a large square or place, the *eurychorus.* He maintained friendly relations with king David, which were confirmed by commerce and by intermarriages. Hiram furnished the Jewish monarch with cedar-wood and workmen to construct his palace, as well as materials for his proposed temple, the building of which, however, was reserved for his son. The Phoenicians, on the other hand, imported the corn and oil of Judah. Under the reign of Solomon this intercourse was cemented by a formal treaty of commerce, by which that monarch engaged to furnish yearly 20,000 *cors* of wheat*, and the like quantity of oil, for the use of Hiram's household, while Hiram, in return, supplied Solomon with workmen to cut and prepare the wood for his temple, and others skilful in working metal and stone, in engraving, dyeing, and manufacturing fine linen. Solomon also ceded to Tyre a district in Galilee containing twenty towns. (1 *Kings*, ix. 13; Joseph. *Ant.* viii. 5.) In these transactions we perceive the relations of a commercial and an agricultural people; but Hiram was also of great assistance to Solomon in his maritime and commercial enterprises, and his searches after the gold of Ophir, when his victories over the Edomites had given him the command of the Aelanitic, or eastern, gulf of the Red Sea. The pilots and mariners for these voyages were furnished by Hiram. Except, however, in connection with the Israelites, we know little concerning the reign of this monarch. He appears to have undertaken an expedition against Citium in Cyprus, probably a revolted colony of the Phoenicians, and to have established a festival in honour of Melcarth, or Hercules. (Joseph. *l. c.*) By his great works at Tyre he entailed an enormous expense upon the people; and his splendid reign, which lasted thirty-four years, was followed at no great interval by political troubles. His dynasty was continued for seven years in the person of his son Baleazar, or Baleastartus, and nine years in that of his grandson Abdastartus. The latter was put to death by the four sons of his nurse, the eldest of whom usurped the supreme power for a space of twelve years. This revolution is connected by Movers (ii. pt. i. p. 342) with the account of the servile insurrection at Tyre given by Justin (xviii. 3), who, however, with his usual neglect of chronology, has placed it a great deal too late. This interregnum, which, according to the account adopted, was a complete reign of terror, was terminated by a counter-revolution. The usurper, whose name is not mentioned, either died or was deposed, and the line of Hiram was restored in the person of Astartus,—the Strato of Justin,—a son of Baleastartus. This prince reigned twelve years, and was succeeded by his brother Astarymus, or Aserymus, who ruled nine years. The latter was murdered by another brother, Phales, who after reigning a few months was in turn assassinated by Ithobaal, a priest of Astarte. Ithobaal is the Ethbaal of Scripture, father of Jezebel, the wife of Ahab, who endeavoured to restore the worship of Baal and Ashtoreth in the kingdom of her husband. (1 *Kings*, xvi. 31.) In the reign of Itohbaal Phoenicia was visited with a remarkable drought, which also prevailed in Judaea in the time of Ahab. (Joseph. *Ant.* viii. 13. § 2; 1 *Kings*, c. xvii. 7.) We know nothing further of Ithobaal's reign, except that he founded Botrys, on the coast N. of Sidon, and Auza in Numidia. (Joseph. viii. 7, 13. § 2.) He reigned thirty-two years, and was the founder of a new dynasty. Badezor, his son, succeeded to the throne, and after a reign of six years was followed by Matteu, or Mutto, who ruled for thirty-two years. The reign of his successor, Pygmalion, brings us into contact with classical history and tradition, through the foundation of Carthage by his sister Elisa, or Dido, which took place not long after his accession. Probably, however, this was only a second foundation, as in the case of Tyre itself. The whole story, which indicates a struggle between an aristocratical and sacerdotal party and the monarchical power, has been obscured by mythical traditions and the embellishments of poets; but it need not be repeated here, as it will be found in the *Dictionary of Biography and Mythology*, *s. v.* DIDO.

Pygmalion occupied the throne forty-seven years, and after his reign there is a gap in the history of Tyre. When we can next trace the Phoenicians in the Scriptures, we find them at war with Israel. The prophet Joel, who flourished about the beginning of the eighth century B. C., bitterly complains of the outrages committed by Tyre and Sidon on the coasts of Judaea, and his complaints are repeated by Amos, a contemporary prophet. This was the chief period of the maritime ascendency of the Phoenicians, and their main offence seems to have been the carrying off of youths and maidens and selling them into slavery. Towards the end of the same century we find Isaiah prophesying the destruction of Tyre. It was about this period that the Assyrians began to grasp at the countries towards the west, and to seek an establishment on the sea-board of the Mediterranean; a policy which was continued by the succeeding empires of the Babylonians, Medes, and Persians. The expedition of Shalmaneser, who, after reducing the kingdom of Israel, turned his arms against Phoenicia, is recorded by Josephus from the history of Menander. (*Ant.* ix. 14.) After overrunning the whole of Phoenicia, he retired without attempting any permanent conquest. He seems to have been assisted by several Phoenician cities, as Sidon, Ace, and even Palae-Tyrus, which were oppressed by the domination of Elulaeus, king of Tyre. These cities furnished him with sixty ships for a second attempt upon Tyre: but this fleet was defeated by the Tyrians with only twenty vessels. Shalmaneser blockaded them on the land side for a space of five years, and prevented them from having any fresh water except what they could preserve in tanks. How this blockade ended we are not informed, but it was probably fruitless. We have no further accounts of Elulaeus, except that he had reduced to obedience the revolted town of Citium in Cyprus previously to this invasion. After his reign another long gap occurs in the history of Phoenicia, or rather of Tyre, its head. This silence would seem to indicate that it was enjoying the blessings of peace, and consequently increasing in prosperity. The Phoenician alliance was courted

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The *cor* was equal to 75 gallons, or 32 pecks.

by the Egyptian monarchs, and an extensive commerce appears to have been carried on with the port of Naucratis. The next wars in which we find the Phoenicians engaged were with the Babylonians; though the account of Berosus, that Nabopalassar, who reigned towards the end of the seventh century B. C., held Phoenicia in subjection, and that his son Nebuchadnezzar reduced it when in a state of revolt, must be regarded as doubtful. At all events, however, it appears to have been in alliance with the Chaldeans at this period; since we find it related that Apries, king of Egypt, when at war with that nation, conquered Cyprus and Phoenicia. (Herod. ii. 161; Diod. i. 68.) When Nebuchadnezzar ascended the throne, we find that, after quelling a revolt of the Jews and reducing Jerusalem (B. C. 587), he marched into Phoenicia, took Sidon apparently by assault, with dreadful carnage, and proceeded to invest Tyre. (*Ezekiel*, xxvi.) For an account of this siege, one of the most memorable in ancient history, we are again indebted to Josephus (x. 11), who extracted it from Tyrian annals. It is said to have lasted thirteen years. Another Ithobaal was at this time king of Tyre. The description of the siege by Ezekiel would seem to apply to Palae-Tyrus, though it is probable that insular Tyre was also attempted. (Grote, *Hist. of Greece*, iii. p. 355, note.) The result of the siege is by no means clear. Berosus, indeed, affirms (*ap.* Joseph. *c. Apion.* i. 20) that Nebuchadnezzar subdued all Syria and Phoenicia; but there is no evidence of an assault upon Tyre, and the words of Ezekiel (xxix. 17) seem to imply that the siege was unsuccessful. The same dynasty continued to reign. Ithobaal was succeeded by Baal; and the subsequent changes in the government indicate internal revolution, but not subjection to a foreign power. The kings were superseded by judges or suffetes, and after a few years the royal line appears to have been restored; but whether by the spontaneous act of the Tyrians, or by compulsion of the Babylonians, is a disputed point.

Ezekiel's description of Tyre at the breaking out of the Babylonian war exhibits it as the head of the Phoenician states. Sidon and Aradus are represented as furnishing soldiers and mariners, and the artisans of Byblus as working in its dockyards. (*Ezek.* xxvii. 8, 9, 11.) But that war was a severe blow to the power of the Tyrians, which now began to decline. Cyprus was wrested from them by Amasis, king of Egypt, though a branch of the regal family of Tyre appears to have retained the sovereignty of Salamis for some generations. (Herod. v. 104; Isocr. *Evag.* p. 79. 1, 2, 28.) Merbalus was succeeded by his brother Eiramus, or Hiram, during whose reign Cyrus conquered Babylon (538 B. C.). When the latter monarch permitted the Jews to rebuild Jerusalem, we find Tyre and Sidon again assisting in the work (*Ezra*, iii. 7), a proof that their commerce was still in a flourishing state. Xenophon (*Cyropaed.* i. 1. § 8) represents Cyrus as ruling over Phoenicia as well as Cyprus and Egypt; and though this is not confirmed by any collateral proof, they must at all events have very soon submitted to his son Cambyses. (Herod. iii. 19.) The relations with Persia seem, however, to have been those of a voluntary alliance rather than of a forced subjection; since, though the Phoenicians assisted Cambyses against the Egyptians, they refused to serve against their colonists the Carthaginians. Their fleet was of great assistance to the Persians, and enabled Darius to make himself master of the islands off the coast of Asia Minor. (Thucyd. i. 16; Plat. *Menex.* c. 9.) Phoenicia, with Palestine and Cyprus, formed the fifth of the twenty nomes into which the empire of Darius was divided. (Herod. iii. 91.) These nomes were, in fact, satrapies; but it does not appear that they interfered with the constitutions of the several countries in which they were established; at all events native princes continued to reign in Phoenicia. Although Sidon became a royal Persian residence, it still had its native king, and so also had Tyre. (Herod. viii. 67.) When Darius was meditating his expedition against Greece, Sidon supplied two triremes and a storeship to enable Democedes to explore the coasts. (Ib. iii. 136.) Subsequently the Phoenicians provided the Persians with a fleet wherewith to reduce not only the revolted Ionian cities, but even their own former colony of Cyprus. In the last of these enterprises they were defeated by the Ionian fleet (Ib. v. 108, 112); but they were the chief means of reducing the island of Miletus (Ib. vi. 6), by the defeat which they inflicted on the Ionians off Lade. (Ib. c. 14.) After the subjugation of the Asiatic islands, the Phoenician fleet proceeded to the Thracian Chersonese, where they captured Metiochus, the son of Miltiades (Ib. c. 41), and subsequently appear to have scoured the Aegean and to have ravaged the coasts of Boeotia. (Ib. c. 118.) They assisted Xerxes in his expedition against Greece, and along with the Egyptians constructed the bridge of boats across the Hellespont. (Ib. vii. 34.) They helped to make the canal over the isthmus of Mount Athos, in which, as well as in other engineering works, they displayed a skill much superior to that of the other nations employed. (Ib. c. 23.) In the naval review of Xerxes in the Hellespont they carried off the prize from all competitors by the excellence of their ships and the skill of their mariners; whilst among the Phoenicians themselves the Sidonians were far the most distinguished (Ib. cc. 44, 96), and it was in a vessel belonging to the latter people that Xerxes embarked to conduct the review. (Ib. c. 100.) The Phoenician ships composed nearly half of the fleet which Xerxes had collected; yet at the battle of Artemisium they do not appear to have played so distinguished a part as the Egyptians. (Ib. viii. 17.) When routed by the Athenians at Salamis they complained to Xerxes, who sat overlooking the battle on his silver-footed throne, that their ships had been treacherously sunk by the Ionians. Just at this instant, however, extraordinary skill and valour were displayed by a Samothracian vessel, and the Great King, charging the Phoenicians with having falsely accused the Ionians in order to screen their own cowardice and ill-conduct, caused many of them to be beheaded. (Ib. c. 90.) At the battle of the Eurymedon (B. C. 466), the Phoenician fleet was totally defeated by the Athenians under Cimon, on which occasion 100 of their vessels were captured (Diod. xi. 62), or according to Thucydides (i. 100) 200, who, however, is probably alluding to the whole number of their fleet. Subsequently the Athenians obtained such naval superiority that we find them carrying on maritime operations on the coast of Phoenicia itself; though in their unfortunate expedition to Egypt fifty of their triremes were almost entirely destroyed by the Phoenicians. (Thucyd. i. 109.) This disgrace was wiped out by the Athenians under Anaxicrates in a great victory gained over the Phoenicians off Salamis in Cyprus, B. C. 449, when 100 of their ships were taken, many sunk, and the remnant pursued to their own harbours. (Ib. c. 112.) A cessation of hostilities now ensued between the Greeks and Persians. The Phoenician navy continued to be employed by the latter, but was no longer exposed to the attacks of the Athenians. In B. C. 411 the Phoenicians prepared a fleet of 147 vessels, to assist the Spartans against Athens; but after advancing as far as Aspendus in Pamphylia it was suddenly recalled, either because the demonstration was a mere *ruse* on the part of Tissaphernes, or that the Phoenicians were obliged to defend their own coast, now threatened by the Egyptians. (Thucyd. viii. 87, 108; Diod. xiii. 38, 46.) They next appear as the auxiliaries of the Athenians against the Spartans, who had gained the naval supremacy by the battle of Aegospotami, a preponderance which had changed the former policy of Persia. The allied fleet was led by Conon and Pharnabazus, and after the defeat of the Spartans the Phoenician seamen were employed in rebuilding the walls of Athens. (Diod. xiv. 83; Nep. *Con.* c. 4.) These events led to a more intimate connection between Phoenicia and Athens; Phoenician traders appear to have settled in that city, where three Phoenician inscriptions have been discovered of the date apparently of about 380 B. C. (Gesen. *Mon. Pun.* i. 111.) A few years later, a decree was passed by the Athenian senate, establishing a *proxenia* between Strato, king of Sidon, and the Athenians; whilst an immunity from the usual burthens imposed on aliens was granted to Sidonians settling at Athens. (Böckh, *Corp. Inscr.* i. 126.) About the same time we find the Phoenicians, as the subjects of Persia, engaged in a disastrous war with Evagoras, prince of Salamis in Cyprus, who ravaged their coasts, and, according to Isocrates (*Evag.* p. 201) and Diodorus (xiv. 98, 110, xv. 2), captured even Tyre itself. But in 386 B. C. Evagoras was defeated in a great naval engagement, and subsequently became a tributary of Persia. (Ib. xv. 9.) During all this period Sidon appears to have been the most wealthy and prosperous of the Phoenician cities. (Ib. xvi. 41.) The next important event in the history of the Phoenicians is their revolt from Persia, which ended in a disastrous manner. Sidon had been oppressed by the satraps and generals of Artaxerxes Ochus; and in a general assembly of the Phoenicians at Tripolis, in B. C. 352, it was resolved to throw off the Persian yoke. The royal residence at Sidon was destroyed and the Persians massacred. The Phoenicians then fortified Sidon, and invited Nectanebus, king of Egypt, to assist them. In the following year Ochus made great preparations to quell this revolt, and particularly to punish Sidon; when Tennes, king of that city, alarmed at the fate which menaced him, treacherously negotiated to betray it to the Persians. He inveigled 100 of the leading citizens into the enemy's camp, where they were put to death, and then persuaded the Egyptian mercenaries to admit the Persians into the city. The Sidonians, who had burnt their fleet in order to prevent any escape from the common danger, being thus reduced to despair, shut themselves up with their wives and children, and set fire to their houses. Including slaves, 40,000 persons are said to have perished on this occasion. Tennes, however, suffered the merited reward of his treason, and was either put to death by Ochus or committed suicide. This calamity was a great, but not a fatal, blow to the prosperity of Sidon, which even to a much later period retained a considerable portion of her opulence. (Diod. xvi. 41, sqq.; Mela, i. 12.)

The cruelty of the Persians left a lasting remembrance, and was not wholly unrequited. When about twenty years afterwards Alexander entered Phoenicia, Sidon hastened to open her gates to him. The defeat of Darius at Issus, B. C. 333, opened the whole coast of Phoenicia to the Greeks. On his march Alexander was met by Strato, son of Gerostratus, king of Aradus, who surrendered that island to him, as well as some towns on the mainland. As he proceeded southwards he received the submission of Byblus, and entered Sidon at the invitation of the inhabitants. He deposed Strato, their king, a vassal of the Persians; and Abdolonimus, who was related to Strato, but who at that time followed the humble occupation of a gardener in the suburbs of the city, was nominated to the vacant throne by Alexander's general Hephaestion. (Curt. iv. 4.) The Tyrians now sent an embassy, professing submission to the Macedonians, but without any real design of giving up their city. (Arrian, ii. 15.) It was impossible, however, for Alexander to proceed on his intended expedition, whilst so important a place lay in his rear, at best a doubtful friend, and, in case of reverses, soon, perhaps, to become a declared enemy. With a dissimulation equal to that of the Tyrians, he sought to gain possession of their town by requesting permission to enter and sacrifice to Hercules, the progenitor of the royal race of Macedon, as well as the tutelary god of Tyre. But the Tyrians perceiving his design, directed him to another temple of Hercules at Palae-Tyrus, where he might sacrifice in all liberty and with still greater effect, as the fane, they asserted, was more ancient and venerable than that of the new city in the island. Alexander, however, still hankered after the latter, and made preparations for besieging the new town. (Arrian, ii. 15, 16; Curt. iv. 7, seq.) The means by which he succeeded in reducing Tyre will be found described in another place. [Tyrus.] It will suffice here to say, that by means of a causeway, and after a seven months' siege, the city of merchant princes yielded to the arms of Alexander, who was assisted in the enterprise by the ships of Sidon, Byblus, and Aradus. The city was burnt, and most of the inhabitants either killed or sold into slavery. Alexander repeopled it, principally, perhaps, with Carians, who seem to have been intimately connected with the Phoenicians, since we find Caria called Phoenice by Corinna and Bacchylides. (Athen. iv. p. 174.) After the battle of Arbela, Alexander incorporated Phoenicia, Syria and Cilicia into one province. With the true commercial spirit the Phoenicians availed themselves of his conquests to extend their trade, and their merchants, following the track of the Macedonian army, carried home myrrh and nard from the deserts of Gedrosia. (Arrian, vi. 22, *Indic.* 18.) Alexander employed them to man the ships which were to sail down the Hydaspes to the Indian Ocean, as well as to build the vessels which were conveyed overland to Thapsacus on the Euphrates, with the view of descending to Babylon. (*Ib.*) By these means he intended to colonise the islands and coasts of the Persian Gulf; but his schemes were frustrated by his death, B. C. 323. After that event Ptolemy, to whom Egypt had fallen, annexed Phoenicia, together with Syria and Palestine, to his kingdom.

(Diod. xvi. 43.) But in the year 315 B. C. Antigonus, returning victorious from Babylonia, easily expelled the garrisons of Ptolemy from all the Phoenician towns except Tyre, where he experienced an obstinate resistance. Eighteen years had sufficed to restore it in a considerable degree to its ancient wealth and power; and although the mole still remained it was almost as impregnable as before, and was not reduced till after a siege of fifteen months. From this period down to near the end of the third century B. C. there was an almost constant succession of struggles for the possession of Phoenicia between the Ptolemies on one side and the Seleucidae on the other. Ptolemy Euergetes succeeded in reducing it, and it was held by him and his son Philopator down to the year 218 B. C.; when Antiochus the Great, taking advantage of the indolent and sensual character of the latter, and the consequent disorders of his administration, undertook its recovery. Tyre and Ace were surrendered to him by the treachery of Theodotus, the lieutenant of Philopator, and the Egyptian army and fleet were defeated and driven to take refuge at Sidon. In the following year, however, Philopator defeated Antiochus at Raphia near the frontiers of Egypt, and regained possession of Phoenicia and Syria, which he retained till his death, B. C. 205. The reign of his infant son again tempted the ambition of Antiochus. He succeeded in reducing Phoenicia, and after repulsing an attempt of the Egyptians to regain it in B. C. 198, firmly established his dominion, and bequeathed it to his sons.

Notwithstanding these struggles, Tyre appears to have still enjoyed a considerable share of commercial prosperity, in which, however, she had now to encounter a formidable rival in Alexandria. At first, indeed, that city did not much interfere with her prosperity; but the foundation of Berenice on the Red Sea by Ptolemy Philadelphus, the making of a road between that place and Coptos, and the reopening of the canal which connected the gulf of *Suez* with the Pelusiac branch of the Nile (Strab. p. 781) inflicted a severe blow upon her commerce, and converted Alexandria into the chief emporium for the products of the East.

The civil wars of the Seleucidae, and the sufferings which they entailed, induced the Syrians and Phoenicians to place themselves under the protection of Tigranes, king of Armenia, in the year 83 B. C. (Justin, xl. 1; Appian, *Syr.* 48.) Ace, or Ptolemais, was the only city which, at the instigation of Selene, queen of Antigonus, refused to open its gates to Tigranes. That monarch held Phoenicia during fourteen years, when the Seleucidae regained it for a short time in consequence of the victories of Lucullus. Four years later Pompey reduced all Syria to the condition of a Roman province. During the civil wars of Rome, Phoenicia was the scene of many struggles between the Roman generals. Just previously to the battle of Philippi, Cassius divided Syria into several small principalities, which he sold to the highest bidders; and in this way Tyre had again a king called Marion. Antony presented the whole country between Egypt and the river Eleutherus to Cleopatra, but, in spite of her intreaties to the contrary, secured Tyre and Sidon in their ancient freedom. (Joseph. *Ant.* xv. 4. § 1.) But when Augustus visited the East, B. C. 20, he deprived them of their liberties. (Dion Cass. liv. 7.)

Although the Roman dominion put an end to the political existence of Tyre and Sidon, they retained their manufactures and commerce for a considerable period. Mela, who probably wrote during the reign of Claudius, characterises Sidon as "adhuc opulenta" (i. 12); and Pliny, at about the same period, adverts to the staple trade of Tyre as being still in a flourishing condition ("nunc omnis ejus nobilitas conchylio atque purpura constat," v. 17). At the instance of the rhetorician Paulus, Hadrian, as we have already mentioned, granted to Tyre the title of *metropolis*. It was the residence of a proconsul, and the chief naval station on the coast of Syria. During the contest of Septimius Severus and Pescennius Niger for imperial power, A. D. 193, Berytus favoured the cause of Niger, Tyre that of Septimius; in consequence of which, it was taken and burnt by the light Mauritanian troops of Niger, who committed great slaughter. (Herodian, iii. 9. § 10.) Severus, after his success, recruited the population of Tyre from the third legion, and, as a reward for its attachment, bestowed on it the *Jus Italicum* and the title of colony. (Ulpian, *Dig. Leg. de Cens.* tit. 15; Eckhel, vol. iii. p. 387.) In the time of St. Jerome, towards the end of the fourth century, it was still the first commercial city of the East (*Comm. ad Ezek.* xxvi. 7, xxvii. 2); and after the destruction of Berytus by an earthquake in the reign of Justinian, it monopolised the manufacture of imperial purple, which it had previously shared with that city. Beyond this period it is not necessary to pursue the history of Phoenicia. We shall only add that Tyre continued to flourish under the mild dominion of the caliphs, and that, in spite of all the violence which it suffered from the crusaders, its prosperity was not utterly annihilated till the conquest of Syria by the Ottoman Turks, A. D. 1516; a result, however, to which the discovery of the New World, and of a route to Asia by the *Cape of Good Hope*, likewise contributed.

V. Political Constitution.

Phoenicia consisted of several small independent kingdoms, or rather cities, which were sometimes united with and sometimes opposed to one another, just as we find Canaan described at the time when it was invaded by the Israelites. (Strab. xvi. p. 754; *Joshua*, x.) We have but little information respecting the constitution of these kingdoms. The throne was commonly hereditary, but the people seem to have possessed a right of election. (Justin, xviii. 4.) The chief priests exercised great power, and were next in rank to the king. Thus Sicharbas, or Sichaeus, chief priest of the temple of Hercules, was the husband of Dido, and consequently the brother-in-law of king Pygmalion. There seems also to have been a powerful aristocracy, but on what it was founded is unknown. Thus a body of nobles, who are called senators, accompanied the emigration of Dido. (Justin, *l. c.*) During the interregnum at Tyre after the servile insurrection, the government was carried on by elective magistrates, called judges or suffetes. (Joseph. *c. Ap.* i. 21.) This institution also obtained at Gades and Carthage, and probably in all the western colonies of Tyre. (Liv. xxviii. 37; comp. Movers, ii. pt. i. p. 534.) Kings existed in Phoenicia down to the time of Alexander the Great. (Arrian, ii. 24.) The federal constitution of Phoenicia resembled a Grecian hegemony: either Tyre or Sidon was always at the head, though Aradus and Byblus likewise had kings. During the earliest period of its history, Sidon appears to have been the leading city; but after its capture by the king of Ascalon, and the emigration of its inhabitants, as already related, Tyre became dominant, and retained the supremacy till the Persian conquest. Confederations among the Phoenician cities for some common object were frequent, and are mentioned by Joshua as early as the time of Moses (xi.). Subsequently, the great council of the Phoenicians assembled on these occasions at Tripolis (Diod. xvi. 41), where, as we have already said, the three leading towns, Sidon, Tyre, and Aradus, had each its separate quarter; from which circumstance, the town derived its name. Aradus, however, does not appear to have obtained this privilege till a late period of Phoenician history, as in the time of Ezekiel it was subordinate to Tyre (xxvii. 8, sqq.); and Byblus, though it had its own king, and is sometimes mentioned as furnishing mariners, seems never to have had a voice in the confederate councils. The population of Phoenicia consisted in great part of slaves. Its military force, as might be supposed from the nature of the country, was chiefly naval; and in order to defend themselves from the attacks of the Assyrians and Persians, the Phoenicians were compelled to employ mercenary troops, who were perhaps mostly Africans. (Diod. *l. c.*; *Ezekiel*, xxvii.)

VI. Religion.

The nature of the Phoenician religion can only be gathered from incidental allusions in the Greek and Roman writers, and in the Scriptures. A few coins and idols have been found in Cyprus, but connected only with the local Phoenician religion in that island. The most systematic account will be found in the *Praeparatio Evangelica* of Eusebius, where there are extracts from Sanconiatho, professed to have been translated into Greek by Philo of Byblus. It would be too long to enter here into his fanciful cosmogony, which was of an atheistic nature, and was characterised chiefly by a personification of the elements. From the wind *Kol-pia*, and *Baau*, his wife, were produced Aeon and Protogonus, the first mortals. These had three sons, Light, Fire, and Flame, who produced a race of giants from whom the mountains were named, — as Casius, Libanus, Antilibanus and Brathy, — and who with their descendants discovered the various arts of life. In later times a human origin was assigned to the gods, that is, they were regarded as deified men; and this new theology was absurdly grafted on the old cosmogony. Eliun and his wife Beruth are their progenitors, who dwelt near Byblus. From Eliun descends Ouranos (Heaven), who weds his sister Ge (Earth), and has by her four sons, Ilus (or Cronos), Betutus, Dagon, and Atlas; and three daughters, Astarte, Rhea, and Dione. Cronos, grown to man's estate, deposes his father, and puts to death his own son Sadid, and one of his daughters. Ouranos, returning from banishment, is treacherously put to death by Cronos, who afterwards travels about the world, establishing Athena in Attica and making Taut king of Egypt. (Kenrick, *Phoen.* p. 295.)

Baal and Ashtaroth, the two chief divinities of Phoenicia, were the sun and moon. The name of Baal was applied to Phoenician kings, and Belus is the first king of Assyria and Phoenicia. At a later period Baal became a distinct supreme God, and the sun obtained a separate worship (2 *Kings*, xxiii. 5). As the supreme god, the Greeks and Romans identified him with their Zeus, or Jupiter, and not with Apollo. Bel or Baal was also identified with the planet Saturn. We find his name prefixed to that of other deities, as Baal-Phegor, the god of licentiousness, Baal-Zebub, the god of flies, &c.; as well as to that of many places in which he had temples, as Baal-Gad, Baal-Hamon, &c. Groves on elevated places were dedicated to his worship, and human victims were sometimes offered to him as well as to Moloch. (*Jerem.* xix. 4, 5.) He was worshipped with fanatical rites, his votaries crying aloud, and cutting themselves with knives and lancets. Ashtaroth or Astarte, the principal female divinity, was identified by the Greeks and Romans sometimes with Juno, sometimes with Venus, though properly and originally she represented the moon. The principal seat of her worship was Sidon. She was symbolised by a heifer, or a figure with a heifer's head, and horns resembling the crescent moon. The name of Astarte was Phoenician (Ps. Lucian, *de Dea Syr.* c. 4); but she does not appear with that appellation in the early Greek writers, who regard Aphrodite, or Venus Urania, as the principal Phoenician goddess. Herodotus (i. 105, 131, iii. 8) says that her worship was transferred from Ascalon, its oldest seat, to Cyprus and Cythera, and identifies her with the Babylonian Mylitta, the character of whose worship was unequivocal. Her orginal image or symbol, like that of many of the oldest deities, was a conical stone, as in the case of the Paphian Venus (Tac. *H.* ii. 3.; Max. Tyr. *Diss.* 38), of the Cybele of Pessinus (Liv. xxix. 11), and others. In Cyprus her worship degenerated into licentiousness, but the Cyprian coins bear the primitive image of the conical stone. In Carthage, on the contrary, she appeared as a virgin, with martial attributes, and was worshipped with severe rites. She must be distinguished from Atargatis, or Derceto, who had also a temple at Ascalon, and was represented as half woman, half fish. It is characteristic of the religion of the Phoenicians, that though they adored false gods, they were not so much idolaters as the Egyptians, Greeks, and Romans, since their temples had either no representation of the deity, or only a rude symbol. The worship of Astarte seems to have been first corrupted at Babylon. Adonis, who had been wounded by the boar on Lebanon, was worshipped at Aphaca, about 7 miles E. of Byblus, near the source of the stream which bears his name, and which was said to be annually reddened with his blood. (Zosim. i. 58; Ps. Lucian, *de Dea Syr.* c. 9.) By the Phoenicians Adonis was also regarded as the sun, and his death typified the winter. His rites at Aphaca, when abolished by Constantine, were polluted with every species of abomination. (Euseb. *V. Const.* iii. 55.)

Cronos, or Saturn, is said by the Greek and Latin writers to have been one of the principal Phoenician deities, but it is not easy to identify him. Human victims formed the most striking feature of his worship; but he was an epicure difficult to please, and the most acceptable offering was an only child. (Porphyr. *de Abs.* ii. 56; Euseb. *Laud. Const.* i. 4.) His image was of bronze (Diod. xx. 14), and, according to the description of Diodorus, resembled that of Moloch or Milcom, the god of the Ammonites; but human sacrifices were offered to several Phoenician deities.

The gods hitherto described were common to all the Phoenicians; Melkarth*, whose name literally denotes "king of the city," was peculiar to the Tyrians. He appears in Greek mythology under the slightly altered appellation of Melicertes. Cicero (*N. D.* iii. 16) calls the Tyrian Hercules the son of Jupiter and Asteria, that is of Baal and Ashtaroth. There was a festival at Tyre called "The Awakening of Hercules," which seems connected with his character as a sun-god. (Joseph. *Ant.* viii. 5.) In his temple at Gades there was no image, and his symbol was an ever-burning fire.

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* It is singular that the name of Melcarth read backwards is, with the exception of the second and last letters, identical with Heracles.

Another Phoenician deity was Dagon, who had a fish's tail, and seems to have been identical with the Oannes of Babylonia.

The Phoenician goddess Onca was identified by the Greeks with Athena. One of the gates of Thebes was named after her, and she was also worshipped at Corinth. (Euphor. *ap. Steph. Byz. s. v.*; Hesych. *s. v.*; Tzetz. *ad Lycoph. Cass.* 658.) It is even probable that the Athena Polias of Athens was derived from Thebes. The Palladium of Troy was also of Phoenician origin.

As might be expected among a maritime people, the Phoenicians had several marine deities, as Poseidon, Nereus, and Pontus. Poseidon was worshipped at Berytus, and a marine Jupiter at Sidon. The present deities of navigation were, however, the Cabiri, the seat of whose worship was also at Berytus, and whose images, under the name of Pataeci, were placed on the prows of Phoenician ships. (Herod. iii. 37.) They were the sons of Hephaestos, or the Egyptian Phta, and were represented as ridiculous little pigmaic figures. By the Greeks and Romans they were identified with their Anaces, Lares, and Penates. Aesculapius, who was identified with the air, was their brother, and also had a temple at Berytus. (Paus. vii. 23. § 6.)

We know but little of the religious rites and sacred festivities of the Phoenicians. They practised circumcision, which they learned from the Egpytians; but, owing to their intercourse with the Greeks, the rite does not seem to have been very strictly observed. (Herod. ii. 104; Aristoph. *Av.* 504.) We are unable to trace their speculative opinions; but, as far as can be observed, they seem to have been material and atheistic, and, like the other Semitic nations, the Phoenicians had no idea of a future state of existence.

VII. MANNERS, LITERATURE, AND ART.

The commercial habits of the Phoenicians did not impair their warlike spirit, and Chariton (vii. 2) represents the Tyrians as ambitious of military glory. Their reputation for wisdom and enterprise peeps out in the jealous and often ironical bitterness with which they are spoken of by Hebrew writers. Their wealth and power was envied by their neighbours, who made use of their services, and abused them in return. (*Ezek.* xxxviii. 2, 12; *Isaiah*, xxiii. 18.) The Greeks expressed their opinion of Phoenician subtlety by the proverb *Σύροι πρὸς Φοίκικας* (Suid.), which may be rendered by our "Set a thief to catch a thief;" and their reputation for veracity was marked by the saying *ψεῦσμα Φοινικικόν*, "a Phoenician lie." (Strab. iii. p. 170.) But a successful commercial nation is always liable to imputations of this description. In common, and sometimes in confusion, with Syria, Phoenicia was denounced by the Romans for the corruption of its morals, and as the nursery of mountebanks and musicians. (Hor. *Sat.* i. 2. 1; Juv. iii. 62, viii. 159; Athen. xv. 53.) The mimes of Tyre and Berytus were renowned far and wide. (*Exp. tot. Mundi*, Hudson, *Geogr. Min.* iii. p. 6.)

Ancient authority almost unanimously attributes the invention of an alphabet to the Phoenicians. Lucan (*Phars.* iii. 220) ascribes the use of writing to them before the invention of the papyrus in Egypt. The Phoenician Cadmus was reputed to have introduced the use of writing among the Ionians; and Herodotus says that he saw the Cadmean letters at Thebes. (Herod. v. 58, 59; Plin. vii. 57; Diod. v. 24; Tac. *Ann.* xi. 14; Mela, i. 12, &c.) The inscriptions found in Thera and Melos exhibit the oldest forms of Greek letters hitherto discovered; and these islands were colonised by Phoenicians. No inscriptions have been found in Phoenicia itself; but from several discovered in Phoenician colonies — none of which, however, are older than the fourth century B. C.— the Phoenician alphabet is seen to consist, like the Hebrew, of twenty-two letters. It was probably more scanty at first, since the Greek alphabet, which was borrowed from it, consisted originally of only sixteen letters (Plin. *l. c.*); and, according to Irenaeus (*adv. Haeres.* ii. 41), the old Hebrew alphabet had only fifteen. The use of hieroglyphics in Egypt was, in all probability, older. (Tac. *l. c.*) The connection of this Phonetic system with the Phoenician alphabet cannot be traced with any certainty; yet it is probable that the latter is only a more simple and practical adaptation of it. The names of the Phoenician letters denote some natural object, as *aleph*, an ox, *beth*, a house, *daleth*, a door, &c., whence it has been conjectured that the figures of these objects were taken to represent the sounds of the respective letters; but the resemblance of the forms is rather fanciful.

Babylonian bricks, inscribed with Phoenician characters, have long been known, and indicate the residence of Phoenicians at Babylon. In the recent discoveries at Nineveh other bricks have been found with inscriptions both in the Phoenician and cuneiform character. Phoenician inscriptions have also been discovered in Egypt, but in an Aramaean dialect. (Gesen. *Mon. Phoen.* lib. ii. c. 9.) The purest examples of the Phoenician alphabet are found in the inscriptions of Malta, Athens, Cyprus, and Sardinia, and on the coins of Phoenicia and Sicily.

The original literature of the Phoenicians has wholly perished, and even in Greek translations but little has been preserved. Their earliest works seem to have been chiefly of a philosophical and theological nature. Of their two oldest writers, Sanchoniatho and Mochus, or Moschus, of Sidon, accounts will be found in the *Dictionary of Biography and Mythology*, as well as a discussion of the question respecting the genuineness of the remains attributed to the former; on which subject the reader may also consult Lobeck (*Aglaophamus*, ii. p. 1264, sqq.), Orelli (*Sanchoniathonis Fragm.* p. xiii. sqq.), Creuzer (*Symbolik*, pt. i. p. 110, 3rd edit.), Movers (*Die Phönizier*, i. p. 120, sqq.; and in the *Jahrbücher für Theologie u. christl. Philosophie*, 1836, vol. vii. pt. i.), and Kenrick (*Phoenicia*, ch. xi.). Later Phoenician writers are known only under Greek names, as Theodotus, Hypsicrates, Philostratus, &c., and blend Greek legends with their native authorities. We learn from Josephus (*c. Apion.* i. 17) that there were at Tyre public records, very carefully kept, and extending through a long series of years, upon which the later histories seem to have been founded; but unfortunately these have all perished. Thus we are deprived of the annals of one of the oldest and most remarkable people of antiquity; and, by a perverse fate, the inventors of letters have been deprived of that benefit which their discovery has bestowed on other, and often less distinguished, nations which have borrowed it.

The arithmetical system of the Phoenicians resembled that of the Egyptians. The units were marked by simple strokes, whilst 10 was denoted either by a horizontal line or by a semicircle; 20 by the letter N; and 100 had also a special mark, with strokes for the units denoting additional hundreds. (Gesen. *Mon. Phoen.* i. 1. c. 6.) Their weights and measures were nearly the same as those of the Jews.

The Phoenicians, and more particularly the Sidonians, excelled in the glyptic and plastic arts. Their drinking vessels, of gold and silver, are frequently mentioned in Homer: as the silver vase which Achilles proposed as the reward of the victor in the funeral games in honour of Patroclus (*Iliad*, xxiii. 743), and the bowl given to Telemachus by Menelaus. (*Od.* iv. 618; comp. Strab. xvi. p. 757.) The Phoenicians probably also manufactured fictile and glass vases; but the origin of the vases called Phoenician, found in Southern Italy, rests on no certain authority. They particularly excelled in works in bronze. Thus the pillars which they cast for Solomon's temple were 18 cubits in height and 12 in circumference, with capitals 5 cubits high. From the nature of their country their architecture must have consisted more of wood than of stone; but they must have attained to great art in the preparation of the materials, since those designed for the temple of Solomon required no further labour, but only to be put together, when they arrived at Jerusalem. The internal decorations were carvings in olive-wood, cedar, and gold. The Phoenicians do not appear to have excelled in sculpture. This was probably owing to the nature of their religion. Their idols were not, like those of Greece and Rome, elaborate representations of the human form, but mere rude and shapeless stones called *Baetuli;* and frequently their temples were entirely empty. Figures of the Phoenician Venus, but of very rude sculpture, have, however, been found in Cyprus. The Phoenicians brought to great perfection the art of carving and inlaying in ivory, and the manufacture of jewellery and female ornaments, which proved of such irresistible attraction to the Grecian and Jewish women, as may be seen in the story of Eumaeus in Homer (*Od.* xv. 415), and in the indignant denunciations of Isaiah (iii. 19). They likewise excelled in the art of engraving gems. (2 *Chron.* ii. 14.) Music is said to have been an invention of the Sidonians (Sanchoniath. p. 32, ed. Orell.), and a peculiar sort of cithara was called *λυροφοίνιζ*. (Athen. iv. 183.)

VIII. MANUFACTURES, COMMERCE, AND NAVIGATION.

The staple manufacture of Phoenicia was the celebrated purple dye; but it was not a monopoly. Ezekiel (xxvii. 7) characterises the purple dye as coming from Greece; and Egypt and Arabia also manufactured it, but of vegetable materials. The peculiarity of the Phoenician article was that it was obtained from fish of the genera buccinum and murex, which were almost peculiar to the Phoenician coast, and which even there were found in perfection only on the rocky part between the Tyrian Climax and the promontory of Carmel. The liquor is contained in a little vein or canal which follows the spiral line of these molluscs, and yields but a very small drop. The fluid, which is extracted with a pointed instrument, is of a yellowish white, or cream colour, and smells like garlic. If applied to linen, cotton, or wool, and exposed to a strong light, it successively becomes green, blue, red, and deep purple; and when washed in soap and water a bright and permanent crimson is produced. The buccinum, which is so named from its trumpet shape, is found on rocks near the shore, but the murex must be dredged in deep water. The latter, in its general form, resembles the buccinum, but is rougher and more spinous. The *Helix ianthina*, also found on the Phoenician coast, yields a similar fluid. The superiority of the Tyrian purple was owing to the abundance and quality of the fish, and probably also to some chemical secret. The best accounts of these fish will be found in Aristotle (*H. Anim.* lib. v.) and Pliny (ix. 61. s. 62); and especially in a paper of Reaumur in the *Mémoires de l'Académie des Sciences*, 1711; and of the manufacture of the purple in Amati, *De Restitutione Purpurarum*, and Don Michaele Rosa, *Dissertazione delle Porpore e delle Materie Vestiarie presso gli Antichi.* The trade seems to have been confined to Tyre, though the poets speak of Sidonian purple. (Ovid, *Tr.* iv. 2. 27.) Tyre, under the Romans, had the exclusive privilege of manufacturing the imperial purple, and decrees were promulgated prohibiting its use by all except magistrates. (Flav. Vopisc. *Aurel.* c. 45; Suet. *Nero*, 32.) The manufacture seems to have flourished till the capture of Constantinople by the Turks.

As Tyre was famed for its purple, so Sidon was renowned for its glass, which was made from the fine sand on the coast near Mount Carmel. Pliny (xxxvi. 65) describes its discovery as accidental. Some merchants who had arrived on this coast with a cargo of natron, employed some lumps of it, instead of stones, to prop up their cauldron; and the natron being melted by the heat of the fire, produced a stream of glass on the sand. It is probable, however, that the art was derived from Egypt, where it flourished in very ancient times. The Sidonians made use of the blowpipe, the lathe or wheel, and the graver. They also cast glass mirrors, and were probably acquainted with the art of imitating precious stones by means of glass. (Plin. *l. c.*) The Phoenicians were also famous for the manufacture of cloth, fine linen, and embroidered robes, as we see in the description of those brought from Sidon by Paris (*πέπλοι παμποίκιλοι, ἔργα γυναικῶν Σιδονίων*, *Iliad*, vi. 289), and in Scriptural allusions. (2 *Chron.* ii. 14, &c.) Phoenicia was likewise celebrated for its perfumes. (Juv. viii. 159; Plin. xi. 3. s. 2.)

Assyria and Egypt, as well as Phoenicia, had reached a high pitch of civilisation, yet the geographical position of the former, and the habits and policy of the latter, prevented them from communicating it. On the Phoenicians, therefore, devolved the beneficent task of civilising mankind by means of commerce, for which their maritime situation on the borders of Europe and Asia admirably fitted them. Their original occupation was that of mere carriers of the produce and manufactures of Assyria and Egypt (Herod. i. 1); but their maritime superiority led them to combine with it the profession of piracy, which in that age was not regarded as disgraceful. (Thucyd. i. 5; Hom. *Od.* xv. 415, &c.) They were especially noted as slave-dealers. (Herod.

ii. 54; Hom. *Od.* xiv. 285.) The importation of cloths, trinkets, &c., in Phoenician ships, is constantly alluded to in the Homeric poems; but the Phoenicians are as constantly described as a crafty deceitful race, who were ever bent on entrapping the unwary. (*Il.* vi. 290, xxiii. 743, &c.) It would be absurd, however, to suppose that they were always fraudulent in their dealings. Ezekiel (xxvii.) draws a glowing picture of their commerce and of the splendour of their vessels. From his description we may gather the following particulars. The trade of the Phoenicians with the Erythraean sea, comprised spices, myrrh, frankincense, precious stones, and gold-sand. The coast of Africa S. of *Bab-el-Mandeb* produced frankincense and spices superior to those of Arabia. The cotton garments mentioned by the prophet were probably Indian fabrics, and the "bright iron" Indian steel. Ezekiel mentions only linen as forming their trade with Egypt, but we know that they also drew their supplies of corn from thence. (*Isaiah*, xxiii. 3.) In return for these commodities, the Phoenicians supplied the Egyptians with wine, with asphalt for their embalmments, and probably with incense for their temples. (Herod. iii. 6; Diod. xix. 99.) Their traffic with Syria and Mesopotamia, besides the indigenous products of those countries, probably included Indian articles, which came by that route. Babylon, which is called by Ezekiel (xvii. 4) a city of merchants, must have been a place of great trade, and besides the traffic which it carried on by means of its canal communication with the Tigris, had manufactures of its own, especially embroideries. With Nineveh also, while it flourished, the Phoenicians must have had an extensive commerce. The neighbouring Judaea furnished them with wheat, grape-honey, oil, and balm; and from the pastoral nations of Arabia they procured sheep and goats. Proceeding to more northern regions, we find Damascus supplying them with white wool and the precious wine of Helbon. Armenia and the countries bordering on the southern and eastern shores of the Euxine — the modern *Georgia* and *Circassia*—furnished horses, mules, and slaves; also copper and the tunny fish. Phoenicia had undoubtedly great commercial intercourse with Greece, as is evident from the fact that the Grecian names for the principal objects of oriental commerce, especially spices and perfumes, were derived from the Phoenicians. (Herod. iii. 111.) In the time of Socrates a Phoenician vessel seems regularly to have visited the Peiraeeus. (Xenoph. *Oecon.* c. 8.) Tarshish, or Tartessus, the modern *Andalusia*, was the source whence the Phoenicians derived their silver, iron, tin, and lead. Silver was so abundant in this country that they substituted it for the masses of lead which served as anchors. At a later period they procured their tin from Britain. They appear also to have traded on the NW. coast of Africa as far as *Senegal*, as well as to the Fortunate Islands, or *Canaries*. They must also, of course, have carried on a great trade with their many colonies, which there will be occasion to enumerate in the following section. It is remarkable that Ezekiel always describes the nations as *bringing* their wares to the Phoenicians, and the latter are not mentioned as going forth to fetch them. The caravan trade must at that time have been in the hands of the nomad Syrian and Arabian tribes by whom the Phoenicians were surrounded, and the business of the latter consisted in distributing by voyages to the various coasts of the Mediterranean the articles which had thus been brought to them overland. (Herod. i. 1.) At a later period, however, they seem to have themselves engaged in the caravan trade, and we have already mentioned their journeys in the track of Alexander. Their pedlars, or retail dealers, probably traversed Syria and Palestine from the earliest times. (*Proverbs*, xxxi. 24; *Isaiah*, xxiii. 8.) In some foreign towns the Phoenicians had factories, or settlements for the purposes of trade. Thus the Tyrians had a fish-market at Jerusalem (*Nehemiah*, xiii. 16), chiefly perhaps for the salted tunnies which they brought from the Euxine. They had also a settlement at Memphis (Herod. ii. 112), and, after the close of the wars between the Greeks and Persians, at Athens, as already related, as well as in other places.

In their original seats on the Persian Gulf the Phoenicians used only rafts (Plin. vii. 57); but on the coasts of the Mediterranean they constructed regular vessels. In their early voyages, which combined piracy with trade, they probably employed the *penteconter*, a long and swift vessel of 50 oars. (Comp. Herod. i. 163.) The trireme, or ship of war, and *gaulos*, or tub-like merchantman adapted for stowage, which took its name from a milk-pail, were later inventions. (Ibid. iii. 136.) The excellent arrangements of a Phoenician vessel are described in a passage of Xenophon before cited. (*Oecon.* 8; cf. Heliodor. v. 18: *Isaiah*, ii. 16.) We have already described the *Pataeci*, or figure-heads of their vessels. The Phoenicians were the first to steer by observation of the stars (Plin. vii. 56; Manil. i. 297, sqq.); and could thus venture out to sea whilst the Greeks and Romans were still creeping along the coast. Astronomy indeed had been previously studied by the Egyptians and Babylonians, but the Phoenicians were the first who applied arithmetic to it, and thus made it practically useful. (Strab. xvi. 757.) Herodotus (iv. 42) relates a story that, at the instance of Neco, king of Egypt, a Phoenician vessel circumnavigated Africa, setting off from the Red Sea and returning by the Mediterranean; and though the father of history doubted the account himself, yet the details which he gives are in themselves so probable, and the assertion of the circumnavigators that they had the sun on their right hand, or to the N. of them, as must really have been the case, is so unlikely to have been invented, that there seems to be no good reason for doubting the achievement. (Comp. Rennell, *Geogr. of Herodotus*, p. 682, sqq.; Grote, *Hist. of Greece*, iii. pp. 377, sqq.)

IX. COLONIES.

The foundation of colonies forms so marked a feature in Phoenician history, that it is necessary to give a general sketch of the colonial system of the Phoenicians, although an account of each settlement appears under its proper head. Their position made them a commercial and maritime people, and the nature of their country, which would not admit of a great increase of inhabitants, led them to plant colonies. Before the rise of the maritime power of the Greeks they had the command of the sea for many centuries, and their colonisation thus proceeded without interruption. Their settlements, like those of the Greeks, were of the true nature of colonies, and not, like the Roman system, mere military occupations; that is, a portion of the population migrated to and settled in these distant possessions. Hence they resembled our own colonies in America or

Australia, as distinguished from our occupation of India. A modern writer has, with much erudition and ingenuity, endeavoured to trace the progress of Phoenician colonisation from the threefold cycle of ancient myths respecting the wanderings of Bel or Baal — the Cronos of the Greeks, and patron god of Byblus and Berytus; of Astarte or Io (Venus-Urania), who was especially worshipped at Sidon; and of Melcarth or the Tyrian Hercules. (Movers, *Phoen.* vol. ii. pt. ii. ch. 2.) With these myths are combined the legends of the rape of Europa, of the wanderings of Cadmus and Harmonia, of Helen, Dido, &c. That some portion of historical truth may lie at the bottom of these myths can hardly be disputed; but a critical discussion of them would require more space than can be here devoted to the subject, and we must therefore content ourselves with giving a short sketch of what seems to be the most probable march of Phoenician colonisation.

Cyprus, which lay within sight of Phoenicia, was probably one of the first places colonised thence. Its name of Chittim, mentioned in Genesis (x.), is preserved in that of Citium, its chief town. (Cic. *Fin.* iv. 20.) Paphos and Palaepaphos, at the SW. extremity of the island, and Golgos, near the SE. point, were the chief seats of the worship of Venus-Urania, the propagation of which marked the progress of Phoenician colonisation. The origin of the colony is likewise shown by the legend of the conquest of Cyprus by Belus, king of Sidon (—"tum Belus opimum Vastabat Cyprum, et victor ditione tenebat," Virg. *Aen.* i. 621, *et ib.* Serv.), who was the reputed founder of Citium, Lapathus, and other Cyprian towns. (Alex. Ephes. *in Stephan. v.* *Λάπηθος*.) A great many Phoenician inscriptions have been found in this island. Hence the Phoenicians seem to have proceeded to the coast of Asia Minor, the islands of the Greek Archipelago, and the coast of Greece itself. Phoenician myths and traditions are interwoven with the earliest history of Greece, and long precede the Trojan War. Such are the legends of Agenor in Cilicia, of Europa in Rhodes and Crete, of Cadmus in Thasos, Boeotia, Euboea and Thera. Rhodes seems to have been early visited by the Phoenicians; and, if it did not actually become their colony, there are at least numerous traces that they were once predominant in the island. It is mentioned in Genesis (x. 4) in connection with Citium and Tartessus. (Comp. Epiphan. *adv. Haeres.* 30 25, and Movers, vol. ii. pt. ii. p. 248, note 127.) Conon, a writer who flourished in the Augustan period, mentions that the Heliades, the ruling dynasty in Rhodes, were expelled by the Phoenicians (*Fab.* 47, *ap. Phot.* p. 187), and numerous other traditions testify their occupation of the island. Traces of the Phoenicians may also be found in Crete, though they are fainter there than at Rhodes. It is the scene of the myth of Europa, the Sidonian Astarte; and the towns of Itanos, which also bore the name of Araden (Steph. B. *s. v.* Ἰτανός; Hierocl. § 11; *Acts*, xxvii. 12), Lebena, and Phoenice, were reputed to have been founded by them. We learn from Thucydides (i. 8) that the greater part of the Cyclades were colonised by Phoenicians. There are traces of them in Cilicia, Lycia, and Caria. We have already alluded to their intimate connection with the last-named country, and Thucydides, in the passage just cited, mixes the Carians and Phoenicians together. Chios and Samos are also connected with the Phoenicians by ancient myths; and at Tenedos, Melicertes, worshipped with the sacrifice of infants, is the Tyrian Meclarth, also called Palaemon by the Greeks. (Lycophr. *Cass.* 229.) There are traces of Phoenician colonies in Bithynia, but not more eastward in the Euxine, though it cannot be doubted that their voyages extended farther. Mythological analogies indicate their presence in Imbros and Lemnos, and there are distinct historical evidences of their settlements in the neighbouring island of Thasos. Herodotus had himself beheld the gigantic traces of their mining operations there, in which they appeared to have turned a whole mountain upside-down (vi. 47). The fable ran, that they had come thither in search of Europa. (Id. ii. 44.) They had also settlements for the purposes of mining at Mount Pangaeus, on the opposite coast of Thrace. (Plin. vii. 57; Strab. xiv. p. 680.) According to Strabo (x. p. 447), Cadmus and his *Arabs* once dwelt at Chalcis in Euboea, having crossed over from Boeotia. Of the settlement of the Phoenicians in the latter country, there is historical testimony, to whatever credibility the legend of Cadmus may be entitled. (Herod. v. 57). The name of Ὄγκα, or Onca, by which Minerva was worshipped at Thebes, and which was also given to one of the city gates, was pure Phoenician. (Euphor. *ap Steph. B. s. v.*: cf. Pausan. ix. 12.) From Thebes the Cadmeans were expelled by the Argives, and retired among the Enchelees, an Illyrian people (Herod. v. 61); and Illyrius, a son of Cadmus and Harmonia, was said to have given name to their country. (Apollod. iii. 5. § 4.) The Paphians, the ancient inhabitants of Cephallenia, were the reputed descendants of Cadmus. (*Odyss.* xv. 426.)

To colonise Sicily required bolder navigation; but with the instinct of a commercial and maritime people, the Phoenicians seized its promontories and adjacent isles for the purpose of trading with the natives. (Thucyd. vi. 2.) Subsequently, however, they were gradually driven form their possessions by the growing power of the Greek colonies in that island, and were ultimately confined to its NW. corner (*Ib.*), which was the nearest point to Carthage. Daedalus, an epithet of Hephaestos, the father of the Phoenician Cabiri, is represented as flying from Crete to Sicily. (Diod. iv. 77.) The Venus of Mount Eryx was probably of Phoenician origin from the veneration paid to her by the Carthaginians. (Aelian, *H. An.* iv. 2; Athen. ix. p. 934.) An inscription found at Segesta mentions a priestess of Venus-Urania, which was the Phoenician Venus. (*Rhein. Mus.* vol. iv. p. 91.) There is some difficulty, however, with regard to the temples of this deity, from the attempts which have frequently been made to connect them with the wanderings of the Trojans after the capture of their city. Thus Dionysius of Halicarnassus (*Ant. R.* i. 20) attributes the temple of Venus at Cythera to Aeneas, whilst by Herodotus (i. 105) it is assigned to the Phoenicians. The migration of the latter to the western side of Sicily must have taken place after the year 736 B. C., the date of the arrival of the Greek colonists. There are no traces of the Phoenicians in Italy, but the islands between Sicily and Africa seem to have been occupied by them. Diodorus (v. 12) mentions Melite, or *Malta*, as a Phoenician colony. In later times, however, it was occupied by the Carthaginians, so that here, as in the rest of these islands, it is difficult to distinguish whether the antiquities belong to them, or to the Phoenicians. Farther westward we may track the latter in Sardinia, where Claudian (*Bell. Gild.* 520) mentions Caralis as founded by the Tyrians, in contradistinction to Sulci, founded by the Carthaginians. And the coins of Aebusus (*Ivica*) seem to denote the occupation of it by the Phoenicians, since they have emblems of the Cabiriac worship.

The very early intercourse between Phoenicia and the south of Spain is attested by the mention of Tarshish, or Tartessus, in the 10th chap. of Genesis. To the same purport is the legend of the expedition of Hercules against Chrysaor, the father of Geryon, which was of course naval, and which sailed from Crete. (Herod. iv. 8; Diod. iv. 17, sqq. v. 17, &c.) The account of Diodorus leads us to conclude that this was an earlier colony than some of the intermediately situated ones. The Phoenicians had no doubt carried on a commercial intercourse with Tartessus long before the foundation of Gadeira or *Cadiz*. The date of the latter event can be ascertained with very remarkable accuracy. Velleius Paterculus (i. 2) informs us that it was founded a few years before Utica; and from Aristotle (*de Mirab. Auscult.* c. 146) we learn that Utica was founded 287 years before Carthage. Now as the latter city must have been founded at least 800 years B. C., it follows that Gadeira must have been built about eleven centuries before our aera. The temple of Hercules, or Melcarth, at this place retained, even down to the time of Silius Italicus, the primitive rites of Phoenician worship; the fane had no image, and the only visible symbol of a god was an ever-burning fire; the ministering priests were barefooted and clad in linen, and the entrance of women and swine was prohibited. (*Punic.* iii. 22, seq.) Long before this period, however, it had ceased to be a Phoenician colony; for the Phocaeans who sailed to Tartessus in the time of Cyrus, about 556 B. C., found it an independent state, governed by its own king Arganthonius. (Herod. i. 163.) Many other towns were doubtless founded in the S. of Spain by the Phoenicians; but the subsequent occupation of the country by the Carthaginians renders it difficult to determine which were Punic and which genuine Phoenician. It is probable, however, that those in which the worship of Hercules, or of the Cabiri, can be traced, as Carteia, Malaca, Sexti, &c., were of Tyrian foundation. To this early and long continued connection with Phoenicia we may perhaps ascribe that superior civilisation and immemorable use of writing which Strabo (iii. 139) observed among the Turduli and Turdetani.

Farther in the Atlantic, it is possible that the Phoenicians may have had settlements in the Cassiterides, or tin districts on the coast of *Cornwall* and the *Scilly Islands;* and that northwards they may have extended their voyages as far as the *Baltic* in search of amber. [BRITANNICAE INS. Vol. I. p. 433, seq.] (Comp. Heeren, *Researches, &c.* ii. pp. 53, 68.) But these points rest principally on conjecture. There are more decided traces of Phoenician occupation on the NW. or Atlantic coast of Africa. Abyla, like Calpe, was one of the Pillars of Hercules, and his temple at Lixus in Mauretania was said to be older even than that at Gadeira. (Plin. xix. 4. s. 22.) Tinge was founded by Antaeus, with whom Hercules is fabled to have combated (Mela, i. 5; Strab. iii. p. 140); and the Sinus Emporicus (κόλπος Ἐμπορικός, Strab. xvii. 827), on the W. coast of Mauretania, seems to have been so named from the commercial settlements of the Phoenicians. Cerne was the limit of their voyages on this coast; but the situation of Cerne is still a subject of discussion. [CERNE.]

With regard to their colonies on the N. or Mediterranean coast of Africa, Strabo (i. p. 48) tells us that the Phoenicians occupied the middle parts of Africa soon after the Trojan War, and they were probably acquainted with it much sooner. Their earliest recorded settlement was Itace, or Utica, on the western extremity of what was afterwards called the gulf of Carthage, the date of which has been already mentioned. Pliny (xvi. 79) relates that the cedar beams of the temple of Apollo at Utica had lasted since its foundation, 1178 years before his time; and as Pliny wrote about 78 years after the birth of Christ, this anecdote corroborates the date before assigned to the foundation of Gades and Utica. The Phoenicians also founded other towns on this coast, as Hippo, Hadrumetum, Leptis, &c. (Sall. *Jug.* c. 19), and especially Carthage, on which it is unnecessary to expatiate here. [CARTHAGO.]

The principal modern works on Phoenicia are, Bochart's *Geographia Sacra*, a performance of unbounded learning, but the conclusions of which, from the defective state of critical and ethnographical science at the time when it was written, cannot always be accepted; Gesenius, *Monumenta Phoenicia;* Movers, article *Phönizien*, in Ersch and Gruber's *Encyclopädie*, and especially his work *Die Phönizier*, of which two volumes are published, but which is still incomplete; and Mr. Kenrick's *Phoenicia*, 8vo. London, 1855, to which the compiler of this article is much indebted The reader may also consult with advantage Hengstenberg, *De Rebus Tyriorum*, Berlin, 1832, and *Beiträge zur Einleitung in das Alte Testament*; Heeren, *Historical Researches, &c.* vol. ii. Oxford, 1833; Grote, *History of Greece*, vol. iii. ch. 18; Forbiger, *Handbuch der alten Geographie*, vol. ii. p. 659, sqq.; Russegger, *Reisen;* Burckhardt, *Syria;* Robinson, *Biblical Researches*, &c. [T. H. D.]

PHOENI'CE. [PHILA.]

PHOENI'CIS. [MEDEON, No. 3.]

PHOENI'CIUS MONS. [BOEOTIA, p. 412, a.]

PHOENI'CUS (Φοινικοῦς). 1. A port of Ionia, at the foot of Mount Mimas. (Thucyd. viii. 34.) Livy (xxxvi. 45) notices it in his account of the naval operations of the Romans and their allies against Antiochus (comp. Steph. B. *s. v.*); but its identification is not easy, Leake (*Asia Minor*, p. 263) regarding it as the same as the modern port of *Tshesme*, and Hamilton (*Researches*, ii. p. 5) as the port of *Egri-Limen.*

2. A port of Lycia, a little to the east of Patara; it was scarcely 2 miles distant from the latter place, and surrounded on all sides by high cliffs. In the war against Antiochus a Roman fleet took its station there with a view of taking Patara. (Liv. xxxvii. 16.) Beaufort (*Karamania*, p. 7) observes that Livy's description answers accurately to the bay of *Kalamaki.* As to Mount Phoenicus in Lycia, see OLYMPUS, Vol. II. p. 480. [L. S.]

PHOENI'CUS. [PHYCUS]

PHOENI'CUS (Φοινικοῦς λιμήν, Strab. xvii. p. 799; Ptol. iv. 5. § 7; *Stadiasm.* § 12), a harbour of Marmarica, off which there were the two islands DIDYMAE, which must not be confounded with those which Ptolemy (iv. 5. § 76) places off the Chersonesus Parva on the coast of Aegypt. Its position must be sought between PNIGEUS (Πνίγευς, Strab. *l. c.*; Ptol. *l. c.*; *Stadiasm. l c.*), which is identified with *Râs Tanhub*, and *Râs-al-Kanaïs*. [E.B.J.]

PHOENI'CUS PORTUS (λιμὴν Φοινικοῦς). 1. A harbour of Messenia, W. of the promontory Acritas, and in front of the islands of Oenussae. It seems to be the inlet of the sea opposite the E. end of the island *Skhiza*, which island is called by the Italians *Capri*, or *Cabrera*. (Paus. iv. 34. § 12; Leake, *Morea*, vol. i. p. 434.)

2. A harbour in the island of Cythera. [Vol. I. p. 738, b.]

PHOENICU'SA. [Aeoliae Insulae.]

PHOENIX (Φοίνιξ). 1. A river of Malis, flowing into the Asopus, S. of the latter, and at the distance of 15 stadia from Thermopylae. (Herod. vii. 198; Strab. ix. p. 428; Leake, *Northern Greece*, vol. ii. p. 32.)

2. A river of Thessaly, flowing into the Apidanus. (Vibius Sequest. p. 16; Plin. iv. 8. s. 15; Lucan, vi. 374; Leake, *Northern Greece*, vol. iv. p. 515.)

3. A small river of Achaia. [Vol. I. p. 13, b.]

PHOETEIAE. [Phytia.]

PHOEZON. [Mantineia, p. 264, a.]

PHOLEGANDROS (Φολέγανδρος, Strab. x. p. 484, seq.; Steph. B. *s. v.*; Φολέκανδρος or Φελόκανδρος, Ptol. iii. 15. § 31: *Eth.* Φολεγάνδριος, Φολεγανδρῖνος: *Polykandro*), an island in the Aegaean sea, and one of the smaller of the Cyclades, lying between Melos and Sicinos. It was said to have derived its name from a son of Minos. (Steph. B. *s. v.*) It was called the iron Pholegandros by Aratus, on account of its ruggedness, but it is more fertile and better cultivated than this epithet would lead one to suppose. The modern town stands upon the site of the ancient city, of which there are only a few remains, upon the northern side of the island. (Ross, *Reisen auf den Griech. Inseln*, vol. i. p. 146.)

PHO'LOE. [Elis, p. 817.]

PHO'RBIA. [Myconos.]

PHOTICE (Φωτική), a city in Epeirus, mentioned only by later writers, was restored by Justinian. Procopius says that it originally stood in a marshy situation, and that Justinian built a citadel upon a neighbouring height. It is identified by *Velá*, in the ancient Molossis, which now gives title to a bishop, but there are no Hellenic remains at this place. (Procop. iv. 1; Hierocl. p. 652, with Wesseling's note; Leake, *Northern Greece*, vol. iv. p. 96.)

PHRA (Φρά, Isidor. *Mans. Parth.* c. 16), a town in Ariana, mentioned by Isidorus in his brief summary of the principal stations between Mesopotamia and Arachosia. There can be little doubt that this place corresponds with the *Ferrah* or *Furrah* of modern times (Wilson, *Ariana*, p. 153), on the river called the *Ferrah-rud.* Ritter (viii. p. 120) has supposed that this is the same place which Ptolemy mentions by the name of Pharazana, in Drangiana (vi. 19. § 5); and Droysen (ii. p. 610) imagines that it is the same as the Phrada of Stephanus B., which was also a city of Drangiana. Both conjectures are probable. [V.]

PHRAATA (τὰ Φράατα, Appian, *Parth.* pp. 80, 99, ed. Schw.; Πράασπα, Dion Cass. xlix. 25; Steph. B. *s. v.*; Φαράσπα, Ptol. vi. 2. § 10), a place in ancient Media, which seems to have served as a winter residence for the Parthian kings, and at the same time as a stronghold in the case of need. Its position is doubtful. Forbiger imagines that it is the same as the citadel described by Strabo, under the name of Vera (xi. p. 523); and there seems some ground for supposing that it is really the same place. If the name Phraata be the correct one, it is likely that it derived its name from Phraates. (Plut. *Anton.* c. 38.) (See Rawlinson *On the Atropatenian Ecbatana*, *R. Geog. Journ.* vol. x. part 1, 1840.) [V.]

PHRAGANDAE. [Maedi.]

PHREATA (Φρέατα), that is, the Wells, a place in the district of Garsauritis in Cappadocia. (Ptol. v. 6. § 14.) The name is an indication of the fact noticed by ancient writers, that the country had a scanty supply of water. (Wesseling, *ad Hierocl.* p. 700.) [L. S.]

PHRI'CIUM (Φρίκιον), a mountain of Locris, above Thermopylae. (Strab. xiii. pp. 582, 621; Steph. B. *s. v.*)

PHRICONIS. [Cyme.]

PHRIXA (Φρίξα, Paus. et alii; Φρίξαι, Herod. iv. 148: *Eth.* Φριξαῖος), a town of Triphylia in Elis, situated upon the left bank of the Alpheius, at the distance of 30 stadia from Olympia. (Strab. viii. p. 343; Steph. B. *s. v.*) It was founded by the Minyae (Herod. *l. c.*), and its name was derived from Phaestus. (Steph. B. *s. v.* Μάκιστος.) Phrixa is rarely mentioned in history; but it shared the fate of the other Triphylian cities. (Comp. Xen. *Hell.* iii. 2. § 30; Polyb. iv. 77, 80.) Its position is determined by Pausanias, who says that it was situated upon a pointed hill, opposite the Leucanias, a tributary of the Alpheius, and at a ford of the latter river. (Paus. vi. 21. § 6.) This pointed hill is now called *Paleofánaro*, and is a conspicuous object from both sides of the river, whence the city received the name of Phaestus in later times. (Steph. B. *s. v* Φαιστός.) The city was in ruins in the time of Pausanias, who mentions there a temple of Athena Cydonia. Upon the summit of the hill there are still remains of Hellenic walls. (Leake, *Morea*, vol. ii. p. 210; Boblaye, *Récherches &c.* p. 136: Ross, *Reisen im Peloponnes*, p. 108; Curtius, *Peloponnesos*, vol. ii. p. 90.)

PHRIXUS (Φρίξος), a tributary of the Erasinus, in the Argeia. [Argos, p. 201, a.]

PHRUDIS. [Frudis.]

PHRURI (Φροῦροι), a Scythian people in Serica, described as cannibals. (Plin. vi. 17. s. 20; Dionys. Per. 752, and Eustath. *ad loc.*)

PHRY'GIA (Φρυγία: *Eth.* Φρύγες. Phryges), one of the most important provinces of Asia Minor. Its inhabitants, the Phrygians, are to us among the most obscure in antiquity, at least so far as their origin and nationality are concerned. Still, however, there are many indications which seem calculated to lead us to definite conclusions. Some regard them as a Thracian tribe (Briges or Bryges), who had immigrated into Asia; others consider them to have been Armenians; and others, again, to have been a mixed race. Their Thracian origin is mentioned by Strabo (vii. p. 295, x. p. 471) and Stephanus B. (*s. v*); and Herodotus (vii. 73) mentions a Macedonian tradition, according to which the Phrygians, under the name of Briges, were the neighbours of the Macedonians before they migrated into Asia. This migration, according to Xanthus (*ap. Strab.* xiv. p. 680), took place after the Trojan War, and according to Conon (*ap. Phot. Cod.* p. 130, ed. Bekk.) 90 years before that war, under king Midas. These statements, however, can hardly refer to an original migration of the Phrygians from Europe into Asia, but the migration spoken of by these authors seems to refer rather to the return to Asia of a portion of the nation settled in Asia; for the Phrygians are not only repeatedly spoken of in the Homeric poems (*Il.* ii. 862, iii. 185, x. 431, xvi. 717, xxiv. 535), but are generally admitted to be one of the most ancient nations in Asia Minor (see the story in Herod. ii. 2), whence they, or rather a portion of them, must at one time have migrated into Europe; so that in our traditions the account of their migrations has been reversed, as in many other cases. The geographical position of the Phrygians points to the highlands of Armenia as the land of their first abode, and the relationship between the Phrygians and Armenians is attested by some singular coincidences. In the army of Xerxes these two nations appear under one commander and using the same armour; and Herodotus (vii. 73) adds the remark that the Armenians were the descendants of the Phrygians. Eudoxus (*ap. Steph. B. s. v.* Ἀρμενία, and *Eustath. ad Dion. Per.* 694) mentions the same circumstance, and moreover alludes to a similarity in the languages of the two peoples. Both are said to have lived in subterraneous habitations (Vitruv. ii. 1; Xenoph. *Anab.* iv. 5. § 25; Diod. xiv. 28); and the names of both, lastly, are used as synonyms. (*Anecd. Graec. Oxon.* iv. p. 257, ed. Cramer.) Under these circumstances it is impossible not to come to the conclusion that the Phrygians were Armenians; though here, again, the account of their migration has been reversed, the Armenians not being descended from the Phrygians, but the Phrygians from the Armenians. The time when they descended from the Armenian highlands cannot be determined, and unquestionably belongs to the remotest ages, for the Phrygians are described as the most ancient inhabitants of Asia Minor. (Paus. i. 14. § 2; Claudian, *in Eutrop.* ii. 251, &c.; Appulei. *Metam.* xi. p. 762, ed. Oud.) The Phrygian legends of a great flood, connected with king Annacus or Nannacus, also are very significant. This king resided at Iconium, the most eastern city of Phrygia; and after his death, at the age of 300 years, a great flood overwhelmed the country, as had been foretold by an ancient oracle. (Zosim. vi. 10; Suid. *s. v.* Νάννακος; Steph. B. *s. v.* Ἰκόνιον; comp. Ov. *Met.* viii. 620, &c.) Phrygia is said to have first risen out of the flood, and the ark and Mount Ararat are mentioned in connection with the Phrygian town of Celaenae. After this the Phrygians are said to have been the first to adopt idolatry. (*Orac. Sibyll.* i. 196, 262, 266, vii. 12—15.) The influence of the Old Testament upon these traditions is unmistakable, but the identity of the Phrygians and Armenians is thereby nevertheless confirmed. Another argument in favour of our supposition may be derived from the architectural remains which have been discovered in modern times, and are scarcely noticed at all by the ancient writers. Vitruvius (ii. 1) remarks, that the Phrygians hollowed out the natural hills of their country, and formed in them passages and rooms for habitations, so far as the nature of the hills permitted. This statement is most fully confirmed by modern travellers, who have found such habitations cut into rocks in almost all parts of the Asiatic peninsula. (Hamilton, *Researches*, ii. p. 250, 288; Texier, *Description de l'Asie Mineure*, i. p. 210, who describes an immense town thus formed out of the natural rock.) A few of these architectural monuments are adorned with inscriptions in Phrygian. (Texier and Steuart, *A Description of some ancient Monuments with Inscriptions still existing in Lydia and Phrygia*, London, 1842.) These inscriptions must be of Phrygian origin, as is attested by such proper names as Midas, Ates, Aregastes, and others, which occur in them, though some have unsuccessfully attempted to make out that they are Greek. The impression which these stupendous works, and above all the rock-city, make upon the beholder, is that he has before him works executed by human hands at a most remote period, not, as Vitruvius intimates, because there was a want of timber, but because the first robust inhabitants thought it safest and most convenient to construct such habitations for themselves. They do not contain the slightest trace of a resemblance with Greek or Roman structures; but while we assert this, it cannot be denied, on the other hand, that they display a striking resemblance to those structures which in Greece we are in the habit of calling Pelasgian or Cyclopian, whence Texier designates the above mentioned rock-city (near *Boghagkieui*, between the Halys and Iris) by the name of a Pelasgian city. (Comp. Hamilton, *Researches*, i. pp. 48, 490, ii. pp. 226, &c., 209.) Even the lion gate of Mycenae reappears in several places. (Ainsworth, *Travels and Researches*, ii. p. 58; Leake, *Asia Minor*, p. 28.) These facts throw a surprising light upon the legend about the migration of the Phrygian Pelops into Argolis, and the tombs of the Phrygians in Peloponnesus, mentioned by Athenaeus (xiv. p. 625). But yet much remains to be done by more systematic exploration of the countries in Asia Minor, and by the interpretation of their monuments. One conclusion, however, can even now be arrived at, viz. that there must have been a time when the race of the Phrygians formed, if not the sole population of Asia Minor, at least by far the most important, bordering in the east on their kinsmen, the Armenians, and in the south-east on tribes of the Semitic race. This conclusion is supported by many facts derived from ancient writers. Independently of several Greek and Trojan legends referring to the southern coasts of Asia Minor, the name of the Phrygian mountain Olympus also occurs in Cilicia and Lycia; the north of Bithynia was in earlier times called Bebrycia, and the town of Otroia on the Ascanian lake reminds us of the Phrygian chief Otreus. (Hom. *Il.* iii. 186.) In the west of Asia Minor, the country about Mount Sipylus was once occupied by Phrygians (Strab. xii. p. 571); the Trojan Thebe also bore the name Mygdonia, which is synonymous with Phrygia (Strab. xiii. p. 588); Mygdonians are mentioned in the neighbourhood of Miletus (Aelian, *V. H.* viii. 5); and Polyaenus (*Strateg.* viii. 37) relates that the Bebryces, in conjunction with the Phocaeans, carried on war against the neighbouring barbarians.

From all this we infer that Trojans, Mysians, Maeonians, Mygdonians, and Dolionians were all branches of the great Phrygian race. In the Iliad the Trojans and Phrygians appear in the closest relation, for Hecuba is a Phrygian princess (xvi. 718), Priam is the ally of the Phrygians against the Amazons (iii. 184, &c.), the name Hector is said to be Phrygian (Hesych. *s. v.* Δαρεῖος), and the names Paris and Scamandrius seem likewise to be Phrygian for the Greek Alexander and Astyanax. It is also well known that both the Greek and Roman poets use the names Trojan and Phrygian as synonyms. From the Homeric hymn on Aphrodite (113) it might be inferred that Trojans and Phrygians spoke different languages; but that passage is equally clear, if it is taken as alluding only to a dialectic difference. Now as the Trojans throughout the Homeric poems appear as a people akin to the Greeks, and are even called Hellenes by Dionysius of Halicarnassus (*Ant. Rom.* i. 61), it follows that the Phrygians also must have been related to the Greeks. This, again, is further supported by direct evidence; for, looking apart from the tradition about Pelops, which we have already alluded to, king Midas is said to have been the first of all foreigners to have dedicated, about the middle of the eighth century B. C., a present to the Delphic oracle (Herod. i. 14); and Plato (*Cratyl.* p. 410) mentions several words which were common to the Greek and Phrygian languages. (Comp. Jablonski, *Opera*, vol. iii. p. 64, &c. ed. Te Water.); and, lastly, the Armenian language itself is now proved to be akin to the Greek. (Schroeder, *Thesaur. Ling. Arm.* p. 51.) The radical identity of the Phrygians, Trojans, and Greeks being thus established, we shall proceed to show that many other Asiatic nations belonged to the same stock. The name of the Mygdonians, as already observed, is often used synonymously with that of the Phrygians (Paus. x. 27. § 1), and in Homer (*Il.* iii. 186) the leader of the Phrygians is called Mygdon. According to Stephanus B. (*s. v.* Μυγδονία), lastly, Mygdonia was the name of a district in Great Phrygia, as well as of a part of Macedonia. The Doliones, who extended westward as far as the Aesepus, were separated from the Mygdonians by the river Rhyndacus. (Strab. xiv. p. 681; Schol. *ad Apollon. Rhod.* i. 936, 943, 1115.) At a later time they disappear from history, their name being absorbed by that of the Phrygians. The Mysians are easily recognisable as a Phrygian people, both from their history and the country they inhabited. They, too, are called Thracians, and their language is said to have been a mixture of Phrygian and Lydian (Strab. xii. p. 572), and Mysians and Phrygians were so intermingled that their frontiers could scarcely be distinguished. (Strab. xii. p. 564; Eustath. *ad Hom. Il.* ii. 862, *ad Dionys. Per.* 810; Suid. *s. v.* οὐδὲν ἧττον.) As to the Maeonians, see LYDIA. The tribes of Asia Minor, which are usually designated by the name Pelasgians, thus unquestionably were branches of the great Phrygian stock, and the whole of the western part of the peninsula was thus inhabited by a variety of tribes all belonging to the same family. But the Phrygians also extended into Europe, where their chief seats were in the central parts of Emathia. (Herod. viii. 138; comp. Strab. xiv. p. 680.) There we meet with Phrygians, or with a modification of their name, Brygians, in all directions. Mardonius, on his expedition against Greece, met Brygians in Thrace. (Herod. vi. 45; Steph. B. *s. v.* Βρύκαι; Plin. iv. 18, where we have probably to read Brycae for Brysae.) The Phrygian population of Thrace is strongly attested by the fact that many names of places were common to Thrace and Troas. (Strab. xiii. p. 590; comp. Thucyd. ii. 99; Suid. *s. v.* Θάμυρις; Solin. 15; Tzetz. *Chil.* iii. 812.) Traces of Phrygians also occur in Chalcidice. (Lycoph. 1404; Steph. B. *s. v.* Κρουσίς.) Further south they appear about Mount Oeta and even in Attica. (Thucyd. ii. 22; Strab. xiii. p. 621; Steph. B. *s. v.* Φρυγία and Φρίκιον; Eustath. *ad Dionys. Per.* 810.) Mount Olympus, also, was perhaps only a repetition of the Phrygian name. In the west of Edessa in Macedonia, about lake Lychnidus, we meet with Bryges (Strab. vii. pp. 326, 327; Steph. B. *s. v.* Βρύξ), and in the same vicinity we have the towns of Brygion, Brygias, and Mutatio Brucida. (Steph. B. *s. vv.*; *It. Hieros.* p. 607.) The westernmost traces of Brygians we find about Dyrrhachium. (Strab. *l. c.*; Appian, *Bell. Civ.* ii. 39; Scymn. 433, 436.) It is difficult to determine how far Phrygian tribes extended northward. The country beyond the eastern part of Mount Haemus seems to have been occupied at all times by Thracians; but Phrygians extended very far north on both sides of Mount Scardus, for PANNONIA and MOESIA seem to be only different forms for PAEONIA and MYSIA; and the Breucae on the Savus also betray their origin by their name. It is possible also that the DARDANI were Phrygians, and descendants of the Teucrians in Troas; at least they are clearly distinguished from the Illyrians. (Polyb. ii. 6.) Strabo, lastly, connects the Illyrian Henetes with those of Asia Minor who are mentioned by Homer (*Il.* ii. 852), and even the Dalmatians are in one passage described as Armenians and Phrygians. (Cramer, *Anecd. Graec. Ox.* iii. p. 257.) If we sum up the results thus obtained, we find that at one time the Phrygians constituted the main body of the population of the greater part of Thrace, Macedonia, and Illyricum. Allusions to their migrations into these countries are not wanting, for, independently of the traditions about the migrations of the Teucrians and Mysians (Herod. v. 13, vii. 20; Strab. *Fragm.* 37; Lycophr. 741, &c.), we have the account of the migration of Midas to the plains of Emathia, which evidently refers to the same great event. (Athen. xv. p. 603; Lycoph. 1397, &c.)

The great commotions which took place in Asia and Europe after the Trojan War were most unfortunate for the Phrygians. In Europe the Illyrians pressed southwards, and from the north-east the Scytho-Thracian tribes pushed forward and occupied almost all the country east of the river Axius; Hellenic colonies were established on the coasts, while the rising state of the Macedonians drove the Phrygians from Emathia. (Syncell. pp. 198, 261; Justin, viii. 1.) Under such circumstances, it cannot surprise us to find that the great nation of the Phrygians disappeared from Europe, where the Paeonians and Pannonians were their only remnants. It is probable that at that time many of them migrated back to Asia, an event dated by Xanthus ninety years before the Trojan War. It must have been about the same time that Lesser Mysia and Lesser Phrygia were formed in Asia, which is expressed by Strabo (xii. pp. 565, 571, 572, xiii. p. 586) in his statement that the Phrygians and Mysians conquered the ruler of the country, and took possession of Troas and the neighbouring countries.

But in Asia Minor, too, misfortunes came upon the Phrygians from all quarters. From the south-east the Semitic tribes advanced further and further; Diodorus (ii. 2, &c.) represents Phrygia as subdued even by Ninus; but it is an historical fact that the Syrian Cappadocians forced themselves between the Armenians and Phrygians, and thus separated them. (Herod. i. 72, v. 49, vii. 72.) Strabo also (xii. p. 559) speaks of structures of Semiramis in Pontus. The whole of the south coast of Asia Minor, as far as Caria, received a Semitic population at a very early period; and the ancient Phrygian or Pelasgian people were in some parts reduced to the condition of Helots. (Athen. iv. p. 271.) The latest of these Syrophoenician immigrants seem to have been the Lydians [LYDIA], whose struggles with the Mysians are expressly mentioned. (Strab. xiii. p. 612; Scylax, p. 36.) This victorious progress of the

Semitic races exercised the greatest influence upon the Phrygians; for not only was their political importance weakened, but their national independence was lost, and their language and religion were so deeply affected that it is scarcely possible to separate the foreign elements from what is original and indigenous. In the north also the Phrygians were hard pressed, for the same Thracians who had driven them out of Europe, also invaded Asia; for although Homer does not distinctly mention Thracians in Asia, yet, in the historical ages, they occupied the whole coast from the Hellespont to Heracleia, under the names of Thyni, Bithyni, and Mariandyni. (Comp. Herod. vii. 75.) The conflicts between the ancient Phrygians and the Thracians are alluded to in several legends. Thus king Midas killed himself when the Treres ravaged Asia Minor as far as Paphlagonia and Cilicia (Strab. i. p. 61); the Mariandyni are described as engaged in a war against the Mysians and Bebryces, in which Mygdon, the king of the latter, was slain. (Apollod. i. 9. § 23, ii. 5. § 9; Apollon. Rhod. ii. 752, 780, 786, with the Schol.; Tzetz. *Chil.* iii. 808, &c.) The brief period during which the Phrygians are said to have exercised the supremacy at sea, which lasted for twenty-five, and, according to others, only five years, and which is assigned to the beginning of the ninth century B. C., is probably connected with that age in which the Phrygians were engaged in perpetual wars (Diod. vii. 13; Syncell. p. 181); and it may have been about the same time that Phrygians from the Scamander and from Troy migrated to Sicily. (Paus. v. 25. § 6.)

It was a salutary circumstance that the numerous Greek colonies on the coast of Asia Minor counteracted the spreading influence of the Semitic race; but still the strength of the Phrygians was broken; they had withdrawn from all quarters to the central parts of the peninsula, and Croesus incorporated them with his own empire. During the conquests of Cyrus, Greater and Lesser Phrygia are already distinguished (Xenoph. *Cyrop.* i. 5. § 3, vi. 2. § 10, vii. 4. § 16, viii. 6. § 7), the former being governed by a satrap (ii. 1. § 5), and the latter, also called Phrygia on the Hellespont, by a king. (vii. 4. § 8).

After having thus reached the period of authentic history, we are enabled to turn our attention to the condition of the Phrygians, and the country which they ultimately inhabited. As to the name Phryges, of which Bryges, Briges, Breuci, Bebryces, and Berecynthae are only different forms, we are informed by Hesychius (*s. v.* Βρίγες) that in the language of the kindred Lydians (that is, Maeonians) it signified "freemen." The nation bearing this name appears throughout of a very peaceable disposition, and unable to resist foreign impressions and influences. None of their many traditions and legends points to a warlike or heroic period in their history, but all have a somewhat mystic and fantastic character. The whole of their early history is connected with the names Midas and Gordius. After the conquest of their country by Persia, the Phrygians are generally mentioned only with contempt, and the Phrygian names Midas and Manes were given to slaves. (Cic. *p. Flacc.* 27; Curt. vi. 11; Strab. vii. p. 304.) But their civilisation increased in consequence of their peaceful disposition. Agriculture was their chief occupation; and whoever killed an ox or stole agricultural implements was put to death. (Nicol. Damasc. p. 148, ed. Orelli.) Gordius, their king, is said to have been called from the plough to the throne. (Arrian, *Anab.* ii. 3. § 1; Justin, xii. 7.) Pliny (vii. 6) calls the biga an invention of the Phrygians. Great care also was bestowed upon the cultivation of the vine; and commerce flourished among them in the very earliest times, as we must infer from their well-built towns mentioned by Homer (*Il.* iii. 400). The foundation of all their great towns, which were at the same time commercial emporia, belongs to the mythical ages, as, e. g., Pessinus, Gordium, Celaenae, and Apamea. The religious ideas of the Phrygians are of great interest and importance, and appear to have exercised a greater influence upon the mythology of the Greeks than is commonly supposed, for many a mysterious tradition or legend current among the Greeks must be traced to Phrygia, and can be explained only by a reference to that country. Truly Phrygian divinities were Cybele (Rhea or Agdistis), and Sabazius, the Phrygian name for Dionysus. (Strab. x. p. 470, &c.) With the worship of these deities were connected the celebrated orgiastic rites, accompanied by wild music and dances, which were subsequently introduced among the Greeks. Other less important divinities of Phrygian origin were Olympus, Hyagnis, Lityerses, and Marsyas. It also deserves to be noticed that the Phrygians never took or exacted an oath. (Nicol. Damasc. p. 148.) But all that we hear of the religion of the Phrygians during the historical times appears to show that it was a mixture of their own original form of worship, with the less pure rites introduced by the Syro-Phoenician tribes.

The once extensive territory inhabited by the Phrygians, had been limited, as was observed above, at the time of the Persian dominion, to LESSER PHRYGIA, on the Hellespont, and GREATER PHRYGIA. It is almost impossible accurately to define the boundaries of the former; according to Scylax (p. 35; comp. Pomp. Mela, i. 19) it extended along the coast of the Hellespont from the river Cius to Sestus; but it certainly embraced Troas likewise, for Ptolemy marks the two countries as identical. Towards the interior of the peninsula the boundaries are not known at all, but politically as a province it bordered in the east on Bithynia and Great Phrygia, and in the south on Lydia. GREAT PHRYGIA formed the central country of Asia Minor, extending from east to west about 40 geographical miles, and from south to north about 35. It was bounded in the north by Bithynia and Paphlagonia, and in the east by Cappadocia and Lycaonia, the river Halys forming the boundary. (Herod. v. 52.) The southern frontier towards Pisidia and Cilicia was formed by Mount Taurus; in the west Mounts Tmolus and Messogis extend to the western extremity of Mount Taurus; but it is almost impossible to define the boundary line towards Mysia, Lydia, and Caria, the nationalities not being distinctly marked, and the Romans having intentionally obliterated the ancient landmarks. (Strab. xii. p. 564, xiii. p. 629.) The most important part in the north of Phrygia was the fertile valley of the Sangarius, where Phrygians lived in the time of Homer (*Il.* iii. 187, xvi. 719), and where some of their most important cities were situated. Iconium, the easternmost city of Phrygia, was situated in a fertile district; but the country to the north-west of it, with the salt lake Tatta, was barren and cold, forming a high plateau, which was only fit for pasture, and suffered from frequent droughts. The southern portion of Phrygia, surrounded by Mount Taurus, a branch of it turning to the north-west, and by the mountains containing the sources of the Maeander, bore the surname **Parorios**; it was a table-land, but, to judge from the many towns it contained, it cannot have been as barren as the northern plateau. In the west Phrygia comprised the upper valley of the Maeander, and it is there that we find the most beautiful and most populous parts of Phrygia; but that district was much exposed to earthquakes in consequence of the volcanic nature of the district, which is attested by the hot-springs of Hierapolis, and the Plutonium, from which suffocating exhalations were sent forth. (Claudian, *in Eutrop.* ii. 270, &c.; Strab. xii. pp. 578, &c., 629, &c.; Herod. vii. 30; Vitruv. viii. 3.)

Phrygia was a country rich in every kind of produce. Its mountains seem to have furnished gold; for that metal plays an important part in the legends of Midas, and several of the Phrygian rivers are called "auriferi." (Claudian, *l. c.* 258.) Phrygian marble, especially the species found near Synnada, was very celebrated. (Strab. xii. p. 579; Paus. i. 18. § 8, &c.; Ov. *Fast.* v. 529; Stat. *Silv.* i. 5. 36.) The extensive cultivation of the vine is clear from the worship of Dionysus (Sabazius), and Homer (*Il.* iii. 184) also gives to the country the attribute ἀμπελόεσσα. The parts most distinguished for their excellent wine, however, were subsequently separated from Phrygia and added to neighbouring provinces. But Phrygia was most distinguished for its sheep and the fineness of their wool (Strab. xii. p. 578). King Amyntas is said to have kept no less than 300 flocks of sheep on the barren table-land, whence we must infer that sheep-breeding was carried on there on a very large scale. (Comp. Suid. *s. v.* Φρυγίων ἐρίων; Aristoph. *Av.* 493; Strab. *l. c.* p. 568.)

When Alexander had overthrown the Persian power in Asia Minor, he assigned Great Phrygia to Antigonus, B. C. 333 (Arrian, *Anab.* i. 29); and during the first division of Alexander's empire that general retained Phrygia, to which were added Lycia and Pamphylia, while Leonnatus obtained Lesser Phrygia. (Dexipp. *ap. Phot.* p. 64; Curt. x. 10; Diod. xviii. 3; Justin, xiii. 4.) In the beginning of B. C. 321, Perdiccas assigned Greater Phrygia, and probably also the Lesser, to Eumenes (Justin, xiii. 6; Corn. Nep. *Eum.* 3); but in the new division of Triparadisus Antigonus recovered his former provinces, and Arrhidaeus obtained Lesser Phrygia, which, however, was taken from him by Antigonus as early as B. C. 319. (Diod. xviii. 39, xix. 51, 52, 75; Arrian, *ap. Phot.* p. 72.) After the death of Antigonus, in B. C. 301, Lesser Phrygia fell into the hands of Lysimachus, and Great Phrygia into those of Seleucus (Appian, *Syr.* 55), who, after conquering Lysimachus, in B. C. 282, united the two Phrygias with the Syrian empire. (Appian, *Syr.* 62; Justin, xvii. 2; Memnon, *Hist. Heracl.* 9.) Soon two other kingdoms, Bithynia and Pergamum, were formed in the vicinity of Phrygia, and the Gauls or Galatae, the most dangerous enemy of the Asiatics, took permanent possession of the north-eastern part of Phrygia, the valley of the Sangarius. Thus was formed Galatia, which in our maps separates Greater Phrygia from Paphlagonia and Bithynia; and the ancient towns of Gordium, Ancyra, and Pessinus now became the seats of the Gauls. To the east also Phrygia lost a portion of its territory, for Lycaonia was extended so far westward as to embrace the whole of the above mentioned barren plateau. (Strab. xiv. p. 663.) It is not impossible that Attalus I. of Pergamum may have taken possession of Lesser Phrygia as early as B. C. 240, when he had gained a decisive victory over the Gauls, seeing that the Trocmi, one of their tribes, had dwelt on the Hellespont (Liv. xxxviii. 16); but his dominion was soon after reduced by the Syrian kings to its original dimensions, that is, the country between the Sinus Elaeus and the bay of Adramytium. However, after the defeat of Antiochus in the battle of Magnesia, in B. C. 191, Eumenes II. of Pergamum obtained from the Romans the greater part of Asia Minor and with it both the Phrygias. (Strab. xiii. p. 624; Liv. xxxvii. 54, &c.) Eumenes on that occasion also acquired another district, which had been in the possession of Prusias, king of Bithynia. Livy (xxxviii. 39) calls that district Mysia, but it must have been the same country as the **Phrygia Epictetus** of Strabo (xii. pp. 563, 564, 571, 575, 576). But Strabo is certainly mistaken in regarding Phrygia Epictetus as identical with Lesser Phrygia on the Hellespont,—the former, according to his own showing, nowhere touching the sea (p. 564), but being situated south of Mount Olympus (p. 575), and being bounded in the north and partly in the west also by Bithynia (p. 563). The same conclusion must be drawn from the situations of the towns of Azani, Midaeum, and Dorylaeum, which he himself assigns to Phrygia Epictetus (p. 576), and which Ptolemy also mentions as Phrygian towns. These facts clearly show how confused Strabo's ideas about those countries were. The fact of Livy calling the district Mysia is easily accounted for, since the names Phrygia and Mysia are often confounded, and the town of Cadi is sometimes called Mysian, though, according to Strabo, it belonged to Phrygia Epictetus. It was therefore unquestionably this part of Phrygia about which Eumenes of Pergamum was at war with Prusias, and which by the decision of the Romans was handed over to the Pergamenian king, and hence obtained the name of Phrygia Epictetus, that is, "the acquired in addition to." (Polyb. *Excerpt. de Legat.* 128, 129, 135, 136; Liv. xxxix. 51; Strab. p. 563.) After the death of Attalus III., B. C. 133, all Phrygia with the rest of the kingdom of Pergamum fell into the hands of the Romans. A few years later, when the kingdom of Pergamum became a Roman province, Phrygia was given to Mithridates V. of Pontus (Just. xxxviii. 1; Appian, *Bell. Mithr.* 57), but after his death in B. C. 120 it was taken from his son and successor, Mithridates VI., and declared free. (Appian, *l. c.*) This freedom, however, was not calculated to promote the interests of the Phrygians, who gradually lost their importance. The Romans afterwards divided the country into jurisdictiones, but without any regard to tribes or natural boundaries. (Strab. xiii. p. 629; Plin. v. 29.) In B. C. 88 the districts of Laodiceia, Apameia, and Synnada seem to have been added to the province of Cilicia. (Cic. *in Verr.* i. 17, 37.) But this arrangement was not lasting, for afterwards we find those three districts as a part of the province of Asia, and then again as a part of Cilicia, until in B. C. 49 they appear to have become permanently united with Asia. The east and south of Phrygia, however, especially the towns of Apollonia, Antiocheia, and Philomelium, did not belong to the province of Asia. In the new division of the empire made in the 4th century A. D., Phrygia Parorios was added to the province of Pisidia, and a district on the Maeander to Caria.

The remaining part of Phrygia was then divided into Phrygia Salutaris, comprising the eastern part with Synnada for its capital, and Phrygia Pacatiana (sometimes also called Capatiana), which comprised the western part down to the frontiers of Caria. (*Notit. Imp.* c. 2; Hierocl. pp. 664, 676; Constant. Porph. *de Them.* i. 1; Ducas, p. 42; see the excellent article *Phrygia* in Pauly's *Realencyclopaedie*, by O. Abel; Cramer, *Asia Minor*, ii. p. 1, &c.; Niebuhr, *Lect. on Anc. Hist.* i. p. 83, &c., ii. p. 382.) [L. S.]

PHRYGIA PISIDICA. [Pisidia.]

PHTHENOTES NOMOS (*Φθενότης* or *Φθενότου νομός*, Ptol. iv. 5. § 48; Plin. v. 9. s. 9), another name for the Nomos Chemmites in the Aegyptian Delta. [Buto; Chemmis.] [W. B. D.]

PHTHIA. [Phaia.]

PHTHIA, PHTHIO'TIS. [Thessalia.]

PHTHIRA (*Φθίρα*, Steph. B. *s. v*; written *Φθίρ* in Meineke's edition of Stephanus), a mountain in Caria, inhabited by the Phthires, is evidently the same as the *Φθειρῶν ὄρος* of Homer (*Il.* ii. 868), which, according to Hecataeus, was identical with Mt. Latmus, but which others supposed to be the same as Mt. Grius, running parallel to Mt. Latmus. (Strab. xiv. p. 635.)

PHTHIRO'PHAGI (*Φθειροφάγοι*), *i. e.* "lice-eaters," a Scythian people, so called from their filth and dirt (*ἀπὸ τοῦ αὐχμοῦ καὶ τοῦ πίνου*, Strab. xi. p. 449). Some modern writers endeavour to derive their name from *φθείρ*, the fruit of the *πίτυς* or fir-tree, which served as their food (Ritter, *Vorhalle*, p. 549), but there can be no doubt, from the explanation of Strabo, of the sense in which the word was understood in antiquity. This savage people is variously placed by different writers. According to Strabo they inhabited the mountains of Caucasus (Strab. xi. pp. 492, 499), and according to other writers different parts of the coasts of the Black Sea. (Arrian, *Per. P. Eux.* p. 18; Mela, i. 18; Plin. vi. 4.) Ptolemy places them in Asiatic Sarmatia beyond the Rha (v. 9. § 17). According to Pliny (vi 4) they were subsequently called Salae. The Budini are also said to have ate lice (*φθειροτραγέουσι*, Herod. iv. 109).

PHTHUTH (*Φθούθ*, Ptol. iv. 1. § 3; *Φούτης*, Jos. *Antiq.* i. 6. § 2; Fut, Plin. v. 1), a river of Mauretania, which has been identified with the *Wady Tensift*. In the ethnographic table of Genesis (x. 6), Phut is reckoned among the sons of Ham. This immediate descent of Phut (a name which is generally admitted to indicate Mauretania) from Ham indicates, like their Greek name, the depth of colour which distinguished the Mauretanians. In Ezekiel (xxvii. 10) the men of Phut are represented as serving in the Tyrian armies (comp. xxx. 5, xxxviii. 5); as also in Jeremiah (xlvi. 9) they are summoned to the hosts of Aegypt; and in Nahum (iii. 9) they are the helpers of Nineveh. (Winer, *Realwörterbuch*, *s. v.*; Kenrick, *Phoenicia*, pp. 137, 277.) [E. B. J.]

PHUNDU'SI (*Φουνδοῦσοι*). a tribe mentioned by Ptolemy (ii. 11. § 12) as inhabiting the Chersonesus Cimbrica in the north of Germany, and dwelling north of the Cobandi and Chali. Zeuss (*Die Deutschen*, p. 152), without satisfactory reasons, regards them as the same with the Sedusii mentioned by Caesar (*B. G.* i. 31, 37, 51.) [L. S.]

PHURGISATIS (*Φουργισατίς*), a town in the south of Germany, mentioned only by Ptolemy (ii. 11. § 30); it was situated in the country of the Quadi, and Wilhelm (*Germanien*, p. 230) believes that it existed in Moravia, in the neighbourhood of *Znaim*. [L. S.]

PHUSIPARA (*Φουσιπάρα*), a town of the district of Melitene in Armenia Minor, between Ciniaca and Eusemara, is mentioned only by Ptolemy (v. 7. § 7). [L. S.]

PHYCUS (*Φυκοῦς*, Strab. viii. p. 363, xvii. p. 837; Ptol. iv. 4. § 5: Plin. v. 5), the most northerly point of the Libyan coast, 2800 stadia from Taenarum (350 M. P., Plin. *l.* c.), and 125 M. P. from Crete. (Plin. *l. c.*) Cato touched at this point in Africa after leaving Crete, but the natives refused to receive his ships. (Lucan, ix. 40.) Synesius, who has given in his letters (*Ep.* 51, 100, 114, 129) several particulars about this spot, states that it was dangerous to live here because of the stagnant waters, and their fetid exhalations. It had a harbour situated to the W., which is confirmed by the Coast-describer (*Stadiasm.* § 53, where it is by an error called Phoenicus). Scylax (p. 46) placed the gardens and lake of the Hesperides near this headland, now *Râs-al-Razat* or *Râs Sem*, where Smyth (*Mediterranean*, p. 455) marks the coast bold and steep, rising gradually to Cyrene. (Pacho, *Voyage*, p. 169: Barth, *Wanderungen*, p. 498.) [E. B. J.]

PHY'LACE (*Φυλάκη*: *Eth.* *Φυλακήσιος.*) 1. A town of Phthiotis in Thessaly, one of the places subject to Protesilaus, and frequently mentioned in the Homeric poems. (*Il.* ii. 695, xiii. 696, xv. 335, *Od.* xi. 290; comp. Apoll. Rhod. i. 45; Steph. B. *s. v.*) It contained a temple of Protesilaus. (Pind. *Isthm.* i. 84.) Pliny erroneously calls it a town of Magnesia (iv. 9. s. 16). Strabo describes it as standing between Pharsalus and Phthiotic Thebes, at the distance of about 100 stadia from the latter (ix. pp. 433, 435). Leake places it at about 40 minutes from *Ghidék*, in the descent from a pass, where there are remains of an ancient town. The situation near the entrance of a pass is well suited to the name of Phylace. (Leake, *Northern Greece*, vol. iv. pp. 332, 364.)

2. A town of Molossis in Epeirus, of uncertain site. (Liv. xlv. 26.)

3. A place in Arcadia, upon the frontiers of Tegea and Laconia, where the Alpheius rises. (Paus. viii. 54. § 1.)

4. A town of Pieria in Macedonia (Ptol. iii. 13. § 40), the inhabitants of which are mentioned by Pliny under the name of Phylacaei (iv. 10. s. 17).

PHYLACEIUM (*Φυλακεῖον* or *Πυλακαῖον*), a town of western Phrygia, at a short distance from Themisonium. (Ptol. v. 2. § 26; *Tab. Peut.*; Geogr. Rav. i. 18, where it is called Filaction.) The Phrygian tribe of the *Φυλακήνσιοι*, mentioned by Ptolemy (v. 2. § 27), undoubtedly derived its name from this place. [L. S.]

PHYLE. [Attica, p. 329, b.]

PHYLLEIUM, PHYLLUS. [Asterium.]

PHYLLIS (*Φυλλίς*), a district of Thrace in the neighbourhood of Mt. Pangaeus, bounded by the Angites on the W. and by the Strymon on the S. (Herod. vii. 113; Steph. B. *s. v.*)

PHYRITES, a small tributary of the Caystrus, having its origin in the western branch of Mount Tmolus, and flowing in a southern direction through the Pegasean marsh (Stagnum Pegaseum), discharges itself into the Caystrus some distance above Ephesus. (Plin. v. 31.) [L. S.]

PHYSCA, PHYSCUS. [Eordaea.]

PHYSCELLA. [Galepsus.]

PHYSCUS (*Φύσκος*: *Eth.* *Φυσκεύς*), a town of Caria, in the territory of the Rhodians, situated on the coast, with a harbour and a grove sacred to Leto. (Strab. xiv. p. 652; *Stadiasm. Mar. Mag.* § 245; Ptol. v. 2. § 11, where it is called *Φοῦσκα*.) It is impossible to suppose that *this* Physcus was the port-town of Mylasa (Strab. xiv. p. 659); we must rather assume that Passala, the port of Mylasa, also bore the name of Physcus. Our Physcus was the ordinary landing-place for vessels sailing from Rhodes to Asia Minor. (Strab. xiv. p 663; comp. Steph. B. *s. v.*) This harbour, now called *Marmorice*, and a part of it *Physco*, is one of the finest in the world, and in 1801 Lord Nelson's fleet anchored here, before the battle ef the Nile. [L. S.]

PHYSCUS, a tributary of the Tigris. [TIGRIS.]

PHYTEUM (*Φύτεον*, Pol. v. 7; *Φύταιον*, Steph. B. *s. v.*: *Gavala*), a town of Aetolia, probably on the northern shore of the lake Trichonis. (Leake, *Northern Greece*, vol. i. p. 155.)

PHY'TIA or PHOETEIAE (*Φυτία*, Thuc. iii. 106; *Φοιτεῖαι*, Pol. iv. 63; *Φοιτίαι*, Steph. B. *s. v.*: *Eth.* *Φοιτιεύς*, *Φοίτιος*, *Φοιτιάν*, *-ᾶνος*: *Porta*), a town in the interior of Acarnania, situated on a height W. of Stratus, and strongly fortified. It lay on the road from Stratus to Medeon and Limnaea. After the time of Alexander the Great it fell into the hands of the Aetolians, together with the other towns in the W. of Acarnania. It was taken by Philip in his expedition against Aetolia in B. C. 219; but the Aetolians, doubtless, obtained possession of it again, either before or after the conquest of Philip by the Romans. It is mentioned as one of the towns of Acarnania in a Greek inscription found at *Punta*, the site of Actium, the date of which is probably prior to the time of Augustus. In this inscription the ethnic form *Φοιτιάν* occurs, which is analogous to *'Ακαρνάν*, *Αἰνιάν*, *'Ατιντάν*, *'Αθαμάν*, *'Αζάν*. (Thuc., Pol., *ll. cc.*; Böckh, *Corpus Inscript.*, No. 1793; Leake, *Northern Greece*, vol. iii. p. 574, seq.)

PI'ALA (*Πίαλα*), a town in the interior of Pontus Galaticus, mentioned only by Ptolemy (v. 6. § 9). [L. S.]

PIALA (*Πίαλα* or *Πιάδδα*, Ptol. vi. 16. § 6), a town of Serica, from which the people Pialae (*Πιάλαι* or *Πιάδδαι*), dwelling as far as the river Oechardus, derived their name. (Ptol. vi. 16. § 4.) In some MSS. of Pliny (vi. 17. s. 19) the Pialae are mentioned as a people in Scythia intra Imaum; but Sillig reads Psacae.

PIALAE. [PIALA.]

PIA'LIA (*Πιαλία*), a town of Histiaeotis in Thessaly, at the foot of Mt. Cercetium, probably represented by the Hellenic remains either at *Sklátina* or *Ardhám*. (Steph. B. *s. v.*; Leake, *Northern Greece*, vol. iv. p. 529.)

PIARE'NSII (*Πιαρήνσιοι*, Ptol. iii. 10. § 9), a people of Moesia Inferior, adjoining its southern or Thracian boundary. [T. H. D.]

PICARIA. [DALMATIA.]

PICE'NSII (*Πικήνσιοι*, Ptol. iii. 9. § 2), a people seated in the NE. part of Moesia Superior, on the river Timarus. [T. H. D.]

PICENTES. [PICENUM.]

PICE'NTIA. [PICENTINI.]

PICENTI'NI (*Πικεντῖνοι*, Ptol.; *Πίκεντες*, Strab.), a tribe or people of Central Italy, settled in the southern part of Campania, adjoining the frontiers of Lucania. Their name obviously indicates a close connection with the inhabitants of Picenum on the opposite side of the Italian peninsula; and this is explained by Strabo, who tells us that they were in fact a portion of that people who had been transported by the Romans from their original abodes to the shores of the Tyrrhenian sea. (Strab. v. p. 251.) The period of this transfer is not mentioned, but it in all probability took place on or shortly after the conquest of Picenum by the Romans, B. C. 268. During the Second Punic War, the Picentini espoused the cause of Hannibal, for which conduct they were severely punished after the close of the war, being, like the Lucanians and Bruttians, prohibited from military service, and employed for the inferior duties of public messengers and couriers. They were at the same time compelled to abandon their chief town, which bore the name of Picentia, and to disperse themselves in the villages and hamlets of the surrounding country. (Strab. *l. c.*) The more effectually to hold them in check, the Romans in B. C. 194 founded in their territory the colony of Salernum, which quickly rose to be a flourishing town, and the chief place of the surrounding district (Strab. *l. c.*; Liv. xxxiv. 45; Vell. Pat. i. 15). Picentia, however, did not cease to exist: Florus indeed appears to date its destruction only from the period of the Social War (Flor. iii. 18); but even long after this it is mentioned as a town both by Mela and Pliny, and its name is still found in the Tabula as late as the 4th century. (Mel. ii. 4. § 9; Plin. iii. 5. s. 9; *Tab. Peut.*) The name of *Vicenza* is still borne by a hamlet on the road from *Salerno* to *Eboli*, and the stream on which it is situated is still called the *Vicentino;* but it is probable that the ancient city was situated rather more inland. (Romanelli, vol. iii. p. 610; Zannoni, *Carta del Regno di Napoli.*)

The boundaries of the Picentini are clearly marked both by Strabo and Pliny. They occupied the southern slope of the ridge of mountains which separates the gulf of Posidonia from that of *Naples*, extending from the promontory of Minerva to the mouth of the Silarus. Ptolemy alone extends their confines across the range in question as far as the mouth of the Sarnus, and includes Surrentum among their towns. (Ptol. iii. 1. § 7.) But there is little doubt that this is inaccurate.

The name of Picentini is generally confined by geographers to the petty people in question, that of Picentes being given to the people of Picenum on the Adriatic. But it is doubtful how far this distinction was observed in ancient times. Picentinus is used as an adjective form for "belonging to Picenum" both by Pompey (*ap.* Cic. *ad Att.* viii. 12, c.) and Tacitus (*Hist.* iv. 63); while Strabo uses *Πικεντῖνοι* for the people of Picenum, and *Πίκεντες* for those in Campania. The latter are indeed so seldom mentioned that we can hardly determine what was the general usage in regard to them. [E. H. B.]

PICENTI'NUM, a place in Pannonia, on the left bank of the Savus, on the road from Siscia to Sirmium. (*It. Ant.* p. 260.) It is possible that some ancient remains now called *Kula* may mark the site of the ancient Picentinum. [L. S.]

PICE'NUM (*ἡ Πικεντίνη*, Pol., Strab.: *Eth.* *Πικεντῖνοι*, Strab.; *Πικηνοί*, Ptol.; Picentes, Cic., Varr., Plin., &c., but sometimes also Picentini and Piceni), a province or region of Central Italy, extending along the coast of the Adriatic from the mouth of the Aesis to that of the Matrinus, and inland as far as the central ridge of the Apennines. It was thus bounded on the W. by the Umbrians and Sabines, on the S. by the Vestini, and on the N. by the territory occupied by the Galli Senones, which was afterwards incorporated into the province of Umbria. The latter district seems to have been at one time regarded as rather belonging to Picenum. Thus Polybius includes the "Gallicus Ager" in Picenum; and Livy even describes the colony of Ariminum as founded "in Piceno." (Pol. ii. 21; Liv. *Epit.* xv.) But the boundaries of Picenum were definitely established, as above stated, in the time of Augustus, according to whose division it constituted the Fifth Region of Italy. (Plin. iii. 13. s. 18; Strab. v. p. 240.) The district thus bounded forms a tract of about 80 geographical miles (800 stadia, Strab. v. p. 241) in length, with an average breadth of from 30 to 40 miles. The southern part of the territory thus limited was inhabited by a tribe called the PRAETUTII, who appear to have been to some extent a different people from the Picentes: hence Pliny gives to this district the name of Regio Praetutiana; and Livy more than once notices the Praetutianus Ager, as if it were distinct from the Picenus Ager. (Plin. *l. c.*; Liv. xxii. 9, xxvii. 43.) The narrow strip between the rivers Vomanus and Matrinus, called the Ager Hadrianus, seems to have also been regarded as in some degree a separate district (Plin. *l. c.*; Liv. xxii. 9); but both these tracts were generally comprised by geographers as mere subdivisions of Picenum in the more extensive sense.

Very little is known of the history of the Picentes; but ancient writers seem to have generally agreed in assigning them a Sabine origin; tradition reported that they were a colony sent out from the parent country in consequence of a vow, or what was called a sacred spring; and that their name was derived from a Woodpecker (picus), the bird sacred to Mars, which was said to have guided the emigrants on their march. (Strab. v. p. 240; Plin. iii. 13. s. 18; Fest. v. *Picena*, p. 212.) Silius Italicus, on the other hand, derives it from the name of Picus, the Italian divinity, whom he represents as the founder of Asculum (Sil. Ital. viii. 439—445); but this is in substance only another form of the same legend. That writer represents the region as previously possessed by the Pelasgians; no mention of these is found in any other author, but Pliny speaks of Siculians and Liburnians as having had settlements on this coast, especially in the Praetutian district, where Truentum was said still to preserve traces of a Liburnian colony (Plin. *l. c.*); while the foundation of Numana and Ancona, further to the N., was ascribed to the Siculi. (*Ib.*) We have no means of estimating the value of these statements; but it seems not improbable that in the last instance there was a confusion with the colony of *Sicilian Greeks* which was established at a much later period at Ancona [ANCONA.] This settlement, which was founded about 380 B. C., by a body of Syracusan exiles who had fled from the tyranny of Dionysius (Strab. v. p. 241), was the only Greek colony in this part of Italy; and its foundation is the only fact transmitted to us concerning the history of Picenum previous to the time when it was brought into contact with the power of Rome. The Picentes appear to have stood aloof from the long protracted contests of the Romans with their Samnite neighbours; but their proximity to the Gauls caused the Romans to court their alliance; and a treaty concluded between the two nations in B. C. 299 seems to have been faithfully observed until after the Senones had ceased to be formidable. (Liv. x. 10.) The Picentes reaped the advantages of this long peace in the prosperity of their country, which became one of the most populous districts in Italy, so that according to Pliny it contained a population of 360,000 citizens at the time of the Roman conquest. (Plin. *l. c.*) Nevertheless they seem to have offered but little resistance to the Roman arms, and were reduced by the consuls Sempronius Sophus and Appius Claudius in a single campaign, B. C. 268. (Flor. i. 19; Liv. *Epit.* xv; Oros. iv. 4; Eutrop. ii. 16.) The causes which led to the war are unknown; but the fact that the Picentes and Sallentines were at this time the only two nations of Italy that remained unsubdued is quite sufficient to explain it.

From this time the Picentes lapsed into the ordinary condition of the subject allies of Rome; and though their territory is repeatedly mentioned as suffering from the ravages of the Second Punic War (Pol. iii. 86; Liv. xxii. 9, xxvii. 43), the name of the people does not again occur in history till the great outbreak of the nations of Italy in the Social War, B.C. 90. In that memorable contest the Picentes bore a prominent part. It was at Asculum, which seems to have been always regarded as their capital, that open hostilities first broke out; the massacre of the proconsul Q. Servilius and his legate Fonteius in that city having, as it were, given the signal of the general insurrection. (Appian, *B. C.* i. 38; Liv. *Epit.* lxxii; Vell. Pat. ii. 15; Diod. xxxvii. 2.) The first attempt of Cn. Pompeius Strabo to reduce Asculum was repulsed with loss; and it was with difficulty that that general could maintain his footing in Picenum while the other Roman armies were occupied in hostilities with the Marsi, Peligni, and other nations nearer Rome. It was not till the second year of the war that, having obtained a decisive victory over the allies, he was enabled to resume the offensive. Even then the Picentine general Judacilius maintained a long struggle against Pompeius, which was at length terminated by the surrender of Asculum, and this seems to have been followed by the submission of the rest of the Picentes, B. C. 89. (Appian, *B. C.* i. 47, 48; Liv. *Epit.* lxxiv., lxxvi; Oros. v. 18; Flor. iii. 18.) There can be no doubt that they were at this time admitted, like the rest of the Italian allies, to the Roman franchise.

Picenum was occupied almost without opposition by Caesar at the commencement of the Civil War, B. C. 49 (Caes. *B. C.* i. 11—15), the inhabitants having universally declared in his favour, and thus compelled the officers of Pompey to withdraw from Auximum and Asculum, which they had occupied with strong garrisons. In the civil war between Vitellius and Vespasian A. D. 69, it was occupied in like manner without resistance by the forces of the latter. (Tac. *Hist.* iii. 42.) Picenum appears to have continued to be a flourishing province of Italy throughout the period of the Roman Empire; and though Pliny speaks of it as having much fallen off in population compared to earlier times ("*quondam* uberrimae multitudinis," Plin. iii. 13. s. 18), it still contained a large number of towns, and many of these preserved their consideration down to a late period. It is probable that its proximity to Ravenna contributed to its prosperity during the latter ages of the Empire, after that city had become the habitual residence of the emperors of the West. Under Augustus, Picenum became the Fifth Region of Italy (Plin. *l. c.*), but at a later period we find it combined for administrative purposes with the district called Flaminia, and the two together constituted a province which comprised all the strip of Umbria along the coast of the Adriatic, as well as the territory of the Sabines, Vestini, Peligni, and Marsi. Hence we find the Liber Coloniarum including the whole of this extensive district under the name of Picenum, and enumerating not only Alba and Nursia, but even Nomentum, Fidenae, and Tibur, among the "civitates Piceni." (*Lib. Colon.* p. 252—259.) But this arrangement did not last long. Flaminia and Valeria were again separated from Picenum, and that province was subdivided into two: the one called "Picenum suburbicarium," or simply Picenum, which was the original district of that name, corresponding to the Fifth Region of Augustus; while the name of "Picenum Annonarium" was given to the tract from the Aesis to the Rubicon, which had been originally known as the "Gallicus Ager," and in the days of Augustus was comprised under the name of Umbria. (*Lib. Colon.* pp. 225—227; Mommsen, *Die Lib. Col.* pp. 208—214; *Notit. Dign.* ii. pp. 64, 65; Böcking, *ad Not.* pp. 432, 443; P. Diac. ii. 19.)

In the wars between the Goths and the generals of Justinian, Picenum repeatedly became the immediate theatre of hostilities. Auximum in particular, which was at this time the chief city or capital of the province, was regarded as one of the most important fortresses in Italy, and withstood for a long time the arms of Belisarius. (Procop. *B. G.* ii. 10, 23—27.) After the expulsion of the Goths, Picenum became one of the provinces of the exarchate of Ravenna, and as such continued subject to the Greek emperors until the final downfal of the exarchs. It was at this period that arose the geographical designation of the Pentapolis, for a province which comprised the greater part of Picenum, together with the maritime district of Umbria as far as Ariminum. The province of this name was one of those bestowed on the see of Rome by king Pepin after the defeat of the Lombard king Astolphus (A. D. 754), and has ever since continued to form part of the States of the Church.

Picenum is a district of great fertility and beauty. Extending in a broad band of nearly uniform width from the central ranges of the Apennines, which form its boundary on the W., and which here attain their greatest elevation in the *Monte Corno* and *Monti della Sibilla*, it slopes gradually from thence to the sea; the greater part of this space being occupied by great hills, the underfalls of the more lofty Apennines, which in their more elevated regions are clothed with extensive forests, while the lower slopes produce abundance of fruit-trees and olives, as well as good wine and corn. (Strab. v. p. 240; Liv. xxii. 9.) Both Horace and Juvenal extol the excellence of its apples, and Pliny tells us its olives were among the choicest in Italy. (Hor. *Sat.* ii. 3. 272, 4. 70; Juv. xi. 72; Plin. xv. 3. s. 4.) The whole district is furrowed by numerous streams, which, descending with great rapidity from the lofty ranges of the Apennines, partake much of a torrent-like character, but nevertheless serve to irrigate the whole country, which is thus rendered one of the pleasantest in Italy. These streams pursue nearly parallel courses, the direct distance from their sources to the sea in no case much exceeding 40 miles. They are, proceeding from S. to N., as follows: (1) The MATRINUS, now called *La Piomba*, a small stream which formed the southern limit of Picenum, separating it from the territory of the Vestini; (2) the VOMANUS, still called the *Vomano*, which separated the district of Adria from that of the Praetutii; (3) the BATINUS, now called the *Tordino*, but sometimes also the *Trontino*, which flows by *Teramo* (Interamna); (4) the TRUENTUS (*Tronto*), the most considerable of all these streams, which flows under the walls of *Ascoli* (Asculum); (5) the TINNA, still called the *Tenna*; (6) the FLUSOR, now the *Chienti;* (7) the POTENTIA, still called the *Potenza*; (8) the MISIO or MISIUS, now known as the *Musone*. These last names are known only from the Tabula: on the other hand Pliny mentions a stream called ALBULA, to which are added in some MSS. the names of Suinus and Helvinus. All these are placed apparently between the river Truentus and the town of Cupra Maritima; but besides the uncertainty of the reading, the whole description of this region in Pliny is so confused that it is very unsafe to rely upon his order of enumeration. The Albula cannot be identified with any certainty, but may perhaps be the stream now called the *Salinello*, and the other two names are probably mere corruptions. 9. The AESIS (*Esino*), a much more considerable stream, flowing into the sea between Ancona and Sena Gallica, formed the boundary which separated Picenum from Umbria.

The towns of Picenum are numerous, and, from the accounts of the populousness of the country in early times, were probably many of them once considerable, but few have any historical celebrity. Those on the sea-coast (proceeding as before from S. to N.) were: (1) MATRINUM, at the mouth of the river of the same name, serving as the port of Adria (Strab. v. p. 241); (2) CASTRUM NOVUM, at the mouth of the Batinus, near *Giulia Nuova*; (3) CASTRUM TRUENTINUM or TRUENTUM, at the mouth of the river of the same name; (4) CUPRA MARITIMA, at *Le Grotte a Mare*, about 3 miles N. of *S. Benedetto;* (5) CASTRUM FIRMANUM, now *Porto di Fermo*, at the mouth of the little river *Leta*; (6) POTENTIA (*Sta Maria a Potenza*), at the mouth of the river of the same name; (7) NUMANA, still called *Umana*, at the southern extremity of the mountain headland called *Monte Comero;* and (8) ANCONA, at the northern end of the same promontory. This last was by far the most important of the maritime towns of Picenum, and the only one that possessed a port worthy of the name: with this exception all the most important cities of the region were situated inland, on hills of considerable elevation, and thus enjoyed the advantage of strong positions as fortresses. The most important of these were AUXIMUM (*Osimo*), about 12 miles S. of Ancona; CINGULUM (*Cingoli*), in a very lofty situation, between the valleys of the Aesis and Potentia; FIRMUM (*Fermo*), on a hill about 6 miles from the sea; ASCULUM (*Ascoli*), the ancient capital of Picenum, in a very strong situation on the river Truentus, about 22 miles from its mouth; INTERAMNA (*Teramo*), the chief city of the Praetutii; and ADRIA (*Atri*), almost close to the southern frontier of Picenum. The minor towns in the interior were BEREGRA, which may perhaps be placed at *Civitella di Tronto*, not far from *Ascoli;* CUPRA MONTANA, so called to distinguish it from the maritime city of the same name, supposed to have occupied the site of *Ripatransone*; CLUANA, at *S. Elpidio a Mare*, about 4 miles from the sea, and a little to the N. of *Fermo*; NOVANA, probably at *Monte di Nove*, near *Montalto;* FALERIA (*Fallerone*), in the upper valley of the Tinna; URBS SALVIA (*Urbisaglia*) and TOLENTI-

NUM (*Tolentino*), on opposite sides of the valley of the Flusor (*Chienti*); SEPTEMPEDA (*S. Severino*), in the upper valley of the *Potenza;* TREIA, on the left bank of the same stream, near the modern town of *Treja*; and RICINA, on its right bank, not far from *Macerata.* The site of PAUSULAE (Pausulani, Plin.) is fixed by Holstenius at *Monte dell' Olmo*, and that of POLLENTIA (Pollentini, Id.) at *Monte Melone*, all in the same neighbourhood; but these last identifications are merely conjectural.

Picenum was traversed by a line of highroad, which followed the line of the coast from Ancona to Aternum, where it united with the Via Valeria; while its more direct communications with Rome were secured by the Via Salaria, which crossed the Apennines direct from Interocrea by Falacrinum to Asculum, and thence to the Adriatic. Further to the north, also, a branch of the Via Flaminia, quitting the main line of that great road at Nuceria, crossed the central ridge of the Apennines by Prolaqueum to Septempeda in the valley of the Potentia, and thence proceeded by Treia and Auximum to Ancona. Besides these more important lines of road, the Tabula notices two cross lines: the one leading from Auximum by Ricina and Urbs Salvia to Asculum; the other from Asculum to Firmum, and its port Castellum Firmanum. The extremely hilly and broken character of the country renders the determination of distances along these lines of road very uncertain; and the whole district is given in the Tabula in so confused a manner that little reliance can be placed on its authority. [E. H. B.]

PICTAVI. [PICTONES.]

PICTI. The names of the Picti and Scoti appear only in late writers, by whom they are spoken of as two allied people. The Picts seem to have been identical with the ancient Caledonians ("Caldonum *aliorumque Pictorum*, silvae et paludes," Eumen. *Pan.* vi. 7), and dwelt N. of the *Firth of Forth* (Beda, *H. Eccl.* i. 1). Ammianus Marcellinus represents the Picti as divided, in the time of the emperor Constans, into two tribes, the Dicalidonae and Vecturiones, and as committing fearful ravages in conjunction with the Attacotti and Scotti (xxvii. 8. § 4.) Their ethnological relations have been already discussed [BRITANNICAE INSULAE, Vol. I. p. 438]. The name of Picti, or *painted*, is commonly supposed to be derived from their custom of painting their bodies, and would thus be only a translation of the British word *Brith*, signifying anything painted, and which, according to Camden (*Gen. Descr.* p. xxxvi.), is the root of the name *Briton.* Such an etymology favours the notion that the Picts were an indigenous race; but on this point nothing positive can be affirmed. (Comp. Amm. Marc. xx. 1, xxvi. 4; Beda, *H. Eccl.* iii. 4, v. 21.) [T. H. D.]

PI'CTONES (Πίκτονες), and, at a later period, PICTAVI, were a Gallic nation, south of the *Loire* and on the coast of the Atlantic. Ptolemy (ii. 7. § 6) places them in Celtogalatia Aquitania, and mentions two of their towns, Limonum or Lemonum (*Poitiers*) and Ratiatum. "They occupy," he says, "the most northern parts of Aquitania, those on the river (Liger), and on the sea." Strabo (iv. pp. 190, 191) makes the *Loire* the boundary between the Namnetes and the Pictones. South of the Pictavi he places the Santones, who extend to the *Garonne.*

The Pictones are mentioned by Caesar. He got ships from them for his war against the Veneti (*B. G.* iii. 11). The Pictones joined Vercingetorix in B. C. 52, when he was raising all Gallia against Caesar. In B. C. 51 C. Caninius, a legatus of Caesar, marched into the country of the Pictones to relieve Lemonum, which was besieged by Dumnacus (*B. G.* viii. 26). [LEMONUM.]

Lucan (i. 436) says that the Pictones were "immunes," or paid no taxes to the Romans:—

> "Pictones immunes subigunt sua rura."

His authority is not worth much; and besides that, this verse and the four verses which follow are probably spurious. (Notes in Oudendorp's edition of Lucan.)

The territory of the Pictones was bounded on the east by the Turones and Bituriges Cubi. It corresponded to the diocese of *Poitiers.* [G. L.]

PICTO'NIUM PROMONTO'RIUM, as it is now generally written, but in Ptolemy (ii. 7. § 1) Pectonium (Πηκτόνιον ἄκρον), is placed by him on the coast of Gallia Aquitania, between the mouth of the river which he names Canentelus [CARANTONUS] and the port Secor or Sicor. It is impossible to determine what point of land is Pectonium. D'Anville supposes it to be *L'Aiguillon* near the mouth of the *Sèvre Niortaise;* and Gossellin takes it to be *La Pointe de Boisvinet.* [G. L.]

PIDA (Πίδα), a town in Pontus Galaticus, on the road leading from Amasia to Neocaesareia. (Ptol. v. 6. § 9; *Tab. Peut.*, where it is called Pidae.) [L. S.]

PIENGI'TAE (Πιεγγῖται, Ptol. iii. 5. § 20), a people in European Sarmatia, supposed by Schafarik to be the inhabitants of the river *Piena*, which falls into the *Pripjät* near *Pinsk* (*Slawische Alterthümer*, vol. i. p. 207.)

PI'ERA. [CIERIUM.]

PI'ERES (Πίερες), a Thracian people, occupying the narrow strip of plain land, or low hill, between the mouths of the Peneius and the Haliacmon, at the foot of the great woody steeps of Olympus. (Thuc. ii. 99; Strab. vii. p. 331, *Fr.* 22, ix. p. 410; Liv. xliv. 9.) This district, which, under the name of PIERIA or PIERIS (Πιερία, Πιερίς), is mentioned in the Homeric poems (*Il.* xiv. 225), was, according to legend, the birthplace of the Muses (Hesiod, *Theog.* 53) and of Orpheus, the father of song. (Apoll. *Argon.* i. 23.) When this worship was introduced into Boeotia, the names of the mountains, grots, and springs with which this poetic religion was connected, were transferred from the N. to the S. Afterwards the Pieres were expelled from their original seats, and driven to the N. beyond the Strymon and Mount Pangaeus, where they formed a new settlement. (Herod. vii. 112; Thuc. *l. c.*) The boundaries which historians and geographers give to this province vary. In the systematic geography of Ptolemy (iii. 13. § 15) the name is given to the extent of coast between the mouths of the Ludias and the Haliacmon. Pieria was bounded on the W. from the contiguous district of the Thessalian Perrhaebia by the great chain of Olympus. An offshoot from Olympus advances along the Pierian plain, in a NW. direction, as far as the ravine of the Haliacmon, where the mountains are separated by that chasm in the great eastern ridge of Northern Greece from the portion of it anciently called Bermius. The highest summit of the Pierian range called PIERUS MONS (Plin. iv. 15; comp. Pausan. ix. 29. § 3; x. 13. § 5) rises about 8 miles to the N. of *Vlakholívadho*, and is a conspicuous object in all the country to the E. It would seem that there was a city called PIERIA (Πιερία: *Eth.* Πιεριώτης, Πιερίτης, Πιερεύς, Steph. B.; Suid. *s. v.* Κρίτων), which may be represented by a "tumulus," overgrown with trees upon the extremity of the ridge of *Andreótissa*, where it ends in a point between Dium and Pydna, the other two chief cities of Pieria. Beyond Pydna was a considerable forest, called "Pieria Silva" (Liv. xliv. 43), which may have furnished the Pierian pitch, which had such a high reputation. (Herod. iv. 195; Plin. xiv. 25.) The road from Pella to Larissa in Thessaly passed through Pieria [Macedonia, Vol. II. p. 237, a.], and was probably the route which the consul Q. Marcius Philippus pursued in the third and fourth years of the Persic War. (Liv. xliv. 1—10; Leake, *Northern Greece*, vol. iii. pp. 177, 210, 337, 413, 446.) [E. B. J.]

PIE'RIA (Πιερία). 1. A district in Macedonia. [Pieres.]

2. A district in Syria; a name given by the Macedonians to the northern coast of Syria, on the right bank of the Orontes. The principal mountain in this district, and which was a southern branch of the Amanus, was also called Pieria. (Strab. xvi. pp. 749, 751; Ptol. v. 15. § 8.) The chief town was Seleuceia, which is frequently distinguished from other towns of the same name by the addition of ἐν Πιερίᾳ, especially on coins. (Eckhel, vol. iii. p. 324; Cic. *ad Att.* xi. 20.)

PIE'RIA. [Cierium.]

PIE'RIUM. [Cierium.]

PIGU'NTIA. [Dalmatia.]

PILO'RUS (Πίλωρος, Herod. vii. 122; Steph. B.), a town of Sithonia in Macedonia, upon the Singitic gulf, between Sane and Cape Ampelus, which probably occupied *Vurvuri*, or one of the harbours adjacent to it on the N. (Leake, *Northern Greece*, vol. iii. p. 153.) [E. B. J.]

PIMOLISA (Πιμώλισα), a fort in the western part of Pontus, on the river Halys. (Steph. B. *s. v.*) In Strabo's time (xii. p. 562, where it is called Pimolison) the fortress was destroyed, but the district on both sides of the river was still called Pimolisene. [L. S.]

PIMPLEIA (Πίμπλεια, Strab. ix. p. 410; Apollon. i. 23; Lycophr. 273), a place in Pieria, where Orpheus was said to have been born, and from which the Muses obtained their epithet of Πιμπληίδες and Πιμπληιάδες among the Alexandrian poets. (Orph. *Fragm.* 46; "Pimplea dulcis," Horat. *Carm.* i. 26. 9; Stat. *Silv.* i. 4. 26.) Leake (*Northern Greece*, vol. iii. p. 422) identified it with the elevated situation of *Litókhoro* and its commanding prospect. [E. B. J.]

PIMPRAMA (Πίμπραμα, Arrian, *Anab.* v. 22), a place which appears to have been the capital of the tribe of Adraistae, a nation mentioned by Arrian as existing about a day's journey from the Hydraotes (*Irávatí*). The name has an Indian form and sound, but has not, so far as we know, been identified with any existing place. [V.]

PINARA (τὰ Πίναρα: *Eth.* Πιναρεύς). 1. A large city of Lycia, at the foot of Mount Cragus, and not far from the western bank of the river Xanthus, where the Lycian hero Pandarus was worshipped. (Strab. xiv. 665; Steph. B. *s. v.*; Arrian, *Anab.* i. 24; Plin. v. 28; Ptol. v. 3. § 5; Hierocl. p. 684.) This city, though it is not often mentioned by ancient writers, appears, from its vast and beautiful ruins, to have been, as Strabo asserts, one of the largest towns of the country. According to the Lycian history of Menecrates, quoted by Stephanus Byz. (*s. v.* Ἀρτύμνησος), the town was a colony of Xanthus, and originally bore the name of Artymnesus, afterwards changed into Pinara, which, in the Lycian language, signified a round hill, the town being situated on such an eminence. Its ruins were discovered by Sir Charles Fellows, near the modern village of *Minara*. "From amidst the ancient city," he says (*Lycia*, p. 139), "rises a singular round rocky cliff (the pinara of the Lycians), literally specked all over with tombs." Beneath this cliff lie the ruins of the extensive and splendid city The theatre is in a very perfect state; all the seats are remaining, with the slanting sides towards the proscenium, as well as several of its doorways. The walls and several of the buildings are of the Cyclopian style, with massive gateways, formed of three immense stones. The tombs are innumerable, and the inscriptions are in the Lycian characters, but Greek also occurs often on the same tombs. Some of these rock-tombs are adorned with fine and rich sculptures. (See the plate in Fellows facing p. 141.)

2. A town of Cilicia (Plin. v. 22), perhaps the same as the one mentioned by Ptolemy (v. 15. § 12) as situated in Pieria, a district of Syria; though it should be observed that Pliny (v. 19) mentions the Pinaritae as a people in Coelesyria. [L. S.]

PINARUS. [Issus.]

PINDASUS, a mountain in the south of Mysia, a branch of Mount Temnus, stretching towards the Sinus Elaeus, and containing the sources of the river Cetius. (Plin. v. 33.) [L. S.]

PINDENISSUS (*Eth.* Pindenissitae), a town of the Eleuthero-Cilices, situated upon a commanding height of Mt. Amanus, which was taken by Cicero, when he was governor of Cilicia, after a siege of fifty-seven days. (Cic. *ad Att.* v. 20, *ad Fam.* ii. 10, xv. 4.)

PINDUS (Πίνδος, Herod. i. 56, vii. 129; Strab. ix. pp. 428, 430, et alii), a long and lofty range of mountains in Northern Greece, running from north to south about midway between the Ionian and Aegaean seas, and forming the back-bone of the country, like the Apennines of the Italian peninsula. It is in fact a continuation of the same range which issues from the *Balkan Mountains*, and it takes the name of Pindus where it first intersects the northern boundary of Hellas Proper at the 40th degree of latitude. Pindus forms the boundary between Thessaly and Epeirus. In its northern part it is called Lacmon or Lacmus, and here the five principal rivers of Northern Greece rise,—the Haliacmon, Peneius, Achelous, Arachthus, and Aous. [Lacmon.] To that part of the range S. of Lacmon the name of Cercetium was given. (Κερκέτιον, Steph. B. *s. v.* Πιαλία; Κερκετήσιον ὄρος, Ptol. iii. 13. § 19; Liv. xxxii. 14; Plin. iv. 8. s. 15.) Mount Cercetium is probably the main ridge of *Khassiá*; and one of the principal passes from Epeirus into Thessaly lay across this mountain. (Leake, *Northern Greece*, vol. iv. pp. 528, 529.) Still further south, at the 39th degree of latitude, a point in the range of Pindus is called Tymphrestus (Τυμφρηστός, Strab. ix. p. 433), now *Velúkhi*; and from it branch off the two chains of Othrys and Oeta, the former running nearly due east, and the latter more towards the south-east. A little S. of Tymphrestus the range of Pindus divides into two branches, and no longer bears the same name. [See Vol. I. p. 1012.]

PINDUS (Πίνδος), one of the towns of the tetrapolis of Doris, situated upon a river of the same name, which flows into the Cephissus near Lilaea. [Doris.] It was also called Acyphas (Ἀκύφας), as we learn from Strabo and from Theopompus (*ap.* Steph. B. *s. v.* Ἀκύφας). In one passage Strabo says that Pindus lay above Erineus, and in another he places it in the district of Oetaea; it is, therefore, probable that the town stood in the upper part of the valley, near the sources of the river in the mountain. (Strab. ix. pp. 427, 434; Scymn. Ch. 591; Schol. *ad Pind. Pyth.* i. 121; Mel. ii. 3; Plin. iv. 7. s. 13; Leake, *Northern Greece*, vol. ii. p. 92.)

PINE'TUS (Πίνητος, Ptol. ii. 6. § 39), a town of Lusitania, on the road from Bracara to Asturica (*Itin. Ant.* p. 422). Ptolemy places it between the Durius and the Minius, and consequently in the territory of the Gallaeci; but, according to the Itinerary, it must have lain S. of the former river. Variously identified with *Pinhel*, *Pinheira*, and *Mirandella.* [T. H. D.]

PINGUS, a river of Upper Moesia, in the territory of the Dardani. (Plin. iii. 26. s. 29.) It was probably an affluent of the Margus, and is commonly identified with the *Ypek.* [T. H. D.]

PINNA (Πίννα: *Eth.* Pinnensis: *Civita di Penne*), a city of the Vestini, situated on the eastern slope of the Apennines, about 15 miles from the sea. It is noticed both by Pliny and Ptolemy, as well as by Silius Italicus, among the cities of the Vestini, and seems to have been a municipal town of importance; but the only mention of its name in history is during the Social War, when its inhabitants distinguished themselves by their fidelity to Rome, and withstood all the efforts of the Italian allies to shake their constancy. (Diod. xxxvii. *Exc. Vales.* p. 612, *Exc. Vat.* p. 120.) The circumstances are evidently misrepresented by Valerius Maximus (v. 4. § 7). Numerous inscriptions attest its local consideration; and it appears to have received a colony, or at least an accession of citizens, under Augustus. (Plin. iii. 12. s. 17; Ptol. iii. 1. § 59; *Lib. Colon.* pp. 227, 257; Sil. Ital. viii. 517: Inscr. *ap. Romanelli*, vol. iii. pp. 252, 253; Mommsen, *Inscr. R. N.* p. 327.) Vitruvius also notices it as having some mineral waters in its neighbourhood, which resembled those at Cutiliae (viii. 3. § 5). It early became an episcopal see, a dignity which it still retains; and the modern city undoubtedly occupies the same site with the ancient one. Some remains of ancient buildings are extant, but they are of little importance. The name of Pinna is found in the Tabula, where it is marked as a place of importance; but the distances annexed are confused and erroneous. [E. H. B.]

PI'NTIA (Πιντία, Ptol. ii. 6. § 50). 1. A town of the Vaccaei in Hispania Tarraconensis, and according to the Itinerary (p. 443), on the road from Asturica to Caesaraugusta. It is usually identified with *Valladolid* (Mariana, x. 7; Nonius, *Hisp.* c. 56; Ukert, vol. ii. pt. 1. p. 432).

2. A town of the Callaïci Lucenses in Hispania Tarraconensis, between Libunca and Caronium. (Ptol. ii. 6. § 23.) [T. H. D.]

PINTUA'RIA INS. [Fortunatae Insulae.]

PION (Πίων), a hill in the neighbourhood of Ephesus, at the foot of which that city was situated. (Paus. vii. 5. § 5; Plin. v. 31; Strab. xiv. p. 633, where it is called Prion.) [L. S.]

PIO'NIA (Πιονία: *Eth.* Pionita), a town in the interior of Mysia, on the river Satnioeis, to the north-west of Antandrus, and to the north-east of Gargara. (Strab. xiii. p. 610.) Under the Roman dominion it belonged to the jurisdiction of Adramyttium (Plin. v. 32), and in the ecclesiastical notices it appears as a bishopric of the Hellespontine province. (Hierocl. p. 663; Sestini, p. 75.) [L. S.]

PIRAEEUS or PEIRAEEUS. [Athenae, p. 306.]

PIRAEUM or PEIRAEUM, in Corinthia [p. 685, b.].

PIRAEUS or PEIRAEUS, in Corinthia [p. 685, a.].

PIRATHON (Φαραθών, Joseph., LXX.), a town in the land of Ephraim, and in the mount of the Amalekites, to which Abdon, one of the judges of Israel, belonged, and where he was buried. (*Judges*, xii. 13, 15.) It was repaired and fortified by Bacchides, in his campaign against the Jews (1 *Macc.* ix. 50; Joseph. *Ant.* xiii. 1. § 3.)

PIRE'NE or PEIRE'NE FONS. [Corinthus, p. 680, b.]

PIRE'SIAE. [Asterium.]

PIRUS or PEIRUS. [Achaia, p. 13, b.]

PIRUSTAE (Πιρούσται, Ptol. ii. 17. § 8; Πειρούσται, Strab. vii. p. 314), a people of Illyria, whom the Romans declared free of taxes, because they assisted the latter in subduing Gentius. (Liv. xlv. 26.) Strabo (*l. c.*) calls them a Pannonian people. Respecting the position of the Pirustae on the northern frontier of Dassaretia, see Vol. I. p. 755, b.

PISA (Πῖσα: *Eth.* Πισάτης, Πισαιεύς), a town in Peloponnesus, was in the most ancient times the capital of an independent district, called Pisatis (ἡ Πισᾶτις), which subsequently formed part of the territory of Elis. It was celebrated in mythology as the residence of Oenomaus and Pelops, and was the head of a confederacy of eight states, of which, besides Pisa, the following names are recorded: — Salmone, Heracleia, Harpinna, Cycesium, and Dyspontium. (Strab. viii. p. 356, seq.) Pisa had originally the presidency of the Olympic festival, but was deprived of this privilege by the Eleians. The Pisatans, however, made many attempts to recover it; and the history of their wars with the Eleians, which were at last terminated by the destruction of Pisa in B. C. 572, is narrated elsewhere. [Elis, Vol. I. p. 818, b.] Although Pisa ceased to exist as a city from this time, the Pisatans, in conjunction with the Arcadians, celebrated the 104th Olympic festival, B. C. 364. [See Vol. I. p. 819, b.] Pisa was said to have been founded by an eponymous hero, Pisus, the son of Perieres, and grandson of Aeolus (Paus. vi. 22. § 2); but others derived its name from a fountain Pisa. (Strab. viii. p. 356; Eustath. *ad Dionys. Per.* 409.) Modern writers connect its name with Πῖσος, a low marshy ground, or with Πίσσα, the name of the black fir or pine-tree. So completely was Pisa destroyed by the Eleians, that the fact of its having existed was a disputed point in the time of Strabo (*l. c.*); and Pausanias found its site converted into a vineyard (vi. 22. § 1). Its situation, however, was perfectly well known to Pindar and Herodotus. Pindar frequently identifies it with Olympia (e. g. *Ol.* ii. 3); and Herodotus refers to Pisa and Olympia as the same point in computing the distance from the altar of the twelve gods at Athens (ii. 7). Pisa appears from Pausanias to have occupied a position between Harpinna and Olympia, which were only 20 stadia asunder (Lucian, *de Mort. Peregr.* 35); and the Scholiast on Pindar (*Ol.* xi. 51) says that Pisa was only 6 stadia from Olympia. It must therefore be placed a little east of Olympia, and its acropolis probably occupied a height on the western side of the rivulet of *Mirâka*, near its junction with the Alpheius. Strabo (*l. c.*) says that it lay between the mountains Olympus and Ossa, which can only have been heights on different sides of the river. See its position marked in the map in Vol. II. p. 477. (Leake, *Morea*, vol. ii. p. 211, *Peloponnesiaca*, p. 6; Mure, *Tour in Greece*, vol. ii. p. 283; Curtius, *Peloponnesos*, vol. ii. p. 51.)

PISAE (Πίσαι, Strab. Pol.; Πίσσαι, Ptol.; Πίσσα, Lycophr.: *Eth.* Pisanus: *Pisa*), an important city of Etruria, situated on the N. bank of the river Arnus, a few miles from its mouth. All authors agree in representing it as a very ancient city, but the accounts of its early history are very confused and uncertain. The identity of its name with that of the city of Elis naturally led to the supposition that the one was derived from the other; and hence the foundation of the Italian Pisae was ascribed by some authors to Pelops himself (Plin. iii. 5. s. 8), while others assigned it to a body of settlers from the Peloponnesian Pisa who had accompanied Nestor to Troy, and on their return wandered to this part of Italy. (Strab. v. p. 222; Serv. *ad Aen.* x. 179.) Epeius, the reputed founder of Metapontum, was, according to some writers, that of Pisae also. (Serv. *l. c.*) The Elean, or Alphean, origin of the city is generally adopted by the Roman poets. (Virg. *Aen.* x. 179; Claudian, *B. Gild.* 483; Rutil. *Itin.* i. 565.) Cato, however, followed a different tradition, and represented the city as founded by the Etruscans under Tarchon, though the site was previously possessed by a people called the Teutanes, who spoke a Greek dialect. (Cato, *ap. Serv. l. c.*) Virgil also calls it distinctly an Etruscan city, though he derives its more remote origin from Elis; and the tradition reported by Cato seems to prove at least that it was one of the cities of which the Etruscans claimed to be the founders, and which must therefore have been at one period a genuine Etruscan city. On the other hand, Dionysius mentions it among the cities founded or occupied by the Pelasgi in conjunction with the Aborigines (Dionys. i. 20); and there seems to be some reason to regard it as one of the early Pelasgic settlements on the coast of Etruria, which fell at a later period under the power of the Etruscans.

We know almost nothing of Pisae as an Etruscan city, nor are there any remains of this period of its history. But Strabo still found vestiges of its past greatness, and the tradition of its foundation by Tarchon seems to point to it as one of the principal cities of Etruria. Its inhabitants were trained to arms by frequent contests with their neighbours the Ligurians, while they appear to have been one of the principal maritime powers among the Etruscans, and, like most of their countrymen, combined the pursuits of commerce and piracy. (Strab. v. p. 223.) We have no account of the period at which it became a dependency of Rome; but the first historical mention of its name is in B. C. 225, when the consul C. Atilius landed there with two legions from Sardinia, with which he shortly after attacked and defeated the Gaulish army near Telamon. (Pol. ii. 27.) It is clear therefore that Pisae was at this time already in alliance with Rome, and probably on the same footing as the other dependent allies of the republic. Its port seems to have been much frequented, and became a favourite point of departure for the Roman fleets and armies whose destination was Gaul, Spain, or Liguria. Thus it was from thence that the consul P. Scipio sailed to Massilia at the outbreak of the Second Punic War (B. C. 218), and thither also that he returned on finding that Hannibal had already crossed the Alps. (Pol. iii. 43, 56; Liv. xxi. 39.) The long-continued wars of the Romans with the Ligurians added greatly to the importance of Pisae, which became the frontier town of the Roman power, and the customary head-quarters of the generals appointed to carry on the war. (Liv. xxxiii. 43, xxxv. 22, xl. 1, &c.) It was not, however, exempt from the evil consequences incident to such a position. In B. C. 193 it was suddenly attacked and besieged by an army of 40,000 Ligurians, and with difficulty rescued by the arrival of the consul Minucius (Liv. xxxv. 3); and on several other occasions the Ligurians laid waste its territory. Hence in B. C. 180 the Pisans themselves invited the Romans to establish a colony in their territory, which was accordingly carried out, the colonists obtaining Latin rights. (Liv. xl. 43.) From this time we hear but little of Pisae; its colonial condition became merged, like that of the other "coloniae Latinae," in that of a municipium by virtue of the Lex Julia (Fest. *v. Municipium*): but it seems to have received a fresh colony under Augustus, as we find it bearing the colonial title in a celebrated inscription which records the funeral honours paid by the magistrates and senate of Pisae to the deceased grandchildren of Augustus, C. and L. Caesar. (Orell. *Inscr.* 642, 643.) It is here termed "Colonia Obsequens Julia Pisana:" Pliny also gives it the title of a colony (Plin. iii. 5. s. 8), and there seems no doubt that it was at this period one of the most flourishing towns of Etruria. Strabo speaks of it as carrying on a considerable trade in timber and marble from the neighbouring mountains, which were sent to Rome to be employed there as building materials. Its territory was also very fertile, and produced the fine kind of wheat called siligo, as well as excellent wine. (Strab. v. p. 223; Plin. xiv. 3. s. 4, xviii. 9. s. 20.) We have no account of the fortunes of Pisae during the declining period of the Roman empire, but during the Gothic wars of Narses it is still mentioned as a place of importance (Agath. *B. G.* i. 11), and in the middle ages rose rapidly to be one of the most flourishing commercial cities of Italy.

There is no doubt that the ancient city stood on the same site with the modern *Pisa*, but natural causes have produced such great changes in the locality, that it would be difficult to recognise the site as described by Strabo, were not the identity of the modern and ancient cities fully established. That author (as well as Rutilius and other writers) describes the ancient city as situated at the confluence of the rivers Arnus and Auser (*Serchio*), and distant only 20 stadia (2½ miles) from the sea. (Strab. v. p. 222; Plin. iii. 8. s. 14; Rutil. *Itin.* i. 565—570.) At the present day it is more than 6 miles from the sea, while the *Serchio* does not flow into the *Arno* at all, but has a separate channel to the sea, the two rivers being separated by a tract of 5 or 6 miles in width, formed partly by the accumulation of alluvial soil from the rivers, partly by the sand heaped up by the sea. There are no remains of the Etruscan city visible; it is probable that all such, if they still exist, are buried to a considerable depth by the alluvial soil. The only vestiges of Roman antiquity which remain are "some mean traces of baths, and two marble columns with composite capitals, probably belonging to the vestibule of a temple of the age of the Antonines, now embedded in the wall of the ruined church of S. Felice." (Dennis, *Etruria*, vol. ii. p. 89.) But numerous sarcophagi of Roman date, some of them of very superior workmanship, and some fragments of statues are preserved in the *Campo Santo*, as well as numerous inscriptions, of which the most interesting are those already alluded to, recording the honours paid by the colony to the deceased grandsons of Augustus. These have been published with a learned and elaborate commentary by Cardinal Noris (*Cenotaphia Pisana*, fol. Venet. 1681): as well as by Gori (*Inscript. Etruriae*, vol. ii. p. 10, &c.), and more recently by Haubold (*Monumenta Legalia*, p. 179) and Orelli (*l. c.*).

The Maritime Itinerary mentions the Portus Pisanus as distinct from Pisae itself, from which it was no less than 9 miles distant. (*Itin. Marit.* p. 501.) Rutilius also describes the port of Pisae, which was in his day still much frequented and the scene of an active commerce, as at some distance from the city itself. (Rutil. *Itin.* i. 531—540, 558—565, ii. 12.) But the exact site has been a subject of much controversy. Cluverius and other writers placed it at the mouth of the *Arno*, while Mannert and Mr. Dennis would transfer it to the now celebrated port of *Leghorn* or *Livorno*. But this latter port is distant 10 miles from the mouth of the *Arno*, and 14 from *Pisa*, which does not agree with the distance given in the Maritime Itinerary; while the mouth of the *Arno* is too near Pisa, and it is unlikely that the entrance of the river could ever have been available as a harbour. Rutilius also describes the port (without any mention of the river) as formed only by a natural bank of sea-weed, which afforded shelter to the vessels that rode at anchor within it. Much the most probable view is that advocated by a local writer (Targioni Tozzetti), that the ancient Portus Pisanus was situated at a point between the mouth of the *Arno* and *Leghorn*, but considerably nearer the latter city, near an old church of *St. Stefano*. The distance of this spot agrees with that of the Itinerary, and it is certain from mediaeval documents that the *Porto Pisano*, which in the middle ages served as the port of *Pisa*, when it was a great and powerful republic, was situated somewhere in this neighbourhood. (Targioni Tozzetti, *Viaggi in Toscana*, vol. ii. pp. 225—240, 378—420; Zumpt, *ad Rutil.* i. 527.) Roman remains have also been found on the spot, and some ruins, which may very well be those of the villa called Triturrita, described by Rutilius as adjoining the port, designated in the Tabula as Turrita. (Rutil. *Itin.* i. 527; *Tab. Peut.*) There is every probability that the *Porto Pisano* of the middle ages occupied the same site with the Roman Portus Pisanus, which is mentioned by P. Diaconus as still in use under the Lombard kings, and again by a Frankish chronicler in the days of Charlemagne (P. Diac. *Hist. Lang.* vi. 61; Amoin. *Rer. Franc.* iv. 9); and there is no doubt that the mediaeval port was quite distinct from *Livorno*. The latter city, which is now one of the most important trading places in Italy, was in the 13th century an obscure village, and did not rise to consideration till after the destruction of the *Porto Pisano*. But it seems probable that it was occasionally used even in ancient times, and is the Labro noticed by Cicero (*ad Q. Fr.* ii. 6) as a seaport near Pisae. It has been supposed also to be already mentioned by Zosimus (v. 20) under the name of Liburnum; but there is really no authority for this, or for the names of Portus Liburni, and Portus Herculis Liburni employed by modern writers on ancient geography. The Antonine Itinerary, however, gives a station "Ad Herculem," which, as it is placed 12 miles from Pisae, could not have been far from *Leghorn*. (*Itin. Ant.* p. 293.)

Pliny alludes to the existence of warm springs in the territory of Pisae (ii. 103. s. 106). These are evidently the same now called the *Bagni di S. Giuliano*, situated about 4 miles from the city, at the foot of the detached group of Apennines, which divide the territory of *Pisa* from that of *Lucca*. [E. H. B.]

PISA'NUS PORTUS. [Pisae.]

PISA'TIS. [Pisa.]

PISAVAE, in Gallia Narbonensis, is placed in the Table at the distance of xviii. from Aquae Sextiae (*Aix*), and on a road leading towards Glanum (*St. Remi*). The place is supposed to be in the district of *Pelissane;* and it has accordingly been conjectured that the name in the Table should be Pisanae. Roman remains have been dug up in the district of *Pelissane* near the chapel of *St. Jean de Bernasse*. There are traces of the old Roman road near *Aix*, and it is said that two Roman milestones are still there. (D'Anville, *Notice, &c.; Statistique du Départ. des Bouches du Rhône*, quoted by Ukert, *Gallien*, p. 436.) [G. L.]

PISAURUM (Πισαῦρον: *Eth.* Pisaurensis: *Pesaro*), a considerable town of Umbria, situated on the coast of the Adriatic, between Fanum Fortunae (*Fano*) and Ariminum (*Rimini*). It was on the line of the Via Flaminia, 24 miles from Ariminum (*Itin. Ant.* p. 126), at the mouth of the small river Pisaurus, from which it in all probability derived its name. (Plin. iii. 14. s. 19.) This is now called the *Foglia*. The site of Pisaurum, together with all the adjoining country, had been originally included in the territory of the Galli Senones; but we have no account of the existence of a Gaulish town of the name, and the first mention of Pisaurum in history is that of the foundation of a Roman colony there. This took place in B. C. 184, simultaneously with that of Potentia in Picenum, so that the same triumvirs were charged with the settlement of both colonies. The settlers received 6 jugera each, and enjoyed the full rights of Roman citizens. (Liv. xxxix. 44; Vell. Pat. i. 15; Madvig, *de Colon.* pp. 253, 286.) A few years later we hear of the construction there of some public works, under the direction of the Roman censors (Liv. xli. 27); but with this exception, we hear little of the new colony. It seems, however, to have certainly been a prosperous place, and one of the most considerable towns in this part of Italy. Hence, it was one of the places which Caesar hastened to occupy with his advanced cohorts as soon as he had passed the Rubicon, B. C. 49. (Caes. *B. C.* i. 11, 12; Cic. *ad Fam.* xvi. 12.) It is also repeatedly alluded to by Cicero as a flourishing town (Cic. *pro Sest.* 4, *Phil.* xiii. 12); hence it is impossible that the expression of Catullus, who calls it "moribunda sedes Pisauri" (*Carm.* 81. 3), can refer to the condition of the town itself. It would seem that its climate was reputed unhealthy, though this is not the case at the present day. Pisaurum received a fresh body of military colonists, which were settled there by M. Antonius; but suffered severely from an earthquake, which seems to have destroyed a great part of the town, just before the battle of

Actium, B.C. 31. (Plut. *Ant.* 60.) It appears, however, to have been restored, and peopled with fresh colonists by Augustus, for we find it bearing in inscriptions the titles of "Colonia Julia Felix;" and though Pliny does not give it the title of a colony, its possession of that rank under the Empire is abundantly proved by inscriptions. (Plin. ii. 14. s. 19; Orell. *Inscr.* 81, 3143, 3698, 4069, 4084.) From the same authority we learn that it was a place of some trade, and that vessels were built there, so that it had a "Collegium Fabrorum Navalium." (*Ib.* 4084.) The port was undoubtedly formed by the mouth of the river, which still affords a harbour for small vessels. Its position on the great Flaminian Way also doubtless secured to Pisaurum a certain share of prosperity as long as the Roman empire continued; but it was always inferior to the neighbouring Fanum Fortunae. (Mel. ii. 4. § 5; Ptol. iii. 1. § 22; *Itin. Ant.* pp. 100, 126; *Itin. Hier.* p. 615; *Tab. Peut.*)

During the Gothic Wars Pisaurum was destroyed by Vitiges, but partially restored by Belisarius (Procop. *B. G.* iii. 11); and rose again to prosperity under the exarchate of Ravenna, and became one of the cities of the Pentapolis. (Geogr. Rav. iv. 31; P. Diac. *Hist. Lang.* ii. 19.) The modern city of *Pesaro* is still a flourishing place; but has no remains of antiquity, except numerous inscriptions, which have been collected and published with a learned commentary by the Abate Olivieri. (*Marmora Pisaurensia*, fol. Pisaur. 1738.) [E. H. B.]

PISCENAE, enumerated by Pliny (iii. 4. s. 5) among the Oppida Latina of Gallia Narbonensis. It is generally assumed to be represented by *Pezenas* in the district of Agatha (*Agde*) near the Arauris (*Hérault*). Pliny (viii. 48. s. 73) speaks of a wool that was grown about Piscenae, which was more like hair than wool. [G. L.]

PISGAH. [NEBO.]

PISIDA, a municipium and station on the Roman road running along the coast-line of Syrtica, 20 M. P. from Gypsaria Taberna (*Dahman*), and 30 M. P. from Villa Magna (*Kelah*). (*Itin. Anton.*; *Peut. Tab.*) Ptolemy has a harbour, Pisindôn Portus (Πισινδῶν λιμήν, iv. 3. § 12), on the coast, which is represented by the harbour of *Bareká* or *Brega*. (Barth, *Wauderungen*, p. 271.) [E. B. J.]

PISI'DIA (ἡ Πισιδική: *Eth.* Πισίδαι, Pisidae), a province in the south of Asia Minor, which was in the earlier times always regarded as a part of Phrygia or Pamphylia, but was constituted a separate province in the division of the Roman empire made by Constantine the Great. It bordered in the east on Isauria and Cilicia, in the south on Pamphylia, in the west on Lycia, Caria, and Phrygia, and in the north on Phrygia Parorios; but it is almost impossible to mark the exact boundary lines, especially in the north and north-west, as the northern parts of Pisidia are often treated as parts of Phrygia, to which they originally belonged, and from which they are sometimes called Phrygia Pisidica, or Φρυγία πρὸς Πισιδίαν; but Amyntas separated them from Phrygia and united them with Pisidia. (Strab. xii. p. 570, &c.; Ptol. v. 5. §§ 4, 8; Dionys. Per. 858, &c.; Plin. v. 24; Hierocl. pp. 662, &c., 679, &c.) The country, which was rough and mountainous, though it contained several fertile valleys and plains, which admitted of the cultivation of olives (Strab. *l. c.*), was divided into several districts, with separate names. The south-western district bordering on Lycia was called Milyas, and another adjoining it bore the name of Cabalia. The mountains traversing Pisidia consist of ramifications of Mount Taurus, proceeding from Mount Cadmus in Phrygia, in a south-eastern direction, and assuming in the neighbourhood of Termissus the name of Sardemisus (Pomp. Mel. i. 14; Plin. v. 26), and on the borders of Milyas that of Climax. (Polyb. v. 72; Strab. xiv. p. 666.) These mountains contain the sources of the rivers Catarrhactes and Cestrus, which flow through Pisidia and Pamphylia into the bay of Pamphylia. The principal products of Pisidia were salt, the root iris, from which perfumes were manufactured, and the wine of Amblada, which was much recommended by ancient physicians. (Plin. xii. 55, xxi. 19, xxxi. 39; Strabo. xii. p. 570.) Pisidia also contained several lakes, some of which are assigned to Phrygia or Lycaonia, e. g. Coralis and Trogitis (Strab. xii. p. 568), the great salt lake Ascania, and Pusgusa or Pungusa, which is mentioned only by Byzantine writers. (Nicet. *Chron.* x. p. 50; Cinnam. *Hist.* ii. 8.)

The inhabitants of Pisidia must in a great measure have belonged to the same stock as the Phrygians, but were greatly mixed with Cilicians and Isaurians. They are said to have at first been called Solymi (Steph. B. *s. v.*); they were warlike and free mountaineers who inhabited those parts from very remote times, and were looked upon by the Greeks as barbarians. They were never subdued by neighbouring nations, but frequently harassed the adjoining countries by predatory inroads. (Xenoph. *Anab.* i. 1. § 11, ii. 1. § 4, &c.; Strab. ii. p. 130, xii. p. 569, xiv. pp. 670, 678; Liv. xxxv. 13.) Even the Romans were scarcely able to subdue these people, protected as they were by their mountains and ravines. After the defeat of Antiochus, Pisidia was, with the rest of Asia, given to Eumenes, but had to be conquered by the Romans themselves, and then formed the beginning of what subsequently came to be the province of Cilicia, to which, about B. C. 88, the three Phrygian districts of Laodiceia, Apameia, and Synnada, were added. (Liv. *Epit.* 77; Cic. *in Verr.* i. 17, 38.) Still, however, the Romans never established a garrison or planted a colony in the interior; and even the submission of the towns seems to have consisted mainly in their paying tribute to their rulers. The principal towns of Pisidia were, ANTIOCHEIA, SAGALASSUS, TERMISSUS, SELGE, PEDNELISSUS, CIBYRA, OENOANDA, and BUBON. The mountainous parts of Pisidia are now inhabited by the Karamanians, a wild and rapacious people, whence the country is little visited by travellers, and consequently little known; but Pisidia in general corresponds to that portion of Asia Minor comprised within the government of *Isbarteh.* [L. S.]

PISILIS (Πίσιλις), a small town of Caria, between Calinda and Caunus, of uncertain site. (Strab. xiv. p. 651.) [L. S.]

PISINGARA or PINSIGARA (Πισιγγάρα or Πινσιγάρα), a town of uncertain site in Armenia Minor. (Ptol. v. 7. § 4.) [L. S.]

PISORACA, according to an inscription (Florez, *Esp. Sagr.* v. p. 37), a southern affluent of the river Durius in Hispania Tarraconensis, now the *Pisuerga.* (Ukert, vol. ii. pt. 1. p. 290.) [T.H.D.]

PISSAEUM (Πισσαῖον), a town of Pelagonia in Epeirus, the exact site of which is unknown. (Polyb. v. 108; Steph. B. *s. v.*)

PISSANTI'NI. [DASSARETAE.]

PISTO'RIA (Πιστωρία: *Eth.* Pistoriensis: *Pis-*

toja), a town of Etruria, situated in the northern part of that province at the foot of the Apennines, and on the direct road from Florentia to Luca, at the distance of 25 miles from each of those cities. (*Itin. Ant.* p. 284.) We have no account of it as an Etruscan town, nor has it any remains which belong to that people: under the Romans it seems to have been an ordinary municipal town of no great importance. (Plin. iii. 5. s. 8; Ptol. iii. 1. § 48; *Itin. Ant. l. c.*) Its name is known in history only in connection with the final defeat of Catiline, B. C. 62. That general had assembled his forces in the neighbourhood of Faesulae; but on learning the discovery and failure of the conspiracy at Rome, he drew them off into the territory of Pistoria (*in agrum Pistoriensem*), with the view of making his escape across the Apennines into Cisalpine Gaul. But finding his retreat on that side cut off by Metellus Celer, while he was closely pressed by the consul C. Antonius in his rear, he suddenly turned upon the latter and gave him battle, but was cut to pieces with the whole of his remaining forces. (Sallust. *Cat.* 57.) From this narrative it appears that the battle must have been fought in the mountains on the confines of the Pistorian territory, which apparently adjoined that of Faesulae; but we have no more precise clue to its locality. Pistoria is mentioned by Ammianus Marcellinus, at a late period of the Roman Empire, as one of the municipal towns of the district called Tuscia Annonaria (Amm. Marc. xxvii. 3. § 1); but it seems to have never been a place of much consideration in ancient times, and first rose to importance in the middle ages. *Pistoja* is now a considerable town, and the see of a bishop. [E. H. B.]

PISTYRUS (Πίστυρος), a city and lake in Thrace, which the army of Xerxes passed after crossing the Nestus. (Herod. vii. 109.) The lake is described by Herodotus as 30 stadia in circumference, full of fish, and exceedingly salt. The town is called by Stephanus B. Pistirus or Bistirus (*s. vv.* Πίστιρος, Βίστιρος). Others have the form Pisteira. (Πίστειρα, Harpocrat. p. 124. 11; Schol. *ad Aesch. Pers.* 2.)

PISU'RGIA (τὰ Πισούργια), a coast-town of Cilicia, between Celenderis and Seleucia, 45 stadia to the west of Cape Crauni, and to the right of the island of Crambusa. (*Stadiasm. Mar. Mag.* §§ 172, 173.) [L. S.]

PISYE or PITYE (Πισύη, Πίτυη: *Eth.* Πισυήτης, Πιτυήτης), a town of Caria, of which the site is unknown. (Steph. B. *s. v.*; Constant. *de Them.* i. 14, p. 38, ed. Bonn.)

PITAIUM (Plin. v. 29; Πιτάου πόλις: *Eth.* Πιταεύς, Steph. B. *s. v.*), a town of Caria, of uncertain site.

PITANE (Πιτάνη: *Eth.* Πιταναῖος), an ancient city on the coast of Aeolis in Asia Minor, was situated near the mouth of the river Evenus on the bay of Elaea. It was one of the eleven ancient Aeolian settlements, and possessed considerable commercial advantages in having two harbours. (Herod. i. 149; Scylax, p. 37; Strab. xiii. pp. 581, 607, 614.) It was the birthplace of the academic philosopher Arcesilaus, and in the reign of Titus it suffered severely from an earthquake. (Oros. vii. 12; comp. Ptol. v. 2. § 5; Steph. B. *s. v.*; Plin. v. 32, xxxv. 49; Ov. *Met.* vii. 357.) The town is still mentioned in Hierocles, and its site is universally identified with the modern *Tchandeli* or *Sanderli*. Pliny (*l. c.*) mentions in its vicinity a river Canaius, which is not noticed by any other writer; but it may possibly be the river Pitanes, spoken of by Ptolemy (iii. 2. § 3), and which seems to derive its name from the town of Pitane. [L. S.]

PITANE. [SPARTA.]

PITHECUSAE INSULAE. [AENARIA.]

PITHOM. [PATUMOS.]

PITINUM (*Torre di Pitino*), a town of the Vestini, known only from the Tabula Peutingeriana, which places it on a line of road from Interocrea (*Antrodoco*) to Aveia. But the stations on each side of it, Prifernum and Eruli, are both unknown, and the distances probably corrupt. Hence, this itinerary affords us no real clue to its position. But Holstenius has pointed out that the name is retained by the *Torre di Pitino*, about 2 miles N. of *Aquila*, and has also shown that in the middle ages Pitinum still subsisted as a city, and was an episcopal see. (*Tab. Peut.*; Holsten. *Not. ad Cluver.* p. 139; Romanelli, vol. iii. p. 280). [E. H. B.]

PITULUM (Pitulanus: *Piolo*), a town of Umbria, mentioned only by Pliny (iii. 14. s. 19), who enumerates among the towns of that region the "Pitulani, cognomine Pisuertes et alii Mergentini." Both names are otherwise unknown, but according to Cluverius there is a village called *Piolo* in the Apennines between *Camerino* and *Matilica*, which probably retains the name of one or the other. (Cluver. *Ital.* p. 614.) [E. H. B.]

PITYEIA (Πιτύεια: *Eth.* Πιτυεύς), a town of Mysia, on the coast of the Propontis, between Parium and Priapus. It is mentioned even in the time of Homer. (*Il.* ii. 829; comp. Apollon. Rhod. i. 933; Strab. xiii. 588; Steph. B. *s. v.*) It is said to have derived its name from the firs which grew there in abundance, and is generally identified with the modern *Shamelik*. [L. S.]

PITYO'DES (Πιτυώδης), a small island in the Propontis off the coast of Bithynia, near Cape Hyris, and 110 stadia to the north of Cape Acritas. (Plin. v. 44; Steph. B. *s. v.* Πιτύουσσαι, who speaks of several islands of this name, which is the same as Πιτυώδεις.) The island is probably the one now called *Bojuk Ada*, where Pococke (vol. iii. p. 147) found remains of an ancient town. [L. S.]

PITYONE'SOS, a small island in the Saronic gulf, lying between Aegina and the coast of Epidaurus, and distant 6 miles from the latter. (Plin. iv. 12. s. 19.)

PITYUS (Πιτυοῦς: *Pitsunda*), a Greek town in Asiatic Sarmatia, on the north-eastern coast of the *Black Sea*, N. of Dioscurias, from which it was distant 360 stadia according to Artemidorus, and 350 according to Arrian. The real distance, however, is underrated by these writers; for from *C. Iskuria* (Dioscurias) to *Pitsunda* is not less than 400 stadia in a straight line. (Artemidor. *ap. Strab.* xi. p. 496; Arrian, *Per. P. Eux.* p. 18.) Artemidorus described it as the great Pityus, and Pliny as an "oppidum opulentissimum;" but between the time of Artemidorus and Pliny it was destroyed by the Heniochi (Plin. vi. 5), whence Arrian mentions it only as a place for anchorage, and the name does not occur at all in Ptolemy. The town was afterwards rebuilt by the Romans, and is described by Zosimus (i. 32), in the history of Gallienus, as a fortress surrounded with a very great wall, and having a most excellent harbour. (Comp. Procop. *B. Goth.* iv. p. 473, ed. Bonn; comp. C. Müller, *ad Arrian. l. c. ap. Geogr. Graec. Min.* vol. i. p. 392.)

PITYU'SA (Πιτυοῦσα or Πιτυοῦσσα, a contr. of

Πιτυόεσσα), literally, "abounding in pine-trees." 1. An island off the promontory Scyllaeum, or Bucephala, in Troezenia in Argolis. (Paus. ii. 34. § 8.) Pliny mentions (iv. 12. s. 19) an island Pityusa in the Argolic gulf, but from the order in which it occurs in Pliny, it would seem to be a different island from the preceding.

2. One of the Demonnesi in the Propontis, according to Hesychius (*s. v.*). [DEMONNESI.]

PITYU'SAE (*Πιτυοῦσαι* or *Πιτυοῦσσαι*, Strab. iii. p. 167; Ptol. ii. 6. § 77), two islands on the S. coast of Spain, 700 stadia, or nearly 100 miles from Dianium (Plin. iii. 5. s. 11; Liv. xxviii. 37). Their position is thus defined by Diodorus (v. 17): they are three nights' and days' sail from the Columns of Hercules, one day's sail from Iberia, and one day and night from Libya; whilst, according to the Itinerary (p. 511), they were 300 stadia from the Baleares, and 400 from Carthago Spartaria, or *Carthagena*. The larger of the two islands was called Ebusus (*Ἔϐυσσος*, Ptol. *l. c.*), the smaller Ophiusa (*Ὀφιοῦσσα*, *Ib.*); and as they are only separated by a narrow strait, and as Ophiusa, from its small size, was unimportant, they are sometimes confounded together as one island by the ancients (Diod. v. 16; Liv. *l. c.*; Dioscor. i. 92, &c.) Their name of Pityusae was derived, like that of many other ancient places, from the abundance of pine-trees which grew upon them. They were 46 miles in extent. Diodorus (*l. c.*) compares Ebusus with Corcyra for size; and according to Strabo (*l. c.*) it was 400 stadia in circumference, and of about equal length and breadth. It was hilly in some parts, and not very fruitful, producing but little oil and wine; but its figs were good, and it afforded excellent pasturage. Snakes and noxious animals were not found upon it, whilst, on the contrary, the smaller island abounded in serpents to such a degree that it seems to have taken its name from them (Plin. iii. 14, xv. 21, xxxv. 59, &c.; Mela, ii. 7; Avien. *Descr. Orb.* 621, &c.). The chief town, also named Ebusus, which lay on the SE. side of the island, was a civitas foederata, and had a mint. (Ramus, *Cat. Num. vet. Graec. et Lat. Mus. Reg. Daniae*, i. p. 13.) It was a well-built city with a good harbour, and was the resort of many barbarians and foreigners, especially Phoenicians. (Strab., Mela, Diod., *ll. cc.*) The larger island is now *Iviza*, the smaller, *Formentara*. [T. H. D.]

PLACEN'TIA (*Πλακεντία*: *Eth.* Placentinus: *Piacenza*), a city of Gallia Cispadana, situated near the S. bank of the Padus, just below the point where it receives the waters of the Trebia. It was on the Via Aemilia, of which it originally formed the termination, that road being in the first instance carried from Ariminum to Placentia; and was 40 miles distant from Parma. We have no account of the existence of a town on the spot previous to the establishment of the Roman colony, which was settled there in B. C. 219, after the great Gaulish war, at the same time with Cremona. (Liv. *Epit.* xx; Vell. Pat. i. 14; Pol. iii. 40; Ascon. *in Pison.* p. 3.) It consisted of not less than 6000 colonists, with Latin rights. But the new colony was scarcely founded, and its walls hardly completed, when the news of the approach of Hannibal produced a general rising of the neighbouring Gauls, the Boians and Insubrians, who attacked Placentia, ravaged its territory, and drove many of the colonists to take refuge at Mutina; but were unable to effect anything against the city itself, which was still in the hands of the Romans in the following year, and became the head-quarters of the army of Scipio both before and after the battle of the Trebia. (Pol. iii. 40, 66; Liv. xvi. 25, 56, 59, 63; Appian, *Hann.* 5, 7.) At a later period of the same war, in B. C. 209, Placentia was one of the colonies which proved faithful to Rome at its greatest need, and came forward readily to furnish its quota of supplies for the war, when twelve of the older colonies failed in doing so. (Liv. xxvii. 10.) Shortly after this it withstood the arms of Hasdrubal, who was induced to lay siege to it, after he had crossed the Alps and descended into Cisalpine Gaul, and by so doing lost a great deal of valuable time. After a protracted siege he was compelled to abandon the enterprise, and continue his march into Italy, leaving Placentia behind him. (Id. xxvii. 39, 43.) A few years later it was less fortunate, having been taken by surprise by the sudden insurrection of the Gauls in B. C. 200, who plundered and burnt the town, and carried off the greater part of the inhabitants into captivity. (Id. xxxi. 10.) After the victory of the consul L. Furius, about 2000 of the prisoners taken on this occasion were restored to the colony; and a few years afterwards L. Valerius Flaccus, who wintered at Cremona and Placentia, restored and repaired as far as possible all the losses they had suffered during the war. (Id. xxxi. 21, xxxiv, 22.) But they were still exposed to the ravages of the Gauls and Ligurians; and in B. C. 193 their territory was laid waste by the latter up to the very gates of the city. (Id. xxxiv. 56.) Hence we cannot wonder to find them, in B. C. 190, complaining of a deficiency of settlers, to remedy which the senate decreed that a fresh body of 3000 families should be settled at each of the old colonies of Placentia and Cremona, while new ones should be established in the district of the Boii. (Id. xxxvii. 46, 47.) A few years later the consul M. Aemilius, having completed the subjection of the Ligurians, constructed the celebrated road, which was ever after known by his name, from Ariminum to Placentia (Id. xxxix. 2); and from this time the security and tranquillity enjoyed by this part of Italy caused it to rise rapidly to a state of great prosperity. In this there can be no doubt that Placentia fully shared; but we hear little of it during the Roman Republic, though it appears to have been certainly one of the principal towns of Cispadane Gaul. In the civil war of Marius and Sulla, a battle was fought near Placentia, in which the partisans of Carbo were defeated by Lucullus, the general of Sulla, B. C. 82 (Appian, *B. C.* i. 92); and in that between Caesar and Pompey, B. C. 49, it was at Placentia that a mutiny broke out among the troops of the former, which at one time assumed a very formidable aspect, and was only quelled by the personal firmness and authority of the dictator. (Appian, *B. C.* ii. 47; Dion Cass. xli. 26.) Placentia, indeed, seems to have been at this period one of the places commonly selected as the head-quarters of Roman troops in this part of Italy. (Cic. *ad Att.* vi. 9.) It was again the scene of a somewhat similar mutiny of the legions of Augustus during the Perusian War, B. C. 41. (Dion Cass. xlviii. 10.)

Cicero notices Placentia towards the close of the republican period as a municipium: its colonial rank must have been merged in the ordinary municipal condition in consequence of the Lex Julia, B. C. 90. (Cic. *in Pison.* 23; Fest. *s. v. Municipium.*) But under the Empire it reappears as a colony, both Pliny and Tacitus giving it that title (Plin. iii. 15. s. 20; Tac. *Hist.* ii. 19): it had probably received a fresh colony under Augustus. We learn from Tacitus (*l. c.*) that it was one of the most flourishing and populous cities of the district of Gallia Cispadana; and though of no natural strength, being situated in an open plain, it was well fortified. For this reason it was occupied in A. D. 69 by Spurinna, one of the generals of Otho, and successfully defended by him against Caecina, the general of Vitellius, who had crossed the Padus, and laid siege to Placentia, but was compelled to abandon it and withdraw to Cremona. (Tac. *Hist.* ii. 17—23.) During the assaults of Caecina, the amphitheatre, which is said to have been the largest provincial edifice of the kind in Italy, and was situated without the walls, was accidentally burnt. (*Ib.* 21.) From this time we meet with no further mention of Placentia in history till the reign of Aurelian, when that emperor sustained a great defeat from the Marcomanni, under its walls. (Vopisc. *Aurel.* 21.) But the city still continued to be one of the most considerable places on the line of the Via Aemilia; and though it is noticed by St. Ambrose, towards the close of the fourth century, as sharing in the desolation that had then befallen the whole of this once flourishing province (Ambros. *Ep.* 39), it survived all the ravages of the barbarians; and even after the fall of the Western Empire was still a comparatively flourishing town. It was there that Orestes, the father of the unhappy Augustulus, was put to death by Odoacer, in A. D. 476. (P. Diac. *Hist. Miscell.* xvi. p. 558.) Procopius also mentions it during the Gothic wars as a strong fortress and the chief city of the province of Aemilia. It was only taken by Totila, in A. D. 546, by famine. (Procop. *B. G.* iii. 13, 17.) Considerably later it is still noticed by P. Diaconus among the "opulent cities" of Aemilia (*Hist. Lang.* ii. 18); a position which it preserved throughout the middle ages. At the present day it is still a flourishing and populous place, with about 30,000 inhabitants, though partially eclipsed by the superior importance to which Parma has attained since it became the capital of the reigning dukes. There are no remains of antiquity.

Placentia was undoubtedly indebted for its prosperity and importance in ancient times, as well as in the middle ages, to its advantageous situation for the navigation of the *Po.* Strabo (v. p. 215) speaks of the navigation from thence to Ravenna, as if the river first began to be navigable from Placentia downwards; but this is not quite correct. The city itself lay at a short distance from the river; but it had an emporium or port on the stream itself, probably at its confluence with the Trebia, which was itself a considerable town. This was taken and plundered by Hannibal in B. C. 218. (Liv. xxi. 57; Tac. *Hist.* ii. 19.)

It has been already mentioned that the Via Aemilia, as originally constructed, led from Ariminum to Placentia, a distance of 178 miles. It was afterwards continued from the latter city to Dertona, from whence a branch proceeded across the Apennines to Genoa (Strab. v. p. 17); while another line was carried from Placentia across the Padus direct to Mediolanum, a distance of 40 miles; and thus communicated with the whole of Gallia Transpadana. (*Itin. Ant.* pp. 98, 127, 288; *Itin. Hier.* p. 616; *Tab. Peut.*) [E. H. B.]

PLA'CIA (Πλακίη: *Eth.* Πλακιανός), an ancient Pelasgian town in Mysia Olympene, at the foot of Mount Olympus, and on the east of Cyzicus. The place seems to have decayed or to have been destroyed at an early time, as it is not mentioned by later writers. (Herod. i. 57; Scylax, p. 35; Dionys Hal. i. p 23: Steph. B. *s. v.* Πλάκη.) [L. S.]

PLACUS (Πλάκος), a woody mountain of Mysia, at the foot of which Thebe is said to have been situated in the Iliad (vi. 397, 425, xxii. 479); but Strabo (xiii. p. 614) was unable to learn anything about such a mountain in that neighbourhood. [See Pelecas.] [L. S.]

PLAGIA'RIA. [Lusitania.]

PLANA'RIA INS. [Fortunatae Insulae.]

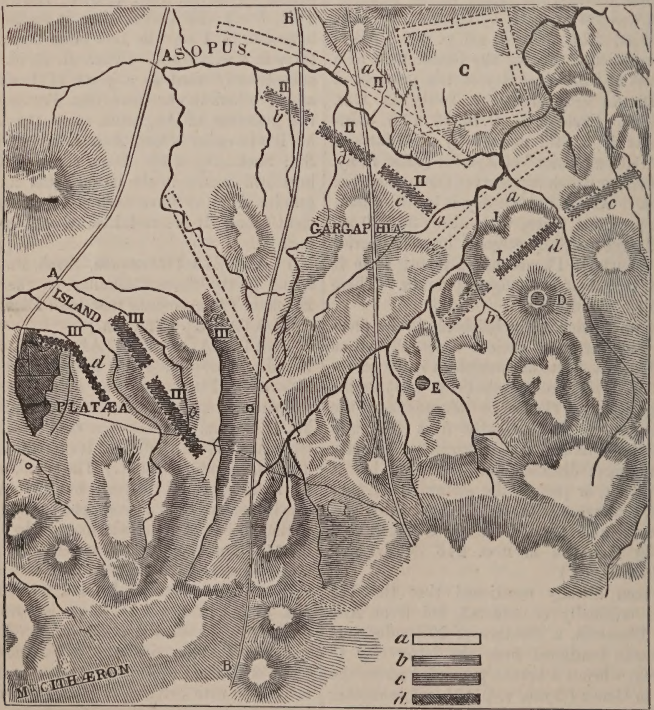
PLANA'SIA. [Lerina; Leron.]

PLANA'SIA (Πλανασία: *Pianosa*), a small island in the Tyrrhenian sea, about 10 miles SW. of Ilva (*Elba*), and nearly 40 from the nearest point on the coast of Etruria. It is about 3 miles long by 2½ in width, and is low and flat, from whence probably it derived its name. (Plin. iii. 6. s. 12; Ptol. iii. 1. § 79; *Itin. Marit.* p. 513.) The Maritime Itinerary reckons it 90 stadia from Ilva, while Pliny calls the same distance 38 miles; but this is evidently a mistake for its distance from the mainland. It is remarkable that Pliny mentions Planaria and Planasia as if they were two distinct islands, enumerating the one before and the other after Ilva; but it is certain that the two names are only forms of the same, and both refer to the same island. (Cluver. *Ital.* p. 504; Harduin. *Not. ad Plin. l. c.*) In Varro's time it seems to have belonged to M. Piso, who kept large flocks of peacocks there in a wild state. (Varr. *R. R.* iii. 6.) It was subsequently used as a place of banishment, and among others it was there that Postumus Agrippa, the grandson of Augustus, spent the last years of his life in exile. (Tac. *Ann.* i. 3, 5; Dion Cass. lv. 32; Suet. *Aug.* 65.) Some ruins of Roman buildings still remain in the island: and its quarries of granite seem to have been certainly worked in ancient times. It is now inhabited only by a few fishermen. [E. H. B.]

PLANE'SIA (Πλανησία, Strab. iii. p. 159), an island in the Sinus Illicitanus, on the SE. coast of Hispania Tarraconensis, now *Isola Plana.* [T.H.D.]

PLATAEA. [Platea.]

PLATAEA or PLATAEAE (Πλάταια, Hom. Herod.; Πλαταιαί, Thuc. Strab. Paus., &c.: *Eth.* Πλαταιεύς, Plataeensis), an ancient city of Boeotia, was situated upon the frontiers of Attica at the foot of Mt. Cithaeron, and between that mountain and the river Asopus, which divided its territory from that of Thebes. (Strab. ix. p. 411.) The two cities were about 6½ miles apart by the road, but the direct distance was little more than 5 geographical miles. According to the Thebans Plataea was founded by them (Thuc. iii. 61); but Pausanias represents the Plataeans as indigenous, and according to their own account they derived their name from Plataea, a daughter of Asopus. (Paus. ix. 1. § 1.) Plataea is mentioned in Homer among the other Boeotian cities. (*Il.* ii. 504.) In B. C. 519 Plataea, unwilling to submit to the supremacy of Thebes, and unable to resist her powerful neighbour with her own unaided resources, formed a close alliance with Athens, to which she continued faithful during the whole of her subsequent history. (Herod. vi. 108; Thuc. iii. 68.) She sent 1000 men to the assistance of Athens at Marathon, and shared in the glories of that victory. (Herod. *l. c.*) The Plataeans also fought at Artemisium, but were not present at Salamis, as they had to leave the fleet in order to remove their families and property from the city, in consequence of the approach of the Persian army. (Herod. viii. 44.) Upon the arrival of the Persians shortly afterwards their city was burnt to the ground. (Herod. viii. 50.) In the following year (B. C. 479) their territory was the scene of the memorable battle, which delivered Greece from the Persian invaders. The history of this battle illustrates so completely the topography of the Plataean territory, that it is necessary to give an account of the different positions taken by the contending forces (See accompanying Map). Mardonius proceeded from Attica into Boeotia across Mount Parnes by the pass of Deceleia, and took up a position on the bank of the Asopus, where he caused a fortified camp to be constructed of 10 stadia square. The situation was well selected, since he had the friendly city of Thebes in his rear, and was thus in no danger of falling short of provisions. (Herod. ix. 15.) The Grecian army crossed over from Attica by Mt. Cithaeron; but as Pausanias did not choose to expose his troops to the attacks of the Persian cavalry on the plain, he stationed them on the slopes of the mountain, near Erythrae, where the ground was rugged and uneven. (See Map, First Position.) This position did not, however, altogether preserve them; but, in an attack made by the Persian cavalry, a body of 300 Athenians repulsed them, and killed their leader Masistius. This success encouraged Pausanias to descend into the territory of Plataea, more especially as it was better supplied with water than his present position. Marching from Erythrae in a westerly position along the roots of Mt. Cithaeron, and passing by Hysiae, he drew up his army along the right bank of the Asopus, partly upon hills of no great height and partly upon a lofty plain, the right wing being near the fountain Gargaphia, and the left near the chapel of the Plataean hero Androcrates. (Herod. ix. 25—30.) Mardonius drew up his army opposite to them on the other side of the Asopus. (See Map, Second Position.) The two armies remained in this position for some days, neither party being willing to begin the attack. The Persians assailed the Greeks at a distance with their missiles, and prevented them altogether from watering at the Asopus. Meantime the Persian cavalry intercepted the convoys of provisions proceeding to the Grecian camp, and on one occasion drove away the Lacedaemonians, who occupied the right wing from the fountain Gargaphia, and succeeded in choking it up. This fountain had been of late the only watering-place of the Greeks; and as their ground was now untenable, Pausanias resolved to retreat in the night to a place called the Island (νῆσος), about 10 stadia in the rear of their present position, and halfway between the latter and the town of Plataea. The spot selected, improperly called an island, was, in fact, a level meadow, comprised between two branches of the river Oeroë, which, rising from distinct sources in Mt. Cithaeron,



BATTLE OF PLATAEA.

a. Persians.
b. Athenians.
c. Lacedaemonians.
d. Various Greek allies.

I. First Position occupied by the opposing armies.
II. Second Position.
III. Third Position.

A. Road from Plataea to Thebes.
B. Road from Megara to Thebes.
C. Persian camp.
D. Erythrae.
E. Hysiae.

and running for some space nearly parallel with one another, at length unite and flow in a westerly direction into the gulf of Corinth. (Herod. ix. 51.) The nature of the ground would thus afford to the Greeks abundance of water, and protection from the enemy's cavalry. The retreat, however, though for so short a distance, was effected in disorder and confusion. The Greek centre, chiefly composed of Megarians and Corinthians, probably fearing that the island would not afford them sufficient protection against the enemy's cavalry, did not halt till they reached the temple of Hera, which was in front of the town of Plataea. The Lacedaemonians on the right wing were delayed till the day began to dawn, by the obstinacy of Amompharetus, and then began to march across the hills which separated them from the island. The Athenians on the left wing began their march at the same time, and got round the hills to the plain on the other side on their way to the island. After marching 10 stadia, Pausanias halted on the bank of the Moloeis, at a place called Agriopius, where stood a temple of the Eleusinian Demeter. Here he was joined by Amompharetus, and here he had to sustain the attack of the Persians, who had rushed across the Asopus and up the hill after the retreating foe. As soon as Pausanias was overtaken by the Persians, he sent to the Athenians to entreat them to hasten to his aid; but the coming up of the Boeotians prevented them from doing so. Accordingly the Lacedaemonians and Tegeatans had to encounter the Persians alone without any assistance from the other Greeks, and to them alone belongs the glory of the victory. The Persians were defeated with great slaughter, nor did they stop in their flight till they had again crossed the Asopus and reached their fortified camp. The Thebans also were repulsed by the Athenians, but they retreated in good order to Thebes, being covered by their cavalry from the pursuit of the Athenians. The Greek centre, which was nearly 10 stadia distant, had no share in the battle; but hearing that the Lacedaemonians were gaining the victory, they hastened to the scene of action, and, coming up in confusion, as many as 600 were cut to pieces by the Theban force. Meantime the Lacedaemonians pursued the Persians to the fortified camp, which, however, they were unable to take until the Athenians, more skilled in that species of warfare, came to their assistance. The barricades were then carried, and a dreadful carnage ensued. With the exception of 40,000 who retreated with Artabazus, only 3000 of the original 300,000 are said to have escaped. (Herod. ix. 50—70.) On the topography of this battle, see Leake, *Northern Greece*, vol. ii. p. 335, seq.; Grote, *History of Greece*, vol. v. p. 212, seq.

As this signal victory had been gained on the soil of Plataea, its citizens received especial honour and rewards from the confederate Greeks. Not only was the large sum of 80 talents granted to them, which they employed in erecting a temple to Athena, but they were charged with the duty of rendering every year religious honours to the tombs of the warriors who had fallen in the battle, and of celebrating every five years the festival of the Eleutheria in commemoration of the deliverance of the Greeks from the Persian yoke. The festival was sacred to Zeus Eleutherius, to whom a temple was now erected at Plataea. In return for these services Pausanias and the other Greeks swore to guarantee the independence and inviolability of the city and its territory (Thuc. ii. 71; Plut. *Arist.* c. 19—21; Strab. ix. p. 412; Paus. ix. 2. § 4; for further details see *Dict. of Ant.* art. Eleutheria.)

Plataea was of course now rebuilt, and its inhabitants continued unmolested till the commencement of the Peloponnesian War. In the spring of B. C. 431, before any actual declaration of war, a party of 300 Thebans attempted to surprise Plataea. They were admitted within the walls in the night time by an oligarchical party of the citizens; but the Plataeans soon recovered from their surprise, and put to death 180 of the assailants. (Thuc. ii. 1, seq.) In the third year of the war (B. C. 429) the Peloponnesian army under the command of Archidamus laid siege to Plataea. This siege is one of the most memorable in the annals of Grecian warfare, and has been narrated at great length by Thucydides. The Plataeans had previously deposited at Athens their old men, women, and children; and the garrison of the city consisted of only 400 citizens and 80 Athenians, together with 110 women to manage their household affairs. Yet this small force set at defiance the whole army of the Peloponnesians, who, after many fruitless attempts to take the city by assault, converted the siege into a blockade, and raised a circumvallation round the city, consisting of two parallel walls, 16 feet asunder, with a ditch on either side. In the second year of the blockade 212 of the besieged during a tempestuous winter's night succeeded in scaling the walls of circumvallation and reaching Athens in safety. In the course of the ensuing summer (B. C. 427) the remainder of the garrison were obliged, through failure of provisions, to surrender to the Peloponnesians. They were all put to death; and all the private buildings rased to the ground by the Thebans, who with the materials erected a sort of vast barrack round the temple of Hera, both for the accommodation of visitors, and to serve as an abode for those to whom they let out the land. A new temple, of 100 feet in length (*νεὼς ἑκατόμπεδος*), was also built by the Thebans in honour of Hera. (Thuc. ii. 71, seq., iii. 20, seq., 52, seq., 68.)

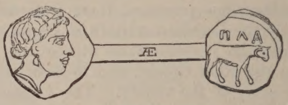
The surviving Plataeans were kindly received by the Athenians. They would appear even before this time to have enjoyed the right of citizenship at Athens (*'Αθηναίων ξύμμαχοι καὶ πολῖται*, Thuc. iii. 63). The exact nature of this citizenship is uncertain; but that it was not the full citizenship, possessed by Athenian citizens, appears from a line of Aristophanes, who speaks of certain slaves, who had been engaged in sea-fights, being made Plataeans (*καὶ Πλαταιᾶς εὐθὺς εἶναι κἀντὶ δούλων δεσπότας*, *Ran.* 706; comp. Schol. *ad Aristoph. Ran.* 33; Böckh, *Public Econ. of Athens*, p. 262, 2nd ed.). Diodorus, in relating their return to Athens at a subsequent time, says (xv. 46) that they received the *ἰσοπολιτεία*; but that some of them at any rate enjoyed nearly the full privileges of Athenian citizens appears from the decree of the people quoted by Demosthenes (*c. Neaer.* p. 1380). On the whole subject, see Hermann, *Staatsalterth*, § 117.

In B. C. 420 the Athenians gave the Plataeans the town of Scione as a residence. (Thuc. v. 32; Isocr. *Paneg.* § 109; Diodor. xii. 76.) At the close of the Peloponnesian War, they were compelled to evacuate Scione (Plut. *Lysand.* 14), and again found a hospitable welcome at Athens. Here they were living at the time of the peace of Antalcidas (B. C. 387), which guaranteed the autonomy of the Grecian cities; and the Lacedaemonians, who were now anxious to humble the power of Thebes, took advantage of it to restore the Plataeans to their native city. (Paus. ix. 1. § 4; Isocrat. *Plataic.* § 13, seq.) But the Plataeans did not long retain possession of their city, for in B. C. 372 it was surprised by the Thebans and again destroyed. The Plataeans were compelled once more to seek refuge at Athens. (Paus. ix. 1. §§ 5—8; Diodor. xv. 46.) The wrongs done to the Plataeans by Thebes are set forth in a speech of Isocrates, entitled *Plataicus*, which was perhaps actually delivered at this time by a Plataean speaker before the public assembly at Athens. (Grote's *Greece*, vol. x. p. 220.) After the battle of Chaeroneia (B. C. 338) the Plataeans were once more restored to their city by Philip. (Paus. ix. 1. § 8, iv. 27. § 11.) It was shortly after this time that Plataea was visited by Dicaearchus, who calls the Plataeans 'Αθηναῖοι Βοιωτοί, and remarks that they have nothing to say for themselves, except that they are colonists of the Athenians, and that the battle between the Greeks and the Persians took place near their town. (*Descript. Graec.* p. 14, Hudson.)

After its restoration by Philip, the city continued to be inhabited till the latest times. It was visited by Pausanias, who mentions three temples, one of Hera, another of Athena Areia, and a third of Demeter Eleusinia. Pausanias speaks of only one temple of Hera, which he describes as situated within the city, and worthy of admiration on account of its magnitude and of the offerings with which it was adorned (ix. 2. § 7). This was apparently the temple built by the Thebans after the destruction of Plataea. (Thuc. iii. 68.) It is probable that the old temple of Hera mentioned by Herodotus, and which he describes as outside the city (ix. 52), was no longer repaired after the erection of the new one, and had disappeared before the visit of Pausanias. The temple of Athena Areia was built according to Pausanias (ix. 4. § 1) out of a share of the spoils of Marathon, but according to Plutarch (*Arist.* 20) with the 80 talents out of the spoils of Plataea, as mentioned above. The temple was adorned with pictures by Polygnotus and Onatas, and with a statue of the goddess by Pheidias. Of the temple of Demeter Eleusinia we have no details, but it was probably erected in consequence of the battle having been fought near a temple of Demeter Eleusinia at Argiopius. (Herod. ix. 57.) The temple of Zeus Eleutherius (Strab. ix. p. 412) seems to have been reduced in the time of Pausanias to an altar and a statue. It was situated outside the city. (Paus. ix. 2. §§ 5—7.)

Plataea is mentioned in the sixth century by Hierocles (p. 645, Wesseling) among the cities of Boeotia; and its walls were restored by Justinian. (Procop. *de Aedif.* iv. 2.)

The ruins of Plataea are situated near the small village of *Kókhla.* The circuit of the walls may still be traced in great part. They are about two miles and a half in circumference; but this was the size of the city restored by Philip, for not only is the earlier city, before its destruction by the Thebans, described by Thucydides (ii. 77) as small, but we find at the southern extremity of the existing remains more ancient masonry than in any other part of the ruins. Hence Leake supposes that the ancient city was confined to this part. He observes that "the masonry in general, both of the Acropolis and of the town, has the appearance of not being so old as the time of the battle. The greater part is of the fourth order, but mixed with portions of a less regular kind, and with some pieces of polygonal masonry. The Acropolis, if an interior inclosure can be so called, which is not on the highest part of the site, is constructed in part of stones which have evidently been taken from earlier buildings. The towers of this citadel are so formed as to present flanks to the inner as well as to the outer face of the intermediate walls, whereas the town walls have towers, like those of the Turks, open to the interior. Above the southern wall of the city are foundations of a third inclosure; which is evidently more ancient than the rest, and is probably the only part as old as the Persian War, when it may have been the Acropolis of the Plataea of that age. It surrounds a rocky height, and terminates to the S. in an acute angle, which is only separated by a level of a few yards from the foot of the great rocky slope of Cithaeron. This inclosure is in a situation higher than any other part of the ancient site, and higher than the village of *Kókhla,* from which it is 500 yards distant to the E. Its walls are traceable on the eastern side along a torrent, a branch of the Oëroe, nearly as far as the south-eastern angle of the main inclosure of the city. In a church within this upper inclosure are some fragments of an inscribed marble." (*Northern Greece*, vol. ii. p. 325.) (Compare Friederich, *Specimen Rerum Plataic.* Berol. 1841; Münscher, *Diss. de Rebus Plataeens.* 1841.)



COIN OF PLATAEA.

PLATAMO'DES. [Messenia, p. 341, b.]

PLATANISTAS. [Sparta.]

PLATANISTON (Πλατανιστών). 1. A fountain in Messenia, near Corone. (Paus. iv. 34. § 4.) [Corone.]

2. A river of Arcadia, and a tributary of the Neda, flowing westward of Lycosura, which it was necessary to cross in going to Phigalia. (Paus. viii. 39. § 1; Leake, *Morea*, vol. ii. p. 10.)

PLATANISTUS (Πλατανιστοῦς). 1. The northern promontory of Cythera. (Paus. iii. 23. § 1.)

2. Another name of Macistus or Macistum, a town of Triphylia in Elis. [Macistus.]

PLATA'NIUS (Πλατάνιος), a river of Boeotia, flowing by Corseia into the sea. [Corseia.]

PLA'TANUS (Πλατανοῦς), according to the Stadiasmus (§§ 178, 179), a coast-town of Cilicia Aspera, 350 stadia west of Anemurium. This distance is incorrect. Beaufort remarks that "between the plain of *Selinti* and the promontory of *Anamur*, a distance of 30 miles, the ridge of bare rocky hills forming the coast is interrupted but twice by narrow valleys, which conduct the mountain torrents to the sea. The first of these is *Kharadra;* the other is halfway between that place and *Anamur.*" The latter, therefore, seems the site of Platanus, that is, about 150 stadia from Anemurium. The whole of that rocky district, which was very dangerous to navigators, seems to have derived the name of Platanistus (Strab. xiv. p. 669) from Platanus. (Leake, *Asia Minor*, p. 200). [L. S.]

PLA'TANUS (Πλάτανος, Polyb. v. 68; Steph. B. *s. v.* Πλατάνη; Joseph. *Ant.* xvi. 11. § 1: *Eth.* Πλατανεύς), a town of Phoenicia, described by Josephus (*l. c.*) as a village of the Sidonians, and situated upon a pass between Mount Lebanon and the sea. (Robinson, *Biblical Researches*, vol. iii. p. 433.)

PLA'TEA INS. (Πλατέα, Πλάτεα, Πλάταια, var. lect.; Herod. iv. 151, 153, 156, 169; Φλατείαι, Scyl. p. 46; Πλαταίαι, Πλατεῖα, Steph. B.; *Stadiasm.* § 41), an island off the shores of Libya, and on the side not far removed from the W. limits of Aegypt, where for two years in the seventh century B. C. the Theraean colonists settled before they founded Cyrene. It has been identified with the island of *Bomba* or *Bhourda* in the *Gulf of Bomba.* The island AEDONIA (Ἀηδονία, Ἀηδονίς, Ptol. iv. 5. § 75), which Scylax (*l. c.*) and the Coast-describer (*l. c.*) couple with Platea, may then be referred to the small island *Seal* off the harbour of Batrachus; unless it be assumed that there is some mistake in our present charts, and that Aedonia or Aedonis and Platea be two different names for the same island. (Pacho, *Voyage dans la Marmarique*, p. 52; Barth, *Wanderungen*, pp. 506, 548.) [E. B. J.]

PLAVIS (*Piave*), one of the most considerable rivers of Venetia, which has its sources in the Julian Alps, flows by the walls of *Belluno* (Belunum), and falls into the Adriatic sea between *Venice* and *Caorle.* Though one of the largest rivers in this part of Italy, it is unaccountably omitted by Pliny (iii. 18. s. 22), who mentions the much smaller streams of the Silis and Liquentia on each side of it; and its name is not found in any author earlier than Paulus Diaconus and the Geographer of Ravenna. (P. Diac. ii. 12; Geogr. Rav. iv. 36.) [E. H. B.]

PLEGE'RIUM (Πληγήριον, Strab. xvi. p. 698), a place mentioned by Strabo, in the NW. part of India, in the state which he calls Bandobane, on the river Choaspes (now *Attok*). [V.]

PLEGRA (Πλέγρα), a town in the interior of Paphlagonia. (Ptol. v. 4. § 5.) [L. S.]

PLEIAE (Πλεῖαι), a town of Laconia, mentioned by Livy (xxxv. 27) as the place where Nabis pitched his camp in B. C. 192, must have been situated in the plain of Leuce, which lay between Acriae and Asopus. [Leucae.] The name of the place occurs in an inscription (Böckh, *Inscr.* no. 1444). From its position it would appear to be the same as the παλαιὰ κώμη of Pausanias (iii. 22. § 6), in which passage Curtius suggests that we might perhaps read Πλεῖαι κώμη. (Curtius, *Peloponnesos*, vol. ii. p. 328.)

PLEISTUS. [Delphi.]

PLEMMY'RIUM. [Syracusae.]

PLERA, a town of Apulia, situated on the branch of the Via Appia which led from Venusia direct to Tarentum. It is supposed to be represented by the modern *Gravina.* (*Itin. Ant.* p. 121; Holsten. *Not. ad Cluv.* p. 281.) The name is written in many MSS. Blera. [E. H. B.]

PLERAEI (Πληραῖοι), a people of Illyricum, who lived upon the banks of the Naro, according to Strabo (vii. p. 315, seq.). Stephanus B. places them in Epeirus (*s. v.* Πλαραῖοι).

PLESTI'NIA. [Marsi.]

PLEUMO'XII, a Gallic people who were under the dominion of the Nervii (Caes. *B. G.* v. 39). Nothing more is known of them. The name is not quite certain, for there are variations in the MSS. It is clear that they were somewhere in Gallia and near the Nervii, as we may infer. [G. L.]

PLEURON (Πλευρών: *Eth.* Πλευρώνιος, also Πλευρωνεύς, Steph. B. *s. v.*, Pleuronius), the name of two cities in Aetolia, the territory of which was called Pleuronia. (Strab. x. p. 465; Auson. *Epitaph.* 10.)

1. Old Pleuron (ἡ παλαιὰ Πλευρών, Strab. x. p. 451), was situated in the plain between the Achelous and the Evenus, W. of Calydon, at the foot of Mount Curium, from which the Curetes are said to have derived their name. Pleuron and Calydon were the two chief towns of Aetolia in the heroic age, and are said by Strabo (x. p. 450) to have been the ancient ornament (πρόσχημα) of Greece. Pleuron was originally a town of the Curetes, and its inhabitants were engaged in frequent wars with the Aetolians of the neighbouring town of Calydon. The Curetes, whose attack upon Calydon is mentioned in an episode of the Iliad (ix. 529), appear to have been the inhabitants of Pleuron. At the time of the Trojan War, however, Pleuron was an Aetolian city, and its inhabitants sailed against Troy under the command of the Aetolian chief Thoas, the son (not the grandson) of Oeneus. (Hom. *Il.* ii. 639, comp. xiii. 217, xiv. 116.) Ephorus related that the Curetes were expelled from Pleuronia, which was formerly called Curetis, by Aeolians (ap. Strab. x. p. 465); and this tradition may also be traced in the statement of Thucydides (iii. 102) that the district, called Calydon and Pleuron in the time of the Peloponnesian War, formerly bore the name of Aeolis. Since Pleuron appears as an Aetolian city in the later period of the heroic age, it is represented in some traditions as such from the beginning. Hence it is said to have derived its name from Pleuron, a son of Aetolus; and at the very time that some legends represent it as the capital of the Curetes, and engaged in war with Oeneus, king of Calydon, others suppose it to have been governed by the Aetolian Thestius, the brother of Oeneus. Thestius was also represented as a descendant of Pleuron; and hence Pleuron had an heroum or a chapel at Sparta, as being the ancestor of Leda, the daughter of Thestius. But there are all kinds of variations in these traditions. Thus we find in Sophocles Oeneus, and not Thestius, represented as king of Pleuron. (Apollod. i. 7. § 7; Paus. iii. 14. § 8; Soph. *Trach.* 7.) One of the tragedies of Phrynichus, the subject of which appears to have been the death of Meleager, the son of Oeneus, was entitled Πλευρώνιαι, or the "Pleuronian Women;" and hence it is not improbable that Phrynichus, as well as Sophocles, represented Oeneus as king of Pleuron. (Paus. x. 31. § 4.) Pleuron is rarely mentioned in the historical period. It was abandoned by its inhabitants, says Strabo, in consequence of the ravages of Demetrius, the Aetolian, a surname probably given to Demetrius II., king of Macedonia (who reigned B. C. 239—229), to distinguish him from Demetrius Poliorcetes. (Strab. x. p. 451.) The inhabitants now built the town of

2. New Pleuron (ἡ νεωτέρα Πλευρών), which was situated at the foot of Mt. Aracynthus. Shortly before the destruction of Corinth (B. C. 146), we find Pleuron, which was then a member of the Achaean League, petitioning the Romans to be dissevered from it. (Paus. vii. 11. § 3.) Leake supposes, on satisfactory grounds, the site of New Pleuron to be represented by the ruins called τὸ Κάστρον τῆς Κυρίας Εἰρήνης, or the *Castle of Lady Irene* about one hour's ride from *Mesolonghi.* These ruins occupy the broad summit of one of the steep and rugged heights of *Mt. Zygos* (the ancient Aracynthus), which bound the plain of *Mesolonghi* to the north. Leake says that the walls were about a mile in circumference, but Mure and Dodwell describe the circuit as nearly two miles. The most remarkable

remains within the ruined walls are a theatre about 100 feet in diameter, and above it a cistern, 100 feet long, 70 broad, and 14 deep, excavated on three sides in the rock, and on the fourth constructed of masonry. In the acropolis Leake discovered some remains of Doric shafts of white marble, which he conjectures to have belonged to the temple of Athena, of which Dicaearchus speaks (l. 55); but the temple mentioned by Dicaearchus must have been at Old Pleuron, since Dicaearchus was a contemporary of Aristotle and Theophrastus, and could not have been alive at the time of the foundation of New Pleuron. Dodwell, who visited the ruins of this city, erroneously maintains that they are those of Oeniadae, which were, however, situated among the marshes on the other side of the Achelous. Leake places Old Pleuron further south, at a site called *Ghyfto-kastro*, on the edge of the plain of *Mesolonghi*, where there are a few Hellenic remains. (Leake, *Northern Greece*, vol. i. p. 115, seq., vol. iii. p. 539; Dodwell, *Tour through Greece*, vol. i. p. 96, seq.; Mure, *Tour in Greece*, vol. i. p. 140, seq.)

PLINTHINE (Πλινθίνη, Strab. xvii. p. 799; Ptol. iv. 5. § 8; Steph. B. *s. v.*), the frontier town of Aegypt towards Libya. It stood at the head of the Plinthinetic bay, in latitude 29° 40′ N., just within the Mareotic nome, but beyond the limits of the Delta proper. There are no remains enabling us to determine the exact site of this town; but it cannot have been far from Taposiris (*Abousir*), of which the ruins are still visible about 25 miles W. of Alexandreia. An inferior kind of wine was produced in this region of Aegypt; and Hellanicus (*Fr.* 155) says that the people of Plinthine originally discovered the virtues of the grape. (Athen. i. p. 34.) [W. B. D.]

PLINTHINE'TICUS SINUS (Πλινθινήτης κόλπος, Herod. ii. 6), the westernmost of the Mediterranean harbours of Aegypt. It was indeed little more than a roadstead, and was exposed to the N. and NW. winds. W. of the Sinus Plinthineticus began the Regio Marmarica. [W. B. D.]

PLISTIA (*Prestia*), a town of the Samnites, mentioned only by Livy (ix. 21, 22) in a manner that affords but little clue to its position. It was besieged by the Samnites in B. C. 315, with the view of drawing off the Romans from the siege of Saticula: they failed in this object, but made themselves masters of Plistia. The site is probably indicated by a village still called *Prestia*, about 4 miles from *Sta Agata dei Goti*, at the foot of the *Monte Taburno.* [E. H. B.]

PLISTUS. [Delphi.]

PLITENDUS, a town of Phrygia on the river Alander, which is probably a branch of the Sangarius. (Liv. xxxviii. 15.)

PLITHANA (τὰ Πλίθανα, Arrian, *Per. Mar. Erythr.* p. 29, Huds., p. 294, ed. C. Müller, who reads Παίθανα), an important emporium in the Dachinabades in India, from which many onyx stones were exported. It is called by Ptolemy (vii. 1. § 82) Baethana (Βαίθανα), the royal residence of Siroptolemaeus. In Pracrit it is also called *Paithana*, in Sanscrit *Prathisthana;* it is the modern town of *Pythan*, or *Pultanah* upon the river *Godaveri.* (Vincent, *Voyage of Nearchus*, vol. ii. p. 412; Lassen, *Ind. Alterth.* vol. i. p. 177; C. Müller, *ad Geogr. Graec. Min.* vol. i. p. 294.)

PLOTAE INSULAE. [Strophades.]

PLOTHEIA. [Attica, p. 330, b.]

PLOTINO'POLIS (Πλωτι· όπολις, Ptol. iii. 11. § 13), a town of Thrace, on the road from Trajanopolis to Hadrianopolis, and connected with Heraclea by a by-road. (*Itin. Ant.* pp. 175, 322.) According to the Itinerary, it was 21 miles distant from Hadrianopolis. It was probably founded by Trajan at the same time with Trajanopolis, and named after his consort Plotina. It was restored by Justinian. (Procop, *Aed.* iv. 11.) Variously identified with *Dsjisr-Erkene*, *Bludin*, and *Demotica;* but Pococke (iii. c. 4) thinks that the ruins near *Uzun Kiupri* belong to it. [T. H. D.]

PLUMBA'RIA (Πλουμϐαρία, Strab. iii. p. 159), a small island on the S. coast of Spain, probably that off *C. St. Martin.* [T. H. D.]

PLUVIA'LIA. [Fortunatae Insulae.]

PLUVINA, a town of Pelagonia, to which the consul Sulpicius retired in his campaign against Philip, B. C. 200. (Liv. xxxi. 39.) Its position must be looked for in one of the valleys watered by the Erigon and its branches. [E. B. J.]

PNIGEUS. [Phoenicus.]

POCRI'NIUM, in Gallia, a name which appears in the Table on a route from Aquae Bormonis (*Bourbon l'Archambault*) to Augustodunum (*Autun*). D'Anville finds a place named *Perrigni*, on the right bank of the *Loire*, E. by S. of *Bourbon l'Archambault*, and he thinks that both the name and the distance agree well enough with the Table. A French writer, cited by Ukert (*Gallien*, p. 467), places Pocrinium 1½ leagues from *Perrigny*, near the village *La Brosse*, where old ruins have been found; and the place is called in old documents *Pont Bernachon* on the *Loire.* [G. L.]

PODALAEA (Ποδαλαία, Ποδαλλία, Ποδαλία, or Ποδάλεια: *Eth.* Ποδαλεώτης), a town of Lycia, situated in the neighbourhood of Limyra (Steph. B. *s. v.*); but according to Ptolemy (v. 3. § 7) not far from the sources of the Xanthus in the north of Lycia. (Comp. Plin. v. 28; Hierocl. p. 683.) Sir C. Fellows (*Lycia*, p. 232, &c.) looks for its site further east towards Mount Solyma, where remains of an ancient town (Cyclopian walls and rock-tombs) near *Almalec*, are still found, and are known by the name of *Eski Hissar*, i. e. old town. [L. S.]

PODANDUS (Ποδανδός, Basil. *Ep.* 74, 75; *It. Anton.* p. 145; ἡ Ποδενδός, Const. Porphyr. *de Them.* i. p. 19, Bonn; Ποδανδεύς, Const. Porphyr. *Vit. Basil.* c. 36; Opodanda, *It. Hieros.* p. 578), a town of Cappadocia distant 16 Roman miles from Faustinopolis, according to the Antonine Itinerary (*l. c.*), but 23 according to the Jerusalem Itinerary (*l. c.*). It was situated near the Pylae Ciliciae. It is frequently mentioned by the Byzantine writers, and is said to have taken its name from a small stream which flowed near it. (Constant. Porphyr. *Vit. Basil.* c. 36; Cedren. p. 575; Joann. Scylitz. pp. 829, 844.) It is described by Basil as a most miserable place. "Figure to yourself," he says, "a Laconian Ceada, a Charonium breathing forth pestilential vapours; you will then have an idea of the wretchedness of Podandus." (*Ep.* 74.) It is still called *Podend.* (Cramer, *Asia Minor*, vol. ii. p. 134.)

PODO'CA (Ποδώκη or Πουδώκη, Ptol. vii. 1. § 14; Ποδούκη, *Peripl. Mar. Erythr.* c. 60), a place near the coast of *Malabar*, not far from the *Cávery* river. According to Bohlen (*Ind.* vol. i. p. 26), the name is a corruption of *Podukeri* (the new town). (Comp. also Ritter, vol. v. p. 516.) It is not unlikely that the name has been preserved in the present *Pondicherry* (written in the Tamil language *Puduchchery*). Ptolemy mentions another place of the same name in the northern part of the island of Taprobane (vii. 4. § 10). [V.]

POECILA'SIUM, POECILASSUS (Ποικιλάσιον, Ptol. iii. 15. § 3; Ποικίλασσος, *Stadiasm. Magni Mar.* p. 299, ed. Hoffmann), a town on the S. coast of Crete, placed by Ptolemy E. of Tarrha, between this place and the promontory Hermaea; but in the Stadiasmus W. of Tarrha, between this place and Syia, 60 stadia from the former and 50 from the latter. It is probably represented by the ruins near *Trypeté*, situated between the places mentioned in the Stadiasmus. (Pashley, *Crete*, vol. ii. p. 264.)

POECILE (Ποικίλη), a rock on the coast of Cilicia, near the mouth of the Calycadnus, and on the east of Cape Sarpedon, across which a flight of steps cut in the rock led from Cape Zephyrium to Seleuceia. (Strab. xiv. p. 670; *Stadiasm. Mar. M.* § 161.) Its distance of 40 stadia from the Calycadnus will place it about *Pershendi*. Instead of any steps in the rock, Beaufort here found extensive ruins of a walled town, with temples, arcades, aqueducts, and tombs, built round a small level, which had some appearance of having once been a harbour with a narrow opening to the sea. An inscription copied by Beaufort from a tablet over the eastern gate of the ruins accounts for the omission of any notice of this town by Strabo and others; for the inscription states it to have been entirely built by Fluranius, archon of the eparchia of Isauria, in the reigns of Valentinian, Valens, and Gratian. [L. S.]

POECILUM (Ποικίλον, Paus. i. 37. § 8), a mountain in Attica, on the Sacred Way. [See Vol. I. p. 328, a.]

POEDICULI. [Peucetii.]

POE'DICUM (Ποιδικόν), a place mentioned only by Ptolemy (ii. 14. § 3) as situated in the south-east of Noricum; it is commonly identified with the modern *Adelsberg*, on the river *Poigk*. [L. S.]

POEEESSA. [Ceos.]

POEMANE'NUS (Ποιμανηνός), a town in the south of Cyzicus, and on the south-west of lake Aphnitis, which is mentioned only by very late authors. It belonged to the territory of Cyzicus, was well fortified, and possessed a celebrated temple of Asclepius. (Steph. B. *s. v.* Ποιμάνινον; Nicet. Chon. *Chron.* p. 296; Concil. Constant. III. p. 501; Concil. Nicaen. II. p. 572; Hierocl. p. 662, where it is called Poemanentus.) Its inhabitants are called Poemaneni (Ποιμανηνοί, Plin. v. 32). Hamilton (*Researches*, ii. p. 108, &c.) identifies it with the modern *Maniyas*, near the lake bearing the same name. [L. S.]

POENI. [Carthago.]

POENI'NAE ALPES. [Alpes, p. 108, a.]

POETO'VIO. [Petovio.]

POGON. [Troezen.]

POLA (Πόλα: *Eth.* Πολάτης: *Pola*), one of the principal towns of Istria, situated near the S. extremity of that peninsula, on a landlocked bay, forming an excellent port, which was called the Sinus Polaticus. (Mel. ii. 3. § 13.) According to a tradition mentioned by several ancient authors, its foundation was ascribed to a band of Colchians, who had come hither in pursuit of Medea, and afterwards settled in the country. (Strab. i. p. 46, v. p. 216; Plin. iii. 19. s. 23; Mel. *l. c.*; Tzetz. *ad Lycophr.* 1022.) It is impossible to explain the origin of this tale, which is already mentioned by Callimachus (*ap.* Strab. *l. c.*); but it may be received as proving that the city was considered as an ancient one, and certainly existed before the Roman conquest of Istria in B. C. 177, though its name is not mentioned on that occasion. It was undoubtedly the advantages of its excellent port that attracted the attention of the Romans, and led Augustus to establish a colony there, to which he gave the name of Pietas Julia. (Mel. *l. c.*; Plin. iii. 19. s. 23.) Several of the still existing remains prove that he at the same time adorned it with public edifices; and there is no doubt that under the Roman Empire it became a considerable and flourishing town, and, next to Tergeste (*Trieste*), the most important city of Istria. (Strab. *l. c.*; Ptol. iii. 1. § 27; Gruter, *Inscr.* p. 263. 7, p. 360. 1, p. 432. 8.) It is mentioned in history as the place where Crispus, the eldest son of Constantine the Great, was put to death by order of his father; and again, in A. D. 354, the Caesar Gallus underwent the same fate there by order of Constantius. (Ammian. Marc. xiv. 11.) After the fall of the Roman Empire in the West it continued to be a place of importance, and in A. D. 544 it was there that Belisarius assembled the fleet and army with which he was preparing to cross over to Ravenna. (Procop. *B. G.* iii. 10.) It probably partook of the prosperity which was enjoyed by all Istria during the period that Ravenna became the seat of empire, and which was continued throughout the period of the Exarchate; we learn from the Itineraries that it was connected by a road along the coast with Tergeste, from which it was 77 miles distant, while the direct communication by sea with Iadera (*Zara*) seems to have been in frequent use, though the passage was 450 stadia, or 56 Roman miles. (*Itin. Ant.* pp. 271, 496.)

Pola is remarkable for the importance and preservation of its ancient remains. Of these by far the most important is the amphitheatre, one of the most interesting structures of the kind still extant, and remarkable especially for the circumstance that the external circumference, usually the part which has suffered the most, is in this case almost entirely perfect. It is built on the slope of a hill, so that on the E. side it has only one row of arcades, while on the opposite side, facing the bay, it has a double tier, with an additional story above. It is 436 English feet in length by 346 in breadth, so that it exceeds in size the amphitheatre of *Nismes*, though considerably smaller than that at *Verona*. But its position and the preservation of its more architectural portions render it far more striking in aspect than either of them. Considerable remains of a theatre were also preserved down to the 17th century, but were destroyed in 1636, in order to make use of the materials in the construction of the citadel. There still remain two temples; one of which was dedicated to Rome and Augustus, and though of small size, is of very elegant design and execution, corresponding to the Augustan age, at which period it was undoubtedly erected. It has thence become a favourite model for study with Italian architects from the time of Palladio downwards. The other, which was consecrated to Diana, is in less complete preservation, and has been converted into a modern habitation. Besides these, the Porta Aurea, a kind of triumphal arch, but erected by a private individual of the name of Sergius, now forms the S. gate of the city. Another gate, and several portions of the ancient walls are also preserved. The whole of these monuments are built of the hard white limestone of the country, closely approaching to marble, which adds much to their effect. Dante speaks of the environs of Pola, as in his time remarkable for the numerous sarcophagi and ancient tombs with which they were almost wholly occupied. These have now disappeared. (Dante, *Inf.* ix. 13.)

The antiquities of Pola have been repeatedly described, and illustrated with figures; among others, in the fourth volume of Stuart and Revett's *Athens*, fol. Lond. 1816, and in the *Voyage Pittoresque de l'Istrie et de la Dalmatie*, fol. Paris, 1802; also in Allason's *Antiquities of Pola*, fol., Lond. 1819.

The harbour of Pola is completely landlocked, so as to have the appearance of a small basin-shaped lake, communicating by a narrow channel with the sea. Off its entrance lies a group of small islands called the *Isole Brioni*, which are probably those called by Pliny Cissa and Pullaria. (Plin. iii. 26. s. 30.) The southernmost promontory of Istria, about 10 miles distant from Pola, derived from it the name of Polaticum Promontorium. It is now called *Capo Promontore*. [E. H. B.]

POLEMO'NIUM (Πολεμώνιον), a town on the coast of Pontus, at the mouth of the small river Sidenus, 10 stadia from Phadisane, and 130 from Cape Iasonium. (Arrian, *Peripl.* p. 16; Anonym. *Peripl.* p. 11, &c.; Ptol. v. 6. § 4; Steph. B. *s. v.*) Pliny (vi. 4) places the town 120 Roman miles from Amisus, which seems to be too great a distance. (Comp. Amm. Marc. xxii. 8; Hierocl. p. 702, where it is erroneously called Τολεμόνιον; *Tab. Peuting.*) Neither Strabo nor any writer before him mentions this town, and it is therefore generally believed that it was built on the site of the town of Side, which is not noticed by any writer after Strabo. Its name intimates that it was founded, or at all events was named, after one Polemon, perhaps the one who was made king of that part of Pontus, about B. C. 36, by M. Antonius. It had a harbour, and seems to have in the course of time become a place of considerable importance, as the part of Pontus in which it was situated received from it the name of Pontus Polemoniacus. The town was situated on the western bank of the Sidenus, where its existence is still attested by the ruins of an octagon church, and the remains of a massive wall; but the ancient name of the place is preserved by the village of *Pouleman*, on the opposite side of the river. (Hamilton, *Researches*, vol. i. p. 270.) [L. S.]

POLICHNA (Πολίχνα). 1. A town of Laconia, mentioned only by Polybius (iv. 36), is placed by Leake in the interior of the country on the eastern slope of Mt. Parnon at *Réonda* (τὰ Ῥέοντα), where, among the ruins of a fortified town of the lower empire, are some remains of Hellenic walls. (Leake, *Peloponnesiaca*, p. 364.)

2. A town in the NW. of Messenia on the road from Andania to Dorium and Cyparissia. (Paus. iv. 33. § 6.) [DORIUM.]

3. A town of Megaris, mentioned only in a line of Homer, quoted by Strabo, for which the Athenians substituted another to prove that Salamis at the time of the Trojan War was a dependency of Athens. (Strab. ix. p. 394.)

4. (*Eth.* Πολιχνίτης), a town of Crete, whose territory bordered upon that of Cydonia. (Thuc. ii. 85.) In B. C. 429 the Athenians assisted the inhabitants of Polichna in making war upon the Cydonians. (Thuc. *l. c.*) Herodotus also mentions the Polichnitae, and says that this people and the Praesii were the only people in Crete who did not join the other Cretans in the expedition against Camicus in Sicily in order to revenge the death of Minos (vii. 170; Steph. B. *s. v.*). Cramer (*Ancient Greece*, vol. iii. p. 380) supposes the ruins at *Pólis* S. of *Armyro* to be those of Polichna, which Pashley, however, regards as those of Lappa or Lampa. (*Crete*, vol. i. p. 83.)

POLICHNE (Πολίχνη), a small town in the upper valley of the Aesepus in Troas (Strab. xiii. p. 603; Plin. v. 32; Steph. B. *s. v.*; Hierocl. p. 662.) Respecting a place bearing the same name near Clazomenae, see CLAZOMENAE. [L. S.]

POLIMA'RTIUM (*Bomarzo*), a town of Etruria, not far from the right bank of the Tiber, and about 12 miles E. of *Viterbo*. The name is not found in any writer earlier than Paulus Diaconus (*Hist. Lang.* iv. 8), and there is therefore no evidence of its antiquity: but it is certain that there existed an ancient Etruscan city about 2 miles N. of the present village of *Bomarzo*. Some ruins and other slight vestiges of ancient buildings still remain, and numerous sepulchres have been discovered, some of which have yielded various objects of interest. One of them is adorned with paintings in the Etruscan style, but apparently not of early date. (Dennis's *Etruria*, vol. i. p. 214—226.) [E. H. B.]

POLIS (Πόλις), a village of the Hyaea in Locris Ozolis, which Leake supposes occupied the site of *Karútes*, where he found an inscription. (Thuc. iii. 101; Leake, *Northern Greece*, vol. ii. p. 620.)

POLISMA (Πόλισμα), a small place on the river Simoeis in Troas, was originally called Polion; but it was situated in an unsuitable locality, and soon decayed. (Strab. xiii. p. 601.) [L. S.]

POLITO'RIUM (Πολιτώριον: *Eth.* Πολιτωρῖνος, Steph. B.), an ancient city of Latium, destroyed at a very early period of the Roman history. The account of its capture and destruction by Ancus Marcius comprises indeed all we know concerning it; for the statement cited from Cato (Serv. *ad Aen.* v. 564), which ascribed its foundation to Polites, the son of Priam, is evidently a mere etymological fiction. According to Livy and Dionysius, it was a city of the Prisci Latini, and was the first which was attacked by the Roman king, who made himself master of it with little difficulty, and transported the inhabitants to Rome, where he settled them upon the Aventine. But the Latins having soon after recolonised the deserted city, Ancus attacked it again, and having taken it a second time, entirely destroyed it, that it might not for the future afford a shelter to his enemies. (Liv. i. 33; Dionys. iii. 37, 38, 43.) The destruction appears to have been complete, for the name of Politorium never again occurs, except in Pliny's list of the cities of Latium that were utterly extinct. (Plin. iii. 5. s. 9.) Its site is consequently involved in the greatest obscurity; the only clue we have is the circumstance that it appears in the above narrative associated with Tellenae, which is equally uncertain, and with Ficana, the position of which at *Dragoncello*, on the Via Ostiensis, may be considered as well established. [FICANA.] Nibby would place Politorium at a spot called *La Torretta* near *Decimo*, on the Via Laurentina; while Gell considers the remains of an ancient city that have been discovered at a place called *La Giostra*, on the right of the Via Appia, about a mile and a half from *Fiorano* and 10 miles from Rome, as those of Politorium. There can be no doubt that the ruins at *La Giostra*—consisting of considerable fragments of walls, built in a very massive and ancient style, and enclosing a long and narrow space, bordered by precipitous banks—are those of an ancient Latin city; but whether they mark the site of Politorium, as supposed by Gell, or of Tellenae, as suggested by Nibby and adopted by Abeken, we are wholly without the means of determining. (Gell, *Top. of Rome*, p. 280; Nibby, *Dintorni*, vol. ii. p. 571, vol. iii. p. 146—152; Abeken, *Mittel Italien*, p. 69.) The ruins at *La Giostra* are more fully noticed under the article Tellenae. [E. H. B.]

POLLE'NTIA. 1. (Πολλεντία: *Eth.* Pollentinus: *Polenza*), a city of Liguria, situated in the interior of that province, at the northern foot of the Apennines, near the confluence of the *Stura* and *Tanaro*. It was about 7 miles W. of Alba Pompeia. It was probably a Ligurian town before the Roman conquest, and included in the territory of the Statielli; but we do not meet with its name in history until near the close of the Roman republic, when it appears as a town of importance. In B. C. 43, M. Antonius, after his defeat at Mutina, withdrew to Vada Sabata, intending to proceed into Transalpine Gaul; but this being opposed by his troops, he was compelled to recross the Apennines, with the view of seizing on Pollentia; in which he was, however, anticipated by Decimus Brutus, who had occupied the city with five cohorts. (Cic. *ad Fam.* xi. 13.) Under the Roman Empire, Pollentia is mentioned by Pliny among the "nobilia oppida" which adorned the tract of Liguria between the Apennines and the Padus. (Plin. iii. 5. s. 7.) It had considerable manufactures of pottery, and the wool produced in its territory enjoyed great reputation, having a natural dark colour. (Plin. viii. 48. s. 73, xxxv. 12. s. 46; Sil. Ital. viii. 597; Martial, xiv. 157.) It is incidentally mentioned as a municipal town under the reign of Tiberius, having been severely punished by that emperor for a tumult that occurred in its forum. (Suet. *Tib.* 37.) But its name is chiefly noted in history as the scene of a great battle fought between Stilicho and the Goths under Alaric, in A. D. 403. The circumstances of this battle are very imperfectly known to us, and even its event is variously related; for while Claudian celebrates it as a glorious triumph, Orosius describes it as a dubious success, and Cassiodorus and Jornandes boldly claim the victory for the Goths. (Claudian, *B. Get.* 580—647; Prudent. *in Symmach.* ii. 696—749; Oros. vii. 37; Prosper. *Chron.* p. 190; Cassiod. *Chron.* p. 450; Jornand. *Get.* 30.) But it seems certain that it was attended with great slaughter on both sides, and that it led to a temporary retreat of the Gothic king. No subsequent mention is found of it, and we have no account of the circumstances of its decay or destruction; but the name does not reappear in the middle ages, and the modern *Pollenza* is a poor village. Considerable remains of the ancient city may still be traced, though in a very decayed condition; they include the traces of a theatre, an amphitheatre, a temple, and other buildings; and various inscriptions have also been discovered on the spot, thus confirming the evidence of its ancient prosperity and importance. (Millin, *Voyage en Piémont, &c.* vol. ii. p. 55.) The ruins are situated two miles from the modern town of *Cherasco*, but on the left bank of the *Tanaro*.

2. A town of Picenum mentioned only by Pliny, who among the "populi" of that region, enumerates the Pollentini, whom he unites with the Urbs Salvia in a manner that seems to prove the two communities to have been united into one. (Urbesalvia Pollentini, Plin. iii. 14. s. 18.) The Urbs Salvia, now *Urbisaglia*, is well known; and the site of Pollentia must be sought in its immediate neighbourhood. Holstenius places it at *Monte Melone*, on a hill on the left bank of the *Chienti* between *Macerata* and *Tolentino*, about 3 miles fom *Urbisaglia* on the opposite side of the valley. (Holsten. *Not. ad Cluv.* p. 138.) [E. H. B.]

POLLE'NTIA. [Baleares.]

POLLUSCA or POLUSCA (Πολούσκα: *Eth.* Πολυσκανός, Polluscinus: *Casal della Mandria*), a city of Latium, which appears in the early history of Rome inseparably connected with Longula and Corioli. Thus, in B. C. 493, we find the three places enumerated in succession as reduced by the arms of Postumus Cominius; and again in B. C. 488 all three were recovered by the Volscians under the command of Coriolanus. (Liv. ii. 33, 39; Dionys. vi. 91, viii. 36.) No subsequent mention of Pollusca occurs, except that its name is found in Pliny, among the cities of Latium of which all trace had disappeared. (Plin. iii. 5. s. 9.) As its name is there given among the places which had once shared in the sacrifices on the Alban Mount, it is probable that it was originally a Latin city, and had fallen into the hands of the Volscians; whence it is called, when first noticed in history, a Volscian city. Livy, indeed, appears to regard Longula and Pollusca as belonging to the Volsci Antiates, and therefore at that time mere dependencies of Antium. The position of Pollusca, as well as that of Longula, must be in great measure matter of conjecture, but the site suggested by Nibby, on a hill adjoining the *Osteria di Civitа̀*, about 22 miles from Rome, on the road to *Porto d' Anzo*, has at least a plausible claim to that distinction. The hill in question which is included in the farm of the *Casal della Mandria*, stands just at the bifurcation of the two roads that lead to *Porto d' Anzo* and to *Conca*: it was noticed by Sir W. Gell as the probable site of an ancient town, and suggested as one of those which might be selected for Corioli: if we place the latter city at *Monte Giove*, the site more generally adopted, Pollusca may very well have been at the *Osteria di Civitа̀*; but the point is one which can never be determined with certainty. (Gell, *Top. of Rome*, p. 183; Nibby, *Dintorni*, vol. i. p. 402; Abeken, *Mittel Italien* p. 72.) [E. H. B.]

POLTYOBRIA. [Aenus.]

POLYAEGUS (Πολύαιγος), a desert island in the Aegaean sea, near Melos. (Ptol. iii. 15. § 28; Plin. iv. 12. s. 23; Mela, ii. 7.) It is either *Polybos*, or perhaps *Antimelos* with its wild goats. (Ross, *Reisen auf den Griech. Inseln*, vol. iii. p. 26.)

POLYANTHES. [Amantia.]

POLYANUS (Πολύανος) a mountain in Epeirus mentioned by Strabo (vii. p. 327) along with Tomarus.

POLY'BOTUS (Πολύϐοτος), a place in the west of Phrygia Major, a little to the south-east of Synnada, is mentioned only by Hierocles (p. 677) and a few Byzantine writers (Procop. *Hist. Arc.* 18; Anna Comnen. p. 324; Concil. Nicaen. ii. p. 358), who, however, do not give the name correctly, but call it Polybatus or Polygotus. Col. Leake (*Asia Min.* p. 53) identifies the site of Polybotus with the modern *Bulwudun*, which he regards as only a Turkish corruption of the ancient name. [L. S.]

POLY'GIUM, a place on the south coast of Gallia, mentioned in the *Ora Maritima* of Avienus (v. 611):

"Tenuisque censu civitas Polygium est,
Tum Mansa vicus oppidumque Naustalo."

There is nothing to say about a place for whose site there is no sufficient evidence. Menard supposed it to be *Bourigues* on the *Etang de Tau.* The name seems to be Greek, and the place may be one of the Massaliot settlements on this coast. [Naustalo]. [G. L.]

POLYME'DIUM (Πολυμήδιον, Strab. xiii. pp. 606, 616; Polymedia, Plin. v. 30. s. 32), a small place in Mysia, between the promontory Lectum and Assus, and at the distance of 40 stadia from the former.

POLYRRHE'NIA (Πολυῤῥηνία, Ptol. iii. 17. § 10; Πολύῤῥην, Πολύρην, Steph. B. *s. v.*, corrected by Meineke into Πολυῤῥηνία; Πολλύῤῥηνα, Scylax, p. 18, corrected by Gail; Πολυῤῥήνιον, Zenob. *Prov.* v. 50; Polyrrhenium, Plin. iv. 12. s. 20: *Eth.* Πολυῤῥήνιος, Polyb. iv. 53, 55; Strab. x. p. 479), a town in the NW. of Crete, whose territory occupied the whole western extremity of the island, extending from N. to S. (Scylax, p. 18.) Strabo describes it as lying W. of Cydonia, at the distance of 30 stadia from the sea, and 60 from Phalasarna, and as containing a temple of Dictynna. He adds that the Polyrrhenians formerly dwelt in villages, and that they were collected into one place by the Achaeans and Lacedaemonians, who built a strong city looking towards the south. (Strab. x. p. 479.) In the civil wars in Crete in the time of the Achaean League, B. C. 219, the Polyrrhenians, who had been subject allies of Cnossus, deserted the latter, and assisted the Lyctians against that city. They also sent auxiliary troops to the assistance of the Achaeans, because the Gnossians had supported the Aetolians. (Polyb. iv. 53, 55.) The ruins of Polyrrhenia, called *Palaeókastro*, near *Kísamo-Kastéli*, exhibit the remains of the ancient walls, from 10 to 18 feet high. (Pashley, *Crete*, vol. ii. p. 46, seq.)

POLYTIME'TUS. [Oxia Palus.]

POME'TIA. [Suessa Pometia.]

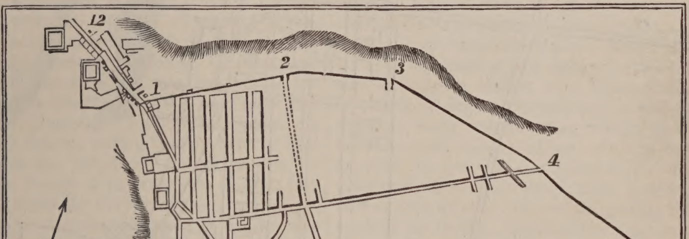
POMPE'II (Πομπηΐα, Strab.; Πομπήιοι, Dion Cass.: *Eth.* Πομπηΐανος, Pompeianus: *Pompeii*), an ancient city of Campania, situated on the coast of the beautiful gulf called the Crater or *Bay of Naples*, at the mouth of the river Sarnus (*Sarno*), and immediately at the foot of Mount Vesuvius. It was intermediate between Herculaneum and Stabiae. (Strab. v. p. 247; Pliny, iii. 5. s. 9; Mela, ii. 4. § 9.) All accounts agree in representing it as a very ancient city: a tradition recorded by Solinus (2. § 5) ascribed its foundation to Hercules; but Dionysius, who expressly notices him as the founder of Herculaneum, says nothing of Pompeii (Dionys. i. 44). Strabo says it was first occupied by the Oscans, subsequently by the Tyrrhenians (Etruscans) and Pelasgians, and afterwards by the Samnites (Strab. *l. c.*). It continued in the hands of these last, that is, of the branch of the nation who had assumed the name of Campanians [Campania], till it passed under the government of Rome. It is probable that it became from an early period a flourishing town, owing to its advantageous situation at the mouth of the Sarnus, which rendered it the port of Nola, Nuceria, and all the rich plain watered by that river. (Strab. *l. c.*) But we meet with no mention of its name in history previous to the Roman conquest of Campania. In B. C. 310 it is mentioned for the first time, when a Roman fleet under P. Cornelius touched there, and the troops on board proceeded from thence to ravage the territory of Nuceria. (Liv. ix. 38.) No subsequent notice of it occurs till the outbreak of the Social War (B. C. 91), in which it appears to have taken a prominent part, as the Pompeiani are mentioned by Appian apart from the other Campanians, in enumerating the nations that joined in the insurrection. (Appian, *B. C.* i. 39.) In the second year of the war (B. C. 89) Pompeii was still in the hands of the insurgents, and it was not till after repeated engagements that L. Sulla, having defeated the Samnite forces under L. Cluentius, and forced them to take refuge within the walls of Nola, was able to form the siege of Pompeii. (Appian, *ib.* 50; Oros. v. 18; Vell. Pat. ii. 16.) The result of this is nowhere mentioned. It is certain that the town ultimately fell into the hands of Sulla; but whether by force or a capitulation we are not informed; the latter is, however, the most probable, as it escaped the fate of Stabiae, and its inhabitants were admitted to the Roman franchise, though they lost a part of their territory, in which a military colony was established by the dictator, under the guidance and patronage of his relation, P. Sulla. (Cic. *pro Sull.* 21; Zumpt, *de Colon.* pp. 254, 468.) Before the close of the Republic, Pompeii became, in common with so many other maritime towns of Campania, a favourite resort of the Roman nobles, many of whom had villas in its immediate neighbourhood. Among others, Cicero had a villa there, which he frequently mentions under the name of "Pompeianum," and which appears to have been a considerable establishment, and one of his favourite residences. (Cic. *Acad.* ii. 3, *ad Att.* i. 20, *ad Fam.* vii. 3, xii. 20.) Under the Empire it continued to be resorted to for the same purposes. Seneca praises the pleasantness of its situation, and we learn both from him and Tacitus that it was a populous and flourishing town ("*celebre* oppidum," Tac. *Ann.* xv. 22; Sen. *Nat. Qu.* vi. 1). In addition to the colony which it received (as already mentioned) under Sulla, and which is alluded to in an inscription as "Colonia Veneria Cornelia" (Mommsen, *Inscr. R. N.* 2201), it seems to have received a colony at some later period, probably under Augustus (though it is not termed a colony by Pliny), as it bears that title in several inscriptions (Mommsen, *l. c.* 2230—2234).

In the reign of Nero (A. D. 59) a tumult took place in the amphitheatre of Pompeii, arising out of a dispute between the citizens and the newly-settled colonists of Nuceria, which ended in a conflict in which many persons were killed and wounded. The Pompeians were punished for this outbreak by the prohibition of all gladiatorial and theatrical exhibitions for ten years. (Tac. *Ann.* xiv. 17.) Only four years after, the city suffered severely from an earthquake, which took place on the 5th of February, A. D. 63. The expressions both of Seneca and Tacitus would lead us to suppose that it was in great part utterly destroyed; and we learn from existing evidence that the damage done was unquestionably very great, the public buildings especially having suffered most severely. (Sen. *Nat. Qu.* vi. 1; Tac. *Ann.* xv. 22.) The city had hardly recovered from this calamity, when it met with one far greater; being totally overwhelmed by the famous eruption of Vesuvius in A. D. 79, which buried Pompeii, as well as Herculaneum, under a dense bed of ashes and cinders. The loss of life in the former city was the greater, because the inhabitants were assembled in the theatre at the time when the catastrophe took place. (Dion Cass. lxvi. 23.) The younger Pliny, in his celebrated letters describing the eruption (*Ep.* vi. 16, 20), does not even notice the destruction of Pompeii or Herculaneum; but his attention is directed principally to the circumstances of his uncle's death and the phenomena which he had himself witnessed.

From this time the name of Pompeii disappears from history. It is not noticed by Ptolemy; and it is certain that the city was never rebuilt. But the name is again found in the Tabula; and it thus appears that a small place must have again arisen on the site, or, more probably, in the neighbourhood, of the buried city. But all trace of Pompeii was subsequently lost; and in the middle ages its very site was entirely forgotten, so that even the learned and diligent Cluverius was unable to fix it with certainty, and was led to place it at *Scafati* on the *Sarno*, about 2 miles E. of its true position. This difficulty arose, in great measure, from the great physical changes produced by the catastrophe of A. D. 79, which diverted the course of the *Sarno*, so that it now flows at some distance from Pompeii,—and at the same time pushed forward the line of the coast, so that the city is now above a mile distant from the sea, which in ancient times undoubtedly bathed its walls.

There is no reason to suppose that Pompeii in ancient times ever rose above the rank of a second-rate provincial town; but the re-discovery of its buried remains in the last century has given a celebrity to its name exceeding that of the greatest cities. The circumstances of its destruction were peculiarly favourable to the preservation of its remains. It was not overthrown by a torrent of lava, but simply buried by a vast accumulation of volcanic sand, ashes, and cinders (called by the Italians *lapilli*), which forms a mass of a very light, dry, and porous character. At the same time, it is almost certain that the present accumulation of this volcanic deposit (which is in most places 15 feet in depth) did not take place at once, but was formed by successive eruptions; and there is little doubt that the ruins were searched and the most valuable objects removed soon after the catastrophe took place. This seems to be proved by the small number of objects of intrinsic value (such as gold and silver plate) that have been discovered, as well as by the fact that comparatively few skeletons have been found, though it appears certain, from the expressions of Dion Cassius, that great numbers of the inhabitants perished; nor have any of these been found in the theatre, where it is probable that the greatest loss of life occurred.

It was not till 1748 that an accidental discovery drew attention to the remains of Pompeii; and in 1755 regular excavations on the site were first commenced by the Neapolitan government, which have been carried on ever since, though with frequent intervals and interruptions. It is impossible for us here even to attempt to give any account of the results of these excavations and the endless variety of interesting remains that have been brought to light. We shall confine ourselves to those points which bear more immediately on the topography and character of the town of Pompeii, rather than on the general habits, life, and manners of ancient times. More detailed accounts of the remains, and the numerous objects which have been discovered in the course of the excavations, especially the works of art, will be found in the great work of Mazois (*Les Ruines de Pompeii*, continued by Gau, 4 vols. fol., Paris, 1812—1838), and in the two works of Sir W. Gell (*Pompeiana*, 1st series, 2 vols. 8vo. Lond. 1824; 2nd series, 2 vols. 8vo. 1830); also in the little work published by the Society of Useful Knowledge (*Pompeii*, 2 vols. 12mo. 1831). A recent French publication by Breton (*Pompeia*, 8vo. Paris, 1855), also gives a good account of the whole progress and results of the discoveries (including the most recent excavations) in a moderate compass and inexpensive form. The still more recent work of Overbeck (8vo. Leipzic, 1856), of which the first part only has yet appeared, contains an excellent compendium of the whole sub-

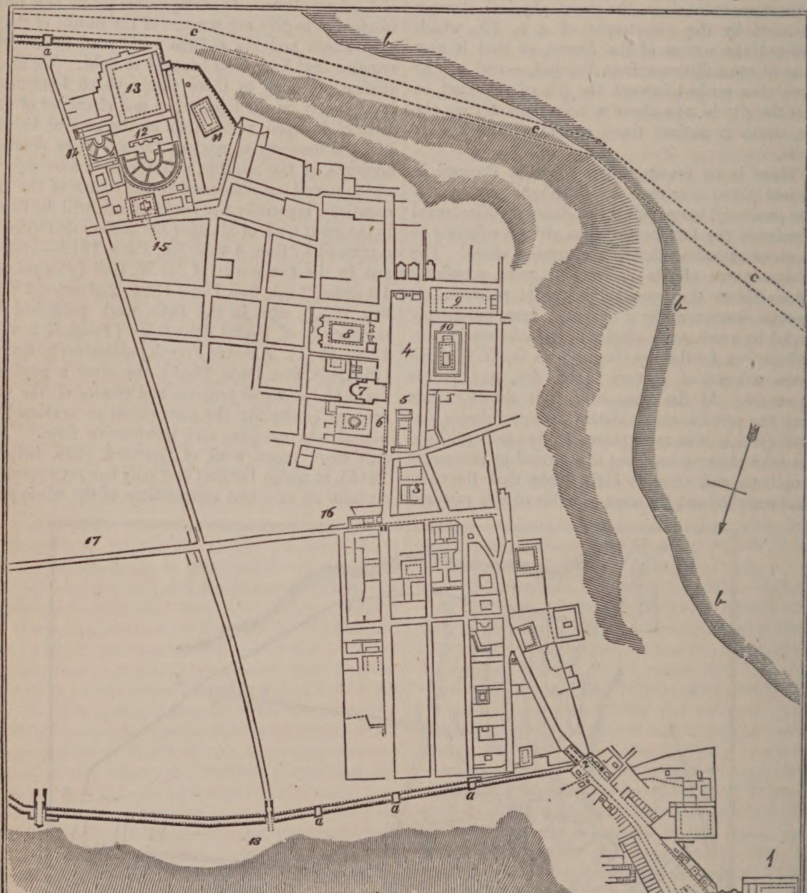


GENERAL PLAN OF POMPEII.

1. Gate of Herculaneum.
2. Gate of Vesuvius.
3. Gate of Capua.
4. Gate of Nola.
5. Gate of the Sarnus.
6. Gate of Stabiae.
7. Gate of the Theatres.
8. Modern entrance to the city.
9. Forum.
10. Theatres.
11. Amphitheatre.
12. Street of the Tombs.

ject, with especial attention to the works of art discovered.

The area occupied by the ancient city was an irregular oval, about 2 miles in circumference. It was surrounded by a wall, which is still preserved round the whole of the city, except on the side towards the sea, where no traces of it have been found, and it seems certain that it had been pulled down in ancient times to allow for the extension of houses and other buildings down to the water's edge. The wall itself is in many places much ruined, as well as the towers that flank it, and though this may be in part owing to the earthquake of 63, as well as the eruption of 79, it is probable that the defences of the town had before that time been allowed to fall into decay, and perhaps even intentionally dismantled after the Social War. There were seven gates, the most considerable and ornamental of which was that which formed the entrance to the city by the high road from Herculaneum: the others have been called respectively the gate of Vesuvius, the gate of Capua, the gate of Nola, the gate of the Sarnus, the gate of Stabiae, and the gate of the Theatres. The entrances to the town from the side of the sea had ceased to be gates, there being no longer any walls on that side. All these names are of course modern, but are convenient in assisting us to describe the city. The walls were strengthened with an Agger or rampart, faced with masonry, and having a parapet or outer



PLAN OF PART OF POMPEII.

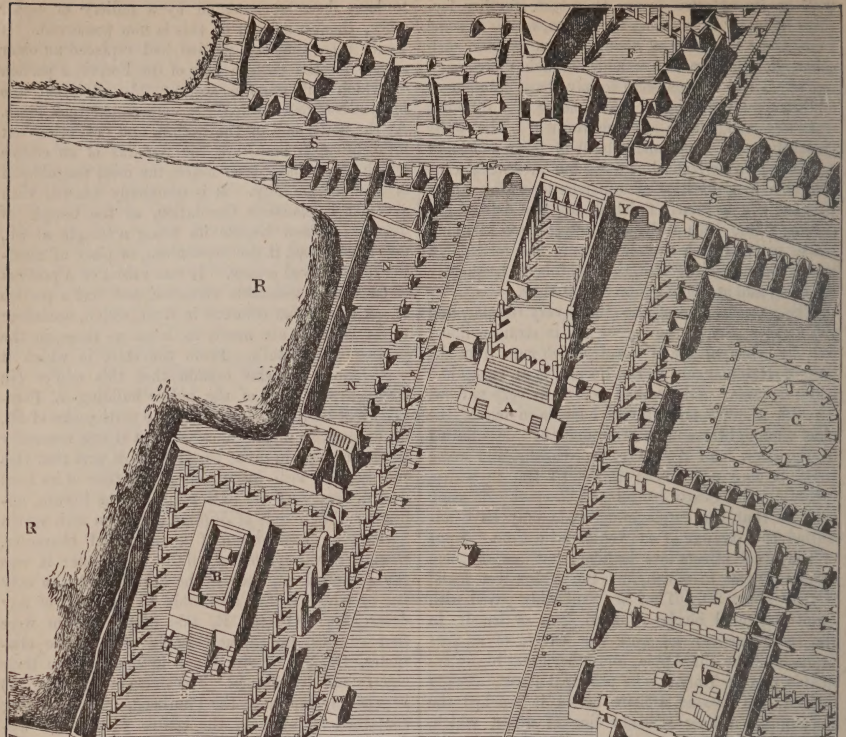
1. Villa of Arrius Diomedes.
2. Gate of Herculaneum.
3. Public Baths.
4. Forum.
5. Temple of Jupiter.
6. Temple of Augustus or Pantheon.
7. Senaculum.
8. Edifice of Eumachia.
9. Basilica.
10. Temple of Venus.
11. Ancient Greek Temple.
12. Great Theatre.
13. Square called the Soldiers' Quarters.
14. Small Theatre.
15. Temple of Isis.
16. Temple of Fortune.
17. Street leading to Gate of Nola.
18. Gate leading to Vesuvius.

a a a. Towers.
b b b. Ancient line of coast.
c c c. Modern road from Naples to Salerno.

wall on its external front: they were further fortified at intervals with square towers, which in some parts occur regularly at about 100 yards from each other, in other parts are added much more sparingly. These towers seem to have been subsequent additions to the original walls, being of a different and less solid style of construction. The walls themselves are very solidly built of large blocks of travertine, in horizontal courses, but presenting considerable irregularities of construction: the upper part is more regularly finished, and consists of *peperino*. But both walls and towers are in many places patched with coarser masonry and reticulated work; thus showing that they had been frequently repaired, and at distant intervals of time.

The general plan of the city is very regular, and the greater part of the streets run in straight lines: but the principal line of street, which runs from the gate of Herculaneum to the Forum, is an exception, being irregular and crooked as well as very narrow. Though it must undoubtedly have been one of the chief thoroughfares of the city, and the line followed by the high road from Capua, Neapolis, and Rome itself, it does not exceed 12 or 14 feet in width, including the raised trottoirs or footpaths on each side, so that the carriageway could only have admitted the passage of one vehicle at a time. Some of the other streets are broader; but few of them exceed 20 feet in width, and the widest yet found is only about 30. They are uniformly paved with large polygonal blocks of hard lava or basalt, in the same manner as were the streets of ancient Rome, and the Via Appia, and other great highways in this part of Italy. The principal street, already noticed, was crossed, a little before it reached the Forum, by a long straight line of street which, passing by the temple of Fortune, led direct to the gate of Nola. In the angle formed by the two stood the public baths or Thermae, and between these and the temple of Fortune a short broad street led direct to the Forum, of which it seems to have formed the principal entrance. From the Forum two other parallel streets struck off in an easterly direction, which have been followed till they cross another main line of street that leads from the gate of Vesuvius directly across the city to the gate adjoining the theatres. This last line crosses the street already noticed, leading from the gate of Nola westward, and the two divide the whole city into four quarters, though of irregular size. Great part of the city (especially the SE. quarter) has not yet been explored, but recent excavations, by following the line of these main streets, have clearly shown its general plan, and the regularity with which the minor streets branched off at intervals in parallel lines. There is also little doubt that the part of the city already excavated is the most important, as it includes the Forum, with the public buildings adjoining to it, the theatres, amphitheatre, &c.

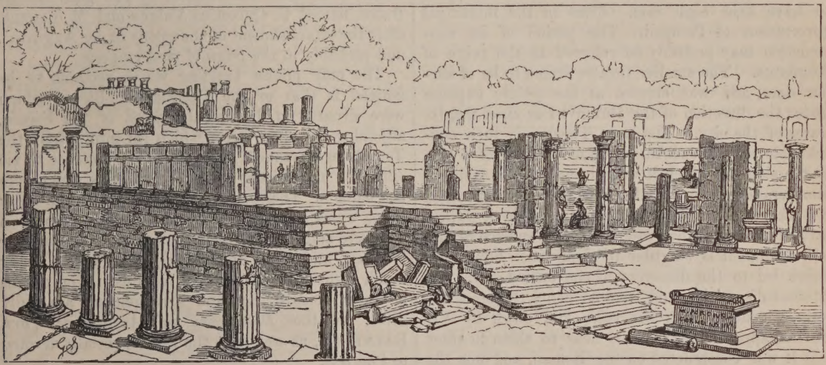
The *Forum* was situated in the SW. quarter of the city, and was distant about 400 yards from the gate of Herculaneum. As was commonly the case in ancient times, it was surrounded by the principal public buildings, and was evidently the centre of the life and movement of the city. The extent of it was not, however, great; the actual open space (exclusive of the porticoes which surrounded it) did not exceed 160 yards in length by 35 in breadth, and a part of this space was occupied by the temple of Jupiter. It was surrounded on three sides by a Grecian-Doric portico or colonnade, which appears to have been surmounted by a gallery or upper story, though no part of this is now preserved. It would seem that this portico had replaced an older arcade on the eastern side of the Forum, a portion of which still remains, so that this alteration was not yet completed when the catastrophe took place. At the north end of the Forum, and projecting out into the open area, are the remains of an edifice which must have been much the most magnificent of any in the city. It is commonly known, with at least a plausible foundation, as the temple of Jupiter; others dispute its being a temple at all, and have called it the Senaculum, or place of meeting of the local senate. It was raised on a *podium* or base of considerable elevation, and had a portico of six Corinthian columns in front, which, according to Sir W. Gell, are nearly as large as those in the portico of St. Paul's. From the state in which it was found it seems certain that this edifice (in common with most of the public buildings at Pompeii) had been overthrown by the earthquake of 63, or, at least, so much damaged that it was necessary to restore, and in great part rebuild it, and that this process was still incomplete at the time of its final destruction. At the NE. angle of the Forum, adjoining the temple of Jupiter, stood an arch which appears to have been of a triumphal character, though now deprived of all its ornaments: it was the principal entrance to the Forum, and the only one by which it was accessible to carriages of any description. On the E. side of the Forum were four edifices, all unquestionably of a public character, though we are much in doubt as to their objects and destination. The first (towards the N.) is generally known as the Pantheon, from its having contained an altar in the centre, with twelve pedestals placed in a circle round it, which are supposed to have supported statues of the twelve chief gods. But no traces have been found of these, and the general plan and arrangement of the building are wholly unlike those of an ordinary temple. A more plausible conjecture is, that it was consecrated to Augustus, and contained a small temple or *aedicula* in honour of that emperor, while the court and surrounding edifices were appropriated to the service of his priests, the Augustales, who are mentioned in many inscriptions as existing at Pompeii. Next to this building is one which is commonly regarded as the Curia or Senaculum; it had a portico of fluted columns of white marble, which ranged with those of the general portico that surrounded the Forum. South of this again is a building which was certainly a temple, though it is impossible now to say to what divinity it was consecrated; it is commonly called the Temple of Mercury, and is of small size and very irregular form. Between this and the street known as the Street of the Silversmiths, which issued from the Forum near its SE. angle, was a large building which, as we learn from an inscription still existing, was erected by a female priestess named Eumachia. It consists of a large and spacious area (about 130 feet by 65) surrounded by a colonnade, and having a raised platform at the end with a semicircular recess similar to that usually found in a Basilica. But though in this case the founder of the edifice is known, its purpose is still completely obscure. It is commonly called the Chalcidicum, but it is probable that that term (which is found in the inscription above noticed) designates only a part of the edifice, not the whole building.



BIRD'S EYE VIEW OF THE FORUM.

A. Temple of Jupiter.
B. Temple of Vénus.
C. Temple of Mercury.
D. Basilica.
E. Edifice of Eumachia.
F. Thermae.
G. Pantheon or Temple of Augustus.
I, K, L. Tribunals or Courts of Justice.
N. Granaries.
P. Curia or Senaculum.
R. Part not yet excavated.
S. Street of the Dried Fruits.
T. Street leading to the Temple of Fortune.
V. Triumphal Arch.
W. Pedestals.
Y. Street of the Silversmiths.

The S. end of the Forum was occupied by three buildings of very similar character, standing side by side, each consisting of a single hall with an apse or semicircular recess at the further extremity. The most probable opinion is that these were the courts of justice, in which the tribunals held their sittings. The western side of the Forum was principally occupied by a Basilica, and a large temple, which is commonly called (though without any authority) the Temple of Venus. The former is the largest building in Pompeii; it is of an oblong form, 220 feet in length by 80 in breadth, and abutted endwise on the Forum, from which it was entered by a vestibule with five doorways. The roof was supported by a peristyle of 28 Ionic columns of large size, but built of brick, coated with stucco. There is a raised tribunal at the further end, but no apse, which is usually found in buildings of this class. Numerous inscriptions were found scratched on the walls of this edifice, one of which is interesting, as it gives the date of the consulship of M. Lepidus and Q. Catulus (B. C. 78), and thus proves the building to have been erected before that time. Between this edifice and the temple is a street of greater width than usual, which extends from the Forum in a westerly direction, and probably communicated with the port. The Temple of Venus, on the N. side of this street, was an extensive building consisting of a peripteral temple with a small *cella*, elevated on a *podium* or basement, surrounded by a much more extensive portico, and the whole again enclosed by a wall, forming the *peribolus* or sacred enclosure. All parts of the building are profusely decorated with painting. The temple itself is Corinthian, but the columns of the portico seem to have been originally Doric, though afterwards clumsily transformed into Corinthian, or rather an awkward imitation of Corinthian. This is only one among many instances found at Pompeii of very defective architecture, as well as of the frequent changes which the buildings of the city had undergone, and which were still in progress when the city itself was destroyed. The buildings at the NW. corner of the Forum are devoid of architectural character, and seem to have served as the public granaries and prisons.



TEMPLE OF VENUS.

(The Forum and Temple of Jupiter in the background.)

The open area of the Forum was paved, like that of Rome, with broad slabs of a kind of marble, thus showing that it was never designed for the traffic of any kind of vehicles. It is moreover probable that the whole space, including the porticoes which surrounded it, could be closed at night, or whenever it was required, by iron gates at the several entrances. It was adorned with numerous statues, the pedestals of which still remain: they are all of white marble, but the statues themselves have uniformly disappeared. It is probable either that they had not been re-erected during the process of restoration which the Forum was undergoing, or that they had been searched for and carried off by excavations soon after the destruction of the city.

The remaining public buildings of the city may be more briefly described. Besides the temples which surrounded the Forum, the remains of four others have been discovered; three of which are situated in the immediate vicinity of the theatres, a quarter which appears to have had more of architectural ornament than any other part of the city, except the Forum. Of these the most interesting is one which stood a little to the SW. of the great theatre, near the wall of the city, and which is evidently much more ancient than any of the other temples at Pompeii: it is of the Doric order and of pure Greek style, but of very ancient character, much resembling that of Neptune at Paestum and the oldest temples at Selinus. Unfortunately only the basement and a few capitals and other architectural fragments remain. It is commonly called the Temple of Hercules, but it is obvious that such a name is purely conjectural. It stood in an open area of considerable extent, and of a triangular form, surrounded on two sides by porticoes: but this area, which is commonly called a Forum, has been evidently constructed at a much later period, and with no reference to the temple, which is placed very awkwardly in relation to it. Another temple in the same quarter of the town, immediately adjoining the great theatre, is interesting because we learn with certainty from an inscription that it was consecrated to Isis, and had been rebuilt by N. Popidius Celsinus "from the foundations" after its overthrow in the great earthquake of A. D. 63. It is of a good style of architecture, but built chiefly of brick covered with stucco (only the capitals and shafts of the columns being of a soft stone), and is of small size. Like most of the temples at Pompeii, it consists of a cella, raised on an elevated podium, and surrounded externally by a more extensive portico. Adjoining this temple was another, the smallest yet found at Pompeii, and in no way remarkable. It has been variously called the temple of Aesculapius, and that of Jupiter and Juno.

The only temple which remains to be noticed is one situated about 60 yards N. of the Forum at the angle formed by the long main street leading to the gate of Nola, with a short broad street which led from it direct to the Forum. This was the Temple of Fortune, as we learn from an inscription and was erected by a certain M. Tullius, a citizen and magistrate of Pompeii, who has been supposed to be of the family of Cicero; but the absence of the cognomen renders this highly improbable. The epithet of Fortuna Augusta shows that the temple and its inscription are not earlier than the time of Augustus. It is much in ruins, having probably suffered severely from the earthquake of 63; and has little architectural effect.

Pompeii possessed two Theatres and an Amphitheatre. The former were situated, as seems to have been usual in Greek towns, close together; the larger one being intended and adapted for theatrical performances properly so called; the smaller one serving as an Odeum, or theatre for music. Both are unquestionably of Roman date: the larger one was erected (as we learn from an inscription found in it) by two members of the same family, M. Holconius Rufus and M. Holconius Celer, both of whom appear to have held high civil offices in the municipal government of Pompeii. The period of its construction may probably be referred to the reign of Augustus. The smaller theatre seems to be of earlier date, and was erected at the public expense under the direction of the Duumviri or chief magistrates of the city. The large Theatre is to a considerable extent excavated out of the side of a hill, on the slope of which it was situated, thus saving a considerable amount of the expense of construction. But the exterior was still surrounded by a wall, a part of which always rose above the surface of the soil, so that it is singular it should not have long before led to the discovery of the buried city. Its internal disposition and arrangements, without exactly coinciding with the rules laid down by Vitruvius, approach sufficiently near to them to show that it was constructed on the Roman, and not the Greek model. Its architect (as we learn from an inscription) was a freedman of the name of M. Artorius Primus. It seems to have been almost wholly cased or lined with marble, but the greater part of this, as well as the other decorations of the building, has been carried away by former excavations, probably made soon after the catastrophe. The interior diameter of the building is 223 feet: it had 29 rows of seats, divided into three stories by galleries or *praecinctiones*, and was capable of containing about 5000 spectators. The smaller Theatre, which communicated with the larger by a covered portico on the level of the orchestra, was not above a fourth of the size of the other, being adapted to receive only about 1500 spectators. We learn from an inscription that it was covered or permanently roofed in, a rare thing with ancient theatres, and doubtless owing to its small size. Its chief architectural peculiarity is that the seats are cut off by the walls at the two sides, so that it is only the lower seats of the *cavea*, of which the semicircle is complete.

Adjoining the two theatres, and arranged so as to have a direct communication with both, is a large quadrangular court or area (183 feet long by 148 wide), surrounded on all sides by a Doric portico. Its destination is very uncertain, it has been called a provision market (Forum Nundinarium); but is more generally regarded as having served for the barracks or quarters of the soldiers. Perhaps a more plausible conjecture is that it was a barrack, not of soldiers but of gladiators. On the W. of this, as well as of the great theatre, was the triangular area or forum already noticed, in which the Greek temple was situated. The opening of this on the N., where it communicated with the street, was ornamented by a portico or Propylaeum composed of eight Ionic columns of very elegant style, but consisting of the common volcanic tufo, cased with stucco.

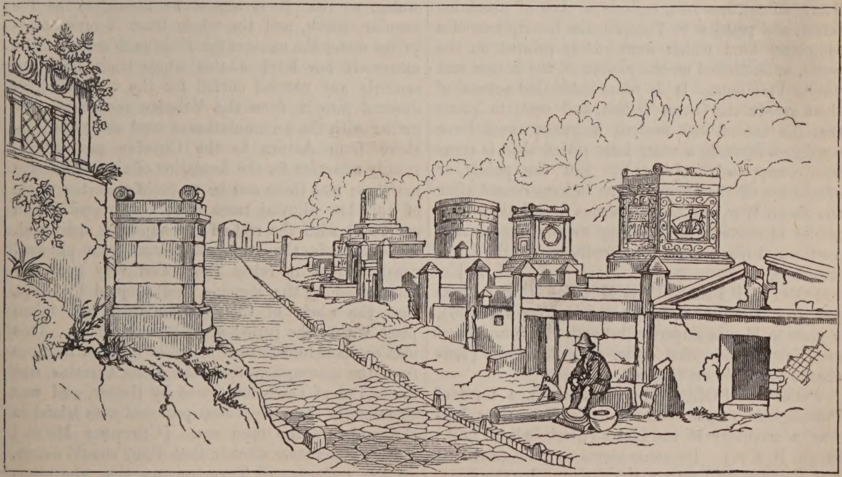
The Amphitheatre is situated at the distance of above 500 yards from the Theatres, at the extreme SE. angle of the city. It offers no very remarkable differences from other edifices of the same kind; its dimensions (430 feet by 335) are not such as to place it in the first rank even of provincial structures of the class; and from being in great part excavated out of the soil, it has not the imposing architectural character of the amphitheatres of Verona, Nemausus, or Pola. It had 24 rows of seats, and about 20,000 feet of sitting-room, so that it was adapted to receive at least 10,000 spectators. From one of the inscriptions found in it, it appears that it was built, or at least commenced, by two local magistrates, named C. Quinctius Valgus and M. Porcius, after the establishment of the colony under Augustus, and probably in the reign of that emperor.

The only public building which remains to be noticed is that of the Thermae or Baths, which were situated in the neighbourhood of the Forum, adjoining the short street which led into it from the Temple of Fortune. They have no pretence to vie with the magnificent suites of buildings which bore the name of Thermae at Rome, and in some other great cities; but are interesting as containing a complete suite of all apartments really required for bathing, and from their good preservation throw much light upon all similar remains. The details of their construction and arrangement are fully given in the *Dictionary of Antiquities* [*art.* BALNEAE], as well as in the works specially devoted to Pompeii.

It is impossible here to enter into any details concerning the results of the excavations in regard to the private dwellings at Pompeii, though these are, in many respects, the most interesting, from the light they have thrown upon the domestic life of the ancient inhabitants, their manners and usages, as well as from the artistic beauty and variety of the objects discovered. A few words on the general character of the houses and other private buildings of Pompeii are all that our space will admit of. As these are almost the only remains of a similar kind that have been preserved to us, it must be borne in mind that they can hardly be regarded as representing in their purity the arrangements either of the Greek or Roman mode of building. On the one hand Pompeii, though strongly tinctured with Greek civilisation, was not a Greek city; on the other hand, though there is no doubt that the houses at Pompeii present much more the Roman plan and arrangement than that of the Greeks, we must not conclude that they represent them in all respects. We know, at least, that Rome itself was built in many respects in a very different manner. Cicero, in a well-known passage, contrasts the narrow streets, the lofty houses, and irregular construction of the capital with the broad streets and regular arrangement of Capua, resulting from its position in a level plain; and it is clear that, in some respects, Pompeii more resembled the capital of Campania than the imperial city. Its streets indeed (as already stated) were narrow, but with few exceptions straight and regular, and the houses were certainly low, seldom exceeding two stories in height; and even of these the upper story seems to have consisted only of inferior rooms, a kind of garrets, probably serving for the sleeping-rooms of slaves, and in some cases of the females of the family. From the mode of destruction of the city the upper stories have indeed been almost uniformly totally destroyed; but this circumstance itself, as well as the few traces which occasionally remain, seems to prove that they were built wholly of wood, and could never have formed an important part of the houses. It is only on the W. side of the city, where the ground slopes steeply towards the sea, that houses are found which consisted of three stories or more. Externally the houses had little or nothing of an ornamental character; not a single instance has been found of a portico before a private house; and towards the street they presented either dead walls, with here and there a few small and scanty openings as windows, or ranges of shops, for the most part low and mean in character, even when they occupied (as was often the case) the front of dwellings of a superior description. The interior of the houses of the more wealthy class was arranged apparently on the same model as those at Rome: its disposition is given in detail in the *Dictionary of Antiquities* under the article DOMUS where a plan is given of the House of Pansa, one of the most extensive and complete of those found at Pompeii. In this case the single house with its garden and appurtenances, including as usual several shops, occupied the whole of an *insula* or the space bounded by four streets or alleys: but this was unusual; in most cases each *insula* comprised several houses even where they were of a better description, and must have been the residence of persons of some wealth. Among the most remarkable of these may be mentioned the dwellings known as the House of Sallust, that of the Tragic Poet, of Castor and Pollux, of the Labyrinth, &c. The work of Dr. Overbeck (above cited) gives a very interesting series of these houses, selected so as to afford examples of every description of house, from the humblest dwelling, consisting of only two rooms, to the richly decorated and spacious mansions of Sallust and Pansa.

The style of decoration of these houses presents a very general uniformity of character. The walls are almost invariably ornamented with painting, the atrium and peristyle being decorated with columns; but these are composed only of a soft and coarse stone (volcanic tufo) covered with stucco. The prodigal use of marble, both for columns and slabs to encrust the walls, which had become so general at Rome under the first emperors, apparently not having yet found its way to Pompeii. The floors are generally enriched with mosaics, some of which possess a very high degree of merit as works of art. The most beautiful yet discovered adorned the house known as the House of the Faun, from a bronze statue of a dancing Faun which was also found in it. The illustrations to Gell's *Pompeiana* (2nd series, Lond. 1835) will convey to the reader a sufficient idea of the number and variety of the artistic decorations of the private houses at Pompeii; though several of the most richly ornamented have been discovered since the date of its publication.

Outside the gate leading to Herculaneum, in a kind of suburb, stands a house of a different description, being a suburban villa of considerable extent, and adapted to have been the abode of a person of considerable wealth. From the greater space at command this villa comprises much that is not found in the houses within the town; among others a large court or garden (Xystus), a complete suite of private baths, &c. The remains of this villa are of much value and interest for comparison with the numerous ruins which occur elsewhere of similar buildings, often on a much more extensive scale, but in a far less perfect state of preservation; as well as for assisting us to understand the descriptions given by Pliny and Vitruvius of similar structures, with their numerous appurtenances. (For the details of their arrangements the reader is referred to the article VILLA, in the *Dictionary of Antiquities*, and to the work on Pompeii, Lond. 1832, vol. ii. ch. 11.) Between this villa and the gate of the city are the remains of another villa, said to be on a larger scale and more richly decorated than the one just described; but its ruins, which were excavated in 1764, were filled up again, and are not now visible. It has been called, though without the slightest authority, the Villa of Cicero. The one still extant is commonly known as the Villa of Arrius Diomedes, but for no other reason than that



STREET OF THE TOMBS.

a sepulchre bearing that name was discovered near its entrance; a very slight argument, where almost the whole street is bordered with tombs. In fact, the approach to the gate of Herculaneum is bounded on both sides by rows of tombs or sepulchral monuments, extending with only occasional interruptions for above 400 yards. Many of them are on a very considerable scale, both of size and architectural character; and though they cannot vie with the enormous mausolea which border in a similar manner the line of the Via Appia near Rome, they derive additional interest from the perfect state of preservation in which they remain; and the Street of the Tombs, as it is commonly called, is perhaps one of the most interesting scenes at Pompeii. The monuments are for the most part those of persons who had held magistracies, or other offices, in the city of Pompeii, and in many cases the site was assigned them by public authority. It is therefore probable that this place of sepulture, immediately outside the gate and on one of the principal approaches to the city, was regarded as peculiarly honourable.

Besides the tombs and the two villas already noticed, there have been found the remains of shops and small houses outside the gate of Herculaneum, and there would appear to have been on this side of the city a considerable suburb. This is supposed to be the one designated in the sepulchral inscription of M. Arrius Diomedes as the "Pagus Augustus Felix Suburbanus." We have as yet no evidence of the existence of any suburbs outside the other gates. It is evident that any estimate of the population of Pompeii must be very vague and uncertain; but still from our accurate knowledge of the space it occupied, as well as the character of the houses, we may arrive at something like an approximation, and it seems certain that the population of the town itself could not have exceeded about 20,000 persons. This is in accordance with the statements of ancient writers, none of whom would lead us to regard Pompeii as having been more than a second or third rate provincial town.

The inscriptions found at Pompeii, which are often incorrectly given in the ordinary works on the subject, are carefully edited by Mommsen, in his *Inscriptiones Regni Neapolitani* (pp. 112—122). These do not, however, include a class of much interest, and peculiar to Pompeii, the inscriptions of a temporary kind which were rudely painted on the walls, or scratched on the plaster of the houses and public buildings. It is remarkable that several of these are in the Oscan dialect, and seem to prove that the use of that ancient language must have continued down to a much later period than is commonly supposed. [Osci]. But the public or official use of the Oscan seems to have ceased after the Social War, and the numerous inscriptions of a public character which belong to the age of Augustus and his successors are uniformly in the Latin language. [E. H. B.]

POMPE'II PRAESI'DIUM (*Tab. Peut.*; Pompeii, *Itin. Ant.* p. 134; Ipompei, *Itin. Hieros.* p. 566), a place in Moesia Superior, between Horreum Margi and Naissus, identified either with *Kaschnia* (Reichard) or *Boulovan* (Lapie).

POMPEIO'POLIS (Πομπηιούπολις), a town of Paphlagonia, on the southern bank of the river Amnias, a tributary of the Halys (Strab. xii. p. 562; Steph. B. *s. v.*). Its name seems to indicate that it was founded by Pompey the Great. In the Itineraries it is marked as 27 miles from Sinope; according to which its site may be looked for in the valley of the Amnias, about the modern *Tash Kupri*, where Captain Kinneir (p. 286) found some ancient remains. In the vicinity of the place was a great mine of the mineral called Sandarach. (Strab. *l. c.*) Pompeiopolis is often referred to by late writers as an episcopal see of Paphlagonia (Socrat. ii. 39, &c.; Hierocl. p. 695; Constant. Porph. *de Them.* i. 7; Justinian, *Novell.* xxix. 1; *Tab. Peuting.*).

The name Pompeiopolis was borne temporarily by several towns, such as Soli in Cilicia, Amisus and Eupatoria in Cappadocia, as well as by Pompelon in Tarraconensian Spain. [L. S.]

PO'MPELO (Πομπελών, Ptol. ii. 6. § 67; Strab. iii. p. 161, who makes the name equivalent to Πομπηιόπολις), the chief town of the Vascones in Hispania Tarraconensis, on the road from Asturica to Burdigala (*Itin. Ant.* p. 455), and a civitas stipendiaria in the jurisdiction of Caesaraugusta. (Plin. iii. 3. s. 4.) Now *Pamplona*. [T. H. D.]

POMPONIA'NA. Pliny (iii. 5) says that Pomponiana is the same as Mese, the middle island of the Stoechades or *Isles d'Hières* [Stoechades], which lie close to the French coast east of *Toulon*. D'Anville, following the Maritime Itinerary, which places Pomponiana between Telo (*Toulon*) and Heracleia Caccabaria [Heracleia], thinks that Pomponiana is the peninsula of *Giens*, which is opposite to the western point of Prote (*Porqueroles*), the most western of the Stoechades. He remarks that the part of *Giens* which is on the land side is almost covered by a lagune, from which there are channels to the sea on both sides, so that the peninsula may be considered as an island. [G. L.]

POMPONIA'NIS PORTUS. [Portus Pomponianis.]

POMPTI'NAE PALU'DES (τὰ Πομπτῖνα ἕλη: *Paludi Pontine*) was the name given to the extensive tract of marshy ground in the S. of Latium at the foot of the Volscian mountains, extending from the neighbourhood of *Cisterna* to the sea at *Terracina*. They occupy a space of about 30 miles in length by 7 or 8 in breadth: and are separated from the sea on the W. by a broad tract of sandy plain, covered with forest, which is also perfectly level, and intermixed with marshy spots, and pools or lagoons of stagnant water, so that it is almost as unhealthy as the regular marsh, and the whole tract is often comprised under the name of the *Pontine Marshes*. The extremely low level of this whole tract, affording scarcely any natural outfall for the waters which descend into it from the Volscian mountains, together with the accumulation of sand along the seashore from Astura to the Circeian promontory, readily accounts for the formation of these extensive marshes; and there can be no doubt that the whole of this low alluvial tract is of very recent origin compared with the rest of the adjoining mainland. Still there is the strongest reason from physical considerations to reject the notion very generally entertained by the Romans, and adopted by Pliny, that the whole of this accumulation had taken place within the period of historical record. This idea seems indeed to have arisen in the first instance from the assumption that the Mons Circeius was the island of Circe mentioned by Homer, and was therefore in the time of that poet really an island in the midst of the open sea. [Circeius Mons.] But it is far more strange that Pliny should assert, on the authority of Theophrastus, that the accumulation had taken place in great part since the time of that writer; though Theophrastus himself tells us distinctly that *the island* was in his days united to the mainland by the accumulated deposits of certain rivers. (Theophr. *H. P.* v. 8. § 3; Plin. iii. 5. s. 9.) Another tradition, preserved to us also by Pliny (*l. c.*), but wholly at variance with the last, asserted that the tract then covered by marshes, and rendered uninhabitable by them, had formerly been occupied by no less than 24 (or, according to some MSS., 33) cities. But no trace of this fact, which he cites from Mucianus, an author contemporary with himself, is to be found in any earlier writer; and not even the name of one of these supposed cities has been preserved; there can therefore be little doubt that the whole story has arisen from some misconception.

The Pomptine Marshes are generally represented as deriving their name from the city of Suessa Pometia, which appears to have been situated somewhere on their borders, though we have no clue to its precise position. [SUESSA POMETIA]. The "Pomptinus ager," which is repeatedly mentioned by Livy, and which was cultivated with corn, and part of it portioned out in lots to Roman colonists (Liv. ii. 34, iv. 25, vi. 5, 21) was probably rather the district bordering on the marshes than the actual swampy tract, which does not appear to have been ever effectually reclaimed; though a very moderate amount of industry must at any time have sufficed to bring into cultivation considerable portions of the adjoining plain. As early, however, as the year 312 B. C. the Appian Way appears to have been carried through the midst of the marshes (Liv. ix. 29; Diod. xx. 36), and a canal conducted along with it from Forum Appii to Tarracina, which became also much resorted to as a mode of traffic. [VIA APPIA.] The institution of the Pomptine tribe in B. C. 358, and of the Ufentine tribe in B. C. 318 (Liv. vii. 15, ix. 20), would seem also to point to the existence of a considerable population in the neighbourhood at least of the Pomptine Marshes; but still we have unequivocal testimony of the continued existence of the marshes themselves in all periods of antiquity. (Sil. Ital. viii. 380; Strab. v. p. 233, &c.)

The very circumstance that the plain is bordered throughout by a chain of considerable and populous towns situated on the mountain front, while not one is recorded as existing in the plain itself, is a sufficient proof that the latter was in great part uninhabitable.

The actual marshes are formed principally by the stagnation of the waters of two streams, the AMASENUS and the UFENS, both rising in the Volscian mountains. (Strab. v. p. 233.) Of these the latter was the most considerable, and appears to have been regarded as the principal stream, of which the Amasenus was only a tributary. The Ufens is described as a slow and sluggish stream; and Silius Italicus, amplifying the hints of Virgil, draws a dreary picture of its waters, black with mud, winding their slow way through the pestiferous Pomptine plains. (Virg. *Aen.* vii. 801; Sil. Ital. viii. 379—382; Claudian. *Prob. et Ol. Cons.* 257.) But, besides these, several minor streams either flow down from the Volscian mountains, or rise immediately at their foot in copious springs of clear water, as is commonly the case with all limestone mountains. The NYMPHAEUS, which rises at the foot of the hill at Norba, is the most remarkable instance of this. Thus the whole mass of waters, the stagnation of which gives rise to these marshes, is very considerable; and it is only by carrying these off in artificial channels to the sea that any real progress can be made in the drainage of the district.

Various attempts were made in ancient times to drain the Pontine Marshes. The first of these was in B. C. 160, by the consul Cornelius Cethegus, which, according to the brief notice transmitted to us, would seem to have been for a time successful (Liv. *Epit.* xlvi.); but it is probable that the result attained was in reality but a partial one; and we find them relapsing into their former state before the close of the Republic, so that the drainage of the Pontine Marshes is noticed among the great public works projected by the dictator Caesar, which he did not live to execute. (Suet. *Caes.* 44; Plut. *Caes.* 58; Dion Cass. xliv. 5.) It would appear that on this occasion also some progress was made with the works, so that a considerable extent of land was reclaimed for cultivation, which M. Antonius proposed to divide among the poorer Roman citizens. (Dion Cass. xlv. 9.) Horace alludes to a similar work as having been accomplished by Augustus (Hor. *Art. Poet.* 65; Schol. Crug. *ad loc.*); but we find no mention of this elsewhere, and may therefore probably conclude that no great success attended his efforts. Juvenal alludes to the Pontine Marshes as in his time a favourite resort of robbers and highwaymen (Juv. iii. 307); a sufficient proof that the district was one thinly inhabited. The enterprise seems to have been resumed by Trajan in connection with his restoration of the Appian Way through the same district (Dion Cass. lxviii. 15); but we have no particular account of his works, though inscriptions confirm the account given by Dion Cassius of his renovation of the highroad. The next serious attempt we hear of to drain this marshy tract was that under Theodoric, which is recorded both by Cassiodorus and by an inscription still extant at *Terracina*. (Cassiodor. *Var.* ii. 32, 33; Gruter, *Inscr.* p. 152. 8.) But in the period that followed the works naturally fell into decay, and the whole tract relapsed into an uninhabitable state, which continued till the close of the middle ages. Nor was it till quite modern times that any important works were undertaken with a view to reclaim it. Pope Pius VI. was the first to reopen the line of the Appian Way, which had been abandoned for centuries, and restore at the same time the canal by its side, extending from *Treponti* to *Terracina.* This canal takes the place of that which existed in the time of Horace and Strabo, and formed the customary mode of transit for travellers proceeding from Forum Appii to Tarracina. (Hor. *Sat.* i. 5. 10—24; Strab. v. p. 233; Lucan, iii. 85.) It is evidently the same which is called by Procopius (*B. G.* i.11) the Decennovium, a name which could only be applied to an artificial cut or canal, though that author terms it a river. The "nineteen miles" indicated by the name commenced from Tripontium (*Treponti*), from whence the canal was carried in a straight line to within 3 miles of Tarracina. It was this portion of the road which, as we learn from an inscription, was restored by Trajan; and the canal was doubtless constructed or restored at the same time. Hence Cassiodorus applies the name of "Decennovii paludes" to the whole tract of the Pontine Marshes. (Cassiod. *Var* ii. 32, 33.)

The SATURAE PALUS, mentioned both by Virgil and Silius Italicus in connection with the river

Ufens (Virg. *Aen.* vii. 801; Sil. Ital. viii. 380), must have been situated in the district of the Pontine Marshes, and was probably merely the name of some portion of the swamps included under that more general designation.

The line of the Appian Way was carried in a perfectly straight line through the Pontine Marshes from the station Sub Lanuvio, at the foot of the Alban Hills, to within a short distance of Tarracina. The stations along its course and the distances are differently given in the Itineraries; but they may all be readily determined with the assistance of inscriptions and Roman milestones still existing. At the beginning of the marshes, or rather in the level tract immediately adjoining them, was the station of TRES TABERNAE, distant 17 miles from Aricia, at point where a branch road from Antium fell into the Appian Way. The site of this was fixed by the Abbé Chaupy and other writers at a place called *Le Castelle*, 2 miles on the Roman side of *Cisterna;* but there seems no reason to reject the distances given in the Antonine Itinerary, which would place it 5 miles further from Rome, or 3 miles beyond *Cisterna*, where some ruins still remain, referred by Chaupy to the station Ad Sponsas of the Jerusalem Itinerary, but which would suit equally well for those of Tres Tabernae. [TRES TABERNAE.] Six miles from this spot, and just 39 miles from Rome (as shown by a milestone still remaining there), is a place still called *Torre di Treponti*, marking the site of TREPONTIUM, the spot from whence the canal of the Decennovium commenced, and from which therefore the 19 miles from which it derived its name were measured. Four miles further on considerable remains mark the site of FORUM APPII, which in the Augustan age was a busy and thriving town; but in the fourth century had sunk to a mere Mutatio or post station. The Antonine Itinerary gives the distance from Rome to Forum Appii at 43 miles, which is exactly correct; from thence to Tarracina it reckons 18 miles; the Jerusalem Itinerary makes the distance 19 miles, and gives an intermediate station called Ad Medias (Paludes), which was 9 miles from Forum Appii and 10 from Tarracina. The site of this is still marked by a spot called *Torre di Mesa*, where a striking Roman monument still remains; but the real distance from Forum Appii is only 8 miles, which coincides with the Antonine Itinerary. (*Itin. Ant.* p. 107; *Itin. Hier.* p. 611.) The whole of this part of the road has been carefully examined and described by the Abbé Chaupy (*Découverte de la Maison d'Horace*, vol. iii. pp. 382—452); and the distances discussed and corrected by Westphal, (*Röm. Kampagne*, pp. 67—70). [E. H. B.]

PONS AENI, or, as it is called in the Peuting. Table, Ad Aenum, was a frontier fort in Vindelicia on the river Aenus, and was garrisoned by a detachment of cavalry. (*It. Ant.* pp. 236, 257; *Not. Imp.*) It is commonly believed that its site is now marked by the village of *Pfünzen*, which in the middle ages bore the name of Pontana; but Muchar (*Noricum*, i. p. 285) identifies it with *Ennsdorf* near *Kraiburg*. [L. S.]

PONS AERA'RIUS, in Gallia Narbonensis, is placed in the Jerusalem Itin. on the road from Nemausus (*Nîmes*) to Arelate (*Arles*), at the distance of xii. from Nemausus and viii. from Arelate. The Antonine Itin. marks xix. from Nemausus to Arelate in one distance. The road must therefore have been straight between these two places. D'Anville fixes the Pons at *Bellegarde*, where there is a bridge over a canal which comes from the Rhone at Ugernum (*Beaucaire*) and extends to *Aigues Mortes.* This canal separates the old dioceses of *Nîmes* and *Arles*, and probably divided the territories of Nemausus and Arelate. D'Anville conjectures that the name Aerarius may be owing to the fact that a toll was paid at the bridge, which was a common practice in the Roman period. (Dig. 19. tit. 2. s. 60. § 8: "Redemptor ejus pontis portorium ab eo exigebat.") [G. L.]

PONS ALUTI, a town in Dacia on the road from Egeta to Apula, near *Robesti*, below *Strassburg.* (*Tab. Peut.*)

PONS ARGENTEUS. [ARGENTEUS.]

PONS AUFIDI. [AUFIDUS.]

PONS AUGUSTI (*Tab. Peut.*), a town in Dacia, on the road from Tiviscum to Sarmategte (usually called Zarmizegethusa), identified by Mannert with the Zeugma (Ζεῦγμα, Ptol. iii. 8. § 10) of Ptolemy, and placed near *Bonizar* at the passage over the river Bistra; by others near *Margg.* (Ukert, vol. iii. pt. ii. p. 616.)

PONS AURE'OLI (*Pontirolo*), a place on the highroad from Mediolanum to Bergomum, where that road crossed the river Addua (*Adda*) by a bridge. It is mentioned as a station by the Jerusalem Itinerary, which places it 20 M. P. from Mediolanum and 13 from Bergomum. (*Itin. Hier.* p. 558.) It derived its name from the circumstance that it was here that the usurper Aureolus was defeated in a pitched battle by the emperor Gallienus, and compelled to take refuge within the walls of Milan, A. D. 268. (Vict. *Caes.* 33. *Epit.* 33.) After the death of Aureolus, who was put to death by the soldiers of Claudius, he was buried by order of that emperor close to the bridge, which ever after retained the name of Aureolus. (Treb. Poll. *Trig. Tyr.* 10.) [E. H. B.]

PONS CAMPA'NUS, a bridge on the Via Appia, by which that celebrated road crossed the little river Savo, a short distance from its mouth. It was 3 miles distant from Sinuessa (erroneously given as 9 in the Jerusalem Itinerary), and evidently derived its name from its being the frontier between Campania and Latium, in the more extended sense of the latter name. It is mentioned by Pliny (xiv. 6. s. 8.), as well as the Itineraries (*Tab. Peut.; Itin. Hier.* p. 611); and Horace tells us that Maecenas and his companions halted for the night in a villa adjoining it, on their journey from Rome to Brundusium. (Hor. *Sat.* i. 5. 45.) [E. H. B.]

PONS DUBIS, in Gallia, a bridge over the Dubis (*Doubs*), is marked in the Table on the road from Cabillonum (*Châlon*) to Vesontio (*Besançon*), and xiv. from Cabillonum. D'Anville supposes that the site may be a place called *Pontoux*, where it is said that when the water in the *Doubs* is low, the remains of an old bridge are visible at which several roads met. (Ukert, *Gallien*, p. 501.) [G. L.]

PONS MANSUETI'NA or PONS SOCIO'RUM, a place in Pannonia, on the road leading from Sopianae to Jovia; but no further particulars are known. (*It. Ant.* pp. 264, 267.) [L. S.]

PONS MI'LVIUS, or MU'LVIUS (*Ponte Molle*), a bridge on the Via Flaminia, by which that road crossed the Tiber just about 2 miles from the gate of Rome called the Porta Flaminia. It is probable that a bridge existed on the spot at an early period, and there must certainly have been one from the time when the Via Flaminia was constructed. The first mention of the name in history occurs in the Second Punic War, when Livy tells us that the Roman people poured out in a continuous stream as far as the Milvian Bridge to meet the messengers who brought the tidings of the defeat of Hasdrubal, B. C. 207. (Liv. xxvii. 51). Hence, when Aurelius Victor reckons it among the works constructed by Aemilius Scaurus in his censorship (B. C. 110), it is evident that this can refer only to its rebuilding or restoration. (Vict. *de Vir. Illustr.* 72.) It is very possible that there was no stone bridge before that time. At the time of the conspiracy of Catiline, the Milvian Bridge was selected as the place where the ambassadors of the Allobroges were arrested by the orders of Cicero. (Sall. *Cat.* 45; Cic. *in Cat.* iii. 5.) It is probable that under the Empire, if not earlier, a suburb extended along the Via Flaminia as far as the Milvian Bridge. Hence we are told that it was the point from which Caesar (among his other gigantic schemes) proposed to divert the course of the Tiber, so as to carry it further from the city (Cic. *ad Att.* xiii. 33): and again, the emperor Gallienus is said to have proposed to extend the Flaminian portico as far as the Milvian Bridge. (Treb. Poll. *Gallien.* 18.) In the reign of Nero the neighbourhood of the bridge was occupied by low taverns, which were much resorted to for purposes of debauchery. (Tac. *Ann.* xiii. 47.) Its proximity to Rome, to which it was the principal approach from the N., rendered the Milvian Bridge a point of importance during civil wars. Hence it is repeatedly mentioned by Tacitus during those which followed the death of Nero (Tac. *Hist.* i. 87, ii. 89, iii. 82): and again, in A. D. 193, it was there that Didius Julianus was defeated by Severus (Eutrop. viii. 17; Vict. *Caes.* 19). At a later period, also, it witnessed the defeat of Maxentius by Constantine (A. D. 312), when the usurper himself perished in the Tiber. (Vict. *Caes.* 40; Eutrop. x. 4; Zosim. ii. 16.) Its military importance was recognised also in the Gothic Wars, when it was occupied by Vitiges during the siege of Rome, in A. D. 537; and again, in 547, when Totila destroyed all the other bridges in the neighbourhood of Rome, he spared the Milvian alone. (Procop. *B. G.* i. 19, iii. 24.) The present bridge is in great part of modern construction, but the foundations and principal piers are ancient. [E. H. B.]

PONS MOSAE, in northern Gallia, is mentioned by Tacitus (*Hist.* iv. 66), but there is nothing said to show where this bridge was. A Roman road ran from Aduatuca (*Tongern*) across the Mosa (*Maas*) past Juliacum (*Juliers*) to Colonia (*Cologne*). It is very probable that the Pons Mosae was on this route, and that it was at *Maastricht*. The termination *tricht* is a corruption of the Roman word Trajectum. [TRAJECTUM.] [G. L.]

PONS NA'RTIAE. [GALLAECIA, p. 934, b.]

PONS NE'RVIAE. [GALLAECIA, p. 934, b.]

PONS NOMENTA'NUS. [NOMENTUM.]

PONS SALA'RIUS (*Ponte Salara*), a bridge on the Via Salaria where that highroad crossed the Anio (*Teverone*) about 2½ miles from Rome. From its position this is certainly the bridge meant by Livy under the name of Pons Aniensis, on which the single combat of Manlius Torquatus with the Gaul is described as taking place. (Liv. vii. 9.) The name is not again mentioned in history, but we learn from an inscription still remaining that the present bridge was constructed by Narses, in the room of the more ancient one which had been destroyed by Totila in A. D. 547, when he broke up the siege of Rome and withdrew to Tibur. (Procop. *B. G.* iii. 24; Nibby, *Dintorni*, vol. ii. p. 594.) [E. H. B.]

PONS SARAVI, a bridge over the Saravus (*Sarre*) in Gallia on the road from Divodurum (*Metz*) to Argentoratum (*Strassburg*). The Table marks 10 from Decem-pagi (*Dieuze*) to Tabernae (*Saverne*). Though the distances are not quite correct, it is clear that *Saarburg* on the *Sarre* must be the Pons Saravi; and it cannot be *Saarbrück* on the *Saar*, for *Saarbrück* is more than 30 miles north of *Saarburg*, and quite out of the way. This is an instance in which a hasty conclusion has been derived solely from the sameness of name. [G. L.]

PONS SCALDIS, or bridge over the *Schelde* in North Gallia, is placed both by the Table and the Antonine Itin. on the road from Turnacum (*Tournai*) to Bagacum (*Bavai*). There is a place on the *Schelde* named *Escaut-pont* between *Valenciennes* and *Condé* which may represent the Pons. [G. L.]

PONS SERVI'LII. [ILLYRICUM, Vol. II. p. 36, b.]

PONS TILURI, a station on the road from Sirmium to Salona, in the interior of Dalmatia. (*Itin Anton.*; Tilurium, *Peut. Tab.*; Geogr. Rav. iv. 16.) It may be identified with the passage of the river *Cettina* or *Tsettina* (Tilurus), at *Trigl*, with the opposite height of *Gardun*, where there are vestiges of a Roman town, which was probably the colony of AEQUUM (Αἰκοῦον κόλ., Ptol. ii. 16 (17). § 11; *Itin. Anton.*; *Peut. Tab.*; Orelli, *Inscr.* 502), where an inscription has been found commemorating the restoration of the bridge under the name of PONS HIPPI,—a Graecised form of the Latin name of the town, which was sometimes spelt as Equum. (Wilkinson, *Dalmatia*, vol. i. p. 238; Neigebaur, *Die Sud-Slaven*, p. 178.) [E. B. J.]

PONS UCASI, a town of Thrace, near the Dacian border. (*Itin. Ant.* p. 567.) [T. H. D.]

PONS ZITHA, a station on the Roman road running along the coast-line of Syrtica, and a municipium. (*Itin. Anton.*; Geogr. Rav.) In the Peutinger Table it is wrongly called Liha. Barth (*Wanderungen*, p. 263) has fixed its site at the promontory opposite to Meninx, where he found remains of a stone bridge or mole connecting the mainland with the island of the Lotophagi. [E.B.J.]

PONTEM, AD, a town of Britain, on the road from Londinium to Lindum (*Itin. Ant.* p. 477), identified by Camden (p. 560) with *Paunton* on the *Witham*, in *Lincolnshire*, where a great many Roman coins and antiquities have been discovered. Others take it to have been *Farndon*, near *Southwell*, in *Nottinghamshire*. [T. H. D.]

PONTES, in North Gallia, is placed in the Ant. Itin. on a road from Samarobriva (*Amiens*) to Gesoriacum (*Boulogne*): it is 36 M. P. from Samarobriva to Pontes, and 39 M. P. from Pontes to Gesoriacum. The Table, which marks a road between Samarobriva and Gesoriacum, does not place Pontes on it, but it has another place, named Duroicoregum, supposed to be *Douriers* on the *Authie*. D'Anville concludes that Pontes is *Ponches* on the *Authie*, at which place we arrive by following the traces of the old road which still exists under the name of *Chaussée de Brunéhaut*. [G. L.]

PONTES, a Roman station in the territory of the Atrebates, seated on the *Thames*, on the road from Calleva (*Silchester*) to Londinium. (*Itin. Ant.* p. 478). It was at or near *Old Windsor*. [T. H. D.]

PONTES TESSE'NII (*Diessen*), a place in

Vindelicia, on the road from Amber to Parthanum. (*It. Ant.* p. 275; comp. Muchar, *Noricum*, i. p. 284.) [L. S.]

PONTIA or PO'NTIAE (Πουτία: *Ponza*), an island in the Tyrrhenian sea, situated off the coast of Italy, nearly opposite to the Circeian promontory. It is the most considerable of a group of three small islands, now collectively known as the *Isole di Ponza;* the ancient names of which were, PALMARIA, now *Palmaruola*, the most westerly of the three, Pontia in the centre, and SINONIA (*Zannone*) to the NE. (Plin. iii. 6. s. 12; Mel. ii. 7. § 18.) They are all of volcanic origin, like the Pithecusae (Aenaria and Proclyta), nearer the coast of Campania, and the island of Pandataria (now called *Vandotena*), about midway between the two groups. Strabo places Pontia about 250 stadia from the mainland (v. p. 233), which is nearly about the truth, if reckoned (as he does) from the coast near Caieta; but the distance from the Circeian promontory does not exceed 16 geog. miles or 160 stadia. We have no account of Pontia previous to the settlement of a Roman colony there in B.C. 313, except that it had been already inhabited by the Volscians. (Liv. ix. 28; Diodor. xix. 101.) The colonisation of an island at this distance from the mainland offers a complete anomaly in the Roman system of settlements, of which we have no explanation; and this is the more remarkable, because it was not, like most of the maritime colonies, a "colonia maritima civium," but was a Colonia Latina. (Liv. xxvii. 10.) Its insular situation preserved it from the ravages of war, and hence it was one of the eighteen which during the most trying period of the Second Punic War displayed its zeal and fidelity to the Roman senate, when twelve of the Latin colonies had set a contrary example. (*Ibid.*) Strabo speaks of it as in his time a well peopled island (v. p. 233). Under the Roman Empire it became, as well as the neighbouring Pandataria, a common place of confinement for state prisoners. Among others, it was here that Nero, the eldest son of Germanicus, was put to death by order of Tiberius. (Suet. *Tib.* 54, *Cal.* 15.)

The island of *Ponza* is about 5 miles long, but very narrow, and indented by irregular bays, so that in some places it is only a few hundred yards across. The two minor islands of the group, *Palmaruola* and *Zannone*, are at the present day uninhabited. Varro notices Palmaria and Pontia, as well as Pandataria, as frequented by great flocks of turtle doves and quails, which halted there on their annual migrations to and from the coast of Italy. (Varr. *R. R.* iii. 5. § 7.) [E. H. B.]

PO'NTIAE (Πόντιαι νῆσοι, Scyl. p. 46), three islands off the coast of the Greater Syrtis. Ptolemy (iv. 3. § 36; comp. *Stadiasm.* §§ 72—75) calls these Misynus, Pontia, and Gaea. They may be identified with the reefs of *Ghára*. (Beechey, *Expedition to the N. Coast of Africa*, p. 238, App. p. x.; Smyth, *Mediterranean*, p. 455.) [E. B. J.]

PONTI'NUS. [ARGOS, p. 201, a.]

PONTUS (Πόντος), a large country in the north-east of Asia Minor, which derived its name from its being on the coast of the Pontus Euxinus, extending from the frontiers of Colchis in the east, to the river Halys in the west. In the earlier times the country does not appear to have borne any general appellation, but the various parts were designated by names derived from the different tribes by which they were inhabited. Xenophon (*Anab.* v. 6. § 15) is the first ancient author who uses Pontus as the name of the country. Pontus formed a long and narrow tract of coast country from the river Phasis to the Halys, but in the western part it extended somewhat further south or inland. When its limits were finally fixed, it bordered in the west on Paphlagonia, where the Halys formed the boundary; in the South on Galatia, Cappadocia, and Armenia Minor, the Antitaurus and Mount Paryadres being the boundaries; and in the east on Colchis and Armenia, from which it was separated by the river Phasis. Pontus thus embraced the modern pashaliks of *Trebizond* and *Siwas*. Although the country was surrounded by lofty mountains, which also sent their ramifications into Pontus itself, the plains on the coast, and especially the western parts, were extremely fertile (Strab. xii. p. 548), and produced excellent fruit, such as cherries, apples, pears, various kinds of grain, olives, timber, aconite, &c. (Strab. xii. p. 545, &c.; Theophrast. *Hist. Plant.* iv. 5, viii. 4, &c., ix. 16, xix. 17; Plin. xiv. 19.) The country abounded in game (Strab. xii. p. 548), and among the animals bees are especially mentioned, and honey and wax formed important articles of commerce. (Xenoph. *Anab.* iv. 8. §§ 16, 20; Dioscor. ii. 103; Plin. xxi. 45; Strab. iii. p. 163.) The mineral wealth of the country consisted chiefly in iron (Xenoph. *Anab.* v. 4. § 1; Strab. xii. p. 549; Steph. B. *s. v.* Χάλυϐες; Pliny vii. 57) and salt. The chief mountains of Pontus are the PARYADRES, and on the east of it the SCOEDISES, two ranges of Antitaurus, which they connect with Mount Caucasus. The Paryadres sends two branches, LITHRUS and OPHLIMUS, to the north, which form the eastern boundary of the plain of Phanaroea. Another mountain which terminates in a promontory 100 stadia to the west of Trapezus was called the Oros Hieron (Anonym. *Peripl.* p. 13; Apollon. Rhod. ii. 1015, with Schol.), and Teches is a mountain mentioned in the south-east of Trapezus. The promontories formed by these mountains, if we proceed from west to east, are: the Heracleium, Iasonium, and Zephyrium. These projecting headlands form the bays of Amisus and Cotyora. The mountains in the south contain the sources of numerous streams and rivers, such as the Halys, Lycastus, Chadisius, Iris, Scylax, Lycus, Thermodon, Beris, Thoaris, Oenius, Phigamus, Sidenus, Genethes, Melanthius, Pharmathenus, Hyssus, Ophis, Ascurus, Adienus, Zagatis, Prytanis, Pyxites, Archabis, Apsarus, Acampis, Bathys, Acinasis, Isis, Mogrus, and the Phasis. The only lake in Pontus noticed by the ancients is the Stiphane Palus, in the west, north of the river Scylax.

Pontus was inhabited by a considerable number of different tribes, whose ethnological relations are either entirely unknown or extremely obscure. The most important among them, if we proceed from west to east, are: the LEUCOSYRI, TIBARENI, CHALYBES, MOSYNOECI, HEPTACOMETAE, DRILAE, BECHIRES, BYZERES, COLCHI, MACRONES, MARES, TAOCHI, and PHASIANI. Some of these tribes were wild and savage to the last degree, especially those of the interior; but on the coast Greek colonies continued to be established ever since the middle of the 7th century B.C., and rose to great power and prosperity, spreading Greek culture and civilisation around them.

As to the history of the country, tradition stated that it had been conquered by Ninus, the founder of the Assyrian empire (Diod. ii. 2); after the time of Cyrus the Great it certainly was, at least nominally, under the dominion of Persia (Herod. iii. 94, vii. 77, &c.), and was governed by hereditary satraps belonging to the royal family of Persia. In the time of Xenophon, the tribes of Pontus governed by native chiefs seem to have still enjoyed a high degree of independence. But in B. C. 363, in the reign of Artaxerxes II., Ariobarzanes subdued several of the Pontian tribes, and thereby laid the foundation of an independent kingdom in those parts. (Diod. xv. 90.) He was succeeded in B. C. 337 by Mithridates II., who reigned till B. C. 302, and who, by skilfully availing himself of the circumstances of the times during the struggles among the successors of Alexander, considerably enlarged his kingdom. After him the throne was occupied by Mithridates III., from B. C. 302 to 266; Ariobarzanes III., from B. C. 266 probably till 240. The chronology of this and the following kings, Mithridates IV., Pharnaces I., and Mithridates V., is very uncertain. Under Mithridates VI., from B. C. 120 to 63, the kingdom of Pontus attained the height of its extent and power, but his wars with the Romans led to its subjugation and dismemberment. Pompey, the conqueror of Mithridates, in B. C. 65 annexed the western part of Pontus as far as Ischicopolis and the frontiers of Cappadocia to Bithynia (Dion Cass. xlii. 45; Strab. xii. pp. 541, 543; Vell. Pat. ii. 38; Liv. *Epit.* 102), and gave away the remaining parts to some of the chiefs or princes in the adjoining countries. A portion of the country between the Iris and Halys was given to the Galatian Deiotarus, which was henceforth called Pontus Galaticus (Strab. xii. p. 547; Dion Cass. xli. 63, xlii. 45; Ptol. v. 6. §§ 3, 9.) The Colchians and other tribes in the south-east of the Euxine received a king of their own in the person of Aristarchus. (Appian, *Mithrid.* 114; Eutrop. vi. 14.) Pharnaces II., the treacherous son of Mithridates, received the Crimea and some adjoining districts as an independent kingdom under the name of Bosporus (Appian, *Mithrid.* 110, &c.); and the central part, from the Iris to Pharnacia, was subsequently given by M. Antonius to Polemon, the son of Pharnaces, and was henceforth designated by the name of Pontus Polemoniacus (Ptol. v. 6. §§ 4, 10; Eutrop. vii. 9; Aurel. Vict. *de Caes.* 15), which it retained afterwards, even when it had become incorporated with the Roman empire. The eastern part, which had likewise been ceded to Polemon, was transferred by his widow Pythodoris to king Archelaus of Cappadocia, who married her, and was thenceforth called Pontus Cappadocius. In Pontus Polemoniacus, Pythodoris was succeeded by her son Polemon II., who resigned his kingdom into the hands of the emperor Nero (Suet. *Ner.* 18; Eutrop. vii. 14). Pontus was then made a Roman province, A. D. 63, under the name of Pontus Polemoniacus, the administration of which was sometimes combined with that of Galatia. In the new arrangements under Constantine, the province was again divided into two parts; the south-western one, which had borne the name of Pontus Galaticus, was called Helenopontus, in honour of the emperor's mother Helena; and the eastern portion, to which Pontus Cappadocius was added, retained the name of Pontus Polemoniacus. (*Novell.* xxviii. 1; Hierocl. p. 702.) Besides these provincial divisions, there also exist a number of names of smaller separate districts, such as GAZELONITIS, SARAMENE, THEMISCYRA, SIDENE; and in the interior PHAZEMONITIS, PIMOLISENE, DIACOPENE, CHILIOCOME, DAXIMONITIS, ZELETIS, XIMENE, and MEGALOPOLITIS. These, as well as the most important towns, AMISUS, POLEMONIUM, COTYORA, PHARNACIA, CERASUS, TRAPEZUS, APSARUS, CABIRA, GAZIURA, ZELA, COMANA PONTICA, NEOCAESAREIA, SEBASTIA, THEMISCYRA, PHAZEMON &c., are described in separate articles. [L. S.]

PONTUS EUXINUS. [EUXINUS PONTUS.]

POPULI or POPOLI, a small place in the west of Pannonia, on the road from Jovia to Aquaviva, south of the river Dravus. (*It. Hieros.* p. 561; Geogr. Rav. iv. 19; *Tab. Peuting.*) [L. S.]

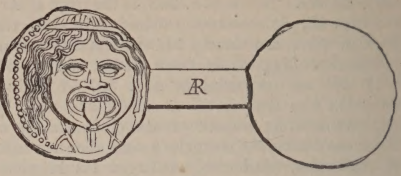
POPULO'NIUM or POPULO'NIA (Ποπλώνιον: *Eth.* Populoniensis: *Populonia*), an ancient city of Etruria, situated on the sea-coast, nearly opposite the island of Ilva (*Elba*), and about 5 miles N. of the modern city of *Piombino.* It stood on a lofty hill, rising abruptly from the sea, and forming the northern extremity of the detached and almost insulated promontory, the southern end of which is occupied by the modern town of *Piombino.* This promontory (the Ποπλώνιον ἄκρον of Ptolemy) is separated from the hills in the interior by a strip of flat marshy ground, about 5 miles in width, which in ancient times was occupied in great measure by lagunes or *paduli;* so that its position is nearly analogous to that of the still more striking *Monte Argentaro.* The Maritime Itinerary places it 30 miles S. of the Vada Volaterrana, which is just about the truth (*Itin. Marit.* p. 501). Strabo says it was the only one of the ancient Etruscan cities which was situated on the sea-shore (Strab. v. p. 223), and the remark is repeated by Pliny; thus apparently excluding Cosa as well as Pyrgi and other smaller places from that designation. It is probable at least that Populonium was the most considerable of the maritime cities of Etruria; but there are no grounds for regarding it as one of the Twelve Cities of the League, or as ever rivalling in importance the great cities of the interior. Virgil indeed represents it as one of the Etruscan cities which sent forces to the assistance of Aeneas (*Aen.* x. 172), a statement that seems to prove his belief in its antiquity; but other accounts represented it as a colony of Volaterrae, and therefore of comparatively recent date. Servius tells us that it was first founded by the Corsicans, from whom it was afterwards wrested by the Volaterrans; and distinctly represents it as of later date than the twelve chief cities of Etruria. (Serv. *ad Aen. l. c.*) It probably derived its chief prosperity from its connection with the neighbouring island of Ilva, the iron produced in the latter being all conveyed to Populonium to be smelted, and thence exported to other regions. (Strab. *l. c.*; Pseud. Arist. *de Mirab.* 95; Varr. *ap Serv. ad Aen.* x. 174.) Hence, in B. C. 205, when Scipio was fitting out his fleet for Africa, and the Etruscan cities came forward with their voluntary contributions, the Populonians undertook to supply him with iron. (Liv. xxviii. 45.) This is the first occasion on which the name is mentioned in history; a few years later (B. C. 202) we are told that the consul Claudius Nero, on his voyage to Sardinia, took refuge with his fleet in the port of Populonium from the violence of a storm. (Id. xxx. 39). No further mention of it occurs in history; but we learn from Strabo that it sustained a siege from the forces of Sulla at the same time with Volaterrae, and it appears to have never recovered the blow it then received; for in the time of that geographer the city itself was almost desolate, only the temples and a few houses remaining. The port, however, was still frequented, and a town had grown up around it at the foot of the hill. (Strab. v. p. 233.) Its name is still mentioned as an existing town by all the other geographers, and Ptolemy especially notices the city as well as promontory of Populonium (Mel. ii. 4. § 9; Plin. iii. 5. s. 8; Ptol. iii. 1. § 4); but this is the last evidence of its existence; and before the close of the Western Empire it had fallen into complete decay. It is described by Rutilius at the beginning of the fifth century as entirely desolate, nothing remaining but fragments of its massive walls and the fallen ruins of other edifices. Gregory the Great also describes it towards the close of the sixth century as in a state of complete decay, though retaining an episcopal see; but at a later period of the middle ages a feudal castle was erected on the site, which, with the few adjacent houses, still bears the name of *Populonia*, and is a conspicuous object from a distance. (Rutil. *Itin.* i. 401—414; Gregor. *Ep. ap. Cluver. Ital.* p. 514.)

The only Etruscan remains now existing at Populonium (with the exception of a few tombs of no interest) are those of the ancient walls, which may be traced in fragments all round the brow of the hill, throughout the entire circuit of the city. This did not exceed a mile and a half in circumference; it was of an irregular form, adapted to the requirements of the ground. The walls are constructed of rude masses of stone, arranged, like those of *Volterra*, in horizontal layers, but with little regularity; they are not, however, nearly so gigantic in character as those of *Volterra*, *Fiesole*, or *Cortona*. Within the circuit of the walls are to be seen some vaulted chambers, six in a row (which have been erroneously called an amphitheatre), a mosaic pavement, and some reservoirs of water, all unquestionably of Roman date. (Dennis's *Etruria*, vol. ii. p. 236—238.)

On the highest point of the hill, in the days of Rutilius, stood a lonely watch-tower, serving at the same time as a beacon for ships. (Rutil. *Itin.* i. 407.) It was from this point that, according to Strabo, the view comprised not only Corsica (which is visible from many points of the mainland), but Sardinia also. (Strab. *l. c.*) But this last assertion, though it has been repeated by many writers, is certainly erroneous, as, even if the distance were not too great, the nearer mountains of *Elba* would effectually conceal those of Sardinia from the view. (Dennis, vol. ii. p. 239.)

We learn from the Tabula that there were hot springs in the territory of Populonium, which had given rise to a bathing-place called the Aquae Populoniae (*Tab. Peut.*). These were evidently the same now known as *Le Caldane*, at the foot of *Campiglia*, about 6 miles from Populonium, which have been identified by some writers with the "aquae calidae ad Vetulonios" mentioned by Pliny (ii. 10. s. 106); but there is no authority for placing Vetulonia in this neighbourhood. (Dennis, vol. ii. p. 225.) [Vetulonia.]

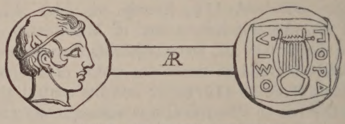
Populonium was the only city of Etruria which had a silver coinage of its own, of a very peculiar style, the reverse being generally quite plain, without type or legend, and not incuse or indented, as on the earliest Greek coins. The ordinary type is a Gorgon's head or mask, similar to that on many Etruscan monuments. The copper coins give the Etruscan name of the city "Pupluna" at full—ΠΥΠΛΥΝΑ. It is not improbable (as suggested by Millingen) that the Populonians derived the art of coinage from the Phocaeans of Corsica; but there is certainly no ground for admitting the existence of a Phocaean colony at Populonium itself. (Millingen, *Numism. de l'Anc. Italie*, p. 163; Eckhel, *Num. Vet. Anecd.* pp. 10—18.) [E. H. B.]



COIN OF POPULONIUM.

PORCIFERA (*Polcevera*), a river of Liguria, flowing into the sea about 2 miles W. of Genua. The name is written Porcifera by Pliny (iii. 5. s. 7), the only one of the geographers who mentions it; but in a curious inscription found near *Genoa*, it is variously written PORCOBERA and PROCOBERA. [Genua.] [E. H. B.]

PORDOSELE'NE (Πορδοσελήνη: *Eth.* Πορδοσεληνίτης), the chief of the Hecatonnesi, a group of small islands lying between Lesbos and the coast of Asia. It contained a town of the same name (Scylax, p. 36, Hudson; Strab. xiii. p. 618; Steph. B. *s. v.*). Strabo says (*l. c.*) that some, in order to avoid the dirty allusion presented by this name, called it Poroselene (Ποροσελήνη), which is the form employed by Ptolemy (v. 2. § 5), Pliny (v. 31. s. 38), and Aelian (*N. An.* ii. 6). At a still later time the name was changed into Proselene, under which form the town appears as a bishop's see. (Hierocl. p. 686; *Concil. Chalced.* p. 530.)



COIN OF PORDOSELENE.

PORINAS. [Pheneus.]

POROSELE'NE. [Pordoselene.]

PORPHY'REON (Πορφυρέων: *Eth.* Πορφυρεώνιος, Πορφυρεωνίτης), a city of Phoenicia, mentioned by Scylax (p. 42, Hudson) between Berytus and Sidon, and marked in the Jerusalem Itinerary (where it is written Parphirion, p. 583, Wesseling) as 8 Roman miles N. of Berytus. Procopius calls it a village upon the coast. (*Hist. Arc.* c. 30, p. 164, Bonn.) It is mentioned by Polybius (v. 68), from whose narrative we learn that it was in the neighbourhood of Platanus. [Platanus.] Hence it seems to be correctly placed at the *Khân Neby Yûnas*, where Pococke relates (vol. ii. p. 432) that he saw some broken pillars, a Corinthian capital, and ruins on each side of a mountain torrent. In the side of the mountain, at the back of the *Khân*, there are extensive excavated tombs, evidently once belonging to an ancient city. The Crusaders regarded *Haifa* as the ancient Porphyreon; but there is no authority that a city of this name ever stood in the bay of *'Akka*. Justinian built a church of the Virgin at Porphyreon (Procop. *de Aedif.* v. 9, p. 328); and it was a place of sufficient importance to be made a bishopric under the metropolitan of Tyre. (Robinson, *Biblical Researches*, vol. iii. p. 432.)

PO'RPHYRIS. [Nisyrus.]

PORPHYRI'TES MONS (Πορφυρίτης ὄρος, Ptol. iv. 5. § 27), a long but not very lofty range of mountains which ran along the western shore of the Arabian Sea, nearly from lat. 26° to 27° N. Towards the sea its sides were abrupt, although occasionally scooped into serviceable harbours, e. g. the Portus Albus and Philoteras. On the land side it sloped more gradually, breaking, however, the eastern desert with numerous bluffs and ridges, and sending forth its spurs as far as Tentyra and Antaeopolis S. and N. respectively. [W. B. D.]

PO'RSULAE, another name for Maximinianopolis [Maximinianopolis.]

PORTA AUGUSTA (Πόρτα Αὐγοῦστα, Ptol. ii. 6. § 50), a town of the Vaccaei, in Hispania Tarraconensis; perhaps *Torquemada.* [T. H. D.]

PORTHMUS (Πόρθμος), a harbour in Euboea, belonging to Eretria, described by Demosthenes as opposite to Attica, is the modern *Porto Búfalo*, immediately opposite to Rhamnus, in the narrowest part of the Euboean channel, where the breadth is only two miles. It was destroyed by Philip, after expelling the Eretrians; but its advantageous position close to the coast of Attica gave it importance for many centuries afterwards. (Dem. *Phil.* iii. pp. 119, 125, iv. p. 133, *de Cor.* p. 248; Plin. iv. 12. s. 21; Hierocl. p. 645; Harpocrat. Phot. Suid. *s. v.* Πόρθμος; Leake, *Northern Greece*, vol. ii. p. 435.)

PORTUS ABUCINI, is mentioned in the Notitia of the Gallic provinces as a place in "Provincia Maxima Sequanorum." It appears to be *Port-sur-Saône.* The district about Port was once called Pagus Portisiorum, whence the modern name *Le Portois.* [G. L.]

PORTUS ACHAEORUM, a harbour in European Sarmatia, upon the coast of the Euxine, and upon the strip of land called the Dromos Achilleos. (Plin. iv. 12. s. 26.) [See Vol. I. p. 20, a.]

PORTUS AEMINES, on the south coast of Gallia, is mentioned in the Maritime Itin. It is supposed to be near the small island *Embies.* (Ukert, *Gallien*, p. 428.) [G. L.]

PORTUS AEPATIACI, is mentioned in the Notitia Imperii as being in Belgica Secunda: "Tribunus militum Nerviorum portu Aepatiaci." It is uncertain what place is meant. D'Anville (*Notice, &c.*) has an article on it. [G. L.]

PORTUS AGASUS. [Garganus.]

PORTUS ALBURNUS. [Alburnus Mons.]

PORTUS ARGOUS. [Ilva.]

PORTUS ARTABRORUM. [Artabrorum Portus.]

PORTUS AUGUSTI. [Ostia.]

PORTUS COSANUS. [Cosa.]

PORTUS DELPHINI (Plin. iii. 5. s. 7; Delphinis, *Itin. Ant.* p. 293), a small port on the coast of Liguria, still called *Porto Fino*, situated at the SE. extremity of a great mountain promontory, which projects into the sea between *Genoa* and *Sestri*, and forms one of the most striking natural features of this part of the Ligurian coast. [E. H. B.]

PORTUS ERICIS. [Luna.]

PORTUS GARNAE. [Garganus.]

PORTUS HANNIBA'LIS, a town on the S. coast of Lusitania, not far from Lacobriga (Mela, iii. 1; Isid. *Or.* xv. 9), near *Albor*, where there are traces of Punic ruins. (Florez, *Esp. S.* xiv. p. 211.) [T. H. D.]

PORTUS HERCULIS. [Cosa.]

PORTUS HERCULIS LIBURNI. [Pisae.]

PORTUS HERCULIS MONOECI. [Monoecus.]

PORTUS ITIUS. [Itius.]

PORTUS JULIUS. [Lucrinus Lacus.]

PORTUS LUNAE. [Luna.]

PORTUS MAGNUS. [Magnus Portus.]

PORTUS MAURITII. [Liguria, p. 187.]

PORTUS OLIVULA. [Nicaea.]

PORTUS PISANUS. [Pisae.]

PORTUS POMPONIANIS, of the Maritime Itin., seems to be one of the bays formed by the Pomponiana Peninsula, and either that on the east side or that on the west side of the peninsula of *Giens.* The name Pomponianis Portus seems to confirm D'Anville's opinion about Pomponiana [Pomponiana]. [G. L.]

PORTUS SYMBOLON. [Symbolon Portus.]

PORTUS TELAMONIS. [Telamo.]

PORTUS TRAJANI. [Ostia.]

PORTUS VENERIS (*Port Vendre*), on the south coast of France near the borders of Spain. The passage about Portus Veneris in Mela (ii. 5) is thus (ed. Is. Vossius): "Tum inter Pyrenaei promuntoria Portus Veneris insignis fano." The words "insignis fano" are a correction of Vossius without any authority, which he has substituted for the words of the best MS., "in sinu salso." *Port Vendre* is in France, near *Collioure*, a few miles south of the mouth of the *Tech.*

Ptolemy (ii. 10. § 2) fixes the boundary of Narbonensis at the promontory on which stood the Aphrodisium or temple of Venus. Pliny (iii. 3) in his description of Hispania Citerior, after mentioning Emporiae (*Ampurias*), says: "Flumen Tichis. Ab eo Pyrenaea Venus in latere promontorii altero xl. M." This river Tichis is the river which is near the site of Emporiae (*Ampurias*) in Spain. D'Anville concludes that the promontorium of Pliny is the Promontorium Pyrenaeum of the Table, the modern *Cap Creux*, which projects into the Mediterranean. This would be a fit place for the temple, for it was an ancient practice to build temples on bold headlands. But Pliny says "on the other," that is on the Gallic side of the promontorium; and the distance of xl. M. P. from the river of *Ampurias* brings us to the position of *Port Vendre.* Accordingly D'Anville concludes that the temple of Venus was near the port of Venus; and this would seem likely enough. This temple is apparently mentioned by Stephanus (*s. v.* Ἀφροδισιάς); and certainly by Strabo (iv. p. 178), who makes the coast of the Narbonensis extend from the *Var* to the temple of the Pyrenaean Venus, the boundary between Narbonensis and Iberia; but others, he adds, make the Tropaea Pompeii the boundary of Iberia and Celtica. The Tropaea Pompeii were in a pass of the Pyrenees not far from the coast. In this passage Strabo simply says that the temple of the Pyrenaean Venus was fixed as the boundary of Gallia and Hispania by some geographers, but this passage does not tell us where the temple is; and the distances which he gives in the same place (iv. p. 178) will not settle the question. But in another passage (iv. p. 181) he makes the Galaticus Sinus extend from a point 100 stadia from Massilia "to the Aphrodisium, the promontory of Pyrene." It is plain that his promontory of Pyrene is *Cap Creux*, for this is a marked natural limit of the Gallic bay on the west; and he also places the temple there. *Cap Creux* is a natural boundary between Gallia and Hispania, and we may conclude that it was the ancient coast boundary. We know that Cervaria, which is south of Portus Veneris and north of *Cap Creux*, is in Gallia [Cervaria]. It appears then that there is no authority for placing this temple of Venus at Portus Veneris except the passage of Pliny, which leads to this conclusion, if the distance xl. is right. The passage of Mela has been corrupted by Vossius. It is even doubtful if "inter Pyrenaei promuntoria" is the true reading. Some editions have "in Pyrenaei promuntorio," but if that reading is right, the promuntorium of Mela is not *Cap Creux*. [G. L.]

POSEIDO'NIUM, or POSI'DIUM (Ποσειδώνιον, Thuc. iv. 129; Posidium, Liv. xliv. 11), the SW. cape of Pallene, probably so called from a temple to Poseidon, which still retains its name vulgarly pronounced *Posídhi*. (Leake, *Northern Greece*, vol. iii. p. 156.) Müller (*Geog. Graec. Min.* vol. i. p. 52) identifies it with the Thrambeis of Scylax (p. 26; comp. Θεράμϐω, Herod. vii. 123; Θράμϐος: *Eth.* Θραμϐούσιος, Steph. B.; Lycophr. 1405), which Leake and Kiepert place near the Canastraeum Prom.; but as Scylax interposes Scione between them, Thrambeis corresponds better with *Posídhi*. [E. B. J.]

POSI'DIUM or POSEI'DIUM (Ποσείδιον), the name of several promontories sacred to Poseidon.

I. *In Europe.* 1. A promontory on the coast of Lucania, opposite to the little island of Leucosia, from which it is still called *Punta della Licosa*. [Leucosia.]

2 The SW. cape of Pallene in Macedonia, also called Poseidonium. [Poseidonium.]

3. A promontory in Chaonia in Epeirus, between Onchesmus and Buthrotum, opposite the NE. of Corcyra. (Strab. vii. p. 324; Ptol. iii. 14. § 4; Leake, *Northern Greece*, vol. i. p. 92.)

4. A promontory in Thessaly, in the district Phthiotis, described by Strabo as lying between the Maliac and Pagasaean gulfs, is the promontory closing the Pagasaean gulf on the S. It is called Zelasium by Livy, now *C. Stavros* (Strab. vii. p. 330, Fr. 32; Ptol. iii. 13. § 17; Liv. xxxi. 46; Leake, *Northern Greece*, vol. iv. p. 351).

POSI'DIUM or POSEI'DIUM (Ποσείδιον). II. *In Asia.* 1. The easternmost promontory of the island of Samos. (Strab. xiv. p. 637.)

2. A promontory on the eastern coast of the island of Chios (Strab. xiv. p. 644; Ptol. v. 2. § 30), now called *Cape Helene*.

3. A promontory of Bithynia, at the northern extremity of the bay of Cios or Myrleia, forming the termination of Mount Arganthonius, is now called *Cape Bozburun*, in the *Sea of Marmora*. (Ptol. v. 1. § 4; Marcian, p. 70; Scylax, p. 35, where it is called simply ἀκρωτήριον τοῦ Κιανοῦ κόλπου.)

4. A promontory on the coast of Cilicia, 7 stadia to the west of the town of Mandane, is now called *C. Kizliman*. (*Stadiasm. Mar. Magn.* § 175.)

5. A promontory on the south-west coast of Caria, south of Miletus, to the territory of which it belonged. It forms the northern extremity of the Iasian bay, and also contained a small town of the same name. (Polyb. xvi. 1; Strab. xiv. pp. 632, 651, 658; Plin. v. 31; Pomp. Mela, i. 17; *Stadiasm. Mar. Magn.* §§ 273, 275, 276.) Its modern name is *C. Baba* or *del Arbora*. [L. S.]

6. A promontory in Arabia, on the eastern side of the entrance of the gulf of Heroopolis, where was a grove of palm-trees, and an altar to Poseidon, which was erected by Ariston, whom one of the Ptolemies had sent to explore the Arabian gulf. This promontory is now called *Ras Mohammed*. (Artemid. *ap. Strab.* xvi. p. 776; Diod. iii. 42.) Strabo, or his copyist, erroneously says that it lies within the Aelanitic recess. (See the notes of Groskurd and Kramer.)

7. A promontory in Arabia, E. of the Straits of the Red Sea (*Bab-el-Mandeb*, Ptol. vi. 7. § 8), which must not be confounded with No. 6, as some modern writers have done.

8. A town on the coast of Syria, in the district Cassiotis, lying S. of Mt. Casius. There are still remains of this town at *Posseda*. (Strab. xvi. pp. 751, 753; Ptol. v. 15. § 3; Plin. v. 20. s. 18.)

POSIDONIA, POSIDONIATES SINUS. [Paestum.]

POSTU'MIA or POSTUMIA'NA CASTRA, a fortress in Hispania Baetica, seated on a hill near the river Salsum (Hirt. *B. Hisp.* 8); probably the modern *Salado*, between *Osuña* and *Antequera*. (Mariana, iii. 2; Florez, *Esp. S.* x. p. 150, xii. p. 14.) [T. H. D.]

PO'TAMI (Ποταμοί), a fort on the north-eastern part of the coast of Paphlagonia, with a harbour for small craft. According to Arrian (*Peripl. P. E* p. 15) it was 150 stadia to the NE. of Stephane, but according to others only 120. (Marcian, p. 72; Anonym. *Peripl. P. E.* p. 7, who places it 100 stadia to the SW. of Cape Syrias.) [L.S.]

POTA'MIA (Ποταμία), a district in the SW. of Paphlagonia mentioned by Strabo (xii. p. 562), but without defining its extent or limits. [L. S.]

PO'TAMUS, or PO'TAMI. [Attica, p. 331, b.]

PO'TANA (Πότανα, Agatharch. *de Mar. Erythr* § 104, ed Paris, 1855), a place mentioned by Agatharchides, which Alexander the Great founded at the mouth of the Indus. Diodorus calls it Πόταναι (iii. 46). It has been suspected, with some reason, that the name in both of these authors is an error for Pattala (the present *Tatta*), which is spoken of in similar terms by Arrian (*Anab.* v. 4, vi. 17, *Indic.* c. 2) and by Pliny (ii. 75). On the other hand, the name may readily be conceived as a Graecism for *Patan*, a common Indian word for a town or city. [V.]

POTE'NTIA. 1. (Ποτεντία: *Eth.* Potentinus: *Sta Maria a Potenza*), a town of Picenum, situated on the coast of the Adriatic, at the mouth of the river of the same name, still called the *Potenza*, and 18 miles S. of Ancona. We have no means of determining whether or not there was an ancient town on the spot previous to the Roman conquest of Picenum; but in B. C. 184 a Roman colony was settled there, at the same time with that at Pisaurum in Umbria. (Liv. xxxix. 44; Vell. Pat. i. 15. The older editions of Livy have Pollentia, but there seems no doubt that the true reading is Potentia.) It was, as well as the latter, a "colonia civium," but does not seem to have ever risen to a position of importance; and with the exception of an incidental notice in Cicero of an earthquake that occurred in its territory (Cic. *de Harusp. Resp.* 28), no mention of its name is found in history. It is, however, mentioned by all the geographers as one of the towns of Picenum, and at a later period its name is still found in the Itineraries. (Strab. v. p. 241; Mel. ii. 4. § 6; Plin. iii. 13. s. 18; Ptol. iii. 1. § 21; *Itin. Ant.* pp. 101, 313; *Tab. Peut.*) From the Liber Coloniarum we learn that it had received a fresh body of colonists, though it is uncertain at what period (*Lib. Colon.* pp 226, 257); but there is no evidence of its having retained the rank of a colony under the Roman Empire. (Zumpt, *de Col.* p. 336). It became an episcopal see in the early ages of Christianity; and the time of its decay or destruction seems to be unknown; but the site is now wholly deserted. Considerable remains of the ancient city were still visible in the time of Holstenius in the plain on the right bank of the *Potenza*, near its mouth; and the name is still retained by an ancient church and abbey called *Sta Maria a Potenza*, about a mile from the *Porto di Recanati*. (Holsten. *Not. ad Cluver.* p. 134.)

2. (Ποτεντία, Ptol.: *Eth.* Potentinus: *Potenza*), a city of the interior of Lucania, situated in the valley of the Casuentus or *Basiento*, not far from its source, and above 60 miles from the gulf of Tarentum. No mention of it occurs in history, and though it is noticed by Pliny, Ptolemy, and the Liber Coloniarum, among the municipal towns of Lucania, we have no indication of its superior importance. But from the numerous inscriptions discovered there, it is evident that it was, under the Roman empire, a flourishing municipal town, and must at that period have been one of the most considerable in Lucania, the towns of that province having for the most part fallen into great decay. The Itineraries give us two lines of road passing through Potentia, the one from Venusia southwards towards Grumentum and Nerulum, the other from Salernum and the valley of the Silarus, which appears to have been continued in the direction of Tarentum. (Plin. iii. 11. s. 15; Ptol. iii. 1. § 70; *Lib. Col.* p. 209; *Itin. Ant.* p. 104; *Tab. Peut.*; Mommsen *I. R. N.* pp. 23, 24.) The modern city of *Potenza* is the capital of the *Basilicata*, a province which comprises the greater part of the ancient Lucania: it does not occupy precisely the site of the ancient town, the remains of which are visible at a place called *La Murata*, in the valley below the modern city. (Romanelli, vol. i. p. 435.) [E. H. B.]

POTHEREUS, a river of Crete mentioned by Vitruvius (i. 4), is identified by some with the Catarrhactes of Ptolemy. [CATARRHACTES.]

POTIDAEA. [CASSANDREIA.]

POTIDA'NIA (Ποτιδανία: *Eth.* Ποτιδανιάτης), a town in Aetolia Epictetus, on the borders of Locris, and one day's march from Oeneōn. (Thuc. iii. 96; Liv. xxviii. 1; Steph. B. *s. v.*)

PO'TNIAE (Πότνιαι: *Eth.* Ποτνιεύς, fem. Ποτνιάς), a village of Boeotia, on the road from Thebes to Plataea, distant 10 stadia from the former city. It was in ruins in the time of Pausanias, and contained a grove sacred to Demeter and Cora (Proserpine). Potniae is celebrated in mythology as the residence of Glaucus, who was torn to pieces by his infuriated mares. (Xen. *Hell.* v. 4. § 51; Paus. ix. 8. §§ 1, 3; Steph. B. *s. v.*; Plin. xxv. 8. s. 53; Virg. *Georg.* iii. 268; Ov. *Ibis*, 557; *Dict. of Biogr.* art. GLAUCUS.) According to Strabo (p. 412) some authorities regarded Potniae as the Hypothebae of Homer (*Il.* ii. 505). Gell places Potniae in the neighbourhood of the modern village of *Taki*. (Gell, *Itinerary*, p. 110; comp. Leake, *Northern Greece*, vol. ii. p. 323.)

PRAASPA. [PHRAATA.]

PRA'CTIUS (Πράκτιος), a small river in the north of Troas, flowing from Mount Ida, and discharging itself into the Hellespont a little below Percote. (Hom. *Il.* ii. 835; Strab. xiii. p. 590; Arrian, *Anab.* i. 12. § 6.) Some identify it with the modern *Borgas*, and others with the *Muskakoi-Su*. [L. S.]

PRAENESTE (Πραίνεστος, Strab. Appian; Πραίνεστε, Dion Cass.: *Eth.* Πραινεστῖνος, or Πραινεστηνός, Praenestinus: *Palestrina*), one of the most ancient, as well as in early times one of the most powerful and important, of the cities of Latium. It was situated on a projecting point or spur of the Apennines, directly opposite to the Alban Hills, and nearly due E. of Rome, from which it was distant 23 miles. (Strab. v. p. 238; *Itin. Ant.* p. 302; Westphal, *Römische Kampagne*, p. 106.) Various mythical tales were current in ancient times as to its founder and origin. Of these, that adopted by Virgil ascribed its foundation to Caeculus, a reputed son of Vulcan (Virg. *Aen.* vii. 678); and this, we learn from Solinus, was the tradition preserved by the Praenestines themselves (Solin. 2. § 9). Another tradition, obviously of Greek origin, derived its name and foundation from Praenestus, a son of Latinus, the offspring of Ulysses and Circe (Steph. B. *s. v.*; Solin. *l. c.*). Strabo also calls it a Greek city, and tells us that it was previously called Πολυστέφανος (Strab. v. p. 238). Another form of the same name name is given by Pliny (iii. 5. s. 9), who tells us its original name was Stephane. And finally, as if to complete the series of contradictions, its name is found in the lists of the reputed colonies of Alba, the foundation of which is ascribed to Latinus Silvius (Vict. *Orig. Gent. Rom.* 17; Diod. vii. *ap. Euseb. Arm.* p. 185). But there seems no doubt that the earlier traditions were those which assigned it a more ancient and independent origin. The first mention of its name in history is in the list of the cities of the Latin League, as given by Dionysius, and there can be no doubt of its having formed an important member of that confederacy. (Dionys. v. 61.) But as early as B. C. 499, according to Livy, it quitted the cause of the confederates and joined the Romans, an event which that historian places just before the battle of Regillus. (Liv. ii. 19.) Whether its separation from the rest of the Latins was permanent or not, we have no information; but on the next occasion when the name of Praeneste occurs, it was still in alliance with Rome, and suffered in consequence from the ravages of the Aequians and Volscians, B. C. 462 (Liv. iii. 8). The capture of Rome by the Gauls seems, however, to have introduced a change in the relations of the two cities. Shortly after that event (B. C. 383) the Praenestines are mentioned as making hostile incursions into the territories of the Gabians and Labicans: the Romans at first treated this breach of faith with neglect, apparently from unwillingness to provoke so powerful an enemy; but the next year, the Praenestines having sent an army to the support of the revolted colonists of Velitrae, war was formally declared against them. The Praenestines now joined their former enemies the Volscians, and, in conjunction with them, took by storm the Roman colony of Satricum. (Liv. vi. 21, 22.) The next year the Volscians were defeated in a great battle by Camillus, but no mention is made of the Praenestines as taking part in it. The following season, however (B. C. 380), they levied a large army, and taking advantage of the domestic dissensions at Rome, which impeded the levying of troops, they advanced to the very gates of the city. From thence they withdrew to the banks of the Allia, where they were attacked and defeated by T. Quintius Cincinnatus, who had been named in all haste dictator. So complete was their rout that they not only fled in confusion to the very gates of Praeneste, but

Cincinnatus, following up his advantage, reduced eight towns which were subject to Praeneste by force of arms, and compelled the city itself to submission (Liv. vi. 26—29). There can be little doubt that the statement of Livy which represents this as an unqualified surrender (deditio) is one of the exaggerations so common in the early Roman history, but the inscription noticed by him, which was placed by Cincinnatus under the statue of Jupiter Imperator, certainly seems to have claimed the capture of Praeneste itself as well as its dependent towns. (Fest. *s. v. Trientem.* p. 363.)

Yet the very next year the Praenestines were again in arms, and stimulated the other Latin cities against Rome. (Liv. vi. 30.) With this exception we hear no more of them for some time; but a notice which occurs in Diodorus that they concluded a truce with Rome in B. C. 351, shows that they were still acting an independent part, and kept aloof from the other Latins. (Diod. xvi. 45.) It is, however, certain that they took a prominent part in the great Latin War of B. C. 340. In the second year of that war they sent forces to the assistance of the Pedani, and, though defeated by the consul Aemilius, they continued the contest the next year together with the Tiburtines; and it was the final defeat of their combined forces by Camillus at Pedum (B. C. 338) that eventually terminated the struggle. (Liv. viii. 12—14.) In the peace which ensued, the Praenestines, as well as their neighbours of Tibur, were punished by the loss of a part of their territory, but in other respects their position remained unchanged: they did not, like the other cities of Latium, receive the Roman franchise, but continued to subsist as a nominally independent state, in alliance with the powerful republic. They furnished like the other "socii" their quota of troops on their own separate account, and the Praenestine auxiliaries are mentioned in several instances as forming a separate body. Even in the time of Polybius it was one of the places which retained the Jus Exilii, and could afford shelter to persons banished from Rome. (Pol. vi. 14.)

On the arrival of Pyrrhus in Italy the fidelity of the Praenestines seems to have been suspected, and the Romans compelled them to deliver hostages. (Zonar. viii. 3.) Shortly afterwards Praeneste was the point from whence that monarch turned back on his advance to Rome. There is no probability that he took the town. Eutropius says merely that he advanced *to* Praeneste; and the expression of Florus that he looked down upon Rome from the citadel of Praeneste is probably only a rhetorical flourish of that inaccurate writer. (Flor. ii. 18; Eutrop. ii. 12.) In the Second Punic War a body of Praenestine troops distinguished themselves by their gallant defence of Casilinum against Hannibal, and though ultimately compelled to surrender, they were rewarded for their valour and fidelity by the Roman senate, while the highest honours were paid them in their native city. (Liv. xxiii. 19, 20.) It is remarkable that they refused to accept the offer of the Roman franchise; and the Praenestines in general retained their independent position till the period of the Social War, when they received the Roman franchise together with the other allies. (Appian, *B. C.* i. 65.)

In the civil wars of Marius and Sulla, Praeneste bore an important part. It was occupied by Cinna when he was driven from Rome in B. C. 87 (Appian, *B. C.* i. 65) and appears to have continued in the hands of the Marian party till B. C. 82, when it afforded a shelter to the younger Marius with the remains of his army, after his defeat by Sulla at Sacriportus. The natural strength of the city had been greatly increased by new fortifications, so that Sulla abandoned all idea of reducing it by force of arms, and was content to draw lines of circumvallation round it, and trust to the slower process of a blockade, the command of which he entrusted to Lucretius Ofella, while he himself carried on operations in the field against the other leaders of the Marian party. Repeated attempts were made by these generals to relieve Praeneste, but without effect; and at length, after the great battle at the Colline Gate and the defeat of the Samnite general Pontius Telesinus, the inhabitants opened their gates to Ofella. Marius, despairing of safety, after a vain attempt to escape by a subterranean passage, put an end to his own life. (Appian, *B. C.* i. 87—94; Plut. *Mar.* 46, *Sull.* 28, 29, 32; Vell. Pat. ii. 26, 27; Liv. *Epit.* lxxxvii., lxxxviii.) The city itself was severely punished; all the citizens without distinction were put to the sword, and the town given up to plunder; its fortifications were dismantled, and a military colony settled by Sulla in possession of its territory. (Appian, *l. c.*; Lucan, ii. 194; Strab. v. p. 239; Flor. iii. 21.) The town seems to have been at this time transferred from the hill to the plain beneath, and the temple of Fortune with its appurtenances so extended and enlarged as to occupy a great part of the site of the ancient city. (Nibby, *Dintorni*, vol. ii. p. 481; but see Bormann, *Alt. Lat. Chorogr.* p. 207, note 429.)

But the citadel still remained, and the natural strength of the position rendered Praeneste always a place of importance as a stronghold. Hence, we find it mentioned as one of the points which Catiline was desirous to occupy, but which had been studiously guarded by Cicero (Cic. *in Cat.* i. 3); and at a later period L. Antonius retired thither in B. C. 41, on the first outbreak of his dispute with Octavian, and from thence endeavoured to dictate terms to his rival at Rome. Fulvia, the wife of M. Antonius took refuge there at the same time. (Appian, *B. C.* v. 21, 23, 29.) From this time we hear but little of Praeneste in history; it is probable from the terms in which it is spoken of both by Strabo and Appian, that it never recovered the blow inflicted on its prosperity by Sulla (Strab. *l. c.*; Appian, *B. C.* i. 94); but the new colony established at that time rose again into a flourishing and considerable town. Its proximity to Rome and its elevated and healthy situation made it a favourite resort of the Romans during the summer, and the poets of the first century of the Empire abound in allusions to it as a cool and pleasant place of suburban retirement. (Juv. iii. 190, xiv. 88; Martial, x. 30. 7; Stat. *Silv.* iv. 2. 15; Plin. *Ep.* v. 6. § 45; Flor. i. 11.) Among others it was much frequented by Augustus himself, and was a favourite place of retirement of Horace. (Suet. *Aug.* 72; Hor. *Carm.* iii. 4. 23, *Ep.* i. 2. 1.) Tiberius also recovered there from a dangerous attack of illness (Gell. *N. A.* xvi. 13); and Hadrian built a villa there, which, though not comparable to his celebrated villa at Tibur, was apparently on an extensive scale. It was there that the emperor M. Aurelius was residing when he lost his son Annius Verus, a child of seven years old. (Jul. Capit. *M. Ant.* 21.)

Praeneste appears to have always retained its colonial rank and condition. Cicero mentions it by the title of a Colonia (Cic. *in Cat.* i. 3); and though neither Pliny nor the Liber Coloniarum give it that appellation, its colonial dignity under the Empire is abundantly attested by numerous inscriptions. (Zumpt, *de Colon.* p. 254; *Lib. Colon.* p. 236; Orell. *Inscr.* 1831, 3051, &c.) A. Gellius indeed has a story that the Praenestines applied to Tiberius as a favour to be changed from a colony into a Municipium; but if their request was really granted, as he asserts, the change could have lasted for but a short time. (Gell. *N. A.* xvi. 13; Zumpt, *l. c.*)

We find scarcely any mention of Praeneste towards the decline of the Western Empire, nor does its name figure in the Gothic wars which followed: but it appears again under the Lombard kings, and bears a conspicuous part in the middle ages. At this period it was commonly known as the Civitas Praenestina, and it is this form of the name—which is already found in an inscription of A. D. 408 (Orell. *Inscr.* 105)—that has been gradually corrupted into its modern appellation of *Palestrina.*

The modern city is built almost entirely upon the site and gigantic substructions of the temple of Fortune, which, after its restoration and enlargement by Sulla, occupied the whole of the lower slope of the hill, the summit of which was crowned by the ancient citadel. This hill, which is of very considerable elevation (being not less than 2400 feet above the sea, and more than 1200 above its immediate base), projects like a great buttress or bastion from the angle of the Apennines towards the Alban Hills, so that it looks down upon and seems to command the whole of the *Campagna* around Rome. It is this position, combined with the great strength of the citadel arising from the elevation and steepness of the hill on which it stands, that rendered Praeneste a position of such importance. The site of the ancient citadel, on the summit of the hill, is now occupied by a castle of the middle ages called *Castel S. Pietro:* but a considerable part of the ancient walls still remains, constructed in a very massive style of polygonal blocks of limestone; and two irregular lines of wall of similar construction descend from thence to the lower town, which they evidently served to connect with the citadel above. The lower, or modern town, rises in a somewhat pyramidal manner on successive terraces, supported by walls or facings of polygonal masonry, nearly resembling that of the walls of the city. There can be no doubt that these successive stages or terraces at one time belonged to the temple of Fortune; but it is probable that they are of much older date than the time of Sulla, and previously formed part of the ancient city, the streets of which may have occupied these lines of terraces in the same manner as those of the modern town do at the present day. There are in all five successive terraces, the highest of which was crowned by the temple of Fortune properly so called,—a circular building with a vaulted roof, the ruins of which remained till the end of the 13th century, when they were destroyed by Pope Boniface VIII. Below this was a hemicycle, or semicircular building, with a portico, the plan of which may be still traced; and on one of the inferior terraces there still remains a mosaic, celebrated as one of the most perfect and interesting in existence. Various attempts have been made to restore the plan and elevation of the temple, an edifice wholly unlike any other of its kind; but they are all to a great extent conjectural. A detailed account of the existing remains, and of all that can be traced of the plan and arrangement, will be found in Nibby. (*Dintorni*, vol. ii. p. 494—510.)

The celebrity of the shrine or sanctuary of Fortune at Praeneste is attested by many ancient writers (Ovid, *Fast.* vi. 61; Sil. Ital. viii. 366; Lucan, ii. 194; Strab. v. p. 238), and there is no doubt that it derived its origin from an early period. Cicero, who speaks of the temple in his time as one of great antiquity as well as splendour, gives us a legend derived from the records of the Praenestines concerning its foundation, and the institution of the oracle known as the Sortes Praenestinae, which was closely associated with the worship of Fortune. (Cic. *de Div.* ii. 41.) So celebrated was this mode of divination that not only Romans of distinction, but even foreign potentates, are mentioned as consulting them (Val. Max. i. 3. § 1; Liv. xlv. 44; Propert. iii. 24. 3); and though Cicero treats them with contempt, as in his day obtaining credit only with the vulgar, we are told by Suetonius that Tiberius was deterred by religious scruples from interfering with them, and Domitian consulted them every year. Alexander Severus also appears, on one occasion at least, to have done the same. (Suet. *Tib.* 63, *Domit.* 15; Lamprid. *Alex. Sev.* 4.) Numerous inscriptions also prove that they continued to be frequently consulted till a late period of the Empire, and it was not till after the establishment of Christianity that the custom fell altogether into disuse. (Inscr. *ap.* Bormann, pp. 212, 213; Orelli, *Inscr.* 1756—1759.) The Praenestine goddess seems to have been specially known by the name of Fortuna Primigenia, and her worship was closely associated with that of the infant Jupiter. (Cic. *de Div. l. c.*; Inscr. *ut sup.*) Another title under which Jupiter was specially worshipped at Praeneste was that of Jupiter Imperator, and the statue of the deity at Rome which bore that appellation was considered to have been brought from Praeneste (Liv. vi. 29).

The other ancient remains which have been discovered at *Palestrina* belong to the later city or the colony of Sulla, and are situated in the plain at some distance from the foot of the hill. Among these are the extensive ruins of the villa or palace of the emperors, which appears to have been built by Hadrian about A. D. 134. They resemble much in their general style those of his villa at *Tivoli*, but are much inferior in preservation as well as in extent. Near them is an old church still called *Sta Maria della Villa.*

It was not far from this spot that were discovered in 1773 the fragments of a Roman calendar, supposed to be the same which was arranged by the grammarian Verrius Flaccus, and set up by him in the forum of Praeneste. (Suet. *Gramm.* 17.) They are commonly called the Fasti Praenestini, and have been repeatedly published, first by Foggini (fol. Romae, 1779), with an elaborate commentary; and again as an appendix to the edition of Suetonius by Wolf (4 vols. 8vo. Lips. 1802); also in Orelli (*Inscr.* vol. ii. p. 379, &c.). Notwithstanding this evidence, it is improbable that the forum of Praeneste was so far from the foot of the hill, and its site is more probably indicated by the discovery of a number of pedestals with honorary inscriptions, at a spot near the SW. angle of the modern city. These inscriptions range over a period from the reign of Tiberius to the fifth century, thus tending to prove the continued importance of Praeneste throughout the period of the Roman Empire. (Nibby, vol. ii. pp. 513—515; Foggini, *l. c.* pp. v.—viii.) Other inscriptions mention the existence of a theatre and an amphitheatre, a portico and curia, and a spoliarium; but no remains of any of these edifices can be traced. (Gruter, *Inscr.* p. 132; Orelli, *Inscr.* 2532; Bormann, note 434.)

The celebrated grammarian Verrius Flaccus, already mentioned, was probably a native of Praeneste, as was also the well-known author Aelianus, who, though he wrote in Greek, was a Roman citizen by birth. (Suid. *s. v.* Αἰλιανός). The family of the Anicii also, so illustrious under the Empire, seems to have derived its origin from Praeneste, as a Q. Anicius is mentioned by Pliny as a magistrate of that city as early as B. C. 304. (Plin. xxxiii. 1. s. 6.) It is probable also that in Livy (xxiii. 19) we should read M. Anicius for Manicius. It is remarkable that the Praenestines appear to have had certain dialectic peculiarities which distinguished them from the other Latins; these are more than once alluded to by Plautus, as well as by later grammarians. (Plaut. *Trinum.* iii. 1. 8, *Truc.* iii. 2. 23; Quintil. *Inst.* i. 5. § 56; Fest. *s. v. Nephrendis*, Id. *s. v. Tongere.*)

The territory of Praeneste was noted for the excellence of its nuts, which are noticed by Cato. (*R. R.* 8, 143; Plin. xvii. 13. s. 21; Naevius, *ap. Macrob. Sat.* iii. 18). Hence the Praenestines themselves seem to have been nicknamed Nuculae; though another explanation of the term is given by Festus, who derives it from the walnuts (nuces) with which the Praenestine garrison of Casilinum is said to have been fed. (Cic. *de Or.* ii. 62; Fest. *s.v. Nuculae.*) Pliny also mentions the roses of Praeneste as among the most celebrated in Italy; and its wine is noticed by Athenaeus, though it was apparently not one of the choicest kinds. (Plin. xxi. 4. s. 10; Athen. i. p. 26, f.)

It is evident from the narrative of Livy (vi. 29) that Praeneste in the days of its independence, like Tibur, had a considerable territory, with at least eight smaller towns as its dependencies; but the names of none of these are preserved to us, and we are wholly unable to fix the limits of its territory.

The name of Via Praenestina was given to the road which, proceeding from Rome through Gabii direct to Praeneste, from thence rejoined the Via Latina at the station near Anagnia. It will be considered in detail in the article VIA PRAENESTINA. [E. H. B.]

PRAE'NETUS (Πραίνετος), a town on the coast of Bithynia, on the north side of Mount Arganthonius, and at the southern entrance of the Sinus Astacenus. It was situated 28 Roman miles to the north-west of Nicaea; and Stephanus B., who calls it Πρόνεκτος, states that it was founded by the Phoenicians. If this be true, it would be a very ancient place, which can scarcely be conceived, as it is mentioned only by very late writers. (Pallad. *Vit. Chrys.* p. 75; Socrat. vi. 16; Hierocl. p. 691, where it is called Prinetus; *Tab. Peuting.*, where it is written Pronetios.) According to Cedrenus (p. 457), it was destroyed by an earthquake. Its site seems to answer to that of *Debrende.* [L. S.]

PRAESI'DIUM, the name of several fortified places established by the Romans.

1. In Lusitania, on the *Douro.* (*Itin. Ant.* p. 428.)

2. In Baetica, on the road from the mouth of the Anas to Emerita (*Ib.* 431); thought by some to be *S. Lucar de Guadiana.*

3. In Gallaecia, not far from the *Douro.* (*Ib.* 422.)

4. In Britannia Romana, in the territory of the Cornavii (*Not. Imp.*), supposed to be *Warwick.* (Camden, p. 602.) [T. H. D.]

PRAESI'DIUM, a military post on the Greater Syrtis, between Tagulae or Tugulae (*Kasr-el-Atech*) and Ad Turrem. (*Peut. Tab.*) The result of Barth's (*Wanderungen*, pp. 372—377) laborious researches upon the ancient topography of the Great Syrtis, is to place this station at *Jehudîa*, where there are remains of antiquity. [E. B. J.]

PRAESIDIUM. [TARICHIAE.]

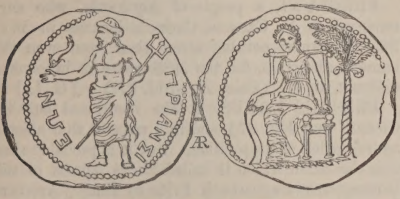
PRAESI'DIUM POMPEII. [POMPEII PRAESIDIUM.]

PRAESII. [PRASIACA.]

PRAESTI (Curt. ix. 8. § 11), a people of the *Panjáb*, who were conquered by Alexander the Great. Their king is stated by Curtius to have been named Oxycanus. He would seem to have been the same ruler who is called by Strabo Porticanus (xv. p. 701). His name, however, occurs in Arrian. (*Anab.* vi. 16.) As Curtius calls the Praesti a purely Indian nation, it is not unlikely, from the resemblance of the names, that they formed the western portion of the great empire of the Prasii.. [PRASIACA.] [V.]

PRAESUS, or PRASUS (Πραῖσος; in the MSS. of Strabo Πρᾶσος, but in inscriptions Πραῖσος, Böckh, *Inscr.* vol. ii. p. 1102: *Eth.* Πραίσιος, more rarely Πραισιεύς, Steph. B. *s. v.*), a town in Crete, belonging to the Eteocretes, and containing the temple of the Dictaean Zeus, for Mt. Dicte was in the territory of Praesus. (Strab. x. pp. 475, 478.) There is a difficulty in the passage of Strabo, describing the position of this town. He first says (p. 478) that Praesus bordered upon the territory of Leben, and was distant 70 stadia from the sea, and 180 from Gortyn; and he next speaks of Praesus as lying between the promontories Samonium and Chersonesus, at the distance of 60 stadia from the sea. It is evident that these are two different places, as a town, whose territory was contiguous to that of Leben, must have been situated in the southern part of the island; while the other town, between the promontories of Samonium and Chersonesus, must have been at the eastern end. The latter is the town of the Eteocretes, possessing the temple of the Dictaean Zeus, and the Praesus usually known in history: the former is supposed by Mr. Pashley (*Crete*, vol. i. p. 289, seq.) to be a false reading for Priansus, a town mentioned in coins and inscriptions, which he accordingly places on the southern coast between Bienna and Leben. In this he is followed by Kiepert. But Böckh thinks (*Inscr.* vol. ii. p. 405) that Πράνσος, or Πρίανσος was the primitive form of the name, from which Πραῖσος, or Πρίαισος (a form in Steph. B. *s. v.*), and subsequently Πρᾶσος, were derived, just as in the Aeolic dialect πάνσα became παῖσα, and in the Attic dialect πᾶσα. Kramer (*ad Strab. l. c.*) adopts the opinion of Böckh. Upon the whole we must leave uncertain what town was intended by Strabo in the former of the above-mentioned passages.

The territory of Praesus extended across the island to either sea. (Scylax, p. 18, Huds.) It is said to have been the only place in Crete, with the exception of Polichna, that did not take part in the expedition against Camicus in Sicily, in order to avenge the death of Minos (Herod. vii. 170). It was destroyed by the inhabitants of Hierapytna. (Strab. x. p. 479.) Agathocles, the Babylonian, related that the Praesii were accustomed to sacrifice swine before marriage. (Athen. ix. p. 376.) The ruins of Praesus are still called *Praesús*. (Pashley, *Crete*, vol. i. p. 290, seq.; Höck, *Kreta*, vol. i. p. 413, seq.)



COIN OF PRAESUS OR PRIANSUS.

PRAETO'RIA AUGUSTA. [Augusta Praetoria.]

PRAETO'RIUM. There were places of this name in Gallia, Hispania, and in other countries which the Romans occupied. A Praetorium is the residence of a praetor and the seat of the supreme court. The word was also used to signify a magnificent palatial building. The Table marks a Praetorium in Gallia, on a road from Augustoritum (*Limoges*). At the Praetorium the road divides, one branch going to Augustonemetum (*Clermont Ferrand* in the *Auvergne*) and the other to Avaricum (*Bourges*). It is not possible to fix the site of this Praetorium. [G. L.]

PRAETO'RIUM. 1. A town in the territory of the Lacetani, in the NE. of Hispania Tarraconensis, and on the road from Tarraco, in Gaul, to Barcino. (*Itin. Ant.* p. 398.) Usually identified with *La Roca*, where there are still considerable Roman remains. (Marca, *Hisp.* ii. 20.)

2. (Πετουαρία, Ptol. ii. 3. § 17), a place in the most N. part of Britannia Romana, in the territory of the Parisi, whence there was a separate road from the Roman Wall to Eboracum (*Itin. Ant.* pp. 464, 466.) It is supposed by Camden (p. 871) to be *Beverley* in *Yorkshire*; by others it has been variously identified with *Patrington*, *Hebberstow*, *Hornsea*, *Kingston*, and *Flamborough*. Some writers distinguish the Petuaria of Ptolemy from the Praetorium of the Itinerary; and Gale (*Itin.* p. 24) identifies the former place with *Auldby* on the *Derwent*. [T.H.D.]

PRAETO'RIUM, AD (Πραιτώριον), a place in Upper Pannonia, south of the Savus, on the road from Siscia to Sirmium. (*Tab. Peuting.*; Ptol. ii. 15. § 6.) It was probably a place where a court of justice was held for the inhabitants of the surrounding district, or it contained an imperial palace where the emperors put up when travelling in that country. [L. S.]

PRAETO'RIUM AGRIPPI'NAE. This Praetorium appears in the Table, and is distinguished by the representation of a large building. D'Anville conjectures that it may have taken its name from Agrippina, the daughter of Germanicus and the mother of Nero, who gave her name to the Colonia Agrippinensis (*Cologne*). The Praetorium is placed above Lugdunum Batavorum (*Leiden*) at the distance of 11. D'Anville concludes that it is *Roomburg* near *Leiden*, where it is said that many Roman antiquities have been found. (Ukert, *Gallien*, p. 533.) [G. L.]

PRAETO'RIUM LATOVICO'RUM, a place in Upper Pannonia, on the site now occupied by *Neustädte*, on the river *Gurk*. (*It. Ant.* p. 259; *Tab. Peuting.*, called simply Praetorium.) [L. S.]

PRAETU'TII (Πραιτούττιοι, Ptol.: *Eth.* Πραιτεττιανός, Pol.; Praetutianus), a tribe of Central Italy, who occupied a district of Picenum, bounded by the river Vomanus on the S. and apparently by the stream called by Pliny the Albula on the N. This last cannot be identified with certainty, and the text of Pliny is probably corrupt as well as confused. He appears to place the Albula N. of the Truentus; but it is certain that the Praetutii did not extend as far to the N. as the latter river, and it is probable that the stream now called the *Salinello* was their northern limit. We have no account of the origin of the Praetutii, or their relation to the Picentes, from whom they seem to have been regarded as to some extent a distinct people, though more frequently included under the one general appellation. The "Ager Praetutianus" is mentioned by Livy and Polybius, as well as by Pliny, as a well-known district, and Ptolemy even distinguishes it altogether from Picenum, in which, however, it was certainly generally comprised. (Pol. iii. 88; Liv. xxii. 9, xxvii. 43; Plin. iii. 13. s. 18; Ptol. iii. 1. § 58.) But the name seems to have continued in general use, and became corrupted in the middle ages into Prutium and Aprutium, from whence the modern name of *Abruzzo* (now applied to all the northernmost provinces of the kingdom of Naples) is generally thought to be derived. (Blondi Flavii, *Italia Illustrata*, p. 394.) The chief city of the Praetutii was Interamna, called for distinction's sake Praetutiana, which under the name of *Teramo* is still the chief town of one of the provinces of the *Abruzzi*. Ptolemy also assigns to them the town of Beregra. (Ptol. *l. c.*) Pliny mentions the "Ager Palmensis" in close connection with the Praetutii ("Ager Praetutianus Palmensisque," Plin. *l. c.*); but this appears to have been only a small district, which was celebrated, as was the Praetutian region generally, for the excellence of its wines. (Plin. xiv. 6. s. 8; Dioscor. v. 19; Sil. Ital. xv. 568.) [E. H. B.]

PRAS (Πρᾶς: *Eth.* Πράντες), a town of Phthiotis in Thessaly, a little S. of Pharsalus. For its position see Narthacium. (Xen. *Hell.* iv. 3. § 9, *Ages.* 2. § 5; Steph. B. *s. v.*)

PRASIACA (Πρασιακή, Ptol. vii. 1. § 53), a very extensive and rich district in the centre of *Hindostan*, along the banks of the Ganges and the Sona, whose chief town was the celebrated Palibothra. The name of its inhabitants, which is written with slight differences in different authors, is most correctly given as Prasii by Strabo (xv. p. 702, 703), and by Pliny (vi. 19. s. 22), who states that their king supported daily no less than 150,000 foot, 30,000 horse, and 9000 elephants. Diodorus calls them Praesii (xvii. 93), as does also Plutarch. (*Alex.* 62.) In Curtius again they occur under the form of Pharrasii (ix. 2. § 3). It was to the king of the Prasii, Sandrocottus (*Chandragupta*), that the famous mission of Megasthenes by Seleucus took place. (Plin. *l. c.*; Curt. ix. 2; Appian, *Syr.* 55; Plut. *Alex.* 62; Justin, xv. 4.) All authors concur in stating that this was one of the largest of the Indian empires, and extended through the richest part of India, from the *Ganges* to the *Panjáb*. There can be no doubt that Prasii is a Graecised form for the Sanscrit *Prachinas* (meaning the dwellers in the east). (Bohlen, *Alte Indien*, i. p. 33; Ritter, *Erdkunde*, vol. v. p. 460.) [V.]

PRA'SIAE or BRA'SIAE (Πρασιαί, Thuc. Strab. Aristoph.; Πρασία, Scyl. p. 17; Ptol. iii. 17. § 10; Βρασιαί, Paus.: *Eth.* Βρασιάτης, Paus.; Πρασιεύς, Steph. B.), a town on the eastern coast of Laconia, described by Pausanias as the farthest of the Eleuthero-Laconian places on this part of the coast, and as distant 200 stadia by sea from Cyphanta. (Paus. iii. 24. § 3.) Scylax (*l. c.*) speaks of it as a city and a harbour. The name of the town was derived by the inhabitants from the noise of the waves (βράζειν). It was burnt by the Athenians in the second year of the Peloponnesian War, B. C. 430. (Thuc. ii. 56; Aristoph. *Pac.* 242.) Also in B. C. 414 the Athenians, in conjunction with the Argives, ravaged the coast near Prasiae. (Thuc. vi. 105.) In the Macedonian period Prasiae, with other Laconian towns on this coast, passed into the hands of the Argives (Polyb. iv. 36); whence Strabo calls it one of the Argive towns (viii. p. 368), though in another passage he says that it belonged at an earlier period to the Lacedaemonians (viii. p. 374). It was restored to Laconia by Augustus, who made it one of the Eleuthero-Laconian towns. (Paus. iii. 21. § 7, iii. 24. § 3.) Among the curiosities of Prasiae Pausanias mentions a cave where Ino nursed Dionysus; a temple of Asclepius and another of Achilles, and a small promontory upon which stood four brazen figures not more than a foot in height. (Paus. iii. 24. §§ 4, 5.) Leake places Prasiae at *St. Andrew* in the Thyreatis; but it more probably stood at *Tyró*, which is the site assigned to it by Boblaye, Ross, and Curtius. (Leake, *Morea*, vol. ii. p. 484; Boblaye, *Récherches, &c.* p. 102; Ross, *Reisen im Peloponnes*, p. 165; Curtius, *Peloponnesos*, vol. ii. p. 306. [See Vol. I. pp. 727, b., 729, a.]

PRASIAE, a demus in Attica. [Vol. I. p. 331, b.]

PRASIAS LACUS. [Cercinitis.]

PRASII. [Prasiaca.]

PRASO'DES SINUS (Πρασώδης κόλπος, Ptol. vii. 4. § 4), a gulf which Ptolemy places on the SW. side of the island of Taprobane or *Ceylon*. No such gulf can now be traced upon the outline of this island; and there would seem to be some confusion between the gulf and a sea to which the geographer gives the same name of Πρασώδης, and which he makes extend along the parallel between the island of Menuthias (*Zanzibar ?*) and the *Gulf of Siam* (vii. 2. § 1). [V.]

PRASUM PROMONTO'RIUM (Πράσον ἀκρωτήριον, Ptol. i. 7. § 2, seq., vii. 3. § 6), or the *C. of Leeks*, was a headland in the region S. of Meroë, to which the ancient geographers gave the appellation of Barbarica. The position of Prasum is unknown; for it is impossible to identify Prasum, the Green Promontory, with Cape *Delgado*, i. e. Cape Slender, which, as the name implies, is a mere line upon the water. Neither is it certain that Prasum, although a lofty rock, was a portion of the mainland at all, inasmuch as the coast of *Zingebar*, where Prasum is probably to be found, is distinguished alike for the verdure of its projections and the bright green islands that stretch along and beyond them. Moreover, Agathemerus (p. 57) and Marcianus Heracleota (*ap. Hudson, Geog. Min.* i. p. 12) mention a sea in this region called, from its colour, Prasōdes, the Green. The coast and islands of *Zingebar* derive their rich verdant appearance from the prevalence of the bombyx or cotton-tree. All that is known of Prasum is that it was 100 or 150 miles S. of the headland of Rhapta, lat. 4° S., and a station for that obscure but active and remunerating trade which Aegypt under the Ptolemies and the Caesars carried on with the eastern emporia of Africa. (Cooley, *Claudius Ptolemy and the Nile*, pp. 88—90.) [W. B. D.]

PRASUS. [Praesus.]

PRECIA'NI, a people of Aquitania, who surrendered to P. Crassus, Caesar's legatus in B. C. 56. We know nothing about them, and even the name is uncertain, for the MSS. write it in several different ways. (Caes. *B. G.* iii. 27.) [G. L.]

PRE'LIUS LACUS, a lake mentioned only by Cicero (*pro Mil.* 27), and in a manner that affords no indication of its position. But it is probable that it is the same which is called Lacus Aprilis in the Itineraries, and apparently Prilis by Pliny [Aprilis Lacus], the modern *Lago di Castiglione*, on the coast of Etruria. (Cluver. *Ital.* p. 474.) [E.H.B.]

PREMNIS. [Primis.]

PREPESINTHUS (Πρεπέσινθος), an island in the Aegaean sea, one of the smaller Cyclades, lying between Oliaros and Siphnos. (Strab. x. p. 485; Plin. iv. 12. s. 22.)

PRIA. [Gallaecia, p. 934, b.]

PRIANSUS. [Praesus.]

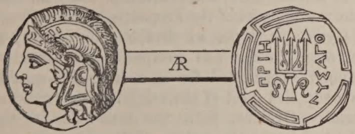
PRIANTAE, a people of Thrace, on the Hebrus. (Plin. iv. 11. s. 18.) Forbiger (vol. iii. p. 1076) conjectures that they may have inhabited the Βριαντική mentioned by Herodotus (vii. 108). [T. H. D.]

PRIA'PI PORTUS (Πριάπιδος λιμήν, Ptol. vii. 4. § 3), a port which Ptolemy places on the NW. side of the island of Taprobane (*Ceylon*). Mannert imagines that it is represented by the present *Negombo*. The name may not unnaturally have arisen from the Greeks having noticed at this place the prevalence of the *Lingam* or Phallic worship. [V.]

PRIA'PUS (Πρίαπος: *Eth.* Πριαπηνός), a town of Mysia on the Propontis, situated on a headland on the spur of Mount Pityus. Some said that it was a colony of Miletus, and others regarded it as a settlement of Cyzicus: it derived its name from its worship of the god Priapus. It had a good harbour, and ruled over a territory which produced good wine. (Strab. xiii. p. 587; Thucyd. viii. 107; Pomp. Mela, i. 19; Plin. iv. 24, v. 40; Steph. B. *s. v.*; Geogr. Rav. ii. 18, v. 19; Arrian, *Anab.* i. 12. § 7.) Ruins of Priapus still exist near *Karaboa*. (Richter, *Wallfahrten*, p. 425; Rasche, *Lex. Num.* iv. 1. p. 51.) [L. S.]

PRIE'NE (Πριήνη: *Eth.* Πριηνεύς, Πριήνιος), an Ionian city, near the coast of Caria, on the south-eastern slope of Mount Mycale, and on a little river called Gaeson, or Gaesus. It had originally been situated on the sea-coast, and had two ports, one of which could be closed (Scylax, p. 37), and a small fleet (Herod. vi. 6); but at the time when Strabo wrote (xii. p. 579) it was at a distance of 40 stadia from the sea, in consequence of the great alluvial deposits of the Maeander at its mouth. It was believed to have been originally founded by Aepytus, a son of Neleus, but received afterwards additional colonists under a Boeotian Philotas, whence it was by some called Cadme. (Strab. xiv. pp. 633, 636; Paus. vii. 2. § 7; Eustath. *ad Dionys.* 825; Diog. Laërt. i. 5. 2.) But notwithstanding this admixture of Boeotians, Priene was one of the twelve Ionian cities (Herod. i. 142; Aelian, *V. H.* viii. 5; Vitruv

iv. 1), and took a prominent part in the religious solemnities at the Panionia. (Strab. xiv. p. 639.) It was the native place of the philosopher Bias, one of the seven sages. The following are the chief circumstances known of its history. It was conquered by the Lydian king Ardys (Herod. i. 15), and when Croesus was overpowered by Cyrus, Priene also was forced with the other Greek towns to submit to the Persians. (Herod. i. 142.) It seems to have been during this period that Priene was very ill-used by a Persian Tabules and Hiero, one of its own citizens. (Paus. *l. c.*) After this the town, which seems to have more and more lost its importance, was a subject of contention between the Milesians and Samians, when the former, on being defeated, applied for assistance to Athens. (Thucyd. i. 115.) The town contained a temple of Athena, with a very ancient statue of the goddess. (Paus. vii. 5. § 3; comp. Polyb. xxxiii. 12; Plin. v. 31.) There still exist very beautiful remains of Priene near the Turkish village of *Samsoon;* its site is described by Chandler (*Travels*, p. 200, &c.) as follows: "It was seated on the side of the mountain, flat beneath flat, in gradation to the edge of the plain. The areas are levelled, and the communication is preserved by steps cut in the slopes. The whole circuit of the wall of the city is standing, besides several portions within it worthy of admiration for their solidity and beauty." Among these remains of the interior are the ruins of the temple of Athena, which are figured in the *Ionian Antiquities*, p. 13, &c. (Comp. Leake, *Asia Minor*, pp. 239, 352; Fellows, *Asia Min.* p. 268, &c.; Rasche, *Lex. Num.* iv. 1. p. 55; Eckhel, *Doctr. Rei Num.* vol. ii.. p. 536.) [L. S.]



COIN OF PRIENE.

PRIFERNUM, a town of the Vestini, mentioned only in the Tabula, which places it 12 miles from Pitinum, the same distance from Amiternum, and 7 miles from Aveia. (*Tab. Peut.*) But the roads in this district are given in so confused a manner, that notwithstanding these data it is impossible to fix its site with any certainty. It is placed by Romanelli (vol. iii. p. 283) in the neighbourhood of *Assergio*, but this is little more than conjecture. [E. H. B.]

PRIMIS MAGNA and PARVA (Πρίμις μέγαλη, Πρίμις μικρά, Ptol. iv. 7. § 19), the names of two towns in Aethiopia, situated upon the extreme or right bank of the Nile. Primis Magna, called simply Primis by Pliny (iv. 29. s. 35), and Premnis (Πρῆμνις) by Strabo (xvii. p. 820), was taken by the Roman commander Petronius in the reign of Augustus. After taking Premnis, which is described as a strong place, the Roman commander advanced against Napata. (Strab. *l. c.*) Ptolemy places it beyond Napata and just above Meroë. Hence it is identified with *Ibrim.* (Comp. Kenrick, *Ancient Egypt*, vol. ii. p. 464.)

PRIMU'POLIS (Πριμούπολις, *Concil. Chalced.* pp. 127, 240; falsely Τριμούπολις, Hierocl. p. 682, and Πριαμούπολις, *Concil. Ephes.* p. 528), a town in Pamphylia, the later name of Aspendus. (See Wesseling, *ad Hierocl.* p. 682.)

PRINASSUS (Πριναςσός: *Eth.* Πριναςσεύς), a town in Caria, of uncertain site, taken by Philip V., king of Macedonia, and known also by its coins. (Polyb. xvi. 11; Steph. B. *s. v.*; Sestini, p. 89; Cramer, *Asia Minor*, vol. ii. p. 217.)

PRINOESSA, an island off the coast of Leucas, in Acarnania, mentioned only by Pliny (iv. 12. s. 19).

PRINUS. [Mantineia, p. 264.]

PRION (Πρίων), a mountain in the island of Cos, which is about 2760 feet high. (Plin. v. 36.) From a scholion (*ad Theocrit.* vii. 45) it might be inferred that Oromedon was another name for Mount Prion; but according to another ancient commentator Oromedon was either a surname of some divinity, or the name of some wealthy and powerful man. [L. S.]

PRION (Πρίων), a river in Arabia. [Prionotus.]

PRIO'NOTUS MONS (Πριώνοτον ὄρος), a mountain in the southern part of Arabia, in the territory of the Adramitae, identified by Forster with *Ras Broom*, a headland forming the termination of a mountain chain and jutting out prominently into the ocean in long. 49°, about 35 miles NE. of *Mughda.* Prion was a river flowing into the sea near this promontory. (Ptol. vi. 7. §§ 10, 13; Forster, *Arabia*, vol. ii. p. 204, seq.)

PRISTA (Πριστή, Ptol. iii. 10. § 10, where, however, some read Τιριστή; called in the *Itin. Ant.* p. 222, Sexantaprista; in the *Not. Imp.* Sexaginta Prista; and in Procopius, *de Aed.* iv. 11, p. 307, 'Εξεντάπριστα), a place in Moesia Inferior, on the Danube, the station of the 5th cohort of the 1st Legio Ital. Identified with *Rutschuck.* [T. H. D.]

PRIVERNUM (Πριούερνον: *Eth.* Privernas -ātis: *Piperno Vecchio*), an ancient and important city of the Volscians, afterwards included, with the rest of the territory of that people, in Latium, in the more extended sense of the name. It was situated in the Volscian mountains, or *Monti Lepini;* but not, like Setia and Norba, on the front towards the plain of the Pontine Marshes, but at some distance further back, in the valley of the Amasenus. Virgil represents it as an ancient city of the Volscians, and the residence of Metabus, the father of Camilla (*Aen.* xi. 540); and there is no reason to doubt that it was originally a city of that people. Its name is not indeed mentioned during any of the earlier wars of the Volscians against Rome; but on these occasions the name of the people is generally given collectively, and the brunt of the war naturally fell upon those cities which more immediately adjoined the frontiers of Latium. When the name of Privernum first appears in history it is as a city of considerable power and importance, holding an independent position, and able not only to engage in, but to sustain, a war against Rome single-handed. In B. C. 358 the Privernates drew upon themselves the hostility of Rome by plundering the lands of the Roman colonists who had been recently settled in the Pontine Plains. The next year they were attacked by the consul C. Marcius, their forces defeated in the field, and they themselves cempelled to submit (Liv. vii. 15, 16). But though their submission is represented as an unconditional surrender (deditio), they certainly continued to form an independent and even powerful state, and only a few years afterwards again ventured to attack the Roman colonies of Norba and Setia, for which they were speedily punished by the consul C. Plautius: their city is said to have been taken, and two-thirds of their territory forfeited. (Id. vii.

42, viii. 1.) This was soon after divided among the Roman plebeians. (Id. viii. 11.) They do not appear to have taken any part in the general war of the Latins and Campanians against Rome; but in B. C. 327 the Privernates again took up arms single-handed, with only the assistance of a few of the Fundani. Notwithstanding this, the war was deemed of sufficient importance to employ two consular armies; and it was not till after a long siege that Privernum was reduced by C. Plautius, the consul of the following year. The walls of the city were destroyed, and the leaders of the defection severely punished; but the rest of the people were admitted to the Roman citizenship,—probably, however, in the first instance without the right of suffrage, though this also must have been granted them in the year B. C. 316, when the Ufentine tribe was constituted, of which Privernum was the chief town. (Liv. viii. 19—21, ix. 20; *Fast. Capit.*; Val. Max. vi. 2. § 1; Festus, *s. v. Ufentina;* Niebuhr, vol. iii. p. 176.) According to Festus (p. 233) it became a Praefectura; but notwithstanding this subordinate condition (which was perhaps confined to the short period before it attained the full franchise), it seems to have been a flourishing municipal town under the Roman government. Its territory was one of those which the agrarian law of Servilius Rullus proposed to assign to the Roman populace (Cic. *de Leg. Agr.* ii. 25); but though it escaped upon this occasion, it subsequently received a military colony (*Lib. Colon.* p. 236). The period of this is uncertain: according to Zumpt (*de Colon.* p. 401) it probably did not take place till the reign of Trajan. In inscriptions it bears the title of a colony; though others term it a municipium; and neither Pliny nor Ptolemy assign it the rank of a colony. (Plin. iii. 5. s. 9; Ptol. iii. 1. § 63; Zumpt, *l. c.*) It was noted, as well as the neighbouring Setia, for the excellence of its wine (Plin. xiv. 6. s. 8); but we hear little of Privernum under the Roman Empire, and have no subsequent account of its fate. From its secluded position, no mention occurs of it in the Itineraries. The ruins of the ancient city, which according to Cluverius are considerable, are situated about 2 miles N. of the modern *Piperno*, on the site still called *Piperno Vecchio*. The period or occasion of the abandonment of the ancient site is unknown; but it is certainly erroneous to connect it with a great earthquake which is alluded to by Cicero as taking place at Privernum (Cic. *de Div.* i. 43). On that occasion, we are told, the earth sank down to a great depth,—a phenomenon which may have given rise to a remarkable chasm or cavity still visible in the neighbourhood of *Piperno*. The ancient city was more probably deserted in consequence of the ravages of the Saracens in the tenth century, from which all this part of Latium suffered severely (Rampoldi, *Corografia d' Italia*, vol. iii. p. 258), and the inhabitants sought refuge in more elevated and secure positions, such as that of the modern town of *Piperno*. [E. H. B.]

PROBALINTHUS. [Marathon.]

PROBA'TIA. [Boeotia, p. 412, b.]

PROCERASTIS, the more ancient name of Chalcedon, according to Pliny (v. 32. s. 43).

PRO'CHYTA (Προχύτη: *Procida*), a small island off the coast of Campania, situated between Cape Misenum (from which it is distant less than 3 miles) and the larger island of Aenaria or *Ischia*. In common with the latter it is of volcanic formation, and appears to have been subject in ancient times to frequent earthquakes. Pliny and Strabo even tell us that it was a mere fragment broken off from the neighbouring island of Aenaria by one of the violent convulsions of nature to which it was subject. But this statement certainly has no historical foundation, any more than another, also recorded by Pliny, that both islands had been thrown up by volcanic action from beneath the sea. Such an event, however true as a geological inference, must have long preceded the historical era. (Strab. i. p. 60, ii. p. 123, v. pp. 248, 258; Plin. ii. 88.) The same phenomena led the poets to associate Prochyta with Aenaria or Inarime, in connection with the fable of the giant Typhoeus [Aenaria]; and Silius Italicus even assigned it a giant of its own, Mimas. (Virg. *Aen.* ix. 715; Sil. Ital. viii 542, xii. 147; Ovid. *Met.* xiv. 89.)

Virgil's epithet of "Prochyta alta" is less appropriate than usual,—the island, though girt with perpendicular cliffs, being flat and low, as compared either with *Ischia* or the neighbouring headland of Misenum. There does not appear to have been any town on the island in ancient times. Statius (*Silv.* ii. 276) terms it a rugged island, and Juvenal (*Sat.* iii. 5) speaks of it as a wretched and lonely place of residence. At the present day, on the contrary, it is one of the most fertile and flourishing spots in the Neapolitan dominions, its whole area being cultivated like a garden and supporting a population of 4000 inhabitants. It is distant between 2 and 3 miles from Cape Misenum, but only about a mile and a half from the nearest point of the mainland, which is now known as the *Monte di Procida*. [E. H. B.]

PROCONNE'SUS (Προκόννησος, or Προικόννησος in Zosim. ii. 30, and Hierocl. p. 662), an island in the western part of the Propontis, between Priapus and Cyzicus, and not, as Strabo (xiii. p. 589) has it, between Parium and Priapus. The island was particularly celebrated for its rich marble quarries, which supplied most of the neighbouring towns, and especially Cyzicus, with the materials for their public buildings; the palace of Mausolus, also, was built of this marble, which was white intermixed with black streaks. (Vitruv. ii. 8.) The island contained in its south-western part a town of the same name, of which Aristeas, the poet of the Arimaspeia, was a native. (Herod. iv. 14; comp. Scylax, p. 35; Strab. *l. c.*) This town, which was a colony of the Milesians (Strab. xii. p. 587), was burnt by a Phoenician fleet, acting under the orders of king Darius. (Herod. vi. 33.) Strabo distinguishes between old and new Proconnesus; and Scylax, besides Proconnesus, notices another island called Elaphonesus, with a good harbour. Pliny (v. 44) and the Scholiast on Apollonius Rhodius (ii. 278) consider Elaphonesus only as another name for Proconnesus; but Elaphonesus was unquestionably a distinct island, situated a little to the south of Proconnesus. The inhabitants of Cyzicus, at a time which we cannot ascertain, forced the Proconnesians to dwell together with them, and transferred the statue of the goddess Dindymene to their own city. (Paus. viii. 46. § 2.) The island of Proconnesus is mentioned as a bishopric in the ecclesiastical historians and the acts of the Council of Chalcedon. The celebrity of its marble quarries has changed its ancient name into *Mermere* or *Marmora;* whence the whole of the Propontis is now called the *Sea of Marmora*. Respecting some autonomous coins of Proconnesus, see Sestini, *Mon. Vet.* p. 75. [L. S.]

PROERNA (Πρόερνα), a town of Phthiotis, in

Thessaly (Strab. ix. p. 434), which Stephanus B. writes Proarna (Προάρνα), and calls by mistake a town of the Malians. In B. C. 191 Proerna, which had been taken by Antiochus, was recovered by the consul Acilius. (Liv. xxxvi. 14.) We learn from this passage of Livy that Proerna stood between Pharsalus and Thaumaci, and it is accordingly placed by Leake at *Ghynekókastro.* (*Northern Greece*, vol. i. p. 459.)

PROLA'QUEUM (*Pioraco*), a village or station on the branch of the Via Flaminia which crossed the Apennines from Nuceria (*Nocera*) to Septempeda (*S. Severino*). It was situated at the foot of the pass on the E. side of the mountains, and evidently derived its name from its being at the outflow of a small lake which discharges its waters into the *Potenza.* Cluverius speaks of the lake as still existing in his time: it is not marked on modern maps, but the village of *Pioraco* still preserves the traces of the ancient name. The Itinerary reckons 16 M. P. from Nuceria to Prolaqueum, and 15 from thence to Septempeda. (*Itin. Ant.* p. 312; Cluver. *Ital.* p. 614.) [E. H. B.]

PRO'MONA (Πρώμονα, Appian, *Illyr.* 12, 2—5—28 ; *Peut. Tab.*; Geogr. Rav. iv. 16), a town of the Liburni, situated on a hill, and, in addition to its natural defences strongly fortified. Octavianus, in the campaign of B. C. 34, surrounded it and the adjacent rocky heights with a wall for the space of 40 stadia, and defeating Teutimus, who had come to its relief, forced an entrance into the town, and obliged the enemy to evacuate the citadel. There is every reason to believe that Promona stood on the skirts of the craggy hills, which, with the neighbouring district, now bear the name of *Promina.* As the Peutinger Table places it on the road from Burnum to Salona, it must be looked for on the SW. side of the mountain of *Promina*, in the direction of *Dernis.* (Wilkinson, *Dalmatia*, vol. i. p. 206.) [E B. J.]

PRONAEA. [NEMESA.]

PRONI, PRONNI, or PRONE'SUS (Πρόννοι, Pol.; Προναῖοι, Thuc.; Πρωνῆσος, Strab.), one of the four towns of Cephallenia, situated upon the south-eastern coast. Together with the other towns of Cephallenia it joined the Athenian alliance in B. C. 431. (Thuc. ii. 30.) It is described by Polybius as a small fortress; but it was so difficult to besiege that Philip did not venture to attack it, but sailed against Pale. (Pol. v. 3.) [PALE.] Livy, in his account of the surrender of Cephallenia to the Romans in B. C. 189, speaks of the Nesiotae, Cranii, Palenses, and Samaei. Now as we know that Proni was one of the four towns of Cephallenia, it is probable that Nesiotae is a false reading for Pronesiotae, which would be the ethnic form of Pronesus, the name of the town in Strabo (x. p. 455). Proni or Pronesus was one of the three towns which continued to exist in the island after the destruction of Same. (Comp. Plin. iv. 12. s. 19.) The remains of Proni are found not far above the shore of *Liménia*, a harbour about 3 miles to the northward of *C. Kapri.* (Leake, *Northern Greece*, vol. iii. p. 66.)

PROPHTHA'SIA. [DRANGIANA.]

PROPONTIS (Προποντίς: *Sea of Marmora*), the sea between Thrace and Asia Minor, forming an intermediate sea between the Aegean and the Euxine, with the latter of which it communicates through the narrow strait of the Thracian Bosporus, and with the former through the Hellespont. Its ancient name Propontis describes it as "the sea before the entrance of the Pontus" or Euxine; while its modern name is derived from the island of *Marmora*, the ancient Proconnesus, near the western entrance of the sea. (Appul. *de Mund.* p. 6; Steph. B. *s. v.* Προποντίς.) The first authors who mention the Propontis under this name are Aeschylus (*Pers.* 876), Herodotus (iv. 85), and Scylax (pp. 28, 35); and Herodotus seems even to have made an accurate measurement of this sea, of which he states the length, to be 1400 stadia, and the breadth 500. Later writers such as Strabo (ii. p. 125) and Agathemerus (ii. 14), abandoning the correct view of their predecessor, state that the breadth of the Propontis is almost equal to its length, although, assuming the Propontis to extend as far as Byzantium, they include in its length a portion of the Thracian Bosporus. Modern geographers reckon about 120 miles from one strait to the other, while the greatest breadth of the Propontis from the European to the Asiatic coast does not exceed 40 miles. The form of the Propontis would be nearly oval, were it not that in its south-eastern part Mt. Arganthonius with the promontory of Poseidion forms two deep bays, that of Astacus [SINUS ASTACENUS] and that of Cius [CIANUS SINUS]. The most important cities on the coasts of the Propontis are: PERINTHUS, SELYMBRIA, BYZANTIUM, CHALCEDON, ASTACUS, CIUS, and CYZICUS. In the south-west there are several islands, as PROCONNESUS, OPHIUSA, and ALONE; at the eastern extremity, south of Chalcedon, there is a group of small islands called DEMONNESI, while one small island, Besbicus, is situated in front of the bay of Cius. (Comp. Polyb. iv. 39, 42; Strab. xii. p. 574, xiii. pp. 563, 583; Ptol. v. 2. § 1, vii. 5. § 3, viii. 11. § 2, 17. § 2; Agath. i. 13; Dionys. Per. 137; Pomp. Mela, i. 1, 3, 19, ii. 2, 7; Plin. iv. 24, v. 40; Kruse, *Ueber Herodots Ausmessung des Pontus Euxinus, &c.*, Breslau, 1820.) [L. S.]

PRO'SCHIUM (Πρόσχιον: *Eth.* Προσχιεύς), a town of Aetolia, between the Achelous and the Evenus, is said to have been founded by the Aeolians when they removed from the Homeric Pylene higher up into the country. [PYLENE.] Proschium also laid claim to high antiquity, since it possessed a shrine said to have been dedicated by Hercules to his cup-bearer Cyathus, whom he had unintentionally slain. It is clear, from a narrative of Thucydides, that Proschium lay west of Calydon and Pleuron, and at no great distance from the Achelous. Leake places it on the western part of *Mt. Zygos* (the ancient Aracynthus), near the monastery of *St. George* between *Anatoliko* and *Anghelokastro.* (Strab. x. p. 451; Athen. x. p. 411, a.; Thuc. iii. 102, 106; Steph. B. *s.v.*; Leake, *Northern Greece*, vol. i. p. 119.)

PROSEIS. [ARCADIA, p. 192, b. No. 7.]

PROSOLENE. [PORDOSELENE.]

PROSPALTA. [ATTICA, p. 332, a.]

PROSYMNA (Πρόσυμνα: *Eth.* Προσυμναῖος, Steph. B. *s. v.*), an ancient town in the Argeia, in whose territory the celebrated Heraeum, or temple of Hera, stood. (Strab. viii. p. 373). Statius gives it the epithet "celsa" (*Theb.* iv. 44). Pausanias (ii. 17. § 2) mentions only a district of this name. (Leake, *Peloponnesiaca*, pp. 264, 269.) [See Vol. I. pp. 206, 207.]

PROTA (Πρῶτα), one of a group of small islands in the east of the Propontis, not far from Chalcedon. (Steph. B. *s. v.* Χαλκῖτις.) Its distance from Chalcitis was 40 stadia, and it is said still to bear the name of *Prote.* [L. S.]

PROTE (Πρώτη). 1. An island off the western coast of Messenia. [See Vol. II. p. 342, b.]

2. One of the Stoechades off the southern coast of Gaul. [STOECHADES.]

PROTUNICA, a place in Bithynia, on the road from Nicaea to Ancyra. (*Itin. Hieros.* p. 573.) It is possibly the same place as Protomacrae (Πρωτομάκραι) mentioned by Ptolemy (v. 1. § 13). [L. S.]

PROVI'NCIA. The part of Gallia which bordered on Italy and was bounded on the south by the Mediterranean was Gallia Provincia (Caes. *B. G.* i. 19), a term by which Caesar sometimes distinguishes this part of Gallia from the rest, which he calls "omnis Gallia" (*B. G.* i. 1) or "tota Gallia" (*B. G.* vii. 66). The Provincia in Caesar's time was bounded on the north by the Rhone from the western extremity of the Lacus Lemannus (*Lake of Geneva*) to the junction of the *Rhone* and the *Saône*. Geneva, which belonged to the Allobroges, was the furthest town in that direction [GENEVA]. Along the southern side of the *Lake of Geneva* the limit was the boundary between the Allobroges who were in the Provincia and the Nantuates who were not. (*B. G.* iii. 6.) The Alps were the eastern boundary. Ocelum [OCELUM] was in the Citerior Provincia or Gallia Cisalpina, and the country of the Vocontii was in the Ulterior Provincia or in the Provincia Gallia (*B. G.* i. 10). On the west the Mons Cevenna (*Cévennes*) southward from the latitude of Lugdunum (*Lyon*) was the boundary. The Volcae Arecomici were within the Provincia, and also the towns of Narbo (*Narbonne*), Carcaso (*Carcassone*), and Tolosa (*Toulouse*), as we see from a passage in Caesar (*B. G.* iii. 20). Part of the Ruteni, called Provinciales (*B. G.* vii. 7), were in the Provincia; and also the Helvii, who were separated from the Arverni by the Cevenna (*B. G.* vii. 8). The Ruteni who were not in the Provincia, the Gabali, Nitiobriges, and Cadurci bordered on it on the west.

The Roman troops were in this country during the Second Punic War when Hannibal was on his road to Italy; but the Romans first got a footing there through the people of Massilia, who called for their help B. C. 154. In B. C. 122 the Romans made a settlement, Aquae Sextiae (*Aix*), which we may consider to be the commencement of their occupation of the country east of the Rhone. [GALLIA, Vol. I. p. 953.] The conquest of the Salyes and Vocontii, and of the Allobroges, gave the Romans all the country on the east side of the Rhone. The settlement of Narbo (*Narbonne*) in B. C. 118, near the border of Spain and in a position which gave easy access to the basin of the *Garonne*, secured the Roman dominion on the west side of the Rhone as far as the Pyrenees. But the Romans had many a bloody battle to fight before they were safe on Gallic ground. The capture of Tolosa (*Toulouse*) in the country of the Volcae Tectosages by the consul Q. Servilius Caepio (B. C. 106) extended the limits of the Provincia as far as this rich town. (Dion Cass. *Fr.* 97, &c.) But the Roman dominion was not safe even in B. C. 58, when the proconsul Caesar received Gallia as one of his provinces. His subjugation of all Gallia finally secured the Romans on that side. [Vol. I. p. 954, &c.]

In the division of all Gallia by Augustus the Provincia retained its limits pretty nearly: and it was from this time generally called Narbonensis Provincia, and sometimes Gallia Braccata. The names which occur in the Greek writers are: Κελτογαλατία Ναρϐωνησία (Ptol. ii. 10. § 1), ἡ Ναρϐωνῖτις, Γαλατία ἡ Ναρϐωνησία, and ἡ Γαλατία ἡ περὶ Ναρϐῶνα. There is no doubt that the name Braccata or Bracata is derived from the dress of the Galli ("eos hic sagatos bracatosque versari," Cic. *pro Fonteio*, c. 15), and the word "braca" is Celtic.

Strabo (iv. p. 178) says that the form of the Narbonensis resembles that of a parallelogram; but his comparison is of no use, and it is founded on an erroneous notion of the position of the Pyrenees. [Vol. I. p. 949.] Ptolemy determines the eastern boundary of the Provincia by the west side of the Alps, from Mons Adulas (perhaps *Mont St. Gothard*) to the mouth of the Varus (*Var*), which separated Narbonensis from Italia. Part of the southern boundary was formed by that part of the Pyrenees which extended from the boundary of Aquitania to the promontory on the Mediterranean where the temple of Venus stood, by which Ptolemy means *Cap Creux* [PORTUS VENERIS]. The rest of the southern boundary was the sea, from the Aphrodisium to the mouth of the *Var*. The western boundary remained as it was in the time of Caesar, as it seems; for Carcaso and Tolosa are placed in Narbonensis by Ptolemy and Pliny (iii. c. 4). Ptolemy places Lugdunum or Convenae, which is on the *Garonne* and near the Pyrenees, within the limits of Aquitania, and he mentions no place in Aquitania east of Lugdunum [CONVENAE]. East of the Convenae and at the foot of the Pyrenees were the Consorani, part of whom were probably in Aquitania and part in Narbonensis [CONSORANI]. The western boundary of Narbonensis therefore ran from the Pyrenees northwards, and passed west of *Toulouse*. Perhaps it was continued northwards to the Tarnis (*Tarn*). We cannot determine the point where the *Cévennes* became the boundary; but if part of the Ruteni were still in the Narbonensis, the boundary may have run along the *Tarn* to the *Cévennes* and the Mons Lesura, one of the highest points of the range (*La Lozère*). From the *Lozère* northwards the mountain country borders the Rhone as far as Lugdunum, which was not in Narbonensis. The northern boundary of Narbonensis ran along the Rhone from Lugdunum to Geneva at the west end of the Leman lake. Pliny mentions the Gebenna (Cebenna) and the Jura as northern boundaries of the Provincia; but his notion of the direction of the Jura was not exact, though it is true that the range touches a part of the northern boundary. Ptolemy makes the Adulas the southern limit of the eastern boundary of Belgica (ii. 9. § 5); and Adulas is also the northern limit of the eastern boundary of Narbonensis. The southern boundary of Belgica from the Adulas westward was the northern boundary of Narbonensis. It is difficult to say whether the geographer is making a boundary of his own or following an administrative division; but we may certainly conclude that the Narbonensis contained the upper valley of the Rhone (the *Valais*), for the *Bernese Alps* which form the northern side of this great valley are a natural boundary, and the Helvetii were not in the *Valais* [HELVETII]. We may conclude then that the Seduni, Veragri, and Nantuates, who were not within the Provincia as defined by Caesar, were within the limits of the Narbonensis. One of the common roads to Italy was from Octodurus (*Martigny* in the *Valais*) over the Alpis Pennina (*Great St. Bernard*). The Narbonensis is thus a natural division comprehending the upper valley of the Rhone, the Leman lake and the countries south of it to the Alps, the country on the south side of the Rhone from the lake to

Lyon, and the country south of *Lyon*. The part of the Provincia south of *Lyon* is a valley between the Alps on the east and the *Cévennes* on the west, which becomes wider as we advance south. On the east side the lower Alps and the Alpine valleys cover a large part of the country. On the west, the *Cévennes* and the lower ranges connected with them leave a very narrow tract between the Rhone and the mountains till we come to the latitude of *Avignon* and *Nîmes*. The southern part of the Rhone valley between Massilia and the Pyrenees contains a large extent of level country. The southern part of this great valley is more Italian than Gallic in position, climate, and products. The Rhone, which cuts it into two parts, has numerous branches which join it from the Alps; but the mountain streams which flow into it from the *Cévennes* are few [RHODANUS].

The rivers of the Provincia west of the Rhone flow from the *Cévennes* and from the Pyrenees into the Mediterranean. They are all comparatively small. The Classius of Avienus is probably the *Caulazon*, so far as we can conclude from the name; the Ledus is the *Lez*, which flows by *Montpellier*; the Arauris (*Hérault*) flows past Agathe (*Agde*); the Libria or Liria may be the *Livron* [LIBRIA]; the Obris or Orbis (*Orbe*); the Narbo or Atax (*Aude*), which passes *Narbonne*; the Ruscino or Tetis (*Tet*), and the Tichis (*Tech*), which enters the Mediterranean a few miles north of Portus Veneris (*Port Vendre*). Between the *Var* and the Rhone there are very few streams, for the form of the surface is such that nearly all the drainage runs into the Rhone. There is the Argenteus (*Argens*), and a few insignificant streams between the Argenteus and the delta of the Rhone.

The extreme western part of the Provincia comprehends a portion of the basin of the *Garonne*, for *Toulouse* is on this river. The valley of the *Aude* between the *Cévennes* and the Pyrenees forms an easy approach from the Mediterranean to the waters of the *Garonne* and to the Atlantic,—a circumstance which facilitated the commerce between the Mediterranean and the Atlantic, and made this a commercial route at a very early period. [NARBO.]

The coast from the Pyrenaeum Promontorium to a point a few miles south of Massilia forms a great bay called the Gallicus Sinus: it is generally flat, and in many places it is lined by marshes and lakes. This part of the coast contains the Delta of the Rhone. East of Massilia the country is hilly and dry. The port of Massilia is naturally a poor place. East of it is the port of Telo Martius (*Toulon*), and a few other ports of little value. Mela's remark (ii. 5) is true: "On the shore of the Provincia there are some places with some names; but there are few cities, because there are few ports and all the coast is exposed to the Auster and the Africus." There are a few small islands along the eastern coast, the Stoechades, Planasia, Leron, and other rocky islets. The dimensions of the Provincia, according to Agrippa's measurement, are said to be 270 M. P. in length and 248 M. P. in breadth. But we neither know how the measures were taken, nor whether the numbers in Pliny's text (iii. 4) are correct. However we learn that this, like many other parts of the empire, was surveyed and measured under Agrippa's orders.

The length of the coast of Narbonensis is above 260 miles. The direct distance from *Toulouse* to the mouth of the *Var* is near 300 miles; and from the junction of the Rhone and the *Saône*, the direct distance to the sea measured along a meridian is about 180 miles. But these measures give only an imperfect idea of the area of the country, because the outline is irregular. Strabo (iv. pp. 178, 179) has preserved a measurement which has followed a Roman road from the Pyrenees to the *Var*. The distance from the temple of Aphrodite at the Pyrenees to Narbo is 63 Roman miles; thence to Nemausus 88; from Nemausus through Ugernum and Tarasco to the warm springs called Sextiae (Aquae Sextiae), which are near Massilia, 53; and thence to Antipolis and to the Varus, 73; the whole making 277 miles. Some reckon, he says, from the Aphrodisium to the Varus 2600 stadia, and some add 200 more, for they do not agree about the distance. Two thousand six hundred stadia are 325 Roman miles. When Strabo wrote, the distance along the road from Narbo to the Var was not measured, or he did not know it. The other great road which he describes is a road through the Vocontii and the territory of Cottius: "As far as Ugernum and Tarasco the road from Nemausus is the same as the route just described; but from Tarasco to the borders of the Vocontii over the Druentia and through Caballio (*Cavaillon* on the *Durance*) is 63 miles; and again, from Caballio to the other limit of the Vocontii toward the land of Cottius to the village Epebrodunum (Embrodunum, *Embrun*) is 99 miles; then 99 more through the village Brigantium (*Briançon*) and Scincomagus and the passage of the Alpes (the pass of *Mont Genèvre*) to Ocelum [OCELUM], the limit of the land of Cottius; the country from Scincomagus is reckoned a part of Italy, and from there to Ocelum is 27 miles." He says in another place (iv. p. 187) that this road through the Vocontii is the shorter, but though the other road along the Massiliotic coast and the Ligurian territory is longer, the passes over the hills into Italy are easier, for the mountains in those parts sink lower.

These were the two great roads in the Provincia. There was a road in the west from Narbo through Carcaso to Tolosa. There was also a road from Arelate (*Arles*) at the bifurcation of the Rhone northward on the east side of the Rhone, through Avenio, Arausio, Valentia, and Vienna (*Vienne*), to Lugdunum: this was one of Agrippa's roads (Strab. iv. p. 208). There was no road on the opposite side of the river, or no great road, the land on that side not being well adapted for the construction of a road. There were other roads over the Alps. There was a road from Lugdunum and Vienna up the valley of the Isara (*Isère*) to the Alpis Graia (*Little St. Bernard*), which in the time of Augustus was much used (Strab. iv. p. 208); and there was the road from Augusta Praetoria (*Aosta*) in Italy over the *Great St. Bernard* to Octodurus (*Martigny*) and Pennilucus, at the east end of the *Lake of Geneva;* and thence into the country of the Helvetii.

Within the limits of Narbonensis there is every variety of surface and climate, Alpine mountains and Alpine valleys, sterile rocky tracts and fertile plains, winter for nine months in the year and summer for as many months. Pliny says of it: "Agrorum cultu, virorum morumque dignatione, amplitudine opum, nulli provinciarum postferenda breviterque Italia verius quam provincia." (Pliny, iii. 4.) The climate is only mild in the south part and in the lowlands. As we descend the Rhone a difference is felt. About Arausio (*Orange*) the olive appears, a tree that marks a warm climate. "All the Narbonitis," says Strabo, "has the same natural products as Italia; but as we advance towards the north and the Cemmenon (*Cévennes*), the land planted with the olive and the fig terminates, but all the other things are grown. The grape also does not ripen well as we advance further north" (iv. p. 178). Strabo's remark about the olive is true. As we advance from *Nîmes* by the great road to *Clermont Ferrand* in the *Auvergne*, we ascend gradually in a north-west direction to a rocky country well planted with vines, mulberry trees, and olives. After proceeding a few miles further the olives suddenly disappear, a sign that we have passed the limits of the temperature which they require. The country is now an irregular plateau, rocky and sterile, but in parts well planted with mulberries and vines; and there is a little wheat. Before descending to Andusia (*Anduse*), which is deep sunk in a gorge of the Vardo (*Gardon*), a few more olives are seen, but these are the last. We are approaching the rugged *Cévennes*.

The native population of the Provincia were Aquitani, Celtae, and Ligures. The Aquitani were in the parts along the base of the Pyrenees. The Ligures in the historical period occupied the south-east part of the Provincia, north and east of *Marseille*, and it is probable that they were once on the west side of the Rhone also. The Greeks were on the coast, east and west of the city of Massilia [Massilia]. After the country was reduced to the form of a Provincia, the Italians flocked to the Provincia to make money. They were petty dealers (mercatores), bankers, and money-lenders (negotiatores), sheep-feeders, agriculturists, and traders. (Cic. *pro P. Quintio*, c. 3, *pro M. Fonteio*, c. 5.) The wine of Italy was imported into the Provincia in Cicero's time, and a duty was levied on it, if not at the port, at least in its transit through the country (*pro Fonteio*, c. 9). Cicero sneeringly says, "We Romans are the most just of men, for we do not allow the Transalpine nations to plant the olive and the vine, in order that our olive plantations and vineyards may be worth more" (*de Re Publica*, iii. 9). It does not appear from Cicero when this selfish order was made. But the vine is a native of Narbonensis, and the Greeks made wine, as we might safely assume, and they sold it to the Galli. Posidonius, whom Cicero knew, and who had travelled in the country, says that the rich Galli bought Italian wine and wine from the Massaliots. (Posidonius, *ap. Athen.* iv. p. 152.) If any of the Galli got this wine, the Galli of the Provincia would have it.

This favourite province of the Romans was full of large cities, which under the Empire were ornamented with works both splendid and useful, amphitheatres, temples, theatres, and aqueducts. Many of these buildings have perished, but the magnificent monuments at *Arles* and *Nîmes*, and the less striking remains in other cities, show what this country was under Roman dominion.

The tribes or peoples within the limits of the Provincia are very numerous. Pliny has a long list. On the west side of the Rhone at the foot of the Pyrenees were the Consorani and Sordones or Sordi. North of them were the Volcae Tectosages, whose capital was Tolosa; and the Ruteni Provinciales. The Volcae Arecomici occupied the country east of the Tectosages and extended to the Rhone. The position of the Tasconi, a small people mentioned by Pliny, is only a matter of conjecture [Tasconi]. North of the Arecomici only one people is mentioned between the *Cévennes* and the Rhone, the Helvii [Helvii]. The *Ardèche* (a mountain stream from the *Cévennes*) flows through their country into the Rhone. It was by the valley of the *Ardèche* that Caesar got over the *Cévennes* into the country of the Arverni through the snow in the depth of winter (*B. G.* vii. 8). He could go no other way, for he tells us that he went through the territory of the Helvii.

East of the Rhone the tribes were very numerous for the surface is larger and full of valleys. It has been already observed that the Seduni, Veragri, and Nantuates must have been included in the Narbonensis of Augustus. The Allobroges occupied the country south-west of Geneva, to the *Isère* and the Rhone. Pliny's list of names in the Provincia comprises all Ptolemy's, with some slight variations, except the Commoni, Elicoci, and Sentii. Some of the names in Pliny are probably corrupt, and nothing is known about some of the peoples. The following are the principal peoples south of the Nantuates and Allobroges: the Centrones, Graioceli, Medulli, Caturiges, Tricorii, Segovellauni, Tricastini, Cavares, Vocontii, Vulgientes, Bodiontici, and Albici, all of them north of the Druentia or its branches. South of them were the Salyes or Salluvii, the neighbours of Massilia; the Suetri, Oxybii, Deciates, and the Nerusi, who were separated from Italy by the *Var*. [G. L.]

PRUSA (Προῦσα: *Eth.* Προυσαεύς), generally with the addition of ἐπὶ or πρὸς τῷ Ὀλύμπῳ, to distinguish it from another place of the same name, was situated at the northern foot of Mount Olympus, in Mysia. Pliny (v. 43) states that the town was built by Hannibal during his stay with Prusias, which can only mean that it was built by Prusias, whose name it bears, on the advice of Hannibal. According to the common text of Strabo (xii. p. 564), it was founded by one Prusias, who waged war against Croesus, for whom Stephanus B. (*s. v.*) substitutes Cyrus. As no such Prusias is known in the age of Croesus or Cyrus, various conjectures have been made upon the passage of Strabo, but without success. At all events, it is acknowledged by Dion Chrysostomus (*Orat.* xliii. p. 585), who was a native of the town, that it was neither very ancient nor very large. It was, however, as Strabo remarks, well governed, continued to flourish under the Roman emperors (Plin. *Epist.* x. 85), and was celebrated for its warm baths, which still exist, and bore the name of the "royal waters." (Athen. ii. p. 43; Steph. B. *s. v.* Θέρμα.) Under the Greek emperors it suffered much during the wars against the Turks (Nicet. Chon. pp. 186, 389); when at last it fell into their hands, it was for a time the capital of their empire under the name of *Brusa* or *Broussa*, which it still bears, for it still is one of the most flourishing towns in Asia Minor. (Browne's *Travels* in Walpole's *Turkey*, vol. ii. p. 108; Sestini, *Mon. Vet.* p. 70; Hamilton, *Researches*, i. p. 71, &c.)

Ptolemy (v. 1. § 13) and Pliny (v. 43) mention a town of the same name on the river Hyppius or Hypius, in Bithynia, which, according to Memnon (cc. 29, 42, 49), had formerly been called Cierus (Κίερος), and had belonged to the territory of Heracleia, but had been taken by Prusias, who changed its name. But there seems to be some confusion here between Cierus and Cius, the latter of which is known to have received the name of Prusias from the king of that name. (Strab. xii. pp. 563, 566.) [L. S.]

PRYMNE'SIA or PRYMNE'SUS (Πρυμνησία, Πρυμνησός: *Eth.* Πρυμνησιεύς), a small town in central Phrygia. (Ptol. v. 2. § 24; Hierocl. p. 677; *Conc. Chalced.* p. 673.) Pococke (*Travels*, iii. c. 15) found an inscription containing the name of this town near *Afiom Cara-hissar*. Leake (*Asia Minor*, p. 55) shows that the inscription does not refer to Prymnesia, but to some person whose name ended in menneas. No inference, therefore, can be drawn from it as to the site of that town. Franz (*Fünf Inschriften*, p .5) has proved, by incontrovertible arguments from other inscriptions, that Prymnesia must have been situated at *Seid-el-Ghazi*, between *Eski-Shehr* and *Coniah*, where a few remains of an ancient Greek town still exist. (Leake, *Asia Minor*, p. 21.) [L. S.]

PRY'TANIS (Πρύτανις), a small river in the east of Pontus, which has its sources in the Moschici Montes, and flows by the town of Abgabes. (Arrian, *Peripl. P. E.* p. 7; Anonym. *Peripl. P. E.* p. 15, where it is called Prytanes.) It is perhaps the same river as that called by Scylax (p. 32) Pordanis. [L. S.]

PSACUM (Ψάκον), a promontory on the NW. coast of Crete, forming the termination of Mt. Tityrus, now called *C. Spada*. (Ptol. iii. 15. § 8.)

PSAMATHUS. [Taenarum.]

PSAPHIS. [Attica, p. 330, a.]

PSEBO'A or PSEBO (Ψεϐώα, Strab. xvii. p. 822; Ψεϐώ, Steph. B. *s. v.*), the modern *Tsana*, one of the enormous lakes S. of Meroë, which feed the principal tributaries of the Nile. The 10th parallel of N. latitude nearly bisects the lake Pseboa. According to Stephanus, it was five days' journey from Aethiopia, i. e. from Axume. In the centre of the lake was a populous island — a depôt of the ivory trade, and frequented also by the hunters of the Hippopotamus, the hides of which animal were exported to Aegypt, and employed as coverings for shields. On the E. and S. the lake was encompassed by lofty mountains, which abounded in mineral wealth (Theophrast. *de Lapid.* p. 695, ed. Schneider), and whose periodical torrents, according to Agatharchides (c. 5. *ap. Hudson*, *Geogr. Min.*) poured their waters over the plains of the Troglodytes. [W. B. D.]

PSELCIS (Ψελκίς, Strab. xvii. p. 820; *Itin. Anton.* p. 162; Ψέλχις, Aristid. *Aegin.* p. 512), was a town of the region Dodecaschoenus situated on the left bank of the Nile. Originally Pselcis was little more than a suburb of the older Aethiopian town Tachompso; but it speedily outgrew its parent, so that in process of time Tachompso was denominated Contra-Pselcis. In B. C. 23 the Aethiopian nation, alarmed by the approach of the Romans to their frontier, harassed the neighbourhood of Philae and Syene, and it became necessary to repel their incursions. C. Petronius, accordingly, who had succeeded Aelius Gallus in the government of Aegypt, undertook to drive them back, and Pselcis was one of the towns which submitted to him. (Strab. *l. c.*; Dion Cass. liv. 5.) So long as the Romans maintained their hold on Northern Aethiopia, Pselcis was the permanent headquarters of a troop of German horse. The modern hamlet of *Dakkeh* occupies a portion of the site of the ancient Pselcis. [W. B. D.]

PSE'SSII, or PSESSI (Ψήσσιοι, Ptol. v. 9. § 17; Ψησσοί, Apollod. *ap.* Steph. B. *s. v.*; in Plin. vi. 7, the old editions have Psesii, but Sillig reads Psessi; it appears from an inscription that Psessi is the correct form, *Inscr. in* Jahn's *Jahrbücher*, vol. xxxvi. p. 225), a people in Sarmatia Asiatica, placed by Ptolemy between the lake Maeotis and the Hippici Montes after the Siraceni.

PSEUDOCE'LIS (Ψευδόκηλις), a town of the Elisari in Arabia Felix, identified by some modern writers with *Mochha*. (Ptol. vi. 7. § 7.)

PSEUDOPENIAS. [Hesperides.]

PSEUDO'STOMOS (Ψευδόστομος ποταμὸς, Ptol. vii. 1. §§ 8, 33, 83, 85, 86), a stream of western India, which Ptolemy describes as flowing from Mt. Bettigo near *Coimbatore* to the sea near Muziris (*Mangalor*). It cannot with certainty be identified with any existing river, especially as along that coast, between lat. 10° and 15°, there are a great number of streams which, flowing but a short distance from mountains which approach the sea are little better than torrents. [V.]

PSILE, a small island, forming one of a cluster, off the coast of Ionia, opposite to Clazomenae. (Plin. v. 31. s. 38.)

PSILLIS (Ψίλλις), a small river on the coast of Phrygia, flowing into the Euxine between Artane and Calpe, and affording at its mouth a good road for small vessels (Strab. xii. p. 543; Ptol. v. 1. § 5; Anonym. *Peripl. P. E.* p. 2; Plin. vi. 1; Arrian, *Peripl. P. E.* p. 13, where it is called Psilis; Marician, p. 69, where it is written Psillius; comp. Steph. B. *s. v.* 'Ασκανία.) [L. S.]

PSOPHIS (Ψωφίς: *Eth.* Ψωφίδιος), a city in the NW. extremity of Arcadia, bounded on the N. by Arcadia, and on the W. by Elis. It was a very ancient place. It is said to have been originally called Erymanthus, and its territory to have been ravaged by the Erymanthian boar. (Paus. viii. 24. § 2; Hecat. *ap. Steph. B. s. v.* Ψωφίς; Apollod. ii. 5. § 4.) It afterwards received the name of Phegia or Phegeia (Φηγία, Φήγεια), apparently from the oaks (φηγοί), which are still found upon the site of the town; though the ancients, as usual, derived the name from an eponymous founder, Phegeus. (Steph. B. *s. vv.* Φήγεια, Ψωφίς; Paus. *l. c.*) It was called Psophis by Echephron and Promachus, sons of Hercules, who are said to have come from Sicily and given to the town this name after their mother Psophis. (Paus. *l. c.*) Psophis, while still called Phegia, was celebrated as the residence of Alcmaeon, who fled thither from Argos, after slaying his mother, and married Alphesiboea, the daughter of Phegeus. (Paus. viii. 24. § 8; *Dict. of Biogr. s. v.* Alcmaeon.) In consequence of their connection with Alcmaeon, the Psophidii took part in the second expedition against Thebes, and refused to join the other Greeks in the Trojan War. (Paus. viii. 24. § 10.)

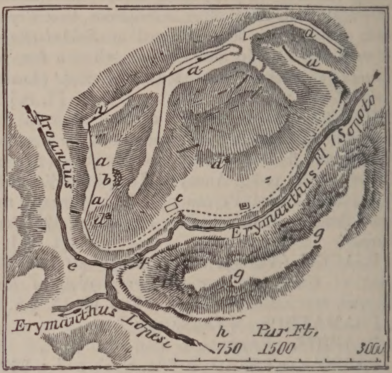
Psophis is rarely mentioned in history. In B. C. 219 it was in possession of the Eleians, and was taken by Philip, king of Macedonia, who was then in alliance with the Achaeans. In narrating this event Polybius gives an accurate description of the town. "Psophis," he says, "is confessedly an ancient foundation of the Arcadians in the district Azanis. It is situated in the central parts of Peloponnesus, but in the western corner of Arcadia, and adjoining the Achaeans dwelling furthest towards the west. It also overhangs conveniently the country of the Eleians, with whom the city was then in close alliance. Philip marched thither in three days from Caphyae, and encamped upon the hills opposite to the city, where he could safely have a view of the whole city and the surrounding places. When the king observed the strength of the place, he was at a loss what to do. On the western side of the town there is a rapid torrent, impassable during the greater part of the winter, and which, rushing down from the mountains, makes the city exceedingly strong and inaccessible, in consequence of the size of the ravine which it has gradually formed. On the eastern side flows the Erymanthus, a large and impetuous river, concerning which there are so many stories. As the western torrent joins the Erymanthus on the southern side of the city, its three sides are surrounded by rivers, and rendered secure in the manner described. On the remaining side towards the north a strong hill hangs over, surrounded by a wall, and serving the purpose of a well-placed citadel. The town itself also is provided with walls, remarkable for their size and construction." (Polyb. iv. 70.) From this description it is evident that the Erymanthus on the eastern side of the city is the river of *Sopotó;* and that the western torrent, which we learn from Pausanias (viii. 24. § 3) bore the name of Aroanius, is the river of *Ghermotzána.* About 300 feet below the junction of these rivers the united stream is joined by a third, smaller than the other two, called the river of *Lópesi* or *Skupi*, which rises on the frontiers of Cleitor, near Seirae. From these three rivers the place is now called *Tripótamo.* The banks of the Erymanthus and the Aroanius are precipitous, but not very high; and between them and the steep summit of the hill upon which the town stood there is a small space of level or gently-rising ground. The summit is a sharp ridge, sending forth two roots, one of which descends nearly to the angle of junction of the two streams, the other almost to the bank of the Erymanthus at the eastern extremity of the city. (Leake, *Morea*, vol. ii. p. 242.)

Philip, in his attack upon Psophis, crossed the bridge over the Erymanthus, which was probably in the same position as the modern bridge, and then drew up his men in the narrow space between the river and the walls. While the Macedonians were attempting to scale the walls in three separate parties, the Eleians made a sally from a gate in the upper part of the town. They were, however, driven back by the Cretans in Philip's army, who followed the fugitives into the town. Euripidas and the garrison then retreated into the citadel, and shortly afterwards surrendered to Philip. (Polyb. iv. 71, 72.)

Pausanias saw at Psophis a ruined temple of Aphrodite Erycina, heroa of Promachus and Echephron, the tomb of Alcmaeon, and near the Erymanthus a temple sacred to that stream. (Paus. viii. 24. § 7.) Leake also noticed a part of a theatre, not mentioned by Pausanias, on the side of the hill towards the Aroanius. Nine hundred feet above the junction of the two rivers, and near the walls on the bank of the Erymanthus, Leake also found some remains of a public building, 96 feet in length, below which there is a source of water in the bank. He conjectures that they may be the remains of the temple of Erymanthus.

Psophis was about 2 miles in circumference. The town-walls followed the crest of the ridge to the northward and the bank above the two rivers on the opposite side; and they are traceable nearly throughout the entire circuit of the place. On the north-eastern side of the town, which is the only part not protected by the two rivers or by the precipices at the back of the hill, there was a double inclosure. Leake could not trace the inclosure of the citadel.

At the distance of 30 stadia from Psophis was Seirae (Σειραί), which Pausanias describes as the boundary of the Psophidii and Cleitorii (viii. 23. § 9, 24. § 3). On the road from Psophis to Thelpusa lay Tropaea, upon the left bank of the Ladon, near which was the grove Aphrodisium, after which came a column with an ancient inscription upon it, marking the boundaries of Psophis and Thelpusa. (Leake, *Morea*, vol. ii. p. 240, seq.; Boblaye, *Récherches, &c.* p. 158; Curtius, *Peloponnesos*, vol. i. p. 384, seq.)



PLAN OF PSOPHIS.

a a. Ancient walls.
b. Theatre.
c. Foundations of a large building.
d d. Churches.
e. Bridge over the Aroanius.
f. Bridge over the Erymanthus.
g g. Position of the army of Philip.
h. Khan of *Tripótamo*.

PSYCHIUM (Ψύχιον, Steph. B. *s. v.*; Ptol. iii. 17. § 4; Ψύχεα, *Stadiasm. Mar. Magn.* p. 298, Hoffmann: *Eth.* Ψυχιεύς), a town on the south coast of Crete, placed by Ptolemy between the mouths of the rivers Massalia and Electra, and by the Stadiasmus 12 stadia to the west of Sulia, a distance which agrees very well with the situation of *Kastri.* (Pashley, *Crete*, vol. i. p. 304.)

PSYCHRUS (Ψυχρός), a small river in the east of Pontus, forming the boundary between the tribes of the Colchi and Sanni. (Arrian, *Peripl. P. E.* p. 6; Anonym. *Peripl. P. E.* p. 14.) [L. S.]

PSYLLI (Ψύλλοι, Hecat. *Fr.* 303, ed. Klausen; Herod. iv. 173; Strab. ii. p. 131, xiii. p. 588, xvii. pp. 814, 838; Plin. v. 4, vii. 2, viii. 38, xi. 30, xxv. 76, xxviii. 6; Aelian, *Nat. An.* vi. 33), a people on the shores of the Greater Syrtis, who bordered on the Nasamones, occupying that part of the shores of *Sórt* which lies between *Aulad Sliman* and *Aulad Naim.* According to Herodotus (*l. c.*) they sallied forth against Notos, or the S. wind, and were buried in the sands which were raised by the offended wind. Their country was afterwards occupied by the Nasamones.

The story gives a vivid picture of those seas of sand, unbathed by dew or rain, when the fine dust-like particles, rising through the rarefied air, roll up in dark oppressive clouds. They were supposed by the ancients to have a secret art enabling them to secure themselves from the poison of serpents, like the "Háwee," or snake jugglers of Cairo. (Wilkinson, *Ancient Egyptians*, vol. v. p. 241; Lane, *Modern Egyptians*, vol. ii. p. 214; Quatremère, *Mém. sur l' Egypte*, vol. i. pp. 203—211.) Cato brought some of these people in his train when he led the way into the depths of the desert which skirts the Lesser Syrtis (Plut. *Cat. Min.* 56 ; Lucan, ix. 891) ; and Octavius made use of the services of these poison-suckers, it was said, in order to restore his victim, Cleopatra, to life. (Dion Cass. li. 14 ; comp. Lucan, ix. 925.) [E. B. J.]

PSY'LLIUM (Ψύλλιον, Ψύλλειον, or Ψύλλα), a fortified emporium on the coast of Bithynia, between Crenides and Tium. (Ptol. v. 1. § 7; Arrian, *Peripl. P. E.* 14; Anonym. *Peripl. P. E.* p. 5; Marcian, p. 70; Steph. B. *s. v.* Ψύλλα; *Tab. Peuting.* erroneously calls it Scylleum.) [L. S.]

PSYRA (Ψυρά), a small island in the Aegean sea, to the north-west of Chios, at a distance of 50 stadia from Cape Melaenae in Chios, and having only 40 stadia in circumference. It was a lofty, rocky island, and contained on its south-east coast a small town of the same name. (Strab. xiv. p. 645; Plin. v. 36; Steph. B. *s. v.*; Hom. *Od.* iii. 171.) Its modern name is *Ipsara.* [L. S.]

PSYTTALEIA (Ψυττάλεια), a small island off the Attic coast between Peiraeeus and Salamis. For details see SALAMIS.

PTANDARIS or PTANDARA, a place in Cappadocia on the south-west of Arabissus (*It. Ant.* pp. 178, 180, 210, 212, &c., where we sometimes read the ablative Ptandari, and sometimes Ptandaris.) [L. S.]

PTA'RENUS (Πτάρενος, Arrian, *Ind.* c. 4), a small tributary of the Upper Indus, which flows into that river a little above *Peshâwar.* Lassen conjectures that it is the present *Burrindu.* (Lassen, *Map of Anc. India.*) [V.]

PTE'LEA, an ancient name of Ephesus. (Plin. v. 29. s. 31.)

PTE'LEOS (Πτελέως), a small lake in Mysia, near Ophrynium on the coast of the Hellespont (Herod. vii. 42; Strab. xiii p. 595; Schol. *ad Ptol.* v. 2. § 3.) [L. S.]

PTE'LEUM. 1. (Πτελεόν: *Eth.* Πτελεάτης, Πτελεούσιος, Πτελεεύς), a town of Thessaly, on the south-western side of Phthiotis, and near the entrance of the Sinus Pagasaeus. It stood between Antron and Halos, and was distant from the latter 110 stadia, according to Artemidorus. (Strab. ix. p. 433.) It is mentioned by Homer as governed by Protesilaus, to whom the neighbouring town of Antron also belonged. (*Il.* ii. 697.) In B. C. 192, Antiochus landed at Pteleum in order to carry on the war against the Romans in Greece (Liv. xxxv. 43). In B. C. 171, the town, having been deserted by its inhabitants, was destroyed by the consul Licinius. (Liv. xlii. 67.) It seems never to have recovered from this destruction, as Pliny speaks of Pteleum only as a forest (" nemus Pteleon," Plin. iv. 8. s. 15). The form Pteleos is used by Lucan (vi. 352) and Mela (ii. 3). Pteleum stood near the modern village of *Pteleó*, or *Ftelió*, upon a peaked hill crowned by the remains of a town and castle of the middle ages, called *Old Ftélio.* On its side is a large marsh, which, as Leake observes, was probably in the more flourishing ages of Greece a rich and productive meadow, and hence the epithet of λεχεποίην, which Homer (*l. c.*) has applied to Pteleum. (Leake, *Northern Greece*, vol. i. p. 341, seq.)

2. A town of Triphylia, in Elis, belonging to Nestor (Hom. *Il.* ii. 594), is said by Strabo to have been a colony from the Thessalian Pteleum. This town had disappeared in Strabo's time ; but its uninhabited woody site was still called Pteleasimum. (Strab. viii. pp. 349, 350.)

3. A fortress in the territory of Erythrae, in Ionia. (Thuc. viii. 24, 31.) Pliny (v. 29. s. 31) mentions Pteleon, Helos, and Dorium as near Erythrae, but those places are confused by Pliny with the Triphylian towns in Homer (*l. c.*).

PTE'RIA (Πτερία), the name of a town and district in Cappadocia, mentioned only by Herodotus (i. 76), who relates that a great battle was fought in this district between Cyrus and Croesus. Stephanus B. mentions Pterium, a town of the Medes, and Pteria, a town of Sinope (*s. v.* Πτέριον).

PTEROS, one of four islands — the other three being Labatanis, Coboris, and Sambracate — lying off the coast of the Sabaei in Arabia, and corresponding in number, and the last of the four in name, with the *Sohar* islands. (Plin. vi. 28. s. 32; Forster, *Arabia*, vol. ii. p. 230.)

PTOLEDERMA (Πτολεδέρμα), a town of the Eutresii, in Arcadia, which was deserted in consequence of the removal of its inhabitants to Megalopolis. (Paus. viii. 27. § 3.)

PTOLEMA'IS. 1. (Πτολεμαΐς Ptol. iv. 5. § 57), a small town of the Arsinoite nome in Middle Aegypt. It was situated between Heracleopolis Magna and Arsinoë, near the point of junction between the *Bahr Jusef* and the Nile. The modern village of *El-Lahum* occupies a portion of the site of the Arsinoite Ptolemais.

2. PTOLEMAIS THERON (Πτολεμαΐς Θηρῶν, Ptol. i. 8. § 1, iv. 7. § 7, viii. 16. § 10 ; Πτολεμαΐς, Strab. xvii. pp. 768—76 ; Agatharch. *ap. Phot.* pp. 457—459, ed. Bekker; Ptolemais Epitheras, Plin. vi. 29. s. 34), was originally an Aethiopian village situated on the southern skirts of the forest which extended from the S. side of the Troglodytic Berenice to lat. 17° N. Its convenient situation on the coast of the Red Sea and in the heart of the region where elephants abounded induced Ptolemy Philadelphus (B. C. 282—246) to occupy, enlarge, and fortify the village, which thenceforward was named Ptolemais after its second founder. Philadelphus, indeed, before he colonised this outpost of his kingdom, used every effort to persuade the Aethiopian hunters [ELEPHANTOPHAGI] to abstain from the flesh of these animals, or to reserve a portion at least of them for the royal stables. But they rejected his offers, replying that for the kingdom of Aegypt they would not forego the pleasure of hunting and eating elephants. Hitherto the Aegyptians had imported these animals from Asia, the Asiatic breed being stronger and larger than the African. But the supply was precarious: the cost of importation was great; and the Aethiopian forests afforded an ample supply both for war and the royal household. As the depôt of the elephant trade, including that also in hides and ivory, Ptolemais attained a high degree of prosperity, and ranked among the principal cities of Aethiopia. From its market it is probable that Carthage also derived its supply of elephants, since about the period of Philadelphus' reign the Carthaginians employed these animals more frequently in war. (Liv. xvii. *Epit.*; Florus, ii. 2. § 28.) Ptolemais had, properly speaking, no harbour, and the Aegyptian vessels were compelled to run up to Berenice whenever the N. or E. winds prevailed: in the present day the Red Sea coast at this point is approachable only by boats. The roadstead of Ptolemais, however, was partially sheltered from the E. winds by an island covered with olive-trees. In its

neighbourhood the freshwater lake Monoleus afforded it a good supply of water and fish. The shell of the true land-tortoise was found at Ptolemais: it is described by Agatharchides (*ap. Geogr. Minor.* p. 40, Hudson; *Peripl. Mar. Erythr.* p. 17) as covered with small lozenge-shaped plates, of the whiteness of the pearl-oyster. To ancient geographers the position of Ptolemais was of great importance, being one of the points from which their computations of latitude were made. Modern geographers, however, are not agreed as to the degree in which it should be placed, some identifying it with *Bas-Assiz*, opposite the island of *Wellesley*, while others (Vincent, *Voyage of Nearchus*, vol. ii. p. 92) prefer a more southerly site, near the port of *Mirza-Mombarrik*. (Comp. Mannert, vol. x. 1. p. 48, seq.)

3. (Πτολεμαῒς ἡ Ἑρμείου, Ptol. i. 15. § 11, iv. 5. § 56; Πτολεμαϊκὴ πόλις Strab. xvii. p. 813), a city of Upper Aegypt, NW. of Abydus, and situated on the western side of the Nile. It can hardly be regarded, however, as an Aegyptian city, its population and civil institutions being almost exclusively Greek, and its importance derived entirely from the favour of the Ptolemies. The ruins of Ptolemais Hermîi are supposed to be at the modern hamlet of *Mensieh*. (Champollion, *l' Egypte*, vol. i. p. 253, seq.) [W. B. D.]

PTOLEMA'IS (Πτολεμαΐς), a small town on the coast of Pamphylia, between the river Melas and the town of Coracesium, is mentioned only by Strabo (xiv. p. 667). Leake (*Asia Minor*, p. 197) conjectures that Ptolemais did not stand upon the coast, as it is not mentioned in the Stadiasmus, but occupied perhaps the situation of the modern town of *Alara*, where is a river, and upon its banks a steep hill crowned with a Turkish castle. (Comp. Richter, *Wallfahrten*, p. 334.) [L. S.]

PTOLEMA'IS CYRENAICAE. [Barca.]

PTOLEMA'IS PHOENI'CIAE. [Ace.]

PTOLIS. [Mantineia, p. 262, b.]

PTOUM. [Boeotia, p. 412, a.]

PTY'CHIA. [Corcyra, p. 671, b.]

PUBLICA'NOS, AD, in Gallia, is placed in the Itins. on a road which leads from Vienna (*Vienne*) on the *Rhone* to the Alpis Graia (*Little St. Bernard*). In following this road Ad Publicanos comes after Mantala [Mantala], and its position is at the commencement of the territory of the Centrones or *La Tarentaise*. Wesseling observes that the name Ad Publicanos indicates a toll place at a bridge. [Pons Aerarius]. D'Anville supposes that Ad Publicanos was at the point where the *Arli*, a tributary of the *Isère*, is crossed, near which there was an ancient Hospitium or Stabulum, as it was called, such as we find on several Roman roads. This place is now called *L'Hôpital de Conflans*, and is near the junction of the *Arli* and the *Isère*. Ad Publicanos was probably on the boundary of the Allobroges and Centrones, where some dues would be paid. These dues or customs were established in a period of Gallic history even anterior to the Roman conquest. (Strab. iv. p. 190.) Gallia was loaded with these imposts, which continued to the time of the French Revolution of 1789. The distance between Mantala and Ad Publicanos is marked xvi. in the Itins., which does not agree with the site fixed by D'Anville. Other geographers place Ad Publicanos at the village of *Des Fontaines*. [G. L.]

PU'CINUM (Πούκινον: *Duino*), a town of Venetia, in the territory of the Carni (Plin. iii. 18. s. 22), though Ptolemy assigns it to Istria (Ptol. iii. 1. § 28). It is placed by Pliny between the river Timavus and Tergeste, which leaves little doubt that it is the place called *Duino*, about 16 miles from *Trieste*, and less than 2 from the sources of the Timavus. It stands on the brow of a steep rocky ridge or slope facing the sea; and the neighbouring district is still noted for its wine, which was famous in the days of Pliny, and was reckoned particularly wholesome, so that Livia the wife of Augustus ascribed the great age to which she attained principally to her use of it. (Plin. xiv. 6. s. 8, xvii. 4. s. 3.) [E. H. B.]

PULCHRUM PROM. [Apollinis Prom.]

PULLA'RIAE I'NSULAE. [Pola.]

PULTO'VIA, a place in Upper Pannonia, on the south-west of Petovio, on the river *Pulska*. (*It. Hieros.* p. 561; comp. Muchar, *Noricum*, i. p. 240.) [L. S.]

PU'NICUM (*Sta Marinella*), a village or station on the coast of Etruria, mentioned only in the Tabula, which places it 6 miles beyond Pyrgi (*Sta Severa*) on the Via Aurelia; and this distance enables us to fix its site at the modern village or hamlet of *Sta Marinella*, where there are still some traces of a Roman port, and more extensive remains of a Roman villa in the immediate neighbourhood (*Tab. Peut.*; Nibby, *Dintorni di Roma*. vol. ii. p. 313; Dennis's *Etruria*, vol. ii. p. 7.) [E. H. B.]

PU'NICUM, called by Procopius (*de Aed.* iv. 6. p. 287) Πικνούς, a town of Moesia Superior, at the mouth of the Pingus (*Tab. Peut.*). [T. H. D.]

PUPLISCA, a town of the Liburni (Geogr. Rav. iv. 26), which has been identified with *Jablanatz* on the mainland facing the S. of the island of *Arbe*. (Neigebaur, *Die Sud-Slaven*, p. 225.) [E. B. J.]

PURA. [Gedrosia.]

PURPURA'RIAE INS., islands off the coast of Mauretania, which are said to have been discovered by Juba (Plin. vi. 37), who established there a manufactory of purple. If his description of them as being 625 M. P. from the Fortunate Islands be received, they cannot be, as D'Anville supposed, *Lanzerote* or *Fuente Ventura*, the two nearest of the *Canaries* to the African continent. Still greater difficulties exist in supposing them to be *Madeira* and *Porto Santo*, which are too remote from Juba's kingdom to be the seat of a manufacture of purple carried on by him. Lelewel (*Endeckungen der Carthager und Griechen*, p. 140) considers them to be the islands of *Lanzarote Sta Clara*, with the smaller ones of *Graciosa* and *Alegranza*. (Kenrick, *Phoenicia*, p. 229; Humboldt, *Cosmos*, vol. ii. p. 129, trans.) [E. B. J.]

PUTE'OLI (Πουτεόλοι, Ptol. Dion Cass.; Ποτίολοι Strab., *Act. Apost.*: *Eth.* Puteolanus: *Pozzuoli*), a maritime city of Campania situated on the northern shore of the Sinus Cumanus or Crater and on the east side of the smaller bay known as the Sinus Baianus. It was originally a Greek city of the name of Dicaearchia (Δικαιαρχία, Strab.; Δικαιαρχεία, Steph. B.: *Eth.* Δικαιαρχεύς and Δικαιαρχείτης, Steph.), and was a colony of the neighbouring Cumae, to which it served as a port. (Strab. v. p. 245.) There can be little doubt of the accuracy of this statement, but Stephanus of Byzantium and Eusebius ascribe its foundation to a colony from Samos; and it is not improbable that in this as in many similar instances, the colony from Cumae was reinforced by a fresh band of emigrants from Samos (Steph. B. *s. v.* Ποτίολοι; Euseb. ii. p 129, ed.

Scal.). The date assigned to this Samian colony by Eusebius is as late as B. C. 521. No mention occurs of Dicaearchia in history previous to the conquest of Cumae by the Campanians: from its serving as the port of Cumae it could probably never have taken any active or independent part; but there seems no doubt that it must have become a populous and flourishing town. The name of Dicaearchia continued to be applied to it by Greek writers long after it had assumed the new appellation of Puteoli. (Diod. iv. 22, v. 13, &c.)

The period of this change is uncertain. It is generally said that the Romans bestowed on it the new name when they established their colony there; but there seems good reason to believe that it was considerably more ancient. The name of Puteoli is applied to the city by Livy during the Second Punic War (Liv. xxiv. 7), and there is much probability that the coins with the Oscan inscription "Phistlus," sometimes Graecised into Phistelia, belong to Puteoli during the period previous to the Roman colony. (Millingen, *Numism. de l'Anc. Italie*, p. 201; Friedländer, *Oskische Münzen*, p. 29.) According to the Roman writers the name of Puteoli was derived either from the stench arising from the numerous sulphureous springs in the neighbourhood, or (with more probability) from the wells (putei) or sources of a volcanic nature with which it abounded. (Varro, *L. L.* v. 25; Fest. *s. v. Puteoli;* Plin. xxxi. 2; Strab. v. p. 245; Steph. B. *s. v.* Ποτίολοι)

The first mention of Puteoli in history is during the Second Punic War, when it was fortified by Q. Fabius by order of the senate, and protected by a strong garrison to secure it from the attempts of Hannibal, B. C. 215. That general, indeed, in the following season made an attempt, though without success, to make himself master of the city, the possession of its port being an object of the greatest importance to him. (Liv. xxiv. 7, 12, 13.) Livy speaks of Puteoli as having first become frequented as a port in consequence of the war; and though this is not strictly correct, as we know that it was frequented long before under the name of Dicaearchia, it is probable that it then first rose to the high degree of commercial importance which it subsequently retained under the Romans. Thus in B. C. 212 it became the principal port where the supplies of corn from Etruria and Sardinia were landed for the use of the Roman army that was besieging Capua (Liv. xxv. 22); and the next year it was from thence that Claudius Nero embarked with two legions for Spain. (Id. xxvi. 17.) Towards the close of the war also (B. C. 203) it was at Puteoli that the Carthaginian ambassadors landed, on their way to Rome. (Id. xxx. 22.) It was doubtless the growing importance of Puteoli as a commercial emporium that led the Romans to establish a colony there in B. C. 194 (Liv. xxxiv. 45; Vell. Pat. i. 15): the date is confirmed by a remarkable inscription of B. C. 105 (Mommsen, *Inscr. R. N.* 2458), and it seems to have become before the close of the Republic, as it continued under the Empire, one of the most considerable places of trade in Italy. From its being the first really good port on the south of Rome (for Antium could never deserve that epithet) it became in a manner the port of the imperial city, although distant from it not less than 150 miles. Not only did travellers coming from the East to Rome frequently land at Puteoli and proceed from thence by land to the city, as in the well-known instances of St. Paul (*Act. Apost.* xxviii. 13) and Cicero on his return to Rome from his quaestorship in Sicily (Cic. *pro Planc.* 26), but the same course was pursued with the greater part of the merchandise brought from the East, especially with the costly wares sent from Alexandria, and even the supplies of corn from the same quarter. (Strab. xvii. p. 793; Suet. *Aug.* 98; Senec. *Ep.* 77.) Strabo speaks of Puteoli as one of the most important trading cities of his time (v. p. 245), and it is evident from the expressions of Seneca (*l. c.*) that this had not fallen off in the days of Nero. The trade with Alexandria indeed, important as it was, was only one branch of its extensive commerce. Among other things the iron of Ilva, after being smelted at Populonium, was brought to Puteoli (Diod. v. 13): and the city carried on also a great trade with the Turdetanians in the south of Spain, as well as with Africa. (Strab. iii. p. 145.) We learn also from an inscription still extant, that its trade with Tyre was of such importance that the Tyrians had a regular factory there (Boeckh, *C. I.* no. 5853); and another inscription mentions a number of merchants from Berytus as resident there. (Mommsen, *I. R. N.* 2488.) Indeed there seems no doubt that it was under the Roman Empire one of the greatest—if not *the* greatest—emporiums of foreign trade in all Italy For this advantage it was in a great measure indebted to the excellence of its port, which, besides being naturally well sheltered, was further protected by an extensive mole or pier thrown out into the bay and supported on stone piles with arches between them. Hence Seneca speaks of the population of Puteoli assembling on this mole (in pilis) to watch for the arrival of the ships from Alexandria. (Sen. *Ep.* 77.) Puteoli had peculiar facilities for the construction of this and similar works, from the excellent quality of its volcanic sand, which formed a mortar or cement of the greatest hardness and durability, and wholly proof against the influence of the sea-water. (Strab. v. p. 245; Plin. xxxv. 13. s. 47.) This kind of cement is still known by the name of *Pozzolana*.

It was from the extremity of the mole of Puteoli that Caligula carried his celebrated bridge across the bay to the opposite shores at Baiae. (Suet. *Cal.* 19, 32; Dion Cass. lix. 17; Joseph. *Ant.* xix. 1. § 1.) It is scarcely necessary to observe that this bridge was merely a temporary structure [BAIAE], and the remains still visible at *Pozzuoli* which are popularly known as the Bridge of Caligula are in fact the piles or piers of the mole of Puteoli. The construction of this mole is generally ascribed to Augustus, without sufficient authority; but it is probable that it dates from at least as early a period: and we learn that there were in his time extensive docks (navalia) at Puteoli, in which the huge ships that had been employed in bringing the obelisks from Egypt were preserved,—a sufficient proof of the magnitude of these establishments. (Plin. xxxvi. 9. s. 14.) Another proof of the importance of Puteoli is the fact that Claudius established there, as well as at Ostia, a cohort of troops to guard the city against fire, in the same manner as was done at Rome (Suet. *Claud.* 25). In A. D. 95 Domitian constructed a new line of road leading direct to Puteoli from Sinuessa, where it quitted the Appian Way. (Dion Cass. lxvii. 14; Stat. *Silv.* iv. 3.) Previous to that time its communication with Rome must have been by way of Capua, to which a branch road (not given in the Itineraries) led direct from Puteoli.

Puteoli certainly continued to enjoy under the Empire the rank of a colony. (Plin. iii. 5. s. 9; Orell. *Inscr.* 1694, 3697, &c.) In addition to the original "colonia civium" settled there, as already mentioned, in B. C. 194, it appears to have received a fresh colony under Sulla (Val. Max. ix. 3. § 8; Plut. *Sull.* 37; Zumpt, *de Colon.* p. 260), and certainly was again colonised by Augustus. (*Lib. Col.* p. 236.) The inhabitants had, as we learn from Cicero (*Phil.* ii. 41), warmly espoused the cause of Brutus and Cassius after the death of Caesar, which may have been one reason why Augustus sought to secure so important a point with a colony of veterans. But, as was often the case, the old inhabitants seem to have continued apart from the colonists, with separate municipal rights, and it was not till the reign of Nero that these also obtained admission into the colony. (Tac. *Ann.* xiv. 27.) In A. D. 69 the Puteolani zealously espoused the cause of Vespasian (Tac. *Hist.* iii. 67), and it was probably in consequence of this that the city afterwards assumed the honorary title of "Colonia Flavia Augusta Puteoli," by which we find it designated in inscriptions. (Orell. *Inscr.* 3698; Zumpt, *l. c.* p. 395; Mommsen, 2492, 2493.) It is not improbable, however, that it may at the same time have received a fresh accession of colonists.

In addition to its commercial importance, Puteoli, or rather its immediate neighbourhood, became, before the close of the Republic, a favourite resort of the Roman nobility, in common with Baiae and the whole of this beautiful district. Thus Cicero, as we learn from himself, had a villa there, to which he gave the name of Academia, but which he more often mentions merely as his Puteolanum. (Cic. *de Fat.* 1, *ad Att.* i. 4, xiv. 7, xv. 1, &c.) It passed after his death into the hands of Antistius Vetus, and the outbreak of a thermal spring there became the occasion of a well-known epigram, which has been preserved to us by Pliny. (Plin. xxxi. 2. s. 3.) This villa was situated between Puteoli and the lake Avernus; it was subsequently chosen as the place of burial of the emperor Hadrian. (Spart. *Hadr.* 25.)

We hear little of Puteoli in history during the later periods of the Roman Empire, but there is every reason to suppose that it continued to be a flourishing and populous town. Its mole and port were repaired by Antoninus Pius (Mommsen, *Inscr.* 2490), and numerous inscriptions have been found there, some of which belong to a late period, and attest the continued importance of the city down to the reign of Honorius. (Mommsen, 2494—2500.) But it shared to the full extent in the calamities of the declining empire: it was taken and plundered by Alaric in A. D. 410, and again by Genseric in 455, and by Totila in 545. Nor did it ever recover these repeated disasters. After having for some time been almost deserted, it partially revived in the middle ages; but again suffered severely, both from the ravages of war and from the volcanic eruptions of the *Solfatara* in 1198, and of the *Monte Nuovo* in 1538. At the present day *Pozzuoli*, though retaining its episcopal see, and about 8000 inhabitants, is a poor place, and suffers severely from malaria in summer.

It, however, retains many remains of its ancient greatness. Among these one of the most conspicuous is the amphitheatre, on the hill behind the town, which is of considerable size, being larger than that at Pompeii, and calculated to be capable of containing 25,000 spectators. It is in good preservation, and, having been recently excavated and cleared out, affords in many respects a good specimen of such structures. It derives additional interest from being more than once alluded to by ancient writers. Thus Suetonius mentions that Augustus presided at games there, and it was in consequence of an insult offered to a senator on that occasion that the emperor passed a law assigning distinct seats to the senatorial order. (Suet. *Aug.* 44.) It was there also that Nero entertained Tiridates, king of Armenia, with magnificent shows both of gladiators and combats of wild beasts. (Dion Cass. lxiii. 3.) Near the amphitheatre are some ruins, commonly known as the temple of Diana, but which more probably belonged to a range of thermae or baths; as well as several piscinas or reservoirs for water on a great scale, some of which are supposed to have been connected with the service of the amphitheatre. Near them are the remains of an aqueduct, intended for the supply of the city, which seems to have been a branch of that which led to Misenum. In the city itself the modern cathedral is in great part constructed out of the remains of a Roman temple, which, as we learn from an inscription on the architrave, was dedicated to Augustus by L. Calpurnius. From another inscription we learn that the architect was L. Cocceius Auctus, evidently the same who is mentioned by Strabo as having been employed by Agrippa to construct the tunnel at *Posilipo.* (Mommsen, *I. R. N.* 2484, 2485; Strab. v. p. 245.) The masonry is of white marble, and there still remain six beautiful Corinthian columns of the same material.

Much more celebrated than these are the remains of a building commonly known as the temple of Serapis or Serapeum. The interest which attaches to these is, however, more of a scientific than antiquarian character, from the evidence they afford of repeated changes in the level of the soil on which they stand. (Lyell, *Principles of Geology*, 8th ed. p. 489, &c.; Daubeny *On Volcanoes*, p. 206.) The edifice is one of a peculiar character, and the received attribution is very doubtful. Recent researches have rendered it more probable that it was a building connected with the mineral spring which rises within it, and was adapted both for purposes of worship and for the medical use of the source in question. The general plan is that of a large quadrangular atrium or court, surrounded internally by a portico of 48 columns, with chambers at the sides, and a circular temple in the centre. Not far from the temple of Serapis are the ruins of two other buildings, both of them now under water: the one of which is commonly known as the temple of Neptune, the other as the temple of the Nymphs; but there is no real foundation for either name. We know, however, from Cicero that there was a temple of Neptune at Puteoli, as might naturally be expected at so frequented a seaport, and that its portico fronted the bay. (Cic. *Acad.* ii. 25.) The remains of the ancient mole have been already mentioned; there are now portions of 16 piers remaining, 13 of which are still visible above water.

On the coast proceeding from *Pozzuoli* towards the Lucrine lake (or rather on the ancient cliff which rises above the low line of coast) are some ruins called (with at least more probability than in most similar cases) those of the villa of Cicero, which was certainly, as we learn from Pliny, situated between Puteoli and the Lucrine lake. (Plin. xxxi. 2. s. 3.)

About a mile from *Pozzuoli* to the NE., on a hill between the town and the *Lago d' Angano*, is the remarkable spot now called the *Solfatara*, and in ancient times known as the FORUM VULCANI (Ἡφαίστου ἀγορά, Strab.). It is evidently the crater of an extinct volcano, retaining only so much of its former activity as to emit constantly sulphureous gases in considerable quantity, the deposit of which forms large accumulations of sulphur. It is well described by Strabo, in whose time it would seem to have been rather more active than at present, as well as in a more poetical style by Petronius (*Carm. B. Civ.* 67—75); and is noticed also by Lucilius, who justly points to the quantity of sulphur produced, as an evidence of igneous action, though long extinct. (Strab. v. p. 246; Lucil. *Aetn.* 431.) It does not seem to have ever broken out into more violent action, in ancient, any more than in modern, times; but in the middle ages on one occasion (in 1198) it broke into a violent eruption; and a stream of trachytic lava, which has flowed from the crater in a SE. direction, is probably the result of this outburst. The effect of the sulphureous exhalations on the soil of the surrounding hills is visible for some distance, and imparts to them a peculiar whiteness of aspect, whence they were called the LEUCOGAEI COLLES. (Plin. xviii. 11. s. 29, xxxv. 15. s. 50.) Pliny also mentions in connection with them some mineral springs, to which he gives the name of LEUCOGAEI FONTES. (Id. xxxi. 2. s. 8.) They are probably those now known as the *Pisciarelli.*

There were two ancient roads leading from Puteoli, the one to Capua, the other to Neapolis. Both of them may still be distinctly traced, and were bordered, for some distance after they quitted the city, with ranges of tombs similar to those found outside the gate of Pompeii, though of course in less perfect preservation. They are nevertheless in many respects of much interest. Pliny mentions the road (which he calls a Via Consularis) that led from Puteoli to Capua; it was the tract on the left of this towards Cumae that was the district properly called the CAMPI LABORINI, or LABORIAE, distinguished even above the rest of Campania for its surpassing fertility. (Plin. xviii. 11. s. 29.) Concerning the topography of Puteoli and ruins still remaining at *Pozzuoli*, see Mazzella, *Situs et Antiquitas Puteolorum* in Graevius and Burmann's *Thesaurus*, vol. ix. part iv.; Romanelli, *Viaggio a Pozzuoli*, 8vo. Naples, 1817; and Jorio, *Guida di Pozzuoli*, 8vo. Naples, 1830. [E. H. B.]

PUTEOLA'NUS SINUS. [CRATER.]

PUTPUT, a station in Africa Proper, 12 M. P. from Neapolis (*Nabel*) (*Itin. Anton.*; *Peut. Tab.*), which has been identified by Barth (*Wanderungen*, pp. 142, 143) with *Hámâmât*. Sir G. Temple (*Excursions*, vol. ii. p. 10) considers it to be SIAGUL (Σιαγούλ, Ptol. iv. 3. § 9), because of the two inscriptions with "Civitas Siagitana," which Shaw found at *Hámâmât*. (*Trav.* p. 169.) [E. B. J.]

PYCNUS (Πυκνός, Ptol. iii. 17. § 8), a river on the N. coast of Crete, a little W. of Cydonia.

PYDARAS. [ATHYRAS.]

PYDNA (Πύδνα, Scyl. p. 26; Scymn. Ch. 626; Ptol. iii. 13. § 15; Steph. B.; Plin. iv. 17), a town which originally stood on the coast of Pieria, in the Thermaic gulf. Themistocles was conducted by two Macedonian guides across the mountains, and found a merchant ship about to sail for Asia. (Thuc. ii. 137.) Pydna was blockaded by the Athenians, who, after prosecuting the siege in vain, concluded a convention with Perdiccas. (Thuc. i. 61.) It was taken B. C. 411 by Archelaus, who removed its site 20 stadia from the sea. (Diodor. xiii. 49.) Afterwards it was gained for Athens by Timotheus; but in the two first years of the disastrous Social War (358—356), Pydna, about the exchange of which for Amphipolis there had been a secret negotiation, was betrayed to Philip by a party of traitors in the town. (Demosth. *adv. Leptinem*, p. 476. § 71. *Olynth.* i. p. 10. § 5, *Olynth.* ii. p. 19. § 6; Ulpian, *ad loc.*; Theopompus, *Fr.* 189, ed Didot.) Several Athenian citizens were taken in Pydna, and sold into slavery, whom Demosthenes ransomed from his own funds. (Plut. *Vit. X. Orator.* p. 851, vol. ix. p. 381, ed. Reiske.) Towards the close of the year B. C. 316, Olympias retired to Pydna, where she was besieged by Cassander, and taken prisoner by him. (Diodor. xix. 49; Polyaen. iv. 11. § 3.) In the spring of B.C. 169, Perseus abandoning Dium, retreated before the consul Q. Marcius Philippus to Pydna. (Liv. xliv. 6.) After again occupying the strong line of the Enipeus, Perseus, in consequence of the dexterous flank movement of P. Scipio Nasica, was compelled to fall back upon Pydna. On the 22nd of June, B. C. 168 (an eclipse fixes the date, Clinton, *F. H.* vol. iii. p. 82), the fate of the Macedonian monarchy was decided in a plain near the town, which was traversed by a small river, and bordered by heights affording a convenient retreat and shelter to the light infantry, while the plain alone contained the level ground necessary for the phalanx. (Liv. xliv. 32—46; Plut. *Aemil.* 13—23.) The Epitomiser of Strabo and a Scholiast upon Demosthenes (*Olynth.* i. p. 10) assert that the Κίτρος of their time was the same place as Pydna; but their authority is of no great weight, and Colonel Leake (*Northern Greece*, vol. iii. pp. 429—435) has shown that the ancient site is better represented by *Aydn*, where there are Hellenic remains, and, on the slope towards the sea, two "tumuli," probably monuments of the battle. *Kitro*, it may be supposed, rose upon the decay of Pydna and Methone, between which it lies. For autonomous coins of Pydna, see Eckhel. vol. ii. p. 76. [E. B. J.]

PYDNAE or PYDNA (Πύδναι), a small town on the coast of Lycia, between the river Xanthus and Cape Hieron. (*Stadiasm. M. Magni*, p. 221.) It is probably the same place as the one called by Ptolemy (v. 3. § 5) Cydna, and which he places at the foot of Mount Cragus, where ruins of an ancient town were observed by Beaufort. (Leake, *Asia Minor*, p. 182.) [L. S.]

PY'GELA or PHY'GELA (Πύγελα, Φύγελα: *Eth.* Πυγελεύς), a small town on the coast of the Caystrian bay, a little to the south of Ephesus, was said to have been founded by Agamemnon, and to have been peopled with the remnants of his army; it contained a temple of Artemis Munychia. (Xenoph. *Hellen.* i. 2. § 2; Strab. xiv. p. 639; Steph. B. *s. v.*; Harpocrat. *s. v.*; Plin. v. 31; Scylax. p. 37; Pomp. Mela, i. 17; Liv. xxxvii. 1.) Dioscorides (v. 12) commends the wine of this town, which is still celebrated. Chandler (*Travels*, p. 176) observed its remains on a hill between Ephesus and *Scala Nova.* (Comp. Leake, *Asia Minor*, p. 261.) [L. S.]

PYLAE. [THERMOPYLAE.]

PYLAE CILICIAE. [CILICIA.]

PYLAE SYRIAE. [AMANIDES; ISSUS.]

PYLAEA (Πυλαία), a suburb of Delphi, and the place of meeting of the Amphictyonic Council [DELHI, p. 767, b.]

PYLE'NE (Πυλήνη: *Eth.* Πυλήνιος), an ancient town of Aetolia, between the Achelous and the Evenus, mentioned in the Homeric catalogue of the Grecian ships, is placed by Pliny on the Corinthian gulf. It would therefore seem to have existed in later times; although Strabo says that the Aeolians, having removed Pylene higher up, changed its name into Proschium. The site of Pylene is uncertain. (Hom. *Il.* ii. 639; Plin. iv. 3; *scopulosa Pylene*, Stat. *Theb.* iv. 102; Steph. B. *s. v.*)

PYLON (Πυλών), a town on the Via Egnatia, being the frontier town of Illyria and Macedonia. (Strab. vii. p. 323.) It is not mentioned in the Itineraries.

PYLO'RUS, a town in Crete, S. of Gortyn, now *Plóra*. (Plin. iv. 12. s. 20; Pashley, *Crete*, vol. i. p. 295.)

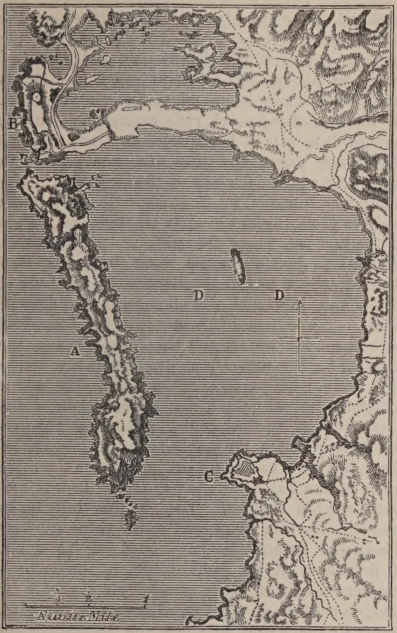
PYLUS (Πύλος: *Eth.* Πύλιος), the name of three towns on the western coast of Peloponnesus.

1. A town in hollow Elis, described by Pausanias as situated upon the mountain road leading from Elis to Olympia, and at the place where the Ladon flows into the Peneius (vi. 22. § 5). Strabo, in a corrupt passage, assigns to it the same situation, and places it in the neighbourhood of Scollium or Mt. Scollis (*μεταξὺ τοῦ Πηνειοῦ καὶ τοῦ Σελλήεντος ἐκϐολῆς* [read *καὶ τῆς τοῦ Σελλήεντος ἐμϐολῆς*] *Πύλος ᾠκεῖτο*, Strab. viii. p. 338). Pausanias (*l. c.*) says that it was 80 stadia from Elis. Diodorus (xiv. 17) gives 70 stadia as the distance, and Pliny (iv. 5. s. 6) 12 Roman miles. According to the previous description, Pylus should probably be identified with the ruins at *Agrápidho-khóri*, situated on a commanding position in the angle formed by the junction of the Peneius and Ladon. This site is distant 7 geographical miles from Elis, which sufficiently agrees with the 80 stadia of Pausanias. Leake, however, places Pylus further S., at the ruins at *Kuloglí*, mainly on the ground that they are not so far removed from the road between Elis and Olympia. But the fact of the ruins at *Agrápidho-khóri* being at the junction of the Peneius and Ladon seems decisive in favour of that position; and we may suppose that a road ran up the valley of the Peneius to the junction of the two rivers, and then took a bend to the right into the valley of the Ladon. (Leake, *Northern Greece*, vol. ii. p. 228, *Peloponnesiaca*, p. 219; Boblaye, *Récherches, &c.* p. 122; Curtius, *Peloponnesos*, vol. ii. p. 39.) The Eleian Pylus is said to have been built by the Pylon, son of Cleson of Megara, who founded the Messenian Pylus, and who, upon being expelled from the latter place by Peleus, settled at the Eleian Pylos. (Paus. iv. 36. § 1, vi. 22. § 5.) Pylus was said to have been destroyed by Hercules, and to have been afterwards restored by the Eleians; but the story of its destruction by Hercules more properly belongs to the Messenian Pylus. Its inhabitants asserted that it was the town which Homer had in view when he asserted that the Alpheius flowed through their territory (Ἀλφειοῦ, *ὅστ' εὐρὺ ῥέει Πυλίων διὰ γαίης*, *Il.* v. 545). On the position of the Homeric Pylus we shall speak presently; and we only observe here, that this claim was admitted by Pausanias (vi. 22. § 6), though its absurdity had been previously pointed out by Strabo (viii. p. 350, seq.). Like the other Eleian towns, Pylus is rarely mentioned in history. In B. C. 402 it was taken by the Spartans, in their invasion of the territory of Elis (Diod. xiv. 17); and in B. C. 366 it is mentioned as the place where the democratical exiles from Elis planted themselves in order to carry on war against the latter city. (Xen. *Hell.* vii. 4. § 16.) Pausanias saw only the ruins of Pylus (vi. 22. § 5), and it would appear to have been deserted long previously.

2. A town in Triphylia, mentioned only by Strabo, and surnamed by him *Τριφυλιακός*, *Ἀρκαδικός*, and *Λεπρεατικός*. He describes it as situated 30 stadia from the sea, on the rivers Mamathus and Arcadicus, west of the mountain Minthe and north of Lepreum (viii. p. 344). Upon the conquest of the Triphylian towns by the Eleians, Pylus was annexed to Lepreum (viii. p. 355; comp. pp. 339, 343, 344). Leake observes that the village *Tjorbadjí*, on the western extremity of Mount Minthe, at the fork of two branches of the river of *Ai Sídhero*, seems to agree in every respect with Strabo's description of this town. (*Peloponnesiaca*, p. 109.)

3. A town in Messenia, situated upon the promontory Coryphasium, which forms the northern termination of the bay of *Navaríno*. According to Thucydides it was distant 400 stadia from Sparta (Thuc. iv. 3), and according to Pausanias (v. 36. § 1) 100 stadia from Methone. It was one of the last places which held out against the Spartans in the Second Messenian War, upon the conclusion of which the inhabitants emigrated to Cyllene, and from thence, with the other Messenians, to Sicily. (Paus. iv. 18. § 1, iv. 23. § 1.) From that time its name never occurs in history till the seventh year of the Peloponnesian War, B. C. 424, when Demosthenes, the Athenian commander, erected a fort upon the promontory, which was then uninhabited and called by the Spartans Coryphasium (Κορυφάσιον), though it was known by the Athenians to be the site of the ancient Pylus. (Thuc. iv. 3.) The erection of this fort led to one of the most memorable events in the Peloponnesian War. Thucydides has given a minute account of the topography of the district, which, though clear and consistent with itself, does not coincide, in all points, with the existing locality. Thucydides describes the harbour, of which the promontory Coryphasium formed the northern termination, as fronted and protected by the island Sphacteria, which stretched along the coast, leaving only two narrow entrances to the harbour,—the one at the northern end, opposite to Coryphasium, being only wide enough to admit two triremes abreast, and the other at the southern end wide enough for eight or nine triremes. The island was about 15 stadia in width, covered with wood, uninhabited and untrodden. (Thuc. iv. 8.) Pausanias also says that the island Sphacteria lies before the harbour of Pylus like Rheneia before the anchorage of Delos (v. 36. § 6). It is almost certain that the fortress erected by the Athenians stood on the site of the ruins of a fortress of the middle ages, called *Paleó-Avaríno*, which has been changed into *Navaríno* by the habit of using the accusative case, *εἰς τὸν Ἀϐαρῖνον*, and by attaching the final *ν* of the article to the substantive. The distances of 400 stadia from Sparta and 100 stadia from Methone, given respectively by Thucydides and Pausanias, are the correct distances of *Old Navaríno* from those two ancient sites. (Leake, *Peloponnesiaca*, p. 191.) Sphacteria (*Σφακτηρία*) is now called *Sphagia*, a name which it also bore in antiquity. (Σφαγία, Strab. viii. p. 359; Plat. *Menex.* p. 242; *αἱ Σφαγίαι*, Xen. *Hell.* vi. 2. § 31; tres Sphagiae, Plin. iv. 12. s. 25.) The following description will be rendered clearer by the

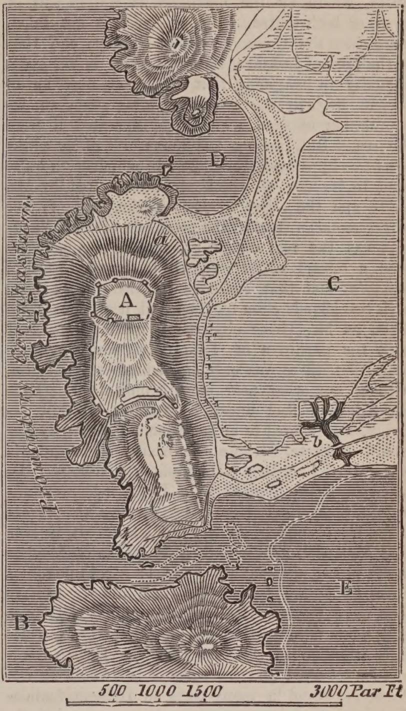
two accompanying maps, of which the former contains the whole locality, and the latter the fortress of *Old Navaríno* and its immediate neighbourhood on a larger scale.



MAP OF THE BAY OF PYLUS.

A. Sphacteria (*Sphagia*).
B. Pylus on the promontory Coryphasium (*Old Navarino*).
C. The modern *Navaríno*.
D D. Bay of Pylus (*Bay of Navaríno*).

The chief discrepancy between the account of Thucydides and the existing state of the coast is found in the width of the two entrances into the bay of *Navaríno*, the northern entrance being about 150 yards wide, and the southern not less than between 1300 and 1400 yards; whereas Thucydides states the former admitted only two triremes abreast, and the latter only eight or nine. Therefore not only is the actual width of the two entrances very much greater than is stated by Thucydides, but this width is not in the proportion of the number of triremes; they are not as 8 or 9 to 2, but as 17 to 2. To explain this difficulty Col. Leake supposes that Thucydides was misinformed respecting the breadth of the entrances to the harbour. But to this a satisfactory reply is given by Dr. Arnold, that not only could no common false estimate of distances have mistaken a passage of nearly 1400 yards in width for one so narrow as to admit only eight or nine ships abreast, but still less could it have been supposed possible to choke up such a passage by a continuous line of ships, lying broadside to broadside, which Thucydides tells us the Lacedaemonian commanders intended to do. Moreover the northern entrance has now a shoal or bar of sand lying across it, on which there are not more than 18 inches of water; whereas the narrative of Thucydides implies that there was sufficient depth of water for triremes to sail in unobstructed. The length of 17 stadia, which Thucydides ascribes to Sphacteria, does not agree with the actual length of *Sphagia*, which is 25 stadia. Lastly Thucydides, speaking of the bay of Pylus, calls it "a harbour of considerable magnitude" (λιμένι ὄντι οὐ σμικρῷ); an expression which seems strange to be applied to the spacious *Bay of Navaríno*, which was not only the largest harbour in Greece, but perfectly unlike the ordinary harbours of the Greeks, which were always closed artificially at the mouth by projecting moles when they were not sufficiently land-locked by nature.



MAP OF PYLUS AND ITS IMMEDIATE NEIGHBOURHOOD.

A. Pylus (*Old Navaríno*).
B. Sphacteria (*Sphagia*).
C. *Lagoon of Osmyn-Aga.*
D. Port of *Voidhó-Kiliá.*
E. Bay of Pylus (*Bay of Navaríno*).
a. Cave of Hermes.
b. Small channel connecting the *lagoon of Osmyn-Aga* with the *Bay of Navaríno.*

In consequence of these difficulties Dr. Arnold raised the doubt whether the island now called *Sphagia* be really the same as the ancient Sphacteria, and whether the *Bay of Navaríno* be the real harbour of Pylus. He started the hypothesis that the peninsula, on which the ruins of *Old Navaríno* stand, is the ancient island of Sphacteria converted into a peninsula by an accumulation of sand at either side; and that the lagoon of *Osmyn-Aga* on its eastern side was the real harbour of Pylus, into which there was an opening on the north, at the port of *Voidhó-Kiliá*, capable of admitting two triremes abreast, and another at the south, where there is still a narrow opening, by which eight or nine triremes may have entered the lagoon from the great harbour of *Navaríno.* Upon this hypothesis Col. Leake observes, that in itself it is perfectly admissible, inasmuch as there is scarcely a situation in Greece on the low coasts, near the mouths of rivers, where, by the operation of waters salt or fresh, or both united, some change has not taken place since the times of ancient history; and that in the present instance, therefore, there is no great difficulty in imagining that the lagoon may be an ancient harbour converted into a lagoon by an accumulation of sand which has separated it from the sea. But, among the many difficulties which beset this hypothesis, there are two which seem quite fatal to it; one of which has been stated by Mr. Grote and the other by Col. Leake. The former writer remarks that, if the peninsula of *Old Navaríno* was the real ancient Sphacteria, it must have been a second island situated to the northward of *Sphagia;* and that, consequently, there must have been *two* islands close together and near the scene. This, as Mr. Grote observes, is quite inconsistent with the narrative of Thucydides, which presupposes that there was only *one* island—Sphacteria, without any other near or adjoining to it. Thus the Athenian fleet under Eurymedon, on first arriving, was obliged to go back some distance to the island of Prote, because the island of Sphacteria was full of Lacedaemonian hoplites (Thuc. iv. 13); whereas, if the hypothesis of Dr. Arnold were admitted, there would have been nothing to prevent them from landing on Sphagia itself. It is true that Xenophon (*Hell.* vi. 2. § 3) speaks of Σφαγίαι in the plural, and that Pliny (iv. 12. s. 25) mentions "tres Sphagiae;" but two of them appear to have been mere rocks. The objection of Col. Leake is still more fatal to Dr. Arnold's hypothesis. He calls attention to the fact that the French Commission observed that the walls of the castle of *Old Navaríno* stand in many parts on Hellenic foundations, and that in some places three courses of the ancient work remain, consisting of a kind of masonry which seems greatly to resemble that of Messene. Besides these remains of middle Hellenic antiquity, some foundations are traced of a more ancient inclosure at the northern end of the peninsula, with a descent to the little harbour of *Voidhó-Kiliá* by means of steps cut in the rock. Remains of walls of early date are to be seen likewise towards the southern extremity of the hill, among which is a tumulus;—all tending to prove that the entire peninsula of *Navaríno* was occupied at a remote period of history by an ancient city. This peninsula could not, therefore, have been the ancient Sphacteria, which never contained any ancient town. The only way of reconciling the account of Thucydides with the present state of the coast is to suppose, with Mr. Grote and Curtius, that a great change has taken place in the two passages which separate *Sphagia* from the mainland since the time of Thucydides. The mainland to the south of *Navaríno* must have been much nearer than it is now to the southern portion of *Sphagia,* while the northern passage also must have been both narrower and clearer. (Leake, *Morea,* vol. i. p. 401, seq., *Peloponnesiaca,* p. 190, seq.; Arnold, *Appendix to Thucydides,* vol. ii. p. 400, seq.; Grote, *Greece,* vol. vi. p. 427, seq.; Curtius, *Peloponnesos,* vol. ii. p. 173, seq.; Boblaye, *Récherches,* p. 113; *Expedition Scientifique de la Morée,* vol. i. pl. vii.)

It is unnecessary to relate here the events which followed the erection of the Athenian fort at Pylus, and which terminated with the capture of the Spartans in the island of Sphacteria, as they are given in every Grecian history. The following extract from Col. Leake illustrates the description of Thucydides in the most satisfactory manner: "The level and source of water in the middle where the Lacedaemonians encamped,—the summit at the northern end to which they retired,—the landing-places on the western side, to which the Helots brought provisions,—are all perfectly recognisable. Of the fort, of loose and rude construction on the summit, it is not to be expected that any remains should now exist; but there are some ruins of a signal-tower of a later age on the same site. The summit is a pile of rough rocks ending in a peak; it slopes gradually to the shore on every side, except to the harbour, where the cliffs are perpendicular, though here just above the water there is a small slope capable of admitting the passage of a body of men active in climbing among rocks and difficult places. By this pass it is probable the Messenians came upon the rear of the Lacedaemonians on the summit; for just at the southern termination of the pass there is a passage through the cliffs which border the greater part of the eastern shore of the island, so that by this opening, and along the pass under the rocks to the northward of it, the Messenians had the means of passing unseen from the centre of the island to the rear of the Lacedaemonians on the summit. Though this hill slopes gradually from its rocky peak to the shore on every side except towards the harbour, it does not admit of a landing at its foot, except in the calmest weather; nor is it easily assailed on any side by land, on account of the ruggedness of the summit, except by the means to which the Messenians resorted; so that the words of Thucydides respecting it are perfectly accurate (ἐκ ϑαλάσσης ἀπόκρημνον καὶ ἐκ τῆς γῆς ἥκιστα ἐπίμαχον). The southern extremity of the island is rocky, steep, and difficult of access, and forms a separate hill; in every other part the ground slopes from the cliffs on the side of the harbour to the western shore, which, though rocky, is low; so that when the weather is calm it is more easy in face of an opponent to land, and to make way into the island on that side than on the eastern shore, where the cliffs admit of an easy access only in two places, one towards the northern end, the other in the middle of the island, where an opening in the cliffs leads immediately into the most level part of it; exactly in the opening stands a small church of the *Panaghía.* There are also two small creeks adjacent to each other, near the southern end of the eastern side of the island, opposite to *Neókastro:* near these creeks there is a well. The principal source of water is towards the middle of the island, at an excavation in the rock 20 feet deep, which seems to be more natural than artificial; for below a shallow surface of soil, in which there is a circular peristomium of modern masonry, the excavation in the rock is irregular and slanting. In one or two places there are groves of high bushes, and there are low shrubs in every part of it. It often happens, as it did in the seventh summer of the Peloponnesian war, that a fire, occurring accidentally or of intention, clears the face of the island during the droughts of that season: the northern hill exhibits at this moment recent marks of a similar conflagration." (*Morea,* vol. i. 408, seq.)

The peninsula of Coryphasium is a precipice on the eastern side or towards the lagoon; while on the western side or towards the open sea it slopes gradually, particularly on the SW., where Demosthenes succeeded in preventing the landing of Brasidas and the Lacedaemonians. The promontory is higher at the northern end. Below the ruined fortress at the northern end there is a fine cavern, called *Voidhó-Kiliá* (Βοϊδό-κοιλιά), "the ox's belly," which gives name to the small circular port immediately below it, which has been already spoken of. This cavern is 60 feet long, 40 wide, and 40 high, having a roof like a Gothic arch. The entrance is triangular, 30 feet long and 12 high; at the top of the cavern there is an opening in the surface of the hill above. This cave was, according to the Peloponnesian tradition, the one into which the infant Hermes drove the cattle he had stolen from Apollo. It is mentioned in the Homeric hymn to Hermes as situated upon the sea-side (v. 341); but in Antoninus Liberalis (c. 23) it is expressly said to have been at Coryphasium. In Ovid (*Met.* ii. 684) Mercury is represented as beholding from Mt. Cyllene the unguarded cattle proceeding into the fields of Pylus.

The bay of *Voidhó-Kiliá* is separated by a low semicircular ridge of sand from the large shallow lagoon of *Osmyn-Aga.* As neither Thucydides nor Pausanias says a word about this lagoon, which now forms so striking a feature in the topography of this district, we may confidently conclude, with Leake, that it is of recent formation. The peninsula must, in that case, have been surrounded with a sandy plain, as Pausanias describes it; and accordingly, if we suppose this to have been the site of the Homeric Pylus, the epithet ἠμαθόεις, which the poet constantly gives to it, would be perfectly applicable.

The Athenians did not surrender their fortress at Pylus to the Lacedaemonians in accordance with the treaty made in B. C. 421 (Thuc. v. 35), but retained possession of it for fifteen years, and only lost it towards the close of the Peloponnesian War. (Diod. xiii. 64.) On the restoration of the Messenians to their country by Epaminondas, Pylus again appears in history. The remains of the walls already described belong to this period. On more than one occasion there was a dispute between the Messenians and Achaeans respecting the possession of this place. (Liv. xxvii. 30; Polyb. xviii. 25.) It was visited by Pausanias, who saw there a temple of Athena Coryphasia, the so-named house of Nestor, containing a picture of him, his tomb, and a cavern said to have been the stable of the oxen of Neleus and Nestor. He describes the latter as within the city; which must therefore have extended nearly to the northern end of the promontory, as this cave is evidently the one described above. (Paus. v. 36.) There are imperial coins of this city bearing the epigraph Πυλίων, belonging to the time of Severus. (Eckhel, vol. ii. p. 277.) It would appear from Leake that the restored city was also called Coryphasium, since he says that "at the time of the Achaean League there was a town of Coryphasium, as we learn from a coin, which shows that Coryphasium was a member of that confederacy." (*Peloponnesiaca*, p. 191.)

The modern name *Avaríno*, corrupted, as already said, into *Navaríno*, is probably due to the Avars, who settled there in the sixth century of the Christian era. The mediaeval castle was built by the widow of the Frankish chieftain William de la Roche. Her descendants sought a more convenient place for their residence, and erected on the southern side of the harbour the *Neókastro* or modern *Navaríno.* It commanded the southern end of the harbour, which became more and more important as the northern entrance became choked up. Containing, as it does, the best harbour in the Peloponnesus, *Navaríno* constantly appears in modern history. It was taken by the Turks in 1500. In 1685 it was wrested from them by the Venetian commander Morosini, and remained in the hands of the Venetians till 1715. In more recent times it is memorable by the great battle fought in its bay, on the 20th of October, 1827, between the Turkish fleet and the combined fleets of England, France, and Russia. (Curtius, *Peloponnesos*, vol. ii. p. 181.)

It remains to speak of the site of the Homeric Pylos. According to a generally received tradition, Neleus, the son of Poseidon, migrated from Iolcos in Thessaly, and founded on the west coast of Peloponnesus a kingdom extending westward as far as that of the Atridae, and northward as far as the Alpheius, or even beyond this river. Neleus incurred the indignation of Hercules for refusing to purify him after the murder of his son Iphitus. The hero took Pylus and killed Neleus, together with eleven of his twelve sons. But his surviving son Nestor upheld the fame of his house, and, after distinguishing himself by his exploits in youth and manhood, accompanied in his old age the Grecian chiefs in their expedition against Troy. Upon the invasion of Peloponnesus by the Dorians, three generations after Nestor, the Neleids quitted Pylus and removed to Athens, where they obtained the kingly power. The situation of this Pylus — the Πύλος Νηλήϊος, as it was called — was a subject of much dispute among the Grecian geographers and grammarians. Strabo (viii. p. 339) quotes a proverbial verse, in which three towns of this name were mentioned —

> ἔστι Πύλος πρὸ Πίλοιο· Πύλος γέ μέν ἔστι καὶ
> ἄλλος,—

of which the former half — Ἔστι Πύλος πρὸ Πύλοιο — was at least as old as the time of Aristophanes, when Pylus became famous by the capture of the Spartans at Sphacteria. (Aristoph. *Equit.* 1059.) The claims of the Eleian Pylus to be the city of Nestor may be safely set on one side; and the choice lies between the towns in Triphylia and Messenia. The ancients usually decided in favour of the Messenian Pylos. This is the opinion of Pausanias (iv. 36), who unhesitatingly places the city of Nestor on the promontory of Coryphasium, although, as we have already seen, he agrees with the people of Elis that Homer, in describing the Alpheius as flowing through the land of the Pylians (*Il.* v. 545), had a view to the Eleian city. (Paus. vi. 22. § 6.) It is however, much more probable that the "land of the Pylians" was used by the poet to signify the whole kingdom of the Neleian Pylus, since he describes both Thryoessa on the Alpheius and the cities on the Messenian gulf as the extreme or frontier places of Pylus. (Θρυόεσσα πόλις . . . νεάτη Πύλου ἠμαθόεντος, *Il.* xi. 712; νέαται Πύλου ἠμαθόεντος, *Il.* ix. 153.) In this sense these expressions were understood by Strabo (viii. pp. 337, 350). It is curious that Pausanias, who paid so much attention to Homeric antiquities, does not even allude to the existence of the Triphylian Pylus. Pindar calls Nestor "the Messenian old man." (*Pyth.* vi. 35.) Isocrates mentions Messenia as his birthplace (*Panath.* § 72); and Pherecydes (*ap.* Schol. *ad Hom. Od.* xi. 289) and Eustathius (*ad Od.* iii. p. 1454) describes the Messenian Pylus as the city founded by Peleus. This was also the opinion of Diodorus (xv. 66), and of many others. In opposition to their views, Strabo, following the opinion of the Ὁμηρικώτεροι, argues at great length that the Triphylian Elis was the city of Nestor. (Strab. viii. pp. 339, seq., 348, seq.) He maintains that the description of the Alpheius flowing through the land of the Pylians (*Il.* v. 545), which, as we have already seen, was the only argument which the Eleians could adduce for their claim, is applicable to the Triphylian Pylus; whereas the poet's mention of Nestor's exploits against the Epeians (*Il.* xi. 670, seq.) is fatal to the supposition of the Messenian city being his residence. Nestor is described as making an incursion into the country of the Epeians, and returning thence with a large quantity of cattle, which he safely lodges by night in the Neleian city. The third day the Epeians, having collected their forces on the Alpheius, Nestor marched forth from Pylus, and at the end of the first day halted at the Minyeius (subsequently called the Anigrus), where he passed the night; starting from thence on the following morning, he arrived at the Alpheius at noon. Strabo argues that neither of these events could have taken place if Nestor had marched from so distant a city as the one at Coryphasium, while they might easily have happened if the Neleian city had been situated at the Triphylian Pylus. Again he argues from the Odyssey that the Neleid Pylus could not have been on the sea-coast, since Telemachus, after he had disembarked at the temple of Poseidon and had proceeded to Pylus, sent a courier to his ship to fetch his companions (*Od.* iii. 423); and on his return from Sparta to Pylos, he desired Pisistratus to turn off to the sea-side, that he might immediately embark, as he wished not to be detained in the city by Nestor. (*Od.* xv. 199, seq.) These arguments, as well as others, adduced by Strabo, have convinced K. O. Müller (*Orchomenos*, p. 357, seq.), Thirlwall (*Hist. of Greece*, vol. i. p. 96), and several modern scholars; but Leake, Curtius, and others have adhered, with much greater probability, to the more common view of antiquity, that the Neleian Pylus was situated at Coryphasium. It has been shown that Pylus was frequently used by Homer to signify the Neleid kingdom, and not simply the city, as indeed Strabo himself had admitted when arguing against the claims of the Eleian Pylus. Moreover, even if it should be admitted that the account of Nestor's exploits against the Epeians agrees better with the claim of the Triphylian Pylus, yet the narrative of the journeys of Telemachus is entirely opposed to this claim. Telemachus in going from Pylus to Sparta drove his horses thither, without changing them, in two days, stopping the first night at Pherae (*Od.* iii. 485); and he returned from Sparta to Pylus in the same manner. (*Od.* xv. 182, seq.) Now the Messenian Pylus, Pherae, and Sparta, lie in a direct line, the distance from Pylus to Pherae being about 35 miles by the road, and from Pherae to Sparta about 28 miles. On the other hand, the road from the Triphylian Pylus to Sparta would have been by the valley of the Alpheius into that of the Eurotas; whereas Pherae would have been out of the way, and the distance to it would have been much more than a day's journey. Besides which, the position of the Messenian Pylus, the most striking upon the whole western coast of Peloponnesus, was far more likely to have attracted the Thessalian wanderers from Iolcos, the worshippers of the god Poseidon, than a site which was neither strong by nature nor near the coast.

But although we may conclude that the Messenian Pylus was the city of Nestor, it may admit of doubt whether the city itself existed on the promontory Coryphasium from the earliest times. The Greeks rarely built a city in the earliest period immediately upon the coast, and still more rarely chose a site so badly supplied with water as Coryphasium, of which the Athenians experienced the inconvenience when they defended it in the Peloponnesian War. There seems much probability in the account of Strabo (viii. p. 359) that the ancient Messenian Pylus was situated at the foot of Mt. Aegaleos, and that upon its destruction some of its inhabitants settled at Coryphasium. If then we suppose the city of Nestor to have stood a little way inland, and Coryphasium to have been its port-town, the narrative of Telemachus' return becomes perfectly clear. Not wishing to lose time at the royal residence, he drives straight to the port and goes quietly on board. Hence, one of Strabo's most serious objections to the Messenian Pylus disappears. Strabo was justified in seeking for a separate site for the city and the port, but he seems to have forgotten the existence of the Old Pylus inland, which he had himself mentioned. (Leake, *Morea*, vol. i. p. 416, seq.; Curtius, *Peloponnesos*, vol. ii. p. 174, seq.)

PYRAEI, a people in Illyria (Plin. iii. 23. s. 26; Mela, ii. 3. § 12), perhaps the same as the Pleraei of Strabo. [PLERAEI.]

PYRA'MIA. [ARGOS, p. 202, a.]

PY'RAMUS (Πύραμος), one of the great rivers of Asia Minor, which has its sources in Cataonia near the town of Arabissus. (Strab. i. p. 53, xiv. p. 675.) For a time it passes under ground, but then comes forward again as a navigable river, and forces its way through a glen of Mount Taurus, which in some parts is so narrow that a dog can leap across it. (Strab. xii. p. 536.) Its course, which until then had been south, now turns to the south-west, and reaches the sea at Mallus in Cilicia. This river is deep and rapid (Tzetz. *ad Lycoph.* 440); its average breadth was 1 stadium (Xenoph. *Anab.* i. 4. § 1), but it carried with it such a quantity of mud, that, according to an ancient oracle, its deposits were one day to reach the island of Cyprus, and thus unite it with the mainland. (Strab. *l. c.*; Eustath. *ad Dionys.* 867.) Stephanus B. (*s. v.*) states that formerly this river had been called Leucosyrus. (Comp. Scylax, p. 40; Ptol. v. 8. § 4; Plin. v. 22; Pomp. Mela, i. 13; Curtius, iii. 7; Arrian, *Anab.* ii. 5. § 8.) Its modern name is *Seihun* or *Jechun*. [L. S.]

PYRANTHUS (Πύρανθος: *Eth.* Πυράνθιος), a small town in Crete, near Gortyn, probably the modern *Pyrathi*. (Steph. B. *s. v.*; Pashley, *Crete*, vol. i. p. 291.)

PYRASUS (Πύρασος, Strab. Steph. *B. s. v.*; Πύῤῥασος, Hom: *Eth.* Πυρασαῖος), a town of Phthiotis in Thessaly, mentioned by Homer along with Phylace and Iton, and described by him as Πύῤῥασον ἀνθεμόεντα, Δήμητρος τέμενος. (*Il.* ii. 695.) Pyrasus was situated on the Pagasaean gulf, at the distance of 20 stadia from Thebes, and possessed a good harbour (εὐλίμενος, Strab. ix. p. 435). It had disappeared in the time of Strabo. Its name was superseded by that of DEMETRIUM, derived from the temple of Demeter, spoken of by Homer, and which Strabo describes as distant two stadia from Pyrasus. Demetrium is mentioned as a town of Phthiotis by Scylax (p. 24, Hudson), Livy (xxviii. 6), Stephanus B. (*s. v.* *Δημήτριον*), and Mela (ii. 3). Leake places Pyrasus at *Kókkina*, where there are vestiges of an ancient town, consisting of wrought quadrangular blocks, together with many smaller fragments, and an oblong height with a flat summit, partly if not wholly artificial. He also states that at *Kókkina* there is a circular basin full of water near the shore, which was once probably a small harbour, since there are traces of a mole not far from it. The exact site of the temple was probably at a spot, 5 minutes short of *Kókkina*, where exist many stones and some hewn blocks. (Leake, *Northern Greece*, vol. iv. p. 366.)

PYRENAEI MONTES (*τὰ Πυρηναῖα ὄρη*, Ptol. i. 15. § 2, viii. 4. § 2 ; Strab. ii. p. 71, iii. p. 161, &c.; Polyb. iii. 34), called also Pyrenaeus Mons (Mela, ii. 5 ; Plin. iii. 3. s. 4, &c.). Pyrenaeus Saltus (Liv. xxi. 23, &c.; Plin. iv. 19. s. 33), Pyrenaeum Jugum (Mela, iii. 1), and M. Pyrene (*Πυρήνη*, Strab. ii. p. 160, &c.; Sil. Ital. iii. 417; Aus. *Ep.* xxv. 51), the lofty chain of mountains which divides Spain from Gaul. It was fabled to derive its name from the Greek word *πῦρ*, *fire*, from a great conflagration which, through the neglect of some shepherds, destroyed its woods, and melted the ore of its mines, so that the brooks ran with molten silver. (Strab. iii. p. 147; Diod. v. 25; Arist. *Mir. Ausc.* 88; Sen. *Q. N.* 1.) Silius Italicus (*l. c.*) derives its name from Pyrene, a daughter of the king of the Bebryces; but its true etymology is probably from the Celtic word *byrin* or *bryn*, signifying a mountain. (Cf. Astruc. *Mém. de l' Hist. Nat. de Languedoc*, iii. 2.) Herodotus seems to have had some obscure intelligence respecting the Pyrenees, as he mentions (ii. 33), a place called Pyrene, near which the Ister had its source. Strabo (iii. pp. 137, 161) erroneously describes the chain as running from S. to N.; but its true direction, namely, from SE. to NW., is given by Pliny (iv. 20. s. 34), and Marcian (*Heracl.* p. 38). According to Diodorus (v. 35) it is 3000 stadia in length; according to Justin (xliv. 1) 600 Roman miles. After the Alps, and the mountains of Sarmatia, the Pyrenees were esteemed the highest mountains in Europe (Agathem. ii. 9, p. 47; Eustath. *ad Dionys.* 338; Diod. *l. c.*), whence they are sometimes described by the poets as covered with eternal snow. (Lucan. iv. 84, seq.) On the side of Gaul they are steep, rugged, and bare; whilst on the Spanish side they descend gradually to the plain, are thickly wooded, and intersected with delicious valleys. (Strab. iii. p. 161.) Their western prolongation along the Mare Cantabricum, was called " Saltus Vasconum," which derived its name from the Vascones, who dwelt there. (Plin. iv. 20. s. 34.) This portion now bears the names of *Sierra de Orcamo*, *S. de Augana* and *S. Sejos.* Still farther W. was Mons Vinnius or Vindius (*Οὐίνδιον ὄρος*, Ptol. vii. 1. § 21 ; Flor. iv. 12), which formed the boundary between the Cantabri and Astures. The Pyrenees form several promontories, both in the Mediterranean sea and the Atlantic ocean. (Strab. ii. p. 120, iii. p. 160, iv. p. 176, &c.; Mela, ii. 5; Sil. It. iii. 417, seq.) They were rich in mines of gold, silver, iron and lead (Strab. iii. p. 146; Plin. *l. c.*), and contained extensive forests, as well as the sources of the Garumna, the Iberus, and a number of smaller rivers. (Strab. *l. c.*, and iv. p 182.) Only three roads over them were known to the Romans; the most westerly, by Carasae (now *Garis*), not far from the coast of the Cantabrian sea, and which doubtless was the still practicable route over the *Bidasoa* by *Fuenterabia;* the most easterly, which was also the most frequented, and is still used, near the coast of the Mediterranean by Juncaria (now *Junquera*) ; and one which lay between these two, leading from Caesaraugusta to Benearnum (now *Barege*). (*Itin. Ant.* pp. 390, 452, 455; Strab. iii. p. 160 ; Liv. xxi. 23, &c.) Respecting the present condition of the Pyrenees, the reader may consult Miñano, *Diccionario*, vii. p. 38, seq.; Huber, *Skizzen aus Spanien*, Gött. 1833; and Ford, *Handbook of Spain*, p. 579, seq. From the last authority, it will be perceived, that the character of the Gallic and Spanish sides has been somewhat reversed since the days of Strabo; and that, while "the French slope is full of summer watering-places and sensual, the Spanish side is rude, savage, and Iberian, the lair of the smuggler and wild bird and beast." [T. H. D.]

PYRENAEI PORTUS. [INDIGETES.]

PYRE'NES PROMONTO'RIUM. [HISPANIA, Vol. I. p. 1084.]

PY'RETUS (*Πυρετός*), called by the Scythians *Πόρατα*, described by Herodotus (iv. 48) as a large river of Scythia, flowing in an easterly direction and falling into the Danube. The modern *Pruth.*

PYRGI (*Πύργοι*: *Eth.* Pyrgensis: *Santa Severa*), a city on the coast of Etruria, situated between Alsium and Castrum Novum, and distant 34 miles from Rome .(*Itin. Ant.* p. 290.) It was rather more than 6 miles (50 stadia) from Caere, of which it served as the port (Strab. v. p. 226), but it is probable that it was not originally designed for that purpose, but grew up in the first instance around the temple of Eileithyia, for which it continued to be celebrated at a much later period. (Strab. *l. c.*; Diod. xv. 14.) The foundation of this temple is expressly ascribed to the Pelasgians, and the pure Greek form of the name certainly tends to corroborate this statement. It is probable that both Pyrgi and the neighbouring Caere were originally Pelasgian settlements, and that this was the cause of the close connection between the two, which led to Pyrgi ultimately passing into the condition of a dependency on the more powerful city of the interior. Virgil calls it an ancient city (Pyrgi veteres, *Aen.* x. 184), and represents it as one of the Tuscan cities that sent assistance to Aeneas. But the only mention of Pyrgi in history during the period of Etruscan independence is in B. C. 384, when the treasures of its temple attracted the cupidity of Dionysius of Syracuse, who made a piratical descent upon the coast of Etruria, and, landing his troops at Pyrgi in the night, surprised and plundered the temple, from which he is said to have carried off spoils to the value of 1000 talents. (Diod. xv. 14; Strab. v. p. 226; Arist. *Oecon.* ii. 21; Polyaen. v. 2. 21.) The amount of the booty seems incredible, but the temple was certainly very wealthy: and it would seem that the people of Pyrgi had given some excuse for the aggression, by themselves taking an active part in the piracies carried on at this period by the Etruscans in general. Servius, indeed, represents it as bearing the chief part in those depredations; but this may probably be an exaggeration. (Serv. *ad Aen.* x. 184.) It could never have been a large town, and appears under the Romans to have sunk into comparative insignificance. It is indeed noticed by Livy, together with Fregenae and Castrum Novum, as one of the maritime colonies which in B. C. 191 contended in vain for exemption from military levies (Liv. xxxvi. 3); but we have no account of the time at which the colony was established there, nor does any subsequent mention of it occur in that capacity. Its name is mentioned by all the geographers among the towns on the coast of Etruria; but Strabo terms it only a small town (πολίχνιον), and Servius calls it in his time merely a fort (castellum), which would agree well with the character of the remains. (Strab. v. p. 225; Mel. ii. 4; Plin. iii. 5. s. 1; Ptol. iii. 1. § 4; Martial, xii. 2; Serv. *ad Aen. l. c.*) But in the time of Rutilius it had altogether sunk into decay, and its site was occupied only by a large villa. (Rutil. *Itin.* i. 223.) No subsequent notice of it is found until it reappears in the middle ages under the title of *Santa Severa.*

The Itineraries vary much in the distances they assign between Pyrgi and the other stations on the coast; but they agree in placing it between Alsium and Castrum Novum: and this circumstance, coupled with the distance of 50 stadia from Caere, given by Strabo, leaves no doubt that it is correctly identified with *Sta Severa.* (Strab. v. p. 226; *Itin. Ant.* pp. 290, 301; *Itin. Marit.* p. 498; *Tab. Peut.*) The site of the fortress of that name is unquestionably that of an ancient city. The walls of the present castle, which is of mediaeval date, are based on foundations of very ancient character, being constructed of polygonal blocks of stone of large size, neatly fitted together without cement, in the same manner as the walls of Cosa and Saturnia. The line of these foundations, which are undoubtedly those of the walls of the ancient city, may be traced throughout their whole extent, enclosing a quadrangular space of about half a mile in circuit, abutting on the sea. Some remains of Roman walls of later date occur at the extremities on the sea-coast; but no remains have been found of the celebrated temple which was probably situated within the enclosure; nor are there any traces of the ancient port, which must have been wholly artificial, there being no natural inlet or harbour. (Canina, in the *Ann. dell' Inst. Arch.* 1840, pp. 35—44; Dennis, *Etruria*, vol. ii. pp. 11—16.) The goddess to whom the temple was dedicated is called by Strabo Eileithyia, but several other writers call her Leucothea (Arist. *l. c.*; Polyaen. *l. c.*), who was identified with the Mater Matuta of the Romans. There is no doubt that the same deity is meant by both appellations. (Gerhard, *Gottheiten der Etrusker*, pp. 9, 25.) [E. H. B.]

PYRGUS or PYRGI. 1. (Πύργος, Her. Polyb.; Πύργοι, Strab., Steph. B. *s. v.*: *Eth.* Πυργίτης), the most southerly town of Triphylia in Elis, at the mouth of the river Neda, upon the Messenian frontier (Strab. viii. p. 348), and hence described by Stephanus B. (*s. v.*) as a Messenian town. It was one of the settlements of the Minyae. (Herod. iv. 148.) It opened its gates to Philip in the Social War. (Polyb. iv. 77, 80.) Leake places Pyrgi at some ancient remains upon the right bank of the Neda, not far from its mouth. (*Morea*, vol. i. p. 57, vol. ii. p. 207.)

2. A town in hollow Elis in a district named Perippia, which Polybius mentions in conjunction with Lasion. (Polyb. v. 102; comp. Liv. xxvii. 32.)

PYRNUS (Πύρνος: *Eth.* Πύρνιος), a town of Caria, of uncertain site. (Steph. B. *s. v.*; Plin. v. 28. s. 29.)

PYROGERI, a people dwelling on the Hebrus in Thrace, mentioned by Pliny, iv. 11. s. 18. [T.H.D.]

PYRRHA (Πύῤῥα: *Eth.* Πυῤῥαῖος). 1. A town on the coast of the deep bay on the west of the island of Lesbos, which had so narrow an entrance that it was called the Euripus of Pyrrha. It was situated at a distance of 80 stadia from Mytilene and 100 from Cape Malea. (Athen. iii. p. 88; Strab. xiii. p. 617.) In the Lesbian revolt the town sided with Mytilene, but was reconquered by Paches. (Thuc. iii. 18, 25, 35; comp. Scylax, p. 36; Steph. B. *s. v.*) In Strabo's time the town no longer existed, but the suburbs and port were still inhabited. Pliny (v. 39) reports that Pyrrha had been swallowed up by the sea. The bay of Pyrrha is now called *Caloni.*

2. A small town on the Maeander, opposite to Miletus; it was 50 stadia distant from the mouth of the river. (Strab. xiv. p. 636; Plin. v. 29; Schol. *ad Ptol.* v. 2. § 5.) [L. S.]

PYRRHA (Πύῤῥα), a promontory of Thessaly, now *C. Ankistri*, in the Pagasaean gulf, forming the northern boundary of the district Phthiotis, and near which were the two islets of Pyrrha and Deucalion. (Strab. ix. p. 435; Leake, *Northern Greece*, vol. iv. pp. 359, 360, 371.)

PYRRHE'UM. [AMBRACIA, p. 120, a.]

PYRRHI CASTRA (Πύῤῥου χάραξ). 1. A fortress in the N. of Laconia, was probably at or near the junction of the Oenus and Eurotas, and is supposed to have been so named from having been the place of encampment of Pyrrhus, when he invaded Laconia in B. C. 272. (Polyb. v. 19; Liv. xxxv. 27; Leake, *Peloponnesiaca*, p. 345.)

2. In Greek Illyria. [Vol. I. p. 563, a.]

PY'RRHICHUS (Πύῤῥιχος), a town of Laconia, situated about the centre of the promontory ending in Cape Taenarum, and distant 40 stadia from the river Scyras. According to some it derived its name from Pyrrhus, the son of Achilles, according to others from Pyrrhicus, one of the Curetes. Silenus was also said to have been brought up here. It contained temples of Artemis Astrateia and of Apollo Amazonius,—the two surnames referring to the tradition that the Amazons did not proceed further than this place. There was also a well in the agora. The ruins of this town have been discovered by the French Commission near the village of *Kávalo*, where they found the well of which Pausanias speaks, the torso of a female statue, the remains of baths, and several Roman ruins. Leake observes that the distance of 40 stadia from the Scyras to Pyrrhichus must be measured, not from the mouth of that river, as Boblaye proposes, but from near its sources. Augustus made Pyrrhichus one of the Eleuthero-Laconian towns (Paus. iii. 21. § 7, iii. 25. §§ 1—3; Boblaye, *Récherches, &c.* p. 88; Leake, *Peloponnesiaca*, p. 174; Curtius, *Peloponnesos*, vol. ii. p. 276.)

PYRRUM. [PERITUR.]

PYRUSTAE (Πυροῦσται), according to Strabo (vii. p. 314), a tribe of Pannonia, but undoubtedly the same people as the Illyrian PIRUSTAE. [L. S.]

PY'THIUM (Πύθιον), a town of Perrhaebia in Thessaly, situated at the foot of Mount Olympus, and forming a Tripolis with the two neighbouring towns of Azorus and Doliche. Pythium derived its name from a temple of Apollo Pythius situated on one of the summits of Olympus, as we learn from an epigram of Xeinagoras, a Greek mathematician, who measured the height of Olympus from these parts (*ap.* Plut. *Aemil. Paul.* 15). Games were also celebrated here in honour of Apollo. (Steph. B. *s. v.* Πύθιον.) Pythium commanded an important pass across Mount Olympus. This pass and that of Tempe are the only two leading from Macedonia into the north-east of Thessaly. Leake therefore places Pythium on the angle of the plain between *Kokkinopló* and *Livádhi*, though no remains of the ancient town have been discovered there. (Liv. xlii. 53; Plut., Steph. B., *ll. cc.*; Ptol. iii. 13. § 42; Leake, *Northern Greece*, vol. iii. p. 341, seq.)

PYTHO. [Delphi.]

PYTHO'POLIS. [Mythepolis.]

PYXIRATES. [Euphrates.]

PYXITES (Πυξίτης), a small river in the east of Pontus, emptying itself into the Euxine 60 stadia on the north-east of Prytanis. (Plin. vi. 4; Arrian, *Peripl. P. E.* p. 6; Anonym. *Peripl. P. E.* p. 15.) It is possibly the same as the Cissa mentioned by Ptolemy (v. 6. § 6), and is commonly identified with the modern *Vitzeh.* [L.S.]

PYXUS. [Buxentum.]

Q.

QUACERNI. [Querquerni.]

QUADI (Κουάδοι), a great German tribe in the south-east of Bohemia, in Moravia and Hungary, between Mons Gabreta, the Hercynian and Sarmatian mountains, and the Danube. (Tac. *Germ.* 42, *Ann.* xii. 29, *Hist.* iii. 5, 21; Ptol. ii. 11. § 26; Plin. iv. 25.) They were surrounded on the north-west by the Marcomanni, with whom they were always closely connected, on the north by the Gothini and Osi, on the east by the Jazyges Metanastae, and on the south by the Pannonians. It is not known when they came to occupy that country, but it seems probable that they arrived there about the same time when the Marcomanni established themselves in Bohemia. At the time when the Marcomannian king Maroboduus and his successor Catualda, on being driven from their kingdom, implored the protection of the Romans, the latter in A. D. 19 assigned to them and their companions in exile the districts between the rivers Marus and Cusus, and appointed Vannius, a Quadian, king of the territory (Tac. *Ann.* ii. 63; Plin. iv. 25). This new kingdom of the Quadi, after the expulsion of Vannius, was divided between his nephews Vangio and Sido, who, however, continued to keep up a good understanding with the Romans. (Tac. *Ann.* xii. 29, 30.) Tacitus (*Germ. l. c.*) says that down to his own time the Marcomanni and Quadi had been governed by kings of the house of Maroboduus, but that then foreigners ruled over them, though the power of these rulers was dependent on that of the Roman emperors. At a later time the Quadi took an active part in the war of the Marcomanni against the Romans, and once nearly annihilated the whole army of M. Aurelius, which was saved only by a sudden tempest. (Dion Cass. lxxi. 8). Notwithstanding the peace then concluded with them, they still continued to harass the Romans by renewed acts of hostility, and the emperor was obliged, for the protection of his own dominions, to erect several forts both in and around their kingdom, in consequence of which the people were nearly driven to abandon their country. (Dion Cass. lxxi. 11, 13, 20.) In A. D. 180 the emperor Commodus renewed the peace with them (Dion Cass. lxxii. 2; Lamprid. *Com.* 3; Herodian, i. 6), but they still continued their inroads into the Roman empire (Eutrop. ix. 9; Vopisc. *Aurel.* 18; Amm. Marc. xvii. 12, xxix. 6). Towards the end of the fourth century the Quadi entirely disappear from history; they had probably migrated westward with the Suevi, for Quadi are mentioned among the Suevi in Spain. (Hieron. *Ep.* 9.) According to Ammianus Marcellinus (xvii. 12) the Quadi resembled in many respects the Sarmatians, for they used long spears and a coat of mail consisting of linen covered with thin plates of horn; they had in war generally three swift horses for every man, to enable him to change them, and were on the whole better as skirmishers than in an open battle in the field. Ptolemy (*l. c.*) mentions a considerable number of towns in their country, such as Eburodunum, Meliodunum, Caridorgis, Medoslanium, &c.; the Celtic names of which suggest that those districts previous to the arrival of the Quadi had been inhabited by Celts, who were either subdued by them or had become amalgamated with them. The name Quadi itself seems to be connected with the Celtic word col, cold, or coad, that is, a wood or forest, an etymology which receives support from the fact that Strabo (vii. p. 290), the first ancient author that notices them, mentions them under the name of Κόλδουοι. Tacitus evidently regards them as Germans, but Latham (*ad Tac. Germ.* p. 154) is inclined to treat them as Sarmatians. (Comp. Wilhelm, *Germanien*, p. 223, fol.) [L. S.]

QUADIA'TES. In the inscription on the arch of Susa, published by Maffei, there is a list of the Alpine peoples who were under the dominion of Cottius. The first name is the Seguvii, and the last is the Quadiates. There is nothing that enables us to fix the position of the Quadiates.

Pliny (iii. 4) mentions a people in Gallia Narbonensis under the name of Quariates. After naming the Oxybii and Lingauni [Lingauni], he adds: "Super quos Suetri, Quariates, Adunicates." The valley of *Queiras* on the left bank of the *Durance*, below *Briançon*, and a little above *Embrun*, is supposed to represent the position of the Quariates. D'Anville conjectures that the Quadiates of the inscription may be the same as the Quariates, for the R of the inscription, if it is not very clear, may have been taken for a D; or the complete name may have been Quadriates, the name of *Queiras* in old records being Quadriatium. [G. L.]

QUADRA'TA (sc. Castra). 1. A Roman fort in Upper Pannonia, on the river Savus, between the towns of Noviodunum and Siscia. (*It. Ant.* pp. 260, 274; Geogr. Rav. iv. 19; *Tab. Peut.*) No remains appear to be extant, and the site accordingly is unknown.

2. A fort in Upper Pannonia, on the road between Arrabona and Carnuntum, not far from the banks of the Danube. (*It. Ant.* p. 247.) Muchar (*Noricum*, p. 264) identifies it with a place between *Ovar* and *Oroszvar*, now occupied by a large farm of Count Zitsi. [L. S.]

QUADRA'TAE, a village or station in Gallia Cisalpina, on the road from Augusta Taurinorum to Ticinum. The Itineraries place it 22 or 23 miles from the former city and 16 or 19 from Rigomagus (*Itin. Ant.* pp. 340, 356; *Itin. Hier.* p. 557); but the latter station is itself of uncertain site. Quadratae must have been situated between *Chivasso* and *Crescentino*, near the confluence of the *Dora Baltea* with the *Po;* but the exact site has not been determined. Though the name is not mentioned by any of the geographers, it would seem to have been in the later ages of the Empire a place or station of importance, as we learn from the Notitia that a body of troops (Sarmatae Gentiles) was permanently stationed there. (*Notit. Dign.* vol. ii. p. 121.) [E. H. B.]

QUADRIBU'RGIUM. Ammianus Marcellinus (xviii. 2) mentions Quadriburgium among the fortresses on the Rhine which Julian repaired: "Civitates occupatae sunt septem, Castra Herculis, Quadriburgium, Tricesimae, Novesium, Bonna, Antunnacum et Bingio." There is however some corruption in the passage (note of Lindenbrog). The places seem to be mentioned in order from north to south. D'Anville conjectures that Quadriburgium is the same place as Burginatium [Burginatium], following Cluver and Alting. (Ukert, *Gallien*, p. 528.) Other geographers conjecture solely from the resemblance of name that it may be *Qualburg*, not far from *Clève*, which appears to have been a Roman place, for Roman coins and inscriptions have been found there. [G. L.]

QUARIA'TES. [Quadiates.]

QUARQUERNI, a people in Istria, of uncertain site. (Plin. iii. 19. s. 23.)

QUARQUERNI. [Querquerni.]

QUARTENSIS LOCUS, a place mentioned in the Not. Imp. as under the command of the governor of Belgica Secunda: "Praefectus classis Sambricae in loco Quartensi sive Hornensi." The place seems to be *Quarte* on the *Sambre*, which keeps the ancient name. The word *Quarte* indicates a distance of iv. from some principal place, it being usual for chief towns to reckon distances along the roads which led from them to the limits of their territory. This principal place to which Quartensis belonged was Bagacum (*Bavai*), and the distance from *Quarte* to *Bavai* is four Gallic leagues. The great Roman road from Durocortorum (*Reims*) to *Bavai* passed by *Quarte*. "Quartensis" is the adjective of a form "Quartus" or "Quarta," and Quarta occurs in an old record of the year 1125, "Altare de Quarta supra Sambram," which is the church of *Quarte.* [G. L.]

QUERQUERNI (Plin. iii. 3. s. 4; Quarquerni, *Inscr. ap. Gruter*, p. 245. 2; Quacerni, Κουακερνοί, Ptol. ii. 6. § 47), a people in the NW. of Hispania Tarraconensis, a subdivision of the Gallaeci Bracarii.

QUERQUE'TULA (*Eth.* Querquetulanus; Κορκοτουλανός, Dionys.), an ancient city of Latium, mentioned only by Pliny among the populi Albenses, or extinct communities of Latium, and by Dionysius among the the Latin cities which constituted the league against Rome. (Plin. iii. 5. s. 9; Dionys. v. 61.) Neither passage affords the slightest clue to its position, and the name is not elsewhere mentioned; indeed, it seems certain that the place was not in existence at a later period. It is undoubtedly erroneous to connect (as Gell has done) the name of the Porta Querquetulana at Rome with this city (Becker, *Handbuch*, vol. i. p. 170); and we are absolutely in the dark as to its position. It has been placed by Gell and Nibby at a place called *Corcollo*, about 3 miles NE. of Gabii and the same distance from Hadrian's villa near *Tivoli;* but this is a mere conjecture. (Gell, *Top. of Rome*, p. 369; Nibby, *Dintorni*, vol. ii. p. 668.) [E. H. B.]

QUINDA. [Anazarbus.]

QUINTA'NAE or AD QUINTA'NAS, a station on the Via Labicana or Latina, 15 miles from Rome, and at the foot of the hill occupied by the ancient city of Labicum, now *La Colonna*, from which it was about a mile distant. (*Itin. Ant.* p. 304; Gell, *Top. of Rome*, p. 5.) Under the Roman Empire it became the site of a village or suburb of Labicum, the inhabitants of which assumed the name of Lavicani Quintanenses. [Labicum.] [E. H. B.]

QUINTIA'NA CASTRA, a fort in the east of Vindelicia, not far from the banks of the Danube, between Batava Castra and Augustana Castra. Its garrison consisted of a troop of Rhaetian horsemen. (*It. Ant.* p. 249; *Notit. Imp.*, where it is called Quartana Castra; comp. Eugipp. *Vit. S. Severini*, 15, 27.) Muchar (*Noricum*, p. 285) identifies its site with that of the modern village of *Künzen.* [L. S.]

QUIZA (Κούϊζα, also Βούϊζα, Ptol. iv. 2. § 3), a place on the coast of Mauretania Caesariensis, called by Ptolemy a colonia, and in the Antonine Itinerary a municipium, but in Pliny designated as "Quiza Xenitana preregrinorum oppidum." It was situated between Portus Magnus and Arsenaria, at the distance of 40 stadia from either. It is the modern *Giza* near *Oran.* (Ptol. *l. c.*; *It. Ant.* p. 13; Plin v. 2; Mela, i. 6.)

R. [*]

RAAMAH. [Rhegma.]

RAAMSES (Ῥαμεσσῆ, LXX., *Exod.* i. 11, xii. 37; *Numb.* xxxiii. 3, 5), was, according to D'Anville (*Mém sur l'Egypte*, p. 72), identical with Heroopolis in the Delta; but according to other writers (Jablonsky, *Opusc.* ii. p. 136; Winer, *Bibl. Realwörterbuch*, vol. ii. p. 351) the same as Heliopolis in the same division of Aegypt. [W.B.D.]

RABBATH-AMMON. [Philadelphia.]

RABBATH-MOAB, a town in the country of Moab, stated by Stephanus, who is followed by Reland, Raumer, Winer, and other moderns, to be identical with Ar of Moab, the classical Areopolis. This identification is almost certainly erroneous; and indeed it is very doubtful whether a Rabbath did exist at all in the country of Moab All the notices of such a name in the Bible are identified with Rabbath-Ammon, except in Joshua (xiii. 25), where Aroer is said to be "before Rabbah," which may possibly be Rabbath-Ammon, and certainly cannot, in the absence of other ancient evidence, be admitted to prove the existence of a Rabbath in Moab. There is, however, some evidence that such a town may have existed in that country, in the modern site of *Rabba*, marked in Zimmerman's map about halfway between *Kerak* (Kir of Moab) and the *Mojeb* (Arnon), and by him identified with Areopolis, which last, however, was certainly identical with Ar of Moab, and lay further north, on the south bank of the Arnon, and in the extreme border of Moab (*Numb.* xxi. 15, xxii. 36). [Areopolis.] *Rabba* is placed by Burckhardt 3 hours north of *Kerak* (*Syria*, p. 377), and is doubtless the site noticed in Abulfeda's *Tabula Syriae* as *Rabbath* and *Mab* (90). Irby and Mangles passed it two hours north of *Kerak*. "The ruins," they say, "are situated on an eminence, and present nothing of interest, except two old ruined Roman temples and some tombs. The whole circuit of the town does not seem to have exceeded a mile, which is a small extent for a city that was the capital of Moab, and which bore such a high-sounding Greek name." (*Journal*, June 5, p. 457.) They must not be held responsible for the double error involved in the last cited words, regarding the etymology of the name Areopolis, and its identity with Rabbath, which are almost universal. [G. W.]

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[*] For those articles not found under Ra-, Re-, Ri-, &c., see Rha-, Rhe-, Rhi-, &c.

RAGAE. [Rhagae.]

RAGANDO or RAGINDO, a town in the south-east of Noricum, on the great road leading from Celeia to Poetovium, between the rivers Savus and Dravus. (*It. Ant.* p. 129; *It. Hieros.* p. 561; *Tab. Peut.*) Muchar (*Noricum*, p. 240) looks for its site near *Mount Studenitz;* but other geographers entertain different opinions, and nothing certain can be said. [L. S.]

RAGAU (‘Ραγαῦ, Isidor. *Stathm. Parth.* § 13), a town mentioned by Isidorus in the district of Parthia called Apavarctene. It is probably the same place as the Ragaea of Ptolemy (‘Ραγαία, vi. 5. § 4). It is not clear whether there exist at present any remains of this town, but it must have been situated to the E. of *Nishápur*, between that town and *Herát*. [V.]

RAGIRAVA. [Rapava.]

RAMAH (‘Ραμά). 1. A city of the tribe of Benjamin, mentioned with Gibeon and Beeroth (*Josh.* xviii. 25), and elsewhere with Bethel, as in or near Mount Ephraim. (*Judges*, iv. 5.) From xix. 13 of Judges it would appear to have been not far north of Jerusalem, and lying near to Gibeah of Benjamin. Being a border city between the kingdoms of Israel and Judah, it was fortified by Baasha king of Israel, "that he might not suffer any to go out or come in to Asa, king of Judah." (1 *Kings*, xv. 17, comp. xii. 27.) It is placed by Eusebius 6 miles north of Jerusalem, over against Bethel (*Onomast. s. v.*), and by S. Jerome 7 miles from Jerusalem near Gabaa, and was a small village in his day. (*Comment. in Hos.* cap. v., *in Sophon.* cap. i.) Josephus places it 40 stadia from Jerusalem. (*Ant.* viii. 12. § 3.) Its site is still marked by the miserable village of *Er-Râm*, situated on a hill on the east of the *Nablûs* road, 2 hours north of Jerusalem, and half an hour west of *Jeba'*, the ancient Gibeah. Its situation is very commanding, and it retains a few scattered relics of its ancient importance. (Robinson, *Bibl. Res.* vol. ii. pp. 315, 316.)

2. See also Ramatha and Ramoth. [G. W.]

RAMATH-LEHI, or simply LEHI (translated in LXX. ’Αναίρεσις σιαγόνος), where Samson slew the Philistines with the jaw-bone of an ass. (*Judges*, xv. 14—19.) The name *Ramleh* appears so like an abbreviation or contraction — perhaps a corruption —of this name, that it may well be identified as the scene of this slaughter. And here probably was the Ramah in the Thamnitic toparchy in which Eusebius and S. Jerome found the Ramathaim Sophim of Samuel, and the Arimathaea of the Evangelists, which they place near to Lydda in the plain. (*S. Matth.* xxvii. 57; *S. Mark*, xv. 42; *S. Luke*, xxiii. 50; *S. John*, xix. 38, ‘Αριμαθαία; Eusebius, *Onomast. s.v. Armatha Sophim;* S. Jerome, *Epitaph. Paulae*, p. 673.) Dr. Robinson, indeed, controverts all these positions; but his arguments cannot prevail against the admitted facts, "that a place called Ramathem or Ramatha did anciently exist in this region, somewhere not far distant from Lydda" (*Bibl. Res.* vol. iii. p. 40), and that no other place can be found answering to this description but *Ramleh*, which has been regarded from very early times as the place in question. The facts of *Ramleh* having been built by Suliman, son of the khalif Abd-el-Melik, after the destruction of Lydda in the early part of the 8th century, and that the Arabic name signifies "the sand," will not seriously militate against the hypotheses with those who consider the great probability that the khalif would fix on an ancient, but perhaps neglected, site for his new town, and the common practice of the Arabs to modify the ancient names, to which they would attach no meaning, to similar sounds intelligible to them, and in this instance certainly not less appropriate than the ancient name; although the situation of the town "on a broad low swell in the sandy though fertile plain," would satisfy the condition required by its presumed ancient designation. (*Bibl. Res.* vol. iii. p. 25—43.) It may be questioned whether the *nomus* of Ramathem, mentioned with those of Apheirema and Lydda, as taken from Samaritis and added to Judaea (1 *Maccab.* xi. 34; Josephus, *Ant.* 2. § 3, 4. § 9), derived its name from this or from one of the other Ramahs, in Benjamin. [G. W.]

RAMATHA (‘Ραμαθά), the form in which Josephus represents the name of Samuel's native city, Ramathaim Sophim (LXX. ’Αρμαθαὶμ Σιφά) of Mount Ephraim (1 *Sam.* i. 1), perhaps identical with Ramah, where was his ordinary residence (vii. 17, viii. 4, xix. 18—24, xxv. 1), but distinct from the Ramah above named. Ancient tradition has fixed this city at *Neby Samwîl*, i. e. "The Prophet Samuel," a village situated on a very high and commanding hill, two hours to the NNW. of Jerusalem, where the place of his sepulture is shown. Eusebius and S. Jerome, however, found it in the western plain, near Lydda (*Onomast. s. v. Armatha Sophim;* see Ramath-Lehi). Dr. Robinson has stated his objections to the identification of Ramathaim Sophim with *Neby Samwîl*, and has endeavoured to fix the former much further to the south, on the hill called *Sôba*, a little to the south of the *Jaffa* road, about 3 hours from Jerusalem; while Mr. Wolcott has carried it as far south as the vicinity of Hebron. (Robinson, *Bibl. Res.* vol. ii. pp. 139—144, 330—334, *Bibl. Sacra*, vol. i. pp. 44—52.) These objections are based on the hypothesis that the incidents attending Saul's unction to the kingdom, narrated in 1 *Sam.* ix. x., took place in Ramah of Samuel, of which, however, there is no evidence; and his difficulty would press almost with equal weight on *Sôba*, as the direct route from *Sôba* to Gibeah (*Jeba'*) would certainly not have conducted Saul by Rachel's sepulchre. Neither can the district of Mount Ephraim be extended so far south. Indeed, this last seems to be the strongest objection to *Neby Samwîl*, and suggests a site further north, perhaps *Ram-Ullah*, in the same parallel of latitude as the other Ramah and Bethel, which were certainly in Mount Ephraim. (*Judges*, iv. 5.) On the other hand, the name Ramah, signifying "a height," is so remarkably applicable to *Neby Samwîl*, which is evidently the site of an ancient town, which could not, as Dr. Robinson suggests, have been Mizpah, that it would be difficult to find a position better suited to Ramathaim Sophim than that which tradition has assigned it. [Mizpah.] [G. W.]

RAMATHAIM-ZOPHIM. [RAMATHA.]

RAMBA'CIA (‘Ραμϐακία, Arrian, *Anab.* vi. 21), a village of the Oritae, the first which was taken by Alexander the Great in his march westwards from the Indus. There can be no certainty as to its exact position, but the conjecture of Vincent seems well grounded that it is either the *Ram-nagar* or the *Ram-gur* of the *Ayín Akbarí.* (Vincent, *Voyage of Nearchus*, vol. i. p. 185.) [V.]

RAME, a place in Gallia Narbonensis, which the Itins. fix on the road between Embrodunum (*Embrun*) and Brigantium (*Briançon*). D'Anville says that there is a place called *Rame* on this road near the *Durance*, on the same side as *Embrun* and *Briançon*, and at a point where a torrent named *Biesse* joins the *Durance.* [G. L.]

RAMISTA or REMISTA, a place in Upper Pannonia, on the road running along the river Savus to Siscia (*It. Hieros.* p. 561; Geogr. Rav. iv. 19; *Tab. Peut.*) Its site has not yet been ascertained with certainty. [L. S.]

RAMOTH, identical in signification with Râm and Ramah, equivalent in Hebrew to "an eminence," and hence a generic name for towns situated on remarkable heights, as so many in Palestine were. Besides those above named [RAMAH; RAMATHA] was a Ramah in the tribe of Asher, not far from Tyre; and another in Naphthali (*Josh.* xix. 29, 36) in the north and a Ramath in the tribe of Simeon, appropriately called "Ramath of the South" (ver. 8.), to which David sent a share of the spoils of Ziklag (1 *Sam.* xxx. 27), and yet a Ramoth in Issachar, assigned to the Levites of the family of Gershom. (1 *Chron.* vi. 74.) More important than the foregoing was—

RAMOTH-GILEAD (‘Ραμὼθ ἐν Γαλαάδ), a city of the tribe of Gad, assigned as a city of refuge, first by Moses and subsequently by Joshua. (*Deut.* iv. 43; *Josh.* xx. 8, ’Αρημώθ.) It was also a Levitical city of the family of Merari. (*Josh.* xxi. 38.) The Syrians took it from Ahab, who lost his life in seeking to recover it. (1 *Kings*, xxii.) Eusebius places it 15 miles west of Philadelphia (*Onomast. s. v.*, where S. Jerome erroneously reads east; Reland, p. 966), in the Peraea, near the river *Jabok.* Its site is uncertain, and has not been recovered in modern times. [G. W.]

RANILUM, a town in the interior of Thrace. (*Tab. Peut.*) [T. H. D.]

RAPHANAEA (‘Ραφαναία), a maritime town of Syria, only once named by Josephus, who states that the Sabbatic river flowed between Arcaea and Raphanaea. (*B. J.* vii. 5. § 1.) [SABBATICUS.] [G. W.]

RAPHIA (‘Ραφία, ‘Ράφεια), a maritime city in the extreme south of Palestine, between Gaza and Rhinocorura, a day's march from both, reckoned by Josephus, Polybius, and others, as the first city of Syria. (Joseph. *B. J.* iv. 11. § 5; Polyb. v. 80.) It was taken from the Egyptians by Alexander Jannaeus, and held by the Jews for some time. It was one of the ruined and depopulated cities restored by Gabinius. (*Ant.* xiii. 13. § 3, 15. § 4, xiv. 5. § 3.) It is mentioned also by Strabo (xvi. p. 759) and in the Itinerary of Antoninus, between the above-named towns. Coins of Raphia still exist, and it was represented by its bishop in the council of Ephesus, and in those of Constantinople, A. D. 536 and 553. (Reland, *s. v.* pp. 967, 968; Le Quien, *Oriens Christianus*, vol. iii. pp. 629, 630.) It was in the neighbourhood of this city that a great battle was fought between Ptolemy Philopator and Antiochus the Great, in which the latter was routed with immense loss. (3 *Maccab.* i. 2; Polyb. v. 80, &c.; Hieron. *ad Dan.* cap. xi.) Its site is still marked by the name *Refah*, and two ancient granite columns *in situ*, with several prostrate fragments, the remains apparently of a temple of considerable magnitude. (Irby and Mangles' *Journal*, October 8.) [G. W.]

RAPPIA'NA, a town on the river Margus in Moesia Superior, now *Alexinitza.* (*Itin. Hieros.* p. 566.) [T. H. D.]

RAPRAUA (‘Ράπραυα, Marcian, *Peripl.* ii. § 32, ed. Müller), a small place on the coast of Gedrosia, between the river Arabis and the Portus Mulierum. It is probably the same as that called by Ptolemy Ragirava (‘Ραγίραυα, vi. 21. § 2). It may be doubted whether it can now be recognised, unless indeed the name has been preserved in that of *Arabat*, a bay in the immediate neighbourhood. (See Müller, *ad Arrian. Indic.* § 26.) [V.]

RARA'PIA (*Itin. Ant.* p. 426, where the reading varies between Scalacia, Serapia, Sarapia, and Rarapia), a town of Lusitania, on the road from Ossonoba to Ebora, and 95 miles N. of the former place; now *Ferreira.* (Comp. Florez. *Esp. Sagr.* xiv. p. 202.) [T. H. D.]

RARASSA (‘Ραράσσα or ’Ηράρασα, Ptol. vii. 1. § 50), a place which Ptolemy calls the metropolis of the Caspeiraei in India intra Gangem. Its exact situation cannot be determined; but there can be no doubt that it was in Western India, not far from the *Vindya Ms.* Lassen places it a little S. of *Ajmir.* [V.]

RA'SENA. [ETRURIA, pp. 855, 859.)

RATAE (*Itin. Ant.* pp. 477, 479: ‘Ράτε, Ptol. ii. 3. § 20, where some read ‘Ράγε), a town of the Coritani in the interior of Britannia Romana, and on the road from *London* to *Lincoln.* It is called Ratecorion in the Geogr. Rav. (v. 31). Camden (p. 537) identifies it with *Leicester.* [T. H. D.]

RATA'NEUM (Plin. iii. 22. s. 26; ‘Ραίτινον, Dion Cass. lvi. 11), a town of Dalmatia, which was burnt by its inhabitants, when it was taken by Germanicus in the reign of Augustus. (Dion Cass. *l. c.*)

RATIA'RIA (‘Ρατιαρία, Procop. *de Aed.* iv. 6, p. 290; ‘Ρατιαρία Μυσῶν, Ptol. iii. 9. § 4, viii. 11. § 5; ‘Ραζαρία, Hierocl. p. 655; ‘Ρατηρία, Theophylact. i. 8; Ratiaris, Geogr. Rav. iv. 7), a considerable town in Moesia Superior on the Danube, and the head-quarters of a Roman legion; according to the Itinerary (p. 219), the Leg. XIV. Gemina, according to the Not. Imp. (c. 30), the Leg. XIII. Gemina. It was also the station of a fleet on the Danube (*ibid.*). Usually identified with *Arzar-Palanca.* [T. H. D.]

RATIA'TUM (‘Ρατίατον), a town of the Pictones (Ptol. ii. 7. § 6). Ptolemy mentions it before Limonum, and places it north of Limonum, and further west. Some editions of Ptolemy place Ratiatum in the territory of the Lemovices, but this is a mistake. In the records of a council held at *Orléans* in A. D. 511, the bishop of the Pictavi signs himself "de civitate Ratiatica." The name was preserved in that of the Pagus Ratiatensis, from which comes the modern name of *Pays de Retz.* Gregory of Tours speaks of Ratiatum as "infra terminum Pictavorum qui adjacet civitati Namneticae." The district of *Retz* was taken from the diocese of *Poitiers* and attached to the diocese of *Nantes* in the time of Charles the Bald. Belley (*Mém. de l'Acad. des Inscript.* tom. xix. p. 729) fixes Ratiatum at the site of the two churches of *St. Pierre* and *St. Op-*

portune de Retz, which are near *Machecoul* and on the *Tenu*, a small river in the department of *La Vendée*. The *Tenu* enters the sea near *Bourgneuf*, opposite to the *Isle Noirmoutier* (D'Anville, *Notice*, *&c.*; Ukert, *Gallien*, p. 393). [G. L.]

RATOMAGUS. [Rotomagus.]

RAUDA (Ῥαύδα, Ptol. ii. 6. § 50), a town of the Vaccaei in Hispania Tarraconensis, on the road from Asturica to Caesar Augusta (*Itin. Ant.* p. 440), now *Roa*, on the *Douro*. (Comp. Florez. *Esp. Sagr.* vii. p. 274.) [T. H. D.]

RAU'DII CAMPI. [Campi Raudii.]

RAVENNA (Ῥαούεννα, Strab.; Ῥάβεννα, Ptol. *et al.*: *Eth.* Ravennas -ātis: *Ravenna*), one of the most important cities of Gallia Cispadana, situated a short distance from the sea-coast, at the southern extremity of the extensive range of marshes and lagunes, which occupied the whole coast of Venetia from thence to Altinum. (Strab. v. p. 213; *Itin. Ant.* p. 126.) It was 33 miles N. of Ariminum. Though included within the limits of Cisalpine Gaul, according to the divisions established in the days of Strabo and Pliny, it does not appear to have ever been a Gaulish city. Strabo tells us that it was a Thessalian colony, which probably meant that it was a Pelasgic settlement, and was connected with the traditions that ascribed to the Pelasgi the foundation of the neighbouring city of Spina. [Spina.] But they subsequently, according to the same writer, received a body of Umbrian colonists, in order to maintain themselves against the growing power of the Etruscans, and thus became an Umbrian city, to which people they continued to belong till they passed under the Roman government. (Strab. v. pp. 214, 217.) Pliny, on the other hand, calls it a *Sabine* city, — a strange statement, which we are wholly unable to explain. (Plin. iii. 15. s. 20.) It seems probable that it was really an Umbrian settlement, and retained its national character, though surrounded by the Lingonian Gauls, until it received a Roman colony. No mention of the name is found in history till a late period of the Roman Republic, but it appears to have been then already a place of some consequence. In B. C. 82, during the civil wars of Marius and Sulla, it was occupied by Metellus, the lieutenant of the latter, who made it the point of departure from whence he carried on his operations. (Appian, *B. C.* i. 89.) Again it was one of the places which was frequently visited by Caesar during his command in Gaul, for the purpose of raising levies, and communicating with his friends at Rome (Cic. *ad Att.* vii. 1, *ad Fam.* i. 9, viii. 1); and just before the outbreak of the Civil War it was there that he established his head-quarters; from whence he carried on negotiations with the senate, and from whence he ultimately set out on his march to Ariminum. (Id. *ib.* ii. 32; Caes. *B. C.* i. 5; Suet. *Caes.* 30; Appian, *B. C.* ii. 32.) Its name again figures repeatedly in the civil wars between Antony and Octavian, especially during the war of Perusia (Appian, *B. C.* iii. 42, 97, v. 33, 50, &c.); and it is evident that it was already become one of the most important towns in this part of Cisalpine Gaul.

It is uncertain at what period Ravenna received a Roman colony. Strabo speaks of it as having in his time, as well as Ariminum, received a body of Roman colonists (v. p. 217); but the date is not mentioned, and it certainly did not, like Ariminum, pass into the condition of a regular Colonia, numerous inscriptions being extant which give it the title of a Municipium. It is probable that the settlement alluded to by Strabo took place under Augustus, and it is certain that it was to that emperor that Ravenna was indebted for the importance which it subsequently enjoyed during the whole period of the Roman Empire. The situation of the city was very peculiar. It was surrounded on all sides by marshes, or rather lagunes, analogous to those which now surround the city of *Venice*, and was built, like that city, actually in the water, so that its houses and edifices were wholly constructed on piles, and it was intersected in all directions by canals, which were crossed either by bridges or ferries. The lagunes had a direct communication with the sea, so that the canals were scoured every day by the flux and reflux of the tides, — a circumstance to which Strabo attributes, no doubt with justice, the healthiness of the city, which must otherwise have been uninhabitable from malaria. (Strab. v. p. 213; Jornand. *Get.* 29; Sidon. Apoll. *Epist.* i. 5; Procop. *B. G.* i. 1; Claudian, *de VI. Cons. Hon.* 495.) The old city had a small port at the mouth of the river Bedesis, mentioned by Pliny as flowing under its walls (Plin. iii. 15. s. 20); but Augustus, having determined to make it the permanent station of his fleet in the Adriatic, constructed a new and spacious port, which is said to have been capable of containing 250 ships of war (Jornand. *l. c.*), and was furnished with a celebrated Pharos or lighthouse to mark its entrance. (Plin. xxxvi. 12. s. 18.) This port was near 3 miles distant from the old city, with which it was connected by a long causeway: a considerable town rapidly grew up around it, which came to be known by the name of Portus Classis or simply Classis; while between the two, but nearer to the city, there arose another suburb, scarcely less extensive, which bore the name of Caesarea. (Jornand. *l. c.*; Sidon. Apoll. *l. c.*; Procop. *B. G.* ii. 29; Geogr. Rav. iv. 31.) In addition to these works Augustus constructed a canal, called from him the Fossa Augusta, by which a part of the waters of the Padus were carried in a deep artificial channel under the very walls of Ravenna and had their outlet at the port of Classis. (Plin. iii. 16. s. 20; Jornand. *l. c.*)

From this time Ravenna continued to be the permanent station of the Roman fleet which was destined to guard the Adriatic or Upper Sea, as Misenum was of that on the Lower (Tac. *Ann.* iv. 5, *Hist.* ii. 100, iii. 6, 40; Suet. *Aug.* 49; Veget. *de R. Mil.* v. 1; *Not. Dign.* ii. p. 118); and it rose rapidly into one of the most considerable cities of Italy. For the same reason it became an important military post, and was often selected by the emperors as their head-quarters, from which to watch or oppose the advance of their enemies into Italy. In A. D. 193 it was occupied by Severus in his march upon Rome against Didius Julian (Spartian, *Did. Jul.* 6; Dion Cass. lxxiii. 17); and in 238 it was there that Pupienus was engaged in assembling an army to oppose the advance of Maximin when he received the news of the death of that emperor before Aquileia. (Herodian, viii. 6, 7; Capit. *Maximin.* 24, 25, *Max. et Balb.* 11, 12.) Its strong and secluded position also caused it to be selected as a frequent place of confinement for prisoners of distinction, such as the son of the German chieftain Arminius, and Maroboduus, chief of the Suevi. (Tac. *Ann.* i. 58, ii. 63; Suet. *Tib.* 20.) The same circumstances at a later period led to its selection by the feeble and timid Honorius as the place of his residence: his example was followed by his successors; and from the year 404, when Honorius first established himself there, to the close of the Western Empire, Ravenna continued to be the permanent imperial residence and the place from whence all the laws and rescripts of the emperors were dated. (Jornand. *Get.* 29; Gibbon, c. 30.) Even before this period we are told that it was a very rich and populous city, as well as of great strength (Zosim. ii. 10): it was the capital of Picenum (as that name was then used) and the residence of the Consularis or governor of that province. (Orell. *Inscr.* 3649; Böcking, *ad Not. Dign.* ii. pp. 359, 443.) But the establishment of the imperial court there naturally added greatly to its prosperity and splendour, while its inaccessible situation preserved it from the calamities which at this period laid waste so many cities of Italy. Yet Ravenna as a place of residence must always have had great disadvantages. Sidonius Apollinaris, who visited it late in the fifth century, complains especially of the want of fresh water, as well as the muddiness of the canals, the swarms of gnats, and the croaking of frogs. (Sidon. Apoll. *Ep.* i. 5, 8.) Martial, at a much earlier period, also alludes to the scarcity of fresh water, which he jestingly asserts was so dear that a cistern was a more valuable property than a vineyard. (Martial, iii. 56, 57.)

After the fall of the Western Empire Ravenna continued to be the capital of the Gothic kings. Odoacer, who had taken refuge there after repeated defeats by Theodoric, held out for near three years, but was at length compelled to surrender. (Jornand. *Get.* 57; Cassiod. *Chron.* p. 649.) Theodoric himself established his residence there, and his example was followed by his successors, until, in 539, Vitiges was after a long siege compelled by famine to surrender the city to Belisarius. (Procop. *B. G.* ii. 28, 29.) It now became the residence of the governors who ruled a part of Italy in the name of the Byzantine emperors, with the title of exarchs, whence the whole of this province came to be known as the Exarchate of Ravenna. The Byzantine governors were in a state of frequent hostility with the Lombard kings, and were gradually stripped of a large portion of their dominions; but Ravenna itself defied their arms for more than two centuries. It was besieged by Liutprand about 750, and its important suburb of Classis totally destroyed (P. Diac. vi. 49); but it was not till the reign of his successor Astolphus that Ravenna itself fell into the hands of the Lombards. But the exact date, as well as the circumstances of its final conquest, are uncertain. (Gibbon, c. 49.)

The situation of Ravenna at the present day presents no resemblance to that described by ancient writers. Yet there is no doubt that the modern city occupies the same site with the ancient one, and that the change is wholly due to natural causes. The accumulation of alluvial deposits, brought down by the rivers and driven back by the waves and tides, has gradually filled up the lagunes that surrounded and canals that intersected the city; and the modern Ravenna stands in a flat and fertile plain, at a distance of 4 miles from the sea, from which it is separated by a broad sandy tract, covered in great part with a beautiful forest of stone pines. Though Ravenna is one of the most interesting places in Italy for its mediaeval and early Christian antiquities, it presents few remains of the Roman period, and those for the most part belong to the declining years of the Empire. A triumphal arch, known by the name of Porta Aurea, was destroyed in 1585: it stood near the modern gate called *Porta Adriana.* Several of the ancient basilicas date from the Roman period; as does also the sepulchral chapel containing the tomb of Galla Placidia, the sister of Honorius, and mother of Valentinian III. A portion of the palace of Theodoric still remains in its original state, and the mausoleum of that monarch, just without the walls, is a monument of remarkable character, though stripped of its external ornaments. An ancient basilica, still called *S. Apollinare in Classe,* about 3 miles from the southern gate of the city, preserves the memory and marks the site of the ancient port and suburb of Classis; while another basilica, which subsisted down to the year 1553, bore the name of *S. Lorenzo in Cesarea:* and thus indicated the site of that important suburb. It stood about a quarter of a mile from the south gate of the city, between the walls and the bridge now called *Ponte Nuovo.* This bridge crosses the united streams of the *Ronco* and *Montone,* two small rivers which previously held separate courses to the sea, but were united into one and confined within an artificial channel by Clement XII. in 1736. The *Ronco,* which is the southernmost of the two, is probably the same with the Bedesis of Pliny; indeed Cluverius says that it was in his time still called *Bedeso.* Hence the *Montone* must be identified with the VITIS of the same author. The Anemo, which he places next in order, is clearly the same now called the *Amone* or *Lamone,* which flows under the walls of *Faenza.* (Plin. iii. 15. s. 20; Cluver. *Ital.* p. 300.)

The natural causes which have produced these changes in the situation and environs of Ravenna were undoubtedly in operation from an early period. Already in the fifth century the original port constructed by Augustus was completely filled up, and occupied by orchards. (Jornand. *Get.* 29.) But Ravenna at that period had still a much frequented port, where the fleets of Belisarius and Narses could ride at anchor. The port of Classis itself is now separated from the sea by a strip of sandy and marshy plain about 2 miles broad, the greater part of which is occupied by a forest of stone pines, which extends for many miles along the seacoast both to the S. and N. of Ravenna. The existence of this remarkable strip of forest is attested as early as the fifth century, the name of Pineta being already found in Jornandes, who tells us that Theodoric encamped there when he besieged Odoacer in Ravenna. (Jornand. 57.) But it is probable that it has extended its boundaries and shifted its position as the land has gradually gained upon the sea.

The territory of Ravenna was always fertile, except the sandy strip adjoining the sea, and produced abundance of wine of good quality, but it was remarked that the vines quickly decayed. (Strab. v. p. 214; Plin. xiv. 2. s. 4.) Its gardens also are noticed by Pliny as growing the finest asparagus, while the adjoining sea was noted for the excellence of its turbot. (Plin. ix. 54. s. 79, xix. 4. s. 19.) [E. H. B.]

RAVIUS ('Ραούιος, Ptol. ii. 2. § 4), a river on the W. coast of Hibernia, according to Camden (p. 1385) the *Trobis.* Others identify it with the *Guebara.* [T. H. D.]

RAURACI, or RAURICI ('Ραυρικοί). The form Raurici appears in Ptolemy (ii. 9. § 18), in Pliny (iv

17), and in some inscriptions. Ptolemy mentions two towns of the Rauraci, Rauricorum Augusta and Argentovaria [AUGUSTA RAURACORUM; ARGENTARIA]. Augusta is *Augst* near *Bâle*, in the Swiss Canton of *Bâle*, and Argentovaria may be *Artzenheim.* The position of these places helps us to form a measure of the extent of the territory of the Rauraci, which may have nearly coincided with the bishopric of *Bâle.*

The Rauraci joined the Helvetii in their emigration, B. C. 58. [HELVETII.] [G. L.]

RAURANUM, in Gallia, is placed by the Table and the Antonine Itin. on a direct road from Mediolanum Santonum (*Saintes*) to Limonum (*Poitiers*). It is Raurana in the Table, but the name Rauranum occurs in a letter of Paulinus to Ausonius (*Ep. IV. ad Auson.* v. 249), who places it "Pictonicis in arvis." The place is *Rom* or *Raum*, near *Chenay*, nearly due south of *Poitiers.* (D'Anville, *Notice, &c.*; Ukert, *Gallien*, p. 392.) [G. L.]

RAURARIS. [ARAURIS.]

REA'TE (Ῥεάτε, Strab.; Ῥεάτος, Dionys.: *Eth.* Ῥεατῖνος, Reatinus: *Rieti*), an ancient city of the Sabines, and one of the most considerable that belonged to that people. It was situated on the Via Salaria, 48 miles from Rome (*Itin. Ant.* p. 306), and on the banks of the river Velinus. All writers agree in representing it as a very ancient city: according to one account, quoted by Dionysius from Zenodotus of Troezen, it was one of the original abodes of the Umbrians, from which they were expelled by the Pelasgi; but Cato represented it as one of the first places occupied by the Sabines when they descended from the neighbourhood of Amiternum, their original abode. (Dionys. ii. 49.) Whatever authority Cato may have had for this statement, there seems no reason to doubt that it was substantially true. The fertile valley in which Reate was situated lay in the natural route of migration for a people descending from the highlands of the central Apennines: and there is no doubt that both Reate and its neighbourhood were in historical times occupied by the Sabines. It was this migration of the Sabines that led to the expulsion of the Aborigines, who, according to Dionysius, previously occupied this part of Italy, and whose ancient metropolis, Lista, was only 24 stadia from Reate. (Dionys. i. 14, ii. 49.) Silius Italicus appears to derive its name from Rhea, and calls it consecrated to the Mother of the Gods; but this is probably a mere poetical fancy. (Sil. Ital. viii. 415.) No mention of Reate occurs in history before the period when the Sabines had been subjected to the Roman rule, and admitted to the Roman Franchise (B. C. 290); but its name is more than once incidentally noticed during the Second Punic War. In B. C. 211 Hannibal passed under its walls during his retreat from Rome, or, according to Coelius, during his advance upon that city (Liv. xxvi. 11); and in B. C. 205 the Reatini are specially mentioned as coming forward, in common with the other Sabines, to furnish volunteers to the armament of Scipio. (Id. xxviii. 45.) We are wholly ignorant of the reasons why it was reduced to the subordinate condition of a Praefectura, under which title it is repeatedly mentioned by Cicero, but we learn from the great orator himself, under whose especial patronage the inhabitants were placed, that it was a flourishing and important town. (Cic. *in Cat.* iii. 2, *pro Scaur.* 2. § 27, *de Nat. Deor.* ii. 2.) Under the Empire it certainly obtained the ordinary municipal privileges, and had its own magistrates (Zumpt, *de Col.* pp. 98, 188; Gruter, *Inscr.* p. 354. 3, &c.): under Vespasian it received a considerable number of veteran soldiers as colonists, but did not obtain the rank or title of a Colonia. (*Lib. Col.* p. 257; Orell. *Inscr.* 3685; Gruter, *Inscr.* p. 538. 2; &c.)

The territory of Reate included the whole of the lower valley of the Velinus, as far as the falls of that river; one of the most fertile, as well as beautiful, districts of Italy, whence it is called by Cicero the Reatine Tempe (*ad Att.* iv. 15.) But the peculiar natural character of this district was the means of involving the citizens in frequent disputes with their neighbours of Interamna. (Varr. *R. R.* iii. 2. § 3.) The valley of the Velinus below Reate, where the river emerges from the narrow mountain valley through which it has hitherto flowed, and receives at the same time the waters of the *Salto* and *Turano*, both of them considerable streams, expands into a broad plain, not less than 5 or 6 miles in breadth, and almost perfectly level; so that the waters of the Velinus itself, and those of the smaller streams that flow into it, have a tendency to stagnate and form marshes, while in other places they give rise to a series of small lakes, remarkable for their picturesque beauty. The largest of these, now known as the *Lago di Piè di Lugo*, seems to have been the one designated in ancient times as the LACUS VELINUS; while the fertile plains which extended from Reate to its banks were known as the ROSEI or more properly ROSEAE CAMPI, termed by Virgil the "Rosea rura Velini." (Virg. *Aen.* vii. 712; Cic. *ad Att.* iv. 15; Varro, *R. R.* i. 7. § 10, ii. 1. § 16, iii. 2. § 10; Plin. xvii. 4. s. 3.) But this broad and level valley is at an elevation of near 1000 feet above that of the Nar, into which it pours its waters by an abrupt descent, a few miles above Interamna (*Terni*); and the stream of the Velinus must always have constituted in this part a natural cascade. Those waters, however, are so strongly impregnated with carbonate of lime, that they are continually forming an extensive deposit of travertine, and thus tending to block up their own channel. The consequence was, that unless their course was artificially regulated, and their channel kept clear, the valley of the Velinus was inundated, while on the other hand, if these waters were carried off too rapidly into the Nar, the valley of that river and the territory of Interamna suffered the same fate. The first attempt to regulate the course of the Velinus artificially, of which we have any account, was made by M'. Curius Dentatus, after his conquest of the Sabines, when he carried off its waters by a deep cut through the brow of the hill overlooking the Nar, and thus gave rise to the celebrated cascade now known as the *Falls of Terni.* (Cic. *ad Att.* iv. 15; Serv. *ad Aen.* vii. 712.) From the expressions of Cicero it would appear that the Lacus Velinus, previous to this time, occupied a much larger extent, and that a considerable part of the valley was then first reclaimed for cultivation.

But the expedient thus resorted to did not fully accomplish its object. In the time of Cicero (B. C. 54) fresh disputes arose between the citizens of Reate and those of Interamna; and the former appealed to the great orator himself as their patron, who pleaded their cause before the arbiters appointed by the Roman senate. On this occasion he visited Reate in person, and inspected the lakes and the channels of the Velinus. (Cic. *pro Scaur*, 2. § 27, *ad Att.* iv. 15.) The result of the arbitration is unknown: but in the reign of Tiberius the Reatines had to contend against a more formidable danger, arising from the project which had been suggested of blocking up the outlet of the Lacus Velinus altogether; a measure which, as they justly complained, would undoubtedly have inundated the whole valley. (Tac. *Ann.* i. 79.) Similar disputes and difficulties again arose in the middle ages; and in A. D. 1400 a new channel was opened for the waters of the Velinus, which has continued in use ever since.

No other mention occurs of Reate under the Roman Empire; but inscriptions attest its continued municipal importance: its name is found in the Itineraries (*Itin. Ant.* p. 306), and it early became the see of a bishop, which it has continued ever since. Throughout the middle ages it was, as it still continues to be, the capital of the surrounding country. No ancient remains are now visible at *Rieti.*

The territory of Reate was famous in ancient times for its breed of mules and asses; the latter were particularly celebrated, and are said to have been sometimes sold for a price as high as 300,000 or even 400,000 sesterces (Varr. *R.R.* ii. 8. § 3; Plin. viii. 43. s. 68), though it is difficult not to suppose some error in these numbers. Hence, Q. Axius, a friend of Varro, who had a villa on the Lacus Velinus, and extensive possessions in the Reatine territory, is introduced by Varro in his dialogues *De Re Rustica*, as discoursing on the subject of breeding horses, mules, and asses. (Varr. *R. R.* ii. 1. § 8; Strab. v. p. 228.) It was at the villa of this Q. Axius that Cicero lodged when he visited Reate. (Cic. *ad Att.* iv. 15.) The Septem Aquae, mentioned by him in the same passage, and alluded to also by Dionysius (i. 14), were evidently some springs or sources, which supplied one of the small lakes in the valley of the Velinus. [E. H. B.]

RECHIUS. [Bolbe.]

REDINTUINUM (Ῥεδιντούινον), a town in the northern part of the country occupied by the Marcomanni (*Bohemia*), is mentioned only by Ptolemy (ii. 11. § 29). Some geographers regard it as having occupied the site of the modern *Prague*, and others identify it with *Horziez;* but nothing certain can be said about the matter. [L. S.]

RE'DONES (Ῥήδονες, Ῥηΐδονες), in the Celtogalatia Lugdunensis of Ptolemy (ii. 8. § 12), are placed by him west of the Senones and along the Liger. Their capital is Condate (*Rennes*). But the Redones were not on the *Loire.* Pliny (iv. 18) enumerates the Rhedones among the peoples of Gallia Lugdunensis: "Diablindi, Rhedones, Turones." After the bloody fight on the *Sambre* (B. C. 57) Caesar sent P. Crassus with a single legion into the country of the Veneti, Redones, and other Celtic tribes between the *Seine* and the *Loire*, all of whom submitted. (*B. G.* ii. 34.) Caesar here enumerates the Redones among the maritime states whose territory extends to the ocean. In B. C. 52 the Redones with their neighbours sent a contingent to attack Caesar during the siege of Alesia. In this passage also (*B. G.* vii. 75), the Redones are enumerated among the states bordering on the ocean, which in the Celtic language were called the Armoric States. D'Anville supposes that their territory extended beyond the limits of the diocese of *Rennes* into the dioceses of *St. Malo* and *Dol.* Their chief town, *Rennes*, is the capital of the department of *Ille-et-Vilaine.* [G. L.]

REGANUM, a northern tributary of the Danube, the modern *Regen* in *Bavaria*, is noticed only once. (Geogr. Rav. iv. 25.) [L. S.]

RE'GIA (Ῥηγία, Ptol. ii. 2. § 10). 1. A place in the interior of Hibernia, no doubt so named by the Romans from its being a royal residence, the proper name of which was unknown to them. It was perhaps seated on the river *Culmore*, in the neighbourhood of *Omagh.*

2. (Ἑτέρα Ῥηγία, Ptol. *l. c.*), another place of the same description, conjectured to have been on the river *Dur.*

3. Regia Carissa. [Carisa.] [T. H. D.]

REGIA'NA (called by Ptol. ii. 4. § 13, Ῥήγινα; comp. Geogr. Rav. iv. 44, and Regina, Plin. iii. 3), a town of Baetica, on the road from Hipsalis to Emerita. (*Itin. Ant.* p. 415.) Usually identified with *Puebla de la Reyna*, where there are Roman remains. [T. H. D.]

REGIA'NUM (Ῥηγίανον, Ptol. iii. 10. § 10), a place on the Danube in Moesia Inferior. It is probably the same place as the Augusta of the Itinerary (p. 220; comp. *Tab. Peut.*) and the Αὐγοῦστον of Procopius (*de Aed.* iv. 6); in which case it may be identified with *Cotoszlin* at the confluence of the *Ogristul* and *Danube.* [T. H. D.]

REGILLUM (Ῥήγιλλον), a town of the Sabines mentioned by several ancient writers as the place of residence of Atta or Attius Clausus, who migrated to Rome about B. C. 505, with a large body of clients and followers, where he adopted the name of Appius Claudius and became the founder of the Claudian tribe and family. (Liv. ii. 16; Dionys. v. 40; Suet. *Tib.* 1; Serv. *ad Aen.* vii. 706.) About 60 years afterwards C. Claudius, the uncle of the decemvir Appius Claudius, withdrew into retirement to Regillum, as the native place of his forefathers ("antiquam in patriam," Liv. iii. 58; Dionys. xi. 15). The name is not noticed on any other occasion, nor is it found in any of the geographers, and we are wholly without a clue to its position. [E. H. B.]

REGILLUS LACUS (ἡ Ῥηγίλλη λίμνη, Dionys.: *Lago di Cornufelle*), a small lake in Latium, at the foot of the Tusculan hills, celebrated for the great battle between the Romans and the Latins under C. Mamilius, in B. C. 496. (Liv. ii. 19; Dionys. vi. 3; Cic. *de Nat. D.* ii. 2, iii. 5; Plin. xxxiii. 2. s. 11; Val. Max. i. 8. § 1; Vict. *Vir. Ill.* 16; Flor. i. 11.) Hardly any event in the early Roman history has been more disguised by poetical embellishment and fiction than the battle of Regillus, and it is impossible to decide what amount of historical character may be attached to it: but there is no reason to doubt the existence of the lake, which was assigned as the scene of the combat. It is expressly described by Livy as situated in the territory of Tusculum ("ad lacum Regillum in agro Tusculano," Liv. ii. 19); and this seems decisive against the identification of it with the small lake called *Il Laghetto di Sta Prassede*, about a mile to the N. of *La Colonna;* for this lake must have been in the territory of Labicum, if that city be correctly placed at *La Colonna* [Labicum], and at all events could hardly have been in that of Tusculum. Moreover, the site of this lake being close to the Via Labicana would more probably have been indicated by some reference to that high-road than by the vague phrase "in agro Tusculano." A much more plausible suggestion is that of Gell, that it occupied the site of a volcanic crater, now drained of its waters, but which was certainly once occupied by a lake, at a place called *Cornufelle*, at the foot of the hill on which stands the modern town of *Frascati.* This crater, which resembles that of Gabii on a much smaller scale, being not more than half a mile in diameter, was drained by an artificial emissary as late as the 17th century: but its existence seems to have been unknown to Cluverius and other early writers, who adopted the lake or pool near *La Colonna* for the Lake Regillus, on the express ground that there was no other in that neighbourhood. (Cluver. *Ital.* p. 946; Nibby, *Dintorni*, vol. iii. pp. 8—10; Gell, *Top. of Rome*, pp. 186, 371.) Extensive remains of a Roman villa and baths may be traced on the ridge which bounds the crater, and an ancient road from Tusculum to Labicum or Gabii passed close by it, so that the site must certainly have been one well known in ancient times. [E. H. B.]

REGINA. [Erginus; Regiana.]

REGINEA, in Gallia Lugdunensis, is placed in the Table on a road from Condate (*Rennes*). The first station is Fanum Martis, and the next is Reginea, 39 Gallic leagues from Condate. D'Anville fixes Reginea at *Erquies* on the coast, between *S. Brieuc* and *S. Malo.* [Fanum Martis.] [G. L.]

REGINUM, a town in the northern part of Vindelicia, on the southern bank of the Danube, on the road leading to Vindobona. This town, the modern *Ratisbon*, or *Regensburg*, is not mentioned by the Roman historians, but it was nevertheless an important frontier fortress, and, as we learn from inscriptions, was successively the station of the 1st, 3rd, and 4th Italian legions, and of a detachment of cavalry, the Ala II. Valeria. The town appears to have also been of great commercial importance, and to have contained among its inhabitants many Roman families of distinction. (*It. Ant.* p. 250; *Tab. Peut.*, where it is called Castra Regina; comp. Rayser, *Der Oberdonaukreis Bayerns*, iii. p. 38, &c.) [L. S.]

REGIO, a town of Thrace on the river Bathynias, and not far from Constantinople (*Itin. Hieros.* p. 570), with a roadstead, and handsome country houses. (Agath. v. p. 146; comp. Procop. *de Aed.* iv. 8; Theophan. p. 196.) Now *Koutschuk-Tzschekmetsche.* [T. H. D.]

REGIS VILLA (Ῥηγισούιλλα, Strab.), a place on the coast of Etruria, which, according to Strabo, derived its name from its having been the residence of the Pelasgic king or chief Maleas, who ruled over the neighbouring Pelasgi in this part of Etruria. (Strab. v. p. 225.) None of the other geographers mentions the locality; but Strabo places it between Cosa and Graviscae; and it is therefore in all probability the same place which is called in the Maritime Itinerary Regae, and is placed 3 miles S. of the river Armenta (*Fiora*) and 12 miles from Graviscae. (*Itin. Marit.* p. 499.) The site is now marked only by some projecting rocks called *Le Murelle.* (Dennis's *Etruria*, vol. i. p. 398; Westphal, *Ann. d. Inst.* 1830, p. 30.) [E. H. B.]

REGISTUS or RESISTUS. [Bisanthe.]

RE'GIUM LE'PIDI or RE'GIUM LE'PIDUM (Ῥήγιον Λέπιδον, Strab.; Ῥήγιον Λεπίδιον, Ptol.: *Eth.* Regiensis: *Reggio*), sometimes also called simply Regium, a town of Gallia Cispadana, situated on the Via Aemilia, between Mutina and Parma, at the distance of 17 miles from the former and 18 from the latter city. (*Itin. Ant.* pp. 99, 127; Strab. v. p. 216.) We have no account of its foundation or origin; but the name would raise a presumption that it was founded, or at least settled and enlarged, by Aemilius Lepidus when he constructed the Aemilian Way; and this is confirmed by a passage of Festus, from which it appears that it was originally called Forum Lepidi. (Fest. *s. v. Rhegium*, p. 270.) The origin of the appellation of Regium, which completely superseded the former name, is unknown. It did not become a colony like the neighbouring cities of Mutina and Parma, and evidently never rose to the same degree of opulence and prosperity as those cities, but became, nevertheless, a flourishing municipal town. It is repeatedly mentioned during the civil war with M. Antonius, both before and after the battle of Mutina (Cic. *ad Fam.* xi. 9, xii. 5); and at a somewhat earlier period it was there that M. Brutus, the father of the murderer of Caesar, was put to death by Pompey in B. C. 79. (Oros. v. 22; Plut. *Pomp.* 16.) Its name scarcely occurs in history during the Roman Empire; but its municipal consideration is attested by inscriptions, and it is mentioned by all the geographers among the towns on the Via Aemilia, though ranked by Strabo with those of the second class. (Strab. v. p. 216; Plin. iii. 15. s. 20; Ptol. iii. 1. § 46; Orell. *Inscr.* 3983, 4133; Tac. *Hist.* ii. 50; Phlegon, *Macrob.* 1.) Ptolemy alone gives it the title of a Colonia, which is probably a mistake; it was certainly not such in the time of Pliny, nor is it so designated in any extant inscription. Zumpt, however, supposes that it may have received a colony under Trajan or Hadrian. (Zumpt, *de Colon.* p. 403.) St. Ambrose notices Regium as well as Placentia and Mutina among the cities which had fallen into great decay before the close of the fourth century. (Ambros. *Ep.* 39.) It was not long before this that an attempt had been made by the emperor Gratian to repair the desolation of this part of Italy by settling a body of Gothic captives in the territory of Regium, Parma, and the neighbouring cities. (Ammian. xxxi. 9. § 4.) The continued existence of Regium at a late period is proved by the Itineraries and Tabula (*Itin. Ant.* pp. 283, 287; *Itin. Hier.* p. 616; *Tab. Peut.*), and it is mentioned long after the fall of the Western Empire by Paulus Diaconus among the "locupletes urbes" of Aemilia. (P. Diac. *Hist. Lang.* ii. 18.) In the middle ages it rose to a great degree of prosperity, and *Reggio* is still a considerable town with about 16000 inhabitants. Its episcopal see dates from the fifth century.

The tract called the Campi Macri, celebrated for the excellence of its wool, was apparently included in the territory of Regium Lepidum. [E. H. B.]

REGNI (Ῥῆγνοι, Ptol. ii. 3. § 28), a people on the S. coast of Britannia Romana, seated between the Cantii on the E. and the Belgae on the W., in the modern counties of *Surrey* and *Sussex.* Their chief town was Noviomagus. (Comp. Camden, p. 179.) [T. H. D.]

REGNUM, a town of the Belgae in the S. of Britannia Romana, and seemingly a place of some importance, since there was a particular road to it. (*Itin. Ant.* p. 477.) Camden (p. 133) identifies it with *Ringwood* in *Hampshire.* Horsley, on the contrary (p. 441), conjectures it to have been *Chichester;* but, though Roman antiquities have been found at *Chichester*, its situation does not suit the distances given in the Itinerary. [T. H. D.]

REGU'LBIUM, a town of the Cantii on the E. coast of Britannia Romana, now *Reculver.* (*Not. Imp.*; comp. Camden, p. 236.) [T. H. D.]

REHOB (Ῥοώϐ, *al.* Ῥαάϐ, *al.* Ἐρεώ), a town in the tribe of Asher, occupied by the Canaanites. (*Josh.* xix. 28; *Judg.* i. 31.) A second city of the same name is reckoned among the 22 cities of the same tribe (*Josh.* xix. 30); but neither of these can be identified with the Rhoob (Ῥοῶϐ) noticed by Eusebius, 4 miles distant from Scythopolis. [G. W.]

REHOBOTH (translated *εὐρυχωρία* in LXX.), one of the wells dug by Isaac in the country of Gerar, — after Esek (contention) and Sitnah (hatred), — for which the herdsmen did not strive: so he called it Rehoboth: "And he said, For now the Lord hath made room for us, and we shall be fruitful in the land." (*Gen.* xxvi. 18, 20—22.) There was a town in the vicinity of the well, the traces of which were recovered, with the well itself, by Mr. Rowlands, in 1843. "About a quarter of an hour beyond *Sebâta*, we came to the remains of what must have been a very well-built city, called now *Rohébeh.* This is undoubtedly the ancient Rehoboth, where Abraham, and afterwards Isaac, digged a well. This lies, as Rehoboth did, in the land of Gerar. Outside the walls of the city is an ancient well of living and good water called *Bir-Rohébeh.* This most probably is the site, if not the well itself, digged by Isaac." (Williams's *Holy City*, vol. i. Appendix, i. p. 465.) [G. W.]

REII APOLLINA'RES (*Riez*), in Gallia Narbonensis. Among the Oppida Latina of Gallia Narbonensis, or those which had the Latinitas, Pliny (iii. c. 4) enumerates "Alebece Reiorum Apollinarium." The old reading, "Alebeceriorum Apollinarium," is a blunder made by joining two words together, which has been corrected from the better MSS., from the inscription COL. REIOR. APOLLINAR., and from the Table, which has Reis Apollinaris. The place may have taken its name from a temple of Apollo built after the town became Roman. The name Alebece may be corrupt, or it may be a variation of the form Albici or Albioeci. [ALBICI.] As Pliny calls the place an Oppidum Latinum, we might suppose that it was made a Colonia after his time, but the name Col. Jul. Aug. Apollinar. Reior., which appears in an inscription, shows it to have been a colony of Augustus.

Riez is in the arrondissement of *Digne* in the department of *Basses Alpes.* There are four columns standing near the town, which may be the remains of a temple. The bases and the capitals are marble: the shafts are a very hard granite, and about 18 feet high. There is also a small circular building consisting of eight columns resting on a basement, but it has been spoiled by modern hands. There now stands in it a rectangular altar of one block of white marble, which bears an inscription to the Mother of the Gods and the Great Goddess. At *Riez* there have been discovered an enormous quantity of fragments of granite columns; and it is said that there have been a circus and a theatre in the town. (*Guide du Voyageur*, Richard et Hocquart, p. 792.) [G. L.]

REMESIA'NA (Ῥεμεσίανα, Hierocl. p. 654; called Romesiana in *Tab. Peut.* and in Geogr. Rav. iv. 7; Ῥουμισίανα in Procopius, *de Aed.* iv. 1, p. 268, ed. Bonn), a town of Moesia Superior, between Naissus and Serdica. (*Itin. Ant.* p. 135.) Now *Mustapha Palanca.* [T. H. D.]

REMETODIA (called Remetodion in Geogr. Rav. iv. 7), a place in Moesia Superior on the Danube. (*Tab. Peut.*) [T. H. D.]

REMI (Ῥημοί), a people of Gallia Belgica (Ptol. ii. 9. § 12) along the Sequana (*Seine*). Their capital was Durocortorum (*Reims*). This is Ptolemy's description (ii. 9. § 12).

Caesar (*B. G.* ii. 3) says that the Remi were the nearest to the Celtae of all the Belgae, and he makes the Sequana and Matrona (*Marne*) the boundary between the Belgae and the Celtae. The Suessiones were the neighbours of the Remi. (*B. G.* ii. 12.) When Caesar had entered the country of the Remi from the south (B. C. 57), he came to the Axona (*Aisne*), which he says is on the borders of the Remi. Eight miles from the *Aisne* and north of it was Bibrax, a town of the Remi. The Remi then extended as far north as the *Aisne*, and beyond it. Their capital, Durocortorum, is between the *Aisne* and the *Marne.*

When the Belgae in the beginning of B. C. 57 were collecting their forces to attack Caesar, the Remi were traitors to their country. They submitted to the Roman proconsul and offered to supply him with corn, to give hostages, to receive him in their towns and to help him against the rest of the Belgae and the Germans with all their power. (*B. G.* ii. 3.) The Suessiones who were in political union with the Remi joined the Belgae. When the great meeting of the Gallic states was held at Bibracte in B. C. 52 to raise troops to attack Caesar at Alesia, the Remi did not come, and they continued faithful to Caesar. When Caesar entered Gallia in B. C. 58, the Aedui and the Sequani were the leading nations; but when the Sequani were humbled, the Remi took their place, and those nations that did not like to attach themselves to the political party of the Aedui, joined the Remi. Thus the Aedui were the first of the Gallic political communities and the Remi were the second. (Caes. *B. G.* vi. 12.) Even the Carnutes, a Celtic people, had attached themselves to the Remi. (*B. G.* vi. 4.) Caesar rewarded the fidelity of the Remi by placing the Suessiones in dependence on them (viii. 6).

Pliny (iv. 17) mentions the Remi as one of the Foederati Populi of Belgica. When Strabo wrote (p. 194) the Remi were a people in great favour with the Romans, and their city Durocortorum was the occasional residence of the Roman governors. [DUROCORTORUM.]

Lucan (*Pharsal.* i. 424) has a line on the Remi: —

> "Optimus excusso Leucus Rhemusque lacerto."

But the military skill of the Remi is otherwise unknown. They were a cunning people, who looked after themselves and betrayed their neighbours. [G. L.]

REPANDUNUM, a town of the Coritani in Britannia Romana, probably *Repton* in *Derbyshire.* (*Not. Imp.*; Camden, p. 586.) [T. H. D.]

REPHAIM VALLIS (*γὴ Ῥαφαῒν, Ἐμεκ Ῥαφαῒν, κοιλὰς τῶν Τιτάνων*, LXX.; *κ. Γιγάντων*, Joseph.), a valley mentioned in the north border of the tribe of Judah, the south of Benjamin (*Josh.* xv. 8, xviii. 18), in the vicinity of Jerusalem. It is translated "the valley of the giants" in the authorised version, except in 2 *Sam.* v. 18, 22, where we find that the valley of Rephaim was a favourite camping ground for the Philistines, soon after David had got possession of the stronghold of Sion; and in *Isaiah*, xvii. 5, where it is represented as a fruitful corn-bearing tract of land, well answering to the wide valley, or rather plain, immediately south of the valley of Hinnom, traversed by the Bethlehem road, which is commonly identified by travellers as the "valley of the giants," although Eusebius places it in Benjamin (*Onomast. s. v.*).

It evidently derived its name from the Rephaim, a family of the Amalekites (*Gen.* xiv. 5) settled in Ashteroth Karnaim, supposed by Reland to be of the race of the Gephyraei, who came with Cadmus from Phoenicia to Greece. (Herod. v. 57; Reland, *Palaest.* p. 141, comp. pp. 79, 355.) The Philistines who are said to have encamped there may have bequeathed their name to the valley. [G. W.]

REPHIDIM (Ῥαφιδείν), the eleventh encampment of the Israelites after leaving Egypt, the next before Sinai, "where was no water for the people to drink." (*Numb.* xxxiii. 14.) Moses was accordingly instructed to smite the rock in Horeb, which yielded a supply for the needs of the people, from whose murmurings the place was named Massah and Meribah. Here also it was that the Israelites first encountered the Amalekites, whom they discomfited; and here Moses received his father-in-law Jethro. (*Exod.* xvii.) Its position, Dr. Robinson surmises, must have been at some point in *Wady-esh-Sheikh*, not far from the skirts of Horeb (which he takes to be the name of the mountain district), and about a day's march from the particular mountain of Sinai. Such a spot exists where *Wady-esh-Sheikh* issues from the high central granite cliffs; which locality is more fully described by Burckhardt, and Dr. Wilson, who agrees in the identification, and names the range of rocky mountains *Wateiyah.* He says that "water from the rock in Horeb could easily flow to this place." (Robinson, *Bib. Res.* vol. i. pp. 178, 179; Burckhardt, *Travels in Syria, &c.* p. 488; Wilson, *Lands of the Bible*, vol. i. p. 254.) Dr. Lepsius controverts this position and proposes *El-Hessue*, only a mile distant from the convent-mountain of *Pharán*, as the Rephidim (= "the resting-place") of the Exodus. This is at the foot of *Gebel Serbal*, which he regards as the mountain of the law, and finds the stream opened by Moses "in the clear-running and well-flavoured spring of *Wádi Firán*, which irrigates the fertile soil of *El-Hessue*, and causes it to exhibit all the riches of the gardens of *Farán* for the space of half a mile." (Lepsius, *A Tour from Thebes to the Peninsula of Sinai*, pp. 74—82.) [G. W.]

RERIGO'NIUM (Ῥεριγόνιον, Ptol. ii. 3. § 7), a town of the Novantae in the province of Valentia in the SW. part of Britannia Barbara, which seems to have been seated at the S. extremity of the Sinus Rerigonius (*Loch Ryan*) near *Stanraer*. Camden identifies it with *Bargeny* (p. 1203). [T. H. D.]

RERIGONIUS SINUS (Ῥεριγόνιος κόλπος, Ptol. ii. 3. § 1), a bay in the country of the Novantae, so named from the town of Rerigonium (*q. v.*). Now *Loch Ryan*, formed by the *Mull of Galloway.* (Horsley, p. 375.) [T. H. D.]

RESAINA. [Rhesaena.]

RESAPHA *al.* REZEPH (Ῥησάφα), a city of Syria, reckoned by Ptolemy to the district of Palmyrene (v. 15. § 24), the Risapa of the Peutinger Tables, 21 miles from Sure; probably identical with the Rossafat of Abulfeda (*Tab. Syr.* p. 119), which he places near *Rakka*, not quite a day's journey from the Euphrates. It is supposed to be identical with the Rezeph of Scripture (Ῥαφις, LXX.), taken by Sennacherib, king of Assyria, as he boasts in his insulting letter to Hezekiah. (2 *Kings*, xix. 12.) It has been identified with Sergiopolis, apparently without sufficient reason. (Mannert, *Geographie von Syrien*, p. 413.) [G. W.]

REUDIGNI, a German tribe on the right bank of the river Albis, and north of the Longobardi, which may have derived its name from its inhabiting a marshy district, or from *reed* or *ried.* (Tac. *Germ.* 40.) Various conjectures have been hazarded about their exact abodes and their name, which some have wished to change into Reudingi or Deuringi, so as to identify them with the later Thuringi; but all is uncertain. [L. S.]

REVESSIO (Ῥύεσιον), in Gallia, is the city of the Vellavi, or Velauni, as the name is written in Ptolemy (ii. 7. § 20). Revessio is the name of the place in the Table. In the Not. Provinc. it is written Civitas Vellavorum. Mabillon has shown that the place called Civitas Vetula in the middle ages is *S. Paulien* or *Paulhan*, and the Civitas Vetula is supposed to be the ancient capital of the Vellavi. *S. Paulien* is in the department of *Haute Loire*, north of *Le Puy.* [G. L.]

RHA (Ῥᾶ ποταμός, Ptol. v. 9. §§ 12, 17, 19, 21, vi. 14. §§ 1, 4; Amm. Marc. xxii. 8. § 28; Ῥῶς, Agathem. ii. 10: *Volga*) a river of Asiatic Sarmatia, which according to Ptolemy (*l. c.*), the earliest geographer who had any accurate knowledge of this longest of European streams, had its twin sources in the E. and W. extremities of the Hyperborean mountains, and discharged itself into the Hyrcanian sea. The affluents which Ptolemy (vi. 14. § 4) describes as falling into it from the Rhymmici Montes, and which must not be confounded with the river Rhymmus [Rhymmus], are the great accession made to the waters of the *Volga* by the *Kama* in the government of *Kasan.* Ammianus Marcellinus (*l. c.*) says that its banks were covered with the plant which bore the same name as the river — the "rha" or "rheon" of Dioscorides (ῥᾶ, ῥῆον, iii. 11) and "rhacoma" of Pliny (xxvii. 105), or officinal rhubarb. (Comp. Pereira, *Mat. Med.* vol. ii. pt. 1. p. 1343.) The old reading Rha in the text of Pomponius Mela (iii. 5. § 4) has been shown by Tzschucke (*ad loc.*) to be a mistake of the earlier editors, for which he substitutes Casius, a river of Albania. The Oarus (Ὄαρος, Herod. iv. 123, 124), where, according to the story of the Scythian expedition, the erection of eight fortresses was supposed to mark the extreme point of the march of Dareius, has been identified by Klaproth, and Schafarik (*Slav. Alt.* vol. i. p. 499)—who mentions that in the language of some tribes the *Volga* is still called "Rhau"—with that river. [E. B. J.]

RHAABE'NI (Ῥααβηνοί), a people of Arabia Deserta, next to the Agabeni, who were on the confines of Arabia Felix. (Ptol. v. 19. § 2.) Above them were the Masani; the Orcheni lay between them and the NW. extremity of the *Persian Gulf.* Mr. Forster justly remarks that "the description of Ptolemy rather indicates the direction, than defines the positions, of these several tribes." (*Geog. of Arabia*, vol. ii. p. 238.) [G. W.]

RHA'BDIUM (Ῥάβδιον, Procop. *B. P.* ii. 19, *de Aedif.* ii. 4), a strongly fortified height, in an inaccessible part of Mesopotamia, two days' journey from Dara in the direction of Persia. The works were placed on the brow of very steep rocks which overlook the surrounding country. Justinian added additional works to it. It has not been identified with any modern place. [V.]

RHACALA'NI. [Roxolani.]

RHACATAE (Ῥακάται), a German tribe mentioned by Ptolemy (ii. 11. § 26) as occupying, together with the Teracatriae, the country on the south of the Quadi, on the frontiers of Pannonia;

but nothing further is known about either of them. [L. S.]

RHACOTIS. [Alexandreia, p. 95.]

RHAEBA (Ῥαίβα, Ptol. ii. 2. § 10), a town in the interior of Hibernia, according to Camden (p. 1357) *Rheban* in *Queen's County*. [T. H. D.]

RHAEDESTUS. [Bisanthe.]

RHAE'TEAE (Ῥαιτέαι), a place in the Arcadian district of Cynuria, at the confluence of the Gortynius and Alpheius. (Paus. viii. 28. § 3.)

RHAETIA (Ῥαιτία). The name of this country, as well as of its inhabitants, appears in ancient inscriptions invariably without the *h*, as Raetia and Raeti, while the MSS. of Latin authors commonly have the forms Rhaetia and Rhaeti,—a circumstance which goes far to show that the more correct spelling is without the *h*. Rhaetia was essentially an Alpine country, bordering in the north on Vindelicia, in the west on the territory inhabited by the Helvetii, in the south on the chain of the Alps from Mons Adula to Mons Ocra, which separated Rhaetia from Italy, and in the east on Noricum and Venetia; hence it comprised the modern *Grisons*, the *Tyrol*, and some of the northern parts of *Lombardy*. This country and its inhabitants did not attract much attention in ancient times until the reign of Augustus, who determined to reduce the Alpine tribes which had until then maintained their independence in the mountains. After a struggle of many years Rhaetia and several adjoining districts were conquered by Drusus and Tiberius, B. C. 15. Rhaetia, within the boundaries above described, seems then to have been constituted as a distinct province (Suet. *Aug.* 21; Vell. Pat. ii. 39; Liv. *Epit.* 136; Aurel. Vict. *Epit.* 1). Vindelicia, in the north of Rhaetia, must at that time likewise have been a separate province; but towards the end of the first century A. D. the two provinces appear united as one, under the name of Rhaetia, which accordingly, in this latter sense, extended in the north as far as the Danube and the Limes. At a still later period, in or shortly before the reign of Constantine, the two provinces were again divided, and ancient Rhaetia received the name Rhaetia Prima, its capital being called Curia Rhaetorum (*Chur*); while Vindelicia was called Rhaetia Secunda. The exact boundary line between the two is not accurately defined by the ancients, but it is highly probable that the Alpine chain extending from the *Lake af Constance* to the river *Inn* was the natural line of demarcation; it should, however, be observed that Ptolemy (ii. 12) includes under the name of Rhaetia all the country west of the river Licus as far as the sources of the Danubius and Rhenus, while he applies the name of Vindelicia to the territory between the Licus and Oenus.

Ancient Rhaetia or Rhaetia Proper was throughout an Alpine country, being traversed by the Alpes Rhaeticae and Mons Adula. It contained the sources of nearly all the Alpine rivers watering the north of Italy, such as the Addua, Sarius, Olbius, Cleusis, Mincius, and others; but the chief rivers of Rhaetia itself were the Athesis with its tributary the Isargus (or Ilargus), and the Aenus or Oenus. The magnificent valleys formed by these rivers were fertile and well adapted to agricultural pursuits; but the inhabitants depended mainly upon their flocks (Strab. vii. p. 316). The chief produce of the valleys was wine, which was not at all inferior to that grown in Italy; so that Augustus was particularly partial to it (Strab. iv. p. 206; Plin. xiv. 3, 5, 8; Virg. *Georg.* ii. 96; Colum. iii. 2; Martial, xiv. 100; Suet. *Aug.* 77). Besides this Rhaetia produced abundance of wax, honey, pitch, and cheese, in which considerable commerce was carried on.

The ancient inhabitants of Rhaetia have in modern times attracted more than ordinary attention from their supposed connection with the ancient Etruscans. They are first mentioned by Polybius (xxxiv. 10; comp. Strab. iv. p. 204, vii. pp. 292, 313). According to tradition the Rhaetians were Etruscans who had originally inhabited the plains of Lombardy, but were compelled by the invading Gauls to quit their country and take refuge in the Alps, whereby they were cut off from their kinsmen, who remained in Italy and finally established themselves in Etruria. (Justin, xx. 5; Plin. iii. 24; Steph. B. *s. v.* Ῥαιτοί.) This tradition derives some support from the fact recorded by Dionysius of Halicarnassus (i. 24) that the Etruscans in Etruria called themselves Rasena, which is believed to be only another form of the name Rhaeti. A decision of this question is the more difficult because at the time when the Romans conquered Rhaetia the bulk of its inhabitants were Celts, which in the course of a few centuries became entirely Romanised. But, assuming that the Rhaeti were a branch of the Etruscan nation, it is not very likely that on the invasion of Italy by the Gauls they should have gone back to the Alps across which they had come into Italy; it seems much more probable to suppose that the Etruscans in the Alps were a remnant of the nation left behind there at the time when the Etruscans originally migrated into Italy. But, however this may be, the anxiety to obtain a key to the mysterious language of the Etruscans has led modern inquirers to search for it in the mountains and valleys of ancient Rhaetia; for they reasonably assumed that, although the great body of the population in the time of Augustus consisted of Celts, who soon after their subjugation adopted the language of the conquerors, there may still exist some traces of its original inhabitants in the names of places, and even in the language of ordinary life. In the districts where the nation has remained purest, as in the valley of *Engadino* and in the *Grödnerthal*, the language spoken at present is a corruption of Latin, the Romaunsh as it is called, intermixed with some Celtic and German elements, and a few words which are believed to be neither Celtic, nor German, nor Latin, and are therefore considered to be Etruscan. Several names of places also bear a strong resemblance to those of places in Etruria; and, lastly, a few ancient monuments have been discovered which are in some respects like those of Etruria. The first who, after many broad and unfounded assertions had been made, undertook a thorough investigation of these points, was L. Steub, who published the results of his inquiries in a work *Uber die Urbewohner Raetiens und ihren Zusammenhang mit den Etruskern*, Munich, 1843, 8vo. A few years ago another scholar, Dr. W. Freund, during a residence in Rhaetia collected a vast number of facts, well calculated to throw light upon this obscure subject, but the results of his investigations have not yet been published.

As to the history of the ancient Rhaetians, it has already been intimated that they became known to the Romans in the second century B. C. They were a wild, cunning, and rapacious mountain people, who indulged their propensity to rob and plunder even at the time when they were subject to Rome, and when their rulers had made a great road through their country into Noricum (Dion Cass. liv. 22;

Hor. *Carm.* iv. 14. 15). Like all mountaineers, they cherished great love of freedom, and fought against the Romans with rage and despair, as we learn from Florus (iv. 12), who states that the Rhaetian women, who also took part in the war, after having spent their arrows, threw their own children in the faces of the Romans. Still, however, they were obliged to yield, and in B. C. 15 they were finally subdued, and their country was made a Roman province. During the later period of the Empire their territory was almost entirely depopulated; but it somewhat recovered at the time when the Ostrogoths, under Theodoric, took possession of the country, and placed its administration into the hands of a Dux (Euipp. *Vit. S. Severini*, 29; Cassiod. *Var.* iv. 4). After the death of Theodoric, the Boioarii spread over Rhaetia and Noricum, and the river Licus became the boundary between the Alemanni in Vindelicia, and the Boioarii in Rhaetia. (Egin. *Vit. Carol. M.* 11.) The more important among the various tribes mentioned in Rhaetia, such as the LEPONTII, VIBERI, CALUCONES, VENNONES, SARUNETES, ISARCI, BRIXENTES, GENAUNI, TRIDENTINI, and EUGANEI, are discussed in separate articles. Tridentum was the most important among the few towns of the country; the others are known almost exclusively through the Itineraries, two roads having been made through Rhaetia by the Romans, the one leading from Augusta Vindelicorum to Comum, and the other from the same town to Verona; Paulus Diaconus, however, mentions a few towns of the interior which were not situated on these high-roads, such as the town of Maia, which was destroyed in the eighth century by the fall of a mountain, and the site of which is now occupied by the town of *Meran*. [L. S.]

RHAGAE (Ῥαγαί, Arrian, *Anab.* iii. 30; Strab. xi. pp. 514, 524; Ῥάγεια, Isidor. Char. § 7; ἡ Ῥάγα, Steph. B. *s. v.*; Ῥάγαια, Ptol. vi. 5. § 4; Rhages, *Tobit*, i. 14: *Eth.* Ῥαγηνός), a great town of Media Magna, the capital of the province of Rhagiana, which is first known to us in history as the place to which the Jewish exiles were sent. (*Tobit*, i. 14, iv. 20, ix. 2.) It was situated in the eastern part of the country towards Parthia, one day's journey from the Pylae Caspiae (Arrian, *Anab.* iii. 20) and 10 days' march from Ecbatana (*Hamadán*). The name of the place is stated by Strabo to have been derived from the frequent earthquakes to which it had been subject, but this is contrary to all probability (Strab. xi. p. 514); he adds, also, that, like many other places in the neighbourhood, it had been built (or rather rebuilt) by the Greeks (p. 524). In later times it appears to have been rebuilt by Seleucus Nicator, who called it Europus. (Strab. *l. c.*) Still later it appears to have been again rebuilt by one of the house of Arsaces, who named it in consequence Arsacia. (Strab. *l. c.*; Steph. B. *s. v.*) In modern times the ancient name has returned; and the ruins of *Rhey*, which have been visited and described by many travellers, no doubt represent the site of the ancient Rhagae. (Ker Porter, *Travels*, vol. i. p. 358.) Pliny mentions a town of Parthia, which he calls Apameia Rhagiane (vi. 14. § 17). Some geographers have contended that this is the same as Rhagae; but the inference is rather that it is not. [V.]

RHAGIA'NA. [RHAGAE.]

RHAMAE, a town in the interior of Thrace. (*Itin. Hieros.* p. 568.) [T. H. D.]

RHAMANI'TAE. 1. (Ῥαμανῖται, Strab. xvi. p. 782), supposed by Mr. Forster to be identical with the Rhabanitae of Ptolemy (Ῥαβανιταί, vi. 7. § 24), whom that geographer places under Mount Climax. He says "their common position, north of Mount Climax, concurs with the resemblance of the two names to argue the identity" (*Geog. of Arabia*, vol. i. p. 68, note); but it is by no means clear that the Rhamanitae lay near Mount Climax. All that Strabo says of them is, that Marsiaba, the limit of the expedition of Aelius Gallus, the siege of which he was forced to raise for want of water, lay in the country of the Rhamanitae; but nothing in geography is more difficult to determine than the situation of that town. [MARSYABA.]

2. A people of the same name is mentioned by Pliny, as existing on the Persian Gulf, identical with the Anariti of Ptolemy and the EPIMARANITAE. [G. W.]

RHAMIDAVA. [DACIA, p. 744, b.]

RHAMNUS. 1. (Ῥαμνοῦς, *-οῦντος*: *Eth.* Ῥαμνούσιος, fem. Ῥαμνουσία, Ῥαμνουσίς), a demus of Attica, belonging to the tribe Aeantis (Steph. B., Harpocr., Suid., *s. v.*), which derived its name from a thick prickly shrub, which still grows upon the site. (Ῥαμνοῦς, contr. of ῥαμνόεις from ῥάμνος.) The town stood upon the eastern coast of Attica, at the distance of 60 stadia from Marathon, and upon the road leading from the latter town to Oropus. (Paus. i. 33. § 2.) It is described by Scylax (p. 21) as a fortified place; and it appears from a decree in Demosthenes (*pro Cor.* p. 238, Reiske) to have been regarded as one of the chief fortresses in Attica. It was still in existence in the time of Pliny ("Rhamnus pagus, locus Marathon," iv. 7. s. 11). Rhamnus was the birthplace of the orator Antipho [*Dict. of Biogr. s. v.*]; but it was chiefly celebrated in antiquity on account of its worship of Nemesis, who was hence called by the Latin poets *Rhamnusia virgo* and *Rhamnusia dea*. (Catull. lxvi. 71; Claud. *B. Get.* 631; Ov. *Met.* iii. 406, *Trist.* v. 8. 9; Stat. *Silv.* iii. 5. § 5.) The temple of the goddess was at a short distance from the town. (Paus. *l. c.*; comp. Strab. ix. p. 399.) It contained a celebrated statue of Nemesis, which, according to Pausanias, was the work of Pheidias, and was made by him out of a block of Parian marble, which the Persians had brought with them for the construction of a trophy. The statue was of colossal size, 10 cubits in height (Hesych. *s. v.*; Zenob. *Prov.* v. 82), and on its basis were several figures in relief. Other writers say that the statue was the work of Agoracritus of Paros, a disciple of Pheidias. (Strab. ix. p. 396; Plin. xxxvi. 5. s. 4. § 17, Sillig.) It was however a common opinion that Pheidias was the real author of the statue, but that he gave up the honour of the work to his favourite disciple. (Suid. *s. v.*; Zenob. *l. c.*; Tzetz. *Chil.* vii. 960.) Rhamnus stood in a small plain, 3 miles in length, which, like that of Marathon, was shut out from the rest of Attica by surrounding mountains. The town itself was situated upon a rocky peninsula, surrounded by the sea for two-thirds of its circumference, and connected by a narrow ridge with the mountains, which closely approach it on the land side. It is now called *Ovrió-Kastro*. (Ὀβριό-Καστρο, a corruption of Ἑβραιόν-Καστρον, *Jews'-Castle*, a name frequently applied in Greece to the ruins of Hellenic fortresses.) It was about half a mile in circuit, and its remains are considerable. The principal gate was situated upon the narrow ridge already mentioned, and is still preserved; and adjoining it is the southern wall, about 20 feet in height. At the head of a narrow glen, which leads to the principal gate, stand the ruins of the temple of Nemesis upon a large artificial platform, supported by a wall of pure white marble. But we find upon this platform, which formed the *τέμενος* or sacred enclosure, the remains of *two* temples, which are almost contiguous, and nearly though not quite parallel to each other. The larger building was a peripteral hexastyle, 71 feet long and 33 broad, with 12 columns on the side, and with a pronaus, cella, and posticum in the usual manner. The smaller temple was 31 feet long by 21 feet broad, and consisted only of a cella, with a portico containing two Doric columns *in antis.* Among the ruins of the larger temple are some fragments of a colossal statue, corresponding in size with that of the Rhamnusian Nemesis; but these fragments were made of Attic marble, and not of Parian stone as stated by Pausanias. It is, however, not improbable, as Leake has remarked, that the story of the block of stone brought by the Persians was a vulgar fable, or an invention of the priests of Nemesis by which Pausanias was deceived. Among the ruins of the smaller temple was found a fragment, wanting the head and shoulders, of a statue of the human size in the archaic style of the Aeginetan school. This statue is now in the British Museum. Judging from this statue, as well as from the diminutive size and ruder architecture of the smaller temple, the latter appears to have been the more ancient of the two. Hence it has been inferred that the smaller temple was anterior to the Persian War, and was destroyed by the Persians just before the battle of Marathon; and that the larger temple was erected in honour of the goddess, who had taken vengeance upon the insolence of the barbarians for outraging her worship. In front of the smaller temple are two chairs (*ϑρόνοι*) of white marble, upon one of which is the inscription *Νεμέσει Σώστρατος ἀνέθηκεν*, and upon the other *Θέμιδι Σώστρατος ἀνέθηκεν*, which has led some to suppose that the smaller temple was dedicated to Themis. But it is more probable that both temples were dedicated to Nemesis, and that the smaller temple was in ruins before the larger was erected. A difficulty, however, arises about the time of the destruction of the smaller temple, from the fact that the forms of the letters and the long vowels in the inscriptions upon the chairs clearly show that those inscriptions belong to an era long subsequent to the battle of Marathon. Wordsworth considers it ridiculous to suppose that these chairs were dedicated in this temple after its destruction, and hence conjectures that the temple was destroyed towards the close of the Peloponnesian War by the Persian allies of Sparta. (Leake, *Demi of Attica*, p. 105, seq., 2nd ed., *Northern Greece*, vol. ii. p. 434, seq.; Wordsworth, *Athens and Attica*, p. 34, seq.; *Unedited Antiquities of Attica*, c. vi. p. 41, seq.)

2. A harbour on the W. coast of Crete near the promontory Chersonesus. (Ptol. iii. 17. § 2.) Pliny, on the contrary, places it in the interior of the island (iv. 12. s. 20).

RHAPSII AETHIOPES. [RHAPTA.]

RHAPTA (*τὰ Ῥαπτά*, Ptol. i. 9. § 1, 14. § 4; *Peripl. Mar. Erythr.* p. 10), was, according to the author of the Periplus, the most distant station of the Arabian trade with Aegypt, Aethiopia, and the ports of the Red Sea. Its correct lat. is 15′ 5″. The name is derived from the peculiar boats in use there. These are termed by the natives dows (dáú), and, like the modern boats of *Pata* on the *Mozambique* coast, were frequently of 100 or 150 tons burden. But whether vessels of this size or merely canoes, all the craft at this part of the E. coast of Africa were formed of the hollowed trunks of trees and joined together by cords made of the fibres of the cocoa instead of iron or wooden pins, and hence the Greeks gave them, and the harbour which they principally frequented, the name of "the sewed" (*τὰ ῥαπτά*). Ptolemy speaks (i. 17. § 7, iv. 7. § 28, vii. 3. § 6, i. 17. § 12, &c.) of a promontory RHAPTUM, a river RHAPTUS, and a tribe of Aethiopians named RHAPSII. All these may probably be referred to the immediate neighbourhood of the town Rhapta, since the emporium was doubtless the most striking object to the caravans trading there and to the Greek merchants accompanying the caravans. The *promontory* was one of the numerous bluffs or headlands that give to this portion of the E. coast of Africa the appearance of a saw, the shore-line being everywhere indented with sharp and short projections. The *river* was one of the many streams which are broad inland, but whose mouths, being barred with sand or coral reefs, are narrow and difficult to be discovered. This portion of the coast, indeed, from lat. 2° S. to the mouth of the *Govind*, the modern appellation of the Rhaptus of Ptolemy and the Periplus, is bordered by coral reefs and islands,— e. g. the *Dundas* and *Jubah* islands,— generally a league or even less from the mainland. Some of these islands are of considerable height; and through several of them are arched apertures large enough to admit the passage of a boat. As the shore itself also is formed of a coral conglomerate, containing shells, madrepore, and sand, it is evident that there has been a gradual rising of the land and corresponding subsidence of the sea. The reefs also which have been formed on the main shore have affected materially the course of the rivers,— barring the mouths of many, among them the Rhaptus, and compelling others, e. g. the *Webbé*, to run obliquely in a direction parallel to the coast. Another result of the reefs has been that many rivers having no or insufficient outlets into the sea, have become marshes or shallow lakes; and, consequently, streams that in Ptolemy's age were correctly described as running into the ocean, are now meres severed from it by sand and ridges of coral.

Rhapta seems, from the account in the Periplus, to have been, not so much the name of a single town, as a generic term for numerous villages inhabited by the builders of the "seamed boats." These were probably situated nearly opposite the modern island of *Pata;* and whether it implies one or many places, Rhapta certainly was on the coast of Azania. The Rhapsii Aethiopes are described in the Periplus as men of lofty stature; and in fact the natives of E. Africa, at the present day, are generally taller than the Arabs. Each village had its chief, but there was a principal shiekh or chief to whom all were subject. This division into petty communities under a general head also still subsists. In the first century B. C. the Rhapsii were held in subjection by the shiekh and people of Muza, whence came ships with Arab masters, and pilots who understood the language of the Rhapsii and were connected with them by intermarriage. The Arabs brought to Rhapta spear-heads, axes, knives, buttons, and beads; sometimes also wine and wheaten bread, not so much indeed for barter, as for presents to the

Rhapsian chiefs. From Rhapta they exported ivory (inferior to that of Adulis), tortoise-shell (the next best in quality to that of India), rhinoceros-horn, and nauplius (a shell probably used in dyeing). These commercial features are nearly repeated at the present day in this region. The African still builds and mans the ship; the Arab is the navigator and supercargo. The ivory is still of inferior quality, being for the most part found in the woods, damaged by rain, or collected from animals drowned by the overflow of the rivers at the equinoxes. The hawksbill turtle is still captured in the neighbourhood of the river *Govind*, and on the shore opposite the island of *Pata*. (See Vincent, *Voyage of Nearchus*, vol. ii. pp. 169—183; Cooley, *Claudius Ptolemy and the Nile*, pp. 68—72.) [W. B. D.]

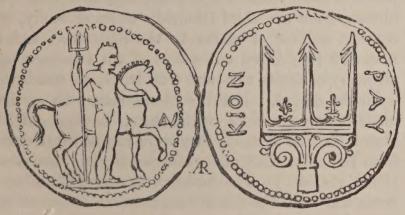
RHAPTUM PROMONTORIUM. [RHAPTA.]

RHAPTUS FLUVIUS. [RHAPTA.]

RHASTIA ('Ραστία), a town in the country of the Trocmi in Galatia, in Asia Minor, which is noticed only by Ptolemy (v. 4. § 9). [L. S.]

RHATOSTATHYBIUS ('Ρατοσταθύβιος, Ptol. ii. 3. § 3), a river on the W. coast of Britannia Romana, according to Camden (p. 733) the *Taf*. [T. H. D.]

RHAUCUS ('Ραῦκος, Scyl. p. 19; Polyb. xxxi. 1. § 1, xxxiii. 15. § 1: *Eth*. 'Ραύκιος, fem. 'Ραυκία, Steph. B. *s. v.*). From the story told about the Cretan bees by Antenor in his "Cretica" (*ap. Aelian. N. A.* xvii. 35; comp. Diodor. v. 70), it seems that there were two cities of this name in Crete. The existence of two places so called in the island might give rise to some such legend as that which he mentions. Pashley (*Crete*, vol. i. p. 235) fixes the site of one Rhaucus at *Hághio Mýro*, between Cnossus and Gortyna, and from its proximity to Mt. Ida infers that it is the more ancient. [E. B. J.]



COIN OF RHAUCUS.

RHEBAS ('Ρῆβας), a very small river on the coast of Bithynia, the length of which amounts only to a few miles; it flows into the Euxine, near the entrance of the Bosporus, north-east of Chalcedon, and still bears the name of *Riva*. (Scylax, p. 34; Dionys. Per. 794; Ptol. v. 1. § 5; Arrian, *Peripl P. E.* p. 13; Marcian, p. 69; Plin. vi. 1; Steph. B. *s. v.*) This little river, which is otherwise of no importance, owes its celebrity to the story of the Argonauts. (Orph. *Arg.* 711; Apollon. Rhod. ii. 650, 789.) It also bore the names of Rhesaeus and Rhesus (Plin. *l. c.*; Solin. 43), the last of which seems to have arisen from a confusion with the Rhesus mentioned by Homer. [L. S.]

RHE'DONES. [REDONES.]

RHE'GIUM ('Ρήγιον: *Eth*. 'Ρηγῖνος, Rheginus: *Reggio*), an important city of Magna Graecia, situated near the southern end of the Bruttian peninsula, on the E. side of the Sicilian straits, and almost directly opposite to Messana in Sicily. The distance between the two cities, in a direct line, is only about 6 geog. miles, and the distance from Rhegium to the nearest point of the island is somewhat less. There is no doubt that it was a Greek colony, and we have no account of any settlement previously existing on the site; but the spot is said to have been marked by the tomb of Jocastus, one of the sons of Aeolus. (Heraclid. *Polit.* 25.) The foundation of Rhegium is universally ascribed to the Chalcidians, who had, in a year of famine, consecrated a tenth part of their citizens to Apollo; and these, under the direction of the oracle at Delphi, proceeded to Rhegium, whither they were also invited by their Chalcidic brethren, who were already established at Zancle on the opposite side of the strait. (Strab. vi. p. 257; Heraclid. *l. c.*; Diod. xiv. 40; Thuc. vi. 4; Scymn. Ch. 311.) With these Chalcidians were also united a body of Messenian exiles, who had been driven from their country at the beginning of the First Messenian War, and had established themselves for a time at Macistus. They were apparently not numerous, as Rhegium always continued to be considered a Chalcidic city; but they comprised many of the chief families in the new colony; so that, according to Strabo, the presiding magistrates of the city were always taken from among these Messenian citizens, down to the time of Anaxilas, who himself belonged to this dominant caste. (Strab. vi. p. 257; Paus. iv. 23. § 6; Thuc. vi. 4; Heraclid. *l. c.* 1.) The date of the foundation of Rhegium is uncertain; the statements just mentioned, which connect it with the First Messenian War would carry it back as far as the 8th century B.C.; but they leave the precise period uncertain. Pausanias considers it as founded after the end of the war, while Antiochus, who is cited by Strabo, seems to refer it to the beginning; but his expressions are not decisive, as we do not know how long the exiles may have remained at Macistus; and it is probable, on the whole, that we may consider it as taking place shortly after the close of the war, and therefore *before* 720 B.C. (Paus. *l. c.*; Antioch. *ap. Strab. l. c.*). In this case it was probably the most ancient of all the Greek colonies in this part of Italy. Various etymologies of the name of Rhegium are given by ancient authors; the one generally received, and adopted by Aeschylus (*ap. Strab. l. c.*), was that which derived it from the bursting asunder of the coasts of Sicily and Italy, which was generally ascribed to an earthquake. (Diod. iv. 85; Justin. iv. 1, &c.) Others absurdly connected it with the Latin *regium* (Strab. *l. c.*), while Heraclides gives a totally different story, which derived the name from that of an indigenous hero. (Heraclid. *Polit.* 25.)

There seems no doubt that Rhegium rose rapidly to be a flourishing and prosperous city; but we know almost nothing of its history previous to the time of Anaxilas. The constitution, as we learn from Heraclides, was aristocratic, the management of affairs resting wholly with a council or body of 1000 of the principal and wealthiest citizens. After the legislation of Charondas at Catana, his laws were adopted by the Rhegians as well as by the other Chalcidic cities of Sicily. (Heraclid. *l. c.*; Arist. *Pol.* ii. 12, v. 12.) The Rhegians are mentioned as affording shelter to the fugitive Phocaeans, who had been driven from Corsica, previous to the foundation of Velia. (Herod. i. 166, 167.) According to Strabo they extended their dominion over many of the adjoining towns, but these could only have been small places, as we do not hear of any colonies of importance founded by the Rhegians; and their territory extended only as far as the Halex on the E., where they adjoined the Locrian territory, while the Locrian colonies of Medma and Hipponium prevented their extension on the N. Indeed, from the position of Rhegium it seems to have always maintained closer relations with Sicily, and taken more part in the politics of that island than in those of the other Greek cities in Italy. Between the Rhegians and Locrians, however, there appears to have been a constant spirit of enmity, which might be readily expected between two rival cities, such near neighbours, and belonging to different races. (Thuc. iv. 1, 24.)

Rhegium appears to have participated largely in the political changes introduced by the Pythagoreans, and even became, for a short time after the death of Pythagoras, the head-quarters of his sect (Iambl. *Vit. Pyth.* 33, 130, 251); but the changes then introduced do not seem to have been permanent.

It was under the reign of Anaxilas that Rhegium first rose to a degree of power far greater than it had previously attained. We have no account of the circumstances attending the elevation of that despot to power, an event which took place, according to Diodorus, in B. C. 494 (Diod. xi. 48); but we know that he belonged to one of the ancient Messenian families, and to the oligarchy which had previously ruled the state. (Strab. vi. p. 257; Paus. iv. 23. § 6; Arist. *Pol.* v. 12; Thuc. vi. 4.) Hence, when he made himself master of Zancle on the opposite side of the straits, he gave to that city the name of Messana, by which it was ever afterwards known. [MESSANA.] Anaxilas continued for some years ruler of both these cities, and thus was undisputed master of the Sicilian straits: still further to strengthen himself in this sovereignty, he fortified the rocky promontory of Scyllaeum, and established a naval station there to guard the straits against the Tyrrhenian pirates. (Strab. vi. p. 257.) He meditated also the destruction of the neighbouring city of Locri, the perpetual rival and enemy of Rhegium, but was prevented from carrying out his purpose by the intervention of Hieron of Syracuse, who espoused the cause of the Locrians, and whose enmity Anaxilas did not choose to provoke. (Schol. *ad Pind. Pyth.* ii. 34.) One of his daughters was, indeed, married to the Syracusan despot, whose friendship he seems to have sought assiduously to cultivate.

Anaxilas enjoyed the reputation of one of the mildest and most equitable of the Sicilian rulers (Justin. iv. 2), and it is probable that Rhegium enjoyed great prosperity under his government. At his death, in B. C. 476, it passed without opposition under the rule of his two sons; but the government was administered during their minority by their guardian Micythus, who reigned over both Rhegium and Messana for nine years with exemplary justice and moderation, and at the end of that time gave up the sovereignty into the hands of the two sons of Anaxilas. (Diod. xi. 48, 66; Herod. vii. 170; Justin. iv. 2; Macrob. *Sat.* i. 11.) These, however, did not hold it long: they were expelled in B. C. 461, the revolutions which at that time agitated the cities of Sicily having apparently extended to Rhegium also. (Diod. xi. 76.)

The government of Micythus was marked by one great disaster: in B. C. 473, the Rhegians, having sent an auxiliary force of 3000 men to assist the Tarentines against the Iapygians, shared in the great defeat which they sustained on that occasion [TARENTUM]; but the statement of Diodorus that the barbarians not only pursued the fugitives to the gates of Rhegium, but actually made themselves masters of the city, may be safely rejected as incredible. (Diod. xi. 52; Herod. vii. 170; Grote's *Hist. of Greece*, vol. v. p. 319.) A story told by Justin, that the Rhegians being agitated by domestic dissensions, a body of mercenaries, who were called in by one of the parties, drove out their opponents, and then made themselves masters of the city by a general massacre of the remaining citizens (Justin, iv. 3), must be placed (if at all) shortly after the expulsion of the sons of Anaxilas; but the whole story has a very apocryphal air; it is not noticed by any other writer, and it is certain that the old Chalcidic citizens continued in possession of Rhegium down to a much later period.

We have very little information as to the history of Rhegium during the period which followed the expulsion of the despots; but it seems to have retained its liberty, in common with the neighbouring cities of Sicily, till it fell under the yoke of Dionysius. In B. C. 427, when the Athenians sent a fleet under Laches and Charoeades to support the Leontines against Syracuse, the Rhegians espoused the cause of the Chalcidic cities of Sicily, and not only allowed their city to be made the head-quarters of the Athenian fleet, but themselves furnished a considerable auxiliary force. They were in consequence engaged in continual hostilities with the Locrians. (Diod. xii. 54; Thuc. iii. 86, iv. 1, 24, 25.) But they pursued a different course on occasion of the great Athenian expedition to Sicily in B. C. 415, when they refused to take any part in the contest; and they appear to have persevered in this neutrality to the end. (Diod. xiii. 3: Thuc. vi. 44, vii. 1, 58.)

It was not long after this that the increasing power of Dionysius of Syracuse, who had destroyed in succession the chief Chalcidic cities of Sicily, became a subject of alarm to the Rhegians; and in B. C. 399 they fitted out a fleet of 50 triremes, and an army of 6000 foot and 600 horse, to make war upon the despot. But the Messenians, who at first made common cause with them, having quickly abandoned the alliance, they were compelled to desist from the enterprise, and made peace with Dionysius. (Diod. xiv. 40.) The latter, who was meditating a great war with Carthage, was desirous to secure the friendship of the Rhegians; but his proposals of a matrimonial alliance were rejected with scorn; he in consequence concluded such an alliance with the Locrians, and became from this time the implacable enemy of the Rhegians. (*Ib.* 44, 107.) It was from hostility to the latter that he a few years later (B. C. 394), after the destruction of Messana by the Carthaginians, restored and fortified that city, as a post to command the straits, and from which to carry on his enterprises in Southern Italy. The Rhegians in vain sought to forestal him; they made an unsuccessful attack upon Messana, and were foiled in their attempt to establish a colony of Naxians at Mylae, as a post of offence against the Messenians. (*Ib.* 87.) The next year Dionysius, in his turn, made a sudden attack on Rhegium itself, but did not succeed in surprising the city; and after ravaging its territory, was compelled to draw off his forces. (*Ib.* 90.) But in B. C. 390 he resumed the design on a larger scale, and laid regular siege to the city with a force of 20,000 foot, 1000 horse, and a fleet of 120 triremes. The Rhegians, however, opposed a vigorous resistance: the fleet of Dionysius suffered severely from a storm, and the approach of winter at length compelled him to abandon the siege. (*Ib.* 100.) The next year (B.C. 389) his great victory over the confederate forces of the Italiot Greeks at the river Helorus left him at liberty to prosecute his designs against Rhegium without opposition: the Rhegians in vain endeavoured to avert the danger by submitting to a tribute of 300 talents, and by surrendering all their ships, 70 in number. By these concessions they obtained only a precarious truce, which Dionysius found a pretext for breaking the very next year, and laid siege to the city with all his forces. The Rhegians, under the command of a general named Phyton, made a desperate resistance, and were enabled to prolong their defence for eleven months, but were at length compelled to surrender, after having suffered the utmost extremities of famine (B.C. 387). The surviving inhabitants were sold as slaves, their general Phyton put to an ignominious death, and the city itself totally destroyed. (Diod. xiv. 106—108, 111, 112; Strab. vi. p. 258; Pseud.-Arist. *Oecon.* ii. 21.)

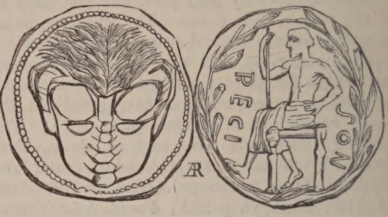
There is no doubt that Rhegium never fully recovered this great calamity; but so important a site could not long remain unoccupied. The younger Dionysius partially restored the city, to which he gave the name of Phoebias, but the old name soon again prevailed. (Strab. *l. c.*) It was occupied with a garrison by the despot, but in B.C. 351 it was besieged and taken by the Syracusan commanders Leptines and Callippus, the garrison driven out, and the citizens restored to independence. (Diod. xvi. 45.) Hence they were, a few years later (B.C. 345), among the foremost to promise their assistance to Timoleon, who halted at Rhegium on his way to Sicily, and from thence, eluding the vigilance of the Carthaginians by a stratagem, crossed over to Tauromenium. (Diod. xvi. 66, 68; Plut. *Timol.* 9, 10.) From this time we hear no more of Rhegium, till the arrival of Pyrrhus in Italy (B.C. 280), when it again became the scene of a memorable catastrophe. The Rhegians on that occasion, viewing with apprehension the progress of the king of Epirus, and distrusting the Carthaginians, had recourse to the Roman alliance, and received into their city as a garrison, a body of Campanian troops, 4000 in number, under the command of an officer named Decius. But these troops had not been long in possession of the city when they were tempted to follow the example of their countrymen, the Mamertines, on the other side of the strait; and they took advantage of an alleged attempt at defection on the part of the Rhegians, to make a promiscuous massacre of the male citizens, while they reduced the women and children to slavery, and established themselves in the sole occupation of the town. (Pol. i. 7; Oros. iv. 3; Appian, *Samnit.* iii. 9; Diod. xxii. *Exc. H.* p. 494, *Exc. Vales*, p. 562; Dion Cass. *Fr.* 40. 7; Strab. v. p. 258.) The Romans were unable to punish them for this act of treachery so long as they were occupied with the war against Pyrrhus; and the Campanians for some years continued to reap the benefit of their crime. But as soon as Pyrrhus had finally withdrawn from Italy, the Romans turned their arms against their rebellious soldiers; and in B.C. 270, being actively supported by Hieron of Syracuse, the consul Genucius succeeded in reducing Rhegium by force, though not till after a long siege. Great part of the Campanians perished in the defence; the rest were executed by order of the Roman people. (Pol. i. 6, 7; Oros. iv. 3; Dionys. *Fr. Mai.* xix. 1, xx. 7.)

Rhegium was now restored to the survivors of its former inhabitants (Pol. i. 7; Liv. xxxi. 31; Appian, *l. c.*); but it must have suffered severely, and does not seem to have again recovered its former prosperity. Its name is hardly mentioned during the First Punic War, but in the second the citizens distinguished themselves by their fidelity to the Roman cause, and repeated attempts of Hannibal to make himself master of the city were uniformly repulsed. (Liv. xxiii. 30, xxiv. 1, xxvi. 12, xxix. 6.) From this time the name of Rhegium is rarely mentioned in history under the Roman Republic; but we learn from several incidental notices that it continued to enjoy its own laws and nominal liberty as a "foederata civitas," though bound, in common with other cities in the same condition, to furnish an auxiliary naval contingent as often as required. (Liv. xxxi. 31, xxxv. 16, xxxvi. 42.) It was not till after the Social War that the Rhegians, like the other Greek cities of Italy, passed into the condition of Roman citizens, and Rhegium itself became a Roman Municipium. (Cic. *Verr.* iv. 60, *Phil.* i. 3, *pro Arch.* 3.) Shortly before this (B.C. 91) the city had suffered severely from an earthquake, which had destroyed a large part of it (Strab. vi. p. 258; Jul. Obseq. 114); but it seems to have, in great measure, recovered from this calamity, and is mentioned by Appian towards the close of the Republic as one of the eighteen flourishing cities of Italy, which were promised by the Triumvirs to their veterans as a reward for their services. (Appian, *B. C.* iv. 3.) Rhegium, however, had the good fortune to escape on this occasion by the personal favour of Octavian (*Ib.* 86); and during the war which followed between him and Sextus Pompeius, B.C. 38—36, it became one of the most important posts, which was often made by Octavian the headquarters both of his fleet and army. (Strab. vi. p. 258; Appian, *B. C.* v. 81, 84; Dion Cass. xlviii. 18, 47.) To reward the Rhegians for their services on this occasion, Augustus increased the population, which was in a declining state, by the addition of a body of new colonists; but the old inhabitants were not expelled, nor did the city assume the title of a Colonia, though it adopted, in gratitude to Augustus, the name of Rhegium Julium. (Strab. *l. c.*; Ptol. iii. 1. § 9; Orell. *Inscr.* 3838.) In the time of Strabo it was a populous and flourishing place, and was one of the few cities which, like Neapolis and Tarentum, still preserved some remains of its Greek civilisation. (Strab. vi. pp. 253, 259.) Traces of this may be observed also in inscriptions, some of which, of the period of the Roman Empire, present a curious mixture of Greek and Latin, while others have the names of Roman magistrates, though the inscriptions themselves are in Greek. (Morisani, *Inscr. Reginae*, 4to. Neap. 1770, pp. 83, 126, &c.; Boeckh, *C. I.* 5760—5768.)

Its favourable situation and its importance, as commanding the passage of the Sicilian straits, preserved Rhegium from falling into the same state of decay as many other cities in the south of Italy. It continued to exist as a considerable city throughout the period of the Roman Empire (Plin. iii. 5. s. 10; Ptol. *l. c.*; *Itin. Ant.* pp. 112, 115, 490), and was the termination of the great highway which led through the southern peninsula of Italy, and formed the customary mode of communication with Sicily. In A.D. 410 Rhegium became the limit of the progress of Alaric, who after the capture of Rome advanced through Campania, Lucania, and Bruttium, laying waste those provinces on his march, and made himself master of Rhegium, from whence he tried to cross over into Sicily, but, being frustrated in this attempt, retraced his steps as far as Consentia, where he died. (*Hist. Miscell.* xiii. p. 535.) Somewhat later it is described by Cassiodorus as still a flourishing place (*Var.* xii. 14), and was still one of the chief cities of Bruttium in the days of Paulus Diaconus. (*Hist. Lang.* ii. 17.) During the Gothic wars after the fall of the Western Empire, Rhegium bears a considerable part, and was a strong fortress, but it was taken by Totila in A. D. 549, previous to his expedition to Sicily. (Procop. *B. G.* i. 8, iii. 18, 37, 38.) It subsequently fell again into the hands of the Greek emperors, and continued subject to them, with the exception of a short period when it was occupied by the Saracens, until it passed under the dominion of Robert Guiscard in A. D. 1060. The modern city of *Reggio* is still a considerable place, with a population of about 10,000 souls, and is the capital of the province of *Calabria Ultra;* but it has suffered severely in modern times from earthquakes, having been almost entirely destroyed in 1783, and again in great part overthrown in 1841. It has no remains of antiquity, except a few inscriptions, but numerous coins, urns, mosaics, and other ancient relics have been brought to light by excavations.

Rhegium was celebrated in antiquity as the birthplace of the lyric poet Ibycus, as well as that of Lycus the historian, the father of Lycophron. (Suid. *s. v.* Ἴβυκος; Id. *s. v.* Λύκος.) It gave birth also to the celebrated sculptor Pythagoras (Diog. Laërt. viii. 1. § 47; Paus. vi. 4. § 4); and to several of the minor Pythagorean philosophers, whose names are enumerated by Iamblichus (*Vit. Pyth.* 267), but none of these are of much note. Its territory was fertile, and noted for the excellence of its wines, which were especially esteemed for their salubrity. (Athen. i. p. 26.) Cassiodorus describes it as well adapted for vines and olives, but not suited to corn. (*Var.* xii. 14.) Another production in which it excelled was its breed of mules, so that Anaxilas the despot was repeatedly victor at the Olympic games with the chariot drawn by mules (ἀπήνη), and his son Leophron obtained the same distinction. One of these victories was celebrated by Simonides. (Heraclid. *Polit.* 25; Athen. i. p. 3; Pollux, *Onomast.* v. 75.)

Rhegium itself was, as already mentioned, the termination of the line of high-road which traversed the whole length of Southern Italy from Capua to the Sicilian strait, and was first constructed by the praetor Popilius in B. C. 134. (Orell. *Inscr.* 3308; Mommsen, *Inscr. R. N.* 6276; Ritschel, *Mon. Epigr.* pp. 11, 12.) But the most frequented place of passage for crossing the strait to Messana was, in ancient as well as in modern times, not at Rhegium itself, but at a spot about 9 miles further N., which was marked by a column, and thence known by the name of Columna Rhegina. (*Itin. Ant.* pp. 98, 106, 111; Plin. iii. 5. s. 10; ἡ Ῥηγίνων στυλίς, Strab. v. p. 257.) The distance of this from Rhegium is given both by Pliny and Strabo at 12½ miles or 100 stadia, and the latter places it only 6 stadia from the promontory of Caenys or *Punta del Pezzo.* It must therefore have been situated in the neighbourhood of the modern village of *Villa San Giovanni*, which is still the most usual place of passage. But the distance from Rhegium is overstated by both geographers, the *Punta del Pezzo* itself being less than 10 miles from *Reggio.* On the other hand the inscription of *La Polla* (Forum Popilii) gives the distance from the place of passage, which it designates as "Ad Statuam," at only 6 miles. (Mommsen, *Inscr. R. N.* 6276.) Yet it is probable that the spot meant is really the same in both cases, as from the strong current in the straits the place of embarkation must always have been nearly the same. [E. H. B.]



COIN OF RHEGIUM.

RHEGMA (Ῥῆγμα), the name of a lake or lagune formed by the river Cydnus in Cilicia, at its mouth, about 5 stadia below Tarsus; the inhabitants of this city used it as their port. (Strab. xiv. p. 672; *Stadiasm. Mar. Mag.* §§ 155, 156, where it is called Ῥηγμοί; *It. Hieros.* p. 579.) The two last authorities place the Rhegma 70 stadia from Tarsus, which may possibly refer to a particular point of it, as the Rhegma was very extensive. [L. S.]

RHEGMA. [Epimaranitae.]

RHEI'MEA (Ῥειμέα, Böckh, *Inscr.* no. 4590), a town of Auranitis, as appears from an inscription found by Burckhardt (*Travels*, p. 69) at *Deir-el-Leben*, situated three-quarters of an hour from the modern village of *Rîma-el-Luhf*, where there stands a building with a flat roof and three receptacles for the dead, with an inscription over the door. (Böckh, *Inscr.* 4587—4589; comp. Buckingham, *Arab Tribes*, p. 256.) [E. B. J.]

RHEITHRUM. [Ithaca, p. 98, a.]

RHEITI. [Attica, p. 328, a.]

RHENI. [Reni.]

RHENEIA. [Delos, p. 760.]

RHENUS (Ῥῆνος), one of the largest rivers in Europe, is not so long as the Danube, but as a commercial channel it is the first of European rivers, and as a political boundary it has been both in ancient and modern times the most important frontier in Europe. The Rhine rises in the mountains which belong to the group of the *St. Gothard* in Switzerland, about 46° 30′ N. lat. There are three branches. The *Vorder-Rhein* and the *Mittel-Rhein* meet at *Dissentis*, which is only a few miles from their respective sources. The united stream has an east by north course to *Reichenau*, where it is joined by the *Hinter-Rhein.* At *Chur* (Curia), which is below the junction of the *Hinter-Rhein*, the river becomes navigable and has a general northern course to the *Bodensee* or *Lake of Constanz*, the Lacus Brigantinus or Venetus. This lake consists of two parts, of which the western part or *Untersee*, is about 30 feet lower than the chief part, called the *Lake of Constanz.* The course of the Rhine from the *Untersee* is westward, and it is navigable as far as the falls of *Schaffhausen*, which are not mentioned by any of the ancient geographers. It is interrupted by a smaller fall at *Laufenburg*, and there is a rapid near *Rheinfelden*, 10 miles below *Laufenburg.* The course is still west to

Basle (Basilia), where the Rhine is about 800 feet above the sea, and here we may fix the termination of the Upper Rhine. The drainage of all that part of Switzerland which lies north of the *Lake of Geneva* and the Bernese Alps is carried to the Rhine by the *Aar*, which joins it on the left bank at *Coblenz*, one of the Roman Confluentes.

From *Basle* the Rhine has a general north course to *Bonn*, where it enters the low country which forms a part of the great plain of Northern Europe. This may be called the Middle Rhine. In this part of its course the river receives few streams on the left bank. The chief river is the *Mosel* (Mosella), which joins it at *Coblenz* (Confluentes). On the right bank it is joined by the *Neckar* (Nicer), the *Main* (Moenus), which joins it at *Mainz* (Moguntiacum), and the *Lahn* (Laugana), which joins it at *Niederlahnstein.*

Below *Bonn* the river has still a general north course past *Cologne* (Colonia Agrippinensis) as far as *Wesel*, where it is joined on the right bank by the *Lippe* (Luppia), and higher up by the *Roer* or *Ruhr* (Rura). Between *Cologne* and *Wesel* it is joined on the west side by the *Erft.* From *Wesel* its course is NW. and then west to *Pannerden* in the kingdom of the Netherlands. At *Pannerden* it divides into two branches, of which the southern is called the *Waal* (Vahalis), and the northern retains the name of Rhine. The *Waal* has the greater volume of water. It runs westward, and is joined at *Gorcum* on the left bank by the *Maas* (Mosa). The *Maas* itself divides several times after its junction with the *Waal.* The main branch is joined on the right side by the *Leck*, a branch which comes from the Rhine Proper at *Wyck* by *Duurstede*, and flows past *Rotterdam* into the *North Sea.*

The Rhine, which was divided at *Pannerden*, runs north to *Arnheim* (Arenacum), above which town it communicates with the *Yssel* at *Doesburg* by a channel which is supposed to be the Fossa Drusiana, the canal of Drusus. [Flevo Lacus.] The *Yssel* runs north from *Doesburg* to the *Zuider Zee*, which it enters on the east side below the town of *Kampen.* The Rhine runs westward from *Arnheim*, and at *Wyck* by *Duurstede*, as already said, sends off the branch called the *Leck*, which joins the *Maas.* The Rhine divides again at *Utrecht* (Trajectum): one branch called the *Vecht* runs northward into the *Zuider Zee;* the other, the Rhine, or Old Rhine, continues its course with diminished volume, and passing by *Leiden* enters the *North Sea* at *Katwyck.* The whole course of the Rhine is estimated at about 950 miles.

The delta of the Rhine lies between the *Yssel*, which flows into the *Zuider Zee*, and the *Maas*, if we look at it simply as determined by mere boundaries. But all this surface is not alluvial ground, for the eastern part of the province of *Utrecht* and that part of Guelderland which is between the Rhine, the *Zuider Zee*, and the *Yssel* contains small elevations which are not alluvial.

This description of the Rhine is necessary in order to understand what the ancient writers have said of it.

The first description of the Rhine that we possess from any good authority is Caesar's, though he had not seen much of it. He says (*B. G.* iv. 15) that it rises in the Alpine regions of the Lepontii, and passes in a long course along the boundaries of the Nantuates, Helvetii, Sequani, Mediomatrici, Triboci, and Treviri, in a rapid course. The name Nantuates is corrupt [Nantuates]. If we make the limits of the Treviri extend nearly to the Netherlands or the commencement of the low country, Caesar has shown pretty clearly the place where the Rhine enters the great plain. On approaching the ocean, he says, it forms many islands, and enters the sea by several mouths (capita). He knew that the Rhine divided into two main branches near the sea; and he says that one of the branches named the Vahalis (*Waal*) joined the Mosa (*Maas*), and formed the Insula Batavorum [Batavorum Insula]. He speaks of the rapidity of the river, and its breadth and depth in that part where he built his wooden bridge over it. (*B. G.* iv. 17.) He made the bridge between *Coblenz* and *Andernach*, higher up than the place where the river enters the low country. He crossed the Rhine a second time by a bridge which he constructed a little higher up than the first bridge. (*B. G.* vi. 9.)

Those persons, and Caesar of course, who said that the Rhine had more than two outlets were criticised by Asinius Pollio (Strab. iv. p. 192); and Virgil (*Aen.* viii. 724, Rhenique bicornis) follows Pollio's authority. But if the Mosa divided as it does now, Caesar was right and Pollio was wrong.

Strabo, who had some other authorities for his description of the Rhine besides Caesar, and perhaps besides Caesar and Pollio, does not admit Pollio's statement of the Rhine having a course of 6000 stadia; and yet Pollio's estimate is much below the truth. Strabo says that the length of the river in a right line is not much above one-half of Pollio's estimate, and that if we add 1000 stadia for the windings, that will be enough. This assertion and his argument founded on the rapidity of the stream, show that he knew nothing of the great circuit that the Rhine makes between its source and *Basle.* He knew, however, that it flowed north, but unluckily he supposed the *Seine* also to flow north. He also made the great mistake of affirming that the county of *Kent* may be seen from the mouths of the Rhine. He says that the Rhine had several sources, and he places them in the Adulas, a part of the Alps. In the same mountain mass he places the source of the Aduas, or Addua (*Adda*), which flows south into the lake Larius (*Lago di Como*). [Addua.]

The most difficult question about the Rhine is the outlets. When Pliny and Tacitus wrote, Drusus the brother of Tiberius had been on the lower Rhine, and also Germanicus, the son of Drusus, and other Roman commanders. Pliny (iv. 14) speaks of the Rhenus and the Mosa as two distinct rivers. In another passage (iv. 15) he says that the Rhine has three outlets: the western, named Helium, flows into the Mosa; the most northerly, named Flevum, flows into the lakes (*Zuider Zee*); and the middle branch, which is of moderate size, retains the name Rhenus. He supposed that there were islands in the Rhine between the Helium and the Flevum; and the Batavorum Insula, in which were the Canninefates also, is one of them. He also places between these two branches the islands of the Frisii, Chauci, Frisiabones, Sturii, and Marsacii. The Flevum of Pliny corresponds to the Flevo of Mela [Flevo Lacus], who mentions this branch and only another, which he calls the Rhenus, which corresponds to Pliny's Rhenus. Mela mentions no other outlets. He considered the third to be the Mosa, we may suppose, if he knew anything about it

Tacitus (*Ann.* ii. 6) observes that the Rhine divides into two branches at the head of the Batavorum Insula. The branch which flows along the German bank keeps its name and its rapid course to the Ocean. The branch which flows on the Gallic bank is broader and less rapid: this is the Vahalis (*Waal*), which flows into the Mosa. (*Hist.* v. 23.) [Batavorum Insula.] He knows only two outlets of the Rhine, and one of them is through the Mosa. The Rhine, as he calls the eastern branch, is the boundary between Gallia and Germania. East of this eastern branch he places the Frisii (*Ann.* iv. 72); and herein he agrees with Pliny, who places them between the Middle Rhine and the Flevum. Accordingly the Rhenus of Tacitus is the Rhenus of Mela and Pliny.

This third branch of the Rhine seems to be that which Tacitus calls the work of Drusus (*Ann.* ii. 6), and which Seutonius (*Claudius*, c. 1) mentions without saying where it was: "Drusus trans Rhenum fossas novi et immensi operis effecit, quae nunc adhuc Drusinae vocantur." Germanicus in his expedition against the northern Germans (Tac. *Ann.* ii. 6), ordered his fleet to assemble at the Batavorum Insula, whence it sailed through the Fossa Drusiana, and the lakes into the Ocean and to the river Amisia (*Ems*). This course was probably taken to avoid the navigation along the sea-coast of Holland. On a former occasion Germanicus had taken the same course (*Ann.* i. 60), and his father Drusus had done the same.

Ptolemy (ii. 9. § 4), who wrote after Tacitus and Pliny, is acquainted with three outlets of the Rhine. He places first the outlet of the Mosa in 24° 40′ long., 53° 20′ lat. He then comes to the Batavi and to Lugdunum, which town he places in 26° 30′ long., 53° 20′ lat. The western mouth of the Rhine is in 26° 45′ long., 53° 20′ lat. The middle mouth is in 27° long., 53° 30′ lat.; and the eastern in 28° long., 54° lat. His absolute numbers are incorrect, and they may be relatively incorrect also. His western outlet is a little east of Lugdunum, and this should be the Old Rhine or Rhine Proper. The middle mouth is further east, and the eastern mouth further east still. The eastern mouth may be the *Yssel*, but it is difficult to say what Ptolemy's middle mouth is. Gosselin supposes that Ptolemy's western mouth may have been about *Zandwoord.* He further supposes that the Middle Mouth according to his measures was about the latitude of *Bakkum*, about 4 leagues above *Zandwoord*, and he adds that this mouth was not known to those writers who preceded Ptolemy, and we may conjecture that it was little used, and was the first of the outlets that ceased to be navigable. The third mouth he supposes to correspond to the passage of the *Vlie.* But nothing can be more vague and unsatisfactory than this explanation, founded on Ptolemy's measurements and pure conjecture. So much as this is plain. Ptolemy does not reckon the Mosa as one of the outlets of the Rhine, as the Roman writers do; and he makes three outlets besides the outlet of the Mosa.

This country of swamps, rivers, and forests through which the Lower Rhine flowed has certainly undergone great changes since the Roman period, owing to the floods of the Rhine and the inundations of the sea, and it is very difficult, perhaps impossible, to make the ancient descriptions agree with the modern localities. Still it was a fixed opinion that the Rhine divided into two great branches, as Caesar says, and this was the division of the Rhine from the *Waal* at *Pannerden*, or wherever it may have been in former times. One of the great outlets was that which we call the *Maas* that flows by *Rotterdam:* the other was the Rhine Proper that entered the sea near *Leiden*, and it was the stream from *Pannerden* to *Leiden* that formed the boundary between Gallia and Germania. (Servius, *ad Aeneid.* viii. 727.) Ptolemy places all his three outlets in Gallia, and it is the eastern mouth which he makes the boundary between Roman Gallia and Great Germania (ii. 11. § 1). If his eastern mouth is the *Yssel*, he makes this river from *Arnheim* to the outlet of the *Yssel* the eastern limit of Roman Gallia in his time. This may be so, but it was not so that Pliny and Tacitus understood the boundary. Whatever changes may have taken place in the Delta of the Rhine, D'Anville's conclusion is just, when he says that we can explain the ancient condition of the places sufficiently to make it agree with the statements of the ancient authors.

The floods of the Rhine have been kept in their limits by embankments of earth which begin at *Wesel*, in the Prussian province of *Düsseldorf*, and extend along the Rhine and its branches to the sea. The Romans began these works. In the time of Nero, Pompeius Paullinus, to keep his soldiers employed, finished an embankment ("agger") on the Rhine which Drusus had begun sixty-three years before. (Tac. *Ann.* xiii. 53.) It has sometimes been supposed that this "agger" is the "moles" which Civilis broke down in the war which he carried on against the Romans on the Lower Rhine. (Tac. *Hist.* v. 19.) The consequence of throwing down this "moles" was to leave nearly dry the channel between the Batavorum Insula and Germania, which channel is the Proper Rhine. The effect of throwing down the "moles" was the same as if the river had been driven back ("velut abacto amne"). This could not have been effected by destroying an embankment; but if the "moles" of Drusus was a dike which projected into the river for the purpose of preventing most of the water from going down the *Waal*, and for maintaining the channel of the Rhine on the north side of the Batavorum Insula, we can understand why Civilis destroyed and why Drusus had constructed it. Drusus constructed it to keep the channel full on the north side of the Batavorum Insula, and to maintain this as a frontier against the Germans; and so we have another proof that the Rhine Proper or the Middle Rhine was the boundary between Gallia and Germania in this part, as every passage of Tacitus shows in which he speaks of it. Civilis destroyed the "moles" to stop the Romans in their pursuit of him; for they were on the south side of the island, and had no boats there to make a bridge with. Ukert understands it so, and he is probably right.

Another great Roman work in the Delta of the Rhine was the canal of Corbulo. The Roman conquerors left durable monuments of their dominion in all the countries which they invaded, even in the watery regions of the Rhine, where they had to fight with floods, with the tempests of the ocean, and a warlike people whose home was in the marshes and forests.

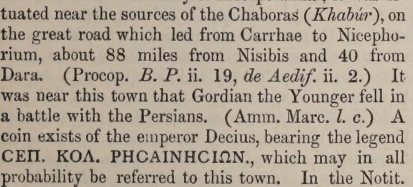
The Rhine was the great frontier of the Romans against the German tribes. All the cities on the west or Gallic side, from *Leiden* to *Basle*, were either of their foundation or were strengthened and fortified by them. In the time of Tiberius eight legions guarded the frontier of the Rhine.

This article may be read with the articles Batavorum Insula, Flevo Lacus, Fossa Corbulonis, Mosa, Mosella, and Gallia Transalpina.

(D'Anville, *Notice, &c.*, "Rhenus"; *Penny Cyclopaedia*, art. "Rhine"; and Ukert, *Gallien*,—who has collected all the ancient and many modern authorities.) [G. L.]

RHENUS (*Reno*), a river of Gallia Cispadana, and one of the southern tributaries of the Padus. (Plin. iii. 16. s. 20.) It flowed within about a mile of the walls of Bononia (*Bologna*), on the W. side of the city, and is celebrated in history on account of the interview between Antony, Octavian, and Lepidus, which is generally believed to have taken place in a small island formed by its waters. [Bononia.] It has its sources in the Apennines nearly 50 miles above *Bologna*, and is a considerable stream, though called by Silius Italicus "parvus," to distinguish it from its far greater namesake, the *Rhine*. (Sil. Ital. viii. 599.) In the time of Pliny it is probable that it discharged its waters into the principal channel of the Padus, but at the present day they are turned aside into an artificial channel before reaching that river, and are thus carried into the arm now known as the *Po di Primaro*. Hence the mouth of that branch of the *Po* is now called the *Foce del Reno*. Pliny tells us that the reeds which grew on the banks of the Rhenus were superior to all others for making arrows. (Plin. xvi. 36. s. 65.) [E. H. B.]

RHESAENA (Ῥέσαινα, Ptol. v. 18. § 13; Ῥέσινα, Steph. B. *s. v.*; Amm. Marc. xxxii. 5; Ressaina, *Tab. Peut.*; Rasin, *Notit. Imp.*: *Eth.* Ῥεσινάτης, Steph. B. *s. v.*), a town of considerable importance at the northern extremity of Mesopotamia; it was situated near the sources of the Chaboras (*Khabúr*), on the great road which led from Carrhae to Nicephorium, about 88 miles from Nisibis and 40 from Dara. (Procop. *B. P.* ii. 19, *de Aedif.* ii. 2.) It was near this town that Gordian the Younger fell in a battle with the Persians. (Amm. Marc. *l. c.*) A coin exists of the emperor Decius, bearing the legend CΕΠ. ΚΟΛ. ΡΗCΑΙΝΗCΙΩΝ., which may in all probability be referred to this town. In the Notit. Imp. the place is subject to the government of the Dux Osrhoenae (*Notit. Dign.* ed. Böcking, i. p. 400), and a bishop of Resaina is mentioned among those who subscribed their names at the Council of Nicaea. Under Theodosius, the town appears to have been partially rebuilt, and to have received the title of Theodosiopolis. (Hierocl. p. 793.) There can be no doubt that it is at present represented by *Ras-al-Ain*, a considerable entrepôt of commerce in the province of *Diarbekr*. It was nearly destroyed by the troops of *Timúr*, in A. D. 1393. (D'Herbelot, *Dict. Orient.* i. p. 140, iii. p. 112; Niebuhr, ii. p. 390.) [V.]



COIN OF RHESAENA.

RHETICO, a mountain of Germany, mentioned only by Pomp. Mela (iii. 3), along with Mount Taunus. As no particulars are stated it is impossible to identify it, and German writers are so divided in their opinions that some take Rhetico to be the name of the *Siebengebirge*, near *Bonn*, while others identify it with a mountain in the *Tirol*. [L. S.]

RHIDAGUS (Curt. vi. 4. § 7), a river of Hyrcania, which flows from the mountains NW. to the Caspian. Alexander crossed it on his march in pursuit of Dareius. It appears to be the same as the Choatres of Ammianus (xxiii. 24), and may perhaps be represented by the present *Adjisu*. [V.]

RHINOCORU'RA or RHINOCOLU'RA (Ῥινοκόρουρα, Polyb. Ptol. Joseph.; Ῥινοκόλουρα, Strab.: *Eth.* Ῥινοκουραῖρος, Ῥινοκουρουρίτης), a maritime city on the confines of Egypt and Palestine, and consequently reckoned sometimes to one country, sometimes to the other. Strabo, going south, reckons Gaza, Raphia, Rhinocolura (xvi. p. 759); Polybius, going north, reckons it to Egypt, calling Raphia the first city of Coelesyria (v. 80). Ptolemy also reckons it to Egypt, and places it in the district of Cassiotis (iv. 5. § 12), between Ostracine and Anthedon. The Itinerarium Antonini (p. 151) places it xxii. M.P. south of Rafia, and the same distance north of Ostracena. The following curious account of its origin and name is given by Diodorus Siculus. Actisanes, king of Aethiopia, having conquered Egypt, with a view to the suppression of crime in his newly-acquired dominion, collected together all the suspected thieves in the country, and, after judicial conviction, cut off their noses and sent them to colonise a city which he had built for them on the extremity of the desert, called, from their mishap, Rhinocolura (quasi *ῥῖνος κόλουροι*=*curti*, al. *ῥ. κείρασθαι*), situated on the confines of Egypt and Syria, near the shore; and from its situation destitute of nearly all the necessaries of life. The soil around it was salt, and the small supply of well water within the walls was bitter. Necessity, the mother of invention, led the inhabitants to adopt the following novel expedient for their sustenance. They collected a quantity of reeds, and, splitting them very fine, they wove them into nets, which they stretched for many stadia along the sea-shore, and so snared large quantities of quails as they came in vast flights from the sea (i. 60). Strabo copies this account of its origin (*l. c.*); Seneca ascribes the act to a Persian king, and assigns the city to Syria (*de Ira*, iii. 20). Strabo (xvi. p. 781) mentions it as having been the great emporium of Indian and Arabian merchandise, which was discharged at Leuce Come, on the eastern coast of the Red Sea, whence it was conveyed, viâ Petra, to Rhinocolura, and thence dispersed to all quarters. In his day, however, the tide of commerce flowed chiefly down the Nile to Alexandria. The name occurs in Josephus, but unconnected with any important event. It is known to the ancient ecclesiastical writers as the division between the possessions of the sons of Noah. S. Jerome states that the "River of Egypt" flowed between this city and Pelusium (Reland, *Palaest.* pp. 285, 286, 969—972); and in one passage the LXX. translate "the River of Egypt" by Rhinocorura. (*Isaiah*, xxvii. 12.) It is remarkable that this penal colony, founded for mutilated convicts, should have become fruitful in saints; and its worthy and exemplary bishop Melas, in the time of the Arian persecution, who was succeeded by his brother Solon, became the founder of a succession of religious men, which, according to the testimony of Sozomen, continued to his time. (*Hist. Eccles.* vii. 31.) Rhinocorura is now *El-Arish*, as the

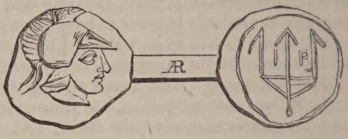
River of Egypt is *Wady-el-Arish*. The village is situated on an eminence about half a mile from the sea, and is for the most part enclosed within a wall of considerable thickness. There are some Roman ruins, such as marble columns, &c., and a very fine well of good water. (Irby and Mangles, *Travels*, p. 174, October 7.) [G. W.]

RHIPE. [ENISPE.]

RHIPAEI MONTES (τὰ Ῥιπαῖα ὄρη), a name applied by Grecian fancy to a mountain chain whose peaks rose to the N. of the known world. It is probably connected with the word ῥιπαί, or the chill rushing blasts of Βορέας, the mountain wind or "tramontana" of the Greek Archipelago, which was conceived to issue from the caverns of this mountain range. Hence arose the notion of the happiness of those living beyond these mountains — the only place exempt from the northern blasts. In fact they appear in this form of Ῥιπαί, in Alcman (*Fragm.* p. 80, ed. Welcker), a lyric poet of the 7th century B. C., who is the first to mention them. The contemporary writers Damastes of Sigeum (*ap. Steph. B. s. v.* Ὑπερϐόρεοι) and Hellanicus of Lesbos (*ap. Clem. Alex. Strom.* i. p. 305) agree in their statements in placing beyond the fabled tribes of the N. the Rhipaean mountains from which the north wind blows, and on the other side of these, on the sea-coast, the Hyperboreans. The legends connected with this imagined range of mountains lingered for a long period in Grecian literature, as may be seen from the statements of Hecataeus of Abdera (*ap. Aelian. H. A.* xi. 1) and Aristotle (*Met.* i. 13; comp. Soph. *Oed. Col.* 1248; Schol. *ad loc.*; Strab. vii. pp. 295, 299.) Herodotus knows nothing of the Rhipaean mountains or the Alps, though the positive geography of the N. begins with him. It would be an idle inquiry to identify the Rhipaean range with any actual chain. As the knowledge of the Greeks advanced, the geographical "mythus" was moved further and further to the N. till it reached the 48th degree of latitude N. of the Maeotic lake and the Caspian, between the *Don*, the *Volga*, and the *Jaik*, where Europe and Asia melt as it were into each other in wide plains or steppes. These "mountains of the winds" followed in the train of the meteorological "mythus" of the Hyperboreans which wandered with Heracles far to the W. Geographical discovery embodied the picture which the imagination had formed. Poseidonius (*ap. Athen.* vi. p. 223, d.) seems to have considered this range to be the Alps. The Roman poets, borrowing from the Greeks, made the Rhipaean chain the extreme limit to the N. (Virg. *Georg.* i. 240; Propert. i. 6. 3; Sil. It. xi. 459); and Lucan (iii. 273) places the sources of the Tanais in this chain. (Comp. Mela, i. 19. § 18; Plin. iv. 24; Amm. Marc. xxii. 8. § 38; Procop. *B. G.* iv. 6; Sid. Apoll. ii. 343; Jornand. *Get.* 16; Oros. i. 2.) In the earlier writers the form is Ripaei, but with Pliny and those who followed him the *p* becomes aspirated. In the geography of Ptolemy (iii. 5. §§ 15, 19) and Marcian (*Peripl.* § 39, ed. Didot) the Rhipaean chain appears to be that gently rising ground which divides the rivers which flow into the Baltic from those which run to the Euxine. [E. B. J.]

RHISPIA (Ῥισπία), a place in Upper Pannonia, of uncertain site (Ptol. ii. 15. § 4; Orelli, *Inscript.* n. 4991), though it is commonly identified with *Czur*. (Schönwisner, *Antiquitates Sabariae*, p. 41.) [L. S.]

RHITHYMNA (Ῥίθυμνα), a town of Crete, which is mentioned by Ptolemy (iii. 17. § 7) and Pliny (iv. 20) as the first town on the N. coast to the E. of Amphimalla, and is spoken of as a Cretan city by Steph. B., in whose text its name is written Rhithymnia (Ῥιθυμνία: *Eth.* Ῥιθυμνιάτης, Ῥιθύμνιος). It is also alluded to by Lycophron (76). The modern *Rhíthymnos* or *Retimo* retains the name of the ancient city upon the site of which it stands. Eckhel (*Numi Vet. Anecdoti*, p. 155; comp. Rasche, vol. iv. pt. i. p. 1024) first assigned to Rhithymna its ancient coins; maritime emblems are found on them. (Pashley, *Crete*, vol. i. p. 101.) [E. B. J.]



COIN OF RHITHYMNA.

RHIUM (Ῥίον). 1. A promontory in Achaia. [Vol. I. p. 13, a.]

2. A town in Messenia, in the Thuriate gulf, and also the name of one of the five divisions into which Cresphontes is said to have divided Messenia. (Strab. viii. pp. 360, 361.) Strabo describes Rhium as over against Taenarum (ἀπεναντίον Ταινάρου), which is not a very accurate expression, as hardly any place on the western coast, except the vicinity of Cape Acritas, is in sight from Taenarum. (Leake, *Morea*, vol. i. p. 459.)

RHIUSIAVA. [RIUSIAVA.]

RHIZANA (Ῥιζάνα, Ptol. vi. 21. § 2; Ῥίζανα, Marcian, *Peripl.* i. § 33, ed. Müller), a town on the coast of Gedrosia, in the immediate neighbourhood of the most western mouth of the Indus. The differences between Ptolemy and Marcian with regard to distances do not seem here reconcileable. [V.]

RHIZE'NIA (Ῥιζηνία, Steph. B. *s. v.*), a town of Crete of which nothing is known; there is an "eparkhía" now called *Rhizó-kastron*, but it is a mere guess to identify it with this. [E. B. J.]

RHIZIUS (Ῥίζιος), a small coast river of Pontus, between the Iris and Acampsis, still bearing the name of *Rizeh*. (Arrian, *Peripl. P. E.* p. 7; Anonym. *Peripl. P. E.* p. 12.) [L. S.]

RHIZON (Ῥίζων, Polyb. ii. 11; Strab. vii. p. 316; Liv. xlv. 26; Steph. B. *s. v.*; Ῥιζάνα, Ptol. ii. 17. § 12; Rhizinium, Plin. iii. 26; Rucimum, Geogr. Rav. v. 14; ad Zizio [ad Rhisio?], *Peut. Tab.*), a town of Dalmatia, situated upon a gulf which bore the name of RHIZONICUS SINUS (Ῥιζονικὸς κόλπος, Strab. vii. pp. 314, 316; Ptol. ii. 17. § 5). Teuta, the Illyrian queen, took refuge in this her last stronghold, and obtained peace upon the conqueror's terms. Scylax (p. 9) has a river Rhizus (Ῥιζοῦς, comp. Polyb. *l. c.*; Philo, *ap. Steph. B. s. v.* Βουθόη), but this can be no other than the *Bocche di Cattaro*, celebrated for its grand scenery, which gives this gulf with its six mouths the appearance of an inland lake, and hence the mistake of Scylax, and Polybius, who says that Rhizon was at a distance from the sea. In *Risano*, standing on rising ground at the extremity of a beautiful bay that runs to the N. from *Perasto*, are remains of the Roman colony. A Mosaic pavement and coins have been found there. Near *Risano* is a cavern from which a torrent runs in winter, and falls into the bay, but it is not known whether this be the Dalmatian cavern mentioned by Pliny (ii. 44). It is here that Cadmus is said to have retired among the Enchelees. (Scylax, *l. c.*) Whether the Phoenicians had reached the E. shore of the Adriatic does not appear, but it could only be from traces of Phoenician settlements that this term was assigned to his wanderings. (Wilkinson, *Dalmatia*, vol. i. p. 381; Neigebaur, *Die Süd-Slaven*, p. 30.) [E. B. J.]

RHIZONICUS SINUS. [RHIZON.]

RHIZO'PHAGI AETHIOPES (Ῥιζοφάγοι, Diodor. iii. 23; Strab. xvii. p. 770, seq.; Ptol. iv. 8. § 29), one of the numerous tribes of Aethiopia, whom the Greeks named after the diet peculiar to them. The root-eating Aethiopians dwelt above Meroë, on either bank of the Astaboras (*Tacazzé*), and derived their principal sustenance from a kind of cake or *polenta*, made from the reeds and bulrushes that covered that alluvial region. The roots were first scrupulously cleansed, then powdered between stones, and the pulp thus obtained was dried in the sun. The Rhizophagi are described as a mild and harmless race, living in amity with their neighbours, and, probably because they had nothing to lose, unmolested by them. Their only foes were lions, who sometimes committed the greatest havoc among this unarmed race; and their best friends, according to Diodorus (comp. Agatharch. *ap. Hudson, Geog. Graec. Min.* p. 37), were a species of gnat, or more probably gadfly, which at the summer solstice (ὑπὸ τὴν ἀνατολὴν τοῦ κυνὸς) assailed the lions in such numbers, that they fled from the marshes, and permitted the Rhizophagi to recruit their losses. The site of this obscure tribe probably corresponds with that of the *Shihos* (Bruce, *Travels*, vol. iii. pp. 69—72), who now occupy the southern part of the territory of *Taka* or *Atbara*, on the upper *Tacazzé*. [W. B. D.]

RHIZUS (Ῥιζοῦς), a port-town of Pontus, at the mouth of the river Rhizius, about 120 stadia to the east of the river Calus, and 30 stadia west of the mouth of the Ascurus. In the time of Procopius (*Bell. Goth.* iv. 2) the place had risen to considerable importance, so that Justinian surrounded it with strong fortifications. The Table mentions on its site a place under the name of Reila, which is probably only a corruption of the right name, which still exists in the form of *Rizeh*, though the place is also called *Irrish*. (Comp. Procop. *de Aed.* iii. 4; Ptol. v. 6. § 6.) [L. S.]

RHIZUS (Ῥιζοῦς: *Eth.* Ῥιζούντιος), a town of Magnesia in Thessaly, whose inhabitants were transported to Demetrias upon the foundation of the latter city. (Strab. ix. pp. 436, 443; Steph. B. *s. v.*; Plin. iv. 9. s. 16.) We learn from Scylax (p. 24) that Rhizus was outside the Pagasaean gulf upon the exterior shore; but its exact position is uncertain. Leake places it at the ruins eastward of *Nekhóri* (*Northern Greece*, vol. iv. p. 383).

RHOCCA (Ῥόκκα), a town of Crete, where there was a temple to Artemis Rhoccaea (Aelian, *N. A.* xii. 22). Pococke (vol. ii. p. 247) found remains at the village which still bears the name of *Rhokka*, to the S. of the ancient Methymna; and there can be little doubt but that this is the site of Rhocca, which, as is shown by Aelian (*N. A.* xiv. 20), was near Methymna (Höck, *Kreta*, vol. i. p. 391; Pashley, *Crete*, vol. ii. p. 41.) [E. B. J.]

RHODA or RHODUS (Ῥόδη, Steph. B. *s. v.*; Rhoda, Mela, ii. 6; Liv. xxxiv. 8; Ῥόδος, Strab. xiv. p. 654; Eustath. *ad Dion. Per.* 504; called by Ptol. ii. 6. § 20, Ῥοδίπολις, where we should probably read Ῥόδη πόλις), a Greek emporium on the coast of the Indigetae in Hispania Tarraconensis, founded according to Strabo (*l. c.*) by the Rhodians, and subsequently taken possession of by the Massiliots. It is the modern *Rosas;* but tradition says that the old town lay towards the headland at *San Pedro de Roda*. (Ford, *Handbook of Spain*, p. 249; comp. Meurs. *Rhod.* i. 28; Marca, *Hisp.* ii. 18; Martin, *Hist. des Gaules*, p. 218; Florez, *Med.* iii. p. 114; Mionnet, i. p. 148.) [T. H. D.]

RHO'DANUS (Ῥοδανός: *Rhône*). The Rhone rises in Switzerland, in a glacier west of the pass of *St. Gothard* and south of the *Gallenstock*, a mountain above 12,000 feet high. It has a general course, first SW., then W. by S. as far as *Martigny*, the Octodurus of Caesar (*B. G.* iii. 1). The course from *Martigny* to the *Lake of Geneva* forms nearly a right angle with the course of the river above *Martigny*. The length of the valley through which the Rhone flows to the *Lake of Geneva* is above 90 miles. This long valley called Wallis, or the *Vallais*, is bounded by the highest Alpine ranges: on the north by the Bernese Alps, which contain the largest continuous mass of snow and ice in the Swiss mountains, and on the south by the Lepontian and Pennine Alps. The *Lake of Geneva*, the Lacus Lemannus of the Romans [LEMANUS], which receives the Rhone at its eastern extremity, is more than 1200 feet above the surface of the Mediterranean.

The *Lake of Geneva* lies in the form of a crescent between Switzerland and Savoy. The convex part of the crescent which forms the north side is above 50 miles in length; the concave or southern side is less than 50 miles in length. The widest part, which is about the middle, is 8 or 9 miles. The greatest depth, which is near some high cliffs on the south coast, is stated variously by different authorities, some making it as much as 1000 feet. The Rhone enters the lake at the east end a muddy stream, and the water flows out clear at the western extremity past Geneva, an ancient city of the Allobroges. [GENEVA.]

Below Geneva the Rhone runs in a rapid course and in a SW. direction past *Fort l'Ecluse*. *Fort l'Ecluse* is at the point described by Caesar (*B. G.* i. 9) where the Jura overhangs the course of the Rhone. [HELVETII.] The river then runs south past *Seyssel*, and making a bend turns north again, and flowing in an irregular western course to *Lyon* (Lugdunum) is joined there by the *Saône*, the ancient Arar [ARAR; LUGDUNUM]. The length of the course of the Rhone from the *Lake of Geneva* to *Lyon* is about 130 miles. The *Saône*, as Caesar says, is a slow river, but the current is seen very plainly under the bridges in *Lyon*. The Rhone is a rapid stream, and violent when it is swelled by the rains and the waters from the Alpine regions.

From *Lyon* the Rhone flows in a general southern course. The direct distance is about 150 miles from *Lyon* to *Arles* (Arelate) where the river divides into two large branches which include the isle of *Carmague*. The whole course of the Rhone from the ice-fields of Switzerland to the low shores of the Mediterranean is above 500 miles.

The valley of the Rhone below *Lyon* is narrow on the west bank as far as the junction of the *Ardèche*, and it is bounded by high, bare, and rocky heights. Some of the hill slopes are planted with vines. All the rivers which flow into the Rhone from the highlands on the west are small: they are the *Ardèche*, *Cèze*, *Gardon* (Vardo), and some smaller streams. The left bank of the Rhone from

Lyon downwards is generally flat, but there are several parts where the rocks rise right above the water, and in these places the railway from *Lyon* to *Marseille* is cut in the rocks close to the river. At *St. Andeol*, a small town on the west bank above the *Ardèche*, the plain country begins on the west side of the Rhone. On the east side the hills are seen in the distance. From one of the middle-age towers built on the amphitheatre of *Arles*, there is a view of the great plain which lies all round that city to the north, west, and east, and stretches southward to the coast of the Mediterranean. The two large affluents of the Rhone on the east side are the *Isère* (Isara) and the *Durance* (Druentia).

The Rhone was earlier known to the Greeks and Romans than any other of the large rivers of Western Europe. The oldest notices of this river must have come from the Phocaeans and the Greeks of Massilia. What Avienus has collected from some source (*Or. Marit.* 623—690) is unintelligible. Pliny (iii. 4) very absurdly derives the name Rhodanus from a town which he names Rhoda; but the name Rhodanus is older than any city, and, like the names of other European rivers, it is one of the oldest memorials that we have of the languages of the West. Polybius (iii. 47) supposed that the Rhone rose further east than it does, but he knew that it flowed down a long valley (*αὐλών*) to the west, though he does not mention the *Lake of Geneva*. Ptolemy (ii. 10), the latest of the classical geographers, had no exact notion of the sources of the Rhone, though the Romans long before his time must have known where to look for them. He makes the sources of the Arar come from the Alps, by which the Jura is meant, and in this statement and what he says of the course of the Arar and Dubis he may have followed Strabo (iv. p. 186), as it has been supposed. The blunders about the sources of this river are singular. Mela (iii. 3) mentions the Danubius and Rhodanus among the rivers of Germany; and in another passage he says that it rises not far from the sources of the Ister and the Rhenus (ii. 5).

There is much difference in the statements about the number of the mouths of the Rhone. Timaeus, quoted by Strabo (p. 183), says that there were five outlets, for which Polybius reproves Timaeus, and says there were only two. Polybius (iii. 41) names the eastern branch the Massaliotic. Artemidorus, as cited by Strabo, made five mouths. Strabo does not state how many he supposed that there were. He says that above the mouths of the Rhone, not far from the sea, is a lake called Stomalimne, which some make one of the outlets of the Rhone, and those particularly do who enumerate seven outlets of the river. But he shows that this was a mistaken opinion. Caesar built ships at Arelate when he was going to besiege Massilia, and he brought them down the river to that city, and by the eastern branch, as we may assume.

The Rhone was navigated by the people on its banks at the time when Hannibal with his army came to cross it, and much earlier. Polybius is the earliest extant writer who has given us any precise information about this river. Hannibal (B. C. 218) crossed it at a point above the division of the stream, and of course higher than *Arles*, for we assume that the bifurcation was not higher than that city in his time, if it ever was. (Polyb. iii. 43.) He probably crossed the river at *Beaucaire* and below the junction of the *Gardon*. He then marched northwards on the east side of the river to the Insula. [Insula Allobrogum.] Much has been written on this passage of Polybius and on Livy (xxi.), who also describes the same passage. (*The March of Hannibal from the Rhone to the Alps*, by H. L. Long, Esq., 1831; Ukert, *Gallien*, p. 561, &c.; and the modern writers quoted by each.)

Pliny (iii. 4) enumerates three mouths of the Rhone. He calls the two smaller "Libyca" (if the reading is right): one of these is the Hispaniense os, which we may assume to be the nearest to Spain; the other is Metapinum, and the third and largest is the Massaliot. Some modern maps represent three mouths of the river. Ptolemy (ii. 10) mentions only a western and an eastern mouth, and he makes a mistake in placing the Fossae Marianae [Fossae Marianae] west of the western mouth. The channels of the Rhone below *Arles* may have been changed in some parts, even in historical periods, and the bed of the river above *Arles* has not always been where it is now. But there is no evidence for any great changes in the river's course since the time when Polybius wrote, though it is certain that the alluvium brought down the river must have enlarged the Delta of the Rhone.

The canal of Marius, which was on the east side of the eastern outlet of the Rhone, is described under Fossa Mariana; and the stony plain is described under Lapidei Campi. [G. L.]

RHODANU'SIA. Pliny (iii. 4) mentions Rhoda in Gallia Narbonensis as a colony of the Rhodii He places it on the coast east of Agathe (*Agde*), and says that it gave the name to the Rhodanus. [Rhodanus.] Hieronymus, in his Prologue to the Second Epistle to the Galatians, copies Pliny. This may be the place which Stephanus (*s. v.* Ῥοδανουσία) names Rhodanusia, and calls "a city in Massalia;" by which the Massiliotic territory must be meant. The passage in Strabo (iv. p. 180) τὴν δὲ Ῥόην Ἀγαθὴν τοῖς, in which he intends to speak of one of the Massiliotic settlements, is corrupt. Casaubon (*Comment. in Strab.* p. 83) sometimes thought that we ought to read τὴν δὲ Ῥόδην καὶ Ἀγαθὴν τοῖς. Groskurd (*Strab.* Transl. i. p. 310) thinks that Pliny has called this place Rhoda because he confounded it with Rhode or Rhodus in Iberia, which he does not mention. He observes that Scymnus (v. 208), Stephanus, and Sidonius Apollinaris (i 5) rightly name it Rhodanusia; and he has no doubt that Strabo wrote it so. But it is by no means certain that Strabo did write it so. Groskurd's argument is this: there never was a town Rhoda in Gallia, and Strabo mentions the Iberian Rhode or Rhodus. Since then Strabo is acquainted with both places, he has not made a mistake like Pliny; rather must we with Vossius (*Note on Mela*, ii. 6) alter the corrupt Ῥόην into Ῥοδανουσίαν; and Koray is mistaken in rejecting Ῥόην altogether as not genuine. We know nothing of this Gallic Rhode or Rhodanusia. The place is gone and has left no trace. [G. L.]

RHODE. [Rhodanusia.]

RHODE FLUVIUS. [Sagaris.]

RHO'DIA (Ῥοδία: *Eth.* Ῥοδιεύς), a town of Lycia, situated in the mountains on the north of Corydallus. (Steph. B. *s. v.*; Ptol. v. 3. § 6; Phot. *Cod.* 176.) At the time when Col. Leake wrote his work on Asia Minor (p. 186) the site of this town was not yet ascertained, and Sir C. Fellows did not examine the district; but the inscriptions which have since been found fix its site at the place now called *Eski Hissar*. (Spratt and Forbes, *Tra-*

vels in Lycia, i. pp. 166, 181.) The town had a temple of Asclepius, and its citizens are not called, as Stephanus Byz. asserts, *Ῥοδιεῖς*, but *Ῥοδιαπολῖται* or *Ῥοδιοπολῖται*, whence it appears that Pliny (v. 28) correctly calls the town Rhodiopolis. A plan of the numerous remains of this town is given by Spratt, according to whom it was not surrounded by walls: the theatre stands nearly in the centre, and is small, having a diameter of only 136 feet; but many of the seats remain, and the basement of the proscenium is perfect. In the front of it is a terrace, with seats along the parapet. Remains of churches show that the place was inhabited in Christian times. There are also traces of an aqueduct. The town being situated on a lofty eminence, commands an extensive southern prospect. [L. S.]

RHODIO'RUM REGIO. [PERAEA.]

RHO'DIUS (*Ῥόδιος*), a river of Troas, having its sources in Mount Ida, a little above the town of Astyra; it flows in a north-western direction, and after passing by Astyra and Cremaste, discharges itself into the Hellespont between Dardanus and Abydus. (Hom. *Il.* xii. 20, xx. 215; Hesiod, *Theog.* 341; Strab. xii. p. 554, xiii. pp. 595, 603; Plin. v. 33.) Strabo (xiii. p. 595) states that some regarded the Rhodius as a tributary of the Aesepus; but they must have been mistaken, as the river is mentioned on the coins of Dardanus. (Sestini, *Geog. Numis.* p. 39.) Pliny (*l. c.*) states that this ancient river no longer existed; and some modern writers identify it with the Pydius mentioned by Thucydides (viii. 106; comp. Hesych. and Phavorin. *s. v. Πύδιον*). Richter (*Wallfahrten*, p. 457) describes its present condition as that of a brook flowing into the *Dardanelles* by many mouths and marshes. [L. S.]

RHO'DOPE (*Ῥοδόπη*, Herod. vi. 49; Thuc. ii. 96; Polyb. xxxiv. 19; Strab. iv. p. 208, vii. pp. 313, 329, 331; Mela, ii. 2. § 2; Plin. iii. 29, iv. 5. s. 17; Amm. Marc. xxi. 10. § 3; Malchus, *ap. Exc. de Leg. Rom.* p. 90), a mountain chain forming the W. continuation of Haemus, and the frontier between Thrace and Macedonia, of which little more is known than the name. On its desolate heights, the lurking places of the fierce Satrae, was the great sanctuary and oracle of the Thracian Dionysus. As the Strymon took its sources in Rhodope (Strab. viii. p. 331) the high ridges round *Dúpnitza* and *Ghiustendíl* must be assigned to Rhodope, which may roughly be said to belong to the central of the three continuous chains, which under the name of the *Despoto Dagh* branches out to the S. of the *Balkan* (Haemus) at about 23° E. long. [E. B. J.]

RHODU'NTIA (*Ῥοδουντία*: *Eth.* *Ῥοδούντιος*), a fortress on Mt. Callidromus, defending one of the passes to Thermopylae. (Strab. ix. p. 428; Liv. xxxvi. 16, 19; Steph. B. *s. v.*; Leake, *Northern Greece*, vol. ii. pp. 10, 62, 64.)

RHODUS (*Ῥόδος*: *Eth.* *Ῥόδιος*: *Rhodes*), one of the chief islands of the Aegean, or more properly of that part of the Aegean which is called the Carpathian sea, about 9 or 10 miles from the coast of Caria. In the earliest times it is said to have borne the names of Ophiussa (Steph. B. *s. v. Ῥόδος*), Stadia, Telchinis (Strab. xvi. p. 653), Asteria, Aethraea, Trinacria, Corymbia, Poieessa, Atabyria, Macaria, and Oloëssa. (Plin. v. 36.) It extends from south to north, and is 920 stadia in circumference (Strab. xiv. p. 605), or, according to Pliny, 125 Roman miles, though others reduced it to 103. The island is traversed from north to south by a chain of mountains, the highest point of which was called Atabyris or Atabyrion, and the towns were all situated on the coast. Mount Atabyris is 4560 feet above the level of the sea, and on the top of it stood a temple of Zeus Atabyrius. Rhodes was believed to have at one time risen out of the sea, and the Telchines, its most ancient inhabitants, are said to have immigrated from Crete. (Pind. *Olymp.* vii. 23, &c.; Plin. ii. 87; Aristid. *Orat.* xliii. p. 653, ed. Dind.; Strab. *l. c.*; Diod. v. 55.) The Telchines, about whom many fabulous stories are related, are said to have been nine in number, and their sister Halia or Amphitrite became by Poseidon the mother of six sons and one daughter, Rhodos, from which in the end the island received the name it still bears. Others, however, with better reason, derive the name Rhodus from *ῥόδον*, a rose, for the rose appears as a symbol on coins of the island, so that Rhodus would be "the island of Roses." (Eckhel, vol. ii. p. 602; Sestini, *Num. Vet.* p. 382.) These most ancient and fabulous Telchines are said to have perished or been driven from the island during an inundation, and Helios then created a new race of inhabitants, who were called after him Heliadae; they were seven in number, and became ancestors of seven tribes, which partly peopled Rhodus itself and partly emigrated to Lesbos, Cos, Caria, and Egypt. The Heliadae are said to have greatly distinguished themselves by the progress they made in the sciences of astronomy and navigation. (Pind. *l. c.* 160, &c.; Diod. v. 56; Conon, *Narrat.* 47; Strab. xiv. p. 654.) After this various immigrations from foreign countries are mentioned: Egyptians under Danaus, Phoenicians under Cadmus, Thessalians and Carians, are each said to have furnished their contingent to the population of Rhodes. Whatever we may think of these alleged immigrations, they can have but little affected the national character of the Rhodians, which in fact did not become fixed until a branch of the Doric race took possession of the island, after which event the Doric character of its inhabitants became thoroughly established. Some Dorians or Heracleidae appear to have been settled there as early as the Trojan War, for the Heracleid Tlepolemus is described as having sailed to Troy with nine ships. (*Il.* ii. 653; Diod. iv. 58, v. 59; Apollod. ii. 8. § 2.) After the Trojan War Aethaemenes, a Heracleid from Argos, led other settlers to Rhodus. (Strab. xiv. p 653; Diod. xv. 59; Apollod. iii. 2. § 1; comp. Thuc. vii. 57 ; Aristid. *Orat.* xliv. p. 839.) After this time the Rhodians quietly developed the resources of their island, and rose to great prosperity and affluence.

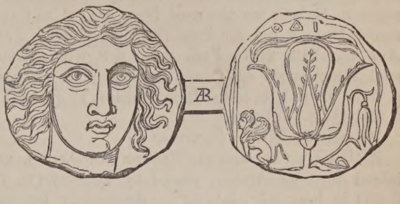
The three most ancient towns of the island were LINDUS, IALYSUS, and CAMIRUS, which were believed to have been founded by three grandsons of the Heliad Ochimus bearing the same names, or, according to others, by the Heracleid Tlepolemus. (Diod. iv. 58, v. 57.) These three towns, together with Cos, Cnidus, and Halicarnassus, formed what was called the Doric hexapolis, which had its common sanctuary on the Triopian headland on the coast of Caria, Apollo being the tutelary deity of the confederation. (Herod. i. 144.) The rapid progress made by the Rhodian towns at a comparatively early period is sufficiently attested by their colonies in the distant countries of the west. Thus they founded settlements in the Balearic islands, Rhode on the coast of Spain, Parthenope, Salapia, Siris, and Sybaris in Italy, and Gela in

Sicily; while the countries nearer home were not neglected, for Soli in Cilicia, and Gagae and Corydalla in Lycia, were likewise Rhodian colonies. But notwithstanding this early application to navigation and commerce, for which Rhodes is so admirably situated between the three ancient continents, the Rhodians were not ranked with the great maritime powers of Greece. Herodotus speaks of them only as forming a part of the Doric confederacy, nor does Thucydides mention their island more frequently. The Rhodians, in fact, did not attain to any political eminence among the states of Greece until about B. C. 408, when the three ancient towns conjointly built the city of Rhodes at the northern extremity of the island, and raised it to the rank of a capital. During the first period of the Peloponnesian War the towns of Rhodes paid tribute to Athens, and were reluctantly compelled to serve against Syracuse and Gela in Sicily (Thuc. vii. 57); but in B. C. 412 they joined the Peloponnesians. The popular party being favourable to Athens, soon afterwards attempted a reaction, but it was crushed (Diod. xiii. 38, 45). In B. C. 396, however, when Conon appeared with his fleet in the waters of Rhodes, the Rhodians again embraced the cause of Athens (Diod. xiv. 79; Paus. vi. 7. § 6); but the democracy which was now established was ill managed, and did not last long; and as early as B. C. 390, the exiled aristocrats, with the assistance of Sparta, recovered their former ascendancy. (Aristot. *Polit.* v. 4. 2; Xenoph. *Hellen.* iv. 8. § 20, &c.; Diod. xiv. 97.) The fear of Sparta's growing power once more threw Rhodes into the hands of the Athenians, but soon after the battle of Leuctra a change again took place; at least the Thebans, in B. C. 364, were zealously engaged in sowing discord for the purpose of drawing Rhodes, Chios, and Byzantium over to their own side. During the Social War, from B. C. 357 to 355, the Rhodians were arrayed against Athens, being instigated by the dynast of Caria and his successor Artemisia. But as they became alarmed by the growing power of the Carian dynasty, they solicited the protection of Athens through the eloquence of Demosthenes. (Demos. *de Libert. Rhodior.*) The form of government throughout this period was oligarchical, which accounts for the insolent conduct of Hegesilochus, as described in Athenaeus (x. p. 444). Rhodes furnished Darius, the last king of Persia, with one of his bravest and ablest generals in the person of Memnon, who, if he had had the sole direction of affairs, might have checked the victorious career of Alexander, and saved the Persian empire. But as it was, Rhodes, like the rest of Greece, lost its independence, and received a Macedonian garrison (Curt. iv. 5). The expulsion of this garrison after the death of Alexander was the beginning of a glorious epoch in the history of Rhodes; for during the wars against the successors of Alexander, and especially during the memorable siege of the city of Rhodes by Demetrius Poliorcetes, the Rhodians gained the highest esteem and regard from all the surrounding princes and nations. During the period which then followed, down to the overthrow of the Macedonian monarchy, Rhodus, which kept up friendly relations with Rome, acted a very prominent part, and extended its dominion over a portion of the opposite coasts of Caria and Lycia—a territory which is hence often called the Περαία τῶν Ῥοδίων [PERAEA]—and over several of the neighbouring islands, such as Casus, Carpathus, Telos, and Chalce. After the defeat of Perseus the Romans deprived the Rhodians of a great amount of territory and power, under the pretext that they had supported Macedonia; but the anger of Rome was propitiated, and in the war against Mithridates the Rhodians defended themselves manfully against the Pontian king. During the civil war between Caesar and Pompey they sided with the former, and their adherence to him led them, after his death, to resist Cassius; but the republican, after defeating them in a naval engagement, entered the city of Rhodes by force, and having put to death the leaders of the hostile party, carried off all the public property, even the offerings and ornaments of the temples (Appian, *Bell. Civ.* iv. 72; Plut. *Brut.* 30; Dion Cass. xlvii. 32). This calamity in B. C. 42 broke the power of the Rhodians, but it still remained one of the great seats of learning. Tiberius, before his accession to the imperial throne, resided at Rhodes for several years. The emperor Claudius deprived it of all political independence (Dion Cass. lx. 24); but although he afterwards restored its liberty, it was at all times a very precarious possession, being taken away and given back as circumstances or the caprices of the emperors suggested (Tac. *Ann.* xii. 58; comp. Suet. *Vesp.* 8; Eutrop. vii. 13). In the arrangements of Constantine, Rhodus, like other islands, belonged to the Provincia Insularum, of which it was the metropolis (Hierocles, p. 685, &c.). During the middle ages it continued to enjoy a considerable degree of prosperity, and was the last place in Western Asia that yielded to the Mohammedans.

The great prosperity which the Rhodians enjoyed during the best period of their history was owing in the first place to their extensive navigation and commerce, and in the second to their political institutions. In respect to the former they were particularly favoured by the situation of their island, and during the Macedonian and Roman periods no Greek state could rival them in the extent and organisation of their commerce; their sailors were regarded as the best, and their laws relating to navigation were thought models worthy of being adopted by the Romans. The form of government of the Rhodians was indeed founded upon a popular basis, but their democracy was tempered by an admixture of oligarchy. Such at least we find it during the Macedonian period, at a time when the ancient Doric institutions had given way to a form of government more suited to the actual circumstances. (Strab. xii. p. 575, xiv. p. 652; Cic. *de Re Publ.* i. 31; Dion Chrys. *Orat.* xxxi.; Aristid. *Orat.* xliv. p. 831.) The sovereign power belonged to the assembly of the people, which had the final decision of everything; but nothing was brought before it which had not previously been discussed by the senate or βουλή. (Polyb. xvi. 35, xxiii. 3, xxvii. 6, xxviii. 15. xxix. 5; Cic. *de Re Publ.* iii. 35.) The executive was in the hands of two magistrates called πρυτάνεις, each of whom governed for six months in the year as eponymus. Next to these, the admirals (ναύαρχοι) possessed the most extensive power. Other officers are mentioned in inscriptions, but their character and functions are often very uncertain. The Rhodian constitution had its safest foundation in the character and habits of the people, who, although the vicinity of Asia had a considerable influence and created a love of splendour and luxury, yet preserved many of their ancient Doric peculiarities, such as earnestness, perseverance, valour, and patriotism, combined with an active zeal for literature, philosophy, and art. The intellectual activity maintained itself in Rhodes long after it had died away in most other parts of Greece.

The island of Rhodes, which appears even in the earliest traditions as extremely wealthy (Hom. *Il.* ii. 670; Pind. *Olymp.* vii. 49; Philostr. *Imag.* ii. 27), is in many parts indeed rough and rocky, especially the coast near the city of Rhodes, and the district about Lindus, but on the whole it was extremely fertile: its wine, dried raisins and figs, were much esteemed, and its saffron, oil, marble, achate, sponges, and fish, are often spoken of. The most important productions of Rhodian industry were ships, arms, and military engines. Besides the places already mentioned, the ancients notice Ixia and Mnasyrium, two forts in the south, and a place called Achaia.

By far the most important place was the city of Rhodus at the north-eastern extremity of the island. It was built in B. C 408 upon a regular plan formed by the architect Hippodamus, the same who built the walls of Peiraeeus. (Strab. xiv. p. 654; Diod. xix. 45, xx. 83; Harpocrat. *s. v.*; 'Ιπποδάμεια.) It was constructed in the form of an amphitheatre rising from the coast, and was protected by strong walls and towers, while nature provided it with two excellent harbours. The acropolis rose at the south-western extremity, and on the slope of it was the theatre. According to Strabo, Rhodus surpassed all other cities for the beauty and convenience of its ports, streets, walls, and public edifices, all of which were adorned with a profusion of works of art both in painting and sculpture. The principal statues were in the temple of Dionysus and the gymnasium; but the most extraordinary statue, which is described as one of the seven wonders of the ancient world, was the brazen statue of Helios, commonly called the Colossus of Rhodes. It was the work of Chares of Lindus, who employed upon its execution twelve years. It cost 300 talents, and was 70 cubits in height: its gigantic size may be inferred from the fact that few men were able to encompass one of its thumbs with their arms. (Plin. xxxiv. 18; Strab. *l. c.*) The Colossus stood at the entrance of one of the ports, but the statement that it stood astride over the entrance, and that the largest ships could sail between its legs, is in all probability a mere fable. It was overthrown by an earthquake, 56 years after its erection, that is, in B. C. 224, or according to others a few years later. Ptolemy promised the Rhodians, among other things, 3000 talents for its restoration (Polyb. v. 89), but it is said not to have been attempted in consequence of an oracle (Strab. *l. c.*). Later authorities, however, speak of it as standing erect: the emperor Commodus is said to have ordered his own bust to be put upon it; and Cedrenus relates that a king of the Saracens sold the fragments to a merchant who employed upwards of 900 camels to carry them away. Notwithstanding the great splendour of the city, the number of its inhabitants does not appear to have been very great, for during the siege of Demetrius Poliorcetes no more than 6000 citizens capable of bearing arms are mentioned. (Diod. xx. 84.) But Rhodus has nevertheless produced many men of eminence in philosophy and literature, such as Panaetius, Stratocles, Andronicus, Eudemus, Hieronymus, Peisander, Simmias, and Aristides; while Poseidonius, Dionysius Thrax, and Apollonius, surnamed the Rhodian, resided in the island for a considerable time. The present town of Rhodes contains very few remains of the ancient Greek city. (Comp. P. D. Paulsen, *Descriptio Rhodi Maced. Aetate*, Göttingen, 1818; H. Rost, *Rhodus, ein Hist. Arch. Fragment*, Altona, 1823; Th. Menge, *Vorgeschichte von Rhodus*, Cöln, 1827; Rottier, *Descript. des Monuments de Rhodes*, Bruxelles, 1828; Ross, *Reisen auf den Griech. Inseln*, iii. pp. 70—113, which contains a good account of the middle-age history and the present condition of the island and city with maps and plans; Sestini, *Mon. Vet.* p. 91.) [L. S.]



COIN OF RHODUS.

RHODUSSA, an island off the southern coast of Caria, near the entrance of the port of Panormus. (Plin. v. 35; *Stadiasm. Mar. Mag.* p. 248, where the name is written 'Ποποῦσα.) It is marked in modern charts by the name of *Limosa* or *Karagash.* [L. S.]

RHODUSSAE, a group of small islands in the Propontis, south of Pityussa, is mentioned only by Pliny (v. 44). [L. S.]

RHOE ('Ρόη), a place on the coast of Bithynia, 20 stadia to the east of Calpe, on a steep promontory, contained a road fit only for small vessels. (Arrian, *Peripl. P. E.* p. 13; Anonym. *Peripl. P. E.* p. 3.) [L. S.]

RHOETACES. [ALBANIA, p. 89, b.]

RHOETEUM (τὸ 'Ροίτειον or 'Ροίτιον ἄκρον), a promontory, or rather a rocky headland, running out in several points in Mysia or Troas, at the entrance of the Hellespont, north of Ilion; it contained a small town of the same name situated on an eminence. The place is very often mentioned by the ancients. (Herod. vii. 43; Scylax, p. 35; Strab. xiii. p. 595; Steph. B. *s. v.*; Pomp. Mela, i. 18; Plin. v. 33; Thucyd. iv. 52, viii. 101; Apollon. Rhod. i. 929; Tryphiod. 216; Virg. *Aen.* vi. 595; Liv. xxxvii. 37.) The promontory is now called *Intepeh*, and the site of the ancient town is believed to be occupied by *Paleo Castro*, near the village of *It-ghelmes.* (Richter, *Wallfahrten*, p. 475; Leake, *Asia Minor*, p. 275.) [L. S.]

RHOGANA ('Ρόγανα, Ptol. vi. 8. § 7; Marcian, *Peripl.* i. § 28, ed. Müller), a small place on the coast of Carmania, between the promontories of Carpella and Alambater. It is perhaps the same place as the Gogana of Arrian. [GOGANA.] [V.]

RHOGANDA'NI ('Ρογανδανοί, Ptol. vii. 4. § 9), a tribe of ancient *Ceylon*, at the southern end of the island. Ptolemy mentions that in this part of the island were the best pastures for the elephants, which is the case, too, at the present time. [V.]

RHOGE ('Ρώγη), an island off the coast of Lycia, not far from the entrance of the Phoenicus Portus. (Plin. v. 35; Steph. B. *s. v.*; *Stadiasm. Mar. Mag.* §§ 217, 218, where it is called Rhope, 'Ρόπη.) [L. S.]

RHO'GONIS ('Ρώγονις, Arrian, *Ind.* c. 39), a river of ancient Persis, which flows into the Persian

Gulf in lat. 29° 20′, long. 48° 25′ E. It was little better than a torrent, and is now doubtless marked by the present *Bender-rik.* Ptolemy (vi. 4. § 2) and Ammianus (xxiii. 6) call it Rhogomanis (Ῥογομάνις), and Marcianus (*Peripl.* i. § 24, ed Müller) Rhogomanius (Ῥογομάνιος). (Vincent, vol. i. p. 401; Thevenot, v. p. 535.) [V.]

RHOSCOPUS (Ῥοσκόπους), a place on the coast of Pamphylia, near the mouth of the Cestrus, is mentioned only in the Stadiasmus (§§ 199, 200). [L. S.]

RHOSOLOGIACUM or RHOSOLOGIA (Ῥοσολογία), a small place in the country of the Tectosages in Galatia, on the road from Ancyra to Caesareia Mazaca, not far from the river Halys. (*It. Ant.* pp. 143, 206 ; Ptol. v. 4. § 8, where some read Ὀροσολογία or Ὀροσολαγιακόν ; *It. Hieros.* p. 575, where it is called Rosolodiacum.) [L. S.]

RHOSUS. [Issus.]

RHOXOLA′NI. [Roxolani.]

RHUANA (Ῥουάνα al. Ῥάβανα βασίλειον), an inland town of Arabia, placed by Ptolemy (vi. 7. § 33) in long. 87°, lat. 22°. Apparently not far distant from the SW. bay of the *Persian Gulf*, and on the river *Lar.* [G. W.]

RHUBON, RHUDON (Ῥούβωνος ἐκβ., Ptol. iii. 5. § 2; Ῥουδῶνος ἐκβ., Marcian. Heracl. *Peripl.* § 39, ed. Müller), a river of European Sarmatia which took its source in the Alani Montes and discharged itself into the Venedicus Sinus. Schafarik (*Slav. Alt.* vol. i. p. 497) has identified it with the *Düna*, which, taking a direction generally W., falls into the *Gulf of Riga* below *Fort Dünamunde*, after a course of 655 miles. This same ethnologist connects the mythic Eridanus, and the trees that wept amber, with the Rhudon of Marcian (Rhubon appears to be a corrupted form), which Sabinus, a commentator upon Virgil, A. D. 1544, calls Rhodanus. The amber could be brought by land, or by water from the coasts where it was collected to the *Düna*, and thence by boats conveyed to the Borysthenes and the coasts of the Euxine. The name "Eri-danus," closely connected with Rhodanus, is composed of the words "Rha" and "Don," roots which, in several of the Indo-European languages, signify "water," "river," as for instance in "Rha," the old name for the *Volga*, and Danubius, Tanais, Danapris, Danastris, and the like. [E. B. J.]

RHUBRICATUS (Ῥουβρίκατος, Ptol. iv. 3. § 5), a river of Numidia, the same as the Ubus of the Peut. Tab., which flowed 5 M. P. to the E. of Hippo Regius, now called the *Seibouse* (Barth, *Wanderungen*, p. 70). [E. B. J.]

RHU′DIAE or RU′DIAE (Ῥουδία, Ptol.; Ῥωδίαι, Strab.: *Eth.* Rudinus: *Rugge*), an ancient city of the Salentines, in the interior of the Roman province of Calabria, and in the immediate vicinity of Lupiae (*Lecce*). (Strab. vi. p. 281; Ptol. iii. 1. § 76.) Strabo calls it a *Greek* city (πόλις Ἑλληνίς); but we have no other indication of this fact, and all the other notices we find of it would lead us to infer that it was a native Salentine or Messapian town. Under the Romans it appears to have enjoyed municipal rank (an inscription has "Municipes Rudini," Orell. 3858); but in other respects it was a place of little importance, and derived its sole celebrity from the circumstance of its being the birthplace of the poet Ennius. (Strab. *l.c.* Mel. ii. 4. § 7; Sil. Ital. xii. 393; Cic. *de Or.* iii. 42.) That author is repeatedly termed *a Calabrian* (Hor. *Carm.* iv. 8; Ovid. *A. A.* iii. 409; Sil. Ital. *l. c.*; Acron, *ad Hor. l. c.*), and these passages confirm the accuracy of Ptolemy, who assigns Rhudiae to the Salentines, and therefore to the Calabrians according to the Roman use of the name. Pliny and Mela, on the contrary, enumerate Rudiae among the towns of the Pediculi together with Barium and Egnatia, and the latter author expressly excludes it from Calabria (Plin. iii. 11. s. 16; Mel. *l. c.*). But it seems impossible to reconcile this statement with that of Strabo, who places it near Lupiae, in the interior of the peninsula, or with the actual situation of Rudiae, which is clearly ascertained at a place still called *Rugge*, though now uninhabited, about a mile from *Lecce*, where the inscription above cited was discovered, as well as several others in the Messapian dialect, and many vases and other objects of antiquity. The identity of this place with the municipal town of Rudiae can therefore admit of no doubt ; nor is there any reason to question the fact that this was also the birthplace of Ennius : but considerable confusion has arisen from the mention in the Tabula of a place called "Rudae," which it places 12 miles W. of Rubi, on the road to Canusium. As this place would have been within the limits of the Pediculi or Peucetii, it has been supposed by some writers to be the same with the Rudiae of Pliny and Mela, and therefore the birthplace of Ennius; but the claims of *Rugge* to this distinction appear unquestionable. (Galateo, *de Sit. Iapyg.* p. 77; Romanelli, vol. ii. pp. 93—102; Mommsen, *Unter Ital. Dialekte*, p. 58.)

The Rudae or Rudiae of the Tabula, which is otherwise quite unknown, must have been situated somewhere in the neighbourhood of the modern *Andria.* [E. H. B.]

RHUS. [Megara, p. 313, b.]

RHU′SIUM (Ῥούσιον, Anna Comn. vii. pp. 210, 215), a town in Thrace on the road from Siracellae to Aenos. Now *Ruskoi.* [T. H. D.]

RHUTUPIAE [Rutupiae.]

RHY′MMICI MONTES (Ῥυμμικὰ ὄρη, Ptol. vi. 14. §§ 4, 10, 11), a mountain chain of Asiatic Sarmatia, of which no nearer indication can be given than that it belongs to the great meridian chain, or rather assemblage of nearly parallel mountain chains, of the *Ural.*

The river Rhymmus (Ῥυμμὸς ποταμός, Ptol. vi. 14. §§ 2, 4), which has been a sore puzzle to geographers, took its source in these mountains and discharged itself into the Caspian between the Rha (*Volga*) and the Daix (*Ural*). In the present day there is, W. of the *embouchure* of the *Ural* to the great delta of the *Volga*, only one small stream which reaches the Caspian, under the name of the *Naryn Chara* (Goebel, *Reise in die Steppen*, vol. ii. p. 342). This river is probably the Rhymmus of Ptolemy. (Humboldt, *Asie Centrale*, vol. ii. p. 187.) [E. B. J.]

RHY′NDACUS (Ῥυνδακός), an important river in the province of Hellespontus, which has its sources at the foot of Mount Olympus in Phrygia Epictetus, near the town of Azani. (Scylax, p. 35 ; Plin. v. 40 ; Pomp. Mela, i. 19 ; Strab. xii. p. 576.) According to Pliny, it was at one time called Lycus, and had its origin in the lake of Miletopolis ; but this notion is incorrect. The river flows at first in a north-western direction, forming the boundary between Mysia and Bithynia, through the lake of Apollonia, and in the neighbourhood of Miletopolis receives the river Megistus, and discharges itself into the Propontis opposite the island of Besbicus.

The Scholiast on Apollonius Rhodius (i. 1165) states that in later times the Rhyndacus, after receiving the waters of the Megistus, was itself called Megistus; but Eustathius (*ad Hom. Il.* xiii. 771) assures us that in his time it still bore the name of Rhyndacus. According to Valerius Flaccus (iii. 35) its yellow waters were discernible in the sea at a great distance from its mouth. In B. C. 73 Lucullus gained a victory over Mithridates on the banks of this river. (Plut. *Luc.* 11; comp. Polyb. v. 17; Ptol. v. 1. §§ 4, 8; Steph. B. *s. v.*) The Rhyndacus is now called *Lupad*, and after its union with the Megistus (*Susughirli*) it bears the name of *Mohalidsh* or *Micalitza*. (See Hamilton's *Researches*, i. p. 83, &c.) [L. S.]

RHYPES (Ῥύπες, Ῥύπαι, Steph. B. *s. v.*: *Eth.* Ῥύψ, Ῥύπος), a city of Achaia, 30 stadia W. of Aegium, was originally one of the twelve Achaean cities. It had ceased to be a member of the League in the time of Polybius, who mentions Leontium in its place. Rhypes, however, continued to exist down to the time of Augustus; but this emperor transferred its inhabitants to Patrae, and its territory (Ῥυπίς, or ἡ Ῥυπική) was divided between Aegium and Pharae. Its ruins were seen by Pausanias at a short distance from the main road from Aegium to Patrae. We learn from Strabo that this town was mentioned by Aeschylus as κεραυνίας Ῥύπας, or "Rhypes stricken by the thunderbolt." It was the birthplace of Myscellus, the founder of Croton. (Herod. i. 145; Paus. vii. 6. § 1, vii. 18. § 7, vii. 23. § 4; Strab. viii. pp. 386, 387.) In the territory of Rhypes there was a demus called LEUCTRUM (Λεῦκτρον, Strab. p. 387), and also a seaport named ERINEUM (Ἐρινεόν, or Ἐρινεὸς λιμήν), which is mentioned by Thucydides, and which is described by Pausanias as 60 stadia from Aegium. (Thuc. vii. 34; Paus. vii. 22. § 10; Plin. iv. 6.)

The geographers of the French Commission place Rhypes at some ruins on the right bank of the river *Tholo*, where it issues into the plain; and the distance of the position on the *Tholo* from *Vostítza* (Aegium) is that which Pausanias assigns as the interval between Aegium and Rhypes. But Leake, thinking it highly improbable that two of the chief cities of Achaia should have been only 30 stadia from each other, suspects the accuracy of Pausanias or his text, as to the distance between Rhypes and Aegium. He accordingly places Rhypes further W. on the banks of the river of *Salmeníko*, and supposes Erineum to have been its port and to have been situated immediately above it at the harbour of *Lambíri*. The position of *Lambíri* answers very well to that of Erineum; but the reason given by Leake does not appear sufficient for rejecting the express statement of Pausanias as to the distance between Aegium and Rhypes. (Leake, *Peloponnesiaca*, p. 408, seq.; comp. Curtius, *Peloponnesos*, vol. i. p. 458, seq.)

RHY'TIUM (Ῥύτιον, Steph. B.; Plin. iv. 20: *Eth.* Ῥυτιεύς), a town of Crete which Homer (*Il.* ii. 648) couples with Phaestus as "well-peopled cities." The city belonged to the Gortynians (Strab. x. p. 479; Nonnus, *Dionys.* xiii. 233.) The corrupt reading Ῥυθίμνη in Steph. B. (*s. v.* Στῆλαι) should be emended into Ῥύτιον. (Höck, *Kreta*, vol. i. p. 414.) The city must have existed somewhere on or close to the route which leads from *Kastelianá* to *Haghíus Dhéka*; but Pashley (*Crete*, vol. i. p. 293) could find no vestiges of antiquity in the neighbourhood. [E. B. J.]

RIBLAH (Ῥαϐλαάμ), a city "in the land of Hamath," where Jehoahaz or Shallum was cast into chains by Pharaoh Necho, and where Nebuchadnezzar subsequently gave judgment on Zedekiah. (2 *Kings*, xxiii. 33, xxv. 6.) We find Nebuchadnezzar there again, after an interval of ten years, when the last remnant was carried captive and slain there. (*Jerem.* lii. 27.) [G. W.]

RICCIACUM, in North Gallia. The Table has a road from Divodurum (*Metz*) to Augusta Trevirorum (*Trier*). From Divodurum to Caranusca is xlii., from Caranusca to Ricciacum x., and from Ricciacum to Augusta x. D'Anville guessed Ricciacum to be *Remich* on the *Mosel*; but it is only a guess. There is evidently an error in the Table in the distance between Divodurum and Ricciacum, which is a great deal too much. The geographers have handled this matter in various ways. [CARANUSCA.] (See also Ukert, *Gallien*, p. 512, and the note.) [G. L.]

RICINA. 1. (*Eth.* Ricinensis: Ru. near *Macerata*), a municipal town of Picenum, situated on a hill above the right bank of the river Potentia (*Potenza*), about 15 miles from the sea. Pliny is the only geographer that mentions it (iii. 13. s. 18); but the "ager Ricinensis" is noticed also in the Liber Coloniarum (p. 226), and we learn from an inscription that it received a colony under the emperor Severus, and assumed in consequence the title of "Colonia Helvia Ricina" (Orell. *Inscr.* 915; Cluver. *Ital.* p. 739.) Its ruins are still visible, and include the remains of a theatre and other buildings. They are situated about 3 miles from *Macerata*, and 6 from *Recanati*, which has preserved the traces of the ancient name, though it does not occupy the ancient site. (Holsten. *Not. ad Cluver.* p. 137.) The Tabula correctly places it at a distance of 12 miles from Septempeda (*S. Severino.*) (*Tab. Peut.*)

2. A small town on the coast of Liguria, mentioned only in the Tabula, which places it on the coast to the E. of *Genoa*. It is commonly identified with *Recco*, a town about 12 miles from *Genoa*, but the Tabula gives the distance as only 7, so that the identification is very doubtful. (*Tab. Peut.*; Geogr. Rav. iv. 32.) [E. H. B.]

RICINA (Ῥικίνα, Ptol. ii. 2. § 11), one of the Ebudae insulae or *Hebrides*. [T. H. D.]

RIDUNA, one of the islands off that part of the Gallic coast which was occupied by the Armoric states. As the Marit. Itin. mentions Caesarea (*Jersey*), Sarnia (*Guernsey*), and Riduna, it is concluded that Riduna is *Aurigny* or *Alderney* off *Cap de la Hague*. [G. L.]

RIGODULUM, a place on the Mosella (*Mosel*), "protected either by mountains or the river." (Tacitus, *Hist.* iv. 71.) In the war with Civilis this place was occupied by Valentinus with a large force of Treviri. Civilis, who was at *Mainz*, marched to Rigodulum in three days (tertiis castris) and stormed the place. On the following day he reached Colonia Trevirorum (*Trier*). It is supposed that Rigodulum may be *Reol* on the *Mosel*. Lipsius assumes Rigodulum to be *Rigol* near Confluentes (*Coblenz*), but that is impossible. Ammianus Marcellinus (xvi. 6) places Rigodulum near Confluentes, but his authority is small; and there may be some corruption in the text. [G. L.]

RIGODU'NUM (Ῥιγόδουνον, Ptol. ii. 3. § 16), a town of the Brigantes in the N. of Britannia Romana. Camden (p. 974) conjectures it might have been *Ribble-chester* or *Rixton;* others identify it with *Richmond.* [T. H. D.]

RIGOMAGUS, a village of Cisalpine Gaul, forming a station on the road from Ticinum (*Pavia*) to Augusta Taurinorum (*Turin.*) It is placed by the Itineraries 36 M. P. from Laumellum (*Lomello*), and 36 M. P. from Augusta or Taurini: these distances coincide with the site of *Trino Vecchio*, a village a little to the S. of the modern town of *Trino*, on the left bank of the *Po* (*Itin. Ant.* p. 339; Cluver. *Ital.* p. 234; Walckenaer, *Géogr. des Gaules*, vol. iii. p. 23). [E. H. B.]

RIGOMAGUS (*Remagen*), on the Rhine. The Table places it between Bonna (*Bonn*) and Antunnacum (*Andernach*), viii. from Bonna and ix. from Antunnacum. The Antonine Itin., which omits Rigomagus, makes the distance xvii. from Bonna to Antunnacum. *Remagen* is on the Rhine and on the north side of the *Ahr* near its junction with the Rhine. Ukert (*Gallien*, p. 518, note) speaks of a milestone found at *Remagen* with the inscription "a Col. Agripp. M. P. XXX." [G. L.]

RIMMON (’Ερεμμὼν), a city of the tribe of Simeon (*Josh.* xix. 7), mentioned by Zechariah as the extremity of the land of Judah (xiv. 10). Placed by Eusebius S. of Daroma, 16 miles from Eleutheropolis. (*Onomast. s. vv.* ’Ερεμϐὼν, ‘Ρεμμὰ.) He places another town of the same name 15 miles north of Jerusalem. (*Ib. s. v.* ‘Ρεμμοῦs.) [G. W.]

RIOBE, in North Gallia, a name which appears in the Table on a road which passes from Augustomagus (*Senlis*) through Calagum (*Chailli*). Riobe comes after Calagum, but the distance is not given. A road, which appears to be in the direction of a Roman road, runs from *Chailli* to *Orbi*, a few miles north of the *Seine;* and D'Anville thinks that the name *Orbi* and the distance from Riobe to Condate (*Montereau-sur-Yonne*) enable us to fix Riobe at *Orbi.* [CONDATE, No. 2; CALAGUM.] [G. L.]

RIPA (Plin. iii. 1. s. 3, according to the Codex Reg., though the common reading is Ripepora), a place in Hispania Baetica, which according to Rezzonico (*Disquisit. Plin.* ii. p. 11) occupied the site of the modern *Castro del Rio.* (Comp. Ukert, vol. ii. part i. p. 380.) [T. H. D.]

RIRA, a river on the E. coast of Thrace. (Plin. iv. 11. s. 18.) Reichards conjectures it to be the *Kamczik.* [T. H. D.]

RISARDIR (Polyb. *ap. Plin.* v. 1), a harbour on the W. coast of Mauretania, which may be identified with the ACRA of the Ship-journal of Hanno (’Ακρα, *Peripl.* § 5, ed. Müller). It now bears the name of *Agader*, signifying in the Berber language (Paradis, *Dictionnaire Berbère*, p. 110) "a fortress,' and is described as being the best roadstead along the coast of *Marocco. Agader* or *Santa Cruz*, which was called Guertguessem in the time of Leo Africanus, was walled round and strengthened by batteries in 1503 by Emanuel, king of Portugal; but was taken from the Portuguese by the Moors in 1536. (Jackson, *Marocco*, p. 113; *Journ. of Geogr. Soc.* vol. vi. p. 292.) [E. B. J.]

RITHYMNA. [RHITHYMNA.]

RITTIUM (‘Ρίττιον), a place in the south-east of Lower Pannonia, situated close to the Danube, and on the road leading to Taurunum. (*It. Ant.* p. 242; Ptol. ii. 16. § 5; *Tab. Peut.*) It contained a garrison of Dalmatian cavalry. (*Not. Imp.*, where the name is mis-spelt Rictium.) According to Muchar (*Noricum*, i. p. 265), its site is now occupied by the town of *Titel.* [L. S.]

RITUMAGUS, in Gallia, a Mansio which is placed in the Anton. Itin. and in the Table on a road on the north side of the *Seine* from Rotomagus (*Rouen*) to Lutetia (*Paris*); and between Rotomagus and Petromantalum. The distance of Ritumagus from Rotomagus is viii. in the Table and ix. in the Itin., which distance fixes Ritumagus near *Radepont*, at the passage of the *Andelle*, a small stream which flows into the *Seine.* [G. L.]

RIUSIAVA (‘Ριουσιαύα), a town in the Agri Decumates, in Germany (Ptol. ii. 11. § 30), is commonly believed to have been situated in the *Riesgau*, or *Ries*, which may possibly derive its name from it. [L. S.]

ROBOGDII (‘Ροϐόγδιοι, Ptol. ii. 2. § 3), a people in the northernmost part of Hibernia, whose name, according to Camden (p. 1411), is still perpetuated in that of a small episcopal town called *Robogh* in *Ulster.* [T. H. D.]

ROBOGDIUM PROM. (‘Ροϐόγδιον ἄκρον, Ptol. ii. 2. § 2), a promontory on the N. coast of Hibernia in the territory of the Robogdii, conjectured by Camden (p. 1411) to be *Fair Head.* [T. H. D.]

ROBORARIA, a station on the Via Latina, 16 miles from Rome, the site of which is probably marked by the *Osteria della Molara*, at the back of the hill of Tusculum (*Itin. Ant.* p. 305; Westphal, *Röm. Kampagne*, pp. 76, 97.) [VIA LATINA.] [E.H.B.]

ROBORETUM. [GALLAECIA, Vol. I. p. 934, a.]

ROBRICA, in Gallia, is placed by the Table on the north side of the *Loire*, on a road from Juliomagus (*Angers*) to Caesarodunum (*Tours*). The distance of Robrica from Juliomagus is xvii. and xxviiii. from Caesarodunum. D'Anville fixed Robrica at the distance of 16 Gallic leagues from *Angers* at the bridges of *Longué*, over the *Latan*, which flows into the *Loire.* He conjectures that Robrica contains the Celtic element *Briga*, a bridge or river ford, which is probable. Though D'Anville cannot make the two actual distances severally correspond to those of the Table, he finds that the whole distance between *Angers* and *Tours* agrees with the whole distance in the Table between Juliomagus and Caesarodunum. Walckenaer has shown in a Mémoire cited by Ukert (*Gallien*, p. 481), that the ancient road deviated in many places from the modern road. [G. L.]

ROBUR. Ammianus Marcellinus (xxx. 3) mentions a fortress named Robur, which Valentinian I., A.D. 374, built near Basilia (*Basle*) on the Rhine in Switzerland. Schoepflin guessed that Robur was on the site of the cathedral of *Basle*, but the words of Ammianus do not give much support to this conjecture: "Prope Basiliam, quod appellant accolae Robur." Others have made other guesses. [G. L.]

RODIUM, in North Gallia, is placed in the Table on a road between Samarobriva (*Amiens*) and Augusta Suessionum (*Soissons*). It is xx. from Samarobriva to Rodium, a distance which followed along the ancient road brings us to *Roie*, which represents Rodium; but D'Anville says that to make the ancient and modern distances agree we must go further, and as far as the belfry named *Roie-église.* [G. L.]

RODUMNA (‘Ροδοῦμνα), in Gallia, is one of the towns of the Segusiani. (Ptol. ii. 8. § 14.) Rodumna appears in the Table on a road which leads to Lugdunum (*Lyon*) through Forum Segusianorum. Rodumna is *Roanne* on the west bank of the *Loire*, which gave name to the former district of *Roannais.* [G. L.]

ROMA (Ῥώμη, Strab. Ptol. et alii : *Eth.* Romanus), the chief town of Italy, and long the mistress of the ancient world.

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SITUATION.

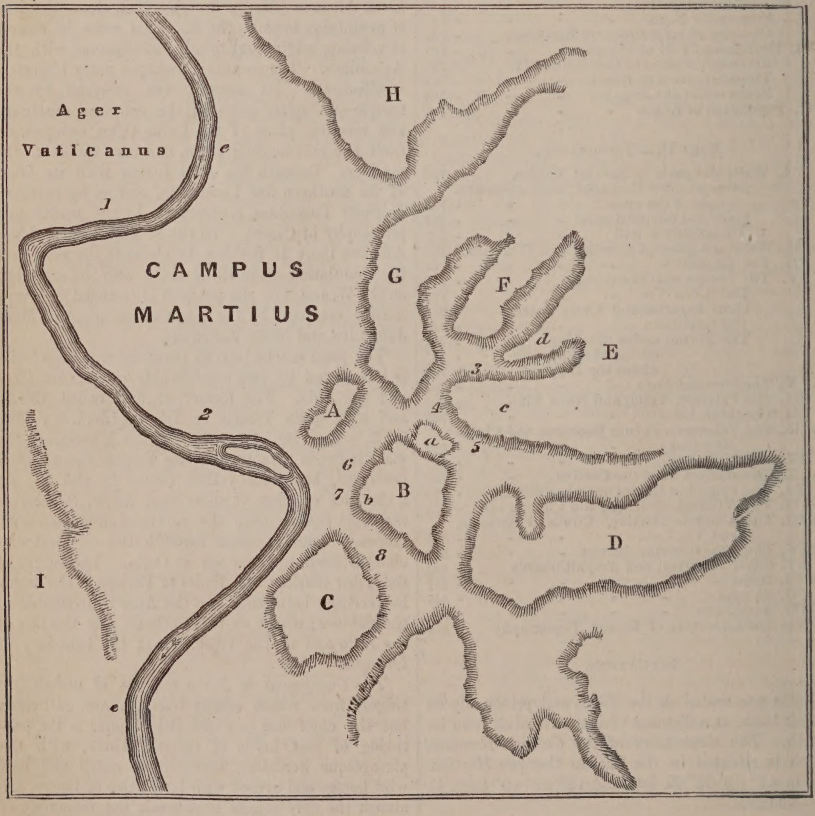
Rome was seated on the Tiber, and principally on its left bank, at a distance of about 15 miles from its mouth. The observatory of the *Collegio Romano*, which is situated in the ancient Campus Martius, lies in 41° 53′ 52″ N. lat., and 12° 28′ 40″ long. E. of Greenwich.

Rome lies in the vast plain now called the *Campagna*, which extends in a south-easterly direction about 90 miles from *Cape Linaro*, a little S. of *Civitа̀ Vecchia*, to the Circaean promontory; whilst its breadth is determined by the mountains on the NE. and by the Mediterranean on the SW., in which direction it does not exceed about 27 miles in its greatest extent. Looking from any of the heights of Rome towards the E., the horizon is bounded from the N. almost to the S. by a nearly continuous chain of mountains, at a distance varying from about 10 to 20 miles. This side offers a prospect of great natural beauty, which, to the lover of antiquity, is still further enhanced by the many objects of classical interest which it presents. In the extreme north, at a distance of about 20 miles, lies the round and isolated mass of Soracte. Then follows the picturesque chain of the Sabine Apennines, in which the peaked and lofty summit of Lucretilis, now *Monte Gennaro*, forms a striking feature. A few miles farther S., at the spot where the Anio precipitates its waters through the chain, lies Tibur, embosomed in its grey and sombre groves of olives. More southward still, and seated on the last declivities of the Sabine mountains, is the "frigidum Praeneste," celebrated for its Sortes and its temple of Fortune (Cic. *Div.* ii. 41), and, like the neighbouring Tibur, one of the favourite resorts of Horace. (*Od.* iii. 4.) A plain of 4 or 5 miles in breadth now intervenes, after which the horizon is again intercepted by the noble form of Mons Albanus (*Monte Cavo*), which closes the line of mountains towards the S. This mass is clearly of volcanic origin, and totally unconnected with the Apennines. The mountain awakens many historical recollections. Its summit was crowned by the temple of Jupiter Latiaris, the common sanctuary and meeting place of the Latin cities, conspicuous from the surrounding plain, and even visible to the mariner. Beneath lay Alba Longa with its lake; at its southern foot Lanuvium, and on its northern declivity Tusculum, consecrated by the genius and philosophy of Cicero. To the S. and SW. of Mons Albanus there is nothing to obstruct the view over the undulating plain till it sinks into the sea; but on the W. and NW. the prospect is bounded to a very narrow compass by the superior elevation of Mons Janiculus and Mons Vaticanus.

The plain marked out by these natural boundaries is intersected by two considerable rivers, the Tiber and the Anio. The former, at first called Albula, and afterwards Tiberis or Tibris (Liv. i. 3; Plin. iii. 5. s. 9; Virg. *Aen.* viii. 330, &c.), entering the plain between Soracte and the Sabine chain before described, bends its yellow course to the S. At a distance of about 3 miles from Rome, it receives the Anio flowing from the eastward, and then with increased volume passes through the city and discharges itself into the sea at Ostia. The course of the Tiber marked the limits of Etruria: the angular territory between it and the Anio is attributed to the Sabines; whilst on the southern side the line of the Anio and of the Tiber formed the boundary of Latium.

The *Campagna* of Rome consists of undulating ridges, from which scanty harvests are gathered; but the chief use to which it is applied is the pasturing of vast herds of cattle. These, with the picturesque herdsmen, mounted on small and half wild horses and armed with long poles or lances, are almost the only objects that break the monotony of a scene where scarce a tree is visible, and where even the solitary houses are scattered at wide intervals. Yet anciently the *Campagna* must have presented a very different aspect. Even within sight of Rome it was thickly studded with cities at first as flourishing as herself; and in those times, when "every rood of ground maintained its man," it must have presented an appearance of rich cultivation.

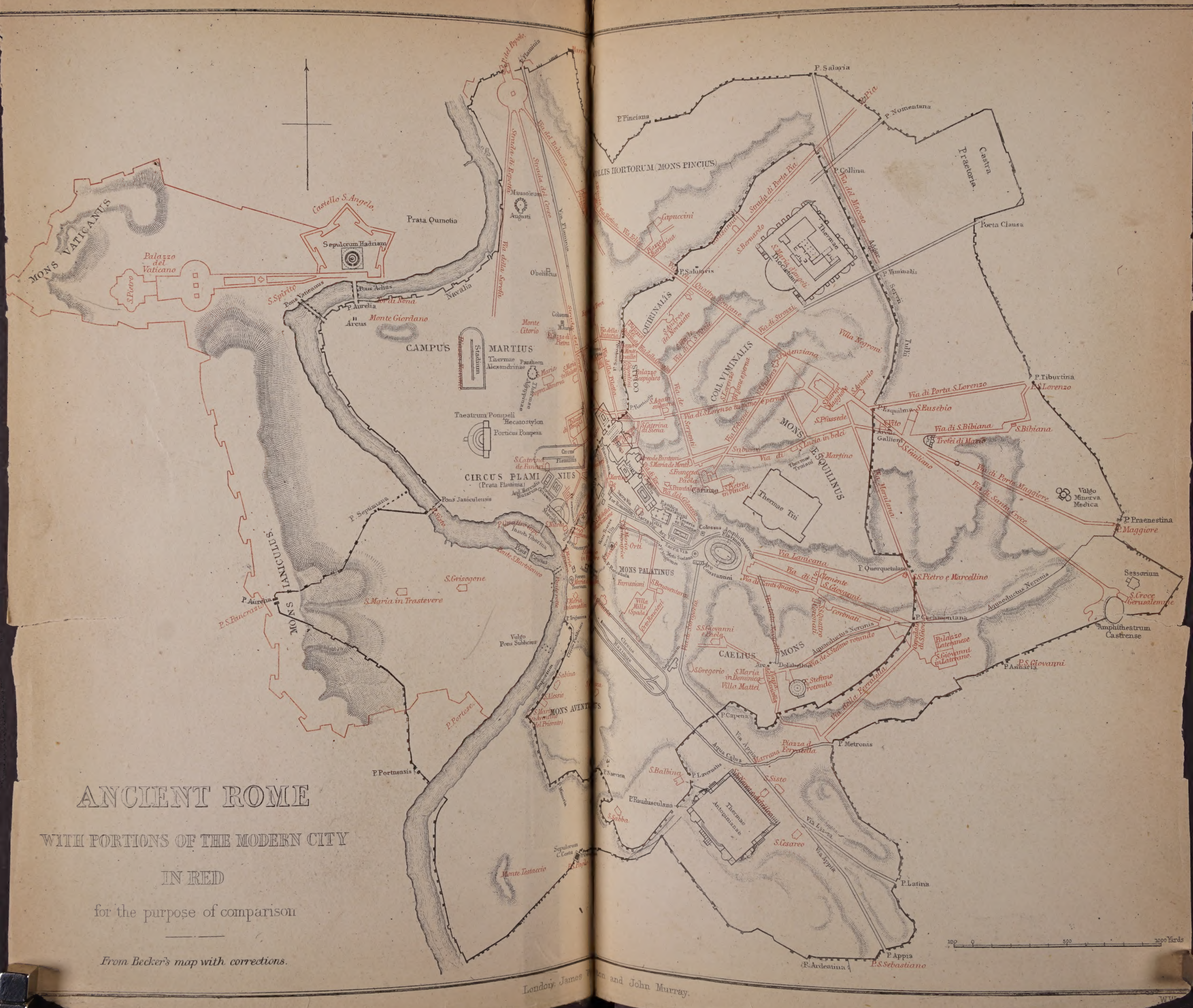
Such is the nature of the country in the immediate neighbourhood of Rome. The celebrated group of seven hills—the site on which the eternal city itself was destined to rise—stands on the left bank of the Tiber. To the N. of them is another hill, the Mons Pincius or Collis Hortorum, which was excluded from the ancient city, but part of it was enclosed in the walls of Aurelian. The Tiber, at its entrance into Rome, very nearly approaches the foot of this hill, and then describes three bold curves or reaches; first to the SW., then to the SE., and again to the SW. The distance from the spot where the Tiber enters the city to the SW. point of the Aventine is, in a direct line, about 2 miles. At the extremity of the second, or most eastern reach, it divides itself for a short space into two channels and forms an island, called the Insula Tiberina. At this spot, at about 300 paces from its eastern bank, lies the smallest but most renowned of the seven hills, the Mons Capitolinus. It is of a saddle-back shape, depressed in the centre, and rising into two eminences at its S. and N. extremities. On its N. or rather NE. side, it must in ancient times have almost touched the Collis Quirinalis, the most northerly of the seven, from which a large portion was cut away by Trajan, in order to construct his forum. The Quirinalis is somewhat in the shape of a hook, running first to the SW., and then curving its extreme point to the S. Properly speaking, it is not a distinct hill, but merely a tongue, projecting from the same common ridge which also throws out the adjoining Viminal and the two still more southern projections of the Esquiline. It will be seen from the annexed plan, without the help of which this description cannot be understood, that the Quirinal, and the southernmost and most projecting tongue of the Esquiline, almost meet at their extremities, and enclose a considerable hollow — which, however, is nearly filled up by the Viminal, and by the northern and smaller tongue of the Esquiline. These two tongues of the Esquiline were originally regarded as distinct hills, under the names of Cispius, the northern projection, and Op-



PLAN OF THE ROMAN HILLS.

A. Mons Capitolinus.
B. Mons Palatinus.
C. Mons Aventinus.
D. Mons Caelius.
E. Mons Esquilinus.
F. Collis Viminalis.
G. Collis Quirinalis.
H. Collis Hortorum (or Mons Pincius).
I. Mons Janiculus.
a. Velia.
b. Germalus.

c. Oppius.
d. Cispius.
e e. Tiberis Fl.
1. Prata Quinctia.
2. Prata Flaminia.
3. Subura.
4. Carinae.
5. Caeroliensis.
6. Velabrum.
7. Forum Boarium.
8. Vallis Murcia.



ANCIENT ROME
WITH PORTIONS OF THE MODERN CITY IN RED
for the purpose of comparison

From Becker's map with corrections.

London, James Walton and John Murray.

MONS VATICANUS
S. Pietro
Palazzo del Vaticano
Castello S. Angelo
Sepulcrum Hadriani
S. Spirito
Pons Vaticanus
Pons Aelius
P. Aurelia
Arcus
Torre di Nona
Monte Giordano
Navalia
Prata Quinctia
Mausoleum Augusti
Obeliscus
P. del Popolo
P. Flaminia
Strada di Ripetta
Strada del Corso
Via del Babuino
Via della Scrofa
Via Flaminia
CAMPUS MARTIUS
Stadium
Thermae Alexandrinae
Pantheon
Thermae Agrippae
Monte Citorio
Columna
S. Maria sopra Minerva
Theatrum Pompeii
Hecatostylon
Porticus Pompeia
Circus Flaminius
S. Caterina de Funari
CIRCUS FLAMINIUS (Prata Flaminia)
Pons Janiculensis
P. Septimiana
Insula Tiberina
Ponte S. Bartolomeo
S. Grisogono
S. Maria in Trastevere
P. Aurelia
P. S. Pancrazio
MONS JANICULUS
Vulgo Pons Sublicius
S. Maria in Cosmedin
S. Sabina
S. Alessio
MONS AVENTINUS
S. Maria Aventina (del Priorato)
P. Portese
P. Portuensis
Monte Testaccio
Sepulcrum C. Cestii
P. S. Paolo
P. Salaria
P. Pinciana
COLLIS HORTORUM (MONS PINCIUS)
Via Pia
P. Nomentana
Castra Praetoria
P. Collina
Via del Macao
Strada di Porta Pia
Capuccini
Via Sistina
Piazza Barberina
S. Bernardo
Thermae Diocletiani
S. Maria degli Angeli
Porta Clausa
P. Salutaris
QUIRINALIS
Quattro Fontane
Via di Strozzi
Villa Negroni
P. Viminalis
Agger Servii Tullii
COLL. VIMINALIS
S. Pudenziana
Palazzo Rospigliosi
S. Agata
Via di S. Lorenzo
S. Maria Maggiore
S. Antonio
Via di Porta S. Lorenzo
P. Tiburtina
P. S. Lorenzo
P. Esquilina
S. Eusebio
S. Vito
Arcus Gallieni
Via di S. Bibiana
S. Bibiana
Trofei di Mario
S. Giuliano
MONS ESQUILINUS
S. Prassede
S. Lucia in Selci
S. Martino
Thermae Traiani
S. Pietro in Vincoli
Carinae
Thermae Titi
Via Merulana
Via di Porta Maggiore
Via di Santa Croce
Vulgo Minerva Medica
P. Praenestina
P. Maggiore
S. Caterina di Siena
S. Francesca Romana
Colosseum
Amphitheatrum Flavium
Sacra Via
Arcus Constantini
MONS PALATINUS
Orti Farnesiani
Villa Mills (Spada)
S. Bonaventura
Circus Maximus
Via Labicana
Via di S. Clemente
S. Clemente
Via di Santi Quattro
S. Giovanni
SS. Quattro Coronati
P. Querquetulana
S. Pietro e Marcellino
Aqueductus Neronis
P. Caelimontana
Sessorium
S. Croce in Gerusalemme
Amphitheatrum Castrense
S. Giovanni e Paolo
CAELIUS MONS
Via di S. Stefano rotondo
S. Gregorio
S. Maria in Dominica
Villa Mattei
S. Stefano rotondo
Arcus Dolabellae
Palazzo Lateranense
S. Giovanni in Laterano
P. S. Giovanni
P. Asinaria
Via della Ferratella
P. Capena
Via Appia
Aqua Crabra
Marrana
Piazza di Ferratella
P. Metronis
S. Balbina
P. Lavernalis
S. Sisto
P. Naevia
P. Raudusculana
S. Saba
Thermae Antoninianae
S. Cesareo
Via Latina
P. Latina
P. Appia
P. S. Sebastiano
P. Ardeatina
100 0 500 1000 Yards
W.W.

s the southern one; but they were afterwards
sidered as one hill, in order not to exceed the
scriptive number of seven. S. of the Esquiline
Mons Caelius, the largest of the seven; and to the
of it Mons Aventinus, the next largest, the NW.
of which closely borders on the Tiber. In the
tre of this garland of hills lies the lozenge-shaped
ns Palatinus, facing on the NW. towards the
pitoline, on the NE. towards the Esquiline, on the
. towards the Caelian, and on the SW. towards
Aventine.

t may be observed that, of the seven hills above
cribed, the Quirinal and Viminal are styled *colles*,
lst the others, though without any apparent reason
the distinction, are called *montes*. It cannot de-
d upon their height, since those called *colles* are
ofty as those dignified with the more imposing
ne of *montes*; whence it seems probable that the
erence originated in the ancient traditions re-
ting the Septimontium. A less important emi-
ce, called Velia, which was not reckoned as
stinct hill, projected from the NE. side of the
atine towards the Esquiline, and separated the
valleys which in after times became the sites of
Forum Romanum and of the Colosseum. The
malus was another but still smaller offshoot, or
r, of the Palatine, on its western side.

n the opposite bank of the Tiber, Mons Vaticanus
Mons Janiculus rise, as before remarked, to a
iderably greater height than the hills just de-
bed. The former of these lies opposite to the
cian, but at a considerable distance from the
r, thus leaving a level space, part of which was
d the Ager Vaticanus, whilst the portion nearest
river obtained the name of Prata Quinctia. To
S. of Mons Vaticanus, and close to the river, at
extreme western point of its first reach, the
s Janiculus begins to rise, and runs almost
ight to the S. till it sinks into the plain opposite
lons Aventinus. The open space between this
and the southernmost curve of the Tiber formed
Regio Transtiberina. The sinuous course of the
from the Pincian to the Capitoline left a still
extensive plain between its left bank and the
of Rome, the northern and more extensive por-
of which formed the Campus Martius, whilst its
hern part, towards the Capitoline, was called the
a Flaminia.

rom the preceding description it will be per-
d that the Capitoline, Aventine, Caelian, and
tine were completely isolated hills, separated
one another by narrow valleys. Those valleys
h lay nearest the Tiber seem, in their original
, to have formed a marsh, or even a lake. Such
the Vallis Murcia, between the Palatine and
tine, in later times the seat of the Circus Max-
; as well as the low ground between the Pala-
and river, afterwards known as the Velabrum
Forum Boarium; and perhaps even part of the
m Romanum itself. Thus, in the combat be-
the Romans and Sabines, on the spot after-
s occupied by the forum, the affrighted horse
ettius Curtius, the Sabine leader, is described
arrying him into a marsh. (Liv. i. 12.)
there are grounds for believing that the Tiber,
neighbourhood of Rome, formed at a very re-
period an arm of the sea, as pure marine sand
en found there. (Niebuhr, *Lect. on Ethnogr.*
. p. 39.)

order to assist the reader in forming a clear
f the nature of the Roman hills, we shall here insert a few measurements. They are taken from a paper by Sir George Schukburg in the "Philosophical Transactions," An. 1777 (vol. lxvii. pt. 2. p. 594), and have been esteemed the most accurate. (Becker, *Handbuch*, vol. i. p. 83, note.) Other measurements by Calandrelli are also annexed. The latter are according to the Paris foot, which equals 12·785 inches English.

Height above the Mediterranean:—

	Feet.
Janiculum, near the *Villa Spada* -	260
Aventine, near *Priory of Malta* - -	117
Palatine, floor of imperial palace - -	133
Caelian, near the Claudian aqueduct -	125
Esquiline, floor of *S. Maria Maggiore*	154
Capitoline, W. end of the Tarpeian rock	118
Viminal and Quirinal at their junction, in the Carthusian church, baths of Diocletian - - - - - -	141
Pincian, garden of the *Villa Medici* -	165
Tiber, above the Mediterranean - -	33
Convent of St. Clare in the *Via de' Specchi* - - - - - -	27
Forum, near the arch of Severus - -	34

Measurements from Calandrelli, in his and Conti's *Opuscoli astronomici e fisici* (*ap.* Sachse, *Gesch. der Stadt Rom*, vol. i. p. 697):—

	Paris feet
Janiculum, floor of the church of *S. Pietro in Montorio* (not the highest point of the hill) - - - - -	185
Aventine, floor of *S. Alessio* - -	146
Palatine, floor of *S. Bonaventura* -	160
Caelian, floor of *S. Giovanni Laterano*	158
Esquiline, floor of *S. Maria Maggiore* -	177
Capitol, floor of *S. Maria d' Araceli* -	151
Viminal, floor of *S. Lorenzo* - -	160
Quirinal, *Palazzo Quirinale* - -	148
Pincian, floor of *S. Trinità de' Monti* -	150
Vatican, floor of *S. Pietro* - - -	93

In ancient times, however, the hills must have appeared considerably higher than they do at present, as the valleys are now raised in many places from 15 to 20 feet above their former level, and in some parts much more. (Lumisden, *Ant. of Rome*, p. 137.) This remark is more particularly applicable to the forum, which is covered with rubbish to a great depth; a circumstance which detracts much from the apparent height of the Capitoline; whose sides, too, must formerly have been much more abrupt and precipitous than they now are. The much superior height of the Janiculum to that of any of the hills on the W. bank of the Tiber, will have been remarked. Hence it enjoyed a noble prospect over the whole extent of the city and the *Campagna* beyond, to the mountains which bound the eastern horizon. The view has been celebrated by Martial (iv. 64), and may be still enjoyed either from the terrace in front of *S. Pietro in Montorio*, or from the spot where the *Fontana Paolina* now pours its abundant waters:—

> "Hinc septem dominos videre montes
> Et totam licet aestimare Romam,
> Albanos quoque Tusculosque colles
> Et quodcunque jacet sub urbe frigus."

CLIMATE.

The climate of Rome appears to have been much colder in ancient times than it is at present. Dionysius (xii. 8) records a winter in which the snow lay more than 7 feet deep at Rome, when houses were destroyed and men and cattle perished. Another severe winter, if it be not the same, is mentioned by Livy (v. 13) as occurring B.C. 398, when the Tiber was frozen over and the roads rendered impassable. (Cf. xl. 45, &c.) A very severe winter is also alluded to by St. Augustin (*de Civ. Dei*, iii. 17). That such instances were rare, however, appears from the minuteness with which they are recorded. Yet there are many passages in the classics which prove that a moderate degree of winter cold was not at all unusual, or rather that it was of ordinary occurrence. Thus Pliny (xvii. 2) speaks of long snows as being beneficial to the corn; and allusions to winter will be found in Cicero (*ad Qu. Fr.* ii. 12), Horace (*Od.* i. 9, iii. 10), Martial (iv. 18), and in numerous other passages of ancient writers. At the present time the occurrence of even such a degree of cold as may be inferred from these passages is extremely rare. One or two modern instances of severe winters are indeed recorded; but, generally speaking, snow seldom falls, and never lies long upon the ground. This change of climate is accounted for by Dr. Arnold as follows: "Allowing that the peninsular form of Italy must at all times have had its effect in softening the climate, still the woods and marshes of Cisalpine Gaul, and the perpetual snows of the Alps, far more extensive than at present, owing to the uncultivated and uncleared state of Switzerland and Germany, could not but have been felt even in the neighbourhood of Rome. Besides, even in the Apennines, and in Etruria and in Latium, the forests occupied a far greater space than in modern times; this would increase the quantity of rain, and consequently the volume of water in the rivers; the floods would be greater and more numerous, and before man's dominion had completely subdued the whole country, there would be a large accumulation of water in the low grounds, which would still further increase the coldness of the atmosphere." (*Hist. of Rome*, vol. i. p. 449.)

But if the Roman climate is ameliorated with regard to the rigour of its winters, there is no reason to believe that the same is the case with respect to that unhealthy state of the atmosphere called *malaria*. In ancient times, Rome itself appears to have been tolerably free from this pestilence, which was confined to certain tracts of the surrounding country. This may have been partly owing to its denser population; for it is observed that in the more thickly inhabited districts of Rome there is even at present but little *malaria*. Strabo, speaking of Latium, observes that only a few spots near the coast were marshy and unwholesome (v. p. 231), and a little further on gives positive testimony to the healthiness of the immediate neighbourhood of Rome (*ἐφεξῆς δ' ἐστὶ πεδία, τὰ μὲν πρὸς τὴν Ῥώμην συνάπτοντα καὶ τὰ προάστεια αὐτῆς, τὰ δὲ πρὸς τὴν θάλατταν· τὰ μὲν οὖν πρὸς τὴν θάλατταν ἧττόν ἐστιν ὑγιεινά, τὰ δὲ ἄλλα εὐάγωγά τε καὶ παραπλησίως ἐξησκημένα*, ib. p. 239). To the same purpose is the testimony of Livy, who represents Camillus describing the hills of Rome as "saluberrimos colles;" and of Cicero (*de Rep.* ii. 6): "locumque delegit et fontibus abundantem et in regione pestilenti salubrem: colles enim sunt, qui cum perflantur ipsi, tum afferunt umbram vallibus." It is surprising how Becker (*Handbuch*, p. 82) can interpret Cicero's meaning in this passage to be that the lower parts of Rome were unhealthy, when it is obvious that he meant just the reverse, — that the shade of the hills secured their healthiness. Little can be inferred with regard to any permanent *malaria* from the altars which we are told were erected to the goddesses Orbona and Febris on the Esquiline and in other places. (Cic. *N. D.* ii. 25; Plin. ii. 5; Valer. Max. ii. 5. § 6.) Even the most healthy spots are not always exempt from fevers, much less a populous city during the heats of autumn. The climate of Rome is at present reckoned unhealthy from June till October; but Horace dreaded only the autumnal heats. (*Od.* ii. 14. 15; *Sat.* ii. 6. 19.) The season is more accurately defined in his Epistle to Maecenas, where he places it at the ripening of the fig: —

> "dum ficus prima calorque
> Designatorem decorat lictoribus atris."
> (*Ep.* i. 7. 5.)

In the same epistle (v. 10) he seems to expect as a usual occurrence that the Alban fields would be covered with snow in the winter.

PART I. HISTORY OF THE CITY.

I. TRADITIONS RESPECTING THE FOUNDATIONS OF ROME.

The history of the foundation of Rome is lost in the darkness of remote antiquity. When the greatness of the city, and its progress in arts and letters, awakened curiosity respecting its origin, authentic records on the subject, if indeed they had ever existed, were no longer to be found. Hence a license of conjecture which has produced at the least no fewer than twenty-five distinct legends respecting the foundation of Rome. To record all these, many of which are merely variations of the same story, would be beside the purpose of the present article. The student who desires a complete account of them will find them very clearly stated in Sir G. Cornewall Lewis's *Inquiry into the Credibility of the early Roman History* (vol. i. p. 394, seq.), and also, though not so fully, in Niebuhr's *History of Rome* (Eng. Transl. vol. i. p. 214, seq.), chiefly derived from the following ancient sources: Dionys. Halic. i. c. 72—74; Plut. *Rom.* 1, 2; Servius, *ad Virg. Aen.* i. 273; and Festus, *s. v. Roma.* The importance of the subject, however, and the frequent allusions to it in the classical writers, will not permit us to pass it over in perfect silence; and we shall therefore mention, as compendiously as possible, some of the principal traditions.

All the theories on the subject may be reduced to three general heads, as follows:—I. That Rome was founded in the age preceding the Trojan War. II. That it was founded by Aeneas, or other persons, a little after the fall of Troy. III. That Romulus, grandson of Numitor, king of Alba Longa, was its founder, several centuries after the Trojan War.

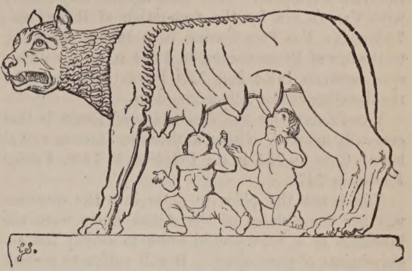
Many who held the first of these opinions ascribed the building of Rome to the Pelasgi, and thought that its name was derived from the force (*ῥώμη*) of their arms. (Plut. *Rom.* 1.) Others regarded it as having been founded by an indigenous Italian tribe, and called Valentia, a name of the same import, which, after the arrival of Evander and other Greeks, was translated into *Rome*. (Niebuhr, *Hist.* vol. i. p. 214.) A more prevalent tradition than either of the preceding was, that the city was first founded by the Arcadian Evander, about sixty years before the Trojan War. The fact that Evander settled on the Palatine hill seems also to have been sometimes accepted by those who referred the real foundation of Rome to a much later period. The tradition respecting this settlement is interesting to the topographer, as the names of certain places at Rome were said to be derived from circumstances connected with it. The Palatium, or Palatine hill, itself was thought to have been named after the Arcadian town of Pallantium, the *n* and one *l* having been dropped in the course of time; though others derived the appellation in different ways, and especially from Pallas, the grandson of Evander by his daughter Dyna and Hercules (Paus. viii. 43; Dionys. i. 32.) So, too, the Porta Carmentalis of the Servian city derived its name from a neighbouring altar of Carmentis, or Carmenta, the mother of Evander. (Dionys. *l. c.*; Virg. *Aen.* viii. 338.) Nothing indeed can be a more striking proof of the antiquity of this tradition, as well as of the deep root which it must have taken among the Roman people, than the circumstance that to a late period divine honours continued to be paid to Carmenta, as well as to Evander himself. Another indication of a similar tendency was the belief which prevailed among the Romans, and was entertained even by such writers as Livy and Tacitus, that letters and the arts of civilisation were first introduced among them by Evander. (Liv. i. 7; Tac. *Ann.* xi. 14; Plut. *Q. R.* 56.)

The greater part of those who held the second opinion regarded Aeneas, or one of his immediate descendants, as the founder of Rome. This theory was particularly current among Greek writers. Sometimes the Trojans alone were regarded as the founders; sometimes they are represented as uniting in the task with the Aborigines. Occasionally, however, Greeks are substituted for Trojans, and the origin of Rome is ascribed to a son of Ulysses and Circe; nay, in one case Aeneas is represented as coming into Italy in company with Ulysses. But though this view was more particularly Grecian, it was adopted by some Latin writers of high repute. Sallust (*Cat.* 6) ascribes a Trojan origin to Rome; and Propertius (iv. 1), without expressly naming Aeneas as the founder, evidently refers its origin to him:—

> "Hoc quodcunque vides, hospes, qua maxima Roma est,
> Ante Phrygem Aenean collis et herba fuit;"

though in the same passage he also refers to the occupation of the Palatine hill by Evander. One very prevalent form of this tradition, which appears to have been known to Aristotle (Dionys. i. 72), represents either a matron or a female slave, named Romé, as burning the ships after the Trojans had landed. They were thus compelled to remain; and when the settlement became a flourishing city, they named it after the woman who had been the cause of its foundation.

The third form of tradition, which ascribed the origin of Rome to Romulus, was by far the most universally received among the Romans. It must be regarded as ultimately forming the national tradition; and there is every probability that it was of native growth, as many of its incidents serve to explain Roman rites and institutions, such as the worship of Vesta, the Lupercalia, Larentalia, Lemuria, Arval Brothers, &c. (Lewis, vol. i. p. 409.) The legend was of high antiquity among the Romans, although inferior in this respect to some of the Greek accounts. It was recorded in its present form by Fabius Pictor, one of the earliest Roman annalists, and was adopted by other ancient antiquarians and historians (Dionys. i. 79). Nay, from the testimony of Livy we may infer that it prevailed at a much earlier date, since he tells us (x. 23) that an image of the she-wolf suckling the two royal infants was erected near the Ficus Ruminalis by the curule aediles, B. C. 296.* The story is too well known to be repeated here. We shall merely remark that although according to this tradition Aeneas still remains the mythical ancestor of the Romans, yet that the building of two cities and the lapse of many generations intervene between his arrival in Italy and the foundation of Rome by his descendant Romulus. Aeneas himself founds Lavinium, and his son Ascanius Alba Longa, after a lapse of thirty years. We are little concerned about the sovereigns who are supposed to have reigned in the latter city down to the time of Numitor, the grandfather of Romulus, ex-



THE CAPITOLINE WOLF.

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* It has been conjectured that this was probably the same statue mentioned by Cicero (*de Div.* i. 12, *Cat.* iii. 8), and described as having been struck by lightning; but this can hardly be the case, as the image described by Cicero stood in the Capitol. A bronze statue answering Cicero's description is still preserved in the Capitoline Museum at Rome, which is regarded by Niebuhr as a genuine relic (*Hist.* vol. i. p. 210), and has been immortalised in the verse of Byron. A modern critic finds it a production too clumsy for the state of Roman art at the time assigned by Livy, and thinks that the holes in the hind-leg of the wolf were not produced by lightning, but arise from a defect in the casting. (Braun, *Ruins and Museums of Rome*, p 81.) Fabius Pictor, however, who mentions this statue in the passage cited from his work by Dionysius (*l. c.*), expressly remarks the primitive nature of its workmanship,—*χάλκεα ποιήματα παλαιᾶς ἐργασίας*,—though considerably less than a century must have elapsed between his time and the date of its erection. It was rude, therefore, even when compared with the state of Roman art towards the end of the third century B. C., though it had been erected only at the beginning of that century. Mommsen is inclined to believe that the Capitoline wolf is the genuine one erected by the Ogulnii and described by Livy, from the circumstance of its having been found near the arch of Severus. (*De Comitio Rom.*, in the *Annali dell' Instituto*, 1844, vol. xvi. p. 300.) Whoever has seen the group will perhaps at all events agree with Winckelmann that the twins are evidently of a different period from the wolf.

cept in so far as they may serve to ascertain the era of Rome. The account which has the most pretensions to accuracy is that given by Dionysius (i. 65, 70, 71) and by Diodorus (*Fr.* lib. viii. vol. iv. p. 21, Bipont). The sum of the reigns here given, allowing five years for that of Aeneas, who died in the seventh year after the taking of Troy, is 432 years — that is, down to the second year of Numitor, when Rome was founded by Romulus, in the first year of the 7th Olympiad. Now this agrees very closely with Varro's era for the foundation of Rome, viz., 753 B. C. For Troy having been taken, according to the era of Eratosthenes, in 1184 B. C., the difference between 1184 and 753 leaves 431 years for the duration of the Alban kingdom.

Varro's date for the foundation of Rome is that generally adopted. Other authorities place it rather later: Cato, in 751 B.C.; Polybius, in 750; Fabius Pictor, in 747.

This is not the place to enter into the question whether these dates of the Alban kings were the invention of a later age, in order to satisfy the requirements of chronology. It will suffice to remark that the next most prevalent opinion among those Romans who adopted the main points of this tradition assigned only three centuries to the Alban kings before the foundation of Rome. This was the opinion of Virgil (*Aen.* i. 272),—

> "Hic jam tercentum totos regnabitur annos,"

— of Justin, of Trogus Pompeius (xliii. 1), and of Livy (i. 29), who assigns a period of 400 years for the existence of Alba, and places its destruction a century after the foundation of Rome. At all events the preponderance of testimony tends very strongly to show that Rome was not founded till several centuries after the Trojan War. Timaeus seems to have been the first Greek writer who adopted the account of the foundation of Rome by Romulus. (Niebuhr, *Hist.* vol. i. p. 218.)

II. THE CITY OF ROMULUS.

The Roman historians almost unanimously relate that Rome originally consisted of the city founded by Romulus on the Palatine. (Liv. i. 7; Vell. i. 8; Tac. *Ann.* xii. 24; Dionys. i. 88; Gell. xiii. 14; Ov. *Tr.* iii. 1. 29, &c.) The ancient settlement of Evander on the same hill, as well as a city on the Capitoline called Saturnia (Varr. *L. L.* v. § 42, Müll.; Festus, p. 322, Müll.), and another on Mons Janiculus called Aenea or Antipolis (Dionys. i. 73; Plin. iii. 9), must be supposed to have disappeared at the time of its foundation, if indeed they had ever existed. It seems probable enough, as Dionysius says, that villages were previously scattered about on the seven hills; but the existence of a place called Vatica or Vaticum, on the right bank of the Tiber, and of a Quirium on the Quirinal, rests solely on the conjecture of Niebuhr (*Hist.* vol. i. p. 223, seq., 289, seq., Eng. Trans.)

Pomoerium.—Tacitus has given in the following passage the fullest and most authentic account of the circuit of the Romulean city: "Sed initium condendi, et quod pomoerium Romulus posuerit, noscere haud absurdum reor. Igitur a foro Boario, ubi aereum tauri simulacrum adspicimus, quia id genus animalium aratro subditur, sulcus designandi oppidi coeptus, ut magnam Herculis aram amplecteretur. Inde certis spatiis interjecti lapides, per ima montis Palatini ad aram Consi, mox ad Curias Veteres, tum ad sacellum Larum; forumque Romanum et Capitolium non a Romulo sed a Tito Tatio additum urbi credidere." (*Ann.* xii. 24.)

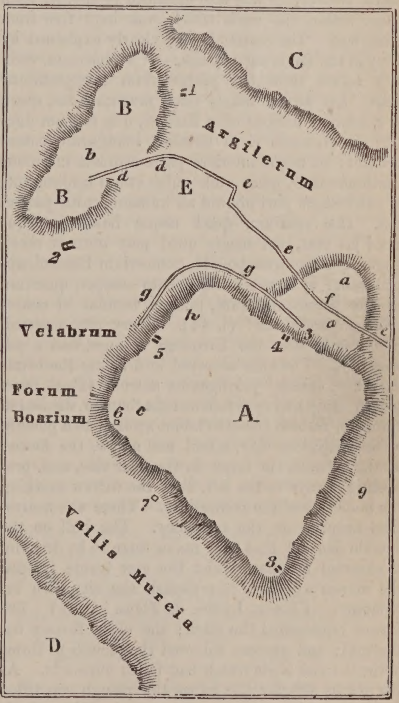
According to this description, the point where the furrow of the pomoerium commenced was marked by the statue of a bull, whence the name of the Forum Boarium was by some writers afterwards derived. The Forum Boarium lay under the westernmost angle of the Palatine; and the furrow probably began a little beyond the spot where the Arcus Argentarius now stands, close to the church of *S. Giorgio in Velabro*, embracing the altar of Hercules, or Ara Maxima, which stood in the same forum:—

> "Constituitque sibi, quae Maxima dicitur, aram,
> Hic ubi pars urbis de bove nomen habet."
> (Ov. *Fast.* i. 581.)

Hence it proceeded along the north side of the Vallis Murcia (Circus Maximus), as far as the Ara Consi. According to Becker (*Handbuch*, p. 98, *de Muris*, *&c.* p. 11), this altar must be sought towards the lower end of the Circus, near the southernmost angle of the Palatine; but he gives no authority for this opinion, which is a mere assumption, or rather a *petitio principii* from the passage of Tacitus before quoted, whence he thinks that it must necessarily be referred to the spot indicated. (*Handb.* p. 468, and p. 665, note 1438.) But there is nothing at all in the words of Tacitus to warrant this inference; and there seems to be no good reason why we should dispute the authority of Tertullian, from whom we learn that the Ara Consi stood near the first *meta* of the circus, and therefore somewhere *near the middle* of the SW. side of the Palatine ("et nunc ara Conso illi in Circo defossa est ad primas metas," *de Spect.* 5). Hence, after turning, of course, the southernmost point of the Palatine, where the Septizonium of Severus afterwards stood, the pomoerium proceeded through the valley between the Palatine and Caelius (*Via de S. Gregorio*) to the Curiae Veteres. The situation of this last place has been the subject of much dispute. Niebuhr (*Hist.* vol. i. p. 288), though with some hesitation (*ib.* note 735), and Bunsen (*Beschreibung*, vol. i. p. 138), place the Curiae Veteres near the baths of Titus on the Esquiline, and they are followed by Müller (*Etrusker*, vol. ii. p. 143). This view appears, however, to be founded on no authority, except that of the modern writers Blondus Flavius and Lucius Faunus, who state that the part of the Esquiline called Carinae, and even the baths of Titus themselves, were designated in ancient notarial documents as "Curia Vetus." But, first, it is highly improbable that Tacitus, in his description, should have taken so long a stride as from the Ara Consi, in the middle of the SW. side of the Palatine, to the Esquiline, without mentioning any intervening place. Again: if the line of the pomoerium had proceeded so far to the N., it must have embraced the Velia as well as the Palatine, as Bunsen assumes (*l. c.*); and this must have destroyed that squareness of form which, as we shall see further on, procured for the city of Romulus the appellation of "Roma Quadrata." That the furrow was drawn at right angles following the natural line of the hill we are assured by more than one authority (περιγράφει τετράγωνον σχῆμα τῷ λόφῳ, Dionys. i. 88; antiquissimum pomoerium, quod a Romulo institutum est, Palatini montis radicibus terminabatur, Gell. xiii. 14). But, further, it may be shown from satisfactory testimony that the Curiae Veteres were not seated on the Esquiline, but between the Palatine and Caelian. Thus the *Notitia*, in describing the 10th Regio, or Palatium, marks the boundaries as follows, taking the reverse direction of that followed by Tacitus: "Continet casam Romuli, aedem Matris Deum et Apollinis Rhamnusii, Pentapylum, domum Augustinianam et Tiberianam, Auguratorium, aream Palatinam, aedem Jovis Victoris, domum Dionis, Curiam Veterem, Fortunam Respicientem, Septizonium Divi Severi, Victoriam Germanicianam, Lupercal." The Curiae Veteres are here mentioned in the singular number; but there is some authority for this deviation. Thus Ovid (*Fast.* iii. 139) says:—

> "Janua tunc regis posita viret arbore Phoebi;
> Ante tuas fit idem, Curia prisca, fores,"

where the Curia Prisca is identified with the Curiae Veteres by the following passage in Macrobius:—"Eodem quoque ingrediente mense tam in *Regia Curiis*que atque flaminum domibus, laureae veteres novis laureis mutabantur." (*Sat.* i. 12.) Now, in order to determine the precise situation of the Curia Vetus of the *Notitia*, it must be borne in mind that the "Domus Augustiniana," or palace of Augustus, occupied a considerable portion of the NE. side of the Palatine, commencing at the N. corner, as will be shown in treating the topography of the later city, and ending probably opposite to the arch of Titus, where the entrance was situated. Proceeding eastward, along the same side of the hill, we find enumerated the Auguratorium and Area Palatina. Then follows the temple of Jupiter Victor, which we must not confound, as Becker does (*Handb.* p. 100, cf. p. 422, note 847; see Preller, *Regionen*, p. 186), with that of Jupiter Stator, since the latter, according to the *Notitia*, lay rather more northwards in the 4th Regio, and probably on or near the Summa Sacra Via. That of Jupiter Victor, then, must have lain to the E. of the palace, and, as there is but a short space left on this side of the hill, it is probable that the Domus Dionis must be placed at least at its extreme NE. angle, if not on the side facing the Caelian. The Curia Vetus, of course, lay more to the S., and perhaps towards the middle of the E. side of the Palatine. Its site near the temple (or statue) of Fortuna Respiciens is confirmed by the *Basis Capitolina*, which mentions in the 10th Regio a "Vicus Curiarum" near to another of Fortuna Respiciens. (Gruter, *Inscr.* ccl.) The fourth point mentioned by Tacitus — the Aedes Larum — lay on the Summa Sacra Via, and therefore at about the middle of the NE. side of the Palatine hill. ("Aedem Larum in Summa Sacra Via," *Mon. Ancyr.*; "Ancus Martius (habitavit) in Summa Sacra Via, ubi aedes Larum est," Solin. i. 24.) At this point the historian finishes his description of the pomoerium of Romulus, and proceeds to say that the forum and Capitol were believed to have been added to the city not by that monarch but by Titus Tatius. Hence he is charged with leaving about a third of the pomoerium undefined; and, in order to remedy this defect, Becker (*de Muris, &c.* p. 14, *Handb.* p. 102), not without the sanction of other critics and editors, proposes to alter the punctuation of the passage, and to read "tum ad sacellum Larum forumque Romanum; et Capitolium non a Romulo," &c. But in truth little is gained by this proceeding — only the short space from the arch of Titus to the N. point of the Palatine, whilst the remaining part of the line from thence to the Forum Boarium still remains undescribed. But what is worse, even this little is gained at the expense of truth; since, strictly speaking, a line drawn from the Aedes Larum to the forum would include the temple of Vesta (*S. Maria Liberatrice*), which, as we learn from Dionysius (ii. 65), lay *outside* the walls of Romulus. Moreover, according to the emended punctuation, it might be doubtful whether Tacitus meant that the forum was included in the Romulean city, or not; and it was apparently to obviate this objection that Becker proposed to insert *hoc* before *et* (hoc et Capitolium). But these are liberties which sober criticism can hardly allow with the text of such a writer. Tacitus was not speaking like a common topographer or regionary, who is obliged to identify with painful accuracy every step as he proceeds. It is more consistent with his sententious style that, having carried the line thus far, he left his readers to complete it from the rough indication — which at the same time conveyed an important historical fact — that the forum and Capitol, which skirted at some distance the northern angle of the hill, were added by Tatius, and lay therefore outside the walls of Romulus. His readers could not err. It was well known that the original Rome was square; and, having indicated the *middle point* in each of the sides, he might have been charged with dulness had he written, "tum ad sacellum Larum, inde ad forum



PLAN OF THE ROMULEAN CITY.

A.	Mons Palatinus.
B. B.	Mons Capitolinus.
C.	Collis Quirinalis.
D.	Mons Aventinus.
E.	Forum Romanum.
a a.	Velia.
b.	Inter duos Lucos.
c.	Germalus.
d d.	Clivus Capitolinus.
e e e.	Sacra Via.
f.	Summa Sacra Via.
g g.	Nova Via.
h.	Clivus Victoriae.
1.	Porta Janualis.
2.	Porta Carmentalis.
3.	Sacellum Larum.
4.	Porta Mugionis.
5.	Porta Romanula.
6.	Lupercal.
7.	Ara Consi.
8.	Porta Ferentina?
9.	Curiae Veteres.

Boarium.” Bunsen, however, has assumed from the omission that the line of wall never proceeded beyond the Sacellum Larum, and that, indeed, it was not needed; the remaining space being sufficiently defended by a marsh or lake which surrounded it. (*Beschr.* vol. i. p. 138.) But, as the Sacellum Larum lay on high ground, on the top of the Velian ridge, this could not have been a reason for not carrying the wall farther; and even if there was a marsh lower down, we cannot but suppose, as Becker observes (*de Mur.* p. 14), that the pomoerium must have been carried on to its termination. Indeed the Porta Romanula, one of the gates of the Romulean city, lay, as we shall presently see, on the NW. side, a little to the N. of the spot whence Tacitus commences his description; and if there was a gate there, *à fortiori* there was a wall.

The line described by Tacitus is that of the furrow, not of the actual wall; but, in the case at least of a newly founded city, the wall must have very closely followed this line. The space between them — the wall being inside — was the pomoerium, literally, “behind the wall” (post moerum = murum); and this space could not be ploughed or cultivated. The line of the furrow, or boundary of the pomoerium, was marked by stones or *cippi.* The name pomoerium was also extended to another open space within the walls which was kept free from buildings. The matter is very clearly explained by Livy in the following passage: — “Pomoerium, verbi vim solum intuentes, postmoerium interpretantur esse. Est autem magis circa murum locus, quem in condendis urbibus olim Etrusci, qua murum ducturi essent, certis circa terminis inaugurato consecrabant: ut neque interiore parte aedificia moenibus continuarentur, quae nunc vulgo etiam conjungunt; et extrinsecus puri aliquid ab humano cultu pateret soli. Hoc spatium, quod neque habitari neque arari fas erat, non magis quod post murum esset, quam quod murus post id, pomoerium Romani appellarunt: et in urbis incremento semper, quantum moenia processura erant, tantum termini hi consecrati proferebantur” (i. 44). Every city founded, like Rome, after the Etruscan manner, had a pomoerium. The rites observed in drawing the boundary line, called “primigenius sulcus” (Paul. Diac. p. 236, Müll.), were as follows: the founder, dressed in Gabinian fashion (cinctu Gabino), yoked to a plough, on an auspicious day, a bull and a cow, the former on the off side, the latter on the near side, and, proceeding always to the left, drew the furrow marking the boundary of the pomoerium. There was a mystical meaning in the ceremony. The bull on the outside denoted that the males were to be dreadful to external enemies, whilst the cow inside typified the women who were to replenish the city with inhabitants. (Joann. Lydus, *de Mens.* iv. 50.) The furrow represented the ditch; the clods thrown up, the wall; and persons followed the plough to throw inwards those clods which had fallen outwards. At the places left for the gates, the plough was lifted up and carried over the profane space. (Varr. *L. L.* v. § 143, Müll.; Plut. *Q. R.* 27, *Rom.* 11.) The whole process has been summed up in the following vigorous words of Cato: — “Qui urbem novam condet, tauro et vacca aret; ubi araverit, murum faciat; ubi portam vult esse, aratrum sustollat et portet, et portam vocet.” (*ap. Isidor.* xv. 2, 3.)

The religious use of the pomoerium was to define the boundary of the auspicia urbana, or city auspices. (Varr. *l. c.*) So Gellius, from the books of the Roman augurs: “Pomoerium est locus intra agrum effatum per totius urbis circuitum pone muros regionibus certis determinatus, qui facit finem urbani auspicii” (xiii. 14). From this passage it appears that the pomoerium itself stood within another district called the “ager effatus.” This was also merely a religious, or augural, division of territory, and was of five kinds, viz. the ager Romanus, Gabinus, peregrinus, hosticus, and incertus, or the Roman, Gabinian, foreign, hostile, and doubtful territories. (Varr. v. § 33, Müll.) These agri or territories were called “effati,” because the augurs declared (effati sunt) after this manner the bounds of the celestial auguries taken beyond the pomoerium. (Id. vi. § 53, Müll.) Hence in this sense the Ager Romanus is merely a religious or augural division, and must not be confounded with the Ager Romanus in a political sense, or the territory actually belonging to the Roman people. It was the territory declared by the augurs as that in which alone auguries might be taken respecting foreign and military affairs; and hence the reason why we find so many accounts of generals returning to Rome to take the auguries afresh. (Liv. viii. 30, x. 3, xxiii. 19, &c.)

It is impossible to determine exactly how much space was left for the pomoerium between the furrow and the wall. In the case of the Romulean city, however, it was probably not very extensive, as the nature of the ground, especially on the side of Mons Caelius, would not allow of any great divergence from the base of the hill. Besides, the boundaries already laid down on the N. side, as the Sacellum Larum and Aedes Vestae, show that the line ran very close under the Palatine. This question depends upon another, which there is no evidence to determine satisfactorily, namely, whether the wall crowned the summit of the hill or ran along its base. The former arrangement seems the more probable, both because it was the most natural and usual mode of fortification, and because we should otherwise in some parts hardly find room enough for the pomoerium. Besides, one at least of the gates of the Romulean city, as we shall see further on, was approached by steps, and must therefore have stood upon a height. There seems to be no good authority for Niebuhr's assumption (*Hist.* vol. i. p. 287, seq.) that the original city of Romulus was defended merely by the sides of the hill being escarped, and that the line of the pomoerium was a later enlargement to enclose a suburb which had sprung up round about its foot. It is surprising how Niebuhr, who had seen the ground, could imagine that there was room for such a suburb with a pomoerium. Besides, we are expressly told by Tacitus (*l. c.*) that the line of the pomoerium which he describes was *the beginning* of building the city (initium condendi). Indeed Niebuhr seems to have had some extraordinary ideas respecting the nature of the ground about the Palatine, when he describes the space between that hill and the Caelius, now occupied by the road called *Via di S. Gregorio,* as “a wide and convenient plain!” (*Hist.* i. 390, cf. p. 391.) An obscure tradition is mentioned indeed by Greek writers, according to which there was a Roma Quadrata distinct from and older than the city of Romulus (πρὸ δὲ τῆς μεγάλης ταύτης Ῥώμης, ἣν ἔκτισε Ῥωμύλος περὶ τὴν Φαυστύλου οἰκίαν ἐν ὄρει Παλατίῳ, τετράγωνος ἐκτίσθη Ῥώμη παρὰ Ῥώμου ἢ Ῥώμους παλαιοτέρου τούτων, Dion Cass. *Fr. Vales.* 3, 5, p. 10, St.; cf. Tzetzes, *ad Lycophr.* v. 1232). But, as Becker observes (*Handb.*

p. 106), we should infer from these words that the Rome alluded to was not on the Palatine, but on some other hill Plutarch, indeed, also alludes to the same tradition (*Rom.* 9), and describes Romulus as building this Roma Quadrata and afterwards enlarging it. We also find some obscure hints to the same purpose in Latin authors. Thus Solinus: "Nam ut affirmat Varro, auctor diligentissimus, Romam condidit Romulus, Marte genitus et Rhea Silvia, vel ut nonnulli, Marte et Ilia, dictaque est primum Roma quadrata, quod ad aequilibrium foret posita. Ea incipit a silva, quae est in area Apollinis, et ad supercilium scalarum Caci habet terminum, ubi tugurium fuit Faustuli" (i. 2). Now we must not take the whole of this account to be Varro's, as Becker does. (*De Muris, &c.* p. 18, seq., *Handb.* p. 106.) All that belongs to Varro seems to be taken from a passage still extant respecting the parentage of Romulus (*L. L.* v. § 144, Müll.), and the words after "vel ut nonnulli," &c. belong to Solinus himself. Varro, therefore, is not, as Becker asserts, a witness to Rome having been called *quadrata.* The following passage in Festus, however, manifestly alludes to another sense of Roma Quadrata, namely, as a certain hallowed place which every city built with Etruscan rites possessed, and in which were deposited such things as were considered of good omen in founding a city, and which are described by Ovid (*Fasti,* iv. 821; cf. Plut. *Rom.* 11): "Quadrata Roma in Palatio ante templum Apollinis dicitur, ubi reposita sunt quae solent boni ominis gratia in urbe condenda adhiberi, quia saxo munitus est initio in speciem quadratam. Ejus loci Ennius meminit, cum ait: 'et quis est erat Romae regnare quadratae'" (p. 258, Müll.). The place here described was, in fact, the *mundus* of the Romulean city. The words of Solinus, though we are ignorant of the exact position of the places which he mentions, seem to denote too large an area to be reconciled with the description of Festus. In confirmation of the latter, however, Becker (*Handb.* p. 107) adduces a fragment of the Capitoline plan (Bellori, *Tab.* xvi.), with the imperfect inscription REA APO (area Apollinis), and, on the space beside it, a plan of a square elevation with steps at two of its sides. This, he observes, exactly answers to the description of Festus, being a "locus saxo munitus in speciem quadratam;" and the area Apollinis was naturally before his temple. That *the whole* of the Romulean city, however, was also called *quadrata,* is evident, not only from a passage of Dionysius before cited, where he speaks of the temple of Vesta being outside of the Rome called Quadrata (*ὅτι τῆς τετραγώνου καλουμένης Ῥώμης, ἣν ἐκεῖνος ἐτείχισεν, ἐκτός ἐστιν,* ii. 65), but also from the mutilated fragment of Ennius, quoted by Festus in the passage just cited. It is without sense as it stands, and Müller's emendation appears certain: —

> "Et qui se sperat Romae regnare quadratae,"

where the meaning is inapplicable to a mere *mundus,* and must be referred to the entire city.

Gates of the Palatine city.— It was required that in a town built, like Rome, with Etruscan rites, there should be at least three gates and three temples, namely, to Jupiter, Juno, and Minerva (Serv. *ad Aen.* i. 422); and we learn from Pliny (iii. 9) that the city of Romulus had, in fact, three if not four gates. In the time of Varro, three gates existed at Rome besides those of the Servian walls, and two of these can be referred with certainty to the Palatine city. "Praeterea intra muros video portas dici. In palatio Mucionis, a mugitu, quod ea pecus in bucita circum antiquom oppidum exigebant. Alteram Romanulam ab Roma dictam, quae habet gradus in Nova Via ad Volupiae sacellum. Tertia est Janualis dicta ab Jano; et ideo ibi positum Jani signum; et jus institutum a Pompilio, ut scribit in Annalibus Piso, ut sit aperta semper, nisi quom bellum sit nusquam." (*L. L.* v. §§ 164, 165, Müll.) The gate here called Mucio by Varro is the same as that called Mugio by other writers, by an ordinary interchange of *c* and *g*, as in Caius for Gaius, Cermalus for Germalus, &c. Thus Varro himself, as cited by Nonius (xii. 51. p. 531, M.) is made to call it Mugio. In Paulus Diaconus (p. 144, Müll.) we find the adjective form Mugionia, erroneously formed, however, from Mugius, the name of a man; and lastly, the form Mugonia in Solinus (i. 24).

The most important passage for determining the situation of this gate is Livy's description (i. 12) of the battle between the Sabines and Romans. The former occupy the Capitoline hill, the latter are arrayed in the valley beneath. The Romans mount to the attack, but are repulsed and driven back towards the "old gate" ("ad veterem portam") of the Palatium. Romulus, who is stationed on the high ground near it (the summit of the Velia), vows to erect on this spot a temple to Jupiter, under the name of "Stator," if he arrest the flight of the Romans. At this time the Sabines had driven back the Romans to the extremity of what was afterwards the forum, and their leader Metius Curtius had even penetrated nearly to the gate of the Palatium. The Romans, however, rally; the Sabines are repulsed, and the combat is renewed in the valley between the two hills. Dionysius confirms the site of the gate by describing it as leading to the Palatium from the Summa Sacra Via; which street, as will be seen when we come to describe the topography of the later city, crossed the ridge of the Velia at this spot (*Ῥώμυλος μὲν Ὀρθωσίῳ Διῒ (ἱερὸν ἱδρύσατο) παρὰ ταῖς καλουμέναις Μυκώνισι πύλαις, αἳ φέρουσιν εἰς τὸ Παλάτιον ἐκ τῆς ἱερᾶς ὁδοῦ,* ii. 50). The spot is further identified by a graphic passage in Ovid, where the citizen who serves as *Cicerone* to his book conducts it from the fora of the Caesars along the Sacra Via, and, having crossed the eastern extremity of the Forum Romanum, arrives at the temple of Vesta; then proceeding onwards up the Sacra Via, first points out the former residence of Numa, and then, *turning to the right,* indicates the gate of the palace:—

> "Paruit et ducens, 'Haec sunt fora Caesaris, inquit;
> Haec est a sacris quae via nomen habet.
> Hic locus est Vestae, qui Pallada servat et ignem;
> Hic fuit antiqui regia parva Numae.'
> Inde petens dextram, 'Porta est, ait, ista Palatî:
> Hic Stator; hoc primum condita Roma loco
> est.'" (*Trist.* iii. 1. 27.)

The site of the temple of Jupiter Stator here given is confirmed by other writers. Thus it is described by Livy (i. 41) as near the palace of Tarquinius Priscus, from the windows of which, overhanging the Nova Via, Tanaquil addressed the people. Now, as will be shown in its proper place, the Nova Via ran for some distance parallel with the Sacra Via, and between it and the Palatine, and, at its highest point near this gate, was called "Summa," like the Sacra Via. Thus Solinus (i. 24): "Tarquinius Priscus ad Mugoniam Portam supra Summam

Novam Viam (habitavit)." The site of the temple of Jupiter Stator near the Summa Sacra Via is sufficiently certain without adopting the proof adduced by Becker from the equestrian statue of Cloelia, the history of which he completely misunderstands. The passage from Pliny (xxxiv. 13) which he quotes (note 156) relates to another and apparently a rival statue of Valeria, the daughter of Publicola, who disputed with Cloelia the honour of having swum the Tiber, and escaped from the custody of Porsena. Indeed, the two rival legends seem to have created some confusion among the ancients themselves; and it was a disputed point in the time of Plutarch whether the existing statue was that of Cloelia or Valeria. (*Popl.* 19.) Becker confounds these two statues, and asserts (note 155) that Pliny, as well as Dionysius, speaks of the statue of Cloelia as no longer existing in his time. But Pliny, on the contrary, in the very chapter quoted, mentions it as still in being: "Cloeliae etiam statua *est* equestris." It was the statue of Valeria that had disappeared, if indeed it had ever existed except in the account of Annius Fetialis. Pliny, therefore, must share the castigation bestowed by Becker on Plutarch and Servius for their careless topography; whose assertion as to the existence of the statue in their time he will not believe, though the latter says he had seen it with his own eyes (*ad Aen.* viii. 646). The only ground which Becker has for so peremptorily contradicting these three respectable authorities is a passage in Dionysius (v. 35); who, however, only says that when he was at Rome the statue no longer stood in its place (*ταύτην ἡμεῖς μὲν οὐκ ἔτι κειμένην εὕρομεν*), and that on inquiry he was told that it had been destroyed (*ἠφανίσθη*) in a fire that had raged among the surrounding houses. But Dionysius may have been misinformed; or perhaps *ἠφανίσθη* is to be taken in its literal sense, and the statue was only removed for a while out of sight. We may assume, therefore, that it had been restored to its original position in the period which elapsed between Dionysius and Pliny, and that it continued to adorn the Summa Sacra Via for some centuries after the time of the former writer.

The preceding passages abundantly establish the site of the Porta Mugionis at that spot of the Palatine which faces the Summa Sacra Via, or present arch of Titus; nor does it seem necessary, by way of further proof, to resort to the far-fetched argument adduced by Becker from the nature of the ground (*Handb.* p. 113), namely, that this is the only spot on the NE. face of the hill which offers a natural ascent, by the road (*Via Polveriera*) leading up to the Convent of *S. Bonaventura.* That road, indeed, has all the appearance of being an artificial rather than a natural ascent, and may have been made centuries after the time of Romulus. Unfortunately, too, for Becker's round assertion on this subject (*Handb.* p. 109), that we must *ab initio* embrace as an incontrovertible principle that gates are to be sought only where the hill offers natural ascents, we find that the only other known gate, the Porta Romanula, was, on his own showing, accessible only by means of steps. For the situation of this gate Varro is again our principal authority. We have seen in the passage before quoted from that author that it opened into the Nova Via, near the Sacellum Volupiae, by means of steps. Varro again alludes to it in the following passage: "Hoc sacrificium (to Acca Larentia) fit in Velabro, qua in Novam Viam exitur, ut aiunt quidam, ad sepulcrum Accae, ut quod ibi prope faciunt Diis Manibus Servilibus sacerdotes; qui uterque locus extra urbem antiquam fuit non longe a Porta Romanula, de qua in priore libro dixi." (*L. L.* vi. § 24, Müll.) The site of the Sacellum Volupiae cannot be determined; but the Velabrum is one of the most certain spots in Roman topography, and is still indicated by the church which bears its name, *S. Giorgio in Velabro.* We learn from both these passages of Varro—for Scaliger's emendation of Nova Via for Novalia in the former is incontestable—the exact site of the Porta Romanula; for as the sacrifice alluded to was performed in the Velabrum near the spot where the Nova Via entered it, and as the P. Romanula was not far from this place, it follows that it must have been at the lower end of the street or in the *infima Nova Via.* Varro's account is confirmed by Festus (p. 262, Müll.), who, however, calls the gate *Romana* instead of *Romanula:* "Sed porta Romana instituta est a Romulo infimo clivo Victoriae, qui locus gradibus in quadram formatus est: appellata autem Romana a Sabinis praecipue, quod ea proximus aditus erat Romam." Here the same steps are alluded to that are mentioned by Varro. The Clivus Victoriae was that part of the NW. declivity of the Palatine which overhung the Nova Via. It was so named either from a temple of Victory seated on the top of the hill ("in aedem Victoriae, quae est in Palatio, pertulere deam," Liv. xxix. 14), or more probably — as this temple was not dedicated by L. Postumius till B. C. 295—from an ancient grove, sacred to Victory, on this side of the Palatine, near the Lupercal (Dionys. i. 32), the tradition of which, though the grove itself had long disappeared, probably led to the temple being founded there.

The Romulean city must undoubtedly have had at least a third gate, both from the testimony of Pliny and because it cannot be supposed that its remaining two sides were without an exit; but there is no authority to decide where it lay. Becker thinks that it was seated at the southernmost point of the hill; but this, though probable enough, is nothing more than a conjecture. The Porta Janualis, the third gate mentioned by Varro, was most probably as old as the time of Romulus, though it certainly never belonged to the Palatine city. Its situation and true nature will be discussed presently. We find, however, a gate called Ferentina mentioned by Plutarch (*Rom.* 20), who relates that Romulus, after the murder of Tatius, which was followed by visible signs of the divine anger, purified Rome and Laurentum by rites which still continued to be observed at that gate. We also find an account in Festus (p. 213) of a Porta Piacularis, which was so called "propter aliqua piacula quae ibidem fiebant;" and some have assumed (*v.* Müller, *ad Fest. l c.*) that these two gates were identical. It is well known that the Roman gates had sometimes two names; and this seems especially probable in the case of those which had some religious ceremony connected with them. Becker (*Handb.* p. 177) rejects, however, with something like indignation the idea that such a gate could have belonged to the Romulean city, and would therefore either place it in the Lucus Ferentinae, or alter the text of Plutarch, his usual expedient. Altogether, however, it does not seem quite so improbable that it may have been the third and missing gate of Romulus, since its name indicates its site near the S. extremity of the Palatine, just where we are in want of one.

III. Progress of the City till the Time of Servius Tullius.

We can only pretend to give a probable account of the progress of the city under the first five kings. The statements on the subject in ancient authors are divergent, though the contradiction is often rather apparent than real. In the course of his reign Romulus added to his original city on the Palatine, the Capitoline hill, then called Saturnius, the Caelian, then called Querquetulanus, and the Aventine. But we must distinguish the nature of these additions. Dionysius (ii. 37) represents the Capitoline and Aventine as enclosed by Romulus with a strong fortification consisting of a ditch and palisades, chiefly as a protection for herdsmen and their flocks, and not as surrounded with a wall, like the Palatine. Yet it is evident from the account of the attack by the Sabines on the Capitoline (Liv. i. 11) that it must have been regularly fortified, and have had a gate. Romulus had already marked it out as the *arx* or citadel of his future city; and when he had defeated the Caeninenses and slain their king, he carried thither and dedicated the first spolia opima at an oak-tree held sacred by the shepherds, but which now became the site of the temple of Jupiter Feretrius (Ib. c. 10). When Livy tells us that this was the first temple consecrated at Rome, he probably means with the exception of those which were usually erected at the foundation of every city. That the Capitoline was a much more important hill in the time of Romulus than the Aventine and Caelian is also shown by the fact of his opening upon it the asylum for slaves and fugitives, in order to increase the population of his city. This asylum was situated somewhere in the hollow between the two eminences of the Capitoline, and the site retained till a late period the name of "Inter duos lucos" (Ib. c. 10; Dionys. ii. 15; Strab. v. 230; Plut. *Rom.* 9; Ov. *Fast.* iii. 431, &c.).

The Capitoline hill, or Mons Saturnius, appears then to have been a real addition to the Romulean city; but the Aventine seems to have remained down to the time of Ancus Martius a mere rudely fortified enclosure for the protection of the shepherds. Various etymologies, all perhaps equally unsatisfactory, have been invented for the name of Aventinus. One legend derived it from an Alban king so called, who was buried on the hill (Liv. i. 3; Varr. *L. L.* v. § 43, Müll.; Paul. Diac. p. 19, Müll.), another from a descendant of Hercules, mentioned by Virgil (*Aen.* vii. 656). Servius in his commentary on this passage makes Aventinus a king of the Aborigines, but adds from Varro that the Aventine was assigned by Romulus to the Sabines, who named it after the Avens, one of their rivers. This account is not found in the remains which we possess of Varro, who, however (*l. c.*), adds a few more etymologies to that already given. One of them, taken from Naevius, derives the name of the hill from the birds (aves) that resorted thither from the Tiber, to which Virgil also seems to allude (*Aen.* viii. 233). Varro himself thinks that it was so called "ab adventu," because, being formerly separated from the other hills by a marsh or lake, it was necessary to go to it in boats: whilst others derived the name "ab adventu hominum," because, having upon it a temple of Diana common to all the Latin people, it was a place of great resort. But these various etymologies only prove that nothing certain was known.

The preponderance of authority tends to show that the Caelian hill was also colonised in the time of Romulus. Caelius Vibennus, or Caeles Vibenna, an Etruscan general who came to the assistance of Romulus against Tatius and the Sabines, had this hill assigned to him and settled upon it with his army; whence it derived its name of "Caelius," it having been previously called Querquetulanus from its woods of oak. (Varr. *L. L.* v. § 46, Müll.; Dionys. ii. 36; Paul. Diac. p. 44, Müll.) The traditions respecting the incorporation of this hill are, however, very various. Some authors relate that it was added by Tullus Hostilius (Liv. i. 30; Eutrop. i. 4; Aur. Vict. *Vir. Ill.* 4), others by Ancus Martius (Cic. *Rep.* ii. 18; Strab. v. p. 234): whilst some, again, place the arrival of Caeles as low down as the reign of Tarquinius Priscus. (Tac. *Ann.* iv. 65; Festus, p. 355, Müll.) The last account probably arose from some confusion between the arrival of the Tuscans under Romulus, and a subsequent one under the Tuscan king Tarquinius. But the sacred books relating to the Argive chapels established by Numa mention the hill under the name of Caelius (Varr. *ib.* § 47), and it therefore seems probable that the arrival of Vibenna must be placed under Romulus. This Tuscan settlement appears, however, not to have been permanent. After the death of their leader a portion of his followers incurred the suspicion of the Romans, and were removed from the hill to a less defensible position on the plain, apparently between the Palatine and Capitoline, where they founded the Vicus Tuscus; whilst the remainder were transferred to the adjoining hill called Caeliolus (Varr. *ib.* § 46). Whence also Propertius:—

> "Et tu, Roma, meis tribuisti praemia Tuscis
> Unde hodie vicus nomina Tuscus habet;
> Tempore quo sociis venit Lycomedius armis,
> Atque Sabina feri contudit arma Tati."—
> (iv. 2. 49.)

Here the Tuscan general is named Lycomedius, which seems to be derived from Lucumo, the name given to him by Dionysius (ii. 42, 43), and which was probably only an appellative for an Etruscan prince. The hill having been vacated by this removal of the Tuscans, was again colonised under a subsequent king, which in some degree reconciles the conflicting accounts: but all we shall say further about it at present is, that in the reign of Tiberius an attempt was made to change its name again, and to call it Mons Augustus, either because Tiberius had laid out a great deal of money there in repairing the damage occasioned by a fire, or from a decree of the senate, which appointed that name to be used because a statue of Tiberius had been saved from the flames. (Tac. *Ann.* iv. 64; Suet. *Tib.* 48.) But this name never came into common use.

Legend of Tarpeia.—Porta Janualis and Temple of Janus.—The story of Tarpeia involves two or three points of topographical interest. It shows that the Capitoline hill was regularly fortified, and had a gate. The deed of Tarpeia, whether treacherous or patriotic, for there are two versions of her history, occasioned a change in the name of the hill. It had previously been called Mons Saturnius, from Saturn, to whom it was sacred (Fest. p. 322); and there was a tradition that some Eleans, who had obtained their dismissal from the army of Hercules on his return from his western expedition, had been attracted to settle upon it by the resemblance of its name to that of Κρόνιος, a mountain of their own country. (Dionys. i. 34.) After the foundation of the Capitol its appellation, as we shall have occasion to relate further on, was again altered to that which it ever afterwards continued to bear; yet one part of the southern portion of the hill still retained the name of Rupes Tarpeia, from the vestal having been buried on it. (Varr. *L.L.* v. § 41, Müll.) Dionysius (ii. 40) adopted the account of Piso, who attributed the death of Tarpeia to a patriotic attempt to deceive the Sabines, in preference to that of Fabius, which brands her with disloyalty. The latter, however, seems to have obtained most currency among the Romans; and Propertius even derives the name of the hill from her father, Tarpeius, who commanded the Roman garrison,—"A duce Tarpeio mons est cognomen adeptus" (v. 4. 93),—whilst he brands the tomb of the vestal with infamy. ("Tarpeiae turpe sepulcrum," v. 4. 1). The obscure legend of the Porta Pandana, which existed somewhere on the Capitol in the time of Varro (*L.L.* v. § 42), is also connected with the story of Tarpeia; and Tatius is said to have stipulated, in the treaty which he made with Romulus, that this gate should always be left open. (Fest. p. 363, and Paul. Diac. p. 220, Müll.) According to an incredible account in Solinus (i. 13), it was a gate of the old Saturnian city, and was originally called Porta Saturnia; nor is the version of Polyaenus more satisfactory (*Stratag.* viii. 35), who refers the story of the Porta Pandana to the treaty with the Gauls, by which the Romans engaged always to leave one gate open, but, in order to evade the consequences, built it in an inaccessible place.

After peace had been concluded between Romulus and Tatius, they possessed two distinct but united cities,—the former reigning on the Palatine, the latter on the Capitoline, and dwelling on the spot where the temple of Juno Moneta afterwards stood (Plut. *Rom.* 2; Sol. i. 21.) When Tacitus says, in the passage before cited, that Tatius added the Capitoline to the city, we are perhaps therefore to understand that he built upon it and made it habitable, whilst previously it had been only a sort of military outpost. The valley between the two hills formed a kind of neutral ground, and served as a common market-place. The gate called Janualis, mentioned by Varro in the passage cited from him when treating of the Romulean gates, seems undoubtedly to have belonged to the Sabine town. Niebuhr, who is followed by Bunsen (*Beschr.* vol. i. p. 145), is of opinion (*Hist.* i. 292) that it was built by the two cities as a barrier of their common liberties; that it was open in time of war in order that succour might pass from one to the other, and shut during peace, either to prevent the quarrels which might arise from unrestricted intercourse, or as a token that the cities, though united, were distinct. Becker, on the other hand, denies that it ever was a gate at all, maintaining that it only got that name *catachrestically*, from the temple which it subsequently formed being called "Porta Belli" (pp. 118, 119, and note 167). But there seems to be ample evidence that it was originally a gate. Varro, in the passage cited, evidently considered it as such; and it is also mentioned by Macrobius as a real gate, though the situation which he assigns to it will hardly be allowed even by those who give the greatest extention to the walls of the Romulean city ("Cum bello Sabino—Romani portam, quae sub radicibus collis Viminalis erat, quae postea ex eventu *Janualis* vocata est, claudere festinarent," *Sat.* i. 9). We may learn from Ovid, not only its real situation, but also that it was the very gate which Tarpeia betrayed to the Sabines. The passage fixes its site so accurately, and consequently also that of the temple of Janus,—an important point in Roman topography,—that it is necessary to quote it at length:—

> "Presserat ora deus. Tunc sic ego nostra resolvo,
> Voce mea voces eliciente dei:
> Quum tot sint Jani cur stas sacratus in uno,
> *Hic ubi templa foris juncta duobus habes?*
> Ille manu mulcens propexam ad pectora barbam
> Protinus Oebalii retulit arma Tati,
> Utque levis custos, armillis capta Sabinis,
> Ad summae Tatium duxerit arcis iter.
> *Inde, velut nunc est, per quem descenditis, inquit,*
> *Arduus in valles et fora clivus erat.*
> *Et jam contigerat portam,* Saturnia cujus
> Dempserat oppositas insidiosa seras.
> Cum tanto veritus committere numine pugnam
> Ipse meae movi callidus artis opus,
> Oraque, qua pollens ope sum, fontana reclusi
> Sumque repentinas ejaculatus aquas.
> Ante tamen calidis subjeci sulphura venis,
> Clauderet ut Tatio fervidus humor iter.
> Cujus ut utilitas pulsis percepta Sabinis,
> *Quae fuerat, tuto reddita forma loco est.*
> *Ara mihi posita est, parvo conjuncta sacello.*
> Haec adolet flammis cum strue farra suis."
> (*Fast.* i. 255. seq.)

We see from these lines, that the gate attacked by the Sabines lay at the bottom of a path leading down from the Capitoline, which path still existed in the time of Ovid, and was situated between the forum of Caesar and the Forum Romanum. The gate was consequently at the bottom of the NE. slope of the Capitoline hill, a little to the N. of the present arch of Septimius Severus. We also learn that a small temple or sacellum was dedicated to Janus at this spot. Whether the ancient gate was incorporated in this temple, or whether it was pulled down, or whether the temple was erected by the side of the gate, cannot be determined; but at all events its former existence was commemorated by the title of Porta Janualis. It is no objection to Ovid's account, as far as the topographical question is concerned, that it differs from the one usually received, which represents the Sabines as successful through the treachery of Tarpeia, and not as repulsed through the intervention of Janus. He seems to have combined two different legends; but all that we are here concerned for is his accurate description of the site of the temple, and consequently of the gate.

Its site is further confirmed by Procopius (*B. G.* i. 25. p. 122, Dind.), who mentions it as situated a little beyond the statues of the three Fates, as will appear in the second part of this article. The temple was dedicated by the peace-loving Numa, who made the opening and shutting of it the sign of war and peace. (Liv. i. 19.) Niebuhr, therefore, besides assigning an inadmissible and even absurd meaning to this custom, has forestalled its date, when he mentions it as coming into use at the union of the two independent cities.

After writing what precedes, the compiler of this article met with an essay by Dr. Th. Mommsen, published in the *Annali dell' Instituto* for the year 1844 (vol. xvi.), and entitled *De Comitio Romano*, in which that writer (p. 306, seq.) considers that he has irrefragably established that the temple of

Janus was not situated in the place here assigned to it, but in the Forum Olitorium outside the Porta Carmentalis. As the opinion of so distinguished a scholar as Mommsen is entitled to great attention, we shall here briefly review his arguments. They may be stated as follows. That the temple of Janus was in the Forum Olitorium may be shown from Tacitus: "Et Jano templum, quod apud Forum Olitorium C. Duilius struxerat (dedicavit Tiberius)," (*Ann.* ii. 49); and also from Festus: "Religioni est quibusdam porta Carmentali egredi et in aede Jani, quae est extra eam, senatum haberi, quod ea egressi sex et trecenti Fabii apud Cremeram omnes interfecti sunt, cum in aede Jani S. C. factum esset, ut proficiscerentur" (p. 285, Müll.). But this temple was undoubtedly the same as the famous one founded by Numa, and Duilius could only have *restored*, not *built* it; since it can be shown that there was only one Temple of Janus at Rome before the time of Domitian. Thus Ovid (as may be seen in the passage before quoted) asks Janus, —

> "Cum tot sint Jani cur stas sacratus, *in uno*,
> Hic ubi juncta foris templa duobus habes?"

The same thing appears from the following passage of Martial (x. 28. 2), which shows that, before Domitian erected the Janus Quadrifrons in the Forum Transitorium, the god had only one little temple: —

> "Pervius exiguos habitabas ante Penates
> Plurima qua medium Roma terebat iter."

The same situation of this only temple is also testified by Servius (*ad Aen.* vii. 607): "Sacrarium (Jani) Numa Pompilius fecerat — Quod Numa instituerat, translatum est ad Forum Transitorium." And again "Sacrarium hoc Numa Pompilius fecerat circa imum Argiletum juxta theatrum Marcelli." Thus the situation of the sole temple of Janus is proved by the preponderance of the best authority, and does not rest on mere conjecture.

In these remarks of Mommsen's we miss that accuracy of interpretation which is so necessary in treating questions of this description. The word "struxerat," used by Tacitus, denotes the erection of a new building, and cannot be applied to the mere restoration of an ancient one. Nor, had there been no other temple of Janus, would it have been necessary to designate the precise situation of this by the words "apud Forum Olitorium." Again, the words of Ovid refer, not to one temple, but to one Janus, which, however, as we have seen, was converted into a sort of small temple. "When there are so many Jani, why is your image consecrated only in one?" This, then, was not a temple in the larger sense of the word; that is, a building of such a size as to be fit for assemblies of the senate, but merely the little sacellum described by Ovid. Let us hear Mommsen's own description of it, drawn from this passage, and from that of Martial just quoted: "Fuit enim Jani aedes (quod luculentissime apparet ex Ovidii verbis supra laudatis) non nisi Janus aliquis, sive bifrons sive quadrifrons, Dei statua ornatus, Ea, quam Numa fecit, fornix erat pervius ad portam Carmentalem applicatus, quo transibant omnes qui a Campo Martio Foroque Olitorio venientes Boarium Romanumve petebant" (p. 307). But — overlooking the point how the building of Numa could have been attached to a gate erected in the time of Servius — how is it possible to conceive that, as Mommsen infers from the words of Festus, the senate could have been assembled in a little place of this description, the common thoroughfare of the Romans? Besides, we have the express testimony of Livy, that the Senatus Consultum, sanctioning the departure of the Fabii, was made in the usual place for the meetings of the senate, — the Curia Hostilia. "Consul e Curia egressus, comitante Fabiorum agmine, qui in vestibulo curiae, senatus consultum exspectantes, steterant, domum rediit" (ii. 48). Livy is certainly a better witness on such a point than Festus; whose account, therefore, is overthrown, not only by its inherent improbability, but also by the weight of superior authority. All that we can infer from his words is, that the temple of Janus, outside the Porta Carmentalis, was sufficiently large to hold an assembly of the senate; but this circumstance itself is sufficient proof that it could not have been the original little temple, or sacellum, of Numa. There are other objections to the account of Festus. It was not ominous, as he says, to go out at the Carmental gate, but to go out through the right arch of the gate ("infelici via dextro Jano portae Carmentalis profecti, ad Cremeram flumen perveniunt," Ib. c. 49). If the whole gate had been accursed, how could a sacred procession like that of the virgins from the temple of Apollo to that of Juno Regina, described by Livy (xxvii. 37), have passed through it? Nor can it be told whether the relative *ea* refers to the Porta Carmentalis, as sense, or to aedes Jani, as grammar, requires. Further, it would be contrary to the usual custom, as Becker correctly remarks (*Handbuch*, p. 139, note), for the senate to assemble outside of the gates to deliberate on a domestic matter of this nature. Then, with reference to Ovid's description, he could not have mentioned the sacellum of Janus as adjoining two fora, had it stood where Mommsen places it, where it would have been separated from the Forum Romanum by the whole length of the Vicus Jugarius. Besides, it is plain from the passage of the Fasti before quoted that the original temple stood at the foot of a clivus, or descent from the Capitoline. Yet Mommsen puts it at the very top of the hill over the Carmental gate ("in ipso monte," p. 310, vide his plan at the end of the volume), where the hill is most abrupt, and where there could not possibly have been any clivus, and the Porta Janualis at the bottom. We should remark, too, that the reading, "arduus in valles ***et*** fora clivus erat," is not a mere conjecture of Becker, as Mommsen seems to think (p. 310), but the common reading; and that to substitute "*per* fora" instead would make evident nonsense. Nor in that case do we see how the temple could have been "apud Forum Olitorium," as Tacitus says, even if *apud* only means *near*, not *at*: and still less how it could have adjoined the theatre of Marcellus ("juxta theatrum Marcelli"), as indicated by Servius. What has been said will also be sufficient to refute the last named commentator in stating this to be the *original* temple. He has evidently confounded the two.

We can therefore only agree in part with the somewhat severe censure which Mommsen has pronounced on Becker on this occasion. "At quod somniavit de aede Jani sine simulacro (p. 259), quod Festum, quod Servium gravissimi erroris incusavit (p. 139, n. 254, seq.), id vix condono homini philologo" (p. 307). It appears, we trust, pretty plainly, that Festus and Servius must have been in error; but we cannot admit a temple without an image. The explanation we have already given, that Ovid is alluding to a Janus, not to a proper temple, may obviate the difficulty. But we see no reason why Janus, a very ancient Latin divinity, and to whom the Mons Janiculus appears to have been sacred before the building of Rome, should not have been honoured with a regular temple besides the little affair which was the index of peace and war. As the question, however, is connected with the situation of the Argiletum and Forum Caesaris, we shall have occasion to revert to it, and have mentioned it here only because the legend of Tarpeia, and consequent building of the temple, are closely connected with the history of the city.

Romulus, after his mysterious disappearance, was deified under the name of Quirinus, and his successor, Numa, erected a temple to the new God on the Quirinal. (Dionys. ii. 63; Ov. *Fast.* ii. 509). This hill, which was previously named Agonus (Fest. p. 254; Dionys. ii. 37), appears in the time of Numa to have been divided into four distinct eminences, each named after some deity, namely, Quirinalis, Salutaris, Mucialis, and Latiaris (Varr. *L. L.* v. § 51, Müll.); but from what deity the name of Mucialis was derived remains inexplicable. The name of Quirinalis, which, however, some derive from the Quirites, who had come with Tatius from Cures, and settled on the hill (Varr. and Fest. *ll. cc.*), ultimately swallowed up the other three. The temple of Quirinus probably stood near the present church of *S. Andrea del Noviziato.* This question, however, as well as that concerning the sites of the other three temples, will recur when treating of the topography of the city. Numa, who was himself a Sabine, also founded a capitol (Hieron. i. p. 298), subsequently called, by way of distinction, "vetus Capitolium," on the Quirinal, which hill had been chiefly colonised by his countrymen. Of course the name of "Capitolium" could not have been applied to it till after the foundation of the Roman Capitol, and originally it was the *arx* of the city, containing the three usual temples of Jupiter, Juno, and Minerva. (Varr. *L.L.* v. § 158, Müll.) This ancient temple of Jupiter is alluded to by Martial (v. 22. 4), and probably stood on the southern part of the Quirinal on the present height of *Magnanapoli.*

Tullus Hostilius is said to have added the Caelian hill to the city after the destruction of Alba Longa, when the population of Rome was doubled by the inhabitants of Alba being transferred thither; and in order to render the Caelian still more thickly inhabited Tullus chose it for his own residence. (Liv. i. 30; Eutrop. i. 4; Victor, *Vir. Ill.* 4.) The two accounts of the incorporation of this hill by Romulus and Tullus contain, as we have before remarked, nothing contradictory; otherwise, Dionysius Halicarnassensis would hardly have committed himself by adopting them both (ii. 36, 50, iii. 1). The first Tuscan settlement had been transferred to another place. But when Cicero (*de Rep.* ii. 18) and Strabo (v. p. 234) state that the Caelian was added to the city by Ancus Martius, this is a real divergence for which we cannot account; as the hill could hardly have been incorporated by Tullus and again by Ancus.

Ancus is also said, by the two authorities just quoted, to have added the Aventine; and there is no improbability in this, for Romulus never made it a proper part of his city, and we learn from Plutarch (*Num.* 15) that it was uninhabited in the time of Numa. We must remember that the earlier enclosures were made rather to assert a future claim to the ground when the number of citizens was increased, than that they were absolutely wanted at the time of making them ("Crescebat interim urbs, munitionibus alia atque alia appetendo loca; quum in spem magis futurae multitudinis, quam ad id quod tum hominum erat, munirent," Liv. i. 8). The account of Ancus having added the Aventine is confirmed by Dionysius (iii. 43) and by Livy (i. 33), who state that it was assigned to the citizens of the conquered Politorium. Yet the history of the Aventine is more mysterious than that of any other of the Roman hills. At the end of the third century of the city we find it, as an *ager publicus*, taken possession of by the patricians, and then, after a hard contest, parcelled out among the plebeians by a Lex Icilia (Dionys. x. 31, 32; cf. Liv. iii. 31, 32), by whom it was afterwards principally inhabited. It remained excluded from the pomoerium down to the time of Claudius, though the most learned Romans were ignorant of the reason. After some further victories over the Latins, Ancus brought many thousands more of them to Rome: yet we can hardly understand Livy's account (*l. c.*) that he located them in the Vallis Murcia; not only because that spot seems too limited to hold so large a number, but also because the Circus Maximus seems already to have been designed, and even perhaps begun, at that spot. (Dionys. iii. 68.) At all events they could not have remained there for any length of time, since Livy himself mentions that the circus was laid out by Tarquinius Priscus (i. 35). The fortifying of the Janiculum on the right bank of the Tiber, the building of the Sublician bridge to connect it with Rome, and the foundation of the port of Ostia at the mouth of the river, are also ascribed to Ancus Martius, as well as the fortification called the Fossa Quiritium. (Liv. i. 33; Dionys. 44, 45; Victor, *Vir. Ill.* 5; Flor. i. 4.)

The circuit of Rome, then, at the time of the accession of Tarquinius Priscus, appears to have embraced the Quirinal, Capitoline, Palatine, Aventine, and Caelian hills, and the Janiculum beyond the Tiber. The Viminal and Esquiline are not mentioned as having been included, but there can be no doubt that they were partially inhabited. Whether the first named hills were surrounded with a common wall it is impossible to say; but the fortifications, whatever their extent, seem to have been of a very rude and primitive description (*τείχη—αὐτοσχέδια καὶ φαῦλα ταῖς ἐργασίαις ὄντα*, Dionys. iii. 67). Tarquinius does not appear to have made any additions to the city, but he planned, and perhaps partly executed, what was of much more utility, a regular and connected wall to enclose the whole city. (Liv. i. 36, 38; Dionys. iii. 67.) Nay, according to Victor (*Vir. Ill.* 6), he actually completed this wall, and Servius only added the *agger* (*Ib.* c. 7.) The reign of Tarquin was indeed a remarkable epoch in the architectural progress of the city. We must remember that he was of Tuscan birth, and even of Greek descent; and therefore it is natural to suppose that his knowledge of architecture and of the other arts of civilised life was far superior to that of the Romans and Latins; and hence the improvements which he introduced at Rome. It is satisfactory to discover and point out undesigned coincidences of this description, which greatly add to the credibility of the narratives of ancient writers, since there is too much disposition at the present day to regard them as the inventors or propagators of mere baseless fables. Tarquin also constructed those wonderful sewers for draining the Velabrum and forum which exist even to the present day; he improved the Circus Maximus, planned the temple of the Capitoline Jupiter, and erected the first porticoes and tabernae around the forum (Liv. i. 35, 38; Dionys. iii. 67—69; Tac. *Hist.* iii. 72); in short, he must be regarded as the founder of the subsequent architectural splendour of Rome.

The additional space included by Servius Tullius in the line of wall which he completed is variously stated in different authors. Dionysius (iv. 13) and Strabo (v. p. 234) relate that he added the Viminal and Esquiline hills: Livy states that the hills which he added were the Quirinal and Viminal, and that he enlarged or improved the Esquiline ("auget Esquilias," i. 44); while Victor (*Vir. Ill.* 7) mentions that he added all three. It is possible that Livy means all that back or eastern portion of the Quirinal and Esquiline which run together into one common ridge, and which was fortified by the agger of Servius Tullius; and in this way we may account for his expression of "auget Esquilias," which alludes to this extension of the hill, and the consequent amalgamation of its previously separate tongues, the Oppius and Cispius. Hence there is but little real contradiction in these apparently divergent statements. Though the elder Tarquin may dispute with Servius the honour of having built the walls of Rome, yet the construction of the agger is unanimously ascribed to Servius, with the single exception of Pliny (iii. 9), who attributes it to Tarquin the Proud. The custom, however, has prevailed of ascribing not only this, but the walls also, to Servius. A description of these walls and of their gates, and an inquiry into the circumference of the Servian city, will be found in the second part of this article; but there are two other points, in some degree connected with one another, which require investigation here, namely, the Regiones of Servius and the Septimontium.

Regions of Servius. — Servius divided the city into four *political* districts or regions, which, however, were not commensurate with its extent. Their number seems to have been connected with that of the city tribes; but there are many particulars concerning them which cannot be explained. Our knowledge of them is chiefly derived from Varro (*L. L.* § 45, seq., Müll.), from whom we learn that they were: I. the *Suburana*, the limits of which cannot be precisely determined, but which embraced the Caelian hill, the valley of the Colosseum, and part of the Sacra Via, that western portion of the southern tongue of the Esquiline (Mons Oppius) known as the Carinae, the Ceroliensis,—which seems to have been the valley or part of the valley between the Esquiline and Caelian,—and the Subura, or valley north of the Oppius. II. The *Esquilina* or *Esquiliae*, which comprehended the smaller or N. tongue of the Esquiline (Mons Cispius) and its eastern back or ridge, as far as the rampart or agger of Servius, and perhaps also the eastern back of the Oppius. III. The *Collina*, so called from its embracing the Quirinal and Viminal hills, which, as we have before said, were called *colles*, in contradistinction to the other hills called *montes*. The intervening valleys were, of course, included. IV. The *Palatina* or *Palatium*, embraced that hill with its two spurs or offshoots, Velia and Germalus.

When we compare these regions with the map of Rome we are immediately struck with some remarkable omissions. Thus, the Capitoline hill, with the valley to the E. (forum), and valley to the S. (Velabrum and Forum Boarium), together with the Aventine, are entirely excluded. Various conjectures have been proposed to account for these omissions. Some have imagined that the Capitol was excluded because the division of Servius regarded only the plebeian tribes, and that the Capitol was inhabited solely by patricians. Becker (*Handb.* p. 386) rightly rejects this hypothesis; but another, which he prefers to it, seems hardly better founded, namely, that the hill, as being the citadel, was occupied with public buildings to the exclusion of all private ones, or, at all events, as being common to all, could not be incorporated with any one region. But this would have been a better reason for the exclusion of the Quirinal, which was at that time the proper capitol of the city; nor does it seem to be a fact that private buildings were excluded from the Capitol. Various reasons have also been assigned for the exclusion of the Aventine; the principal of which are, the unfavourable auguries which had appeared upon it to Remus, and the circumstance of its containing a temple of Diana, which was common to all the Latin nation, and therefore prevented the hill from being made a portion of the city.

But if we attentively read the account given by Varro of the Servian Regions (*L. L.* v. §§ 41—54, Müll.), we shall perceive that the division was entirely guided by the distribution of the Argive chapels, instituted probably by Numa; though Varro does not explain why they should have had this influence. Thus, after giving an account of the Capitoline and Aventine, he proceeds to say (§ 45): "Reliqua urbis loca olim discreta, quom Argeorum sacraria in septem et xx. partis urbis sunt disposita. Argeos dictos putant a principibus qui cum Hercule Argivo venere Romam et in Saturnia subsederunt. E quîs prima est scripta Regio Suburana, secunda Exquilina, tertia Collina, quarta Palatina." He then proceeds to enumerate the sacraria or chapels in each regio, mentioning six in each, or twenty-four in all, though he had called them twenty-seven in the passage just quoted.

The obvious meaning of this passage is, that "the other parts of the city were formerly separated (i. e. from the Capitoline and Aventine) at the time when the Argive chapels were distributed into twenty-seven parts of the city." It would hardly, perhaps, be necessary to state this, had not some eminent scholars put a different interpretation on the passage. Thus Bunsen (*Beschreibung der Stadt Rom*, vol. i. p. 147), whose general view of the matter seems to be approved of by Becker (*Handb.* p. 127, note 183), takes Varro's meaning to be, that the remaining parts of the city did not originally form each a separate district, like the Capitol and Aventine, but were divided into smaller parts, with different names. This view has been already condemned by Müller (*ad loc.*), and indeed its improbability is striking; but it requires a somewhat minute examination of the passage to show that it is altogether untenable. Livy also mentions these chapels as follows: "Multa alia sacrificia locaque sacris faciendis, quae Argeos pontifices vocant, dedicavit (Numa)." (i. 21.) Now Bunsen is of opinion that the statements of Livy and Varro are inconsistent, and that whilst the former under the name of *Argei* means *places*, the latter alludes to *men*. In conformity with this view he proceeds to construe the passage in Varro as follows: "The name of *Argives* is derived from the *chiefs* who came with the *Argive Hercules* to Rome and settled in Saturnia. *Of these parts of the city* we find first described (viz. in the Sacris Argeorum) the Suburan Region, as second, &c." ("Den Namen Argeer leitet man ab von den Anführern die mit dem Argiver Hercules nach Rom kamen, und sich in Saturnia niederliessen. Von diesen Stadttheilen findet sich zuerst verzeichnet (nämlich in den Sacris Argeorum) die Suburanische Region, als zweite, &c." (*Beschr.* i. 690, cf. p. 148.) But to say that the name of Argives was derived from other Argives can hardly be what the author intended. Besides, the sense is disjointed; for the relative *quîs* (wrongly translated "of these parts of the city") cannot be made to refer to an antecedent that is separated from it by a long sentence. As the text stands, *quîs* must necessarily refer to *Argeos* in the sentence immediately preceding. It might be thought that this sentence has been interpolated, since Varro called an Argive *Argus*, not *Argivus*. "Itaque dicimus 'hic Argus' cum hominem dicimus; cum oppidum, Graecanice 'hoc Argos,' cum Latine, 'Argei.' (*L. L.* ix. § 89, Müll.) We see from this passage that the more ancient Latin name for the town of Argos was *Argei* (*masc. plur.*), and hence it might be inferred to be Livy's meaning that the chapels were called *Argos* or *Argoses*, not *Argives*. But *Argei*, in still more ancient Latin than that of Varro, was also the name for *Argives* as we find from a verse which he quotes from Ennius (vii. § 44):—

"Libaque, fictores, Argeos et tutulatos;"

whence we are disposed to think that the name of *Argives*, however anomalous the usage may appear, was really applied to these chapels, just as a modern Italian calls a church *S. Pietro* or *S. Paolo*, and that the meaning of Varro in the second sentence of the passage quoted, is: "It is thought that these Argei (i. e. the *sacraria* so called) were named after the chiefs who came to Rome with the Argive Hercules;" in which manner Varro would coincide with Livy in making these Argei *places*. How else, too, shall we explain Ovid (*Fast.* iii. 791):—

"Itur ad Argeos, *qui* sint sua pagina dicet?"

And in like manner Masurius Sabinus, quoted by Gellius (*N. A.* x. 15): "Atque etiam cum (Flaminica) it ad Argeos." A passage in Paulus Diaconus throws a gleam of light upon the matter; though, with more grammatical nicety than knowledge of antiquity, he has adopted, apparently from the Greek, a neuter form unknown to any other writer: "Argea loca appellantur Romae, quod in his sepulti essent quidam Argivorum illustres viri," (p. 19, Müll.) Hence it appears that these chapels were the (reputed) burial places of these Argive heroes, and their *masculine* appellation thus gains still further probability. "E quîs," &c. would mean, therefore, that the different Servian Regions were marked off and named according to these chapels.

We have already remarked that though Varro mentions 27 of these chapels, he enumerates only 24. Hence Becker (*Handb.* p. 386), as well as Bunsen, are of opinion that the three odd ones were upon the Capitol. The only reason assigned for this conjecture is that the hill had three natural divisions — two heights with a depression between them. But if we have rightly explained Varro's meaning, it is impossible that the Capitol should have had any of these chapels. Bunsen, however, goes still further, and, connecting the chapels with the Argive men of straw which were annually precipitated into the Tiber, thinks that their number might have been 30, allotting the remaining three to the ancient Capitol on the Quirinal, although Varro had already accounted for his usual number of six in that district. (*Beschr.* i. 149.) However, it is not at all improbable that the tradition of the Argive mannikins was connected with that of the chapels, since it may be inferred from the context of the passage in Varro, explaining the line of Ennius before quoted, that they were instituted by Numa. Thus the preceding line (§ 43), "mensas constituit idemque ancilia," refers to Numa's institutions, who is again alluded to in § 45, "eundem Pompilium ait fecisse flamines." In § 44 Varro describes the custom regarding the men of straw as follows: "Argei ab Argis; Argei fiunt e scirpeis, simulacra hominum xxiiii.; ea quotannis de ponte sublicio a sacerdotibus publice deici solent in Tiberim." The origin of the custom is variously explained; but the most probable account is that it was intended to commemorate the abolition by the Argives of human sacrifices once offered to Saturn, for which these men of straw were substituted. None of the MSS. of Varro, however, gives the number of 27 or 30; though the latter was introduced into the text by Aldus from the account of Dionysius (i. 38). Hence it would perhaps be more in accordance with the principles of sound criticism to reduce the number of chapels given by Varro (v. § 45) from 27 to 24, instead of increasing them to 30; as they would then not only correspond with the number of these Argive mannikins, but also with that of the chapels which Varro separately enumerates.

Septimontium.—The *Septimontium* seems also to be in some degree connected with these Argive chapels and the Servian divisions of the city. The word Septimontium had two meanings; it signified both the complex of seven hills on which Rome stood, and a festival (Septimontiale sacrum, Suet. *Dom.* 4) celebrated in commemoration of the traditions connected with them. Now it is remarkable that Antistius Labeo, quoted by Festus (p. 348, Müll.) in his account of the places where this festival was celebrated, omits all mention of the Capitoline and Aventine, just as they seem to have been left out of Numa's town and the regions of Servius subsequently formed according to it: "Septimontium, ut ait Antistius Labeo, hisce montibus feriae: Palatio, cui sacrificium quod fit, Palatuar dicitur. Veliae, cui item sacrificium Fagutali, Suburae, Cermalo, Oppio Caelio monti, Cispio monti." There were Argive chapels at all these places, and hence a strong presumption that the festival of the Septimontium was founded by Numa, the author of most of the ancient Roman solemnities. That Labeo considered the places he enumerates to be hills is evident, not only as a direct inference from the term Septimontium itself, but also from his express words, "hisce montibus feriae,"—"there are holidays on the hills here recited." Moreover, we know as a certainty that five of the places mentioned *were* hills, namely, the Palatium, Velia, Oppius, Cispius, and Caelius,—a strong presumption that the others also were heights. Yet Niebuhr (*Hist.* i. 389), Bunsen, (*Beschr.* i. 685), and Becker (*Handb.* p. 124), assume that one or two of them were no hills at all. The places about which there can be any doubt are Fagutal and Germalus. Respecting Subura there can be no doubt at all; it was certainly a valley. Now the Fagutal was a ridge of the Esquiline containing the Lucus Fagutalis. It was the residence of Tarquinius Superbus: "Esquiliis (habitavit) supra clivum Pullium, ad Fagutalem lucum" (Solin. i. 25). But if the grove was above the clivus it must have been on a height. Servius had occupied a residence not far from it, over the Clivus Urbius (*Ib.*; Liv. i. 48), and it was probably situated at or near the spot now occupied by the church of *S. Martina.* There is not the slightest ground for Niebuhr's assumption (*Hist.* i. 390) that the Fagutal was what he calls "the plain" between the Caelian and Palatine. The Cermalus or Germalus — for originally *c* and *g* were the same letter — was, like the Velia, only a distinct portion of the Palatine hill. ("Huic (Palatio) Cermalum et Velias conjunxerunt," Varr. v. § 64, Müll.) Preller (*Regionen*, p. 180) considers the Germalus to be that side of the Palatine which overhangs the Velabrum between the modern churches of *S. Giorgio in Velabro* and *S. Anastasia;* and it is not improbable, as Becker conjectures (p. 418), that the hill formerly projected further to the W. than it now does, and descended in shelves or ledges. It does not appear on what grounds Niebuhr (*l. c.*) assumed the Germalus to be a "spot *at the foot* of the Palatine." It contained the Lupercal, which, being a cave or grotto, must have been excavated in a hill or cliff, as indeed Dionysius states in his description of it: *ἦν δὲ τὸ ἀρχαῖον, ὥς λέγεται σπήλαιον ὑπὸ τῷ λόφω μέγα* (i. 32).

All the places, then, enumerated by Labeo appear to have been heights, with the exception of the Subura. But on counting the names, we find that he mentions eight places instead of seven, or one more than is required to make a Septimontium. Hence Niebuhr (*Ib.* p. 389) omitted the Subura, — not, however, because it was situated in the plain, — and was followed by Bunsen (*Beschr.* i. 141), who afterwards altered his mind, and struck out the Caelius (*Ib.* p. 685); and this last opinion is also followed by Becker (*Handb.* p. 124) and Müller (*ad Fest.* p. 341). The chief reason assigned for this view is that a principal part of the first regio (Suburana) was called Caelimontium, — a name afterwards preserved as that of one of the regions of Augustus; and on comparing this name with that of Septimontium it is inferred that, like the latter, it must have indicated a distinct and independent city union, and could not therefore have been included in any ante-Servian union. But if there had been any distinct and independent township of this kind, we must surely have heard of it in some of the ancient authors. We do not know when the term *Caelimontium* first came into use; but it is not improbable that it arose from another small hill, the Caelius Minor or Caeliolum, having been annexed to the larger one. Martial mentions them both in the following lines: —

> "Dum per limina te potentiorum
> Sudatrix toga ventilat, vagumque
> Major Caelius et minor fatigat." — (xii. 18.)

We learn from Varro that the junction of these two hills had taken place in or before his time: "Caeliolus cum Caelio *nunc* conjunctum" (*L. L.* v. § 46, Müll.), though popular use, as we see from the lines of Martial, sometimes still continued to regard them as distinct; nor can we tell for what purpose they had been united. Little can be inferred from the order in which the hills are mentioned in the text of Festus, as local sequence is entirely disregarded; or from the circumstance that Cispius is called "mons" and Oppius not, unless we leave out "Caelio;" or from the omission of Caelius in *some* of the MSS. of Paulus Diaconus. On the whole it seems most probable that *Suburae* may be the redundant word; unless indeed we might suppose that there were two Fagutals or groves of Jupiter, and that Suburae was inserted here to define the place of the one which overhung it.

Becker regards the Septimontium not as a proper city festival, but as commemorating traditions connected with the site of Rome long previous to the building of the city. In confirmation of this he refers (*Handb.* p. 125) to a passage in Varro (*L. L.* v. § 41, Müll.) and to another in Festus (p. 321), where it is said that a people of Reate, called Sacrani, drove the Ligurians and Sicilians out of Septimontium; and a third passage is adduced from Servius (*ad Aen.* xi. 317) to prove that the Sicilians once occupied the site of Rome; that they were expelled thence by the Ligurians, and the Ligurians in their turn by the Sacrani. Now, without entering into the historical questions connected with these obscure traditions, it may be allowed in general to be probable enough that such traditions were afloat; and when, as we have ventured to assume, Numa instituted the festival, he made them the basis of it; just as he instituted the Argive chapels and the twenty-four mannikins to commemorate the tradition of the Argive chiefs and their abolishment of human sacrifices. But the festival, nevertheless, was a proper city festival. Becker urges (*Handb.* p. 124) that the Septimontium described by Labeo could not have been in commemoration of a city union immediately preceding that of Servius, because it included the Oppius and Cispius, which were first added to the city by Servius. A great deal depends upon what we understand by the words "added to the city" ("zur Stadt gezogen"). To say that they were not included in the wall and agger afterwards completed by Servius would be a mere puerility; but they must have been inhabited and formed part of the city before his time, since there were Argive chapels upon them (Varr. v. § 50); and these chapels, as we have seen, formed the basis of the city union formed by him. The festival must certainly have been *post-Romulean*, since some of the names of places where it was celebrated were not known before the time of Romulus. Caelius occupied the Caelian hill in his reign; the name of Germalus is said to be derived from the twins (germani) Romulus and Remus, who were landed there (Varr. v. § 54); whilst Oppius and Cispius are said by Festus (p. 348, Müll.), on the authority of Varro, not to have been so named till the reign of Tullus Hostilius. But as they are mentioned by those names in the sacred books of the Argives (Varr. v. § 50) it is probable that they were so called at least as early as the time of Numa.

Such, then, was the ancient Septimontium. The walls of Servius included a different group of seven hills which came to be regarded by the later Romans as the real Septimontium. They are those already described at the beginning of this article, namely, the Quirinal, Viminal, Esquiline, Caelian, Aventine, Capitoline, and Palatine.

IV. PROGRESS OF THE CITY TILL THE TIME OF AUGUSTUS.

Having thus brought down the history of the city to the foundation of the Servian walls, we shall proceed to sketch its progress to the time of Augustus, and then till the walls of Aurelian. The former walls marked the rise and consolidation of a city, which, though soon to become formidable to its neighbours, was not yet secure from their attacks. The latter, enclosing an area more than twice as large as that defended by the Servian walls, betokened the capital of a large state, which, after becoming the mistress of the world, was beginning to totter under the weight of its own greatness, and found itself compelled to resort to the same means of defence which had protected its infancy — no longer, however, to ward off the attacks of its immediate neighbours, but those of the remotest tribes of Asia and Europe. Thus the history of the city, during this period of eight centuries, reflects in some degree the history of the Roman people, and exhibits the varying fortunes of the greatest of all human empires. Unfortunately, however, the materials even for a slight sketch of so vast a subject and so long a period are scanty and inadequate; nor, even were they more abundant, would our present limits allow more than an attempt to draw such an outline as may serve to illustrate the topography of the city.

Tarquin the Proud, the last of the Roman kings, seems to have effected little for the city, except by completing or improving the works of his predecessors. Of these the most important was the temple of the Capitoline Jove, the description of which will be found in the second part of this article. The expulsion of the Tarquins (B. C. 510) restored to the Roman people the use of the Campus Martius. This ground, which from the earliest times had probably been sacred to Mars (Dionys. v. 13), had been appropriated by the Tarquins, and at the time of their expulsion was covered with the crops which they had sown. The unholy nature of this property prevented its distribution among the people, like that of the other royal goods. The corn was ordered to be cut down and thrown into the Tiber; and according to the legend its quantity was so great that it caused the island afterwards known as the Insula Tiberina, or that of Aesculapius. (Liv. ii. 5; Dionys. *l. c.* Plut. *Publ.* 8.)

The defeat of the Etruscans under Aruns, who had espoused the royal cause, was, according to the usual principle of the Romans of incorporating the vanquished nations, the means of adding a fresh supply of citizens, as there will be occasion to relate in another place.

We have little or nothing to record respecting the history of the city from this period till its capture by the Gauls B. C. 390. After the fatal battle at the Allia, the Romans returned dispirited. The city, together with the older inhabitants, was abandoned to its fate; many families escaped to Veii and other neighbouring towns; whilst the men of an age to bear arms occupied the Capitol, which they prepared to defend. The flight of the Vestal virgins, who succeeded in escaping to Caere, is connected with a topographical legend. Being unable to carry away all their sacred utensils, they buried some of them in casks (*doliolis*), in a chapel near the house of the Flamen Quirinalis; whence the place, which seems to have been near the Cloaca Maxima, in the Forum Boarium, obtained the name of *Doliola*, and was held so sacred that it was forbidden to spit upon it. (Liv. v. 40; Val. Max. i. 1. § 10.) Varro, however (*LL.* v. § 157, Müll.), did not recognise this story, but attributed the name either to some bones having been deposited there, or to the burial at an earlier period of some sacred objects belonging to Numa Pompilius.

The Gauls entered the city unopposed, and through the open Porta Collina. (Liv. v. 41.) The time during which they held it is variously given at from six to eight months. (Polyb. ii. 22; Flor. i. 13; Plut. *Cam.* 30; Serv. *Aen.* viii. 652.) Their attempt on the Capitol is alluded to elsewhere. They set fire to and otherwise devastated the city; but perhaps we are not to take literally the words of Livy and other writers, to the effect that they completely destroyed it (v. 42, 43; Flor. i. 13; Plut. *Cam.* 21). It is at least apparent, from Livy's own narrative (c. 55), that the Curia Hostilia was spared; and it seems probable that the Gauls would have preserved some of the houses for their own sakes. We may, however, conclude, that the destruction was very great and terrible, as otherwise the Romans would not have discussed the project of emigrating to Veii. The firmness and judicious advice of Camillus persuaded them to remain. But the pressing necessity of the case, which required the new buildings to be raised with the greatest haste, was fatal to the beauty and regularity of the city. People began to build in a promiscuous manner, and the materials, afforded at the public expense, were granted only on condition that the houses should be ready within a year. No general plan was laid down; each man built as it suited him; the ancient lines of streets were disregarded, and houses were erected even over the cloacae. Hence down to the time of Augustus, and perhaps later, the city, according to the forcible expression of Livy (v. 55), resembled in arrangement rather one where the ground had been seized upon than where it had been distributed. It may be inferred from a statement of Cornelius Nepos, as quoted by Pliny, that the greater part of the city was roofed with shingles. ("Scandula contectam fuisse Romam, ad Pyrrhi usque bellum, annis CCCCLXX., Cornelius Nepos auctor est," xvi. 15.) Livy indeed mentions the public distribution of tiles, but these perhaps may have been applied to other purposes besides roofing, such as for making the floors, &c.; and the frequent and destructive fires which occurred at Rome lead to the belief that wood was much more extensively used in building than is customary in modern times. Within a year the new city was in readiness; and it must have been on a larger scale than before the Gallic invasion, since it had acquired a great accession of inhabitants from the conquered towns of Veii, Capena, and Falisci. Those Romans who, to avoid the trouble of building, had occupied the deserted houses of Veii were recalled by a decree by which those who did not return within a fixed time were declared guilty of a capital offence. (Liv. vi. 4.) The walls of Rome seem to have been left uninjured by the Gauls, notwithstanding Plutarch's assertion to the contrary. (*Cam.* 32.) We nowhere read of their being repaired on this occasion, though accounts of subsequent restorations are frequent, as in the year B. C. 351 (Liv. vii. 20), and again in 217, after the defeat at Trasimene. (Id. xxii. 8.) Nothing can convey a higher notion of Roman energy than the fact that in the very year in which the city was thus rising from its ashes, the Capitol was supported by a substructure of square and solid masonry, of such massiveness as to excite wonder even in the Augustan age. (Liv. *l. c.*; Plin. xxxvi. 24. s. 2.)

The censorship of Appius Claudius Caecus, B. C. 312, forms a marked epoch in the progress of the city. By his care Rome obtained its first aqueduct, and its first regularly constructed high-road, the Aqua and Via Appia. (Liv. ix. 29.) But the war with Pyrrhus which soon ensued, and afterwards the still larger and more destructive ones waged with the Carthaginians, prevented the progress which might have been anticipated from these beginnings. The construction of a second aqueduct, the Anio Vetus, in the censorship of Man. Curius Dentatus and L. Papirius Cursor, B. C. 272, testifies, however, that the population of the city must have continued to increase. In the year B. C. 220 we find the censor C. Flaminius constructing the Flaminian Way, as well as the circus which bore his name. (Liv. *Epit.* xx.; Paul Diac. p. 89.) But it was the conquests of the Romans in Lower Italy, in Sicily, and Greece, which first gave them a taste for architectural magnificence. The first basilica was erected at Rome in the year B. C. 184, and was soon followed by others, as there will be occasion to relate when we come to speak of the forum. But it was not till ten years later that the city was first paved by the care of the censors Q. Fulvius Flaccus and A. Postumius Albinus. They also paved the public highways, constructed numerous bridges, and made many other important improvements, both in the city and its neighbourhood. (Liv. xli. 27.) Yet, notwithstanding these additions to the public convenience and splendour, the private houses of the Romans continued, with few exceptions, to be poor and inconvenient down to the time of Sulla. The house of Cn. Octavius, on the Palatine, seems to have exhibited one of the earliest examples of elegant domestic architecture. (Cic. *de Off.* i. 39.) This was pulled down by Scaurus in order to enlarge his own house. The latter seems subsequently to have come into the possession of Clodius (Ascon. *ad Cic. Mil. Arg.*), and its magnificence may be inferred from the circumstance that he gave 14,800,000 sesterces for it, or about 130,000*l.* (Plin. xxxvi. 24. s. 2.) Indeed, as we approach the imperial times, the dwellings of the leading Romans assume a scale of extraordinary grandeur, as we see by Pliny's description of that of Crassus the orator, who was censor in B. C. 92. It was also on the Palatine, and was remarkable for six magnificent lotus-trees, which Pliny had seen in his youth, and which continued to flourish till they were destroyed in the fire of Nero. It was also distinguished by four columns of Hymettian marble, the first of that material erected in Rome. Yet even this was surpassed by the house of Q. Catulus, the colleague of Marius in the Cimbrian war, which was also on the Palatine; and still more so by that of C. Aquilius on the Viminal, a Roman knight, distinguished for his knowledge of civil law. (Plin. xvii. 1.) M. Livius Drusus, tribune of the people in B. C. 93, also possessed an elegant residence, close to that of Catulus. After his death it came into the possession of the wealthy M. Crassus, of whom it was bought by Cicero for about 30,000*l.* (*ad Fam.* v. 6). It seems to have stood on the N. side of the Palatine, on the declivity of the hill, not far from the Nova Via, so that it commanded a view of the forum and Capitol. It was burnt down in the Clodian riots, and a temple of Freedom erected on the spot; but after the return of Cicero was restored to him, rebuilt at the public expense. (Cic. *ad Att.* ii. 24, *Fam.* v. 6.; Vell. Pat. ii. 45; Dion Cass. xxxviii. 17, xxxix. 11, 20; App. *B. C.* ii. 15, &c.) The house of Lepidus, consul in B. C. 77, was also remarkable for its magnificence, having not only columns, but even its thresholds, of solid Numidian marble. (Plin. xxxvi. 8.) The luxury of private residences at Rome seems to have attained its acme in those of Sallust and Lucullus. The distinguishing feature of the former, which lay on the Quirinal, was its gardens (Horti Sallustiani), which probably occupied the valley between the Quirinal and Pincian, as well as part of the latter hill. (Becker, *Handb.* p. 583.) The house of Lucullus, the conqueror of Mithridates and Tigranes, was situated on the Pincian, and was also surrounded with gardens of such remarkable beauty, that the desire of possessing them, which they awakened in the breast of Messalina, caused the death of their subsequent owner, P. Valerius Asiaticus. (Tac. *Ann.* xi. 1; Dion Cass. lx. 31.) From this period they formed one of the most splendid possessions of the imperial family. (Plut. *Lucull.* 39.)

The ambitious designs entertained by the great leaders of the expiring Republic led them to court public favour by the foundation of public buildings rather than to lay out their immense wealth in adorning their own residences. The house inhabited by Pompey in the Carinae was an hereditary one; and though, after his triumph over Mithridates and the pirates, he rebuilt it on a more splendid scale and adorned it with the beaks of ships, yet it seems even then to have been far from one of the most splendid in Rome. (Plut. *Pomp.* 40, seq.) On the other hand, he consulted the taste and convenience of the Romans by building a theatre, a curia, and several temples. In like manner Caesar, at the height of his power, was content to reside in the ancient Regia; though this indeed was a sort of official residence which his office of Pontifex Maximus compelled him to adopt. (Suet. *Caes.* 46.) But he formed, and partly executed, many magnificent designs for the embellishment of the city, which his short tenure of power prevented him from accomplishing. Among these were a theatre of unexampled magnitude, to be hollowed out of the Tarpeian rock; a temple of Mars, greater than any then existing; the foundation of two large public libraries; the construction of a new forum; besides many other important works, both at Rome and in the provinces. (Suet. *Caes.* 26, 44; App. *B. C.* ii. 102, &c.)

The firm and lengthened hold of power enjoyed by Augustus, and the immense resources at his disposal, enabled him not only to carry out several of his uncle's plans, but also some new ones of his own; so that his reign must be regarded as one of the most important epochs in the history of the city. The foundation of new temples and other public buildings did not prevent him from repairing and embellishing the ancient ones; and all his designs were executed with so much magnificence that he could boast in his old age of having found Rome of brick and left it of marble. (Suet. *Aug.* 28.) In these undertakings he was assisted by the taste and munificence of his son-in-law Agrippa, who first founded public and gratuitous baths at Rome (Dion Cass. liv. 29); but as we shall have occasion to give an account of these works, as well as of those executed by Pompey and Caesar, in the topographical portion of this article, it will not be necessary to enumerate them here; and we shall proceed to describe the important municipal reforms introduced by Augustus, especially his new division of the city into Vici and Regions.

Regions of Augustus.—Although Rome had long outgrown its limits under Servius Tullius, yet the municipal divisions of that monarch subsisted till the time of Augustus, who made them his model, so far as the altered circumstances of the city would permit. Servius had formed the different Vici into religious corporations somewhat analogous with our parishes, with an appointed worship of the Lares, and proper feasts or Compitalia. During the Republic these corporations became a kind of political clubs, and were often made the engines of designing demagogues. (Preller, *Regionen*, p. 81.) Augustus, in his new distribution, also adopted the scheme of embodying the Vici as religious corporations, and for this purpose erected chapels in the crossways, and set up images of the gods *vicatim*, as the Apollo Sandaliarius and the Jupiter Tragoedus. (Suet. *Aug.* 57.) Many bases of these statues have been discovered. By the term *Vicus* we are to understand a certain collection of houses insulated by streets running round all its sides; whence the term came also to be applied to the streets themselves ("altero vici appellantur, cum id genus aedificiorum definitur, quae continentia sunt in oppidis, quaeve itineribus regionibusque distributa inter se distant, nominibusque dissimilibus discriminis causa sunt dispartita," Fest. p. 371, et ibi Müll). *Compitum*, which means properly a cross-road, was also, especially in ancient times, only another name for Vicus; and thus we find Pliny describing Rome as divided into Compita Larum instead of Vici (iii. 9). The Vici and Compita, regarded as streets, were narrrower than the Viae and Plateae. (Suet. *Aug.* 45; Amm. Marc. xxviii. 4. § 29.) They were named after temples and other objects. The Vici were composed of two classes of houses called respectively *insulae* and *domus*. The former were so called because, by a law of the XII. Tables, it was ordained that they should be separated from one another by an interval of 2½ feet, called *ambitus*, and by later authors *circuitus* (Varr. *L. L.* v. § 22, Müll.; Paul. Diac. p. 16, 111 Müll.) This law, which seems to have been designed for purposes of health and for security against fire, was disregarded during the Republic, but again enforced by Nero when he rebuilt the city (Tac. *Ann.* xv. 43); and there is an ordinance on the subject by Antoninus and Verus (*Dig.* viii. 2. 14). By *insulae*, therefore, we are to understand single houses divided by a small space from the neighbouring ones, not a complex of houses divided by streets. The latter division formed a *Vicus*. Yet some insulae were so large and disposed in such a manner that they almost resembled Vici (vide Fest. p. 371, et ibi Müll). The insulae were inhabited by the middling and lower classes, and were generally let out in floors ("coenacula meritoria," *Dig.* xix. 2. 30). It appears from the same authority that they were farmed by persons who underlet them; but sometimes the proprietors kept stewards to collect their rents. Insulae were named after their owners, who were called "domini insularum" (Suet. *Caes.* 41, *Tib.* 48). Thus we hear of the insula Eucarpiana, Critonia, Arriana, &c. (vide Gruter, 611. 13; Murat. 948. 9.) Rent was high (Juv. iii. 166), and investments in houses consequently profitable, though hazardous, since the principle of insurance was altogether unknown. (Gell. xv. 1, 2.) Crassus was a great speculator in houses, and was said to possess nearly half Rome. (Plut. c. 2.) The *domus*, on the contrary, were the habitations or palaces of the rich and great, and consequently much fewer in number than the insulae, the proportion in each Region being as 1 to 25 or 30. The domus were also commonly insulated, but not by any special law, like the insulae. They were also composed of floors or stages, but were occupied by a single family (Petron. 77); though parts of them, especially the postica, were sometimes let out (Plaut. *Trin.* i. 2. 157; Suet. *Nero*, 44, *Vitell.* 7).

The number of insulae and domus in each Vicus would of course vary. Augustus appointed that each should be under the government of magistrates elected from its plebeian inhabitants ("magistri e plebe cujusque viciniae lecti,"—where *vicinia* has its original meaning of the householders composing a Vicus, Suet. *Aug.* 30). Hence Livy calls them "infimum genus magistratuum" (xxxiv. 7). They were called Magistri, Magistri Vicorum, Curatores Vicorum, and Magistri Larum, and their number varied from two to four in each Vicus. In the *Basis Capitolina* each Vicus has 4 Magistri; but the *Notitia* and *Curiosum* mention 48 Vico-magistri in each Region, without reference to the number of Vici. On certain days, probably the Compitalia (Ascon. *in Cic. Pis.* p. 7), these magistrates were allowed to assume the *toga praetexta*, and to be attended by two lictors; and the public slaves of each Region were at their command, who were commonly at the disposal of the aediles in case of fire. (Dion Cass. lv. 8; Liv. *l. c.*) The principal duties of their office were to attend to the worship of the Lares, recensions of the people, &c. For Augustus restored the Ludi Compitalicii and the regular worship of the Lares in spring and summer (Suet. *Aug.* 31), and caused his own Genius to be added to the two Lares which stood in the aedicula or chapel of each compitum. (Ov. *Fast.* v. 145.) The Vicomagistri likewise superintended the worship of the popular deities Stata Mater and Vulcanus Quietus, to whom, as protectors against fire, chapels were erected, first in the forum, and afterwards in the different streets. (Fest. p. 317, Müll.; cf. Preller, *Regionen*, p. 84.)

A certain number of Vici, varying according to the *Notitia* and *Curiosum* from 7 to 78 constituted a *Regio*; and Augustus divided Rome into 14 of these Regions. The 4 Servian Regions were followed in the first 6 of Augustus. In determining the boundaries of the Regions Augustus seems to have caused them to be measured by feet, as we see them enumerated in the *Notitia* and *Curiosum*. The limits appear to have been marked by certain public buildings, not by *cippi*. We may safely assume that Augustus included the suburbs in his city, but not within a pomoerium, since the Porticus Octaviae is mentioned, as being outside of the pomoerium, although it lay far within the 9th Region. (Dion Cass. liv. 8.) The Regions appear at first to have been distinguished only by numbers; and officially they were perhaps never distinguished otherwise. Some of the names of Regions found in the *Notitia* and *Curiosum* are post-Augustan, as those of Isis and Serapis and Forum Pacis. The period when names were first applied to them cannot be determined. They are designated only by numbers in Tacitus and Frontinus, and even in the *Basis Capitolina* which belongs to the time of Hadrian. We find, indeed, in Suetonius "Regio Palatii" (*Aug.* 5, *Ill. Gramm.* 2); but so also he says "Regio Martii Campi," which never was a Region (*Caes.* 39, *Nero*, 12); and in these instances *Regio* seems to be used in its general sense.

The boundaries of the Regions cannot be traced with complete accuracy; but, as it is not our intention to follow those divisions when treating of the topography of the city, we shall here insert such a general description of them as may enable the reader to form some notion of their situation and relative size. *Regio I.*, or *Porta Capena*, embraced the suburb lying outside of that gate, to the E. of the baths of Antoninus. It contained 10 Vici, and among its principal objects were, the temple of Mars, the arch of Drusus, and the sepulchre of the Scipios. *Regio II.*, or *Caelimontana*, lay to the N. of this, and comprehended the whole extent of the Caelian hill. It had 7 Vici, and among its monuments may be mentioned the Arcus Dolabellae and the aqueduct of Nero. *Regio III.*, called *Isis and Serapis*, lay to the N. of the Caelimontana, and embraced the valley of the Colosseum, and that southern portion of the Esquiline anciently known as Mons Oppius. It comprehended 12 Vici, and its principal objects were the baths of Titus and the Flavian amphitheatre or Colosseum. *Regio IV.*, called *Templum Pacis* and *Sacra Via*, was situated to the W. of that of Isis and Serapis, and comprehended the Velian ridge and the greater part of the valley between the Palatine, Esquiline, Viminal, and Quirinal, to the exclusion, however, of that western portion which lay immediately under the Capitoline. Yet it embraced the buildings on the N. side of the forum, including the temple of Faustina, the Basilica Paulli, and the Area Vulcani. Its eastern boundary ran close to the Colosseum, since it included the Colossus and the Meta Sudans, both which objects stood very near that building. Its principal monuments, besides those already mentioned, were the temple of Venus and Rome, and the basilica of Constantine. It embraced the Subura, the greater portion of the Sacra Via, and the Forum Transitorium, and contained 8 Vici. *Regio V.*, or *Esquilina*, included the northern portion of the Esquiline (Mons Cispius) and the Viminal, besides a vast tract of suburbs lying to the E. of the Servian walls and agger. Thus it extended so far as to embrace the Amphitheatrum Castrense, which adjoins the modern church of *S. Croce in Gerusalemme*, and the so-called temple of Minerva Medica, near the *Porta Maggiore*. It had 15 Vici, and among its remaining principal objects were the gardens of Maecenas, the arch of Gallienus, and the Nymphaeum of Alexander Severus. *Regio VI.*, called *Alta Semita*, embraced the Quirinal, and extended to the E. so as to include the Praetorian camp. It had 17 Vici, and its chief objects were the baths of Diocletian, the house and gardens of Sallust, and the ancient Capitol. *Regio VII.*, or *Via Lata*, was bounded on the E. by the Quirinal, on the N. by the Pincian, on the S. by the Servian wall between the Quirinal and Capitoline, and on the W. by the road called Via Lata till it joined the Via Flaminia—a point which cannot be accurately ascertained. The Via Lata was the southern portion of the modern *Corso*, and probably extended to the N. nearly as far as the Antonine column. The Region comprehended 15 Vici. Being without the Servian walls, part of this district was anciently a burying place, and the tomb of Bibulus is still extant. *Regio VIII.*, or *Forum Romanum Magnum*, was one of the most important and populous in Rome. The ancient forum obtained the name of "Magnum" after the building of that of Caesar. (Dion Cass. xliii. 22.) This Region, which formed the central point of all the rest, embraced not only the ancient forum, except the buildings on its N. side, but also the imperial fora, the Capitoline hill, and the valley between it and the Palatine as far as the Velabrum. It contained 34 Vici, among which were the densely populated ones Jugarius and Tuscus. The monuments in this district are so numerous and well known that it is unnecessary to specify them. *Regio IX*, called *Circus Flaminius*, comprehended the district lying between the Via Lata on the E., the Tiber on the W., the Capitoline hill and Servian wall on the S.; whilst on the N. it seems to have extended as far as the present *Piazza Navona* and *Piazza Colonna*. It contained 35 Vici, and among its objects of interest may be named the circus from which it derived its name, the three theatres of Balbus, Pompey, and Marcellus, the Pantheon, and many other celebrated monuments. The Campus Martius, or northern part of the area between the hills and the Tiber, was not comprehended in any of the 14 Regions. *Regio X.*, or *Palatium*, consisted of the Palatine hill and its declivities. It had 20 Vici. Its boundaries are so well marked that we need not mention its numerous and well-known monuments till we come to describe its topography. *Regio XI.*, or *Circus Maximus*, derived its name from the circus, which occupied the greater part of it. It comprehended the valley between the Palatine and Aventine, and also apparently the northern declivities of the latter hill, as far as the Porta Trigemina. On the N., where it met the Region of the Forum Romanum, it seems to have included the Velabrum. It contained 19 Vici according to the *Notitia*, 21 according to the *Curiosum*. *Regio XII.*, called *Piscina Publica*, was bounded on the W. by the Aventine, on the N. by the Caelian, on the E. by *Regio I.* or *Porta Capena*, and on the S. it probably extended to the line of the Aurelian walls. It had 17 Vici, and its most remarkable monument was the baths of Caracalla. *Regio XIII.*, or *Aventinus*, included that hill and the adjoining banks of the Tiber. It had 17 Vici according to the *Notitia*, 18 according to the *Curiosum*. *Regio XIV.*, *Transtiberina*, or *Transtiberim*, comprehended all the suburb on the W., or right bank of the Tiber, including the Vatican, the Janiculum, with the district between them and the river, and the Insula Tiberina. This, therefore, was by far the largest of all the Regions, and contained 78 Vici.

Municipal Regulations of Augustus.—All these Regions were under the control of magistrates chosen annually by lot. (Suet. *Aug.* 30.) The government of the Regions was not corporative, like that of the Vici, but administrative; and one or more Regions seem to have been intrusted to a single magistrate chosen among the aediles, tribunes, or praetors. (Preller, *Regionen*, p. 77.) The supreme administration, however, was vested in the Praefectus Urbi. At a later period other officers were interposed between the praefect and these governors. Thus the *Basis Capitolina* mentions a Curator and Denunciator in each Region. Subsequently, however, the latter office seems to have been abolished, and the *Notitia* and *Curiosum* mention two curators in each Region. There were also subordinate officers, such as *praecones* or criers, and a number of imperial slaves, or libertini, were appointed to transact any necessary business concerning the Regions. (Preller, p. 79.)

One of the chief objects of Augustus in establishing these Regions seems to have been connected with a reform of the city police. For this purpose he established 7 Cohortes Vigilum, whose stations were so disposed that each cohort might be available for two Regions. Each was under the command of a tribune, and the whole was superintended by a Praefectus Vigilum. (Suet. *Aug.* 30;

Dion Cass. lv. 26; Paulus, *de Offic. Praef. Vigil.*, *Dig.* i. 15.) As these stations were necessarily near the borders of Regions, we find them frequently mentioned in the *Notitia* and *Curiosum.* They seem to have been a sort of barracks. But besides the 7 principal stations, the *Breviarium* mentions 14 *excubitoria*, or outposts, which seem to have been placed in the middle of each region. The *corps* of which they were composed were probably supplied from the main stations. The duties of the vigiles were those of a night-police, namely, to guard against fires, burglaries, highway robberies, &c. The first of these duties had anciently been performed by certain triumviri, called from their functions Nocturni, who were assisted by public slaves stationed at the gates and round the walls. The same office was, however, sometimes assumed by the aediles and tribunes of the people. (Paulus, *l. c.*) The vigiles were provided with all the arms and tools necessary for their duties; and from a passage in Petronius (c. 79) seem to have possessed the power of breaking into houses when they suspected any danger. The numbers of the vigiles amounted at last to 7000 men, or 1000 in each cohort. Augustus also established the Cohortes Praetoriae, or imperial guard, of which 9 cohorts were disposed in the neighbourhood of Rome, and 3 only, the Cohortes Urbanae, were permitted within the city. (Tac. *Ann.* iv. 5; Suet. *Aug.* 49.) These cohorts of Augustus were under the command of the Praefectus Urbi. (Tac. *Hist.* iii. 64.) It was his successor, Tiberius, who, by the advice of Sejanus, first established a regular Praetorian camp at Rome, a little to the eastward of the agger of Servius, and placed the bands under the command of a Praefectus Praetorio. (Tac. *Ann.* iv. 2; Suet. *Tib.* 37.)

Augustus also paid considerable attention to the method of building, and revived the regulations laid down by P. Rutilius Rufus with regard to this subject in the time of the Gracchi (Suet. *Aug.* 89); but all we know of these regulations is, that Augustus forbade houses to be built higher than 70 feet, if situated in a street. (Strab. v. p. 235.) The height was subsequently regulated by Nero and Trajan, the last of whom fixed it at 60 feet. (Aur. Vict. *Epit.* c. 13.) Yet houses still continued to be inconveniently high, as we see from the complaints of Juvenal, in the time, probably, of Domitian, and dangerous alike in case of fire or falling, especially to a poor poet who lived immediately under the tiles: —

> " Nos urbem colimus tenui tibicine fultam
> Magna parte sui; nam sic labentibus obstat
> Villicus, et veteris rimae quum texit hiatum
> Securos pendente jubet dormire ruina.
> Vivendum est illic ubi nulla incendia, nulli
> Nocte metus. Jam poscit aquam, jam frivola transfert
> Ucalegon: tabulata tibi jam tertia fumant:
> Tu nescis; nam si gradibus trepidatur ab imis
> Ultimus ardebit, quem tegula sola tuetur
> A pluvia, molles ubi reddunt ova columbae."
> (iii. 193.)

Augustan Rome. — Strabo, who visited Rome in the reign of Augustus, and must have remained there during part of that of Tiberius, has left us the following lively picture of its appearance at that period: " The city, having thus attained such a size, is able to maintain its greatness by the abundance of provisions and the plentiful supply of wood and stone for building, which the constant fires and continual falling and pulling down of houses render necessary; for even pulling down and rebuilding in order to gratify the taste is but a sort of voluntary ruin. Moreover the abundant mines and forests, and the rivers which serve to convey materials, afford wonderful means for these purposes. Such is the Anio, flowing down from Alba (Fucensis), a Latin city lying towards the territory of the Marsians, and so through the plain till it falls into the Tiber: also the Nar and the Tenea, which likewise join the Tiber after flowing through Umbria; and the Clanis, which waters Etruria and the territory of Clusium. Augustus Caesar took great care to obviate such damages to the city. To guard against fires he appointed a special corps composed of freedmen; and to prevent the falling down of houses he ordained that no new ones should be built, if they adjoined the public streets, of a greater height than 70 feet. Nevertheless the renovation of the city would have been impossible but for the before-mentioned mines and forests, and the facility of transport.

" Such, then, were the advantages of the city from the nature of the country; but to these the Romans added those which spring from industry and art. Although the Greeks are supposed to excel in building cities, not only by the attention they pay to the beauty of their architecture and the strength of their situation, but also to the selection of a fertile country and convenient harbours, yet the Romans have surpassed them by attending to what they neglected, such as the making of high-roads and aqueducts, and the constructing of sewers capable of conveying the whole drainage of the city into the Tiber. The high-roads have been constructed through the country in such a manner, by levelling hills and filling-up hollows, that the waggons are enabled to carry freight sufficient for a vessel; whilst the sewers, vaulted with hewn blocks of masonry, are sometimes large enough to admit the passage of a hay-cart. Such is the volume of water conveyed by the aqueducts that whole rivers may be said to flow through the city, which are carried off by the sewers. Thus almost every house is provided with water-pipes, and possesses a never-failing fountain. Marcus Agrippa paid particular attention to this department, besides adorning the city with many beautiful monuments. It may be said that the ancient Romans neglected the beauty of their city, being intent upon greater and more important objects; but later generations, and particularly the Romans of our own day, have attended to this point as well, and filled the city with many beautiful monuments. Pompey, Julius Caesar, and Augustus, as well as the children, friends, wife and sister of the last, have bestowed an almost excessive care and expense in providing these objects. The Campus Martius has been their special care, the natural beauties of which have been enhanced by their designs. This plain is of surprising extent, affording unlimited room not only for the chariot races and other equestrian games, but also for the multitudes who exercise themselves with the ball or hoop, or in wrestling. The neighbouring buildings, the perpetual verdure of the grass, the hills which crown the opposite banks of the river and produce a kind of scenic effect, all combine to form a spectacle from which it is difficult to tear oneself. Adjoining this plain is another, and many porticoes and sacred groves, three theatres, an amphitheatre, and temples so rich and so close to one another that they might appear to exhibit the rest of the city as a mere supplement. Hence this place is considered the most honourable and sacred of all, and has been appropriated to the monuments of the most distinguished men and women. The most remarkable of these is that called the Mausoleum, a vast mound near the river raised upon a lofty base of white stone, and covered to its summit with evergreen trees. On the top is a bronze statue of Augustus; whilst under the mound are the tombs of himself, his relatives, and friends, and at the back of it a large grove, affording delightful promenades. In the middle of the Campus is an enclosed space where the body of Augustus was burnt, also constructed of white stone, surrounded with an iron rail, and planted in the interior with poplar trees. Then if we proceed to the ancient forum, and survey the numerous basilicae, porticoes, and temples which surround it, and view the Capitol and its works, as well as those on the Palatine and in the portico of Livia, we might easily be led to forget all other cities. Such is Rome" (v. pp. 235, 236).

In spite, however, of this glowing picture, or rather perhaps from the emphasis which it lays on the description of the Campus Martius, whilst the remainder of the city is struck off with a few light touches, it may be suspected that in the time of Augustus the ancient part of Rome, with the exception of the immediate vicinity of the forum and Capitol, did not present a spectacle of any great magnificence. The narrowness and irregularity of the streets, the consequence of the hasty manner in which the city was rebuilt after its destruction by the Gauls, still continued to disfigure it in the time of Augustus, as is shown by a passage in Livy (v. 55), already cited (cf. Tacitus, *Ann.* xv. 38: "Obnoxia urbe artis itineribus, hucque et illuc flexis, atque enormibus vicis, qualis *vetus* Roma fuit"—that is, before the fire). This defect was not remedied till the great fire in the reign of Nero, which forms the next remarkable epoch in the history of the city.

V. The City till the Time of Aurelian.

Fire under Nero.—There had been a destructive fire in the reign of Tiberius, which burnt down all the buildings on the Caelian hill (Tac. *Ann.* iv. 64); but this was a mere trifle compared with the extensive conflagration under Nero. The latter, the most destructive calamity of the kind that had ever happened at Rome, is unequivocally said by Suetonius (*Nero*, 38) to have been caused by the wilful act of the emperor, from disgust at the narrow and winding streets. Nero is represented by that historian as contemplating the flames with delight from the tower of Maecenas on the Esquiline, and as converting the awful reality into a sort of dramatic spectacle, by singing as the fire raged, in proper scenic attire, the Sack of Troy; nor does the more judicious Tacitus altogether reject the imputation (*Ann.* xv. 38, seq.) The fire commenced at the lower part of the Circus Maximus, where it adjoins the Caelian and Palatine, in some shops containing combustible materials. Thence it spread through the whole length of the circus to the Forum Boarium, and northwards over the whole Palatine till it was arrested at the foot of the Esquiline. It lasted six days and seven nights, and its extent may be judged from the fact that out of the fourteen Regions three were completely destroyed, and seven very nearly so, whilst only three escaped altogether untouched. The three Regions utterly destroyed must have been the xith, xth, and ivth, or those called Circus Maximus, Palatium, and Templum Pacis. The forum must have suffered considerably, but the Capitol seems to have escaped, as the Capitoline temple, after its first destruction in the time of Sulla, remained entire till burnt by the Vitellians. The narrow and crooked streets, and the irregular Vici of which ancient Rome was composed, rendered it impossible to arrest the conflagration. Nero was at Antium when it broke out, and did not return to Rome till the flames were threatening his own palace, which he had not the power to save. This was the *Domus Transitoria*, the domain of which he had extended from the Palatine to the gardens of Maecenas on the Esquiline. What chiefly directed suspicion against Nero, as having wilfully caused the fire, was the circumstance of its breaking out afresh in the Aemilian property of his minion Tigellinus.

Much irreparable loss was occasioned by this fire, such as the destruction of several time-honoured fanes, of many master-pieces of Greek art, besides a vast amount of private property. Among the venerable temples which perished on this occasion, were that of Luna, erected by Servius Tullius, the altar and fane of Hercules in the Forum Boarium, the temple of Jupiter Stator, founded by Romulus, those of Vesta and of the Penates Populi Romani, and the Regia of Numa. Yet, on the other hand, the fire made room for great improvements. Nero caused the town to be rebuilt on a regular plan, with broad streets, open spaces, and less lofty houses. All the buildings were isolated, and a certain portion of each was constructed with Alban or Gabinian stone, so as to be proof against fire; to guard against which a plentiful supply of water was laid on. As a means of escape and assistance in the same calamity, as well as for the sake of ornament, Nero also caused porticoes to be built at his own expense along the fronts of the insulae. He supplied the proprietors with money for building, and specified a certain time by which the houses were to be completed (Tac. *Ann.* xv. 38—43; Suet. *Nero*, 38). Thus Rome sprung a second time from her ashes, in a style of far greater splendour than before. The new palace, or *domus aurea*, of the emperor himself kept pace with the increased magnificence of the city. Its bounds comprehended large parks and gardens, filled with wild animals, where solitude might be found in the very heart of the city; a vast lake, surrounded with large buildings, filled the valley in which the Flavian amphitheatre was afterwards erected; the palace was of such extent as to have triple porticoes of a thousand feet; in the vestibule stood a colossal figure of Nero himself, 120 feet in height; the ceilings were panelled, the chambers gilt, and inlaid with gems and mother-of-pearl; and the baths flowed both with fresh and sea water. When this magnificent abode was completed, Nero vouchsafed to honour it with his qualified approbation, and was heard to observe, "that he was at last beginning to lodge like a man." (Suet. *Nero*, 31; Mart. *de Spect.* 2.)

Changes under subsequent Emperors. — The two predecessors of Nero, Caligula and Claudius, did not effect much for the city; and the short and turbulent reigns of his three successors, Galba, Otho, and Vitellius, were characterised rather by destruction than improvement. Caligula indeed perfected some of the designs of Tiberius (Suet. *Cal.*

21); and the reign of Claudius was distinguished by the completion of two aqueducts and the construction of several beautiful fountains (Id. *Claud.* 20). The factious struggles between Otho and Vitellius were marked by the ominous burning of the Capitol. At length the happier era of the public-spirited Vespasian was distinguished alike by his regard for the civil liberties of the Romans, and for their material comforts, by the attention which he paid to the improvement of the city, and by his restoring to the public use and enjoyment the vast space appropriated by Nero for his own selfish gratification. The bounds of the imperial palace were again restricted to the limits of the Palatine, and on the site of Nero's lake rose a vast amphitheatre destined for the amusement of so many thousands of the Roman people, whose ruins we still gaze at with wonder and admiration. Vespasian was likewise the founder of the temple of Peace, near the Forum, and of a temple to Claudius on the Caelian hill. Titus pursued the popular designs of his father, and devoted a large portion of the former imperial gardens on the Esquiline to the foundation of public baths. (Suet. *Tit.* 7; Mart. iii. 20. 15.) Under this emperor another destructive fire raged for three days and nights at Rome, and again laid a great part of the city in ashes. (Suet. *Tit.* 8.) The chief works of Domitian were the rebuilding of the temple of Jupiter Capitolinus, which had again been burnt, on the mere external gilding of which he is said to have expended 12,000 talents, or nearly three millions sterling; and the foundation of a new forum, which, however, was not finished till the time of Nerva, whose name it bore. (Id. *Dom.* 5.) Trajan constructed the last of the imperial fora, with which was connected the Basilica Ulpia. (Dion Cass. lxix. 4.) Rome probably attained its highest pitch of architectural splendour under the reign of his successor Hadrian. That emperor had a passion for building, and frequently furnished his own designs, which, however, were not always in the best taste. His most remarkable works were the Mausoleum on the right bank of the Tiber, now the *Castello di S. Angelo*, the Temple of Venus and Rome near the Colosseum, and the enormous villa whose ruins may still be seen at the foot of the ascent which leads to *Tivoli*. (Spart. *Hadr.* 19; Procop. *B. G.* i. 22.)

It would be tedious and unprofitable to recount the works of succeeding emperors down to the time of Aurelian; and it may suffice to mention that those who most contributed to renovate or adorn the city were Septimius Severus, Caracalla, and Alexander Severus. During this period Rome betrayed unequivocal symptoms of her approaching decline and fall. Large bodies of the barbarians had already penetrated into Italy, and, in the reign of the accomplished but feeble Gallienus, a horde of the Alemanni had menaced and insulted Rome itself. After a lapse of eight centuries its citizens again trembled for the safety of their families and homes; and the active and enterprising Aurelian, whilst waging successful wars in Egypt and the East, found himself compelled to secure his capital by fortifying it with a wall.

This great undertaking, commenced A. D. 271, was completed in the reign of Probus, the successor of Aurelian. (Vopisc. *Aur.* 21, 39; Aur. Vict. *Caes.* 35; Eutrop. ix. 15; Zosim. i. 49). The accounts of the circumference of this wall are discrepant and improbable. Vopiscus (*Aurel.* c. 39) mentions the absurd and extravagant measure of nearly 50 miles; which, however, has been adopted by Lipsius and Isaac Vossius, as well as by Nibby (*Mura, &c.* p. 120, seq.). The walls of Aurelian were repaired by Honorius, and with the exception of that part beyond the Tiber, and some modern additions by the Popes, are substantially the same as those which now exist, as appears from the inscriptions on the gates. Without the additions referred to, their circumference would be between 11 and 12 miles, thus reducing the city to about the same dimensions as those given by Pliny in the time of Vespasian; nor is there any reason to believe that, in the sinking state of the Empire, the city would have received any increase of inhabitants. Another measurement by Ammon, the geometrician, just before the siege of the city by Alaric, gave a circumference of 21 miles (Phot. *Bibl.* 80, p. 63, ed. Bekk.); but this number, though adopted by Gibbon, and nearer to the truth, cannot be accepted any more than that of Vopiscus. (Gibbon, *Decl. and Fall*, vol. ii. p. 17, ed. Smith, and notes.) Piale suggested that Vopiscus meant *pedes* instead of *passus*, and other emendations of both the passages have been proposed; but without discussing the merit of these, it is sufficient to know that the texts are undoubtedly either corrupt or erroneous. This may be briefly but decisively shown from the following considerations, which will, for the most part, apply to both the statements:— 1st, the incredible extent of the work; 2nd, the absence of any traces of such walls; 3rd, or of any buildings within their supposed limits, such as would naturally belong to a city; 4th, the fact that the extant inscriptions ascribe to Honorius the *restoration* of an old line of walls and towers, not the *construction* of a new one. (Bunbury, in *Class. Mus.* iii. p. 368.)

VI. DECLINE AND FALL OF THE CITY.

The history of the city from the time of Aurelian presents little more than a prospect of its rapid decline. The walls of that emperor were ominous of its sinking fortunes; but the reign of Diocletian forms the first marked aera of its decay. The triumph of that emperor and of his colleague Maximian, A. D. 303, was the last ever celebrated at Rome, but was distinguished by the trophies of an important Persian victory. (Eutrop. ix. 27.) The Roman emperors had long ceased to be of Roman extraction; Diocletian, the descendant of slaves, was born in Dalmatia; Maximian, the son of a peasant, was his fellow countryman; and thus neither was wedded by any ties of birth or patriotism to the ancient glories of the eternal city. These were the first emperors who deserted the capital to fix their residence in the provinces. Maximian established his court at Milan, whilst Diocletian resided at Nicomedia, on the embellishment of which he lavished all the treasures of the East, in endeavouring to render it a rival worthy of Rome. His only visit to the ancient capital seems to have been on the occasion of his triumph; it was not prolonged beyond two months, and was closed with unexpected precipitation and abruptness. (Lact. *Mort. Pers.* c. 17.) Yet his reign is distinguished as having conferred upon the city one of the latest, but most magnificent of its monuments,—the baths on the Quirinal which bear his name, by far the largest at Rome, whose enormous ruins may still be traced, and afford room enough for various churches, convents, and gardens. (Vopisc. *Prob.* 2; Orell. *Inscr.* 1056.) Subsequently, indeed, Maxentius, the partner and rival of Constantine, resided at Rome during the six years of his reign, and affected to prize the elegance of the ancient metropolis; whilst his lust and tyranny, supported by squandering its treasures, created more disgust among the Romans than the absence of their former sovereigns. Maxentius, however, adorned the city which he polluted by his vices, and some of his works are among the last monuments worthy to be recorded. He restored the temple of Venus and Rome, which had been damaged by a fire, and erected that magnificent basilica, afterwards dedicated in the name of Constantine, whose three enormous arches may still be viewed with admiration. (Aur. Vict. *Caes.* c. 40. § 26.) The final transfer of the seat of empire to Byzantium by Constantine gave the last fatal blow to the civic greatness of Rome. Yet even that emperor presented the city — we can hardly say adorned it — with a few monuments. One of them, the arch which records his triumph over Maxentius, still subsists, and strikingly illustrates the depth of degradation to which architectural taste had already sunk. Its beauties are derived from the barbarous pillage of former monuments. The superb sculptures which illustrated the acts and victories of Trajan, were ruthlessly and absurdly constrained to typify those of Constantine; whilst the original sculptures that were added, by being placed in juxtaposition with those beautiful works, only serve to show more forcibly the hopeless decline of the plastic arts, which seem to have fallen with paganism.

Rome in the Time of Constantius II. — From this period the care of the Romans was directed rather towards the preservation than the adornment of their city. When visited by the Second Constantius, A. D. 357, an honour which it had not received for two and thirty years, Rome could still display her ancient glories. The lively description of this visit by Ammianus Marcellinus, though written in a somewhat inflated style, forms a sort of pendant to Strabo's picture of Rome in the age of Augustus, and is striking and valuable, both as exhibiting the condition of the eternal city at that period, and as illustrating the fact that the men of that age regarded its monuments as a kind of Titanic relics, which it would be hopeless any longer to think of imitating. "Having entered Rome," says the historian, "the seat of empire and of every virtue, Constantius was overwhelmed with astonishment when he viewed the forum, that most conspicuous monument of ancient power. On whatever side he cast his eyes, he was struck with the thronging wonders. He addressed the senate in the Curia, the people from the tribunal; and was delighted with the applause which accompanied his progress to the palace. At the Circensian games which he gave, he was pleased with the familiar talk of the people, who, without betraying pride, asserted their hereditary liberty. He himself observed a proper mean, and did not, as in other cities, arbitrarily terminate the contests, but, as is customary at Rome, permitted them to end as chance directed. When he viewed the different parts of the city, situated on the sides of the seven hills and in the valleys between them, he expected that whatever he first saw must be superior to everything else: such as the temple of the Tarpeian Jove, whose excellence is like divine to human; the baths which occupy whole districts; the enormous mass of the amphitheatre, built of solid Tiburtine stone, the height of which almost baffles the eye; the Pantheon, which may be called a circular Region, vaulted with lofty beauty; the high, but accessible mounds, bearing the statues of preceding princes; the temple of Rome, the forum of Peace; the theatre of Pompey, the odeum, the stadium, and other similar ornaments of the eternal city. But when he came to the forum of Trajan, which we take to be a structure unparalleled in the whole world, he was confounded with astonishment as he surveyed those gigantic proportions, which can neither be described nor again imitated by man. Wherefore, laying aside all hope of attempting anything of the kind, he merely expressed the power and the wish to imitate the horse of Trajan, on which that prince is seated, and which stands in the middle of the Atrium. Hereupon prince Hormisda, who stood near him, exclaimed with national gesticulation: 'First of all, emperor, order such a stable to be made for it, if you can, that the horse you propose making may lodge as magnificently as the one we behold.' The same prince being asked his opinion of Rome said that the only thing which displeased him was to perceive that men died there as well as in other places. So great was the emperor's surprise at all these sights that he complained that rumour, which commonly magnifies everything, had here shown itself weak and malignant, and had given but a feeble description of the wonders of Rome. Then, after much deliberation, he resolved that the only way in which he could add to the ornaments of the city would be by erecting an obelisk in the Circus Maximus" (xvi. 10).

The same historian from whom the preceding topographical picture has been transcribed has also left some lively and interesting notices of the manners of the Romans at this period. These have been paraphrased in the eloquent language of Gibbon, to whose work the reader is referred for many interesting particulars concerning the state of Rome at this time (vol. iv. pp. 70—89, ed. Smith). We may here observe with surprise that whilst Alaric, like another Hannibal, was threatening her gates, her nobles were revelling in immoderate wealth, and squandering the revenues of provinces on objects of pomp and luxury, though, as we have seen, the arts had fallen to so low an ebb that there was no longer any hope of rivalling the works of their ancestors. The poorer citizens, few of whom could any longer boast a pure Roman descent, resembled the inmates of a poorhouse, except that their pleasures were provided for as well as their wants. A liberal distribution of corn and bacon, and sometimes even of wine, relieved their necessities, whilst health and recreation were promoted by gratuitous admittance to the baths and public spectacles. Yet Rome was now struggling for her existence. We have already mentioned the restoration of the walls by Honorius. It was under the same emperor that the first example occurs of that desecration by which the Romans stripped and destroyed their own monuments. If we may credit Zosimus (v. 38), Stilicho was the first to lay violent hands on the temple of the Capitoline Jove, by stripping off the plates of gold which lined its doors, when the following inscription was found beneath them: "Misero regi servantur." In after times this example was but too frequently followed; and it may be said with truth that the Romans themselves were the principal destroyers of their own city.

The Barbarians at Rome. — After two sieges, or rather blockades, in 408 and 409, by the Goths under Alaric, Rome was captured and sacked on a third occasion in 410 (A. U. C. 1163) — the first time since the Gallic invasion that the city had actually been in the hands of an enemy. But though it was plundered by the Goths, it does not appear to have sustained much damage at their hands. They evacuated it on the sixth day, and all the mischief they seem to have done was the setting fire to some houses near the Salarian gate, by which they had entered, which unfortunately spread to and destroyed the neighbouring palace of Sallust (Procop. *B. V.* i. 2.) Nearly half a century later, in the reign of Maximus, Rome was again taken, and sacked by the Vandals, under Genseric, A. D. 455. This time the pillage lasted a fortnight; yet the principal damage inflicted on the monuments of the city was the carrying off by Genseric of the curious tiles of gilt bronze which covered the temple of the Capitoline Jupiter (*Ib.* 5). That edifice, with the exception, perhaps, of the spoliation by Stilicho, appears to have remained in much the same state as after its last rebuilding by Domitian; and though paganism had been abolished in the interval, the venerable fane seems to have been respected by the Roman Christians. Yet, as may be perceived from an edict of the emperor Majorian, A. D. 457, the inhabitants of Rome had already commenced the disgraceful practice of destroying the monuments of their ancestors. The zeal of the Christians led them to deface some of the temples; others, which had not been converted into Christian churches, were suffered to go to ruin, or were converted into quarries, from which building materials were extracted. Petitions for that purpose were readily granted by the magistrates; till Majorian checked the practice by a severe edict, which reserved to the emperor and senate the cognisance of those cases in which the destruction of an ancient building might be allowed, imposed a fine of 50 lbs. of gold (2000*l.* sterling) on any magistrate who granted a license for such dilapidations, and condemned all subordinate officers engaged in such transactions to be whipped, and to have their hands amputated (*Nov. Major.* tit. vi. p. 35: "Antiquarum aedium dissipatur speciosa constructio; et ut earum aliquid reparetur magna diruuntur," &c.)

In the year 472, in the reign of Olybrius, Rome was for the third time taken and sacked by Ricimer; but this calamity, like the two former ones, does not appear to have been productive of much damage to the public monuments. These relics of her former glory were the especial care of Theodoric, the Ostrogoth, when he became king of Italy, who, when he visited the capital in the year 500, had surveyed them with admiration. "The Gothic kings, so injuriously accused of the ruin of antiquity, were anxious to preserve the monuments of the nation whom they had subdued. The royal edicts were framed to prevent the abuses, the neglect, or the depredations of the citizens themselves; and a professed architect, the annual sum of 200 lbs. of gold, 25,000 tiles, and the receipt of customs' from the Lucrine port, were assigned for the ordinary repairs of the walls and public edifices. A similar care was extended to the statues of metal or marble, of men or animals. The spirit of the horses, which have given a modern name to the Quirinal, was applauded by the barbarians; the brazen elephants of the Via Sacra were diligently restored; the famous heifer of Myron deceived the cattle as they were driven through the forum of Peace; and an officer was created to protect those works of art, which Theodoric considered as the noblest ornament of his kingdom." (Gibbon, *Decline and Fall*, vol. v. p. 21, ed. Smith; cf. *Excerpt. de Odoac. Theod.* 67.) The letters of Cassiodorus, the secretary of Theodoric, show that Rome had received little or no injury from its three captures. The Circus Maximus was uninjured, and the Ludi Circenses were still exhibited there (*Variar.* iii. 51); the thermae and aqueducts were intact (*Ib.* vii. 6); the Claudian aqueduct was still in play, and discharged itself on the top of the Aventine as if it were a valley (*Ib.*). That the aqueducts were perfect also appears from Procopius (*B. G.* i. 19), who says that in the subsequent siege under Vitiges, the Goths broke them down, to deprive the inhabitants of their supply of water. The theatres had suffered only from the effects of time, and were repaired by Theodoric (Cassiod. *ib.* iv. 51.)

In the year 536 the Gothic garrison, with the exception of their commander Leuderis, who preferred captivity to flight, evacuated Rome on the approach of Belisarius, the lieutenant of Justinian. Belisarius entered by the Asinarian gate, and, after an alienation of sixty years, Rome was restored to the imperial dominion. But in a few months the city was beleaguered by the numerous host of Vitiges, the newly elected king of the Goths; and its defence demanded all the valour and ability of Belisarius. For this purpose he repaired the walls, which had again fallen into decay. Regular bastions were constructed; a chain was drawn across the Tiber; the arches of the aqueducts were fortified; and the mole of Hadrian was converted into a citadel. That part of the wall between the Flaminian and Pincian gates, called *muro torto*, was alone neglected (Procop. *B. G.* i. 14, sqq.), which is said to have been regarded both by Goths and Romans as under the peculiar protection of St. Peter. As we have before said, the Goths invested the city in six divisions, from the Porta Flaminia to the Porta Praenestina; whilst a seventh encampment was formed near the Vatican, for the purpose of commanding the Tiber and the Milvian bridge. In the general assault which followed, a feint was made at the Salarian gate, but the principal attacks were directed against the mole of Hadrian and the Porta Praenestina. It was on this occasion that at the former point the finest statues, the works of Praxiteles and Lysippus, were converted into warlike missiles, and hurled down upon the besiegers. When the ditch of St. Angelo was cleansed in the pontificate of Urban VIII., the Sleeping Faun of the Barberini Palace was discovered, but in a sadly mutilated state. (Winckelmann, *Hist. de l'Art*, vol. ii. p. 52, seq.) But the assault was not successful, and after a fruitless siege, which lasted a year, the Goths were forced to retire.

After the recall of Belisarius the Goths recovered strength and courage, and, under Totila, once more threatened the walls of Rome. In 544 Belisarius was again despatched into Italy, to retrieve the faults of the generals who had succeeded him; but on this occasion he was deserted by his usual fortune, and, after a fruitless attempt to relieve the city, was compelled to retreat to Ostia. (Procop. *B. G.* iii. 19.) In December, 546, the Goths were admitted into the city by the treachery of some Isaurian sentinels posted at the Asinarian gate. Rome was again subjected to pillage, and appears to have suffered more than on any former occasion. A third part of the walls was destroyed in different places, and a great many houses were burnt.

(Procop. *ib.* c. 22; Marcell. *Chron.* p. 54.) Totila threatened to destroy the finest works of antiquity, and even issued a decree that Rome should be turned into a pasture. Yet he was not deficient in magnanimity and clemency, and was diverted from these designs by the remonstrances of Belisarius, who warned him not to sully his fame by such wanton barbarity. Upon Totila's marching into Lucania, Belisarius, at the head of 1000 horse, cut his way through the Goths who had been left to guard the city. He repaired with rude and heterogeneous materials the walls which had been demolished; whilst the gates, which could not be so suddenly restored, were guarded by his bravest soldiers. Totila returned to Rome by forced marches, but was thrice repulsed in three general assaults. Belisarius, however, being commanded by Justinian to proceed into Lucania, left a garrison of 3000 of his best troops at Rome under the command of Diogenes. The city was again betrayed by some Isaurians in 549, who opened the gate of St. Paul to Totila and his Goths. Totila, who seems now to have considered himself as in confirmed possession of Italy, no longer exhibited any desire to destroy the edifices of Rome, which he regarded as the capital of his kingdom, and he even exhibited the equestrian games in the Circus. (Procop. *B. G.* iv. 22.) But in 552 he was defeated and slain by the eunuch Narses in the battle of Tagina. Narses then marched to Rome, and once more sent its keys to Justinian, during whose reign the city had been no fewer than five times taken and recovered. (*Ib.* 26—35; Theoph. *Chron.* vol. i. p. 354, ed. Bonn.)

Rome under the Popes. — Towards the close of the sixth century Rome had touched the lowest point of degradation. The Roman citizens lived in continual fear of the attacks of the Lombards; the inhabitants of the surrounding country, who no longer dared to devote themselves to the pursuits of agriculture, took refuge within the walls; and the *Campagna* of Rome became a desert, exhaling infectious vapours. The indigence and the celibacy of a great part of the inhabitants produced a rapid decrease of population, though their scanty numbers did not protect them from famine. The edifices of Rome fell into decay; and it is commonly believed that Pope Gregory the Great, who filled the papal chair from 590 to 604, purposely defaced the temples and mutilated the statues,—a charge, however, which rests on doubtful evidence, and which has been strenuously repelled by Gregory's biographer Platina (ap. Bayle, *Grégoire Ier.*). Bargaeus, in his epistle on the subject (in Graevius, *Thesaur. Ant.* vol. iv.), says that the Circus Maximus, the baths and theatres, were certainly overthrown designedly, and that this is particularly evident in the baths of Caracalla and Diocletian (p. 1885). He attributes this, *as a merit*, to Gregory and one or two subsequent popes, and assigns as a reason that the baths were nothing but schools of licentiousness (p. 1889, seq.). It seems more probable, however, that the destruction of the baths arose from the failure of the aqueducts — a circumstance which would have rendered them useless — and from the expense of keeping them up. Bargaeus himself attributes the ruin of the aqueducts to the latter cause (p. 1891); but they must also have suffered very severely in the Gothic wars. Hence perhaps the huge foundations of the thermae, having become altogether useless, began to be used as stone quarries, a circumstance which would account for the appearance of wilful damage. That ruin had made great progress at Rome before the time of Gregory, is manifest from some passages in his own works in which he deplores it. Thus in one of his homilies he says: "Qualis remanserit Roma, conspicimus. Immensis doloribus multipliciter attrita, desolatione civium, impressione hostium, *frequentia ruinarum.*" And again: "Quid autem ista de hominibus dicimus, cum ruinis crebrescentibus ipsa quoque destrui aedificia videmus?" (*Hom.* 18 *in Ezech.* ap. Donatum, *de Urbe Roma*, i. 28, sub fin.) He would hardly have written thus had he himself been the cause of these ruins. The charge probably acquired strength from Gregory's avowed antipathy to classical literature.

Whilst the dominion of Italy was divided between the Lombards and the exarchs of Ravenna, Rome was the head of a duchy of almost the same size as her ancient territory, extending from Viterbo to Terracina, and from Narni to the mouth of the Tiber. The fratricide Constans II. is said to have entertained the idea of restoring the seat of empire to Rome (A. D. 662). (*Hist. Misc.* ap. Muratori, *Scrip. R. I.* iii. pt. i. p. 137.) But the Lombard power was too strong; and, after a visit of a few days to the ancient capital, he abandoned it for ever, after pillaging the churches and carrying off the bronze roof of the Pantheon. (Schlosser, *Gesch. d. bilder-stürmenden Kaiser*, p. 80.) In the eighth century the Romans revived the style of the Republic, but the Popes had become their chief magistrates. During this period Rome was constantly harassed and suffered many sieges by the Lombards under Luitprand, Astolphus, and other kings. In 846 the various measure of its calamities was filled up by an attack of the Saracens—as if the former mistress of the world was destined to be the butt of wandering barbarians from all quarters of the globe. The disciples of Mahomet pillaged the church of St. Peter, as well as that of St. Paul outside the Porta Ostiensis, but did not succeed in entering the city itself. They were repulsed by the vigilance and energy of pope Leo IV., who repaired the ancient walls, restored fifteen towers which had been overthrown, and enclosed the quarter of the Vatican; on which in 852 he bestowed his blessing and the title of *Città Leonina*, or Leonine city (now the *Borgo di S. Pietro*). (Anastasius, *V. Leon. IV.*) In the period between 1081 and 1084 Rome was thrice fruitlessly besieged by the emperor Henry IV., who, however, by means of corruption at last succeeded in gaining possession of it; but the ruins of the Septizonium, defended by the nephew of Pope Gregory VII., resisted all the attacks of Henry's forces. Gregory shut himself up in the castle of S. Angelo, and invoked the assistance of his vassal, Robert Guiscard. Henry fled at the approach of the warlike Norman; but Rome suffered more at the hands of its friends than it had ever before done from the assaults of its enemies. A tumult was excited by the imperial adherents, and the Saracens in Robert's army, who despised both parties, seized the opportunity for violence and plunder. The city was fired; a great part of the buildings on the Campus Martius, as well as the spacious district from the Lateran to the Colosseum, was consumed, and the latter portion has never since been restored. (Malaterra, iii. c. 37; Donatus, iv. 8.)

But Rome has suffered more injury from her own citizens than from the hands of foreigners; and its ruin must be chiefly imputed to the civil dissensions of the Romans, and to the use which they made of the ancient monuments to serve their own selfish and mercenary purposes. The factions of the Guelphs and Ghibelines, of the Colonna and Ursini, which began in the tenth century and lasted several hundred years, must have been very destructive to the city. In these sanguinary quarrels the ancient edifices were converted into castles; and the multitude of the latter may be estimated from the fact that the senator Brancaleone during his government (1252—1258) caused 140 towers, or fortresses, the strongholds of the nobility, to be demolished in Rome and its neighbourhood; yet subsequently, under Martin V., we still hear of forty-four existing in one quarter of the city alone. (Matthew Paris, *Hist. Maj.* p. 741, seq.) Some of these were erected on the most celebrated buildings, as the triumphal monuments of Caesar, Titus, and the Antonines. (Montfaucon, *Diar. Ital.* p. 186; Anonymus, *ib.* p. 285.) But still more destructive were the ravages committed on the ancient buildings during times of peace. The beautiful sculptures and architectural members, which could no longer be imitated, were seized upon and appropriated to the adornment of new structures. We have seen that this barbarous kind of spoliation was exercised as early as the reign of Constantine, who applied the sculptures of some monument of Trajan's to adorn his own triumphal arch. In after ages Charlemagne carried off the columns of Rome to decorate his palace at Aix-la-Chapelle (Sigebert, *Chron.* in Bouquet, *Historiens de France*, v. p. 378); and several centuries later Petrarch laments that his friend and patron, Robert, king of Sicily, was following the same pernicious example. ("Itaque nunc, heu dolor! heu scelus indignum! de vestris marmoreis columnis, de liminibus templorum (ad quae nuper ex orbe toto concursus devotissimus fiebat), de imaginibus sepulcrorum sub quibus patrum vestrorum venerabilis cinis erat, ut reliquas sileam, desidiosa Napolis adornatur," Petrar. *Opp.* p. 536, seq.) It would be endless to recount the depredations committed by the popes and nobles in order to build their churches and palaces. The abbé Barthélemi (*Mém. de l'Acad. des Inscr.* xxviii. p. 585) mentions that he had seen at Rome a manuscript letter relating to a treaty between the chiefs of the factions which desolated Rome in the 14th century, in which, among other articles, it is agreed that the Colosseum shall be *common* to all parties, who shall be at liberty to take stones from it. (De Sade; *Vie de Pétrarque*, i. 328, note.) Sixtus V. employed the stones of the Septizonium in building St. Peter's. (Greg. Leti, *Vita di Sisto V.* iii. p. 50.) The nephews of Paul III. were the principal destroyers of the Colosseum, in order to build the Farnese palace (Muratori, *Ann. d' Italia*, xiv. p. 371); and a similar reproach was proverbially applied to those of Urban VIII. ("Quod non fecerunt Barbari, fecere Barberini," Gibbon, viii. p. 284, note.) But even a worse species of desecration than this was the destruction of the most beautiful marble columns, by converting them into lime. Poggio complains (A. D. 1430) that the temple of Concord, which was almost perfect when he first came to Rome, had almost disappeared in this manner. ("Capitolio contigua forum versus superest porticus aedis Concordiae, quam cum primum ad urbem accessi, vidi fere integram, opere marmoreo admodum specioso; Romani postmodum, ad calcem, aedem totam et porticûs partem, disjectis columnis, sunt demoliti," *de Var. Fort.* p. 12.) And the same practice is reprobated in the verses of Aeneas Sylvius, afterwards Pope Pius II.:—

> "Sed tuus hic populus, muris defossa vetustis,
> Calcis in obsequium marmora dura coquit.
> Impia tercentum si sic gens egerit annos
> Nullum hic indicium nobilitatis erit."
> (In Mabillon, *Mus. Ital.* i. 97.)

The melancholy progress of the desolation of Rome might be roughly traced from some imperfect memorials. The account of the writer called the Anonymus Einsiedlensis, who visited Rome early in the 9th century, which has been published by Mabillon (*Anal.* iv. p. 502), and by Hänel (*Archiv. f. Philol. u. Pädag.* i. p. 115), exhibits a much more copious list of monuments than that of another anonymous writer, who compiled a book *De Mirabilibus Romae*, in the 12th or 13th century. (Montfaucon, *Diar. Ital.* p. 283, seq.; Nibby, *Effem. Lett. di Roma*, 1820, Fasc. i.—iv.) Several passages in the works of Petrarch exhibit the neglected and desolate state of Rome in the 14th century,—the consequence of the removal of the holy see to Avignon. Thus, in a letter to Urban V., he says: "Jacent domus, labant maenia, templa ruunt, sacra pereunt, calcantur leges." And a little after: "Lateranum humi jacet et Ecclesiarum mater omnium tecto carens ventis patet ac pluviis," &c. (Cf. lib. ix. ep. 1.) Yet the remains of ancient Roman splendour were still considerable enough to excite the wonder and admiration of Manuel Chrysoloras at the commencement of the 15th century, as may be seen in his epistle to the emperor John Palaeologus. (subjoined to Codinus, *de Antiq. C. P.* p. 107, seq.) Much destruction must have been perpetrated from this period to the time, and even during the life, of Poggio. But the progress of desolation seems to have been arrested subsequently to that writer, whose catalogue of the ruins does not exhibit a great many more remains than may yet be seen. Care is now taken to arrest as far as possible even the inevitable influence of time; and the antiquarian has at present nothing to regret except that more active means are not applied to the disinterment of the ancient city. The funds devoted to the re-erection of a magnificent basilica far without the walls, and on so unwholesome a site that the very monks are forced to desert it during the heats of summer, might, in the eye at least of transmontane taste, have been more worthily devoted to such an object.

VII. Population of Rome.

Before we close this part of the subject it will be expected that we should say something respecting the probable amount of the population of Rome. The inquiry is unfortunately involved in much obscurity, and the vagueness of the *data* upon which any calculation can be founded is such that it is impossible to arrive at any wholly satisfactory conclusion. The latitude hence allowed may be judged from the fact that the estimates of some of the best modern scholars are about four times as great as those of others; and whilst Dureau de la Malle, in his *Economie politique des Romains* (i. p. 340, seq.), sets down the population at 562,000 souls, Höck, in his *Römische Geschichte* (vol. i. pt. ii. p. 383, seq.), estimates it at 2,265,000; nay Lipsius, in his work *De Magnitudine Romana* (iii. 3), even carried it up to the astounding number of 8,000,000. But this is an absurd exaggeration; whilst, on the other hand, the estimate of Dureau de la Malle is undoubtedly much too low.

The only secure *data* which we possess on the subject are the records of the number of citizens who received the *congiaria* or imperial largesses, for it is only during the imperial times that we can profess to make any calculation. We learn from the *Monumentum Ancyranum* that Augustus, in his 12th consulate, distributed a pecuniary gift to 320,000 of the *plebs urbana*. ("Consul XII. trecentis et viginti millibus plebei urbanae sexagenos denarios viritim dedi," tab. iii.) The recipients of this bounty were all males, and probably formed the whole free male population of Rome, with the exception of the senators, knights, and aliens. Women and boys of a tender age did not participate in these distributions. It had been customary for the latter to be admitted to participation after the age of ten; but Augustus appears to have extended his liberality to still younger children. ("Ne minores quidem pueros praeteriit, quamvis nonnisi ab undecimo aetatis anno accipere consuessent," Suet. *Aug.* 41.) The distributions of corn seem to have been regulated on stricter principles, as these were regular, not extraordinary like the largesses. From these the children were probably excluded, and there was, perhaps, a stricter inquiry made into the titles of the recipients. Thus we learn from the *Mon. Ancyranum* that those who received corn in the 13th consulate of Augustus amounted to rather more than 200,000. (Cf. Dion Cass. lv. 10.) From the same document it appears that three largesses made by Augustus, of 400 sesterces per man, were never distributed to fewer than 250,000 persons. ("Quae mea congiaria pervenerunt ad hominum millia nunquam minus quinquaginta et ducenta," *Ib.*, where Höck, *Röm. Gesch.* i. pt. ii. p. 388, by erroneously reading *sestertium* instead of *hominum*, has increased the number of recipients to 625,000.) From a passage in Spartian's life of Septimius Severus (c. 23) it would seem that the number entitled to receive the distributions of corn had increased. That author says that Severus left at his death wheat enough to last for seven years, if distributed according to the regular canon or measure of 75,000 *modii* daily. Now, if we calculate this distribution according to the system of Augustus, of five modii per man monthly, and reckon thirty days to the month, then this would leave the number of recipients at 450,000 (75,000 × 30 = 2,250,000 ÷ 5 = 450,000). According to these statements we can hardly place the average of the male plebeian population of Rome during the first centuries of the Empire at less than 350,000; and at least twice as much again must be added for the females and boys, thus giving a total of 1,050,000. There are no very accurate *data* for arriving at the numbers of the senators and knights. Bunsen (*Beschr.* i. p. 184), without stating the grounds of his calculation, sets them down, including their families, at 10,000. But this is evidently much too low an estimate. We learn from Dionysius Halicarnassensis (vi. 13) that in the annual procession of the knights to the temple of Castor they sometimes mustered to the number of 5000. But this must have been very far from their whole number. A great many must have been absent from sickness, old age, and other causes; and a far greater number must have been in the provinces and in foreign countries, serving with the armies, or employed as *publicani*, and in other public capacities. Yet their families would probably, for the most part, reside at Rome. We see from the complaints of Horace how the equestrian dignity was prostituted in the imperial times to *liberti* and aliens, provided they were rich enough for it. (*Epod.* iv. in Menam; cf. Juv. i. 28.) We should, perhaps, therefore be below the mark in fixing the number of knights and senators at 15,000. If we allow a wife and one child only to each, this would give the number of individuals composing the senatorial and equestrian families at 45,000, which is a small proportion to 1,050,000 freemen of the lower class. It may be objected that marriage was very much out of fashion with the higher classes at Rome during the time of Augustus; but the omission was supplied in another manner, and the number of kept women and illegitimate children, who would count as population just as well as the legitimate ones, must have been considerable. In this calculation it is important not to underrate the numbers of the higher classes, since they are very important factors in estimating the slave population, of which they were the chief maintainers. The preceding sums, then, would give a total of 1,095,000 free inhabitants of Rome, of all classes. To these are to be added the aliens residing at Rome, the soldiers, and the slaves. The first of these classes must have been very numerous. There must have been a great many provincial persons settled at Rome, for purposes of business or pleasure, who did not possess the franchise, a great many Greeks, as tutors, physicians, artists, &c., besides vast numbers of other foreigners from all parts of the world. The Jews alone must have formed a considerable population. So large, indeed, was the number of aliens at Rome, that in times of scarcity we sometimes read of their being banished. Thus Augustus on one occasion expelled all foreigners except tutors and physicians. (Suet. *Aug.* 42.) According to Seneca, the greater part of the inhabitants were aliens. "Nullum non hominum genus concurrit in urbem et virtutibus et vitiis magna praemia ponentem. Unde domo quisque sit, quaere; videbis majorem partem esse, quae relictis sedibus suis venerit in maximam quidem et pulcherrimam urbem, non tamen suam." (*Cons. ad Helv.* c. 6.) In this there is no doubt some exaggeration; yet we find the same complaints reiterated by Juvenal:—

"Jam pridem Syrus in Tiberim defluxit Orontes."

. . . .

"Hic alta Sicyone, ast hic Amydone relicta,
Hic Andro, ille Samo, hic Trallibus aut Alabandis,
Esquilias dictumque petunt a Vimine collem,
Viscera magnarum domuum, dominique futuri' (iii. 62, seq.).

It would perhaps, then, be but a modest estimate to reckon the aliens and foreigners resident at Rome, together with their wives and families, at 100,000. The soldiers and the *vigiles*, or police, we can hardly estimate at less than 25,000; and as many of these men must have been married, we may reckon them, with their families, at 50,000. Hence 100,000 aliens and 50,000 military, &c., added to the foregoing sum of 1,095,000, makes 1,245,000 for the total miscellaneous free population of Rome.

There are great difficulties in the way of estimating the slave population, from the total absence of any accurate data. We can only infer generally that it must have been exceedingly numerous—a fact that is evident from many passages of the ancient authors

The number of slaves kept as domestic servants must have been exceedingly large. Horace mentions (*Sat.* i. 3. 12) that the singer Tigellius had sometimes as many as 200 slaves; but when he was taken with a sudden fit of economy, he reduced them to the very modest number of 10. No doubt, however, he was a first-rate vocalist, and, like his brethren in modern times, a man of fortune. Tillius the praetor, who was a stingy churl, when he went to Tibur, had 5 slaves at his heels to carry his cooking utensils and wine. (*Ib.* i. 6. 107.) Horace himself, who of course was not so rich a man as Tigellius, when he sat down to his frugal supper of cakes and vegetables, was waited upon by 3 slaves; and we may presume that these did not compose his entire household. (*Ib.* v. 115.) In the reign of Nero, 400 slaves were maintained in the palace of Pedanius Secundus, who were all put to death, women and children included, because one of them had murdered his master. (Tac. *Ann.* xiv. 42, seq.) The slaves no longer consisted of those born and bred on the estates of their masters, but were imported in multitudes from all the various nations under the wide-spread dominion of the Romans. ("Postquam vero nationes in familiis habemus, quibus diversi ritus, externa sacra, aut nulla sunt, colluviem istam non nisi metu coercueris." (*Ib.* c. 44.) The case of Pedanius, however, was no doubt an extraordinary one. It cannot be imagined that the plebs urbana, who received the public rations, were capable of maintaining slaves; nor probably are many to be assigned to the aliens. But if we place the patrician and equestrian families at 15,000, and allow the moderate average number of 30 slaves to each family, this would give a total number of 450,000. Some also must be allowed to the richer part of the *plebs*—to persons who, like Horace, were not patrician nor equestrian, yet could afford to keep a few slaves; as well as to the aliens resident at Rome, so that we can hardly compute the number of domestic slaves at less than 500,000. To these must be added the public slaves at the disposal of the various municipal officers, also those employed in handicraft trades and manufactures, as journeymen carpenters, builders, masons, bakers, and the like. It would not perhaps be too much to estimate these at 300,000, thus making the total slave population of Rome 800,000. This sum, added to that of the free inhabitants, would give a total of 2,045,000.

The *Notitia* and *Curiosum* state the number of *insulae* at Rome at 46,602, and the number of *domus* at 1790, besides *balnea*, *lupanaria*, military and police stations, &c. If we had any means of ascertaining the average number of inhabitants in each *insula*, it would afford a valuable method of checking the preceding computation. But here again we are unfortunately reduced to uncertainty and conjecture. We may, however, pretty surely infer that each *insula* contained a large number of inmates. In the time of Augustus the yearly rent of the *coenacula* of an *insula* ordinarily produced 40,000 sesterces, or between 300*l.* and 400*l.* sterling. (*Dig.* 19. tit. 2. s. 30, ap. Gibbon, ch. 31, note 70.) Petronius (c. 95, 97), and Juvenal (*Sat.* iii. passim) describe the crowded state of these lodgings. If we take them at an average of four stories, each accommodating 12 or 13 persons, this would give say 50 persons in each insula; and even then the inmates, men, women and boys, would be paying an average yearly rent of about 7*l.* per head. The inmates of each *domus* can hardly be set down at less, since the family, with tutors and other hangers on, may perhaps be fairly estimated at 10, and the slaves in each *domus* at 40. We learn from Valerius Maximus (iv. 4. § 8), that sixteen men of the celebrated Gens Aelia lived in one small house with their families; but this seems to have been an exceptional case even in the early times, and cannot be adopted as a guide under the Empire. Now, taking the *insulae* actually inhabited at 40,000 — since some must have been to let, or under repair — and the inhabited *domus* at 1500 = 41,500, and the number of inmates in each at 50, we should have a total population of 2,075,000, a sum not greatly at variance with the amount obtained by the previous method. But the reader will have seen on what data the calculation proceeds, and must draw his own conclusions accordingly. (Cf. Bunsen, *Beschreibung der Stadt Rom*, i. p. 183, seq.; Dureau de la Malle, *Economie politique des Romains* i. p. 340. seq.; Mommsen, *Die Römischen Tribus*, p. 187, seq.; Höck, *Römische Geschichte*, i. pt. ii. p. 383, seq.; Zumpt, *Ueber den Stand der Bevölkerung im Alterthum*, Berlin, 1841; Gibbon, *Decline and Fall*, vol. iv. p. 87, seq., with the note of Smith.)

PART II. TOPOGRAPHY.

Having thus given an account of the rise and progress, the decline and fall of the Roman city, we shall now proceed to describe its topography. In treating this part of the subject we shall follow those divisions which are marked out either by their political importance or by their natural features rather than be guided by the arbitrary bounds laid down in the Regions of Augustus. The latter, however convenient for the municipal purposes which they were intended to serve, would be but ill calculated to group the various objects in that order in which they are most calculated to arrest the attention of the modern reader, and to fix them in his memory. We shall therefore, after describing the walls of Servius Tullius and those of Aurelian, proceed to the Capitol, one of the most striking objects of ancient Rome, and then to the Forum and its environs, the remaining hills and their valleys, with the various objects of interest which they present.

I. Walls and Gates of Servius Tullius.

At the commencement of the Roman Empire the walls of Servius Tullius could no longer be traced. Instead of dreading the assaults of the surrounding petty nations of Italy, Rome had now extended her frontiers to the Euphrates and the Atlantic; her ancient bulwarks were become entirely useless, and the increase of her population had occasioned the building of houses close to and even over their remains; so that in the time of Dionysius of Halicarnassus, who came to Rome in the reign of Augustus, it was difficult to discover their course (iv. 13). To attempt now to trace their exact outline would therefore be a hopeless task. The remains of the *agger* of Servius are still, however, partly visible, and the situation of a few of the ancient gates is known with certainty, whilst that of others may be fixed with at least some approach to accuracy from notices of them contained in ancient authors. It is from these materials that we must endeavour to reconstruct the line of the Servian walls, by first determining the probable sites of the gates, and by then drawing the wall between them, according to indications offered by the nature of the ground.

We learn from Cicero that Servius, like Romulus, was guided in the construction of his wall by the outline of the hills: "Cujus (urbis) is est tractatus ductusque muri quum Romuli tum etiam reliquorum regum sapientia definitus ex omni parte arduis praeruptisque montibus, ut unus aditus, qui esset inter Esquilinum Quirinalemque montem, maximo aggere objecto fossa cingeretur vastissima; atque ut ita munita arx circumjectu arduo et quasi circumciso saxo niteretur, ut etiam in illa tempestate horribili Gallici adventus incolumis atque intacta permanserit." (*De Rep.* ii. 6.) Becker (*de Muris*, p. 64, *Handb.* p. 129) asserts that Cicero here plainly says that Servius erected walls only where there were no hills, or across the valleys, and concludes that the greater part of the defences of the city consisted of the natural ones offered by the hills alone. Becker, however, appears to have formed no very clear ideas upon the subject; for notwithstanding what is here said, we find him a few pages further on, conducting the line of wall not only along the height of the Quirinal, but even over the summit of the Capitoline hill itself! (*Handb.* pp. 131, 136, *de Muris*, pp. 65, 70.) Neither his first, or theoretical, nor his second, or practical, view, is correct. The former is in direct contradiction to his authority; for Cicero says that the other kings did like Romulus; and he, as we have seen, and as Becker himself has shown, walled in his city all round. Cicero says, as plainly as he can speak, that there *was* a wall, and that it was defined *along its whole extent* ("definitus ex omni parte") by the line of the hills. If it did not run along their summit, we cannot explain Pliny's assertion (iii. 9) that the *agger* equalled the height of the walls ("Namque eum (aggerem) muris aequavit qua maxime patebat (urbs) aditu plano: caetero munita erat praecelsis muris, aut abruptis montibus," &c.), since it would be a no great extolling of its height to say that it was raised to the level of a wall in the valley. Cicero, however, notices two exceptions to the continuous line, and the fact of his pointing these out proves the continuity of the wall in the remainder of the circuit. The first exception is the agger just mentioned, upon the top of which, however, according to Dionysius (ix. 68), there seems also to have been a sort of wall, though probably not of so great a height as the rest, at least he uses the comparative when speaking of it: τεῖχος ἀνεγείρας ὑψηλότερον (iv. 54). The second exception was the *Arx*, or Capitoline hill, which, being on its western side much more abrupt and precipitous than the other hills, was considered as sufficiently defended by nature, with a little assistance from art in escarping its sides. That there was no wall at this spot is also proved, as Niebuhr remarks (*Hist.* vol. i. p. 396) by the account of the Gauls scaling the height. (Liv. v. 47; comp. Bunbury, *Class. Mus.* vol. iii. p. 347.) The Capitoline, therefore, must have been the spot to which Dionysius alluded, when he said that Rome was partly defended by its hills, and partly by the Tiber (ix. 68); as well as Pliny in the passage just cited, where we must not infer from the plural (montibus) that he meant more than one hill. This is merely, as in Dionysius also, a general mode of expression; and we have before observed that Pliny's own account shows that the wall crowned the hills. Lastly, had there been no wall upon them, it is difficult to see how there could have been gates; yet we find Becker himself placing gates at spots where, according to his *theoretical* view, there could have been no wall. Niebuhr (*l. c.*), who, like Becker, does not confine the escarpment to the Capitol, but thinks that the greater part of the city was fortified solely by the steepness of its hills, places towers, walls, and gates just at the different ascents; but this view, improbable in itself, and unsupported by any authority, cannot be maintained against the express testimony of Cicero. There seems, however, to have been an *interior* fortification on the E. side of the Capitoline, protecting the ascent by the *clivus*, as we shall see in the sequel. It was probably intended to secure the citadel, in case an enemy succeeded in forcing the external walls. We have seen before that the hill was fortified by Romulus; but whether these ancient fortifications, as well as those on the Palatine, were retained by Servius, it is impossible to say.

We may assume then that the wall of Servius, or his predecessor,—which seems to have been built of stone ("muro lapideo," Liv. i. 15),—surrounded the whole city, with the exception of the Capitoline hill and a small part defended by the Tiber,—thus justifying the noble lines of Virgil (*Georg.* ii. 533.):—

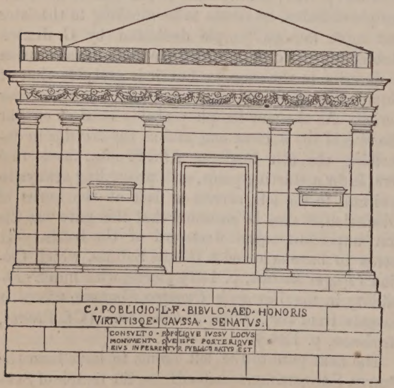
> "rerum facta est pulcerrima Roma
> Septemque una sibi muro circumdedit arces."

Our next task will be to determine the outline of this wall by means of the site of the different gates; though, of course, where the outline of the hills is well defined this alone will be a guide. The situation of two of the gates may be considered certain,—that of the Porta Collina, at the N. extremity of the *agger*, and that of the Esquiline at its southern end. Taking, therefore, the former as a starting-point, and proceeding continually to the left, we shall make the circuit of the whole city, till we again arrive at the Porta Collina.

This, the most northerly of all the gates, lay near the point where the Via Salaria branches off from the Via Nomentana. From this spot the first gate to the W. was probably the Porta Salutaris, so named, apparently, from its being on that division of the Quirinal which in the time of Numa and in the sacred books of the Argives was called Collis Salutaris, from an ancient sacellum of Salus which stood upon it (Varr. *L. L.* v. § 51). When Paulus Diaconus tells us (p. 327, Müll.) that it was named after the temple of Salus, he seems to be alluding to the later and more famous temple dedicated by C. Junius Bubulcus in B. C. 303, which we shall have occasion to describe in the sequel: but it is probable that it obtained its name, as we have said, at a much earlier period. As the new temple probably stood at or near the site of the ancient one, and as the *Notitia* in describing the 6th Regio, or Alta Semita, takes this temple for a starting point, and, proceeding always in a circuit to the left, arrives at last at the baths of Diocletian, it may be assumed that this gate was the first important object westward of the baths. It seems to have spanned a Clivus Salutis, which Canina (*Roma Antica*, p. 187) places, with much probability in the *Via delle Quattro Fontane*, where it ascends from the *Piazza Barberina*. (Cf. Preller, *Regionen*, p. 134.)

The next gate to the left seems to have been the Porta Sanqualis, so named from the temple of Sancus. (Paul. Diac. p. 345, Müll.) This was the same divinity as Deus Fidius (Fest. p. 241, Müll.), whose sacellum is mentioned by Livy (viii. 20) as situated near the temple of Quirinus. It is also recorded in the fragments of the Argive books as seated on the Collis Mucialis (Varr. *L.L.* v. § 62, Müll.), which hill comes next in order after the Collis Salutaris. We have already mentioned the temple of Quirinus as having been situated near the present church of *S. Andrea* and it may therefore be assumed that the Porta Sanqualis spanned the ascent to it at or near the modern *Via della Dataria.*

Between the Porta Sanqualis and the Capitoline hill there were probably two gates : at all events there must undoubtedly have been one in the very narrow ravine which in early times separated the Capitoline from the Quirinal, and which afforded the only outlet from the neighbourhood of the forum. This was, perhaps, the PORTA RATUMENA, which we learn from Pliny (viii. 65: "unde postea nomen *est*") and Plutarch (*Popl.* 13: *παρὰ τὴν πύλην, ἣν νῦν Ῥατουμέναν καλοῦσιν*) was still existing in their time. Becker, indeed, disputes the inference of its existence from Pliny's words, and disbelieves the assertion of Plutarch. But there is nothing at all incredible in the fact, and therefore no reason why we should disbelieve it. We know, from the example of London and other cities, that a gate, and especially the name of a gate marking its former site, may remain for ages after the wall in which it stood has been removed. Even the local tradition of its name would have sufficed to mark its site; but it seems highly probable, from the nature of the ground where it stood, that the gate itself had been preserved. The road through so narrow a gorge could never have been disturbed for building or other purposes; and it is probable that the gate remained standing till the ravine was enlarged by cutting away the Quirinal in order to make room for Trajan's forum. We learn from the passages just cited, as well as from Festus (p. 274), that the gate derived its name from a charioteer, who, returning victorious from the Circensian games at Veii, was thrown out of his chariot and killed at this spot, whilst the affrighted horses, thus freed from all control, dashed up the Capitoline hill, and, as the legend runs, did not finish their mad career till they had thrice made the circuit of the temple of Jupiter Capitolinus. (Plin. viii. 65.) So remarkable an omen would have been quite a sufficient ground in those days for changing the name of the gate. But it matters little what faith we may be disposed to place in the legend; for even if it was an invention, it must have been framed with that regard to local circumstances which would have lent it probability, and no other gate can be pointed out which would have so well suited the tenor of the story. Its existence at this spot is further confirmed by the tomb of Bibulus, one of the few remaining monuments of the Republic, which stands in the *Macel dei Corvi*, and by the discovery of the remains of another sepulchral monument a little farther on, in the *Via della Pedacchia.* It is well known that, with a few rare exceptions, no interments were allowed within the walls of Rome; the tomb of Bibulus must therefore have been a little without the gate, and its front corresponds to the direction of a road that would have led from the forum into the Campus Martius (Canina, *Roma Antica*, p. 218). Bunsen, however, is of opinion (*Beschr.* vol. iii. p. 35) that it lay within the walls, and infers from the inscription, which states that the ground was presented as a burial-place to Bibulus and his descendants by the Senate and people "honoris virtutisque caussa," that he was one of those rare exceptions mentioned by Cicero (*Leg.* ii. 23) of persons who obtained the privilege of being buried within the city. A more unfortunate conjecture was hardly ever hazarded. Becker has justly pointed out that the words of the inscription merely mean that the ground was presented to Bibulus, without at all implying that it was within the walls; and an attentive consideration of the passage in Cicero will show that it could not possibly have been so. Ever since the passing of the law of the XII. Tables against interment within the walls, Cicero could find only one example in which it had been set aside, namely, in honour of C. Fabricius. Now if Bibulus had lived in the period between the composition of the *De Legibus* and the final abolishment of the Republic, *we* could not have failed to hear of an individual who had achieved so extraordinary a mark of distinction; and if, on the other hand, he lived before that work was written, — of which there can scarcely be a doubt, — then Cicero would certainly have mentioned him.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TOMB OF CAIUS BIBULUS.

Besides the gates already enumerated between the spot from which we started and the Capitoline hill, there seems also to have been another for which we can find no more convenient site than the SW. side of the Quirinal, between the Porta Ratumena and Porta Sanqualis, unless indeed we adopt the not improbable conjecture of Preller (Schneidewin's *Philologus*, p. 84), that the Ratumena was one of the gates of the fortification on the Clivus Capitolinus, and that the PORTA FONTINALIS was the gate in the gorge between the Quirinal and the Capitoline. This latter gate is mentioned by Paulus Diaconus (p. 85, Müll.), in connection with a festival called Fontinalia. It is also mentioned by Varro (*LL.* vi. § 22, Müll.) and other writers; and we learn from Livy (xxxv. 10) that a portico was constructed from it to the altar of Mars, forming a thoroughfare into the Campus Martius. The same historian again mentions the Ara Martis as being in the Campus (xl. 45), but there is nothing to indicate its precise situation. Numa instituted a festival to Mars, as a pledge of union between the Romans and Sabines (Fest. p. 372, Müll.), and it was probably on this occasion that the altar was erected. It is impossible to place any gate and portico leading from it in the short strip of wall on the S. side of the Capitoline, and therefore its site was perhaps that already indicated. The altar must have stood at no great distance from the gate, and could hardly have been so far to the W. as the

Piazza di Venezia, as Urlichs assumes (*Beschr.* vol. v. p. 17), since in that case the portico must have crossed the road leading out of the Porta Ratumena.

A little beyond the last named gate the wall must have joined the Capitoline hill, along which, as we have said, there was no other fortification but the precipitous nature of the ground, rendered here and there still more abrupt by escarpment. At the SW. extremity of the hill the wall must have been resumed, and must undoubtedly have run in a direct line across the short space between the Capitoline hill and the Tiber. Between this spot and the Aventine the wall was discontinued; and this is the part alluded to by Dionysius (*l. c.*) as sufficiently defended by the river. The piece of wall just mentioned must have shut out the Forum Olitorium and Circus Flaminius, since Asconius (*ad Cic. Tog. Cand.* p. 90, Orell.) mentions a temple of Apollo, which was situated between those places, as being outside the **Porta Carmentalis.** This gate lay just at the foot of the Capitol, and is one of the most certain entrances to the Servian city. It was named after a fane or altar of Carmenta, the mother of Evander, which stood near it. This altar is mentioned by Dionysius (i. 32), and appears to have existed long after his time, since it was seen by A. Gellius (xviii. 7) and by Servius (*ad Virg. Aen.* viii. 337.) The street called Vicus Jugarius ran from the Porta Carmentalis round the base of the Capitoline to the Forum, as we learn from Livy's description (xxvii. 37) of the procession of the virgins to the temple of Juno Regina on the Aventine, when two white heifers were led from the temple of Apollo before mentioned through the Porta Carmentalis and Vicus Jugarius to the forum. The exact site of the gate was probably a little to the NW. of the church of *S. Omobono.*

The principal gates of Rome had commonly more than one thoroughfare. These archways, or passages, were called Fornices and Jani. Cicero's etymology of the latter word shows the meaning attached to it, though the etymology itself is absurd ("Ab eundo nomen est ductum: ex quo transitiones perviae Jani, foresque in liminibus profanarum aedium *januae* nominantur," *Nat. Deor.* ii. 27). We have already said that the right *Janus* of the Porta Carmentalis, on going out of the town, was regarded as ill-omened, and branded with the name of *Porta Scelerata*, from its having been that through which the Fabii passed on their fatal expedition to the Cremera. (Liv. ii. 49.) So Ovid (*Fast* i. 201):—

> "Carmentis portae dextro via proxima Jano est:
> Ire per hanc noli, quisquis es, omen habet."

Festus (p. 285, Müll.), Servius (*Aen.* viii. 337), and Orosius (ii. 5) have completely misunderstood these passages in applying the epithet *scelerata* to the whole gate, as we have before remarked.

In the short piece of wall between the Capitoline hill and the Tiber there must have been at least another gate besides the Carmentalis, namely the **Porta Flumentana.** It is mentioned by Cicero (*ad Att.* vii. 3), and its situation near the river may be inferred not only from its name, but also from passages in Livy, which mention it in connection with inundations (xxxv. 9, 21). Plutarch also (*Otho*, 4) records a great inundation which had caused much damage in the corn-market, at that time held in the Porticus Minucia Frumentaria, near the Forum Olitorium (*Not. Reg.* ix.); but the words of Paulus Diaconus are incomprehensible, who says that a part of the Tiber once actually flowed through this gate ("Flumentana Porta Romae appellata, quod Tiberis partem ea fluxisse affirmant," p. 89, Müll.) The site is further confirmed by a passage in Varro alluding to the populousness of the suburb just outside the gate: "Nam quod extra urbem est aedificium, nihilo magis ideo est villa, quum eorum aedificia qui habitant extra portam Flumentanam, aut in Aemilianis" (*R. R.* iii. 2). This neighbourhood had early become very thickly inhabited, as is evident from the many porticoes, theatres, temples and other buildings, which are mentioned there (see Preller, *Regionen*, p. 156, seq.) But Livy's narrative of the trial of Manlius (vi. 20) is one of the most striking proofs of the situation of the P. Flumentana, though it is a stumbling-block to those who hold that the temple of Jupiter was on the SW. summit of the Capitoline hill. A spot near the place where the Circus Flaminius afterwards stood was at that time used for the assemblies of the Comitia Centuriata, by which Manlius was tried. From this place both the Capitol and the Arx were visible; and Manlius had produced a great effect upon his judges by calling upon them to pronounce their verdict in the sight of those very gods whose temple he had preserved: "Ut Capitolium atque arcem intuentes, ut ad deos immortales versi, de se judicarent." In order to deprive him of this appeal the tribunes adjourned the assembly to a spot just outside the Porta Flumentana, called "lucus Poetelinus," whence the Capitol could not be seen ("unde conspectus in Capitolium non esset"). A glance at any map of Rome will show that this was the only spot in the Campus Martius where the temple, from its being hidden by the SW. summit, which we assume to have been the Arx, was concealed from view. The tribunes would doubtless have been glad to conceal the Arx also, had it been in their power; but an appeal to the Arx alone would have lacked the effect of the *religio* which swayed so much with the superstitious Romans. They were no longer in the presence of those rescued deities in whose sight Manlius had invoked their judgment. There is no occasion therefore to try, with Becker, to alter Livy's text, by reading Frumentaria for Flumentana, or seek to place the scene of the trial at another spot, since the Comitia Centuriata were usually assembled in the Campus.

The ancient topographers, as well as the modern Italians (Nibby, *Mura, &c.* p. 132; Canina, *Indicazione Topografica*, pp. 34, 632, ed. 1850), place another gate, the **Porta Triumphalis.** between the Carmentalis and the Flumentana. That there was such a gate is certain, since it is frequently mentioned in classical authors, but unfortunately in such a manner that no decided inference can be drawn respecting its situation. Hence various theories have been advanced on the subject, which have led to warm controversies. The German school of topographers, though not united among themselves, have agreed in departing from the Italian view, chiefly because it appears to them absurd to imagine that there could have been three gates in so short a piece of wall. If, however, as it will be shown to be probable, the Porta Triumphalis was opened only on occasions of state, there really seems to be very little force in this objection. Bunsen and his followers allow that it formed a real entrance into the city, but strangely enough make it lead into the Circus Maximus; whilst Becker, on the other hand, holds that it was no gate at all properly so called, but a mere triumphal arch situated in the Campus Martius. The theory of Bunsen necessarily rests on the assumption of a different line of wall from that laid down in the preceding account; and as another line is also adopted by Niebuhr (*Hist.* i. p. 397, *Ethnogr.* ii. p. 49), it will be necessary to examine this point before proceeding to the question of the gate. Niebuhr and Bunsen are, however, far from coinciding. The line drawn by the former proceeds along the banks of the river; that drawn by the latter runs from the Porta Carmentalis to the N. angle of the Circus Maximus, and, adopting the NW. front of the circus, or what was called the *Oppidum*, as part of the line, proceeds onwards to the Aventine, thus shutting the greater part of the Forum Boarium out of the city. Both these theories, however, agree in so far as they assume an *enceinte continue*, or continued line of wall; and therefore, if this notion can be shown to be false, both fall to the ground. Now it can be proved on the very best evidence that there was no wall in this part of the city, which was defended solely by the Tiber. We have already adduced a passage from Dionysius in confirmation of this statement; and the same author in another passage repeats the same thing in so plain a manner that there can be no reasonable doubt of the fact: *ἐδέησεν ἡ πόλις ἁλῶναι κατὰ κράτος ἀτείχιστος οὖσα ἐκ τῶν παρὰ τὸν ποταμὸν μερῶν* (v. 23). But Dionysius does not stand alone. We have Livy also as a voucher for the same fact, who, in narrating the enterprise of Porsena against Rome, observes that the citizens regarded some parts of their city as secured by the wall, and other parts by the Tiber: "Alia muris, alia Tiberi objecto videbantur tuta" (ii. 10). The same fact appears, though not in so direct a manner, from the same author's account of the procession of the virgins from the temple of Apollo, outside the Carmental gate, to that of Juno Regina on the Aventine, to which we have before briefly alluded. The route is described as follows: "A porta (Carmentali) Jugario vico in forum venere. Inde vico Tusco Velabroque per Boarium forum in clivum Publicium atque aedem Junonis Reginae perrectum" (xxvii. 37). Now the small space allotted by Bunsen to the Forum Boarium must have been *inside* of the wall, since the temples of Fortune and Mater Matuta, which stood upon it (Liv. xxxiii. 27), were within the Porta Carmentalis (Id. xxv. 7). The procession, then, after passing through that forum, must have gone out of the city at another gate,—Bunsen's Flumentana,—and have entered it again by the Trigemina, before it could reach the Clivus Publicius,—facts which are not mentioned by Livy in his very precise description of the route.

Having thus shown on the best evidence that no wall existed at this point, it would be a mere waste of time to refute arguments intended to show that it possibly might have existed,—such as whether a wall with a gate would keep out an inundation, whether the Fabii went over the Sublician bridge, and others of the like sort, which would have puzzled an ancient haruspex. We will therefore proceed to examine Becker's hypothesis, that the Porta Triumphalis was, in fact, no gate at all, but merely an arch in the Campus Martius, a theory which is also adopted, though with some little variation, by Preller (*Regionen*, p. 162, and Anhang, p. 239).

Becker places this arch at the spot where the Campus Martius joins the Regio called Circus Flaminius, and takes it to be the same that was rebuilt by Domitian (of course he must mean *rebuilt*, though it is not very clearly expressed. *De Muris*, p. 92, *Handb.* p. 153). His conjecture is founded on the following lines in a poem of Martial's (viii. 65) in which he describes the erection of this arch and of some other buildings near it:—

> "Haec est digna tuis, Germanice, porta triumphis,
> Hos aditus urbem Martis habere decet."

Becker, however, is totally unable to prove that this arch and the temple of Fortuna Redux near it were even in the Campus Martius at all. Thus he says (*Handb.* p. 642): "It is not indeed expressly said that the Ara of Fortuna Redux was in the Campus Martius; but it *becomes probable* from the circumstance that Domitian built here, and, as we have *conjectured* at p. 153, close to the Porta Triumphalis, a temple to the same goddess." The argument then proceeds as follows: "We *know* from Martial that Domitian built a temple to Fortuna Redux where her altar formerly stood, and also a triumphal arch near it. We do *not know* that this altar was in the Campus Martius; but it is *probable* that it was, because Domitian built this temple close to it, and also close to the arch, which, as *I conjectured*, was the Porta Triumphalis!"

There is, however, another passage of Martial, either overlooked or ignored by Becker, which tends very strongly to show that this arch of Domitian's really was in the Campus Martius, but at quite a different spot from that so conveniently fixed upon by him. It is the following (x. 6):—

> "Felices quibus urna dedit spectare coruscum
> Solibus Arctois sideribusque ducem.
> Quando erit ille dies quo Campus et arbor et omnis
> Lucebit Latia culta fenestra nuru?
> Quando morae dulces, longusque a Caesare pulvis,
> Totaque Flaminia Roma videnda via?"

There can be no doubt that these lines refer to the same triumphal entry of Domitian's as those quoted by Becker; and they pretty plainly show, as Canina, without any view to the present question, justly observes (*Indicazione, &c.* p. 437), that the arch and other monuments stood on the Via Flaminia, and therefore at a very considerable distance from the spot assigned to them by Becker.

This arch having broken down, Preller comes to the rescue, and places the Porta Triumphalis near the Villa Publica and temple of Bellona, close to the Via Lata. For this site he adduces several plausible arguments: near the temple of Bellona was the piece of ager hostilis, where the Fetiales went through the formalities of declaring war; as well as the Columna Bellica, whence a lance was thrown when the army was going to take the field; also a Senaculum "citra aedem Bellonae," in which audience was given to foreign ambassadors whom the senate did not choose to admit into the city. The Villa Publica also served for the reception of the latter, and probably also of Roman generals before their triumph, and of all who, being cum imperio, could not cross the pomoerium, and therefore in the ordinary course took up their abode there. After this ceased to exist, the Diribitorium was used in its stead, in which Claudius passed some nights, and in which probably Vespasian and Titus slept before their triumph. This spot therefore had the significance of a kind of outpost of the city.

As this theory is evidently framed with a view to the triumph of Vespasian and Titus, and as the account of that triumph is also one of the main arguments adduced by Becker for his Porta Triumphalis, it will be necessary to examine it. The narrative of Josephus runs as follows (*Bell. Jud.* vii. 5. § 4, p. 1305, Huds.): "The emperor and his son Titus spent the night preceding their triumph in a public building in the Campus Martius, near the temple of Isis, where the army was assembled and marshalled. At break of day the emperors came forth and proceeded to the Porticus Octaviae (near the theatre of Marcellus), where, according to ancient custom, the senate were assembled to meet them. Vespasian, after offering the usual prayer, and delivering a short address, dismissed the troops to their breakfast, whilst he himself *returned* to the gate named after the triumphal processions that used to pass through it. Here the emperor breakfasted, and, having put on the triumphal dress, and sacrificed to the gods whose shrines were at the gate, caused the pageant to proceed through the circi." Becker concludes from this narrative that the Porta Triumphalis must have been outside the town, in the Campus Martius, and near the public building where the emperor had slept. A further proof is, he contends, that the procession went through the *circi*, which must mean the Circus Flaminius and Circus Maximus; and that this was so may be shown from Plutarch (*Aem. Paull.* 32), who says that Paullus went through the Circi, and in another passage expressly relates (*Lucull.* 37) that Lucullus adorned the Circus Flaminius with the arms, &c. which he had taken, which it would be absurd to suppose he would have done unless the procession passed through that circus. Then comes the supposition we have already noticed, that the procession of Vespasian passed through the arch re-erected by his younger son Domitian some years after his father's death. After passing through the Circus Flaminius, Becker thinks that the procession went through the P. Carmentalis, and by the Vicus Jugarius to the forum, along the latter *sub Veteribus*, and finally through the Vicus Tuscus, the Velabrum, and Forum Boarium, into the Circus Maximus. Having conducted the emperors thus far, Becker takes leave of them, and we remain completely in the dark as to the manner in which they got out of the circus and found their way back again to the forum and Capitol, the usual destination of triumphant generals.

Admitting that Becker has here given a true interpretation of the text of Josephus as it stands, we shall proceed to examine the conclusions that have been drawn from it, beginning with those of Preller. That writer has very properly assumed (*Regionen*, p. 240) that if the triumphal arch did not actually cross the pomoerium it led at all events into a territory subject to the jurisdiction of the city, into which it was unlawful for a general cum imperio to pass without the permission of the senate. Had not this been so the whole business would have been a mere vain and idle ceremony. The account of Vespasian's triumph seems indeed a little repugnant to this view, since he met the senate in the Porticus Octaviae, which on this supposition was considerably beyond the boundary, and which he had therefore crossed before he had obtained authority to do so. Still more repugnant is Dion's account of the triumph of Tiberius, who, we are told, assembled the senate at the same place precisely on the ground that it was outside of the pomoerium, and that consequently he did not violate their privileges by assembling them there (*ἔς τε τὸ Ὀκταούειον τὴν βουλὴν ἤθροισε διὰ τὸ ἔξω τοῦ πωμηρίου αὐτὸ εἶναι*, lv. 8). But as these instances occurred in the imperial times, when it may be said with Becker (*Handb.* p. 151, note) that the ceremony no longer had any meaning, we will go back for an example to the early ages of the Republic. First, however, we must demand the acknowledgment that the triumphal gate passed by Vespasian was the same, or at least stood on the same spot, as that which had been in use from time immemorial. We cannot allow it to be shifted about like a castle on a chessboard, to suit the convenience of commentators; and we make this demand on the authority of Josephus himself in the very passage under discussion, who tells us that it took its name from the circumstance that the triumphal processions had *always* passed through it (*ἀπὸ τοῦ πέμπεσθαι δι' αὐτῆς ἀεὶ τοὺς ϑριάμϐους τῆς προσηγορίας ἀπ' αὐτῶν τετυχυῖαν*). Now Livy, in his account of the triumph of the consuls Valerius and Horatius, relates that they assembled the senate in the Campus Martius to solicit that honour; but when the senators complained that they were overawed by the presence of the military, the consuls called the senate away into the Prata Flaminia, to the spot occupied in the time of the historian by the temple of Apollo. ("Consules ex composito eodem biduo ad urbem accessere, senatumque in Martium Campum *evocavere*. Ubi quum de rebus a se gestis agerent, questi primores Patrum, senatum inter milites dedita opera terroris causa haberi. Itaque inde Consules, ne criminationi esset locum, in prata Flaminia, ubi nunc aedes Apollinis (jam tum Apollinare appellabant) *avocavere* senatum," iii. 63.) This temple was situated close to the Porticus Octaviae (Becker, *Handb.* p. 605), and therefore considerably nearer the city than the spot indicated either by Becker or Preller. The consuls therefore must have already passed beyond the Porta Triumphalis before they began to solicit the senate for leave to do so!

Becker, however, has been more careful, and has not extended the jurisdiction of the city beyond the walls of Servius, at this part of the Campus, before the time of the emperor Claudius. But what results from his view? That the whole affair of the Porta Triumphalis was mere farce, — that it led nowhere, — that the triumphant general, when he had passed through it by permission of the senate, was as much outside the city boundary as he was before. But that it afforded a real entrance into the town clearly appears from the passage in Cicero's oration against Piso (c. 23): "Cum ego Caelimontana porta introisse dixissem, sponsione me, ni Esquilina introisset, homo promtissimus lacessivit. Quasi vero id aut ego scire debuerim, aut vestrum quispiam audierit, aut ad rem pertineat qua tu porta introieris, modo ne triumphali; quae porta Macedonicis semper proconsulibus ante te patuit." The Porta Triumphalis being here put on a level with the Caelimontana and Esquilina, the natural conclusion is that, like them, it afforded an actual, though not customary, entrance within the walls. We further learn from the preceding passage that this same Porta Triumphalis had been open to every proconsul of Macedonia before Piso, including of course L. Aemilius Paullus, who triumphed over Perseus B. C. 167

(Liv. xlv. 39), thus establishing the identity of the gate to at least that period.

But to return to Becker's explanation of the passage of Josephus. Admitting Plutarch's account of the triumphs of Paullus and Lucullus, namely, that they passed through the Circus Flaminius, yet what does this prove? how is it connected with the Porta Triumphalis? Those generals may have marshalled their processions in the Campus and passed through the Circus Flaminius in their way to the Porta Triumphalis. The procession would have been equally visible in the Circus as in the streets of Rome, just as the Lord Mayor's show may, or might, be seen at Westminster as well as in the city. It is possible indeed that in the case of Vespasian there was no procession till he arrived at the gate; but it does not necessarily follow that the same line was always precisely observed. In truth we may perceive a difference between the expressions of Josephus and those of Plutarch. The former says that Vespasian went *διὰ τῶν ϑεάτρων*; whilst Plutarch says, of Paullus, that the people assembled *ἐν τοῖς ἱππικοῖς ϑεάτροις, ἃ Κίρκους καλοῦσιν*; of Lucullus, that he adorned *τὸν Φλαμίνειον ἱππόδρομον*. Here the circi are precisely designated as *hippodromes*; but Josephus uses the general term *ϑεάτρων*, which may include theatres of all kinds. Now we will suggest a more probable route than that given by Becker, according to which the pageant must have crossed the forum twice. After coming out at the further end of the circus, Vespasian turned down to the left, between the Palatine and Caelian, the modern *Via di S. Gregorio*. This would bring him out opposite his own magnificent amphitheatre, the Colosseum, then in course of construction. Even if it had not risen much above its foundations, still its ample area by means of scaffoldings, would have accommodated a vast number of spectators; and as to Vespasian personally, it would have imparted no small relish to his triumph to pass through so magnificent a work of his own creation. Hence his road lay plain and direct over the Summa Sacra Via to the forum and Capitol.

Now, taking all these things into consideration, we will venture to suggest a very slight change in the text of Josephus, a change not so great as some of those often proposed by Becker upon much smaller occasions, and which will release us from a great deal of perplexity. The alteration is that of an N into a Π, a very slight one in the uncial character; and, by reading *ἀπεχώρει* for *ἀνεχώρει*, we would make Vespasian depart from the Porticus Octaviae towards the gate which had always been used for triumphs, instead of retracing his steps towards one of which nobody can give any account. But whatever may be thought of the individual case of Vespasian, still we hold it to be incontestable that the ancient Porta Triumphalis, against which the sole objection seems to be that it was near two other gates, is to be sought in that part of the Servian wall between the P. Carmentalis and the P. Flumentana. The objection just alluded to would indeed have some force, if we could assume, with Becker (*Handb.* p. 154), that the Porta Triumphalis, just like an ordinary one, lay always open for common traffic. But it is surprising how anybody could come to that conclusion after reading the passages which Becker has himself cited from Suetonius, Tacitus, and Dion Cassius, or that in Cicero's oration against Piso before quoted. The first of these authors relates that after the death of Augustus the senate voted, or proposed to vote, that, as an extraordinary mark of honour, his funeral should pass through the triumphal gate, preceded by the statue of Victory which stood in the curia: "Ut censuerint quidam funus triumphali porta ducendum, praecedente Victoria, quae est in Curia" (*Aug.* 100; cf. Tac. *Ann.* i. 8); and Dion says (lvi. 42) that this was actually done, and the body burned in the Campus Martius. Now if the Porta Triumphalis had been an ordinary gate and common thoroughfare, what honour would there have been in passing through it? or how should the spectator have discovered that any distinction had been conferred? Wherefore Preller (*Regionen*, p. 240) has rightly come to the conclusion that it was usually kept shut.

Between the Capitoline and the Aventine, along the banks of the river, the wall, as we have shown, was discontinued, but it was recommenced at the spot where the latter hill approaches the Tiber. This may be shown from the well-ascertained position of the PORTA TRIGEMINA, which, as we learn from a passage in Frontinus, lay just under the Clivus Publicius, at the northernmost point of the hill ("incipit distribui Appia (aqua) imo Publicio Clivo ad Portam Trigeminam," *Aq.* 3); and the Clivus Publicius, as we know from a passage in Livy respecting the procession of the virgins before alluded to, formed the ascent to the Aventine from the Forum Boarium ("inde vico Tusco Velabroque per Boarium forum in clivum Publicium atque aedem Junonis Reginae perrectum," xxvii. 37). There are some difficulties connected with the question of this gate, from its being mentioned in conjunction with the Pons Sublicius; but there will be occasion to discuss the situation of that bridge in a separate section; and we shall only remark here that the narratives alluded to seem to show that it was at no great distance from the gate. It is probable that the latter derived its name from its having three Jani or archways.

A little beyond the Porta Trigemina most topographers have placed a PORTA NAVALIS, which is mentioned only once, namely, by P. Diaconus in the following passage: "Navalis Porta a vicinia Navalium dicta" (p. 179, Müll.), where we are told that it derived its name from the vicinity of the government dockyards. It has been assumed that these docks lay to the S. of the Aventine, in the plain where *Monte Testaccio* stands: but Becker has the merit of having shown, as will appear in its proper place, that they were in the Campus Martius. There was, however, a kind of emporium or merchant dock, between the Aventine and Tiber, and, as this must have occasioned considerable traffic, it is probable that there was a gate leading to it somewhere on the W. side of the hill, perhaps near the *Priorato*, where there seems to have been an ascent, but whether it was called Porta Navalis it is impossible to say. The writer of this article is informed by a gentleman well acquainted with the subject, that traces of the Servian wall have very recently been discovered at the NW. side of the Aventine, below *S. Sabina* and *S. Alessio*.

The line of wall from this point to the Caelian hill cannot be determined with any certainty. Round the Aventine itself it doubtless followed the configuration of the hill; but its course from the S. point of the Aventine has been variously laid down. Hence the question arises whether it included the nameless height on which the churches of *S. Sabina* and *S. Saba* now stand. It seems probable that it must, at all events, have included a considerable portion of it, since, had it proceeded along the valley, it would have been commanded by the hill; and indeed the most natural supposition is that it enclosed the whole, since the more extended line it would thus have described affords room for the several gates which we find mentioned between the Porta Trigemina and the Porta Capena near the foot of the Caelian.

Among these we must, perhaps, assume a Porta Minucia or Minutia, which is twice mentioned by Paulus (pp. 122, 147), and whose name, he says, was derived from an ara or sacellum of Minucius, whom the Romans held to be a god. We hear nowhere else of such a Roman deity; but we learn from Pliny (xviii. 4) that a certain tribune of the people, named Minutius Augurinus, had a statue erected to him, by public subscription, beyond the Porta Trigemina, for having reduced the price of corn. This occurred at an early period, since the same story is narrated by Livy (iv. 13—16) B. C. 436, with the additional information that it was Minutius who procured the condemnation of the great corn monopoliser, Maelius, and that the statue alluded to was a gilt bull. It is possible therefore that the gate may have been named after him; and that from the extraordinary honours paid to him, he may have come in process of time to be vulgarly mistaken for a deity. If there is any truth in this view, the gate may be placed somewhere on the S. side of the Aventine.

In the mutilated fragment which we possess of Varro's description of the Roman gates (*L.L.* v. § 163, Müll.) he closes it by mentioning three, which it is impossible to place anywhere except in the line of wall between the Aventine and Caelian. He had been speaking of a place inhabited by Ennius, who lived on the Aventine (Hieron. *Chron.* 134, vol. i. p. 369, Ronc.), and then mentions consecutively a Porta Naevia, Porta Rauduscula, and Porta Lavernalis. He must therefore be enumerating the gates in the order from W. to E., since it would be impossible to find room for three more gates, besides those already mentioned, on the Aventine. The P. Naevia, therefore, probably lay in the valley between that hill and the adjoining height to the E. It could not have been situated on the Aventine itself, since the *Basis Capitolina*, mentions in the 12th Regio, or Piscina Publica, a vicus Porta Naevia, as well as another of Porta Rauduscula. But the exact position of the latter gate, as well as of the Porta Lavernalis, it is impossible to determine further than that they lay in the line of wall between the Aventine and Caelian.

After so much uncertainty it is refreshing to arrive at last at a gate whose site may be accurately fixed. The Porta Capena lay at the foot of the Caelian hill, at a short distance W. of the spot where the Via Latina diverged from the Via Appia. The latter road issued from the P. Capena, and the discovery of the first milestone upon it, in a vineyard a short distance outside of the modern *Porta di S. Sebastiano*, has enabled the topographer accurately to determine its site to be at a spot now marked by a post with the letters P. C., 300 yards beyond the *Via S. Gregorio*, and 1480 within the modern gate. That it was seated in the valley, appears from the fact that the Rivus Herculaneus, probably a branch of the Aqua Marcia, passed over it; which we are expressly told, lay too low to supply the Caelian hill. (Front. *Aq.* 18.) Hence Juvenal (iii. 11):—

> "Substitit ad veteres arcus madidamque Capenam,"

where we learn from the Scholia that the gate, which in later times must have lain a good way within the town, was called "Arcus Stillans." So Martial (iii. 47).:—

> "Capena grandi porta qua pluit gutta."

A little way beyond this gate, on the Via Appia, between its point of separation from the Via Latina and the *P. S. Sebastiano*, there still exists one of the most interesting of the Roman monuments — the tomb of the Scipios, the site of which is marked by a solitary cypress.

From the Porta Capena the wall must have ascended the Caelian hill, and skirted its southern side; but the exact line which it described in its progress towards the agger can only be conjectured. Becker (*Handb.* p. 167), following Piale and Bunsen, draws the line near the *Ospedale di S. Giovanni*, thus excluding that part of the hill on which the Lateran is situated, although, as Canina observes (*Indicazione*, p. 36), this is the highest part of the hill. There was perhaps a gate at the bottom of the present *Piazza di Navicella*, but we do not know its name; and the next gate respecting which there is any certainty is the Porta Caelimontana. Bunsen (*Beschr.* i. p. 638) and Becker, in conformity with their line of wall, place it by the hospital of *S. Giovanni*, now approached by the *Via S. S. Quattro Coronati*, the ancient street called Caput Africae. The Porta Querquetulana, if it was really a distinct gate and not another name for the Caelimontana, must have stood a little to the N. of the latter, near the church of *S. S. Pietro e Marcellino*, in the valley which separates the Caelian from the Esquiline. This gate, which was also called Querquetularia, is several times mentioned, but without any more exact definition. (Plin. xvi. 15; Festus, p. 261.) The Caelian hill itself, as we have before remarked, was anciently called Querquetulanus. From this point the wall must have run northwards in a tolerably direct line till it joined the southern extremity of the agger, where the Porta Esquilina was situated, between which and the Querquetulana there does not appear to have been any other gate. The Esquilina, like the others on the agger, is among the most certain of the Roman gates. We learn from Strabo (v. p. 237) that the Via Labicana proceeded from it; whilst at a little distance the Praenestina branched off from the Labicana. It must therefore have lain near the church of *S. Vito* and the still existing arch of Gallienus; but its exact site is connected with the question respecting the gates in the Aurelian wall which corresponded with it, and cannot therefore at present be determined. The site of the Porta Collina, the point from which we started, is determined by the fact mentioned by Strabo (*Ib.* p. 228) that both the Via Salaria and Via Nomentana started from it; and it must consequently have stood near the northern corner of the baths of Diocletian at the commencement of the present *Via del Macao.* We learn from Paulus Diaconus (p. 10) that this gate was also called Agonensis and Quirinalis. Agonus, as we have said, was the ancient name of the Quirinal hill.

The Porta Collina, then, and the Porta Esquilina were seated at the northern and southern extremities of the agger. But besides these, Strabo (*Ib.* p. 234) mentions another lying between them, the PORTA VIMINALIS; which is also recorded by Festus (p. 376) and by Frontinus (*Aq.* 19). It must have lain behind the SE. angle of the baths of Diocletian, where an ancient road leads to the rampart, which, if prolonged, would run to the PORTA CLAUSA of the walls of Aurelian, just under the southern side of the Castra Praetoria. It is clear from the words of Strabo, in the passage just cited (*ὑπὸ μεσῳ δὲ τῷ χώματι τρίτη ἐστὶ πύλη ὁμώνυμος τῷ Οὐϊμιναλίῳ λόφῳ*), that there were only three gates in the agger, though some topographers have contrived to find room for two or three more in this short space, the whole length of the agger being but 6 or 7 stadia (Strab. *l. c.*; Dionys. ix. 68), or about ¾ of a mile. Its breadth was 50 feet, and below it lay a ditch 100 feet broad and 30 feet deep. Remains of this immense work are still visible near the baths of Diocletian and in the grounds of the *Villa Negroni*, especially at the spot where the statue of Roma now stands.

Survey under Vespasian and Circumference of the City.—In the preceding account of the gates in the Servian wall we have enumerated twenty, including the Porta Triumphalis. Some topographers have adopted a still greater number. When we consider that there were only nine or ten main roads leading out of ancient Rome, and that seven of these issued from the three gates Capena, Esquilina, and Collina alone, it follows that five or six gates would have sufficed for the main entrances, and that the remainder must have been unimportant ones, destined only to afford the means of convenient communication with the surrounding country. Of those enumerated only the Collina, Viminalis, Esquilina, Caelimontana, Capena, Trigemina, Carmentalis, and Ratumena seem to have been of any great importance. Nevertheless it appears from a passage in Pliny (iii. 9) that in his time there must have been a great number of smaller ones, the origin and use of which we shall endeavour to account for presently. As the passage, though unfortunately somewhat obscure, is of considerable importance in Roman topography, we shall here quote it at length: "Urbem tres portas habentem Romulus reliquit, aut (ut plurimas tradentibus credamus) quatuor. Moenia ejus collegere ambitu Imperatoribus Censoribusque Vespasianis anno conditae DCCCXXVII. pass. XIIIM.CC. Complexa montes septem, ipsa dividitur in regiones quatuordecim, compita Larium CCLXV. Ejusdem spatium, mensura currente a milliario in capite Romani fori statuto, ad singulas portas, quae sunt hodie numero triginta septem, ita ut duodecim semel numerentur, praetereanturque ex veteribus septem, quae esse desierunt, efficit passuum per directum XXXM.DCCLXV. Ad extrema vero tectorum cum castris Praetoriis ab eodem milliario per vicos omnium viarum mensura colligit paulo amplius septuaginta millia passuum." Now there seems to be no reason for doubting the correctness of this account. Pliny could have had no reason for exaggeration, against which, in the account of the Romulean gates, he carefully guards himself. Again, he seems to have taken the substance of it from the official report of a regular survey made in his own time and in the reign of Vespasian. The only room for suspicion therefore seems to be that his text may have been corrupted, and that instead of thirty-seven as the number of the gates we should insert some smaller one. But an examination of his figures does not tend to show that they are incorrect. The survey seems to have been made with a view to the three following objects: 1. To ascertain the actual circumference of the city, including all the suburbs which had spread beyond the walls of Servius. It is well known that *moenia* signifies the buildings of a city as well as the walls ("muro moenia amplexus est," Flor. i. 4, &c.), and therefore this phrase, which has sometimes caused embarrassment, need not detain us. Now the result of this first measurement gave 13,200 *passus*, or 13⅕ Roman miles—a number to which there is nothing to object, as it very well agrees with the circumference of the subsequent Aurelian walls. 2. The second object seems to have been to ascertain the actual measure of the line of street within the old Servian walls. The utility of this proceeding we do not immediately recognise. It may have been adopted out of mere curiosity; or more probably it may have been connected with questions respecting certain privileges, or certain taxes, which varied according as a house was situated within or without the walls. Now the sum of the measurements of all these streets, when put together as if they had formed a straight line ("per directum"), amounted to 30,765 *passus*, or 30 Roman miles and about ¾. Such we take to be the meaning of "per directum;" though some critics hold it to mean that the distance from the milliarium to these gates was measured in a straight line, as the crow flies, without taking into the calculation the windings of the streets. But in that case it would surely have been put earlier in the sentence—"mensura currente per directum ad singulas portas." This, however, would have been of little consequence except for the distinction drawn by Becker (*Handb.* p. 185, note 279), who thinks that the measurement proceeds on two different principles, namely *per directum*, or as the crow flies, from the milliarium to the Servian gates, and, on the contrary, by all the windings of the streets from the same spot to the furthest buildings outside the walls. Such a method, as he observes, would afford no true ground of comparison, and therefore we can hardly think that it was adopted, or that such was Pliny's meaning. Becker was led to this conclusion because he thought that "per vicos omnium viarum" stands contrasted with "per directum;" but this contrast does not seem necessarily to follow. By *viae* here Pliny seems to mean all the roads leading out of the thirty-seven gates; and by "ad extrema tectorum per vicos omnium viarum" is signified merely that the measure was further extended to the end of the streets which lined the commencements of these roads. Such appears to us to be the meaning of this certainly somewhat obscure passage. Pliny's account may be checked, roughly indeed, but still with a sufficient approach to accuracy to guarantee the correctness of his text. If a circumference of 13⅕ miles yielded 70 miles of street, and if there were 30 miles of street within the Servian walls, then the circumference of the latter would be to the former as 3 to 7, and would measure rather more than 5¾ miles. Now this agrees pretty well with the accounts which we have of the size of the Servian city. Becker, following the account of Thucydides (ii. 13), but without allowing for that part of the walls of Athens described as unguarded, with the whole circuit of which walls Dionysius (iv. 13, and ix. 68) compares those of ancient Rome, sets the lat-latter down at 43 stadia, or 5⅜ miles. On Nolli's great plan of Rome they are given at a measurement equal to 10,230 English yards (Burgess, *Topography aud Antiquities of Rome*, vol. i. p. 458), which agrees as nearly as possible with the number above given of 5¾ miles. Nibby, who made a laborious but perhaps not very accurate attempt to ascertain the point by walking round the presumed line of the ancient walls, arrived at a considerably larger result, or nearly 8 miles. (*Mura, &c.* p. 90.)

False and doubtful Gates. — But our present business is with the gates of the Servian town; and it would really appear that in the time of Vespasian there were no fewer than thirty-seven outlets from the ancient walls. The seven old gates to which Pliny alludes as having ceased to exist, may possibly have included those of the old Romulean city and also some in the Servian walls, which had been closed. In order to account for the large number recorded by Pliny, we must figure to ourselves what would be the natural progress of a city surrounded with a strong wall like that of Servius, whose population was beginning to outgrow the accommodation afforded within it. At first perhaps houses would be built at the sides of the roads issuing from the main gates; but, as at Rome these sites were often appropriated for sepulchres, the accommodation thus afforded would be limited. In process of time, the use of the wall becoming every day more obsolete, fresh gates would be pierced, corresponding with the line of streets inside, which would be continued by a line of road outside, on which houses would be erected. Gradually the walls themselves began to disappear; but the openings that had been pierced were still recorded, as marking, for fiscal or other purposes, the boundary of the city wards. Hence, though Augustus had divided the city and suburbs into fourteen new Regions, we find the ancient boundary marked by these gates still recorded and measured in the time of Vespasian; and indeed it seems to have been kept up for a long while afterwards, since we find the same number of thirty-seven gates recorded both in the *Notitia* and *Curiosum.*

Hence we would not tamper with the text of Pliny, as Nibby has done with very unfortunate success (*Mura, &c.* p. 213, seq.) — a remedy that should never be resorted to except in cases of the last necessity. Pliny's statement may be regarded as wholly without influence with respect to the *original* Servian gates, the number of which we should rather be inclined to reduce than to increase. We find, indeed, more names mentioned than those enumerated, but some of them were ancient or obsolete names; and, again, we must remember that "porta" does not always signify a city gate. Of the former kind was the PORTA AGONENSIS, which, as we learn from Paulus Diaconus (p. 10), was another appellation for the Porta Collina. The same author (p. 255) also mentions a PORTA QUIRINALIS as a substantive gate; though possibly, like Agonensis, it was only a duplicate name for one of the gates on the Quirinal. The term "porta" was applied to any arched thoroughfare, and sometimes perhaps to the arch of an aqueduct when it spanned a street in the line of wall; in which case it was built in a superior manner, and had usually an inscription. Among internal thoroughfares called "portae" were the STERCORARIA on the Clivus Capitolinus, the LIBITINENSIS in the amphitheatre, the FENESTELLA, mentioned by Ovid (*Fast.* vi. 569) as that by which Fortuna visited Numa, &c. The last of these formed the entrance to Numa's regia, as we learn from Plutarch (*de Fort. Rom.* 10). Among the arches of aqueducts to which the name of gate was applied, may perhaps be ranked that alluded to by Martial (iv. 18): —

> "Qua vicina pluit Vipsanis porta columnis," &c.

Respecting the gates called FERENTINA and PIACULARIS we have before offered a conjecture. [See p. 728.] The PORTA METIA rests solely on a false reading of Plautus. (*Cas.* ii. 6. 2, *Pseud.* i. 3. 97.) On the other hand, a PORTA CATULARIA seems to have really existed, which is mentioned by Paulus Diaconus (p. 45; cf. Festus, p. 285) in connection with certain sacrifices of red-coloured dogs. This must be the sacrifice alluded to by Ovid (*Fast.* iv. 905), in which the entrails of a dog were offered by the flamen in the Lucus Robiginis. It is also mentioned in the *Fasti Praenestini*, vii. Kal. Mai, which date agrees with Ovid's: "Feriae Robigo Via Claudia, ad miliarium v., ne robigo frumentis noceat." But this is at variance first, with Ovid, who was returning to Rome by the Via Nomentana, not the Via Claudia, and, secondly, with itself, since the Via Claudia did not branch off from the Via Flaminia till the 10th milestone, and, consequently, no sacrifice could be performed on it at a distance of 5 miles from Rome. However this discrepancy is to be reconciled, it can hardly be supposed that one of the Roman gates derived its name from a trifling rustic sacrifice; unless, indeed, it was a duplicate one, used chiefly with reference to sacerdotal customs, as seems to have been sometimes the case, and in the present instance to denote the gate leading to the spot where the annual rite was performed. Paulus Diaconus also mentions (p. 37) a PORTA COLLATINA, which he affirms to have been so called after the city of Collatia, near Rome. But when we reflect that both the Via Tiburtina and the Via Praenestina issued from the Porta Esquilina, and that a road to Collatia must have run between them, the impossibility of a substantive Porta Collatina is at once apparent. The DUODECIM PORTAE are placed by Bunsen (*Beschr.* i. p. 633) in the wall of the Circus Maximus; but as it appears from Pliny (*l. c.*) that they stood on the ancient line of wall, and as we have shown that this did not make part of the wall of the circus, this could not have been their situation. We do not see the force of Piale's celebrated discovery that the Duodecim Portae must have been *a place* at Rome, because Julius Obsequens says that a mule brought forth there; which it might very well have done at one of the gates. Becker's opinion (*Handb.* p. 180) that it was an arch, or arches, of the Aqua Appia seems as unfounded as that of Bunsen (vide Preller, *Regionen*, p. 193). It is mentioned by the *Notitia* in the 11th Regio, and therefore probably stood somewhere near the Aventine; but its exact site cannot be determined. It seems probable, as Preller remarks, that it may have derived its name from being a complex of twelve arched thoroughfares like the 'Εννεάπυλον of the Pelasgicon at Athens.

Transtiberine Wall. — Ancus Marcius, as we have related, fortified the JANICULUM, or hill on the right bank of the Tiber commanding the city. Some have concluded from Livy (i. 33: "Janiculum quoque adjectum, non inopia locorum, sed ne quando ea arx hostium esset. Id non muro solum, sed etiam ob commoditatem itineris ponte Sublicio tum primum in Tiberi facto conjungi urbi placuit"), that a wall was built from the fortress on the top of the hill down to the river, but the construction of *conjungi* in this passage may be a zeugma. It seems strange that Ancus should have built a wall on the *right* bank of the Tiber when there was yet none on the *left* bank; and it is remarkable that Dionysius (iii. 45), in describing the fortification of the Janiculum, makes no mention of a wall, nor do we hear of any gates on this side except that of the fortress itself. The existence of a wall, moreover, seems hardly consistent with the accounts which we have already given from the same author of the defenceless state of the city on that side. Niebuhr (*Hist.* i. p. 396) rejected the notion of a wall, as utterly erroneous, but unfortunately neglected to give the proofs by which he had arrived at this conclusion. The passage from Appian (Κλαύδιον δ' Ἄππιον χιλίαρχον τειχοφυλακοῦντα τῆς Ῥώμης τὸν λόφον τὸν καλούμενον Ἰάνουκλον εὖ ποτε παθόντα ὑφ' ἑαυτοῦ τῆς εὐεργεσίας ἀναμνήσας ὁ Μάριος, ἐς τὴν πόλιν ἐσῆλθεν, ὑπανοιχθείσης αὐτῷ πύλης, *B. C.* i. 68) which Becker (p. 182, note) seems to regard as decisive proves little or nothing for the earlier periods of the city; and, even had there been a wall, the passing it would not have afforded an entrance into the city, properly so called.

II. Walls and Gates of Aurelian and Honorius.

In the repairs of the wall by Honorius all the gates of Aurelian vanished; hence it is impossible to say with confidence that any part of Aurelian's wall remains; and we must consider it as represented by that of Honorius. Procopius (*B. G.* iii. 24) asserts that Totila destroyed all the gates; but this is disproved by the inscriptions still existing over the *Porta S. Lorenzo*, as well as over the closed arch of the *Porta Maggiore;* and till the time of Pope Urban VIII. the same inscription might be read over the Ostiensis (*P. S. Paolo*) and the ancient Portuensis. It can hardly be imagined that these inscriptions should have been preserved over restored gates. The only notice respecting any of the gates of Aurelian on which we can confidently rely is the account given by Ammianus Marcellinus (xvii. 4. § 14) of the carrying of the Egyptian obelisk, which Constantius II. erected in the Circus Maximus, through the Porta Ostiensis. It may be assumed, however, that their situation was not altered in the new works of Honorius. By far the greater part of these gates exist at the present day, though some of them are now walled up, and in most cases the ancient name has been changed for a modern one. Hence the problem is not so much to discover the sites of the ancient gates as the ancient names of those still existing; and these do not admit of much doubt, with the exception of the gates on the eastern side of the city.

Procopius, the principal authority respecting the gates in the Aurelian (or Honorian) wall, enumerates 14 principal ones, or πύλαι, and mentions some smaller ones by the name of πυλίδες (*B. G.* i. 19). The distinction, however, between these two appellations is not very clear. To judge from their present appearance, it was not determined by the size of the gates; and we find the Pinciana indifferently called πυλίς and πύλη. (Urlichs, *Class. Mus.* vol. iii. p. 196.) The conjecture of Nibby (*Mura, &c.* p. 317) may perhaps be correct, that the πύλαι were probably those which led to the great highways. The unknown writer called the Anonymus Einsiedlensis, who flourished about the beginning of the ninth century, also mentions 14 gates, and includes the Pinciana among them; but his account is not clear.

Unlike Servius, Aurelian did not consider the Tiber a sufficient protection; and his walls were extended along its banks from places opposite to the spots where the walls which he built from the Janiculum began on the further shore. The wall which skirted the Campus Martius is considered to have commenced not far from the *Palazzo Farnese*, from remains of walls on the right bank, supposed to have belonged to those of the Janiculum; but all traces of walls on the left bank have vanished beneath the buildings of the new town. It would appear that the walls on the right and left banks were connected by means of a bridge on the site of the present *Ponte Sisto* — which thus contributed to form part of the defences; since the arches being secured by means of chains drawn before them, or by other contrivances, would prevent an enemy from passing through them in boats into the interior of the city: and it is in this manner that Procopius describes Belisarius as warding off the attacks of the Goths (*B. G.* i. 19).

From this point, along the whole extent of the Campus Martius, and as far as the Porta Flaminia, the walls appear, with the exception of some small posterns mentioned by the Anonymous of Einsiedlen to have had only one gate, which is repeatedly mentioned by Procopius under the name of Porta Aurelia (*B. G.* i. c. 19, 22, 28); though he seems to have been acquainted with its later name of Porta Sti Petri, by which it is called by the Anonymous (*Ib.* iii. 36). It stood on the left bank, opposite to the entrance of the Pons Aelius (*Ponte di S. Angelo*), leading to the mausoleum of Hadrian. The name of Aurelia is found only in Procopius, and is somewhat puzzling, since there was another gate of the same name in the Janiculum, spanning the Via Aurelia, which, however, is called by Procopius (*Ib.* i. 18) by its modern name of Pancratiana; whilst on the other hand the Anonymous appears strangely enough to know it only by its ancient appellation of Aurelia. The gate by the bridge, of which no trace now remains, may possibly have derived its name from a Nova Via Aurelia (Gruter, *Inscr.* cccclvii. 6), which passed through it; but there is a sort of mystery hanging over it which it is not easy to clear up. (Becker, *Handb.* p. 196, and note.)

The next gate, proceeding northwards, was the Porta Flaminia, which stood a little to the east of the present *Porta del Popolo*, erected by Pope Pius IV. in 1561. The ancient gate probably stood on the declivity of the Pincian (ἐν χώρῳ κρημνώδει, Procop. *B. G.* i. 23), as the Goths did not attack it from its being difficult of access. Yet Anastasius (*Vit. Gregor. II.*) describes it as exposed to inundations of the Tiber; whence Nibby (*Mura, &c.* p. 304) conjectures that its site was altered between the time of Procopius and Anastasius, that is, between the sixth and ninth centuries. Nay, in a great inundation which happened towards the end of the eighth century, in the pontificate of Adrian I., the gate was carried away by the flood, which bore it as far as the arch of M. Aurelius, then called *Tres Faccicellae*, and situated in the Via Flaminia, where the street called *della Vite* now runs into the *Corso.* (*Ib*). The gate appears to have retained its ancient name of Flaminia as late as the 15th century, as appears from a life of Martin V. in Muratori (*Script. Rer. Ital.* t. iii. pt. ii. col.

864). When it obtained its present name cannot be determined; its ancient one was undoubtedly derived from the Via Flaminia, which it spanned In the time of Procopius, and indeed long before, the wall to the east had bent outwards from the effects of the pressure of the Pincian hill, whence it was called *murus fractus* or *inclinatus*, just as it is now called *muro torto*. (Procop. *B. G.* i. 23.)

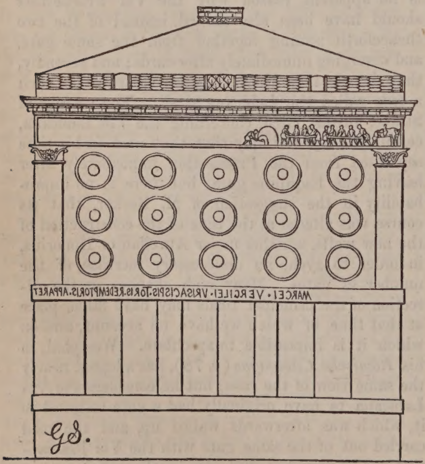
The next gate, proceeding always to the right, was the Porta Pinciana, before mentioned, which was already walled up in the time of the Anonymous of Einsiedlen. It of course derived its name from the hill on which it stood. Belisarius had a house near this gate (Anastas. *Silverio*, pp. 104, 106); and either from this circumstance, or from the exploits performed before it by Belisarius, it is supposed to have been also called *Belisaria*, a name which actually occurs in one or two passages of Procopius (*B. G.* i. 18, 22; cf. Nibby, *Mura, &c.* p. 248). But the Salaria seems to have a better claim to this second appellation as the gate which Belisarius himself defended; though it is more probable that there was no such name at all, and that Βελισαρία in the passages cited is only a corruption of Σαλαρία. (Becker, *de Muris*, p. 115; Urlichs in *Class. Mus.* vol. iii. p. 196.)

Respecting the two gates lying between the Porta Pinciana and the Praetorian camp there can be no doubt, as they stood over, and derived their names from, the Via Salaria and Via Nomentana. In earlier times both these roads issued from the Porta Collina of the Servian wall; but their divergence of course rendered two gates necessary in a wall drawn with a longer radius. The Porta Salaria still subsists with the same name, although it has undergone a restoration. Pius IV. destroyed the Porta Nomentana, and built in its stead the present *Porta Pia.* The inscription on the latter testifies the destruction of the ancient gate, the place of which is marked with a tablet bearing the date of 1564. A little to the SE. of this gate are the walls of the Castra Praetoria, projecting considerably beyond the rest of the line, as Aurelian included the camp in his fortification. The Porta Decumana, though walled up, is still visible, as well as the Principales on the sides.

The gates on the eastern tract of the Aurelian walls have occasioned considerable perplexity. On this side of the city four roads are mentioned, the Tiburtina, Collatina, Praenestina, and Labicana, and two gates, the Porta Tiburtina and Praenestina. But besides these gates, which are commonly thought to correspond with the modern ones of *S. Lorenzo* and *Porta Maggiore*, there is a gate close to the Praetorian camp, about the size of the Pinciana, and resembling the Honorian gates in its architecture, which has been walled up from time immemorial, and is hence called Porta Clausa, or *Porta Chiusa.* The difficulty lies in determining which were the ancient Tiburtina and Praenestina. The whole question has been so lucidly stated by Mr. Bunbury that we cannot do better than borrow his words: "It has been generally assumed that the two gates known in modern times as the *Porta S. Lorenzo* and the *Porta Maggiore* are the same as were originally called respectively the Porta Tiburtina and Praenestina, and that the roads bearing the same appellations led from them directly to the important towns from which they derived their name. It is admitted on all hands that they appear under these names in the *Anonymus*; and a comparison of two passages of Procopius (*B. G.* i. 19, *Ib.* p. 96) would appear to lead us to the same result. In the former of these Procopius speaks of the part of the city attacked by the Goths as comprising *five* gates (πύλαι), and extending from the Flaminian to the Praenestine. That he did not reckon the Pinciana as one of these seems probable, from the care with which, in the second passage referred to, he distinguishes it as a πυλὶς, or minor gate. Supposing the closed gate near the Praetorian camp to have been omitted for the same reason, we have just the five required, viz., Flaminia, Salaria, Nomentana, Tiburtina (*Porta S. Lorenzo*), and Praenestina (*Maggiore*). On this supposition both these ancient ways (the Tiburtina and Praenestina) must have issued originally from the Esquiline gate of the Servian walls. Now we know positively from Strabo that the Via Praenestina did so, as did also a third road, the Via Labicana, which led to the town of that name, and afterwards rejoined the Via Latina at the station called Ad Pictas (v. p. 237). Strabo, on the other hand, does not mention from what gate the road to Tibur issued in his time. Niebuhr has therefore followed Fabretti and Piale in assuming that the latter originally proceeded from the Porta Viminalis, which, as we have seen, stood in the middle of the agger of Servius, and that it passed through the walls of Aurelian by means of a gate now blocked up, but still extant, just at the angle where those walls join on to the Castra Praetoria. . . . .
Assuming this to have been the original Tiburtina, Niebuhr (followed by MM. Bunsen and Urlichs) considers the *Porta S. Lorenzo* to have been the Praenestina, and the *Porta Maggiore* to have been the Labicana; but that when the gate adjoining the Praetorian camp was blocked up, the road to *Tivoli* was transferred to the *Porta S. Lorenzo*, and that to Praeneste to the gate next in order, which thus acquired the name of Praenestina instead of its former one of Labicana (*Beschreibung*, i. p. 657, seq). To this suggestion there appear to be two principal objections brought forward by M. Becker, neither of which M. Urlichs has answered: the first, that, supposing the Via Tiburtina to have been so transferred, which taken alone might be probable enough, there is no apparent reason why the Via Praenestina should have been also shifted, instead of the two thenceforth issuing together from the same gate, and diverging immediately afterwards; and secondly, that there is no authority for the existence of such a *gate* called the Labicana at all. The passage of Strabo, already cited, concerning the *Via* Labicana, certainly seems to imply that that road in his time separated from the Praenestina immediately after leaving the Esquiline gate; but there is no improbability in the suggestion of M. Becker, that its course was altered at the time of the construction of the new walls, whether under Aurelian or Honorius, in order to avoid an unnecessary increase of the number of gates. Many such changes in the direction of the principal roads may have taken place at that time, of which we have no account, and on which it is impossible to speculate. Westphal, in his *Römische Campagne* (p. 78), has adopted nearly the same view of the case: but he considers the Via Labicana to have originally had a gate assigned to it, which was afterwards walled up, and the road carried out of the same gate with the Via Praenestina. The only real difficulty in the ordinary view of the subject, supported by M. Becker, appears to

be that, if the Via Tiburtina always issued from the *Porta S. Lorenzo*, we have no road to assign to the now closed gate adjoining the Praetorian camp, nor yet to the Porta Viminalis of the Servian walls, a circumstance certainly remarkable, as it seems unlikely that such an opening should have been made in the agger without absolute necessity. On the other hand, the absence of all mention of that gate prior to the time of Strabo would lead one to suspect that it was not one of the principal outlets of the city; and a passage from Ovid, quoted by M. Becker, certainly affords some presumption that the road from Tibur, in ancient times, actually entered the city by the Porta Esquilina (*Fast.* v. 684). This is, in fact, the most important, perhaps the only important, point of the question; for if the change in the names had already taken place as early as the time of Procopius, which Niebuhr himself seems disposed to acknowledge, it is hardly worth while to inquire whether the gates had borne the same appellations during the short interval from Honorius to Justinian" (*Class. Mus.* vol. iii. p. 369, seq.).

The Porta Tiburtina (*S. Lorenzo*) is built near an arch of the Aquae Marcia, Tepula, and Julia, which here flow over one another in three different canals. The arch of the gate corresponds with that of the aqueduct, but the latter is encumbered with rubbish, and therefore appears very low, whilst the gate is built on the rubbish itself. As the inscription on it appeared on several of the other gates, we shall here insert it: *S.P.Q.R. Impp. DD. NN. invictissimis principibus Arcadio et Honorio victoribus et triumphatoribus semper Augg. ob instauratos urbis aeternae muros portas ac turres egestis immensis ruderibus ex suggestione V.C. et inlustris comitis et magistri utriusque militiae Fl. Stilichonis ad perpetuitatem nominis eorum simulacra constituit curante Fl. Macrobio Longiniano V.C Praef. Urbi D. N. M. Q. eorum.* In like manner the magnificent double arch of the Aqua Claudia and Anio Novus, which flow over it, was converted into the Porta Praenestina (*Maggiore*). The right arch, from the city side, is walled up, and concealed on the outside by the Honorian wall. Just beyond the gate is the curious tomb of Eurysaces, the baker, sculptured with the instruments of his trade, which was brought to light in 1838, by the pulling down of a tower which had been built over it in the middle ages. Over the closed Honorian arch was the same inscription as over the Porta Tiburtina. On the aqueduct are three inscriptions, which name Claudius as its builder, and Vespasian and Titus as its restorers. The gate had several names in the middle ages.



TOMB OF EURYSACES.

Hence the wall follows for some distance the line of the Aqua Claudia, till it reaches its easternmost point; when, turning to the S. and W., and embracing the curve of what is commonly called the Amphitheatrum Castrense, it reaches the ancient PORTA ASINARIA, now replaced by the *Porta di S. Giovanni*, built a little to the E. of it in 1574, by Pope Gregory XIII. It derived its name from spanning the Via Asinaria (Festus, p. 282, Müll.), and is frequently mentioned by Procopius. (*B. G.* i. 14, iii. 20, &c.) In the middle ages it was called Lateranensis from the neighbouring palace of the Lateran.

After this gate we find another mentioned, which has entirely vanished. The earliest notice of it appears in an epistle of Gregory the Great (ix. 69), by whom it is called PORTA METRONIS; whilst by Martinus Polonus it is styled Porta Metroni or Metronii, and by the Anonymous, Metrovia. (Nibby, *Mura, &c.* p. 365.) It was probably at or near the point where the *Marrana* (Aqua Crabra) now flows into the town. (Nibby, *l. c.*; Piale, *Porte Merid.* p. 11.)

The two next gates were the PORTA LATINA and PORTA APPIA, standing over the roads of those names, which, as we have before said, diverged from one another at a little distance outside the Porta Capena, for which, therefore, these gates were substitutes. The Porta Latina is now walled up, and the road to Tusculum (*Frascati*) leads out of the *Porta S. Giovanni* The Porta Appia, which still retained its name during the middle ages, but is now called *Porta di S. Sebastiano*, from the church situated outside of it, is one of the most considerable of the gates, from the height of its towers, though the arch is not of fine proportions. Nibby considers it to be posterior to the Gothic War, and of Byzantine architecture, from the Greek inscriptions and the Greek cross on the key-stone of the arch. (*Mura, &c.* p. 370.) A little within it stands the so-called arch of Drusus.

A little farther in the line of wall to the W. stands an arched gate of brick, ornamented with half columns, and having a heavy architrave. The Via Ardeatina (Fest. p. 282, Müll.) proceeded through it, which issued from the Porta Rauduscula of the Servian walls. (Nibby, p. 201, seq.) We do not find this gate named in any author, and it was probably walled up at a very early period. The last gate on this side is the PORTA OSTIENSIS, now called *Porta di S. Paolo*, from the celebrated basilica about a mile outside of it, now in course of reconstruction in the most splendid manner. The ancient name is mentioned by Ammianus Marcellinus (xvii. 4), but that of S. Pauli appears as early as the sixth century. (Procop. *B. G.* iii. 36.) It had two arches, of which the second, though walled up, is still visible from the side of the town, though hidden from without by a tower built before it. Close to it is the pyramid, or tomb, of Cestius, one of the few monuments of the Republic. It is built into the wall. From this point the walls ran to the river, inclosing *Monte Testaccio*, and then northwards along its banks, till they reached the point opposite to the walls of the Janiculum. Of this last portion only a few fragments are now visible.

On the other side of the Tiber only a few traces of the ancient wall remain, which extended lower down the stream than the modern one. Not far from the river lay the Porta Portuensis, which Urban VIII. destroyed in order to build the present *Porta Portese.* This gate, like the Ostiensis and Praenestina, had two arches, and the same inscription as that over the Tiburtina. From this point the wall proceeded to the height of the Janiculum, where stood the Porta Aurelia, so named after the Via Aurelia (vetus) which issued from it. We have already mentioned that its modern name (*Porta di S. Pancrazio*) was in use as early as the time of Procopius ; yet the ancient one is found in the Anonymous of Einsiedlen, and even in the *Liber de Mirabilibus.* The walls then again descended in a NE. direction to the river, to the point opposite to that whence we commenced this description, or between the *Farnese Palace* and *Ponte Sisto.* It is singular that we do not find any gate mentioned in this portion of wall, and we can hardly conceive that there should have been no exit towards the Vatican. Yet neither Procopius (*B. G.* i. 19, 23) nor the writers of the middle ages recognise any. We find, indeed, a Transtiberine gate mentioned by Spartianus (*Sever.* 19) as built by Septimius Severus, and named after him (Septimiana) ; but it is plain that this could not have been, originally at least, a city gate, as there were no walls at this part in the time of Severus. Becker conjectures (*de Muris*, p. 129, *Handb.* p. 214) that it was an archway belonging to some building erected by Severus, and that it was subsequently built into the wall by Aurelius or Honorius ; of the probability of which conjecture, seeing that it is never once mentioned by any author, the reader must judge.

III. The Capitol.

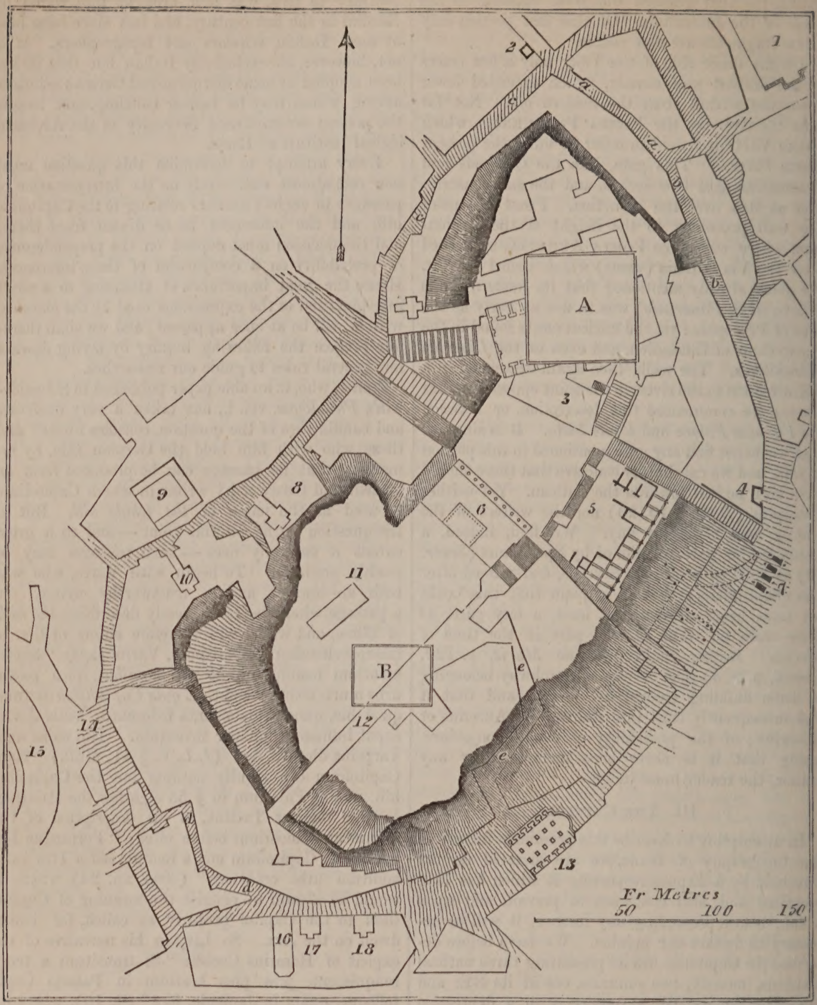
In attempting to describe this prominent feature in the topography of Rome, we are arrested on the threshold by a dispute respecting it which has long prevailed and still continues to prevail, and upon which, before proceeding any further, it will be necessary to declare our opinion. We have before described the Capitoline hill as presenting three natural divisions, namely, two summits, one at its NE. and the other at its SW. extremity, with a depression between them, thus forming what is commonly called a saddle-back hill. Now the point in dispute is, which of these summits was the Capitol, and which the Arx? The unfortunate ambiguity with which these terms are used by the ancient writers, will, it is to be feared, prevent the possibility of ever arriving at any complete and satisfactory solution of the question. Hence the conflicting opinions which have prevailed upon the subject, and which have given rise to two different schools of topographers, generally characterised at present as the German and the Italian school. There is, indeed, a third class of writers, who hold that both the Capitol and Arx occupied the same, or SW. summit; but this evidently absurd theory has now so few adherents that it will not be necessary to examine it. The most conspicuous scholars of the German school are Niebuhr, and his followers Bunsen, Becker, Preller, and others; and these hold that the temple of Jupiter Capitolinus was seated on the SW. summit of the hill. The Italian view, which is directly contrary to this, was first brought into vogue by Nardini in the last century, and has since been held by most Italian scholars and topographers. It is not, however, so exclusively Italian but that it has been adopted by some distinguished German scholars, among whom may be named Göttling, and Braun, the present accomplished Secretary of the Archaeological Institute at Rome.

Every attempt to determine this question must now rest almost exclusively on the interpretation of passages in ancient authors relating to the Capitoline hill, and the inferences to be drawn from them; and the decision must depend on the preponderance of probability on a comparison of these inferences. Hence the great importance of attending to a strict interpretation of the expressions used by the classical writers will be at once apparent; and we shall therefore preface the following inquiry by laying down a few general rules to guide our researches.

Preller, who, in an able paper published in Schneidewin's *Philologus*, vol. i., has taken a very moderate and candid view of the question, consoles himself and those who with him hold the German side, by remarking that no passage can be produced from an ancient and trustworthy writer in which Capitolium is used as the name of *the whole hill.* But if the question turns on this point — and to a great extent it certainly does — such passages may be readily produced. To begin with Varro, who was both an ancient and a trustworthy writer. In a passage where he is expressly describing *the hills* of Rome, and which will therefore admit neither of misapprehension nor dispute, Varro says: "Septimontium nominatum *ab tot montibus*, quos postea urbs muris comprehendit. E *quis Capitolium* dictum, quod hic, quom fundamenta foderentur aedis Jovis, caput humanum dicitur inventum. Hic *mons* ante Tarpeius dictus," &c. (*L.L.* v. § 41, Müll.) Here Capitolium can signify nothing but the Capitoline hill, just as Palatium in § 53 signifies the Palatine. In like manner Tacitus, in his description of the Romulean pomoerium before cited: "Forumque Romanum et Capitolium non a Romulo sed a Tito Tatio additum urbi credidere" (*Ann.* xii. 24), where it would be absurd to restrict the meaning of *Capitolium* to the Capitol properly so called, for Tatius dwelt on the Arx. So Livy in his narrative of the exploit of Horatius Cocles: "Si transitum a tergo reliquissent, jam plus hostium in Palatio Capitolioque, quam in Janiculo, fore" (ii. 10), where its union with Palatium shows that the hill is meant; and the same historian, in describing Romulus consecrating the spolia opima to Jupiter Feretrius a couple of centuries before the Capitoline temple was founded, says, "in Capitolium escendit" (i. 10). The Greek writers use τὸ Καπιτώλιον in the same manner: Ῥώμυλος μὲν τὸ Παλάτιον κατέχων — Τάτιος δὲ τὸ Καπιτώλιον. (Dionys. ii. 50.) Hence we deduce as a first general rule that the term *Capitolium* is sometimes used of the whole hill.

Secondly, it may be shown that the whole hill, when characterised generally as the Roman citadel, was also called *Arx:* "Atque ut ita munita arx circumjectu arduo et quasi circumciso saxo niteretur, ut etiam in illa tempestate horribili Gallici adventus incolumis atque intacta permanserit." (Cic. *Rep.* ii. 6.) "Sp. Tarpeius Romanae praeerat arci." (Liv. i. 11.) But there is no need to multiply examples on this head, which is plain enough.

But, thirdly, we must observe that though the terms Capitolium and Arx are thus used generally



PLAN OF THE CAPITOLINE HILL.

A. Temple of Jupiter Capitolinus.
B. Temple of Juno Moneta.
1. Forum Trajani.
2 Sepulcrum Bibuli.
3. Capitoline Museum.
4. *S.Pietro in Carcere.*
5. *Palazzo Senatorio.*
6. *Palazzo de' Conservatori.*
7. Arcus Severi.
8. *S. Nicola de' Funari.*
9. *Tor de' Specchi.*
10. *S. Andrea in Vincis.*
11. *Palazzo Cafarelli.*
12. *Monte Caprino.*
13. *S. Maria della Consolazione.*
14. *Piazza Montanara.*
15. Theatrum Marcelli.
16. *S. Omobuono.*
17. *S. Maria in Porticu.*
18. *S. Salvatore in Statera.*
a a. Via di Macel de' Corvi.
b b. Salita di Marforio.
c c. Via della Pedacchia.
d d. Via della Bufola.
e e. Via di Monte Tarpeo.

to signify the whole hill, they are nevertheless frequently employed in a stricter sense to denote respectively one of its summits, or rather, the temple of Jupiter Capitolinus and the opposite summit; and in this manner they are often found mentioned as two separate localities opposed to one another: "De arce capta Capitolioque occupato — nuntii veniunt." (Liv. iii. 18.) "Est autem etiam aedes Vejovis Romae inter arcem et Capitolium." (Gell. *N. A.* v. 12.) On this point also it would be easy to multiply examples, if it were necessary.

The preceding passages, which have been purposely selected from prose writers, suffice to show how loosely the terms Arx and Capitolium were employed; and if we were to investigate the language of the poets, we should find the question still further embarrassed by the introduction of the ancient names of the hill, such as Mons Tarpeius, Rupes Tarpeia

&c., which are often used without any precise signification.

With these preliminary remarks we shall proceed to examine the question as to which summit was occupied by the Capitoline temple. And as several arguments have been adduced by Becker (*Handb.* pp. 387—395) in favour of the SW. summit, which he deems to be of such force and cogency as "completely to decide" the question, it will be necessary to examine them *seriatim*, before we proceed to state our own opinion. They are chiefly drawn from narratives of attempts to surprise or storm the Capitol, and the first on the list is the well-known story of Herdonius, as related by Dionysius of Halicarnassus (x. 14): "Herdonius," says Becker, "lands by night at the spot where the Capitol lies, and where the hill is not the distance of a stadium from the river, and therefore manifestly opposite to its western point. He forces a passage through the Carmental gate, which lay on this side, ascends the height, and seizes the fortress (φρούριον). Hence he presses forwards still farther to the neighbouring citadel, of which he also gains possession. This narrative alone suffices to decide the question, since the Capitol is expressly mentioned as being next to the river, and the Carmental gate near it: and since the band of Herdonius, after taking possession of the western height, proceeds to the adjoining citadel" (p. 388).

In this interpretation of the narrative some things are omitted which are necessary to the proper understanding of it, and others are inserted which are by no means to be found there. Dionysius does not say that Herdonius landed at the spot *where the Capitol lies*, and where the hill is only a stade from the river, but that he landed at that part of Rome where the *Capitoline hill* is, at the distance of not quite a stade from the river. Secondly, Becker assumes that φρούριον is the Capitol, or, as he calls it, by begging the whole question, "the *western* height." But his greatest misrepresentation arises from omitting to state that Dionysius, as his text stands, describes the Carmental gate as left open in pursuance of some divine or oracular command (κατά τι ϑέσφατον); whereas Becker's words ("er dringt durch das Carmentalische Thor") would lead the reader to believe that the passage was *forced* by Herdonius. Now it has been shown that the Porta Carmentalis was one of the city gates; and it is impossible to believe that the Romans were so besotted, or rather in such a state of idiotcy, that, after building a huge stone wall round their city at great expense and trouble, they should leave one of their gates open, and that too without a guard upon it; thus rendering all their elaborate defences useless and abortive. We have said *without a guard*, because it appears from the narrative that the first obstacle encountered by Herdonius was the φρούριον, which according to Becker was the Capitol; so that he must have passed through the Vicus Jugarius, over the forum, and ascended the Clivus Capitolinus without interruption. It is evident, however, that Dionysius could not have intended the Carmental gate, since he makes it an entrance not to the city but to the Capitol (ἱεραὶ πύλαι τοῦ Καπιτωλίου); and that he regarded it as seated upon an eminence, is plain from the expression that Herdonius made his men *ascend* through it (ἀναϐιϐάσας τὴν δύναμιν). The text of Dionysius is manifestly corrupt or interpolated; which further appears from the fact that when he was describing the real Carmental gate (i. 32), he used the adjective form Καρμεντίς (παρὰ ταῖς Καρμεντίσι πύλαις), whilst in the present instance he is made to use the form Καρμέντινος. Herdonius must have landed *below* the line of wall running from the Capitoline to the river, where, as the wall was not continued along its banks, he would have met with no obstruction. And this was evidently the reason why he brought down his men in boats; for if the Carmental gate had been always left open it would have been better for him to have marched overland, and thus to have avoided the protracted and hazardous operation of landing his men. It is clear, as Preller has pointed out (Schneidewin's *Philologus* i. p. 85, note), that Dionysius, or rather perhaps his transcribers or editors, has here confounded the Porta Carmentalis with the Porta Pandana, which, as we have before seen, was seated on the Capitoline hill, and always left open, for there could hardly have been two gates of this description. The Porta Pandana, as we have already said, was still in existence in the time of Varro (*L. L.* v. § 42, Müll.), and was in fact the entrance to the ancient fort or castellum — the φρούριον of Dionysius — which guarded the approach to the Capitoline hill, of course on its E. side, or towards the forum, where alone it was accessible. Thus Solinus: "Iidem (Herculis comites) et montem Capitolinum Saturnium nominarunt, Castelli quoque, quod excitaverunt, portam Saturniam appellaverunt, quae postmodum Pandana vocitata est" (i. 13). We also learn from Festus, who mentions the same castrum, or fort, that it was situated in the lower part of the Clivus Capitolinus. "Saturnii quoque dicebantur, qui castrum in imo clivo Capitolino incolebant" (p. 322, Müll.). This, then, was the φρούριον first captured by Herdonius, and not, as Becker supposes, the Capitol: and hence, as that writer says, he pressed on to the *western* height, which, however, was not the Capitol but the Arx. When Dionysius says of the latter that it adjoined, or was connected with, the Capitolium, this was intended for his Greek readers, who would otherwise have supposed, from the fashion of their own cities, that the Arx or Acropolis formed quite a separate hill.

The story of Herdonius, then, instead of being "alone decisive," and which Becker (*Warnung*, pp. 43, 44) called upon Braun and Preller to explain, before they ventured to say a word more on the subject, proves absolutely nothing at all; and we pass on to the next, that of Pontius Cominius and the Gauls. "The messenger climbs the rock at the spot nearest the river, by the Porta Carmentalis, where the Gauls, who had observed his footsteps, afterwards make the same attempt. It is from this spot that Manlius casts them down" (p. 389). This is a fair representation of the matter; but the question remains, when the messenger had clomb the rock was he in the Capitol or in the Arx? The passages quoted as decisive in favour of the former are the following: "Inde (Cominius) qua proximum fuit a ripa, per praeruptum eoque neglectum hostium custodiae saxum in Capitolium evadit." (Liv. v. 46.) "Galli, seu vestigio notato humano, seu sua sponte animadverso ad Carmentis saxorum adscensu aequo — in summum evasere" (*Ib.* 47). Now, it is plain, that in the former of these passages Livy means the Capitoline hill, and not the Capitol strictly so called; since, in regard to a small space, like the Capitol Proper, it would be a useless and absurd distinction, if it lay, and was known to lie, next the river, to say that Cominius mounted it "where it was nearest to the river. "Cominius in Capitolium evadit" is here equivalent to "Romulus in Capitolium escendit," in a passage before cited. (Liv. i. 10.) Hence, to mark the spot more precisely, the historian inserts "ad Carmentis" in the following chapter. There is nothing in the other authorities cited in Becker's note (no. 750) which yields a conclusion either one way or the other. We might, with far superior justice, quote the following passage of Cicero, which we have adduced on another occasion, to prove that the attempt of the Gauls was on the *Arx* or citadel: "Atque ut ita munita Arx circumjectu arduo et quasi circumciso saxo niteretur, ut etiam in illa tempestate horribili Gallici adventus incolumis atque intacta permanserit" (*De Rep.* ii. 6). But, though we hold that the attempt was really on the Arx, we are nevertheless of opinion that Cicero here uses the word only in its general sense, and thus as applicable to the whole hill, just as Livy uses *Capitolium* in the preceding passage. Hence, Mr. Bunbury (*Class. Mus.* vol. iv. p. 430) and M. Preller (*l. c.*) have justly regarded this narrative as affording no evidence at all, although they are adherents of the German theory. We may further observe, that the house of Manlius was on the Arx; and though this circumstance, taken by itself, presents nothing decisive, yet, in the case of so sudden a surprise, it adds probability to the view that the Arx was on the southern summit.

We now proceed to the next illustration, which is drawn from the account given by Tacitus of the attack of the Vitellians on the Capitol. Becker's interpretation of this passage is so full of errors, that we must follow him sentence by sentence, giving, first of all, the original description of Tacitus. It runs as follows: "Cito agmine forum et imminentia foro templa praetervecti erigunt aciem per adversum collem usque ad primas Capitolinae arcis fores. Erant antiquitus porticus in latere clivi, dextrae subeuntibus: in quarum tectum egressi saxis tegulisque Vitellianos obruebant. Neque illis manus nisi gladiis armatae; et arcessere tormenta aut missilia tela longum videbatur. Faces in prominentem porticum jecere et sequebantur ignem; ambustasque Capitolii fores penetrassent, ni Sabinus revulsas undique statuas, decora majorum in ipso aditu vice muri objecisset. Tum diversos Capitolii aditus invadunt, juxta lucum asyli, et qua Tarpeia rupes centum gradibus aditur. Improvisa utraque vis: propior atque acrior per asylum ingruebat. Nec sisti poterant scandentes per conjuncta aedificia, quae, ut in multa pace, in altum edita solum Capitolii aequabant. Hic ambigitur, ignem tectis oppugnatores injecerint, an obsessi, quae crebrior fama est, quo nitentes ac progressos depellerent. Inde lapsus ignis in porticus appositas aedibus: mox sustinentes fastigium aquilae vetere ligno traxerunt flammam aluerunt-que. Sic Capitolium clausis foribus indefensum et indireptum conflagravit." (*Hist.* iii. 71.)

"The attack," says Becker, "is directed solely against the Capitol; that is, the height containing the temple, which latter is burnt on the occasion" (p. 390). This is so far from being the case, that the words of Tacitus would rather show that the attack was directed against the Arx. The temple is represented as having been shut up, and neither attacked nor defended: "clausis foribus, indefensum et indireptum conflagravit." Such a state of things is inconceivable, if, as Becker says, the attack was directed solely against the Capitol. That part of the hill was evidently deserted, and left to its fate; the besieged had concentrated themselves upon the Arx, which thus became the point of attack. By that unfortunate ambiguity in the use of the word Capitolium, which we have before pointed out, we find Tacitus representing the gates of the Capitolium as having been burnt ("ambustas que Capitolii fores") which, if Capitolium meant the same thing in the last sentence, would be a direct contradiction, as the gates are there represented as shut. But in the first passage he means the gates of the fortification which enclosed the whole summit of the hill; and in the second passage he means the gates of the temple. The meaning of Tacitus is also evident in another manner; for if the Vitellians were attacking the temple itself, and burning its gates, they must have already gained a footing on the height, and would consequently have had no occasion to seek access by other routes — by the steps of the Rupes Tarpeia, and by the Lucus Asyli. Becker proceeds: "Tacitus calls this (*i. e.* the height with the temple), indifferently Capitolina Arx and Capitolium." This is quite a mistake. The Arx Capitolina may possibly mean the *whole summit* of the hill; but if it is to be restricted to one of the two eminences, it means the Arx proper rather than the Capitol. "The attacking party, it appears, first made a lodgment on the Clivus Capitolinus. Here the portico *on the right* points distinctly to the SW. height. Had the portico been to the right of a person ascending in the contrary direction, it would have been separated from the besieged by the street, who could not therefore have defended themselves from its roof." If we thought that this argument had any value we might adopt it as our own: for we also believe that the attack was directed against the SW. height, but with this difference, that the Arx was on this height, and not the Capitol. But, in fact, there was only one *principal* ascent or clivus,—that leading towards the western height; and the only thing worth remarking in Becker's observations is that he should have thought there might be *another* Clivus Capitolinus leading in the opposite direction. We may remark, by the way, that the portico here mentioned was probably that erected by the great-grandson of Cn. Scipio. (Vell. Pat. ii. 3.) "As the attack is here fruitless, the Vitellians abandon it, and make another attempt at two different approaches ("diversos aditus"); at the Lucus Asyli, that is, on the side where at present the broad steps lead from the *Palazzo de' Conservatori* to *Monte Caprino*, and again where the Centum Gradus led to the Rupes Tarpeia. Whether these Centum Gradus are to be placed by the church of *Sta Maria della Consolazione*, or more westward, it is not necessary to determine here, since that they led to the *Caffarelli* height is undisputed. On the side of the asylum (*Palazzo de' Conservatori*) the danger was more pressing. Where the steps now lead to *Monte Caprino*, and on the whole side of the hill, were houses which reached to its summit. These were set on fire, and the flames then caught the adjoining portico, and lastly the temple."

Our chief objection to this account is, its impossibility. If the Lucus Asyli corresponded to the steps of the present *Palazzo de' Conservatori*, which is seated in the depression between the two summits, or present *Piazza del Campidoglio*, then the besiegers must have forced the passage of the Clivus Capitolinus, whereas Tacitus expressly says that they were repulsed. Being repulsed they must have retreated *downwards*, and renewed the attempt at lower points; at the foot of the Hundred Steps, for instance, on one side, and at the bottom of the Lucus Asyli on another; on both which sides they again attempted to mount. The *Palazzo de' Conservatori*, though not the highest point of the hill, is *above* the clivus. Becker, as we have shown, has adopted the strangely erroneous opinion that the "Capitolinae arcis fores" belonged to the Capitol itself (note 752), and that consequently the Vitellians were storming it from the *Piazza del Campidoglio* (note 754). But the portico from which they were driven back was on the clivus, and consequently they could not have reached the top of the hill, or *piazza*. The argument that the temple must have been on the SW. height, because the Vitellians attempted to storm it by mounting the Centum Gradus (Becker, *Warnung*, p. 43), may be retorted by those who hold that the attack was directed against the Arx. The precise spot of the Lucus Asyli cannot be indicated; but from Livy's description of it, it was evidently somewhere on the *descent* of the hill ("locum qui nunc septus *descendentibus* inter duos lucos est, asylum aperit," i. 8). It is probable, as Preller supposes (*Philol.* p. 99), that the "aditus juxta lucum Asyli" was on the NE. side of the hill near the present arch of Severus. The Clivus Asyli is a fiction; there was only one clivus on the Capitoline.

We have only one more remark to make on this narrative. It is plain that the fire broke out near the Lucus Asyli, and then spreading from house to house, caught at last the *front* of the temple. This follows from Tacitus' account of the portico and the eagles which supported the *fastigium* or pediment, first catching fire. The back-front of the Capitoline temple was plain, apparently a mere wall; since Dionysius (iv. 61) does not say a single word about it, though he particularly describes the front as having a triple row of columns and the sides double rows. But as we know that the temple faced the south, such an accident could not have happened except it stood on the NE. height, or that of *Araceli.*

We might, therefore, by substituting *Caffarelli* for *Araceli*, retort the triumphant remark with which Becker closes his explanation of this passage: "To him, therefore, who would seek the temple of Jupiter on the height of *Caffarelli*, the description of Tacitus is in every respect inexplicable."

Becker's next argument in favour of the W. summit involves an equivocation. It is, "that the temple was built *on that summit* of the hill which bore the name of Mons Tarpeius." Now it is notorious — and as we have already established it, we need not repeat it here — that before the building of the Capitol the *whole hill* was called Mons Tarpeius. The passages cited by Becker in note 755 (Liv. i. 55; Dionys. iii. 69) mean nothing more than this; indeed, the latter expressly states it (*ὃς* [*λόφος*] *τότε μὲν ἐκαλεῖτο* Ταρπήϊος, *νῦν δὲ* Καπιτωλῖνος). Capitolium gradually became the name for the whole hill; but who can believe that the name of Tarpeia continued to be retained at that very portion of it where the Capitoline temple was built? The process was evidently as follows: the northern height, on which the temple was built, was at first alone called Capitolium. Gradually its superior importance gave name to the whole hill; yet a particular portion, the most remote from the temple, retained the primitive name of Rupes Tarpeia. And thus Festus in a mutilated fragment, — not however so mutilated but that the sense is plain — "Noluerunt funestum locum [cum altera parte] Capitoli conjungi" (p. 343), where Müller remarks, "non multum ab Ursini supplemento discedere licebit."

Becker then proceeds to argue that the temple of Juno Moneta was built on the site of the house of M. Manlius Capitolinus, which was on the Arx (Liv. v. 47; Plut. *Cam.* 36; Dion Cass. *Fr.* 31, &c.); and we learn from Ovid (*Fast.* i. 637) that there were steps leading from the temple of Concord, to that of Juno Moneta. Now as the former temple was situated under the height of *Araceli*, near the arch of Severus, this determines the question of the site of Juno Moneta and the Arx. Ovid's words are as follows: —

"Candida, te niveo posuit lux proxima templo
Qua fert sublimes alta Moneta gradus;
Nunc bene prospicies Latiam, Concordia, turbam," &c.

This is very obscure; but we do not see how it can be inferred from this passage that there were steps from one temple to the other. We should rather take it to mean that the temple of Concord was placed close to that of Moneta, which latter was approached by a flight of lofty steps. Nor do we think it very difficult to point out what these steps were. The temple of Juno was on the Arx; that is, according to our view, on the SW. summit; and the lofty steps were no other than the Centum Gradus for ascending the Rupes Tarpeia, as described by Tacitus in the passage we have just been discussing. Had there been another flight of steps leading up to the top of the Capitoline hill, the Vitellians would certainly have preferred them to clambering over the tops of houses. But it will be objected that according to this view the temple of Concord is placed upon the Arx, for which there is no authority, instead of on the forum or clivus, for which there is authority. Now this is exactly the point at which we wish to arrive. There were several temples of Concord, but only two of any renown, namely, that dedicated by Furius Camillus, B. C. 367, and rededicated by Tiberius after his German triumph, which is the one of which Ovid speaks; and another dedicated by the consul Opimius after the sedition and death of Gracchus. Appian says that the latter temple was *in* the forum: *ἡ δὲ βουλὴ καὶ νεὼν Ὁμονοίας αὐτὸν ἐν ἀγορᾷ προσέταξεν ἐγεῖραι* (*B.C.* i. 26). But in ordinary language the clivus formed part of the forum; and it would be impossible to point out any place in the forum, strictly so called, which it could have occupied. It is undoubtedly the same temple alluded to by Varro in the following passage: "Senaculum supra Graecostasim ubi aedis Concordiae et basilica Opimia" (*L.L.* v. p. 156, Müll.); from which we may infer that Opimius built at the same time a basilica, which adjoined the temple. Becker (*Handb.* p. 309) denied the existence of this basilica; but by the time be published his *Warnung* he had grown wiser, and quoted in the Appendix (p. 58) the following passage from Cicero (*p. Sest.* 67): "L. Opimius cujus monumentum celeberrimum in foro, sepulcrum desertissimum in littore Dyrrachino est relictum;" maintaining, however, that this passage related to Opimius' temple of Concord. But Urlichs (*Röm. Top.* p. 26), after pointing out that the epithet *celeberrimum*, "very much frequented," suited better with a basilica than with a temple, produced two ancient inscriptions from Marini's *Atti de' Fratelli Arvali* (p. 212); in which a basilica Opimia is recorded; and Becker, in his *Antwort* (p. 33), confessing that he had overlooked these inscriptions, retracted his doubts, and acknowledged the existence of a basilica. According to Varro, then, the Aedis Concordiae and baslica of Opimius were close to the senaculum; and the situation of the senaculum is pointed out by Festus between the Capitol and forum: "Unum (Senaculum) ubi nunc est aedis Concordiae, inter Capitolium et Forum" (p. 347, Müll.). This description corresponds exactly with the site where the present remains of a temple of Concord are unanimously agreed to exist: remains, however, which are supposed to be those of the temple founded by Camillus, and not of that founded by Opimius. According to this supposition there must have been two temples of Concord on the forum. But if these remains belong to that of Camillus, who shall point out those of the temple erected by Opimius? Where was its site? What its history? When was it demolished, and its place either left vacant or occupied by another building? Appian, as we have seen, expressly says that the temple built by Opimius was in the forum; where is the evidence that the temple of Camillus was also in the forum? There is positively none. Plutarch, the only direct evidence as to its site, says no such thing but only that it looked down upon the forum: *ἐψηφίσαντο τῆς μὲν Ὁμονίας ἱερὸν, ὥσπερ ηὔξατο ὁ Κάμιλλος, εἰς τὴν ἀγορὰν καὶ εἰς τὴν ἐκκλησίαν ἄποπτον ἐπὶ τοῖς γεγενημένοις ἱδρύσασθαι* (*Camill.* 42). Now **ἀφοράω** means *to view from a distance*, and especially *from a height.* It is equivalent to the Latin *prospicere*, the very term used by Ovid in describing the same temple:—

"Nunc bene prospicies Latiam, Concordia, turbam."

These expressions, then, like Ovid's allusion to the "sublimes gradus" of Moneta, point to the Arx as the site of the temple. It is remarkable that Lucan (*Phars.* i. 195) employs the same word when describing the temple of Jupiter Tonans, erected by Augustus, also situated upon the Arx, or Rupes Tarpeia:—

"—— O magnae qui moenia prospicis urbis
Tarpeia de rupe Tonans."

This temple indeed, has also been placed on the clivus, on the authority of the pseudo-Victor, and against the express evidence of the best authorities. Thus an inscription in Gruter (lxxii. No. 5), consisting of some lines addressed to Fortuna, likewise places the Jupiter Tonans on the Tarpeian rock:—

"Tu quae Tarpeio coleris vicina Tonanti
Votorum vindex semper Fortuna meorum," &c.

Suetonius (*Aug.* c. 29 and 91), Pliny (xxxvi. 6) and the *Mon. Ancyranum*, place it "in Capitolio," meaning the Capitoline hill. It has been absurdly inferred that it was on the clivus, because Dion says that those who were going up to the great temple of Jupiter met with it first,—*ὅτι πρώτῳ οἱ ἀνιόντες ἐς τὸ Καπιτώλιον ἐνετύγχανον* (liv. 4), which they no doubt would do, since the clivus led first to the western height.

On these grounds, then, we are inclined to believe that the temple of Concord erected by Camillus stood on the Arx, and could not, therefore, have had any steps leading to the temple of Juno Moneta. The latter was likewise founded by Camillus, as we learn from Livy and Ovid:—

"Arce quoque in summa Junoni templa Monetae
Ex voto memorant facta, Camille, tuo:
Ante domus Manli fuerant" (*Fast.* vi. 183):

and thus these two great works of the dictator stood, as was natural, close together, just as the temple of Concord and the basilica subsequently erected by Opimius also adjoined one another on or near the clivus. It is no objection to this view that there was another small temple of Concord on the *Arx*, which had been vowed by the praetor Manlius in Gaul during a sedition of the soldiers. The vow had been almost overlooked, but after a lapse of two years it was recollected, and the temple erected in discharge of it. (Liv. xxii. 33.) It seems, therefore, to have been a small affair, and might very well have coexisted on the Arx with another and more splendid temple.

But to return to Becker's arguments. The next proof adduced is Caligula's bridge. "Caligula," he says, as Bunsen has remarked, "caused a bridge to be thrown from the Palatine hill over the temple of Augustus (and probably the Basilica Julia) to the Capitoline temple, which is altogether inconceivable if the latter was on the height of *Araceli*, as in that case the bridge must have been conducted over the forum" (p. 393). But here Becker goes further than his author, who merely says that Caligula threw a bridge from the Palatine hill to the Capitoline: "Super templum Divi Augusti ponte transmisso, Palatium Capitoliumque conjunxit." (Suet. *Cal.* 22.) Becker correctly renders Palatium by the "Palatine hill," but when he comes to the other hill he converts it into a temple. Suetonius offers a parallel case of the use of these words in a passage to which we had occasion to allude just now, respecting the temple of Jupiter Tonans: "Templum Apollinis in Palatio (extruxit), aedem Tonantis Jovis in Capitolio" (*Aug.* 29); where, if Becker's view was right, we might by analogy translate,—"he erected a temple of Apollo in the palace."

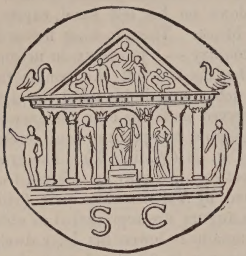
The next proof is that a large piece of rock fell down from the Capitol ("ex Capitolio") into the Vicus Jugarius (Liv. xxxv. 21); and as the Vicus Jugarius ran under the S. summit, this shows that the Capitoline temple was upon it. But pieces of rock fall down from hills, not from buildings, and, therefore, Capitolium here only means the hill. In like manner when Livy says (xxxviii. 28), "substructionem super Aequimelium in Capitolio (censores locaverunt)," it is plain that he must mean the hill; and consequently this passage is another proof of this use of the word. The Aequimelium was in or by the Vicus Jugarius, and could not, therefore, have been on the Capitol properly so called, even if the latter had been on the SW. height. Becker wrongly translates this passage,—"a substruction *of the Capitol* over the Aequimelium" (p. 393.) Then comes the passage respecting the statue of Jupiter being turned towards the east, that it might behold the forum and curia; which Becker maintains to be impossible of a statue erected on the height of *Araceli.* Those who have seen the ground will not be inclined to coincide in this opinion. The statue stood on a column (Dion Cass. xxxvii. 9; Cic. *Div.* i. 12; cf. Id. *Cat.* iii. 8), and most probably *in front* of the temple—it could hardly have been placed *behind* it; and, therefore, if the temple was on the S. height, the statue must have been at the extremity of it; a site which certainly would not afford a very good view of the forum. Next the direction of the Clivus Capitolinus is adduced, which ran to the Western height, and must have led directly to the temple, whence it derived its name. But this is a complete begging of the question, and the clivus more probably derived its name from the hill. If the direction of the clivus, however, proves anything at all—and we are not disposed to lay much stress upon it—it rather proves the reverse of Becker's case. The clivus was a continuation of the Sacra Via, by which, as we shall have occasion to show when treating of that road, the augurs descended from the Arx after taking the auguries, and by which they carried up their new year's offerings to king Tatius, who lived upon the Arx: and hence in sacerdotal language the clivus itself was called Sacra Via. (Varro, *L.L.* v. § 47, Müll.; Festus, p. 290, id.). Lastly, "the confined height of *Araceli* would not have afforded sufficient room for the spacious temple of Jupiter, the Area Capitolina, where meetings of the people were held, and at the same time be able to display so many other temples and monuments." There is some degree of truth in this observation, so far at least as the Area Capitolina is concerned. But when we come to describe the temple of Jupiter Capitolinus, an acquaintance with which is necessary to the complete understanding of the present question, though Becker has chosen to omit it, "as lying out of the plan of his book" (p 396), we shall endeavour to show how this objection may be obviated. Meanwhile, having now discussed all Becker's arguments in favour of the SW. summit as the site of the Capitoline temple, it will be more convenient shortly to review the whole question, and to adduce some reasons which have led us to a directly contrary conclusion. In doing this we do not presume to think, with Becker, that we have "completely decided" the question. It is one, indeed, that will not admit of complete demonstration; but we venture to hope that the balance of probability may be shown to predominate very considerably in favour of the NE. height.

The greater part of Becker's arguments, as we trust that we have shown, prove nothing at all, while the remainder, or those which prove something, may be turned against him. We must claim as our own the proof drawn from the storm of the Capitol by the Vitellians, as described by Tacitus, as well as that derived from Mons Tarpeius being the name of the SW. height, and that from the westerly direction of the Clivus Capitolinus. Another argument in favour of the NE. height may be drawn from Livy's account of the trial of Manlius Capitolinus, to which we have already adverted when treating of the Porta Flumentana [supra, p. 751], and need not here repeat. To these we shall add a few more drawn from probability.

Tatius dwelt on the Arx, where the temple of Juno Moneta afterwards stood. (Plut. *Rom.* 20; Solinus, i. 21.) "This," says Becker (p. 388), "is the height of *Araceli*, and always retained its name of Arx after the Capitol was built, since certain sacred customs were attached to the place and appellation." He is here alluding to the Arx being the auguraculum of which Festus says: "Auguraculum appellabant antiqui quam nos arcem dicimus, quod ibi augures publice auspicarentur" (p. 18, where Müller observes: "non tam *arcem* quam *in arce* fuisse arbitror auguraculum"). The templum, then, marked out from the Arx, from which the city auspices were taken, was defined by a peculiar and appropriate form of words, which is given by Varro, (*L.L.* vii. § 8, Müll.) It was bounded on the left hand and on the right by a distant tree; the tract between was the *templum* or *tescum* (country region) in which the omens were observed. The augur who inaugurated Numa led him to the Arx, seated him on a stone, with his face turned towards the South, and sat down on his left hand, capite velato, and with his lituus. Then, looking forwards over the city and country — "prospectu in urbem agrumque capto"— he marked out the temple from east to west, and determined in his mind the sign (signum) to be observed as far as ever his eyes could reach: "quo longissime conspectum oculi ferebant." (Liv. i. 18; cf. Cic. *de Off.* iii. 16.) The great extent of the prospect required may be inferred from an anecdote related by Valerius Maximus (viii. 2. § 1), where the augurs are represented as ordering Claudius Centumalus to lower his lofty dwelling on the Caelian, because it interfered with their view from the Arx,—a passage, by the way, which shows that the auguries were taken from the Arx till at all events a late period of the Republic. Now, supposing with Becker, that the Arx was on the NE. summit, what sort of prospect would the augurs have had? It is evident that a large portion of their view would have been intercepted by the huge temple of Jupiter Capitolinus. The SW. summit is the only portion of the hill which, in the words of Livy, would afford a noble prospect, "in urbem agrumque." It was doubtless this point to which the augur conducted Numa, and which remained ever afterwards the place appointed for taking the auguries. Preller is of opinion that Augustus removed them to a place called the Auguratorium on the Palatine. (*Philologus*, i. p. 92.) But the situation laid down for that building scarcely answers to our ideas of a place adapted for taking the auguries, and it seems more probable that it was merely a place of assembly for the college of augurs.

Another argument that has been adduced in favour of the SW. summit being the Arx, is drawn from its proximity to the river, and from its rocky and precipitous nature, which made it proper for a citadel. But on this we are not inclined to lay any great stress.

Other arguments in favour of the Italian view may be drawn from the nature of the temple itself; but in order to understand them it will first be necessary to give a description of the building. The most complete account of the TEMPLUM JOVIS CAPITOLINI is that given by Dionysius (iv. 61), from which we learn that it stood upon a high basis or platform, 8 plethra, or 800 Greek feet square, which is nearly the same in English measure. This would give about 200 feet for each side of the temple, for the length exceeded the breadth only by about 15 feet. These are the dimensions of the original construction; and when it was burnt down a generation before the time of Dionysius,— that is, as we learn from Tacitus (*Hist.* iii. 72), in the consulship of L. Scipio and Norbanus (B. C. 83),—it was rebuilt upon the same foundation. The materials employed in the second construction were, however, of a much richer description than those of the first. The front of the temple, *which faced the south*, had a portico consisting of three rows of columns, whilst on the flanks it had only two rows: and as the back front is not said to have had any portico, we may conclude that there was nothing on this side but a plain wall. The interior contained three cells parallel to one another with common walls, the centre one being that of Jove, on each side those of Juno and Minerva. In Livy, however (vi. 4), Juno is represented as being in the same cella with Jupiter. But though the temple had three cells, it had but one *fastigium*, or pediment, and a single roof.



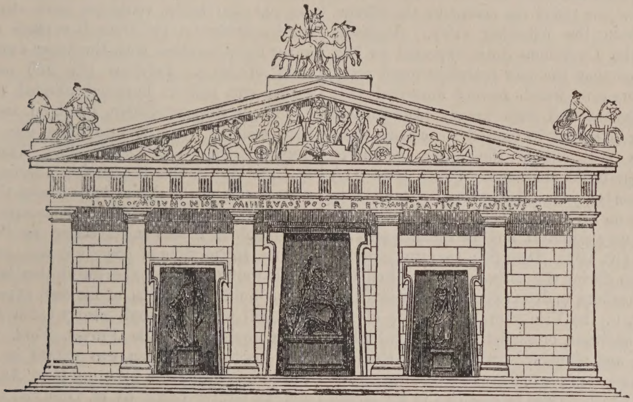
TEMPLE OF JUPITER CAPITOLINUS.
(From a Coin of Vespasian.)

Now the first thing that strikes us on reading this description is, that the front being so ornamented, and the back so very plain, the temple must have stood in a situation where the former was very conspicuous, whilst the latter was but little seen. Such a situation is afforded only by the NE. summit of the Capitoline. On this site the front of the temple, being turned to the south, would not only be visible from the forum, but would also present its best aspect to those who had ascended the Capitoline hill; whilst on the other hand, had it stood on the SW. summit, the front would not have been visible from the forum, and what is still worse, the temple would have presented only its nude and unadorned back to those who approached it by the usual and most important ascent, the Clivus Capitolinus. Such a state of things, in violation of all the rules which commonly regulate the disposition of public buildings, is scarcely to be imagined.

We will now revert to Becker's objection respecting the AREA CAPITOLINA. It must be admitted that the dimensions of the temple would have allowed but little room for this area on the height of *Araceli*, especially as this must have contained other small temples and monuments, such as that of Jupiter Feretrius, &c. Yet the Area Capitolina, we know, was often the scene not only of public meetings but even of combats. There are very striking indications that this area was not confined to the height on which the temple stood, but that it occupied part at least of the extensive surface of lower ground lying between the two summits. One indication of this is the great height of the steps leading up to the vestibule of the temple, as shown by the story related by Livy of Annius, the ambassador of the Latins; who being rebuked by Manlius and the fathers for his insolence, rushed frantically from the vestibule, and falling down the steps, was either killed or rendered insensible (viii. 6). That there was a difference in the level of the Capitol may be seen from the account given by Paterculus of Scipio Nasica's address to the people in the sedition of the Gracchi. Standing apparently on the same lofty steps,—"ex *superiore parte Capitolii* summis gradibus insistens" (ii. 3),—Nasica incited by his eloquence the senators and knights to attack Gracchus, who was standing in the area below, with a large crowd of his adherents, and who was killed in attempting to escape down the Clivus Capitolinus. The area must have been of considerable size to hold the catervae of Gracchus; and the same fact is shown by several other passages in the classics (Liv. xxv. 3, xlv. 36, &c.). Now all these circumstances suit much better with a temple on the NE. summit than with one on the opposite height. An area in front of the latter, besides being out of the way for public meetings, would not have afforded sufficient space for them; nor would it have presented the lofty steps before described, nor the ready means of escape down the clivus. These, then, are the reasons why we deem the NE. summit the more probable site of the Capitoline temple.

We have already mentioned that this famous temple was at least planned by the elder Tarquin; and according to some authors the foundation was completely laid by him (Dionys. iv. 59), and the building continued under Servius (Tac. *Hist.* iii. 72). However this may be, it is certain that it was not finished till the time of Tarquinius Superbus, who tasked the people to work at it (Liv. i. 56): but the tyrant was expelled before it could be dedicated, which honour was reserved for M. Horatius Pulvillus, one of the first two consuls of the Republic (Polyb. iii. 22; Liv. ii. 8; Plut. *Popl.* 14). When the foundations were first laid it was necessary to exaugurate the temples of other deities which stood upon the site destined for it; on which occasion Terminus and Juventas, who had altars there, alone refused to move, and it became necessary to enclose their shrines within the temple; a happy omen for the future greatness of the city! (Liv. v. 54; Dionys. iii. 69.) It is a well-known legend that its name of Capitolium was derived from the finding of a human head in digging the foundation (Varr. *L. L.* v. § 41, Müll.; Plin. xxviii. 4, &c.) The image of the god, originally of clay, was made by Turanius of Fregellae, and represented him in a sitting posture. The face was painted with vermilion, and the statue was probably clothed in a tunica palmata and toga picta, as the costume was borrowed by triumphant generals. On the acroterium of the pediment stood a quadriga of earthenware, whose portentous swelling in the furnace was also regarded as an omen of Rome's future greatness (Plin. xxviii. 4; Plut. *Popl.* 13). The brothers C. & Q. Ogulnius subsequently placed a bronze quadriga with a statue of Jupiter on the roof; but this probably did not supersede that of clay, to which so much ominous importance was attached. The same aediles also presented a bronze threshold, and consecrated some silver plate in Jupiter's cella (Liv. x. 23; cf. Plaut. *Trin.* i. 2. 46.) By degrees the temple grew exceedingly rich. Camillus dedicated three golden *paterae* out of the spoils taken from the Etruscans (Liv. vi. 4), and the dictator Cincinnatus placed in the temple a statue of Jupiter Imperator, which he had carried off from Praeneste (Id. vi. 29). At length the pediment and columns became so encumbered with shields, ensigns, and other offerings that the censors M. Fulvius Nobilior and M. Aemilius Lepidus were compelled to rid the temple of these superfluous ornaments (Id. xl. 51).

As we have before related, the original building lasted till the year B. C. 83, when it was burnt down in the civil wars of Sulla, according to Tacitus by design ("privata fraude," *Hist.* iii. 72). Its restoration was undertaken by Sulla, and subsequently confided to Q. Lutatius Catulus, not without the opposition of Caesar, who wished to obliterate the name of Catulus from the temple, and to substitute his own. (Plut. *Popl.* 15; Suet. *Caes.* 15; Dion Cass. xxxvii. 44; Cic. *Verr.* iv. 31, &c.) On this occasion Sulla followed the Roman fashion of despoiling Greece of her works of art, and adorned the temple with columns taken from that of the Olympian Zeus at Athens. (Plin. xxxvi. 5.) After its destruction by the Vitellians, Vespasian restored it as soon as possible, but still on the original plan, the haruspices allowing no alteration except a slight increase of its height. (Tac. *Hist.* iv. 53; Suet. *Vesp.* 8; Dion Cass. lxvi. 10, &c.) The new building, however, stood but for a very short period. It was again destroyed soon after Vespasian's death in a great fire which particularly desolated the 9th Region, and was rebuilt by Domitian with a splendour hitherto unequalled. (Suet. *Dom.* 15; Dion Cass. lxvi. 24.) Nothing further is accurately known of its history; but Domitian's structure seems to have lasted till a very late period of the Empire.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TEMPLE OF JUPITER CAPITOLINUS RESTORED.

The Area Capitolina, as we have already seen, was frequently used for meetings or *contiones*; but besides these, regular comitia were frequently holden upon it. (Liv. xxv. 3, xxxiv. 53, xliii. 16, xlv. 36; Plut. *Paul. Aem.* 30; App. *B. C.* i. 15, &c.) Here stood the **Curia Calabra**, in which on the Calends the pontifices declared whether the Nones would fall on the fifth or the seventh day of the month. (Varr. *L. L.* vi. § 27, Müll.; Macrob. *Sat.* i. 15.) Here also was a **Casa Romuli**, of which there were two, the other being in the 10th Region on the Palatine; though Becker (*Handb.* p. 401 and note) denies the existence of the former in face of the express testimony of Macrobius (*l. c.*) Seneca (*Controv.* 9); Vitruvius (ii. 1); Martial (viii. 80); Conon (*Narrat.* 48), &c. (v. Preller in Schneidewin's *Philologus*, i. p. 83). It seems to have been a little hut or cottage, thatched with straw, commemorative of the lowly and pastoral life of the founder of Rome. The area had also rostra, which are mentioned by Cicero (*ad Brut.* 3).

Besides these, there were several temples and sacella on the NE. summit. Among them was the small temple of **Jupiter Feretrius**, one of the most ancient in Rome, in which spolia opima were dedicated first by Romulus, then by Cossus, and lastly by Marcellus (Liv. i. 10; Plut. *Marcell.* 8; Dionys. ii. 34, &c.) The last writer, in whose time only the foundations remained, gives its dimensions at 10 feet by 5. It appears, however, to have been subsequently restored by Augustus. (Liv. iv. 20; *Mon. Ancyr.*) The temple of **Fides**, which stood close to the great temple, was also very ancient, having been built by Numa, and afterwards restored by M. Aemilius Scaurus. (Liv. i. 21; Cic. *N. D.* ii. 23, *Off.* iii. 29, &c.) It was roomy enough for assemblies of the senate. (Val. Max. iii. 2. § 17; App. *B. C.* i. 16.) The two small temples of **Mens** and of **Venus Erycina** stood close together, separated only by a trench. They had both been vowed after the battle at the Trasimene lake and were consecrated two years afterwards by Q. Fabius Maximus and T. Otacilius Crassus. (Liv. xxii. 10, xxiii. 51; Cic. *N. D.* ii. 23.) A temple of **Venus Capitolina** and **Venus Victrix** are also mentioned, but it is not clear whether they were separate edifices. (Suet. *Cal.* 7, *Galb.* 18; *Fast. Amit. VIII. Id. Oct.*) We also hear of two temples of **Jupiter** (Liv. xxxv. 41), and a temple of **Ops** (xxxix. 22). It by no means follows, however, that all these temples were on the Capitol, properly so called, and some of them might have been on the other summit, Capitolium being used generally as the name of the hill. This seems to have been the case with the temple of **Fortune**, respecting which we have already cited an ancient inscription when discussing the site of the temples of Concord and Jupiter Tonans. It is perhaps the temple of Fortuna Primigenia mentioned by Plutarch (*Fort. Rom.* 10) as having been built by Servius on the Capitoline, and alluded to apparently by Clemens. (*Protrept.* iv. 51. p. 15. Sylb.) The temple of **Honos and Virtus**, built by C. Marius, certainly could not have been on the northern eminence, since we learn from Festus (p. 34, Müll.) that he was compelled to build it low lest it should interfere with the prospect of the augurs, and he should thus be ordered to demolish it. Indeed Propertius (iv. 11. 45) mentions it as being on the Tarpeian rock, or southern summit: —

> "Foedaque Tarpeio conopia tendere saxo
> Jura dare et statuas inter et arma Mari."

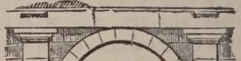
Whence we discover another indication that the auguraculum could not possibly have been on the NE. height; for in that case, with the huge temple of Jupiter before it, there would have been little cause to quarrel with this bagatelle erected by Marius. It must have stood on a lower point of the hill than the auguraculum, and probably near its declivity. The building of it by Marius is testified by Vitruvius (iii. 2, 5), and from an inscription (Orelli, 543) it appears to have been erected out of the spoils of the Cimbric and Teutonic war. We learn from Cicero that this was the temple in which the first senatus consultum was made decreeing his recall. (*Sest.* 54, *Planc.* 32, *de Div.* i. 28.)

We have already had occasion to allude to the temple erected by Augustus to JUPITER TONANS. Like that of Fortune it must have stood on the SW. height and near the top of the ascent by the Clivus, as appears from the following story. Augustus dreamt that the Capitoline Jove appeared to him and complained that the new temple seduced away his worshippers; to which having answered that the Jupiter Tonans had been merely placed there as his janitor or porter, he caused some bells to be hung on the pediment of the latter temple in token of its janitorial character. (Suet. *Aug.* 91.) That the same emperor also erected a temple to MARS ULTOR on the Capitoline, besides that in his forum, seems very doubtful, and is testified only by Dion Cassius (lv. 10). Domitian, to commemorate his preservation during the contest with the Vitellians, dedicated a sacellum to JUPITER CONSERVATOR, or the Preserver, in the Velabrum, on the site of the house of the aedituus, or sacristan, in which he had taken refuge; and afterwards, when he had obtained the purple, a large temple to JUPITER CUSTOS on the Capitoline, in which he was represented in the bosom of the god. (Tac. *H.* iii. 74; Suet. *Dom.* 5.) We also hear of a temple of BENEFICENCE (Εὐεργεσία) erected by M. Aurelius. (Dion, lxxi. 34.)

But one of the most important temples on the SW. summit or Arx was that of JUNO MONETA, erected, as we have said, in pursuance of a vow made by Camillus on the spot where the house of M. Manlius Capitolinus had stood. (Liv. vii. 28.) The name of Moneta, however, seems to have been conferred upon the goddess some time after the dedication of the temple, since it was occasioned by a voice heard from it after an earthquake, advising (monens) that expiation should be made with a pregnant sow. (Cic. *de Div.* i. 45.) The temple was erected in B. C. 345. The Roman mint was subsequently established in it. (Liv. vi. 20; cf. Suidas, Μονῆτα.) It was rebuilt B. C. 173. (Liv. xlii. 7.) Near it, as we have before endeavoured to establish, must be placed the temple of Concord erected by Camillus and restored by Tiberius; as well as the other smaller temple to the same deity, of no great renown, dedicated during the Second Punic War, B. C. 217. (Liv. xxii. 33.)

Such were the principal temples which occupied the summit of the Capitoline hill. But there were also other smaller temples, besides a multitude of statues, sacella, monuments, and offerings. Among these was the temple of VEJOVIS, which stood in the place called "inter duos lucos" between the Capitol and the Tarpeian height. An ara JOVIS PISTORIS and aedes VENERIS CALVAE must also be reckoned among them. (Ovid. *F.* vi. 387; Lactant. i. 20.) Among the statues may be mentioned those of the ROMAN KINGS in the temple of Fides (App. *B. C.* i. 16; Dion, xliii. 45), and on the hill the two colossal statues of APOLLO and JUPITER. The former of these, which was 30 cubits high, was brought by M. Lucullus from Apollonia in Pontus. The Jupiter was made by Sp. Carvilius out of the armour and helmets of the conquered Samnites, and was of such a size that it could be seen from the temple of Jupiter Latiaris on the Alban Mount. (Plin. xxxiv. 18.) It would be useless to run through the whole list of objects that might be made out. It will suffice to say that the area Capitolina was so crowded with the statues of illustrious men that Augustus was compelled to remove many of them into the Campus Martius. (Suet. *Cal.* 34.)

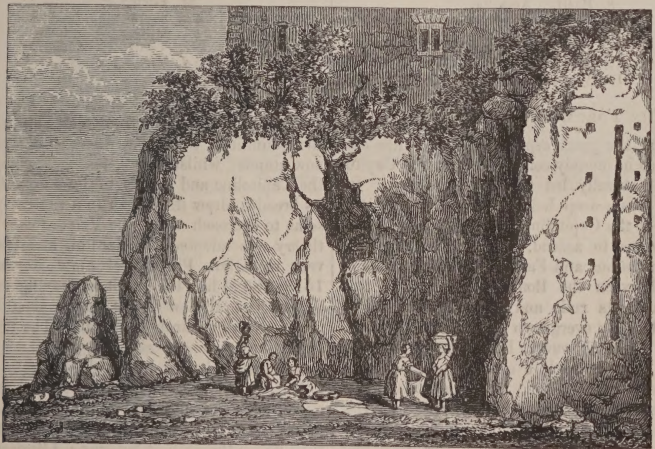
We know only of one profane building on the summit of the Capitoline hill—the TABULARIUM, or record office. We cannot tell the exact site of the original one; but it could not have stood far from the Capitoline temple, since it appears to have been burnt down together with the latter during the civil wars of Sulla. Polybius (iii. 26) mentions the earlier one, and its burning, alluded to by Cicero (*N. D.* iii. 30, *pro Rabir. Perd.* 3), seems to have been effected by a private hand, like that of the Capitol itself. (Tac. *Hist.* iii. 72.) When rebuilt by Q. Lutatius Catulus it occupied a large part of the eastern side of the depression between the two summits of the Capitoline, behind the temple of Concord, and much of it still exists under the *Palazzo Senatorio.* In the time of Poggio it was converted into a salt warehouse, but the inscription recording that it was built by Catulus, at his own expense (de suo) was still legible, though nearly eaten away by the saline moisture. (*De Variet. Fort.* lib. i. p. 8.) This inscription, which was extant in the time of Nardini, is also given by him (*Rom. Ant.* ii. p. 300) and by Gruter (clxx. 6; cf. Orell. 31), with slight variations, and shows that the edifice, as rebuilt by Catulus, must have lasted till the latest period of the Empire. It is often called *aerarium* in Latin authors. (Liv. iii. 69 &c.)



ARCH OF TABULARIUM.

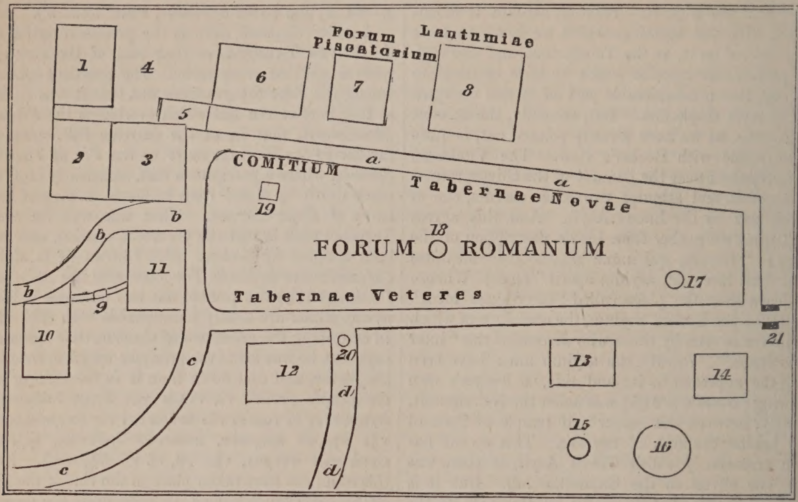
We shall now proceed to consider some of the most remarkable spots on the hill and its declivities. And first of the ASYLUM. Becker (*Handb.* p. 387) assumes that it occupied the whole depression between the two summits, and that this space, which by modern topographers has been called by the unclassical name of *Intermontium,* was called "inter duos lucos." But here his authorities do not bear him out. Whether the whole of this space formed the original asylum of Romulus, it is impossible to say; but it is quite certain that this was not the asylum of later times. It would appear from the description of Dionysius (ii. 15) that in its *original* state (ἦν τότε, κ.τ.λ.) the grove may have extended from one summit to the other; but it does not appear that it occupied the whole space. It was convenient for Becker to assume this, on account of his interpretation of the passage in Tacitus respecting the assault of the Vitellians, where he makes them storm the SW. height from the grove of the asylum, which he places where the steps now lead up to the *Palazzo de' Conservatori.* But, first, it is impossible to suppose that in the time of Vitellius the whole of this large area was a grove. Such an account is inconsistent with the buildings which we know to have been erected on it, as the Tabularium, and also with the probable assumption which we have ventured to propose, that a considerable part of it was occupied by the Area Capitolina. But, secondly, the account of Tacitus, as we have already pointed out, is quite incompatible with Becker's view. The Vitellians, being repulsed near the summit of the Clivus, retreat *downwards*, and attempt two other ascents, one of which was by the Lucus Asyli. And this agrees with what we gather from Livy's description of the place: "Locum, qui nunc septus *descendentibus* inter duos lucos est, asylum aperit" (i. 8.) Whence we learn that the place called "inter duos lucos" contained the ancient asylum, the enclosure of which asylum was seen by those who *descended* the "inter duos lucos." Thirdly, the asylum must have been near the approach to it; and this, on Becker's own showing (*Handb.* p. 415), was under the NE. summit, namely, between the carcer and temple of Concord and behind the arch of Severus. This ascent has been erroneously called Clivus Asyli, as there was only one clivus on the Capitoline hill. But it is quite impossible that an ascent on this side of the hill could have led to a Lucus Asyli where the *Palazzo de' Conservatori* now stands. It was near the asylum, as we have seen, that the fire broke out which destroyed the temple of Jupiter Capitolinus; and the latter, consequently, must have been on the NE. summit. With respect to the asylum, we need only further remark, that it contained a small temple, but to what deity it was dedicated nobody could tell (*ναὸν ἐπὶ τούτῳ κατασκευασάμενος· ὅτῳ δὲ ἄρα ϑεῶν ἢ δαιμόνων οὐκ ἔχω σαφὲς εἰπεῖν*, Dionys. ii. 15); and he was therefore merely called the divinity of the asylum (*ϑεὸς ἀσύλαιος*, Plut. *Rom.* 9).

Another disputed point is the precise situation of the Rupes Tarpeia, or that part of the summit whence criminals were hurled. The prevalent opinion among the older topographers was that it was either at that part of the hill which overhangs the *Piazza Montanara*, that is, at the extreme SW. point, or farther to the W., in a court in the *Via di Tor de' Specchi*, where a precipitous cliff, sufficiently high to cause death by a fall from it, bears at present the name of *Rupe Tarpea.* That this was the true Tarpeian rock is still the prevalent opinion, and has been adopted by Becker. But Dureau de la Malle (*Mémoire sur la Roche Tarpéienne*, in the *Mém. de l'Acad.*, 1819) has pointed out two passages in Dionysius which are totally incompatible with this site. In describing the execution of Cassius, that historian says that he was led to the precipice *which overhangs the forum*, and cast down from it *in the view of all the people* (*τοῦτο τὸ τέλος τῆς δίκης λαϐούσης, ἀγαγόντες οἱ ταμίαι τὸν ἄνδρα ἐπὶ τὸν ὑπερκείμενον τῆς ἀγορᾶς κρημνὸν, ἁπάντων ὁρώντων, ἔῤῥιψαν κατὰ τῆς πέτρας*, viii. 78, cf. vii. 35, seq.). Now this could not have taken place on the side of the *Tor de' Specchi*, which cannot be seen from the forum; and it is therefore assumed that the true Rupes Tarpeia must have been on the E. side, above *S. Maria della Consolazione.* The arguments adduced by Becker to controvert this assumption are not very convincing. He objects that the hill is much less precipitous here than on the other side. But this proves nothing with regard to its earlier state. Livy, as we have seen, records the fall of a vast mass of rock into the Vicus Jugarius. Such landslips must have been frequent in later times, and it is precisely where the rock was most precipitous that they would occur. Thus, Flavius Blondus (*Inst. Rom.* ii. 58) mentions the fall in his own time of a piece as large as a house. Another objection advanced by Becker is that the criminal would have fallen into the Vicus Jugarius. This, however, is absurd; he would only have fallen at the back of the houses. Nothing can be inferred from modern names, as that of a church now non-extant, designated as *sub Tarpeio*, as we have already shown that the whole S. summit was Mons Tarpeius. Becker's attempt to explain away the words *ἁπάντων δοώντων* is utterly futile. On the whole, it seems most probable that the rock was on the SE. side, not only from the express testimony of Dionysius, which it is difficult or impossible to set aside, but also from the inherent pro-



SUPPOSED TARPEIAN ROCK

bability that among a people like the Romans a public execution would take place at a public and conspicuous spot. The Centum Gradus, or Hundred Steps, were probably near it; but their exact situation it is impossible to point out. The other objects on the Clivus and slopes of the hill will be described in the next section.



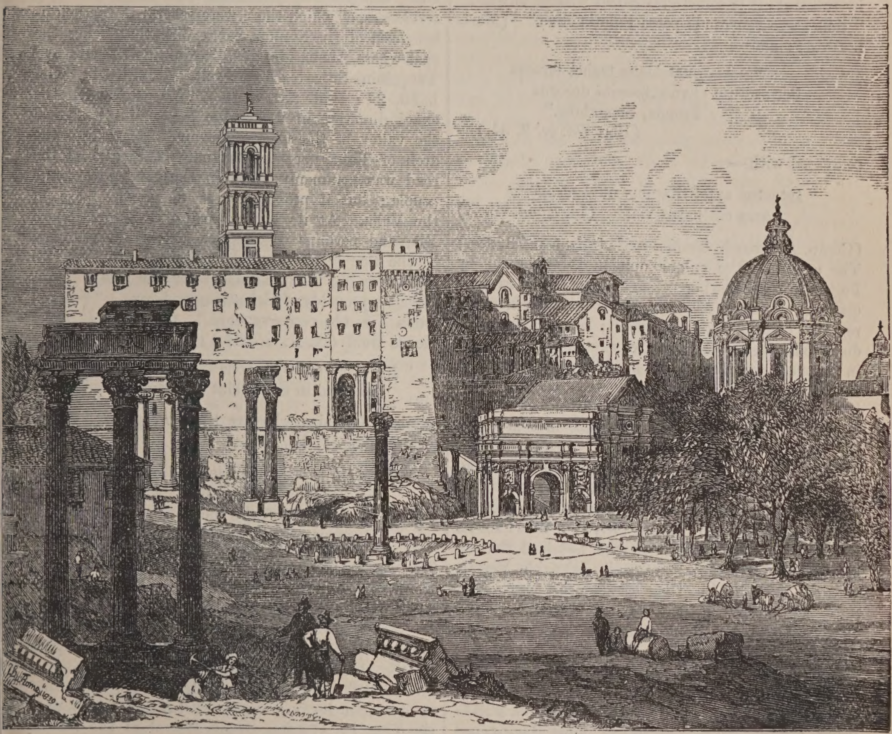
PLAN OF THE FORUM DURING THE REPUBLIC.

1. Basilica Opimia.
2. Aedes Concordiae.
3. Senaculum.
4. Vulcanal.
5. Graecostasis.
6. Curia.
7. Basilica Porcia.
8. Basilica Aemilia.
9. Porta Stercoraria.
10. Schola Xantha.
11. Templum Saturni.
12. Basilica Sempronia.
13. Aedes Castoris.
14. Regia.
15. Fons Juturnae.
16. Aedes Vestae.
17. Puteal Libonis.
18. Lacus Curtius.
19. Rostra.
20. Signum Vertumni.
21. Fornix Fabianus.

a a. Sacra Via.
b b b. Clivus Capitolinus.
c c. Vicus Jugarius.
d d. Vicus Tuscus.

IV. The Forum and its Environs.

The forum, the great centre of Roman life and business, is so intimately connected with the Capitol that we are naturally led to treat of it next. Its original site was a deep hollow, extending from the eastern foot of the Capitoline hill to the spot where the Velia begins to ascend, by the remains of the temple of Antoninus and Faustina. At the time of the battle between the Romans and Sabines this ground was in its rude and natural state, partly swampy and partly overgrown with wood. (Dionys. ii. 50.) It could, however, have been neither a thick wood nor an absolute swamp, or the battle could not have taken place. After the alliance between the Sabines and Romans this spot formed a sort of neutral ground or common meeting-place, and was improved by cutting down the wood and filling up the swampy parts with earth. We must not, indeed, look for anything like a regular forum before the reign of Tarquinius Priscus; yet some of the principal lines which marked its subsequent extent had been traced before that period. On the E. and W. these are marked by the nature of the ground; on the former by the ascent of the Velia, on the latter by the Capitoline hill. Its northern boundary was traced by the road called Sacra Via. It is only of late years, however, that these boundaries have been recognised. Among the earlier topographers views equally erroneous and discordant prevailed upon the subject; some of them extending the forum lengthways from the Capitoline hill to the summit of the Velia, where the arch of Titus now stands; whilst others, taking the space between the Capitoline and temple of Faustina to have been its breadth, drew its length in a southerly direction, so as to encroach upon the Velabrum. The latter theory was adopted by Nardini, and prevailed till very recently. Piale (*Del Foro Romano*, Roma, 1818, 1832) has the merit of having restored the correct general view of the forum, though his work is not always accurate in details. The proper limits of the forum were established by excavations made between the Capitol and Colosseum in 1827, and following years, when M. Fea saw opposite to the temple of Antoninus and Faustina, a piece of the pavement of the Sacra Via, similar to that which runs under the arch of Severus. (Bunsen, *Le For. Rom. expliqué*, p. 7.) A similar piece had been previously discovered during excavations made in the year 1742, before the church of *S. Adriano*, at the eastern corner of the *Via Bonella*, which Ficoroni (*Vestigie di Roma antica*, p. 75) rightly considered to belong to the Sacra Via. A line prolonged through these two pieces towards the arch of Severus will therefore give the direction of the street, and the boundary of the forum on that side. The southern side was no less satisfactorily determined by the excavations made in 1835, when the Basilica Julia was discovered; and in front of its steps another paved street, enclosing the area of the forum, which was distinguishable by its being paved with slabs of the ordinary silex. This street continued eastwards, past the ruin of the three columns or temple of Castor, as was shown by a similar piece of street pavement having been discovered in front of them From this spot it must have proceeded eastwards, past the church of *Sta. Maria Liberatrice*, till it met that portion of the Sacra Via which ran in a southerly direction opposite the temple of Faustina (*S. Loernzo in Miranda*), and formed the eastern boundary of the forum. Hence, according to the opinion now generally received, the forum presented an oblong or rather trapezoidal figure, 671 English feet in length, by 202 at its greatest breadth under the Capitol, and 117 at its eastern extremity. (Bunsen, *Les Forum de Rome*, p. 15.)



THE FORUM IN ITS PRESENT STATE.

Sacra Via.— The Sacra Via was thus intimately connected with the forum; and as it was both one of the most ancient and one of the most important streets of Rome, it will demand a particular description. Its origin is lost in obscurity. According to some accounts it must have been already in existence when the battle before alluded to was fought, since it is said to have derived its name of the "Sacred Way" from the treaty concluded upon it between Romulus and Tatius. (Dionys. ii. 46; Festus, p. 290, Müll.) This, however, seems highly improbable; not only because the road could hardly have existed at so early a period, when the site of the forum itself was in so rude a state, but also because a public highway is not altogether the place in which we should expect a treaty of peace to be concluded. The name of the comitium has also been derived, perhaps with no greater probability, from the same event. It is more likely that the road took its origin at a rather later period, when the Sabine and Roman cities had become consolidated. Its name of Sacra Via seems to have been derived from the sacred purposes for which it was used. Thus we learn from Varro (*L. L.* § 47, Müll.) that it began at the sacellum of the goddess Strenia, in the Carinae; that it proceeded thence as far as the arx, or citadel on the Capitoline hill; and that certain sacred offerings, namely, the white sheep or lamb (ovis idulis), which was sacrificed every ides to Jove (Ovid, *F.* i. 56; Macrob. *S.* i. 15; Paul. Diac. p. 104, Müll.), were borne along it monthly to the arx. It was also the road by which the augurs descended from the arx when, after taking the auguries, they proceeded to inaugurate anything in the city below. It likewise appears that Titus Tatius instituted the custom that on every new year's day the augurs should bring him presents of verbenae from the grove of Strenia, or Strenua, to his dwelling on the arx ("ab exortu poene urbis Martiae Streniarum usus adolevit, auctoritate regis Tatii, qui verbenas felicis arboris ex luco Strenuae anni novi auspicia primus accepit," Symm. *Epist.* x. 35). This custom seems to have been retained in later times in that known as the augurium salutis. (Cic. *Leg.* ii. 8; Tac. *Ann.* xii. 23; Lucian, *Pseudol.* 8.) Hence perhaps the appellation of 'sacra;" though the whole extent of road was called Sacra Via only in sacerdotal language, between which and the common usage we have already had occasion to note a diversity when giving an account of the Servian gates. In common parlance only that portion of the road was called Sacra Via which formed the ascent of the Velia, from the forum to its summit ("Hujus Sacrae Viae pars haec sola vulgo nota quae est a foro eunti primore clivo," Varr, *l. c.*). Hence by the poets it is sometimes called "Sacer Clivus:" "Inde sacro veneranda petes Palatia clivo." (Mart. i. 70. 5); and—

> "—— quandoque trahet feroces
> Per sacrum clivum, merita decorus
> Fronde, Sicambros."
> (Hor. *Od.* iv. 2. 34.)

compared with—

> "Intactus aut Britannus ut *descenderet*
> Sacra catenatus via." (Id. *Epod.* vii. 7.)

(Comp. Ambrosch, *Studien und Andeut.* p. 78, seq.) The origin of the vulgar opinion is explained by Festus in the following passage: "Itaque ne eatenus quidem, ut vulgus opinatur, sacra appellanda est, a regia ad domum regis sacrificuli; sed etiam a regis domo ad sacellum Streniae, et rursus a regia usque in arcem" (p. 290, Müll.). Whence it appears that only the part which lay between the Regia, or house of the pontifex maximus, and that of the rex sacrificulus, was commonly regarded, and probably for that very reason, as "sacra." This passage, however, though it shows plainly enough that there must have been a space between these two residences, has caused some embarrassment on account of a passage in Dion Cassius (liv. 27), in which he says that Augustus presented the house of the rex sacrificulus (*τοῦ βασιλέως τῶν ἱερῶν*) to the Vestals because it adjoined their residence (*ὁμότοιχος ἦν*); and as we know from Pliny (*Ep.* vii. 19) that the vestals dwelt close to the temple, it seems impossible, if Dion is right, that there should have been a street lying between the two places mentioned. But the matter is plain enough; though Becker (*de Muris*, pp. 30—35, *Handb.* pp. 226—237) wastes several pages in most far-fetched reasonings in order to arrive at a conclusion which already lies before us in a reading of the text of Dion for which there is actually MS. authority. Augustus was chosen pontifex maximus (*ἀρχιερεύς*), not rex sacrificulus, as Dion himself says in this passage. But the two offices were perfectly distinct ("Regem sacrificulum creant. Id sacerdotium pontifici subjecere," Liv. ii. 2). Augustus would hardly make a present of a house which did not belong to him; and therefore in Dion we must read, with some MSS., *τοῦ βασιλέως τῶν ἱερέων*, for *ἱερῶν*: Dion thus, in order perhaps to convey a lively notion of the office to his Greek readers, designating the Roman pontifex maximus as "king of the priests," instead of using the ordinary Greek term *ἀρχιερεύς*. The matter therefore lies thus. Varro says that in ordinary life only the clivus, or ascent from the forum to the Summa Sacra Via, obtained the name of Sacra Via. Festus repeats the same thing in a different manner; designating the space so called as lying between the Regia, or house of the pontifex maximus, and that of the rex sacrificulus. Whence it follows that the latter must have been on the Summa Sacra Via. It can scarcely be doubted that before the time of Augustus the Regia was the residence of the pontifex maximus. The building appears to have existed till a late period of the Empire. It is mentioned by the younger Pliny (*Ep.* iv. 11) and by Plutarch (*Q. R.* 97, *Rom.* 18) as extant in their time, and also probably by Herodian (i. 14) in his description of the burning of the temple of Peace under Commodus. After the expulsion of the kings, the rex sacrificulus, who succeeded to their sacerdotal prerogatives, was probably presented with one of the royal residences, of which there were several in the neighbourhood of the Summa Sacra Via; that being the spot where Ancus Marcius, Tarquinius Priscus, and Tarquinius Superbus had dwelt. (Liv. i. 41; Solin. i. 23, 24; Plin. xxxiv. 13.) We cannot tell the exact direction in which the Sacra Via traversed the valley of the Colosseum and ascended to the arch of Titus, nor by what name this part of the road was commonly called in the language of the people; but it probably kept along the base of the Velia. At its highest point, or Summa Sacra Via, and perhaps on the site afterwards occupied by the temple of Venus and Rome, there seems to have been anciently a market for the sale of fruit, and also probably of nick-nacks and toys. "Summa Sacra Via, ubi poma veneunt." (Varr. *R. R.* i. 2.) Hence Ovid (*A. A.* ii. 265.):—

> "Rure suburbano poteris tibi dicere missa
> Illa, vel in Sacra sint licet emta Via."

Whilst the nick-nacks are thus mentioned by Propertius (iii. 17. 11.): —

> "Et modo pavonis caudae flabella superbae
> Et manibus dura frigus habere pila,
> Et cupit iratum talos me poscere eburnos
> Quaeque nitent Sacra vilia dona Via."

The direction of the Sacra Via is indicated by Horace's description of his stroll: "Ibam forte Via Sacra," &c. (*S.* i. 9.) He is going down it towards the forum, having probably come from the villa of Maecenas, on the Esquiline, when he is interrupted by the eternal bore whom he has pilloried. The direction of his walk is indicated by his unavailing excuse that he is going to visit a sick friend over the Tiber (v. 17) and by the arrival at the temple of Vesta (v. 35); the Sacra Via having been thus quitted and the forum left on the right. The two extremities of the street, as commonly known, are indicated in the following passage of Cicero: "Hoc tamen miror, cur tu huic potissimum irascere, qui *longissime* a te *abfuit*. Equidem, si quando ut fit, jactor in turba, non *illum* accuso, *qui est in Summa Sacra Via*, cum *ego ad Fabium Fornicem impellor*, sed eum qui in me ipsum incurrit atque incidit" (*p. Planc.* 7). The Fornix Fabius, as it will be seen hereafter, stood at the eastern extremity of the forum; and Cicero has made the most of his illustration by taking the whole length of the street. Beyond this point, where it traversed the N. side of the forum, we are at a loss to tell what its vulgar appellation may have been; and if we venture to suggest that it may have been called "Janus," this is merely a conjecture from Horace (*Epist.* i. 1. 54), where "haec Janus summus ab imo" seems to suit better with a street — just as we should say, "all Lombard street" — than with two Jani, as is commonly interpreted, or than with a building containing several floors let out in counting houses. (Cf. *Sat.* ii. 3. 18.) This view is supported by the Scholia on the first of these passages, where it is said:

"Janus autem hic *platea* dicitur, ubi mercatores et foeneratores sortis causa convenire solebant." In fact it was the Roman Change. The ascent from the forum to the summit of the Capitoline hill, where the Sacra Via terminated, was, we know, called Clivus Capitolinus.

It only remains to notice Becker's *dictum* (*de Muris*, p. 23) that the name of this street should always be written Sacra Via, and not in reversed order Via Sacra. To the exceptions which he noted there himself, he adds some more in the *Handbuch* (p. 219, note), and another from Seneca (*Controv.* xxvii. p. 299, Bip.) in his *Addenda;* and Urlichs (*Röm. Topogr.* p. 8) increases the list. On the whole, it would seem that though Sacra Via is the more usual expression, the other cannot be regarded as unclassical.

Vicus Jugarius.—Of the name of the street which ran along the south side of the forum we are utterly ignorant; but from it issued two streets, which were among the most busy, and best known, in Rome. These were the Vicus Jugarius and Vicus Tuscus. We have before had occasion to mention that the former ran close under the Capitoline hill, from the forum to the Porta Carmentalis. It was thought to derive its name from an altar which stood in it to Juno Juga, the presiding deity of wedlock. (Paul. Diac. p. 104, Müll.) It does not appear to have contained any other sacred places in ancient times; but Augustus dedicated in it altars to Ceres and Ops Augusta. (*Fast. Amit. IV. Id. Aug.*) At the top of the street, where it entered the forum, was the fountain called Lacus Servilius, which obtained a sad notoriety during the proscriptions of Sulla, as it was here that the heads of the murdered senators were exposed. (Cic. *Rosc. Am.* 32; Senec. *Prov.* 3.) M. Agrippa adorned it with the effigy of a hydra (Festus, p. 290, Müll.). Between the Vicus Jugarius and Capitoline hill, and close to the foot of the latter, lay the Aequimaelium (Liv. xxxviii. 28), said to have derived its name from occupying the site of the house of the demagogue, Sp. Maelius, which had been razed (Varr. *L.L.* v. 157, Müll.; Liv. iv. 16). It served as a market-place, especially for the sale of lambs, which were in great request for sacrifices, and probably corresponded with the modern *Via del Monte Tarpeo.* (Cic. *Div.* ii. 17.)

Vicus Tuscus.—In the imperial times the Vicus Jugarius was bounded at its eastern extremity by the Basilica Julia; and on the further side of this building, again, lay the Vicus Tuscus. According to some authorities this street was founded in B. C. 507, being assigned to such of the Etruscans in the vanquished host of Aruns as had fled to Rome, and felt a desire to settle there (Liv. ii. 15; Dionys. v. 36); but we have before related, on the authority of Varro and Tacitus, that it was founded in the reign of Romulus. These conflicting statements may, perhaps, be reconciled, by considering the later settlement as a kind of second or subsidiary one. However this may be, it is with the topographical facts that we are here more particularly concerned, about which Dionysius communicates some interesting particulars. He describes the ground assigned to the Tuscans as a sort of hollow or gorge situated between the Palatine and Capitoline hills; and in length nearly 4 stadia, or half a Roman mile, from the forum to the Circus Maximus (v. 36). We must presume that this measurement included all the windings of the street; and even then it would seem rather exaggerated, as the whole NW. side of the Palatine hill does not exceed about 2 stadia. We must conclude that it was continued through the Velabrum to the circus. Its length as Canina observes (*For. Rom.* pt. i. p. 67) is a proof that the forum must have extended from NW. to SE., and not from NE. to SW.; as in the latter case, the space for the street, already too short, would have been considerably curtailed. This street, probably from the habits of its primitive colonists, became the abode of fishmongers, fruiterers, bird-fanciers, silk-mercers, and perfumers, and enjoyed but an indifferent reputation ("Tusci turba impia vici," Hor. *S.* ii. 3. 29.) It was here, however, that the best silks in Rome were to be procured ("Nec nisi prima velit de Tusco serica vico," Mart. xi. 27. 11). In fact, it seems to have been the great shopping street of Rome; and the Roman gentlemen, whose ladies, perhaps, sometimes induced them to spend more than what was agreeable there, vented their ill humour by abusing the tradesmen. According to the scholiast on the passage of Horace just cited, the street was also called Vicus Turarius. This appellation was doubtless derived from the frankincense and perfumes sold in it, whence the allusion in Horace (*Ep.* i. 1. 267):—

> "Ne capsa porrectus aperta
> Deferar in vicum vendentem tus et odores,
> Et piper, et quicquid chartis amicitur ineptis."

Being the road from the forum to the circus and Aventine, it was much used for festal processions. Thus it was the route of the Pompa Circensis, which proceeded from the Capitol over the forum, and by the Vicus Tuscus and Velabrum to the circus. (Dionys. vii. 72.) We have seen that the procession of the virgins passed through it from the temple of Apollo outside the Porta Carmentalis to that of Juno Regina on the Aventine. Yet notwithstanding these important and sacred uses, it is one of the charges brought by Cicero against Verres that he had caused it to be paved so villanously that he himself would not have ventured to ride over it. (*Verr.* i. 59.) We see from this passage that a statue of Vertumnus, the national Etruscan deity, stood at the end of the street next the forum. Becker (*Handb.* p. 308) places him at the other extremity near the Velabrum. But all the evidence runs the other way; and the lines of Propertius (iv. 2. 5), who puts the following words into the god's mouth, are alone sufficient to decide the matter (*Class. Mus.* vol. iv. p. 444):—

> "Nec me tura juvant, nec templo laetor eburno
> Romanum satis est posse videre forum."

Comitium.—Having thus described the streets which either encircled the forum or afforded outlets from it, we will now proceed to treat of the forum itself, and the objects situated upon and around it, and endeavour to present the reader with a picture of it as it existed under the Kings, during the Republic, and under the Empire. But here, as in the case of the Capitol, we are arrested in the outset by a difficult investigation. We know that a part of the forum, called the comitium, was distinguished from the rest by being appropriated to more honourable uses; but what part of the forum it was has been the subject of much dispute. Some, like Canina, have considered it to be a space running parallel with the forum along its whole southern extent; whilst others, like Bunsen and Becker, have thought that it formed a section of the area at its eastern extremity, in size about one-third of the whole forum. An argument advanced by Becker himself (*Handb.* p. 278) seems decisive against both these views, namely, that we never hear any building on the S. side of the forum spoken of as being on the comitium. Yet in spite of this just remark, he ends by adopting the theory of Bunsen, according to which the comitium began at or near the ruin of the three columns and extended to the eastern extremity of the forum: and thus both the temple of Vesta and the Regia must have stood very close to it. The two chief reasons which seem to have led him to this conclusion are, the situation of the rostra, and that of the Tribunal Praetoris. Respecting the former, we shall have occasion to speak further on. The argument drawn from the latter, which is by far the more important one, we shall examine at once. It proceeds as follows (*Handb.* p. 280): "The original Tribunal Praetoris was on the comitium (Liv. vi. 15, xxix. 16; Gell. xx. 1, 11, 47 (from the XII. Tables); Varro, *L. L.* v. 32. p. 154; Plaut. *Poen.* iii. 6. 11; Macrob. *Sat.* ii. 12), which, however, is also mentioned as being merely on the forum. (Liv. xxvii. 50, xl. 2, 44.) But close to the tribunal was the Puteal Libonis or Scribonianum, and this is expressly mentioned as being near the Fornix Fabius, the Atrium Vestae, the rostra, and lastly the aedes Divi Julii (Porphyr. *ad Hor. Ep.* i. 19. 8; Schol. Cruq. *Ib.* Id. *ad. Sat.* ii. 6. 35; Fest. p. 333; Schol. *ad Pers. Sat.* iv. 49); consequently the comitium also must have been close to all these objects."

We presume that Becker's meaning in this passage is, that the *first* or *original* tribunal was on the comitium, and that it was afterwards moved into the forum. It could hardly have been both on the comitium and forum, though Becker seems to hint at such a possibility, by saying that it is "also mentioned as being merely on the forum;" and indeed there seems to be no physical impossibility in the way, since it is evident that the tribunal at first was merely a movable chair ("dictator — stipatus ea multitudine, sella in comitio posita, viatorem ad M. Manlium misit: qui — agmine ingenti ad tribunal venit," Liv. vi. 15). But if that was his meaning, the passages he cites in proof of it do not bear him out. In the first Livy merely says that a certain letter was carried *through* the forum to the tribunal of the praetor, the latter of course being on the comitium ("eae literae per forum ad tribunal praetoris latae," xxvii. 50). The other two passages cited contain nothing at all relative to the subject, nor can there be any doubt that in the early times of the Republic the comitium was the usual place on which the praetor took his seat. But that the tribunal was moved from the comitium to the forum is shown by the scholiasts on Horace whom Becker quotes. Thus Porphyrio says: "Puteal autem Libonis sedes praetoris fuit prope Arcum Fabianum, dictumque quod a Libone illic primum tribunal et subsellia locata sint." *Primum* here is not an adjective to be joined with *tribunal* — i. e. "that the first or original tribunal was placed there by Libo;" but an adverb — "that the tribunal was first placed there by Libo." The former version would be nonsense, because Libo's tribunal could not possibly have been the first. Besides the meaning is unambiguously shown by the Schol. Cruq.: "puteal Libonis; tribunal: Quod autem ait *Libonis*, hinc sumsit, quod *is primus* tribunal *in foro statuerit.*" If the authority of these scholiasts is suspicious as to the fact of this removal, though there are no apparent grounds for suspicion, yet Becker at all events is not in a condition to invalidate their testimony. He has quoted them to prove the situation of the puteal; and if they are good for that, they are also good to prove the removal of the tribunal. Yet with great inconsistency, he tacitly assumes that the tribunal had always stood in its original place, that is, on the comitium, and by the puteal, contrary to the express evidence that the latter was on the forum. ("Puteal locus erat *in foro*," Sch. Cruq. *ad Sat.* ii. 6. 35.) Libo flourished about a century and a half before Christ. [See *Dict. of Biogr.* Vol. II. p. 779.] Now all the examples cited by Becker in which the tribunal is alluded to as being on the comitium, are previous to this date. The first two in note 457 might be passed over, as they relate not to the praetor but to the dictator and consuls; nevertheless, they are both anterior to the time of Libo, the first belonging to the year B. C. 382 and the second to 204. The passage from Gellius "ad praetorem in comitium," being a quotation from the XII. Tables, is of course long prior to the same period. The passage in Varro (v. § 155, Müll.), which derives the name of comitium from the practice of coming together there (coire) for the decision of suits, of course refers to the very origin of the place. A passage from Plautus can prove nothing, since he died nearly half a century before the change effected by Libo. The passage alluded to in Macrobius (ii. 12) must be in the quotation from the speech of C. Titius in favour of the Lex Fannia: "Inde ad comitium vadunt, ne litem suam faciant; veniunt in comitium tristes, &c." But the Lex Fannia was passed in B. C. 164 (Macrob. ii. 13); or even if we put it four years later, in B. C. 160, still before the probable date of Libo's alteration; who appears to have been tribune in B. C. 149. Thus the argument does not merely break down, but absolutely recoils against its inventor; for if, as the Scholia Cruquiana inform us, Libo moved the tribunal from the comitium to the forum, and placed it near the puteal, then it is evident that this part of the area could not have been the comitium.

The comitium, then, being neither on the south nor the east sides of the forum, we must try our fortune on the north and west, where it is to be hoped we shall be more successful. The only method which promises a satisfactory result is, to seek it with other objects with which we know it to have been connected. Now one of these is the Vulcanal. We learn from Festus that the comitium stood *beneath* the Vulcanal: "in Volcanali, quod est supra Comitium" (p. 290, Müll.). In like manner Dionysius describes the Vulcanal as standing a little above the forum, using, of course, the latter word in a general sense for the whole area, including the comitium: *καὶ τὰς συνόδους ἐνταῦθα ἐποιοῦντο, ἐν Ἡφαίστου χρηματίζοντες ἱερῷ, μικρὸν ἐπανεστηκότι τῆς ἀγορᾶς* (ii. 50). Where *ἱερόν* is not to be taken of a proper temple (*ναός*), but signifies merely an area consecrated to the god, and having probably an altar. It was a rule that a temple of Vulcan should be outside the town (Vitruv. i. 7): and thus in later times we find one in the Campus Martius ("tactam de caelo aedem in campo Vulcani," Liv. xxiv. 10). That the Vulcanal was merely an open space is manifest from its appellation of *area*, and from the accounts we read of rain falling upon it (Liv. xxxix. 46, xl. 19), of buildings being erected upon it (Id. ix. 46), &c. But that it had an altar appears from the circumstance that sacrifices of live fish taken in the Tiber were here made to Vulcan, in propitiation for human souls. (Festus in *Piscatorii Ludi*, p. 238, Müll.) Another fact which shows it to have been an open space, and at the same time tends to direct us to its site, is the lotus-tree which grew upon it, the roots of which are said to have penetrated as far as the forum of Caesar, which, as we shall show in its proper section, lay a little N. of the Forum Romanum. "Verum altera lotos in Vulcanali, quod Romulus constituit ex victoria de decumis, aequaeva urbi intelligitur, ut auctor est Masurius. Radices ejus in forum usque Caesaris per stationes municipiorum penetrant." (Plin. xvi. 86.) From which passage — whatever may be thought of the tale of the tree — we deduce these facts: that the Vulcanal existed in the time of Pliny; that it had occupied the same spot from time immemorial; that it could not have been at any very great distance from the forum of Caesar, otherwise the roots of the tree could not possibly have reached thither. Let those consider this last circumstance who hold with Canina that the comitium was on the south side of the forum; or even with Bunsen and Becker that it was on the east. The Vulcanal must originally have occupied a considerable space, since it is represented as having served for a place of consultation between Romulus and Tatius, with their respective senates. (Dionys. ii. 50; Plut. *Rom.* 20.) Its extent, however, seems to have been reduced in process of time, since the Graecostasis was taken out of its area; a fact which appears from Livy mentioning the Aedes Concordiae, built by Flavius, as being "in area Vulcani" (ix. 46); whilst Pliny says that it was on the Graecostasis ("aediculam aeream (Concordiae) fecit in Graecostasi, quae *tunc* supra comitium erat," xxxiii. 6): whence the situation of the Vulcanal may be further deduced; since we know that the Graecostasis adjoined the curia, and the latter, as will be shown presently, lay on the N. side of the forum. Hence the Vulcanal also must have been close to the curia and forum; whence it ran back in a N. direction towards the spot subsequently occupied by the Forum Caesaris. This site is further confirmed by the *Notitia*, which places the Area Vulcani, as well as the Templum Faustinae and Basilica Paulli in the 4th Regio. Preller indeed says (*Regionen*, p. 128), that the area cannot possibly be mentioned in its right place here, because it stood immediately over the forum in the neighbourhood of the temple of Faustina, where the old Curia Hostilia stood; but his only reason for this assertion is Becker's dictum respecting the Vulcanal at p. 286, of which we have already seen the value. The comitium, then, would occupy that part of the forum which lay immediately under the Vulcanal, or the W. part of its N. side; a situation which is confirmed by other evidence. Dionysius says that, as the judgment-seat of Romulus, it was in the most conspicuous part of the forum (*ἐν τῷ φανερωτάτῳ τῆς ἀγορᾶς*, ii. 29), a description which corresponds admirably with the site proposed. Livy (i. 36) says that the statue of Attius Navius was on the steps of the comitium on *the left* of the curia, whence it may be inferred that the comitium extended on both sides of the curia. Pliny (xxxiv. 11) speaking of the same statue, says that it stood *before* the curia, and that its basis was burnt in the same fire which consumed that building when the body of Clodius was burnt there.

Hence, we are led to suppose that the comitium occupied a considerable part of the N. side of the forum; but its exact limits, from the want of satisfactory evidence, we are unable to define. It must have been a slightly elevated place, since we hear of its having steps; and its form was probably curvilinear, as Pliny (xxxiv. 12) speaks of the statues of Pythagoras and Alcibiades being at *its horns* ("in cornibus Comitii"); unless this merely alludes to the angle it may have formed at the corner of the forum. It has been sometimes erroneously regarded as having a roof; a mistake which seems to have arisen from a misinterpretation of a passage in Livy, in which that author says that in B. C. 208 the comitium was covered for the first time since Hannibal had been in Italy ("Eo anno primum, ex quo Hannibal in Italiam venisset, comitium tectum esse, memoriae proditum est," xxvii. 36). Hence, it was thought, that from this time the comitium was covered with a permanent roof. But Piale (*del Foro Rom.* p. 15, seq.) pointed out that in this manner there would be no sense in the words "for the first time since Hannibal was in Italy," which indicate a repeated covering. The whole context shows that the historian is alluding to a revived celebration of the Roman games, in the usual fashion; and that the covering is nothing more than the *vela* or canvas, which on such occasions was spread over the comitium, to shade the spectators who occupied it from the sun. That the comitium was an open place is evident from many circumstances. Thus, the prodigious rain, which so frequently falls in the narrative of Livy, is described as wetting it (Liv. xxxiv. 45; Jul. Obseq. c. 103), and troops are represented as marching over it. It was here, also, that the famous Ruminalis Arbor grew (Tac. *Ann.* xiii. 58), which seems to have been transplanted thither from the Palatine by some juggle of Attius Navius, the celebrated augur (Plin. xv. 20; ap. Bunsen, *Les Forum de Rom.* p. 43, seq.), though we can by no means accede to Bunsen's emendation of that passage.

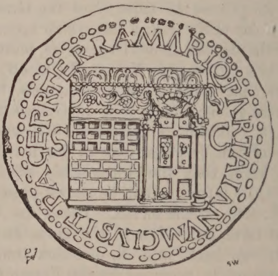
The principal destination of the comitium was for holding the comitia curiata, and for hearing lawsuits ("Comitium ab eo quod coibant eo, comitiis curiatis, et litium causa," Var. *L. L.* v. § 155, Müll.), and it must, therefore, have been capable of containing a considerable number of persons. The comitia centuriata, on the other hand, were held in the Campus Martius; and the tributa on the forum proper. The curiata were, however, sometimes held on the Capitol before the Curia Calabra. The comitium was also originally the proper place for *contiones*, or addresses delivered to the assembled people. All these customs caused it to be regarded as more honourable and important than the forum, which at first was nothing more than a mere market-place. Hence, we frequently find it spoken of as a more distinguished place than the forum; and seats upon it for viewing the games were assigned to persons of rank. Its distinction from the forum, as a place of honour for the magistrates, is clearly marked in the following passage of Livy, describing the alarm and confusion at Rome after the defeat at Trasimene: "Romae ad primum nuntium cladis ejus cum ingenti terrore ac tumultu concursus *in forum* populi est factus. Matronae vagae per vias, quae repens clades adlata, quaeve fortuna exercitus esset, obvios percontantur. Et quum frequentis contionis modo *turba in comitium et curiam versa magistratus vocaret*," &c. (xxii. 7). When not occupied by the magistrates it appears to have been open to the people. Thus, the senate being assembled in the curia to hear the ambassadors of those made prisoners at the battle of Cannae, the people are represented as filling the comitium: "Ubi is finem fecit, extemplo ab ea turba, quae in comitio erat, clamor flebilis est sublatus, manusque ad curiam tendentes, &c." (Id. xxii. 60.) Being the place for the contiones it of course had a suggestum, or rostra, from which speeches were delivered; but we shall have occasion to describe this and other objects on and around the comitium and forum when we arrive at them in their chronological order.

It was not till after the preceding account of the comitium had been committed to paper that the writer of it met with the essay on the comitium by Mommsen in the *Annali dell' Instituto* (vol. xvi.), to which reference has before been made. The writer was glad to perceive that his general view of the situation of the comitium had been anticipated, although he is unable to concur with Mommsen respecting some of the details; such as the situation of the Curia Hostilia, of the temple of Janus, of the Forum Caesaris, and some other objects. In refuting Becker's views, Mommsen has used much the same arguments, though not in such detail, as those just adduced; but he has likewise thought it worth while to refute an argument from a passage in Herodian incidentally adduced by Becker in a note (p. 332). As some persons, however, may be disposed to attribute more weight to that argument than we do ourselves, we shall here quote Mommsen's refutation: "Minus etiam probat alterum, quod à Beckero, p. 332, n. 612, affertur, argumentum desumtum ex narratione Herodiani, i. 9, Severum in somnio vidisse Pertinacem equo vectum διὰ μέσης τῆς ἐν Ῥώμῃ ἱερᾶς ὁδοῦ; qui cum venisset κατὰ τὴν ἀρχὴν τῆς ἀγορᾶς, ἔνθα ἐπὶ δημοκρατίας πρότερον δῆμος συνιὼν ἐκκλησίαζεν, equum eo excusso subiisse Severo eumque vexisse ἐπὶ τῆς ἀγορᾶς μέσης. Non intelligo cur verba ἔνθα — ἐκκλησίαζεν referantur ad τὴν ἀρχὴν neque ad τῆς ἀγορᾶς, quod multo est simplicius. Nam ut optime quasi in foro insistere videtur qui rerum Romanarum potiturus est, ita de comitio eo tempore inepte haec dicerentur; accedit quod, si ad τὴν ἀρχὴν τῆς ἀγορᾶς omen pertineret, Severus ibi constiturus fuisset, neque in foro medio.—Nullis igitur idoneis argumentis topographi Germani comitium eam partem fori esse statuerunt quae Veliis subjacet" (p. 289).

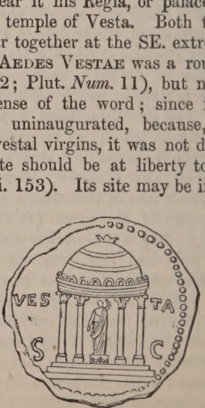
So much for the negative side of the question: on the positive side Mommsen adduces (p. 299) an argument which had not occurred to the writer of the present article in proof of the position above indicated for the comitium. It is drawn from the Sacrum Cluacinae. That shrine, Mommsen argues, stood by the Tabernae Novae, that is, near the arch of Severus, as Becker has correctly shown (*Handb.* p. 321) from Livy iii. 48; but he has done wrong in rejecting the result that may be drawn from the comparison of the two legends; first, that the comitium was so called because Romulus and Tatius met upon it after the battle (p. 273); second, that the Romans and Sabines cleansed themselves, after laying aside their arms, at the spot where the statue of Venus Cluacina afterwards stood (Plin. xv. 18. s. 36); whence it follows that the statue was on the comitium. A fresh confirmation, Mommsen continues, may be added to this discovery of the truth. For that the Tabernae were on the comitium, and not on the forum, as Becker supposes, is pretty clearly shown by Dionysius (τήν τε ἀγορὰν ἐν ᾗ δικάζουσι καὶ ἐκκλησιάζουσι, καὶ τὰς ἄλλας ἐπιτελοῦσι πολιτικὰς πράξεις, ἐκεῖνος ἐκόσμησεν, ἐργαστηρίοις τε καὶ τοῖς ἄλλοις κόσμοις περιλαβών, iii. 67).

We are not, however, disposed to lay any great stress on this argument. We think, as we have already said, that Varro's etymology of the comitium, from the political and legal business transacted there rendering it a place of great resort, is a much more probable one; since, as the forum itself did not exist at the time when Romulus and Tatius met after the battle, it is at least very unlikely that any spot should afterwards have been marked out upon it commemorative of that event. It is, nevertheless, highly probable that the statue of Cluacina stood on the comitium, but without any reference to these traditions. We do not, however, think that the tabernae occupied the comitium. By ἀγορά Dionysius means the whole forum, as may be inferred from περιλαβών.

The Forum under the Kings.—In the time of Romulus, then, we must picture the forum to ourselves as a bare, open space, having upon it only the altar of Saturn at about the middle of its western side, and the Vulcanal on its NW. side. Under Numa Pompilius it received a few improvements. Besides the little temple of Janus, which did not stand far from the forum, but of which we have already had occasion to speak, when treating of the Porta Janualis in the first part of this article, Numa built near it his Regia, or palace, as well as the celebrated temple of Vesta. Both these objects stood very near together at the SE. extremity of the forum. The Aedes Vestae was a round building (Festus, p. 262; Plut. *Num.* 11), but no temple in the Roman sense of the word; since it had been purposely left uninaugurated, because, being the resort of the vestal virgins, it was not deemed right that the senate should be at liberty to meet in it (Serv. *Aen.* vii. 153). Its site may be inferred from



TEMPLE OF JANUS. (From a Coin)



TEMPLE OF VESTA. (From a Coin.)

several passages in ancient authors. Thus we learn from Dionysius (ii. 66) that it was in the forum, and that the temple of the Dioscuri, whose site we shall point out further on, was subsequently built close to it (Id. vi. 13; Mart. i. 70. 2). It is also said to have been near the lake, or fountain, of Juturna. (Val. Max. i. 8. 1; Ov. *F.* i. 707.) All these circumstances indicate its site to have been near the present church of *St. Maria Liberatrice;* where, indeed the graves of twelve vestal virgins, with inscriptions, were discovered in the 16th century. (Aldroandus, *Memorie*, n. 3; Lucio Fauno, *Antich. di Roma*, p. 206.) In all its subsequent restorations the original round form was retained, as symbolical of the earth, which Vesta represented (Ov. *F.* vi. 265). The temple itself did not immediately abut upon the forum, but lay somewhat back towards the Palatine; whilst the REGIA, which lay in front, and a little to the E. of it, marked the boundary of the forum on that side. The latter, also called Atrium Vestae, and Atrium Regium, though but a small building, was originally inhabited by Numa. (Ov. *ib.* 265; Plut. *Num.* 14, &c.). That it lay close to the forum is shown by the account of Caesar's body being burnt before it (App. *B. C.* ii. 148); and, indeed, Servius says expressly that it lay "in radicibus Palatii finibusque Romani fori" (*ad Aen.* viii. 363). At the back of both the buildings must have been a sacred grove which ran towards the Palatine. It was from this grove that a voice was heard before the capture of the city by the Gauls, bidding the Romans repair their walls and gates. The admonition was neglected; but this impiety was subsequently expiated by building at the spot an altar or sacellum to Aius Loquens. (Cic. *Div.* i. 45.)

Tullus Hostilius, after the capture of Alba Longa, adorned the forum with a curia or senate-house, which was called after him the CURIA HOSTILIA, and continued almost down to the imperial times to be the most usual place for holding assemblies of the senate. (Varr. *L. L.* v. § 155, Müll.; Liv. i. 30.) From the same spoils he also improved the comitium: "Fecitque idem et sepsit de manubiis comitium et curiam" (Cic. *Rep.* ii. 17); whence we can hardly infer that he surrounded the comitium with a fence or wall, but more probably that he marked it off more distinctly from the forum by raising it higher, so as to be approached by steps. The Curia Hostilia, which from its pre-eminence is generally called simply curia, must have adjoined the eastern side of the Vulcanal. Niebuhr (*Beschr.* vol. iii. p. 60) was the first who indicated that it must have stood on the N. side of the forum, by pointing out the following passage in Pliny, in which the method of observing noon from it is described:—"Duodecim tabulis ortus tantum et occasus nominantur; post aliquot annos adjectus est meridies, accenso consulum id pronuntiante, cum a curia inter rostra et graecostasim prospexisset solem." (vii. 60.) Hence, since the sun at noon could be observed from it, it must have faced the south. If its front, however, was parallel with the northern line of the forum, as it appears to have been, it must have looked a little to the W. of S.; since that line does not run due E., but a few degrees to the S. of E. Hence the necessity, in order to observe the true meridian, of looking between the Graecostasis and rostra. Now the Graecostasis—at a period of course long after Tullus Hostilius, and when mid-day began to be observed in this manner—was a lofty substruction on the *right* or W. side of the curia; and the rostra were also an elevated object situated directly *in its front.* This appears from the passage in Varro just alluded to:—"*Ante hanc* (curiam) rostra: quojus loci id vocabulum, quod ex hostibus capta fixa sunt rostra. *Sub dextra hujus* (curiae) a comitio locus substructus, ubi nationum subsisterent legati, qui ad senatum essent missi. Is graecostasis appellatus, a parte ut multa. Senaculum supra Graecostasim, ubi aedis Concordiae et Basilica Opimia." (*L. L.* v. § 155, 156.) When Varro says that the Graecostasis was *sub dextra curiae*, he is of course looking towards the south, so that the Graecostasis was on his right. This appears from his going on to say that the senaculum lay above the Graecostasis, and towards the temple of Concord; which, as we have had occasion to mention, was seated on the side of the Capitoline hill. It further appears from this passage that the Graecostasis was a substruction, or elevated area (locus substructus) at the side of, or adjoining the comitium (comp. Plin. xxxiii. 6); and must have projected in front of the curia. The relative situation of these objects, as here described, is further proved by Pliny's account of observing midday, with which alone it is consistent. For, as all these objects faced a little to the W. of S., it is only on the assumption that the Graecostasis lay to the W. of the curia, that the meridian sun could be observed with accuracy from any part of the latter between the Graecostasis and rostra.

A singular theory is advanced by Mommsen respecting the situation of the Curia Hostilia, which we cannot altogether pass over in silence. He is of opinion (*l. c.* p. 289, seq.) that it lay on the Capitoline hill, just above the temple of Concord, which he thinks was built up in front of it; and this he takes to be the reason why the curia was rebuilt on the forum by Sulla. His only authority for this view is the following passage in Livy: "(Censores) et clivum Capitolinum silice sternendum curaverunt et porticum ab aede Saturni in Capitolium ad Senaculum ac super id Curiam" (xli. 27). From these words, which are not very intelligible, Mommsen infers (p. 292) that a portico reached from the temple of Saturn to the senaculum, and thence to the curia above it, which stood on the Capitol on the spot afterwards occupied by the Tabularium (p. 292). But so many evident absurdities follow from this view, that Mommsen, had he given the subject adequate consideration, could hardly, we think, have adopted it. Had the curia stood behind the temple of Concord, the ground plan of which is still partly visible near the arch of Severus, it is quite impossible that, according to the account of Pliny, mid-day could have been observed from it between the rostra and Graecostasis, since it would have faced nearly to the east. Mommsen, indeed (p. 296), asserts the contrary, and makes the Carcer Mamertinus and arch of Titus lie almost due N. and S., as is also shown in his plan at the end of the volume. But the writer can affirm from his own observation that this is not the fact. To a person standing under the Capitol at the head of the forum, and opposite to the column of Phocas, the temple of Faustina bears due E. by the compass, and the arch of Titus a few degrees to the S. of E. To a person standing by the arch of Severus, about the assumed site of the curia, the arch of Titus would of course bear a little more S. still. Something must be allowed for variation of the compass, but these are trifles. The correct bearings are given in Canina's large plan and in Becker's map, and are wholly at variance with those laid down by Mommsen. Again, it is not to be imagined that Opimius would have built up his temple of Concord immediately in front of the ancient curia, thus screening it entirely from the view of the forum and comitium; a state in which it must have remained for nearly half a century, according to the hypothesis of Mommsen. Another decisive refutation of Mommsen's view is that the Basilica Porcia, as we shall see further on, was situated on the forum close by the curia, whilst according to Mommsen the two buildings were separated by a considerable interval. We hold it, therefore, to be quite impossible that the curia could have stood where Mommsen places it; but at the same time we confess our inability to give a satisfactory explanation of the passage in Livy. A word, or several words, seem to have dropped out, as is the case frequently in the very same sentence, where the gaps are marked in the editions with asterisks. Such a corrupt sentence, therefore, does not suffice as authority for so important a change, in the teeth of all evidence to the contrary.

We shall only further observe that the preceding passages of Varro and Pliny thus appear, when rightly interpreted, mutually to support and explain one another, and show the Graecostasis to have stood to the W. of the curia, first from its proximity to the senaculum and temple of Concord, and secondly, from the mid-day line falling between it and the rostra. That the curia was considerably raised appears from the circumstance that Tarquin the Proud nearly caused the death of Servius Tullius by hurling him down the steps in front of it, which led to the comitium. (Dionys. iv. 38; Liv. i. 48.) It was an inaugurated temple in order that the senate might hold their meetings in it, but not a sacred one. (Liv. i. 30; Varr. *l. c.*) In the reign of Tullus the forum was adorned with the trophy called Pila Horatiana, consisting of the spoils won from the Curiatii; but where it stood cannot be determined. (Dionys. iii. 22; Liv. i. 26.)

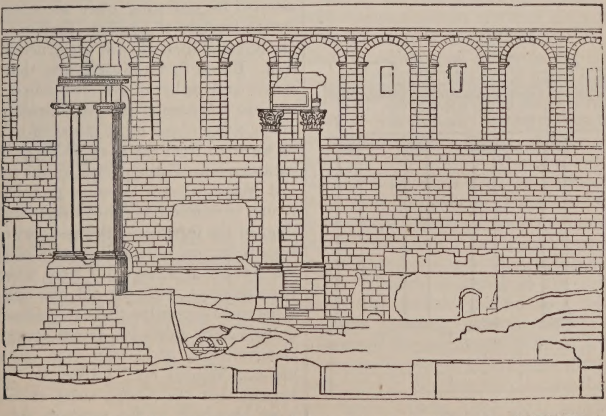
The Senaculum referred to in the preceding account appears to have been a raised and open area, adjoining the Graecostasis and curia, on which the senators were accustomed to assemble before they entered the curia in order to deliberate. Thus Varro: "Senaculum vocatum ubi senatus aut ubi seniores consisterent: dictum ut Gerusia apud Graecos" (v. § 156, Müll.). Valerius Maximus gives a still more explicit account: "Senatus assiduam stationem eo loci peragebat qui hodieque Senaculum appellatur: nec exspectabat ut edicto contraheretur, sed inde citatus protinus in Curiam veniebat" (ii. 2. § 6). Festus mentions that there were three Senacula in all; namely, besides the one alluded to, another near the Porta Capena, and a third by the temple of Bellona, in the Campus Martius. But as his account is in some respects contradictory of the two preceding authorities, we shall here insert it: "Senacula tria fuisse Romae, in quibus senatus haberi solitus sit, memoriae prodidit Nicostratus in libro qui inscribitur de senatu habendo: unum, ubi nunc est aedis Concordiae inter Capitolium et Forum; in quo solebant magistratus D. T. cum Senioribus deliberare; alterum ad portam Capenam; tertium, citra aedem Bellonae, in quo exterarum nationum legatis, quos in urbem admittere nolebant, senatus dabatur" (p. 347, Müll.). Here the senaculum is represented, not as a place in which the senate assembled previously to deliberation, but as one in which it actually deliberated. It is impossible, however, that this could have been so. For in that case what would have been the use of the curia? in which the senate is constantly represented as assembling, except in cases where they held their sittings in some other temple. Besides we have no accounts of the senaculum being an inaugurated place, without which it would have been unlawful for the senate to deliberate in it. Nicostratus therefore, who, from his name, seems to have been a Greek, probably confounded the senacula with the curia, and other temples in which the senate assembled; and at all events his account cannot be set against the more probable one of Varro and Valerius Maximus. There is, however, one part in the account of Festus, which seems to set the matter in a different point of view. The words, "in quo solebant magistratus D.T. cum senioribus deliberare," seem to point to the senaculum not as a place where the senators deliberated among themselves, but where they conferred with the magistrates; such magistrates we may suppose as were not entitled to enter the curia. Such were the tribunes of the people, who, during the deliberations of the senate, took their seats before the closed doors of the curia; yet as they had to examine and sign the decrees of the Fathers before they became laws, we may easily imagine that it was sometimes necessary for the tribunes and senators to confer together, and these conferences may have taken place at the senaculum ("Tribunis plebis intrare curiam non licebat: ante valvas autem positis subselliis, decreta patrum attentissima cura examinabant; ut, si qua ex eis improbassent, rata esse non sinerent. Itaque veteribus senatus consultis T. litera subscribi solebat: eaque nota significabatur, ita tribunos quoque censuisse," Val. Max. ii. 2. § 7.) In this manner the senacula would have answered two purposes; as places in which the senators met previously to assembling in the curia, and as a sort of neutral ground for conferences with the plebeian magistrates.

With regard to the precise situation of the senaculum belonging to the Curia Hostilia, we can hardly assume, with Mommsen, that it occupied the spot on which the temple of Concord was afterwards actually built; nor do the words of Varro and Festus,—"Senaculum ubi aedis Concordiae"—seem to require so very rigorous an interpretation. It is sufficient if it adjoined the temple; though it is not improbable that the latter may have encroached upon some part of its area. After the temple was erected there still appears to have been a large open space in front of it, part of the ancient senaculum, but which now seems to have obtained the name of "Area Concordiae." Its identity with the senaculum appears from its adjoining the Vulcanal, like the latter: "In area Vulcani et Concordiae sanguinem pluit." (Liv. xl. 19.) "In area Vulcani per biduum, in area Concordiae totidem diebus sanguinem pluit." (Jul. Obseq. 59.) The temple of Concord became a very usual place for assemblies of the senate, as appears from many passages in ancient authors. (Cic. *Phil.* ii. 7; Lampr. *Alex.* 6, &c.) From the area a flight of steps led up to the vestibule of the temple: "(Equites Romani) qui frequentissimi in gradibus Concordiae steterunt." (Cic. *Phil.* viii. 8.) According to Macrobius the temple of Saturn also had a senaculum

("Habet aram et ante senatulum," i. 8). This must have been near the senaculum of the Curia Hostilia, but could hardly have been the same. If Macrobius is right, then Festus is wrong in limiting the senacula to three; and it does not seem improbable that the areae near temples, where the senate was accustomed to meet, may have been called senacula.

To Ancus Marcius we can only ascribe the CARCER MAMERTINUS, or prison described by Livy as overhanging the forum (" media urbe, imminens foro," i. 33). It is still to be seen near the arch of Severus, under the church of *S. Giuseppe dei Falegnami.*

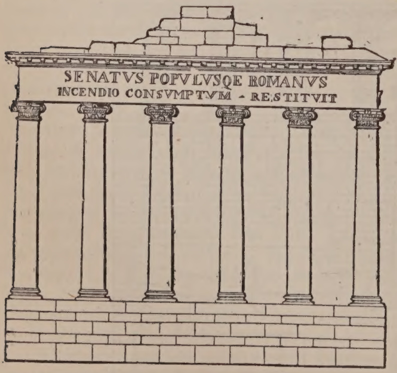
We have before remarked that a new architectural era began at Rome with the reign of Tarquinius Priscus; and if he had not been interrupted by wars, he would doubtless have carried out many of those grand schemes which he was destined only to project. He may almost be called the founder of the forum, since it was he who first surrounded it with private houses and shops. According to Varro (*ap. Macrob.* § i. 8), he also founded the TEMPLE OF SATURN on the forum at the spot where the altar stood; though, according to another account, it was begun by Tullus Hostilius. At all events, it does not seem to have been dedicated before the expulsion of the kings (Macrob. *l. c.*), and according to Livy (ii. 21), in the consulship of Sempronius and Minucius, B. C. 497. According to Becker (*Handb.* p. 312) the ruin of the three columns under the Capitol are remains of it, and this, he asserts, is a most decided certainty, which can be denied only by persons who prefer their own opinion to historical sources, or wilfully shut their eyes. It appears to us, however, judging from these very historical sources, that there is a great deal more authority for the Italian view than for Becker's; according to which the temple of Saturn is the ruin of the eight columns, at the foot of the clivus. All the writers who speak of it mention it as being at the lower part of the hill, and *beneath* the clivus, while the three columns are a good way up, and *above* the clivus. Thus Servius (*Aen.* ii. 115, viii. 319) says that the temple of Saturn was " ante clivum Capitolini;" and in the *Origo gentis Romanae* (c. 3) it is said to be " sub clivo Capitolino." In like manner Varro (*L. L.* v. § 42, Müll.) places it " in faucibus (montis Saturni);" and Dionysius, *παρὰ τῇ ῥίζῃ τοῦ λόφου, κατὰ τὴν ἄνοδον τὴν ἀπὸ τῆς ἀγορᾶς φέρουσαν εἰς τὸ Καπιτώλιον* (i. 34). Festus (p. 322, Müll.) describes the ara as having been " in imo clivo Capitolino." Moreover, the miliarium aureum, which stood at the top of the forum (Plin. iii. 9) was *under* the temple of Saturn: " ad miliarium aureum, sub aedem Saturni" (Tac. *H.* i. 27); " sub aedem Saturni, ad miliarium aureum " (Suet. *Otho.* c. 6.) Further, the *Monumentum Ancyranum* mentions the Basilica Julia as " inter aedem Castoris et aedem Saturni." Now what has Becker got to oppose to this overwhelming mass of the very best evidence ? His objections are, first, that Servius (*Aen.* ii. 116) mentions the temple of Saturn as being "*juxta* Concordiae templum ; " and though the eight columns are near the temple of Concord, yet they cannot, without awkwardness, be called *juxta!* Secondly, the *Notitia*, proceeding from the Carcer Mamertinus, names the temples in the following order: Templum Concordiae et Saturni et Vespasiani et Titi. Now, as the three columns are next to the temple of Concord, it follows that they belong to the temple of Saturn. The whole force of the proof here adduced rests on the assumption that the *Notitia* mentions these buildings precisely in the order in which they actually occurred. But it is notorious that the authority of the *Notitia* in this respect cannot be at all depended on, and that objects are named in it in the most preposterous manner. We need no other witness to this fact than Becker himself, who says of this work, " Propterea cavendum est diligenter, ne, quoties plura simul templa nominantur, eodem ea ordine juncta fuisse arbitremur." (*De Muris*, &c., p. 12, note.) But thirdly, Becker proceeds: " This argument obtains greater certainty from the inscriptions collected by the Anonymous of Einsiedlen. Fortunately, the entire inscriptions of all the three temples are preserved, which may be still partly read on the ruins. They run as follows: 'Senatus populusque Romanus incendio consumptum restituit Divo Vespasiano Augusto||. S. P. Q. R. impp. Caess. Severus et Antoninus pii felic Aug. restituerunt.|| S.P.Q.R. aedem Concordiae vetustate collapsam in meliorem faciem opere et cultu splendidiore restituerunt." Now as the whole of the first inscription, with the exception of the last three words, " Divo Vespasiano Augusto," are still to be read over the eight columns, and the letters ESTITVER, a fragment of " restituerunt " in the second inscrip-



TABULARIUM AND TEMPLES OF VESPASIAN, SATURN AND CONCORD.

tion, over the three columns, Becker regards the order of the *Notitia* as fully confirmed, and the three temples to be respectively those of Concord, Vespasian and Titus, and Saturn.

With regard to these inscriptions all are agreed that the third, as here divided, belongs to the temple of Concord; but with regard to the proper division of the first two, there is great difference of opinion. Bunsen and Becker divide them as above, but Canina (*Foro Rom.* p. 179) contends that the first finishes at the word "restituit," and that the words from "Divo Vespasiano" down to "restituerunt" form the second inscription, belonging to the temple of Vespasian and Titus. In the original codex containing the inscriptions, which is in the library of Einsiedlen, they are written consecutively, without any mark where one begins and another ends; so that the divisions in subsequent copies are merely arbitrary and without any authority. Now it may be observed that the first inscription, as divided by Canina, may still be read on the architrave of the eight columns, which it exactly fills, leaving no space for any more words. Becker attempts to evade this difficulty by the following assertion: "There is no room," he says (*Handb.* p. 357), "for the dedication 'Divo Vespasiano,' on the front of the temple; and although it is unusual for one half of an inscription to be placed on the back, yet on this occasion the situation of the temple excuses it!" We are of opinion, then, that the whole of the words after "restituit" down to the beginning of the inscription on the temple of Concord, belong to the temple of Vespasian, or that of which three columns still remain. Another proof that the words "Divo Vespasiano Augusto" could never have existed over the temple with the eight columns is that Poggio (*de Variet. Fort.* p. 12), in whose time the building was almost entire, took it to be the temple of Concord, which he could not have done had the dedication to Vespasian belonged to it. (Bunbury, in *Class. Mus.* iv. p. 27, note.) Thus two out of Becker's three arguments break down, and all that he has to adduce against the mass of evidence, from the best classical authorities, on the other side, is a stiff and pedantic interpretation of the preposition *juxta* in such a writer as Servius! Thus it is Becker himself who is amenable to his own charge of shutting his eyes against historical evidence. His attempt to separate the altar from the temple (*Handb.* p.313), at least in locality, is equally unfortunate.



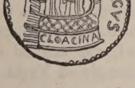
TEMPLE OF SATURN.

The remains of the temple of Saturn, or the portico with the eight columns at the head of the forum, are in a rude and barbarous style of art, some of the columns being larger in diameter than others. Hence Canina infers that the restoration was a very late one, and probably subsequent to the removal of the seat of empire to Constantinople. From the most ancient times the temple of Saturn served as an *aerarium*, or state treasury, where the public money, the military ensigns, and important documents were preserved (Liv. iii. 69; Plut. *Q. R.* 42; Macrob. i. 8; Solin. i. 12, &c.). On account of its Grecian origin sacrifices were performed at the altar of Saturn after the Greek rite, that is, capite aperto, instead of capite velato as among the Romans (Macrob. *l. c.*).

Adjoining the temple of Saturn was a small cella or AEDES OF OPS, which served as a bank for the public money. The *Fasti Amiternini* and *Capranicorum* mention it as being "ad Forum," and "in Vico Jugario," which determines its position here (*Calend. Amit. Dec.; Cal. Capran. Aug.*). It is several times alluded to by Cicero: "Pecunia utinam ad Opis maneret" (*Phil.* i. 7, cf. ii. 14). Before the temple stood a statue of Silvanus and a sacred fig-tree, which it was necessary to remove in B. C. 493, as its roots began to upset the statue (Plin. xv. 20). Behind the temple, in a small lane or Angiportus, and about midway up the ascent of the clivus, was the PORTA STERCORARIA, leading to a place where the ordure from the temple of Vesta was deposited on the 15th of June every year. (Varr. *L. L.* vi. § 32, Müll.; Festus, p. 344.) This custom seems to have been connected with the epithet of Stercutus applied to Saturn by the Romans, as the inventor of applying manure to the fields (Macrob. *Sat.* i. 7.) Close to the Ara Saturni there was a SACELLUM DITIS, in which wax masks were suspended during the Saturnalia. (*Ib.* 11.)

But the most important alteration made by Tarquinius Priscus with regard to the forum was the causing of porticoes and shops to be erected around it (Liv. i. 35; Dionys. iii. 67). This gave the forum a fixed and unalterable shape. We may wonder at the smallness of its area when we reflect that this was the great centre of politics and business for the mistress of the world. But we must recollect that its bounds were thus fixed when she herself was not yet secure against the attempts of surrounding nations. As her power and population gradually increased various means were adopted for procuring more accommodation — first, by the erection of spacious basilicae, and at last, in the imperial times, by the construction of several new fora. But at first, the structures that arose upon the forum were rather of a useful than ornamental kind; and the *tabernae* of Tarquin consisted of butchers' shops, schools, and other places of a like description, as we learn from the story of Virginia. These TABERNAE were distinguished by the names of *Veteres* and *Novae*, whence it seems probable that only the former were erected in the time of Tarquin. The two sides of the forum, lengthways, derived their names from them, one being called *sub Veteribus*, the other *sub Novis*. A passage in Cicero, where he compares these tabernae with the old and new Academy, enables us to determine their respective sites: "Ut ii, qui sub Novis solem non ferunt, item ille cum aestu aret, veterum, ut Maenianorum, sic Academicorum umbram secutus est" (*Acad.* iv. 22). Hence it appears that the *Novae*, being exposed to the sun, must have been on the northern side of the forum, and the *Veteres* of course on the south side. This relative situation is also established by the accounts which we have of basilicae being built either on or near their sites, as will appear in the sequel. Their arrangement cannot be satisfactorily ascertained, but of course they could not have stood before the curia and comitium. In process of time the forum began to put on a better appearance by the conversion of the butchers' shops into those of silversmiths (" Hoc intervallo primum forensis dignitas crevit, atque ex tabernis lanienis argentariae factae," Varro *in Non.* p. 532, M.). No clue, however, is given to the exact date of this change. The earliest period at which we read of the *argentariae* is in Livy's description of the triumph of Papirius Cursor, B. C. 308 (ix. 40). When the comitia were declared it seems to have been customary for the argentarii to close their shops. (Varr. *L. L.* vi. § 91, Müll.) The tabernae were provided with *Maeniana* or balconies, which extended beyond the columns supporting the porticoes, and thus formed convenient places for beholding the games on the forum (Festus, p. 134, Müll.; Isid. *Orig.* xv. 3, 11.) These Maeniana appear to have been painted with subjects. Thus Cicero: " Demonstravi digito pictum Gallum in Mariano scuto Cimbrico sub Novis " (*de Or.* ii. 66). Pliny mentions another picture, or rather caricature, of a Gaul *sub Veteribus*, and also a figure of an old shepherd with a stick. The latter appears to have been considered by the Romans as a valuable work, as some of them asked a German ambassador what he valued it at? But the barbarian, who had no taste for art, said he would not have it as a gift, even if the man was real and alive (xxxv. 8). According to Varro, quoted by the same author (*Ib.* 37), the Maeniana sub Veteribus were painted by Serapion.

Another service which Tarquin indirectly rendered to the forum was by the construction of his cloacae, which had the effect of thoroughly draining it. It was now that the **Lacus Curtius**, which had formerly existed in the middle of the forum, disappeared (" Curtium in locum palustrem, qui tum fuit in foro, antequam cloacae sunt factae, secessisse," Piso *ap. Varr. L. L.* v. § 149, seq. Müll.) This, though not so romantic a story as the self-immolation of Curtius, is doubtless the true representation; but all the three legends connected with the subject will be found in Varro (*l. c.*) It was perhaps in commemoration of the drainage that the shrine or sacellum of **Venus Cluacina** was erected on the N. side of the forum, near the Tabernae Novae, as appears from the story of Virginius snatching the butcher's knife from a shop close to it. (Liv. iii. 48; cf. Plin. xv. 36.) The site of the Lacus Curtius after its disappearance was commemorated in another manner. Having been struck with lightning, it seems to have been converted into a dry *puteal*, which, however, still continued to bear the name of Lacus Curtius (cf. Varr. v § 150):



SHRINE OF CLUACINA. (From a Coin.)

" Curtius ille lacus, siccas qui sustinet aras,
Nunc solida est tellus, sed lacus ante fuit."
(Ov. *Fast.* vi. 397.)

Every year the people used to throw pieces of money into it, a sort of augurium salutis, or new year's gift for Augustus. (Suet. *Aug.* 57.) Close to it grew a fig-tree, a vine, and an olive, which had been fortuitously planted, and were sedulously cultivated by the people; and near them was an altar, dedicated to Vulcan, which was removed at the time of the gladiatorial games given at Caesar's funeral. (Plin. xv. 20; cf. Gruter, *Inscr.* lxi. 1, 2.)

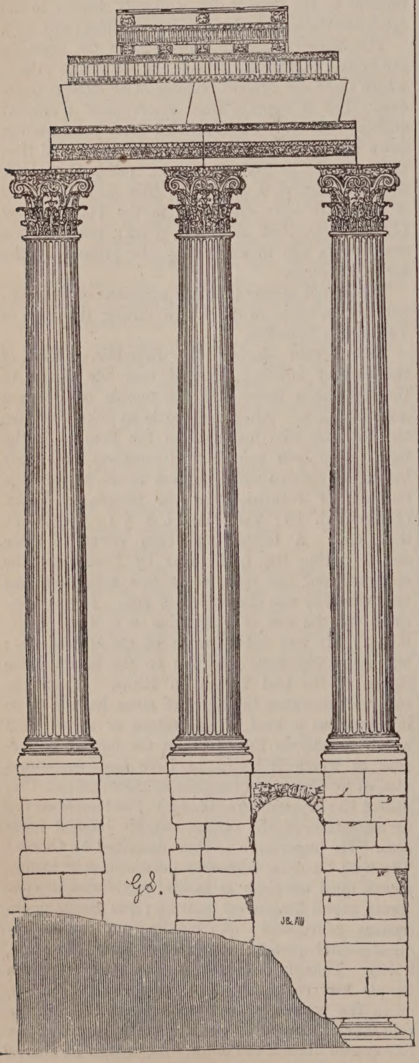
Servius Tullius probably carried on and completed the works begun by his predecessor around the forum, just as he finished the wall; but he does not appear to have undertaken anything original excepting the adding of a lower dungeon, called after him **Tullianum**, to the Mamertine prison. (" In hoc (carcere) pars quae sub terra Tullianum, ideo quod additum a Tullio rege," Varr. *L. L.* v. § 151.) This remains to the present day, and still realises to the spectator the terrible description of Sallust (*Cat.* 55).

The Roman *Ciceroni* point out to the traveller the **Scalae Gemoniae** inside the Mamertine prison, where there are evident remains of an ancient staircase. But it appears from descriptions in ancient authors that they were situated in a path leading down from the Capitol towards the prison, and that they were visible from the forum. (Dion Cass. lviii. 5; Valer. Max. vi. 9. § 13; Tac. *Hist.* iii. 74.) Traces of this path were discovered in the 16th century (Luc. Fauno, *Ant. di Roma*, p. 32), and also not many years ago in excavating the ground by the arch of Severus.

It does not appear that any additions or improvements were made in the forum during the reign of Tarquinius Superbus.

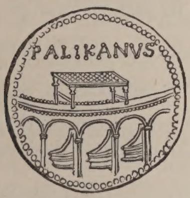
The Forum during the Republic. — One of the earliest buildings erected near the forum in the republican times was the temple of **Castor and Pollux**. After the battle at lake Regillus, the Dioscuri, who had assisted the Romans in the fight, were seen refreshing themselves and their horses, all covered with dust and sweat, at the little fountain of Juturna, near the temple of Vesta. (Dionys. vi. 13; Val. Max. i. 8. § 1; Cic. *N. D.* ii. 2, &c.) A temple had been vowed to those deities during the Latin War by Postumius the dictator; and the spot where this apparition had been observed was chosen for its site. It was dedicated by the son of Postumius B. C. 484. (Liv. ii. 42.) It was not a temple of the largest size; but its conspicuous situation on the forum made it one of the best known in Rome. From the same circumstance the flight of steps leading up to it served as a kind of suggestum or rostra from which to address the people in the forum; a purpose to which it seems to have been sometimes applied by Caesar. (Dion Cass. xxxviii. 6; cf. Cic. *p. Sest.* 15; Appian, *B. C.* iii. 41.) The temple served for assemblies of the senate, and for judicial business. Its importance is thus described by Cicero: " In aede Castoris, celeberrimo clarissimoque monumento, quod templum in oculis quotidianoque conspectu populi Romani est positum; quo saepenumero senatus convocatur; quo maximarum rerum frequentissimae quotidie advocationes fiunt" (*in Verr.* i. 49). Though dedicated to the twin gods, the temple was commonly called only *Aedes Castoris*, as in the preceding passage; whence Bibulus, the colleague of Caesar in the aedileship, took occasion to compare himself to Pollux, who, though he shared the temple in common with his brother, was never once named. (Suet. *Caes.* 10.) It was restored by

Metellus Dalmaticus (Cic. *Scaur.* 46, et ibi Ascon), and afterwards rebuilt by Tiberius, and dedicated in his and Drusus's name, A. D. 6. (Suet. *Tib.* 20; Dion Cass. lv. 27.) Caligula connected it with his palace by breaking through the back wall, and took a foolish pleasure in exhibiting himself to be adored between the statues of the twin deities. (Suet. *Cal.* 22; Dion Cass. lix. 28.) It was restored to its former state by Claudius (Id. lx. 6). We learn from Dionysius that the Roman knights, to the number sometimes of 5000, in commemoration of the legend respecting the foundation of the temple, made an annual procession to it from the temple of Mars, outside of the Porta Capena. On this occasion, dressed in their state attire and crowned with olive, they traversed the city and proceeded over the forum to the temple (vi. 13). Its neighbourhood was somewhat contaminated by the offices of certain persons who trafficked in slaves of bad character, who might be found there in shoals. ("Num moleste feram si mihi non reddiderit nomen aliquis ex his, qui ad Castoris negotiantur, nequam mancipia ementes vendentesque, quorum tabernae pessimorum servorum turba refertae sunt," Senec. *de Sapient.* 13; cf. Plaut. *Curc.* iv. 1. 20.) The three elegant columns near the forum, under the Palatine, are most probably remains of this temple. We have seen in the preceding account that it stood close to the forum, as well as to the temple of Vesta, a position which precisely agrees with that of the three columns. None of the other various appropriations of this ruin will bear examination. Poggio (*de Var. Fort.* p. 22) absurdly considered these columns to be remains of Caligula's bridge. By the earlier Italian topographers they were regarded as belonging to the temple of Jupiter Stator; but it has been seen that this must have stood a good deal higher up on the Velia. Nardini thought they were remains of the comitium, and was followed by Nibby (*Foro Rom.* p. 60) and Burgess (*Antiq. of Rome*, i. p. 366). We have shown that the comitium was not at this side of the forum. Canina takes them to have belonged to the Curia Julia (*Foro Rom.* parte i. p. 132), which, however, as will appear in its proper place, could not have stood here. Bunsen (*Les Forum de Rome*, p. 58) identifies them with a temple of Minerva, which, as he himself observes (p. 59), is a "*dénomination entièrement nouvelle*," and indeed, though new, not true. It arises from his confounding the Chalcidicum mentioned in the *Monumentum Ancyranum* with the Atrium Minervae mentioned by the *Notitia* in the 8th Region. But we have already observed that the curia and Chalcidium, which adjoined it, would be quite misplaced here. The *Curiosum*, indeed, under the same Region, mentions besides the Atrium Minervae a Templum Castorum et Minervae, but this does not appear in the *Notitia.* Bunsen was more correct in his previous adoption of the opinion of Fea, that the columns belonged to the temple of Castor. (*Bullettino dell' Inst.* 1835; cf. Bunbury in *Class. Mus.* iv. p. 19.)



COLUMNS OF THE TEMPLE OF CASTOR AND POLLUX.

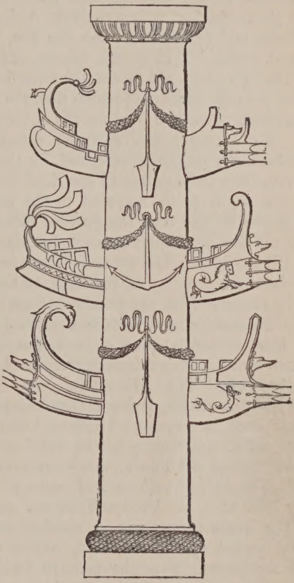
The capture of the city by the Gauls, B. C. 390, which, as we have before said, inflicted so much injury that the Romans entertained serious thoughts of migrating to Veii, must of course have occasioned considerable damage in the vicinity of the forum. The Curia Hostilia, however, must have escaped, since Livy represents the senate as debating in it respecting this very matter (v. 5). Such shops and private houses as had been destroyed were probably restored in the fashion in which they had previously existed. It was now that the little temple to AIUS LOQUENS, or LOCUTIUS, to which we have before alluded, was erected on the Nova Via, not far from the temple of Vesta (*Ib.* 50). From this period the forum must have remained without any important alterations down to the time of M. Porcius Cato, when basilicae first began to be erected. During this interval all that was done was to adorn it with statues and other ornaments, but no building was erected upon it; for the small ex voto temple to Concord, which appears to have been made of bronze, erected on the Vulcanal by the aedile C. Flavius, B. C. 303 (Id. ix. 46), can hardly come under that denomination. It was probably also during this period that the GRAECOSTASIS, or elevated area, which served as a waiting-place for foreign ambassadors before they were admitted to an audience of the senate, was constructed on the Vulcanal close to the curia, as before described. The adornment of the suggestum or oratorical platform on the comitium with the beaks of the ships taken from the Antiates, forms, from the connection of this celebrated object with the history of republican Rome, and the change of name which it underwent on the occasion, a sort of epoch in the history of the forum. This occurred B. C. 337. (Plin. xxxiv. 11.) The Rostra at this time stood, as we have said, on the comitium before the curia — a position which they continued to occupy even after the time that new ones were erected by Julius Caesar. (Dion Cass. xliii. 49; Ascon. *ad Cic. Milon.* 5.) The rostra were a templum, or place consecrated by auguries ("Rostrisque earum (navium) suggestum in foro extructum, adornari placuit: Rostraque id templum appellatum," Liv. viii. 14; comp. Cic. *in Vatin.* 10.) They are distinguished by Dion Cassius (lvi. 34) from those erected by Caesar, by the epithet of βῆμα δημηγορικόν, and by Suetonius by that of *vetera.* (Suet. *Aug.* 100.) It may be inferred from a passage in a letter of Fronto's to the emperor Antoninus, that the rostra were not raised to any very great height above the level of the comitium and forum ("Nec *tantulo* superiore, quanto rostra foro et comitio excelsiora; sed altiores antemnae sunt prora vel potius carina," lib. i. ep. 2). When speaking from the rostra it was usual in the more ancient times for the orator to turn towards the comitium and curia,—a custom first neglected by C. Licinius Crassus in the consulship of Q. Maximus Scipio and L. Mancinus, who turned towards the forum and addressed himself to the people (Cic. *Am.* 25); though, according to Plutarch (*Gracch.* 5), this innovation was introduced by C. Gracchus.



ROSTRA. (From a Coin.)

The erecting of columns in honour of military achievements came very early into use at Rome, and seems to have preceded the triumphal arch. The first monument of this sort appears to have been the column on the forum called the Columna Maenia, commemorative of the victory gained by C. Maenius over the Latins, B. C. 338. (Liv. viii. 13.) Livy, indeed, in the passage cited says that the monument was an equestrian statue; whilst Pliny on the other hand (xxxiv. 11) states that it was a column, which is also mentioned by Cicero. (*Sest.* 58.) Niebuhr would reconcile both accounts, by assuming that the statue was on a column. (*Hist.* vol. iii. p. 145.) Pliny in another place (vii. 60) says that the column afforded the means of determining the last hour of the day ("A columna Maenia ad carcerem inclinato sidere supremam pronuntiabat (accensus)"); but it is very difficult to see how a column standing on the forum could have thrown a shadow towards the carcer in the evening.

Another celebrated monument of the same kind was the Duilian column, also called Columna Rostrata, from its having the beaks of ships sculptured upon it. It was erected in honour of C. Duilius, who gained a great naval victory over the Carthaginians, B. C. 260. According to Servius (*Georg.* iii. v. 29) there were two of these columns, one on or near the rostra, the other in front of the circus. Pliny, indeed (xxxiv. 11), and Quintilian (*Inst.* i. 7) speak of it as "in foro;" but *forum* is a generic name, including the comitium as a part, and therefore, as used by these authors, does not invalidate the more precise designation of Servius. The basis of this column was found at no great distance from the arch of Severus (Ciacconio, *Columnae Rostratae Inscrip. Explicatio*, p. 3, ap. Canina, *Foro Rom.* p. 301, note), a fact which confirms the position which we have assigned to the comitium and curia. The inscription in a fragmentary state is still preserved in the *Palazzo de' Conservatori.*



COLUMNA DUILIA.

On the forum in front of the rostra stood the statue of Marsyas with uplifted hand, the emblem of civic liberty. (Serv. *ad Aen.* iv. 58; cf. Macrob. *Sat.* iii. 12.) Here was the great resort of the *causidici*, and also of the Roman courtesans. Hence Martial (ii. 64. 8): —

> "Ipse potest fieri Marsya causidicus."

Horace (*Sat.* i. 6. 120) has converted the pointed finger of the Satyr into a sign of scorn and derision against an obnoxious individual: —

> "—— obeundus Marsya, qui se
> Vultum ferre negat Noviorum posse minoris."

It was here that Julia, the daughter of Augustus, held her infamous orgies, in company with the vilest of the Roman prostitutes. (Senec. *Ben.* vi. 32; Plin. xxi. 6.) The account given by Servius of this statue has been the subject of much discussion, into which the limits of this article will not permit us to enter. The whole question has been exhausted by Creuzer. (*Stud.* ii. p. 282, seq.; cf. Savigny, *Gesch. des Röm. Rechts*, i. 52.)

Near the rostra were also the statues of the THREE SIBYLS (Plin. xxxiv. 11), which are apparently the same as the three Μοῖραι or Fates, mentioned by Procopius. (*B. Goth.* i. 25.) These also were at the head of the forum, towards the temple of Janus, a position which points to the same result as the Duilian column with respect to the situation of the comitium.

Livy's description of a great fire which broke out about the forum B. C. 211 affords some topographical particulars: "Interrupit hos sermones nocte, quae pridie Quinquatrus fuit, pluribus simul locis circa forum incendium ortum. Eodem tempore septem Tabernae, quae postea quinque, et argentariae, quae nunc Novae appellantur, arsere. Comprehensa postea privata aedificia, neque enim tum basilicae erant: comprehensae Lautumiae, forumque piscatorium, et atrium regium. Aedis Vestae vix defensa est" (xxvi. 27). As the fire, wilfully occasioned, broke out in several places, and as the Curia Hostilia does not seem to have been endangered, we may perhaps conclude that the Septem Tabernae here mentioned were on the S. side of the forum. The argentariae afterwards called Novae were undoubtedly on the N. side, and, for the reason just given, they perhaps lay to the E. of the curia, as the fire seems to have spread to the eastward. It was on the N. side that the greatest damage was done, as the fire here spread to the Lautumiae and Forum Piscatorium. The Septem Tabernae appear to have been the property of the state, as they were rebuilt by the censors at the public expense, together with the fish-market and Atrium Regium ("Locaverunt inde reficienda quae circa forum incendio consumpta erant, *septem* tabernas, macellum, atrium regium," Id xxvii. 11). This passage would seem to show that the reading *quinque* (tabernae) in that previously cited is corrupt. Muretus has observed that one codex has "quae postea *vet.*," which in others was contracted into V., and thus taken for a numeral. (Becker, *Handb.* p. 297, notes). Hence we may infer that the Veteres Tabernae on the S. side of the forum were seven in number, and from the word *postea* applied to them, whilst *nunc* is used of the Novae, it might perhaps be inferred that the distinctive appellation of *Veteres* did not come into use till after this accident.

It also appears from this passage, that there were no basilicae at Rome at this period. It was not long afterwards, however, namely B. C. 184, that the first of these buildings was founded by M. Porcius Cato in his censorship, and called after him BASILICA PORCIA. In order to procure the requisite ground, Cato purchased the houses of Maenius and Titius in the Lautumiae, and four tabernae. (Liv. xxxix. 44.) Hence we may infer that the Lautumiae lay close at the back of the forum; which also appears from the circumstance that Maenius, when he sold his house, reserved for himself one of its columns, with a balcony on the top, in order that he and his posterity might be able to view from it the gladiatorial shows on the forum. (Ps. Ascon. *ad Cic. Div. in Caecil.* 16; cf. Schol. *ad Hor. Sat.* i. 3. 21.) This column must not be confounded with the monument called the Columna Maenia, which stood on the forum. The Basilica Porcia must have stood close to the curia, since it was destroyed by the same fire which consumed the latter, when the body of Clodius was burnt in it (Ascon. *ad Cic. pro Mil. Arg.* p. 34, Orell.); but it must have been on the eastern side, as objects already described filled the space between the curia and the Capitoline hill. The FORUM PISCATORIUM stood close behind it, since Plautus describes the unsavoury odours from that market as driving away the frequenters of the basilica into the forum:—

> "Tum piscatores, qui praebent populo pisces foetidos
> Qui advehuntur quadrupedanti crucianti canterio
> Quorum odos subbasilicanos omnes abigit in forum."
> (*Capt.* iv. 2. 33.)

In the time of Cicero, the tribunes of the people held their assemblies in the Basilica Porcia. (Plut. *Cato Min.* 5.) After its destruction by fire at the funeral of Clodius it does not appear to have been rebuilt; at all events we do not find any further mention of it.

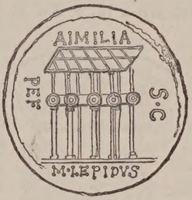
The state of the forum at this period is described in a remarkable passage of Plautus; in which, as becomes a dramatist, he indicates the different localities by the characters of the men who frequented them (*Curc.* iv. 1):—

> "Qui perjurum convenire volt hominem mitto in comitium;
> Qui mendacem et gloriosum, apud Cloacinae sacrum
> Ditis damnosos maritos sub basilica quaerito;
> Ibidem erunt scorta exoleta, quique stipulari solent;
> Symbolarum collatores apud Forum Piscarium;
> In foro infimo boni homines atque dites ambulant,
> In medio propter canalem, ibi ostentatores meri;
> Confidentes garrulique et malevoli supra lacum,
> Qui alteri de nihilo audacter dicunt contumeliam
> Et qui ipsi sat habent, quod in se possit vere dicier.
> Sub Veteribus ibi sunt, qui dant quique accipiunt foenere;
> Pone aedem Castoris ibi sunt, subito quibus credas male,
> In Tusco Vico ibi sunt homines, qui ipsi sese venditant.
> In Velabro vel pistorem, vel lanium, vel aruspicem,
> Vel qui ipsi vortant, vel qui aliis ut vorsentur praebeant.
> [Ditis damnosus maritos apud Leucadiam Oppiam]."

This is such a picture as Greene might have drawn of Paul's, or Ben Jonson of Moor Fields. The good men walking quietly by themselves in the obscurest part of the forum, whilst the flash gentlemen without a denarius in their purses, are strutting conspicuously in the middle; the *gourmands* gathering round the fishmarket and clubbing for a dinner; the gentlemen near the Lacus Curtius, a regular set of scandal-mongers, so ready to speak ill of others, and so wholly unconscious that they live in glass-houses themselves; the perjured witness prowling about the comitium, like the man in Westminster Hall in former days with a straw in his shoe; the tradesman in the Vicus Tuscus, whose spirit of trading is so in-bred that he would sell his very self; all these sketches from life present a picture of manners in "the good old times" of the Roman Republic, when Cato himself was censor, which shows that human nature is very much the same thing in all ages and countries. In a topographical point of view there is little here but what confirms what has been already said respecting the forum and its environs; except that the usurers *sub Veteribus* show that the bankers' shops were not confined to the N. side of the forum. What the *canalis* was in the middle of the forum is not clear, but it was perhaps a drain. The passage is, in some places, probably corrupt, as appears from the two obscure lines respecting the *mariti Ditis*, the second of which is inexplicable, though they probably contain some allusion to the Sacellum Ditis which we have mentioned as adjoining the temple of Saturn. Mommsen, however (*l. c.* p. 297), would read "dites damnosos marito," &c., taking these "dites" to be the rich usurers who resorted to the basilica and lent young men money for the purpose of corrupting city wives. But what has tended to throw doubts upon the whole passage is the mention of the basilica, since, according to the testimony of Cicero (*Brut.* 15), Plautus died in the very year of Cato's censorship. Yet the basilica is also alluded to in another passage of Plautus before quoted; so that we can hardly imagine but that it must have existed in his lifetime. If we could place the basilica in Cato's aedileship instead of his censorship, every difficulty would vanish; but for such a view we can produce no authority.

Mommsen (*Ib.* p. 301) has made an ingenious, and not improbable attempt to show, that Plautus, as becomes a good poet, has mentioned all these objects on the forum in the order in which they actually existed; whence he draws a confirmation of the view respecting the situation of the comitium. That part of the forum is mentioned first as being the most excellent. Then follows on the *left* the Sacrum Cluacinae, the Basilica Porcia, and Forum Piscatorium, and the Forum Infimum. Returning by the middle he names the canalis, and proceeds down the forum again on the *right*, or southern side. In the "malevoli supra lacum" the Lacus Servilius is alluded to at the top of the Vicus Jugarius. Then we have the Veteres Tabernae, the temple of Castor, the Vicus Tuscus, and Velabrum.

The Basilica Porcia was soon followed by others. The next in the order of time was the Basilica Fulvia, founded in the censorship of M. Aemilius Lepidus, and M. Fulvius Nobilior, B.C. 179. This was also "post Argentarias Novas" (Liv. xl. 51), and must therefore have been very close to the Basilica Porcia. From the two censors it was sometimes called Basilica Aemilia et Fulvia. (Varr. *L.L.* vi. § 4, Müll.) All the subsequent embellishments and restorations appear, however, to have proceeded from the Gens Aemilia. M. Aemilius Lepidus, consul with Q. Lutatius in B. C. 78, adorned it with bronze shields bearing the effigies of his ancestors. (Plin. xxxv. 4.) It appears to have been entirely rebuilt by L. Aemilius Paullus, when aedile, B. C. 53. This seems to have been the restoration alluded to by Cicero (*ad Att.* iv. 16), from which passage — if the punctuation and text are correct, for it is almost a locus desperatus — it also appears that Paullus was at the same time constructing another new and magnificent basilica. Hence a difficulty arises respecting the situation of the latter, which we are unable to solve, since only one Basilica Paulli is mentioned by ancient authors; and Plutarch (*Caes.* 29) says expressly that Paullus expended the large sum of money which he had received from Caesar as a bribe in building on the forum, in place of the Basilica Fulvia, a new one which bore his own name. (Cf. Appian, *B. C.* ii. 26.) It is certain at least that we must not assume with Becker (*Handb.* p. 303) that the latter was but a poor affair in comparison with the new one because it was built with the ancient columns. It is plain that in the words "nihil gratius illo monumento, nihil gloriosius," Cicero is alluding to the restoration of the ancient basilica, since he goes on to mention it as one which used to be extolled by Atticus, which would not have been possible of a new building; and the employment of the ancient columns only added to its beauty. The building thus restored, however, was not destined to stand long. It seems to have been rebuilt less then twenty years afterwards by Paullus Aemilius Lepidus (Dion Cass. xlix. 42); and in about another twenty years this second restoration was destroyed by a fire. It was again rebuilt in the name of the same Paullus, but at the expense of Augustus and other friends (Id. liv. 24), and received further embellishments in the reign of Tiberius, A. D. 22. (Tac. *Ann.* iii. 72.) It was in this last phase that Pliny saw it when he admired its magnificence and its columns of Phrygian marble (xxxvi. 24).

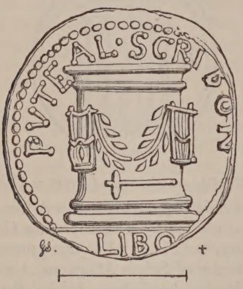


BASILICA AEMILIA. (From a Coin.)

The third building of this kind was the Basilica Sempronia, erected by T. Sempronius Gracchus in his censorship, B.C. 169. For this purpose he purchased the house of Scipio Africanus, together with some adjoining butchers' shops, behind the Tabernae Veteres, and near the statue of Vertumnus, which, as we have said, stood near the forum at the end of the Vicus Tuscus. (Liv. xliv. 16.) This, therefore, was the first basilica erected on the S. side of the forum. We hear no further mention of it, and therefore it seems probable that it altogether disappeared, and that its site between the Vicus Tuscus and Vicus Jugarius was subsequently occupied in the imperial times by the Basilica Julia.

The Lautumiae, of which we have had occasion to speak when treating of the Basilica Porcia, was not merely the name of a district near the forum, but also of a prison which appears to have been constructed during the Republican period. The Lautumiae are first mentioned after the Second Punic War, and it seems very probable, as Varro says (*L. L.* v. § 151, Müll.), that the name was derived from the prison at Syracuse; though we can hardly accept his second suggestion, that the etymology is to be traced at Rome, as well as in the Sicilian city, to the circumstance that stone quarries formerly existed at the spot. The older topographers, down to the time of Bunsen, assumed that Lautumiae was only another appellation for the Carcer Mamertinus, a misconception perhaps occasioned by the abruptness with which Varro (*l. c.*) passes from his account of the Tullianum to that of the Lautumiae. We read of the latter as a place for the custody of hostages and prisoners of war in Livy (xxxii. 26, xxxvii. 3); a purpose to which neither the size nor the dungeon-like construction of the carcer would have adapted it. That the Lautumiae was of considerable size may also be inferred from the circumstance that when the consul Q. Metellus Celer was imprisoned there by the tribune L. Flavius, Metellus attempted to assemble the senate in it. (Dion Cass. xxxvii. 50.) Its distinctness from the Carcer Mamertinus is also shown by Seneca (*Controv.* 27, p. 303, Bipont).

An important alteration in the arrangement of the forum, to which we have before alluded, was the removal of the TRIBUNAL PRAETORIS from the comitium to the eastern end of the forum by the tribune L. Scribonius Libo, apparently in B. C. 149. It now stood near the Puteal, a place so called from its being open at the top like a well, and consecrated in ancient times either from the whetstone of the augur Navius having been buried there, or from its having been struck by lightning. It was repaired and re-dedicated by Libo; whence it was afterwards called PUTEAL LIBONIS, and PUTEAL SCRIBONIANUM. After this period, its vicinity to the judgment-seat rendered it a noted object at Rome, and we find it frequently alluded to in the classics. (Hor. *Ep.* i. 19. 8, *Sat.* ii. 6. 35; Cic. *p. Sest.* 8, &c.) The tribunal of the praetor urbanus seems, however, to have remained on the comitium. Besides these we also find a TRIBUNAL AURELIUM mentioned on the forum, which seems to have stood near the temple of Castor (Cic. *p. Sest.* 15, *in Pis.* 5, *p. Cluent.* 34), and which, it is conjectured, was erected by the consul M. Aurelius Cotta B. C. 74. These tribunals were probably constructed of wood, and in such a manner that they might be removed on occasion, as for instance, when the whole area of the forum was required for gladiatorial shows or other purposes of the like kind; at least it appears that the tribunals were used for the purpose of making the fire in the curia when the body of Clodius was burnt in it. (Ascon. *ad Cic. Mil. Arg.* p. 34.)



PUTEAL LIBONIS OR SCRIBONIANUM.

In the year B. C. 121 the TEMPLE OF CONCORD was built by the consul L. Opimius on the Clivus Capitolinus just above the senaculum (Varr. *L. L.* v. § 156, Müll.); but, as we have already had occasion to discuss the history of this temple when treating of the Capitol and of the senaculum, we need not revert to it here. At the same time, or a little afterwards, he also erected the BASILICA OPIMIA, which is mentioned by Varro in close connection with the temple of Concord, and must therefore have stood on its northern side, since on no other would there have been space for it. Of this basilica we hear but very little, and it seems not improbable that its name may have been afterwards changed to that of "Basilica Argentaria," perhaps on account of the silversmiths' and bankers' shops having been removed thither from the *tabernae* on the forum. That a Basilica Argentaria, about the origin of which nobody can give any account, existed just at this spot is certain, since it is mentioned by the *Notitia*, in the 8th Regio, when proceeding from the forum of Trajan, as follows: "Cohortem sextam Vigilum, Basilicam Argentariam, Templum Concordiae, Umbilicum Romae," &c. The present *Salita di Marforio*, which runs close to this spot, was called in the middle ages "Clivus Argentarius;" and a whole plot of buildings in this quarter, terminating, according to the *Mirabilia* (Montf. *Diar. Ital.* p. 293), with the temple of Vespasian, which, as we shall see in the sequel, stood next to the temple of Concord, bore the name of "Insula Argentaria" (Becker, *Handb.* p. 413, seq.).

In the same year the forum was adorned with the triumphal arch called FORNIX FABIUS or FABIANUS, erected by Q. Fabius Allobrogicus in commemoration of his triumph over the Allobroges. This was one of the earliest, though not precisely the first, of this species of monuments at Rome, it having been preceded by the three arches erected by L. Stertinius after his Spanish victories, of which two were situated in the Forum Boarium and one in the Circus Maximus. (Liv. xxxiii. 27.) We may here remark that fornix is the classical name for such arches; and that the term arcus, which, however, is used by Seneca of this very arch (*Const. Sap.* 1), did not come into general use till a late period. The situation of this arch is indicated by several passages in Roman authors. We have already cited one from Cicero (*p. Planc.* 7), and in another he says that Memmius, when coming down to the forum (that is, of course, down the Sacra Via), was accustomed to bow his head when passing through it ("Ita sibi ipsum magnum videri Memmium, ut in forum descendens caput ad fornicem Fabii demitteret," *de Orat.* ii. 66). Its site is still more clearly marked by the Pseudo-Asconius (*ad Cic. Verr.* i. 7) as being close to the Regia, and by Porphyrio (*ad Hor. Epist.* i. 19. 8) as near the Puteal Libonis.

The few other works about the forum during the remainder of the Republican period were merely restorations or alterations. Sulla when dictator seems to have made some changes in the curia (Plin. xxxiv. 12), and in B. C. 51, after its destruction in the Clodian riots, it was rebuilt by his son Faustus. (Dion Cass. xl. 50.) Caesar, however, caused it to be pulled down in B. C. 45, under pretence of having vowed a temple to Felicitas, but in reality to efface the name of Sulla. (Id. xliv. 5.) The reconstruction of the Basilica Fulvia, or rather the superseding of it by the Basilica Paulli, has been already mentioned.

It now only remains to notice two other objects connected with the Republican Forum, the origin of which cannot be assigned to any definite period. These were the SCHOLA XANTHA and the JANI. The former, which lay back considerably behind the temple of Saturn and near the top of the Clivus Capitolinus, consisted of a row of arched chambers, of which three are still visible. They appear from inscriptions to have been the offices of the scribes, copyists, and *praecones* of the aediles, and seem to be alluded to by Cicero. (*Philipp.* ii. 7, *p. Sest.* 12.) Another row was discovered in 1835 at the side of the temple of

Vespasian and against the wall of the Tabularium, with a handsome though now ruined portico before them, from which there was an entrance into each separate chamber. From the fragments of the architrave an inscription could still be deciphered that it was dedicated to the twelve Dei Consentes. (Canina, *Foro Rom.* p. 207, *Bullet. d. Inst.* 1835.) This discovery tallies remarkably with the following passage in Varro: "Et quoniam (ut aiunt) Dei facientes adjuvant, prius invocabo eos; nec ut Homerus et Ennius, Musas, sed XII. deos consentis; neque tamen eos urbanos, *quorum imagines ad forum auratae stant*, sex mares et feminae totidem, sed illos XII. deos, qui maxime agricolarum duces sunt" (*R. R.* i. 1). We may, however, infer that the inscription was posterior to the time of Varro, probably after some restoration of the building; since in his *De Lingua Latina* (viii. § 71) he asks: "Item quaerunt, si sit analogia, cur appellant omnes aedes Deum Consentum et non Deorum Consentium?" whereas in the inscription in question we find it written "Consentium." We may further remark that the former of these passages would sanction the including of the whole Clivus Capitolinus under the appellation of "forum."

With respect to the Jani on the forum, it seems rather problematical whether there were three of them. There appear to have been two Jani before the Basilica Paulli, to which the money-lenders chiefly resorted. (Schol. *ad Hor. Ep.* i. 1. 54.) But when Horace (*Sat.* ii. 3. 18) says —

> "—— postquam omnis res mea Janum
> Ad medium fracta est,"

he probably means, as we said before, the middle of the street, and not a Janus which lay between two others, as Becker thinks must necessarily follow from the use of the word *medius*. (*Handb.* p. 327, note.)

The Forum under the Empire. — The important alterations made by Julius Caesar in the disposition of the forum were the foundation of its subsequent appearance under the Empire. These changes were not mere caprices, but adaptations suited to the altered state of political society and to Caesar's own political views. But the dagger of the assassin terminated his life before they could be carried out, and most of them were left to be completed by his successor Augustus. One of the most important of these designs of Caesar's was the building of a new curia or senate-house, which was to bear his name. Such a building would be the badge of the senate's servitude and the symbol of his own despotic power. The former senate-house had been erected by one of the kings; the new one would be the gift of the first of the emperors. We have mentioned the destruction of the old curia by fire in the time of Sulla, and the rebuilding of it by his son Faustus; which structure Caesar caused to be pulled down under a pretence, never executed, of erecting on its site a temple of Felicitas.

The curia founded by Pompey near his theatre in the Campus Martius—the building in which Caesar was assassinated — seems to have been that commonly in use; and Ovid (*Met.* xv. 801), in describing that event, calls it simply Curia:—

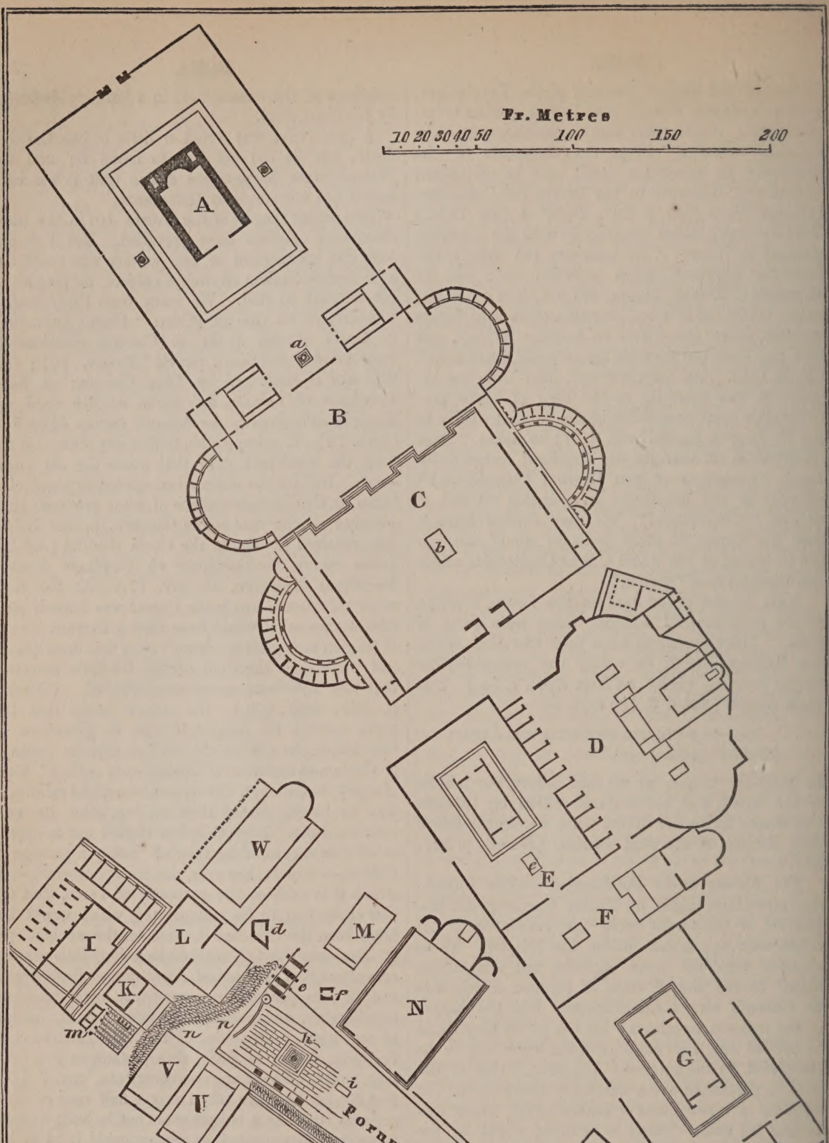
> "—— neque enim locus ullus in urbe
> Ad facinus diramque placet, nisi Curia, caedem."

We may suppose that when Caesar attained to supreme power he was not well pleased to see the meetings of the senate held in a building dedicated by his great rival.

A new curia was voted a little before Caesar's death, but he did not live to found it; and the *Monumentum Ancyranum* shows that it was both begun and completed by Octavianus.

Respecting the site of the CURIA JULIA the most discordant opinions have prevailed. Yet if we accept the information of two writers who could not have been mistaken on such a subject, its position is not difficult to find. We learn from Pliny that it was erected on the comitium: "Idem (Augustus) in Curia quoque quam in Comitio consecrabat, duas tabulas impressit parieti" (xxxv. 10); and this site is confirmed by Dion Cassius: *τὸ βουλευτήριον τὸ Ἰούλιον, ἀπ᾽ αὐτοῦ κληθὲν παρὰ τῷ Κομιτίῳ ὠνομασμένῳ ᾠκοδόμουν, ὥσπερ ἐψήφιστο* (xlvii. 19). It is impossible to find any other spot for it on the comitium than that where the old curia stood. Besides the author last quoted expressly informs us that in consequence of some prodigies that occurred in the year before Caesar's murder it had been resolved to rebuild the Curia Hostilia (*καὶ διὰ τοῦτο τό τε βουλευτήριον τὸ Ὁστίλιον ἀνοικοδομηθῆναι ἐψηφίσθη*, *Ib.* xlv. 17.) At the time when this decree was made Caesar was himself pontifex maximus; it would have been a flagrant breach of religion to neglect a solemn vow of this description; and we cannot therefore accept Becker's assertion that this vow was never accomplished. (*Handb.* p. 331, note 608.) We cannot doubt that the curia erected by Augustus was in pursuance of this decree, for Caesar did not live even to begin it ("Curiam et continens ei Chalcidicum — feci," *Mon. Ancyr*); but though the senate-house was rebuilt, it was no longer named Hostilia, but, after its new founder, Julia. Now what has Becker got to oppose to all this weight of testimony? Solely a passage in Gellius,— which, however, he misapprehends,— in which it is said, on the authority of Varro, that the new curia had to be inaugurated, which would not have been the case had it stood on the ancient spot ("Tum adscripsit (Varro) de locis in quibus senatus consultum fieri jure posset, docuitque confirmavitque, nisi in loco per augures constituto, quod templum appellaretur, senatusconsultum factum esset, justum id non fuisse. Propterea et in Curia Hostilia et in Pompeia, *et post in Julia*, cum profana ea loca fuissent, templa esse per augures constituta," xiv. 7. § 7.) But Becker has here taken only a half view of these augural rites. As a temple could not be built without being first inaugurated, so neither could it be pulled down without being first exaugurated. This is evident from the accounts of the exauguration of the fanes in order to make room for the temple of the Capitoline Jupiter. ("Et, ut libera a caeteris religionibus area esset tota Jovis templique ejus, quod inaedificaretur, exaugurare fana sacellaque statuit, quae aliquot ibi a Tatio rege, consecreta inaugurataque postea fuerant," Liv. i. 55, cf. v. 54; Dion. Halic. iii. 69.) When Caesar, therefore, pulled down the curia of Faustus he first had it exaugurated, by which the site again became a *locus profanus*, and would of course require a fresh inauguration when a new temple was erected upon it. The curia in use in the time of Propertius (iv. 1. 11) must have been the Curia Julia; and the following lines seem to show that it had risen on the site of the ancient one:—

> "Curia praetexto quae nunc nitet alta Senatu
> Pellitos habuit, rustica corda, Patres."


Fr. Metres
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Forum Romanum
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THE FORUM ROMANUM UNDER THE EMPIRE, AND THE IMPERIAL FORA.

A. Templum Divi Trajani
B. Basilica Ulpia,
C. Forum Trajani.
D. Forum Augusti.
E. Forum Julium.
F. Forum Transitorium.
G. Templum Pacis.
H. Basilica Constantini.
I. Tabularium.

K. Templum Vespasiani et Titi.
L. Templum Concordiae.
M. Curia or Senatus.
N. Basilica Aemilia seu Paulli.
P. Templum Antonini et Faustinae.
Q. Aedes Divi Julii

R. Aedes Vestae.
S. Aedes Castoris.
T. Basilica Julia.
U. Graecostasis.
V. Templum Saturni.
a. Columna Trajani.
b. Equus Trajani.
c. Equus Caesaris.
d. Carcer Mamertinus.

e. Arcus Severi.
f. Templum Jani.
g. Aedes Penatium.
h. Columna Phocae.
i. Equus Domitiani.
k. Rostra Julia.
l. Fornix Fabii.
m. Schola Xantha.
n n. Clivus Capitolinus.

A further confirmation that the new curia stood on the ancient spot is found in the fact that down to the latest period of the Empire that spot continued to be the site of the senate-house. The last time that mention is made of the Curia Julia is in the reign of Caligula (" Consensit (senatus) ut consules non in Curia, quia Julia vocabatur, sed in Capitolium convocarent," Suet. *Cal.* 60); and as we know that the curia was rebuilt by Domitian, the Julia must have been burnt down either in the fire of Nero, or more probably in that which occurred under Titus. It is not likely, as Becker supposes (*Handb.* p. 347), that Vespasian and Titus would have suffered an old and important building like the curia to lie in ashes whilst they were erecting their new amphitheatre and baths. The new structure of Domitian, called *Senatus* in the later Latin (" Senatum dici et pro loco et pro hominibus," Gell. xviii. 7, 5), is mentioned by several authorities (Hieronym. an. 92. i. p. 443, ed. Ronc.; Cassiod. *Chron.* ii. p. 197; *Catal. Imp. Vienn.* p. 243.) The place of this senatus is ascertained from its being close to the little temple of Janus Geminus, the index belli pacisque (ἔχει δὲ τὸν νεὼν (ὁ Ἰανὸς) ἐν τῇ ἀγορᾷ πρὸ τοῦ βουλευτηρίου, Procop. *B. G.* i. 25); and hence from its proximity to Numa's sacellum it was sometimes called " Curia Pompiliana " (Vopisc. *Aurel.* 41, *Tacit.* 3.) The same situation is confirmed by other writers. Thus Dion Cassius mentions that Didius Julianus, when he first entered the curia as emperor, sacrificed to the Janus which stood before the doors (lxxiii. 13). In the same manner we find it mentioned in the *Notitia* in the viiith Region. That it occupied the site of the ancient church of *S. Martina*, subsequently dedicated to and now known as *S. Luca*, close to the arch of Severus, appears from an inscription (Gruter, clxx. 5) which formerly existed in the Ambo, or hemicycle, of *S. Martina*, showing that this hemicycle, which was afterwards built into the church, originally formed the Secretarium Senatus (Urlichs, *Röm. Top.* p. 37, seq.; Preller, *Regionen*, p. 142.) The Janus temple seems to have been known in the middle ages under the appellation of *templum fatale*, by which it is mentioned in the *Mirabilia Urbis*. (" Juxta eum templum fatale in S. Martina, juxta quod est templum refugii, i. e., S. Adrianus," *Ib.*) In the same neighbourhood was a place called in the later ages " Ad Palmam," which also connects the senatus with this spot, as being both near to that place and to the Arcus Severi. Thus Ammianus: " Deinde ingressus urbem Theodoricus, venit ad Senatum, et ad Palmam populo alloquutus," &c. (*Excerpt. de Odo.* 66.) And in the *Acta SS.*, Mai. vii. p. 12: " Ligaverunt ei manus a tergo et decollaverunt extra Capitolium et extrahentes jactaverunt eum juxta arcum triumphi ad Palmam." (cf. Anastas. *V. Sist.* c. 45.) The appellation " ad Palmam " was derived from a statue of Claudius II. clothed in the tunica palmata, which stood here: " Illi totius orbis judicio in Rostris posita est columna cum palmata statua superfixa." (Treb. Pollio, *Claud.* c. 2.)

We cannot doubt, therefore, that the curia or senatus built by Domitian was near the arch of Severus; which is indeed admitted by Becker himself (*Handb.* p. 355). But, from his having taken a wrong view of the situation of the comitium, he is compelled to maintain that this was altogether a new site for it; and hence his curia undergoes no fewer than three changes of situation, receiving a new one almost every time that it was rebuilt, namely, first, on the N. side of his comitium, secondly on the S. side, and thirdly near the Arcus Severi, for which last site the evidence is too overwhelming to be rejected. We trust that our view is more consistent, in which the senate-house, as was most probable, appears to have always retained its original position. And this result we take to be no slight confirmation of the correctness of the site which we have assigned to the comitium. In their multitudinous variations, Bunsen and Becker are sore puzzled to find a place for their second curia—the Julia—on their comitium, to which the passages before cited from Pliny and Dion inevitably fix them. Bunsen's strange notions have been sufficiently refuted by Becker (*Handb.* p. 333), and we need not therefore examine them here. But though Becker has succeeded in overthrowing the hypothesis of his predecessor, he has not been able to establish one of his own in its place. In fact he gives it up. Thus he says (p. 335) that, in the absence of all adequate authority, he will not venture to fix the site of the curia ; yet he thinks it probable that it may have stood where the three columns are ; or if that will not answer, then it must be placed on the (his) Vulcanal. But his complaint of the want of authorities is unfounded. If he had correctly interpreted them, and placed the comitium in its right situation, and if he had given due credit to an author like Dion Cassius when he says (*l.c.*) that it was determined to rebuild the Curia Hostilia, he had not needed to go about seeking for impossible places on which to put his Curia Julia.

There are three other objects near the forum into which, from their close connection with the Basilica Julia, we must inquire at the same time. These are the CHALCIDICUM, the IMPERIAL GRAECOSTASIS, and a TEMPLE OF MINERVA. We have already seen that the first of these buildings is recorded in the *Monumentum Ancyranum* as erected by Augustus adjoining the curia ; and the same edifice is also mentioned by Dion Cassius among the works of Augustus: τό τε Ἀθήναιον καὶ τὸ Χαλκιδικὸν ὠνομασμένον, καὶ τὸ βουλευτήριον, τὸ Ἰουλίειον, τὸ ἐπὶ τοῦ πατρὸς αὐτοῦ τιμῇ γενόμενον, καθιέρωσεν (li. 22). But regarding what manner of thing the Chalcidicum was, there is a great diversity of opinion. It is one of those names which have never been sufficiently explained ; but it was perhaps a sort of portico, or covered walk (deambulatorium), annexed to the curia. Bunsen, as we have mentioned when treating of the temple of Castor in the preceding section, considers the Athenaeum and Chalcidicum to have been identical; and as the *Notitia* mentions an Atrium Minervae in the 8th Region, and as a Minerva Chalcidica is recorded among the buildings of Domitian, he assumes that these were the same, and that the unlucky ruin of the three columns, which has been so transmuted by the topographers, belonged to it. In all which we can only wonder at the uncritical spirit that could have suggested such an idea; for in the first place the *Monumentum Ancyranum* very distinctly separates the aedes Minervae, built by Augustus, from the Chalcidicum, by mentioning it at a distance of five lines apart; secondly, the aedes Minervae is represented to be on the Aventine, where we find one mentioned in the *Notitia* (cf. Ov. *Fast.* vi. 728; Festus, *v. Quinquatrus*, p. 257, Müll.), and consequently a long way from the curia and its adjoining Chalcidicum ; thirdly, they are also mentioned separately by Dion Cassius in the passage before cited, whose text is not to be capriciously meddled with by reading, *τό τε 'Αθήναιον τὸ καὶ Χαλκιδικὸν ὠνομασμένον*, in order to prop a theory which cannot support itself. We need not, therefore, enter further into this view. That of Becker (*Handb.* p. 335) seems probable enough, that the Chalcidicum usurped the place of the senaculum of the curia, though we should be more inclined to say that of the Graecostasis, as the position of the latter seems at all events to have been shifted about this period. We learn from Pliny (xxxiii. 6) that in his time it no longer stood "supra Comitium." Yet such a place seems to have existed to the latest period, and is mentioned in the *Notitia* (Regio viii.) under the altered name of Graecostadium, close to the Basilica Julia, though the MSS. vary with regard to the position. It had probably, therefore, been removed before the time of Pliny to the south side of the forum, and perhaps at the time when the new curia and Chalcidicum were built. If this was so, it would tend to prove that the comitium did not extend across the whole breadth of the forum. The Atrium Minervae of the *Notitia* must have been of a later period.

Another change in the disposition of the forum, with reference to the politics of the times, which was actually carried out by Caesar in his lifetime, was the removal of the ancient rostra. The comitium, which may be called the aristocratic part of the forum, had become in a great measure deserted. The popular business was now transacted at the lower end of the forum; and Caesar, who courted the mob, encouraged this arrangement. The steps of the temple of Castor had been converted into a sort of extempore rostra, whence the demagogues harangued the people, and Caesar himself had sometimes held forth from them. (Dion Cass. xxxviii. 6; cf. Cic. *p. Sest.* 15; App. *B. C.* iii. 41.) Dion Cassius expressly mentions that the ROSTRA were changed by Caesar (xliii. 49). The change is also mentioned by Asconius: "Erant enim tunc rostra non eo loco quo nunc sunt, sed ad Comitium prope juncta Curiae" (*ad Cic. Mil.* 5), where, by this absolute and unqualified mention of the curia, he must of course have meant the curia *existing* in his time, which was the Julia; and this shows that it stood on the ancient site of the Hostilia. Another proof that the rostra were moved in Caesar's lifetime may be derived from Livy (*Epit.* cxvi.): "Caesaris corpus a plebe ante Rostra crematum est." For, as Appian (*B. C.* ii. 148) indicates the place in another manner, and says that the burning of the body took place before the Regia, it is plain that the rostra mentioned in the *Epitome* just cited must have been very near the Regia. But we have seen that the ancient rostra were on the comitium, at the other end of the forum. There are other passages from which we may arrive at the exact situation of the new rostra. Thus Suetonius, in his account of the funeral of Augustus, says that a panegyric was pronounced upon him by Drusus from the rostra under the Tabernae Veteres ("pro Rostris sub Veteribus," *Aug.* 100; cf. Dion Cass. lvi. 34). It should be stated, however, that the common reading of this passage is "pro Rostris veteribus," that is, from the old rostra on the comitium; and we shall see further on that the old rostra appear to have existed after the erection of the new. It is not, however, probable that they would be used on this occasion, even if they were ever used at all; and we see from Dion Cassius's account of the funeral of Octavia, the sister of Augustus, that Drusus also on that occasion pronounced a panegyric from the new rostra, or those commonly used, as we must conclude from Dion's mentioning them without any distinctive epithet (*ἐπὶ τοῦ βήματος*). Canina (*Foro Rom.* p. 129) adopted the common reading, with the omission of *sub*, because he imagined that "sub Veteribus" must mean "under some old building," instead of its being a designation for the S. side of the forum. And Cicero, when pronouncing one of his invectives against Antony from the rostra, bids his audience look *to the left* at the gilt equestrian statue of Antony, which, as appears from what Cicero says a little further on, stood before the temple of Castor. (*Phil.* vi. 5.) From a comparison of all these passages we may state with precision that the new rostra were established by Caesar on the SE. side of the forum, between the temple of Castor and the Regia, a spot which, as we have said, had previously become the regular place for the contiones. But, as this spot was on Becker's comitium,—his lower end of the forum being our upper end,—he could not of course admit that this was the place on which the new rostra were erected, and he is therefore obliged to place them a great deal higher up towards the Capitol, and to the W. of the temple of Castor. As, however, in questions of this sort, one error always begets another, he is thus puzzled to account for the circumstance how Cicero, speaking from these rostra, could allude to the statue of Antony as being on his left (*Handb.* p. 337); and, in order to avoid this contradiction, asserts that Dion Cassius was mistaken, in saying that the rostra were removed in Caesar's lifetime. It must be the old rostra, those on the (his) comitium, before which Caesar's body was burnt, and then everything goes right. Unfortunately, however, the testimony of Dion is confirmed by the expressive silence of the *Monumentum Ancyranum*. That record, in which Augustus so ostentatiously recites his buildings, his repairs, and his alterations, says not a word about the rostra. We have seen a little while ago that Becker contradicts Dion respecting the Curia Julia, and now he contradicts both that author and the *Monumentum Ancyranum*, and solely because he has adopted a wrong site for his comitium. How shall we characterise a topographical system which at every turn comes into collision with the best authorities? On the other hand, if there is any truth in the system we have adopted, all the merit we can claim for it is derived from paying due respect to these authorities, and implicitly following what they say, without presuming to set our own opinion above their teaching. Before we quit this subject it may be as well to say that, though these new rostra of Caesar's became the ordinary *suggestum*, or platform, for the orators, yet the old ones do not appear to have been demolished. We have before seen, from a passage in Trebellius Pollio, that the old rostra *ad Palmam*, or near the arch of Severus, existed in the time of Claudius II.; and the *Notitia* and *Curiosum* expressly mention three rostra on the forum.

In a bas-relief on the arch of Constantine Canina has correctly recognised a representation of this part of the forum, with the buildings on the Clivus Capitolinus. Constantine is seen addressing the people from a raised platform or *suggestum*, provided with a balustrade, which is undoubtedly intended for the ancient rostra. Canina is further of opinion that an elevated terrace, presenting the segment of a circle, which was excavated at this part of the forum some years ago, is the actual rostra (*Indicazione*, p. 270, ed. 1850, and his Dissertation "*Sui Rostri del Foro Romano*" in the *Atti dell' Accademia Rom. di Archeologia*, viii. p. 107, seq.; cf. Becker, *Handbuch*, p. 359). It seems also to have been here that Augustus received the homage of Tiberius, when the latter was celebrating his German triumph: "Ac priusquam in Capitolium flecteret, descendit e curru, seque praesidenti patri ad genua submisit." (Suet. *Tib.* 20.) The scene is represented on the large Vienna Cameo. (Eckhel, *Pierres gravées*, 1; Mongez, *Iconogr. Rom.* 19, vol. ii. p. 62.) If these inferences are just the ancient rostra would appear to have been used occasionally after the erection of the new ones.

The STATUES OF SULLA AND POMPEY, of which the former appears to have been a gilt equestrian one, were re-erected near the new rostra, as they had formerly stood by the old ones. After the battle of Pharsalus they were both removed, but Caesar replaced them. Besides these there were two STATUES OF CAESAR, and an equestrian STATUE OF OCTAVIAN. (Dion Cass. xlii. 18, xliii. 49, xliv. 4; Suet. *Caes.* 75; App. *B. C.* i. 97.)

Caesar also began the large basilica on the S. side of the forum, called after him the BASILICA JULIA; but, like most of his other works, he left it to be finished by Augustus ("Forum Julium et Basilicam quae fuit inter aedem Castoris et aedem Saturni, coepta profligataque opera à patre meo perfeci," *Mon. Ancyr.*). Its situation is here so accurately fixed that it cannot possibly be mistaken, namely, between the temple of Saturn, which, as we have seen, stood at the head of the forum, and the temple of Castor, which lay near that of Vesta; and the *Notitia* indicates the same position; so that it must have been situated between the Vicus Jugarius and Vicus Tuscus. It has been seen before that this was the site of the ancient Basilica Sempronia, a building of which we hear no more during the imperial times; whence it seems probable that it was either pulled down by Caesar in order to erect his new basilica upon the site, or that it had previously gone to ruin. And this is confirmed by the fact that, in the excavations made in 1780, it was ascertained that the basilica was erected upon another ancient foundation, which Canina erroneously supposes to have been that of the comitium. (Fredenheim, *Exposé d'une Découverte faite dans le Forum Romain*, Strasbourg, 1796; Fea, *Varietà di Notizie e della Basilica Giulia ed alcuni Siti del Foro Romano*, ap. Canina, *Foro Romano*, p. 118.) In some excavations made in 1835 near the column of Phocas, another proof of the site of the basilica was discovered. It was the following fragment of an inscription, which taken by itself seems too mangled and imperfect to prove anything: . . . A . . . ASILICA . . . ER REPARATAE . . . SET ADIECIT. It was recollected, however, that this must be the fragment of an inscription discovered in the 16th century at this spot, which is recorded by Gruter (clxxi. 7) and by Panvinius in his *Descriptio Urbis Romae* (Graevius, iii. p. 300). The two inscriptions, when put in juxta-position, appear as follows:—

. . . . A . . .
. . . . ASILICA .
. . . . ER
REPARATAE . . .
. . . . SET ADIECIT
. . . .

GABINIUS VETTIUS
PROBIANUS . V. C. PRAEF. VRB
STATUAM QVAE BASILICAE
IVLIAE A SE NOVITER
REPARATAE . ORNAMENTO
ESSET ADIECIT
DEDIC . XV. KAL . FEBRVARI
. . . . . . PVBLICORVM
CORNELIO ANNVLINO II COS.
ET. AVFID . FRONTONE

thus leaving no doubt that they were the same. (*Bullettino dell' Inst. Marzo*, 1835) Panvinius, whose work was written in 1558, as appears from the dedicatory epistle, says that the inscription was found "paulo ante in foro Romano prope columnam," that is, the column of Phocas. The basis on which it stood must therefore have been again covered with rubbish, till the inscription was re-discovered in its more imperfect form after a lapse of nearly three centuries. Anulinus and Fronto were consuls A. D. 199, and consequently in the reign of Septimius Severus, when the basilica appears to have been repaired.

Altogether, therefore, the site of the basilica may be considered as better ascertained than those of most of the imperfect monuments. It must have been bounded on the E. and W., like the basilica Sempronia, by the Vicus Tuscus and the Vicus Jugarius. It appears from the *Monumentum Ancyranum* that the original building, begun by Caesar, and completed by Augustus, was burnt down during the reign of the latter, and again rebuilt by him on a larger scale, with the design that it should be dedicated in the names of his grandsons Caius and Lucius ("Et eandem basilicam consumptam incendio ampliato ejus solo sub titulo nominis filiorum [meorum] inchoavi et, si vivus non perfecissem, perfici ab heredibus [meis jussi]." But, from a supplement of the same inscription recently discovered, it appears that Augustus lived to complete the work ("Opera fecit *nova*—forum Augustum, Basilicam Juliam," etc.; Franz, in Gerhard's *Archäolog. Zeit.* No. ii. 1843). Nevertheless it seems to have anciently borne the names of his grandsons: "Quaedam etiam opera sub nomine alieno, nepotum scilicet et uxoris sororisque fecit: ut porticum basilicamque Lucii et Caii, &c." (Suet. *Aug.* 29). The addition which Augustus mentions having made to the building ("ampliato ejus solo") may probably have been the portico here mentioned. In A. D. 282 it was again destroyed by fire, and was rebuilt by Diocletian (*Catal. Imp. Vienn.* p. 247, Ronc.)

The Basilica Julia was chiefly used for the sittings of law-courts, and especially for the causae centumvirales (Plin. *Epist.* v. 21, ii. 14.) Its immense size may be inferred from another passage in Pliny (vi. 33), from which we learn that 180 judices, divided into 4 concilia, or courts, with 4 separate tribunals, and numerous benches of advocates, besides a large concourse of spectators, both men and women, were accustomed to assemble here. The 4 tribunals are also mentioned by Quintilian (*In. Or.* xii. 5, 6).

The funeral of Caesar was also that of the Republic. After his death and apotheosis, first an ALTAR and then an AEDES DIVI JULIA were erected to him, on the spot where his body had been burnt (*βωμόν τινα ἐν τῷ τῆς πυρᾶς χωρίῳ ἱδρυσάμενοι*, Dion Cass. xliv. 51; *καὶ ἡρῷόν οἱ ἔν τε τῇ ἀγορᾷ καὶ ἐν τῷ τόπῳ ἐν ᾧ ἐκέκαυτο προκατεβάλλοντο*, Id. xlvii. 18; "Aedem Divi Juli—feci," *Mon. Ancyr.*) We also find mention of a column of Numidian marble nearly 20 feet high, erected to him on the forum by the people, with this inscription: "Parenti Patriae," (Suet. *Caes.* 88.) This, however, seems to have been the same monument sometimes called *ara;* for Suetonius goes on to say that the people continued for a long while to offer sacrifice and make vows at it ("Apud eandem longo tempore sacrificare, vota suscipere, controversias quasdam interposito per Caesarem jurejurando distrahere perseveravit"). This *ara* or *columna* was afterwards overthrown by Dolabella (Cic. *Phil.* i. 2, *ad Att.* xiv. 15). We have before seen that Caesar's body was burnt on the forum, before the Regia and the new rostra which he had erected, and we must therefore conclude that this was the spot where the altar was set up by the people, and subsequently the temple by Augustus. But this has been the subject of a warm controversy. Bunsen placed the temple on the Velian ridge, so that its front adjoined the Sacra Via where it crosses the eastern boundary of the forum, whilst Becker (*Handb.* p. 336) placed it on the forum itself, so that its back adjoined the same road. The authorities are certainly in favour of the latter view; and the difficulties raised by Urlichs (*Röm. Top.* p. 21, seq.), who came to the rescue of Bunsen's theory, arise from the mistake shared alike by all the disputants, that this end of the forum was the comitium. Urlichs might have seen that this was not so from a passage he himself quotes (p. 22) from the *Fasti Amiternini, XV. Kal. Sept.*, showing that the temple stood on the forum ("Divo Julio ad Forum"). He seeks, however, to get rid of that passage by an unfortunate appeal to the *Schol. Cruq. ad Hor. S.* i. 6. 35, in order to show that after the time of Caesar there was no longer any distinction made between the forum and comitium, since the puteal is there named as being on the forum, instead of on the comitium as Urlichs thinks it should be. But this is only trying to support one error by another, since we have already shown that the puteal really was on the forum and not on the comitium. We need not therefore meddle with this controversy, which concerns only those who have taken a wrong view of the comitium.

We will, however, remark that the passage adduced by Becker in his *Antwort*, p. 41, from the Scholiast on Persius (iv. 49), where the puteal is mentioned as "in porticu Julia ad Fabianum arcum," confirms the sites of these places: from which passage we also learn that the temple had a portico. Vitruvius says (iii. 3) that the temple, which must have been a small one, was of the order called *peripteros pycnostylos*, that is, having columns all round it, at a distance of one diameter and a half of a column from one another. It must have been raised on a lofty base or substruction, with its front towards the Capitol, as we see from the following lines of Ovid (*Met.* xv. 841): —

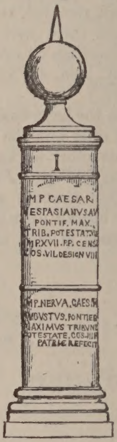
> "—— ut semper Capitolia nostra forumque
> Divus ab excelsa prospectet Julius aede."

The same circumstance, as well as its close proximity to the temple of Castor, are indicated in the following verses of the same poet (*Ex Pont.* ii 285): —

> "Fratribus assimilis, quos proxima templa
> tenentes
> Divus ab excelsa Julius aede videt."

This substruction, or *κρηπίς*, as it is called by Dion, served, as we have seen, for a third rostra and, after the battle of Actium, was adorned by Augustus with the beaks of the captured Egyptian ships, from which time it was called ROSTRA JULIA. (Dion Cass. li. 19.)

Such were the alterations made by Julius Caesar in the forum, and by Augustus in honour of his adoptive father. The latter also made a few other additions. He erected at the head of the forum, under the temple of Saturn, the MILIARIUM AUREUM, which we have before had occasion to mention. (Dion Cass. liv. 8; Suet. *Otho*, 6; Tac. *H.* i. 27.) It was in shape like a common milestone, but seems to have been of bronze gilt. Its use is not very clear, as the milestones along the various roads denoted the distances from the gates. But when we recollect that Augustus included a great extent of new streets in his Regions, it seems not improbable that it was intended as a measure of distances within the city; and indeed we find that it was made the starting point in the survey of the city under Vespasian. (Plin. iii. 9.) Hence it might be regarded, as Plutarch says (*Galb.* 24), the common centre at which all the roads of Italy terminated. The UMBILICUS ROMAE which Becker confounds with it (p. 344) appears to have been a different thing, as the *Notitia* mentions both of them separately under Regio viii. The piece of column excavated near the arch of Severus must have belonged to this umbilicus, or to some other monument, not to the miliarium, which appears from the *Notitia* and *Curiosum* to have retained till a late period its original position near the temple of Saturn at the head of the forum.



THE MILIARIUM.

We also read of a FORNIX AUGUSTI or triumphal arch erected on the forum in honour of Augustus, but its position is nowhere accurately defined; though from some Scholia on Virgil (*Aen.* viii. v. 606) edited by Mai, it is supposed to have been near the temple of Julius (Canina, *Foro Rom.* p. 139 note.)

The **Arcus Tiberii**, another triumphal arch, dedicated to Tiberius, was erected at the foot of the Clivus Capitolinus near the temple of Saturn, in commemoration of the recovery of the Roman standards lost with the army of Varus. (Tac. *Ann.* ii. 41.) Tiberius also restored the temple of Castor in the name of himself and of his brother Drusus, as well as the temple of Concord, as we have before had occasion to remark.

Under the following emperors down to the time of Domitian we do not read of many alterations on the forum. The fire of Nero seems to have chiefly destroyed its lower part, where the temple of Vesta and the Regia lay; the upper portion and the Capitol appear to have escaped. The Curia Julia was probably burnt down in the fire which occurred in the reign of Titus; at all events it was certainly rebuilt by Domitian. The celebrated **Statue of Victory**, consecrated in the curia by Augustus, appears, however, to have escaped, since Dion Cassius expressly says that it existed in his time, and we find it mentioned even later. (Suet. *Aug.* 100; Dion Cass. li. 22; Herodian, v. 5.) It was this statue, or more correctly perhaps the altar which stood before it, that occasioned so warm a contention between the Christian and heathen parties in the senate in the time of Theodosius and Valentinian II., the former being led by Ambrosius, the latter by Symmachus, the praefectus urbi. (Symmach. *Epist.* x. 61; cf. Ambros. *Epist. ad calcem Symm.* ed. Par. i. p. 740, ii. pp. 473, 482; Gibbon, *Decline and Fall*, vol. iii. p. 409, seq., ed. Smith.) Ambrose is said to have obtained its removal; though this, perhaps, relates only to the altar, since the statue is mentioned by Claudian as still existing in the time of Honorius. (*De VI. Cons. Hon.* v. 597):—

"Adfuit ipsa suis ales Victoria templis
Romanae tutela togae: quae divite penna
Patricii reverenda fovet sacraria coetus."

Domitian had a peculiar predilection for two deities, Janus and Minerva. He erected so many archways all over the city that an ancient pasquinade, in the form of a Greek pun, was found inscribed upon one of them: "Janos arcusque cum quadrigis et insignibus triumphorum per Regiones urbis tantos ac tot extruxit ut cuidam Graece inscriptum sit, ἀρκεῖ." (Suet. *Dom.* 13; cf. Dion Cass. lvii. 1.) Among other temples of Minerva he is said by some authorities to have erected one on the forum between those of Vesta and Castor. (Becker, *Handb.* p. 356.) But there seems to have been hardly room for one at this spot; and, as we have before remarked, the *Notitia* does not mention it. Domitian also built, in honour of his father and brother, the **Temple of Vespasian and Titus**, next to the temple of Concord. The three columns on the Clivus Capitolinus most probably belong to it. The opinion that the eight Ionic columns are remains of this temple has been already discussed.

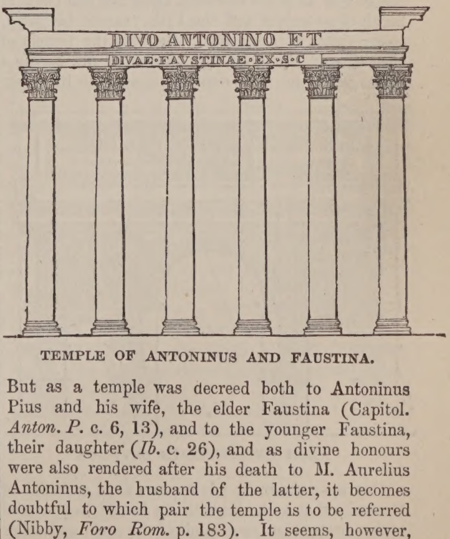
Such was the state of the forum when the colossal equestrian **Statue of Domitian** was erected on it near the Lacus Curtius. Statius (*Silvae* i. 1) has written a small poem on this statue, and his description of it affords many interesting topographical particulars, which fully confirm what has been already said respecting the arrangement of the forum:—

"Quae superimposito moles geminata colosso
Stat Latium complexa forum? coelone peractum
Fluxit opus? Siculis an conformata caminis
Effigies, lassum Steropem Brontemque reliquit?
. . . . .
Par operi sedes. Hinc obvia limina pandit,
Qui fessus bellis, adscitae munere prolis,
Primus iter nostris ostendit in aethera divis.
. . . . .
At laterum passus hinc Julia tecta tuentur
Illinc belligeri sublimis regia Paulli.
Terga pater blandoque videt Concordia vultu.
Ipse autem puro celsum caput aere septus
Templa superfulges, et prospectare videris
An nova contemptis surgant palatia flammis
Pulcrius; an tacita vigilet face Troïcus ignis
Atque exploratas jam laudet Vesta ministras," &c.

The statue, therefore, must have faced the east, with the head slightly inclined to the right, so as to behold the temple of Vesta and the Palatine. Directly in front of it rose the temple of Divus Julius; on the right was the Basilica Julia, on the left the Basilica Aemilia; whilst behind, in close juxtaposition, were the temples of Concord and of Vespasian and Titus. The site of the statue near the Lacus Curtius is indicated in the poem (v. 75, seq.).

The next important monument erected on the forum after the time of Domitian appears to have been the **Temple of Antoninus and Faustina**, considerable remains of which still exist before and in the walls of the modern church of *S. Lorenzo in Miranda*. It stood at the eastern extremity of the N. side of the forum. These remains, which are now sunk deep in the earth, consist of the *pronaos* or vestibule, composed of eight columns of cipollino marble supporting an architrave, also part of the cella, built of square blocks of piperino. The architrave is ornamented with arabesque candelabra and griffins. On the front the inscription is still legible:—

DIVO . ANTONINO . ET
DIVAE . FAVSTINAE . EX . S . C .

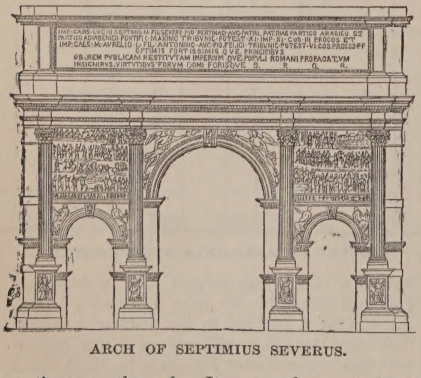


TEMPLE OF ANTONINUS AND FAUSTINA.

But as a temple was decreed both to Antoninus Pius and his wife, the elder Faustina (Capitol. *Anton. P.* c. 6, 13), and to the younger Faustina, their daughter (*Ib.* c. 26), and as divine honours were also rendered after his death to M. Aurelius Antoninus, the husband of the latter, it becomes doubtful to which pair the temple is to be referred (Nibby, *Foro Rom.* p. 183). It seems, however, most probable that it was dedicated to Antoninus Pius and the elder Faustina. It is stated by Pirro Ligorio (ap. Canina, *Foro Rom.* p. 192) that in the excavations made here in 1547, the basis of a statue was discovered with an inscription purporting that it was erected by the guild of bakers to Antoninus Pius. In the time of Palladio the temple was a great deal more perfect than it is at present, and had an atrium in front, in the middle of which stood the bronze equestrian statue of M. Aurelius, which now adorns the Capitol. (*Architettura*, lib. iv. c. 9.) The inscription in Gruter (cclix. 6) probably belonged to the pedestal of this statue. It was found in the Sacra Via in 1562. Some difficulty, however, arises with regard to this account, since from various other sources we learn that the statue stood for a long while before the church of St. John Lateran. From Palladio's account of the *cortile*, or court, it would appear that the building lay some distance back from the Sacra Via.

In the reign of Commodus a destructive fire, which lasted several days, occasioned much damage in the neighbourhood of the forum, and destroyed among other things the temple of Vesta. (Herodian, i. 14.) According to Dion Cassius the same fire extended to the Palatine and consumed almost all the records of the empire (lxxii. 24). It was on the same occasion that the shop of Galen, which stood on the Sacra Via, was burnt down, and also the Palatine Library, as he himself assures us. (*De Compos. Medicam.* i. c. 1.)

This damage seems to have been repaired by Septimius Severus, the munificent restorer of the Roman buildings, who with a rare generosity commonly refrained from inscribing his own name upon them, and left their honours to the rightful founders ("Romae omnes aedes publicas, quae vitio temporum labebantur, instauravit; nusquam prope suo nomine inscripto, servatis tamen ubique titulis conditorum," Spart. *Sever.* c. ult.). Of the original monuments erected by that emperor the principal one was the Arcus Severi or triumphal arch, which still exists in good preservation at the top of the Roman forum. The inscription informs us that it was dedicated to Severus, as well as to his two sons, Caracalla and Geta, in his third consulate and the 11th year of his reign, consequently in A. D. 203. Between the temple of Concord and the arch, the church of *SS. Sergio e Bacco* was built in the middle ages, with its tower resting upon the arch. It appears from a medal of Caracalla that a chariot with six horses and persons within it stood on the summit of the arch, and other persons on horseback at the sides, supposed to be the emperor's sons. It was erected partly in front of the temple of Concord, so as in some degree to conceal the view of that building, and thus to disturb the whole arrangement of the edifices at this part of the forum. Originally it does not seem to have spanned any road, as the latest excavations show that it stood somewhat elevated above the level of the forum, and that the two side arches were approached by means of steps. (Canina, *Foro Rom.* p. 202.) The paved road that may be now seen under it must have been made at a later period. It would be quite a mistake to suppose that the Sacra Via passed under it. This road (here the *Clivus Capitolinus*) began to ascend the hill in front of the temple of Saturn and under the arch of Tiberius.


IMP·CAES·LVCIO·SEPTIMIO·M·FIL·SEVERO·PIO·PERTINACI·AVG·PATRI·PATRIAE·PARTICO·ARABICO·ET
PARTICO·ADIABENICO·PONTIFIC·MAXIMO·TRIBVNIC·POTEST·XI·IMP·XI·COS·III·PROCOS·ET
IMP·CAES·M·AVRELIO·L·FIL·ANTONINO·AVG·PIO·FELICI·TRIBVNIC·POTEST·VI·COS·PROCOS·P·P
OPTIMIS FORTISSIMIS QVE PRINCIPIBVS
OB REM PVBLICAM RESTITVTAM IMPERIVM QVE POPVLI ROMANI PROPAGATVM
INSIGNIBVS VIRTVTIBVS FORVM DOMI FORISQVE S. P. Q. R.

ARCH OF SEPTIMIUS SEVERUS.

There seem to have been several other arches in the neighbourhood of the curia or senatus, and further on in the street which led into the Campus Martius; but whether these belonged to the numerous ones before alluded to as erected by Domitian, or were the works of a later age, cannot be determined, nor are they of such importance as to justify any extended research in this place. The haphazard names bestowed on them in the middle ages, as *Arcus manus carneae*, and perhaps also *panis aurei*, afford no clue by which to determine their meaning with any certainty.

Aurelian erected a golden statue of the Genius of the Roman People on the rostra; and that these were the ancient rostra may be inferred from this statue being mentioned as close to the *senatus*, or curia, in the *Notitia*. ("Aurelianus—Genium Populi Romani in Rostra posuit," *Catal. Imp. Vienn.* t. ii. p. 246, ed. Ronc.; "continet,—Genium Populi Romani aureum et Equum Constantini, Senatum, Atrium Minervae," &c. *Not. Reg.* viii.) The same inference may be deduced from a passage in Dion Cassius (xlvii. 2), which describes some vultures settling on the temple of Concordia, as also on the sacellum of the Genius of the People; but as this passage relates to Augustus and Antony, it likewise proves that the sacellum must have been there long previously to the time of Aurelian, though when it was erected cannot be determined. The *Equus Constantini*, recorded in the preceding passage of the *Notitia*, is also mentioned by the Anonymus Einsiedlensis near the arch of Severus, under the title of *Cavallus Constantini.*

We shall here mention three other statues which stood in this neighbourhood, since they serve to confirm the topography of it as already described. Pliny mentions three Statues of the Sibyl as standing near the rostra. ("Equidem et Sibyllae juxta Rostra esse non miror, tres sint licet," xxxiv. 11.) That he meant the ancient rostra is evident from his going on to say that he considered these statues to be among the earliest erected in Rome. At a late period of the Empire these seem to have obtained the name of the Fates (Μοῖραι or Parcae). They are mentioned by Procopius, in a passage before alluded to, as in the vicinity of the curia and temple of Janus (*ἔχει δὲ τὸν νεὼν ἐν τῇ ἀγορᾷ πρὸ τοῦ βουλευτηρίου ὀλίγον ὑπερϐάντι τὰ τρία φᾶτα· οὕτω γὰρ Ῥωμαῖοι τὰς Μοίρας νενομίκασι καλεῖν*, *B. G.* i. 25.) A whole street or district in this quarter seems to have been named after them, since both the modern church of *S. Adriano*, at the eastern corner of the *Via Bonella*, and that of *SS. Cosmo e Damiano*, which stands a little beyond the temple of Faustina, and consequently out of the proper boundaries of the forum, are said to have been founded in it. ("Fecit ecclesiam beato Adriano martyri in tribus Fatis," Anastas. *V. Honor.* i. p.

121, Blanch; "In ecclesia vero beatorum Cosmae et Damiani in tribus Fatis," &c. Id. *V. Hadr. ib.* p. 254.) Hence perhaps the name of *templum fatale* applied to the temple of Janus.

The last object which we shall have to describe on the forum is the COLUMN OF PHOCAS. Whilst the glorious monuments of Julius and Augustus, the founders of the empire, have vanished, this pillar, erected in the year 608 by Smaragdus, exarch of Ravenna, to one of the meanest and most hateful of their successors, still rears its head to testify the low abyss to which Rome had fallen. It appears from the inscription, which will be found in Canina (*Foro Rom.* p. 213) and Bunsen (*Beschr.* vol. iii. p. 271), that a gilt statue of Phocas stood upon the summit. The name of Phocas has been erased from this column, probably by Heraclius; but the date sufficiently shows that it must have been dedicated to him. Previously to the discovery of this inscription, which happened in 1813, it was thought that the column belonged to some building; and indeed it was probably taken from one, as the workmanship is much superior to what could have been executed in the time of Phocas. Byron alludes to it as the "nameless column with a buried base." In the excavations made in 1816, at the expense of the duchess of Devonshire, the pedestal was discovered to be placed on a raised basis with steps of very inferior workmanship. (Murray's *Handbook of Rome*, p. 62.) It may be remarked that this column proves the forum to have been in its ancient state, and unencumbered with rubbish, at the commencement of the 7th century. Between this pillar and the steps of the Basilica Julia are three large bases intended for statues.

V. THE IMPERIAL FORA.

Forum Julium.—As Rome increased in size, its small forum was no longer capable of accommodating the multitudes that resorted to it on mercantile or legal business; and we have seen that attempts were early made to afford increased accommodation by erecting various basilicae around it. Under the Empire, when Rome had attained to enormous greatness, even these did not suffice, and several new fora were constructed by various emperors; as the Forum Caesaris or Julium, the Forum Augusti, the Forum Nervae or Transitorium, and lastly the Forum Trajani. The political business, however, was still confined to the ancient forum, and the principal use of the new fora was as courts of justice. Probably another design of them was that they should be splendid monuments of their founders. In most cases they did not so much assume the aspect of a forum as that of a temple within an enclosed space, or τέμενος,—the forum of Trajan being the only one that possessed a basilica. From this characteristic of them, even the magnificent temple of Peace, erected by Vespasian without any design of its being appropriated to the purposes of a forum, obtained in after times the names of Forum Vespasiani and Forum Pacis.

The first foundation of this kind was that of Caesar, enclosing a TEMPLE OF VENUS GENITRIX, which he had vowed before the breaking out of the Civil War. After the battle of Pharsalus the whole plan of it was arranged. It was dedicated after his triumph in B. C. 45, before it was finished, and indeed so hastily that it was necessary to substitute a plaster model for the statue of Venus, which afterwards occupied the cella of the temple. (Plin. xxxv. 45.) Caesar did not live to see it completed, and it was finished by Augustus, as we learn from the *Monumentum Ancyranum.* We are told by Appian (*B. C.* ii. 102) that the temple was surrounded with an open space, or τέμενος, and that it was not destined for traffic but for the transaction of legal business. As it stood in the very heart of the city Caesar was compelled to lay out immense sums in purchasing the area for it, which alone is said to have cost him "super H. S. millies," or about 900,000*l.* sterling. (Suet. *Caes.* 26; Plin. xxxvi. 24.) Yet it was smaller than the ancient forum, which now, in contradistinction to that of Caesar, obtained the name of Forum Magnum. (Dion Cass. xliii. 22.)

No vestige of the Forum Julium has survived to modern times, and very various opinions have been entertained with regard to its exact site; although most topographers have agreed in placing it behind the N. side of the Forum Romanum, but on sites varying along its whole extent. Nardini was the first who pointed to its correct situation behind the church of *Sta Martina*, but it was reserved for Canina to adduce the proof.

We must here revert to a letter of Cicero's (*ad Att.* iv. 16), which we had occasion to quote when speaking of the restoration of the Basilica Aemilia under the forum of the Republic. It has an important passage with regard to the situation of the Forum Julium, but unfortunately so obscurely worded as to have proved quite a *crux* to the interpreters. It appears to have been written in B. C. 54, and runs as follows: "Paullus in medio foro basilicam jam paene texuit iisdem antiquis columnis; illam autem quam locavit facit magnificentissimam. Quid quaeris? nihil gratius illo monumento, nihil gloriosius. Itaque Caesaris amici (me dico et Oppium, dirumparis licet) in monumentum illud, quod tu tollere laudibus solebas, ut forum laxaremus et usque ad atrium Libertatis explicaremus, contempsimus sexcenties H. S. Cum privatis non poterat transigi minore pecunia. Efficiemus rem gloriosissimam: nam in Campo Martio septa tributis comitiis marmorea sumus et tecta facturi eaque cingemus excelsa porticu," &c. Of these words Becker has given two different interpretations. He first imagined (*Handb.* p. 302, seq.) that Cicero was speaking only of two buildings: the Basilica Aemilia, which Paullus was restoring, and a new basilica, which the same person was building with Caesar's money, and which was afterwards named the Basilica Julia. But before he had finished his work he altered his mind, and at p. 460 pronounces his opinion that Cicero was speaking of no fewer than four different edifices: 1st, the Basilica Paulli ("Paullus—Columnis"); 2nd, the Basilica Julia ("illam—gloriosius"); 3rd, the Forum Julium ("Itaque —pecunia"); 4th, the Septa Julia ("Efficiemus," &c.). With all these views, except the second, we are inclined to agree; but we do not think it probable that Paullus would be constructing two basilicae at the same time; nor do we perceive how a new one only then in progress could have been a monument that Atticus had been accustomed to praise. The chief beauty of the basilica of Paullus was derived from its columns ("Nonne inter magnifica dicamus basilicam Paulli columnis e Phrygibus mirabilem," Plin. xxxvi. 24. s. 1); and though it had undergone two or three subsequent restorations before the time of Pliny, we are nevertheless inclined to think that the columns praised by him were the very same which Atticus had so often admired. However this may be, we see through the obscurity of Cicero's letter the rough sketch of a magnificent design of Caesar's, which had not yet been perfectly matured. The whole space from the back of the Basilica Aemilia as far as the Septa Julia in the Campus Martius was to be thrown open; and perhaps even the excavation of the extremity of the Quirinal, ultimately executed by Trajan, may have been comprised in the plan. Cicero is evidently half ashamed of this vast outlay in favour of Caesar, and seeks to excuse it with Atticus by leading him to infer that it will place his favourite monument in a better point of view. When Cicero wrote the plan was evidently in a crude and incipient state. The first pretence put forth was probably a mere extension of the Forum Romanum; but when Caesar a few years later attained to supreme power the new foundation became the Forum Julium. In his position some caution was requisite in these affairs. Thus the curia of Faustus was pulled down under pretence of erecting on its site a temple of Felicitas—a compliment to the boasted good fortune of Sulla, and his name of Felix. But instead of it rose the Curia Julia. The discrepancy in the sums mentioned by Cicero and Suetonius probably arose from the circumstance that as the work proceeded it was found necessary to buy more houses. If this buying up of private houses was not for the Forum Julium, for what purpose could it possibly have been? The Curia Julia stood on the site of the Curia Hostilia, the Basilica Julia on that of the Sempronia, and we know of no other buildings designed by Caesar about the forum.

With regard to the situation of the Atrium Libertatis, to which Cicero says the forum was to be extended, we are inclined to look for it, with Becker, on that projection of the Quirinal which was subsequently cut away in order to make room for the forum of Trajan. The words of Livy, "Censores extemplo in atrium Libertatis *escenderunt*" (xliii. 16), seem to point to a height. A fragment of the Capitoline plan, bearing the inscription LIBERTATIS, seems to be rightly referred by Canina to the Basilica Ulpia. (*Foro Rom.* p. 185; cf. Becker, *Antwort, &c.* p. 29.) Now, if our conjecture respecting the site of the Atrium Libertatis is correct, it would have been occupied by the forum of Trajan and its appurtenances; and it therefore appears probable that the Atrium was comprehended in the Basilica Ulpia. Nor is this a mere unfounded guess, since it appears from some lines of Sidonius Apollinaris (*Epig.* 2), that in his time the Basilica Ulpia was the place where slaves received their manumission. And that the old Atrium Libertatis was devoted to manumission and other business respecting slaves appears from several passages of ancient authors. Thus Livy: "Postremo eo descensum est, ut ex quatuor urbanis tribubus unam palam in Atrio Libertatis sortirentur, in quam omnes, qui servitutem servissent, conjicerent" (xlv. 15). And Cicero: "Sed quaestiones urgent Milonem, quae sunt habitae nunc in Atrio Libertatis: Quibusnam de servis?" &c. (*Mil.* 22). Lastly, it may be mentioned that the following fragment of an inscription was found near the church of *S. Martina*, and therefore near this spot: —

SENATVS . POPVLVSQVE [ROMANVS]
LIBERTATI.

(Canina, *Foro Rom.* p. 391).

The preceding letter of Cicero's points to the Forum Julium as closely adjoining the Basilica Aemilia, and there are other circumstances that may be adduced in proof of the same site. Ovid (*Fast.* i. 258) alludes to the temple of Janus as lying between two fora, and these must have been the Forum Romanum and the Forum Caesaris. Pliny's story (xvi. 86) of the lotus-tree on the Vulcanal, the roots of which penetrated to the forum of Caesar, whatever may be its absolute truth, must at all events have possessed sufficient probability to be not actually incredible; and there is no situation for Caesar's forum which tallies with that story better than that here assigned to it with relation to the site of the Vulcanal, as established in the preceding pages. Our Vulcanal need not have been distant more than about 30 yards from the Forum Julium; that of Becker lies at about five times that distance from it, and would render Pliny's account utterly improbable.

Palladio mentions that in his time considerable remains of a temple were discovered behind the place where the statue of Marforio then stood, near the church of *S. Martina*, which, from the cornice being adorned with sculptures of dolphins and tridents, he took to be one dedicated to Neptune. But as we have no accounts of a temple of Neptune in this neighbourhood, and as these emblems would also suit the sea-born goddess, it seems probable that the remains belonged to the temple of Venus Genitrix. This is still more strikingly confirmed by Palladio's account of its style of architecture, which was pycnostyle, as we know that of Venus to have been. (*Archit.* lib. iv. 31; comp. Vitruv. iii. 23.)

We can hardly doubt, therefore, that the forum of Caesar lay on this spot, as is indicated by so many various circumstances. The only objection that has been urged against it is the following passage of Servius, which places the Argiletum, a district which undoubtedly adjoined the Forum Julium, in quite a different part of the town: "Sunt geminae belli portae—Sacrarium hoc Numa Pompilius fecerat circa imum Argiletum juxta theatrum Marcelli, quod fuit in duobus brevissimis templis. Duobus autem propter Janum bifrontem. Postea captis Faliscis, civitate Tusciae, inventum est simulacrum Jani cum frontibus quatuor. Unde quod Numa instituerat translatum est ad forum Transitorium et quatuor portarum unum templum est institutum" (*ad Virg. Aen.* vii. 607). That the Argiletum adjoined the forum of Caesar is evident from the following epigram of Martial's (i. 117. 8): —

"Quod quaeris propius petas licebit
Argi nempe soles subire letum:
Contra Caesaris est forum taberna
Scriptis postibus hinc et inde totis
Omnes ut cito perlegas poetas.
Illinc me pete, ne roges Atrectum;
Hoc nomen dominus gerit tabernae."

Hence, if Servius is right, the forum of Caesar could not have been where we have placed it, but on the S. side of the Capitoline hill; and this opinion has found some defenders (Mommsen, *Annali dell' Instit.* vol. xvi. p. 311, seq.) We trust, however, that the situation of the small temple of Janus, the index belli pacisque, has been clearly established by what we have said in the former part of this article. Servius is evidently confounding this little temple with the larger one near the theatre of Marcellus; and indeed the whole passage is a heap of trash. For how can we connect such remote events as the taking of Falisci, or rather Falerii, and the erection of a Janus Quadrifrons on the Forum Transitorium, which did not exist till many centuries afterwards? Livy also indicates the Janus-temple of Numa as being in the Argiletum (" Janum ad infimum Argiletum indicem pacis bellique fecit," i. 19); whence we must conclude that it was a district lying on the N. side of the forum. We do not think, however, with Becker (*Handb.* p. 261), that any proof can be drawn from the words of Virgil (*Aen.* viii. 345, seq.), where, with a poetical license, the various places are evidently mentioned without regard to their order. But how far the district called Argiletum may have been encroached upon by the imperial fora it is impossible to say.

The forum of Caesar must have been very splendid. Before the temple of Venus stood a statue of the celebrated horse which would suffer nobody but Caesar to mount him, and whose fore-feet are said to have resembled those of a human being (Suet. *Caes.* 61; Plin. viii. 64). The temple was adorned with pictures by the best Greek artists, and enriched with many precious offerings (Plin. vii. 38, ix. 57, xxxvii. 5, &c.). It was one of the three fora devoted to legal business, the other two being the Forum Romanum and Augusti: —

> " Causas, inquis, agam Cicerone disertius ipso
> Atque erit in triplici par mihi nemo foro."
> (Mart. iii. 38. 2.)

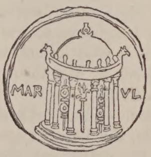
Whether it was ever used for assemblies of the senate seems doubtful; at all events the passage cited by Becker (*Handb.* p. 369) from Tacitus (*Ann.* xvi. 27) proves nothing, as the word *curia* there seems to point to the Curia Julia. Of the subsequent history of the Forum Caesaris but little is known. It appears to have escaped the fire of Nero; but it is mentioned among the buildings restored by Diocletian after the fire under Carinus (" Opera publica arserunt Senatum, Forum, Caesaris patrimonium, Basilicam Juliam et Graecostadium, *Catal. Imp. Vienn.* where, according to Preller, *Reg.* p. 143, we must read " Forum Caesaris, Atrium Minervae.") It is mentioned in the *Ordo Romanus*, in the year 1143, but may then have been a ruin.

Forum Augusti.— This forum was constructed for the express purpose of affording more accommodation for judicial business, which had now increased to such an extent that the Forum Romanum and Forum Julium did not suffice for it. It included in its area a Temple of Mars Ultor, vowed by Augustus in the civil war which he had undertaken to avenge his father's death:—

> " Mars ades, et satia scelerato sanguine ferrum,
> Stetque favor causa pro meliore tuus.
> Templa feres, et, me victore, vocaberis Ultor.
> Voverat, et fuso laetus ab hoste redit."
> (Ov. *Fast.* v. 575, seq.)

This temple was appointed to be the place where the senate should consult about wars and triumphs, where provinces cum imperio should be conferred, and where victorious generals should deposit the insignia of their triumphs (Suet. *Aug.* 29). The forum was constructed on a smaller scale than Augustus had intended, because he could not obtain the consent of some neighbouring householders to part with their property (*Ib.* 56). It was opened for business before the temple was finished, which was dedicated B. C. 1 (*Ib.* 29; Vell Pat. ii. 100). The forum extended on each side of the temple in a semicircular shape (Palladio, *Archit.* iv.), with porticoes, in which Augustus erected the statues of the most eminent Roman generals. On each side of the temple were subsequently erected triumphal arches in honour of Germanicus and Drusus, with their statues (Tac. *Ann.* ii. 64). The temple is said to have been very splendid (Plin. xxxvi. 54), and was adorned, as well as the forum, with many works of art (*Ib.* vii. 53, xxxiv. 18, xxxv. 10; Ov. *Fast.* v. 555, &c.). The Salii were accustomed to banquet here: and an anecdote is recorded of the emperor Claudius, that once when he was sitting in judgment in this forum, he was so attracted by the savoury odour of the dinner preparing for these priests, that he quitted the tribunal and joined their party. (Suet. *Claud.* 33.) This anecdote has partly served to identify the site of the temple, an inscription having been discovered on one of the remaining walls in which the Salii and their *Mansiones* are mentioned (Canina, *Foro Rom.* p. 150).

The remains of three of the columns, with their entablature, of the temple of Mars Ultor are still to be seen near the place called the *Arco de' Pantani.* It must therefore have adjoined the back of the Forum Caesaris. These three columns, which are tall and handsome, are of the Corinthian order. All we know respecting the history of the Forum Augusti is that it was restored by Hadrian (Spart. *Hadr.* 19). The church of *S. Basilio* was probably built on the site of the temple (*Ordo Rom.* 1143; Mabill. *Mus. Ital.* ii. p. 143).



TEMPLE OF MARS ULTOR.

Forum Transitorium or Forum Nervae.—This forum was begun by Domitian, but completed and dedicated by Nerva (Suet. *Dom.* 5; Aur. Vict. *Caes.* 12). We have said that Domitian had a particular predilection for Minerva, and he founded a large Aedes Minervae in this forum (" Dedicato prius foro, quod appellatur Pervium, quo aedes Minervae eminentior consurgit et magnificentior," A. Vict. *Ib.*). From this circumstance it was also called Forum Palladium ("Limina post Pacis Palladiumque forum," Mart. i. 2. 8); besides which it also had the name of Pervium or Transitorium, apparently because it was traversed by a street which connected the N. and S. sides of the city, which was not the case with the other fora (Niebuhr, in the *Beschreibung Roms*, iii. p. 282). Thus Lampridius (*Alex. Sev.* 28): " In foro Divi Nervae, quod Transitorium dicitur;" and Aurelius Victor in the passage just cited. From the line of Martial's before quoted, it appears to have adjoined the temple of Peace, erected by Vespasian, which we shall have occasion to describe in another section. There appears to have stood upon it a temple, or rather perhaps fourfold archway of Janus Quadrifrons, probably somewhat resembling that which still exists near *S. Georgio in Velabro*, connecting the roads which led to the four different forums, namely, the Forum Romanum, Forum Caesaris, Forum Nervae, and Forum Pacis, as Vespasian's temple of Peace was sometimes called. The passage before quoted from Servius (*ad Aen.* vii. 607), however absurd in other respects, may at least be received as evidence of the existence of such a Janus here, especially as it is confirmed by other writers. Thus Joannes Lydus: *καὶ τοιοῦτον αὐτοῦ ἄγαλμα (τετράμορφον) ἐν τῷ φόρῳ τοῦ Νερϐᾶ ἐτὶ καὶ νῦν λέγεται σεσωσμένον* (*de Mens.* iv. 1). So also Martial: —

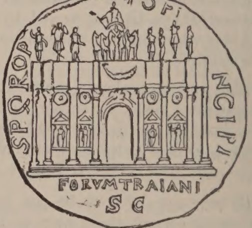
> "Nunc tua Caesareis cinguntur limina donis
> Et fora tot numeros, Jane, quot ora geris"
> (x. 28. 5).

In the middle ages this Janus-temple appears to have borne the name of *Noah's Ark*.

In the time of Pope Paul V. considerable remains existed of the *pronaos*, or vestibule of this temple of Minerva, consisting of several columns with their entablature, with the following inscription: IMP. NERVA. CAESAR. AVG. PONT. MAX. TRIB. POT. II. IMP. II. PROCOS. (Canina, *Foro Rom.* p. 171.) Paul took these columns to adorn his fountain, the *Acqua Paolo*, on the Janiculum. In the *Via Alessandrina* there are still remains of the wall of peperino which formed the enclosure of the forum, together with two large Corinthian columns half buried in the earth, now called the *Colonnacce*. Their entablature is covered with mutilated reliefs, and over them is an Attic, with a figure of Minerva, also in relief. The situation of the forum of Nerva, and the remains of it existing in his time, are decribed by Palladio (*Architettura*, lib. iv.), also by Du Pérac (tom. vi.), who observes, that it was then the most complete ruin of a forum in Rome. The *Colonnacce* are represented by Gamucci, *Antichità di Roma*, p. 55; Desgodetz, p. 159, seq.; Overbeke, pl. 39. There is a good description of the fora of Augustus and Nerva by Niebuhr in the *Beschreibung Roms*, vol. iii. p. 275.

Forum Trajani. — Thus between the Capitoline and Palatine hills, the Velian ridge and the ascent of the Quirinal, the valley was almost filled with a splendid series of public places, which we might imagine could hardly be surpassed. Yet it was reserved for Trajan to complete another forum, still more magnificent than any of the preceding ones, for the construction of which the Quirinal itself was forced to yield up part of its mass. Previously to the time of Trajan that hill was connected with the Capitoline by a sort of isthmus, or slender neck; the narrow and uneven defile between them was covered with private houses, and traversed only by a single road of communication between the forum and Campus Martius. But on the western side of this defile lay one of the handsomest quarters of Rome, containing the Septa Julia, the Flaminian circus, the theatres of Balbus, Pompey, and Marcellus, together with those temples and porticoes which so much excited the admiration of Strabo, and which he has described in a passage quoted in the former part of this article. The design of the forum of Trajan was, therefore, to connect this quarter of the town with the imperial fora in a manner not unworthy of the magnificent structures on either side of it. This gigantic work, a portion of which still remains, though the greater part has disappeared under the united influences of time and barbarism, is supposed to have been projected, and even begun, by Domitian. (Aur. Vict. *Caes.* 13; Hieron. i. p. 443, Ronc.; Cassiod. *Chron.* ii. p. 197.) It was, however, executed by Trajan, with the assistance of the celebrated architect Apollodorus of Damascus. (Dion Cass. lxix. 4.) But no ancient author has left us a satisfactory description of it, and we are obliged to make out the plan, as best we may, from what we can trace of the remains; a task somewhat aided by the excavations made by the French when they had possession of Rome at the commencement of the present century. (See Tournon, *Etudes Statist. Rome*, tom. ii. p. 253, pl. 28, 29; Fea, *Notizie degli scavi nell' Anfiteatro Flavio e nel Foro Traiano*, Rom. 1813; Bunsen, *Les Forum de Rome*, ii^{de} partie, p. 24, seq.) This immense work consisted of the following parts: —

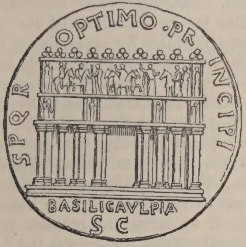
1. The forum, properly so called, a large open area immediately adjoining the NW. sides of the fora of Caesar and Augustus, and filling the whole space between the Capitoline and Quirinal, — much of the latter hill, indeed, and some of the former, having been cut away in order to make room for it. This part, which was called the area or atrium fori (Gell. xiii. 24; Amm. Marc. xvi. 10), contained, in the middle, an equestrian statue of Trajan, and was adorned with many other statues. The SW. and NE. sides of this square, where the ground had been cut away from the hills, was occupied with semicircular buildings. There are still large remains of that under the Quirinal, which are vulgarly called the baths of Paullus Aemilius. The lower part of this edifice, which has only been laid open within the last few years, consists of quadrangular niches, which probably served as little shops; above them was a vaulted portico, with rooms and staircases leading to the upper floors. Piranesi and other topographers conjectured that there was another similar building on the side of the Capitol, at the place called the *Chiavi d' Oro*; but Canina was the first to demonstrate its existence in his *Indicazione Topografica*. Along the front of each of the crescents thus formed there seems to have been a portico, which gave the forum its proper rectangular form. The forum was thus divided into three parts, through both the exterior ones of which there was a road for carriages, as appears from traces of pavement; whilst the square, or middle division was paved with flag-stones. In the middle of the SE. side there seems to have been a triumphal arch, vestiges of which were discovered in the time of Flaminio Vacca (*Memorie*, no. 40), forming the principal entrance on the side of the imperial fora.



FORUM TRAJANI.

2. Next to the forum on the NW. side lay the Basilica Ulpia, which extended across it lengthways, and thus served to form one of its sides. The basilica was called Ulpia from Trajan's family name. The plan of the middle part is now laid entirely open. It seems to have been divided internally by four rows of columns, thus forming five aisles, with circular *absides* or *chalcidica* at each end. During the ex-

cavations the bases of these columns were discovered partly in their original situation. But it is doubtful whether the fragments of columns of gray granite now seen there belonged to the interior of the basilica; it is more probable that it had columns of *giallo antico* and *paonezzato*, remains of which have been found (Nibby, *For. Trajano*, p. 353). The floor was paved with slabs of the same marbles. It is supposed from the authority of two passages in Pausanias to have had a bronze roof (v. 12, x. 5). On the side which faced the forum were three magnificent entrances, a large one in the middle and two smaller on each side, decorated with columns, as may be seen on medals.



BASILICA ULPIA.

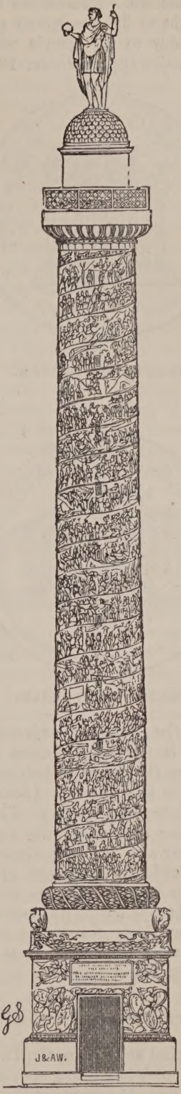
On the NW. side of the basilica stood, and still stands, the Column of Trajan, the finest monument of the kind in the world. This column was intended to answer two purposes: to serve as a sepulchre for Trajan, and to indicate by its height the depth of soil excavated in order to make room for the forum and its buildings. The latter object is expressed by the inscription, which runs as follows:—

SENATVS . POPVLVSQVE . ROMANVS .
IMP. CAESARI . DIVI . NERVAE . F. NERVAE
TRAIANO . AVG. GERM. DACICO . PONTIF.
MAXIMO . TRIB. POT. XVII. IMP. VI. COS. VI. P. P.
AD . DECLARANDVM . QVANTAE . ALTITVDINIS
MONS . ET . LOCVS . TANT[IS . OPERI]BVS . SIT
[EGESTVS.

(Cf. Aur. Vict. *Epit.* 13; Dion Cass. lxviii. 16). The height of the column, including the pedestal, is 127½ English feet. The diameter at the base is between 12 and 13 feet, and rather more than a foot less at the top. The shaft consists of 19 cylindrical pieces of white marble, in which steps are cut for ascending the interior. On the top was a statue of Trajan, now replaced by that of St. Peter, erected by Pope Sixtus V. When the tomb beneath was opened by the same pontiff, in 1585, it was discovered to be empty. Round the column runs a spiral band of admirable reliefs, representing the wars of Trajan against Decebalus, and containing no fewer than 2500 human figures. The height of the reliefs at the bottom is 2 feet, increasing to nearly double that size at the top; thus doing away with the natural effect of distance, and presenting the figures to the spectator of the same size throughout. The best descriptions of this magnificent column will be found in Fabretti, *De Columna Trajani*, Rome, 1690, with plates by Pietro Santi Bartoli; Piranesi, *Trofeo, o sia magnifica Colonna Coclide, &c.*, with large folio drawings; De Rossi, *Colonna Trajana designata.*

The column stood in an open space of no great extent, being 66 feet long and 56 broad. This space was bounded on its two sides by porticoes with double columns. In the NW. side of the basilica,* on either side of the column, were two libraries, the Bibliotheca Graeca and Latina, as indicated by Sidonius:—

"Cum meis poni statuam perennem
Nerva Trajanus titulis videret
Inter auctores utriusque fixam
Bibliothecae."—(ix. *Epigr.* 16.)



COLUMN OF TRAJAN.

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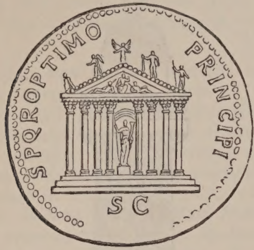
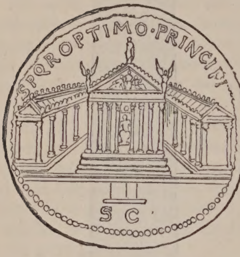
* It is remarkable, however, that the library is called by A. Gellius, "Bibliotheca *templi* Trajani" (xi. 17).

3. There are evident traces that Trajan's forum extended still farther to the NW., though it is doubtful whether this extension was owing to Trajan himself or to Hadrian. Excavations in this direction have brought to light enormous granite pillars belonging probably to the temple which Hadrian dedicated to Trajan (Spart. *Hadr.* 19), and which is mentioned in the *Notitia* in conjunction with the column. This is further confirmed by some inscriptions bearing the name of Hadrian which have been discovered in this quarter. (Bunsen, *Les Forum Romains*, ii^{de} partie, p. 35.) Thus the space occupied by these noble structures extended from the fora of Caesar and Augustus almost to the Via Lata, or to the modern *Piazza degli Apostoli.*



TEMPLE OF TRAJAN.



TEMPLE OF TRAJAN.

How long the forum of Trajan existed is uncertain. The Anonymous of Einsiedlen mentions it in the way from Porta Nomentana to the Forum Romanum. In the *Mirabilia* it seems to be spoken of as a thing that has disappeared.

VI. The Palatine and Velia.

After the Capitol and forum, the Palatine hill is undoubtedly the most interesting spot at Rome, both from its having been the cradle of the eternal city, and also the seat of its matured power — the residence of the emperors when those emperors ruled the world, or, in the words of Tacitus, "ipsa imperii arx" (*H.* iii. 70),—a circumstance from which it has given name to the residences of subsequent princes. (Dion Cass. liii. 16.) In treating of the topography of this region, and indeed of that of the remainder of the city, we shall not endeavour to observe a chronological order, as was desirable in treating of the forum, in order that the reader might gain a clear idea of its appearance in the various periods of Roman history; but shall follow the most convenient method without regard to the dates of the different objects mentioned. We have already described the situation and height of the hill. The latter, however, cannot be very accurately given, as the soil is covered to a great depth with rubbish, the sole remains of those magnificent edifices which once stood upon it. On the side of the Circus Maximus, indeed, in the *Vigna del Collegio Inglese*, these ruins assume something of a more definite form; but the gigantic arches and terraces at that part, though they may still excite our wonder, are not sufficiently perfect to enable us to trace any plan of the buildings which they once formed. However, they must all have been subsequent to the time of Nero; since the ravages of the fire under that emperor were particularly destructive on the Palatine hill. Hence the chief topographical interest attaches to the declivities of the hill, which present more facilities for ascertaining spots connected with and sanctified by the early traditions of the city,—of which several have already been discussed, as the Porta Romanula and Clivus Victoriae, the Porta Mugionis, the Curiae Veteres, &c.

We have already seen that the declivity towards the Capitoline hill was called GERMALUS or CERMALUS; but though in ancient times this was regarded as a separate hill, the reason is not clear, since it by no means presents any distinct features, like the Velia. Here was the LUPERCAL, according to tradition a grotto sacred to Pan ever since the time of the Arcadians (Dionys. i. 32, 79), and near it the FICUS RUMINALIS, or sacred fig-tree, under which Romulus and Remus were discovered suckled by the wolf. It is difficult to determine the exact spot of the Lupercal. Evander points it out to Aeneas as lying "gelida sub rupe" (Virg. *Aen.* viii. 343), and Dionysius (*l. c.*) describes it as *on the road* (κατὰ τὴν ὁδὸν) leading to the Circus Maximus; and his authority is preferable to that of Servius, who describes it as "in Circo" (*ad Aen.* viii. 90). Its most probable site therefore is at the western angle of the hill, towards the circus. Its situation is in some degree connected with that of the CASA ROMULI. The description of the 10th Regio, or Palatine, in the *Notitia* begins at the Casa Romuli, and proceeding round the base of the hill to the N. and E. ends, in coming from the circus, with the Lupercal; whence it is plain that the Casa Romuli must have stood a little to the N. of it. Plutarch notices the Casa Romuli, which was also called Tugurium Faustuli, in the following manner: Ῥωμύλος δὲ (ᾤκει) παρὰ τοὺς λεγομένους Βαθμοὺς Καλῆς Ἀκτῆς · οὗτοι δέ εἰσι περὶ τὴν εἰς τὸν ἱππόδρομον τὸν μέγαν ἐκ Παλαντίου κατάϐασιν (*Rom.* 20). Here the expression Καλὴ Ἀκτή is puzzling, as an equivalent name does not occur in any Latin author. Properly ἀκτή signifies *the sea-shore*, and cannot therefore be applied to the banks of the Tiber; nor, in prose at least, to an inland bank. Hence Preller is inclined to think that it is merely Plutarch's awkward translation of the Roman name for a place called *Pulcra Rupes*, which obtained this appellation after the Lupercal had been restored by Augustus and adorned with architectural elevations. (*Regionen*, p. 181.) But Plutarch was surely master of his own language; and though he may not have been a very profound Latin scholar, yet as he lived some time in Rome and occupied himself with studying the history and manners of the people, we may perhaps give him credit for knowing the difference between *rupes* and *littus*. It seems more probable therefore that the Roman name of the place alluded to was PULCRUM LITTUS than *Pulcra Rupes* (though unfortunately we do not find it mentioned in any Latin author), and that, like the Casa Romuli and Lupercal, it was a traditionary name, as old as the story of Romulus and Remus itself. According to that story, we must recollect that the Tiber had overflowed its banks and formed a lake here, and that the cradle was washed ashore at the foot of the Palatine; whence the name *littus*, which is frequently used of the shores of a lake, might without impropriety be applied to this spot. The *βαθμοί* or steps mentioned by Plutarch in the preceding passage were of course a more recent work, but their date cannot be fixed. Propertius (v. 1. 9) seems to allude to them in the following passage as existing even in the time of Romulus and Remus:—

> "Qua gradibus domus ista Remi se sustulit olim
> Unus erat fratrum maxima regna focus."

But though we can hardly imagine their existence at that time, yet the passage at all events suffices to prove the existence of the steps in the time of Augustus. Becker, however, will by no means allow this. (*Handb.* p. 420 and note.) Plutarch goes on to say that in the neighbourhood of the Casa Romuli stood the cherry-tree said to have sprung from the lance hurled by Romulus from the Aventine to the Palatine; and that the tree withered and died from the roots having been injured when Caius Caesar (Caligula) caused the steps to be made there. (*Γαΐου δὲ Καίσαρος, ὥς φασι, τὰς ἀναϐάσεις ἐπισκευάζοντος καὶ τῶν τεχνιτῶν περιορυττόντων τὰ πλησίον, ἔλαθον αἱ ῥίζαι κακωθεῖσαι παντάπασι, καὶ τὸ φυτὸν ἐμαράνθη.*) Hence Becker draws the conclusion that this was the origin of the steps, and that they did not exist before the time of Caligula. But this is by no means a necessary consequence from Plutarch's words, since *ἐπισκευάζω* often signifies *to repair* or *make better*. We find the same steps mentioned by Solinus under the name of Scalae Caci: "Ad supercilium scalarum Caci habet terminum (Roma Quadrata), ubi tugurium fuit Faustuli. Ibi Romulus mansitavit," &c. (i. 18). It cannot be doubted that these are the same steps mentioned by Propertius and Plutarch. Gerhard proposed to *emend* this passage by reading Caii for Caci; an emendation of which Becker of course approved, as it suits his view that the steps did not exist before the time of Caligula. But unfortunately he was not aware of a passage in Diodorus Siculus which also mentions these steps in a manner confirmatory of the account of Solinus and Propertius: *τοῦ δὲ Κακίου ἐν τῷ Παλατίῳ καταϐασίς ἐστιν ἔχουσα λιθίνην κλίμακα τὴν ὀνομαζομένην ἀπ' ἐκεινοῦ Κακίαν* (iv. 21). And as Diodorus wrote in the age of Augustus, the existence of the steps before the time of Caligula is thus proved.

An AEDES ROMULI is also mentioned on the Germalus in the sacred books of the Argives quoted by Varro (*L. L.* v. § 54, Müll.); but it is not found in any other author, and hence it may appear doubtful whether it is not the same as the Casa Romuli. The round church of *S. Teodoro* on the W. side of the Palatine has frequently been identified with this Aedes Romuli, and it is very probable that it was built over the remains of some ancient temple; but it is too far from the circus to have been the Casa Romuli, which lay more towards *S. Anastasia.* Besides the Casa seems to have been nothing more than a little thatched hut; of which, as we have seen, there appears to have been a duplicate on the Capitol.

In the dearth of any more accurate information we cannot fix the situation of these venerable relics of Roman antiquity more precisely than may be gathered from the preceding general indications. M. Valerius Messala and C. Cassius Longinus, who were censors in B.C. 154, projected, and even began, a theatre at this spot, which was to extend from the Lupercal on the Germalus towards the Palatine. But this scheme was opposed by the rigid morality of Scipio Nasica, and all the works were put up to auction and sold. (Vell. Pat. i. 15; Val. Max. ii. 4. § 2; Appian, *B. C.* i. 28.) The Lupercal is mentioned in the *Monumentum Ancyranum*, as reconstructed by Augustus; whence Canina infers that the ancient one must have been destroyed when this theatre was commenced. (*Indicazione Topogr.* p. 460, 1850.) The Casa Romuli is represented by Fabius Pictor, as translated by Dionysius of Halicarnassus (i. 79), to have been carefully preserved in his time, the damage occasioned by age or tempests being made good according to the ancient pattern. Whether the building mentioned in the *Notitia* was still the same it is impossible to say.

We have already noticed, when treating of the city of Romulus, the SANCTUARY OF VICTORIA—most probably a sacred grove—and the CLIVUS VICTORIAE on the NW. slope of the Palatine. At or near this spot an AEDES MATRIS DEUM was erected B. C. 191, to contain the image of the Mater Idaea, which Scipio Nasica had brought from Asia thirteen years before. (Liv. xxxvi. 35; Cic. *Har. R.* 12.) It must have been to the N. of the Casa Romuli, since it is mentioned after it in the *Notitia*, when proceeding in that direction, yet at some distance from the N. point of the hill, between which and the temple the Domus Tiberiana must have intervened. It is recorded as having been twice burnt down; once in B. C. 110, when it was rebuilt by Metellus (Jul. Obs. 99), and again in A. D. 2, in the same fire which destroyed the palace of Augustus, by whom it was restored. (Val. Max. i. 8. § 11; Dion Cass. lv. 12; *Mon. Ancyr.*). It must also have been destroyed in the conflagration under Nero, and again rebuilt. Becker (*Handb.* p. 421) observes that its front must have faced the E., as the statue of the Magna Mater Idaea is described by Dion Cassius as looking that way (xlvi. 43). But this relates only to the statue; and we fancy that there is some reason to believe, from a passage in Martial, that the temple was a round one, and could not therefore be properly said to face any way. In this passage two temples are mentioned (i. 70. 9):—

> "Flecte vias hac qua madidi sunt tecta Lyaei
> Et Cybeles picto stat Corybante tholus."

Becker observes (p. 422) that the age and situation of the temples here mentioned cannot be determined, as they occur nowhere else; and this seems to be true of the temple of Bacchus; but there appears to be no reason why the THOLUS CYBELES—which Becker writes *Torus*, without any apparent meaning—may not have been the Aedes Matris Deum before referred to. The description of the road to the house of Proculus given in this epigram suits the situation of this temple; and the house itself is mentioned as "nec propior quam Phoebus amat." Now, the temple of Apollo, built by Augustus, lay close to that of the Idaean Mother, as we shall see presently; and, indeed, they are mentioned in one breath in the *Notitia*. ("Aedem Matris Deum et Apollinis Rhamnusii.") That this Tholus Cybeles may have been the temple which once occupied the site of the present circular church of *S. Teodoro* before referred to, we can only offer a conjecture; its situation, at least, admirably corresponds with that of the temple of the Idaean Mother.

We find a temple of this deity, as well as one of JUVENTAS mentioned in the *Monumentum Ancyranum* (tab. iv. l. 8) as erected by Augustus on the Palatine. The first of these may, however, have been only a restoration of the ancient temple. We can hardly conclude from the word *feci* that it was an entirely new and separate structure; since we find the same word used in that record with relation to other edifices which were among the most ancient in Rome, and of which it is not likely that there should have been duplicates: such as the temple of Jupiter Feretrius on the Capitol, that of Quirinus, that of Juno Regina on the Aventine, and others. In these cases it seems probable that the edifices were in such a ruinous state from long neglect that Augustus found it necessary to rebuild them from their foundations; which would justify the use of the word *feci* instead of *refeci*, but hardly the regarding of them as entirely new temples. The great care used by Augustus in restoring the ancient temples is alluded to by Horace (*Od.* iii. 6). The temple of Juventas may possibly have been new; at all events it could hardly have been the one dedicated by C. Licinius Lucullus about the same time as that of the Mater Magna Idaea, since the former was in the Circus Maximus. (Liv. xxxvi. 36; cf. Cic. *Brut.* 18, *ad Att.* i. 18.)

What the PENTAPYLUM may have been which is mentioned in the *Notitia* between the temple of Apollo and the palace of Augustus, it is difficult to say, except that it was probably a building with five gates. Preller (*Regionen*, p. 183) cites a passage from an anonymous describer of the Antiquities of Constantinople in Banduri (*Imp. Orient.* i. p. 21), in which a building in that city called *Tetrapylum*, which was used for depositing and bewailing the corpse of the emperor, or of that of any member of his family, is mentioned; and as this building is said to have been imitated from one at Rome, Preller thinks it highly probable that the Pentapylum in question may have afforded the model, and been used for a similar purpose.

Of the temples of JUPITER VICTOR and JUPITER STATOR — the former near the Nova Via and Porta Mugionis, the latter farther off towards the Sacra Via — we have already spoken when describing the Romulean city; besides which there seems to have been a temple of JUPITER PROPUGNATOR, probably of the time of the Antonines, known only from an inscription. (Gruter. ccc. 2; Orell. 42; Canina, *Indicazione*, p. 469.) We have also had occasion to mention the CURIAE VETERES and the sacellum of FORTUNA RESPICIENS. Other ancient buildings and shrines on the Palatine, the sites of which cannot be exactly determined, were the CURIA SALIORUM (Palatinorum), where the ancilia and the lituus Romuli were preserved, probably not far from the temple of Vesta (Dionys. ii. 70; Cic. *Div.* i. 17; Gruter, *Inscr.* clxiii. 5; Orell. 2244); a fanum, or ARA FEBRIS (Cic. *Leg.* ii. 11; Val. Max. ii. 5. § 6; Plin. ii. 5), an ancient sacellum of the DEA VIRIPLACA, the appeasing deity of connubial quarrels (Val. Max. ii. 1. § 6); and an Ἀφροδίσιον, or TEMPLE OF VENUS (Dion Cass. lxxiv. 3).

When the Romans began to improve their domestic architecture, and to build finer houses than those which had contented their more simple ancestors, the Palatine, from its excellent and convenient situation, early became a fashionable quarter. We have already alluded slightly to some of the more noted residences on this hill. The house of VITRUVIUS VACCUS is one of the most ancient which we find mentioned in this quarter. It was pulled down in B. C. 330 in consequence of the treasonous practices of its owner; after which the site remained unbuilt upon, and obtained the name of VACCI PRATA (Liv. viii. 19; Ps. Cic. *p. Dom.* 38); but how long it remained in this state it is impossible to say. The PORTICUS CATULI rose on the Palatine from a similar cause. Its site had previously been occupied by the house of M. Fulvius Flaccus, who perished in the sedition of C. Gracchus: the house was then razed, and the ground on which it stood called FLACCIANA AREA, till this portico was erected on it by Q. Lutatius Catulus, after his Cimbric victory. (Val. Max. vi. 3. § 1; Ps. Cic. *p. Dom.* 43.) Near it stood the HOUSE OF CICERO which he bought of Crassus, — probably not the celebrated orator, — the fate of which we have already related. It seems to have been on the NE. side of the Palatine, as Cicero is described by Plutarch as traversing the Sacra Via in order to arrive at the forum (*Cic.* 22): and Vettius calls Cicero "vicinum consulis," that is, of Caesar, who then dwelt in the Regia (*ad Att.* ii. 24). CATILINE'S HOUSE was also on the Palatine, and was annexed by Augustus to his residence. (Suet. *Ill. Gramm.* 17.) Here also was a HOUSE OF ANTONIUS, which Augustus presented to Agrippa and Messala (Dion Cass. liii. 27); and also the HOUSE OF SCAURUS, famed for its magnificence. (Cic. *Scaur.* 27; Plin. xxxvi. 3.)

With the reign of Augustus a new era commenced for the Palatine. It was now marked out for the imperial residence; and in process of time, the buildings erected by successive emperors monopolised the hill, and excluded all private possessions. Augustus was born in this Region, at a place called AD CAPITA BUBULA, the situation of which we are unable to determine (Suet. *Aug.* 5). In early manhood he occupied the house of the orator C. Licinius Calvus "juxta forum super scalas anularias" (*Ib.* 72); but neither can the site of this be more definitely fixed. Hence he removed to the Palatine, where he at first occupied the HOUSE OF HORTENSIUS, a dwelling conspicuous neither for size nor splendour. (*Ib.*) After his victory over Sextus Pompeius, he appears to have purchased several houses adjoining his own, and to have vowed the TEMPLE OF APOLLO, which he afterwards built (Vell. Pat. ii. 81; Dion Cass. lxix. 15.) This temple, the second dedicated to that deity at Rome — the earlier one being in the Circus Flaminius — does not, however, appear to have been begun till after the battle of Actium, or at all events the plan of it was extended after that event. It is well known that after that victory Augustus dedicated a temple to the Leucadian Apollo near Actium, and in like manner the new structure on the Palatine was referred to the same deity; whence the phrases "Actius Apollo" (Virg. *Aen.* viii. 704; Prop. iv. 6. 67), and "Phoebus Navalis" (— "ubi Navali stant sacra Palatia Phoebo," Prop. iv. 1. 3). It was dedicated in B. C. 27. It was surrounded with a portico containing the BIBLIOTHECAE GRAECA

ET LATINA (Suet. *Aug.* 29; Dion Cass. liii. 1; *Mon. Ancyr.*) These far-famed libraries were quite distinct institutions, as appears from monumental inscriptions to slaves and freedmen attached to them, who are mentioned as "a Bibliotheca Latina Apollinis," or, "a Bibliotheca Graeca Palatina" (Panvinius in Graevius, *Thes.* iii. col. 305; Orell. *Inscr.* 40, 41). In them were the busts or *clipeatae imagines* of distinguished authors. (Tac. *Ann.* ii. 83.) Propertius, in a short poem (iii. 29), has given so vivid a description of the whole building, that we cannot do better than insert it:—

"Quaeris cur veniam tibi tardior? Aurea Phoebo
  Porticus a magno Caesare aperta fuit.
Tota erat in speciem Poenis digesta columnis
  Inter quas Danai femina turba senis.
Hic equidem Phoebo visus mihi pulchrior ipso
  Marmoreus tacita carmen hiare lyra.
Atque aram circum steterant armenta Myronis
  Quatuor artificis, vivida signa, boves.
Tum medium claro surgebat marmore templum
  Et patria Phoebo carius Ortygia.
In quo Solis erat supra fastigia currus
  Et valvae Libyci nobile dentis opus.
Altera dejectos Parnassi vertice Gallos
  Altera moerebat funera Tantalidos.
Deinde inter matrem deus atque inter sororem
  Pythius in longa carmina veste sonat."

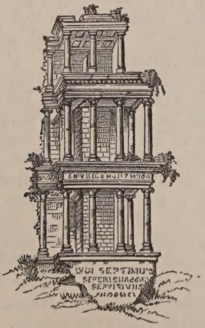
Hence we learn that the columns of the portico were of African marble, and between them stood statues of the fifty daughters of Danaus (cf. Ovid. *Amor.* ii. 2. 4.) According to Acron, fifty equestrian statues of the sons of Danaus also stood in the open space. (Schol. *ad Pers.* ii. 56.) The temple itself was of solid white marble from Luna (*Carrara*). (Serv. Virg. *Aen.* viii. 720.) The statue alluded to by Propertius as "Phoebo pulchrior ipso" was that of Augustus himself, which represented him in the dress and attitude of Apollo. (Schol. Cruq. *ad Hor. Ep.* i. 3, 17: Serv. *ad Virg. Ec.* iv. 10.) In the library was also a colossal bronze statue of Apollo, 50 feet in height (Plin. xxxiv. 18), as well as many precious works of art. (Ib. xxxiv. 8, xxxvii. 5, &c.) The Sibylline books were preserved in the temple (Suet. *Aug.* 31; Amm. Marc. xxiii. 3) before which was the spacious place called the AREA APOLLINIS.

From all these notices we may gather some idea of the splendour of this celebrated temple; but its exact site, as well as that of the PALACE OF AUGUSTUS, is nowhere clearly intimated. From several passages, however, which have been cited when discussing the situation of the Porta Mugionis, we may infer pretty accurately that the latter must have stood at the NE. side of the Palatine, between the arch of Titus and the temple of Vesta. (*S. Maria Liberatrice.*) It appears from a passage in Ovid ("Inde tenore pari," &c., *Trist.* iii. 1, 59), that the temple must have lain some way beyond the palace, and there seems to be no reason why we may not place it near *S. Teodoro*, though it stood perhaps on the summit of the hill. This seems to be the spot indicated in the *Notitia*. The temple is there called "aedis Apollinis *Rhamnusii*"—an epithet not easily explained, notwithstanding the attempt of Preller (*Regionen*, p. 182); although there can be no doubt that the temple built by Augustus is meant.

In the same document a DOMUS TIBERIANA, or palace of Tiberius, is mentioned as distinct from that of Augustus; a house, indeed, which he probably inherited, as he was born on the Palatine. (Suet. *Tib.* 5.) In his youth, when he lived in a quiet, retired manner, he first inhabited the house of Pompey in the Carinae, and afterwards that of Maecenas on the Esquiline (*Ib.* 15); but when he became emperor, it is most probable that he resided on the Palatine, till he secluded himself in the island of Capreae. The Domus Tiberiana must have stood near the NW. corner of the Palatine, since it is described as affording an exit into the Velabrum ("per Tiberianam domum in Velabrum," Tac. *Hist.* i. 27). Suetonius, speaking of the same departure of Otho, says that he hastened out at the back of the palace ("proripuit se a postica parte Palatii," *Otho*, 6); from which passages it would appear that the two palaces were connected together, that of Augustus being the more conspicuous towards the forum, whilst that of Tiberius formed the back front. It was from the latter that Vitellius surveyed the storming of the Capitol. (Suet. *Vit.* 15.) At a later period of the Empire we find a BIBLIOTHECA mentioned in the palace of Tiberius, which had probably superseded the Palatine Library, as the latter is no longer mentioned. (A. Gell. xiii. 19; Vopisc. *Prob.* 2.) All these buildings must, of course, have been destroyed in the fire of Nero; but we must assume that, after they were rebuilt, the Domus Augusti et Tiberii still continued to be distinguished, as they are mentioned as separate buildings in the *Notitia;* and indeed Josephus expressly says that the different parts of the complex of buildings forming the imperial palace were named after their respective founders. (*Ant. Jud.* xix. 1. § 15).

On or near the Palatine we must also place the TEMPLUM AUGUSTI — one of the only two public works which Tiberius undertook at Rome, the other being the *scena* of the theatre of Pompey. Even these he did not live to finish, but left them to be completed and dedicated by Caligula. (Tac. *Ann.* vi. 45; Suet. *Tib.* 47, *Cal.* 21.) The circumstance of Caligula using this temple as a sort of pier for his bridge to the Capitoline makes it doubtful whether it could have stood on the Palatine hill. (Suet. *Ib.* 22.) Yet Pliny (xii. 42) alludes to it as "in Palatii templo;" and if it was not exactly on the summit of the hill, it could not have been very far from it. Becker conjectures that the BRIDGE OF CALIGULA passed over the Basilica Julia; but the only proof is, that Caligula was accustomed to fling money to the people from the roof of the basilica, which he might have ascended without a bridge. (Suet. *Cal.* 37, Jos. *Ant. Jud.* xix. 1. § 11.) The bridge, perhaps, did not stand very long. Caligula seems to have made extensive alterations in the imperial palace, though we cannot trace them accurately. ("Bis vidimus urbem totam cingi domibus principum Caii et Neronis," Plin. xxxvi. 24. s. 5.) We have already mentioned that he connected the temple of Castor with it. Yet in his time there must have been still some private dwellings on the NE. side of the Palatine, as Pliny mentions that the lotus-trees belonging to the house of Crassus at that spot lasted till the fire of Nero. (Ib. xvii. 1.) The enormous buildings of the last-named emperor probably engrossed the whole of the Palatine; at all events we hear no more of private houses there after the commencement of his reign. We have already adverted to Nero's two palaces. The first of these, or DOMUS TRANSITORIA, with its gardens, though not finished in the same style of splendour as its successor, the *domus aurea*, seems to have occupied as large an extent of ground, and to have reached from the Palatine to the gardens of Maecenas and the agger of Servius on the Esquiline. (Suet. *Nero*, 31; Tac. *Ann.* xv. 39.) The AUREA DOMUS was a specimen of insane extravagance. Its atrium or vestibule was placed on the Velia, on the spot where the temple of Venus and Rome afterwards stood, and in it rose the colossal STATUE OF NERO, 120 feet high, the base of which is still visible at the NW. side of the Colosseum. We may gain an idea of the vastness of this residence by comparing the prose description of Suetonius with the poetical one of Martial, when we shall see that the latter has not abused the privilege of his calling. (Suet. *Nero*, 31; Mart. *de Spect.* 2). It was never perfectly finished, and Vespasian, as we have said, restored the ground to the public. We know but little of the arrangement of the buildings on the Palatine itself under Nero, except that the different parts appear to have retained their former names. Domitian added much to the palace, now again confined to this hill, and fitted it up in a style of extraordinary magnificence; but, though we frequently hear of single parts, such as baths, *diaetae*, a portico called *Sicilia*, a dining-room dignified with the appellation of *Coenatio Jovis*, &c., yet we are nowhere presented with a clear idea of it as a whole (cf. Plut. *Popl.* 15; Plin. xxxv. 5. s. 38; Capit. *Pert.* 11; Mart. viii. 36; Stat. *Silv.* iii. 4. 47, iv. 2. 18, &c.) The anxiety and terror of the tyrant are strikingly depicted in the anecdote told by Suetonius (*Dom.* 14), that he caused the walls of the portico in which he was accustomed to walk to be covered with the stone, or crystallised gypsum, called *phengites*, in order that he might be able to see what was going on behind his back. It is uncertain where the ADONAEA, or gardens of Adonis, lay, in which Domitian received Apollonius of Tyana, and which are marked on a fragment of the Capitoline plan (Bellori, tab. xi.) Of the history of the palace little more is known. Several accounts mention the domus aurea as having been burnt down in the reign of Trajan (Oros. vii. 12; Hieron. an. 105, p. 447, Ronc.), and the palace which succeeded it appears to have been also destroyed by fire in the reign of Commodus (Dion Cass. lxxii. 24; Herodian, i. 14.)

At the southern extremity of the Palatine, Septimius Severus built the SEPTIZONIUM, considerable remains of which existed till near the end of the 16th century, when Pope Sixtus V. caused the pillars to be carried off to the Vatican. Representations of the ruins will be found in Du Pérac (tav. 13) and Gamucci (*Antichità di Roma*, p. 83, *Speculum Rom. Magnificentiae*, t. 45). The name of the building, which, however, is very variously written in the MSS. of different authors, is by some supposed to have been derived from its form, by others from the circumstance of seven roads meeting at this spot. It seems not improbable that a similar place existed before the time of Severus, since Suetonius mentions that Titus was born near the Septizonium (c. 2); though topographers, but without any adequate grounds, have assigned this to the 3rd Region. It has been inferred from the name that the building had seven rows of columns, one above another, but this notion seems to be without foundation, as the ruins never exhibited traces of more than three rows. The tomb of Severus must not be confounded with it, which, as we learn from Spartianus, was on the Via Appia, and built so as to resemble the Septizonium. The same author informs us (*Sev.* 24) that the design of Severus was to make the Septizonium an atrium of the palace, so that it should be the first object to strike the eyes of those coming from Africa, his native country. But the true nature and destination of the building remain enigmatical.



THE SEPTIZONIUM.

We know of no other alterations in the palace except some slight ones under the emperors Elagabalus and Alexander Severus. The former consecrated there the TEMPLE OF HELIOGABLUS (Lampr. *Heliog.* 3; Herodian, v. 5), and opened a public bath, also destined apparently as a place of licentiousness (Lampr. *Ib.* 8). Of the buildings of Alexander Severus we hear only of a *diaeta*, erected in honour of his mother Julia Mammaea, and commonly called "ad Mammam" (Id. *Al. Sev.* 26). These diaetae were small isolated buildings, commonly in parks, and somewhat resembled a modern Roman *casino* or pavilion (Plin. *Ep.* ii. 17, v. 6). It is also related of both these emperors that they caused the streets of the Palatine to be paved with porphyry and *verde antico* (Lampr. *Hel.* 24, *Al. Sev.* 25). The Palatium was probably inhabited by Maxentius during his short reign, after which we hear no more of it. That emperor is said to have founded baths there. (*Catal. Imp. Vienn.* t. ii. p. 248, Ronc.)

The VICTORIA GERMANICIANA, the only object recorded in the *Notitia* between the Septizonium and the Lupercal, and which must therefore have stood on the side next the circus, was probably one of those numerous monuments erected either in honour of Germanicus, of which Tacitus speaks (*Ann.* ii. 83), or else to Caracalla, who likewise bore the name of Germanicus (Preller, *Regionen*, p. 187).

We have already treated generally of the Velia and Sacra Via, and of some of the principal objects connected with them, as well as of the Nova Via under the Palatine. The NOVA VIA was not a very important road, and we have little more to add respecting it. It seems to have begun at the Porta Mugionis, where, like the Sacra Via, at the same spot, it was called *Summa* Nova Via (Solin. i. 1). From this place it ran almost parallel with the Sacra Via, and between it and the hill, as far as its northern point, where it turned to the S., and still continued to run along the base of the Palatine as far at least as the Porta Romanula (near *S. Giorgio in Velabro*). Some, indeed, carry it on as far as the Circus Maximus (Canina, *Indic. Top.* p. 331); a view which does not seem to be supported by any authority. The lower part of it, both on the side of the forum and of the Velabrum, was called Infima Nova Via. (Varro, v. § 43, Müll.) Ovid describes it as touching the forum (" Qua Nova Romano nunc Via juncta foro est," *Fast.* vi. 389); whence we must conclude that not only the open space itself, but also the ground around it on which the temples and basilicae stood, was included under the appellation of forum. A road appears, however, to have led from the Nova Via to the forum between the temples of Vesta and Castor, as is shown by remains of pavement discovered there; and this may have been the *junction* alluded to by Ovid, which from his words would seem to have been comparatively recent. The LUCUS VESTAE must have lain behind the Nova Via, towards the Palatine, and indeed on the very slope of the hill, as appears from the following passages: " Exaudita vox est a luco Vestae, qui a Palatii radice in Novam Viam devexus est " (Cic. *Div.* i. 45); " M. Caedicius de plebe nuntiavit tribunis, se in Nova Via, ubi nunc sacellum est supra aedem Vestae vocem noctis silentio audisse clariorem humana " (Liv. v. 32). The sacellum here alluded to was that of Aius Loquens. (Cic. *l. c.* and ii. 32.) It is described by Varro (*ap. Gell.* xvi. 17) as " in infima Nova Via "; whence we must conclude that it was in the part near the forum that Caedicius heard the voice. Though called *Nova*, the road must have been of high antiquity, since Livy mentions that Tarquinius lived in it (i. 47); and perhaps it received its name from its newness in comparison with the Sacra Via.

Before we proceed to describe the monuments on the VELIA, we must observe that some writers, and especially the Italian school of topographers (Canina, *Foro Rom.* p. 60, seq., *Indic. Top.* p. 462), do not allow that the Velia consisted of that height which lies between the Palatine, the Esquiline, and the eastern side of the forum, but confine the appellation to the northern angle of the Palatine, which, it is contended, like the Germalus, was in ancient times considered as distinct from the remainder of the hill. Indeed it appears that Niebuhr first applied the name of Velia to the ridge in question (*Hist.* i. p. 390, Eng. trans.), in which view he was of course followed by Bunsen (*Beschr.* iii. p. 81). One of the chief arguments adduced against it is the account given of the house of Valerius Publicola. Valerius is said to have begun building a house on the same spot where Tullus Hostilius had previously dwelt (Cic. *Rep.* ii. 31); and the residence of Tullus Hostilius again is recorded to have been on the Velia, on the spot *afterwards* occupied by the Aedis Deum Penatium (Varro, *ap. Non.* xii. 51, p. 363, Gerl.; " Tullus Hostilius in Velia, ubi postea Deum Penatium aedes facta est," Solin. i. 22). Now Bunsen (*Ib.* p. 85), and after him Becker (*de Muris*, p. 43, *Handb.* p. 249), hold that the Aedes Deum Penatium here alluded to was that mentioned by Dionysius Halicarnassensis (i. 68) as standing in the short cut which led from the forum to the Carinae, in the district called Ὑπελαίαις. The MSS. vary in the spelling of this name; but we think with Becker that the Velia, or rather " Sub Velia," is meant, as Cujacius has translated the word: and Casaubon (*ad Mon. Anyr.*) reads Οὐέλιαι. But, whatever opinion may be entertained on that point, the other part of the description of Dionysius, namely, that the temple stood in the short cut between the forum and the Carinae, sufficiently indicates the locality; and we are of opinion, with Becker, that Bunsen arrived at a very probable conclusion in identifying this temple with the present circular vestibule of the church of *SS. Cosma e Damiano.* Yet, if we assume with those writers that this was the only temple of the Penates on the Velia, and consequently the spot on which the house of Publicola stood, then we must confess that we see considerable force in the objection of Canina, that such a situation does not correspond with the descriptions given by Cicero, Livy, and other writers. All those descriptions convey the idea that Publicola's house stood on a somewhat considerable, though not very great, elevation. Thus Dionysius characterises the spot as *λόφον ὑπερκείμενον τῆς ἀγορᾶς ὑψηλὸν ἐπιεικῶς καὶ περίτομον ἐκλεξάμενος* (v. 19). And Cicero says of the house: " Quod in excelsiore loco coepisset aedificare " (*Rep.* ii. 31). A still more decisive passage is that of Livy: " Aedificabat in *summa Velia* " (ii. 7). For how can that spot be called the *top* of the Velia, which was evidently *at the bottom*, and, according to Becker's own showing, in a district called *sub* Velia? His attempts to evade these difficulties are feeble and unsatisfactory (*de Muris*, p. 45). Yet they are not incapable of solution, without abandoning Niebuhr's theory respecting the Velia, which we hold to be the true one. There were in fact two temples of the Penates on the Velia, namely, that identified by Bunsen with *SS. Cosma e Damiano*, and another " in Summa Velia," as Livy says; which latter occupied the site of the residence of Tullus Hostilius, and of the subsequent one of Valerius Publicola. Thus Solinus: " Tullus Hostilius in Velia (habitavit), ubi *postea* Deum Penatium aedes facta est " (i. 22). We cannot determine the length of this *postea;* but it was most probably after the time of Publicola, and perhaps a great deal later. But the other temple was certainly older, as it is mentioned in the sacred books of the Argives (*ap.* Varro, *L.L.* v. § 54: " In Velia apud aedem Deum Penatium"); and thus it is plain that there must have been two temples. The one in the Summa Velia is the Sacellum Larum mentioned by Tacitus, in describing the pomoerium of Romulus (*Ann.* xii. 24): and this is another proof that there were two temples; for it is impossible to imagine that the pomoerium could have extended so far to the N. as the church of *SS. Cosma e Damiano.* The situation of this sacellum would answer all the requirements of the passages before cited. For there is still a very considerable rise from the forum to the arch of Titus, near to which the sacellum must have stood, which rise was of course much more marked when the forum was in its original state, or some 20 feet below its present level. Indeed the northern angle of the Palatine, which Canina supposes to have been the Velia, does not present any great difference of height: and thus the objections which he justly urges against the aedes near the temple of Faustina do not apply to one on the site that we have indicated. Besides it appears to us an insuperable objection to Canina's view that he admits the spot near the temple of Faustina to have been called Sub Velia, though it is separated by a considerable space and by the intervening height, from the N. angle of the Palatine. The account of Asconius (*ad Cic. Pis.* 22) of a house of P. Valerius " sub Velia, ubi nunc aedis Victoriae est," is too confused and imperfect to draw any satisfactory conclusion from it. By all other authorities the

Aedis Victoriae is said to be not at the *foot* of the *Velia*, but on the *summit* of the *Palatine.*

But there is another argument brought forwards by Canina against the height in question being the Velia. He observes that the area on which the temple of Venus and Rome stands is divided from the Palatine by the Sacra Via, and hence could not have belonged to the Velia; since the Sacra Via, and all the places on the opposite (northern) side of it, were comprehended in the 1st Regio of Servius, or the Suburana, whilst the Palatine, including the Velia, were contained in the 4th Regio (*Indicaz. Topogr.* p. 462, cf. *Foro Rom.* p. 61). Now if this were so, it would certainly be a fatal objection to Niebuhr's view; but we do not think that any such thing can be inferred from Varro's words. In describing the 1st Region, in which a place called Ceroliensis was included, he says, "Ceroliensis a Carinarum junctu dictus Carinae, postea Cerolia, quod hinc oritur caput Sacrae Viae ab Streniae sacello," &c. (*L. L.* v. § 47.) The passage is obscure, but we do not see how it can be inferred from it that the Sacra Via formed the boundary between the 1st and 4th Servian Regions. Varro seems rather to be explaining the origin of the name Cerolia, which he connects with the Sacra Via, but in a manner which we cannot understand. The Sacra Via traversed the highest part of the ridge, and thus on Canina's own showing must have included some part of it in the 4th Region, making a division where no natural one is apparent, which is not at all probable. Besides, if this height was not called Velia, what other name can be found for it? And it is not at all likely that an eminence of this sort, which is sufficiently marked, and lies in the very heart of the city, should have been without a name.

Assuming the Velia, therefore, to have been that rising ground which lies between the valley of the forum on the one hand, and that of the Colosseum on the other, we shall proceed to describe its monuments. The AEDES PENATIUM, before referred to as standing on the declivity of the ridge, or Sub Velia, and described by Dionysius (i. 68), seems to have been one of the most venerable antiquity. In it were preserved the images of the household gods said to have been brought from Troy, having upon them the inscription ΔΕΝΑΣ, which has given rise to so much controversy; namely, whether it is a scribe's error for ΠΕΝΑΣ, that is ΠΕΝΑΣΙ = Penatibus, or whether it should have been ΔΙΣ ΜΑΓΝΙΣ (Diis Magnis), &c. &c. (See Ambrosch, *Stud. u. Andeut.* p. 231, seq.; Clausen, *Aeneas u. die Penaten*, ii. p. 624, n. 1116; Hertzberg, *de Diis Rom. Patriis*, lib. ii. c. 18.) We shall here follow our usual rule, and give Dionysius credit for understanding what he was writing about, as there does not appear to be any grave objection to doing so; and as he immediately adds, after citing the above epigraph, that it referred to the Penates (ΔΕΝΑΣ ἐπιγραφὴν ἔχουσαι, δηλοῦσαν τοὺς Πενάτας), we shall assume that this was really the temple of the Trojan household gods. The Italian writers regard it as the temple of Remus.

We do not find any large buildings mentioned upon the Velia till the time of Nero, who, as we have seen, occupied it with the vestibule of his palace. A considerable part of it had perhaps been a market previously. Close to its NW. foot, immediately behind the Aedes Penatium just indicated, Vespasian, after his triumph over Jerusalem, built his celebrated TEMPLE OF PEACE, to which we have already had occasion to allude, when describing the imperial fora. (Joseph. *B. J.* vii. 5. § 7; Suet. *Vesp.* 9; Dion Cass. lxvi. 15.) It stood in an enclosed space, much like the temple of Venus Genitrix in Caesar's forum, or that of Mars Ultor in the forum of Augustus; and hence though not designed like them as a place for legal business, it was nevertheless sometimes called Forum Pacis. The temple was built with the greatest splendour, and adorned with precious works of art from Nero's palace, as well as with the costly spoils brought from the temple of Jerusalem, which made it one of the richest and most magnificent sanctuaries that the world ever beheld. (Joseph. *l. c.*; Plin. xxxiv. 8. s. 84, xxxvi. 24; Herodian, i. 14.) Hence its attraction and notoriety gave a new name to the 4th Region, in which it stood, which was previously called "Sacra Via," but now obtained the name of "Templum Pacis." The exact site of this temple was long a subject of dispute, the older topographers maintaining that the remains of the three vast arches a little to the E. of the spot just described, and now universally allowed to belong to the basilica of Constantine, were remnants of it. Piranesi raised some doubts on the point, but Nibby was the first who assigned to these two monuments their true position (*Foro Rom.* p. 189, seq.); and his views have been further developed and confirmed by Canina. (*Indicaz. Topogr.* p. 131, seq.) As Becker has also adopted the same conclusion, it will not be necessary to state the grounds which led to it, as they would occupy considerable space; and we shall therefore refer those readers who desire more information on the subject to the works just mentioned. Annexed to the temple was a library, in which the learned were accustomed to meet for the purposes of study and literary intercourse. (A. Gell. v. 21, xvi. 8.) The temple was burnt down a little before the death of Commodus. (Dion Cass. lii. 24; Herodian, i. 14; Galen, *de Comp. Med.* i. 1.) It does not appear to have been restored, but the ruins still remained undisturbed, and the spot is several times mentioned in later writers under the name of Forum Pacis, or Forum Vespasiani (Amm. Marc. xvi. 10; Procop. *B. G.* iv. 21; Symm. *Ep.* x. 78; *Catal. Imp. Vienn.* p. 243.)

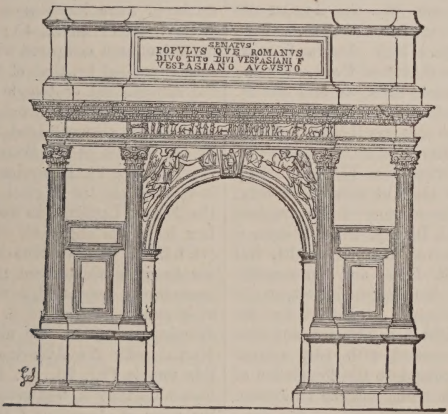
The three arches just alluded to as standing near the temple of Peace, and apparently at the commencement of a road branching off from the Sacra Via, belonged, as is almost universally admitted, to the BASILICA CONSTANTINI, erected by Maxentius, and dedicated after his death in the name of Constantine. Their architecture has all the characteristics of a basilica, and could not possibly have been adapted to a temple. (Canina, *Indicaz.* p. 124.) The first notice which we find of this building is in Aurelius Victor (*Caesar*, 40, 26), who mentions it as having been erected by Maxentius; and this account is confirmed by an accident which happened in 1828, when on the falling in of a part of an arch a coin bearing the name of Maxentius was discovered in the masonry. (*Beschr.* iii. 298.) In the *Cat. Imp. Vienn.* p. 243, it is mentioned as occupying the site of the *horrea piperataria*, or spice warehouses of Domitian ("horrea piperataria ubi modo est Basilica Constantiniana et Forum Vespasiani"). These spice warehouses must have been the same that are related by Dion Cassius (lxxii. 24) to have first caught the flames when the temple of Peace was burnt, A. D. 192, and are described as τὰς ἀποθήκας τῶν τε Ἀραϐίων καὶ τῶν Αἰγυπτίων φορτίων; whence, as the fire spread towards the Palatine, it may be presumed that they stood on the site of the basilica.

Between the basilica of Constantine and the Colosseum, and consequently on the eastern side of the Velian height, Hadrian built the splendid **Temple of Roma and Venus**, commonly called at a later period Templum Urbis, considerable remains of which still exist behind the convent of *S. Francesca Romana.* In the middle ages it was called Templum Concordiae et Pietatis (*Mirabilia Rom.* in *Effemerid. Letter.* i. p. 385); the older topographers gave it various names, and Nardini was the first to designate it correctly. The remains exhibit the plan of a double temple, or one having two cellae, the semicircular tribunes of which are joined together back to back, so that one cella faced the Capitol and the other the Colosseum; whence the description of Prudentius (*Contra Symm.* i. 214):—

> "Atque Urbis Venerisque pari se culmine tollunt
> Templa, simul geminis adolentur tura deabus."

The cella facing the Colosseum is still visible, but the other is enclosed in the cloisters of *S. Francesca.* In them were colossal statues of the goddesses in a sitting posture. Hadrian is related to have planned this temple himself, and to have been so offended with the free-spoken criticisms of the great architect Apollodorus upon it that he caused him to be put to death. (Dion Cass. lxix. 4.) Apollodorus is related to have particularly criticised the extravagant size of the two goddesses, who he said were too large to quit their seats and walk out of the temple, had they been so minded. The temple was of the style technically called *pseudo-dipteros decastylos*, that is, having only one row of ten columns, but at the same distance from the cella as if there had been two rows. With its porticoes it occupied the whole space between the Sacra Via and the street which ran past the front of the Basilica Constantini. For a more detailed description of it see Nibby, *Foro Romano*, p. 209, seq., and Canina, *Edifizj di Roma*, classe ii. A ground plan, and elevations and sections of it as restored, will be found in Burgess, *Antiquities and Topography of Rome*, i. pp. 268, 280. Servius (*ad Aen.* ii. 227) speaks of snakes on the statue of Roma similar to those on that of Minerva. From some coins of Antoninus Pius the temple appears to have been restored by that emperor. Silver statues were erected in it to M. Aurelius and Faustina, as well as an altar on which it was customary for brides to offer sacrifice after their marriage. (Dion Cass. lxxi. 31.) It was partly burnt down in the reign of Maxentius, but restored by that emperor.

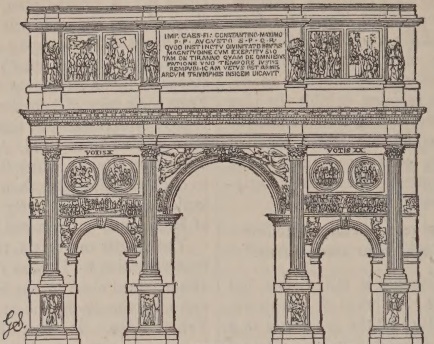
The **Arch of Titus**, to which from its conspicuous position we have so frequently had occasion to allude, stood close to the SW. angle of this temple, spanning the Sacra Via at the very summit of the Velian ridge. Its beautiful reliefs, which are unfortunately in a bad state of preservation, represent the Jewish triumphs of Titus. The arch could not have been completed and dedicated till after the death of that emperor, since he is called Divus in the inscription on the side of the Colosseum, whilst a relief in the middle of the vault represents his apotheosis. It has undergone a good deal of restoration of a very indifferent kind, especially on the side which faces the forum. During the middle ages it was called Septem Lucernae and Arcus Septem Lucernarum, as we see from the Anonymus.



ARCH OF TITUS RESTORED.

We shall here mention two other monuments which, though strictly speaking they do not belong to the Palatine, yet stand in such close proximity to it that they may be conveniently treated of in this place. These are the **Arch of Constantine** and the Meta Sudans. The former, which stands at the NE. corner of the Palatine, and spans the road now called *Via di S. Gregorio*, between that hill and the Caelian, was erected, as the inscription testifies, in honour of Constantine's victory over Maxentius. It is adorned with superb reliefs relating to the history of Trajan, taken apparently from some arch or other monument of that emperor's. They contrast strangely with the tasteless and ill-executed sculptures belonging to the time of Constantine himself, which are inserted at the lower part of the arch. This monument is in a much better state of preservation than the arch of Titus, a circumstance which may perhaps be ascribed to the respect entertained for the memory of the first Christian emperor. For detailed descriptions and drawings of this arch see Niebuhr (*Beschr.* iii. p. 314, seq.), Canina (*Edifizj Antichi*, classe xii.), Overbeke (*Restes de l' An. Rome*, ii. t. 8, 9), Piranesi (*Ant. Rom.* i.).

The **Meta Sudans**, so called from its resemblance to the metae of the circus, was a fountain erected by Domitian, remains of which are still to be seen between the arch of Constantine and the Colosseum. (Hieron. p. 443, Ronc.; Cassiod. *Chron.* ii. p. 198.) It stands in the middle of a large circular basin, which was discovered in the last excavations at that spot, as well as traces of the conduit which conveyed the water. A meta sudans is mentioned in Seneca (*Ep.* 56), whence we might infer that the one now existing superseded an earlier one (v. *Beschr.* iii. 312, seq.; Canina, *Indicaz.* p. 119).


IMP. CAES. FL. CONSTANTINO MAXIMO
P. F. AVGVSTO S. P. Q. R.
QVOD INSTINCTV DIVINITATIS MENTIS
MAGNITVDINE CVM EXERCITV SVO
TAM DE TIRANNO QVAM DE OMNI EIVS
FACTIONE VNO TEMPORE IVSTIS
REMPVBLICAM VLTVS EST ARMIS
ARCVM TRIVMPHIS INSIGNEM DICAVIT
VOTIS X
VOTIS XX
J&AW.

ARCH OF CONSTANTINE.

VII. The Aventine.

We have already adverted to the anomalous character of this hill, and how it was regarded with suspicion in the early times of Rome, as ill-omened. Yet there were several famous spots upon it, having traditions connected with them as old or older than those relating to the Palatine, as well as several renowned and antique temples. One of the oldest of these legendary monuments was the **Altar of Evander**, which stood at the foot of the hill, near the Porta Trigemina. (Dionys. i. 32.) Not far from it, near the Salinae, was the **Cave of Cacus**, a name which a part of the hill near the river still retains. (Solinus, i. 8; cf. Virg. *Aen.* viii. 190, seq.; Ovid, *Fast.* i. 551, seq.) Here also was the altar said to have been dedicated by Hercules, after he had found the cattle, to **Jupiter Inventor**. (Dionys. i. 39.) A spot on the summit of the hill, called **Remoria**, or Remuria, preserved the memory of the auspices taken by Remus. (Paul. Diac. p. 276; Dionys. i. 85, seq.) Niebuhr, however, assumes another hill beyond the basilica of *St. Paolo*, and consequently far outside the walls of Aurelian, to have been the place called Remoria, destined by Remus for the building of his city. (*Hist.* i. p. 223, seq. and note 618.) Other spots connected with very ancient traditions, though subsequent to the foundation of the city, were the Armilustrium and the Lauretum. The **Armilustrum**, or Armilustrium, at first indicated only a festival, in which the soldiers, armed with *ancilia*, performed certain military sports and sacrifices; but the name was subsequently applied to the place where it was celebrated. (Varr. *L.L.* v. § 153, vi. § 22, Müll.; Liv. xxvii. 37; Plut. *Rom.* 23.) Plutarch (*l. c.*) says that king Tatius was buried here; but the **Lauretum**, so named from its grove of laurels, is also designated as his place of sepulture. (Varr. *L.L.* v. § 152; Plin. xv. § 40; Dionys. iii. 43; Festus, p. 360.) There was a distinction between the Lauretum Majus and Minus (*Cal. Capran. Id. Aug.*); and the *Basis Capitolina* mentions a Vicus Loreti Majoris and another Loreti Minoris. The same document also records a Vicus Armilustri. Numa dedicated an altar to **Jupiter Elicius** on the Aventine. (Varr. *L. L.* vi. § 54; Liv. i. 20; cf. Ov. *F.* iii. 295, seq.); and the Calendars indicate a sacrifice to be performed there to Consus (*Fast. Capran. XII. Kal. Sep; Fast. Amitern. Pr. Id. Dec.*); but this is probably the same deity whose altar we have mentioned in the Circus Maximus.

The **Temple of Diana**, built by Servius Tullius as the common sanctuary of the cities belonging to the Latin League, with money contributed by them, conferred more importance on the Aventine (Varr. *L.L.* v. § 43; Liv. i. 45; Dionys. iv. 26). This union has been compared with, and is said to have been suggested by, that of the Ionians for building the Artemisium, or temple of Diana, at Ephesus. It has been justly observed that Rome's supremacy was tacitly acknowledged by the building of the temple on one of the Roman hills (Liv. *l. c.*; Val. Max. vii. 3. § 1). Dionysius informs us that he saw in this temple the original *stele* or pillar containing the Foedus Latinum, as well as that on which the Lex Icilia was engraved. It appears, from Martial (vi. 64. 12), to have been situated on that side of the Aventine which faced the Circus Maximus, and hence it may have stood, as marked in Bufalini's plan, at or near the church of *S. Prisca* (cf. Canina, *Indicazione*, p. 532). We may further observe that Martial calls the Aventine "Collis Dianae," from this temple (vii. 73, xii. 18. 3). We learn from Suetonius that it was rebuilt by L. Cornificius, in the reign of Augustus (*Aug.* 29). That emperor does not appear to have done anything to it himself, as it is not mentioned in the *Monumentum Ancyranum.*

Another famous temple on the Aventine was that of **Juno Regina**, built by Camillus after the conquest of Veii, from which city the wooden statue of the goddess was carried off, and consecrated here; but the temple was not dedicated by Camillus till four years after his victory (Liv. v. 22, seq.; Val. Max. i. 8. § 3). Hence, probably, the reason why "cupressea simulacra," or images of cypress, were subsequently dedicated to this deity (Liv. xxvii. 37; Jul. Obs. 108); although a bronze statue appears to have been previously erected to her. (Liv. xxi. 62.) We have already seen from the description of the procession of the virgins in Livy (xxvii. 37) that the temple was approached by the CLIVUS PUBLICIUS, which ascent lay at the northern extremity of the Aventine, near the Porta Trigemina; but its situation cannot be accurately inferred from this circumstance. The Clivus Publicius, made, or rather perhaps widened and paved, by the aediles L. and M. Publicii Malleoli, was the main road leading up the hill. (Festus, p. 238; Varr. *L. L.* v. § 158; Front. *Aq.* 5.) Canina places the temple near the church of *S. Sabina*, where there are traces of some ancient building (*Indicazione*, p. 536). This is one of the temples mentioned as having been rebuilt by Augustus (*Mon. Ancyr.* tab. iv.)

From the document last quoted it would appear that there was a TEMPLE OF JUPITER on the Aventine; and its existence is also testified by the *Fasti Amiternini* (*Id. Aug.* FER. IOVI. DIANAE. VORTVMNO. IN. AVENTINO.); but we do not find it mentioned in any author. The passage just quoted likewise points probably to a sacellum or ARA OF VORTUMNUS, which the *Fasti Capranici* mention as being in the Loretum Majus. The TEMPLE OF MINERVA, also mentioned in the *Mon. Ancyranum* as having been repaired by Augustus, is better known, and seems to have been in existence at all events as early as the Second Punic War, since on account of some verses which Livius Andronicus had written to be sung in celebration of the better success of the war, this temple was appointed as a place in which *scribes*, as it appears poets were then called, and actors should meet to offer gifts in honour of Livius. (Festus, p. 333.) From an imperfect inscription (Gruter, xxxix. 5) it would appear that the temple was near the Armilustrium, and indeed it is named in conjunction with it in the *Notitia*.

There was a part of the Aventine called "SAXUM," or "SAXUM SACRUM" (Cic. *Dom.* 53), on which Remus was related to have stood when he took the auguries, which must therefore be considered as identical with, or rather perhaps as the highest and most conspicuous part of, the place called Remuria, and consequently on the very summit of the hill. Hence Ovid (*Fast.* v. 148, seq.):—

"——interea Diva canenda Bona est.
Est moles nativa, locò res nomina fecit,
Appellant Saxum; pars bona montis ea est.

On this spot was erected a TEMPLE OF THE BONA DEA, as Ovid proceeds to say "leniter acclivi jugo." From the expression *jugum*, we may conclude that it lay about the middle of the hill; but Hadrian removed it ("Aedem Bonae Deae transtulit," Spart. *Hadr.* 19), and placed it under the hill; whence it subsequently obtained the name of Templum Bonae Deae Subsaxoneae, and now stood in the 12th Region, or Piscina Publica, where it is mentioned in the *Notitia*, probably under the SE. side of the Aventine. For a legend of Hercules, connected with the rites of the Bona Dea, see Propertius (v. 9) and Macrobius (*Sat.* i. 12).

Besides these we find a TEMPLE OF LUNA and one of Libertas mentioned on the Aventine. The former of these is not to be confounded with the temple of Diana, as Bunsen has done (*Beschr.* iii. p. 412), since we find it mentioned as a substantive temple in several authors. (Liv. xl. 2; Aur. Vict. *Vir. Ill.* 65; *Fast. Praen. Prid. Kal. Apr.* "Lunae in Ave . . .;" whilst in the *Capran.*, *Amitern.*, and *Antiat.* we find, under *Id. Aug.*, "Dianae in Aventino.") It probably stood on the side next the circus. The TEMPLE OF LIBERTAS was founded by T. Sempronius Gracchus, the father of the conqueror of Beneventum; the latter caused a picture representing his victory to be placed in the temple. (Liv. xxiv. 16.) Some difficulty has been occasioned by the manner in which the restoration of this temple by Augustus is mentioned in the *Monumentum Ancyranum*, namely, "Aedes Minervae et Junonis Reginae et Jovis Libertatis in Aventino (feci)" (tab. iv. l. 6). In the Greek translation of this record, discovered in the temple at Ancyra, and communicated by Hamilton (*Researches in Asia Min.* ii. n. 102), the words "Jovis Libertatis" are rendered Διὸς Ἐλευθερίου, whence Franz assumed that the Latin text was corrupt, and that we ought to read "Jovis Liberatoris." (Gerhard's *Archäolog. Zeitung*, no. ii. p. 25.) But there is no mention of any such temple at Rome, though Jupiter was certainly worshipped there under the title of Liberator (see the section on the Circus Maximus); whilst the existence of a temple of Libertas on the Aventine is attested not only by the passage just cited from Livy, but also by Paulus Diaconus. ("Libertatis templum in Aventino fuerat constructum," p. 121.) Hence it seems most probable that the Greek translation is erroneous, and that the reading "Jovis Libertatis" is really correct, the copula being omitted, as is sometimes the case; for example, in the instance "Honoris Virtutis," for Honoris et Virtutis, &c. And thus, in like manner, we find a temple of Jupiter Libertas indicated in inscriptions belonging to municipal towns of Italy (v. Orell. *Inscr.* no. 1249, 1282; cf. Becker, *Handb. Nachträge*, p. 721; Zumpt, *in Mon. Ancyr. Commentar.* p. 69). Another question concerning this Templum Libertatis, namely, whether there was an Atrium Libertatis connected with it, has occasioned much discussion. The Atrium Libertatis mentioned by Cicero (*ad Att.* iv. 16), the situation of which we have examined in a preceding section, could not possibly have been on the Aventine; yet the existence of a second one adjoining the temple of Libertas on that hill has been sometimes assumed, chiefly from Martial (xii. 3). The question turns on the point whether the words "Domus alta Remi," in that epigram, necessarily mean the Aventine; for our own part we think they do not. The question, however, is somewhat long; and they who would examine it more minutely may refer to Becker (*Handb.* p. 458, seq.; Urlichs, *Röm. Topogr.* p. 31, seq.; Becker, *Antwort*, p. 25, seq.; Canina, *Indicazione*, p. 536, seq.; Urlichs, *Antwort*, p. 5, seq.)

As the *Basis Capitolina* names among the Vici of the 13th Region, a VICUS FIDII and a VICUS FORTUNAE DUBIAE, we may perhaps assume that there were temples to those deities on or near the Aventine; but nothing further is known respecting them. The *Notitia* mentions on the Aventine, "THERMAE SURIANAE ET DECIANAE." The former of these baths seem to have been built by Trajan, and dedicated in the name of his friend Licinius Sura, to whom he was partly indebted for the empire. ("Hic ob honorem Surae, cujus studio imperium arripuerat, lavacra condidit," Aur. Vict. *Epit.* 13; cf. Dion Cass. lxviii. 15; Spart. *Adri.* 2, seq.) The dwelling of Sura was on that side of the Aventine which faced the Circus Maximus, and probably, as we have said, near the temple of Diana:—

"Quique videt propius Magni certamina Circi
Laudat Aventinae vicinus Sura Dianae."
(Mart. vi. 64. 12.)

Whence we may perhaps conclude that the baths also were near the same spot (v. Preller, *Regionen*, p. 200; Canina, *Indicaz.* p. 533, seq.), where they seem to be indicated by the Capitoline plan (Bellori, tav. 4) and by traces of ruins. The baths of Decius are mentioned by Eutropius (ix. 4). Near the same spot appears to have been the HOUSE OF TRAJAN before he became emperor, designated in the *Notitia* as *Privata Trajani*, in which neighbourhood an inscription relating to a Domus Ulpiorum was found. (Gruter, xlv. 10.) Hence we may conclude that under the Empire the Aventine had become a more fashionable residence than during the Republic, when it seems to have been principally inhabited by plebeian families. The residence of Ennius, who, as we have said, possessed a house here, was, however, sufficient to ennoble it.

The narrow strip of ground between the hill and the Tiber also belonged to the district of the Aventine. In ancient times it was called "EXTRA PORTAM TRIGEMINAM," and was one of the busiest parts of the city, in consequence of its containing the emporium, or harbour of discharge for all laden ships coming up the river. Here also was the principal corn-market, and the *Basis Capitolina* mentions a Vicus Frumentarius in this neighbourhood. The period of its development was between the Second and Third Punic Wars, when the aediles M. Aemilius Lepidus and L. Aemilius Paullus first founded a regular EMPORIUM, and at the same time the PORTICUS AEMILIA. (Liv. xxxv. 10.) Their successors, M. Tuccius and P. Junius Brutus, founded a second portico *inter lignarios*, which epithet seems to refer to the timber yards at this spot. (Id. xxxv. 41.) Subsequently, in the censorship of M. Aemilius Lepidus and M. Fulvius Nobilior, the building of a harbour and of a bridge over the Tiber was commenced, as well as the foundation of a market and of other porticoes. (Liv. xl. 51.) The next censors, Q. Fulvius Flaccus and A. Postumius Albinus, paved the emporium with slabs of stone, constructed stairs leading down to the river, restored the Porticus Aemilia, and built another portico on the summit of the Aventine. (Liv. xli. 27.) The neighbourhood still bears the name of *La Marmorata;* and as numerous blocks of unwrought marble have at different times been discovered near the *Vigna Cesarini*, sometimes bearing numbers and the names of the exporters, it seems to have been the principal place for landing foreign marbles, and perhaps also for the workshops of the sculptors. (Vacca, *Mem.* 95—98; Fea, *Miscell.* i. p. 93; Bunsen, *Beschr.* iii. p. 432.) Just in this neighbourhood stood a temple of JUPITER DOLICHENUS or Dolicenus, indicated in the *Notitia* under the name of *Dolocenum.* It is connected with the worship of the sun-god, brought from Heliopolis in Syria, concerning which there are numerous inscriptions, treated of by Marini (*Atti, &c.* pp. 538—548). In these the god is called Jup. O. M. Dolichenus, and sometimes a Juno Assyria Regina Dolichena is also mentioned. The worship resembled that brought to Rome by Elagabalus, but was previous to it, as some of the inscriptions relate to the time of Commodus. The temple seems to have been in the neighbourhood of *S. Alessio*, as several inscriptions relating to the god were found here. (Preller, *Regionen*, p. 202.)

The broad level to the S. of the hill in which the *Monte Testaccio* stands, probably contained the large and important magazines mentioned in the *Notitia*, such as the HORREA GALBIANA ET ANICIANA, which seem to have been a kind of warehouses for storing imported goods. They are sometimes mentioned in inscriptions. (Gruter, lxxv. 1; Orell. 45.) The *Monte Testaccio* itself is an artificial hill of potsherds, 153 ft. high according to Conti, and about one-third of a mile in circumference. Its origin is enveloped in mystery. According to the vulgar legend it was composed of the fragments of vessels in which the subject nations brought their tribute. A more plausible opinion was that this was the quarter of the potteries, and that the hill rose from the pieces spoiled in the process of manufacture; but this notion was refuted by the discovery of a tomb, during the excavation of some caves in the interior to serve as wine-cellars. (*Beschr.* iii. p. 434.) The whole district round the hill is strewed to a depth of 15 or 20 feet with the same sort of rubbish; the Porta Ostiensis, built by Honorius, stands on this factitious soil, which is thus proved to have existed at the beginning of the fifth century; but its origin will never, perhaps, be explained.

The last object we need mention here is the FORUM PISTORIUM, or Bakers' Market, so named apparently not because they made or sold their goods here, but because this was the place in which they bought their corn. We may remark that it was just opposite this point, under the Janiculum, that the corn-mills lay. (Preller, *Regionen*, p. 205.)

VIII. THE VELABRUM, FORUM BOARIUM, AND CIRCUS MAXIMUS.

Between the Palatine, the Aventine, and the Tiber, the level ground was occupied by two districts called the Velabrum and the Forum Boarium, whilst the valley between the two hills themselves was the site of the Circus Maximus. It will be the object of the present section to describe these districts and the monuments which they contained. They were comprehended in the 11th Region of Augustus, called "Circus Maximus," of which the Velabrum formed the boundary on the N., where it joined the 8th Region, or "Forum Romanum."

All accounts conspire in representing the VELABRUM as a marsh, or lake, at the time when Rome was founded, whence we may conclude that it could not have been built upon till the ground had been thoroughly drained by the construction of the Cloaca Maxima. Thus Tibullus (ii. 5. 33): —

> "At qua Velabri regio patet, ire solebat
> Exiguus pulsa per vada linter aqua."

(Cf. Varr. *L. L.* v. 43, seq. Müll.; Prop. v. 9. 5; Ov. *Fast.* vi. 399, &c.) Its situation between the Vicus Tuscus and Forum Boarium is ascertained from the descriptions of the route taken by triumphal and festal processions. (Liv. xxvii. 37; Ov. *l. c.*; Plut. *Rom.* v. &c.) Its breadth, that is, its extension between the Vicus Tuscus and the Forum Boarium, cannot be accurately determined, but seems not to have been very great. Its termination on the S. was by the Arcus Argentarius, close to the modern church of *S. Giorgio in Velabro*, which marked the entrance into the Forum Boarium. This site of the Velabrum is also proved by testimonies which connect it with the Nova Via, the Porta Romanula, and the sepulchre of Acca Larentia. (Varr. *L. L.* vi. § 24, Müll.; cf. Cic. *ad Brut.* 15; Macrob. *S.* i. 10.) It is uncertain whether the SACELLUM VOLUPIAE, which also lay on the Nova Via, should be assigned to the Velabrum or to the Palatine. (Varr. *Ib.* v. § 164; Macrob. *Ib.*)

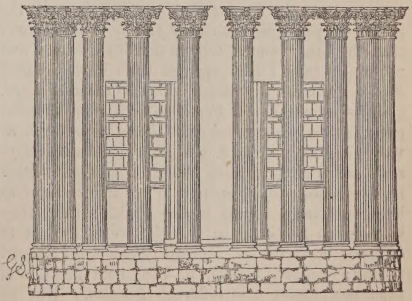
There was also a Velabrum Minus, which it is natural to suppose was not far distant from the Velabrum Majus. Varro says that there was in the Velabrum Minus a lake or pond formed from a hot spring called LAUTOLAE, near the temple of Janus Geminus (*Ib.* § 156); and Paulus Diaconus (p. 118) describes the Latulae as being "locus extra urbem." Hence it would seem that the Janus Geminus alluded to by Varro, must have been the temple near the Porta Carmentalis; but both the spring and the lake had vanished in the time of Varro, and were no longer anything but matters of antiquity.

The ARCUS ARGENTARIUS already mentioned as standing near the church of *S. Giorgio in Velabro* appears, from the inscription, to have been erected by the Negotiantes and Argentarii of the Forum Boarium in honour of Septimius Severus and his family. (Gruter, cclxv. 2; Orell. 913.) Properly speaking, it is no arch, the lintel being horizontal instead of vaulted. It is covered with ill-executed sculptures. Close to it stands the large square building called JANUS QUADRIFRONS, vaulted in the interior, and having a large archway in each front. The building had an upper story, which is said to have been used for mercantile purposes. The architecture belongs to a declining period of art, and the arch seems to have been constructed with fragments of other buildings, as shown by the inverted bas-reliefs on some of the pieces. (*Beschr.* iii. p. 339.) The *Notitia* closes the description of Regio xi. by mentioning an "Arcus Constantini," which cannot, of course, refer to the triumphal arch on the other side of the Palatine. The conjecture of Bunsen, therefore (*Beschr.* Anh. iii. p. 663), does not seem improbable, that this Janus was meant; and from its style of architecture it might very well belong to the time of Constantine.

The FORUM BOARIUM, one of the largest and most celebrated places in Rome, appears to have extended from the Velabrum as far as the ascent to the Aventine, and to have included in breadth the whole space between the Palatine and Circus Maximus on the E. and the Tiber on the W. Thus it must not be conceived as a regular forum or market surrounded with walls or porticoes, but as a large irregular space determined either by natural boundaries or by those of other districts. Its connection with the river on the one side and the circus on the other is attested by the following lines of Ovid (*Fast.* vi. 477):—

> "Pontibus et Magno juncta est celeberrima Circo
> Area quae posito de bove nomen habet."

Its name has been variously derived. The referring of it to the cattle of Hercules is a mere poetical legend (Prop. v. 9. 17, seq.); and the derivation of it from the statue of a bronze bull captured at Aegina and erected in this place, though apparently more plausible, is equally destitute of foundation, since the name is incontestably much older than the Macedonian War. (Plin. xxxiv. 5; Ov. *l. c.*; Tac. *Ann.* xii. 24.) It seems, therefore, most probable, as Varro says (*L.L.* v. § 146; cf. Paul. Diac. p. 30), that it derived its name from the use to which it was put, namely, from being the ancient cattle-market; and it would appear from the inscription on the Arcus Argentarius before alluded to that this traffic still subsisted in the third century. The Forum Boarium was rich in temples and monuments of the ancient times. Amongst the most famous were those of Hercules, Fortuna, and Mater Matuta; but unfortunately the positions of them are not very precisely indicated. There seems to have been more than one TEMPLE OF HERCULES in this district, since the notices which we meet with on the subject cannot possibly be all referred to the same temple. The most ancient and important one must have been that connected with the MAGNA ARA HERCULIS, which tradition represented as having been founded by Evander. ("Et magna ara fanumque, quae praesenti Herculi Arcas Evander sacraverat," Tac. *Ann.* xv. 41; cf. *Ib.* xii. 24; Solin. i. 10.) This appears to have been the Hercules styled *triumphalis*, whose statue, during the celebration of triumphs, was clothed in the costume of a triumphant general; since a passage in Pliny connects it with that consecrated by Evander. ("Hercules ab Evandro sacratus ut produnt, in Foro Boario, qui triumphalis vocatur atque per triumphos vestitur habitu triumphali," xxxiv. 16.) It was probably this temple of Hercules into which it was said that neither dogs nor flies could find admittance (Ib. x. 41; Solin. i. 10), and which was adorned with a painting by Pacuvius the poet (Plin. xxxv. 7). A ROUND TEMPLE OF HERCULES, also in the Forum Boarium, seems to have been distinct from this, since Livy (x. 23) applies apparently the epithet "rotunda" to it, in order to distinguish it from the other. ("Insignem supplicationem fecit certamen in sacello Pudicitiae Patriciae, quae in Foro Boario est ad aedem rotundam Herculis, inter matronas ortum.") Canina (*Indicazione*, p. 338) assumes from this passage that the temple to which it refers must have been in existence at the time of the contest alluded to, namely, B. C. 297; but this, though a probable inference, is by no means an absolutely necessary one, since Livy may be merely indicating the locality as it existed in his own time. The former of these temples, or that of Hercules Triumphalis, seems to be the one mentioned by Macrobius (*Sat.* iii. 6) under the name of Hercules Victor; and it appears from the same passage that there was another with the same appellation, though probably of less importance, at the Porta Trigemina. Besides these we hear of a "Hercules Invictus" by the Circus Maximus (*Fast. Amitern; Prid. Id. Aug.*), and of another at the same place "in aede Pompeii Magni" (Plin. xxxiv. 8. s. 57), which seems to refer to some Aedes Herculis built or restored by Pompey, though we hear nothing more of any such temple. Hence there would appear to have been three or four temples of Hercules in the Forum Boarium. The conjecture of Becker seems not improbable that the remains of a round temple now existing at the church of *S. Maria del Sole*, commonly supposed to have belonged to a



TEMPLE OF HERCULES.

temple of Vesta, may have been that of Hercules, and the little temple near it, now the church of *S. Maria Egiziaca*, that of Pudicitia Patricia. (*Handb.* p. 478, seq.)

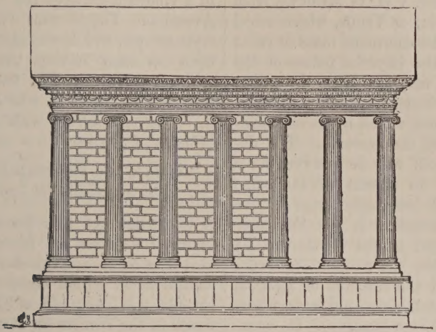
This question is, however, in some degree connected with another respecting the sites of the TEMPLES OF FORTUNA and MATER MATUTA. Canina identifies the remains of the round temple at the church of *S. Maria del Sole* with the temple of Mater Matuta; whilst the little neighbouring temple, now the church of *S. Maria Egiziaca*, he holds to have been that of FORTUNA VIRILIS. His chief reason for maintaining the latter opinion is the following passage of Dionysius, which points, he thinks, to a temple of Fortuna Virilis, built by Servius Tullius close to the banks of the Tiber, a position which would answer to that of *S. Maria Egiziaca*: καὶ ναοὺς δύο κατασκευασάμενος Τύχης, τὸν μὲν ἐν ἀγορᾷ τῇ καλουμένῃ Βοαρίᾳ, τὸν δ' ἕτερον ἐπὶ ταῖς ἠϊόσι τοῦ Τιϐέριος, ἣν Ἀνδρείαν προσηγόρευσεν, ὣς καὶ νῦν ὑπὸ τῶν Ῥωμαίων καλεῖται. (*Ant. Rom.* iv. 27.) It should be premised that Canina does not hold the two temples in question to have been *in* the Forum Boarium, but only just at its borders. ("Corrispondevano da vicino al Foro Boario," *Indicaz.* p. 338.) The temple of Fortuna Virilis here mentioned by Dionysius was, he contends, a distinct thing from the temple of Fors Fortuna, which he allows lay outside of the city on the other bank of the Tiber (p. 506). Indeed the distinction between them is shown from the circumstance that their festivals were celebrated in different months: that of Fortuna Virilis being in April, that of Fors Fortuna in June. (Comp. Ov. *Fast.* iv. 145, seq., with the *Fasti Praenestini* in April: "Frequenter mulieres supplicant . . . Fortunae Virili humiliores." Also comp. Ov. *Fast.* vi. 773, seq., with the *Fasti Amiternini, VIII. Kal. Jul.*: "Forti Fortunae Transtiber. ad Milliar. Prim. et Sext.")

Now these passages very clearly show the distinction between Fortuna Virilis and Fors Fortuna; and it may be shown just as clearly that Dionysius confounded them, as Plutarch has also done. (*De Fort. Rom.* 5.) Servius Tullius, as Dionysius says, built a temple of Fortuna in the Forum Boarium; but this Fortuna was not distinguished by any particular epithet. Dionysius gives her none in the passage cited; nor does any appear in passages of other authors in which her temple is mentioned. Thus Livy: "De manubiis duos fornices in foro Boario ante Fortunae aedem et Matris Matutae, unum in Maximo Circo fecit" (xxxiii. 27). So also in the passages in which he describes the fire in that district (xxiv. 47, xxv. 7). One of the two temples of Fortuna built by Servius Tullius was then that on the Forum Boarium, as shown in the preceding passages from Livy and from Dionysius: that the other was a temple of Fors Fortuna and not of Fortuna Virilis appears from Varro: "Dies Fortis Fortunae appellatus ab Servio Tullio Rege, quod is fanum Fortis Fortunae *secundum Tiberim extra Urbem Romam* dedicavit *Junio mense*" (*L.L.* vi. § 17, Müll.) Hence it is plain that both Dionysius and Plutarch have made a mistake which foreigners were likely enough to fall into. Temples being generally named in the genitive case, they have taken *fortis* to be an adjective equivalent to ἀνδρεῖος or *virilis* (v. Bunsen, *Beschr.* iii. Nachtr. p. 665; Becker, *Handb.* p. 478, note 998), and thus confounded two different temples. But as this temple of Fors Fortuna was "extra Urbem," it could not have been the same as that with which Canina indentifies it, which, as Livy expressly says, was "intra portam Carmentalem" (xxv. 7). The site of the temple of Fortuna Virilis cannot be determined, and Bunsen (*l. c.*) denies that there was any such temple: but it seems probable from the passage of Ovid referred to above that there was one, or at all events an altar; and Plutarch (*Quaest. Rom.* 74) mentions a Τύχης Ἄῤῥενος ἱερόν. On the other hand, there seem to have been no fewer than three temples of Fors Fortuna on the right bank of the Tiber. First, that built by Servius Tullius, described by Varro as "extra Urbem secundum Tiberim." Second, another built close to that of Servius by the consul Sp. Carvilius Maximus (B. C. 293): "De reliquo aere aedem Fortis Fortunae de manubiis faciendam locavit, prope aedem ejus Deae ab rege Ser. Tullio dedicatam." (Liv. x. 46.) Third, another dedicated under Tiberius (A. D. 16) near the Tiber in the gardens of Caesar, and hence, of course, on the right bank of the river: "Aedis Fortis Fortunae, Tiberim juxta, in hortis quos Caesar dictator populo Romano legaverat." (Tac. *Ann.* ii. 41.) That the Horti Caesaris were on the right bank of the Tiber we know from Horace (*S.* i. 9. 18) and Plutarch. (*Brut.* 20.) The temple built by Servius must also have been on the right bank, as it seems to be referred to in the following passage of Donatus: "Fors Fortuna est cujus diem festum colunt qui sine arte aliqua vivunt: hujus aedes trans Tiberim est" (*ad Terent. Phorm.* v. 6. 1). The same thing may be inferred from the *Fasti Amiternini*: "Forti Fortunae Transtiber. ad Milliar. Prim. et Sextum" (*VIII. Kal. Jul.*). The temple in the gardens of Caesar seems here to be alluded to as at the distance of one mile from the city, whilst that of Servius, and the neighbouring one erected by Carvilius appear to have been at a distance of six miles. But this need not excite our suspicion. There are other instances of temples lying at a considerable distance from Rome, as that of Fortuna Muliebris at the fourth milestone on the Via Latina. (Fest. p. 542; cf. Val. Max. i. 8. § 4, v. 2. § 1; Liv. ii. 40, &c.) It would appear, too, to have been some way down the river, as it was customary to repair thither in boats, and to employ the time of the voyage in drinking (*Fast.* vi. 777): —

"Pars pede, pars etiam celeri decurrite cymba
  Nec pudeat potos inde redire domum.
Ferte coronatae juvenum convivia lintres
  Multaque per medias vina bibantur aquas."

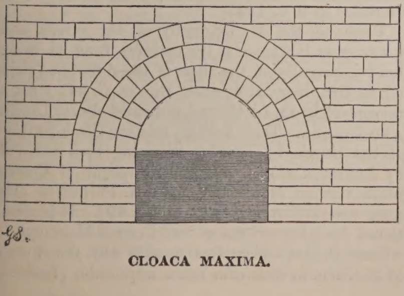
We have entered at more length into this subject than its importance may perhaps seem to demand, because the elegant remains of the temple now forming the Armenian church of *S. Maria Egiziaca* cannot fail to attract the notice of every admirer of classical antiquity that visits Rome. We trust we have shown that it could not possibly have been the temple of Fortuna Virilis, as assumed by Canina and others. The assumption that the neighbouring round temple was that of Mater Matuta may perhaps be considered as disposed of at the same time. The only grounds for that assumption seem to be its vicinity to the supposed temple of Fortuna Virilis. Livy's description (xxxiii. 27) of the two triumphal arches erected in the Forum Boarium before the two temples appearing to indicate that they lay close together.

With regard to the probability of this little church having been the temple of Pudicitia Patricia, it might be objected that there was in fact no such temple, and that we are to assume only a statue with an altar (Sachse, *Gesch. d. S. Rom.* i. p. 365). Yet, as Becker remarks (*Handb.* p. 480, note 100), Livy himself (x. 23) not only calls it a *sacellum*, a name often applied to small temples, but even in the same chapter designates it as a *templum* (" Quum se Virginia, et patriciam et pudicam in Patriciae Pudicitiae templum ingressam vero gloriaretur"); and Propertius (ii. 6. 25) also uses the same appellation with regard to it. On the other hand some have fixed on *S. Maria in Cosmedin* as the site of this temple, but with little appearance of probability. Becker seeks in the church just named the temple of Fortuna built by Servius Tullius in the Forum Boarium. The church appears to have been erected on the remains of a considerable temple, of which eight columns are still perceptible, built into the walls. This opinion may be as probable as any other on the subject; but as on the one hand, from our utter ignorance of the site of the temple, we are unable to refute it, so on the other we must confess that Becker's long and laboured argument on the subject is far from being convincing (*Handb.* p. 481, seq.). The site of the Temple of Mater Matuta is equally uncertain. All that we know about it is that it was founded by Servius Tullius, and restored by Camillus after the conquest of Veii (Liv. v. 17), and that it lay somewhere on the Forum Boarium (Ovid, *Fast.* vi. 471). If we were inclined to conjecture, we should place both it and the temple of Fortuna near the northern boundary of that forum; as Livy's description of the ravages occasioned by the fire in that quarter seems to indicate that they lay at no great distance within the Porta Carmentalis (xxiv. 47, xxv. 7). The later history of both these temples is unknown.



TEMPLE OF PUDICITIA PATRICIA.

In the Forum Boarium, near the mouth of the Cloaca Maxima, was also the place called Doliola, mentioned in the former part of this article as regarded with religious awe on account of some sacred relics having been buried there, either during the attack of the Gauls, or at a still more ancient period. (Liv. v. 40; Varr. *L.L.* v. § 157, Müll.) When the Tiber is low, the mouth of the Cloaca Maxima may be seen from the newly erected iron bridge connecting the *Ponte Rotto* with the left bank. The place called Ad Busta Gallica where it is said that the bodies of the Gauls were burnt who died during or after the siege of the Capitol, has also been assumed to have been in this neighbourhood because it is mentioned by Varro (*Ib.*) between the Aequimelium and the Doliola (cf. Liv. v. 48, xxii. 14). But such an assumption is altogether arbitrary, as Varro follows no topographical order in naming places. Lastly, we shall mention two objects named in the *Notitia*, which seem to have stood on the Forum Boarium. These are the Apollo Coelispex, and the Hercules Olivarius, apparently two of those statues which Augustus dedicated in the different Vici. Becker (*Handb.* p. 493) places them in the Velabrum, and thinks that the epithet of Olivarius was derived from the oil-market, which was established in the Velabrum (Plaut. *Capt.* iii. 1. 29), but it seems more probable that it denoted the crown of olive worn by Hercules as Victor (Preller, *Regionen*, p. 194). The Forum Boarium was especially devoted to the worship of Hercules, whence it seems probable that his statue stood there; besides both that and the Apollo are mentioned in the *Notitia* in coming from the Porta Trigemina, before the Velabrum.



CLOACA MAXIMA.

Before we quit the Forum Boarium we must advert to a barbarous custom of which it appears to have been the scene even to a late period of Roman history. Livy relates that after the battle of Cannae a Gallic man and woman and a Greek man and woman were, in accordance with the commands of the Sibylline books, buried alive in a stone sepulchre constructed in the middle of the Forum Boarium, and that this was not the first time that this barbarous and un-Roman custom had been practised (xxii. 57). Dion Cassius adverts to the same instance in the time of Fabius Maximus Verrucosus (*Fr. Vales.* 12), and Pliny mentions another which had occurred even in his own time (" Boario vero in foro Graecum Graecamque defossos, aut aliarum gentium, cum quibus tum res esset, etiam nostra aetas vidit," xxviii. 3; cf. Plut. *Q. R.* 83). It may also be remarked that the first exhibition of gladiatorial combats at Rome took place on the Forum Boarium, at the funeral of the father of Marcus and Decimus Brutus, B. C. 264. (Val. Max. ii. 4. § 7.)

The valley between the Palatine and Aventine, occupied by the Circus Maximus was, as we have had occasion to mention in the former part of this article, in earlier times called Vallis Murcia, from an altar of the Dea Murcia, or Venus, which stood there. He who mounts the enormous mass of ruins which marks the site of the imperial palace on the S. side of the Palatine hill may still trace the extent and configuration of the circus, the area of which is occupied by kitchen gardens, whilst a gas manufactory stands on the site of the carceres. The description of the circus itself will be reserved for a separate section devoted to objects of the same description, and we shall here only treat of the different monuments contained in it as a Region or district. The whole length of the circus was 3½ stadia, or nearly half a mile, the circular end being near the Septizonium, and the carceres or starting place nearly under the church of *S. Anastasia*, where the circus adjoined the Forum Boarium. Its proximity to the latter is shown by the circumstance that the Maxima Ara Herculis before alluded to is sometimes mentioned as being at the entrance of the Circus Maximus, and sometimes as on the Forum Boarium ("Ingens ara Herculis pos januas Circi Maximi," Serv. *ad Aen.* viii. 271; cf. Dionys. i. 40; Ovid, *Fast.* i. 581; Liv. i. 7, &c.) The large Temple of Hercules must undoubtedly have been close to this altar, but on the Forum Boarium.

The Vallis Murcia contained several old and famous temples and altars, some of which were included in the circus itself. Such was the case with the altar or Sacellum of Murcia herself ("Intumus Circus ad Murcim vocatur — ibi sacellum etiam nunc Murteae Veneris," Varr. *L. L.* v. § 154, Müll.); but its exact site cannot be determined. Consus had also a subterranean altar in the circus, which was opened during the games and closed at other times. It is described by Tertullian as being "ad primas metas," and therefore probably at a distance of about one-third of the whole length of the circus from the carceres, and near the middle of the S. side of the Palatine hill. (Tert. *de Spect.* 5; Varr. *L. L.* vi. § 20, Müll.; Tac. *Ann.* xii. 24; Plut. *Rom.* 14.) But the chief temple on the circus was the Temple of the Sun, to which deity it was principally consecrated ("Circus Soli principaliter consecratur: cujus aedes medio spatio et effigies de fastigio aedis emicat," Tert. *Spect.* 8). Tacitus mentions the same ancient temple as being "apud Circum" (*Ann.* xv. 74); and from a comparison of these passages we may conclude that it stood in the middle of one of its sides, and probably under the Aventine. The *Notitia* and *Curiosum* mention it ambiguously in conjunction with a Temple of Luna, so that it might possibly be inferred that both deities had a common temple ("Templum Solis et Lunae," *Reg.* xi.). It seems, however, more probable that there were two distinct temples, as we frequently find them mentioned separately in authors, but never in conjunction. It is perhaps the same temple of Luna which we have already mentioned on the Aventine, in which case it might have been situated on the declivity of that hill facing the circus, and behind the temple of Sol. Luna, like Sol, was a Circensian deity, both performing their appointed circuits in quadrigae. (Joh. Lydus, *de Mens.* i. 12; Tert. *Spect.* 9; Cass. *Var.* iii. 51.) The situation of the Temple of Mercury, mentioned next to the two preceding ones in the *Curiosum*, may be determined with more accuracy, if we may believe an account recorded by Nardini (*Rom. Ant.* lib. vii. c. 3) on the authority of a certain Francesco Passeri, respecting the discovery of the remains of a small temple of that deity in a vineyard between the Circus Maximus and the Aventine. The remains were those of a little tetrastyle temple, which was identified as that of Mercury from an altar having the caduceus and petasus sculptured on it. The temple is represented on a medal of M. Aurelius, who appears to have restored it. The site agrees with that described by Ovid (*Fast.* v. 669):—

> "Templa tibi posuere patres spectantia Circum
> Idibus: ex illo est haec tibi festa dies."

A comparison of this passage with Livy, "aedes Mercurii dedicata est Idibus Maiis" (ii. 21), shows that the same ancient sanctuary is alluded to, the dedication of which caused a dispute between the consuls, B. C. 495 (*Ib.* c. 27). We next find mentioned in the *Notitia* an Aedes Matris Deum, and another of Jovis Arboratoris, for which we should probably read "Liberatoris." The Magna Mater was one of the Circensian divinities. Her image was exhibited on the spina (Tert. *Spect.* 8), and it would appear that she had also a temple in the vicinity. Of a temple of Jupiter Liberator we know nothing further, though Jove was certainly worshipped at Rome under that name (Tac. *Ann.* xv. 64, xvi. 35), and games celebrated in his honour in the month of October. (*Calend. Vindob.* ap. Preller, *Reg.* p. 192.)

Next to these an Aedes Ditis Patris is named in the *Notitia*, but does not appear in the *Curiosum*. Some writers would identify Dispater with Summanus, quasi Summus Manium (v. Gruter, MXV. 7; Mart. Capell. ii. 161); but there was a great difference of opinion respecting this old Sabine god, and even the Romans themselves could not tell precisely who he was. Thus Ovid (*Fast.* vi. 725):—

> "Reddita, quisquis is est, Summano templa feruntur
> Tunc cum Romanis, Pyrrhe, timendus eras."

The temple to him here alluded to was, however, certainly near the Circus Maximus, since Pliny mentions some annual sacrifices of dogs as made "inter aedem Juventatis et Summani" (xix. 4); and that the Temple of Juventas was at the Circus Maximus we learn from Livy: "Juventatis aedem in Circo Maximo C. Licinius Lucullus triumvir dedicavit" (xxxvii. 36; cf. *Calend. Amert. XII. Kal. Jul.*: "Summano ad Circ. Max."). The temple of Summanus, therefore, must have been dedicated during the war with Pyrrhus, and that of Juventas in B. C. 192.

Close to the W. extremity of the circus, and towering as it were over the carceres, from its being built apparently on the slope of the Aventine (*ὑπὲρ αὐτὰς ἱδρυμένος τὰς ἀφέσεις*, Dionys. vi. 94), stood a famous Temple of Ceres, dedicated also to Liber and Libera. Thus Tacitus, relating the dedication of the temple by Tiberius, it having been restored by Augustus, says: "Libero, Liberaeque et Cereri, juxta Circum Maximum, quam A. Postumius dictator voverat (dedicavit)" (*Ann.* ii. 49). It is mentioned by other writers as "ad Circum Maximum"; whence Canina's identification of it with the church of *S. Maria in Cosmedin* seems improbable (*Indicaz.*

p. 498), since that building is at some little distance from the circus, and certainly does not stand on higher ground. The temple of Ceres contained some precious works of art (Plin. xxxv. 10. s. 36. § 99), especially a picture of Dionysus by Aristides, which Strabo mentions that he saw (viii. p. 381), but which was afterwards destroyed in a fire which consumed the temple.

We also find a Temple of Venus mentioned at the circus, founded by Q. Fabius Gurges, B. C. 295, very appropriately out of the money raised by fines levied on certain matrons for incontinence. (Liv. x. 31.) It seems to have been at some distance from the Forum Boarium, since the censors M. Livius and C. Claudius contracted for the paving of the road between the two places. (Id. xxix. 37.) Yet we have no means of defining its site more accurately, nor can we even tell whether it may not have been connected with the altar of Venus Murcia before mentioned. But the Temple of Flora, founded by the aediles L. and M. Publicius, the same who constructed the clivus or ascent to the Aventine which bore their name, must have lain close to that ascent, and consequently also to the temple of Ceres just described; since Tacitus, after relating the re-dedication of the latter under Tiberius, adds: "eodemque in loco aedem Florae (dedicavit), ab Lucio et Marco Publiciis aedilibus constitutam." (*Ann.* ii. 49.) The Publicii applied part of the same money — raised by fines — with which they had constructed the clivus, in instituting floral games in honour of the divinity which they had here consecrated, as we learn from the account which Ovid puts into the mouth of the goddess herself (*Fast.* v. 283).

These are all the temples that we find mentioned in this quarter; but before we leave it there are one or two points which deserve to be noticed. The Cave of Cacus was reputed to have been near the Clivus Publicius. Solinus mentions it as being at the Salinae, near the Porta Trigemina (i. 8); a situation which agrees with the description in Virgil of the meeting of Aeneas and Evander at the Ara Maxima of Hercules, from which spot Evander points out the cave on the Aventine (*Aen.* viii. 190, seq.):—

> "Jam primum saxis suspensam hanc adspice
> rupem," &c.

Of the Duodecim Portae mentioned in the *Notitia* in this Region we have already spoken [Part II. p. 757].

IX. The Caelian Hill.

The Caelius presents but few remains of ancient buildings, and as the notices of it in the classics are likewise scanty its topography is consequently involved in considerable obscurity. According to Livy (i. 30) Tullus Hostilius fixed his residence upon it; but other accounts represent him as residing on the Velia. (Cic. *Rep.* ii. 31.) We find a Sacellum Dianae mentioned on the Caeliolus — an undefined part of the eastern ridge (*de Har. Resp.* 15); another of the Dea Carna "in Caelio monte" (Macrob. *S.* i. 12); and a little Temple of Minerva Capta situated on the declivity of the hill:—

> "Caelius ex alto qua Mons descendit in aequum,
> Hic ubi non plana est, sed prope plana via est,
> Parva licet videas Captae delubra Minervae."
> (Ov. *Fast.* iii. 837, seq.)

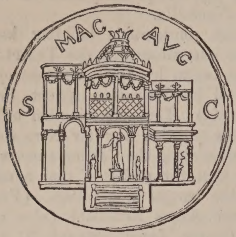
Hence it was probably the same ancient sanctuary called "Minervium" in the sacred books of the Argives, which lay on the northern declivity of the Caelian towards the Tabernola ("Circa Minervium qua e Caelio monte iter in Tabernola est," Varr. *L. L.* v. § 47), and probably near the modern street *Via della Navicella.*

The most considerable building known on the Caelian in later times was the Temple of Divus Claudius, begun by Agrippina, destroyed by Nero, and restored by Vespasian. (Suet. *Vesp.* 9; Aur. Vict. *Caes.* 9.) The determination of its site depends on the question how far Nero conducted the Aqua Claudia along the Caelius, since we learn from Frontinus that the arches of that aqueduct terminated at the temple in question. (Front. *Aq.* 20, 76.) These Arcus Neroniani (also called Caelimontani, Gruter, *Inscr.* clxxxvii. 3) extend along the ridge of the narrow hill, supposed to be the Caeliolus, from the *Porta Maggiore* to the *Santa Scala* opposite the Lateran, where they are interrupted by the piazza and buildings belonging to that basilica. They recommence, however, on the other side in the *Via di S. Stefano Rotondo*, and proceed with a small gap as far as that church. There are further traces of them on the W. side of the arch of Dolabella; and the opinion of Canina seems probable enough, that they terminated near the garden of the convent of *SS. Giovanni e Paolo*, and that the remains of a huge substruction at this spot belonged to the temple of Claudius. (*Indicaz.* p. 73, seq.) Canina is further of opinion that the Aqua Claudia was distributed a little beyond this spot, and that one of the uses to which it was applied by Nero was to replenish his lake, which occupied the site of the Flavian amphitheatre. Others, however, are of opinion that the aqueduct did not proceed beyond the church of *S. Stefano Rotondo*, and therefore that the temple of Claudius stood near that spot, or that the church may even have been built on its foundations. But there are no sufficient grounds for arriving at any satisfactory conclusion on these points, and altogether the view of Canina is perhaps the more probable one.

The Arch of Dolabella, just alluded to, appears from the inscription on it to have been erected in the consulship of Dolabella and Silanus, A. D. 10. Its destination has been the subject of various conjectures. Some have imagined it to be a restoration of the Porta Caelimontana; but this can hardly be the case, since, if the Servian walls had run in this direction, half of the Caelian hill would have been shut out of the city. On the other hand, its appearance excludes the notion of a triumphal arch; and it could not originally have formed part of an aqueduct, since it was erected previously to the construction of the Aqua Claudia. It seems most probable therefore that it was designed as an entrance to some public place; but there are appearances that Nero subsequently conducted his aqueduct over it. (Canina, *Indicaz.* p. 77.) The road which led up to it from the *Via di S. Gregorio* seems in ancient times to have been called Clivus Scauri. It is mentioned under that name in the *Epistles of S. Gregory* (vii. 13), and the Anonymus Einsiedlensis calls it Clivus Tauri, which is probably a scribe's error.

Next to the temple of Claudius, the *Notitia* mentions a Macellum Magnum, probably the market recorded by Dion Cassius as founded by Nero (*τὴν ἀγορὰν τῶν ὄψων, τὸ μάκελλον ὠνομασμένον, κα-*

θιέρωσε, lxi. 18). Nardini, who is followed by Canina (*Indicazione*, p. 83), is of opinion that the church of *S. Stefano Rotondo* was part of the macellum, perhaps a slaughter-house with a dome, and surrounded with porticoes.



MACELLUM.

The Castra Peregrina recorded in the *Notitia* are not mentioned by any author except Ammianus Marcellinus, who relates that Chnodomar, when conquered by Julian, was conducted to and died in this camp on the Caelian (xvi. 12, extr.) The name, however, occurs in inscriptions, and sometimes in connection with a temple of Jupiter Redux, as in that found in the church of *S. Maria in Domnica* (Gruter, xxii. 3; Orell. 1256). These inscriptions also mention a Princeps Peregrinorum, the nature of whose office we are unacquainted with; but it seems probable that he was the commander of the foreign troops stationed in this camp. Near the same church were found several little marble ships, apparently votive offerings, and one which stood a long while before it gave to the church and to the surrounding place the name of *della Navicella.*

An Isium, or temple of Isis, is mentioned by Treb. Pollio (*XXX. Tyran.* 25) on the Caelian, but it occurs nowhere else. It was probably one of the many temples erected to this goddess by Caracalla (Lampr. *Carac.* 9.) The spring called the Aqua Mercurii recorded by Ovid near the Porta Capena (*Fasti*, v. 673) was rediscovered by M. Fea in 1828, in the vigna of the *Padri Camaldolesi di S. Gregorio.* On the Caelian was also the Campus Martialis in which the Equiria were held in March, in case the Campus Martius was overflowed (Ovid, *Fast.* v. 673; Paul. Diac. p. 161). Its situation rests chiefly on conjecture; but it was probably near the Lateran; where the neighbouring church of *S. Gregorio*, now *S. Maria Imperatrice*, was called in the middle ages "in Campo Martio" (Canina, *Indicazione*, p. 84.)

In the Imperial times the Caelian was the residence of many distinguished Romans; and it is here that Martial places the "limina potentiorum" (xii. 8). We have already had occasion to allude to the House of Claudius Centumalus on this hill, which was of such an extraordinary height that the augurs commanded him to lower it; but this was during the Republic. Under the Empire we may mention the House of Mamurra, a Roman knight of Formiae, and praefectus fabrum of Caesar in his Gallic wars, the splendour of which is described by Pliny (xxxvi. 7), and lampooned by Catullus (xlii. 4). Here also was the House of Annius Verus, the grandfather of Marcus Aurelius, in which that emperor was educated, situated near the house of the Laterani (Jul. Capit. *M. Ant.* 1) It appears to have been surrounded with gardens; and according to the Italian writer Vacca (*Memor.* 18) the noble equestrian statue of Marcus Aurelius which now adorns the Capitol was discovered in a vineyard near the *Scala Santa.* On the same hill were the Aedes Victilianae where Commodus sought refuge from the uneasy thoughts which tormented him in the palace, but where he could not escape the snares of the assassin (Lampr. *Comm.* 16; Jul. Capitol. *Pert.* 5). But the most remarkable of all these residences was the Palace of the Laterani, characterised by Juvenal (x. 18) as the "egregiae Lateranorum aedes," the residence of the consul Plautius Lateranus, whose participation in Piso's conspiracy against Nero cost him his life (Tac. *Ann.* xv. 49, 60). After this event the palace of the Laterani seems to have been confiscated, and to have become imperial property, since we find Septimius Severus presenting it to his friend Lateranus, probably a descendant of the family to which it had once belonged (Aur. Vict. *Epit.* 20). Subsequently, however, it appears to have been in the possession of the emperor Constantine, who erected upon its site the celebrated basilica which still bears the name of the Lateran, and presented it to the bishop of Rome (Niceph. vii. 49). The identity of the spot is proved by several inscriptions found there, as well as by the discovery of chambers and baths in making the façade of the modern basilica. (Venuti, *Roma Ant.* P. i. c. 8; Canina, *Indic.* p. 85). The Domus Philippi mentioned in the *Notitia* was probably the private house of the emperor of that name. Lastly, we may mention that on the Caelian was the House of Symmachus, the strenuous defender of paganism in the reign of Valentinian (Symm. *Epist.* iii. 12, 88, vii. 18, 19).

There are a few other objects on the Caelian mentioned in the *Notitia*, some of which, however, hardly admit of explanation. Such is the Atrium or Antrum Cyclopis, respecting which we cannot say whether it was a cavern, or an area surrounded with porticoes. Whatever it was it seems to have stood on the S. side of the hill, since the vicus Ab Cyclopis in the 1st Region, or Porta Capena, was probably named after it (Preller, *Reg.* p. 119.) The Caput Africae of the *Notitia*, which likewise appears in several inscriptions (Orell. 2685, 2934, 2935), is thought to have been a street in the neighbourhood of the Colosseum, since the Anonymus Einsiedlensis mentions it between the Meta Sudans and the church of *SS. Quattro Coronati*; whence it is held to have corresponded with the modern street which bears the name of that church (Nibby, *Mura di Roma*, p. 173, note 140; Urlichs, *Röm. Topogr.* p. 101). Becker observes (*Handb.* p. 508), that the name does not appear in any earlier writer, and connects it with some building founded by Septimius Severus, in order to strike his countrymen, the Africans, who arrived at Rome by the Via Appia; though, as Urlichs observes, they must have gone rather out of their way "to be imposed upon." Varro mentions a Vicus Africus on the Esquiline, so named because the African hostages in the Punic War were said to have been detained there ("Exquilis vicus Africus, quod ibi obsides ex Africa bello Punico dicuntur custoditi," *L. L.* v. § 159). Hence it is very probable, as Canina remarks (*Indicaz.* p. 91), that the head, or beginning, of this street stood at the spot indicated by the Anonymus, namely, near the Colosseum, whence it ran up in the direction of the Esquiline, although Becker (*Handb.* p. 560) denies that the Caput Africae had any connection with the Vicus Africus. The Arbor Sancta is inexplicable

The **Ludus Matutinus et Gallicus** (or Dacicus), the **Spoliarium**, **Saniarium**, and **Armamentarium**, were evidently gladiatorial schools with their appurtenances, situated apparently on the northern side of the Caelian, not far from the amphitheatre. Officers attached to these institutions are frequently mentioned in inscriptions. The Spoliarium and Armamentarium speak for themselves. The Saniarium is a word that does not occur elsewhere, and is thought by Preller to denote a hospital (a sanie) where the wounded gladiators were received. For a further account of these institutions see Preller, *Regionen*, pp. 120—122. Lastly, the **Mica Aurea** appears from an epigram of Martial's to have been a banqueting room of Domitian's (ii. 59): —

> "Mica vocor; quid sim cernis; coenatio parva.
> Ex me Caesareum prospicis, ecce, tholum."

It is also mentioned, along with the Meta Sudans, as built by Domitian in the *Chronica Regia Coloniensis*, in Eccard's *Corpus Historicum* (vol. i. p. 745.)

X. THE DISTRICT TO THE S. OF THE CAELIAN.

To the S. of the Caelian lies a somewhat hilly district, bounded on the W. by the Aventine, and comprehending the 1st and 12th Regions of Augustus, or those called Porta Capena and Piscina Publica. The latter of these is decidedly the least important district of Rome, but the former presents several objects of considerable interest. Of the Porta Capena itself we have already treated. In its immediate vicinity stood the double **Temple of Honos and Virtus**, vowed by Marcellus in his Gallic wars, but not erected till after his conquest of Syracuse. It was the first intention of Marcellus that both the deities should be under the same roof; and, indeed, the temple seems to have been a mere restitution of an ancient one dedicated to Honos by Q. Fabius Verrucosus many years before. (Cic. *N. D.* ii. 23.) But when Marcellus was about to dedicate it, and to introduce the statue of another deity within the sanctuary, the pontifices interposed, and forbade him to do so, on the ground that the *procuratio*, or expiation of any prodigy occurring in a temple so constructed, would be difficult to perform. (Liv. xxvii. 25.) Hence, Marcellus was constrained to add another temple of Virtus, and to erect two images of the deities "separatis aedibus;" but though the work was pressed on in haste, he did not live to dedicate them. (Liv. *l. c.*; Val. Max. i. 1. § 8.) Nevertheless, we frequently find the temple mentioned in the singular number, as if it had formed only one building ("ad aedem Honoris atque Virtutis," Cic. *Verr.* iv. 54; cf. Ascon. *ad Cic. in Pis.* 19; also the *Notitia* and *Curiosum.*) Hence, perhaps, the most natural conclusion is that it consisted of two *cellae* under the same roof, like the temple of Venus and Rome, a form which agrees with the description of Symmachus: "Majores nostri—aedes Honori ac Virtuti gemella facie junctim locarunt." (*Epist.* i. 21.) The temple was adorned with the spoils of Grecian art brought by Marcellus from Syracuse; an instance noted and condemned by Livy as the first of that kind of spoliation, which he observes was subsequently inflicted upon the Roman temples themselves, and especially upon this very temple of Marcellus; for, in Livy's time, few of those ornaments remained, which had previously rendered it an object of attraction to all strangers who visited Rome (xxv. 40, cf. xxxiv. 4). They probably disappeared during the Civil Wars, in which the Roman temples seem to have suffered both from neglect and spoliation; for in the time of Cicero the Syracusan spoils still existed in the temple (*in Verr.* iv. 54). It appears to have been burnt in the fire of Nero, since it is mentioned as having been restored by Vespasian. (Plin. xxxv. 37.)

According to Aurelius Victor (*Vir. Ill.* 32) the annual procession of the Roman knights to the temple of Castor started from this temple of Honos and Virtus, whereas Dionysius (xi. 13) names the temple of Mars as the starting-place. Becker (*Handb.* p. 311) regards the discrepancy between these accounts as tending to prove the correctness of his assumption that the temples must have lain close together. That one of the accounts is erroneous is a more probable conclusion, and it is a certain one that it is fallacious to draw any topographical deductions from such very shadowy premises. The true site of the **Temple of Mars** has been ascertained as satisfactorily as that of any of the monuments which do not actually speak for themselves; such, we mean, as the Colosseum, Trajan's column, the Pantheon, and others of the like description. There can be no doubt that the temple of Mars, instead of being close to the Porta Capena, or at *S. Sisto*, as Becker places it (*Handb.* p. 513), lay on the Via Appia, at the distance of about 1½ miles from that gate. The proofs are overwhelming. In the first place an inscription, still preserved in the Vatican, recording the levelling of the Clivus Martis, was found in the *Vigna Nari*, outside of the Porta Appia (the modern *S. Sebastiano*). Secondly, another inscription, in the *Palazzo Barberini*, recorded by Fabretti (*Inscr.* p. 724, no. 443), Marini (*Fratr. Arv.* p. 8), and others, testifies that Salvia Marcellina gave a piece of ground to the Collegium of Aesculapius and Hygia for a small temple, close to the temple of Mars, between the first and second milestone on the Via Appia, on the left-hand side in going from the city. Thirdly, both the *Notitia* and *Curiosum* place the Aedes Martis at the extremity of the first Regio, close to the Flumen Almonis. The Almo flows outside the Porta Appia, near the *Vigna Nari*:—

> "Est locus ante urbem, qua primum nascitur ingens
> Appia, quaque Italo gemitus Almone Cybebe
> Ponit, et Idaeos jam non reminiscitur amnes."
> (Stat. *Silv.* v. 1. 222.)

A brook now flows between the *Porta S. Sebastiano* and the church of *Domine quo vadis*, which, with great probability, has been identified with the Almo. (Cluver, *Ital. Ant.* p. 718; Westphal, *Röm. Campagna*, p. 17.) Fourthly, the same locality is indicated by several documents of the middle ages. Thus, in the *Acts of the Martyrs*: "Tunc B. Stephanus ductus a militibus foras muros Appiae portae ad T. Martis" (*Act of S. Stephanus and S. Julius*). "Diacones duxerunt in clivum Martis ante templum et ibidem decollatus est" (*Act of S. Sixtus*). And the *Mirabilia* (in Montfaucon, *Diar. Ital.* p. 283): "Haec sunt loca quae inveniuntur in passionibus sanctorum foris portam Appiam, ubi beatus Syxtus decollatus fuit, et ubi Dominus apparuit Petro, *Domine quo vadis?* Ibi templum Martis, intus portam, arcus Syllae." Now, the passages in the classics which relate to the subject do not run counter to these indications, but, on the contrary tend to confirm them. Appian (*B. C.* iii. 41) mentions a temple of Mars 15 stadia distant from the city, which would answer pretty nearly to the distance of between 1 and 2 miles given in the inscription quoted. Ovid says (*Fast.* vi. 191):—

> "Lux eadem Marti festa est; quem prospicit extra
> Appositum tectae Porta Capena viae."

The word *prospicit* denotes a long view; and as the temple of Mars stood on a hill, as is evident from the Clivus Martis, it might easily be visible at the distance of a mile or two. The words of Statius ("qua primum nascitur," &c.) must be corrupt, being both tautological and contrary to fact. The paving of the road from the Porta Capena to the temple would not have been worth twice recording by Livy, had it lain only at a distance of some 300 yards (x. 23, xxxviii. 28). The only way in which Becker can escape from the legitimate conclusion is by assuming two temples of Mars in this quarter; in which few, we suspect, will be inclined to follow him, and which may be regarded as equivalent to a confession of defeat. (Becker, *Handb.* p. 511, seq.; *Antw.* p. 63, seq.; Urlichs, *Röm. Topogr.* p. 105, seq.; Preller, *Regionen*, p. 116, seq.; Canina, *Indicazione*, p. 56, seq.)

Close to the Porta Capena and the temple of Honos et Virtus lay the VALLEY OF EGERIA with the LUCUS and AEDES CAMENARUM, the traditionary spot where Numa sought inspiration and wisdom from the nymph Egeria. (Liv. i. 21; Plut. *Num.* 13.) In the time of Juvenal, whose description of the spot is a locus classicus for its topography, the grove and temple had been profaned and let out to the Jews:—

> "Substitit ad veteres arcus madidamque Capenam
> Hic ubi nocturnae Numa constituebat amicae.
> Nunc sacri fontis nemus et delubra locantur
> Judaeis, quorum cophinus foenumque supellex.
> Omnis enim populo mercedem pendere jussa est
> Arbor, et ejectis mendicat silva Camenis.
> In vallem Egeriae descendimus et speluncas
> Dissimiles veris. Quanto praestantius esset
> Numen aquae, viridi si margine clauderet undas
> Herba, nec ingenuum violarent marmora tophum." (*Sat.* iii. 10, seq.)

It is surprising how Becker could doubt that there was an Aedes Camenarum here, since it is not only alluded to in the preceding passage, but also expressly mentioned by Pliny (xxxiv. 10.) The modern *Ciceroni* point out to the traveller as the valley of Egeria a pretty retired spot some distance outside of the *Porta S. Sebastiano*, in the valley called *La Caffarella*, near which are the remains of a little temple, called by some the temple of Honos et Virtus, by others a temple of Bacchus, with a grove said to be sacred to the latter deity. But though at present our imagination would more gladly fix on this spot as the scene of the conferences between Numa and his nymph, and though respectable authorities are not wanting in favour of this view (Venuti, *Descr. di Rom.* ii. p. 18; Guattani, *Rom. Descr.* ii. p. 45), yet the preceding passages, to which may be added Symmachus ("Sed enim propter eas (aedes Honoris et Virtutis) Camenarum religio sacro fonti advertitur," *Epist*, i. 21) and the *Notitia*, which places the temple of the Camenae close to that of Honour and Valour, are too decisive to allow us to do so; and we must therefore assume the valley of Egeria to have been that near the church of *S. Sisto*, opposite to the baths of Caracalla. The little fountain pointed out as that of Egeria in the valley *Caffarella*, is perhaps the remains of a nymphaeum. Here was probably a sanctuary of the Almo, which waters the valley.

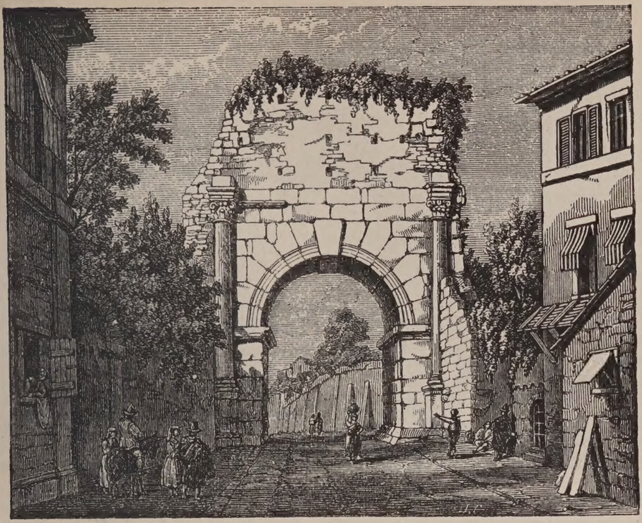
Near the temple of Mars, since it is mentioned in the *Notitia* in conjunction with it, lay the TEMPLE OF TEMPESTAS, built by L. Cornelius Scipio, the victor of Aleria, in commemoration of the escape of the Roman fleet from shipwreck off the island of Corsica, as appears from the inscription on his tomb. The temple and the occasion of its foundation are alluded to by Ovid (*Fasti*, vi. 193) in the following lines:—

> "Te quoque, Tempestas, meritam delubra fatemur,
> Cum paene est Corsis obruta classis aquis."

But of the TEMPLE OF MINERVA, also mentioned at the same time with that of Mars, we know nothing more. Near the last was preserved the LAPIS MANALIS, a large cylindrical stone so called from *manare*, "to flow," because during seasons of drought it was carried in procession into the city, for the sake of procuring rain. (Paul. Diac. p. 128; Varr. *ap. Non.* xv. p. 375, Gerl.)

Close to the Porta Capena, and probably outside of it, lay one of the three SENACULA mentioned by Festus; but the only time at which we find meetings of the senate recorded there is during the year following the battle of Cannae, when they appear to have been regularly held at this place. (Liv. xxiii. 32.) During the same period the tribunal of the praetor was erected at the PISCINA PUBLICA. This last object, which seems to have been a swimming-place for the people in the Republican times (Festus, p. 213), gave name to the 12th Regio, which adjoined the 1st, or that of Porta Capena, on the W. (Amm. Marc. xvii. 4; cf. Cic. *ad Quint. Fr.* iii. 7.) The pond had, however, vanished in the time of Festus, and its exact situation cannot be determined. There are several other objects in this district in the like predicament, such as the LACUS PROMETHEI, the BALNEUM TORQUATI, and others mentioned in the *Notitia*. The Thermae Commodianae and Severianae will be considered under the section which treats of the thermae. The MUTATORIUM CAESARIS, perhaps a kind of imperial villa (Preller, *Reg.* p. 115), appears to have been situated near the modern church of *S. Balbina*. (Montfaucon, *ap. Urlichs Röm. Topogr.* p. 112.) The three TRIUMPHAL ARCHES OF TRAJAN, VERUS, AND DRUSUS, mentioned by the *Notitia* in the 1st Regio, probably spanned the Via Appia in the space between the temple of Mars and the Porta Capena. The arch still existing just within the *Porta S. Sebastiano* is generally thought to be that of Drusus, the father of the emperor Claudius. ("Praeterea Senatus, inter alia complura, marmoreum arcum cum tropaeis via Appia decrevit (Druso)," Suet. *Claud.* 1.)

For many miles the tombs of distinguished Romans skirt both sides of the Via Appia; and these remains are perhaps better calculated than any other object to impress the stranger with an adequate idea of Rome's former greatness. For the most part, however, they lie beyond the bounds of the present subject, and we shall therefore content ourselves

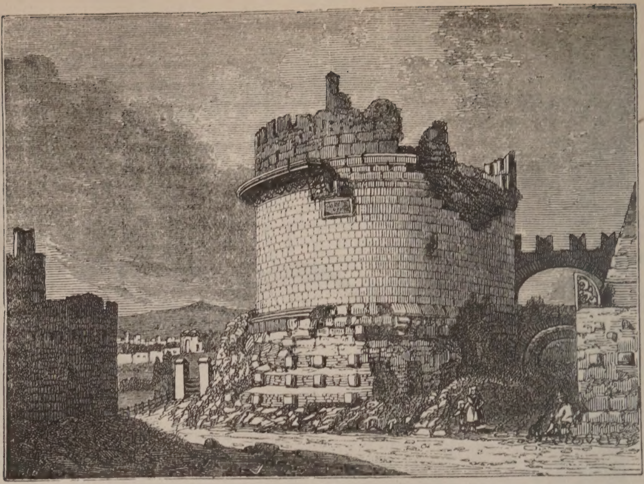


ARCH OF DRUSUS.

with mentioning a few which were contained within the actual boundaries of the city. They appear to have commenced immediately outside the Porta Capena ("An tu egressus porta Capena, cum Calatini, Scipionum, Serviliorum, Metellorum sepulcra vides, miseros putas illos?" Cic. *Tusc.* i. 7); and hence many of them were included in the larger circuit of the walls of Aurelian. The tomb of Horatia, slain by the hand of her victorious brother, seems to have been situated just outside the gate. (Liv. i. 26.) Fortunately the most interesting of those mentioned by Cicero — the TOMB OF THE SCIPIOS — is still in existence. It was discovered in 1780 in the *Vigna Sassi*, on the left-hand side of the Via Appia, a little beyond the spot where the Via Latina branches off from it, and about 400 paces within the *Porta S. Sebastiano.* Its entrance is marked by a single tall cypress tree. In Livy's time the tomb was still adorned with three statues, said to be those of Publius and Lucius Scipio, and of the poet Ennius, who was interred in the sepulchre of his patrons. (Hieron. *Chron.* p. 379, Ronc.) It was here that the sarcophagus of L. Scipio Barbatus, consul in B. C. 298, now preserved in the Vatican, was discovered, together with several monumental stones with inscriptions relating to other members of the family, or to their connections and freedmen. The originals were carried off to the Vatican and copies inserted in their stead. The most remarkable of these inscriptions are that of Scipio Barbatus; of his son Lucius Cornelius Scipio, the conqueror of Corsica, consul in B. C. 259; of Publius Scipio, son of Africanus Major, whose feeble state of health is alluded to by Cicero (*Cato Maj.* 11), and whose touching epitaph shows that he died young; of L. Cornelius Scipio, grandson of the conqueror of Spain, gathered to his fathers at the early age of 20; and of another of the same name, the son of Asiaticus, who died aged 33, whose title to honour is summed up in the laconic words, "Pater regem Antiochum subegit." A complete account of this tomb will be found in Visconti (*Mon. degli Scipioni*, Rom. 1785) and in the *Beschreibung Roms* (vol. iii. p. 612, seq.), where the various epitaphs are given.

Also on the left-hand side of the Via Appia in going from the Porta Capena was the MAUSOLEUM OF SEPTIMIUS SEVERUS, which he caused to be erected for himself in his lifetime, in imitation of his Septizonium, but probably on a reduced scale. (Spart. *Geta*, 7.) In the same neighbourhood are some of those COLUMBARIA, or subterranean chambers, which formed the common resting-places for the ashes of persons of a lower condition. One of these, not far from the tomb of the Scipios, is said to contain the remains of the courtiers and domestics of the Caesars, from Julius to Nero. Among others there is an inscription to M. Valerius Creticus, with a bust. The walls, as well as a large pier in the middle, are hollowed throughout with vaulted recesses like large pigeon-holes, — whence the name, — in which are contained the ashes of the dead. The MAUSOLEUM OF CAECILIA METELLA, which stands on the Via Appia, about 2 miles outside the *Porta S. Sebastiano*, though it does not properly belong to our subject, demands, from the magnificence of its construction, as well as from Byron's well-known lines (*Childe Harold*, canto iv.), a passing word of notice here.

The remaining part of the district, or that forming the 12th Regio, and lying to the W. of the Via Appia, does not present many monuments of interest. The most striking one, the Thermae Antoninianae, or baths of Caracalla, will be spoken of under its proper head. We have already treated of the Bona Dea Subsaxanea and of the Isium. Close to the baths just mentioned Caracalla built the street called NOVA VIA, reckoned one of the handsomest in Rome. (Spart. *Carac.* 2; Aur. Vict. *Caes.* 21.) Respecting the FORTUNA MAMMOSA, we know nothing more than that the *Basis Capitolina* mentions a street of the same name in this neighbourhood. In the later period of the Empire this district appears to have contained several splendid palaces, as the SEPTEM DOMUS PARTHORUM, the



TOMB OF METELLA CAECILIA.

Domus Cilonis, and Domus Cornificies. The Domus Parthorum and Cilonis seem to have been some of those palaces erected by Septimius Severus, and presented to his friends. (Aur. Vict. *Epit.* 20.) Cilon is probably the same person mentioned by Dion (lxxvii. 4), Spartian (*Carac.* 3), and in the *Digest* (i. 12. 1, and 15. 4.) The Parthi seem to have been Parthian nobles, whom Severus brought with him to Rome, and of whose luxurious habits Tertullian has drawn a characteristic picture. (*De Hab. Mul.* 7.) The Privata Adriani and the Domus Cornificies (Cornificiae) mentioned in the *Notitia*, lay doubtless close together. The former must have been the private residence of Hadrian, where M. Antoninus dwelt after his adoption by that emperor. (Jul. Capit. *M. Anton.* 5.) M. Antoninus had a younger sister named Anna Cornificia, to whom the house bearing her name doubtless belonged. (*Ib.* c. 1; Preller, *Regionen*, p. 198.)

XI. The Esquiline and its Neighbourhood.

The Esquiline (*Esquiliae*, or in a more ancient form *Exquiliae*) was originally covered with a thick wood, of which, in the time of Varro, the only remains were a few sacred groves of inconsiderable extent, the rest of the hill having been cleared and covered with buildings. (Varr. *L. L.* v. § 49, Müll.) Yet the derivation of the name of the hill from *aesculetum* seems to have been unknown to antiquity, and is a mere conjecture of Müller's (*ad loc.*); the ancient etymology being derived either from *excubiae regis*, because Servius Tullius had fixed his abode there, or from *excolere*, because the hill was first cleared and settled by that king. (Varr. *l. c.*; Ov. *Fast.* iii. 245.)

We have already described the Esquiline as throwing out two tongues or projections, called respectively, in the more ancient times of Rome, Oppius and Cispius. Their relative situation is indicated in the following passage of Festus: "Oppius autem appellatus est, ut ait Varro rerum humanarum L. viii., ab Opita Oppio Tusculano, qui cum praesidio Tusculanorum missus ad Romam tuendam, dum Tullus Hostilius Veios oppugnaret, consederat in Carinis et ibi castra habuerat. Similiter Cispium a Laevio Cispio Anagnino, qui ejusdem rei causa eam partem Esquiliarum, quae jacet ad vicum Patricium versus, in qua regione est aedis Mefitis, tuitus est" (p. 348, Müll.). Hence we learn that the Cispius was that projection which adjoined the Vicus Patricius, and must consequently have been the northern one, since the Vicus Patricius is known to have corresponded with the modern streets called *Via Urbana* and *Via di S. Pudenziana*, which traverse the valley lying between the Viminal and the Esquiline. The following passage of Paulus Diaconus shows that the Vicus Patricius must have lain in a valley: "Patricius vicus Romae dictus eo, quod ibi patricii habitaverunt, jubente Servio Tullio, ut, si quid molirentur adversus ipsum, ex locis superioribus opprimerentur" (p. 221, Müll.); and its identity with the modern streets just mentioned appears from Anastasius (*Vita Pii I.*): "Hic ex rogatu beatae Prassedis dedicavit ecclesiam thermas Novati in vico Patricii in honorem sororis suae sanctae Potentianae" (p. 14). This church of *S. Pudenziana* still exists in the street of the same name. It is also mentioned by the Anonymous of Einsiedlen, in whose time most of the streets still bore their ancient names, as being "in vico Patricii." That the Cispius was the smaller and more northern tongue likewise appears from the sacred books of the Argives (*ap. Varr. L. L.* v. § 50), which, in proceeding northwards from the Caelian, first name the Oppius, which had four sacraria or chapels, and then the Cispius, which, being the smaller hill, had only two, namely, the Lucus Poetelius and the Aedes Junonis Lucinae.

From the passage of Festus just quoted, it appears that part of Mons Oppius bore the name of Carinae; and this appellation continued to exist when the names Oppius and Cispius had fallen out of use and been superseded by the general name of *Esquiliae.* Yet it is one of the contested points of Roman topography whether the Carinae formed part of the hill. The Italians still cling to the ancient opinion that under that name was comprehended the low ground from the Forum Transitorium to the Colosseum. Becker (*Handb.* p. 522 seq.) partly adopted this view, but at the same time extended the district so as to embrace the western extremity of the Oppius; whilst Urlichs, on the contrary, confined the Carinae entirely to that hill. (*Beschr.* vol. iii. part ii. p. 119, seq.) That the Italian view is, at all events, partly erroneous, can hardly admit of a question. Besides the preceding passage of Festus, which clearly identifies the Carinae as part of the Oppius, there are other places in ancient writers which show that a portion at least of the district so called lay on a height. Thus Dionysius, speaking of the Tigillum Sororium, says that it was situated in the lane which *led down from the Carinae* to the Vicus Cyprius (*ἔστι δ' ἐν τῷ στενωπῷ τῷ φέροντι ἀπὸ Καρίνης κάτω τοῖς ἐπὶ τὸν Κύπριον ἐρχομένοις στενωπόν*, iii. 22). Again Varro (*L. L.* v. § 48), in describing the Subura or valley at the foot of the Oppius, says that it lay "sub muro terreo Carinarum;" obviously indicating that the latter place was on a height. Becker, indeed, maintains that walls of earth or aggeres were used in fortification only where the ground was level. But a wall on a height was certainly the usual mode of fortification in ancient Italy; and, as Mr. Bunbury justly remarks (*Class. Mus.* vol. v. p. 222), the peculiar appellation of "murus terreus" clearly distinguishes this wall from a common *agger*. Nor, as the Subura lay behind the gorge between the Esquiline and Quirinal, is it easy to see how any murus terreus in the district of the Carinae could have been so situated as to overhang the Subura, except upon the hill. The following words of Varro (*l. c.*) are even perhaps still more conclusive. He identifies the Subura with the Pagus Succusanus, — the ancient name of Subura being Succusa, by an interchange of *b* and *c*, — and holds it was thus named "quod succurrit Carinis:" where, whatever we may think of his etymology, it is plain that he regarded the Carinae as a height. It may be added that the western part of the Oppius, where the church of *S. Pietro in Vincoli* now stands, bore the name of *le Carre* as late as the 16th century. (And. Fulvius, *de Urb. Ant.* p. 304; cf. Niebuhr, *Hist.* i. p. 390, seq.)

It cannot therefore be doubted that the Carinae occupied the extremity of the Oppius; but how far that district extended eastwards cannot be said. It is a more difficult question to determine whether part of the valley lying at the western foot of the hill also bore the name of Carinae. Its solution is connected with another question respecting the site of the Temple of Tellus. We know that this temple—which was a considerable one, since assemblies of the senate were sometimes held in it — lay in the Carinae, and that it was built on the site of the house of Sp. Cassius, which was confiscated and pulled down when that demagogue was convicted of a design to make himself sovereign of Rome. (Liv. ii. 41; Val. Max. vi. 3. § 1; Plin. xxxiv. 14.) That event took place B. C. 485; but the temple does not seem to have been built till B. C. 269. Its site is further determined by notices respecting the house of Pompey, which subsequently came into the possession of M. Antony, the situation of which is known to have been in the Carinae, and at the same time close to the temple of Tellus: "Docuit (Lenaeus) in Carinis, ad Telluris aedem, in qua regione Pompeiorum domus fuerat." (Suet. *Ill. Gramm.* 15, cf. Id. *Tib.* 15; Vell. Pat. ii. 77; Aur. Vict. *Vir. Ill.* 84; Dion Cass. xlviii. 38.) And Servius says expressly, though in some respects unintelligibly, "Carinae sunt aedificia facta in Carinarum modum, quae erant circa templum Telluris" (*ad Aen.* viii. 361).

There is nothing in the preceding passages to exclude the possibility of the Templum Telluris having been on the summit of the hill; since it is not necessary to assume with Urlichs that it stood on its very edge (*Röm. Topogr.* p. 117); in which case, as there was an area attached to the temple, its back front must have been turned towards the road leading up to it from the valley, and the area have lain before it on the summit of the hill — a disposition which does not appear very probable. Yet there are some other circumstances tending to the inference that the temple was situated in the valley. Dionysius mentions it as being, not in the Carinae, but on the road leading to the Carinae (*κατὰ τὴν ἐπὶ Καρίνας φέρουσαν ὁδόν*, viii. 79.) A curious view, taken by Urlichs (*l. c.*) of the construction of *ἐπί* in this passage is one of the reasons which led him to place the temple on the hill. He thinks that it must necessarily mean "up to:" but it might just as well be said that it means "down to," in a passage quoted a little while ago from the same author respecting the situation of the Carinae and the Vicus Cyprius. In both cases it simply means "to." It will be perceived that Dionysius is here at variance with the authorities before quoted respecting the site of the temple. If the appellation of Carinae extended over some part of the adjacent valley it is possible that Dionysius, as a foreigner, might have been unaware of that fact, and have attached the name only to the more striking part of the district which lay on the hill. And there is a passage in Varro, a very obscure one indeed, from which it might be inferred that part of the Ceroliensis, which seems to have been the name of the valley between the Caelian, the Esquiline, and the Velian ridge, had likewise borne the name of Carinae ("Ceroliensis a Carinarum junctu dictus Carinae, postea Cerolia, quod hinc oritur caput Sacrae Viae," *L.L.* v. § 47). These passages would seem to indicate that the temple of Tellus lay in the valley between *S. Maria de' Monti* and the *Tor de' Conti*, where indeed we find traces of the name; since the churches of *S. Salvatore* and of *S. Pantaleone*, the latter of which still exists near the *Via del Colosseo*, bore in the middle ages the epithet of "in Tellure." Passages are also adduced from the *Acts of the Martyrs* to show that the temple of Tellus stood opposite to that of Pallas in the Forum Transitorium. ("Clementianus praecepit ei caput amputari ante templum in Tellure, corpusque ejus projici ante Palladis aedem in locum supradictum," *Act. S. Gordian.*) Hence it seems not improbable that the district of the Carinae, in which the temple undoubtedly stood, may have extended over a considerable part of the valley; but the passages relating to the subject are far from being decisive; and the question is one of that kind in which much may be said on both sides.

Two striking legends of early Roman history are connected with the Esquiline and its vicinity; that of the murder of Servius Tullius by his inhuman daughter, and that of the Tigillum Sororium, or typical yoke, by passing under which Horatius expiated the murder of his sister. We have before related that Servius Tullius resided on the Esquiline, and that he was the first to clear that hill and make it habitable. It was on his return to his residence on it, after his ejection from the curia by his son-in-law, Tarquinius Superbus, that he was murdered by the hirelings of that usurper. Livy's account of the transaction is clear and graphic, and the best guide to the topography of the neighbourhood. The aged monarch had reached the top of the Vicus Cyprius ("ad summum Cyprium vicum") when he was overtaken and slain. His daughter followed in her carriage, and, having arrived at the same spot where stood a temple of Diana a little before the time when Livy wrote, she was just *turning to the right* in order to ascend the Clivus Urbius, which led to the summit of the Esquiline, when the affrighted driver reined his horses, and pointed out to Tullia the bleeding corpse of her murdered father; but the fiend-like Tullia bade him drive on, and arrived at home bespattered with the blood of her parent. From this unnatural deed the street which was the scene of it obtained the name of Vicus Sceleratus (i. 48). The question that has been sometimes raised whether Tullia was returning to her father's or to her husband's house, does not seem to be of much importance. Solinus, indeed (i. 25), represents Servius Tullius as residing "supra clivum Urbium," and Tarquinius Superbus, also on the Esquiline, but, "Supra clivum Pullium ad Fagutalem lucum." The house of the latter therefore must have been upon the Oppius, on which the Lucus Fagutalis was situated, and most probably upon the southern side of it; but he may not have resided here till after he became king. On the other hand, as Tullia is represented as turning to the right in order to ascend the Clivus Urbius to the royal residence, it is plain that the Vicus Cyprius must have lain on the *north side* of one of the tongues of the Esquiline; and as we are further informed by Dionysius, in a passage before quoted (iii. 22), that there was a lane which led down from the Carinae, or western extremity of the Oppius, to the Vicus Cyprius, the conclusion is forced upon us that the palace of Servius Tullius must have been situated upon the eastern part of the northern side of the Oppius, and that consequently the Vicus Cyprius must have corresponded with the modern *Via di S. Lucia in Selci*. The Summus Cyprius Vicus was evidently towards the head of the valley, the lower part of the street running under the Carinae; and hence the Clivus Urbius and the residence of Servius may be placed somewhere near the church of *S. Martino*. Before the usurpation of Tarquin, he and his wife may have resided near his father-in-law, or even under the same roof; or, what is still more probable, Tullia, as Ovid represents her ("patrios initura Penates," *Fast.* vi. 602), was proceeding to take possession of her father's palace, since his deposition had been effected in the senate before his murder. Urlichs (*Röm. Topogr.* p. 119) admits that the Vicus Cyprius answered to the *Via di S. Lucia*, yet holds that Servius resided on the Cispius; a view utterly irreconcilable with the fact that the Clivus Urbius and palace lay on the right of that street. The passages before adduced prove the direction of the Vicus Cyprius as clearly as any locality in Rome can be proved which depends for its determination solely on notices in the classics. Yet Becker shuts his eyes to this satisfactory evidence, and maintains that the Vicus Cyprius corresponded with the modern *Via del Colosseo* (*Antwort*, p. 78); although in that case also it would have been impossible for Tullia to have ascended the Esquiline by turning to the right. The only ground he assigns for this incomprehensible view is an arbitrary estimate of the distances between the objects mentioned in *Regio IV.* of the *Notitia*, founded also on the assumption that these objects are enumerated strictly in the order in which they actually followed one another. But we have already shown from Becker himself that this is by no means always the case, and it is evidently not so in the present instance; since, after mentioning the Tigillium Sororium, which lay in or near the Subura, the order of the catalogue leaves that spot and proceeds onwards to the Colosseum, and then again at the end of the list reverts to the Subura. The chief objection to placing the Vicus Cyprius under this side of the Oppius is, as Mr. Bunbury observes (*Class. Mus.* vol. v. p. 227), that it would thus seem to interfere with the Subura. But this objection is not urged either by Becker or Urlichs; and indeed the Subura, like the Velabrum, seems to have been a district rather than a street, so that we may conceive the Vicus Cyprius to have run through it.

The position of the Tigillum Sororium is determined by what has been already said; namely, in a narrow street leading down from the Carinae to the Vicus Cyprius. It seems to have been a wooden beam erected across the street. As it is mentioned in the *Notitia*, this monument, connected with one of Rome's early legends, must have existed down to the 5th century; and indeed Livy (i. 26) informs us that it was constantly repaired at the public expense. We learn from Dionysius (iii. 22) and Festus (p. 297, Müll.) that on each side of it stood an altar; one to Juno Sororia, the other to Janus Curiatius.

Having had occasion to mention the Subura, it may be as well to describe that celebrated locality before proceeding further with the topography of the Esquiline. We have already seen from Varro that it was one of the most ancient districts in Rome; and its importance may be inferred from its having given name to the 1st Servian Region. We have also alluded to a passage in the same author (*L. L.* v. § 48, Müll.) which shows it to have been originally a distinct village, called Succusa or Pagus Succusanus, lying under the Carinae. Varro adds, that the name still continued to be written with a C instead of a B; a statement which is confirmed by the fact that in inscriptions the Tribus Suburana is always denoted by the abridged form TRIB. SVC. (Cf. Festus, *s. v. Subura*, p. 309, Müll.; Quintil. *Inst. Or.* i. 7. § 29; Mommsen, *Die Röm. Tribus*, p. 79, seq.) A *piazza* or place under the church of *S. Pietro in Vincoli* still bears the name of *Subura;* and the church of *S. Agata* over the *Via de' Serpenti*, which skirts the eastern foot of the Quirinal hill, bore in the middle ages the name of "in Suburra" or "super Suburra." Hence it seems probable that the Subura occupied the whole of the valley formed by the extremities of the Quirinal, Viminal, and Esquiline, and must consequently have been, not a street but, a region of some extent; as indeed we find it called by Gregory the Great in the 6th century ("in regione urbis illa quae Subura dicitur," *Dial.* iii. c. 30). But that it extended westward as far as the Forum Transitorium, a supposition which seems to rest solely on the order of the the names in the 4th Region of the *Notitia*, we can hardly conceive. We have shown that the district between the back of the imperial fora and the western extremity of the Esquiline may perhaps have formed part of the Carinae; but it can hardly have been called both Carinae and Subura. The latter seems to have properly begun at the point where the Quirinalis approaches the extremity of the Oppius; and this seems to have been the spot called by Martial the *primae fauces* of the Subura (ii. 17):—

> "Tonstrix Suburae faucibus sedet primis,
> Cruenta pendent qua flagella tortorum
> Argique letum multus obsidet sutor."

Juvenal (v. 106) represents the Cloaca Maxima as penetrating to the middle of the Subura, and this fact was established by excavations made in the year 1743. (Ficoroni, *Vestigia di Roma*, ap. Bunbury, *Class. Mus.* vol. v. p. 219.)

From its situation between the imperial fora and the eastern hills, the Subura must have been one of the most frequented thoroughfares in Rome; and hence we are not surprised to find many allusions to its dirt and noise. It was the peculiar aversion of Juvenal,— a man, indeed, of many aversions ("Ego vel Prochytam praepono Suburae," *Sat.* iii. 5); a trait in his friend's character which had not escaped the notice of Martial (xii. 18):—

> "Dum tu forsitan inquietus erras
> Clamosa, Juvenalis, in Subura."

The epithet *clamosa* here probably refers to the cries of itinerant chapmen: for we learn from other passages in Martial that the Subura was the chief place in which he used to market (vii. 31, x. 94, &c.; cf. Juv. xi. 136, seq.) It appears also to have been the abode of prostitutes (vi. 66; comp. Hor. *Epod.* v. 58). It was therefore what is commonly called a low neighbourhood; though some distinguished families seem to have resided in it, even Caesar himself in his early life (Suet. *Caes.* 46), and in the time of Martial, L. Arruntius Stella (xii. 3. 9). The Suburanenses, or inhabitants of the Subura, kept up to a late period some of the ancient customs which probably belonged to them when they formed a distinct village; especially an annual contest with the Sacravienses, or inhabitants of the Sacra Via, for the head of the horse sacrificed to Mars in the Campus Martius every October. If the Suburanenses gained the victory they fixed the head on a tower in the Subura called TURRIS MAMILIA, whilst the Sacravienses, if successful, fixed it on the Regia. (Festus, *s. v. October Equus*, p. 178, Müll.; Paul. Diac. p. 131.)

Throughout the time of the Republic the Esquiline appears to have been by no means a favourite or fashionable place of residence. Part of it was occupied by the CAMPUS ESQUILINUS, a place used as a burying-ground, principally for the very lowest class of persons, such as paupers and slaves; whose bodies seem to have been frequently cast out and left to rot here without any covering of earth. But under the Empire, and especially the later period of it, many palaces were erected on the Esquiline. Maecenas was the first to improve it, by converting this field of death, and probably also part of the surrounding neighbourhood, — the pauper burial-ground itself appears to have been only 1000 feet long by 300 deep,— into an agreeable park or garden. Horace (*S.* i. 8. 14) mentions the laying out of these celebrated HORTI MAECENATIS:—

> "Nunc licet Esquiliis habitare salubribus atque
> Aggere in aprico spatiari, qua modo tristes
> Albis informem spectabant ossibus agrum."

It appears from these lines that the Campus Esquilinus adjoined the *agger* of Servius Tullius, which, by the making of these gardens, was converted into a cheerful promenade, from which people were no longer driven by the disgusting spectacle of mouldering bones. The Campus Esquilinus being a cemetery, must of course have been on the outside of the *agger*, since it was not lawful to bury within the pomoerium; and Varro (*L.L.* v. § 25) mentions it as "ultra Exquilias," by which he must mean the Servian Region so called, which was bounded by the *agger*. Its situation is also determined by a passage in Strabo (v. p. 237), where the Via Labicana, which issued from the Esquiline gate at the southern extremity of the *agger*, is said to leave the campus on the left. It appears to have also been the place of execution for slaves and ignoble criminals (Suet. *Claud.* 25; Tac. *Ann.* ii. 32, xv. 60; Plaut. *Mil.* ii. 4. 6, ed. Ritschl.). There does not seem to be any authority for Becker's assumption that the whole of the Esquiline outside of the Servian walls was called Campus Esquilinus (*Handb.* p. 554), nor that after the laying out of the gardens of Maecenas the ancient place of execution was transferred to the Sessorium, near *S. Croce in Gerusalemme.* Part of the campus was the field given, as the scholiast on Horace says, by some person as a burying-place. The Sessorium mentioned in the *Excerpta Valesiana de Odoacre* (69) was a palace; and though Theodoric ordered a traitor to be beheaded there it can hardly have been the ordinary place of execution for common malefactors. Besides the Sessorium mentioned by the scholiasts on Horace (*Epod.* v. 100, *Sat.* i. 8. 11) was close to the Esquiline gate, a full mile from *S. Croce*, and seems, therefore, to have been another name for the Campus Esquilinus, if the scholiasts are right in calling it Sessorium. The executions recorded in the passages before quoted from Suetonius and Tacitus took place long after the gardens of Maecenas were made; yet when Tacitus uses the words "extra Portam Exquilinam," there can be no doubt that he means *just without* the gate. It would be a wrong conception of the Horti Maecenatis to imagine that they resembled a private garden, or even a gentleman's park. They were a common place of recreation for the Roman populace. Thus Juvenal describes the *agger* as the usual resort of fortune-tellers. (*S.* vi. 588.) We see from the description of Horace that not even all the tombs had been removed. Canidia comes there to perform her incantations and evoke the *manes* of the dead; at sight of which infernal rites the moon hides herself behind the sepulchres (v. 35):—

> "—— lunamque rubentem,
> Ne foret his testis, post magna latere sepulcra."

Such a place, therefore, might still have been used for executions; though, doubtless, bodies were no longer exposed there, as they had formerly been. These "magna sepulcra" would also indicate that some even of the better classes were buried here; and the same thing appears from Cicero. (*Phil.* ix. 7.)

The Horti Maecenatis probably extended within the *agger* towards the baths of Titus, and it was in this part that the HOUSE OF MAECENAS seems to have been situated. Close to these baths, on the NE. side, others, built by Trajan, existed in ancient times, although all traces of them have now vanished. They have sometimes been confounded with those of Titus; but there can be no doubt that they were distinct and separate foundations. Thus the *Notitia* mentions in the 3rd Region the "Thermae Titianae et Trajanae;" and their distinction is also shown by the inscription of Ursus Togatus: THERMIS TRAIANI THERMIS AGRIPPAE ET TITI, &c. (Gruter, dcxxxvii. 1). The site of the baths of Trajan, close to the church of *S. Martino*, may be determined from another inscription found near that church, in the pontificate of Paul III., which records some improvements made in them; as well as from a notice by Anastasius, in his Life of Symmachus (p. 88, Blanch.), stating that the church alluded to was erected "juxta Thermas Trajanas." It is a very common opinion that the house of Maecenas occupied part of the site of the baths of Titus, and this opinion is as probable as any other. It was a very lofty building. Horace describes it as a "molem propinquam nubibus arduis" (*Od.* iii. 20. 10), and from its situation and height must no doubt have commanded a view of Tibur and its neighbourhood; though we do not draw that conclusion from the immediately preceding lines, where we think the far better reading is, "*Ut* semper udum Tibur," &c., the *semper* belonging to "udum," and not to "contemplere" (cf. Tate's *Horace*, *Prel. Diss.* p. 24). We have before related how Nero beheld the fire of Rome from the house of Maecenas. Suetonius, in his account of that scene, calls the house "turris Maecenatiana" (*Nero*, 38), by which, perhaps, we are not to understand a tower, properly so called, but a lofty superstructure of several stories over the lower part of the house (Becker, *Charikles*, i. p. 195). Maecenas bequeathed his house and gardens to Augustus; and Tiberius lived there after his return from Rhodes, and before he succeeded to the empire (Suet. *Tib.* 15). The subsequent history of the house is unknown; but, as we have said, it may probably have been included in the baths of Titus.

Close to the gardens of Maecenas lay the Horti Lamiani (Philo Jud. vol. ii. p. 597, Mang.), belonging perhaps, to the Aelius Lamia celebrated by Horace (*Od.* i. 26, &c.). We learn from Valerius Maximus (iv. 4. 8) that the ancient family of the Aelii dwelt where the monument of Marius afterwards stood; whence it seems probable that the Horti Lamiani may have lain to the E. of those of Maecenas, towards the church of *S. Bibiana*. It was here that the body of Caligula was first hastily buried, which was afterwards burnt and reinterred by his sisters (Suet. *Cal.* 59).

There appear to have been several more gardens between the Porta Esquilina and the modern *Porta Maggiore;* as the Horti Pallantiani, founded apparently by Pallas, the powerful freedman of Claudius (Tac. *Ann.* xi. 29; Suet. *Claud.* 28; Plin. *Ep.* viii. 6); and which, from several passages of Frontinus (*Aq.* 19, seq.), appear to have been situated between *P. Maggiore*, the Marian monument, and the church of *S. Bibiana*. Frontinus also mentions (*Aq.* 68) certain Horti Epaphroditiani, perhaps belonging to Epaphroditus, the *libertus* of Nero, who assisted in putting that emperor to death (Suet. *Ner.* 49, *Dom.* 14; Tac. *Ann.* xv. 55); as well as some Horti Torquatiani (c. 5), apparently in the same neighbourhood. The Campus Viminalis sub Aggere of the *Notitia* was probably an exercise ground for the Praetorian troops on the outside of the agger near the Porta Viminalis. Hence the eastern ridge of the Viminal and Esquiline beyond the Servian walls must have been very open and airy.

The Esquiline derives more interest from its having been the residence of several distinguished poets and authors than the most splendid palaces could have conferred upon it. Virgil dwelt upon the Esquiline, close to the gardens of his patron Maecenas. Whether Horace also had a house there cannot be said; but he was certainly a frequent guest with Maecenas; he loved to saunter on "the sunny agger," and he was at last buried close to the tomb of his munificent benefactor at the extremity of the hill. (Suet. *V. Hor.* 20.) Propertius himself informs us that his abode was on the Esquiline (iii. (iv.). 23. 23); where also dwelt the younger Pliny, apparently in the house formerly belonging to the poet Pedo Albinovanus (Plin. *Ep.* iii. 21; Mart. x. 19). Its precise situation will be examined a little further on, when treating of the Lacus Orphei.

The Esquiline and its neighbourhood did not contain many temples of note. That of Tellus, already mentioned, was the most important one; the rest seem for the most part to have been more remarkable for antiquity than for size or beauty. We have already adverted to the ancient *sacraria* mentioned here by Varro (*L. L.* v. 49, seq.); as the Lucus and Sacellum of Jupiter Fagutalis, on the southern side of the Oppius; the Lucus Esquilinus, probably near the Esquiline gate: a Lucus Poetelius; a Lucus Mefitis, with an aedes, lying near the Vicus Patricius (Festus, *s. v. Septimontio*, p. 351, Müll.); and a Lucus of Juno Lucina, where, according to Pliny (xvi. 85), a temple was built to that goddess, B. C. 374; although it would appear from Dionysius (iv. 15) that there must have been one there previously in the time of Servius Tullius. An inscription relating to this temple was found in 1770, in digging the foundations of the monastery *delle Paollotte*, in the road which separated the Oppius and Cispius. We learn from Ovid (*Fast.* ii. 435) that the grove lay beneath the Esquiline; but as it appears from Varro that the temple stood on the Cispius, whilst the stone with the inscription in question was found on the side of the Oppius: it is probable that it may have rolled down from the monastery of the *Filippine* on the opposite height (Nibby, *Roma nel Anno* 1838, p. 670; Urlichs, *Röm. Top.* p. 120; Canina, *Indic.* p. 151). The Sacellum Streniae, where the Sacra Via began, probably lay on the S. side of the Carinae, near the Colosseum. It seems not improbable that the Lucus Veneris Libitinae may also have been situated on the Esquiline, on account of the neighbourhood of the Campus Esquilinus; but there are no authorities by which its site can be satisfactorily determined. It was the great magazine for funereal paraphernalia (cf. Dionys. iv. 15; Festus, *s. v. Rustica Vinalia*, p. 265; Plut. *Q. R.* 23). On the Esquiline were also Altars of Mala Fortuna and of Febris, the latter close to the Marian monument (Cic. *N. D.* iii. 25; Plin. ii. 5; Val. Max. ii. 5. § 6). We may likewise mention a Temple of Fortuna Respiciens (Plut. *Fort. R.* 10), of Fortuna Seia in the Vicus Sandaliarius (*Inscr. ap. Graev. Thes.* iii. p. 288; Plin. xxxvi. 46), and one of Diana in the Vicus Patricius, from which men were excluded (Plut. *Q. R.* 3). The Hercules Victor or Hercules Sullanus of the *Notitia* was perhaps only a statue. We shall close this list by mentioning a Temple of Spes Vetus, near the Horti Pallantiani, several times alluded to by Frontinus; of Isis Patricia, probably in the Vicus Patricius; and of Minerva Medica, commonly identified with the ruins of a large circular building in a vineyard near the *Porta Maggiore*. This building bore, in the middle ages, the name of *Le Galuzze*, whence Canina is of opinion that it was the place where the emperor Gallienus was accustomed to divert himself with his court. (Treb. Pollio, *Gall. Duo*, c. 17.) The temple of Minerva Medica mentioned in the *Notitia* may probably have stood in the neighbourhood; but the building in question seems too large to be identified with it.

Among the profane monuments of this district we have had occasion to mention once or twice an object called the Trophies of Marius. Valerius Maximus relates that Marius erected two *tropaea* (vi. 9. § 14); and that these must have been on the Esquiline appears from a passage of the same author (ii. 5. § 6), quoted a little while ago respecting the site of the altar of Febris. A building which stands at the junction of the *Via di S. Bibiana* and *Via di P. Maggiore* a little way outside the ancient Porta Esquilina bore during the middle ages the name of Templum Marii, or Cimbrum, and was adorned with those sculptured trophies which were removed in the pontificate of Sixtus V. to the balustrade of the *Piazza del Campidoglio*, where they still remain. (*Ordo Rom.* an. 1143, ap. Mabill. *Mus. Ital.* ii. p. 141; Poggio, *de Var. Fort.* p. 8, ed. Par. 1723.) There can be no doubt, however, that the building so called was no temple, but the *castellum* of an aqueduct, and is in all probability the object mentioned in the *Notitia* as the Nympheum Divi Alexandri. It must have been one of the principal castella of the Aqua Julia, and from the trophies which stood in the neighbourhood having been applied to its adornment it was mistaken in a later age for a temple erected by Marius. (Canina, *Indicaz.* p. 156, seq.; Preller, *Regionen*, p. 131.)

Between this Nymphaeum and the Porta Esquilina stands the Arcus Gallieni, which must have spanned the ancient Via Praenestina. It is a simple arch of travertine, and we learn from the inscription upon it, which is still legible, that it was erected by a certain M. Aurelius Victor in honour of the emperor Gallienus and his consort Salonina. Originally there were smaller arches on each side of it (*Spec. Rom. Magn.* tab. 24), but at present only the middle one remains.

Close to this arch and between it and the basilica of *S. Maria Maggiore*, lay the Forum Esquilinum and Macellum Livianum. This position of the macellum is certain. The basilica just named was built "juxta Macellum Liviae." (Anastas. *V. Liberii* and *V. Sist. III.*) That it was close to the arch of Gallienus appears from the *Ordo Romanus*. ("Intrans sub arcum (Gallieni) ubi dicitur Macellum Lunanum (Livianum) progreditur ante templum Marii quod dicitur Cimbrum," *Ann.* 1143, p. 141.) And the church of *S. Vito* close to the arch was designated as "in Macello." (An. Fulvius, *Ant. R.* ii. c. 6.) But it is a more difficult question to determine whether the Forum Esquilinum and Macellum Livianum were distinct objects or one and the same. We know that the Forum Esquilinum was in existence in B. C. 88, since it is mentioned by Appian (*B. C.* i. 58) as the scene of the struggle between Marius and Sulla. Hence Nibby (*Roma nell' Anno* 1838, tom. ii. p. 25), assuming that the macellum and forum were identical, regarded it as founded by M. Livius Salinator, who was censor with Claudius Nero, B. C. 204. But this view is unsupported by any authority, nor is it probable that the forum had two appellations; whence it seems most likely that the macellum was quite a distinct but adjoining market founded by Augustus, and named after his consort Livia. (Preller, *Regionen*, p. 131.)

There was also a Porticus Liviae somewhere on the Esquiline, named in the *Notitia* in the 3rd Region after the baths of Titus. It was a quadrangular porticus (περίστῳον), built by Augustus, B. C. 14, on the site of the house of Vedius Pollio, which he had inherited. (Dion Cass. liv. 23.) As the same author (lv. 8) calls it a τεμένισμα, we may conclude that it contained the Temple of Concord mentioned by Ovid. (*Fast.* vi. 633.) It is alluded to by Strabo (v. p. 236), and by both the Plinys. (xiv. 3; *Ep.* i. 5; cf. Becker, *Handb.* p. 542, *Antw.* p. 78.) We also read of a Porticus Julia, built in honour of Caius and Lucius Caesar (Dion Cass. lvi. 27, as emended by Merkel *ad Ov. Fast.* p. cxli.), but its situation cannot be determined.

Near the church of *S. Croce in Gerusalemme*, towards the side of the *Porta Maggiore*, lie the ruins of a large building already alluded to, which in the middle ages bore the name of Sessorium. We have remarked that in the *Excerpta Valesiana* at the end of Ammianus Marcellinus it is called a palace ("in palatio, quod appellatur Sessorium," *de Odoac.* 69). It is identified by a passage in Anastasius stating that the church of *S. Croce* was erected there. (*Vit. Silvest.* p. 45, Blanch.)

Also near the same church, but on the other side of it, and built into the wall of Aurelian, are the remains of a considerable amphitheatre which are usually identified as the Amphitheatrum Castrense of the *Notitia*. Becker, however (*Handb.* p. 552, seq.), denies this identity, his chief objection being the great space which the 5th Regio must have occupied if this building is included in it, and holds that the true Amphitheatrum Castrense must have been near the Castra Praetoria There are, however, no traces of the remains of an amphitheatre in that direction, and Becker acknowledges (*Handb.* p. 558) that he is unable to give any name to that by *S. Croce.* But there could not have been many structures of this description in Rome, and on the whole it seems most reasonable to conclude with Preller (*Regionen*, p. 132) that the one in question was the Castrense; especially as we know from Procopius (*B. G.* i. 22, seq.) that there was a vivarium, or place for keeping wild beasts used in the sports of the amphitheatre, close to the Porta Praenestina.

In the valley under this amphitheatre were the Gardens and Circus of Elagabalus (Lampr. *Heliog.* 14, 23), where the obelisk was found which now stands on the promenade on the Pincian (Ligorio, *Sui Cerchi*, p. 3; Canina, *Indic.* p. 178). Just outside the *Porta Maggiore* is the curious Monument of Eurysaces the baker, which has been spoken of above, p. 760.

The remaining monuments in the district under consideration are few and unimportant. The Apollo Sandaliarius mentioned in the *Notitia* in the 4th Region was one of those statues which Augustus erected in the different Vici. (Suet. *Aug.* 57.) We have said that the temple of Fortuna Seia stood in the Vicus Sandaliarius; and as this temple was included in the domain of the golden house of Nero (Plin. xxxvi. 46) we may conclude that it was in or near the Carinae. (Becker, *Handb.* p. 561.) The Colosseum will be described in a separate section. The 3rd Region, in which it was situated, must doubtless have contained a splendid Temple of

Isis and Serapis, from which the Region derived its name, but the history of the temple is unknown. The same remark applies to the Moneta mentioned in this Region, which seems to have been the imperial mint. (Preller, *Reg.* p. 124.) It is mentioned in inscriptions of the time of Trajan. (Marini, *Atti, &c.* p. 488.) The Summum Choragium is inexplicable. The Lacus Pastorum or Pastoris was a fountain near the Colosseum, as appears from the *Acta Sanctorum* (*in Eusebio*). The Domus Brutti Praesentis probably lay on the Esquiline. Marcus Aurelius affianced Commodus with the daughter of a Bruttus Praesens. (Capitol. *M. Anton. Ph.* c. 27.) A Porticus Claudia stood at the extremity of Nero's golden house, not far from the colossus of that emperor:—

> "Claudia diffusas ubi porticus explicat umbras
> Ultima pars aulae deficientis erat."
> (Mart. *de Spec.* 2.)

It is mentioned by the Anonymus Einsiedlensis and in the *Mirabilia* under the name of "Palatium Claudii," between the Colosseum and *S. Pietro in Vincoli.* The Ludus Magnus was a gladiatorial school apparently near the *Via di S. Giovanni.* (Canina, *Indic.* p. 108.) The Schola Quaestorum et Caplatorum or Capulatorum seems to have been an office for the scribes or clerks of the quaestors, as the Schola Xantha on the Capitoline was for those of the curule aediles. The Capulatores were those officers who had charge of the *capides* or *capulae*, that is, the bowls with handles used in sacrifices (Varr. *L.L.* v. § 121); but where this schola may have been cannot be said. The Castra Misenatium were the city station for what we may call the marines, or soldiers attached to the fleet and naval station at Misenum, established by Augustus. (Tac. *Ann.* iv. 5; Suet. *Aug.* 49.) This camp appears to have been situated near the church of *S. Vito* and *Via Merulana*, where also there was an *aedicula* of Neptune. (Canina, *Indicaz*, p. 110.) The Balneum Daphnidis, perhaps alluded to by Martial (iii. 5. 6), was probably near the Subura and Carinae. Lastly the Lacus Orphei, or fountain of Orpheus, seems to have lain near the church of *S. Lucia*, which bore the epithet *in Orfeo*, or, as the Anonymous calls it, *in Orthea.* It is described in the lines of Martial, in which he desires Thalia to carry his book to Pliny (x. 19. 4, seq.):—

> "I, perfer, brevis est labor peractae
> Altum vincere tramitem Suburae.
> Illic Orphea protenus videbis
> Udi vertice lubricum theatri,
> Mirantesque feras avemque regis
> Raptum quae Phryga pertulit Tonanti.
> Illic parva tui domus Pedonis
> Caelata est aquilae minore penna."

From this description it would appear that the fountain was in a circular basin—for such seems to be the meaning of "udum theatrum," because a statue of Orpheus playing on the lyre stood high in the midst of the basin, wet and shining with spray, and surrounded by the fascinated beasts as an audience. (Becker, *Handb.* p. 559, note.) The situation of the fountain near the church mentioned is very clearly indicated in these lines. As Martial lived on the southern extremity of the Quirinal the way from his house to that spot would of course lie through the Subura. At the top of the street leading through it, which, as we have seen, must have been the Vicus Cyprius, a short but steep ascent brought the pedestrian to the top of the Esquiline, where the first object that met his eyes was the fountain in question. The locality is identified by another poem of Martial's addressed to Paulus, who also lived on the Esquiline (v. 22. 4):—

> "Alta Suburani vincenda est semita clivi
> Et nunquam sicco sordida saxa gradu;"

where we must not take Clivus Suburanus to be the name of a road, like Clivus Capitolinus, Publicius, &c., but merely a synonymous appellative with what Martial calls "altus trames" in the other poem. It may be further observed that this situation of the fountain agrees with the order of the *Notitia*, where it is named immediately before the Macellum Livianum. Close to it lay the small house formerly inhabited by Pedo Albinovanus, and in Martial's time the residence of his friend the younger Pliny.

XII The Colles, or the Viminal, Quirinal, and Pincian Hills.

We have already remarked that the three northernmost hills of Rome were called *Colles*, in contradistinction to the others, which were called *Montes.* Only two of the former, the Viminal and Quirinal, were enclosed within the walls of Servius Tullius, and considered as properly belonging to the city; but part of the Pincian was included within the walls of Aurelian.

The Collis Viminalis, the smallest of the three hills, is separated from the Esquiline by the valley through which ran the Vicus Patricius, and by a hollow running towards the rampart of Servius. On the other side, towards the Quirinal, is another valley, which divides it from that hill, at present traversed by the streets called *Via de' Serpenti* and *Via di S. Vitale.* The most northern part of the valley, through which the latter street runs, was the ancient Vallis Quirini (Juv. ii. 133). The hill derived its name from the osiers with which it was anciently covered ("dictum a vimine collem," Id. iii. 71); and upon it was an Altar of Jupiter Viminalis, answering to the Jupiter Fagutalis of the Esquiline. (Varr. *L. L.* v. § 51; Fest. p. 373.) The Viminal was never a district of much importance, and seems to have been chiefly inhabited by the lower classes. The only remarkable building which we find recorded on it is the splendid Palace of C. Aquilius (Plin. xvii. 2). The existence of some baths of Agrippina upon it rests only on traditions of the middle ages. The baths of Diocletian, which lay on the ridge which united the Viminal and Quirinal, will be described in the section on the thermae. The Sacellum of Naenia lay without the Porta Viminalis. (Paul. Diac. p. 163.)

After the Palatine and Capitoline hills, the Quirinal was the most ancient quarter of the city. As the seat of the Sabine part of the population of Rome, it acquired importance in the period of its early history, which however it did not retain when the two nations had become thoroughly amalgamated. The Quirinal is separated from the Pincian on the N. by a deep valley; its western side is skirted by the Campus Martius; the manner in which it is parted from the Viminal by the Vallis Quirini has been already described. The street which ran through this last valley was called VICUS LONGUS, as we learn from the Anonymous of Einsiedlen, who mentions the church of S. Vitalis as situated "in vico longo." We find its name recorded in Livy (x. 23), and Valerius Maximus (ii. 5. § 6). Of the different ancient divisions of the Collis Quirinalis and of the origin of its name, we have already spoken in the former part of this article.

The Quirinal abounded in ancient fanes and temples. One of the earliest foundations of this sort was the TEMPLE OF QUIRINUS, erected by Numa to Romulus after his apotheosis. The first practical notice that we find of it is, however, in B. C. 435, when Livy (iv. 21) records a meeting of the senate in it; a fact which shows that it must have been a considerable building. A new one was dedicated, probably on the same spot, by L. Papirius Cursor, B. C. 292. (Liv. x. 46; Plin. vii. 60.) This structure appears to have been burnt in B. C. 48, and we do not hear of its re-erection till B. C. 15, when Augustus rebuilt it, as recorded in the *Monumentum Ancyranum*, and by Dion Cassius (liv. 19). Yet in the interval between these dates we find it alluded to as still existing (*Id.* xliii. 45; Cic. *ad Att.* xiii. 28), whence we may conclude that it had been only partially destroyed. Dion (liv. 19) describes the new structure of Augustus as having 76 columns, equalling the years which he had lived. Hence, it appears to have been the same building as that adduced by Vitruvius (iii. 2, 7) as an example of the *dipteros octastylos;* for that kind of temple had a double row of columns all round; namely, two rows of 8 each at the front and back; and, without counting the outside ones of these over again, two rows of 11 each at the sides (32 + 44 = 76). This noble portico appears to have been the same alluded to by Martial as the resort of the idlers of the vicinity (ix. 1. 9). Topographers are universally agreed that it was situated on the height over *S. Vitale* in the neighbourhood of *S. Andrea del Noviziato.* (Becker, *Handb.* p. 573; Urlichs, *Beschr.* iii. 2, 366; Canina, *Indic.* p. 185.) There appears to have been also a SACELLUM QUIRINALIS near the Porta Collina.

All the more interesting traditions respecting the Quirinal belong to the reign of Numa. One of the residences of that Sabine monarch was situated on this hill (Plut. *Num.* 14; Solin. i. 21), where he also founded a citadel, or capitol; and where his successor Tullus Hostilius, in pursuance of a vow made in the Sabine War, repeated, as it were in duplicate, Numa's peculiar institution of the Salian worship (Liv. i. 27; Dionys. ii. 70). All these things show very clearly the distinction between the Roman and Sabine cities during the reigns of the first monarchs. On the Quirinal, the Salian priests with their ancilia were attached to the worship of Quirinus, as, in the Romulean city, they were to that of Mars ("Quid de ancilibus vestris, Mars Gradive, tuque Quirine pater (loquar)?" Liv. v. 52); and the priests were called, by way of distinction, Salii Agonenses, or Collini, from the name of the hill ("In libris Saliorum quorum cognomen Agonensium," Varr. *L. L.* vi. § 14; cf. Dionys. *l. c.*, where, however, he erroneously speaks of a λόφος Κολλῖνος.)

Next to the temple of Quirinus, proceeding in a westerly direction, as may be inferred from the order in which the objects are mentioned in the *Curiosum* (the *Notitia* somewhat differs), stood a STATUE OF MAMURIUS; and then, after an interval occupied in later times by the baths of Constantine, — the site of the present *Palazzo Rospigliosi,* — followed the VETUS CAPITOLIUM, or citadel of Numa. Whether Mamurius was another name for Mamers, the Sabine god of war, of which, according to Varro (*L. L.* v. § 73), the Roman name of Mars was only a corruption, or whether it was the name of the reputed maker of the ancilia (Paul. Diac. p. 131, Müll.), matters but little; the statue is equally connected with the ancient Salian rites, and therefore one of the most venerable objects in the city. We find a CLIVUS MAMURI mentioned in the middle ages in the neighbourhood of *S. Vitale* (Anastas. *V. Innoc. I.* p. 64, Blanch.), which no doubt took its name from this statue; whence we may infer that it stood near the temple of Quirinus; since the church of *S. Vitale* and that of *S. Andrea*, where the temple stood, are close together.

We have remarked in the former part of this article that the ancient Capitol of Numa probably stood on the height of *Magnanapoli.* It contained, like the Palatine before it and the Capitoline subsequently, a temple to the three divinities, Jupiter, Juno, and Minerva, as we learn from Varro: "Clivos proximus a Flora susus versus Capitolium vetus, quod ibi sacellum Jovis, Junonis, Minervae; et id antiquius quam aedis, quae in Capitolio facta" (*L. L.* v. § 158). Its site may be determined by that of another ancient sanctuary, the TEMPLE OF FLORA. In the order of the *Curiosum* and *Notitia* that temple stands between the Capitolium Vetus and the temple (or temples) of Salus and Serapis. The temple of Salus must undoubtedly have been situated near the Porta Salutaris, which, as we have before remarked, took its name from that sanctuary; and we must consequently seek for the temple of Flora on the W. side of the Quirinal, or that which faced towards the Campus Martius. That it stood on this side is confirmed by what Martial says respecting the situation of his house, which, as we learn from one of his epigrams, lay near the temple of Flora (v. 22. 2):—

"Sed Tiburtinae sum proximus accola pilae
Qua videt antiquum rustica Flora Jovem."

(Cf. vi. 27.) From which we also learn that the temple of Flora could not have been very far from that of Jupiter in Numa's Capitol; as indeed likewise appears from the passage of Varro before quoted, with the addition that it must have lain on a lower part of the hill. But as Martial's house is thus shown to have been near the temple of Flora, so also that it was on the W. side of the hill appears from another epigram (i. 108. 2):—

"At mea Vipsanas spectant coenacula laurus
Factus in hac ego sum jam regione senex."

It can hardly be doubted that this passage contains an allusion to some laurel trees growing near the Porticus Vipsania, erected, as will appear in a subsequent section, near the Via Lata by Agrippa, whose family name was Vipsanius. This portico is plainly alluded to in another passage of Martial (iv. 18), under the name of Vipsaniae Columnae. There is nothing surprising in Martial's indicating a locality by certain trees. In ancient Rome trees were noted objects, and claimed a considerable share of public attention, as we have already seen with regard to several that grew in or about the forum. Two laurel trees grew before the imperial palace (Tert. *Apol.* 35); and in front of the temple of Quirinus just described were two sacred myrtles, which were characterised by distinctive appellations as *patricia* and *plebeia.* But, to have faced the Porticus Vipsania, Martial's house must not only have been situated on the western side of the Quirinal, but also towards its southern extremity; which likewise appears from what has been said in the preceding section respecting the *route* from it to that of his friend Pliny being through the Subura and Vicus Cyprius; for this would have been a roundabout way had Martial dwelt towards the northern part of the hill.

All these circumstances tend to show that Numa's Capitol must have stood on the spot before indicated, and the temple of Flora a little to the N. of it. The part of the hill which it occupied was probably that called LATIARIS in the Argive fragments. The part styled COLLIS SALUTARIS must have been that near the gate of the same name, derived from the ancient SACELLUM OF SALUS, which stood near it; in place of which a regular TEMPLE OF SALUS was dedicated by C. Junius Bubulcus, B. C. 203 (Liv. ix. 43, x. 1), and adorned with paintings by Fabius Pictor. These were still to be seen in the time of Pliny, when the temple was destroyed by fire in the reign of Claudius (xxxv. 7; cf. Val. Max. viii. 14. § 6).

Cicero's friend Atticus lived close to the temple of Salus ("—tuae vicinae Salutis," *ad Att.* iv. 1), and at the same time near that of Quirinus: "Certe non longe a tuis aedibus inambulans post excessum suum Romulus Proculo Julio dixerit, se deum esse et Quirinum vocari, templumque sibi dedicari in eo loco jusserit." (*De Leg.* i. 1.) The vicinity of the temples is likewise indicated in another passage relating to a statue of Caesar, which had been erected in that of Quirinus: "De Caesare *vicino* scripseram ad te, quia cognoram ex tuis literis: eum *σύνναον* Quirino malo quam Saluti" (*ad Att.* xii. 45). Hence the sites of the two temples in question are still further established. For as that of Salus lay on the N. side of the hill, near the Porta Salutaris, and that of Quirinus some 200 yards to the S. of it, at the church of *S. Andrea*, so we may assume that the house of Atticus lay between the two, and he would thus be a close neighbour to both.

Another ancient sacrarium on the Quirinal was that of SEMO SANCUS or DIUS FIDIUS. We have shown, when treating of the Servian gates, that the Porta Sanqualis took its name from this sacellum; and Livy (viii. 20) describes it as facing the temple of Quirinus. Hence it must have stood on or near the site of the *Palazzo Quirinale*, between the temple of Salus and that of Flora. It had a perforated roof, for the deity loved the open air, whence his title of Dius; and some thought that no oath by this god should be sworn under a roof. (Varr. *L. L.* v. § 66.) Sancus was an old Sabine deity, and his temple at Rome appears to have been founded by Tatius. (Ov. *Fast.* vi. 213; Prop. v. 9. 74; Tertull. *ad Nat.* ii. 9.) Its antiquity is attested by the circumstance that the distaff and sandals of Tanaquil, the wife of Tarquinius Priscus, are recorded to have been preserved in it, and are said to have been in existence down to the time of Augustus. (Plin. viii. 74; Plut. *Q. R.* 30.) It appears to have been rebuilt by Tarquinius Superbus, but its dedication was reserved for Sp. Postumius. (Dionys. ix. 60.) The part of the hill where it stood must have been the COLLIS MUCIALIS of the Argive fragments. (Varr. v. § 52.)

There were several TEMPLES OF FORTUNA on the Quirinal, but they do not seem to have been of much importance; and the notices respecting them are very obscure. Vitruvius (iii. 2) mentions three which stood close together at the Porta Collina, belonging perhaps to those alluded to by Ovid under the name of FORTUNA PUBLICA (*Fast.* iv. 375, v. 729), and by Livy, who mentions a temple of FORTUNA PRIMIGENIA on this hill (xxxiv. 53). There was also an ALTAR OF FORTUNA in the Vicus Longus. (Plut. *Fort. Rom.* 10.)

In the street just named stood also a SACELLUM PUDICITIAE PLEBEIAE, founded by Virginia, the daughter of Aulus, after the quarrel between the matrons in that of Pudicitia Patricia alluded to in a former section (Liv. x. 23). Outside of the Porta Collina was a temple of VENUS ERYCINA, near which the Ludi Apollinares were held when the circus had been overflowed by the Tiber. (Liv. xxx. 38; Appian, *B. C.* i. 93.) Of the TEMPLE OF SERAPIS, mentioned in the *Notitia* along with that of Salus, nothing further is known, except that from the fragment of an inscription found near the church of *S. Agata alla Subura*, where possibly the temple may have stood, it may be inferred that it was dedicated by Caracalla. (Gruter, lxxxv. 6; Preller, *Reg.* p. 124.)

These are all the ascertained temples that lay on the Quirinal; for it is a disputed point whether we are to place on this hill the splendid TEMPLE OF SOL, erected by Aurelian. (Aur. Vict. *Caes.* 25; Eutrop. ix. 15 (9); Vopisc. *Aurel.*) Altogether, however, the most probable conclusion is that it stood there, and Becker's objections admit of an easy answer (*Handb.* p. 587, seq.). By those who assume it to have been on the Quirinal it is commonly identified with the remains of a very large building, on the declivity of the hill, in the *Colonna* gardens, on which spot a large Mithraic stone was discovered with the inscription "Soli Invicto." (Vignoli, *de Columna Antoniniana*, p. 174.) This position may be very well reconciled with all the ancient accounts respecting the temple. Becker objects that it is mentioned in the *Notitia* in the 7th Region (Via Lata). But this Region adjoined the western side of the Quirinal, and the temple of the Sun may have been recorded in it, just as many buildings on the declivity of the Aventine are enumerated in the 11th Region, or Circus Maximus. In the *Catalogus Imperatorum Vienn.* (ii. p. 246, Ronc.) it is said of Aurelian, "Templum Solis et Castra in Campo Agrippae dedicavit;" and it will appear in the next section that the Campus Agrippae must have been situated under this part of the Quirinal. Becker assumes from the description given by Vopiscus of his ride with Tiberianus, the conversation during which was the occasion of his writing the life of Aurelian, that the temple in question could not have been so near the Palatine as the spot indicated ("Ibi quum animus a causis atque a negotiis publicis solutus ac liber vacaret, sermonem multum a Palatio usque ad hortos Valerianos instituit, et in ipso praecipue de vita principum. Quumque ad templum Solis venissemus ab Aureliano principe consecratum quod ipse nonnihilum ex ejus origine sanguinem duceret, quaesivit," &c., Vopisc. *Aurel.* 1). We do not know where the Horti Valeriani lay; they might possibly, as assumed by Preller, have been identical with those of Lucullus on the Pincian, subsequently in the possession of Valerius Asiaticus (Tac. *Ann.* xi. 1), though these continued to bear in general the name of Lucullus. But Becker interprets the passage wrongly when he thinks that the temple of Sol lay beyond these gardens: on the contrary, the passing that temple gave rise to the conversation, which lasted till Vopiscus and his friend arrived at the Horti Valeriani, wherever these may have been; and if they were on the Pincian, the temple of Sol, in the locality indicated, would have been on the road to them from the Palatium. Lastly, we may observe that the Quirinal had, in very early times, been dedicated to the worship of Sol, who was a Sabine deity (Varro, *L. L.* v. § 74); and there was a Pulvinar Solis in the neighbourhood of the temple of Quirinus. (Quint. *Inst. Or.* i. 7; *Fast. Capran. Id. Aug.*; cf. Urlichs, *Beschr.* iii. 2. p. 386; Canina, *Indic.* p. 210, seq.; Preller, *Regionen*, p. 137.)

Such were the sanctuaries of the Quirinal. The ancient topographers, who are followed by the modern Italians, have assigned two circi to this quarter: the Circus Florae near the temple of the same name, and the Circus Sallustii in the gardens of Sallust, between the Quirinal and Pincian. The former has certainly been invented by misconstruing an inscription relating to the games of Flora in the Circus Maximus. (Becker, *Handb.* p. 673.) It is more doubtful whether a Circus Sallustii may not have existed. We have seen from a passage of Livy that the Ludi Apollinares were performed outside the Porta Collina when the overflowing of the Tiber prevented their performance in the usual place; and, according to Canina (*Indicaz.* p. 199), traces of a circus are still visible in that locality. But none is mentioned in the catalogues of the Regions, nor does it occur in any ancient author. The Horti Sallustiani, however, undoubtedly lay in the valley between the Quirinal and Pincian, but their exact extent cannot be determined. They were formed by Sallust the historian with the money which he had extorted in Numidia. (Dion Cass. xliii. 9.) The house of Sallust lay near to the (subsequent) Porta Salaria, as we learn from Procopius, who relates that it was burnt in the storm of the city by Alaric, and that its half-consumed remains still existed in his time. (*B. V.* i. 2.) The Anonymous of Einsiedlen mentions some Thermae Sallustianae near the church of *S. Susanna;* and the older topographers record that the neighbourhood continued to be called *Salustricum* or *Salustium* even in their days. (Andr. Fulvius, *de Urb. Ant.* p. 140; Luc. Fauno, *Ant. di R.* iv. 10. p. 120.) Becker (*Handb.* p. 585) raises a difficulty about the situation of these gardens from a passage in Tacitus (*Hist.* iii. 82), which, however, presents none if rightly understood. The Flavian troops which had penetrated to the gardens of Sallust *on their left* were those which marched on the Flaminian, not the Salarian, way, just as Nero is described as finding his way back to these gardens from the same road. (Tac. *Ann.* xiii. 49.)

The Horti Sallustiani subsequently became imperial property, though in what manner is unknown. The first notice which we find of them as such occurs under Nero in the passage just cited from Tacitus. Several emperors are described as residing in them, as Vespasian, Nerva, and Aurelian. (Dion Cass. lxvi. 10; Vopisc. *Aur.* 49; Hieron. p. 445, Ronc.)

Also close to the Porta Collina, but inside and to the right of it, lay the Campus Sceleratus, immediately under the *agger*. The spot obtained its name from being the place where Vestal Virgins convicted of unchastity were buried alive; for even in this frightful punishment they retained their privilege of being interred within the walls. Dionysius attributes the introduction of this mode of execution to Tarquinius Priscus; and, according to Livy, the first example of its application was in the case of Minucia, B. C. 348. Dionysius, however, calls the first vestal who suffered Pinaria. (Dionys. ii. 67, iii. 67; Liv. viii. 15; Plut. *Num.* 10.)

The emperors appear to have shared with the vestals the privilege of intramural interment, although they did not always avail themselves of it. Indeed, according to Hieronymus (vol. i. p. 449, Ronc.), Trajan was the only emperor buried within the walls; but this statement is certainly erroneous, since Domitian erected a magnificent mausoleum for the Flavian family somewhere between the gardens of Sallust and the spot subsequently occupied by the baths of Diocletian. It is the object mentioned under the name of "Gens Flavia" in the *Notitia*, and is alluded to in several epigrams of Martial, in one of which he designates it as being near his own dwelling (v. 64. 5):—

> "Tam vicina jubent nos vivere Mausolea,
> Quum doceant ipsos posse perire deos."

(Cf. ix. 2 and 35; Stat. *Silv.* iv. 3. 18.) It was commonly called Templum Gentis Flaviae, as appears from Suetonius (*Dom.* 17); but the same passage shows it to have been a sepulchre also, since the ashes of Julia, the daughter of Titus, as well as those of Domitian himself, were deposited in it. (Cf. Becker, *de Muris*, &c. p. 69.) It was erected on the site of the house in which Domitian was born, designated as being Ad Malum Punicum (Suet. *Dom.* 1); which name occurs again in the *Notitia*, and could not, therefore, have been applied to the whole Region, as Preller supposes (*Regionen*, p. 69), but must have denoted some particular spot, perhaps a vicus, called after a pomegranate tree that grew there. We have already adverted to the importance attached to trees growing within the city.

The only other object that remains to be noticed on the Quirinal is the Praetorian Camp, since the baths of Diocletian will be described under the proper head. We have related in the former part of this article that the Castra Praetoria were established in the reign of Tiberius outside the Porta Collina, to the eastward of the agger. They were arranged after the usual model of a Roman camp, and were enclosed within a brick wall, of which there are still some remains. (Canina, *Indicaz.* p. 194.) They were included within the wall of Aurelian, which preserved their outline. We need only add that the 6th Region of Augustus, of which the Esquiline formed the principal part, was called Alta Semita, from a road which ran along the whole back of the hill, answering to the modern *Strada di Porta Pia.*

The Pincian Hill presents but few objects of importance. Its earlier name was Collis Hortorum, or Hortulorum, derived from the gardens which covered it; and it was not till a late period of the empire that it obtained the name of Mons Pincius, from a magnificent palace of the Pincian family which stood upon it. (Urlichs, *Beschr.* vol. iii. part. ii. p. 572, *Röm. Top.* p. 136.) This Domus Pinciana is rendered interesting from its having been the residence of Belisarius during his defence of Rome. It is the same building mentioned by Procopius under the name of παλάτιον. (Procop. *B. G.* ii. 8. 9; Anastasius, *V. Silver.* pp. 104, 106, Blanch.) The part of the hill included within the later city was bounded by the wall of Aurelian, by the valley which separates the Pincian from the Quirinal, and by the Campus Martius on the west.

The most famous place on the Pincian was the Gardens of Lucullus. Their situation is determined by a passage in Frontinus, from which we learn that the arches of the Aqua Virgo began under them. (*Aq.* 2.) This must have been in the street called *Capo le Case*, since the arches are still in existence from that spot to the *Fontana di Trevi.* (Canina, *Indic.* p. 395.) The early history of these gardens is obscure. They were probably formed by a Lucullus, and subsequently came into the possession of Valerius Asiaticus, by whom they were so much improved that Messalina's desire of possessing them caused the death of Valerius. (Tac. *Ann.* xi. 1, 32, 37.) They appear to have been also called after him "Horti Asiatici" (Becker, *Handb.* p. 591), and it is possible, as we have said before, that they may sometimes have borne the name of "Horti Valeriani." They were the scene of Messalina's infamous marriage with Silius (Juv. *S.* x. 334) and of her death by the order of Claudius. (Tac. *Ann.* xi. 37.) The gardens remained in the possession of the imperial family, and were reckoned the finest they had. (Plut. *Lucull.* 39.) The family of the Domitii, to which Nero belonged, had previously possessed property, or at all events a sepulchre, on the Pincian; and it was here that the ashes of that emperor were deposited. (Suet. *Ner.* 50.) Popular tradition places it on that part of the hill which overhangs the church of *S. Maria del Popolo* near the gate of the same name.

XIII. THE CAMPUS MARTIUS, CIRCUS FLAMINIUS, AND VIA LATA.

The whole plain which lies between the Pincian, Quirinal, and Capitoline hills on the E. and the Tiber on the W.,—on which the principal part of modern Rome stands,—may be designated generally by the name of Campus Martius, though strictly speaking it was divided into three separate districts. It is narrow at the northern part between the Pincian and the river, but afterwards expands to a considerable breadth by the winding of the Tiber. It is terminated by the approach of the latter to the Capitoline hill, between which and the stream a part of the Servian wall forming its southern boundary anciently ran. It was cut through its whole length by a straight road, very nearly corresponding with the modern *Corso*, running from the Porta Flaminia to the foot of the Capitol. The southern part of the district lying between this road and the hills formed, under the name of Via Lata, the 7th of the Augustan Regions; but how far it extended to the N. cannot be determined. From its northern boundary, wherever it may have been, to the Porta Flaminia and beyond that gate, the road before described was called Via Flaminia. The southern portion of the Campus Martius lying between the same road and the Tiber, as far N. as the modern *Piazza Navona* and *Piazza Colonna*, constituted the 9th Region of Augustus, under the name of Circus Flaminius.

In the earlier times all this district between the hills and the river was private property, and was applied to agricultural purposes. We have already related in the former part of this article, how, after the expulsion of the Tarquins, the Campus Martius was assigned, or rather perhaps restored, to the public use. But the southern portion of the plain appears still to have belonged to private owners. The most considerable of these possessions was the Prata Flaminia, or Campus Flaminius, which, however, must soon have become public property, since we find that assemblies of the people were held here under the decemvirs. (Liv. iii. 54.) Among these private estates must have been the Ager Cati, in which was a fountain whence the stream called Petronia flowed into the Tiber, and seems to have formed the southern boundary of the proper Campus Martius ("Petronia amnis est in Tiberim perfluens, quam magistratus auspicato transeunt cum in Campo quid agere volunt," Fest. p. 250; cf. Paul. Diac. p. 45); also the Campus Tiberinus, the property of the vestal Taracia, or Suffetia, which she presented to the people. (Plin. xxxiv. 11.)

We shall begin the description of this district from its southern side; that is, from the Servian wall between the Capitoline hill and the Tiber. Immediately before the Porta Carmentalis lay the Forum Olitorium. It was, as its name implies, the vegetable market. (Varr. *L.L.* v. § 146.) The Elephas Herbarius, or bronze statue of an elephant, which stood near the boundary of the 8th Region (v. *Notitia*) has by some topographers been connected with this forum, merely, it would seem, from the epithet *herbarius;* but the wall must have made here a decided separation between the 8th and 9th Regions. There were several temples in the Forum Olitorium, as those of Spes, of Juno Sospita, of Pietas, and of Janus. The Temple of Spes was founded by M. Atilius Calatinus in the First Punic War. (Tac. *Ann.* ii. 49; Cic. *N. D.* ii. 23; Liv. xxi. 62.) It was destroyed in the great fire which devastated this neighbourhood during the Second Punic War (Liv. xxiv. 47), and though soon rebuilt, was again burnt down in B. C. 30; after which the restored temple was dedicated by Germanicus. (Tac. *l. c.*) The Temple of Juno was consecrated by C. Cornelius Cethegus in B. C. 195. There is a confusion in Livy between the names of Sospita and Matuta applied to this deity (xxxii. 30, xxxiv. 53); and it is difficult to decide which epithet may be the correct one. The Temple of Pietas is connected with the well-known legend of the Roman daughter who nourished her father (or mother) when in prison with the milk of her breast, and is said to have resided on the spot where the temple was erected. (Festus, p. 209; Val. Max. ii. 5. § 1.) It was dedicated in B. C. 180 by the son of M. Acilius Glabrio, in pursuance of a vow made by his father, on the day when he engaged king Antiochus at Thermopylae. (Liv. xl. 34.) It was pulled down in order to make room for the theatre of Marcellus. (Plin. vii. 36.) There appears, however, to have been another temple of Pietas in the Circus Flaminius itself. (Jul. Obs. 114.) Close by was the Temple of Janus, to which we have already adverted in the former part of this article. The greater portion of the Forum Olitorium must have been engrossed by the Theatre of Marcellus, of which we shall speak in another section; and it may therefore be doubted whether it continued to serve the purposes of a market when the theatre was erected. On the Forum Olitorium also stood the Columna Lactaria, so called because children were provided with milk at that spot. (Paul. Diac. p. 118.) The supposition that there was likewise a Forum Piscarium in this neighbourhood rests only on a doubtful reading in Varro. (*L. L.* v. § 146.)

The Campus Flaminius began at an early period to be occupied with temples and other public buildings. One of the most ancient and renowned of the former was the Temple of Apollo. The site appears to have been sacred to that deity from very early times, and was called Apollinare, probably from some altar which stood there. (Liv. iii. 63.) The temple was dedicated in B. C. 430, in consequence of a vow made with the view of averting a pestilence. (Liv. iv. 25, 29.) It remained down to the time of Augustus the only temple of Apollo at Rome, and must have been of considerable size, since the senate frequently assembled in it. It lay between the Forum Olitorium and Circus Flaminius, or, according to Pliny's designation, which amounts to the same thing, close to the Porticus Octaviae. (Ascon. *ad Cic. in Tog. Cand.* p. 90, Orell.; Plin. xxxvi. 5. s. 34.)

Another celebrated and important temple was the Aedes Bellonae, since it was the chief place for assemblies of the senate when it was necessary for them to meet outside of the *pomoerium;* as, for instance, when generals *cum imperio* were soliciting them for a triumph, for the reception of foreign ambassadors whom it was not advisable to admit into the city, and other similar occasions. Close to it was one of the three Senacula mentioned by Festus (p. 347). The temple of Bellona is said to have been built in pursuance of a vow made by Appius Claudius Caecus, in the battle against the Etruscans, B. C. 297 (Liv. x. 19); but according to Pliny (xxxv. 3) it was built by Appius Claudius Regillensis two centuries earlier, who placed the images of his forefathers in it, B. C. 494; in which case the vow of Appius Claudius Caecus must have been accomplished by restoring the former temple. In front of the temple lay a small area, on which stood the Columna Bellica, so called because it was the spot whence the Fetialis threw a lance in the ceremony of declaring war. When the war with Pyrrhus broke out this custom could not be observed in the usual manner by throwing the lance into the enemy's country; wherefore, a captured soldier of Pyrrhus's was made to buy a piece of ground near the temple, which symbolised the territory of the enemy; and into this the lance was flung on all subsequent occasions of declaring war against a people whose country lay beyond the sea. (Serv. *ad Aen.* ix. 53.) This custom was observed as late as the time of Marcus Aurelius. (Dion Cass. lxxi. 33.) There are two points in dispute about this temple; first, whether the area containing the Columna Bellica stood before or behind it; and secondly, whether the temple itself stood at the eastern or western end of the Circus Flaminius; which latter question also concerns the site of the temple of Hercules Custos, as will be seen from the following lines of Ovid (*Fast.* vi. 206): —

> "Prospicit a templo summum brevis area Circum:
> Est ibi non parvae parva columna notae.
> Hinc solet hasta manu, belli praenuntia, mitti,
> In regem et gentes quum placet arma capi.
> Altera pars Circi custode sub Hercule tuta est
> Quod deus Euboico carmine munus habet."

In the first line Becker (*Handb.* p. 607) reads "a tergo," with Merkel, instead of "a templo," which is the reading of Heinsius, and of most editions, and thus places the *area* behind the temple. But this was not the usual situation for an area, and there is express authority that the column stood *before* the temple. (Paul. Diac. p. 33; Serv. *l. c.*, where Becker admits that we should read "ante aedem" for "ante pedem.") The other point respecting the site of the temple depends on whether "summus circus" means the part where the *carceres* were, or the circular end. Becker adopts the former meaning, and consequently places the temple of Bellona at the eastern end of the circus, and that of Hercules Custos at the western end. Urlichs reverses this order, and quotes in support of his view Salmasius, *ad Solin.* p. 639, A.: "Pars circi, ubi metae ultimae *superior* dicitur; *inferior* ad carceres." (*Antw.* p. 31.) This is a point that is not altogether established; but Becker's view seems in this case the more probable one, as will appear a little further on, when we come to treat of the Villa Publica.

The Circus Flaminius itself, which will be described in another section, lay under the Capitol, on which side its *carceres* were, and extended in a westerly direction towards the river. Between it and the theatre of Marcellus lay the Porticus Octaviae,— which must be carefully distinguished from the Porticus Octavia, built by Cn. Octavius,— enclosing Temples of Jupiter Stator and Juno. This portico occupied the site of a former one built by Q. Caecilius Metellus, after his Macedonian triumph, and called after him Porticus Metelli. It seems most probable that the two temples before alluded to were in existence before the time when Metellus erected his portico; but the notices on this subject in ancient authors are obscure and contradictory. (Becker, *Handb.* p. 608, seq.) There can be no doubt, however, that the Porticus Octaviae superseded that of Metellus. (Plin. xxxiv. 14; cf. Plut. *C. Gracch.* 4.) It was erected by Augustus, and dedicated in the name of his sister; but at what date is uncertain. (Suet. *Aug.* 29; Ov. *A. A.* iii. 391.) It contained a library, which was destroyed in the great fire in the reign of Titus, with all its literary treasures. (Dion Cass. xlix. 43, lxvi. 24; Suet. *Ill. Gramm.* 21.) This library was probably in the part called the "Schola in porticibus Octaviae," and, like the Palatine library, was sometimes used for assemblies of the senate. (Plin. xxxv. 10. s. 114, xxxvi. 5, s. 22. s. 28; Dion Cass. lv. 8.) Hence, it was even called Octavia Curia, and sometimes Octaviae Opera. The church of *S. Angelo in Pescaria* now stands opposite to its principal entrance towards the river.

Close to the Porticus Octaviae, on its western side, lay the Porticus Philippi, enclosing a temple of Hercules Musarum. This temple was built by M. Fulvius Nobilior, the conqueror of the Aetolians (Cic. *p. Arch.* 11), and rebuilt by L. Marcius Philippus, the step-father of Augustus, who also surrounded it with the portico. (Suet. *Aug.* 29.) The name of the temple does not signify, as Becker supposes (*Handb.* p. 613), that it was dedicated to Hercules *and* the Muses, but to Hercules as leader of the Muses (Μουσαγέτης), the genitive, *Musarum*, depending on Hercules, as appears from coins of the Gens Pomponia, where he is represented in that character, with the legend HERCVLES MUSARVM, as well as from an inscription in Gruter (mlxx,

5) HERCVLI . MVSARVM . PYTHVS (Urlichs, *Röm. Topogr.* p. 140, and *Antw.* p. 32). Indeed Eumenius expressly says that Fulvius Nobilior when in Greece had heard "Herculem Musagetem esse comitem ducemque Musarum" (*pro Inst. Schol. Aug.* p. 195, Arntz.); and we learn from Ovid that the statue of Hercules represented him with a lyre (*Fast.* vi. 810): —

> "Annuit Alcides, increpuitque lyram."

The vicinity of the temple and portico is indicated in Martial (v. 49. 8).

It is supposed that the Theatrum Balbi lay close to the western side of this portico, and, a little farther on, opposite the round end of the circus, but rather to the north of it, the Theatrum Pompeii; of which latter there are still some remains at the *Palazzo Pio*. Pompey's theatre must have lain close to the boundary between the Campus Martius and Circus Flaminius since Pliny mentions that a colossal statue of Jupiter, erected by the emperor Claudius in the Campus, was called Pompeianus from its vicinity to the theatre ("Talis in Campo Martio Jupiter a Divo Claudio Caesare dicatus, qui vocatur Pompeianus a vicinitate theatri," xxxiv. 18). The same thing might also be inferred from Cicero ("Quid enim loci natura afferre potest, ut in porticu Pompeii potius quam in Campo ambulemus," *de Fato*, 4.) Hence it would appear that the boundary of the two districts, after proceeding along the northern side of the Circus Flaminius, took a north-westerly direction towards the river. The Porticus Pompeii adjoined the *scena* of his theatre, and afforded a shelter to the spectators in the event of bad weather. (Vitruv. v. 9.) But what conferred the greatest interest on this group of buildings was the Curia Pompeii, a large hall or hexedra in the portico itself, sometimes used for the representation of plays as well as for assemblies of the senate. It was here that Caesar was assassinated, at the base of Pompey's statue; an event which caused it to be regarded as a *locus sceleratus*, and to be walled up in consequence. (Cic. *Div.* ii. 9; Dion Cass. xliv. 16, 52; Suet. *Caes.* 80, 88; Plut. *Brut.* 14, *Caes.* 66, &c.) The statue of Pompey, however, was first taken out by order of Augustus, and placed under a marble arch or Janus, opposite the portico. (Suet. *Aug.* 31.) It is a question whether the portico styled Hecatostylon, from its having a hundred columns, was only another name for the portico of Pompey, or quite a distinct building. It is sometimes mentioned in a manner which would seem to intimate that it was identical with the Porticus Pompeii. Thus both are said to have had groves of plane-trees (Prop. ii. 32. 11), and to have been consumed in one and the same fire. (Hieron. *Chron.* p. 475, Ronc.) The following lines of Martial, however, appear to show that they were separate, but adjoining buildings (ii. 14. 6): —

> "Inde petit centum pendentia tecta columnis;
> Illinc Pompeii dona nemusque duplex"

From these lines, and from two fragments of the Capitoline Plan, Canina has correctly inferred that there were two distinct porticoes, and that the Hecatostylon adjoined the N. side of that of Pompey. (*Indic.* p. 373.) Pompey also built a private dwelling-house near his theatre, in addition to the house which he possessed in the Carinae. The former of these seems to have been situated in some gardens. (Plut. *Pomp.* 40, 44.) We find other Horti Pompeii mentioned with the epithet of *superiores*, probably from their lying on the Pincian hill. (Ascon. *ad Cic. Mil. Arg.* p. 37, and c. 25. p. 50, Orell.)

Near the theatre of Pompey was also the Porticus Octavia, which, as we have said, must be carefully distinguished from the Porticus Octaviae. It was a double portico originally erected by Cn. Octavius after his triumph over Perseus. It was likewise called Corinthia, from its columns being adorned with bronze capitals. (Plin. xxxiv. 7; Vell. Pat. ii. 1; Fest. p. 178.) Augustus rebuilt it, but dedicated it again in the name of its founder. Also near the theatre was the Triumphal Arch of Tiberius, erected by Claudius. (Suet. *Claud.* 11.)

Other temples in the district of the Circus Flaminius, besides those already enumerated, were a Temple of Diana, and another of Juno Regina, — different from that of Juno in the Porticus Octaviae,— both dedicated by M. Aemilius Lepidus, B. C 179. (Liv. xl. 52.) An Aedes Fortunae Equestris vowed by Q. Fulvius Flaccus in a battle against the Celtiberians, B. C. 176. (Liv. xl. 40, 44, xlii. 3, 10.) It stood near the theatre of Pompey in the time of Vitruvius (iii. 3. § 2, Schn.), but seems to have disappeared before that of Tacitus. (*Ann.* iii. 71.) A Temple of Mars, founded by D. Junius Brutus Callaicus (Plin. xxxvi. 5. s. 26); one of Neptune, cited as "delubrum Cn. Domitii" (*Ib.*; Gruter, *Inscr.* cccxviii. 5); one of Castor and Pollux (Vitruv. iv. 8. 4); and probably also one of Vulcan. (*Fast. Capran. X. Kal. Sep.*) Some of these last, however, were perhaps, mere *sacella* in the circus itself.

A few profane objects will close the list of public buildings in this quarter. The Stabula iv. Factionum of the *Notitia* must have been the stables in which the horses of the four factions or colours of the circus, albata, prasina, russata, and veneta, were kept. Domitian added two more colours, the aurata and purpurea, and another reading of the *Curiosum* mentions six stables, whilst the *Notitia* — certainly erroneously — names eight; but it seems most probable that there were only four. (Preller, *Regionen*, p. 167.) Some of the emperors paid great attention to these stables. Tacitus represents Vitellius as building some (*Hist.* ii. 94); and Caligula was constantly dining and spending his time in the stables of the Green Faction. (Suet. *Cal.* 55.) The four in question were probably situated under the Capitol, near the carceres of the Circus Flaminius. Between the Porticus Philippi and the theatre of Balbus lay two Porticus Minuciae, styled respectively Vetus and Frumentaria, both built by Minucius who was consul in B. C. 111. (Vell. Pat. ii. 8.) The *Frumentaria* appears to have been the place in which the *tesserae* were distributed to those entitled to share the public gifts of corn. (Appul. *de Mund.* extr. p. 74. 14, Elm.; cf. Cic. *Phil.* ii. 34; Lampr. *Comm.* 16.) The Crypta Balbi mentioned in the *Notitia* was probably a peculiar species of portico, and most likely attached to the theatre of Balbus. A *crypta* differed from a portico by having one of its sides walled, and by being covered with a roof, in which were windows. (Urlichs, *Beschr.* vol. iii. pt. ii. p. 62.)

Such were the public buildings in the district called Circus Flaminius; immediately to the N. of which lay the Campus Martius, sometimes called merely Campus. The purposes to which this plain was applied were twofold; it served for gymnastic and warlike exercises, and also for large political assemblies of the people, as the *comitia* and *contiones*. At first it must have been a completely open field with only a few scattered sacred places upon it; and it was not till the 6th century of the city that regular temples began to be built there. By degrees it became covered with buildings, except in that part devoted to the public games and exercises, and especially the *equiria*, or horse-races, instituted by Romulus in honour of Mars. (Varr. *L. L.* vi. § 13; Paul. Diac. p. 81.) The spot where these took place is indicated by Ovid (*Fast.* iii. 519): —

> " Altera gramineo spectabis Equiria campo
> Quem Tiberis curvis in latus urget aquis.
> Qui tamen ejecta si forte tenebitur unda
> Caelius accipiet pulverulentus equos."

The part of the Campus the side of which may be said to be " pressed upon " by the stream of the Tiber, is that lying between *Piazza Navona* and the bridge of *S. Angelo*, where the ground forms an angle opposed to the descending waters. Here also was the bathing-place of the Roman youth. (Hor. *Od.* iii. 7. 25 ; Comp. Cic. *pro Coel.* 15.)

Some writers have assumed that this spot was regarded as forming a distinct division called Campus Minor, whilst the remainder of the plain was called Campus Major. (Preller, *Regionen*, p. 160 ; Urlichs, *Röm. Marsfeld*, p. 19; Canina, *Indic*, pp. 384, 412.) But this distinction does not appear to rest on adequate authority. It is derived from a passage in Catullus : " Te campo quaesivimus minore " (liii. (lv.). 3); and from another in Strabo, quoted in the former part of this article, where, in describing the Campus Martius, he speaks of another field, or plain, near it (*πλησίον δ' ἐστὶ τοῦ πεδίου τούτου καὶ ἄλλο πεδίον, καὶ στοαὶ κύκλῳ παμπληθεῖς, κ. τ. λ.*). But, as Becker observes (*Handb.* p. 599), Strabo has already described the Campus Martius as the usual place for gymnastic exercises, and therefore his *ἄλλο πεδίον* cannot be the part of it just described. It seems most probable that he meant the Campus Flaminius, which still retained its ancient name, though for the most part covered with the porticoes and other buildings which he describes ; just as we have a Moorfields and Goodman's Fields in the heart of London. The Campus Minor of Catullus may have been the Campus Martialis on the Caelian ; or, as Preller observes, the punctuation may be:—

> " Te campo quaesivimus, minore
> Te in circo."

The ancient *loci religiosi* on the Campus Martius were the following: — The Palus Capreae, or Caprae, where Romulus is said to have disappeared during the holding of an assembly of the people: its situation is unknown; but it does not seem improbable, as Preller suggests (*Regionen*, p. 137), that its site may have been marked by the Aedicula Capraria, mentioned in the *Notitia* in the 7th Region, and that it may consequently have lain somewhere under the Quirinal. (Liv. i. 16; Ov. *Fast.* ii. 489, &c.) A place called Tarentum, or Terentum, which appears to have been volcanic (campus ignifer), with a subterranean Ara Ditis Patris et Proserpinae, where the ludi saeculares were performed. The legend of Valesius and his children, and an account of the institution of the games, will be found in the *Dictionary of Antiquities*, p. 716. We are here only concerned for the situation of the place, which is very variously assigned by different writers. Urlichs placed it in the Forum Boarium, which, however, must be wrong, as it was undoubtedly in the Campus Martius (Val. Max. ii. 4. § 5; Festus, p. 329), though at one extremity of it. (Zos. ii. 4.) Hence Becker placed it near the mausoleum of Augustus, being led to this conclusion by the Sibylline oracle recorded by Zosimus (*l.c.*):—

> *῾Ρέζειν ἐν πεδίῳ παρὰ Θύμϐριδος ἄπλετον ὕδωρ*
> *Ὅππῃ στεινότατον.*

Becker refers the word *στεινότατον* in this passage to *πεδίον*, and hence selects the northern part of the Campus for the site of Tarentum, as being the narrowest. But it may equally well refer to *ὕδωρ*; and the narrowest part of the Tiber in its course through the Campus Martius — taking that appellation in its more extended sense—is where it is divided by the Insula Tiberina. Other passages adduced are undecisive, as those of Ovid (*Fast.* i. 501) and Seneca (*de Morte Claudii*, 13); and therefore though Preller (*Regionen*, Anhang, p. 241) pronounces against Becker's site, we must leave the question undetermined.

The Ara Martis, near which, when the *comitia* were ended the newly-elected censors took their seats in curule chairs, was probably the earliest holy place dedicated to the god on the Campus which bore his name. We have already observed, when treating of the Porta Fontinalis, that it must have been near that gate, and that it was perhaps erected by Numa. There was also an Aedes Martis on the Campus, probably at the spot where the *equiria* were celebrated. (Dion Cass. lvi. 24; Ov. *Fast.* ii. 855.) It seems to have been a distinct temple from that already mentioned in the Circus Flaminius. The site of the Temple of the Lares Permarini, dedicated by the censor M. Aemilius Lepidus, B. C. 179, in pursuance of a vow made by L. Aemilius Regillus after his naval victory over the fleet of Antiochus, cannot be determined (Liv. xl. 52; Macrob. *Sat.* i. 10); but it may probably have stood, as Preller conjectures, near the Navalia. The Aedes Juturnae, built by Q. Lutatius Catulus towards the end of the Republic, stood near the arches of the Aqua Virgo, and consequently near the Septa. (Serv. *ad Aen.* xii. 139; Ov. *Fast.* i. 463; Cic. *pro Cluent.* 36.)

Such was the Campus Martius down to the imperial times; when the great works undertaken there by Julius Caesar and Augustus gave it quite a new appearance. But, before we proceed to describe these, we must say a few words respecting the Navalia, or government dockyards. The older topographers placed them under the Aventine, from confounding them with the Emporium or commercial docks. Piale first pointed out the incorrectness of this view; but erred himself in placing the Navalia on the opposite bank of the Tiber, from his ignorance of certain passages which determine them to have been in the Campus Martius. These passages, which were first adduced by Becker (*de Muris, &c.* p. 96, *Handb.* p. 159), are the following: " Spes unica imperii populi Romani, L. Quinctius, trans Tiberim contra eum ipsum locum, ubi nunc Navalia sunt, quatuor jugerum colebat agrum, quae prata Quinctia vocantur." (Liv. iii. 26.) This passage shows the Navalia to have been on the left bank of the Tiber, opposite some fields called prata Quinctia; and the following one from Pliny fixes the situation of these fields in the district called Vaticanus: "Aranti quatuor sua jugera in Vaticano, quae prata Quinctia appellantur, Cincinnato viator attulit dictaturam" (xviii. 4). That the Navalia were in the Campus Martius may also be inferred from Livy (xlv. 42): "Naves regiae captae de Macedonibus inusitatae ante magnitudinis in Campo Martio subductae sunt"; and from Plutarch's account of the return of the younger Cato from Cyprus, in which he relates that although the magistrates and senate, as well as a great part of the Roman population, were ranged along both banks of the Tiber in order to greet him, yet he did not stop the course of his vessels till he arrived at the Navalia (*Cat. Min.* 39); a circumstance which shows that this arsenal must have lain towards the upper part of the stream's course through the city. Hence, though we cannot define the boundary between the Janiculum and the Vatican, nor consequently the exact situation of the Prata Quinctia, yet the site fixed upon by Becker for the Navalia, namely, between the *Piazza Navona* and *Porto di Ripetta*, seems sufficiently probable. Preller is disposed to place them rather lower down the stream, but without any adequate reason (*Regionen*, Anh. p. 242).

It was Caesar who began the great changes in the Campus Martius to which we have before alluded. He had at one time meditated the gigantic plan of diverting the course of the Tiber from the Milvian bridge to the Vatican hill, by which the Ager Vaticanus would have been converted into a new Campus Martius, and the ancient one appropriated to building; but this project was never carried into execution. (Cic. *ad Att.* xiii. 33.) The only building which he really began in the Campus was the SEPTA JULIA. It has been said, when treating of the Porta Flumentana, that a spot near the Circus Flaminius was appropriated to the holding of the Comitia Centuriata. In early times it was enclosed with a rude kind of fence or boundary, probably of hurdles; whence, from its resemblance to a sheep-fold, it obtained the name of OVILE, and subsequently of Septa. (Liv. xxvi. 22; Juv. vi. 528; Serv. *ad Virg. Ec.* i. 34.) For this simple and primitive fence Caesar substituted a marble building (Septa marmorea), which was to be surrounded with a portico a mile square, and to be connected with the Villa Publica. (Cic. *ad Att.* iv. 16.) It was probably not much advanced at the time of Caesar's assassination; since we find that it was continued by the triumvir Lepidus, and finally dedicated by Agrippa (Dion Cass. liii. 23); but whether it was completed on the magnificent plan described by Cicero cannot be said. Its situation may be determined by a passage in Frontinus, in which he says that the arches of the Aqua Virgo ended in the Campus Martius in front of the Septa. (*Aq.* 22.) These arches, which, as we have seen before, began under the gardens of Lucullus on the Pincian, were conducted to the baths of Agrippa. Donati mentions that remains of them were discovered in his time in front of the church of *S. Ignazio* (near the *Collegio Romano*). (*De Urb. R.* iii. 18.) This coincides with remains of the portico of the Septa existing under the *Palazzo Doria* and church of *S. Maria in Via Lata* in the *Corso* (Canina, *Indic.* 400); and we may therefore conclude that the Septa Julia stood at this spot. The portico must have enclosed a large open space where the assemblies were held, and in which gladiatorial shows, and on one occasion even a naumachia, were exhibited. (Suet. *Aug.* 43, *Cal.* 18, *Ner.* 12; Dion Cass. lv. 8, lix. 10.) There was of course a suggestum or rostra, for haranguing the people. (Dion Cass. lvi. 1.) The Septa were destroyed in the great fire under Titus (Dion Cass. lvi. 24), but must have been restored, since, in the time of Domitian, when they had lost their political importance, they appear to have been used as a market, in which the most valuable objects were exposed for sale. (Mart. ix. 60.) They appear to have undergone a subsequent restoration under Hadrian. (Spart. *Hadr.* 19.)

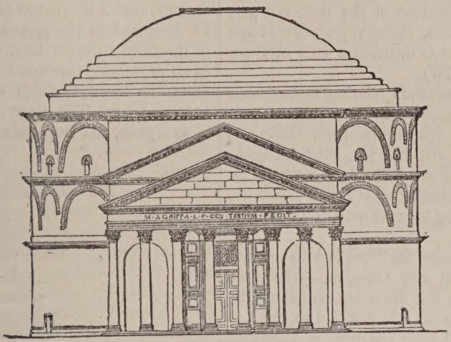
The VILLA PUBLICA adjoined the Septa Julia, and must have been on its S. side, since it is described by Varro (*R. R.* iii. 2) as being "in Campo Martio extremo," and must consequently have lain between the Septa and the Circus Flaminius, near the *Palazzo di Venezia.* The original one was an ancient and simple building, and is mentioned by Livy (iv. 22) as early as the year B. C. 436. It was used by the consuls for the levying of troops, and by the censors for taking the census (Varr. *l. c.*); also for the reception of foreign ambassadors whom it was not thought advisable to admit into the city, and of Roman generals before they obtained permission to enter the gates in triumph (Liv. xxx. 21, xxxiii. 24, &c.). It was the scene of the massacre of the four Marian legions by Sulla (Val. Max. ix. 2. § 1; Liv. *Epit.* lxxxviii.; Strab. v. 249). A passage in Lucan respecting this horrible transaction confirms the position of the Villa Publica close to the Septa (ii. 196):—

"Tunc flos Hesperiae, Latii jam sola juventus
Concidit et miserae maculavit Ovilia Romae"

And another passage in Plutarch shows that it must have adjoined the Circus Flaminius on the other side (Οὐ μὴν ἀλλὰ καὶ τούτους καὶ τῶν ἄλλων τοὺς περιγενομένους εἰς ἑξακισχιλίους ἀθροίσας παρὰ τὸν ἱππόδρομον, ἐκάλει τὴν σύγκλητον εἰς τὸ τῆς Ἐνυοῦς ἱερόν, *Sull.* 30.) Seneca (*de Clem.* i. 12) likewise mentions the assembling of the senate in the neighbouring temple of Bellona, where the cries of the massacred soldiers were heard; and this circumstance would rather lead us to suppose that the temple in question was situated at the eastern end, or towards the *carceres*, of the Circus Flaminius, since the Septa and Villa Publica must have lain towards that end of it nearest to the Capitol. The simple building described by Varro must have been that rebuilt in the censorship of S. Aelius Paetus and C. Cornelius Cethegus, B. C. 194. Caesar could hardly have done anything to it, since a coin of C. Fonteius Capito, consul in B. C. 33, testifies that the latter either restored or rebuilt it.

The name of M. Vipsanius Agrippa, the son-in-law of Augustus, is connected with the principal changes and the most important buildings in the Campus Martius. The latter consisted of the Pantheon, the thermae, a portico, and the large structure called the Diribitorium. The Campus Agrippae and its buildings will be described when we come to treat of that part of the district under consideration called Via Lata.

The PANTHEON of Agrippa, which is still in so good a state of preservation that it serves for public worship, is one of the finest monuments of ancient Rome. An inscription on the frieze of the portico testifies that it was erected by Agrippa in his third consulate; whilst another below records repairs by the emperors Septimius Severus and Caracalla. From a very corrupt passage in Pliny (xxxvi. 24. s. 1), topographers have related that the temple was dedicated to Jupiter Ultor; but this is altogether inconsistent with other accounts of its destination; and it appears from an emendation of Jan, derived from the Codex Bambergensis, that we should read *Diribitorii* for *Jovi Ultori* (Becker, *Handb.* p. 635). Dion Cassius states that it received the name of Pantheon because it contained the images of many gods (liii. 27), which, however, seem to have been those of the deities mythically connected with the Julian race, and among them that of Caesar himself. The temple is circular, and its magnificent portico with triple row of columns, though perhaps not quite in harmony with the main building, cannot fail to excite the admiration of the beholder. It owes its excellent state of preservation partly to the solidity of its construction, partly to its having been consecrated as a Christian church as early as the reign of Phocas, under the title of *S. Maria ad Martyres*, or *della Rotonda*. To the lover of the fine arts it is doubly interesting from containing the tomb of Raphael. Some architects have thought that it was not originally intended for a temple, but as part of the baths; a notion, however, that is refuted by passages in ancient writers, where it is styled *templum* (Plin. xxxvi. 5. s. 38; Macrob. *Sat.* ii. 13). The Pantheon stood in the centre of the Campus Martius, taking that name in its widest sense. The Thermae, of which only a few unimportant remains exist, adjoined it on the S., and must have extended to near the Hecatostylon. The Diribitorium was a large building destined, according to Becker (*Handb.* p. 638), to the examination of the voting tablets used in the comitia, in order to determine the result of elections, and must therefore have been situated near the Septa. It seems to have been left unfinished at Agrippa's death, and was dedicated by Augustus, B. C. 7. Its vast unsupported roof was one of the wonders of Rome, and, when destroyed in the fire of Titus, could not be replaced. (Dion Cass. lv. 8; Plin. xvi. 40.) In hot weather Caligula sometimes converted it into a theatre (Dion Cass. lix. 7). The portico which Agrippa erected in the Campus Martius appears to have been called Porticus Argonautarum, from its being adorned with a picture of the Argonauts, and was erected in commemoration of Agrippa's naval victories (Dion Cass. liii. 27; Mart. iii. 20. 11). Becker (*Handb.* p. 637) contends that this was the same building called Basilica Neptuni by Spartian (*Hadr.* 19), and Ποσειδώνιον by Dion Cassius (lxvi. 24). But a basilica is not equivalent to a portico, nor can we imagine that Dion would have used the term Ποσειδώνιον of a στοά; whence it seems more probable, as assumed by Canina (*Indic.* p. 406) and other topographers, that Agrippa also erected a Temple of Neptune, which was connected with, or probably surrounded by the portico. Nardini and Canina—the latter from recent researches—are of opinion that the eleven columns now existing in the front of the *Dogana di Terra* in the *Piazza di Pietra*, near the Antonine column, belonged to this temple. Of a Porticus Meleagri mentioned in the *Notitia* in connection with that of the Argonautarum, we know nothing further.



PANTHEON OF AGRIPPA.

Augustus also erected a few monuments on the Campus Martius. Among them was the Solarium Augusti, an obelisk which now stands on *Monte Citorio*, which served as a gigantic gnomon, and, on an immense marble flooring that surrounded it, exhibited not only the hours, but also the increase and decrease of the days (Plin. xxxvi. 15). In the northern part of the Campus, between the Via Flaminia and the Tiber, he caused to be constructed during his life-time that superb Mausoleum, a description of which by Strabo has already been cited in the former part of this article. This district had for some time previously served as a burying place for the most distinguished persons. Among others buried near this spot were Sulla, Caesar together with his aunt and daughter, and the two consuls Hirtius and Pansa, who fell at Mutina. Several members of the family of Augustus had been entombed in the mausoleum before the ashes of Augustus himself were deposited within it; as Marcellus, Agrippa, Octavia, and Drusus (Dion Cass. liii. 30; Virg. *Aen.* vi. 873, seq.; Ov. *Cons. ad Liv.* 67). By the time of Hadrian it was completely filled; which caused him to build a new one on the opposite side of the river (Dion Cass. lxix. 23). There are still considerable remains of the monument of Augustus. The area on which the sepulchre of the Caesars stood is now converted into a sort of amphitheatre for spectacles of the lowest description: sic transit gloria mundi. It is doubtful whether a third building of Augustus called Porticus ad Nationes, or xiv. Nationes, stood in the Campus Martius or in the Circus Flaminius. It appears to have been near the theatre of Pompey, and contained statues representing different nations (Plin. xxxvi. 5. s. 4; Serv. *ad Aen.* viii. 721.)

Near the Mausoleum appears to have been a portico called Via Tecta, the origin of which is unknown. Its situation near the place assigned is determined by the following passage in Seneca's *Apocolocyntosis:* "Injicit illi (Claudio) manum Talthybius deorum nuntius et trahit capite obvoluto, ne quis eum possit agnoscere, per Campum Martium; et inter Tiberim et Viam Tectam descendit ad inferos" (p. 389, Bip.). If this descent to the infernal regions was at the subterranean altar of Pluto and Proserpine before mentioned, it would go far to fix the situation of the Tarentum in the northern part of the Campus; but this, though probable, is not certain. The Via Tecta is mentioned once or twice by Martial (iii. 5, viii. 75).

Among the other monuments relating to Augustus in the Campus Martius, was an ARA PACIS, dedicated to Augustus on his return from Germany, B. C. 13. (Dion Cass. liv. 25; Ov. *Fast.* iii. 882; *Fast. Praen. III. Kal. Feb.*) The ARA FORTUNAE REDUCIS was another similar altar (Dion Cass. liv. 19); but there is nothing to prove that it was on the Campus Martius.

In the reign of Augustus, Statilius Taurus erected an AMPHITHEATRE on the Campus,—the first built of stone at Rome; but its situation cannot be determined. (Dion Cass. li. 23; Suet. *Aug.* 29.)

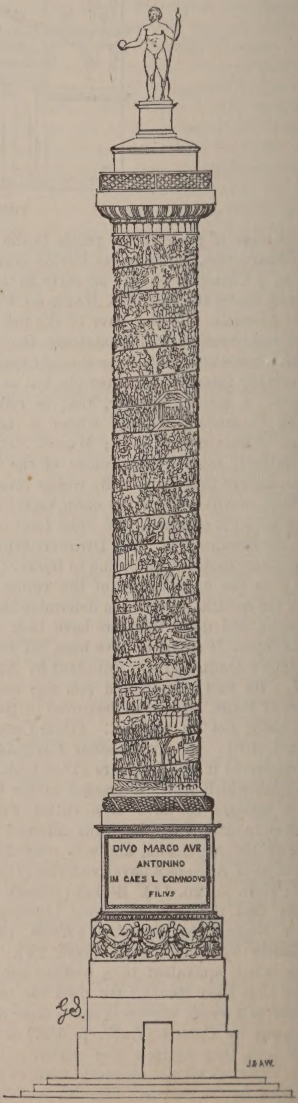
A long interval ensued after the reign of Augustus before any new public buildings were erected on the Campus Martius. Caligula began, indeed, a large amphitheatre near the Septa; but Cladius caused it to be pulled down. Nero erected, close to the baths of Agrippa, the THERMAE NERONIANAE, which seem to have been subsequently enlarged by Alexander Severus, and to have obtained the name of THERMAE ALEXANDRINAE. The damage occasioned in this district by the fire of Nero cannot be stated, since all that we certainly know is that the amphitheatre of Statilius Taurus was destroyed in it (Dion Cass. lxii. 18). The fire under Titus was considerably more destructive in this quarter (Id. lxvi. 24); but the damage appears to have been made good by Domitian. Among the buildings restored by him on this occasion we find the TEMPLES OF ISIS AND SERAPIS mentioned; but we have no accounts respecting their foundation. Their site may, however, be fixed between the Septa Julia and the baths of Agrippa, near the modern church of *S. Maria sopra Minerva.* Thus Juvenal (vi. 527):—

"A Meroe portabit aquas, ut spargat in aedem
Isidis, antiquo quae proxima surgit Ovili."

(Cf. Joseph. *B. Jud.* vii. 5. § 4.) It was near the spot indicated that the celebrated group of the Nile was discovered which now adorns the Vatican (Braun, *Museums of Rome*, p. 160), together with several other Egyptian objects (Flaminio Vacca, *Mem.* nos. 26, 27; Bartoli, *Mem.* no. 112, &c.). Alexander Severus devoted much attention to these temples (Lampr. *A. Sev.* 26), and they must have existed till a late period, since they are enumerated in the *Notitia.*

Domitian also restored a temple of Minerva which stood near the same spot, the MINERVA CHALCIDICA of Cassiodorus (*Chron. sub Domit.*) and of the *Notitia.* (Montf. *Diar. Ital.* p. 292). It must have been the temple originally founded by Pompey in commemoration of his eastern victories, the inscription on which is recorded by Pliny (vii. 27). It was from this temple that the church of *S. Maria* just mentioned derived its epithet of *sopra Minerva;* and it seems to have been near this spot that the celebrated statue of the Giustiniani Pallas, now in the *Braccio Nuovo* of the Vatican, was discovered; though according to other, but less probable, accounts, it was found in the circular temple near the *Porta Maggiore* (Braun, *Museums, &c.* p. 154). Some topographers assume that the temple built by Pompey was a different one from the above, with the barbarous title of Minerva Campensis, but in the same neighbourhood; which does not seem probable (Canina, *Indicaz.* p. 405).

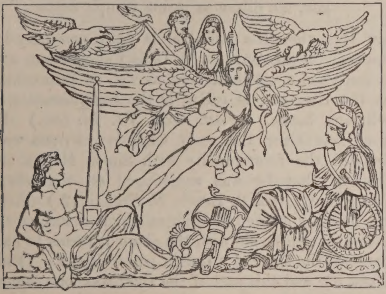
Domitian also founded in the Campus Martius an ODEUM and a STADIUM (Suet. *Dom.* 5), which will be described in the proper sections. The situation of the former cannot be determined. The Stadium, in all probability, occupied the site of the *Piazza Navona*, the form of which shows that it must have been a circus. The name of *Navona* is a corruption of *in Agone*, and important remains of this Stadium



ANTONINE COLUMN. (COLUMN OF M. AURELIUS.)

were in existence in the time of the Anonymous of Einsiedlen (Preller, *Regionen*, p. 171). The assumption that this place was occupied by a stadium built by Alexander Severus — in which case that of Domitian must be sought in some other part of the Campus — rests only on traditions of the middle ages (Canina, *Indic.* p. 392).

Trajan is said to have built a theatre in the Campus Martius, which, however, was destroyed by Hadrian. (Spart. *Hadr.* 8.) The same emperor probably erected what is called in the *Notitia* the Basilica Marcianes (Marcianae), which was probably a temple in honour of his sister, Marciana. The Antonines appear to have adorned this quarter with many buildings The Basilica Matidies (Matidiae) was perhaps erected by Antoninus Pius, and consecrated to Matidia, the wife of Hadrian; as well as the Hadrianum, or temple to Hadrian himself, also mentioned in the *Notitia.* (Preller, p. 175.) The Templum Antonini and Columna Cochlis were the temple and pillar erected in honour of M. Aurelius Antoninus. (Capitol. *M. Ant.* 18; Aur. Vict. *Epit.* 16.) All these buildings stood near together in the vicinity of the *Piazza Colonna*, on which the column (Columna Antoniniana) still exists. For a long while this column was thought to be that of Antoninus Pius, and was even declared to be such in the inscription placed on the pedestal during the pontificate of Sixtus V. But the sculptures on the column were subsequently perceived to relate to the history of Antonine the philosopher; and this view was confirmed not only by the few remaining words of the original inscription, but also by another inscription found in the neighbouring *Piazza di Monte Citorio*, regarding a permission granted to a certain Adrastus, a freedman of Septimius Severus and Caracalla, to erect a small house in the neighbourhood of the column, as curator of it. This inscription, which is now preserved in the corridor of the Vatican, twice mentions the column as being that "Divi Marci." (Canina, *Indic.* p. 417, seq.) The column is an imitation of that of Trajan, but not in so pure a style of art. Both derive their name of *cochlis* from the spiral staircase (cochlea, κοχλίας) in the interior of them. (Isid. *Orig.* xv. 2, 38.) The Columna Antonini Pii was a large pillar of red granite, erected to him, as appears from the inscription, by M. Aurelius and L. Verus. It was discovered in the pontificate of Clement XI., in the garden of the *Padri della Missione*, on the E. side of the *Palazzo di Monte Citorio.* It broke in the attempt to erect it in the *Piazza di Monte Citorio*, where the obelisk now stands; but the pedestal with the inscription is still preserved in the garden of the Vatican. (Canina *Indic.* p. 419.) The sculptures on the pedestal represent the Apotheosis of Antoninus Pius and Faustina.

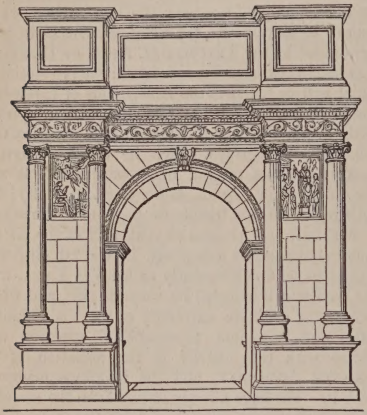


PEDESTAL OF COLUMN OF ANTONINUS PIUS.

The Thermae Commodianae and Alexandrinae will be treated of in the section on the baths. After the time of Alexander Severus we find but few new buildings mentioned in this district. Gordian III. is said to have entertained the design of building an enormous portico under the Pincian hill, but it does not appear that it was ever executed. (Capitol. *Gord. III.* c. 32.) Respecting the Porticus Flaminia, see the article Pons Milvius. Some porticoes near the Pons Aelius, which appear to have borne the name of *Maximae*, were terminated by the Triumphal Arch of Gratian, Valentinian, and Theodosius; the inscription on which will be found in the Anonymous of Einsiedlen, and in Gruter (clxxii. 1). Claudius, who was prefect of the city under Valentinian I., erected a portico near the baths of Agrippa, which he called Porticus Boni Eventus, after a neighbouring temple with the same name (Amm. Marc. xxix. 6. § 19); but with regard to this temple we have no information.

We shall now proceed to that part of the district under consideration comprised in the 7th Region of Augustus, and subsequently called Via Lata, from the road which bounded its western side, and which formed the southern extremity of the Via Flaminia. The most important topographical question connected with this district is the situation of the Campus Agrippae, and the buildings connected with it. We have already shown from the situation of Martial's house, as well as from the probable site of the temple of Sol, that the Campus Agrippae must have lain under the western side of the Quirinal, and not under the Pincian, where Becker places it. It is probable, too, that it lay on a line with the Pantheon and thermae of Agrippa, although divided from them by the Via Lata; and hence Canina correctly describes it as facing the *Septa* (*Indic.* p. 215), whilst Urlichs and Preller, in like manner, place it between the *Piazza degli Apostoli* and the *Fontana Trevi.* (*Beschr.* vol. iii. pt. iii. p. 112; *Regionen*, p. 138.) The Campus Agrippae contained gardens, porticoes, and places for gymnastic exercises, and was, in short, a kind of Campus Martius in miniature. It was also a favourite lounge and promenade. (A. Gell. xiv. 5.) It appears from a passage in Dion Cassius, that the Campus was not finished before Agrippa's death, and that it was opened to the public by Augustus (lv. 8.) It contained a Porticus Polae, so named after Agrippa's sister Pola or Polla; which is probably the same as that alluded to by Martial, in some passages before quoted, under the name of Vipsania. The latter name seems to be corrupted in the *Notitia* into *Porticus Gypsiani.* Becker (*Handb.* p. 596) would identify the Porticus Polae with the Porticus Europae, but they seem to be different structures. (Urlichs, *Röm. Topogr.* p. 139.) The latter, which derived its name from a picture of the rape of Europa, is frequently mentioned by Martial (ii. 14, iii. 20, xi. 1). Its situation cannot be determined; but most topographers place it in the Campus Martius, among the other buildings of Agrippa. (Canina, *Indicaz.* p. 409; Urlichs, *Röm. Marsfeld*, p. 116.) It appears from the *Notitia* that the Campus Agrippae contained Castra, which, from the *Catalogus Imperat. Vienn.* (t. ii. p. 246, Ronc.), appear to have been dedicated by Aurelian; but the Porticus Vipsania served as a sort of barracks as early as the time of Galba. (Tac. *H.* i. 31; Plut. *Galb.* 25.)

Several objects mentioned in this district are doubtful as to site, and even as to meaning, and are not important enough to demand investigation. It contained Triumphal Arches of Claudius and M. Aurelius. The latter subsisted in a tolerably perfect state near the *Piazza Fiana* in the *Corso*, till the year 1662, when pope Alexander VII. caused it to be pulled down. Its reliefs still adorn the staircase of the *Palazzo de' Conservatori.* (Canina, *Indicaz.* p. 220.)



ARCH OF AURELIUS.

We shall conclude this section with noticing a very humble but very useful object, the Forum Suarium. Bacon was an article of great consumption at Rome. It was distributed, as well as bread, among the people, and its annual consumption in the time of Valentinian III. was estimated at 3,628,000 pounds. (Gibbon, *Decline and Fall*, vol. iv. p. 85, ed. Smith.) The custom of distributing it had been introduced by Aurelian. (Vopisc. *Aurel.* 25.) A country in which hogs'-flesh is the cheapest meat betrays a low state of farming. The swine still abounds in Italy; but in ancient times the Roman market was principally supplied from the forests of Lucania. The market was important enough to have its special tribune, and the "pigmen of the eternal city" ("Porcinarii Urbis aeternae") were considered such a useful body that peculiar privileges were granted to them. (*Cod.* xi. tit. 16; *Not. Dignit. Part. Occ.* p. 16; Gruter, *Inscr.* cclxxx. 4.) The market is alluded to in a sort of proverbial manner by Philostratus (*ἄτιμά τε καὶ κοινὰ φύαιτ' ἄν, ὥσπερ ἐν συῶν ἀγορᾷ*, *Heroic.* p. 283. 19, ed. Kayser.). It is supposed to have stood near the present church of *S. Croce dei Lucchesi*, which was substituted for that of *S. Nicolò in Porcilibus.* (Canina, *Indic.* p. 209; Preller, *Regionen*, p. 139.)

XIV. The Transtiberine District.

Although the district beyond the Tiber formed one of the 14 Regions of Augustus, and although part of it may perhaps have been enclosed with a wall as early as the time of Ancus Marcius, and was certainly included in that of Aurelian, yet, while it was considered a part of Rome, it never belonged to the Urbs, properly so called. The distinction between *Roma* and *Urbs* was at least as old as the time of Augustus, and was thus laid down by Alfenus Varus: "Ut Alfenus ait, Urbs est Roma, qua muro cingeretur; Roma est etiam, qua continentia aedificia essent." (*Digest.* l. tit. 16. l. 87.) This circumstance rather tends to strengthen Niebuhr's opinion that Ancus Marcius only built a citadel on the Janiculum, without any walls extending to the river. [See above, Part II. Sect. I. sub fin.] The district in question is naturally divided into three parts, the Mons Janiculus (or Janiculum), the Mons Vaticanus, — each with their respective plains towards the river, — and the Insula Tiberina. We shall begin with the last.

We have already mentioned the legend respecting the formation of the Insula Tiberina through the corn belonging to the Tarquins being thrown into the river. In the year B. C. 291 the island became sacred to Aesculapius. In consequence of a pestilence an embassy was despatched to Epidaurus to bring back to Rome the image of that deity; but instead of the statue came a snake, into which it was perfectly known that the god himself had entered. As the vessel was passing the Tiberine island the snake swam ashore and hid itself there; in consequence of which a Temple of Aesculapius was built upon it, and the island ever afterwards bore the name of the god. (Liv. *Epit.* xi.; Ov. *Met.* xv. 739; Val. Max. i. 8. § 2; Dionys. v. 13; Suet. *Claud.* 25.) Sick persons resorted to this temple for a cure; but it does not appear that there was any hospital near it, as was the case at Epidaurus. There is no classical authority for the fact that the sides of the island were afterwards walled round in the shape of a ship, with the prow against the current, typifying the vessel which brought the deity; but it is said that vestiges of this substruction are still visible. (Canina, *Indic.* p. 574.) The island also contained a Temple of Jupiter and a Temple of Faunus, both dedicated in B. C. 193. (Liv. xxxiii. 42, xxxiv. 53.) The temple of Jupiter appears to have adjoined that of Aesculapius. (Ov. *Fast.* i. 293.) It has been concluded, from the following verses of Ovid, that the temple of Faunus must have stood on the upper part of the island (*Fast.* ii. 193):—

> "Idibus agrestis fumant altaria Fauni
> Hic, ubi discretas insula rumpit aquas;"

but this, though a probable, is not a necessary inference. Semo Sancus, or Deus Fidius, seems also to have had a sacellum here, as well as Tiberinus, as the river-god is called in the *Indigitamenta*, or religious books. (*Fast. Amit. VI. Id. Dec.*) By a curious error the early Christian writers confounded the former deity with Simon Magus, and thought that he was worshipped on the island. (Just. Mart. *Apol.* 2; Euseb. *H. Eccl.* ii. 12.) After the building of the two bridges which connected the island on either side with the shore, it seems to have obtained the name of "Inter duos Pontes" (Plut. *Publ.* 8); and this part of the river was long famous for the delicious pike caught in it; which owed their flavour apparently to the *rich* feeding afforded by the proximity of the banks. (Plut. *Popl.* 8; Macrob. *Sat.* ii. 12.) In the *Acta Martyrum* the island is repeatedly styled *Insula Lycaonia;* it is at present called *Isola di S. Bartolommeo*, from the church and convent of that name.

The Janiculum begins at that point opposite the Campus Martius where the Tiber reaches farthest to the W., whence it stretches in a southerly direction to a point opposite the Aventine. The masculine form of the name (Janiculus), though employed as a substantive by some modern writers, seems to rest on no classical authority, and can only be allowed as an adjective form with *mons* or *collis*. (Becker, *Handb.* p. 653.) The name *Janiculum* is usually derived from Janus, who is said to have had an *arx* or citadel here. (Ov. *Fast.* i. 245; Macrob. *Sat.* i. 7.) As the ridge runs in a tolerably straight line nearly due S. from the point where it commences, the curve described by the Tiber towards the E. leaves a considerable plain between the river and the hill, which attains its greatest breadth at the point opposite to the Forum Boarium. This was the original REGIO TRANSTIBERINA. It appears to have been covered with buildings long before the time of Augustus, and was principally inhabited by the lower classes, especially fishermen, tanners, and the like, though it contained some celebrated gardens. Hence the *Ludi Piscatorii* were held in this quarter. (Ov. *Fast.* vi. 237; Fest. pp. 210, 238.) It was the ancient *Ghetto*, or Jews' quarter, which now lies opposite to it. (Philo, *de Virt.* ii. p. 568, Mangey.)

The Regio Transtiberina contained but few temples or other public buildings. Of the temple of FORS FORTUNA we have already spoken when discussing the question respecting that of Pudicitia Patricia [supra, p. 814]. Of other *loci religiosi* in this quarter little more is known than the name. Such was the LUCUS FURINAE, mentioned in the narratives of the death of C. Gracchus. (Aur. Vict. *Vir. Ill.* 65; Plut. *C. Gracch.* 17.) Cicero connected this grove with the Eumenides, or Furies (*Nat. Deor.* iii. 18): but there is no account of those Attic deities having been naturalised at Rome, and we should rather infer from Varro that the grove was consecrated to some ancient indigenous goddess. (*L. L.* vi. § 19, Müll.) It was a universal tradition that Numa was buried in the Janiculum (Dionys. ii. 76; Plut. *Num.* 22; Val. Max. i. 1. § 12). Cicero, in a corrupt passage, places his tomb "haud procul a FONTI ARA" (or Fontis Aris) (*de Leg.* ii. 22); but of such a deity or altar we have no further account. We also find a LUCUS CORNISCARUM DIVARUM mentioned by Paulus Diaconus (p. 64, Müll.) as "trans Tiberim;" but though the names of these goddesses are also found in an inscription (Gruter, lxxxviii. 14), what they were cannot be told. Lastly, as the *Basis Capitolina* records a VICUS LARUM RURALIUM in this district, we may conclude that they had a *sacellum* here.

Among the profane places *trans Tiberim* were the MUCIA PRATA and the field called CODETA. The former—the land given to Mucius Scaevola by the Senate as a reward of his valour (Liv. ii. 13)—may, however, have lain beyond the district now under consideration, and probably farther down the Tiber. The Codeta, or Ager Codetanus, was so named from a plant that grew there resembling a horse's tail (coda) (Paul. Diac. pp. 38 and 58, Müll.), — no doubt the *Equisetis*, or *Equisetum palustre* of Linnaeus. ("Invisa et equisetis est, a similitudine equinae setae," Plin. xviii. 67. s. 4.) There seems to have been a Codeta Major and a Minor, since Suetonius relates that Caesar exhibited a naval combat in the latter, where he had formed a lake ("in minore Codeta defosso lacu," *Caes.* 39). Dion Cassius, on the other hand, represents this *naumachia* as taking place in the Campus Martius (xliii. 23). Becker (*Handb.* p. 656, note) would reconcile these divergent accounts by assuming that the Codeta Minor lay in the Campus Martius, and the Codeta Major opposite to it, on the other side of the Tiber. (Cf. Preller, *Regionen*, p. 218.) But there seem to be some grave objections to this assumption. It is not probable that two places bearing the same name should have been on different sides of the river, nor that there should have been a marshy district, as the Codeta evidently was, in the Campus Martius, in the time of Caesar. Besides, had the latter contained a place called Codeta Minor, — which must have been of considerable size to afford room for the exhibition of a naval combat,— we should surely have heard of it from some other source. Becker adduces, in proof of his view, another passage from Suetonius (*Ib.* c. 44), from which it appears that Caesar contemplated building a magnificent temple of Mars, on the site of the lake, after causing it to be filled up; a project, however, which does not seem to have been carried into execution. Becker assumes that this temple must of course have been in the Campus Martius; though on what grounds does not appear, as we have already seen that there was a temple of Mars a long way outside the Porta Capena, besides a subsequent one in the forum of Augustus. We are, therefore, of opinion, that the word Ἀρείῳ, in Dion Cassius, must be a mistake either of his own, or of his copyists, and that the Campus Codetanus of the *Notitia* must have lain rather below the city, on the right bank of the Tiber. (Cf. Canina, *Indic.* p. 566, seq.) The *Notitia* mentions a CAMPUS BRUTTIANUS in connection with the Campus Codetanus, but what it was cannot be said. Some have conjectured that it was called after the Bruttii, who were employed at Rome as public servants. (Paul. Diac. p. 31.)

Near the same spot must have been the HORTI CAESARIS, which Caesar bequeathed to the Roman people. (Suet. *Caes.* 83; Tac. *Ann.* ii. 41; Cic. *Phil.* ii. 42.) According to Horace, they must have lain at some distance:—

> "Trans Tiberim longe cubat is, prope Caesaris
> hortos." (*Sat.* i. 9. 18.)

And it may be inferred from the situation of the TEMPLE OF FORS FORTUNA, which we have already discussed [supra, p. 814], that they must have been at about a mile's distance from the Porta Portuensis. (*Fast. Amit. VIII. Kal. Jul.*) It seems probable that they were connected with the NEMUS CAESARUM, where Augustus exhibited a *naumachia*, and where a grove or garden was afterwards laid out. ("Navalis proelii spectaculum populo dedi trans Tiberim, in quo loco nunc nemus est Caesarum" *Mon. Ancyr.*) This would rather tend to confirm the view that the codeta was in this neighbourhood. In Tacitus (*Ann.* xii. 56: "Ut quondam Augustus structo cis Tiberim stagno") we are therefore probably to read *uls* for *cis*, which ancient form seems to have been retained in designating the Transtiberine district ("Dicebatur cis Tiberim et uls Tiberim," Aul. Gell. xii. 13; cf. Varr. *L.L.* v. § 83, Müll.; Pompon. *Dig.* i. tit. 2. l. 2. § 31.) The Nemus Caesarum seems to have been so called from Caius and Lucius Caesar. (Dion Cass. lxvi. 25.) We are not to suppose that it occupied the site of the lake excavated for the *naumachia*, but was planted round it as we learn from Tacitus (—"apud nemus quod navali stagno circumposuit Augustus," *Ann.* xiv. 15). There are several passages which show that the lake existed long after the time of Augustus. Thus Statius (*Silv.* iv. 4. 5):—

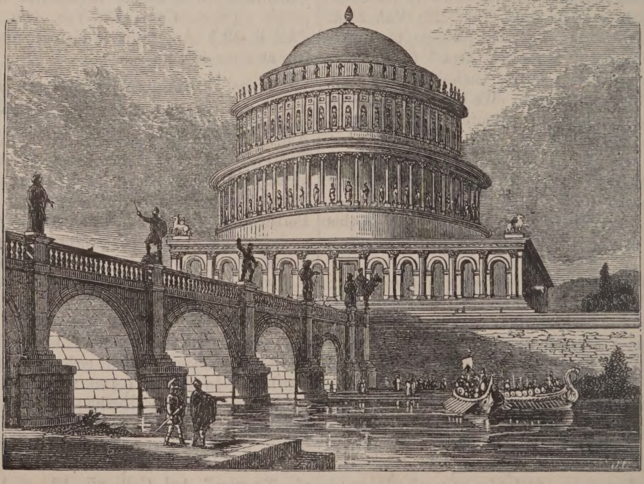
> "Continuo dextras flavi pete Tybridis oras,
> Lydia qua penitus stagnum navale coercet
> Ripa, suburbanisque vadum praetexitur hortis."

This passage likewise confirms the situation of the lake on the right, or Etruscan, bank (Lydia ripa) with the Nemus round it (cf. Suet. *Tib.* 72). It was used by Titus to exhibit a *naumachia* (Suet. *Tit.* 7; Dion Cass. *l. c.*); and remains of it were visible even in the time of Alexander Severus (Id. lv. 10). Although the passage in the *Monumentum Ancyranum* in which Augustus mentions this lake or basin is rather mutilated, we may make out that it was 1800 feet long by 1200 broad.

The *Notitia* mentions five Naumachiae in the 14th Region, but the number is probably corrupt, and we should read two. (Preller, *Regionen*, p. 206.) We know at all events that Domitian also made a basin for ship-fights in the Transtiberine district. (Suet. *Dom.* 4.) The stone of which it was constructed was subsequently employed to repair the Circus Maximus (*Ib.* 5). That it was in a new situation appears from Dion Cassius (*ἐν καινῷ τινι χωρίῳ*, lxvii. 8). It probably lay under the Vatican, since St. Peter's was designated in the middle ages as "apud Naumachiam." (Flav. Blond. *Instaur. R.* i. 24; Anastas. *V. Leo. III.* p. 306, Blanch.; Montf. *Diar. Ital.* p. 291.) The *naumachia* ascribed to the emperor Philip (Aur. Vict. *Caes.* 28) was perhaps only a restoration of this, or of that of Augustus.

Among other objects in the district of the Janiculum, we need only mention the Horti Getae and the Castra Lecticariorum. The former were probably founded by Septimius Severus, and inherited by his son Geta. We know at all events that Severus founded some baths in this district (Spart. *Sept. Sev.* 19; cf. Becker, *de Muris*, p. 127) and the arch called Porta Septimiana; and it likewise appears that he purchased some large gardens before his departure into Germany. (Spart. *Ib.* c. 4.) The *Lecticarii* were either sedan-chairmen, or men employed to carry biers, and their *castra* means nothing more than a station for them, just as we hear of the Castra Tabellariorum, Victimariorum, &c. (Preller, *Regionen*, p. 218.)

The Mons or Collis Vaticanus rises a little to the NW. of the Mons Janiculus, from which it is separated only by a narrow valley, now *Valle d' Inferno* The origin of the name of this district, at present the most famous in Rome, cannot be determined. The most common derivation of it is from a story that the Romans gained possession of it from the Etruscans through an oracular response ("Vatum responso expulsis Etruscis," Paul. Diac. p. 379.) We have already remarked that there is no ground for Niebuhr's assumption respecting the existence here of an Etruscan city called *Vatica* or *Vaticum* [see p. 724]. This district belonged still less than the Janiculum to the city, and was not even included in the walls of Aurelian. It was noted for its unhealthy air (Tac. *H.* ii. 93), its unfruitful soil (Cic. *de Leg. Agr.* ii. 35), and its execrable wine. ("Vaticana bibis, bibis venenum," Mart. vi. 92. 93; cf. x. 45.) In the Republican times the story so beautifully told by Livy (iii. 26) of the great dictator L. Quinctius Cincinnatus who was saluted dictator here whilst cultivating his farm of four acres, the Prata Quinctia, lends the only interest to the scene, whether it may belong to the romance of history or not. There were no buildings in this quarter before the time of the emperors, and almost the only one of any note in all antiquity was a sepulchre—the Mausoleum or Moles Hadriani, now the *Castello di S. Angelo.* (Dion Cass. lxix. 23; Spart. *Hadr.* 19.) Among the ancient notices of it the most important is that of Procopius. (*B. G.* i. 22. p. 106. ed. Bonn.) A complete history of it is given by Bunsen (*Beschr.* vol. ii. p. 404, seq.), and descriptions will be found in all the guide-books. Hadrian's mausoleum was the tomb of the following emperors and their families, certainly till the time of Commodus, and perhaps till that of Caracalla (v. Becker *Handb.* note 1430). It was built in the Horti Domitiae (Capitol. *Ant. P.* 5), if we are to understand the word *collocavit* in that passage of an actual entombment, and not of a lying-in-state



MOLE OF HADRIAN RESTORED.

These gardens of the Domitian family are frequently mentioned in inscriptions; and those who are curious respecting their history will find a long account of them in Preller's *Regionen* (p. 207, seq.). They appear to have existed under the same name in the time of Aurelian. (Vopisc. *Aurel.* 49.) In the same district were also the HORTI AGRIPPINAE. These came into the possession of her son, Caligula, who built a circus in them, afterwards called the Circus Neronis. It will be treated of in another section; and we shall only mention here that this was the place in which the Christians, having previously been wrapped in the *tunica molesta* or *picata*, were burnt, to serve as torches for the midnight games. (Tac. *Ann.* xv. 44.) Both the gardens mentioned came into the possession of Nero, and may therefore have also been called HORTI NERONIS. (Tac. *Ib.* and c. 39.)

The neighbourhood seems to have been a chosen spot for the sepulchres of the great. One of them, a pyramid larger than the still existing monument of Cestius, existed till the end of the 15th century, and was absurdly regarded sometimes as the *sepulcrum Romuli*, sometimes as the *sepulcrum Scipionis Africani.* It appears from notices belonging to the middle ages that on or near the spot where St. Peter's now stands, there was anciently a TEMPLUM APOLLINIS, or more probably of Sol. (Anastasius, *Vit. Silvestri*, p. 42; Montf. *Diar.* i. p. 155.)

Having thus gone over the various districts of the city, and noted the principal objects of interest which they contained, we shall now proceed to give an account of certain objects which, from their importance, their general similarity, and the smallness of their number, may be most conveniently ranged together and treated of in distinct sections. Such are, — (1) the structures destined for public games and spectacles, as the Circi, Theatres, and Amphitheatres; (2) the Thermae or Baths; (3) the Bridges; and, (4) the Aqueducts.

The general characteristics of these objects have been so fully described in the *Dictionary of Antiquities* that it will be unnecessary to repeat the descriptions here, and we shall therefore confine ourselves to what may be called their topographical history; that is, an account of their origin and progress, their situation, size, and other similar particulars.

XV. THE CIRCI, THEATRES, AND AMPHITHEATRES.

Horse and chariot races were the earliest kind of spectacle known at Rome. The principal circus in which these sports were exhibited, and which by way of pre-eminence over the others came ultimately to be distinguished by the title of CIRCUS MAXIMUS, was founded, as we have already related, by the elder Tarquin, in the valley between the Palatine and Aventine. That king, however, probably did little more than level and mark out the ground; for certain spaces around it were assigned to the patricians and knights, and to the 30 curiae, on which, at the time of the games, they erected their own seats or scaffolds, called *spectacula* and *fori.* (Liv. i. 35; cf. Dionys. iii. 68.) According to Livy, the same custom continued to prevail under Tarquinius Superbus (*Ib.* c. 56); though Dionysius represents that monarch as surrounding the circus with porticoes (iv. 44). It was not till the year B. C. 228 that *carceres* for the chariots were built. (Liv. viii. 20.) We cannot tell what the original number of *carceres* may have been, but it was probably adapted to that of the chariots which started in the race. According to Tertullian (*de Spect.* 9) there were originally only two Circensian factions, or colours, the *albata* and *russata*—that is, winter and summer; but these distinctions of colours and factions do not seem to have been known till the time of the Empire. Joannes Lydus (*de Mens.* iv. 25, Beck.) states the original number of the factions to have been three, the *russata, albata* and *prasina;* and this seems to agree with the following passage in Cicero—if, indeed, it is to be interpreted strictly, and is anything more than a fortuitous coincidence: "Neque enim in quadrigis eum secundum numeraverim, aut tertium, qui vix e carceribus exierit, cum palmam jam primus acceperit." (*Brut.* 47.) However this may be, we know that in the early part of the Empire there were four colours, though by whom the fourth, or *veneta*, was added, cannot be said. Domitian added two more the *aurata* and *purpurata* (Suet. *Dom.* 7), but these do not seem to have come into customary use. The usual *missus*, or start, consisted of four chariots, as we learn from Virgil with the note of Servius: —

> "Centum quadrijugos agitabo ad flumina currus"
> (*Georg.* iii. 18);

where the commentator remarks from Varro:—"Id est, unius diei exhibebo circenses ludos, quia, ut Varro dicit in libris de gente populi Romani, olim XXV. missus fiebant." It appears probable that the *carceres* were twice the number of the chariots which started, in order to afford egress to those which had finished the course, whilst fresh charioteers were waiting in those which were closed to begin a new course (v. Becker, *de Muris*, p. 87). Thus in the Lyons mosaic eight *carceres* are represented; but in the Circus Maximus, after the increase of the factions to six, there were probably twelve *carceres;* and such also appears to have been the number in the circus on the Via Appia. (Cf. Cassiod. *Var.* iii. 51.) The Circus Maximus seems to have remained in a very rude and imperfect state till the time of Julius Caesar. He increased it by adding to both its extremities; and its size when thus enlarged appears to have been 3 stadia in length and 1 in breadth. Caesar also surrounded it with a canal, called EURIPUS, in order to protect the spectators from the fury of the elephants; but this was filled up by Nero and converted into seats for the equites, whose increased numbers probably required more accommodation. (Suet. *Caes.* 39; Plin. viii. 7, xxxvi. 24. s. 1.) The description of the circus by Dionysius (iii. 68) is the clearest and longest we possess, but the measurements which he gives differ from those of Pliny, as he makes it 3½ *stadia* long and 4 *plethra*, or ⅔ds of a stade, broad. But perhaps these authorities may be reconciled by assuming that one took the inner and the other the outer circumference. The reader will find a lengthened examination of these different measures in Canina's *Indicazione Topografica*, p. 491, seq. In Caesar's circus it was only the lower rows of seats that were built of stone; the upper rows were of wood, which accounts for the repeated fires that happened there. The first of these occurred in B. C. 31, a little before the battle of Actium, and destroyed a considerable part of the building. (Dion Cass. l. 10.) Augustus rebuilt the *Pulvinar*, or place on which the images of the gods were laid, and erected the first obelisk between the *metae*. (*Mon. Ancyr.*; Suet. *Aug.* 45; Plin. xxxvi. 14. s. 5.) The side towards the Aventine was again burnt in the reign of Tiberius. (Tac. *Ann.* vi. 45.) Claudius much improved the appearance of the circus by substituting marble *carceres* for those of tufo, and *metae* of gilt bronze for the previous ones of wood. He also appropriated certain seats to the senators. (Suet. *Claud.* 21.) We have seen that the fire of Nero broke out in the circus, whence it is natural to conclude that it must have been completely destroyed. Yet it must have been soon restored, since Nero caused his ridiculous triumphal procession to pass through it, and hung his triumphal wreaths round the obelisk of Augustus. (Dion Cass. lxiii. 21.) The effects of another fire under Domitian were repaired with the stone from his *naumachia*, and it was now, perhaps, that 12 *carceres* were first erected. (Suet. *Dom.* 5, 7.) We read of another restoration on a still more magnificent scale by Trajan. (Dion Cass. lviii. 7.) During the celebration of the Ludi Apollinares in the reign of Antoninus Pius, some of the rows of seats fell in and killed a large number of persons. (Capitol. *Anton. P.* 9; *Catal. Imp. Vienn.* ii. p. 244.) We know but little more of the history of the Circus Maximus. Constantine the Great appears to have made some improvements (Aur. Vict. *Caes.* 40. § 27), and we hear of the games being celebrated there as late as the 6th century. (Cassiod. *Var.* iii. 51.) The circus was used for other games besides the chariot races, as the *Ludus Trojae*, *Certamen Gymnicum*, *Venatio*, *Ludi Apollinares*, &c. The number of persons it was capable of accommodating is variously stated. Pliny (xxxvi. 24. s. 1) states it at 260,000. One codex of the *Notitia* mentions 485,000, another 385,000; the latter number is probably the more correct. (Preller, *Regionen*, p. 191.) The circus seems to have been enlarged after the time of Pliny, in the reign of Trajan.

The Circus Flaminius was founded in B.C. 220 by the censor of that name. (Liv. *Epit.* xx.; Cass. *Chron.* p. 178.) We have but few notices respecting this circus, which lay under the Capitoline, with its *carceres* towards the hill, and its circular end towards the river. The *Ludi Plebeii*, and those called *Taurii*, were celebrated here (Val. Max. i. 7. § 4; Varr. *L.L.* v. § 154), and Augustus afforded in it the spectacle of a crocodile chase. (Dion Cass. lv. 10.) It also served for meetings of the people, which had previously been held in the *Prata Flaminia*. (Liv. xxvii. 21; Cic. *ad Att.* i. 14.) We find no mention of the Circus Flaminius after the first century of our era; and in the early part of the 9th century it had been so completely forgotten that the Anonymous of Einsiedlen mistook the *Piazza Navona* for it. Yet remains of it are said to have existed till the 16th century, at the church of *S. Caterina de' Funari* and the *Palazzo Mattei*. (And. Fulvio, *Ant. Urb.* lib. iv. p. 264; Lucio Fauno, *Ant. di Roma*, iv. 23. p. 138.)

What is sometimes called by modern topographers the Circus Agonalis, occupied, as we have said, the site of the *Piazza Navona*. But the *Agonalia* were certainly not celebrated with Circensian games, and there are good reasons for doubting whether this was a circus at all. Its form, however, shows that it was a place of the same kind, and hence Becker's conjecture seems not improbable (*Handb.* p. 670), that it was the Stadium founded by Domitian. The Grecian foot-races had been introduced at Rome long before the time of Domitian. Both Caesar and Augustus had built temporary *stadia* in the Campus Martius (Suet. *Caes.* 39; Dion Cass. liii. 1), and Domitian seems to have constructed a more permanent one. (Suet. *Dom.* 5; Cassiod. *Chron.* t. ii. p. 197.) We are not indeed told that it was in the Campus Martius, but this is the most probable place for it; and the *Notitia* after mentioning the three theatres and the *Odeum* in the 9th Region names the Stadium. It is also mentioned in conjunction with the Odeum by Ammianus Marcellinus (xvi. 10. § 14). It is discriminated from the circi by Lampridius: "Omnes de circo, de theatro, de stadio — meretrices collegit." (*Heliog.* 26.) In the middle ages it seems to have been called "Circus Alexandrinus," an appellation doubtless derived from the neighbouring thermae of Alexander Severus. By the Anonymus Einsiedlensis it was confounded, as we have said, with the Circus Flaminius.

Putting this on one side, therefore, the third circus, properly so called, founded at Rome, would be that which Caligula built in the gardens of his mother Agrippina in the Vatican. (Plin. xvi. 40, xxxvi. 11; Suet. *Claud.* 21.) From him the place subsequently obtained the name of Caianum (Dion Cass. lix. 14), by which we find it mentioned in the *Notitia*. (*Reg.* xiv.) This circus was also used by Nero, whence it commonly obtained the name of Circus Neronis. (Plin. *l. c.*; Suet. *Ner.* 22; Tac. *Ann.* xiv. 14.) In the middle ages it was called *Palatium Neronis*. Some writers assume another circus in this neighbourhood, which Canina (*Indic.* p. 590) calls Circus Hadriani, just at the back of the mausoleum of that emperor; but this seems hardly probable. (Cf. Urlichs, in *Class. Mus.* vol. iii. p. 202.) The chief passage on which this assumption is founded is Procopius, *de Bell. Goth.* ii. 1 (Preller, *Regionen*, p. 212).

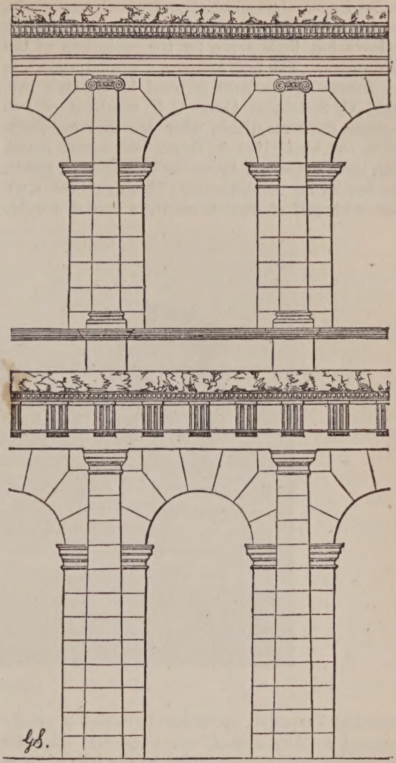
A fourth circus was that of Maxentius about two miles on the Via Appia, near the tomb of Caecilia Metella. It used to be commonly attributed to Caracalla; but an inscription dug up in 1825 mentions Romulus, the son of Maxentius (Orell. *Inscr.* 1069); and this agrees with the *Catalogus Imperatorum Viennensis*, which ascribes the building of a circus to Maxentius (ii. p. 248, Ronc.). This building is in a tolerable state of preservation; the spina is entire, and great part of the external walls remains; so that the spectator can here gain a clear idea of the arrangements of an ancient circus. A complete description of it has been published by the Rev. Richard Burgess (London, Murray, 1828.)

The fifth and last of the circuses at Rome, which can be assumed with certainty, is the Circus Heliogabali, which lay near the Amphitheatrum Castrense, outside the walls of Aurelian. (Urlichs, *Röm. Topogr.* p. 126, seq.; Becker, *Antwort*, p. 81.) We have already said that the existence of a Circus Florae in the 6th Region, is a mere invention; and that of a Circus Sallustii, in the same district, rests on no satisfactory authority.

Although theatrical entertainments were introduced at Rome at an early period, the city possessed no permanent theatre before the Theatrum Pompeii, built in the second consulship of Pompey, B.C. 55. (Vell. Pat. ii. 48; Plut. *Pomp.* 52.) Previously to this period, plays were performed in wooden theatres, erected for the occasion. Some of these temporary buildings were constructed with extravagant magnificence, especially that of M. Aemilius Scaurus in B. C. 59, a description of which is given by Pliny (xxxvi. 24. s. 7). An attempt, to which we have before alluded, was indeed made by the censor Cassius, B. C. 154, to erect a stone theatre near the Lupercal, which was defeated by the rigid morality of Scipio Nasica (Vell. Pat. i. 15; Val. Max. ii. 4. § 2; Liv. *Epit.* xlviii.; Oros. iv. 21). A good deal of this old Roman feeling remained in the time of Pompey; and in order to overcome, or rather to evade it, he dedicated a temple to VENUS VICTRIX on the summit of his theatre, to which the rows of seats appeared to form an ascent (Tac. *Ann.* xiv. 20; Tert. *de Spect.* 10; Plin. viii. 7). Gellius places the dedication of the theatre in the third consulship of Pompey, which is at variance with the other authorities (*N. A.* x. 1). We have spoken of its situation in a preceding section, and shall refer the reader who desires any further information on this head to Canina (*Indicaz.* p. 368, seq.), who has bestowed much labour in investigating the remains of this building. There is great discrepancy in the accounts of the number of spectators which this theatre was capable of accommodating. According to Pliny, in whose MSS. there are no variations, it held 40,000 persons (xxxvi. 24. s. 7); and the account of Tacitus of the visit of the German ambassadors seems to indicate a large number ("Intravere Pompeii theatrum, quo magnitudinem populi viserent," *Ann.* xiii. 54). Yet one of the codices of the *Notitia* assigns to it only 22,888 seats, and the *Curiosum* still fewer, or 17,580. It was called *theatrum lapideum*, or *marmoreum*, from the material of which it was built; which, however, did not suffice to protect it from the ravages of fire. The *scena* was destroyed in the reign of Tiberius, and rededicated by Claudius (Tac. *Ann.* iii. 72; Dion Cass. lx. 6). The theatre was burnt in the fire under Titus, and again in the reign of Philip; but it must have been restored on both occasions, as it is mentioned by Ammianus Marcellinus among the objects most worthy of notice in his account of the visit of Constantius II. (xvi. 10). We learn from the *Catalogus Imperatorum*, that it had been repaired by Diocletian and Maximian; and it was also the object of the care of Theodoric (Cassiod. *Var.* iv. 51).

The THEATRE OF BALBUS, dedicated in B.C. 12 (Suet. *Aug.* 29; Dion Cass. liv. 25), was a building of much less importance, and but few accounts have been preserved of it; yet it must have lasted till a late period, as it is recorded in the *Notitia*. According to the *Curiosum* it accommodated 11,600 persons; whilst the *MSS.* of the *Notitia* mention 11,510 and 8088.

The THEATRUM MARCELLI was begun by Caesar (Dion Cass. xliii. 49), and dedicated by Augustus, B. C. 12, to the memory of his nephew, Marcellus. (*Mon. Ancyr.*; Suet. *Aug.* 29; Dion Cass. liv. 26.) We have already mentioned its situation in the Forum Olitorium; and very considerable remains of it are still to be seen in the *Piazza Montanara*. Its arches are now occupied by dirty workshops. It does not seem to have enjoyed so much celebrity as Pompey's theatre. According to the *Curiosum* it was capable of accommodating 20,000 spectators. The *scena* was restored by Vespasian (Suet. *Vesp.* 19); and Lampridius mentions that Alexander Severus contemplated a renovation of the theatre (*Alex.* 44.)



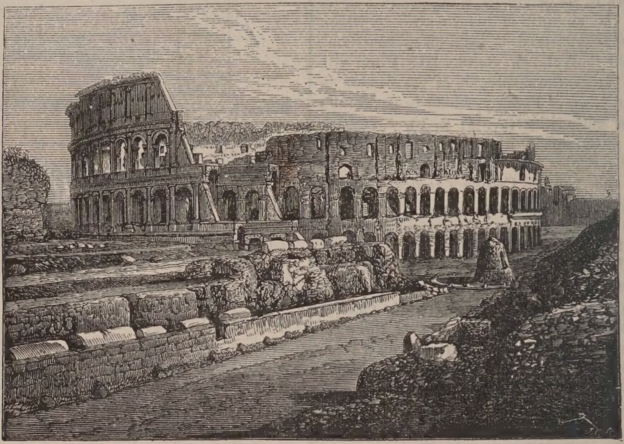
THEATRE OF MARCELLUS.

These were the three Roman theatres, properly so called (Ov. *Tr.* iii. 12. 24.):—

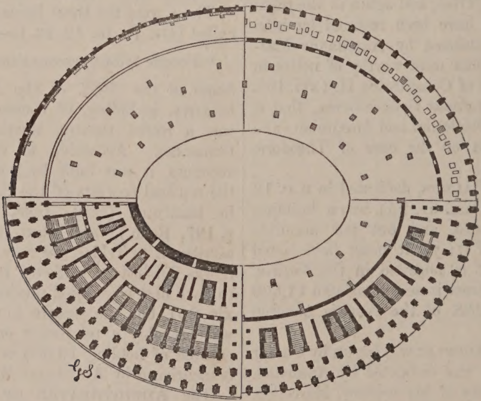
> "Proque tribus resonant terna theatra foris."

Some of the *MSS.* of the *Notitia* mention four theatres, including, of course, the ODEUM, which was a roofed theatre, intended for musical performances. According to the most trustworthy accounts, it was built by Domitian, to be used in the musical contests of the Capitoline games which he instituted (Suet. *Dom.* 4; Cassiod. *Chron.* p. 197, Ronc.); and when Dion Cassius (lxix. 4) ascribes it to Trajan, we may perhaps assume that it was finished or perfected by him. Nero appears to have first introduced musical contests (Tac. *Ann.* xiv. 20), but the theatre in which they were held was probably a temporary one. The Odeum was capable of holding 10,000 or 12,000 persons. It is mentioned by Ammianus Marcellinus (xvi. 10).

The AMPHITHEATRE OF STATILIUS TAURUS was the first permanent building of that kind erected at Rome. After the chariot races, the gladiatorial combats were the most favourite spectacle of the Romans; yet it was long before any peculiar building was appropriated to them. We have already related that the first gladiators were exhibited in the Forum Boarium in B.C. 264; and subsequently these combats took place either in the circus or in the Forum Romanum: yet neither of these places was well adapted for such an exhibition. The former was inconvenient, from its great length, and the *metae* and *spinae* were in the way; whilst the latter, besides its moral unsuitableness for such a spectacle, became by degrees so crowded with monuments as to leave but little space for the evolutions of the combatants. The first temporary amphitheatre was the wonderful one built of wood by Caesar's partisan, C. Scribonius Curio. It consisted of two separate theatres, which, after dramatic entertainments had been given in them, were turned round, with their audiences, by means of hinges or pivots, and formed an amphitheatre (Plin. xxxvi. 24. s. 8). Caesar himself afterwards erected a wooden amphitheatre (Dion Cass. xliii. 22); but that of Statilius Taurus was the first built of stone, and continued to be the only one down to the time of Vespasian. We have mentioned that it was in the Campus Martius. It was dedicated in the fourth consulship of Augustus, B. C. 30. (Dion Cass. li. 23; Suet. *Aug.* 29.) The amphitheatre erected by Nero in the Campus Martius was a temporary one of wood. (Suet. *Nero*, 12.) The amphitheatre of Taurus, which does not appear to have been very magnificent (Dion Cass. lix. 10), was probably destroyed in the fire of Nero; at all events we hear no more of it after that event. The AMPHITHEATRUM FLAVIUM, erected by Vespasian, appears to have been originally designed by Augustus. (Suet. *Vesp.* 9.) It stood on the site previously occupied by the lake of Nero, between the Velia and the Esquiline. (Mart. *Spect.* 2. 5), and was capable of containing 87,000 persons. (*Notitia, Reg.* iii.) A complete description of this magnificent building will be found in the *Dictionary of Antiquities*, and need not be repeated here. It was not completely erected, till the reign of Domitian; though Titus dedicated it in the year 80. (Suet. *Tit.* 7; Aur. Vict. *Caes.* 9. 7.) In the reign of Macrinus it was so much damaged by a fire, occasioned by lightning, that it was necessary to exhibit the *gladiatores* and *venationes* for several years in the Stadium. (Dion Cass. lxxviii. 25.) The restoration was undertaken by Elagabalus, and completed by Alexander Severus. (Lampr. *Hel.* 17, *Alex.* 24.) It suffered a similar calamity under Decius (Hieron. *Chron.* p. 475); but the damage was again made good, and *venationes*, or combats with wild beasts, were exhibited in it as late as the 6th century. In the middle ages it was converted into a fortress; and at a later period a great part of it was destroyed by the

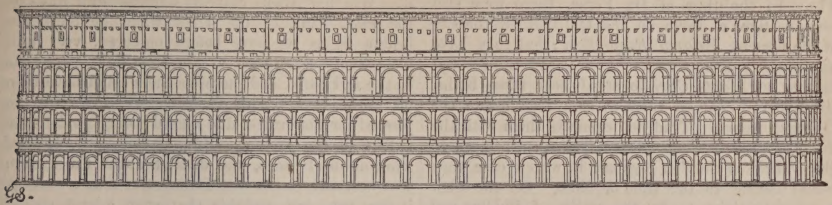


COLOSSEUM.



GROUND PLAN OF THE COLOSSEUM.

Romans themselves, in order to build the *Cancelleria* and the *Palazzo Farnese* with the materials. Enough, however, is still left to render it one of the most striking and important monuments of imperial Rome. Its name of *Colosseum*, first mentioned by Bede (ap. Ducange, *Gloss.* ii. p. 407, ed. Bas.) under the form *Colyseus*, was either derived from the vast size of the building, or, more probably, from the colossus of Nero, which stood close to it. (See Nibby, *Dell' Anfiteatro Flavio*, in the Appendix to Nardini, i. p. 238, which contains the best history of the building down to modern times.) Of the Amphitheatrum Castrense, near *S. Croce*, we have already spoken [p. 827].



ELEVATION OF COLOSSEUM.

XVI. The Thermae, or Baths.

We, of course, propose to speak here only of those large public institutions which were open either *gratis* or for a mere trifle to all, and of which the first were the Thermae Agrippae, near his Pantheon. The thermae must not be regarded as mere *balneae*, or places for bathing. They likewise contained *gymnasia*, or places for gymnastic exercises; *hexedrae*, or rooms for the disputations of philosophers; as well as apartments for the delivery of lectures, &c. The *thermae* of Agrippa do not seem to have been so splendid as some of the subsequent ones; yet, though they suffered in the fire under Titus, they were preserved till a late period, and are mentioned more than once by Martial (iii. 20. 15, 36. 6). The Thermae Neronianae were erected by Nero very near to those of Agrippa (Tac. *Ann.* xiv. 47; Suet. *Nero*, 12). After their restoration by Alexander Severus, who appears, however, to have also enlarged them (Lamprid. *Alex.* 25), they obtained the name of Thermae Alexandrinae (Cassiod. *Chron.* vol. ii. p. 194, Ronc.). They must have lain between the *Piazza Navona* and the Pantheon, as they are thrice mentioned by the Anonymous of Einsiedlen between the latter building and the Circus Flaminius, which was the name he applied to the *Piazza Navona.* Hence the probability that the place just named was the Stadium of Nero. The Thermae Neronianae are frequently mentioned in a way that indicates considerable splendour (Mart. ii. 38. 8, vii. 34. 5; Stat. *Silv.* i. 5. 62); but their name was obliterated by that of the Thermae Alexandrinae, by which they appear in the *Notitia.*

The third baths erected at Rome were the Thermae Titi, on the Esquiline, near the Flavian amphitheatre. (Mart. *Spect.* 2). There are still considerable remains of these baths; but the plan of them is difficult to make out, from their having been erected on the site of a large previous building. Canina's account of them is the best (vide *Memorie Romane di Antichità*, vol. ii. p. 119, *Indicaz.* p. 101). The site on which they stand was perhaps previously occupied by the golden house of Nero. Near them stand the Thermae Trajani, which Canina has correctly distinguished from those of Titus (Preller, *Regionen*, p. 126; Becker, *Handb.* p. 687). They are named in the *Notitia* as distinct, and also in the Chroniclers, who however, singularly enough, place the building of both in the reign of Domitian. (Cassiod. *Chron.* vol. ii. p. 197, Ronc.; Hieron. vol. i. p. 443.) The baths of Titus had been run up very expeditiously ("*velocia* munera,' Mart. *Spect.* 2; "thermis juxta *celeriter* extructis," Suet. *Tit.* 7), and might consequently soon stand in need of restorations; and it seems not improbable, as Becker suggests (*Handb.* p. 687), that Trajan, whilst he repaired these, also built his own at the side of them, before he had yet arrived at the imperial dignity. Cassiodorus (*l. c.*) expressly mentions the year 90. Those actually built by Trajan must have been the smaller ones lying to the NE. of those of Titus, since Anastasius mentions the church of *S. Martino de' Monti* as being built "juxta thermas Trajanas" (*Vit. Symmachi*, p. 88, Blanch.). His object in building them may have been to separate the baths of the sexes; for the men and women had hitherto bathed promiscuously: and thus the *Catal. Imp. Vienn.* notes, under Trajan: "Hoc Imperat. mulieres in Termis Trajanis laverunt."

The emperor Commodus, or rather his freedman Cleander in his name, is related to have built some baths (Lampr. *Comm.* 17; Herod. i. 12); and we find the Thermae Commodianae set down in the 1st Region in the *Notitia;* whilst, by the Anonymous of Einsiedlen, on the contrary, they are three or four times mentioned as close to the Rotunda. Their history is altogether obscure and impenetrable. The Thermae Severianae are also recorded in the *Notitia* in the 1st Region in connection with the Commodianae. They are mentioned by Lampridius (*Sever.* 19); but no traces of them remain.

The Thermae Antoninianae or Caracallae present the most perfect remains of any of the Roman baths, and from their vastness cannot fail to strike the spectator with astonishment. The large hall was regarded in antiquity as inimitable. (Spart. *Carac.* 9, *Sever.* 21.) They were dedicated by Caracalla; but Elagabalus commenced the outer porticoes, which were finished by Alexander Severus. (Lampr. *Hel.* 17, *Alex.* 25.) They are situated under the church of *S. Balbina*, on the right of the Via Appia.

But the largest of all the baths at Rome were the Thermae Diocletianae. Unfortunately they are in such a ruined state that their plan cannot be traced so perfectly as that of the baths of Caracalla, though enough remains to indicate their vast extent. They are situated on the inside of the *agger* of Servius, between the ancient Porta Collina and Porta Viminalis. Vopiscus mentions them in connection with the Bibliotheca Ulpia, which they contained (*Prob.* 2). These were followed by the

Thermae Constantinianae, the last erected at Rome. They are mentioned by Aurelius Victor as an "opus caeteris haud multo dispar" (*Caes.* 40. 27). In the time of Du Pérac, there were still some vestiges of them on the Quirinal, on the site of the present *Palazzo Rospigliosi;* but they have now entirely disappeared. At one time the colossal figures on *Monte Cavallo* stood near these baths, till Sixtus V. caused them to be placed before the Quirinal palace. Tradition connects them with the *Equi Tiridatis Regis Armeniorum*, mentioned in the *Notitia* in the 7th Region; in which case they would belong to the time of Nero. On the other hand they claim to be the works of Phidias and Praxiteles; but there is no means of deciding this matter.

Besides the baths here enumerated, the *Notitia* and *Curiosum* mention, in the 13th Region, but under mutilated forms, certain **Thermae Suranae et Decianae**, to which we have already alluded in the 5th Section. They do not, however, seem to have been of much importance, and their history is unknown.

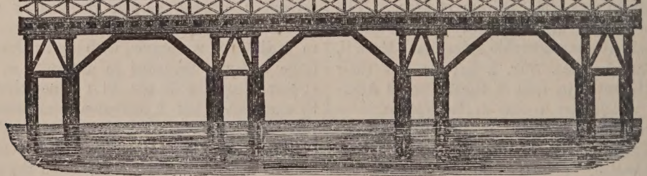
XVII. The Bridges.

Rome possessed eight or nine bridges; but the accounts of them are so very imperfect that there are not above two or three the history of which can be satisfactorily ascertained. The **Pons Sublicius**, the oldest and one of the most frequently mentioned of all the Roman bridges, is precisely that whose site is most doubtful. It was built of wood, as its name imports, by Ancus Marcius, in order to connect the Janiculum, which he had fortified, with the city. (Liv. i. 33; Dionys. iii. 45.) It was considered of such religious importance that it was under the special care of the pontifices (Varr. *L. L.* v. § 83), and was repaired from time to time, even down to the reign of Antoninus Pius. (Capitol. *Ant. P.* 8.) Nay that it must have existed in the time of Constantine is evident, not only from its being mentioned in the *Notitia*, but also from the fact of a bridge at Constantinople being named after it, no doubt to perpetuate in that city the remembrance of its sacred character. (*Descr. Const. Reg.* xiv.) Yet the greatest difference of opinion prevails with regard to its situation; and as this question also involves another respecting the site of the **Pons Aemilius**, we shall examine them both together.

We shall first consider the circumstances under which the Sublician bridge was built; and then inquire into the passages in ancient authors regarding it. Whether Ancus Marcius likewise built walls on the *right* bank of the Tiber when he built the bridge is, as we have before observed, very problematical, seeing that in his time there were none on the *left* bank, and therefore there could have been no impediment to his choosing whatever site he pleased for his bridge, due regard being paid to the nature of the ground. But, as before the time of Tarquinius Priscus, the district about the Forum Boarium and circus was little better than a swamp, it does not seem probable that such a spot should have been selected as the approach to a bridge. The ground beyond the subsequent Porta Trigemina lies higher and drier, and would consequently have afforded a more eligible site. Then comes the question whether, when Servius Tullius built his walls he included the Sublician bridge within them, or contrived that it should be left outside of the gate. As the intention of walls is to defend a city, it is evident that the latter course would be the safer one; for had the bridge afforded a passage to a spot within the walls, an enemy, after forcing it, would have found himself in the heart of the city. And if we examine the passages in ancient authors relating to the subject we shall find that they greatly preponderate in favour of this arrangement. Polybius expressly says that the bridge was πρὸ τῆς πόλεως, *before* or *outside of* the city (vi. 55). Becker, indeed (p. 697), would rob πρό of its usual meaning here, and contends that the expression cited is by no means equivalent to πρὸ πῶν πυλῶν or ἔξω τῆς πόλεως; but he does not support this assertion with any examples, nor would it be possible to support it. The narratives of the flight of Caius Gracchus likewise prove that the bridge must have been outside of the town. Thus Valerius Maximus: "Pomponius, quo is (Gracchus) facilius evaderet, concitatum sequentium agmen in Porta Trigemina aliquamdiu acerrima pugna inhibuit — Laetorius autem in ponte Sublicio constitit, et eum, donec Gracchus transiret, ardore spiritus sui sepsit" (iv. 7. § 2). In like manner the account of Aurelius Victor (*Vir. Ill.* c. 65) plainly shows that Gracchus must have passed the gate before he arrived at the bridge. There is nothing in Livy's narrative of the defence of the bridge by Horatius Cocles to determine the question either one way or the other. An inference might perhaps be drawn from a passage in Seneca, compared with another in Plautus, in favour of the bridge being outside of the Porta Trigemina: "In Sublicium Pontem me transfer et inter egentes me abige: non ideo tamen me despiciam, quod in illorum numero consideo, qui manum ad stipem porrigunt." (Sen. *de V. Beat.* 25.) As the Pons Sublicius is here shown to have been the haunt of beggars, so Plautus intimates that their station was beyond the P. Trigemina (*Capt.* i. 1. 22): —

> "Ire extra Portam Trigeminam ad saccum licet."

When the Tiber is low the piles of a bridge are still visible that existed just outside of the Porta Trigemina, near the *Porto di Ripa Grande* (Canina, *Indicaz.* p. 557); and the Italian topographers, as well as Bunsen, have assumed them to be the re-



PONS SUBLICIUS, RESTORED BY CANINA.

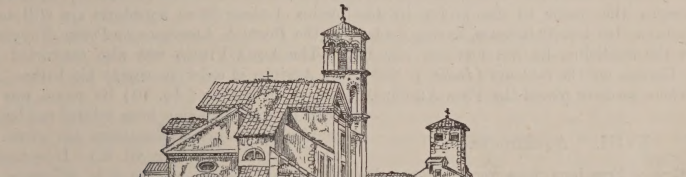
mains of the Sublician bridge; whilst Becker, in his *De Muris*, held them to belong to the Pons Aemilius. That writer in the treatise alluded to (p. 78, seq.) made three assertions respecting the Aemilian bridge: (1) That it was not the same as the Sublician; (2) that it stood where the Sublician is commonly placed, i. e. just below the Porta Trigemina; (3) that it was distinct from the Pons Lapideus, or Lepidi. But in his *Handbuch*, published only in the following year, he rejected all these assertions except the first.

According to the most probable view of this intricate and much disputed question at which we can arrive, the matter appears to us to have stood as follows: the Pons Sublicius was outside of the Porta Trigemina, at the place where remains of a bridge still exist. The reasons for arriving at this conclusion have been stated at the beginning of this discussion. Another bridge, of stone, also called Sublicius, was erected close to it to serve the purposes of traffic; but the wooden one was still preserved as a venerable and sacred relic, and as indispensable in certain ancient religious ceremonies, such as the precipitating from it the two dozen men of straw. But the stone bridge had also another name, that of *Lapideus*, by way of distinction from the wooden bridge.

Becker is of opinion that the notion of Aethicus, or Julius Orator, that *Pons Lapideus* was only a vulgar error for *Pons Lepidi*, is a " falsae eruditionis conjectura," and we think so too. We do not believe that the bridge ever bore the name of Lepidus. We may see from the account given of the wooden bridge by Dionysius, that, though preserved in his time, it was useless for all practical purposes (iii. 45). We may be sure that the pontifices would not have taken upon themselves the repairs of a bridge subject to the wear and tear of daily traffic. Ovid (*Fast.* v. 622) adverts to its existence, and to the sacred purposes to which it was applied: —

> " Tunc quoque priscorum virgo simulacra virorum
> Mittere *roboreo* scirpea *ponte* solet."

The coexistence of the two bridges, the genuine wooden Sublician, and its stone substitute, is shown in the following passage of Plutarch: *οὐ γὰρ θεμιτὸν, ἀλλ' ἐπάρατον ἡγεῖσθαι Ῥωμαίους τὴν κατάλυσιν τῆς ξυλίνης γεφύρας . . . Ἡ δὲ λιθίνη πολλοῖς ὕστερον ἐξειργάσθη χρόνοις ὑπ' Αἰμιλίου ταμιεύοντος.* (*Num.* 9.) Still more decisive is the testimony of Servius: " Cum per Sublicium pontem, hoc est ligneum, qui modo lapideus dicitur, transire conaretur (Porsena)" (*ad Aen.* viii. 646). There must certainly have been a strong and practicable bridge at an early period at this place, for the heavy traffic occasioned by the neighbourhood of the Emporium; but when it was first erected cannot be said. The words of Plutarch, *ὑπ' Αἰμιλίου ταμιεύοντος*, are obscure, and perhaps corrupt; but at all events we must not confound this notice with that in Livy respecting the building of the Pons Aemilius; the piles of which were laid in the censorship of M. Aemilius Lepidus and M. Fulvius Nobilior, B. C. 179, and the arches completed some years afterwards, when P. Scipio Africanus and L. Mummius were censors (xl. 51). There is no proof that the *Ponte Rotto* is the Pons Aemilius; but Becker, in his *second* view, and Canina assume that it was; and this view is as probable as any other.



INSULA TIBERINA, WITH THE PONS FABRICIUS AND PONS CESTIUS.

There were several bridges at Rome before the Pons Aemilius was built, since Livy (xxxv. 21) mentions that *two* were carried away by the stream in B. C. 193; and these could hardly have been all, or he would undoubtedly have said so. The Insula Tiberina was, in very early times, connected with each shore by two bridges, and hence obtained the name of INTER DUOS PONTES. (Plut. *Popl.* 8; Macrob. *Sat.* ii. 12.) That nearest the city (now *Ponte Quattro Capi*) was the PONS FABRICIUS, so named from its founder, or probably its restorer, L. Fabricius, as appears from the inscription on it, and from Dion Cassius (xxxvii. 45). It was the favourite resort of suicides: —

> " —— jussit sapientem pascere barbam
> Atque a Fabricio non tristem ponte reverti."
> (Hor. *S.* ii. 3. 36.)

The bridge on the farther side of the island (now *Ponte S. Bartolommeo*) is commonly called PONS CESTIUS, and appears to have borne that name in the middle ages. In the inscription, however, which is still extant upon it, it is called Pons Gratianus, and its restoration by Valentinian, Valens, and Gratian is commemorated (Canina, *Indic.* p. 576; cf. Amm. Marc. xxvii. 3; Symm. *Epist.* v. 76, x. 45).

Besides these bridges we find four others recorded in the summary of the *Notitia*, namely, the Aelius, Aurelius, Probi, and Milvius. The last of these lay two miles N. of Rome, at the point where the Flaminian Way crossed the Tiber, and has been already described in this dictionary. [Pons Milvius.] The Pons Aelius (now *Ponte S. Angelo*) was built by Hadrian when he founded his mausoleum, to which it directly leads. (Spart. *Hadr.* 19.) In the time of the Anonymous of Einsiedlen, who has preserved the inscription, it was called Pons S. Petri. But before the time of Hadrian there was a bridge which connected the district of the Vatican with the city near the gardens of Caligula and Nero, remains of which still exist near *S. Spirito.* This is probably the bridge which is called in the *Mirabilia* "Pons Neronianus," and by the ancient topographers "Pons Vaticanus." The Pons Triumphalis has also been sometimes identified with this bridge; but Piranesi, who is followed by Bunsen, places the Pons Triumphalis above the Aelian bridge; and it is said that there are still remains of one of the piles near *Tor di Nona.* But in the time of Procopius these had disappeared, and the Pons Aelius formed the only communication between the city and the Vatican district.

The Pons Aurelius was most probably the present *Ponte Sisto*, leading to the Janiculum and the Porta Aurelia. It appears to have been called Pons Antoninus in the middle ages. What the Pons Probi may have been it is impossible to say. Becker assigns the name to the bridge by the Porta Trigemina, but merely because, having denied that to be the Sublicius, he has nowhere else to place it. Canina, on the contrary (*Indic.* p. 609), places it where we have placed the Pons Aurelius.

XVIII. Aqueducts.

In the time of Frontinus there were at Rome nine principal aqueducts, viz., the Appia, Anio Vetus, Marcia, Tepula, Julia, Virgo, Alsietina, Claudia, Anio Novus; and two subsidiary ones, the Augusta and Rivus Herculaneus. (*Aq.* 4.) Between the time of Frontinus and that of Procopius their number had considerably increased, since the latter historian relates that the Goths destroyed 14 aqueducts that were without the walls. (*B. G.* i. 19.) The *Notitia* enumerates 19, viz. the Trajana, Annia, Attica, Marcia, Claudia, Herculea, Cerulea, Julia, Augustea, Appia, Alseatina, Ciminia, Aurelia, Damnata, Virgo, Tepula, Severiana, Antoniniana, Alexandrina. To enter into a complete history of all these would almost require a separate treatise; and we shall therefore confine ourselves to a statement of the more important particulars concerning them, referring those readers who are desirous of more information on the subject to the *Dictionary of Antiquities*, art. Aquaeductus.

The Aqua Appia was, as we have already related, the first aqueduct conferred on Rome by the care of the censor Appius Claudius Caecus, after whom it was named. It commenced on the Via Praenestina, between the 7th and 8th milestone, and extended to the Salinae, near the Porta Trigemina. The whole of it was underground, with the exception of sixty *passus* conducted on arches from the Porta Capena. Its water began to be distributed at the imus Clivus Publicius, near the Porta Trigemina. (Front. *Aq.* 5.)

The Anio Vetus was commenced by the censor M'. Curius Dentatus in B.C. 273, and completed by M. Fulvius Flaccus. (*Ib.* 6; Aur. Vict. *Vir. Ill.* 33.) It began above Tibur, and was 43 miles long; but only 221 *passus*, or less than a quarter of a mile, was above ground. It entered the city a little N. of *Porta Maggiore.*

The Aqua Marcia, one of the noblest of the Roman aqueducts, was built by Q. Marcius Rex, in pursuance of a commission of the senate, B. C. 144. It began near the Via Valeria at a distance of 36 miles from Rome; but its whole length was nearly 62 miles, of which 6935 *passus* were on arches. Respecting its source, see the article Fucinus Lacus [Vol. I. p. 918]. It was lofty enough to supply the Mons Capitolinus. Augustus added another source to it, lying at the distance of nearly a mile, and this duct was called after him, Aqua Augusta, but was not reckoned as a separate aqueduct. (Frontin. *Aq.* 12; Plin. xxxi. 24; Strab. v. p. 240.)

The Aqua Tepula was built by the censors Cn. Servilius Caepio and L. Cassius Longinus, B. C. 127. Its source was 2 miles to the right of the 10th milestone on the Via Latina.

The preceding aqueduct was united by Agrippa with the Aqua Julia, which began 2 miles farther down; and they flowed together as far as the Piscina on the Via Latina. From this point they were conducted in separate channels in conjunction with the Aqua Marcia, so that the Aqua Julia was in the uppermost canal, the Marcia in the lowest, and the Tepula in the middle. (Front. *Aq.* 8, 9, 19.) Remains of these three aqueducts are still to be seen at the *Porta S. Lorenzo* and *Porta Maggiore.*

The Aqua Virgo was also conducted to Rome by Agrippa in order to supply his baths. According to Frontinus (*Aq.* 10) its name was derived from its source having been pointed out by a young maiden, but other explanations are given. (Plin. xxxi. 25; Cassiod. *Var.* vii. 6.) It commenced in a marshy district at the 8th milestone on the Via Collatina, and was conducted by a very circuitous route, and mostly underground, to the Pincian hill; whence, as we have before mentioned, it was continued to the Campus Martius on arches which began under the gardens of Lucullus. It is the only aqueduct on the left bank of the Tiber which is still in some degree serviceable, and supplies the *Fontana Trevi.*

The Aqua Alsietina belonged to the Transtiberine Region. It was constructed by Augustus, and had its source in the Lacus Alsietinus (now *Lago di Martignano*), lying 6½ miles to the right of the 14th milestone on the Via Claudia. Its water was bad, and only fit for watering gardens and such like purposes. (Front. 11.)

The Aqua Claudia was begun by Caligula, and dedicated by Claudius, A. D. 50. This and the Anio Novus were the most gigantic of all the Roman aqueducts. The Claudia was derived from two abundant sources, called Caerulus and Curtius, near the 38th milestone of the Via Sublacensis, and in its course was augmented by another spring, the Albudinus. Its water was particularly pure, and the best after that of the Marcia.

The Anio Novus began 4 miles lower down the Via Sublacensis than the preceding, and was the longest and most lofty of all the aqueducts, being 58,700 passus, or nearly 59 miles, long, and its arches were occasionally 109 feet high. (Front. 15.) This also was completed by the emperor Claudius, as appears from the inscription still extant upon its remains over the *Porta Maggiore;* where both enter the city on the same arch, the Anio Novus flowing over the Claudia. Hence it was conducted over the Caelian hill on the ARCUS NERONIANI or CAELIMONTANI, which terminated, as we have already said, near the temple of Claudius.

As Procopius mentions fourteen aqueducts, five new ones must have been added between the time of Frontinus and of that historian; but respecting only two have we any certain information. The first of these is probably the AQUA TRAJANA, which we find recorded upon coins of Trajan, and which is also mentioned in the *Acta Martyr. S. Anton.* The water was taken from the neighbourhood of the Lacus Sabatinus (*Lago di Bracciano*), and, being conducted to the height of the Janiculum, served to turn the mills under that hill. (Procop. *B. G.* i. 19.) This duct still serves to convey the *Acqua Paola,* which, however, has been spoilt by water taken from the lake. It was also called CIMINIA.

The AQUA ALEXANDRINA was constructed by the emperor Alexander Severus for the use of his baths. (Lamprid. *Alex.* 25.) Originally it was the same as that now called *Acqua Felice,* but conducted at a lower level.

The AQUA SEVERIANA is supposed to have been made by the emperor Septimius Severus for the use of his baths in the 1st Region; but there is no evidence to establish its execution.

The AQUA ANTONINIANA was probably executed by Caracalla for the service of his great baths in the 12th Region; but this also is unsupported by any satisfactory proofs. (Canina, *Indic.* p. 620.) The names and history of a few other aqueducts which we sometimes find mentioned are too obscure to require notice here.

It does not belong to this subject to notice the Roman VIAE, an account of which will be found under that head.

SOURCES AND LITERATURE OF ROMAN TOPOGRAPHY.

With the exception of existing monuments, the chief and most authentic sources for the topography of Rome are the passages of ancient authors in which different localities are alluded to or described. Inscriptions also are a valuable source of information. By far the most important of these is the MONUMENTUM ANCYRANUM, or copy of the record left by Augustus of his actions ; an account of which is given elsewhere. [Vol. I. p. 134.] To what is there said we need only add that the best and most useful edition of this document is that published at Berlin with the emendations of Franz, and a commentary by A. W. Zumpt (1845, 4to. pp. 120). Another valuable inscription, though not nearly so important as the one just mentioned, is that called the BASIS CAPITOLINA (Gruter, ccl.), containing the names of the Vici of 5 Regions (the 1st, 10th, 12th, 13th, and 14th), whose curatores and vicomagistri erected a monument to Hadrian. It will be found at the end of Becker's *Handbuch,* vol. i. We may also mention among sources of this description the fragments of Calendars which have been found in various places, and which are frequently useful by marking the sites of temples where certain sacrifices were performed. For the most part the original marbles of these fragments have disappeared, and the inscriptions on them are consequently only extant in MS. copies. One of the most ancient monuments of this kind is the FASTI MAFFEORUM or CALENDARIUM MAFFEANUM, so called from its having been preserved in the *Palazzo Maffei.* With a few *lacunae,* it contains all the twelve months; but what little information that is to be found in it, besides the principal festivals, relates chiefly to Augustus. The next in importance is the FASTI PRAENESTINI, discovered at Praeneste (*Palestrina*) in 1774. Verrius Flaccus, the celebrated grammarian, arranged and annotated it, caused it to be cut in marble, and erected it in the forum at Praeneste. (Suet. *Ill. Gramm.* c. 17.) Only four or five months are extant, and those in an imperfect state. The CALENDARIUM AMITERNINUM was discovered at Amiternum in 1703, and contains the months from May to December, but not entire. The calendar called FASTI CAPRANICORUM, so named from its having formerly been preserved in the *Palazzo Capranica,* contains August and September complete. Other calendars of the same sort are the ANTIATINUM, VENUSINUM, &c. Another lapidary document, but unfortunately in so imperfect a state that it often serves rather to puzzle than to instruct, is the CAPITOLINE PLAN. This is a large plan of Rome cut upon marble tablets, and apparently of the age of Septimius Severus, though with subsequent additions. It was discovered by the architect Giovanni Antonio Dosi, in the pontificate of Pius IV., under the church of *SS. Cosmo e Damiano;* where, broken into many pieces, it was used as a covering of the walls. It came into the possession of Cardinal Farnese, but was put away in a lumber room and forgotten for more than a century. Being rediscovered, it was published in 1673, in 20 plates, by Giovanni Pietro Bellori, librarian to Queen Christina; and subsequently at the end of the 4th volume of the *Thesaurus* of Graevius. The original fragments were carried to Naples with the other property of the Farnese family, and were subsequently given by the king of Naples to Pope Benedict XIV. In 1742 Benedict presented them to the Capitoline Museum at Rome, where they now appear on the wall of the staircase; but several of the pieces had been lost, for which copies, after the designs of Bellori and marked with a star, were substituted. On these fragments the plans of some ancient buildings may be made out, but it is very seldom that their topographical connection can be traced.

Amongst the literary records relating to Roman topography, the first place must be assigned to the NOTITIA. The full title of this work is: *Notitia Dignitatum utriusque Imperii,* or *in Partibus Orientis et Occidentis;* and it is a statistical view of the Roman empire, of which the description of Rome forms only a small portion or appendix. It cannot be later than the reign of Constantine, since no Christian church is mentioned in it, and indeed no building later than that emperor; nor, on the other hand, can it be earlier, since numerous buildings of the 3rd century, and even some of Constantine's, are named in it. The design of it seems to have been, to name the principal buildings or other objects which marked the boundaries of the different Regions; but we are not to assume that these objects are always named in the order in which they occurred, which is far from being the case. This catalogue has come down to us in various shapes. One of the simplest and most genuine seems to be that entitled *Curiosum Urbis Romae Regionum XIIII. cum Breviariis suis*, the MS. of which is in the Vatican. Some of the other MSS. of the *Notitia* seem to have been interpolated. The spelling and grammar betray a late and barbarous age; but it is impossible that the work can have been composed at the time when the MS. was written.

Besides these there are two catalogues of the so-called Regionarii, Publius Victor, and Sextus Rufus, which till a very recent period were regarded as genuine, and formed the chief basis of the works of the Italian topographers. It is now, however, universally allowed that they are compilations of a very late date, and that even the names of the writers of them are forgeries. It would be too long to enter in this place into the reasons which have led to this conclusion; and those readers who are desirous of more information will find a full and clear statement of the matter in a paper of Mr. Bunbury's in the *Classical Museum* (vol. iii. p. 373, seq.).

The only other authorities on Roman topography that can be called original are a few notices by travellers and others in the middle ages. One of the principal of these is a collection of inscriptions, and of routes to the chief churches in Rome, discovered by Mabillon in the monastery of Einsiedlen, whence the author is commonly cited as the Anonymus Einsiedlensis. The work appears to belong to the age of Charlemagne, and is at all events older than the Leonine city, or the middle of the 9th century. It was published in the 4th vol. of Mabillon's *Analecta;* but since more correctly, according to the arrangement of Gustav Haenel, in the *Archiv für Philologie und Pädagogik*, vol. v. p. 115, seq. In the Routes the principal objects on the right and left are mentioned, though often lying at a considerable distance.

The treatise called the Mirabilia Romae, prefixed to the *Chronicon Romualdi Salernitani* in a MS. preserved in the Vatican, and belonging apparently to the 12th century, seems to have been the first attempt at a regular description of ancient Rome. It was compiled from statistical notices, narratives in the *Acta Martyrum*, and popular legends. It appears, with variations, in the *Liber Censuum* of Cencius, and in many subsequent manuscripts, and was printed as early as the 16th century. It will be found in Montfaucon, *Diarium Ital.* p. 283, seq., and in Nibby's *Effemeridi Letterarie*, Rome, 1820, with notes. A work ascribed to Martinus Polonus, belonging probably to the latter part of the 13th century, seems to have been chiefly founded on the *Mirabilia.* Accounts of some of the gates of Rome will be found in William of Malmesbury's work *De Gestis Regum Anglorum* (book iv.).

The Florentine Poggio, who flourished in the 15th century, paid great attention to Roman antiquities. His description of Rome, as it existed in his time, is a mere sketch, but elegant, scholar-like, and touching. It is contained in the first book of his work entitled *De Varietate Fortunae Urbis Romae*, and will be found in Sallengre, *Nov. Thesaur. Ant. Rom.* vol. i. p. 501. A separate edition of his work was also published in Paris, 1723. His predecessor, Petrarch, has given a few particulars respecting the state of the city in his time; but he treats the subject in an uncritical manner. The traveller Kyriacus, called from his native town Anconitanus, who accompanied the emperor Sigismund, passed a few days in Rome during the time that Poggio was also there, which he spent in collecting inscriptions, and noting down some remarks. His work, entitled *Kyriaci Anconitani Itinerarium*, was published at Florence in 1742.

Such are the chief original sources of Roman topography. The literature of the subject is abundantly copious, but our space will permit us to do little more than present the reader with a list of the principal works. The first regular treatise on the antiquities of Rome was that of Biondo Flavio (Blondus Flavius) (1388—1463), who was at once a man of business and a man of letters. His work entitled *Roma Instaurata*, a gigantic step in Roman topography, was published by Froben at Basle, 1513, fol. An Italian translation by Lucio Fauno, but imperfect, appeared at Venice in 1548. Towards the end of the 15th century, Julius Pomponius Laetus founded the Roman Academy. Laetus was an enthusiastic collector of inscriptions, but his fondness for them was such that he sometimes invented what he failed in discovering, and he is accused of having forged the inscription to the statue of Claudian found in the forum of Trajan. (Tiraboschi, *Storia della Lett.* vol. ii. lib. iv.) His book, *De Romanae Urbis vetustate*, is uncritical, and of small value. Janus Parrhasius had a little previously published the pseudo-Victor. To the same period belong the *De Urbe Roma Collectanea* of the bishop Fabricius Varranus, a compilation chiefly borrowed from Biondo, and published, like the work of Laetus, in the collection of Mazocchi, Rome, 1515, 4to. Bernardo Ruccellai, a friend of Lorenzo de' Medici, commenced a description of Rome, by way of commentary on the so-called Victor. It was never completed, and the MS., which is of considerable value, was first printed among the Florentine "Scriptores," in an Appendix to Muratori's collection (vol. ii. p. 755).

The next work that we need mention is the *Antiquitates Urbis Romae* of Andreas Fulvius, Rome, 1527, fol. Bresc. 1545, 8vo. This production is a great step in advance. Fulvius procured from Raphael a sketch of the 14 Regions, according to the restoration of them by himself, but it does not seem to have been preserved. In 1534 the Milanese knight Bartholomaeus Marlianus published his *Urbis Romae Topographia*, a work in many points still unsurpassed. An augmented and much improved edition was published in 1544; but that of 1588 is a mere reprint of the first. It will also be found in the *Thesaurus* of Graevius, vol. iii. Marliano was the first to illustrate his work with plans and drawings, though they are not of a very superior kind. Lucio Fauno's *Delle Antichità della Città di Roma* appeared at Venice in 1548. It contains a few facts which had been overlooked by his predecessors. The celebrated hermit Onuphrius Panvinius of Verona, published at Venice in 1558 his *Commentarium Reipublicae Romanae Libri III.* The first book, entitled *Antiquae Urbis Imago*, which is the topographical part, is written with much learning and acuteness. It was intended merely as a preface to a complete description of Rome according to the Regions of Augustus, but the early death of Panvinius prevented the execution of this plan. His work is contained in the collection of Graevius, vol. iii. It was Panvinius who first published Sextus Rufus, and he also greatly augmented Publius

Victor. George Fabricius, of Chemnitz, author of *Antiquitatum Libri II.*, Basle, 1550, accused Panvinius of stealing from him; but if such was the case, he greatly improved what he purloined. Jean Jacques Boissard, of Besançon, published at Frankfort in 1597 a *Topographia Romanae Urbis*, which is not of much value; but the sketches in his collection of inscriptions have preserved the aspect of many things that have now disappeared. The next work of any note is the *Roma Vetus et Recens* of the Jesuit Alex. Donatus of Siena, in which particular attention was paid to the illustration of Roman topography by passages in ancient authors. It was published at Rome, 1638, 4to, and also in the *Thesaurus* of Graevius, vol. iii. But this production was soon obscured by the more celebrated work of Faminiano Nardini, the *Roma Antica*, which marks an epoch in Roman Topography, and long enjoyed a paramount authority. So late as the year 1818, Hobhouse characterised Nardini as "to this day the most serviceable conductor." (*Hist. Illustrations of Childe Harold*, p. 54.) Yet, in many respects, he was an incompetent guide. He knew no Greek; he took the works of the pseudo-Regionaries for the foundation of his book; and it is even affirmed that, though he lived in Rome, he had never visited many of the buildings which he describes. (Bunsen, *Vorrede zur Beschreibung*, p. xxxix.) His work was published at Rome, 1668, 4to; but the best edition of it is the 4th, edited by Nibby, Rome, 1818, 4 vols. 8vo. There is a Latin translation of it in Graevius, vol. iv. In 1680, Raphael Fabretti, of Urbino, secretary to Cardinal Ottoboni, published a valuable work, *De Aquaeductibus*, which will also be found in the same volume of Graevius.

Towards the end of the 17th century two learned French Benedictines, Mabillon and Montfaucon, rendered much service to Roman topography. Mabillon first published the Anonymus Einsiedlensis in his *Analecta* (vol. iv. p. 50, seq.). Montfaucon, who spent two years and a half in Rome (1698—1700), inserted in his *Diarium Italicum* a description of the city divided into twenty days. The 20th chapter contains a copy of the *Mirabilia*. In 1687 Olaus Borrichius published a topographical sketch of Rome, according to the Regions. It is in the 4th volume of Graevius. The work of the Marquis Ridolfino Venuti, entitled *Accurata e succinta Descrizione Topografica delle Antichità di Roma* (Roma, 1763, 2 vols. 4to.), is a book of more pretensions. Venuti took most of his work from Nardini and Piranesi, and the new matter that he added is generally erroneous. The 4th edition by Stefano Piale, Rome, 1824, is the best. Francesco Ficoroni's *Vestigia e Rarità di Roma Antica* (Roma, 1744, 4to.) is not a very satisfactory performance. The most useful portions of it have been inserted in the *Miscellanea* of Fea (part i. pp. 118—178). The work of our countryman Andrew Lumisden, *Remarks on the Antiquities of Rome and its Environs* (London, 1797, 4to.) was, in its day, a book of some authority. Many valuable observations on Roman topography are scattered in the works of the learned Gaetano Marini, and especially in his *Atti de' Fratelli Arvali;* but he treated the subject only incidentally. The same remark applies to Visconti. The *Roma descritta ed illustrata* (Roma, 1806, 2 vol. 4to.), of the Abbate Guattani is the parent of most of the modern guide books. Antonio Nibby has published several useful works on Roman topography, which, if sometimes deficient in accurate scholarship, display nevertheless considerable acuteness and knowledge of the subject. His principal works are, *Del Foro Romano, della Via Sacra, &c.*, Roma, 1819, 8vo.; *Le Mura di Roma, disegnate da Sir W. Gell, illustr. da A. Nibby*, Roma, 1820; and his *Roma Antica*, published in 1838. Sir Wm. Gell's *Topography of Rome and its Vicinity* (2nd Edit., revised and enlarged by Bunbury, London, 1846) contains some useful information. The *Miscellanea filologica, critica ed antiquaria* (Rome, 1790), and the *Nuova Descrizione di Roma* (Rome, 1820, 3 vols. 8vo.), by Carlo Fea, are useful works. Hobhouse's *Historical Illustrations of Childe Harold, with Dissertations on the Ruins of Rome* (London, 2nd ed. 1818, 8vo.) are chiefly valuable for their account of the gradual destruction of the city. The works of two other Englishmen are now out of date viz. Edward Burton's *Description of the Antiquities of Rome* (Oxf. 1821; London, 1828, 2 vols. 8vo.); and the Rev. Richard Burgess's *Topography and Antiquities of Rome* (London, 1831, 2 vols. 8vo.). Forsyth's *Italy* is of little service for Rome. Sachse's *Geschichte und Beschreibung der alten Stadt Rom* (Hanover, 1824—1828, 2 vols. 8vo.), though still in some respects a useful production, must now be regarded as superseded by more recent works.

We are now arrived at the *Beschreibung der Stadt Rom*, with which may be said to commence the modern epoch of Roman topography. This work was projected in 1817 by some German *literati* then residing at Rome, among whom were the present Chevalier Bunsen, and Ernst Platner, Eduard Gerhard and Wilhelm Röstell. They were joined by the celebrated historian B. G. Niebuhr, who undertook the superintendence of the ancient part; for the scheme of the book embraced a complete description of the modern city, with all its treasures of art, besides an account of ancient Rome. It is, however, of course only with the latter that we are here concerned, which was undertaken by Niebuhr, Bunsen, and subsequently L. Urlichs. Niebuhr's connection with the work was not of long duration, and only a few of the descriptions are from his hand, which form the most valuable portion of the book. The views of the German scholars threatened a complete revolution in Roman topography. They seemed to have come to Rome with the express design of overturning the paper city, as their ancestors many centuries before had subverted the stone one. In extent and accuracy of erudition they were far superior to their Italian antagonists; but this advantage is often more than counterbalanced by that want of sober and critical good sense which so frequently mars the productions of German scholars. They have succeeded in throwing doubt upon a great deal, but have established very little in its place. To Piale, and not to the Germans, belongs the merit of having re-established the true situation of the forum, which may be considered as the most important step in the modern topography of Rome. The German views respecting the Capitol, the comitium, and several other important points, have found many followers; but to the writer of the present article they appear for the most part not to be proved; and he has endeavoured in the preceding pages to give his reasons for that opinion.

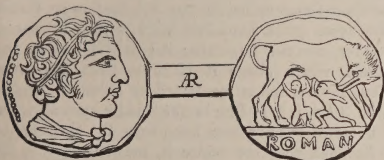
It cannot be denied, however, that the appearance of the *Beschreibung* did good service to the cause of Roman topography, by awakening a sharper and more extended spirit of inquiry. The first volume appeared at Stuttgard in 1829, the last in 1842. As a literary production — we are speaking of course of the ancient parts — it is of little service to the scholar. The descriptions are verbose, and the ancient ones being intermingled with the modern have to be sought through a voluminous work. A still graver defect is the almost entire absence, especially in the earlier volumes, of all citation of authorities.

At this period in the history of Roman topography W. A. Becker, paid a short visit to Rome. Becker took up the subject of his researches as a point of national honour; and in his first tract, *De Romae Veteris Muris atque Portis* (Leipzig, 1842), devoted two pages of the preface to an attack upon Canina, whom he suspected of the grave offence of a want of due reverence for German scholarship. But with an inborn pugnacity his weapons were also turned against his own countrymen. Amid a little faint praise, the labours of Bunsen and Urlichs were censured as incomplete and unsatisfactory. In the following year (1843) Becker published the first volume of his *Handbuch der Römischen Alterthümer*, containing a view of the topography of Rome. A review of his work by L. Preller, which appeared in the *Neue Jenaische Allgemeine Literatur-Zeitung*, though written with candour and moderation, seems to have stung Becker into fury. He answered it in a pamphlet entitled *Die Römische Topographie in Rom, eine Warnung* (Leipsig, 1844), in which he accused Preller of having taken up the cudgels in favour of Canina, though that gentleman is a moderate adherent of the German school of topographers. Nothing can exceed the arrogant tone of this pamphlet, the very title of which is offensive. It was answered by Urlichs in his *Römische Topographie in Leipzig* (Stuttgart, 1845), in which, though Becker well deserved castigation, the author adopted too much of the virulent and personal tone of his adversary. The controversy was brought to a close by a reply and rejoinder, both written with equal bitterness; but the dispute has served to throw light on some questions of Roman topography. In a purely literary point of view, Becker's *Handbuch* must be allowed to be a very useful production. His views are arranged and stated with great clearness, and the constant citation of authorities at the bottom of the page is very convenient to the student. The writer of this article feels himself bound to acknowledge that it would not have been possible for him to have prepared it without the assistance of Becker's work. Nevertheless he is of opinion that many of Becker's views on the most important points of Roman topography are entirely erroneous, and that they have gained acceptation only from the extraordinary confidence with which they are asserted and the display of learning by which they are supported. Amongst other German topographers we need only mention here L. Preller, who has done good service by some able papers and by his useful work on the Regions of Augustus (*Die Regionen der Stadt Rom*, Jena, 1846, 8vo.). We may add that the English reader will find a succinct and able sketch of the views of the German school, and particularly of Becker, in a series of very valuable papers by Mr. Bunbury, published in the *Classical Museum* (vols. iii. iv. and v.).

We shall close this list with the names of two modern Italian topographers. Between the years 1820 and 1835, Stefano Piale published some very useful dissertations on various points of Roman topography, among which the following may be particularly mentioned: *Delle Porte settentrionali del Recinto di Servio; Delle Porte orientali, delle meridionali, e di quelle del Monte Aventino della stessa cinta; Della grandezza di Roma al tempo di Plinio; Del Foro Romano; Delle Mura Aureliane; e degli antichi Arsenali detti Navalia, &c.* But at the head of the modern Italian school must be placed the Commendatore, Luigi Canina. Canina has a real enthusiasm for his subject, which, from his profession, he regards from an architectural rather than a philological point of view; and this, combined with the advantages of a residence at Rome, goes far to compensate the absence of the profounder, but often unwieldy, erudition of the Germans. The later editions of his works have been freed from some of the errors which disfigured the early ones, and contain much useful information, not unmixed sometimes with erroneous views; a defect, however, which in a greater or less degree must be the lot of all who approach the very extensive and very debatable subject of Roman topography. Canina's principal works are the *Indicazione topografica di Roma antica*, 4th ed. Rome, 1850, 8vo.; *Del Foro Romano e sue Adjacenze*, 2nd ed. 1845; and especially his magnificent work in four large folio volumes entitled *Gli Edifizi di Roma antica*, with views, plans, and restorations.

It now only remains to notice some of the principal maps and other illustrations of Rome. The Florentine San Gallo, who flourished in the 15th century, drew several of the most remarkable monuments. The sketches and plans of Antonio Labacco, executed at the beginning of the 16th century, are valuable but scarce. We have already mentioned that Raphael designed, or thought of designing, a plan of the restored city. This plan, if ever executed, is no longer in existence; but a description of it will be found in a letter addressed by Castiglione to Pope Leo X. (Published in the works of Castiglione, Padua, 1733. There is a translation of it in the *Beschreibung*, vol. i. p. 266. seq.) Serlio of Bologna, architect to Francis I., gave many plans and sketches of ancient Roman buildings in the 3rd book of his work on architecture (Venice, 1544, fol.), to which, however, he added *restorations*. Leonardo Buffalini's great plan of Rome, as it was in 1551, was most important for Roman topography. It was drawn on wood in 24 plates; but unfortunately all that now remains of it is an imperfect copy in the Barberini palace. Pirro Ligorio and Bernardo Gamucci published several views in Rome about the middle of the 16th century. In 1570 appeared the great work of Palladio, *Libri IV. dell' Architettura, &c.* (Venice, fol.), in the 4th book of which are several plans of ancient temples; but the collection is not so rich as that of Serlio. Scamozzi's *Discorsi sopra le Antichità di Roma* (Venice, 1852, fol.) contains some good views, but the letter-press is insignificant. In 1574 Fulvius Ursinus assisted the Parisian architect Du Pérac in drawing up a plan of the restored city, which was published in several sheets by Giacomo Lauro. It is erroneous, incomplete, and of little service. Of much more value are the views of ancient monuments published by Du Pérac in 1573, and republished by Lossi in 1773. In the time of Du Pérac several monuments were in existence which have now disappeared, as the forum of Nerva, the Septizonium, and the trophies of Marius. The sketches of Pietro Santi Bartoli, first published in 1741, are clever but full of mannerism.

Antoine Desgodetz, sent to Rome by Colbert, published at Paris in 1682 his work in folio, entitled *Les E'difices antiques de Rome mesurés et dessinés*. The measurements are very correct, and the work indispensable to those who would thoroughly study Roman architecture. Nolli's great plan of Rome, the first that can be called an accurate one, appeared in 1748. In 1784 Piranesi published his splendid work the *Antichità Romane* (Rome, 4 vols. fol.), containing the principal ruins. It was continued by his son, Francesco Piranesi. The work of Mich. d'Overbeke, *Les restes de l'ancienne Rome* (à la Haye, 1673, 2 vols. large fol.), is also of great value. In 1822 appeared the *Antichità Romane* of *Luigi Rossini* (Rome, 1822, large fol.). To the plans and restorations of Canina in his *Edifizi* we have already alluded. His large map of Rome represents of course his peculiar views, but will be found useful and valuable. Further information on the literature of Roman topography will be found in an excellent preface to the *Beschreibung* by the Chevalier Bunsen. [T. H. D.]



COIN OF ROME.

ROMATI'NUS. [CONCORDIA.]

ROME'CHIUM, a place on the E. coast of the Bruttian peninsula, mentioned only by Ovid, in his description of the voyage of the Epidaurian serpent to Rome (Ovid. *Met.* xv. 705). The geography of the passage is by no means very precise; but according to local topographers the name of *Romechì* is still retained by a place on the sea-coast near *Roccella*, about 12 miles N. of the ruins of Locri (Romanelli, vol. i. p. 156; Quattromani, *Not. ad Barrii Calabr.* iii. 13.) [E. H. B.]

RO'MULA, a place in Upper Pannonia, on the road leading from Aemona along the river Savus to Sirmium. (*It. Ant.* p. 274; *Tab. Peut.*) It is perhaps the modern *Carlstadt*, the capital of *Croatia.* [L. S.]

RO'MULA. [DACIA, p. 744. b.]

ROMU'LEA ('Ρωμυλία, Steph. B.: *Bisaccia*), a city of Samnium, mentioned by Livy (x. 17), as being taken by the Roman consul P. Decius, or according to others by Fabius, in the Third Samnite War, B. C. 297. It is described as being a large and opulent place; but seems to have afterwards fallen into decay, as the name is not noticed by any other writer, except Stephanus of Byzantium, and is not found in any of the geographers. But the Itineraries mention a station Sub Romula, which they place on the Appian Way, 21 miles beyond Aeculanum, and 22 miles from the Pons Aufidi (*Itin. Ant.* p. 120). Both these stations being known, we may fix Romulea, which evidently occupied a hill above the road, on the site of the modern town of *Bisaccia*, where various ancient remains have been discovered. (Romanelli, vol. ii. p. 348; Cluver. *Ital.* p. 1204; Pratilli, *Via Appia*, iv. 5). [E. H. B]

ROSCIA'NUM (*Rossano*), a town of Bruttium, situated on a hill about 2 miles from the sea-coast, on the gulf of Tarentum, and 12 miles from the mouth of the Crathis. The name is not found in the geographers, or mentioned by any earlier writer; but it is found in the Itinerary of Antoninus, which places it 12 miles from Thurii, and is noticed by Procopius during the Gothic wars as a strong fortress, and one of the most important strongholds in this part of Italy. (*Itin. Ant.* p. 114; Procop. *B. G.* iii. 30.) It was taken by Totila in A. D. 548, but continued throughout the middle ages to be a place of importance, and is still one of the most considerable towns in this part of *Calabria.* [E.H.B.]

ROSTRUM NEMAVIAE, a place in the central part of Vindelicia, on the river Virdo. (*It. Ant.* pp. 237, 258.) [L. S.]

ROTOMAGUS ('Ρατόμαγος), in Gallia Lugdunensis, is mentioned by Ptolemy (ii. 8. § 8) as the capital of the Veneliocasi, as the name is written in some editions. [VELLOCASSES.] In the Table the name is written Rattomagus, with the mark which indicates a capital town; and in the Antonine Itin. it occurs in the corrupted form Latomagus on the road which runs from a place called Carocotinum. Ammianus (xv. 11) speaks of it in the plural number Rotomagi. There are said to be coins with the legend Ratumacos.

Rotomagus is *Rouen* on the north side of the *Seine*, and the capital of the department of *Seine Inférieure.* The old Gallic name was shortened to Rotomum or Rodomum, and then to *Rouen*, as Rodumna has been shortened to *Roanne.* The situation of *Rouen* probably made it a town of some importance under the Roman Empire, but very few Roman remains have been found in *Rouen.* Some Roman tombs have been mentioned. [G. L.]

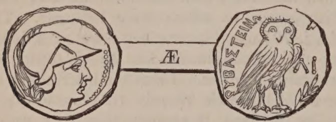
ROXOLA'NI ('Ρωξολανοί), a people belonging to the Sarmatian stock, who first appear in history about a century before Christ, when they were found occupying the steppes between the *Dnieper* and the *Don.* (Strab. ii. p. 214, vii. pp. 294, 306, 307, 309; Plin. iv. 12; Ptol. iii. 5. §§ 19, 24, 25.) Afterwards some of them made their footing in Dacia and behind the Carpathians. Strabo (vii. p. 306) has told the story of the defeat of the Roxolani and their leader Tasius by Diophantus, the general of Mithridates, and takes the opportunity of describing some of their manners which resembled those of the Sarmatian stock to which they belonged. Tacitus (*Hist.* i. 79) mentions another defeat of this people, when making an inroad into Moesia during Otho's short lease of power. From the inscription (Orelli, *Inscr.* 750) which records the honours paid to Plautius Silvanus, it appears that they were also defeated by him. Hadrian, who kept his frontier quiet by subsidising the needy tribes, when they complained about the payment came to terms with their king (Spartian, *Hadr.* 6) — probably the Rasparasanus of the inscription (Orelli, *Inscr.* 833). When the general rising broke out among the Sarmatian, German and Scythian tribes from the Rhine to the Tanais in the reign of M. Aurelius, the Roxolani were included in the number. (Jul. Capit. *M. Anton.* 22.) With the inroads of the Goths the name of the Roxolani almost disappears. They probably were partly exterminated, and partly united with the kindred tribes of the Alani, and shared the general fate when the Huns poured down from the interior of Asia, crossed the *Don*, and oppressed the Alani, and, later, with the help of these, the Ostro-Goths.

It has been assumed that the name of the RHACALANI ('Ρακαλάνοι, Ptol. iii. 5. § 24) is not different from that of the Roxolani, who, according to

Schafarik (*Slav. Alt.* vol. i. p. 342), received their appellation from the Sarmatian "Raxa,"—perhaps the *Volga* or some other river in their settlements. [E. B. J.]

RUADITAE. [Marmarica, p. 278, a.]

RUBI (*Eth.* Ῥυϐαστεινός, Rubastinus: *Ruvo*), a city of Apulia, situated on the branch of the Appian Way between Canusia and Butuntum, and about 10 miles distant from the sea-coast. It is mentioned by Horace, as one of the places where Maecenas and his companions slept on the journey from Rome to Brundusium. (Hor. *Sat.* i. 5. 94.) The distance from Canusium is given as 23 miles in the Antonine Itinerary, and 30 in the Jerusalem Itinerary, which is the more correct, the direct distance on the map being above 28 miles. (*Itin. Ant.* p. 116; *Itin. Hier.* p. 610.) Neither Strabo nor Ptolemy notices the existence of Rubi, but the inhabitants are mentioned under the name of Rubustini by Pliny, among the municipal towns of Apulia, and the "Rubustinus Ager" is enumerated in the Liber Coloniarum among the "Civitates Apuliae." (Plin. iii. 11. s. 16; *Lib. Colon.* p. 262.) An inscription also attests the municipal rank of Rubi in the reign of the younger Gordian. (Mommsen, *Inscr. R. N.* 624.) The singular ethnic form given by Pliny is confirmed by the evidence of coins which have the name PVBAΣTEINΩN at full. These coins show also that Rubi must have received a considerable amount of Greek influence and cultivation; and this is still more strongly confirmed by the discoveries which have been recently made by excavations there of numerous works of Greek art in bronze and terra cotta, as well as of vast numbers of painted vases, of great variety and beauty. These, however, like all the others found in Apulia and Lucania, are of inferior execution, and show a declining state of art as compared with those of Nola or Volci. All these objects have been discovered in tombs, and in some instances the walls of the tombs themselves have been found covered with paintings. (Romanelli, vol. ii. p. 172; *Bullett. dell' Inst. Arch.* 1829, p. 173, 1834, pp. 36, 164, 228, &c.) The modern town of *Ruvo* is still a considerable place, with an episcopal see. [E. H. B.]



COIN OF RUBI.

RUBICON (Ῥουϐίκων), a small river on the E. coast of Italy, flowing into the Adriatic sea, a few miles N. of Ariminum. It was a trifling stream, one of the least considerable of the numerous rivers that in this part of Italy have their rise in the Apennines, and discharge their waters into the Adriatic; but it derived some importance from its having formed the boundary between Umbria, or the part of the Gaulish territory included in that province, and Cisalpine Gaul, properly so called. Hence, when the limits of Italy were considered to extend only to the frontiers of Cisalpine Gaul, the Rubicon became on this side the northern boundary of Italy. (Strab. v. p. 217; Plin. iii. 15. s. 20; Lucan. i. 215.) This was the state of things at the outbreak of the Civil War between Caesar and Pompey: Cisalpine Gaul was included in the government of the former, and the Rubicon was therefore the limit of his province; it was this which rendered the passage of this trifling stream so momentous an event, for it was, in fact, the declaration of war. Caesar himself makes no mention of its passage, and it is difficult to believe that he would have set out on his march from Ravenna without being fully prepared to advance to Ariminum; but the well-known story of his halt on its banks, his hesitation and ultimate decision, is related in detail by Suetonius and Plutarch, as well as by Lucan, and has given a proverbial celebrity to the name of the Rubicon. (Suet. *Caes.* 31; Plut. *Caes.* 32; Appian, *B. C.* ii. 35; Lucan, i. 185, 213—227.) The river is alluded to by Cicero a few years later as the frontier of Gaul; and M. Antonius was ordered by a decree of the senate to withdraw his army across the Rubicon, as a proof that he abandoned his designs on the Gaulish province. (Cic. *Phil.* vi. 3.) Strabo still reckons the Rubicon the limit between Gallia Cisalpina and Umbria; but this seems to have been altered in the division of Italy by Augustus; and though Pliny alludes to the Rubicon as "quondam finis Italiae," he includes Ariminum and its territory as far as the river Crustumius, in the 8th Region or Gallia Cispadana. (Plin. *l. c.*; Ptol. iii. 1. § 23.) Its name, however, was not forgotten; it is still found in the Tabula, which places it 12 miles from Ariminum (*Tab. Peut.*), and is mentioned by Sidonius Apollinaris. (*Ep.* i. 5.) But in the middle ages all trace of it seems to have been lost; even the Geographer of Ravenna does not notice it, notwithstanding its proximity to his native city.

In modern times the identification of this celebrated stream has been the subject of much controversy, and cannot yet be considered as fully determined. But the question lies within very narrow compass. We know with certainty that the Rubicon was intermediate between Ariminum and Ravenna, and between the rivers Sapis (*Savio*), which flowed some miles S. of the latter, and the Ariminus or *Marecchia*, which was immediately to the N. of the former city. Between these two rivers only two streams now enter the Adriatic, within a very short distance of each other. The southernmost of these is called the *Luso* or *Lusa*, a considerable stream, which crosses the high-road from *Rimini* to *Ravenna* about 10 miles from the former city. A short distance further N. the same road crosses a stream now called *Fiumicino*, which is formed by the united waters of three small streams or torrents, the most considerable of which is the *Pisatello* (the uppermost of the three); the other two are the *Rigosa* or *Rigone*, called also, according to some writers, the *Rugone*, and the *Plusa*, called also the *Fiumicino*. These names are those attested by the best old maps as well as modern ones, especially by the Atlas of Magini, published in 1620, and are in accordance with the statements of the earliest writers on Italian topography, Flavio Biondo and Leandro Alberti. Cluverius, however, calls the northernmost stream the *Rugone*, and the one next to it the *Pisatello*. This point is, however, of little importance, if it be certain that the two streams always united their waters as they do at the present day before reaching the sea. The question really lies between the *Luso* and the *Fiumicino*, the latter being the outlet both of the *Rugone* and the *Pisatello*. A papal bull, issued in 1756, pronounced in favour of the *Luso*, which has, in consequence, been since commonly termed the Rubicon, and is still called by the peasants on its banks *Il Rubicone*. But it is evident that such an authority has no real weight. The name of *Rugone*, applied to one of the three branches of the *Fiumicino*, would be of more value, if it were certain that this name had not been distorted by antiquarians to suit their own purposes. But it appears that old maps and books write the name *Rigosa.* Two arguments, however, may be considered as almost decisive in favour of the *Fiumicino* as compared with the *Luso:* 1st. The distance given in the Tabula of 12 miles from Ariminum, coincides exactly with the distance of the *Fiumicino* from that city, as stated by Cluverius, who examined the question on the spot; and 2ndly, the redness of the gravel in the bed of the stream, from which it was supposed to have derived its name, and which is distinctly alluded to by Sidonius Apollinaris, as well as by Lucan (Sidon. *Ep.* i. 5; Lucan, i. 214), was remarked by Cluverius as a character of the *Fiumicino*, which was wholly wanting in the *Luso.* The circumstance which has been relied on by some authors, that the latter river is a more considerable and rapid stream than the other, and would therefore constitute a better frontier, is certainly of no value, for Lucan distinctly speaks of the Rubicon as a trifling stream, with little water in it except when swollen by the winter rains.

The arguments in favour of the *Fiumicino* or *Pisatello* (if we retain the name of the principal of its three confluents) thus appear decidedly to preponderate; but the question still requires a careful examination on the spot, for the statements of Cluverius, though derived from personal observation, do not agree well with the modern maps, and it is not improbable that the petty streams in question may have undergone considerable changes since his time: still more probable is it that such changes may have taken place since the time of Caesar. (Cluver. *Ital.* pp. 296—299; Blondi Flavii *Italia Illustrata*, p. 343; Alberti, *Descrizione d' Italia*, p. 246; Magini, *Carta di Romagna*; Mannert, *Geographie von Italien*, vol. i. p. 234; Murray's *Handbook for Central Italy* p. 104. The older dissertations on the subject will be found in Graevius and Burmann's *Thesaurus*, vol. vii. part 2.) [E. H. B.]

RUBRAE and AD RUBRAS, a town in Hispania Baetica, now *Cabezas Rubias.* (*It. Ant.* p. 431.) [T. H. D.]

RUBRESUS LACUS. [Atax.]

RUBRICA'TA (Ῥουϐρίκατα, Ptol. ii. 6. § 74), an inland city of the Laeëtani in the NE. part of Hispania Tarraconensis, on the river Rubricatus; according to Reichard, *Olesa.* [T. H. D.]

RUBRICA'TUS or -UM (Ῥουϐρίκατος, Ptol. ii. 6. § 18), a river of Hispania Tarraconensis flowing into the Mare Internum a little W. of Barcino, the modern *Llobregat.* (Mela, ii. 6. § 5; Plin. iii. 3. s. 4.) [T. H. D.]

RUBRICA'TUS, in Numidia. [Rhubricatus.]

RUBRUM MARE, or ERYTHRAEUM MARE (ἡ ἐρυθρὰ ϑάλασσα, Herod. i. 180, 202, ii. 8, 158, 159, iv. 39; Polyb. v. 54. § 12, ix. 43. § 2; Strab. i. pp. 32, 33, 50, 56, xvi. pp. 765, 779, xvii. pp. 804; 815; Pomp. Mela, iii. 8. § 1; Plin. vi. 2. s. 7). The sea called Erythra in Herodotus has a wide extension, including the *Indian Ocean*, and its two gulfs the *Red Sea* and the *Persian Gulf* [Persicus Sinus], which latter he does not seem to have considered as a gulf, but as part of a continuous sea-line; when the *Red Sea* specifically is meant it bears the name of Arabicus Sinus [Arabicus Sinus]. The thick, wall-like masses of coral which form the shores or fringing reefs of the cleft by which the waters of the *Indian Ocean* advance through the straits of *Bab-el-Mandeb*, with their red and purple hues, were no doubt the original source of the name. Thus also in Hebrew (*Exod.* x. 19, xiii. 18; *Ps.* cvi. 7, 9, 22) it was called "yam sûph," or the "weedy sea," from the coralline forests lying below the surface of the water. Ramses Miamoum (Sesostris) was the first (from 1388 to 1322, B. C.) — so said the priests — who with long ships subjected to his dominion the dwellers on the coast of the Erythraean, until at length sailing onwards, he arrived at a sea so shallow as to be no longer navigable. Diodorus (i. 55, 56; comp. Herod. ii. 102) asserts that this conqueror advanced in India beyond the Ganges, while Strabo (xvi. p. 760) speaks of a memorial pillar of Sesostris near the strait of Deire or *Bab-el-Mandeb.* It appears that the *Persian Gulf* had been opened out to Phoenician navigation as three places were found there which bore similar if not identical names with those of Phoenicia, Tylus or Tyrus, Aradus, and Dora (Strab. xvi. pp. 766, 784, comp. i. p. 42), in which were temples resembling those of Phoenicia (comp. Kenrick, *Phoenicia*, p. 48). The expeditions of Hiram and Solomon, conjoint undertakings of the Tyrians and Israelites, sailed from Ezion Geber through the Straits of *Bab-el-Mandeb* to Ophir, one locality of which may be fixed in the basin of the Erythraean or *Indian Ocean* [Ophir]. The Lagid kings of Aegypt availed themselves with great success of the channel by which nature brought the traffic and intercourse of the *Indian Ocean*, within a few miles of the coast of the Interior Sea. Their vessels visited the whole western peninsula of India from the gulf of Barygaza, *Guzerat*, and *Cambay*, along the coasts of *Malabar* to the Brahminical sanctuaries of *Cape Comorin*, and to the great island of Taprobane or *Ceylon.* Nearchus and the companions of Alexander were not ignorant of the existence of the periodical winds or monsoons which favour the navigation between the E. coast of Africa, and the N. and W. coasts of India. From the further knowledge acquired by navigators of this remarkable local direction of the wind, they were afterwards emboldened to sail from Ocelis in the straits of *Bab-el-Mandeb* and hold a direct course along the open sea to Muziris, the great mart on the *Malabar* coast (S. of *Mangalor*), to which internal traffic brought articles of commerce from the E. coast of the Indian peninsula, and even gold from the remote Chryse. The Roman empire in its greatest extent on its E. limit reached only to the meridian of the *Persian Gulf*, but Strabo (i. p. 14, ii. p. 118, xvi. p. 781, xvii. pp. 798, 815) saw in Aegypt with surprise the number of ships which sailed from Myos Hormos to India. From the Zend and Sanscrit words which have been preserved in the geographical nomenclature of Ptolemy, his tabular geography remains an historic monument of the commercial relations between the West and the most distant regions of Southern and Central Asia. At the same time Ptolemy (iv. 9, vii. 3. § 5) did not give up the fable of the "unknown southern land" connecting Prasum Prom. with Cattigara and Thinae (Sinarum Metropolis), and therefore joined E. Africa with the land of Tsin or *China.* This isthmus-hypothesis, derived from views which may be traced back to Hipparchus and Marinus of Tyre, in which, however, Strabo did not concur, made the *Indian Ocean* a Mediterranean sea. About half a century later than Ptolemy a minute, and as it appears a very faithful, account of the coast was given in the Periplus of the Erythraean Sea (a work erroneously attributed to Arrian, and probably not anterior to Septimius Severus and his son Caracalla) (comp. Cooley, *Claudius Ptolemy and the Nile*, p. 56). During the long wars with Persia, the Aegyptian and Syrian population, cut off from their ordinary communication with Persia and India, were supplied by the channel which the shores of the *Persian Gulf* and the Red Sea afforded; and in the reign of Justinian this commerce was very important. After the disturbances caused by the wars of Heraclius and Chosroes, the Arabs or Saracens placed upon the confines of Syria, Aegypt, and Persia, had the greatest portion of the rich trade with Aethiopia, S. Africa, and India thrown into their hands. From the middle of the ninth century the Arab population of the *Hedjaz* maintained commercial relations with the northern countries of *Europe* and with *Madagascar*, with *E. Africa*, *India*, and *China*, diffusing their language, their coins, and the Indian system of numbers. But from the time that the Kaliph Al-Mansur closed the canal connecting the Red Sea with the Nile, the important line of communication between the commerce of Aegypt and India and the E. coast of S. Africa has never been restored. For all that concerns the data furnished by the ancient writers to the geography of the Erythraean sea the Atlas appended by Müller to his *Geographi Graeci Minores* (Paris, 1855) should be consulted. He has brought together the positions of Agatharchides, Artemidorus, Pliny, Ptolemy, and the Pseudo-Arrian, and compared them with the recent surveys made by Moresby, Carless, and others. [E. B. J.]

RUCCO'NIUM. [Dacia, p. 744, b.]

RUESSIUM. [Revessio.]

RUFINIA'NA (Ῥουφινίανα). Ptolemy (ii. 9. § 17) names Noeomagus [Noviomagus, No. 2.] and Rufiniana as the two towns of the Nemetes, a people on the Rhine in Gallia Belgica. If we place Rufiniana with D'Anville and others at *Ruffach* in *Upper Alsace* and in the present department of *Haut Rhin*, we must admit that Ptolemy has made a great mistake, for *Ruffach* is within the territory of the Rauraci. But D'Anville observes that it is not more entraordinary to find Rufiniana misplaced in Ptolemy than to find him place Argentoratum in the territory of the Vangiones. [G. L.]

RUFRAE, a town of the Samnites on the borders of Campania, mentioned by Virgil (*Aen*. vii. 739) in a manner that would lead us to suppose it situated in Campania, or at least in the neighbourhood of that country; while Silius Italicus distinctly includes it among the cities of the Samnites (viii. 568), and Livy also mentions Rufrium (in all probability the same place) among the towns taken from the Samnites at the commencement of the Second Samnite War, B. C. 326. (Liv. viii. 25.) None of these passages afford any clue to its position, which cannot be determined; though it must certainly be sought for in the region above indicated. The sites suggested by Romanelli (vol. ii. p. 463) and other local topographers are mere conjectures. [E. H. B.]

RUFRIUM. [Rufrae.]

RUGII, RUGI (Ῥοῦγοι or Ῥόγοι), an important people in the north of Germany, occupying a considerable part of the coast of the Baltic. (Tac. *Germ*. 43.) Their country extended from the river Viadus in the west to the Vistula in the east, and was surrounded in the west by the Sideni, in the south by the Helvecones, and in the east by the Sciri, who were probably a Sarmatian tribe. Strabo does not mention them, and Ptolemy (ii. 11. § 14) speaks of a tribe Ῥουτίκλειοι, who are probably the same as the Rugii. After their first appearance in Tacitus, a long time passes away during which they are not noticed, until they suddenly reappear during the wars of Attila, when they play a conspicuous part. (Sidon. Apoll. *Paneg. ad Avit.* 319; Paul. Diac. *de Gest. Rom.* p. 534, ed. Erasm.) After the death of Attila, they appear on the north side of the Danube in Austria and Upper Hungary, and the country there inhabited by them was now called Rugia, and formed a separate kingdom. (Procop. *Bell. Goth.* ii. 14, iii. 2; Paul. Diac. *Longob.* i. 19.) But while in this latter country no trace of their name is now left, their name is still preserved in their original home on the Baltic, in the island of *Rügen*, and in the town of *Rügenwalde*, and perhaps also in *Rega* and *Regenwalde*. (Comp. Latham on *Tac. l. c.*, and Prolegom. p. xix., who strangely believes that the Rugii of Tacitus dwelt on the *Gulf of Riga*.) [L. S.]

RUGIUM (Ῥούγιον), a town in the north of Germany on the coast of the Baltic (Ptol. ii. 11. § 27), the site of which seems to correspond exactly with that of the modern *Regenwalde*, on the river *Rega*, though others seek it elsewhere. (Wilhelm, *Germanien*, p. 273.) [L. S.]

RUNICATAE (Ῥουνικᾶται), an Alpine tribe in the north-east of Vindelicia between the Oenus and Danubius. (Ptol. ii. 13. § 1.) In the inscription of the Alpine trophy quoted by Pliny (iii. 24) they are called Rucinates. [L. S.]

RURA (*Ruhr*), a river of Western Germany, which flows into the Rhine from the east near the town of *Duisburg*. (Geogr. Rav. iv. 24.) [L. S.]

RURADA (Ruradensis Resp?), a place in Hispania Baetica, the name of which appears only upon coins, the present *Rus* near *Baeza*. (Florez, *Esp. Sagr*. vii. p. 98.) [T. H. D.]

RUSADIR (Plin. v. 1; Ῥυσσάδειρον, Ptol. iv. 1. § 7; Russader, *Itin. Ant.*), a colonia of Mauretania, situated near Metagonites Prom., which appears sometimes to have been called from the town Rusadir (Ptol. iv. 1. § 12). It is represented by the "barádero" of *Melilla*, or Spanish penal fortress, on the bight formed between *C. Tres Forcas* and the *Mlûia*. [E. B. J.]

RUSAZUS. [Mauretania, p. 298, b.]

RUSCINO (Ῥουσκινόν, Ῥουσκινών), a city of the Volcae Tectosages in Gallia Narbonensis. (Ptol. ii. 10. § 9.) When Hannibal entered Gallia by the Pyrenees, he came to Illiberis (*Elne*), and thence marched past Ruscino (Liv. xxi. 24). Ruscino stood on a river of the same name (Ptol. Strab.): "There was a lake near Ruscino, and a swampy place a little above the sea full of salt and containing mullets (κεστρεῖς), which are dug out; for if a man digs down two or three feet, and drives a trident into the muddy water, he may spear the fish, which is of considerable size; and it feeds on the mud like the eels." (Strab. iv. p. 182.) Polybius (xxxiv. 10, ed. Bekker) has the same about the river and the fish, which, however, he says, feed on the plant agrostis. (Athen. viii. p. 332.) The low tract which was divided by the Ruscino is the Cyneticum Littus of Avienus (*Or. Mar*. v. 565):—

> "post Pyrenaeum jugum,
> Jacent arenae littoris Cynetici,
> Easque late sulcat amnis Roschinus."

Mela (ii. 5) names the place a Colonia, and so the title appears on coins, COL. RUS. LEG. VI. Pliny calls it "Oppidum Latinorum." It seems to have been a Colonia Latina.

The name is incorrectly written Ruscione in the Antonine Itin. and in the Table. It is placed between Combusta [Combusta] and Illiberis, and it is represented by *Castel-Roussillon* or the *Tour de Roussillon* on the *Tet*, the ancient Ruscino, a short distance from *Perpignan*, the capital of the French department of the *Pyrénées Orientales*. *Perpignan* lies on the high-road from France into Spain, and there is no other great road in this part of the Pyrenees.

Ruscino is named Rosciliona in middle age documents, and from this name the modern name *Roussillon* is derived. *Roussillon* was a province of the ante-revolutionary history of France, and it corresponds to the modern department of *Pyrénées Orientales*.

The river Ruscino or Ruscinus is the Telis of Mela (ii. 5), the *Tet;* and we may probably conclude that the true reading in Mela is Tetis. The *Tet* rises in the Pyrenees, and flows past *Perpignan* into the Mediterranean, after a course of about 70 miles. Sometimes it brings down a great quantity of water from the mountains. [G. L.]

RUSELLAE (Ῥουσέλλαι: *Eth.* Rusellanus: *Roselle*), an ancient and important city of Etruria, situated about 14 miles from the sea, and 3 from the right bank of the river *Ombrone* (Umbro). In common with several of the ancient Etruscan cities, we have very little information concerning its early history, though there is no doubt of its great antiquity and of its having been at a very early period a powerful and important city. There is every probability that it was one of the twelve which formed the Etruscan League (Müller, *Etrusker*, vol. i. p. 346). The first mention of it in history is during the reign of Tarquinius Priscus, when it united with Clusium, Arretium, Volaterrae, and Vetulonia, in declaring war against the Roman king, apart from the rest of the confederacy,—a sufficient proof that it was at that time an independent and sovereign state. (Dionys. iii. 51.) From this time we hear no more of it until the Romans had carried their arms beyond the Ciminian forest, when, in B. C. 301, the dictator M. Valerius Maximus carried his arms, apparently for the first time, into the territory of the Rusellae, and defeated the combined forces of the Etruscans who were opposed to him. (Liv. x. 4, 5.) A few years later, in B. C. 294, the consul L. Postumius Megellus not only laid waste the territory of Rusellae, but took the city itself by storm, taking more than 2000 of the inhabitants captives (Id. x. 37). No other mention of it occurs during the period of Etruscan independence; but during the Second Punic War the Rusellani are mentioned among the "populi Etruriae" who came forward with voluntary supplies to equip the fleet of Scipio (B. C. 205), and furnished him with timber and corn (Id. xxviii. 45). It is evident that at this time Rusellae was still one of the principal cities of Etruria. We find no subsequent notice of it under the Roman Republic, but it was one of the places selected by Augustus to receive a colony (Plin. iii. 5. s. 8; Zumpt, *de Colon.* p. 347); notwithstanding which it seems to have fallen into decay; and though the name is mentioned by Ptolemy (iii. 1. § 48) we meet with no later notice of it in ancient times. It did not, however, altogether cease to exist till a much later period, as it retained its episcopal see down to the twelfth century, when it was transferred to the neighbouring town of *Grosseto*. (Repetti, *Diz. Top.* vol. ii. pp. 526, 822.)

The site of Rusellae is now wholly desolate and overgrown with thickets, which render it very difficult of access. But the plan may be distinctly traced, and the line of the ancient walls may be followed in detached fragments throughout their entire circuit. It stood on the flat top of a hill of considerable elevation, about 6 miles from the modern city of *Grosseto*, overlooking the broad valley of the *Ombrone* and the level plain of the *Maremma*, which extends from thence to the sea. The walls follow the outline of the hill, and enclose a space of about 2 miles in circuit. They are constructed of very rude and massive stones, in some places with an approach to horizontal structure, similar to that at *Volterra* and Populonia; but in other parts they lose all traces of regularity, and present (according to Mr. Dennis) a strong resemblance to the rudest and most irregular style of Cyclopian construction, as exemplified in the walls of Tiryns in Argolis. (Dennis's *Etruria*, vol. ii. pp. 248, 249.) The sites of six gates may be traced; but there are no indications of the manner in which the gateway itself was formed. Within the walls are some fragments of rectangular masonry and some vaults of Roman construction. It is remarkable that no traces of the necropolis — so often the most interesting remnant of an Etruscan city — have yet been discovered at Rusellae. But the site is so wild and so little visited, that no excavations have been carried on there. (Dennis, *l. c.* p. 254.)

About 2 miles from the ruins, and 4 from *Grosseto*, are some hot-springs, now called *I Bagni di Roselle*. On a hill immediately above them are the mediaeval ruins of a town or castle called *Moscona*, which have been often mistaken for those of Rusellae. (Dennis, *l. c.*) [E. H. B]

RUSGU'NIA (*Itin. Ant.*; Ῥουστόνιον, Ptol. iv. 2. § 6), a town of Mauretania, and a colonia, which lay 15 M. P. to the E. of Icosium. Its ruins have been found near *Cape Matafu* or *Temendfuz* (Barth, *Wanderungen*, p. 55). For an account of these, see *Ausland*, 1837, No. 144. [E. B. J.]

RUSICADE (Plin. v. 2; Mela, i. 7. § 1; Ῥουσίκαδα, Ptol. iv. 3. § 3; Rusiccade, *Itin. Ant.*, *Peut. Tab.*), the harbour of Cirta in Numidia, and a Roman colonia, at the mouth of the small river Thapsus (Vib. Seq. *de Flum.* p. 19: *U. Safsa*), and probably therefore identical with the Thapsa (Θάψα), a harbour-town, of Scylax (p. 50). Its site is near *Stora;* and the modern town of *Philippeville*, the *Râs-Skîkda* of the Arabs, is made in part of the materials of the old Rusicade (Barth, *Wanderungen*, p. 66). [E. B. J.]

RUSIDA'VA. [Dacia, p. 744, b.]

RUSPE (*Peut. Tab.*; Ῥοῦσπαι *al.* Ῥοῦσπε, Ptol. iv. 3. § 10), a town of Numidia between Acholla and Usilla, near the Caput Vadorum (Corippus, *Johann.* i. 366: *C. K'abûdîah*), and the see of Fulgentius, well-known in the Pelagian controversy; he was expelled from it by the Vandal Thrasimund. Barth (*Wanderungen*, p. 177) found remains at *Schebba*. [E. B. J.]

RUSPI'NUM (Ῥουσπῖνον, Strab. xvii. p. 831; Ruspina, Auct. *B. Afr.* 6; Plin. v. 3; *Peut. Tab.*), a town of Africa Proper, where Caesar defeated Scipio, and which he afterwards made his position while waiting for reinforcements. It is probably the same place as the THERMAE of the Coast-describer (*Stadiasm.* § 114, ed. Müller), near the ruins of Leptis Parva. [E. B. J.]

RUSTICIA'NA (Ῥουστίκανα, Ptol. ii. 5. § 7), a city of the Vettones in Lusitania, on the right bank of the Tagus. Variously identified with *Corchuela* and *Galisteo*. (*It. Ant.* p. 433.) [T. H. D.]

RUSUCU'RRIUM, RUSSUCU'RRIUM (Plin. v. 1; *It. Ant.*; Ῥουσσοκκόραι, Ptol. iv. 2. § 8), a town of Mauretania, which Claudius made a municipium (Plin. *l. c.*), but which was afterwards a colonia (*Itin. Ant.*). Barth (*Wanderungen*, p. 60) has identified it with the landing-place *Dellys* in *Algeria*, where there is good anchorage. [E. B. J.]

RUTE'NI (Ῥουτῆνοι), and Ῥουτανοί in Ptolemy (ii. 7. § 21), who places them in Gallia Aquitania. Pliny (iv. 19) says that the Ruteni border on the Narbonensis Provincia; and Strabo (iv. p. 191) places them and the Gabaleis or Gabali next to the Narbonensis. Their country was the old province of *Rouergue*, which extended from the *Cévennes*, its eastern boundary, about 90 miles in a western direction. The chief town was *Rhodez*. The modern department of *Aveyron* comprehends a large part of the *Rouergue*. There were silver mines in the country of the Ruteni and their neighbours the Gabali [GABALI], and the flax of this country was good.

The Arverni and Ruteni were defeated by Q. Fabius Maximus, B. C. 121, but their country was not reduced to the form of a Roman province (Caes. *B. G.* i. 45). In Caesar's time part of the Ruteni were included in the Provincia under the name of Ruteni Provinciales (*B. G.* vii. 5, 7). Vercingetorix in B. C. 52 sent Lucterius of the Cadurci into the country of the Ruteni to bring them over to the Gallic confederation, which he did. Caesar, in order to protect the Provincia on this side, placed troops in the country of the Ruteni Provinciales, and among the Volcae Arecomici and Tolosates. Pliny, who enumerates the Ruteni among the people of Aquitania, also mentions Ruteni in the Narbonensis (iii. 4), but he means the town Segodunum [SEGODUNUM]. The Ruteni Provinciales of course were nearer to the Tectosages than the other Ruteni, and we may perhaps place them in that part of the departments of *Aveyron* and *Tarn* which is south of the Tarnis (*Tarn*). It may be conjectured that part of the Ruteni were added to the Provincia, either after the defeat of the Ruteni by Maximus, or after the conquest of Tolosa by Caepio (B.C. 106.) [G.L.]

RUTICLEI. [RUGII.]

RUTUBA (*Roja*), a river of Liguria, which rises in the Maritime Alps, near the *Col de Tende*, and flows into the sea at *Vintimiglia* (Albium Intemelium). Its name is found in Pliny (iii. 5. s. 7), who places it apparently to the W. of Albium Intemelium, whereas it really flows on the E. side of that town; Lucan also notices it among the streams which flow from the Apennines (ii. 422), and gives it the epithet of "cavus," from its flowing through a deep bed or ravine. From the mention of the Tiber just after, some writers have supposed that he must mean another river of the name; but there is no reason to expect such strict geographical order from a poet, and the mention of the Macra a few lines lower down sufficiently shows that none such was intended. Vibius Sequester (p. 17) who makes the Rutuba fall into the Tiber, has obviously misunderstood the passage of Lucan. [E. H. B.]

RUTUBIS (Polyb. *ap. Plin.* v. 1; Ῥουσιβίς, Ptol. iv. 5. § 1), a port of Mauretania, which must be identified with the low rocky point of *Mazagan*. The town situated upon this was the last possessed by the Portuguese in *Marocco*, and was abandoned by them in 1769. (Jackson, *Marocco*, p. 104; *Journ. of Geogr. Soc.* vol. vi. p. 306.) [E. B. J.]

RU'TULI (Ῥούτουλοι), a people of ancient Italy, who, according to a tradition generally received in later times, were settled at a very early period in a part of Latium, adjoining the sea-coast, their capital city being Ardea. The prominent part that they and their king Turnus bear in the legendary history of Aeneas and the Trojan settlement, especially in the form in which this has been worked up by Virgil, has given great celebrity to their name, but they appear to have been, in fact, even according to these very traditions, a small and unimportant people. Their king Turnus himself is represented as dependent on Latinus; and it is certain that in the historical period Ardea was one of the cities of the Latin League (Dionys. v. 61), while the name of the Rutuli had become merged in that of the Latin people. Not long before this indeed Livy represents the Rutuli as a still existing people, and the arms of Tarquinius Superbus as directed against them when he proceeded to attack Ardea, just before his expulsion. (Liv. i. 56, 57.) According to this narrative Ardea was not taken, but we learn from much better authority (the treaty between Rome and Carthage preserved by Polybius, iii. 22) that it had fallen under the power of the Romans before the close of the monarchy, and it is possible that the extinction of the Rutuli as an independent people may date from this period. The only other mention of the Rutuli which can be called historical is that their name is found in the list given by Cato (*ap. Priscian.* iv. 4. p. 629) of the cities that took part in the foundation of the celebrated temple of Diana at Aricia, a list in all probability founded upon some ancient record; and it is remarkable that they here figure as distinct from the Ardeates. There were some obscure traditions in antiquity that represented Ardea as founded by a colony from Argos [ARDEA], and these are regarded by Niebuhr as tending to prove that the Rutuli were a Pelasgic race. (Nieb. vol. i. p. 44, vol. ii. p. 21.) Schwegler, on the other hand considers them as connected with the Etruscans, and probably a relic of the period when that people had extended their dominion throughout Latium and Campania. This theory finds some support in the name of Turnus, which may probably be connected with Tyrrhenus, as well as in the union which the legend represents as subsisting between Turnus and the Etruscan king Mezentius. (Schwegler, *Röm. Gesch.* vol. i. pp. 330, 331.) But the whole subject is so mixed up with fable and poetical invention, that it is impossible to feel confidence in any such conjectures. [E. H. B.]

RUTU'NIUM (*It. Ant.* p. 469), apparently a town of the Cornavii in the W. part of Britannia Romana. Camden (p. 651) identifies it with *Rowton* in *Shropshire*, Horsley (p. 418) with *Wem*. [T. H. D.]

RUTU'PIAE (Ῥουτούπιαι, Ptol. ii. 3. § 27; in the *Tab. Peut.* and *Not. Imp.* Rutupae; in the *Itin. Ant.* Ritupae, also Portus Rutupensis and Portus Ritupius: *Adj.* Rutupinus, Luc. *Phars.* vi. 67; Juv. iv. 141), a town of the Cantii on the E. coast of Britannia Prima, now *Richborough* in *Kent*. Rutupiae and Portus Rutupensis were probably distinct, the former being the city, the latter its harbour at some little distance. The harbour was probably

Stonar, not *Sandwich ;* which latter town seems to have sprung up under the Saxons, after Rutupiae had begun to fall into decay, and was indeed probably built with materials taken from it. According to Camden (p. 244) the etymology of the name of Rutupiae is analogous to that of *Sandwich*, being derived from the British *Rhydtufeth*, signifying "sandy bottoms"; a derivation which seems much more probable than that from the Ruteni, a people who occupied the district in France now called *La Roergue.* The territory around the town was styled Rutupinus Ager (Auson. *Parent.* xviii. 8) and the coast Rutupinus Littus (Luc. *l. c.*). The latter was celebrated for its oysters, as the coast near *Margate* and *Reculver* is to the present day. Large beds of oyster-shells have been found in the neighbourhood, at a depth of from 4 to 6 feet under ground. The port is undoubtedly that mentioned by Tacitus (*Agric.* 38), under the erroneous name of Trutulensis Portus, as occupied by the fleet of Agricola. It was a safe harbour, and the usual and most convenient one for the passage between France and England. (Amm. Marc. xx. 1, xxvii. 8. § 6.) The principal Roman remains at *Richborough* are those of a castrum and of an amphitheatre. The walls of the former present an extensive ruin, and on the N. side are in some places from 20 to 30 feet in height. Fragments of sculptured marbles found within their circuit show that the fortification must have contained some handsome buildings. The foundation walls of the amphitheatre were excavated in 1849, and are the first remains of a walled building of that description discovered in England. There is a good description of *Richborough*, as it existed in the time of Henry VIII., in Leland's *Itinerary* (vol. vii. p. 128, ed. Hearne). Leland mentions that many Roman coins were found there, which still continues to be the case. Other Roman antiquities of various descriptions have been discovered, as pottery, fibulae, ornaments, knives, tools, &c. Rutupiae was under the jurisdiction of the Comes litoris Saxonici, and was the station of the Legio IIda Augusta. (*Notitia*, c. 52.) A complete account of its remains will be found in Roach Smith's *Antiquities of Richborough*, London, 1850. [T. H. D.]

RYSSADIUM (Ῥυσσάδιον ὄρος, Ptol. iv. 6. § 8), "a mountain of Interior Libya, from which flows the Stacheir (*Gambia*), making near it the lake Clonia; the middle of the mountain (or lake?) 17° E. long., 11° N. lat." (Ptol. *l. c.*) This mountain terminated in the headland also called Ryssadium (Ῥυσσάδιον ἄκρον), the position of which is fixed by Ptolemy (iv. 6. § 6) at 8° 30′ E. long., and 11° 30′ N. lat. We assume, with Rennell and Leake, that Arsinarium is *C. Verde*, a conjecture which can be made with more confidence because it is found that Ptolemy's difference of longitude between Arsinarium and Carthage is very nearly correct,—according to that assumption this promontory must be looked for to the N. of the mouth of the *Gambia.* The mountain and lake must be assigned to that elevated region in which the *Senegal* and the *Gambia* take their rise, forming an appendage to the central highlands of Africa from which it projects northwards, like a vast promontory, into the *Great Sáhara.* [E. B. J.]

S.

SABA, SABAEI (Σάβη or Σαβαί: *Eth.* Σαβαῖος, fem. Σαβαία), were respectively the principal city and nation in *Yemen*, or Arabia Felix. [ARABIA.] Ancient geographers differ considerably as to the extent of territory occupied by the Sabaeans, Eratosthenes assigning to it a much larger area than Ptolemy. The difference may perhaps be reconciled by examining their respective accounts.

Our knowledge of the Sabaeans is derived from three sources: the Hebrew Scriptures, the Greek historians and geographers, and the Roman poets and encyclopedists, Pliny, Solinus, &c. The Arabian geographers, also, throw some light upon this ancient and far-extending race.

1. In the Hebrew genealogies (*Genesis*, x. 6, xxv. 3) the Sabaeans are described as the descendants of Cush, the son of Ham. This descent was probably not so much from a single stem, as from several branches of Hamite origin; and as the tribes of the Sabaeans were numerous, some of them may have proceeded immediately from Cush, and others from later progenitors of the same stock. Thus one tribe descended from Seba, the son of Cush, another from Jokshan, Abraham's son by Keturah; a third from Sheba, the son of Raamah—the Ῥεγμὰ of the LXX. (Compare *Psalm* lxxii. 10; *Isaiah*, xlv. 14; *Ezekiel*, xxvii. 22, 23, xxxviii. 13.) The most material point in this pedigree is the fact of the pure Semitic blood of the Sabaeans. The Hebrew prophets agree in celebrating the stature and noble bearing, the enterprise and wealth of this nation, therein concurring with the expression of Agatharchides, who describes the Sabaeans as having τὰ σώματα ἀξιολογώτερα. Their occupations appear to have been various, as would be the case with a nation so widely extended ("Sabaei . . . ad utraque maria porrecti," Plin. vi. 28. s. 32): for there is no doubt that in the south they were actively engaged in commerce, while in the north, on the borders of Idumea, they retained the predatory habits of nomades. (*Job*, ii. 15.) The "Queen of the South," i. e. of *Yemen* or Sabaea, who was attracted to Palestine by the fame of Solomon, was probably an Arabian sovereign. It may be observed that *Yemen* and Saba have nearly the same import, each signifying the right hand ; for a person turning his face to the rising sun has the south on his right, and thus Saba or *Yemen*, which was long regarded as the southern limit of the habitable zone, is the left-hand, or southern land. (Comp. Herod. iii. 107—113; Forster's *Geogr. of Arabia*, vol i. pp. 24—38.) A river Sabis, in Carmania (Mela, iii. 8. § 4), and a chain of mountains Sabo, at the entrance of the *Persian Gulf* (Arrian, *Periplus. M. Erythr.*, ὄρη μέγιστα λεγόμενα Σάβα; comp. Ptol. vi. 7. § 23), apparently indicate an extension of the Sabaeans beyond Arabia Proper. That they reached to the eastern shore of the Red Sea is rendered probable by the circumstance that a city named Sabu or Sabe stood there, about 36 miles S. of Podnu, in lat. 14° N. (Ptol. vi. 7. § 38, v. 22. § 14.)

2. The first Greek writer who mentions the Sabaeans by name is Eratosthenes. His account, however, represents a more recent condition of this nation than is described by Artemidorus, or by Agatharchides, who is Strabo's principal authority in his narrative of the Sabaeans. On the other hand, Diodorus Siculus professes to have compiled his

accounts of them from the historical books of the Aegyptian kings, which he consulted in the Alexandreian Library. (Diod. iii. 38, 46.) There can be little question that Herodotus, although he does not name the Sabaeans, describes them in various passages, when speaking of the Arabians, the southernmost people of the earth. (Herod. ii. 86, iii. 107—113.) The commerce of *Yemen* with Phoenicia and Aegypt under the Pharaohs would render the name of the Sabaeans familiar in all the havens of the Red Sea and the eastern Mediterranean. The Aegyptians imported spices largely, since they employed them in embalming the dead; and the Phoenicians required them for the Syrian markets, since perfumes have in all ages been both favourite luxuries and among the most popular medicines of the East. At the time when Ptolemy wrote (in the second century A.D.) their trade with Syria and Aegypt, as the carriers of the silks and spices so much in request at Rome, brought the Sabaeans within ken of the scientific geographer and of the learned generally.

3. Accordingly, we meet in the Roman poets with numerous, although vague, allusions to the wealth and luxury of the Sabaeans. "Molles," "divites," "beati," are the epithets constantly applied to them. (See Catull. xi. 5; Propert. ii. 10. 16, *ib.* 29. 17, iii. 13. 8; Virgil, *Georg.* i. 57, ii. 150, *Aeneid.* i. 416; Horace, *Carm.* i. 29. 2, ii. 12. 24; Id. *Epist.* i. 6. 6, *ib.* 7. 36; Statius, *Silv.* iv. 8. 1; Senec. *Hercules*, *Oet.* v. 376.) The expedition of Aelius Gallus, indeed (B. C. 24), may have tended to bring Southern Arabia more immediately under the notice of the Romans. But their knowledge was at best very limited, and rested less on facts than on rumours of Sabaean opulence and luxury. Pliny and the geographers are rather better informed, but even they had very erroneous conceptions of the physical or commercial character of this nation. Not until the passage to India by the Cape had been discovered was Sabaea or *Yemen* really explored by Europeans.

Assuming, then, that the Sabeans were a widely-spread race, extending from the *Persian Gulf* to the Red Sea, and running up to the borders of the desert in the Arabian peninsula, we proceed to examine the grounds of their reputation for excessive opulence and luxury. A portion of their wealth was undoubtedly native; they supplied Aegypt and Syria from the remotest periods with frankincense and aromatics; and since the soil of *Yemen* is highly productive, they took in exchange, not the corn or wine of their neighbours, but the precious metals. But aromatics were by no means the capital source of their wealth. The Sabaeans possessed for many centuries the keys of Indian commerce, and were the intermediate factors between Aegypt and Syria, as these countries were in turn the Indian agents for Europe. During the Pharaonic eras of Aegypt, no attempt was made to disturb the monopoly of the Sabaeans in this traffic. Ptolemy Philadelphus (B.C. 274) was the first Aegyptian sovereign who discerned the value of the Red Sea and its harbours to his kingdom. He established his Indian emporium at Myos-Hormus or Arsinoe, and under his successors Berenice, which was connected with Coptos on the Nile by a canal, shared the profits of this remunerative trade. But even then the Sabaeans lost a small portion only of their former exclusive advantages. They were no longer the carriers of Indian exports to Aegypt, but they were still the importers of them from India itself. The Aegyptian fleets proceeded no further than the haven of Sabbatha or Mariaba; while the Sabaeans, long prior even to the voyage of Nearchus (B. C. 330), ventured across the ocean with the monsoon to *Ceylon* and the *Malabar* coast. Their vessels were of larger build than the ordinary merchant-ships of the Greeks, and their mariners were more skilful and intrepid than the Greeks, who, it is recorded, shrunk back with terror from the Indian Ocean. The track of the Sabaean navigators lay along the coast of Gedrosia, since Nearchus found along its shores many Arabic names of places, and at *Possem* engaged a pilot acquainted with those seas. In proportion as luxury increased in the Syro-Macedonian cities (and their extravagance in the article of perfumes alone is recorded by Athenaeus, xii.), and subsequently in Rome, the Indian trade became more valuable to the Sabaeans. It was computed in the third century of the Empire, that, for every pound of silk brought to Italy, a pound of silver or even gold was sent to Arabia; and the computation might fairly be extended to the aromatics employed so lavishly by the Romans at their banquets and funerals. (Comp. Petronius, c. 64, with Plutarch, *Sulla*, c. 38.) There were two avenues of this traffic, one overland by Petra and the Elanitic gulf, the other up the Red Sea to Arsinoe, the Ptolemaic canal, and Alexandreia. We may therefore fairly ascribe the extraordinary wealth of the Sabaeans to their long monopoly of the Indian trade. Their country, however, was itself highly productive, and doubtless, from the general character of the Arabian peninsula, its southern extremity was densely populated. The Sabaeans are described by the Hebrew, the Greek, and the Arabian writers as a numerous people, of lofty stature, implying abundance of the means of life; and the recurrence of the name of Saba thoughout the entire region between the Red Sea and Carmania shows that they were populous and powerful enough to send out colonies. The general barrenness of the northern and central districts of Arabia drove the population down to the south. The highlands that border on the *Indian Ocean* are distinguished by the plenty of wood and water; the air is temperate, the animals are numerous (the horses of *Yemen* are strong and serviceable), and the fruits delicious. With such abundance at home the Sabaeans were enabled to devote themselves to trade with undivided energy and success.

Nothing more strikingly displays the ignorance of the ancient geographers as regards Sabaea than their descriptions of the opulence of the country. Their narratives are equally pompous and extravagant. According to Agatharchides and Diodorus, the odour of the spice-woods was so potent that the inhabitants were liable to apoplexies, and counteracted the noxious perfumes by the ill odours of burnt goats'-hair and asphaltite. The decorations of their houses, their furniture, and even their domestic utensils were of gold and silver: they drank from vases blazing with gems; they used cinnamon chips for firewood; and no king could compete in luxury with the merchant-princes of the Sabaeans. We have only to remember the real or imputed sumptuousness of a few of the Dutch and English East India Companies' merchants in the 18th century, while the trade of the East was in a few hands, in order to appreciate the worth of these descriptions by Agatharchides and Diodorus.

The delusions of the ancients were first dispelled by the traveller Niebuhr. (*Description de l'Arabie*, p. 125.) He asserts, and he has not been contradicted, that *Yemen* neither produces now, nor ever could have produced, gold; but that, in the district of *Saade*, it has iron-mines, — a fact unnoticed by earlier describers, — which were worked when he visited the country. He states, moreover, that the native frankincense is of a very ordinary quality, Sabaea yielding only the species called Libân, while the better sorts of that gum are imported from *Sumatra*, *Siam*, and *Java*. The distance from which the superior kinds of myrrh, frankincense, nard, and cassia were fetched, probably gave rise to the strange tales related about the danger of gathering them from the trees, with which the Sabaeans regaled the Aegyptian and Greek merchants, and through them the Greek geographers also. One cause of danger alone is likely to have been truly reported: the spice-woods were the abode of venomous reptiles; one of which, apparently a purple cobra, was aggressive, and, springing on intruders, inflicted an incurable wound. The ancients, however, said and believed that cinnamon was brought to *Yemen* by large birds, which build their nests of its chips, and that the *ledonum* was combed from the beards of he-goats.

The Sabaeans were governed by a king. (Dion Cass. liii. 29.) One inexorable condition of the royal office was, that he should never quit his palace: found beyond its precincts, it was allowable to stone him to death. The rule which governed the succession to the throne was singular. A certain number of noble families possessed equal claims to the crown: and the first child (females were eligible) born after an accession was presumptive heir to the reigning monarch. This seclusion of the king, and the strange mode of electing him, seem to indicate a sacerdotal influence, similar to that which regulates the choice of the Grand Lama and the homage paid to him by the Thibetians.

The precise boundaries of Sabaea it is impossible to ascertain. The area we have presumed is comprised within the *Arabian Sea* W., the *Persian Gulf* E., the *Indian Ocean* S., and an irregular line skirting the Desert, and running up in a narrow point to Idumea N.

For the principal divisions of the Sabaeans see the articles on ARABIA; ADRAMITAE; MINAEI.

The decline of the Sabaeans seems to have proceeded from two causes: (1) the more direct intercourse of the Aegypto-Greeks with India, and (2) the rivalry of the powerful tribe of the Homeritae, who subjugated them. In the account of their eastern traffic, and of the characteristics of their land, we have traced the features of the race. Compared with the Arabs of the Desert, the Sabaeans were a highly civilised nation, under a regular government, and, as a mercantile community, jealous of the rights of property. The author of the Periplus remarks upon similar security among the Adramitae; the interests of the merchant had curbed and softened the natural ferocity of the Arab. This also, according to Niebuhr (*Descript. de l'Arabie*, p. 315), is still observable in *Yemen*, in comparison with the inland provinces of *Hejâz*, and *Neged*. [W. B. D.]

SABA. Three cities of this name are distinguished by ancient geographers: the name indeed was a common appellation of towns, and signified head of the province, or of its lesser divisions. (Comp. Plin. vi. 28. s. 32.)

1. (*Σαϐαί*, Steph. B. *s. v.* *Σαϐᾶς*, Agatharch. *ap. Phot.* p. 63), was the chief city of the Sabaeans. It is described by Diodorus (iii. 46) as situated upon a lofty wooded hill, and within two days' journey of the frankincense country. The position of Saba is, however, quite uncertain: Mannert (*Geogr. der Griech. u. Röm.* vol. vi. pt. i. p. 66) places it at the modern *Saade:* other geographers identify it with *Mareb* [MARIABA]; and again Sabbatha, both from its site in the interior and its commercial importance, seems to have a good title to be considered as Saba (*Σάϐη* of Agatharchides) or Sheba, the capital of the Sabaeans.

2. (*Σάϐη*, Ptol. vi. 7. §§ 38, 42; Plin. vi. 23. s. 34), was also seated in the interior of the Sabaean territory, 26 miles NE. of *Aden*. Niebuhr (*Descript. de l'Arabie*, vol. ii. p. 60) identifies it with the modern *Saaba*.

3. (*Σάϐαι*, Strab. xvii. p. 771; *Σαϐάτ*, Ptol. iv. 7. § 8), on the western shore of the Red Sea, was the capital city of the Sabaeans, and its harbour was the Sabaiticum Os (*Σαϐαΐτικον στόμα*, Strab. xvii. p. 770). The position of Sabae, like that of so many Aethiopian races and cities, is very uncertain. Some writers place it at the entrance of the Arabian gulf (Heeren, *Histor. Researches*, vol. i. p. 333); others carry it up as high as the bay of Adule, lat. 15° N. Bruce (*Travels*, vol. iii. p. 144) identifies the modern *Azab* with the Sabae, and places it between the tropics and the Abyssinian highlands. Combes and Tamisier (*Voyages*, vol. i. p. 89) consider the island *Massowa* to have a better claim: while Lord Valentia (*Travels*, vol. ii. p. 47) finds Sabae at *Port Mornington*. But although neither ancient geographers nor modern travellers are agreed concerning the site of the Aethiopian Sabae, they accord in placing it on the sea-coast of the kingdom or island of Meroe, and between the Sinus Avalites and the bay of Adule, i. e. between the 12th and 15th degrees of N. latitude. On the opposite shore were seated the Sabaeans of Arabia, and as there was much intercourse between the populations of the opposite sides of the Red Sea, the Aethiopian Sabaeans may have been a colony from Arabia. Both races are described as lofty in stature and opulent (*Psalm* lxxii.; 1 *Kings*, x. 1; *Isaiah*, xlv. 14), and this description will apply equally to the Sabaeans who dwelt in the spice country of Arabia, and to those who enjoyed almost a monopoly of the Libyan spice-trade, and were not far removed from the gold-mines and the emerald and topaz-quarries of the Aegyptian and Aethiopian mountains. The remarkable personal beauty of the Sabaeans is confirmed by the monuments of Upper Nubia, and was probably reported to the Greek geographers by the slave-dealers, to whom height and noble features would be a recommendation. The Sabaeans, at least in earlier periods, may be regarded as one of the principal tribes of the Aethiopian kingdom of Meroe. [MEROE.] Josephus (*Antiq.* ii. 5) affirms that the Queen of Sheba or Saba came from this region, and that it bore the name of Saba before it was known by that of Meroe. There seems also some affinity between the word Saba and the name or title of the kings of the Aethiopians, Saba-co. [W. B. D.]

SABADI'BAE (*Σαϐαδεῖϐαι νῆσοι*, Ptol. vii. 2. § 28), three islands, mentioned by Ptolemy, in the neighbourhood of the Aurea Chersonesus in India extra Gangem. From the great resemblance of the name, it is not unlikely that he has confounded it with that of the island of Iabadius (or Sabadius), now *Java*, which he mentions in his next section. [IABADIUS.] [V.]

SABAGE'NA (Σαϐάγηνα, Σαϐάγειvα, or Σαϐάγινα), a town in Lesser Armenia, is mentioned only by Ptolemy (v. 7. § 10) as belonging to the prefecture of Laviniane. [L. S.]

SABALINGII (Σαϐαλίγγιοι), a German tribe, placed by Ptolemy (ii. 11. § 11) above the Saxones in the Cimbrian peninsula, the modern *Schleswig*. In the absence of all further information about them, it has been inferred, from the mere resemblance of name, that they dwelt in and about the place called *Sabyholm* in the island of *Laland*. [L. S.]

SABA'RIA (Σαουαρία), an important town in the north of Upper Pannonia, was situated in a plain between the river Arrabo and the Deserta Boiorum, on the road from Carnuntum to Poetovium. The town, which seems to have been an ancient settlement of the Boii, derived its importance partly from the fertility of the plain in which it was situated, and partly from the fact that it formed a kind of central point at which several roads met. The emperor Claudius raised it to the rank of a Roman colony, whence it received the surname of Claudia. (Plin. iii. 27; Ptol. ii. 15. § 4.) In this town Septimius Severus was proclaimed Augustus (Aurel. Vict. *Epit.* 19), and the emperor Valentinian resided there some time. (Amm. Marc. xxx. 5.) Owing to this and other circumstances, the town rose to a high degree of prosperity during the latter period of the Roman Empire; and its ancient greatness is still attested by its numerous remains of temples and aqueducts. Many statues, inscriptions, and coins also have been found at *Stein am Anger*, which is the modern name, or, as the Hungarians call it, *Szombathely*. (*It. Ant.* pp. 233, 261, 262, 434; Orelli, *Inscript.* n. 200 and 1789; Schönwisner, *Antiquitates Sabariae*. p. 45; Muchar, *Noricum*, i. p. 167.) [L. S.]

SABARICUS SINUS. [INDICUS OCEANUS.]

SABATA or SABDATA (Plin. vi. 27. s. 31), a town of Assyria, probably the same place as the Σαϐαθά of Zosimus (iii. 23), which that writer describes as 30 stadia from the ancient Seleuceia. It is also mentioned by Abulfeda (p. 253) under the name of Sabath.

SABA'TIA VADA. [VADA SABATIA.]

SABATI'NUS LACUS (Σάϐατα λίμνη, Strab.: *Lago di Bracciano*), one of the most considerable of the lakes of Etruria, which, as Strabo observes, was the most southerly of them, and consequently the nearest to Rome and to the sea. (Strab. v. p. 226.) It is, like most of the other lakes in the same region, formed in the crater of an extinct volcano, and has consequently a very regular basin-like form, with a circuit of about 20 miles, and is surrounded on all sides by a ridge of hills of no great elevation. It is probable that it derived its name from a town of the name of SABATE, which stood on its shores, but the name is not found in the geographers, and the only positive evidence of its existence is its mention in the Tabula as a station on the Via Claudia. (*Tab. Peut.*) The lake itself is called Sabata by Strabo, and Sabate by Festus, from whom we learn that it gave name to the Sabatine tribe of the Roman citizens, one of those which was formed out of the new citizens added to the state in B. C. 387. (Liv. vi. 4, 5; Fest. *s. v. Sabatina*, pp. 342, 343.) Silius Italicus speaks of the "Sabatia stagna" in the plural (viii. 492), probably including under the name the much smaller lake in the same neighbourhood called the Lacus Alsietinus or *Lago di Martignano*. The same tradition was reported of this lake as of the Ciminian, and of many others, that there was a city swallowed up by it, the remains of which could still occasionally be seen at the bottom of its clear waters. (Sotion, *de Mir. Font.* 41, where we should certainly read Σάϐατος for Σάκατος.) It abounded in fish and wild-fowl, and was even stocked artificially with fish of various kinds by the luxurious Romans of late times. (Columell. viii. 16.)

The Tabula places Sabate at the distance of 36 miles from Rome, but this number is much beyond the truth. The true distance is probably 27 miles, which would coincide with a site near the W. extremity of the lake about a mile beyond the modern town of *Bracciano*, where there are some ruins of Roman date, probably belonging to a villa. (*Tab. Peut.*; Holsten. *Not. ad Cluver.* p. 44; Westphal, *Röm. Kampagne*, pp. 156, 158.) The town of *Bracciano*, which now gives name to the lake, dates only from the middle ages and probably does not occupy an ancient site. [E. H. B.]

SABATUS. 1. (*Sabbato*), a river of Samnium, in the country of the Hirpini, and one of the tributaries of the Calor (*Calore*), with which it unites under the walls of Beneventum. [CALOR.] The name of the river is not found in any ancient author, but Livy mentions the Sabatini among the Campanians who were punished for their defection to Hannibal in the Second Punic War. (Liv. xxvi. 33, 34.) These may mean generally the people of the valley of Sabatus, or there may have been, as supposed by Cluver, a town of the same name on the banks of the river. (Cluver. *Ital.* p. 1199.)

2. (*Savuto*), a river of Bruttium, on the W. coast of the peninsula, flowing into the sea between *Amantea* and *Capo Suvero*. Its name is known only from the Itineraries, from which we learn that it was crossed by the high-road to Rhegium 18 miles S. of Consentia (*Cosenza*), a distance which, combined with the name, clearly identifies it with the modern *Savuto*. (*Itin. Ant.* pp. 105, 110.) It is generally identified by geographers with the Ocinarus of Lycophron, on the banks of which the Greek city of Terina was situated; but this assumption rests on no sufficient grounds. [TERINA.] [E. H. B.]

SA'BBATA or SABBA'TIA. [VADA SABATIA.]

SA'BBATHA (Σάϐϐαθα, Ptol. vi. 7. § 38; Sabotha, Plin. vi. 28. s. 32), was the capital of the Adramitae, a Sabaean tribe inhabiting the S. coast of Arabia Felix (lat. 14° N.). [ADRAMITAE.] Its inhabitants are called Sabbathae by Festus Avienus (*Descr. Orb. Terr.* v. 1136). Sabbatha was seated far inland, on the coast of a navigable river (Prion?) — an unusual circumstance in that region, where the streams are brief in their course and seldom navigable. (*Peripl. Mar. Erythr.* p. 15.) If it really contained sixty temples within its walls, Sabbatha must have ranked second to none of the cities of Arabia. Its monopoly of the Indian trade doubtless rendered it a wealthy and important place. At no other haven on the coast were the spices, gums, and silks of India permitted to be landed: if exposed to sale elsewhere, they were confiscated, and their vendors punished with death. They were conveyed up the river to Sabbatha in boats made of leather, strained over wooden frames. One gate alone — probably for the convenience of detecting fraud — of Sabbatha was assigned to this branch of commerce; and after the bales had been examined, the goods were not handed over to their owners until a tithe had been deducted for a deity named Sabis (= dominus), and also a portion for the king.

Geographers attempt to identify Sabbatha with Mariaba (*Mareb*), but the proofs of their identity are unsatisfactory ; and it may even be questioned whether Sabbatha be not an elongated form of Saba, a common appellation for cities in Arabia Felix. The Καϐάτανον of Strabo (xvi. p. 768) is supposed by his translator Groskurd (vol. iii. p. 287) to be an error for Σαϐάτανον, and the latter to be a form of Sabbatha. [See Mariaba, Vol. II. p. 274.] [W. B. D.]

SABI'NI (Σαϐῖνοι), a people of Central Italy, who inhabited the rugged mountain country on the W. of the central chain of the Apennines, from the sources of the Nar and Velinus to the neighbourhood of Reate, and from thence southwards as far as the Tiber and the Anio. They were bounded on the N. and W. by the Umbrians and Etruscans, on the NE. by Picenum, from which they were separated by the main ridge of the Apennines; on the E. by the Vestini, the Marsi and Aequiculi, and on the S. by Latium. Their country thus formed a narrow strip, extending about 85 miles in length from the lofty group of the Apennines above Nursia, in which the Nar takes its rise (now called the *Monti della Sibilla*), to the junction of the Tiber and Anio, within a few miles of Rome. The southern limit of the Sabines had, however, undergone many changes; in Pliny's time it was fixed as above stated, the Anio being generally received as the boundary between them and Latium; hence Pliny reckons Fidenae and Nomentum Sabine cities, though there is good ground for assigning them both in earlier times to the Latins, and Ptolemy again includes them both in Latium. Strabo, on the other hand, describes the Sabine territory as extending *as far as* Nomentum, by which he probably means to include the latter city; while Eretum, which was only about 3 miles N. of Nomentum, seems to have been universally considered as a Sabine city. (Strab. v. p. 228; Plin. iii. 5. s. 9, 12. s. 17; Ptol. iii. 1. § 62.) In like manner Pliny includes the important city of Tibur among the Sabines, though it was certainly commonly reckoned a Latin city, and never appears in the early history of Rome in connection with the Sabines. The fact appears to be, that the frontier between the Sabines and Latins was in early times constantly fluctuating, as the Sabines on the one hand were pressing down from the N., and on the other were driven back in their turn by the arms of the Romans and Latins. But on the division of Italy into regions by Augustus, the Anio was established as the boundary of the First Region, and for this reason was considered by Pliny as the limit also between the Latins and Sabines. (Plin *l. c.*) It is remarkable that no name for the *country* is found in ancient writers, standing in the same relation to that of the people which Samnium does to Samnites, Latium to Latini, &c.: it is called only "the land of the Sabines" (Sabinorum ager, or Sabinus ager, Liv. i. 36, ii. 16, &c.; Tac. *Hist.* iii. 78), and Roman writers would say "in Sabinis versari, in Sabinos proficisci," &c. The Greeks indeed used ἡ Σαϐίνη for the name of the country (Strab. v. pp. 219, 228, &c.; Steph. Byz. *s. v.*), which is called to the present day by the Roman peasantry *La Sabina*, but we do not find any corresponding form in Latin authors.

All ancient authors agree in representing the Sabines as one of the most ancient races of Italy, and as constituting one of the elements of the Roman people, at the same time that they were the progenitors of the far more numerous races which had spread themselves to the E. and S., under the names of Picentes, Peligni, and Samnites, the last of whom had in their turn become the parents of the Frentani, the Lucanians, Apulians and Bruttians. The minor tribes of the Marsi, Marrucini and Vestini, were also in all probability of Sabine origin, though we have no distinct testimony to this effect [Marsi]. These various races are often comprehended by modern writers under the general name of Sabellian, which is convenient as an ethnic designation; but there is no ancient authority for this use of the word, which was first introduced by Niebuhr (vol. i. p. 91). Pliny indeed in one passage says that the Samnites were also called Sabelli (Plin. iii. 12. s. 17), and this is confirmed by Strabo (v. p. 250). Sabellus is found also in Livy and other Latin writers, as an *adjective* form for Samnite, though never for the name of the nation (Liv. viii. 1, x. 19); but it is frequently also used, especially by the poets, simply as an equivalent for the adjective Sabine. (Virg. *G.* ii. 167, *Aen.* vii. 665; Hor. *Carm.* iii. 6. 37; Juv. iii. 169.)

But notwithstanding the important position of the Sabines in regard to the early history and ethnography of Italy, we have very little information as to their own origin or affinities. Strabo calls them a very ancient race and autochthons (v. p. 228), which may be understood as meaning that there was no account of their immigration or origin which he considered worthy of credit. He distinctly rejects as a fiction the notion that they or their Samnite descendants were of Laconian origin (*Ib.* p. 250); an idea which was very probably suggested only by fancied resemblances in their manners and institutions to those of Sparta (Dionys. ii. 49). But this notion, though not countenanced by any historian of authority, was taken up by the Roman poets, who frequently allude to the Lacedaemonian descent of the Sabines (Ovid. *Fast.* i. 260, iii. 230; Sil. Ital. ii. 8, viii. 412, &c.), and adopted also by some prose writers (Plut. *Rom.* 16; Hygin. *ap. Serv. ad Aen.* viii. 638). A much more important statement is that preserved to us by Dionysius on the authority of Zenodotus of Troezen, which represents the Sabines as an offshoot of the Umbrian race (Dionys. ii. 49). The authority of Zenodotus is indeed in itself not worth much, and his statement as reported to us is somewhat confused; but many analogies would lead us to the same conclusion, that the Sabines and Umbrians were closely cognate races, and branches of the same original stock. We learn from the Eugubine tables that Sancus, the tutelary divinity of the Sabine nation, was an object of especial worship with the Umbrians also; the same documents prove that various other points of the Sabine religion, which are spoken of as peculiar to that nation, were in fact common to the Umbrians also (Klenze, *Philol. Abhandl.* p. 80). Unfortunately the Sabine language, which would have thrown much light upon the subject, is totally lost; not a single inscription has been preserved to us; but even the few words recorded by ancient writers, though many of them, as would naturally be the case in such a selection, words *peculiar* to the Sabines, yet are abundantly sufficient to show that there could be no essential difference between the language of the Sabines and their neighbours, the Umbrians on the one side, and the Oscans on the other (Klenze, *l. c.*; Donaldson, *Varronianus*, p. 8). The general similarity between their dialect and that of the Oscan was probably the cause that they adopted with facility in the more southern regions of Italy, which they had conquered, the language of their Oscan subjects; indeed all the extant inscriptions in that language may be considered as Sabello-Oscan, and have probably received some influence from the language of the conquerors, though we have no means of estimating its amount. The original Sabines appear to have early lost the use of their own language, and adopted the general use of Latin; which, considering the rugged and secluded character of their country, and their primitive habits of life, could hardly have been the case, had the two languages been radically distinct.

On the whole, therefore, we may fairly conclude that the Sabines were only a branch of the same great family with the Oscans, Latins, and Umbrians, but apparently most closely related to the last of the three. Their name is generally derived from that of Sabus, who is represented as a son of Sancus, the chief tutelary divinity of the nation. (Cato, *ap. Dionys.* ii. 49; Sil. Ital. viii. 422; Serv. *ad Aen.* viii. 638.) But another etymology given by ancient writers derives it from their religious habits and devotion to the worship of the gods. (Varr. *ap. Fest.* p. 343; Plin. iii. 12. s. 17.) This last derivation in fact comes to much the same thing with the preceding one, for the name of Sabus (obviously a mythological personage) is itself connected with the Greek σέβω, and with the word "sevum" found in the Eugubine tables in the sense of venerable or holy, just as Sancus is with the Latin "sanctus," "sancire," &c. (Donaldson, *l. c.*)

The original abode of the Sabines was, according to Cato, in the upper valley of the Aternus, about Amiternum, at the foot of the loftiest group of the Apennines. We cannot indeed understand literally, at least as applying to the whole nation, his assertion (as quoted by Dionysius) that they proceeded from a village called Testrina, near Amiternum (Cato, *ap. Dionys.* i. 14, ii. 49); though this may have been true of the particular band or clan which invaded and occupied Reate. But there is no reason to doubt the general fact that the Sabines, at the earliest period when their name appears in history, occupied the lofty mountain group in question with its adjacent valleys, which, from the peculiar configuration of this part of the Apennines, would afford natural and convenient outlets to their migrations in all directions. [APENNINUS.] The sending forth of these migrations, or national colonies, as they may be called, was connected with an ancient custom which, though not unknown to the other nations of Italy, seems to have been more peculiarly characteristic of the Sabines — the Ver Sacrum or "sacred spring." This consisted of dedicating, by a solemn vow, usually in time of pressure from war or famine, all the produce of the coming year, to some deity: Mamers or Mars seems to have been the one commonly selected. The cattle born in that year were accordingly sacrificed to the divinity chosen, while the children were allowed to grow up to man's estate, and were then sent forth in a body to find for themselves new places of abode beyond the limits of their native country. (Strab. v. p. 250; Fest. *s. vv. Mamertini*, p. 158, *Sacrani*, p. 321, *Ver Sacrum*, p. 379; Sisenna, *ap. Non.* p. 522; Varr. *R. R.* iii. 16. § 29; Liv. xxii. 9, 10.) Such colonies were related by tradition to have given origin to the nations of the Picentes, the Samnites, and the Hirpini, and in accordance with the notion of their consecration to Mars they were reported to have been guided by a woodpecker, or a wolf, the animals peculiarly connected with that deity. (Strab. v. pp. 240, 250; Fest. pp. 106, 212.) We have no statements of the period at which these successive emigrations towards the E. and S. took place: all that is known of the early history of the nations to which they gave rise will be found in the respective articles, and we shall here content ourselves with tracing that of the Sabines themselves, or the people to whom that appellation continued to be confined by the Romans.

These, when they first emerged from their upland valleys into the neighbourhood of Reate, found that city, as well as the surrounding territory, in the possession of a people whom Dionysius calls Aborigines, and who, finding themselves unable to withstand the pressure of the Sabines, withdrew, after the capture of their capital city of Lista, towards the lower valley of the Tiber, where they settled themselves in Latium, and finally became one of the constituent elements of the Latin people. (Cato, *ap. Dionys.* i. 14, ii. 48, 49.) [ABORIGINES; LATIUM.] Meanwhile the Sabines, after they had firmly established themselves in the possession of Reate and its neighbourhood, gradually pressed on towards the S. and W., and occupied the whole of the hilly and rugged country which extends from Reate to the plain of the Tiber, and from the neighbourhood of Ocriculum to that of Tibur (*Tivoli.*) (Dionys. ii. 49.) The conquest and colonisation of this extensive tract was probably the work of a long time, but at the first dawn of history we find the Sabines already established on the left bank of the Tiber down to within a few miles of its confluence with the Anio; and at a period little subsequent to the foundation of Rome, they pushed on their advanced posts still further, and established themselves on the Quirinal hill, at the very gates of the rising city. The history of the Sabines under Titus Tatius, of the wars of that king with Romulus, and of the settlement of the Sabines at Rome upon equal terms with the Latin inhabitants, so that the two became gradually blended into one people, has been so mixed up with fables and distorted by poetical and mythological legends, that we may well despair of recovering the truth, or extricating the real history from the maze of various and discordant traditions; but it does not the less represent a real series of events. It is an unquestionable historical fact that a large part of the population of the city was of Sabine origin, and the settlement of that people on the Quirinal is attested by numerous local traditions, which there is certainly no reason to doubt. (Schwegler, *Röm. Gesch.* vol. i. pp. 243, 478, &c.)

We cannot attempt here to discuss the various theories that have been suggested with a view to explain the real nature of the Sabine invasion, and the origin of the legends connected with them. One of the most plausible of these is that which supposes Rome to have been really conquered by the Sabines, and that it was only by a subsequent struggle that the Latin settlers on the Palatine attained an equality of rights. (Ihne, *Researches into the History of the Roman Constitution*, p. 44, &c.; Schwegler, vol. i. pp. 491—493.) It cannot be denied that this view has much to recommend it, and explains many obscure points in the early history, but it can be scarcely regarded as based on such an amount of evidence as would entitle it to be received as a historical fact.

The Sabine influence struck deep into the character of the Roman people; but its effect was especially prominent in its bearing on their sacred rites, and on their sacerdotal as well as religious institutions. This is in entire accordance with the character given of the Sabines by Varro and Pliny; and it is no wonder therefore that the traditions of the Romans generally ascribed to Numa, the Sabine king, the whole, or by far the greater part, of the religious institutions of their country, in the same manner as they did the military and political ones to his predecessor Romulus. Numa, indeed, became to a great extent the representative, or rather the impersonation of the Sabine element of the Roman people; at the same time that he was so generally regarded as the founder of all religious rites and institutions, that it became customary to ascribe to him even those which were certainly not of Sabine origin, but belonged to the Latins or were derived from Alba. (Ambrosch, *Studien*, pp. 141—148; Schwegler, *R. G.* vol. i. pp. 543, 554.)

Throughout these earliest traditions concerning the relations of the Sabines with Rome, Cures is the city that appears to take the most prominent part. Tatius himself was king of Cures (Dionys. ii. 36); and it was thither also that the patricians sent, after the interregnum, to seek out the wise and pacific Numa. (Liv. i. 18; Dionys. ii. 58.) A still more striking proof of the connection of the Roman Sabines with Cures was found in the name of Quirites, which came to be eventually applied to the whole Roman people, and which was commonly considered as immediately derived from that of Cures. (Liv. i. 13; Varr. *L. L.* vi. 68; Dionys. ii. 46; Strab. v. p. 228.) But this etymology is, to say the least, extremely doubtful; it is far more probable that the name of Quirites was derived from "quiris," a spear, and meant merely "spearmen" or "warriors," just as Quirinus was the "spear-god," or god of war, closely connected, though not identical with, Mamers or Mars. It is certain also that this superiority of Cures, if it ever really existed, ceased at a very early period. No subsequent allusion to it is found in Roman history, and the city itself was in historical times a very inconsiderable place. [CURES.]

The close union thus established between the Romans and the Sabines who had settled themselves on the Quirinal did not secure the rising city from hostilities with the rest of the nation. Already in the reign of Tullus Hostilius, the successor of Numa, we find that monarch engaged in hostilities with the Sabines, whose territory he invaded. The decisive battle is said to have taken place at a forest called Silva Malitiosa, the site of which is unknown. (Liv. i. 30; Dionys. iii. 32, 33.) During the reign of Ancus Marcius, who is represented as himself of Sabine descent (he was a grandson of Numa), no hostilities with the Sabines occur; but his successor Tarquinius Priscus was engaged in a war with that people which appears to have been of a formidable description. The Sabines, according to Livy, began hostilities by crossing the Anio; and after their final defeat we are told that they were deprived of Collatia and the adjoining territory. (Liv. i. 36—38; Dionys. iii. 55—66.) Cicero also speaks of Tarquin as repulsing the Sabines from the very walls of the city. (Cic. *de Rep.* ii. 20.) There seems therefore no doubt that they had at this time extended their power to the right bank of the Anio, and made themselves masters of a considerable part of the territory which had previously belonged to the Latins. From this time no further mention of them occurs in the history of Rome till after the expulsion of the kings; but in B. C. 504, after the repulse of Porsena, a Sabine war again broke out, and from this time that people appears almost as frequently among the enemies of Rome, as the Veientes or the Volscians. But the renewal of hostilities was marked by one incident, which exercised a permanent effect on Roman history. The whole of one clan of the Sabines, headed by a leader named Atta Clausus, dissenting from the policy of their countrymen, migrated in a body to Rome, where they were welcomed as citizens, and gave rise to the powerful family and tribe of the Claudii. (Liv. ii. 16; Dionys. v. 40; Virg. *Aen.* vii. 708; Tac. *Ann.* xi. 24; Appian, *Rom.* i. Fr. 11.) It is unnecessary to recapitulate in detail the accounts of the petty wars with the Sabines in the early ages of the Republic, which present few features of historical interest. They are of much the same general character as those with the Veientes and the Volscians, but for some reason or other seem to have been a much less favourite subject for popular legend and national vanity, and therefore afford few of those striking incidents and romantic episodes with which the others have been adorned. Livy indeed disposes of them for the most part in a very summary manner; but they are related in considerable detail by Dionysius. One thing, however, is evident, that neither the power nor the spirit of the Sabines had been broken; as they are represented in B. C. 469, as carrying their ravages up to the very gates of Rome; and even in B. C. 449, when the decisive victory of M. Horatius was followed by the capture of the Sabine camp, we are told that it was found full of booty, obtained by the plunder of the Roman territories. (Liv. ii. 16, 18, &c., iii. 26, 30, 38, 61—63; Dionys. v. 37—47, vi. 31, &c.) On this, as on several other occasions, Eretum appears as the frontier town of the Sabines, where they established their head-quarters, and from whence they made incursions into the Roman territory.

There is nothing in the accounts transmitted to us of this victory of M. Horatius over the Sabines to distinguish it from numerous other instances of similar successes, but it seems to have been really of importance; at least it was followed by the remarkable result that the wars with the Sabines, which for more than fifty years had been of such perpetual recurrence, ceased altogether from this time, and for more than a century and a half the name of the Sabines is scarcely mentioned in history. The circumstance is the more remarkable, because during a great part of this interval the Romans were engaged in a fierce contest with the Samnites, the descendants of the Sabines, but who do not appear to have maintained any kind of political relation with their progenitors. Of the terms of the peace which subsisted between the Sabines and Romans during this period we have no account. Niebuhr's conjecture that they enjoyed the rights of isopolity with the Romans (vol. ii. p. 447) is certainly without foundation; and they appear to have maintained a position of simple neutrality. We are equally at a loss to understand what should have induced them at length suddenly to depart from this policy, but in the year B. C. 290 we find the Sabines once more in arms against Rome. They were, however, easily vanquished. The consul M'. Curius Dentatus, who had already put an end to the Third Samnite War, next turned his arms against the Sabines, and reduced them to submission in the course of a single campaign. (Liv. *Epit.* xi.; Vict. *Vir. Ill.* 33; Oros. iii. 22; Flor. i. 15.) They were severely punished for their defection; great numbers of prisoners were sold as slaves; the remaining citizens were admitted to the Roman franchise, but without the right of suffrage, and their principal towns were reduced to the subordinate condition of Praefecturae. (Vell. Pat. i. 14; Festus, *s. v. Praefecturae;* Serv. *ad Aen.* vii. 709, whose statement can only refer to this period, though erroneously transferred by him to a much earlier one.) The right of suffrage was, however, granted to them about 20 years later (B. C. 268); and from this time the Sabines enjoyed the full rights of Roman citizens, and were included in the Sergian tribe. (Vell. Pat. *l. c.*; Cic. *pro Balb.* 13, *in Vatin.* 15.) This circumstance at once separated them from the cause of the other nations of Italy, including their own kinsmen the Samnites, Picentes, and Peligni, during the great contest of the Social War. On that occasion the Sabines, as well as the Latins and Campanians, were arrayed on behalf of Rome.

The last occasion on which the name of the Sabines as a people is found in history is during the Second Punic War, when they came forward in a body to furnish volunteers to the army of Scipio. (Liv. xxviii. 45.) After their incorporation with the Roman state, we scarcely meet with any separate notice of them, though they continued to be regarded as among the bravest and hardiest of the subjects of Rome. Hence Cicero calls them "florem Italiae ac robur rei publicae." (*Pro Ligar.* 11.)

Under the Empire their name did not even continue to be used as a territorial designation. Their territory was included in the Fourth Region by Augustus. (Plin. iii. 12. s. 17.) It was subsequently reckoned a part of the province of Valeria, and is included with the rest of that province under the appellation of Picenum in the Liber Coloniarum. (*Lib. Col.* pp. 253, 257, &c.; P. Diac. *Hist. Lang.* ii. 20; Mommsen, *ad Lib. Col.* p. 212.) But though the name of the Sabines thus disappeared from official usage, it still continued in current popular use. Indeed it was not likely that a people so attached to ancient usages, and so primitive in their habits, would readily lose or abandon their old appellation. Hence it is almost the only instance in which the ancient name of a district or region of Italy has been transmitted without alteration to the present day: the province of *La Sabina* still forms one of the twelve into which the States of the Church are divided, and is comprised within very nearly the same limits as it was in the days of Strabo. (Rampoldi, *Diz. Corog. d'Italia*, *s. v.*)

The country of the Sabines was, as already mentioned, for the most part of a rugged and mountainous character; even at the present day it is calculated that above two-thirds of it are incapable of any kind of cultivation. But the valleys are fertile, and even luxuriant; and the sides of the hills, and lower slopes of the mountains, are well adapted for the growth both of vines and olives. The northernmost tract of their territory, including the upper valleys of the Nar and Velinus, especially the neighbourhood of Nursia, was indeed a cold and bleak highland country, shut in on all sides by some of the highest ranges of the Apennines; and the whole broad tract which extends from the group of the *Monte Velino*, SE. of Reate, to the front of the mountain ranges that border the *Campagna* of Rome, is little more than a mass of broken and rugged mountains, of inferior elevation to the more central ranges of the Apennines, but still far from inconsiderable. The *Monte Gennaro* (the Mons Lucretilis of Horace), which rises directly from the plain of the *Campagna*, attains to an elevation of 4285 English feet above the sea. But the isolated mountain called *Monte Terminillo* near *Leonessa*, NE. of *Rieti*, which forms a conspicuous object in the view from Rome, rises to a height of above 7000 feet, while the *Monte Velino*, SE. of *Rieti*, on the confines of the Sabines and the Vestini, is not less than 8180 feet in height. The whole of the ridge, also, which separates the Sabines from Picenum is one of the most elevated of the Apennines. The *Monti della Sibilla*, in which the Nar takes its rise, attain the height of 7200 feet, while the *Monte Vettore* and *Pizzo di Sevo*, which form the continuation of the same chain towards the *Gran Sasso*, rise to a still greater elevation. There can be no doubt that these lofty and rugged groups of mountains are those designated by the ancients as the MONS FISCELLUS, TETRICA ("Tetricae horrentes rupes," Virg. *Aen.* vii. 713), and SEVERUS; but we are unable to identify with any certainty the particular mountains to which these names were applied. The more westerly part of the Sabine territory slopes gradually from the lofty ranges of these central Apennines towards the valley of the Tiber, and though always hilly is still a fertile and productive country, similar to the part of Umbria, which it adjoins. The lower valley of the Velinus about Reate was also celebrated for its fertility, and even at the present day is deservedly reckoned one of the most beautiful districts in Italy.

The physical character of the land of the Sabines evidently exercised a strong influence upon the character and manners of the people. Highlanders and mountaineers are generally brave, hardy, and frugal; and the Sabines seem to have possessed all these qualities in so high a degree that they became, as it were, the types of them among the Romans. Cicero calls them "severissimi homines Sabini," and Livy speaks of the "disciplina tetrica ac tristis veterum Sabinorum." (Cic. *in Vatin.* 15, *pro Ligar.* 11; Liv. i. 18.) Cato also described the severe and frugal mode of life of the early Romans as inherited from the Sabines (*ap. Serv. ad Aen.* viii. 638). Their frugal manners and moral purity continued indeed, even under the Roman government, to be an object of admiration, and are often introduced by the poets of the Empire as a contrast to the luxury and dissoluteness of the capital. (Hor. *Carm.* iii. 6. 38—44, *Epod.* 2. 41, *Epist.* ii. 1. 25; Propert. iii. 24. 47; Juv. iii. 169.) With these qualities were combined, as is not unfrequently found among secluded mountaineers, an earnest piety and strong religious feeling, together with a strenuous attachment to the religious usages and forms of worship which had been transmitted to them by their ancestors. The religion of the Sabines does not appear to have differed essentially from that of the other neighbouring nations of Italy; but they had several peculiar divinities, or at least divinities unknown to the Latins or Etruscans, though some of them seem to have been common to the Umbrians also. At the head of these stood Sancus, called also Semo Sancus, who was the tutelary divinity of the nation, and the reputed father of their mythical progenitor, or eponymous hero Sabus. He was considered as the peculiar guardian of oaths, and was thence generally identified by the Romans with Dius Fidius; while others, for less obvious reasons, identified him with

Hercules. (Ovid. *Fast.* vi. 215; Sil. Ital. viii. 420; Lactant. i. 15; Augustin, *Civ. Dei*, xviii. 19; Ambrosch. *Studien.* p. 170, &c.) Among the other deities whose worship is expressly said to have been introduced at Rome by the Sabines, we find Sol, Feronia, Minerva and Mars, or Mamers, as he was called by the Sabines and their descendants. (Varr. *L. L.* v. 74.) Minerva was, however, certainly an Etruscan divinity also; and in like manner Vejovis, Ops, Diana, and several other deities, which are said to be of Sabine extraction, were clearly common to the Latins also, and probably formed part of the mythology of all the Italian nations. (Varro, *l. c.*; Augustin, *C. D.* iv. 23; Schwegler, *Röm.* Gesch. i. p. 250; Ambrosch. *l. c.* pp. 141—176.) On the other hand Quirinus was certainly a Sabine deity, notwithstanding his subsequent identification with the deified Romulus. His temple, as well as that of Sancus, stood on the Quirinal hill, to which indeed it probably gave name. (Varr. *L. L.* v. 51; Ambrosch, pp. 149, 169.)

Connected with the religious rites of the Sabines may be mentioned their superstitious attachment to magical incantations, which they continued to practise down to a late period, as well as their descendants the Marsi and other Sabellian tribes. (Hor. *Epod.* 17. 28, *Sat.* i. 9. 29.) They were noted also for their skill, or pretended skill, in divination by dreams. (Fest. p. 335.) The rites of augury, and especially of auspices, or omens from the flight of birds, were also considered to be essentially of Sabine origin, though certainly common in more or less degree to the other nations of Central Italy. Attus Navius, the celebrated augur in the reign of Tarquin the Elder, who was regarded by many as the founder of the whole science of augury (Cic. *de Div.* ii. 38), was a Sabine, and the institution of the "auspicia majora" was also referred to Numa. (Cic. *de Rep.* ii. 14.)

The Sabine language, as already observed, is known to us only from a few words preserved by ancient writers, Varro, Festus, &c. Some of these, as "multa," "albus," "imperator," &c., are well known to us as Latin words, though said to have originally passed into that language from the Sabines. Others, such as "hirpus" or "irpus" for a wolf, "curis" or "quiris" (a spear), "nar" (sulphur), "teba" (a hill), &c., were altogether strange to the Latin, though still in use among the Sabines. A more general peculiarity of the Sabine dialect, and which in itself proves it to have been a cognate language with the Latin, is that it inserted the digamma or F at the commencement of many words instead of the rough aspirate; thus they said "fircus," 'fedus," "fostis," "fostia," &c., for the Latin "hircus," "hedus," "hostis," "hostia," &c. (Varro, *L. L.* v. 97; Fest. pp. 84, 102; Klenze, *Philolog. Abhandl.* pp. 70—76; Mommsen, *U. I. Dialekte*, pp. 335—359.) The two last authors have well brought together the little that we really know of the Sabine language. It is not quite clear from the expressions of Varro how far the Sabine language could be considered as still existing in his time; but it seems probable that it could no longer be regarded as a living language, though the peculiar expressions and forms referred to were still in use as provincialisms. (Klenze, *l. c.*)

The Sabines, we are told, dwelt principally in villages, and even their towns in the earliest times were unwalled. (Strab. v. p. 228; Dionys. ii. 49.) This is one of the points in which they were thought to resemble the Lacedaemonians (Plut. *Rom.* 16); though it probably arose merely from their simplicity of manners, and their retaining unchanged the habits of primitive mountaineers. In accordance with this statement we find very few towns mentioned in their territory; and even of these REATE appears to have been the only one that was ever a place of much importance. INTEROCREA, about 14 miles higher up the valley of the Velinus (the name of which is still preserved in *Antrodoco*), seems never to have been a municipal town; and it is probable that the whole upper valley of the Velinus was, municipally speaking, included in the territory of Reate, as we know was the case with the lower valley also, down to the falls of the river, which formed the limit of the territory of the Sabines on this side; Interamna, as well as Narnia and Ocriculum, being included in Umbria. FALACRINUM, the birthplace of Vespasian, situated near the sources of the Velinus, was certainly a mere village; as was also FORULI (*Civita Tommasa*), situated in the cross valley which led from Interocrea to Amiternum and formed the line of communication between the valley of the Velinus and that of the Aternus. AMITERNUM itself, though situated in the valley of the Aternus, so that it would seem to have more naturally belonged to the Vestini, was certainly a Sabine city (Plin. iii. 12. s. 17; Strab. v. p. 228), and was probably, next to Reate, the most considerable that they possessed. NURSIA, in the upper valley of the Nar, was the chief town of the surrounding district, but was never a place of much importance. The lower country of the Sabines, between Reate and Rome, seems to have contained several small towns, which were of municipal rank, though said by Strabo to be little more than villages. Among these were FORUM NOVUM, the site of which may be fixed at *Vescovio*, on the banks of the *Imele*, and FORUM DECII, the situation of which is wholly unknown. Both these were, as the names show, Roman towns, and not ancient Sabine cities; the former appears to have replaced the Sabine CASPERIA, which was probably situated at *Aspra*, in the same neighbourhood. On the other hand CURES, the supposed metropolis of the Sabines that had settled at Rome, still retained its municipal rank, though not a place of much importance. The same was the case with ERETUM, which was, as already observed, the last of the strictly Sabine towns in proceeding towards Rome; though Pliny includes Nomentum and Fidenae also among the Sabines. Besides these there were two towns of the name of Trebula, both of which must probably be placed in the southern part of the land of the Sabines. Of these TREBULA MUTUSCA (the Mutuscae of Virgil, *Aen.* vii. 711) is represented by *Monte Leone*, about 15 miles S. of *Rieti*, and on the right of the Salarian Way; while TREBULA SUFFENAS may perhaps be placed at *S. Antimo* near *Stroncone*, in the hills W. of *Rieti*. Lastly, VARIA, in the valley of the Anio, 4 miles above Tibur, still called *Vicovaro*, would appear to have been certainly a Sabine town; the whole valley of the Digentia (*Licenza*), with its villages of Mandela, Digentia, and Fanum Vacunae (the well-known neighbourhood of Horace's Sabine farm), being included among its dependencies. [DIGENTIA.]

The territory of the Sabines was traversed throughout its whole extent by the Salarian Way, which was from an early period one of the great highroads of Italy. This proceeded from Rome direct to Reate, and thence ascended the valley of the Velinus by Interocrea and Falacrinum, from whence it crossed the ridge of the Apennines into the valley of the Truentus in Picenum, and thus descended to Asculum and the Adriatic. The stations between Rome and Reate were Eretum, which may be fixed at *Grotta Marozza*, and Vicus Novus, the site of which is marked by the *Osteria Nuova*, or *Osteria dei Massacci*, 32 miles from Rome. (Westphal, *Röm. Kamp.* p. 128.) [Via Salaria.]

Notwithstanding its mountainous character the Sabine territory was far from being poor. Its productions consisted chiefly of oil and wine, which, though not of first-rate quality, were abundant, and supplied a great part of the quantity used by the lower classes at Rome. (Hor. *Carm.* i. 9. 7, 20. 1; Juv. iii. 85.) The Sabine hills produced also in abundance the plant which was thence known as Sabina herba (still called *Savin*), which was used by the natives for incense, before the more costly frankincense was introduced from the East. (Plin. xvi. 20. s. 33, xxiv. 11. s. 61; Virg. *Cul.* 402; Ovid, *Fast.* i. 342.) The neighbourhood of Reate was also famous for its breed of mules and horses; and the mountains afforded excellent pasturage for sheep. The wilder and more inaccessible summits of the Apennines were said still to be frequented by wild goats, an animal long since extinct throughout the continent of Italy. (Varr. *R. R.* ii. 1. § 5, 3. § 3.) [E. H. B.]

SABIS (Σάβις), a small river of Carmania, which is mentioned by Mela in connection with two other small streams, the Andanis and Coros (iii. 8). It is also noticed by Pliny, who places it in the neighbourhood of Harmuza (*Ormúz*, vi. 23. s. 27). Ptolemy speaks of a town in Carmania of the same name with this river (vi. 8. § 14). [V.]

SABIS (*Sambre*), a river of Belgica, which joins the Mosa (*Maas*) at *Charleroi.* Caesar (B. C. 57) marched against the Nervii and their confederates from the south, and he found the enemy posted on the north side of the Sabis (*B. G.* ii. 16). In this battle the Belgae were defeated with great slaughter. [Nervii.] [G. L.]

SABLONES, in Gallia Belgica, is placed by the Antonine Itin. on a road from Colonia Trajana (*Kelln*) to Juliacum (*Juliers*) and Colonia Agrippinensis (*Cologne*). Sablones is supposed to be a place named *Int-Sandt* near *Strälen*, a town on the river *Niers*, a branch of the *Maas.* But see Mediolanum in Gallia, No. 3. [G. L.]

SABOCI (Σαβῶκοι *al.* Σαβόκοι, Ptol. iii. 5. § 20), a people of European Sarmatia, who from the termination "boki," "bank," so often occurring in Russian and Polish local names, must be looked for in the basin of the river *San*, one of the largest affluents of the *Vistula*, and which drains a greater part of *Galizia.* (Schafarik, *Slav. Alt.* vol. i. p. 206.) [E. B. J.]

SABORA, a place in Hispania Baetica, in the mountains above *Malaga*, near *Cannete;* known only from inscriptions. (Carter, *Travels*, p. 252; Ukert, vol. ii. pt. i. p. 360.) [T. H. D.]

SABRACAE, a people who dwelt, according to Curtius, in the southern part of the *Punjáb*, in the neighbourhood of the Insula Pattalene (ix. 8. § 4). They are mentioned in connection with the Praesti as forming part of the realm of Musicanus. (Arrian, *Anab.* vi. 15; Diod. xvii. 102.) [V.]

SABRATA (Σαβράτα, Ptol. iv. 3. § 41; Plin. v. 4. s. 5; Solin. 37; *Itin. Anton.*; *Peut. Tab.*; Σαβαραθά, Procop. *de Aed.* vi. 4; Σαβράθα, *Stadiasm.* §§ 99, 100), a Phoenician town (Sil. Ital. iii. 256) on the coast of N. Africa between the Syrtes. The name, which is Phoenician and occurs on coins (Movers, *Die Phöniz.* vol. ii. p. 491), received the Graecised form Abrotonum; for although Pliny (*l. c.*) distinguishes the two towns they are undoubtedly the same places. It became afterwards a Roman colonia, and was the birthplace of Flavia Domitilla, the first wife of Vespasian, and mother of Titus and Domitian. (Sueton. *Vespas.* 3). Justinian fortified it (Procop. *l. c.*), and it remained during the middle ages one of the most frequented markets upon this coast, to which the natives of central Africa brought their grain (comp. Ibn Abd-el-Hakem, *Journal Asiatique*, 1844, vol. ii. p. 358). Barth (*Wanderungen*, p. 277) has given an account of the extensive ruins of Sabrata, which he found to the W. of *Tripoli*, at *Tripoli Vecchio*, or *Soâra-esch-Schurkia*, lat. 32° 49′, long. 12° 26′. (Smyth, *Mediterranean*, p. 456.) [E. B. J.]

SABRINA (called by Ptolemy Σαβριάνα, ii. 3. § 3; probably also the Sarva of the Geog. Rav. v. 31), a river on the W. coast of Britannia Romana, which falls into the sea near Venta Silurum, now the *Severn.* Its mouth formed an estuary of the same name. (Comp. Tac. *Ann.* xii. 31.) [T. H. D.]

SABUS, a fortified place in Armenia Minor, at the foot of Antitaurus. (*It. Ant.* p. 209; *Not. Imp.* c. 27.) In the Peuting. Table it is called Saba. [L. S.]

SACAE. [Scythia.]

SACALA (τὰ Σάκαλα), a desert spot on the seashore of Gedrosia which was visited by the fleet of Nearchus (Arrian, *Ind.* c. 22). It is not satisfactorily identified with any modern place. (Vincent, *Voyage of Nearchus*, i. p. 202.) [V.]

SACANI. [Sarmatia.]

SACAPENE. [Sacasene.]

SACARAULI (Σακαραῦλοι, Strab. xi. p. 511), a nomad people of Central Asia, belonging to the oldest stock of the *Turks* of the *Altai.* In Ptolemy (vi. 14. § 4) this people appear under the name of Sagaraucae (Σαγαραῦκαι) (comp. Ritter, *Erdkunde*, vol. vii. p. 696). [E. B. J.]

SACASSE'NE (Σακασσηνή, Strab. ii. p. 73, xi. pp. 509, 511, 529: *Eth.* Sacassani, Plin. vi. 11), a province of Armenia, on the borders of Gogarene, which it separated from the valley of the Araxes, and which extended to the river Cyrus. St. Martin (*Mém. sur l'Arménie*, vol. i. pp. 143, 209, 210) identifies it with the Armenian province of *Siounik'h*, which was governed up to the 12th century by a race of princes who traced their descent to Haig, first king of Armenia, and who in the 9th century had political relations with the Byzantine court. (Const. Porph. *de Caeren. Aul. Byz.* vol. i. p. 397.) The Sacapene of Ptolemy (v. 13. § 9) appears to be the same as this province. [E. B. J.]

SACASTE'NE (Σακαστηνή), a district of the interior of Drangiana, which was occupied by the Sacae or Scythians, who appear to have descended through the *Punjáb*, and to have settled there. (Isidor. *Mans. Parth.* c. 18.) According to Isidorus, it bore also the name of Paraetacene. It has been supposed that the modern name of this country, *Segestan* or *Seistan*, is derived from Sacastene (Wahl, *Vorder u. Mittel-Asien*, i. p. 569; comp. Ritter, viii. p. 120). Four towns, Baida, Min, Palacenti, and Sigal, are mentioned in it: of these, Min may be compared with Min-nagara, a town on the Indus belonging to the same people. (Arrian, *Peripl. Mar. Eryth.* § 38.) [MINNAGARA.] [V.]

SACCASE'NA, a place in Cappadocia, probably in the neighbourhood of the modern *Urgub* or *Urkup*. (*It. Ant.* p. 296.) [L. S.]

SACCO'PODES (Σακκοπόδες), according to Strabo, a name given to the people of Adiabene in Assyria (xvi. p. 745). There has been a great dispute among learned men as to this name, which does not appear to be a genuine one. Bochart has suggested Saucropodes (Σαυκρόποδες). On the whole, however, it would seem that the emendation of Tzschukke is the best, who reads Σαυλόποδες. (Groskurd, *ad Strab.* vol. iii. p. 225.) [V.]

SACER MONS (τὸ Ἱερὸν ὄρος) was the name given to a hill about 3 miles from Rome, across the Anio and on the right of the Via Nomentana. It is mentioned only on occasion of the two secessions of the plebeians from Rome: the first of which, in B. C. 494, was terminated by the dexterity of Menenius Agrippa, and gave occasion to the election of the first tribunes of the people. (Liv. ii. 32; Dionys. vi. 45; Appian, *B. C.* i. 1.) In memory of this treaty and the "Lex Sacrata" which was passed there to confirm it, an altar was erected on the spot, which thenceforth always bore the name of "the Sacred Mount." (Dionys. vi. 90; Appian, *l. c.*). The second occasion was during the Decemvirate; when the plebeians, who had at first seceded only to the Aventine, on finding that this produced no effect, withdrew to the Sacred Mount (Liv. iii. 52). Cicero, on the contrary, represents the secession on this occasion as taking place first to the Sacred Mount, and then to the Aventine (Cic. *de R. P.* ii. 37). Hardly any spot in the neighbourhood of Rome, not marked by any existing ruins, is so clearly identified by the descriptions of ancient writers as the Sacer Mons. Both Livy and Cicero concur in placing it 3 miles from Rome, across the Anio; and the former expressly tells us that the plebeians, on the second occasion, proceeded thither by the Via Nomentana, which was then called Ficulensis (Liv. ii. 32, iii. 52; Cic. *Brut.* 14, *pro Cornel.*, ap. Ascon. p. 76). Now the third mile along the Via Nomentana brings us to a point just across the Anio; and on the right of the road at this point is a hill overlooking the river, in some degree isolated from the *plateau* beyond, with which it is, however, closely connected, while its front towards the valley of the Anio is steep and almost precipitous.

On its E. side flows a small stream, descending from the *Casale dei Pazzi* (apparently the one known in ancient times as the Rivus Ulmanus); so that the position is one of considerable strength, especially on the side towards Rome. The site is now uninhabited, and designated by no peculiar appellation. (Nibby, *Dintorni di Roma*, vol. iii. pp. 54, 55.) [E. H. B.]

SACHALI'TAE (Σαχαλῖται), a people upon the S. coast of Arabia Felix (Ptol. vi. 7. §§ 11, 24, 25), and upon the bay called after them SACHALITES SINUS (Σαχαλίτης κόλπος). Respecting the position of this bay there was a difference of opinion among the ancient geographers, Marinus placing it towards the west, and Ptolemy towards the east, of the promontory Syagrus (*Ras Fartak*). (Ptol. i. 17. § 2, comp. vi. 7. §§ 11, 46.) Marcianus (p. 23) agrees with Ptolemy; and says that the bay extended from this promontory to the mouth of the Persian gulf (comp. Steph. B. *s. v.* Σαχαλίτης κόλπος). Arrian (*Peripl. Mar. Erythr.* p. 17. § 29) on the other hand agrees with Marcian, and places the bay between Cane and the promontory Syagrus. (See C. Müller, *ad Arrian, l. c.*)

SACILI or SACILI MARTIALIUM (Plin. iii. 1. s. 3; called by Ptolemy Σακιλίς, ii. 4. § 11), a town of the Turduli in Hispania Baetica, at a place near *Perabad*, now called *Alcorrucen*. (Morales, *Antig.* p. 96: Florez, *Esp. Sagr.* p. 147.) [T. H. D.]

SA'CORA (Σάκορα), a town in the interior of Paphlagonia, is mentioned only by Ptolemy (v. 4. § 5). [L. S.]

SACORSA (Σάκορσα), a town in the interior of Paphlagonia, is mentioned only by Ptolemy (v. 4. § 6). [L. S.]

SACRA'NI, was the name given by a tradition, probably of very ancient date, to a conquering people or tribe which invaded Latium at a period long before the historical age. Festus represents them as proceeding from Reate, and expelling the Siculi from the Septimontium, where Rome afterwards stood. He tells us that their name was derived from their being the offspring of a "ver sacrum." (Fest. *s. v. Sacrani*, p. 321.) It hence appears probable that the Sacrani of Festus were either the same with the people called Aborigines by Dionysius (i. 16) [ABORIGINES], or were at least one clan or tribe of that people. But it is very doubtful whether the name was ever really used as a national appellation. Virgil indeed alludes to the Sacrani as among the inhabitants of Latium in the days of Aeneas (*Sacranae acies*, *Aen.* vii. 796), but apparently as a small and obscure tribe. Servius in his commentary on the passage gives different explanations of the name, all varying from one another, and from that given by Festus, which is the most distinct statement we have upon the subject. In another passage (*ad Aen.* xi. 317) Servius distinguishes the Sacrani from the Aborigines, but little value can be attached to his statements on such subjects. [E. H. B.]

SACRARIA. [CLITUMNUS.]

SACRIPORTUS (ὁ Ἱερὸς λιμήν, Appian, *B. C.* i. 87), a place in Latium, between Signia and Praeneste, celebrated as the scene of the decisive battle between Sulla and the younger Marius, in which the latter was totally defeated, and compelled to take refuge within the walls of Praeneste, B. C. 82. (Liv. *Epit.* lxxxvii.; Appian, *B. C.* i. 87; Vell. Pat. ii. 26, 28; Flor. iii. 21. § 23; Vict. *Vir. Ill.* 68, 75; Lucan, ii. 134.) The scene of the battle is universally described as "apud Sacriportum," but with no more precise distinction of the locality. The name of Sacriportus does not occur upon any other occasion, and we do not know what was the meaning of the name, whether it were a village or small town, or merely a spot so designated. But its locality may be approximately fixed by the accounts of the battle; this is described by Appian as taking place *near* Praeneste, and by Plutarch (*Sull.* 28) as *near* Signia. We learn moreover from Appian that Sulla having besieged and taken Setia, the younger Marius, who had in vain endeavoured to relieve it, retreated step by step before him until he arrived in the neighbourhood of Praeneste, when he halted at Sacriportus, and gave battle to his pursuer. It is therefore evident that it must have been situated in the plain below Praeneste, between that city and Signia, and probably not far from the opening between the Alban hills and the Volscian mountains, through which must have lain the line of retreat of Marius;

but it is impossible to fix the site with more precision. [E. H. B.]

SACRUM PR. 1. (τὸ ἱερὸν ἀκρωτήριον, Strab. iii. p. 137), the SW. extremity of Lusitania; according to Strabo (*l. c.*), the most W. point, not only of Europe but of the known world; the present *Cape St. Vincent.* Strabo adds that the surrounding district was called in Latin "Cuneus." Strabo also says that the geographer Artemidorus, who had been there, compared the promontory with the bow of a ship, and said that there were three small islands there; which, however, are not mentioned by any other writer, nor do they now exist. (Cf. Mela, ii. 1; Plin. iv. 22. s. 35, &c.)

2. (τὸ ἱερὸν ἄκρον, Ptol. ii. 2. § 6) the SE. point of Hibernia, now *Carnsore Point.* [T. H. D.]

SACRUM PROM. (τὸ ἱερὸν ἄκρον, Ptol. iii. 5. § 8), the western point of the Achilleos Dromos. [E. B. J.]

SACRUM PROM., a promontory of Lycia upon the borders of Pamphylia, opposite the Chelidoniae Insulae, whence the promontory is called by Livy Chelidonium Prom. [For details, see Vol. I. p. 606, b.]

SADACORA (Σαδάκορα), a town of Cappadocia, situated on the great road from Coropassus and Garsabora to Mazaca. (Strab. xiv. p. 663.) [L.S.]

SADAME (*Itin. Ant.* p. 230; in Geog. Rav. 4, 6, written Sadanua), a town in the NE. part of Thrace, on the road from Hadrianopolis to Develtus, its distance from the latter, according to the Itinerary, being 18,000 paces. This would give as its site the present town of *Kanareh,* situated near the source of a small river which runs through a narrow valley and falls into the Black Sea at *Cape Zaitan.* But according to Reichard it was in the neighbourhood of *Omar-Fakhi,* which is perhaps the *Sarbazan* of Voudoucourt. [J. R.]

SADOS (Σάδος), a small river of the Aurea Chersonesus, which fell into the *Bay of Bengal* (Ptol. vii. 2. § 3). It has been supposed by Forbiger to be the same as the present *Sandoway.* Ptolemy mentions also in the same locality a town called Sada, which was, in all probability, on or near the river. [V.]

SAELI'NI. [Astures, Vol. I. p. 249.]

SAEPI'NUM or SEPI'NUM (the name is variously written both in MSS. and even inscriptions, but Saepinum is probably the most correct form: Σαίπινον, Ptol.: *Eth.* Saepinas: *Altilia* near *Sepino*), a city of Samnium, in the country of the Pentri, on the E. slope of the great group of the *Monte Matese,* and near the sources of the *Tamaro* (Tamarus). It seems to have been in early times one of the chief towns of the Samnites, or rather one of the few which they possessed worthy of the name. From its position in the heart of their country it was not till the Third Samnite War that it was attacked by the Roman arms; but in B. C. 293 it was besieged by the consul L. Papirius Cursor, and though vigorously defended by a garrison amounting almost to an army, was at length carried by assault. (Liv. x. 44, 45.) From this time the name of Saepinum disappears from history, but it is found again at a later period among the municipal towns of Samnium under the Roman Empire. Its name is not indeed mentioned by Strabo, among the few surviving cities of Samnium in his day: but it received a colony under Nero (*Lib. Colon.* p. 237), and appears for a time to have recovered some degree of importance. Its name is found both in Ptolemy and Pliny among the municipal towns of Samnium; and it is certain from inscriptions that it did not bear the title of a Colonia. (Plin. iii. 12. s. 17; Ptol. iii. 1. § 67; Orell. *Inscr.* 140; Mommsen, *Inscr. R. N.* 4918, 4929, 4934, &c.) Its name is mentioned also in the Tabula, which places it 30 M. P. from Beneventum, the intermediate station being a place called Sirpium, the site of which is unknown. (*Tab. Peut.*)

Saepinum became an episcopal see before the fall of the Roman Empire; it had, however, fallen into great decay in the time of the Lombards, but was repeopled by Romoaldus, duke of Beneventum (P. Diac. v. 30), and survived till the 9th century, when it was taken and plundered by the Saracens; after which it seems to have been abandoned by the inhabitants, who withdrew to the site occupied by the modern town of *Sepino,* about 2 miles from the site of the ancient one. The ruins of the latter, which are now called *Altilia,* are evidently of Roman date, and, from their regularity and style of construction, render it probable that the town was entirely rebuilt at the time of the establishment of the Roman colony, very probably not on the same site with the ancient Samnite city. The existing walls, which remain in almost complete preservation throughout their whole circuit, and which, as we learn from an inscription over one of the gates, were certainly erected by Nero (Mommsen, *I. R. N.* 4922), enclose a perfect square, with the angles slightly rounded off, and four gates, placed at the four cardinal points, flanked by massive square towers. The masonry is of reticulated work, the arches only of the gates being of massive stone. Within the enclosure are the remains of a theatre, besides the substructions and vestiges of several other buildings, and numerous fragments of an architectural character, as well as inscriptions. Of these last the most interesting is one which is still extant at the gate leading to Bovianum, and has reference to the flocks which then, as now, passed annually backwards and forwards from the thirsty plains of Apulia to the upland pastures of Samnium, especially of the *Matese;* and which appear to have even then followed the same line of route: the *tratturo* or sheep-track still in use passing directly through the ruins of *Altilia.* (Craven's *Abruzzi,* vol. ii. pp. 130—135; Romanelli, vol. ii. pp. 444—448; Mommsen, *I. R. N.* 4916.) [E. H. B.]

SAEPONE, an inland town of Hispania Baetica, near *Cortes* in the *Sierra de Ronda.* (Plin. iii. 1. s. 3.) [T. H. D.]

SAETABICULA (Σαιταϐίκουλα, Ptol. ii. 6. s. 62), a town of the Contestani in Hispania Tarraconensis, probably the present *Alzira* in *Valentia.* (Laborde, *Itin.* i. p. 266.) [T. H. D.]

SAETABIS, SETABIS, or SAETABI (Σαίταϐις, Strab. iii. p. 160), a town of the Contestani in Hispania Tarraconensis. It was a Roman municipium in the jurisdiction of Carthago (Murat. *Inscr.* ii. p. 1183. 6), and had the surname of Augustanorum. (Plin. iii. 3. s. 4.) It lay upon an eminence (Sil. Ital. iii. 372) to the S. of the Sucro, and was famed for its flax and linen manufacture. (Plin. xix. 2. s. 1; Catull. xii. 14, &c.) Now *Jativa.* (Cf. Laborde, *Itin.* i. p. 266; Marca, *Hisp.* ii. 6. p. 118.) [T. H. D.]

SAE'TABIS (Σαιταϐίς, Ptol. ii. 6. § 14), a river S. of the Sucro in the territory of the Contestani, on the E. coast of Hispania Tarraconensis. Most probably the *Alcoy.* (Ukert, ii. pt. i. p. 294.) [T.H.D.]

SAETIANI. [Scythia.]

SAETTAE. [Setae.]

SAGALASSUS (Σαγαλασσός : *Eth.* Σαγαλασσεύς or Σαγαλασσηνός), an important town and fortress near the north-western frontier of Pisidia, or, as Strabo (xii. p. 569) less correctly states, of Isauria, while Ptolemy (v. 3. § 6) erroneously mentions it among the towns of Lycia. (Comp. Steph. B. *s. v.*) Alexander the Great took the town by assault, having previously defeated its brave Pisidian inhabitants, who met the aggressor drawn up on a hill outside their town. (Arrian, *Anab.* i. 28.) Livy (xxxviii. 15), in his account of the expedition of Cn. Manlius, describes Sagalassus as situated in a fertile plain, abounding in every species of produce; he likewise characterises its inhabitants as the bravest of the Pisidians, and the town itself as most strongly fortified. Manlius did not take it, but by ravaging its territory compelled the Sagalassians to come to terms, to pay a contribution of 50 talents, 20,000 medimni of wheat, and the same quantity of barley. Strabo states that it was one of the chief towns of Pisidia, and that after passing under the dominion of Amyntas, tetrarch of Lycaonia and Galatia, it became part of the Roman province. He adds that it was only one day's march from Apamea, whereas we learn from Arrian that Alexander was five days on the road between the two towns ; but the detention of the latter was not occasioned by the length of the road but by other circumstances, so that Strabo's account is not opposed to that of Arrian. (Comp. Polyb. xxii. 19; Plin. v. 24.) The town is mentioned also by Hierocles (p. 693), in the Ecclesiastical Notices, and the Acts of Councils, from which it appears to have been an episcopal see.

The traveller Lucas (*Trois Voyages*, i. p. 181, and *Second Voyage*, i. c. 34) was the first that reported the existence of extensive ruins at a place called *Aglasoun*, and the resemblance of the name led him to identify these ruins with the site of the ancient Sagalassus. This conjecture has since been fully confirmed by Arundell (*A Visit to the Seven Churches*, p. 132, foll.), who describes these ruins as situated on the long terrace of a lofty mountain, rising above the village of *Aglasoun*, and consisting chiefly of massy walls, heaps of sculptured stones, and innumerable sepulchral vaults in the almost perpendicular side of the mountain. A little lower down the terrace are considerable remains of a large building, and a large paved oblong area, full of fluted columns, pedestals, &c., about 240 feet long; a portico nearly 300 feet long and 27 wide; and beyond this some magnificent remains either of a temple or a gymnasium. Above these rises a steep hill with a few remains on the top, which was probably the acropolis. There is also a large theatre in a fine state of preservation. Inscriptions with the words Σαγαλασσέων πόλις leave no doubt as to these noble ruins belonging to the ancient town of Sagalassus. (Comp. Hamilton, *Researches*, vol. i. p. 486, foll. ; Fellows, *Asia Minor*, p. 164, foll.) [L. S.]

SAGANUS (Σαγανός, Marcian, *Peripl.* p. 21., ed. Hudson), a small river on the coast of Carmania, about 200 stadia from Harmuza. It is mentioned also by Ptolemy (vi. 8. § 4), and Pliny (vi. 25). It is probably the same stream which is called by Ammianus Marcellinus, Saganis (xxiii. 6). Vincent thinks that it may be represented by a small river which flows into the *Persian Gulf*, near *Gomeroon.* (*Voy. of Nearchus*, vol. i. p. 370). [V.]

SAGA'POLA (Σαγάπολα *al.* Σαγάπολα ὄρος, Ptol. iv. 6. §§ 8, 14, 16, 17), a mountain of Interior Libya, from which flows the Subus, the position of which is fixed by Ptolemy (*l. c.*) 13° E. long., 22° N. lat. It may be assumed that the divergent which Ptolemy describes as ascending to this mountain from the Nigeir is one of the tributaries which flow into the *Djolibá* or *Quorra*, from the highlands to the N. of that river (comp. *Journ. Geog. Soc.* vol. ii. p. 13.) [E. B. J.]

SAGARAUCAE. [SACARAULI.]

SAGARIS, a river of European Sarmatia (Ov. *ex Pont.* iv. 1047), which has been assumed, from the name, to have discharged itself into the SINUS SAGARIUS. (Plin. iv. 26.) [E. B. J.]

SAGA'RTII. [PERSIS.]

SAGIDA (Σάγιδα or Σάγηδα, Ptol. vii. 1. § 71), a metropolis of Central India, which is perhaps the same as the present *Sohajpur*, near the sources of the river *Soane.* [V.]

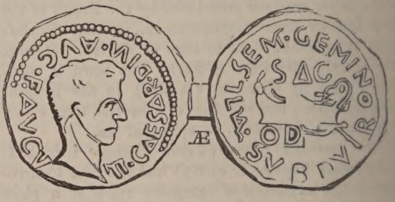
SAGRAS (ἡ Σάγρας, Strab. vi. p. 261), a river of Bruttium, on the E. coast of the peninsula, to the S. of Caulonia, between that city and Locri. It is celebrated in history for the great battle fought on its banks, in which an army of 130,000 Crotoniats is said to have been totally defeated by 10,000 Locrians: an event regarded as so extraordinary that it passed into a kind of proverb for something that appeared incredible, though true. (ἀληθέστερα τῶν ἐπὶ Σάγρᾳ, Suid. *s. v.*; Strab. vi. p. 261; Cic. *de N. D.* iii. 5 ; Justin. xx. 3 ; Plin. iii. 10. s. 15.) The victory was ascribed by the Locrians to the direct intervention of the Dioscuri, to whom they in consequence erected altars on the banks of the river, which were apparently still extant in the time of Strabo. It was added that the news of the victory was miraculously conveyed to the Greeks assembled at Olympia the same day that the battle was fought. (Strab. *l. c.*; Cic. *de N. D.* ii. 2.) But notwithstanding the celebrity thus attached to it, the date and occasion of the battle are very uncertain: and the circumstances connected with it by Strabo and Justin would lead to opposite conclusions. [CROTONA.] The date assigned by Heyne is B. C. 560, while Strabo certainly seems to imply that it took place *after* the fall of Sybaris in B. C. 510. (Grote's *Greece*, vol. iv. p. 552, note.) But whatever uncertainty prevailed concerning the battle, it seems certain that the Sagras itself was a well known stream in the days of Strabo and Pliny; both of whom concur in placing it to the N. of Locri and S. of Caulonia, and as the latter city was a colony and perhaps a dependency of Crotona, it is probable that the battle would be fought between it and Locri. Unfortunately the site of Caulonia cannot be determined [CAULONIA], and we are therefore quite at a loss which of the small streams flowing into the sea between Locri and the *Punta di Stilo* should be identified with the celebrated Sagras. The *Alaro* has been generally fixed upon by local writers, but has really no better claim than any other. (Romanelli, vol. i. p. 161; Swinburne's *Travels*, vol. i. p. 340.). [E. H. B.]

SAGRUS (Σάγρος : *Sangro*), one of the most considerable of the rivers of Samnium, which has its sources in the lofty group of the Apennines S. of the *Lago di Fucino*, and has a course of above 70 miles from thence to the Adriatic. It flows at first in a SE. direction, passes under the walls of Aufidena as well as of the modern *Castel di Sangro*, and in this part of its course flows through a broad and level, but upland valley, bounded on both sides by lofty mountains. After passing Aufidena it turns abruptly to the NE., and pursues this course till it reaches the sea. In the lower part of its course it enters the territory of the Frentani, which it traverses in its whole breadth, flowing into the sea between Histonium and Ortona. Strabo indeed represents it as forming the boundary between the Frentani and the Peligni, but this is certainly a mistake, as the Peligni did not in fact descend to the sea-coast at all, and Ortona, one of the chief towns of the Frentani, was situated to the N. of the Sagrus. (Strab. v. p. 242; Ptol. iii. 1. § 19; where the name is erroneously written Σάρος.) The upper valley of the Sagrus, with its adjoining mountains, was the territory of the Samnite tribe of the Caraceni. (Ptol. iii. 1. § 66.) [E. H. B.]

SAGU'NTIA. 1. (Σαγουντία, Ptol. ii. 4. § 13), a town in the SW. part of Hispania Baetica. (Liv. xxxiv. 12; Plin. iii. 1. s. 3.) Now *Xigonza* or *Gigonza*, NW. from *Medina Sidonia*, where there are many ruins. (Morales, *Antig.* p. 87; Florez, *Esp. Sagr.* x. p. 47.)

2. A town of the Arevaci, in Hispania Tarraconensis, SW. from Bilbilis. It was in the jurisdiction of Clunia, on the road from Emerita to Caesaraugusta, and was the scene of a battle between Sertorius and Metellus. (Plut. *Sert.* 21; App. *B. C.* i. 110.) The name is written Segontia in the *Itin. Ant.* pp. 436 and 438, and in the Geog. Rav. iv. 43; but must not be confounded with that of a town of the Celtiberi. Now *Siguenza* on the *Henarez.* (Florez, *Esp. Sagr.* viii. p. 18; Morales, *Antig.* p. 87.) [T. H. D.]

SAGUNTUM (Σάγουντον, Ptol. ii. 6. § 63), also called SAGUNTUS (Mela, ii. 6; Σάγουντος, Steph. B. *s. v.*), a town of the Edetani or Sedetani in Hispania Tarraconensis, seated on an eminence on the banks of the river Pallantias, between Sucro and Tarraco, and not far from the sea. Strabo (iii. p. 159) erroneously places it near the mouth of the Iberus, though it lies near 100 miles to the SW. of it. The same author states that it was founded by Greeks from Zacynthus; and we find that Stephanus calls it Ζάκανθα and Ζάκυνθος. Livy adds that the founders were mixed with Rutuli from Ardea (Liv. xxi. 7); whence we sometimes find the city called Ausonia Saguntus. (Sil. Ital. i. 332.) Another tradition ascribed its foundation to Hercules. (Ib. 263, 505.) Saguntum lay in a very fertile district (Polyb. xvii. 2), and attained to great wealth by means of its commerce. It was the immediate cause of the Second Punic War, from its being besieged by Hannibal when it was in the alliance of the Romans. The siege is memorable in history. The town was taken, after a desperate resistance, in B. C 218, and all the adult males put to the sword; but how long the siege lasted is uncertain. (Liv. xxi. 14, 15; Cf. Sil. Ital. i. 271, seq.) Eight years afterwards Saguntum was recovered by the Romans. The Carthaginians had partly destroyed it, and had used it as a place for the custody of their hostages. (Polyb. iii. 98; Liv. xxiv. 42.) The city was restored by the Romans and made a Roman colony. (Liv. xxviii. 39; Plin. iii. 3. s. 4.) Saguntum was famous for its manufacture of earthenware cups (calices Saguntini) (Plin. xxxv. 12. s. 46; Mart. iv. 46, xiv. 108), and the figs grown in the neighbourhood were considered very fine. (Plin. xv. 18. s. 19.) Its site is now occupied by the town of *Murviedro,* which derives its name from the ancient fortifications (muri veteres). But little now remains of the ruins, the materials having been unsparingly used by the inhabitants for the purpose of building. "The great temple of Diana stood where the convent of *La Trinidad* now does. Here are let in some six Roman inscriptions relating to the families of Sergia and others. At the back is a water-course, with portions of the walls of the Circus Maximus. In the suburb *San Salvador*, a mosaic pavement of Bacchus was discovered in 1745, which soon afterwards was let go to ruin, like that of Italica. The famous theatre is placed on the slope above the town, to which the orchestra is turned; it was much destroyed by Suchet, who used the stones to strengthen the castle, whose long lines of wall and tower rise grandly above; the general form of the theatre is, however, easily to be made out. . . . The local arrangements are such as are common to Roman theatres, and resemble those of *Merida.* They have been measured and described by Dean Marti; Ponz, iv. 232, in the *Esp. Sagr.* viii. 151." (Ford's *Handbook for Spain*, p. 206.) For the coins of Saguntum see Florez, *Med.* ii. p. 560; Mionnet, i. p. 49, Suppt. i. p. 98. The accompanying coin of Saguntum contains on the obverse the head of Tiberius, and on the reverse the prow of a ship. [T. H. D.]



COIN OF SAGUNTUM.

SAGUTE SINUS (Polyb. *ap. Plin.* v. 1), a gulf on the W. coast of Mauretania, S. of the river Lixus, which must be identified with the EMPORICUS SINUS. The Phoenician word "Sacharut" signifies "Emporia," and by an elision not uncommon among the Africans assumed the form under which it appears in Polybius. (Movers, *Die Phöniz.* vol. ii. p. 541.) [E. B. J.]

SAGY'LIUM (Σαγύλιον), a castle situated on a steep rock in the interior of Pontus, which was one of the strongholds of the Pontian kings. (Strab. xii. pp. 560, 561.) [L. S.]

SAIS (Σάϊς, Herod. ii. 28, 59, 152, 169; Strab. xvii. p. 802; Steph. B. *s. v.*; Mela, i. 9. § 9; Plin. v. 10. s. 11: *Eth.* Σαΐτης, fem. Σαΐτις), the capital of the Saitic Nome in the Delta, and occasionally of Lower Aegypt also, stood, in lat. 31° 4′ N., on the right bank of the Canopic arm of the Nile. The site of the ancient city is determined not only by the appellation of the modern town of *Sa-el-Hadjar*, which occupies a portion of its area, but also by mounds of ruin corresponding in extent to the importance of Sais at least under the later Pharaohs. The city was artificially raised high above the level of the Delta to be out of the reach of the inundations of the Nile, and served as a landmark to all who ascended the arms of the river from the Mediterranean to Memphis. Its ruins have been very imperfectly explored, yet traces have been found of the lake on which the mysteries of Isis were performed, as well as of the temple of Neith (Athenè) and the necropolis of the Saite kings. The wall of unburnt brick which surrounded the principal buildings of the city was 70 feet thick, and probably therefore at least 100 feet high. It enclosed an area 2325 feet in length by 1960 in breadth. Beyond this enclosure were also two large cemeteries, one for the citizens generally, and the other reserved for the nobles and priests of the higher orders. In one respect the Saites differed from the other Aegyptians in their practice of interment. They buried their kings within the precincts of their temples. The tomb of Amasis attracted the attention of Herodotus (ii. 169), and Psammitichus, the conqueror and successor of that monarch, was also buried within the walls of the temple of Neith.

Sais was one of the sacred cities of Aegypt: its principal deities were Neith, who gave oracles there, and Isis. The mysteries of the latter were celebrated annually with unusual pomp on the evening of the Feast of Lamps. Herodotus terms this festival (ii. 59) the third of the great feasts in the Aegyptian calendar. It was held by night; and every one intending to be present at the sacrifices was required to light a number of lamps in the open air around his house. The lamps were small saucers filled with salt and oil, on which a wick floated, and which continued to burn all night. At what season of the year the feast of burning lamps was celebrated Herodotus knew, but deemed it wrong to tell (ii. 62); it was, however, probably at either the vernal or autumnal equinox, since it apparently had reference to one of the capital revolutions in the solar course. An inscription in the temple of Neith declared her to be the Mother of the Sun. (Plutarch, *Is. et Osir.* p. 354, ed. Wyttenbach; Proclus, *in Timaeum*, p. 30.) It ran thus: "I am the things that have been, and that are, and that will be; no one has uncovered my skirts; the fruit which I brought forth became the Sun." It is probable, accordingly, that the kindling of the lamps referred to Neith as the author of light. On the same night apparently were performed what the Aegyptians designated the "Mysteries of Isis." Sais was one of the supposed places of the interment of Osiris, for that is evidently the deity whom Herodotus will not name (ii. 171) when he says that there is a burial-place of *him* at Sais in the temple of Athene. The mysteries were symbolical representations of the sufferings of Osiris, especially his dismemberment by Typhon. They were exhibited on the lake behind the temple of Neith. Portions of the lake may be still discerned near the hamlet of *Sa-el-Hadjar.*

Sais was alternately a provincial city of the first order and the capital of Lower Aegypt. These changes in its rank were probably the result of political revolutions in the Delta. The nome and city are said by Manetho to have derived their appellation from Saites, a king of the xviith dynasty. The xxivth dynasty was that of Bocchoris of Sais. The xxvith dynasty contained nine Saite kings; and of the xxviiith Amyrtaeus the Saite is the only monarch: with him expired the Saite dynasty, B. C. 408.

Bocchoris the Wise, the son of Tnephactus (Diodor. i. 45. § 2, 79. § 1), the Technatis of Plutarch (*Is. et Osir.* p. 354; comp. Athen. x. p. 418; Aelian, *H. A.* xi. 11), and the Aegyptian *Pehor*, was remarkable as a judge and legislator, and introduced, according to Diodorus, some important amendments into the commercial laws of Sais. He was put to death by burning after revolting from Sabaco the Aethiopian. During the Aethiopian dynasty Sais seems to have retained its independence. The period of its greatest prosperity was between B. C. 697—524, under its nine native kings. The strength of Aegypt generally had been transferred from its southern to its northern provinces. Of the Saite monarchs of Aegypt Psammitichus and Amasis were the most powerful. Psammitichus maintained himself on the throne by his Greek mercenaries. He established at Sais the class of interpreters, caused his own sons to be educated in Greek learning, and encouraged the resort of Greeks to his capital. The intercourse between Sais and Athens especially was promoted by their worshipping the same deity — Neith-Athene; and hence there sprung up, although in a much later age, the opinion that Cecrops the Saite led a colony to Athens. The establishment of the Greeks at Cyrene was indirectly fatal to the Saitic dynasty. Uaphris, Apries, or Hophra, was defeated by the Cyrenians, B. C. 569; and his discontented troops raised their commander Amasis of Siouph to the throne. He adorned Sais with many stately buildings, and enlarged or decorated the temple of Neith; for he erected in front of it propylaea, which for their height and magnitude, and the quality of the stones employed, surpassed all similar structures in Aegypt. The stones were transported from the quarries of *El-Mokattam* near Memphis, and thence were brought also the colossal figures and androsphinxes that adorned the Dromos. To Sais Amasis transported from Elephantine a monolithal shrine of granite, which Herodotus especially admired (ii. 175). Though the ordinary passage from Elephantine to Sais was performed in twenty days, three years were employed in conveying this colossal mass. It was, however, never erected, and when Herodotus visited Aegypt was still lying on the ground in front of the temple. It measured, according to the historian, 30 feet in height, 12 feet in depth from front to back, and in breadth 21 feet. After the death of Amasis, Sais sank into comparative obscurity, and does not seem to have enjoyed the favour of the Persian, Macedonian, or Roman masters of Aegypt.

Sais indeed was more conspicuous as a seat of commerce and learning, and of Greek culture generally, than as the seat of government. Nechepsus, one of its kings, has left a name for his learning (Auson. *Epigram.* 409), and his writings on astronomy are cited by Pliny (ii. 23. s. 21). Pythagoras of Samos visited Sais in the reign of Amasis (comp. Plin. xxxvi. 9. s. 14); and Solon the Athenian conversed with Sonchis, a Saite priest, about the same time (Plut. *Solon*, 26; Herod. ii. 177; Clinton, *Fast. Hellen.* vol. ii. p. 9). At Sais, if we may credit Plato (*Timaeus*, iii. p. 25), Solon heard the legend of Atlantis, and of the ancient glories of Athens some thousand years prior to Phoroneus and Niobe and Deucalion's flood. The priests of Sais appear indeed to have been anxious to ingratiate themselves with the Athenians by discovering resemblances between Attic and Aegyptian institutions. Thus Diodorus (i. 28), copying from earlier narratives, says that the citizens of Sais, like those of Athens were divided into eupatrids, or priest-nobles; geomori, land-owners liable to military service; and craftsmen or retail traders. He adds that in each city the upper town was called *Astu.* The Greek population of Sais was governed, according to Manetho, by their own laws and magistrates, and had a separate quarter of the city assigned to them. So strong indeed was the Hellenic element in Sais that it was doubted whether the Saites colonised Attica, or the Athenians Sais; and Diodorus says inconsistently, in one passage, that Sais sent a colony to Athens (i. 28. § 3), and in another (v. 57. § 45) that it was itself founded by Athenians. The principal value of these statements consists in their establishing the Graeco-Aegyptian character of the Saite people.

The ruins of Sais consist of vast heaps of brick, mingled with fragments of granite and Syenite marble. Of its numerous structures the position of one only can be surmised. The lake of *Sa-el-Hadjar*, which is still traceable, was at the back of the temple of Neith: but it remains for future travellers to determine the sites of the other sacred or civil structures of Sais. (Champollion, *l'Egypte*, vol. ii. p. 219; Id. *Lettres*, 50—53; Wilkinson, *Mod. Egypt and Thebes*.) [W. B. D.]

SALA (Σάλας). 1. A river in Germany, between which and the *Rhine*, according to Strabo (vii. p. 291), Drusus Germanicus lost his life. That the river was on the east of the Rhine is implied also in the account which Livy (*Epit.* 140) and Dion Cassius give of the occurrence; and it has therefore been conjectured with some probability that the Sala is the same river as the modern *Saale*, a tributary of the *Elbe*, commonly called the *Thuringian Saale;* though others regard the Sala as identical with the *Yssel.*

2. A river of Germany, alluded to by Tacitus (*Ann.* xiii. 57), who, without mentioning its name, calls it "flumen gignendo sale fecundum." It formed the boundary between the country of the Chatti and Hermunduri and near its banks were great salt-works, about which these two tribes were perpetually involved in war. From this circumstance it is clear that the river alluded to by Tacitus is none other but the *Saale* in Franconia, a tributary of the Moenus or *Main;* and that the salt-springs are, in all probability, those of the modern town of *Kissingen.*

3. A town in Upper Pannonia, on the road from Sabaria to Poetovium (Ptol. ii. 15. § 4; *It. Ant.* p. 262, where it is called Salle; Geogr. Rav. iv. 19, where it is called Salla). Some identify the place with the town of *Szala Egerssek*, and others with *Lüvir* on the river *Szala.* (Comp. Muchar, *Noricum*, i. p. 261.)

4. A town in the south-western part of Phrygia, on the frontiers of Caria and Pisidia, on the north-west of Cibyra. (Ptol. v. 2. § 26.)

5. A town in the north-western part of Armenia Minor, on the eastern slope of Mount Moschus. (Ptol. v. 13. § 10.) [L. S.]

SALA (Σάλα, Ptol. ii. 4. § 12), a town of the Turdetani in Hispania Baetica between Ptucci and Nabrissa. [T. H. D.]

SALA (Σάλα, Ptol. iv. 1. § 2; Plin. v. 1), a town of Mauretania, on the W. coast of Africa, situated near a river of the same name, "noticed by the Romans as the extreme object of their power and almost of their geography." (Gibbon, c. i.) In the Antonine Itinerary the name occurs as Salaconia, which has been supposed to be a corruption of Sala Colonia; but from the Vienna MS. it appears that the word "conia" has been inserted by a later hand. (*Itin. Anton.* ed. Parthey, p. 3.) The modern *Slá* or *Sallée*, near the mouth of the river *Bu-Regrâb*, retains the name, though the site of the ancient town must be sought at *Rabat*, on the S. side of the river, where there are Roman remains. (Barth, *Wanderungen*, pp. 32, 37, 50.) [E. B. J.]

SALACIA. 1. (Σαλακεία, Ptol. ii. 5. § 3), a municipal town of Lusitania, in the territory of the Turdetani, to the NW. of Pax Julia and to the SW. of Ebora. It appears from inscriptions to have had the surname of Urbs Imperatoria. (Gruter, p. 13. 16; Mionnet, i. p. 4; Sestini, p. 16.) Salacia was celebrated for its manufacture of fine woollen cloths. (Plin. viii. 48. s. 73; Strab. iii. p. 144, with the note of Groskurd.) Now *Alaçer do Sal.* (Florez, *Esp. Sagr.* xiii. p. 115, xiv. p. 241; comp. Mela, iii. 1; *It. Ant.* pp. 417, 418, and 422.)

2. A town of the Callaici Bracarii in the NW. of Hispania Tarraconensis. (*Itin. Ant.* p. 422.) Identified either with *Salamonde* or *Pombeiro.* [T. H. D.]

SALAMBOREIA (Σαλαμϐόρεια), a town of Cappadocia, in the district Garsauritis. (Ptol. v. 6. § 14; *Tab. Peut.*, where it is called Salaberina.) [L. S.]

SALAMI'NIA. [SALAMIS.]

SALAMI'NIAS, a town in Coele-Syria in the district Chalybonitis (*It. Anton.* p. 197; *Not. Imp.*), which Reland (*Palaest.* i. p. 217) identifies with Salamias (Σαλάμιας) in the *Not. Leonis Imp.*, and with *Salemjat* in Abulfeda (*Tab. Syr.* p. 105). It is said still to bear the name *Selmen.* (Richter, *Wallfahrten*, p. 238.)

SA'LAMIS (Σαλαμίς, Aesch. *Pers.* 880; Scyl. p. 41; Ptol. v. 14. § 3, viii. 20. § 5; *Stadiasm.* §§ 288, 289; Pomp. Mela, ii. 7. § 5; Plin. v. 35; Horat. *Carm.* i. 729; Σαλαμίν, Eustath *ad Il.* ii. 558; Σαλαμίας, Malala, *Chron.* xii. p. 313, ed. Bonn: *Eth.* Σαλαμίνιος, Böckh, *Inscr.* nos. 2625, 2638, 2639), a city on the E. coast of Cyprus, 18 M. P. from Tremithus, and 24 M. P. from Chytri. (*Peut. Tab.*) Legend assigned its foundation to the Aeacid Teucer, whose fortunes formed the subject of a tragedy by Sophocles, called Τεῦκρος, and of one with a similar title by Pacuvius. (Cic. *de Orat.* i. 58, ii. 46.) The people of Salamis showed the tomb of the archer Teucer (Aristot. *Anthologia*, i. 8, 112), and the reigning princes at the time of the Ionic revolt were Greeks of the Teucrid "Gens," although one of them bore the Phoenician name of Siromus (Hiram). (Herod. v. 104.) In the 6th century B. C. Salamis was already an important town, and in alliance with the Battiad princes of Cyrene, though the king Evelthon refused to assist in reinstating Arcesilaus III. upon the throne. (Herod. iv. 162.) The descendant of this Evelthon — the despot Gorgus — was unwilling to join in the Ionic revolt, but his brother Onesilus shut him out of the gates, and taking the command of the united forces of Salamis and the other cities, flew to arms. The battle which crushed the independence of Cyprus was fought under the walls of Salamis, which was compelled to submit to its former lord, Gorgus. (Herod. v. 103, 104, 108, 110.) Afterwards it was besieged by Anaxicrates, the successor of Cimon, but when the convention was made with the Persians the Athenians did not press the siege. (Diod. xii. 13.) After the peace of Antalcidas the Persians had to struggle for ten years with all their forces against the indefatigable and gentle Evagoras. Isocrates composed a panegyric of this prince addressed to his son Nicocles, which, with every allowance for its partiality, gives an interesting picture of the struggle which the Hellenic Evagoras waged against the Phoenician and Oriental influence under which Salamis and Cyprus had languished. (Comp. Grote, *Hist. of Greece*, vol. x. c. lxxvi.)

Evagoras with his son Pnytagoras was assassinated by a eunuch, slave of Nicocreon (Aristot. *Pol.* v. 8. § 10; Diodor. xv. 47; Theopomp. *Fr.* iii. ed. Didot), and was succeeded by another son of the name of Nicocles. The Graeco-Aegyptian fleet under Menelaus and his brother Ptolemy Soter was utterly defeated off the harbour of Salamis in a sea-fight, the greatest in all antiquity, by Demetrius Poliorcetes, B. C. 306. (Diodor. xx. 45—53.) The famous courtezan Lamia formed a part of the booty of Demetrius, over whom she soon obtained unbounded influence. Finally, Salamis came into the hands of Ptolemy. (Plut. *Demetr.* 35; Polyaen. *Strateg.* 5.) Under the Roman Empire the Jews were numerous in Salamis (*Acts*, xiii. 6), where they had more than one synagogue. The farming of the copper mines of the island to Herod (Joseph. *Antiq.* xv. 14. § 5) may have swelled the numbers who were attracted by the advantages of its harbour and trade, especially its manufactures of embroidered stuffs. (Athen. ii. p. 48.) In the memorable revolt of the Jews in the reign of Trajan this populous city became a desert. (Milman, *Hist. of the Jews*, vol. iii. pp. 111, 112.) Its demolition was completed by an earthquake; but it was rebuilt by a Christian emperor, from whom it was named CONSTANTIA. It was then the metropolitan see of the island. Epiphanius, the chronicler of the heretical sects, was bishop of Constantia in A. D. 367. In the reign of Heraclius the new town was destroyed by the Saracens.

The ground lies low in the neighbourhood of Salamis, and the town was situated on a bight of the coast to the N. of the river Pediaeus. This low land is the largest plain—SALAMINIA—in Cyprus, stretching inward between the two mountain ranges to the very heart of the country where the modern Turkish capital—*Nicosia*—is situated. In the *Life and Epistles of St. Paul*, by Coneybeare and Howson (vol. i. p. 169), will be found a plan of the harbour and ruins of Salamis, from the survey made by Captain Graves. For coins of Salamis, see Eckhel, vol. iii. p. 87. [E. B. J.]

SA'LAMIS (*Σαλαμίς, -ῖνος*: *Eth.* and *Adj.* *Σαλαμίνιος*, Salaminius: *Adj.* *Σαλαμινιακός*, Salaminiacus: *Kulúri*), an island lying between the western coast of Attica and the eastern coast of Megaris, and forming the southern boundary of the bay of Eleusis. It is separated from the coasts both of Attica and of Megaris by only a narrow channel. Its form is that of an irregular semicircle towards the west, with many small indentations along the coast. Its greatest length, from N. to S., is about 10 miles, and its width, in its broadest part, from E. to W., is a little more. Its length is correctly given by Strabo (ix. p. 393) as from 70 to 80 stadia. In ancient times it is said to have been called Pityussa (Πιτυοῦσσα), from the pines which grew there, and also SCIRAS (Σκιράς) and CYCHREIA (Κυχρεία), from the names of two heroes Scirus and Cychreus. The former was a native hero, and the latter a seer, who came from Dodona to Athens, and perished along with Erechtheus in fighting against Eumolpus. (Strab. ix. p. 393; Paus. i. 36. § 1; Philochor. *ap. Plut. Thes.* 17.) The latter name was perpetuated in the island, for Aeschylus (*Pers.* 570) speaks of the ἀκταὶ Κυχρεῖαι, and Stephanus B. mentions a Κυχρεῖος πάγος. The island is said to have obtained the name of Salamis from the mother of Cychreus, who was also a daughter of Asopus. (Paus. i. 35. § 2.) It was colonised at an early period by the Aeacidae of Aegina. Telamon, the son of Aeacus, fled thither after the murder of his half-brother Phocus, and became sovereign of the island. (Paus. i. 35. § 1.) His son Ajax accompanied the Greeks with 12 Salaminian ships to the Trojan War. (Hom. *Il.* ii. 557.) Salamis continued to be an independent state till about the beginning of the 40th Olympiad (B. C. 620), when a dispute arose for its possession between the Athenians and Megarians. After a long struggle, it first fell into the hands of the Megarians, but was subsequently taken possession of by the Athenians through a stratagem of Solon. (Plut. *Sol.* 8, 9; Paus. i. 40. § 5.) Both parties appealed to the arbitration of Sparta. The Athenians supported their claims by a line in the Iliad, which represents Ajax ranging his ships with those of the Athenians (*Il.* ii. 558), but this verse was suspected to have been an interpolation of Solon or Peisistratus; and the Megarians cited another version of the line. The Athenians, moreover, asserted that the island had been made over to them by Philaeus and Eurysaces, sons of the Telamonian Ajax, when they took up their own residence in Attica. These arguments were considered sufficient, and Salamis was adjudged to the Athenians. (Plut. *Sol.* 10; Strab. ix. p. 394.) It now became an Attic demus, and continued incorporated with Attica till the times of Macedonian supremacy. In B. C. 318, the inhabitants voluntarily received a Macedonian garrison, after having only a short time before successfully resisted Cassander. (Diod. xviii. 69; Polyaen. *Strat.* iv. 11. § 2; Paus. i. 35. § 2.) It continued in the hands of the Macedonians till B. C. 232, when the Athenians, by the assistance of Aratus, purchased it from the Macedonians together with Munychia and Sunium. Thereupon the Salaminians were expelled from the island, and their lands divided among Athenian cleruchi. (Plut. *Arat.* 34; Paus. ii. 8. § 6; Böckh, *Inscr.* vol. i. p. 148, seq.) From that time Salamis probably continued to be a dependency of Athens, like Aegina and Oropus; since the grammarians never call it a δῆμος, which it had been originally, but generally a πόλις.

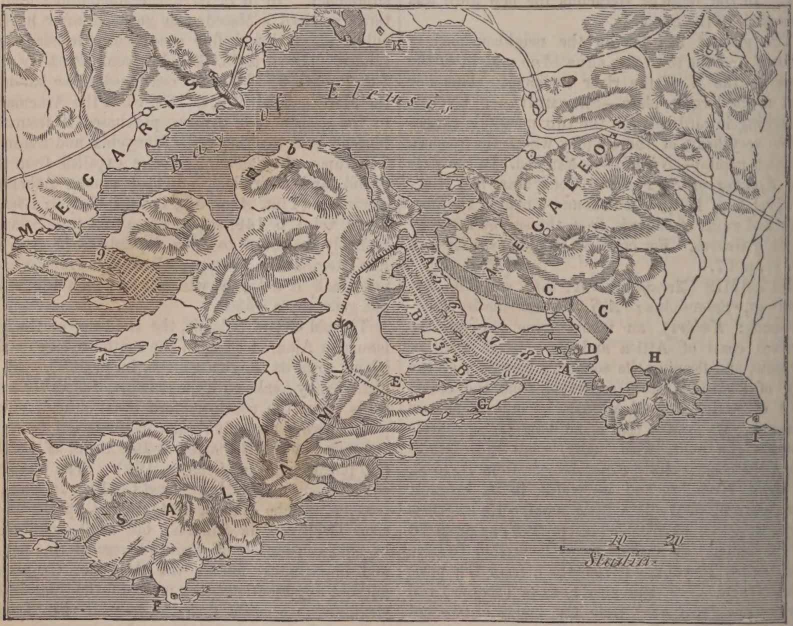
The old city of Salamis, the residence of the Telamonian Ajax, stood upon the southern side of the island towards Aegina (Strab. ix. p. 393), and is identified by Leake with the remains of some Hellenic walls upon the south-western coast near a small port, where is the only rivulet in the island, perhaps answering to the BOCARUS or BOCALIAS of Strabo (ix. p. 394; Leake, *Demi*, p. 169). The Bocarus is also mentioned by Lycophron (451). In another passage, Strabo (ix. p. 424) indeed speaks of a river Cephissus in Salamis; but as it occurs only in an enumeration of various rivers of this name, and immediately follows the Athenian Cephissus without any mention being made of the Eleusinian Cephissus, we ought probably to read with Leake ἐν Ἐλευσῖνι instead of ἐν Σαλαμῖνι.

When Salamis became an Athenian demus, a new city was built at the head of a bay upon the eastern side of the island, and opposite the Attic coast. In the time of Pausanias this city also had fallen into decay. There remained, however, a ruined agora and a temple of Ajax, containing a statue of the hero in ebony; also a temple of Artemis, the trophy erected in honour of the victory gained over the Persians, and a temple of Cychreus. (Paus. i. 35. § 3, 36. § 1.) Pausanias has not mentioned the statue of Solon, which was erected in the agora, with one hand covered by his mantle. (Dem. *de Fals. Leg.* p. 420; Aeschin. *in Tim.* p. 52.) There are still some remains of the city close to the village of *Ambelákia.* A portion of the walls may still be traced; and many ancient fragments are found in the walls and churches both of *Ambelákia* and of the neighbouring village of *Kulúri,* from the latter of which the modern name of the island is derived. The narrow rocky promontory now called *Cape of St. Barbara,* which forms the SE. entrance to the bay of *Ambelákia,* was the SILENIAE (Σιληνίαι) of Aeschylus, afterwards called TROPAEA (Τροπαία), on account of the trophy erected there in memory of the victory. (Asch. *Pers.* 300, with Schol.) At the extremity of this promontory lay the small island of PSYTTALEIA (Ψυττάλεια), now called *Lipsokutáli,* about a mile long, and from 200 to 300 yards wide. It was here that a picked body of Persian troops was cut to pieces by Aristeides during the battle of Salamis. (Herod. viii. 95; Aesch. *Pers.* 447, seq.; Plut. *Arist.* 9; Paus. i. 36. § 2, iv. 36. § 3; Strab. ix. p. 393; Plin. iv. 12. s. 20; Steph. B. *s. v.*)

In Salamis there was a promontory SCIRADIUM (Σκιράδιον), containing a temple of the god of war, erected by Solon, because he there defeated the Megarians. (Plut. *Sol.* 9.) Leake identifies this site with the temple of Athena Sciras, to which Adeimantus, the Corinthian, is said to have fled at the commencement of the battle of Salamis (Herod. viii. 94); and, as the Corinthians could not have retreated through the eastern opening of the strait, which was the centre of the scene of action, Leake supposes Sciradium to have been the south-west promontory of Salamis, upon which now stands a monastery of the Virgin. This monastery now occupies the site of a Hellenic building, of which remains are still to be seen.

BUDORUM (Βούδορον or Βούδωρον) was the name of the western promontory of Salamis, and distant only three miles from Nisaea, the port of Megara. On this peninsula there was a fortress of the same name. In the attempt which the Peloponnesians made in B. C. 429 to surprise Peiraeeus, they first sailed from Nisaea to the promontory of Budorum, and surprised the fortress; but after overrunning the island, they retreated without venturing to attack Peiraeeus. (Thuc. ii. 93, 94, iii. 51; Diod. xii. 49; Strab. xi. p. 446; Steph. B. *s. v.* Βούδωρον.)

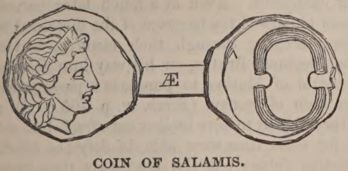
Salamis is chiefly memorable on account of the great battle fought off its coast, in which the Persian fleet of Xerxes was defeated by the Greeks, B. C. 480. The details of this battle are given in every history of Greece, and need not be repeated here. The battle took place in the strait between the eastern part of the island and the coast of Attica, and the position of the contending forces is



MAP OF SALAMIS.

A. A. A. Persian fleet.
B. B. B. Grecian fleet.
C. C. C. The Persian army.
D. Throne of Xerxes.
E. New Salamis.
F. Old Salamis.
G. The island Psyttaleia.
H. Peiraeeus.
I. Phalerum.
1. Athenian ships.
2. Lacedaemonian and other Peloponnesian ships.
3. Aeginetan and Euboean ships.
4. Phoenician ships.
5. Cyprian ships.
6. Cilician and Pamphylian ships.
7. Ionian ships.
8. Persian ships.
9. Egyptian ships.
a. Prom. Sileniae or Tropaea. (*Cape of St. Barbara.*)
b. Prom. Sciradium.
c. Prom. Budorus.

shown in the annexed plan. The Grecian fleet was drawn up in the small bay in front of the town of Salamis, and the Persian fleet opposite to them off the coast of Attica. The battle was witnessed by Xerxes from the Attic coast, who had erected for himself a lofty throne on one of the projecting declivities of Mt. Aegaleos. Colonel Leake has discussed at length all the particulars of the battle, but Mr. Blakesley has controverted many of his views, following the authority of Aeschylus in preference to that of Herodotus. In opposition to Col. Leake and all preceding authorities, Mr. Blakesley supposes, that though the hostile fleets occupied in the afternoon before the battle the position delineated in the plan annexed, yet that on the morning of the battle the Greeks were drawn up across the southern entrance of the strait, between the *Cape of St. Barbara* and the Attic coast, and that the Persians were in the more open sea to the south. Into the discussion of this question our limits prevent us from entering; and we must refer our readers for particulars to the essays of those writers quoted at the close of this article. There is, however, one difficulty which must not be passed over in silence. Herodotus says (viii. 76) that on the night before the battle, the Persian ships stationed about Ceos and Cynosura moved up, and beset the whole strait as far as Munychia. The only known places of those names are the island of Ceos, distant more than 40 geographical miles from Salamis, and the promontory of Cynosura, immediately N. of the bay of Marathon, and distant more than 60 geographical miles from Salamis. Both of those places, and more especially Cynosura, seem to be too distant to render the movement practicable in the time required. Accordingly many modern scholars apply the names Ceos and Cynosura to two promontories, the southernmost and south-easternmost of the island of Salamis, and they are so called in Kiepert's maps. But there is no authority whatever for giving those names to two promontories in the island; and it is evident from the narrative, as Mr. Grote has observed, that the names of Ceos and Cynosura must belong to some points in Attica, not in Salamis. Mr. Grote does not attempt to indicate the position of these places; but Mr. Blakesley maintains that Ceos and Cynosura are respectively the well-known island and cape, and that the real difficulty is occasioned, not by their distance, but by the erroneous notion conceived by Herodotus of the operations of the Persian fleet. (Leake, *Demi of Attica*, p. 166, seq., and Appendix II. *On the Battle of Salamis*; Blakesley, *Excursus on Herodotus*, viii. 76, vol. ii. p. 400, seq.; Grote, *Hist. of Greece*, vol. v. p. 171, seq.)



COIN OF SALAMIS.

SALANIA'NA, a town of the Callaici Bracarii in Gallaecia (*Itin. Ant.* p. 427.) Variously identified with *Cela Nova*, *Moymenta*, and *Portela de Abade*. [T. H. D.]

SALA'PIA (Σαλαπία: *Eth.* Σαλαπῖνος; Salapinus: *Salpi*), one of the most considerable cities of Apulia, situated on the coast of the Adriatic, but separated from the open sea by an intervening lagune, or salt-water lake, which was known in ancient times as the Salapina Palus (Lucan, v. 377; Vib. Seq. p. 26), and is still called the *Lago di Salpi*. This lagune has now only an artificial outlet to the sea through the bank of sand which separates them; but it is probable that in ancient times its communications were more free, as Salapia was certainly a considerable sea-port and in Strabo's time served as the port both of Arpi and Canusium (Strab. vi. p. 284). At an earlier period it was an independent city, and apparently a place of considerable importance. Tradition ascribed its foundation, as well as that of the neighbouring cities of Canusium and Arpi, to Diomedes (Vitruv. i. 4. § 12); or, according to others, to a Rhodian colony under Elpias (Id. *ib.*; Strab. xiv. p. 654).* There is no trace of its having received a Greek colony in historical times, though, in common with many other cities of the Daunian Apulians, it seems to have imbibed a large amount of Hellenic influence. This was probably derived from the Tarentines, and did not date from a very early period.

The name of Salapia is not mentioned in history till the Second Punic War, in which it bears a considerable part. It was evidently one of the cities of Apulia which revolted to Hannibal after the battle of Cannae (Liv. xxii. 61); and a few years after we find it still in his possession. It was apparently a place of strength, on which account he collected there great magazines of corn, and established his winter quarters there in B. C. 214. (Id. xxiv. 20.) It remained in his hands after the fall of Arpi in the following year (Id. xxiv. 47); but in B. C. 210 it was betrayed into the power of Marcellus by Blasius, one of its citizens, who had been for some time the leader of the Roman party in the place, and the Numidian garrison was put to the sword. (Id. xxvi. 38; Appian, *Annib.* 45—47.) Its loss seems to have been a great blow to the power of Hannibal in this part of Italy; and after the death of Marcellus, B.C. 208, he made an attempt to recover possession of it by stratagem; but the fraud was discovered, and the Carthaginian troops were repulsed with loss. (Liv. xxvii. 1, 28; Appian, *Annib.* 51.) No subsequent mention of it is found till the Social War, in the second year of which, when the tide of fortune was beginning to turn in favour of Rome, it was taken by the Roman praetor C. Cosconius, and burnt to the ground (Appian, *B. C.* i. 51). After this time it appears to have fallen into a state of decay, and suffered severely from malaria in consequence of the exhalations of the neighbouring lagune. Vitruvius tells us, that at length the inhabitants applied to M. Hostilius, who caused them to remove to a more healthy situation, about 4 miles from the former site, and nearer the sea, while he at the same time opened fresh communications between the lagune and the sea (Vitruv. i. 4. § 12). We have no clue to the time at which this change took place, but it could hardly have been till after the town had fallen into a declining condition. Cicero, indeed, alludes to Salapia as in his day notorious for its pestilential climate (*de Leg. Agr.* ii. 27); but this may be understood as relating to its territory rather than the actual town. Vitruvius is the only author who notices the change of site; but if his account can be depended upon, the Salapia mentioned by Pliny and Ptolemy as well as Strabo, must have been the new town, and not the original city of the name. (Strab. vi. p. 284; Plin. iii. 12. s. 17; Ptol. iii. 1. § 16.) The Liber Coloniarum also speaks of it as a colony adjoining the sea-coast, which doubtless refers to the new town of the name. This does not, however, seem to have ever risen into a place of much importance, and the name subsequently disappears altogether.

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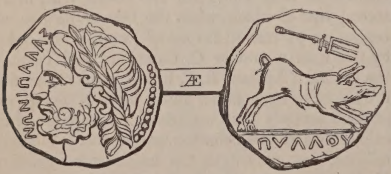
* Lycophron, on the other hand, seems to assign it a Trojan origin; though the passage, as usual, is somewhat obscure. (Lycophr. *Alex.* 1129.)

Extensive ruins of Salapia are still visible on the southern shore of the *Lago di Salpi*, in a tract of country now almost wholly desolate. They evidently belong to a city of considerable size and importance, and must therefore be those of the ancient Apulian city. This is further confirmed by the circumstance that the coins of Salapia, which of course belong to the period of its independence, are frequently found on the spot. (Swinburne's *Travels*, vol. i. p. 81.) The site of the Roman town founded by M. Hostilius is said to be indicated by some remains on the sea-shore, near the *Torre di Salpi*. (Romanelli, vol. ii. p. 201.)

The lagune still called the *Lago di Salpi* is about 12 miles in length by about 2 in breadth. At its eastern extremity, where it communicates with the sea by an artificial cut, are extensive salt-works, which are considered to be the representatives of those noticed in the Itineraries under the name of Salinae. It is by no means certain (though not improbable) that these ancient salt-works occupied the same site as the modern ones; and the distances given in the Itineraries along this line of coast, being in any case corrupt and confused, afford no clue to their identification. (*Itin. Ant.* p. 314; *Tab. Peut.*) It is probable that the name of Salapia itself is connected with *sal*, the lagune having always been well adapted for the collection of salt.

The coins of Salapia, as well as those of Arpi and Canusium, have Greek legends, and indicate the strong influence of Greek art and civilisation, though apparently at a late period, none of them being of an archaic style. The magistrates' names which occur on them (ΔΑΖΟΣ, ΠΥΛΛΟΣ, &c.) are, on the contrary, clearly of native origin. (Mommsen, *U. I. D.* pp. 82, 83.) [E. H. B.]



COIN OF SALAPIA.

SALA'RIA. 1. (Σαλάρια, Ptol. ii. 6. § 61), a town of the Bastitani, in the SE. part of Hispania Tarraconensis. According to Pliny it was a Roman colony. (Colonia Salariensis, iii. 3. s. 4.) Ukert (ii. pt. i. p. 407) identifies it with *Sabiote*, between *Ubeda* and *Baeza*.

2. A town of the Oretani, in the same neighbourhood. (Ptol. ii. 6. § 59.) [T. H. D.]

SALAS. [SALA.]

SALASSI (Σαλασσοί), one of the most powerful of the Alpine tribes in the N. of Italy, who occupied the great valley of the Durias or *Dora Baltea*, now called the *Val d'Aosta*, from the plains of the *Po* to the foot of the Graian and Pennine Alps. Their country is correctly described by Strabo as a deep and narrow valley, shut in on both sides by very lofty mountains. (Strab. iv. p. 205.) This valley, which extends above 60 miles in length from its entrance at *Ivrea* to its head among the very highest ranges of the Alps, must always have been one of the natural inlets into the heart of those mountains: hence the two passes at its head, now called the *Great and Little St. Bernard*, seem to have been frequented from a very early period. If we may trust to Livy, it was by the former of these passes, or the Pennine Alps, that the Boii and Lingones crossed when they first migrated into the plains of the N. of Italy. (Liv. v. 35.) It was the same pass by which Hannibal was commonly supposed in the days of Livy to have crossed those mountains, while Coelius Antipater represented him as passing the *Little St. Bernard*, an opinion commonly adopted by modern writers, though still subject to grave difficulties. One of the most serious of these arises from the character of the Salassi themselves, who are uniformly described as among the fiercest and most warlike of the Alpine tribes, and of inveterate predatory habits, so that it is difficult to believe they would have allowed an army like that of Hannibal to traverse their country without opposition, and apparently without molestation. (See Arnold's *Rome*, vol. iii. p. 481.)

The Salassi are commonly reckoned a Gaulish people, yet there are reasons which render it more probable that they were in fact, like their neighbours the Taurini, a Ligurian race. The Ligurians indeed seem, at a very early period, to have spread themselves along the whole of the western chain of the Alps, and the Gaulish tribes which occupied the plains of the Padus passed through their country. But the ethnical relations of all these Alpine races are very obscure. No mention of the Salassi is found in history till B. C. 143, when they were attacked without provocation by the consul Appius Claudius, who was, however, punished for his aggression, being defeated with the loss of 5000 men. But he soon repaired this disaster, and having in his turn slain 5000 of the mountaineers, claimed the honour of a triumph. (Dion Cass. *Fr.* 79; Liv. *Epit.* liii.; Oros. v. 4.) From this time they appear to have frequently been engaged in hostilities with Rome, and though nominally tributary to the republic, they were continually breaking out into revolt, and ravaging the plains of their neighbourhood, or plundering the Roman convoys, and harassing their troops as they marched through their country. As early as B. C. 100 a Roman colony was established at Eporedia (*Ivrea*), at the mouth of the valley (Vell. Pat. i. 15), with the view of keeping them in check, but it suffered severely from their incursions. Even at a much later period the Salassi plundered the baggage of the dictator Caesar when marching through their country, and compelled Decimus Brutus, on his way into Gaul after the battle of Mutina, to purchase a passage with a large sum of money. (Strab. iv. p. 205.) In B. C. 35 they appear to have broken out afresh into revolt, and for some time were able to defy the efforts of Antistius Vetus; but the next year they were reduced to submission by Valerius Messala. (Dion Cass. xlix. 34, 38; Appian, *Illyr.* 17.) Still, however, their subjection was imperfect, till in B. C. 25 Terentius Varro was sent against them, who having compelled the whole nation to lay down their arms, sold them without distinction as slaves. The number of captives thus sold is said to have amounted to

36,000 persons, of whom 8000 were men of military age. The tribe of the Salassi being thus extirpated, a Roman colony was settled at Praetoria Augusta (*Aosta*), and a highroad made through the valley. (Dion Cass. liii. 25; Strab. iv. p. 205; Liv. *Epit.* cxxxv.) The name of the Salassi, however, still remained, and is recognised as a geographical distinction both by Pliny and Ptolemy, but no subsequent trace of them is found as an independent tribe. (Plin. iii. 17. s. 21; Ptol. iii. 1. § 34.)

One of the main causes of the disputes between the Salassi and Romans had arisen from the gold-washings which were found in the valley, and which are said to have been extremely productive. These were worked by the Salassi themselves before the Roman invasion; but the Romans seem to have early taken possession of them, and they were farmed out with the other revenues of the state to the Publicani. But these were, as might be expected, involved in constant quarrels with the neighbouring barbarians, who sometimes cut off their supplies of water, at other times attacked them with more open violence. (Strab. iv. p. 205; Dion Cass. *Fr.* 79.)

The line of road through the country of the Salassi, and the passes which led from Augusta Praetoria over the Pennine and Graian Alps, are described in the article ALPES [Vol. I. p. 110]. [E. H. B.]

SALA'SSII. [MAURETANIA, Vol. II. p. 298, b.]

SALATARAE (Σαλατάραι, Ptol. vi. 11. § 6), a tribe of the Bactrians who lived along the banks of the Oxus. Forbiger suspects that they are the same as the Saraparae, noticed by Pliny (vi. 16. s. 18). [V.]

SALATHUS (Σάλαθος, Ptol. iv. 6. § 5), a river on the W. coast of Africa, with a town of the same name. This river, which took its rise in Mt. Mandrus, is represented by one of the *Wadys*, which flows into the sea in the district occupied by the ancient Autololes, on the coast to the N. of *Cape Mirik*. [E. B. J.]

SALAURIS, a town on the coast of Hispania Tarraconensis, mentioned in the *Ora Marit.* of Avienus (v. 518). [T. H. D.]

SALDA, a town in the south of Lower Pannonia, on the southern bank of the Savus, and on the great highroad from Siscia to Sirmium. (*Tab. Peut.*; Geogr. Rav. iv. 19, where it is called Saldum.) It is very probably the same as the town of Sallis (Σαλλίς) mentioned by Ptolemy (ii. 16. § 8). The site is commonly believed to be occupied by the modern *Szlatina*. [L. S.]

SALDAE (Σάλδαι, Strab. xvii. p. 831; Ptol. iv. 2. § 9, viii. 13. § 9; Plin. v. 1; *Itin. Anton.*; *Peut. Tab.*), a town on the coast of Mauretania Caesariensis, with a spacious harbour, which was in earlier times the E. boundary between the dominions of Juba and those of the Romans. (Strab. *l. c.*) Under Augustus it became a Roman "colonia." (Plin. *l. c.*) In later times it was the W. limit of Mauretania Sitifensis, against Mauretania Caesariensis in its more contracted sense. It is identified with *Bujeiyah*, the flourishing city of the *Kaliphat*, taken by Pedro Navarro, the general of Ferdinand the Catholic, after two famous battles, A. D. 1510 (comp. Prescott's *Ferdinand and Isabella*, vol. ii. p. 457), or the *C. Bongie* of the French province. (Barth, *Wanderungen*, p. 62.) [E. B. J.]

SALDAPA, a town of Moesia (Theophyl. Simocat. i. 8), which was ravaged by the Avars in their wars with the emperor Maurice (Le Beau, *Bas Empire*, vol. x. pp. 248, 369). Schafarik (*Slav. Alt.* vol. ii. p. 158) has fixed the site at the ruins of *Dikelrick* upon the *Danube*. [E. B. J.]

SALDU'BA. 1. A small river in the territory of the Turduli in Hispania Baetica, probably the same called Σαδούκα, (with *var. lect.*) by Ptolemy (ii. 4. § 7). Now *Rio Verde.*

2. A town at the mouth of the preceding river (Σάλδουϐα, Ptol. ii. 4. § 11), of no great importance (Mela, ii. 6; Plin. iii. 1. s. 3), near the present *Marbella.*

3. [CAESARAUGUSTA.] [T. H. D.]

SALE, a town on the S. coast of Thrace, near the W. mouth of the Hebrus, and nearly equidistant from Zone and Doriscus. It is mentioned by Herodotus (vii. 59) as a Samothracian colony. [J. R.]

SALEM. [JERUSALEM.]

SALENI, a people of Hispania Tarraconensis, probably in Cantabria, mentioned by Mela (iii. 1). They are perhaps the same as the Σαιλινοί of Ptolemy (ii. 6. § 34). [T. H. D.]

SALENTI'NI or SALLENTI'NI (both forms seem to rest on good authority), (Σαλεντῖνοι), a people of Southern Italy, who inhabited a part of the peninsula which forms the SE. extremity, or as it is very often called the *heel*, of Italy. Their territory was thus included in the region known to the Greeks by the name of Iapygia, as well as in the district called by the Romans Calabria. Strabo remarks that the peninsula in question, which he considers as bounded by a line drawn across from Tarentum to Brundusium, was variously called Messapia, Iapygia, Calabria, and Salentina; but that some writers established a distinction between the names. (Strab. vi. p. 282.) There seems no doubt that the names were frequently applied irregularly and vaguely, but that there were in fact two distinct tribes or races inhabiting the peninsula, the Salentines and the Calabrians (Strab. vi. p. 277), of whom the latter were commonly known to the Greeks as the Messapians [CALABRIA]. Both were, however, in all probability kindred races belonging to the great family of the Pelasgian stock. Tradition represented the Salentines as of Cretan origin, and, according to the habitual form of such legends, ascribed them to a Cretan colony under Idomeneus after the Trojan War. (Strab. vi. p. 282; Virg. *Aen.* iii. 400; Fest. *s. v. Salentini*, p. 329; Varr. *ap. Prob. ad Virg. Ecl.* vi. 31.) They appear to have inhabited the southern part of the peninsula, extending from its southern extremity (the *Capo di Leuca*), which was thence frequently called the Salentine promontory ("Salentinum Promontorium," Mel. ii. 4. § 8; Ptol. iii. 1. § 13), to the neighbourhood of Tarentum. But we have no means of distinguishing accurately the limits of the two tribes, or the particular towns which belonged to each.

The name of the Salentines does not seem to have been familiarly known to the Greeks, at least in early times: as we do not hear of their name in any of the wars with the Tarentines, though from their position they must have been one of the tribes that early came into collision with the rising colony. They were probably known under the general appellation of Iapygians, or confounded with their neighbours the Messapians. On the contrary, as soon as their name appears in Roman history, it is in a wider and more general sense than that to which it is limited by the geographers. Livy speaks of the Salentini as acceding to the Samnite alliance in B. C. 306, when the consul L. Volumnius was sent into their country, who defeated them in several battles, and took some of their towns. (Liv. ix. 42.) It is almost impossible to believe that the Romans had as early as this pushed their arms into the Iapygian peninsula, and it is probable that the Salentines are here confounded with the Peucetians, with whom, according to some accounts, they were closely connected. (Plin. iii. 11. s. 16.) But the name is used with still greater laxity shortly after, when Livy speaks of Thuriae as "urbem in Sallentinis" (x. 2), if at least, as there seems little doubt, the place there meant is the well-known city of Thurii in Lucania [Thurii].

The name of the Sallentines does not again occur in history till the Fourth Samnite War, when they joined the confederacy formed by the Samnites and Tarentines against Rome; and shared in their defeat by the consul L. Aemilius Barbula in B. C. 281, as we find that general celebrating a triumph over the Tarentines, Samnites, and Sallentines. (*Fast. Capit.* ann. 473.) For some time after this the appearance of Pyrrhus in Italy drew off the attention of the Romans from more ignoble adversaries, but when that monarch had finally withdrawn from Italy, and Tarentum itself had fallen into the hands of the Romans, they were left at leisure to turn their arms against the few tribes that still maintained their independence. In B. C. 267 war was declared against the Salentines, and both consuls were employed in their subjugation. It was not likely that they could offer much resistance, yet their final conquest was not completed till the following year, when both consuls again celebrated triumphs "de Messapiis Sallentinisque." (*Fast. Capit.*; Zonar. viii. 7; Liv. *Epit.* xv; Florus, i. 20; Eutrop. ii. 17.) All the Roman writers on this occasion mention the Salentines alone; the Triumphal Fasti, however, record the name of the Messapians in conjunction with them, and it is certain that both nations were included both in the war and the conquest, for Brundusium, which is called by Florus "caput regionis," and the occupation of which was evidently the main object of the war (Zonar. *l. c.*), seems to have been at that period certainly a Messapian city. The Salentines are again mentioned as revolting to Hannibal during the Second Punic War (B.C. 213), but seem to have been again reduced to subjection without difficulty. (Liv. xxv. 1, xxvii. 36, 41.) From this time their name disappears from history, and is not even found among the nations of Italy that took up arms in the Social War. But the "Sallentinus ager" continued to be a recognised term, and the people are spoken of both by Pliny and Strabo as distinct from their neighbours the Calabri. (Strab. vi. p. 277; Plin. iii. 11. s. 16; Ptol. iii. 1. § 13; Mel. ii. 4; Cic. *pro Rosc. Am.* 46.) The "regio Salentina" is even mentioned as a distinct portion of Calabria as late as the time of the Lombards. (P. Diac. *Hist. Lang.* ii. 21.)

The physical character and topography of the country of the Salentines are given in the article Calabria. The following towns are assigned by Pliny to the Salentines, as distinguished from the Calabrians, strictly so called: Aletium, Basta, Neretum, Uxentum, and Veretum. All these are situated in the extreme southern end of the Iapygian peninsula. The list given by Ptolemy nearly agrees with that of Pliny; but he adds Rhudiae, which was considerably further N., and is reckoned on good authority a Calabrian city [Rhudiae]. The place he calls Banota is probably the Basta of Pliny. To these inland towns may probably be added the seaports of Callipolis, Castrum Minervae, and perhaps Hydruntum also, though the last seems to have early received a Greek colony. But it is probable that at an earlier period the territory of the Salentines was considerably more extensive. Stephanus of Byzantium speaks of a *city* of the name of Sallentia, from which was derived the name of the Sallentines, but no mention of this is found in any other writer, and it is probably a mere mistake. [E. H. B.]

SALERNUM (Σάλερνον: *Eth.* Salernitanus: *Salerno*), a city of Campania, but situated in the territory of the Picentini, on the N. shore of the gulf of Posidonia, which now derives from it the name of the *Gulf of Salerno.* We have no account of its origin or early history; it has been supposed that it was like the neighbouring Marcina a Tyrrhenian or Pelasgic settlement [Marcina]; but there is no authority for this, and its name is never mentioned in history previous to the settlement of a Roman colony there. But when this was first decreed (in B. C. 197, it was not actually founded till B. C. 194), Livy speaks of the place as Castrum Salerni, whence we may infer that there was at least a fortress previously existing there (Liv. xxxii. 29, xxxiv. 45; Vell. Pat. i. 14; Strab. v. p. 251.) The Roman colony was established, as we are expressly told by Strabo, for the purpose of holding the Picentines in check, that people having actively espoused the cause of Hannibal during the Second Punic War (Strab. *l. c.*) Their town of Picentia being destroyed, Salernum became the chief town of the district; but it does not appear to have risen to any great importance. In the Social War it was taken by the Samnite general C. Papius (Appian, *B. C.* i. 42): but this is the only occasion on which its name is mentioned in history. Horace alludes to it as having a mild climate, on which account it had apparently been recommended to him for his health (Hor. *Ep.* i. 15. 1.) It continued to be a municipal town of some consideration under the Roman Empire, and as we learn from inscriptions retained the title of a Colonia (Plin. iii. 5. s. 9; Ptol. iii. 1. § 7; *Itin. Ant.*; *Tab. Peut.*; Mommsen, *Inscr. R. N.* pp. 9—12.) But it was not till after the Lombard conquest that it became one of the most flourishing cities in this part of Italy; so that it is associated by Paulus Diaconus with Caprea and Neapolis among the "opulentissimae urbes" of Campania (P. Diac. *Hist. Lang.* ii. 17). It retained this consideration down to a late period of the middle ages, and was especially renowned for its school of medicine, which, under the name of Schola Salernitana, was long the most celebrated in Europe. But it seems certain that this was derived from the Arabs in the 10th or 11th century, and was not transmitted from more ancient times. Salerno is still the see of an archbishop, with a population of about 12,000 inhabitants, though greatly fallen from its mediaeval grandeur.

The ancient city, as we learn from Strabo (v. p. 251), stood on a hill at some distance from the sea, and this is confirmed by local writers, who state that many ancient remains have been found on the hill which rises at the back of the modern city, but no ruins are now extant. (Romanelli, vol. iii. p. 612.) From the foot of this hill a level and marshy plain extends without interruption to the mouth of the Silarus, the whole of which seems to have been included in the municipal territory of Salernum, as Lucan speaks of the Silarus as skirting the cultivated lands of that city (Lucan, ii. 425.) The distance from Salernum itself to the mouth of the

Silarus is not less than 18 miles, though erroneously given in the Tabula at only 9. (*Tab.Peut.*) [E. H. B.]

SALE'TIO, in Gallia. This name occurs in the Not. Imp., in the Antonine Itin. and in the Table. Ammianus (xvi. 2) names it Saliso: "Argentoratum, Brocomagum, Tabernas, Salisonem, &c." The Itin. places Saletio between Argentoratum (*Strassburg*) and Tabernae; and the Table places it between Tabernae and Brocomagus (*Brumath*), which is north of *Strassburg*. The numbers are not correct in the Itin.; but there is no doubt that the place is *Setz* near the Rhine. A diploma of Otho the Great names it "Salise in Elisazium," in *Elsaz* or *Alsace*. (D'Anville, *Notice, &c.*) [G. L.]

SALGANEUS (*Σαλγανεύς*; Liv. uses the Gr. acc. Salganea: *Eth. Σαλγάνιος*), a town upon the eastern coast of Boeotia, and between Chalcis and Anthedon, is said to have derived its name from a Boeotian, who served as pilot to the Persian fleet of Xerxes, and was put to death upon suspicion of treachery, because no outlet appeared to the channel of the Euripus; but the Persian commander, having found out his mistake, erected a monument on the spot, where the town was afterwards built. (Strab. ix. p. 403; Dicaearch. *Stat. Graec.* p. 19; Steph. B. *s. v.*). Salganeus was considered an important place from its commanding the northern entrance to the Euripus. (Diod. xix. 77; Liv. xxxv. 37, 46, 51.) The remains of the town stand directly under the highest summit of Mount Messapium, in the angle where the plain terminates, and upon the side of a small port. The citadel occupied a height rising from the shore, 90 yards in length, and about 50 broad, and having a flat summit sloping from the SE. towards the sea. There are remains of walls on the crest of the summit, and on the SE. side of the height. (Leake, *Northern Greece*, vol. ii. p. 267.)

SALI (*Σάλοι*, Ptol. iii. 5. § 22), a people of European Sarmatia, whom Schafarik (*Slav. Alt.* vol. i. p. 302) places on the river *Salis* in the Baltic province of *Livonia*. [E. B. J.]

SA'LIA, a river in the territory of the Astures, on the N. coast of Hispania Tarraconensis. (Mela, iii. 1.) Now the *Sella*. [T. H. D.]

SA'LIA, a branch of the Mosella (*Mosel*), mentioned by Venant. Fortun. (iii. 12. 5), which must be the *Seille* (Forbiger, vol. iii. p. 126). The *Seille* ioins the *Mosel* at *Metz*. [G. L.]

SALICA (*Σάλικα*, Ptol. ii. 6. § 59), a town of the Oretani in Hispania Tarraconensis. [T. H. D.]

SALICE. [TAPROBANE.]

SALICES (AD), a place in Moesia which the Antonine Itinerary places not far from the mouths of the Danube at 43 M. P. from Halmyris, and 62 M. P. from Tomi. The low and marshy meadows which surrounded it were the scene of the sanguinary battle between the great Fridigern and the legions of Valens. (Amm. Marc. xxxi. 7. § 5; Gibbon, c. xxvi.; Le Beau, *Bas Empire*, iv. p. 112; Greenwood, *Hist. of the Germans*, p. 328.) [E. B. J.]

SALIENTIS (Salientibus, *Itin. Ant.* p. 428), a place in Gallaecia, on the road from Bracara to Asturica; variously identified with *Caldelas* and *Orense*. [T. H. D.]

SALINAE, in Gallia, the chief town of the Suetri or Suctrii (Ptol. iii. 1. § 42), a people in the Provincia E. of the Rhone. An inscription in Spon, "Decc. civitatis Salin.," is said to belong to this place; and another inscription has been found at *Lucerano* near the sources of the *Paglione*: "C. Julio Valenti J. F. Fabr VI. viro civitat. Saliniens. . . . Alpium maritimarum patrono optimo." Some place Salinae at *Castellan* in the diocese of *Senez* in the Maritime Alps, where there are salt springs, and where Spon's inscription is said to have been found. D'Anville places it at *Seillans* in the diocese of *Fréjus*, near Faventia (*Fayence*); and he observes that all the old towns of this country preserve their names. (D'Anville, *Notice, &c.*; Ukert, *Gallien*, p. 438.) [G. L.]

SALI'NAE (*Σαλῖναι*, Ptol. ii. 3. § 21), a town of the Catyeuchlani or Capelani, towards the E. coast of Britannia Romana. Camden (p. 339) identifies it with *Salndy* or *Sandye*, near *Potton* in *Bedfordshire*; others have sought it in the S. part of *Lincolnshire*. [T. H. D.]

SALI'NAE (*Σαλῖναι*, Ptol. iii. 8. § 7; *Peut. Tab.*; Geog. Rav. iv. 7), a town of Dacia identified with *Thorda*, on the *Aranyos* in *Transylvania*, where there are Roman remains. (Comp. Paget, *Hungary and Transylvania*, vol. ii. p. 259.) [E. B. J.]

SALINSAE. [MAURETANIA, Vol. II. p. 299, a.]

SALI'NUM (*Σαλῖνον*), a place on the right bank of the Danube, a little below Aquincum, on the road from this town to Mursa in Lower Pannonia. (Ptol. ii. 16. § 4; *It. Ant.* p. 245, where it is called Vetus Salina.) On the Peut. Table we find in that spot the corrupt name Vetusalium. Its site must have been in the neighbourhood of the modern *Hanszabek*. [L. S.]

SALIOCANUS. [STALIOCANUS.]

SALIOCLITA, in Gallia, is placed by the Antonine Itin. on the road from Genabum (*Orléans*) to Lutetia (*Paris*). It is *Saclas*, a little south of *Etampes*, on the *Juine*, a branch of the *Seine*. The Itin. makes the distance the same from Genabum, and Lutetia, which we must take to be *La Cité de Paris*; but there is an error in the Itin., as D'Anville shows, in the distance from Salioclita to Lutetia, and he proposes to correct it. [G. L.]

SALISSO, in north Gallia, is placed by the Antonine Itin. on a road from Augusta Trevirorum (*Trier*) to Bingium (*Bingen*). The places reckoned from Augusta are Baudobrica xviii., Salisso xxii, Bingium xxiii. This Baudobrica is not the place described under the article BAUDOBRICA (*Boppart*). These 63 Gallic leagues exceed the real distance from *Trier* to *Bingen* considerably. The site of Salisso is uncertain. [G. L.]

SALLAECUS (*Σάλλαικος*, Ptol. ii. 5. § 8), a town in the S. of Lusitania. [T. H. D.]

SALLENTI'NI. [SALENTINI.]

SALLUNTUM. [DALMATIA.]

SALMA'NTICA (*Σαλμάντικα*, Ptol. ii. 5. § 9; in the *Itin. Ant.* called Salmatice; in Polyaenus *Strat.* viii. 48, *Σαλματίς*), an important town of the Vettones in Lusitania, on the S. bank of the Durius, on the road from Emerita to Caesaraugusta. It is incontestibly identical with the *'Ελμαντική* of Polybius (iii. 14), and the Hermandica or Helmantica of Livy (xxi. 5; cf. Nonius, *Hisp.* c. 38). It is the celebrated modern town of *Salamanca*, where the piers of a bridge of twenty-seven arches over the *Tormes*, built by Trajan, are still in existence. (Cf. Miñano, *Diccion.* vii. p. 402; Florez, *Esp. Sagr.* xiv. p. 267.) [T. H. D.]

SALMO'NA, a branch of the Mosella (*Mosel*).

> "Nec fastiditos Salmonae usurpo fluores."
> (Ausonius, *Mosell.* 366.)

The Salmona is the *Salme*, which flows into the *Mosel*, near the village of *Neumagen*. [G. L.]

SALMO'NE (Σαλμώνη, Steph. B. *s. v.*; Strab.; Σαλμωνία, Diod. iv. 68: *Eth.* Σαλμωνεύς, Σαλμωνείτης, Steph. B.; the form Σαλμωνείτης presupposes a form Σαλμώνεια, which probably ought to be read in Diodorus instead of Σαλμωνία), an ancient town of Pisatis in Elis, said to have been founded by Salmoneus, stood near Heracleia at the sources of the Enipeus or Barnichius, a branch of the Alpheius. Its site is uncertain. (Strab. viii. p. 356; Diod. *l. c.*; Apollod. i. 9. § 7; Steph. B. *l. c.*)

SALMONE. [SAMONIUM PROMONTORIUM.]

SALMYCA (Σάλμυκα, Steph. B. *l. c.*) a city of Spain near the Pillars of Hercules; perhaps in the Campus Spartiarius near Carthago Nova, if the reading of Brodaeus in Oppian (*Cyneg.* iv. 222) is correct. (Comp. Ukert, ii. pt. i. p. 402.) [T. H. D.]

SALMYDESSUS (Ἁλμυδισσὸς ἤτοι Σαλμυδησσός, Ptol iii. 11. § 4; Halmydessos, Plin iv. 11. s. 18; Mela, ii. 2. § 5). a coast-town or district of Thrace, on the Euxine, about 60 miles NW. from the entrance of the Bosporus, probably somewhere in the neighbourhood of the modern *Midjeh.* The eastern offshoots of the Haemus here come very close to the shore, which they divide from the valley of the Hebrus. The people of Salmydessus were thus cut off from communication with the less barbarous portions of Thrace, and became notorious for their savage and inhuman character, which harmonised well with that of their country, the coast of which was extremely dangerous.

Aeschylus (*Prom.* 726[*]) describes Salmydessus as "the rugged jaw of the sea, hostile to sailors, step-mother of ships;" and Xenophon (*Anab.* vii. 5. § 12, seq.) informs us, that in his time its people carried on the business of wreckers in a very systematic manner, the coast being marked out into portions by means of posts erected along it, and those to whom each portion was assigned, having the exclusive *right* to plunder all vessels and persons cast upon it. This plan, he says, was adopted to prevent the bloodshed which had frequently been occasioned among themselves by their previous practice of indiscriminate plunder. Strabo (vii. p. 319) describes this portion of the coast of the Euxine as "desert, rocky, destitute of harbours, and completely exposed to the north winds;" while Xenophon (*l. c.*) characterises the sea adjoining it as "full of shoals."

The earlier writers appear to speak of Salmydessus as a district only, but in later authors, as Apollodorus, Pliny and Mela, it is mentioned as a town.

Little is known respecting the history of this place. Herodotus (iv. 93) states that its inhabitants, with some neighbouring Thracian tribes, submitted without resistance to Darius when he was marching through their country towards the Danube. When the remnant of the Greeks who had followed Cyrus the Younger entered the service of Seuthes, one of the expeditions in which they were employed under Xenophon was to reduce the people of Salmydessus to obedience; a task which they seem to have accomplished without much difficulty. (*Anab. l. c.*) [J. R.]

SALO, a tributary of the Iberus in Celtiberia, which flowed past the town of Bilbilis (whence Justin, xliv. 3, calls the river itself Bilbilis), and entered the Iberus at Allabon. (Mart. i. 49, x. 20, 103, iv. 55.) Now the *Xalon.* [T. H. D.]

SALODU'RUM, in Gallia, is placed in the Antonine Itin. x. from Petinesca [PETINESCA], and the distance from Salodurum to Augusta Rauracorum (*Augst* near *Basle*) is xxii.

Salodurum is *Solothurn*, as the Germans call it, or *Soleure*, and though the distance between *Basle* and *Solothurn* is somewhat less than that in the Itins., this may be owing to the passage over the hills which separate the cantons of *Basle* and *Solothurn.*

It is said that there are Roman remains at *Soleure*, and an inscription of the year B. C. 219, "Vico Salod.", has been found there. Salodurum is one of the towns of the Helvetii with a Celtic termination (*dur*). Cluver conjectured that Ptolemy's Ganodurum [GANODURUM] might be Salodurum. (D'Anville, *Notice &c.*; Ukert, *Gallien.*) [G. L.]

SALOE (Σαλόη, Paus. vii. 24. § 7), or SALE (Plin. v. 31), a small lake of Lydia at the foot of Mount Sipylus, on the site of Tantalis or Sipylas, the ancient capital of Maeonia, which had probably perished during an earthquake. (Strab. i. p. 58, xii. p. 579.)

The lake was surrounded by a marsh; and the Phyrites, which flowed into it as a brook, issued at the other side as a river of some importance. [L. S.]

SALOMACUM, or SALAMOCUM, is placed by the Antonine Itin. on a road from Aquae Tarbellicae (*Dax*) to Burdigala (*Bordeaux*). Salomacum is the next place on the road to Burdigala and xviii. distant. The distance and the name *Sales* show that *Sales* is Salomacum. [G.L.]

SALO'NA, SALO'NAE (Σαλῶνα, Σαλῶναι; this latter is the more usual form, as found in Inscriptions, Orelli, *Inscr.* nos. 502, 3833, 4995; and on coins, Rasche, vol. iv. pt. i. p. 1557: *Eth.* Σαλωνίτης, Σαλωνεύς), a town and harbour of Dalmatia, which still bears its ancient name, situated on the SE. corner of the gulf into which the Adriatic breaks (*Can. di Castelli*) on the N. of the river IADER (*il Giadro*). Lucan's description (viii. 104) —

> "Qua maris Adriaci longas ferit unda Salonas
> Et tepidum in molles Zephyros excurrit Iader"—

agrees with its oblong form, still traceable in the ruins, and with the course of the river. Though the public buildings and houses of ancient Salonae have been destroyed, enough remains of the wall to show the size, as well as position, of the city; and the arch of the bridge proves that the course of the river is unchanged.

The city consisted of two parts, the eastern and the western; the latter stands on rather higher ground, sloping towards the N., along which the wall on that side is built. Little is known of Salonae before the time of Julius Caesar; after the fall of Dalminium it became the chief town of Dalmatia, and the head-quarters of L. Caecilius Metellus, B. C. 117. (Appian, *Illyr.* 11.) It was besieged a second time, and opened its gates to Cn. Cosconius, B. C. 78. (Eutrop. vi. 4; Oros. v. 23.) When the Pompeian fleet swept the Ionian gulf from Corcyra to Salonae, M. Octavius, who commanded a squadron for Pompeius, was compelled to retreat with loss from before this stronghold of

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[*] In this passage the poet, strangely enough, places Salmydessus in Asia Minor near the Thermodon.

Caesar's. (Caes. *B. C.* iii. 9.) The profligate Gabinius, after being cooped up for months in the fortress, died here. (Auct. *B. Alex.* 43 ; Dion Cass. xlii. 12.) In B. C. 39 Asinius Pollio defeated the Partheni, who had espoused the cause of Brutus and Cassius, and took Salonae, in commemoration of which his son Asinius Gallus bore the "agnomen" Saloninus. (Comp. Virg. *Bucol.* viii. 7 ; Hor. *Carm.* ii. 1. 14—16.) From the time it received a colony it was looked upon as the great bulwark of the Roman power on that side the Adriatic, and was distinguished for its loyalty, as was shown in the siege it maintained against Bato the native leader, A. D. 6. All the great Roman roads in Dalmatia met at this point, and when the country was divided into three "conventus," or assize towns, as many as 382 "decuriae" were convened to it. (Plin. iii. 26.) Under the earlier emperors the town was embellished with many public buildings, the number of which was greatly increased by Diocletian, who, according to Porphyrogenitus (*de Adm. Imp.* 29), completely rebuilt the city. No great change took place for nearly two centuries after the death of that emperor; but if we are to believe Porphyrogenitus (*l. c.*) the "long Salonae" attained to half the size of Constantinople. In A. D. 481 Salonae was taken by Odoacer, king of the Heruli, but was recovered from the Goths by the Gepid prince Mundus, the general of Justinian. Totila occupied it for a time. Little is known of these sieges, except that it was partially destroyed. (Procop. *B. G* i. 5, 7, 17, &c.) It soon recovered from these diasters; and it was from Salonae that Belisarius in 544, and Narses in 552, set out to rescue Italy from Totila and the Goths. (Comp. Gibbon, c. xliii.) The Avars invaded Dalmatia in 639, and, advancing upon Salonae, pillaged and burnt the town, which from that time has been deserted and in ruins. (Const. Porph. *l. c.*) The town possessed a dockyard, which, from Strabo's (vii. p. 315) account, seems to have been the only one deserving that name on the Dalmatian coast. The present state of the place offers many illustrations of past events ; the following works touch very fully upon the remains of the fortifications and other ruins : Wilkinson, *Dalmatia*, vol. i. pp. 151—164; Neigebaur, *Die Sud-Slaven*, pp. 151—164 ; Lanza, *Antiche lapide Salonitane inedite*, Zara, 1850 ; F. Carrara, *Topografia e Scavi di Salona*, Trieste, 1850.

The fame of Salonae mainly rests upon its neighbourhood having been chosen by Diocletian as the place of his retirement. That emperor, after his resignation, spent the last nine years of his life in the seclusion of the palace which has given its name to *Spalato*. *Spalato*, often erroneously called *Spalatro*, in Illyric *Split*, is a corrupted form of Salonae Palatium or S. Palatium. The building of the palace, within the precincts of which the greater part of the modern town is constructed, occupied twelve years. The stone, which was very little inferior to marble itself, was brought from the quarries of Tragurium. After the death of Diocletian, but little is known of the palace or its occupants. Part of it was kept by the magistrates of Salonae, as a state palace; and part was occupied by the "Gynaecium," or cloth manufactory, in which women only were employed,—whence the name. It was tenanted by the phantom emperors of the West, Glycerius and Julius Nepos, the latter of whom was murdered here. When Salonae was captured by the Avars, the houseless citizens fled to the massive structure of the palace for shelter: the settlement swelled by the arrival of their countrymen became a Roman city under the name of Aspalathum, and paid an annual tribute of 200 pieces of gold to the Eastern emperors. (Const. Porph. *l. c.*)

The palace is nearly a square, terminated at the four corners by a quadrangular tower. According to the latest and most accurate admeasurements, the superficial content, including the towers, occupies a space of a little more than eight acres. (Wilkinson, *Dalmatia*, vol. i. pp. 114—143 ; Neigebaur, *Die Sud-Slaven*, pp. 134—151.) The entire building was composed of two principal sections, of which the one to the S. contained two temples — one dedicated to Jupiter the other to Aesculapius — and the private rooms of the emperor. Two streets intersected each other at right angles, nearly in the centre of it; the principal one led from the Porta Aurea, the main entrance on the N. front, to a spacious court before the vestibule; the other ran in a direct line from the W. to the E. gate, and crossed the main street just below the court. What remains is not enough to explain the distribution of the various parts of the interior. By a comparison of what existed in his time with the precepts of Vitruvius, Adams (*Antiquities of Diocletian's Palace*, 1764) has composed his ingenious restoration of the palace. (Comp. Gibbon, c. xiii.) All the gates, except the Porta Argentea, were defended by two octagonal towers; the principal or "golden gate" still remains nearly perfect. The temple of Jupiter is now the "Duomo," and that of Aesculapius is a baptistery dedicated to St. John. Diocletian's palace marks an aera; — columnar was so combined with arched architecture, that the arches were at first made to rest upon the entablature, and afterwards were even forced immediately to spring from the abacus, in violation of the law of statics, which requires undiminished and angular pillars under the arch; at length the entablature itself took the form of an arch. (Müller, *Ancient Art*, § 193.) But although this architecture offends against the rules of good taste, yet these remains may serve to show how directly the Saracens and Christian architects borrowed from Roman models many of the characteristics which have been looked upon as the creation of their own imagination. (Comp. Hope, *Architecture*, vol. i. c. viii.; Freeman, *Hist. of Architecture*, p. 152.) A plan of the palace of Diocletian, taken from Adams, will be found in Fergusson's *Handbook of Architecture*, vol. i. p. 356, accompanied by an account of the general arrangements of the building. [E.B.J.]

SALPESA, a Roman municipium in Hispania Baetica, SE. of Hispalis, at the ruined *Facialcazar*, between *Utrera* and *Coronil*. (Florez, *Esp. Sagr.* ix. p. 17; Mionnet, *Suppl.* i. p. 44.) [T. H. D.]

SALPI'NUM (*Eth.* Salpinas), an ancient city of Etruria, mentioned only by Livy (v. 31, 32), who speaks of the Salpinates as assisting the Volsinians in their war against Rome in B. C. 389. It is clear from the manner in which they are here spoken of that they were an independent people, with a considerable territory and a fortified city ; and the manner in which they are associated with the powerful Volsinians would lead to the inference that they also must have been a people of considerable power. Yet no subsequent mention of their name is found, and all trace of their existence disappears. Niebuhr conjectures that Salpinum occupied the site of the modern *Orvieto*, the name of which is evidently a corruption of Urbs Vetus, the form used by Paulus Diaconus in the seventh century (P. Diac. iv. 33): there is, therefore, little doubt that the site was one of a more ancient Etruscan city; and its proximity to Volsinii renders it probable enough that it may have been Salpinum. But no reliance can be placed upon any such conclusion. (Niebuhr, vol. ii. p. 493.) [E. H. B.]

SALSAS or SALSA, a river of Carmania, noticed by Pliny (vi. 25). Reichard imagines that this is the same stream as that called by Marcian, Cathraps (p. 21, ed. Hudson), and by Ptolemy, Araps or Cathraps (vi. 8. § 4); and he identifies it with the modern *Shúr;* but this seems very doubtful. [V.]

SALSULAE, in Gallia. Mela (ii. 5) describes the Salsulae Fons as not sending forth fresh water, but water salter than the sea. He places the Fons south of the lake Rubresus, and near the shore which he calls Leucate [LEUCATE]. Salsulae is in the Antonine Itin. on the road from Narbo to the Pyrenees. Salsulae is *Salses* or *Salçes*, where there is a salt-spring. Near the Fons, says Mela, is a plain very green with fine and slender reeds, under which is water. This is the place, he says, where fish are got by striking down with a prong or something of the sort; and this is the origin of the fables told by the Greeks and some Romans about fishes being dug out of the ground. He alludes to Polybius (xxxiv. 10). [RUSCINO.] [G. L.]

SALSUM FLUMEN, a tributary of the Baetis in Hispania Baetica, between Attegua and Attubis. (Hirtius, *B. A.* c. 7, 8.) Variously identified with the *Guadajoz* and *Salado*. [T. H. D.]

SALSUS. [STACHIR.]

SALTIA'TES (Σαλτιῆται, Strab. iii. p. 144), according to Strabo a people of Spain celebrated for their woollen manufacture. But we must probably read in this passage Σαλακιῆται. [T. H. D.]

SALTICI, a town of the Celtiberi in Hispania Tarraconensis. (*Itin. Ant.* p. 447.) Variously identified with *Jorquera* and *S. Maria del Campo*. [T. H. D.]

SALTIGA (Σάλτιγα, Ptol. ii. 6. § 61), a town of the Bastitani in Hispania Tarraconensis. [T. H. D.]

SALTOPYRGUS. [TEGLICIUM.]

SALURNIS (*Salurn*), a town in Rhaetia, on the river Athesis, in the north of Tridentum, is mentioned only by Paulus Diaconus. (*Hist. Langob.* iii. 9.) [L. S.]

SALUTARIS PHRYGIA. [PHRYGIA, p. 625.]

SALVA (Σαλούα), a town in the north-eastern extremity of Lower Pannonia, on the right bank of the Danube. (Ptol. ii. 16. § 4; *Itin. Ant.* pp. 266, 267.) According to the Notitia Imperii, where it is called Solva, it contained a garrison of a body of horsemen. The site of this place cannot be ascertained with certainty. [L. S.]

SA'LYES (Σάλυες), SA'LYI, SALLU'VII, or SA'LLYES (Steph. Byz. *s. v.*), a Ligurian people in Gallia. There are other varieties in the writing of the word. The early Greeks gave the name of Ligyes to these Salyes; and their territory, which was in the possession of the Massaliots, when Strabo wrote, was originally called Ligystice. (Strab. iv. p. 203.) The geographer means to say that the old Greeks were not acquainted with the name of Salyes, but only with the name of the nation to which they belonged. Livy (v. 34) speaks of the Phocaeans who founded Massilia being attacked by the Salyes, for in his time the name Salyes was familiar to the Romans.

Strabo speaks of the Salyes in his description of the Alps. He makes their country extend from Antipolis to Massilia, and even a little further. They occupied the hilly country which lies inland and some parts of the coast, where they were mingled with the Greeks (iv. p. 203). They extended west as far as the Rhone. The Salyes had also the country north of Massilia as far as the Druentia (*Durance*), a distance of 500 stadia; but on crossing the Druentia at Cabellio or Caballio (*Cavaillon*) a man would be in the country of the Cavares (Strab. iv. p. 185), who extended from the Druentia to the Isara (*Isère*). [CAVARES.] Strabo adds that the Salyes occupy both plains and the mountains above the plains. In this passage (Οἱ μὲν οὖν Σάλυες ἐν αὐτοῖς) Groskurd (*Transl. Strab.* vol. i. p. 318) has altered Σάλυες into Καούαροι, and so he has spoiled the meaning. Ukert has defended the true reading, though he has not correctly explained ἐν αὐτοῖς. The Salyes occupied the wide plains east of Tarascon and *Arles*, one of the best parts of the country between the *Durance* and the Mediterranean; and so Strabo could correctly say that the Volcae Tectosages who reach to the Rhone had the Salyes extending along their border and opposite to them on the other side of the river, and the Cavares opposite to them (north of the *Durance*).

The Salyes are sometimes distinguished from the Ligures, as when Strabo (iv. p. 178) speaks of the coast which the Massaliots possess and the Salyes as far as the Ligyes to the parts towards Italy and the river Varus, the boundary of the Narbonitis (Provincia Narbonensis) and Italy. Livy also (xxi. 26) speaks of P. Cornelius Scipio sailing along the coast of Etruria and of the Ligures, and then the coast of the Salyes till he came to Massilia. This shows that the Ligurians of Gallia, or the country west of the *Var*, became known to the Romans by the name of Salyes. Strabo's remark that these Salyes, whom the early Greeks named Ligures, were called Celtoligyes by the later Greeks, may explain how Livy or his Epitomiser has called the Salyes both Ligurians ("Transalpinos Ligures," *Epit.* 47) and Galli (*Epit.* 60). They were a mixed race of Galli and Ligures.

The Salyes were a warlike people. They had both infantry and cavalry, distributed into ten tribes or divisions. They were the first of the Transalpine nations which the Romans subdued. (Florus, iii. 2.) The Romans fought for a long time with the Ligurians east of the *Var*, and with the Salyes west of it, for these people being in possession of the sea-coast closed against the Romans the way into Spain. They plundered both by sea and land, and were so formidable that the road through their land was hardly safe for a large army. After eighty years of fighting the Romans with difficulty succeeded in getting a road of 12 stadia in width allowed for the free passage of those who went on the public service.

Livy (xxxi. 10) tells us that in the Second Punic War the Insubres, Cenomani, and Boii stirred up the Salyes and other Ligurians to join them; and all together under Hamilcar attacked Placentia. There is no ground, as Ukert remarks, to alter the reading "Salyis," for we see no reason why the Salyes as well as other Ligurians or mixed Ligurians should not aid the enemies of Rome. Both the Ligurians and the Cisalpine Galli dreaded the arms and the encroachment of the Romans. The alliance with

Massilia first brought the Romans into the country of the Salyes; and in B. C. 154 the Oxybii and Deceates, or Deciates, who were threatening Massilia, were defeated by the consul Q. Opimius. The Salyes or Salluvii are not named on this occasion by the historians, and the Deceates and Oxybii, who were certainly Ligurians, may have been two smaller tribes included under the general name of Salyes or Salluvii. [DECIATES; OXYBII.] The consul M. Fulvius Flaccus in B. C. 125 defeated the Salyes, and in B. C. 123 the consul C. Sextius Calvinus completed the subjugation of this people, and founded Aquae Sextiae (*Aix*) in their territory.

Ptolemy (ii. 10. § 15) enumerates Tarascon, Glanum, Arelatum (Arelate) Colonia, Aquae Sextiae Colonia, and Ernaginum as the towns of the Salyes. Tarascon, Glanum (*St. Remi*), Arelate, and Ernaginum [ERNAGINUM] all lie west of Aquae Sextiae (*Aix*) and of *Marseille*; and we may conclude that the country of the Salyes is the western half of the tract between the *Var* and the Rhone, and between the *Durance* and the Mediterranean.

The tribes east of the Salyes, the Albici, Suetri, Nerusi, Oxybii, and Deciates, and there may be some others [COMMONI], were perhaps sometimes included under the name of the more powerful nation of the Salyes; but Strabo's statement does not appear to be strictly correct, when he makes the Salyes extend along the coast to Antipolis. The coast immediately west of the *Var* belonged to the Deceates and Oxybii. Pliny says "Ligurium celeberrimi ultra Alpes, Salluvii, Deciates, Oxybii" (iii. 5); the three tribes of Transalpine Ligures whose names occur in the history of the Roman conquestof this country.

In Pliny's list of the Coloniae in the interior of Narbonensis east of the Rhone there is "Aquae Sextiae Salluviorum," and we may conclude that the head-quarters of the Salyes or Salluvii were in the plain country above *Aix*, and thence to *Arles*. Owing to their proximity to the Greeks of Massilia they would be the first of the Ligures or the mixed Galli and Ligurians who felt the effect of Greek civilisation, and there can be no doubt that their race was crossed by Greek blood. Possessing the town of Arelate, at the head of the delta of the Rhone, they would have in their hands the navigation of the lower part of the river. The history of this brave and unfortunate people is swallowed up in the blood-stained annals of Rome; and the race was probably nearly extirpated by the consul Calvinus selling them after his conquest. [G. L]

SAMAICA (Σαμαϊκή, Ptol. iii. 11. § 9), is described by Ptolemy as a στρατηγία of Thrace, on the borders of Macedonia and the Aegean. [J. R.]

SAMACHONI'TIS LACUS (Σαμαχωνῖτις λίμνη al. Σεμεχωνῖτις), the name given by Josephus to the small lake of the Upper Jordan, called in Scripture the "waters of Merom," where Joshua routed the army of Jabin, king of Hazor, which city, according to Josephus, was situated above the lake. (Comp. *Josh.* xi. 5, 7, and *Judg.* iv. with Josephus, *Ant.* v. 5. § 1.) He elsewhere describes the lake as 60 stadia long by 30 broad, extending its marshes to a place called Daphne, which Reland is probably right in altering to Dane, i. e. Dan, as Josephus immediately identifies it with the temple of the Golden Calf. (Joseph. *B. J.* iv. 1. § 1; Reland, *Palaest.* p. 263.) The name, which is not elsewhere found, has been variously derived, but the most probable etymology would connect it in sense with the Hebrew name Merom = *aquae superiores*, deriving the word from the Arabic "samaca," *altus fuit.* (Reland, *l. c.* p. 262.) It is singular that no other notices occur of this lake in sacred or in other writings. Its modern name is *Bahr-el-Huleh.* Pococke writes: "Josephus says the lake was 7 miles long, but it is not above 2 miles broad, except at the north end, where it may be about 4. The waters are muddy and esteemed unwholesome, having something of the nature of the water of a morass." (*Observations on Palaestine*, vol. ii. p. 73.) Dr. Robinson "estimated its length at about 2 hours, or from 4 to 5 geographical miles; its breadth at the northern end is probably not less than 4 miles." It had the appearance almost of a triangle, the northern part being far the broadest; "or rather the map gives to it in some degree the shape of a pear." (*Bibl. Res.* vol. iii. pp. 339, 340, *Biblioth. Sacr.* vol. i. p. 12; Stanley, *Sinai and Palestine*, p. 383, n. 1.) [G. W.]

SAMAMYCII. [SYRTICA.]

SA'MARA. [FRUDIS; SAMAROBRIVA.]

SAMA'RIA (Σαμαρεῖτις, LXX., Joseph.; χώρα Σαμαρέων, Σαμαρίς, Σαμάρεια, Ptol.). The district has been already described in general, under PALAESTINA [p. 518], where also the notice of Josephus has been cited [p. 532]. It remains to add a few words concerning its extent, its special characteristics, and its place in classical geography. It lay, according to Josephus, "between Judaea and Galilee (comp. *St. John*, iv. 4), extending from a village called Ginaea in the great plain (Esdraelon) to the toparchy of Acrabatta." Ginaea there can be no difficulty in identifying with the modern *Jenin*, at the southern extremity of the plain, on the road from *Nablûs* to *Nazareth.* The toparchy of Acrabatta, mentioned also by Pliny, it is difficult to define: but it certainly lay between *Nablûs* and Jericho, and therefore probably east of the toparchy of Gophna and in the same parallel of latitude. (Eusebius, *Onomast. s. v.* Ἀκραββεὶν; Reland, *Palaest.* p. 192.) The northern boundary of Samaria is well defined by a continuous line of hills, which, commencing with Mount Carmel on the W., runs first in a SW direction and then almost due E. to the valley of the Jordan, bounding the great plain of Esdraelon on the S. Its southern boundary is not so distinctly marked, but was probably conterminous with the northern limits of the tribe of Benjamin. It comprehended the tribe of Ephraim, and the half of Manasseh on this side Jordan, and, if it be extended as far E. as Jordan, included also some part of Issachar, that skirted these two tribes on the E. Pliny (v. 13) reckons to Samaria the towns Neapolis, formerly called Mamortha, Sebaste, and Gamala, which last is certainly erroneous. [GAMALA.] Ptolemy names Neapolis and Thena (Θῆνα, v. 16. § 5), which last is evidently identical with Thanath (Θανὰθ) of the tribe of Joseph, mentioned by Eusebius (*Onomast. s. v.*), and still existing in a village named *Thena*, 10 miles E. of Neapolis, on the descent to the Jordan. St. Jerome notes that the most precious oil was produced in Samaria (*in Hoseam*, cap. xii.), and its fertility is attested by Josephus. [G. W.]

SAMARIA, SEBASTE (Σαμάρεια, Σεβάστη), the Hebrew SHOMRON, the capital city of the kingdom of Israel, and the royal residence from the time of Omri (cir. B. C. 925), of whom it is said that "he bought the hill Samaria of Shemer for two talents of silver, and built on the hill, and called the name of the city which he built after the name of Shemer, owner of the hill, Samaria" (Heb. *Shemeron*). (1 *Kings*, xvi. 24.) Mr. Stanley thinks that Omri built it merely as a palatial residence (*Sinai and Palestine*, p. 240); but Dr. Robinson perhaps more justly concludes that it was chosen as the site of the capital, and remarks that "it would be difficult to find in all Palestine a situation of equal strength, fertility, and beauty combined." (*Bibl. Res.* iii. p. 146.) Its great strength is attested by the fact that it endured a siege from all the power of the Syrian army under Hazael, in the days of Jehoram (cir. B. C. 892), little more than 30 years after its first foundation, and was not taken notwithstanding the frightful effects of the famine within the walls (2 *Kings*, vii. 24—viii. 20); and when subsequently besieged by the Assyrians (cir. B. C. 721) it was only reduced after a siege of three years (xviii. 9, 10). After the captivity it was taken by John Hyrcanus, after a year's siege, when he is said to have sapped the foundations of it with water and destroyed all traces of a city. It was subsequently occupied by the Jews until Pompey restored it to its own inhabitants. It was further restored by Gabinius. (Joseph. *Ant.* xiii. 10. § 3, 15. § 4, xiv. 4. § 4, 5. § 3, xiii. 10. § 3, 15. § 4.) It was granted to Herod the Great by Augustus on the death of Antony and Cleopatra, and was by him converted into a Roman city under the name of Sebaste =Augusta, in honour of his imperial patron. (*Ant.* xv. 3. §§ 3, 7, 8. § 5, *B. J.* i. 20. § 3.) The town was surrounded with a wall 20 stadia in length: in the middle of the town was a temple built in honour of Caesar, itself of large dimensions, and standing in a *temenos* of 1½ stadium square. It was colonised with 6000 veterans and others, to whom was assigned an extremely fertile district around the city. (*B. J.* i. 21. § 2.) Dr. Robinson imagines that it was in this city that Philip first preached the Gospel, and that the church was founded by the apostles St. Peter and St. John (*Acts*, viii. 5, &c.); but considering the absence of the article in the original, supplied in the English translation, and comparing the passage with the identical expression in St. John (iv. 5), it is more probable that the same town is intended, viz. Sychar, or Neapolis, the chief seat of the Samaritan worship. Nor does the expression in Acts (viii. 14), that "Samaria had received the word of God," militate against this view; for here also the country may be very well understood, and it is well remarked by Dr. Robinson that "it is sometimes difficult to distinguish whether, under the name Samaria, the city or the region is meant." (*Bibl. Res.* iii. p. 146.) It is most probable, however, that the sacred writers would have used the classical name then in vogue had they had occasion to mention the city. Septimius Severus placed a colony there in the beginning of the third century (Ulpian, quoted by Robinson, *l. c.* p 148, n. 1), and it was probably at that time an episcopal see; for its bishop, Marius or Marinus, was present at the Council of Nicaea and subscribed its acts. (Le Quien, *Oriens Christianus*, vol. iii. col. 549—552.) The tradition which assigns Sebaste as the place of St. John Baptist's imprisonment and martyrdom is first found in St. Jerome (*Comment in Osee*, i. 5), who also places there the tombs of Obadiah and Elisha (*Comment. in Abdiam*, i. 1, *Epitaph. Paulae*, c. 6), and militates against Josephus, whose statement, however, is inadmissible. [MACHAERUS.] The modern village which represents in its name and site the magnificent city of Herod the Great is situated on an isolated hill 6 miles N. of *Nablûs*, reckoned by Josephus a day's journey from Jerusalem. (*Ant.* xv. 11.) The village occupies only the eastern extremity of the hill, and stands at the height of about 926 feet above the sea. Its only conspicuous building is the ruined church of St. John, overhanging the brow of the eastern declivity: at the further extremity of the hill, are the remains of an ancient gateway, and near it stand 60 columns *in situ*, the commencement apparently of a colonnade which extended the whole length of the hill, for at some distance eastward 20 more still stand, and others, whole or in fragments, lie prostrate over the whole hill, while the *débris* of the buildings have raised the surrounding valleys, remarkably fulfilling the prophecy of Micah (i. 6): "I will make Samaria as an heap of the field, as plantings of a vineyard; and I will pour down the stones thereof into the valley, and I will discover the foundations thereof." At about half its height the hill is girt about with a distinct belt of level ground, while similar terraces, not so well defined, may be traced above and below, which it is thought may have once served as the streets of the city. (Ritter, *Erdkunde Palästina*, iii. pp. 661—666.) Coins of the city are quoted by Vaillant, Noris, Eckhel, and others, chiefly of the earlier emperors. [G. W.]

SAMARIANE, a town of Hyrcania, mentioned by Strabo (xi. p. 508). It is no doubt the same as that called Samaranne by Ptolemy (vi. 9. § 2), and by Ammianus Marcellinus, Saramanna (xxiii. 6). It cannot be identified with any modern place. [V.]

SAMAROBRI'VA, in Gallia, the ford or passage of the Samara, was a town of the Ambiani on the Samara (*Somme*). Caesar held a meeting of the states of Gallia at Samarobriva in the autumn of B. C. 54, before putting his troops in winter-quarters. Caesar himself stayed at Samarobriva, as his narrative shows (*B. G.* v. 24, 46, 47, 53), and as appears from those letters of Cicero addressed to his friend Trebatius, who was about Caesar at that time (*ad Fam.* vii. 11, 12, 16). Ptolemy mentions Samarobriva as the chief town of the Ambiani (ii. 9. § 8). The town afterwards took the name of "Ambiani urbs inter alias eminens" (Amm. Marc. xv. 11), or "Civitas Ambianorum" in the Notitia Prov. Gallia. The name of Samarobriva appears in the Antonine Itin. and in the Table; but the Itin. has Ambiani also. There seems no reason for fixing Samarobriva at any other site than *Amiens*, though some geographers would do so. [G. L.]

SAMBANA (Σάμϐανα), a small place mentioned by Diodorus Siculus (xvii. 27). There can be little doubt that it is the same as the Sabata of Pliny (vi. 27. § 31). It was situated about two days' journey N. of Sittake and E. of Artemita. [V.]

SAMBASTAE (Σαμϐασταί), one of the many small tribes in the district of Pattaleue mentioned by Arrian (vi. 15) as noticed by Alexander and his troops near the mouths of the Indus. It has been conjectured that the present ruins of *Sewistan* or *Schwan* indicate the site of the chief fortress of this people; and Burnes appears to believe that this is the same place noticed by Curtius (ix. 8) as a stronghold of the Brachmani (Burnes, *Travels in Bokhara*, iii. p. 57). [V.]

SAMBRACITA'NUS SINUS, in Gallia, is placed in the Maritime Itin. between Forum Julii and Heraclea. It is the gulf of *Grimaud*. [G. L.]

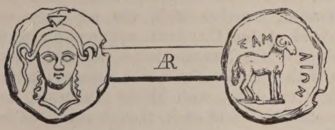
SA'MBROCA (Σάμϐροκα, Ptol. ii. 6. § 20), a river of Hispania Tarraconensis, which entered the sea between the Pyrenees and the Iberus. Ukert (ii. pt. i. p. 292) takes it to be the same river called Alba by Pliny (iii. 3. s. 4); the modern *Ter*. [T. H. D.]

SAMBULOS. [Bagistanus Mons.]

SAMBUS (Σάμβος), a small river which forms one of the tributaries of the *Jumna*. It is mentioned by Arrian in his list of Indian rivers (*Ind.* c. 4.). [V.]

SAME or SAMOS (Σάμη, Σάμος : *Eth.* Σαμαῖος : *Samo*), the most ancient city in Cephallenia, which is also the name of this island in the poems of Homer. [Cephallenia.] The city stood upon the eastern coast, and upon the channel separating Cephallenia and Ithaca. (Strab. x. p. 455.) Along with the other Cephallenian towns it joined the Athenian alliance in B. C. 431. (Thuc. ii. 30.) When M. Fulvius passed over into Cephallenia in B. C. 189, Samos at first submitted to the Romans along with the other towns of the island ; but it shortly afterwards revolted, and was not taken till after a siege of four months, when all the inhabitants were sold as slaves. (Liv. xxxviii. 28, 29.) It appears from Livy's narrative that Same had two citadels, of which the smaller was called Cyatis ; the larger he designates simply as the major arx. In the time of Strabo there existed only a few vestiges of the ancient city. (Strab. *l. c.* ; comp. Plin. iv. 12. s. 19.)

Same has given its name to the modern town of *Samo*, and to the bay upon which it stands. Its position and the remains of the ancient city are described by Leake. It stood at the northern extremity of a wide valley, which borders the bay, and which is overlooked to the southward by the lofty summit of Mount Aenus (*'Elato*). It was built upon the north-western face of a bicipitous height, which rises from the shore at the northern end of the modern town. "The ruins and vestiges of the ancient walls show that the city occupied the two summits, an intermediate hollow, and their slope as far as the sea." On the northern of the two summits are the ruins of an acropolis, which seems to have been the major arx mentioned by Livy. On the southern height there is a monastery, on one side of which are some remains of a Hellenic wall, and which seems to be the site of the Cyatis, or smaller citadel. There are considerable remains of the town walls. The whole circuit of the city was barely two miles. (Leake, *Northern Greece*. vol. iii. p. 55.)



COIN OF SAME.

SA'MIA. [Samicum.]

SA'MICUM (Σαμικόν: *Eth.* Σαμικεύς), a town of Triphylia in Elis, situated near the coast about half-way between the mouths of the Alpheius and the Neda, and a little north of the Anigrus. It stood upon a projecting spur of a lofty mountain, which here approaches so near the coast as to leave only a narrow pass. From its situation commanding this pass, it is probable that a city existed here from the earliest times; and it was therefore identified with the Arene of Homer (*Il.* ii. 591, xi. 723), which the poet places near the mouth of the Minyeius, a river supposed to be the same as the Anigrus [Arene.] According to Strabo the city was originally called Samos (Σάμος), from its being situated upon a hill, because this word formerly signified "heights." Samicum was at first the name of the fortress, and the same name was also given to the surrounding plain. (Strab. viii. pp. 346, 347; Paus. v. 5. § 3.) Pausanias speaks (v. 6. § 1) of a city Samia (Σαμία), which he apparently distinguishes from Samicum; but Samicum is the only place mentioned in history. [See some remarks under Macistus.] Samicum was occupied by the Aetolian Polysperchon against the Arcadians, and was taken by Philip, B. C. 219. (Paus. v. 6. § 1; Polyb. iv. 77, 80.) The ruins of Samicum are found at *Khaiáffa* (written Χαϊάππα), which is only the name of the guarded pass. The ruined walls are 6 feet thick, and about 1½ mile in circumference. They are of the second order of Hellenic masonry, and are evidently of great antiquity. The towers towards the sea belong to a later age.

Near Samicum upon the coast was a celebrated temple of the Samian Poseidon, surrounded by a grove of wild olives. It was the centre of the religious worship of the six Triphylian cities, all of whom contributed to its support. It was under the superintendence of Macistus, the most powerful of the Triphylian cities. (Strab. viii. pp. 344, 346, 347.) In a corrupt passage of Strabo (p. 344) this temple is said to be 100 stadia equidistant from Lepreum and the Annius (τοῦ 'Αννίου) ; for the latter name we ought to read Alpheius and not Anigrus, as some editors have done.

In the neighbourhood of Samicum there were celebrated medicinal springs, which were said to cure cutaneous diseases. Of the two lagoons which now stretch along the coast, the larger, which extends as far as the mouth of the Alpheius, begins at the northern foot of the hill upon which Samicum stands; the southern extends along the precipitous sides of the hill, which were called in antiquity the Achaean rocks. (Strab viii. p. 347.) The river Anigrus flows into the latter of these lagoons, and from thence flows out into the sea. The lagoon is deep, being fed with subterraneous sources ; in summer it is said to be very fetid, and the air extremely unwholesome. Strabo relates that the waters of the lake were fetid, and its fish not eatable, which he attributes to the Centaurs washing their wounds in the Anigrus. Pausanias mentions the same circumstances; and both writers describe the efficacy of the water in curing cutaneous diseases. There were two caves, one sacred to the Nymphs Anigrides ('Ανιγρίδες, Paus.; 'Ανιγριάδες, Strab.), and the other to the Atlantides; the former was the more important, and is alone mentioned by Pausanias. It was in the cave of the Anigrides that the persons who were going to use the waters first offered up their prayers to the Nymphs. (Strab. viii. p. 346, seq.; Paus. v. 5. §§ 7—11.) These two caves are still visible in the rocks; but they are now accessible only by a boat, as they are immediately above the surface of the lake. General Gordon, who visited these caverns in 1835, found in one of them water distilling from the rock, and bringing with it a pure yellow sulphur. (Leake, *Morea*, vol. i. p. 54, seq., *Peloponnesiaca*, p. 108; Boblaye, *Recherches, &c.*, p. 133, seq.; Curtius, *Peloponnesos*, vol. ii. p. 78, seq.)

SAMINTHUS (Σάμινθος), a town in the Argeia, on the western edge of the Argive plain, which was taken by Agis, when he marched from Phlius into the territory of Argos in B. C. 418. (Thuc. v. 58.) Its position is uncertain. Leake, who supposes Agis to have marched over Mt. Lyrceium and the adjoining hills, places it at *Kutzopódhi* (*Morea*, vol. ii. p. 415), and Ross at the village of *Phiklia*, on the southern side of Mt. Tricaranon, across which is the shortest pass from the Phliasia into the Argive plain. (*Peloponnes*, p. 27.)

SAMMO'NIUM. [Samonium.]

SA'MNIUM (ἡ Σαυνῖτις, Pol., Strab.: *Eth.* Samnis, pl. Samnites, Σαυνῖται, Pol., Strab., &c.; Σαμνῖται, Ptol.), one of the principal regions or districts of Central Italy. The name was sometimes used in a more extensive, sometimes in a more restricted, sense, the Samnites being a numerous and powerful people, who consisted of several distinct tribes, while they had founded other tribes in their immediate neighbourhood, who were sometimes included under the same appellation, though they did not properly form a part of the nation. But Samnium proper, according to the more usual sense of the name (exclusive of the Frentani, but including the Hirpini), was a wholly inland district, bounded on the N. by the Marsi, Peligni, and Frentani, on the E. by Apulia, on the S. by Lucania, and on the SW. and W. by Campania and Latium.

I. General Description.

The territory thus limited was almost wholly mountainous, being filled up with the great mountain masses and ramifications of the Apennines, which in this part of their course have lost even more than elsewhere the character of a regular chain or range, and consist of an irregular and broken mass, the configuration of which it is not very easy to understand. But as the whole topography of Samnium depends upon the formation and arrangement of these mountain groups, it will be necessary to examine them somewhat in detail.

1. In the northern part of the district, adjoining the Marsi and Peligni, was a broken and irregular mass of mountains, containing the sources of the Sagrus (*Sangro*), and extending on both sides of the valley of that river, as far as the frontiers of the Frentani. This was the land of the Caraceni, the most northerly of the Samnite tribes, whose chief city was Aufidena, in the valley of the Sagrus, about 5 miles above *Castel di Sangro*, now the chief town of the surrounding district.

2. The valley of the Sagrus was separated by a mountain pass of considerable elevation from the valley of the Vulturnus, a river which is commonly considered as belonging to Campania; but its sources, as well as the upper part of its course, and the valleys of all its earliest tributaries, were comprised in Samnium. Aesernia, situated on one of these tributaries, was the principal town in this part of the country; while Venafrum, about 15 miles lower down the valley, was already reckoned to belong to Campania. This portion of Samnium was one of the richest and most fertile, and least mountainous of the whole country. From its proximity to Latium and Campania, the valley of the Vulturnus was one of the quarters which was most accessible to the Roman arms, and served as one of the highroads into the enemy's country.

3. From Aesernia a pass, which was probably used from very early times, and was traversed by a road in the days of the Roman Empire, led to Bovianum in the valley of the Tifernus. This city was situated in the very heart of the Samnite country, surrounded on all sides by lofty mountains. Of these the most important is that on the SW., the *Monte Matese*, at the present day one of the most celebrated of the Apennines, but for which no ancient name has been preserved. The name of Mons Tifernus may indeed have been applied to the whole group; but it is more probable that it was confined, as that of *Monte Biferno* is at the present day, to one of the offshoots or minor summits of the *Matese*, in which the actual sources of the Tifernus were situated. The name of *Matese* is given to an extensive group or mass of mountains filling up the whole space between *Bojano* (Bovianum) and the valley of the Vulturnus, so that it sends down its ramifications and underfalls quite to the valley of that river, whence they sweep round by the valley of the Calor, and thence by *Morcone* and *Sepino* to the sources of the Tamarus. Its highest summit, the *Monte Miletto*, SW. of *Bojano*, rises to a height of 6744 feet. This rugged group of mountains, clothed with extensive forests, and retaining the snow on its summits for a large part of the year, must always have been inaccessible to civilisation, and offered a complete barrier to the arms of an invader. There could never have been any road or frequented pass between that which followed the valley of the Vulturnus and that which skirts the eastern base of the *Matese*, from the valley of the *Calore* to that of the *Tamaro*. This last is the line followed by the modern road from *Naples* to *Campobasso*.

4. N. of *Bojano* the mountains are less elevated, and have apparently no conspicuous (or at least no celebrated) summits; but the whole tract, from *Bojano* to the frontier of the Frentani, is filled up with a mass of rugged mountains, extending from *Agnone* and the valley of the *Sangro* to the neighbourhood of *Campobasso*. This mountainous tract is traversed by the deep and narrow valleys of the *Trigno* (Trinius) and *Biferno* (Tifernus), which carry off the waters of the central chain, but without affording any convenient means of communication. The mountain tracts extending on all sides of Bovianum constituted the country of the Pentri, the most powerful of all the Samnite tribes.

5. S. of the *Matese*, and separated from it by the valley of the Calor (*Calore*), is the group of the Mons Taburnus, still called *Monte Taburno*, somewhat resembling the *Matese* in character, but of inferior elevation as well as extent. It formed, together with the adjoining valleys, the land of the Caudini, apparently one of the smallest of the Samnite tribes, and the celebrated pass of the Caudine Forks was situated at its foot. Closely connected with Mount Taburnus, and in a manner dependent on it, though separated from it by the narrow valley of the *Isclero*, is a long ridge which extends from *Arpaja* to near Capua. It is of very inferior elevation, but rises boldly and steeply from the plain of Campania, of which it seems to form the natural boundary. The extremity of this ridge nearest to Capua is the Mons Tifata, so celebrated in the campaigns of Hannibal, from which he so long looked down upon the plains of Campania.

6. At the eastern foot of Mons Taburnus was situated Beneventum, the chief town of the Hirpini, and which, from its peculiar position, was in a manner the key of the whole district inhabited by that people. It stood in a plain or broad valley formed by the junction of the Calor with its tributaries the Sabatus and Tamarus, so that considerable valleys opened up from it in all directions into the mountains. The Calor itself is not only the most considerable of the tributaries of the Vulturnus, but at the point of its junction with that river, about 20 miles below

Beneventum, is little if at all inferior to it in magnitude and volume of waters. The Calor itself rises in the lofty group of mountains between *S. Angelo dei Lombardi* and *Eboli.* This group, which is sometimes designated as *Monte Irpino*, and is the most elevated in this part of the Apennines, sends down its waters to the N. in the Calor and its tributary the Sabatus; while on the E. it gives rise to the Aufidus, which flows into the Adriatic sea, after traversing more than two-thirds of the breadth of Italy; and on the S. the Silarus flows by a much shorter course into the *Gulf of Salerno.* From this point, which forms a kind of knot in the main chain of the Apennines, the mountains sweep round in a semicircle to the NE. and N. till they reach the head waters of the Tamarus, and adjoin the mountains already described in the neighbourhood of *Bojano* and *Campobasso.* In this part of its course the main chain sends down the streams of the *Ufita* and the *Miscano* on the W. to swell the waters of the *Calore*, while on the E. it gives rise to the Cerbalus or *Cervaro*, a stream flowing into the Adriatic.

7. From the *Monte Irpino* towards the E. the whole of the upper valley of the Aufidus was included in Samnium, though the lower part of its course lay through Apulia. The exact limit cannot be fixed,—the confines of the Hirpini towards Apulia on the one side, and Lucania on the other, being, like the boundaries of Samnium in general, almost wholly arbitrary, and not marked by any natural limit. It may be considered, indeed, that in general the mountain country belonged to Samnium, and the lower falls or hills to Apulia; but it is evident that such a distinction is itself often arbitrary and uncertain. In like manner, the rugged mountain chain which extends along the right bank of the Aufidus appears to have been included in Samnium; but the line of demarcation between this and Lucania cannot be determined with accuracy. On the other hand, the detached volcanic mass of MONS VULTUR, with the adjacent city of Venusia, was certainly not considered to belong to Samnium.

II. HISTORY.

All ancient writers agree in representing the Samnites as a people of Sabine origin, and not the earliest occupants of the country they inhabited when they first appear in history, but as having migrated thither at a comparatively late period. (Varr. *L. L.* vii. 29; Appian, *Samnit.*, *Fr.* 4, 5; Strab. v. p. 250; Fest. *s. v. Samnites*, p. 326; A. Gell. xi. 1.) This account of their origin is strongly confirmed by the evidence of their name; the Greek form of which, Σαυνῖται, evidently contains the same root as that of Sabini (*Sav*-nitae or *Saf*-nitae, and *Sab*-ini or *Saf*-ini); and there is reason to believe that they themselves used a name still more closely identical. For the Oscan form "Safinim," found on some of the denarii struck by the Italian allies during the Social War, cannot refer to the Sabines usually so called, as that people was long before incorporated with the Romans, and is, in all probability, the Oscan name of the Samnites. (Mommsen, *Unter Ital. Dialekte*, p. 293; Friedländer, *Oskische Münzen*, p. 78.) The adjective form Sabellus was also used indifferently by the Romans as applied to the Sabines and the Samnites. [SABINI.]

The Samnite emigration was, according to Strabo (v. p. 250), one of those sent forth in pursuance of a vow, or what was called a "ver sacrum." It was, as usual, under the special protection of Mars, and was supposed to have been guided by a bull. (Strab. *l. c.*) It is probable from this statement that the emigrants could not have been numerous, and that they established themselves in Samnium rather as conquerors than settlers. The previously existing population was apparently Oscan. Strabo tells us that they established themselves in the land of the Oscans (*l. c.*); and this explains the circumstance that throughout the Samnite territory the language spoken was Oscan. (Liv. x. 20.) But the Oscans themselves were undoubtedly a cognate tribe with the Sabines [ITALIA]; and whatever may have been the circumstances of the conquest (concerning which we have no information), it seems certain that at an early period both branches of the population had completely coalesced into one people under the name of the Samnites.

The period at which the first emigration of the Samnites took place is wholly unknown; but it is probable that they had not been long in possession of their mountainous and inland abodes before they began to feel the necessity of extending their dominion over the more fertile regions that surrounded them. Their first movements for this purpose were probably those by which they occupied the hilly but fertile tract of the Frentani on the shores of the Adriatic, and the land of the Hirpini on the S. Both these nations are generally admitted to be of Samnite origin. The Frentani, indeed, were sometimes reckoned to belong to the Samnite nation, though they appear to have had no political union with them [FRENTANI]: the Hirpini, on the contrary, were generally regarded as one of the component parts of the Samnite nation; but they appear to have been originally a separate colony, and the story told by Strabo and others of their deriving their name from the wolf that had been their leader, evidently points to their having been the result of a separate and subsequent migration. (Strab. v. p. 250; Serv. *ad Aen.* xi. 785.) The period of this is, however, as uncertain as that of the first settlement of the other Samnites: it is not till they began to spread themselves still further both towards the S. and W., and press upon their neighbours in Lucania and Campania, that the light of history begins to dawn upon their movements. Even then their chronology is not clearly fixed; but the conquest and occupation of Campania may be placed from about B. C. 440 to B. C. 420, and was certainly completed by the last of these dates. [CAMPANIA.] That of Lucania must probably be placed somewhat later; but whatever were the causes which were at this time urging the movements of the Sabellian tribes towards the S., they seem to have continued steadily in operation; and within less than half a century (B. C. 410—360) the Samnites spread themselves through the whole of Lucania, and almost to the southern extremity of Italy. [LUCANIA.] The subsequent fortunes of these conquering races, and their contests with the cities of Magna Graecia, do not belong to our present subject, for the Lucanians seem to have early broken off all political connection with their parent nation, the Samnites, just as the latter had done with their Sabine ancestors. This laxity in their political ties, and want of a common bond of union, seems to have been in great measure characteristic of the Sabellian races, and was one of the causes which undoubtedly paved the way for their final subjection under the Roman yoke. But the Samnites seem to have retained possession, down to a much later period, of the tract of country from the Silarus to the Sarnus, which was subsequently occupied by the Picentini. (Scylax, p. 3. § 11; Niebuhr, vol. i p. 94.) They certainly were still in possession of this district in the Second Samnite War; and it is probable that it was not till the close of their long struggles with Rome that it was wrested from them, when the Romans transplanted thither a colony of Picentines, and thus finally cut off the Samnites from the sea. On the side of Apulia the progress of the Samnites was less definite; and it does not appear that they established themselves in the permanent possession of any part of that country, though they were certainly pressing hard upon its frontier cities; and it was probably the sense of this and the fear of the Samnite arms that induced the Apulians early to court the alliance of Rome. [APULIA.]

The Samnite nation, when it first appears in Roman history, seems to have consisted of four different tribes or cantons. Of these the PENTRI and the HIRPINI were much the most powerful; so much so indeed that it is difficult to understand how such petty tribes as the CARACENI and CAUDINI could rank on terms of equality with them. The FRENTANI are frequently considered as forming a fifth canton; but though that people was certainly of Samnite race, and must have been regarded by Scylax as forming an integral part of the Samnite nation, as he describes the Samnites as occupying a considerable part of the coast of the Adriatic (*Peripl.* p. 5. § 15), they seem to have already ceased to form a part of their political body at the time when they first came into contact with Rome. [FRENTANI.] We have no account of the nature and character of the political constitution that bound together these different tribes. It seems to have been a mere federal league, the bonds of which were drawn closer together in time of war, when a supreme general or commander-in-chief was chosen to preside over the forces of the whole confederacy, with the title of Embratur, the Sabellian form corresponding to the Latin Imperator. (Liv. ix. 1; Niebuhr, vol. i. p. 107.) But we find no mention, even on occasions of the greatest emergency, of any regular council or deliberative assembly to direct the policy of the nation; and the story told by Livy of the manner in which Herennius Pontius was consulted in regard to the fate of the Roman army at the Caudine Forks seems to negative the supposition that any such body could have existed. (Liv. ix. 3; see also viii. 39.)

The first mention of the Samnites in Roman history, is in B. C. 354, when we are told that they concluded a treaty of alliance with the republic, the progress of whose arms was already beginning to attract their attention (Liv. vii. 19; Diod. xvi. 45). It is probable that the Samnites, who were already masters of Aesernia and the upper valley of the Vulturnus, were at this time pushing forward their arms down the course of that valley, and across the mountain country from thence to the Liris, then occupied by the Volscians, Auruncans, and other tribes, of Ausonian or Oscan origin. It was not long before these onward movements brought them into collision with the Romans, notwithstanding their recent alliance. Among the minor tribes in this part of Italy were the Sidicini, who, though situated on the very borders of Campania, had hitherto preserved their independence, and were not included in the Campanian people [SIDICINI]. This petty people having been assailed by the Samnites, upon what cause or pretext we know not, and finding themselves unable to cope with such powerful neighbours, invoked the assistance of the Campanians. The latter, notwithstanding their connection with the Samnites, readily espoused the cause of the Sidicini, but it was only to bring the danger upon their own heads; for the Samnites now turned their arms against the Campanians, and after occupying with a strong force the ridge of Mount Tifata, which immediately overlooks Capua, they descended into the plain, defeated the Campanians in a pitched battle at the very gates of Capua, and shut them up within the walls of the city (Liv. vii. 29). In this extremity the Campanians in their turn applied for assistance to Rome, and the senate, after some hesitation on account of their recent alliance with the Samnites, granted it (*Ib.* 30, 31). Thus began the First Samnite War (B. C. 343), the commencement of that long struggle which was eventually to decide whether the supremacy of Italy was to rest with the Romans or the Samnites.

This first contest was, however, of short duration. In the first campaign the two consuls M. Valerius Corvus and A. Cornelius Cossus gained two decisive victories; the one at the foot of Mount Gaurus, the other near Saticula. The first of these, as Niebuhr observes (vol. iii. p. 119), was of especial importance; it was the first trial of arms between the two rival nations, and might be taken as a sort of omen of the ultimate issue of the contest. A third battle near Suessula, where the remains of the army that had been defeated at Mount Gaurus, after having been reinforced, again attacked Valerius, terminated in an equally decisive victory of the Romans; and both consuls triumphed over the Samnites (Liv. vii. 32—38; *Fast. Capit.*). The next year the military operations of the Romans were checked by a mutiny of their own army, of which the commons at Rome took advantage; and the city was divided by dissensions. These causes, as well as the increasing disaffection of the Latins, naturally disposed the Romans to peace, and a treaty was concluded with the Samnites in the following year, B. C. 341. The account which represents that people as humiliated and suing for peace, is sufficiently refuted by the fact that the Romans abandoned the Sidicini to their fate, and left the Samnites free to carry out their aggressive designs against that unfortunate people (Liv. viii. 1, 2).

The peace which terminated the First Samnite War renewed the alliance previously existing between the Romans and the Samnites. In consequence of this the latter took part in the great war with the Latins and Campanians, which almost immediately followed, not as the enemies, but as the allies, of Rome; and the Roman armies were thus enabled to reach Campania by the circuitous route through the country of the Marsi and Peligni, and down the valley of the Vulturnus (Liv. viii. 6). During the fifteen years that followed, down to the renewal of the contest between Rome and Samnium, the course of events was almost uniformly favourable to the former power. The successful termination of the war with the Latins and Campanians, and the consolidation of the Roman power in both those countries had added greatly to the strength of the republic; and the latter had followed up this advantage by the reduction of several of the smaller independent tribes in the same neighbourhood — the Ausones, Sidicini, and the Privernates, who appear on this occasion as independent of, and separate from, the other Volscians [Privernum]. But the power of the Volscians seems to have been by this time very much broken up; and it was apparently during this interval that the Samnites on their side carried on successful hostilities against that people, and wrested from them or destroyed the cities of Sora and Fregellae in the valley of the Liris, while they threatened Fabrateria with the same fate (Liv. viii. 19, 23, x. 1). This movement, however, gave umbrage to the Romans, while the Samnites on their side could not view with indifference the reduction of the Sidicini, and it was evident that a fresh rupture between the two nations could not be long delayed (Id. viii. 17, 19). The attention of the Samnites was, however, drawn off for a time by the danger that threatened them from another quarter, and they joined with their kinsmen the Lucanians to oppose the arms of Alexander, king of Epirus, who was advancing from Paestum into the heart of the country. Both Samnites and Lucanians were defeated by him in a pitched battle; but he subsequently turned his arms towards the south, and his death in B. C. 326 relieved the Samnites from all apprehension in that quarter. (Liv. viii. 17, 24.)

The same year (B. C. 326) witnessed the outbreak of the Second Samnite War. The immediate occasion of this was the assistance furnished by the Samnites to the Greek cities of Palaepolis and Neapolis, against which the Romans had declared war, when the Samnites and Nolans (who were at this time in alliance with Samnium) threw into their cities a strong body of auxiliaries as a garrison. They did not, however, avert the fall of Palaepolis; while Neapolis escaped a similar fate, only by espousing the alliance of Rome, to which it ever after steadily adhered (Liv. viii. 22—26). The Romans had about the same time secured a more important alliance in another quarter; the Lucanians and Apulians, with whom, as Livy remarks, the republic had previously had no relations, either friendly or hostile, now concluded an alliance with Rome (*Ib.* 25). The Lucanians indeed were soon persuaded by the Tarentines to abandon it again (*Ib.* 27), but the Apulians continued steadfast; and though it is evident that the whole nation was not united, and that many of the chief towns took part with the Samnites, while others continued to side with Rome, yet such a diversion must have been of the greatest consequence. Hence throughout the war we find the contest divided into two portions, the Romans on the one side being engaged with the Samnites on the frontiers of Campania, and in the valley of the Vulturnus, from whence they gradually pushed on into the heart of Samnium; and on the other carrying on the war in Apulia, in support of their allies in that country, against the hostile cities supported by the Samnites. It is evident that the Frentani must have at this time already separated themselves from the Samnite alliance, otherwise it would have been impossible for the Romans to march their armies, as we find them repeatedly doing, along the coast of the Adriatic into Apulia. (Liv. ix. 2, 13.)

The first operations of the war were unimportant; the Romans conquered some small towns in the valley of the Vulturnus (Liv. viii. 25); and we are told that Q. Fabius and L. Papirius gained repeated victories over the Samnites, so that they even sued for peace, but obtained only a truce for a year, and, without observing even this, resumed the contest with increased forces. (*Ib.* 30, 36, 37.) It is evident therefore that no real impression had been made upon their power. Nor did the victory of A. Cornelius Arvina in the following year (B. C. 322), though it again induced them to sue for peace without success, produce any permanent effect; for the very next year (B. C. 321) the Samnites under the command of C. Pontius were not only able to take the field with a large army, but inflicted on the Romans one of the severest blows they had ever sustained in the celebrated pass of the Caudine Forks. [Caudium.] There can be little doubt that the circumstances and character of that disaster are greatly disguised in the accounts transmitted to us; but, whatever may have been its true nature, it is certain that it caused no material interruption of the Roman arms, and that, after repudiating the treaty or capitulation concluded by the consuls, the Romans renewed the contest with undiminished vigour. It is impossible here to follow in detail the operations of the succeeding campaigns, which were continued for seventeen years with many fluctuations of fortune. The disaster at Caudium shook the faith of many of the Roman allies, and was followed by the defection even of their own colonies of Satricum, Fregellae, and Sora. Some years later (B. C. 315) the capture of Saticula by the Romans and of Plistia by the Samnites shows that both armies were still engaged on the very frontiers of Samnium; while the advance of the Samnites to the pass of Lautulae, and the victory which they there a second time obtained over the Romans (Liv. ix. 22, 23; Diod. xix. 72), once more gave a shock to the power of the latter, and for a moment endangered their supremacy in Campania. But they speedily recovered the advantage, and the victory gained by them at a place called Cinna (of uncertain site) decided the submission of the revolted Campanians. (Liv. ix. 27; Diod. xix. 76.) Their arms had meanwhile been successful in Apulia, and had ultimately effected the reduction of the whole province, so that in B. C. 316 the consul Q. Aemilius Barbula was able to carry the war into Lucania, where he took the town of Nerulum. (Liv. ix. 20.) The decisive victory of the consuls of B. C. 314 had also for the first time opened the way into the heart of Samnium, and they laid siege to Bovianum, the capital of the Pentri. The next year was marked by the fall of Nola, followed by that of Atina and Calatia (*Cajazzo*); and it seemed probable that the war was at length drawing to a close in favour of the Romans, when the outbreak of a fresh war with the Etruscans in B. C. 311 divided the attention of that people, and, by occupying a large part of their forces in another quarter, operated a powerful diversion in favour of the Samnites. To these additional enemies were added the Umbrians as well as the Marsi and Peligni; yet the Romans not only made head against all these nations, but at the same time carried their victorious arms into the heart of Samnium. Bovianum, the capital city of the Pentri, was twice taken and plundered, once in 311 by C. Junius, and again in 305 by T. Minucius. At the same time Sora and Arpinum were finally added to the Roman dominion. These successive defeats at length compelled the Samnites to sue for peace, which was granted them in B. C. 304; but on what terms is very uncertain. It seems impossible to believe that the Romans, as asserted by Livy, should have restored them their ancient treaty of alliance, and it is probable that they in some form consented to acknowledge the supremacy of Rome. (Liv. ix. 45; Dionys. *Exc.* p. 2331; Niebuhr, vol. iii. p. 259.)

But the peace thus concluded was of short duration. Little more than five years elapsed between the close of the Second Samnite War and the commencement of the Third. It might well have been thought that, after a struggle of more than twenty years' duration, the resources of the Samnites, if not their spirit, would have been exhausted; but they seem to have been actively engaged, even before the actual outbreak of hostilities, in organising a fresh coalition against Rome. A new and formidable auxiliary had appeared in a large body of Gauls, which had recently crossed the Alps, and, uniting with their countrymen the Senones, threatened the Romans from the N. Rome was at this time engaged in war with the Etruscans and Umbrians, and the Etruscans hastened to secure the services of the Gauls. Meanwhile the Samnites, deeming the attention of the Romans sufficiently engaged elsewhere, attacked their neighbours the Lucanians, probably with the view of restoring the power in that country of the party favourable to the Samnite alliance. The opposite party, however, called in the Romans to their assistance, who declared war against the Samnites, and thus began the Third Samnite War, B. C. 298. (Liv. x. 11.) The contest had now assumed larger dimensions; the Samnites concluded a league with the Etruscans, Umbrians, and Gauls, and for several successive campaigns the operations in Samnium were subordinate to those in the valley of the Tiber. But the territory of Samnium itself was at the same time ravaged by the Roman generals in so systematic a manner, that it is clear they had obtained a decided superiority in the field; and though the Samnites on one occasion retaliated by laying waste the Campanian and Falernian plains, they were soon again driven back to their mountain fastnesses. (Liv. x. 15, 17, 20.) At length, in B. C. 295, the great battle of Sentinum, in which the united forces of the Gauls and Samnites were totally defeated by the Roman consul Q. Fabius, decided the fortune of the war. Gellius Egnatius, the Samnite general, who had been the main organiser of the confederacy, was slain, and the league itself virtually broken up. (Liv. x. 27—30.) Nevertheless the Samnites continued to carry on the war with unabated energy; and in B. C. 293 they raised a fresh army of 40,000 men, levied with solemn sacred rites, and arrayed in a peculiar garb. These circumstances sufficiently prove the importance which they attached to this campaign, yet its result was not more successful than those which had preceded it, and the Samnite armies were again defeated by the consuls L. Papirius Cursor and Sp. Carvilius in two successive battles near Aquilonia and Cominium. (Liv. x. 38—45.) The operations of the subsequent campaigns are imperfectly known to us, from the loss of the books of Livy in which they were related: but the next year (B. C. 292) C. Pontius, the victor of the Caudine Forks, reappears, after a long interval, at the head of the Samnite armies; he defeated Q. Fabius, but was in his turn defeated in a far more decisive engagement, in which it is said that 20,000 Samnites were slain, and 4000 taken prisoners, including C. Pontius himself, who was led in triumph by Fabius, and then put to death. (Oros. iii. 22; Liv. *Epit.* xi.) It is probable that this battle gave the final blow to the Samnite power, yet their resistance was still prolonged for two years more; and it was not till B. C. 290 that they consented to lay down their arms and sue for peace. Even in that year the consul M'. Curius Dentatus could still earn the honour of a triumph, and the fame of having put an end to the Samnite wars after they had lasted for more than fifty years. (Liv. *Epit.* xi.; Eutrop. ii. 9.)

The conclusion of the Third Samnite War is regarded by some of the Roman historians as the close of the struggle between Rome and Samnium, and not without reason, for though the name of the Fourth Samnite War is given by modern writers to the war that broke out afresh in B. C. 282, the Samnites on that occasion certainly figure rather as auxiliaries than as principals. They, however, joined the league which was formed at the instigation of the Tarentines against Rome; and bore a part in all the subsequent operations of the war. They seem indeed to have at first looked with jealousy or suspicion upon the proceedings of Pyrrhus; and it was not till after the battle of Heraclea that they sent their contingent to his support. (Plut. *Pyrrh.* 17.) But in the great battle at Asculum the following year (B. C. 278) the Samnites bore an important part, and seem to have sustained their ancient reputation for valour. (Dionys. xx. *Fr.* Didot.) The departure of Pyrrhus for Sicily shortly after, and his final defeat by M'. Curius at Beneventum after his return (B. C. 274), left the Samnites and their allies to bear the whole brunt of the war, and they were wholly unable to contend with the power of Rome. We know nothing in detail of these last campaigns: we learn only that in B. C. 272, just before the fall of Tarentum, the Samnites, as well as their allies the Lucanians and Bruttians, made their final and absolute submission; and the consul Sp. Carvilius celebrated the last of the long series of triumphs over the Samnites. (Zonar. viii. 6; Liv. *Epit.* xiv.; *Fast. Capit.*) A fresh revolt indeed broke out in the N. of Samnium three years afterwards, among the petty tribe of the Caraceni, but was speedily suppressed, before it had attained any more formidable character. (Zonar. viii. 7; Dionys. xx. 9, *Fr.* Mai.)

We have no account of the terms on which the Samnites were received to submission by the Romans, or of their condition as subjects of the republic. But there can be no doubt that the policy of the dominant people was to break up as much as possible their national organisation and all bonds of union between them. At the same time two colonies were established as fortresses to keep them in check: one at Beneventum, in the country of the Hirpini (B. C. 268), and the other at Aesernia, in the valley of the Vulturnus (B. C. 264). All these precautions, however, did not suffice to secure the fidelity of the Samnites during the Second Punic War. After the battle of Cannae (B. C. 216), the Hirpini were among the first to declare themselves in favour of Hannibal, and their example is said to have been followed by all the Samnites, except the Pentrians. (Liv. xxii. 61.) It is singular that this tribe, long the most powerful and warlike of all, should have thus held aloof; but the statement of Livy is confirmed by the subsequent course of the war, during which the Pentrians never seem to have taken any part, while the land of the Hirpini, and the southern portions of Samnium bordering on Lucania, were frequently the scene of hostilities. But the Roman colonies Aesernia and Beneventum never fell into the hands of the Carthaginians; and the latter was through a great part of the war held by one of the Roman generals, as a post of the utmost military importance. In B. C. 214 and again in B. C. 212, the land of the Hirpini was still in the hands of the Carthaginians, and became the scene of the operations of Hannibal's lieutenant Hanno against Sempronius Gracchus. It was not till B. C. 209 that, Hannibal having been finally compelled to relinquish his hold upon Central Italy, the Hirpini (and apparently the other revolted Samnites also) renewed their submission to Rome. (Liv. xxvii. 15.)

From this time we hear no more of the Samnites in history till the great outbreak of the Italian nations, commonly known as the Social War, B. C. 90, in which they once more took a prominent part. They were not indeed among the first to take up arms, but quickly followed the example of the Picentes and Marsi; and so important an element did they constitute of the confederation, that of the two consuls chosen as the leaders of the allies, one was a Samnite, Caius Papius Mutilus. (Diod. xxxvii. 2. p. 539.) Besides Papius, several of the most distinguished of the Italian generals, Marius Egnatius, Pontius Telesinus, and Trebatius, were also of Samnite origin; and after the fall of Corfinium, the seat of government and head-quarters of the allies was transferred to the Samnite town of Bovianum, and from thence subsequently to Aesernia. The Samnites indeed suffered severely in the second campaign of the war, being attacked by Sulla, who defeated Papius Mutilus, took Aeculanum and Bovianum by assault, and reduced the Hirpini to submission. The other Samnites, however, still held out, and an army which had thrown itself into Nola was able to prolong its resistance against all the efforts of Sulla. Hence at the end of the second year of the war (B. C. 89), when all the other nations of Italy had successively submitted and been admitted to the Roman franchise, the Samnites and Lucanians were still unsubdued, and maintained a kind of guerilla warfare in their mountains, while the strong fortress of Nola enabled them still to maintain their footing in Campania. (Vell. Pat. ii. 17; Liv. *Epit.* lxxx; Diod. xxxvii. 2. p. 540; Appian, *B. C.* i. 53.) In this state of things the civil war which broke out between Sulla and Marius altered the nature of the contest. The Samnites warmly espoused the Marian cause, from a natural feeling of enmity towards Sulla, from whose arms they had recently suffered so severely; and so important was the share they took in the struggle that ensued after the return of Sulla to Italy (B. C. 83), that they in some measure imparted to what was otherwise a mere civil war, the character of a national contest. A large number of them served in the army of the younger Marius, which was defeated by Sulla at Sacriportus (Appian, *B.C.* i. 87); and shortly afterwards an army, composed principally of Samnites and Lucanians, under the command of C. Pontius Telesinus, made a desperate attempt to relieve Praeneste by marching suddenly upon Rome. They were met by the army of Sulla at the very gates of the city, and the battle at the Colline gate (Nov. 1, B. C. 82), though it terminated in the complete victory of Sulla, was long remembered as one of the greatest dangers to which Rome had ever been exposed. (Vell. Pat. ii. 27; Appian, *B. C.* i. 93; Plut. *Sull.* 28; Lucan, ii. 135—138.) Pontius Telesinus fell in the field, and Sulla displayed his implacable hatred towards the Samnites by putting to the sword, without mercy, 8000 prisoners who had been taken in the battle. (Appian, *l. c.*; Strab. v. 249; Plut. *Sull.* 30.) He had already put to death all the Samnites whom he had taken prisoners at the battle of Sacriportus, alleging that they were the eternal enemies of the Roman name; and he now followed up this declaration by a systematic devastation of their country, carried on with the express purpose of extirpating the whole nation. (Strab. *l. c.*) It can hardly be believed that he fully carried out this sanguinary resolution, but we learn from Strabo that more than a century afterwards the province was still in a state of the utmost desolation,—many of what had once been flourishing cities being reduced to the condition of mere villages, while others had altogether ceased to exist. (Strab. *l. c.*)

Nor is it probable that the province ever really recovered from this state of depression. The rhetorical expressions of Florus point to its being in his day still in a state of almost complete desolation. (Flor. i. 16. § 8.) Some attempts seem indeed to have been made under the Roman Empire to recruit its population with fresh colonists, especially by Nero, who founded colonies at Saepinum, Telesia, and Aesernia (*Lib. Colon.* pp. 259, 260, &c.); but none of these attained to any great prosperity, and the whole region seems to have been very thinly populated and given up chiefly to pasturage. Beneventum alone retained its importance, and continued to be a flourishing city throughout the period of the Roman Empire. In the division of Italy under Augustus the land of the Hirpini was separated from the rest of Samnium, and was placed in the Second Region with Apulia and Calabria, while the rest of the Samnites were included in the Fourth Region, together with the Sabines, Frentani, Peligni, &c. (Plin. iii. 11. s. 16, 12. s. 17.) At a later period this district was broken up, and Samnium with the land of the Frentani constituted a separate province. This is the arrangement which we find in the Notitia, and it was probably introduced at an earlier period, as the Liber Coloniarum in one part gives under a separate head the "Civitates Regionis Samnii," including under that name the towns of the Peligni, as well as the Frentani. (*Notit. Dign.* ii. pp. 9, 10; *Lib. Colon.* p. 259.) In another part of the same document, which is undoubtedly derived from different sources, the Samnite towns are classed under the head of Campania; but this union, if it ever really subsisted, could have been but of very brief duration. The "Provincia Samnii" is repeatedly mentioned in inscriptions of the 4th century, and was governed by an officer styled "Praeses." (Mommsen, *Die Lib. Col.* p. 206.) The same appellation continued in use after the fall of the Roman Empire, and the name of Samnium as a separate province is found both in Cassiodorus and Paulus Diaconus. (Cassiod. *Var.* xi. 36; P. Diac. *Hist. Lang.* ii. 20.) The only towns in it that retained any consideration in the time of the last writer were Aufidena, Aesernia, and Beneventum. The last of these cities became under the Lombards the capital of an independent and powerful duchy, which long survived the fall of the Lombard kingdom in the N. of Italy. But in the revolutions of the middle ages all trace of the name and ancient limits of Samnium was lost. At the present day the name of *Sannio* is indeed given to a province of the kingdom of Naples; but this is merely an official designation, recently restored, to the district, which had previously been called the *Contado di Molise.* This and the adjoining province of the *Principato Ultra* comprise the greater part of the ancient Samnium; but the modern boundaries have no reference to the ancient divisions, and a considerable portion of the Samnite territory is included in the *Terra di Lavoro*, while a corner in the NW. is assigned to the *Abruzzi.*

Of the national character of the Samnites we learn little more than that they were extremely brave and warlike, and had inherited to a great degree the frugal and simple habits of their ancestors the Sabines. We find also indications that they retained the strong religious or superstitious feelings of the Sabines, of which a striking instance is given by Livy in the rites and ceremonies with which they consecrated the troops that they levied in B. C. 293. (Liv. x. 38.) But they had almost ceased to exist as a nation in the days of the Latin poets and writers that are preserved to us; and hence we cannot wonder that their name is seldom alluded to. They are said to have dwelt for the most part, like the Sabines, in open villages; but it is evident, from the accounts of their earliest wars with the Romans, that they possessed towns, and some of them, at least, strongly fortified. This is confirmed by the remains of walls of a very ancient style of construction, which are still preserved at Aesernia and Bovianum, and still more remarkably at Aufidena. (Abeken, *Mittel Italien*, pp. 142, 148.) But from the very nature of their country the Samnites must always have been, to a great extent, a rude and pastoral people, and had probably received only a faint tinge of civilisation, through their intercourse with the Campanians and Apulians.

III. TOPOGRAPHY.

The rivers of the Samnite territory have been already noticed in connection with the mountain chains and groups in which they take their rise. From the purely inland character of the region, none of these rivers, with the exception of the Calor and its tributaries, belong wholly to Samnium, but traverse the territories of other nations before they reach the sea. Thus the Sagrus and Trinius, after quitting the mountains of Samnium, flow through the land of the Frentani to the Adriatic; the Tifernus separates the territory of that people from Apulia, while the Frento and the Aufidus traverse the plains of Apulia. On the other side of the central chain the Vulturnus, with its affluent the Calor, and the tributaries of the latter, the Sabatus and Tamarus, carry down the whole of the waters of the Apennines of Samnium, which flow to the Tyrrhenian sea.

The topography of Samnium is the most obscure and confused of any part of Italy. The reason of this is obvious. From the continued wars which had devastated the country; and the state of desolation to which it was reduced in the time of the geographers, only a few towns had survived, at least in such a state as to be deemed worthy of notice by them; and many of the names mentioned by Livy and other authors during the early wars of the Romans with the Samnites never reappear at a later period. It is indeed probable that some of these were scarcely towns in the stricter sense of the term, but merely fortified villages or strongholds, in which the inhabitants collected their cattle and property in time of war. Those which are mentioned by the geographers as still existing under the Roman Empire, or the site of which is clearly indicated, may be briefly enumerated. AUFIDENA, in the upper valley of the Sagrus, is the only town that can be assigned with any certainty to the Caraceni. In the upper valley of the Vulturnus was AESERNIA, the territory of which bordered on that of Venafrum in Campania. At the northern foot of the *Monte Matese* was BOVIANUM; and in the mountain tract between it and the Frentani was TREVENTUM or TEREVENTUM (*Trivento*). SE. of Bovianum lay SAEPINUM, the ruins of which are still visible near *Sepino;* and at the southern foot of the *Monte Matese*, in the valley of the Calor, was TELESIA. ALLIFAE lay to the NW. of this, in the valley of the Vulturnus, and at the foot of the *Matese* in that direction. In the country of the Hirpini were BENEVENTUM, the capital of the whole district; AECULANUM, near *Mirabella*, about 15 miles to the SW.; EQUUS TUTICUS, near the frontiers of Apulia; AQUILONIA, at *Lacedogna*, on the same frontier; ABELLINUM, near the frontiers of Campania; and COMPSA, near the sources of the Aufidus, bordering on Lucania, so that it is assigned by Ptolemy to that country. On the borders of Campania, between Beneventum and the plains, were Caudium, apparently once the capital of the Caudine tribe; and SATICULA, the precise site of which has not been determined, but which must have been situated in the neighbourhood of Mount Tifata. The Samnite CALATIA, on the other hand, was situated N. of the Vulturnus, at *Cajazzo;* and COMPULTERIA, also a Samnite city, was in the same neighbourhood. The group of hills on the right bank of the Vulturnus, extending from that river towards the Via Latina, must therefore have been included in Samnium; but Teanum and Cales, situated *on* that highroad, were certainly both of them Campanian towns. It is probable, however, that in early times the limits between Campania and Samnium were subject to many fluctuations; and Strabo seems to regard them as imperfectly fixed even in his day. (Strab. v. p. 249.)

Of the minor towns of Samnium, or those which are mentioned only in history, may be noticed: DURONIA (Liv. x. 39), identified, but on very slight grounds, with *Civita Vecchia*, N. of *Bojano;* MURGANTIA (Liv. x. 17), supposed to be *Baselice*, on the frontiers of Apulia, near the sources of the Frento (*Fortore*); ROMULEA, on the frontiers of Apulia, between Aeculanum and Aquilonia; TRIVICUM, in the same neighbourhood, still called *Trevico;* PLISTIA, near *Sta Agata dei Goti*, on the frontiers of Campania; CALLIFAE and RUFRIUM, both of them mentioned by Livy (viii. 25) in connection with Allifae, and probably situated in the neighbourhood of that city; COMINIUM (Liv. x. 39, 44), of very uncertain site; AQUILONIA (Liv. *l. c.*), also of uncertain site, but which must be distinguished from the city of the same name in the country of the Hirpini; Maronea, noticed by Livy in the Second Punic War, when it was recovered by Marcellus, in B. C. 210 (Liv. xxvii. 1); MELAE, Fulfulae, and Orbitanium, all of which are noticed on only one occasion (Liv. xxiv. 20), and the sites of which are wholly undetermined.* To these must be added Cluvia, Cimetra, Volana, Palumbinum, and Herculaneum, all of them mentioned as towns taken from the Samnites (Liv. ix. 31, x. 15, 45), but of which nothing more is known; Imbrinium (Liv. viii. 30), where Fabius gained a victory over the Samnites in B. C. 325; Cinna, which is represented by Diodorus as the scene of the decisive victory in B. C. 314 (Diod. xix. 76); and several places of which the names are found only in Virgil and Silius Italicus,—MUCRAE, RUFRAE, BATULUM, and CELENNA (Virg. *Aen.* vii. 739; Sil. Ital. viii. 564), which seem to have been situated on the borders of Campania, so that it is doubtful to which country they are to be assigned. The minor towns of the Hirpini have been already discussed in that article; Pauna, or Panna, a name found in Strabo (v. p. 250) as that of a place still existing in his time, is probably corrupt, but we are wholly at a loss what to substitute. On the other hand, inscriptions attest the existence under the Roman Empire of a town called Juvavium, or Juvanum, of municipal rank, which is not mentioned by any of the geographers, but is probably the one meant by the Liber Coloniarum, which notices the "Iobanus ager" among the "civitates Samnii." (*Lib. Col.* p. 260.) It was probably situated in the neighbourhood of *Sta Maria di Palazzo*, a few miles N. of the Sagrus, and on the very frontiers of the Marrucini. (Mommsen, *Inscr. R. N.* p. 271.) The existence of a town named Tifernum is very doubtful [TIFERNUS]; and that of a city of the name of Samnium, though adopted by many local writers (Romanelli, vol. ii. p. 490), certainly rests on no adequate authority.

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* It has been thought unnecessary to repeat in these and other similar cases the modern sites assigned by Italian or German topographers, where these rest on no other foundation than mere conjecture.

Samnium was traversed in ancient times by several lines of highway. One of these, following nearly the same line with the modern road from *Naples* to *Aquila*, proceeded up the valley of the Vulturnus from Venafrum to Aesernia, thence crossed the mountain ridge to Aufidena in the valley of the Sagrus, and from thence again over another mountain pass to Sulmo in the land of the Peligni. Another branch led from Aesernia to Bovianum, and from thence to Equus Tuticus, where it joined the Via Appia or Trajana. A third followed the valley of the Vulturnus from Aesernia to Allifae, and thence by Telesia to Beneventum. There seems also to have been a cross line from the latter place by Saepinum to Bovianum. (*Itin. Ant.* p. 102; *Tab. Peut.*) But these different lines are very confusedly laid down in the Tabula, and the distances given are often either corrupt or erroneous. The course of the Via Appia, and its branch called the Via Trajana, through the land of the Hirpini, has been already noticed in that article. [See also VIA APPIA.] [E. H. B.]

SAMO'NIUM, SAMMO'NIUM, SALMO'NIUM, SALMO'NE PROM. (Σαμώνιον, Σαλμώνιον, Strab. ii. p. 106, x. pp. 474, 475, 478, 489; Σαλμώνη, *Acts*, xxvii. 7; comp. Ptol. iii. 15. § 5; Pomp. Mela, ii. 7. § 12; Plin. iv. 20. s. 21; *Stadiasm.* § 318: *Eth.* Σαλμώνιος, Σαλμώνις, Apoll. Rhod. iv. 1693; Dionys. Per. 110; *Inscrip. ap. Böckh, Corpus*, vol. ii. p. 409), the E. promontory of Crete, to which the seamen of the Alexandrian vessel which conveyed Paul to Rome, thinking they could pursue their voyage under the lee of the island, ran down. (*Acts, l. c.*) Much difference of opinion has been entertained relative to the identification of this celebrated foreland, the position of which would seem to be incontrovertibly ascertained by the existence of the modern name *C. Salomon.* (Comp. Höck, *Kreta*, vol. i. p. 427.) But though the name is certainly in favour of this site, the statements of the ancients as to its position, and of the seven islets or rocks which surround it, determine conclusively that it must be *C. S. Sidero.* It is true that by the recent Admiralty survey it is not quite so far to the E. as *C. Salomon* (the difference is, however, only a few seconds of longitude); but by its extreme extension from the mainland it would be considered as the principal promontory at this end of the island, and known as the "E. foreland." (Comp. *Museum of Class. Antiquities*, vol. ii. p. 302.) [E. B. J.]

SAMOS or SAMUS (Σάμος: *Eth.* and *Adj.* Σάμιος, Samius, Σαμαῖος, Σαμιακὸς in Steph.: Σαμιώτης in the language of the modern Greeks, who call the island *Samo*, Σάμω: the Turks call it *Susam Adassi*), a large island in that part of the Aegaean which is called the Icarian sea, and the most important of the Sporades next after Rhodes. The word denotes a height, especially by the sea-shore. (See Const. Porphyrog. *de Them.* 16. p. 41, ed. Bonn.) Hence SAMOTHRACIA, or the Thracian Samos, which is said by Pausanias (vii. 4. § 3) to have been colonised and named by certain fugitives from the Icarian Samos,—and SAME, one of the names of Cephalonia, which is inversely connected with it by one of Strabo's conjectures (x. p. 457). How applicable the idea of elevation is to the island before us may be seen in the narratives and views given by Dr. Clarke (*Travels*, vol. ii. p. 192, vol. iii. p. 366), who uses the strongest language in describing the conspicuous height of Samos above the surrounding islands.

The following earlier names of Samos are mentioned by Pliny (v. 37) and other writers, — Parthenia, Anthemus, Melamphylus, Dryusa and Cyparissia. Some of these have evidently arisen from the physical characteristics of the island. Samos was, and is, well-wooded. It is intersected from E. to W. by a chain of mountains, which is in fact a continuation of the range of Mycale, being separated from it only by the narrow channel, hardly a mile in breadth, which the Turks call the *Little Boghaz.* Here was fought the decisive victory against the Persians, B. C. 479. The *Great Boghaz*, which is nearly 10 miles in breadth, separates the other extremity of Samos from the comparatively low island of ICARIA. The length of Samos, from E. to W., is about 25 miles. Its breadth is very variable. Strabo reckons the circuit at 600 stadia, Pliny at 87 miles, though he says that Isidorus makes it 100. These differences may be readily accounted for by omitting or including *Port Vathy*, which is a wild-looking bay, though a very serviceable harbour, on the north. Here the modern capital is situated: but in ancient times the bay of *Vathy* seems to have been comparatively deserted—perhaps, as Tournefort suggests, because it was peculiarly exposed to pirates, who infested the straits and bays of an island which lay in the route of commerce between the Bosporus and Egypt. What Tournefort tells us of his travels through Samos gives us the idea of a very rugged, though picturesque and productive, island. (Possibly the Palinurus and Panormus of Samos, mentioned by Livy, xxxvii. 11, may have been in the bay of *Vathy.*) The highest point, *Mount Kerkis*, the ancient Cerceteus (Strab. x. p. 488), which is nearly always covered with snow, and reaches the height of 4725 English feet, is towards the west. A ridge, which branches off in a south-easterly direction from the main range, and ends in the promontory of Poseidium, opposite Mycale, was called Ampelus, which name seems also to have been given to the whole mountain-system (Strab. xiv. p. 637). The westernmost extremity of the island, opposite Icaria was anciently called Cantharium. Here the cliffs are very bare and lofty. A landslip, which has taken place in this part of the island, has probably given rise to the name by which it is now called (ἡ καταιϐατή).

The position of Samos was nearly opposite the boundary-line of Caria and Ionia; and its early traditions connect it, first with Carians and Leleges, and then with Ionians. The first Ionian colony is said to have consisted of settlers from Epidaurus, who were expelled from thence by the Argives. However this may be, we find Samos at an early period in the position of a powerful member of the Ionic confederacy. At this time it was highly distinguished in maritime enterprise and the science of navigation. Thucydides tells us (i. 13) that the Samians were among the first to make advances in naval construction, and that for this purpose they availed themselves of the services of Ameinocles the Corinthian shipbuilder. The story of Pliny (vii. 57), that either they or Pericles the Athenian first constructed transports for the conveyance of horses, though less entitled to literal acceptance, is well worthy of mention; and Samos will always be famous for the voyage of her citizen Colaeus, who, "not without divine direction" (Herod. iv. 152), first penetrated through the Pillars of Hercules into the Ocean, and thus not only opened out new fields of commercial enterprise, but enlarged the geographical ideas of the Greeks by making them for the first time familiar with the phenomenon of the tides.

Under the despot Polycrates, Samos was in fact the greatest Greek maritime power. This famous man, about ten years after the taking of Sardis by Cyrus, held Samos in a position of proud independence, when Lesbos and Chios had submitted to the Persians. He had 1000 bowmen in his pay; he possessed 100 ships of war, and made considerable conquests both among the islands and the mainland. He fought successfully against the Milesians and Lesbians, and made a treaty with Amasis, king of Egypt. Whether we are to take the story in the poetical form in which it is presented to us by Herodotus, or to attribute the change to the more probable motive of self-interest, this treaty was broken off for an alliance with Cambyses. In connection with this monarch's expedition to the Nile, some Samian malcontents were so treacherously treated by Polycrates, that they sought and obtained assistance from Greece. A joint force of Lacedaemonians and Corinthians besieged Polycrates in Samos for forty days: but in this struggle also he was successful. At last his own cupidity, acted on by the fraud of Oroetes, a neighbouring satrap, brought him to a wretched death on the mainland. The time which succeeded was full of crime and calamity for Samos. In the end, Syloson, the brother of Polycrates (whose association with Cambyses is the subject of another romantic story in Herodotus), landed with a Persian army on Samos, and became a tributary despot; but not till his native island had been so depopulated as to give rise to the proverb ἕκητι Συλοσῶντος εὐρυχωρίη. For details see the lives of POLYCRATES and SYLOSON in the *Dict. of Biography.* It was at this period that Pythagoras, who was a native of Samos, left the island to travel in foreign countries, being partly urged to leave his home (according to Plutarch, *Placit.* i. 3) through discontent under the government of Polycrates, who, however, was a patron of literature, and had Anacreon many years at his court. For the chronology of this period see Clinton, *Fast. Hell.* vol. ii. note B. pp. 230—232.

Samos was now Persian. It was from Samos that Datis sailed to Marathon, taking Naxos on his way. But the dominion of the Persians did not last long. When their fleet was gathered at Samos again, after the battle of Salamis, to the number of 400 sail, it was in a great measure the urgency of Samian envoys which induced the commanders of the Greek fleet at Delos to go across to the eastern side of the Aegaean. Then followed that battle in the strait, which completed the liberation of the Greeks.

In the maritime confederacy which was organised soon afterwards under Athenian rule, Samos seems to have been the most powerful of the three islands which were exempted from paying tribute. It was at the instance of her citizens that the common treasure was removed from Delos to Athens. But this friendship with Athens was turned into bitter enmity in consequence of a conflict with Miletus about the territory of Priene. Samos openly revolted; and a large force was despatched from Athens against it under the command of ten generals, two of whom were Sophocles and Pericles. The latter pronounced in the Cerameicus the funeral oration over those who had fallen in the war which, after a resistance of nine months, reduced Samos to complete subjection.

From 439 to 412 Samos remained without fortifications and without a fleet. But about this latter date it became the hinge upon which all the concluding events of the Peloponnesian War really turned. The first movements towards the establishment of an oligarchy at Athens began at Samos through the intrigues of Alcibiades; and yet this island was practically the home of the Athenian democracy during the struggle which ensued. It was at Samos that Alcibiades rejoined his fellow-citizens; and from Samos that he finally sailed for the Peiraeus in 407. Even till after the battle of Arginusae Samos was, more than any other place, the head-quarters and base of operations for the Athenian fleet.

Our notices of the island now become more fragmentary. After the death of Alexander the Great it was for a time subject to the kings of Egypt. (Polyb. v. 35.) Subsequently, it took the part of Antiochus the Great in his war with Rome. It also acted with Mithridates against Rome; but was finally united with the province of Asia B. C. 84. After the battle of Actium, Augustus passed the winter there. Under the Roman emperors it was on the whole a place of no great importance, though it had the honour of being a free state. (Plin. v. 37.) This privilege was taken away under Vespasian. (Suet. *Vesp.* 8.) In the division of the Empire contained in the Synecdemus we find it placed with Rhodes, Cos, Chios, &c., in the *Province of the Islands.* In the later division into *themes*, it seems to be again raised to a distinguished position. It gave its name to a separate theme, which included a large portion of the mainland, and was divided into the two *turms* of Ephesus and Adramyttium, the governor having his residence (πραιτώριον) at Smyrna; and this arrangement is spoken of in such a way (Const. Porphyrog. *de Them. l. c.*) as distinctly to connect it with the ancient renown of Samos.

It would be difficult to follow the fortunes of Samos through the middle ages. (See Finlay's *History of the Byzantine and Greek Empires*, vol. ii. p. 112.) There are some points of considerable interest in its modern history. In 1550, after being sacked by the Ottomans, it was given by Selim to the Capitan Pacha Ochiali, who introduced colonists from various other places: whence the names of some of the modern villages in the island, *Metelinous*, *Albaniticori*, and *Vourlotes* (*Vourla* giving the name to some islands at the entrance of the bay of Smyrna). Samos was much injured by the ravages of Morosini. In Tournefort's time the largest part of the island was the property of ecclesiastics; and the number of convents and nunneries was considerable. He reckoned the population to be 12,000; now it is estimated at 50,000, nearly the whole being Christian. Samos performed a distinguished part in the War of Independence. The Turks often attempted to effect a landing: the defences constructed by the Samiotes are still visible on the shore: and the Greek fleet watched no point more carefully than this important island. On the 17th of August, 1824, a curious repetition of the battle of Mycale took place. Formidable preparations for a descent on the island were made by Tahir-Pacha, who had 20,000 land-troops encamped on the promontory of Mycale. Canaris set fire to a frigate near Cape Trogillium, and in the confusion which followed the troops fled, and Tahir-Pacha sailed away. At this time the Logothete Lycurgus was *τύραννος* of the island "in the true classical sense of the word," as is observed by Ross, who describes the castle built by Lycurgus on the ruins of a mediaeval fort, adding that he was then (1841) residing with the rank of Colonel at Athens, and that he was well remembered and much regretted in Samos. This island was assigned to Turkey by the treaty which fixed the limits of modern Greece; but it continued to make struggles for its independence. Since 1835 it has formed a separate Beylick under a Phanariot Greek named Stephen Vogorides, who resides in Constantinople with the title of "Prince of Samos," and sends a governor as his deputy. Besides other rights, the island has a separate flag exhibiting the white Greek cross on a blue ground, with a narrow red stripe to denote dependence on the Porte. It does not appear, however, that this government of Greeks by a Greek for the Sultan is conducive to contentment.

The present inhabitants of this fruitful island are said to be more esteemed for their industry than their honesty. They export silk, wool, wine, oil, and fruits. If the word *Sammet* is derived from this place, it is probable that silk has been an object of its industry for a considerable time. Pliny (xiii. 34) mentions pomegranates among its fruits. At the present day the beans of the carob-tree are exported to Russia, where a cheap spirit for the common people is made from them. We might suppose from the name of Mount Ampelus, that the wine of the island was celebrated in the ancient world; but such a conclusion would be in direct contradiction to the words of Strabo, who notices it as a remarkable fact, that though the wine of the surrounding islands and of the neighbouring parts of the mainland was excellent, that of Samos was inferior. Its grapes, however, under the name of *ὁμομηλίδες* or *ἁμαμηλίδες*, are commended by Athenaeus (xiv. p. 653; see Poll. *Onomast.* vi. 11), and now they are one of the most valued parts of its produce. Ross saw these grapes (*σταφίδα*) drying in large quantities in the sun; and other authorities speak highly of the Malmsey or sweet muscato wine exported in large quantities from Samos. Its marble is abundant; but it has a greater tendency to split into small fragments than that of Pentelicus or Paros. A stone found in the island is said by Pliny (xxxvi. 40) to have been used for polishing gold. He also mentions in several places (*l. c.*, also xxviii. 53, 77, xxxi. 46, xxxv. 19, 53) the various medicinal properties of its earth. The Samian earthenware was in high repute at Rome ("Samia etiamnum in esculentis laudantur," Plin. xxxv. 46), and the name has been traditionally given by modern writers to the "red lustrous pottery" made by the Romans themselves for domestic use. (See Marryatt's *Pottery and Porcelain*, London 1850, pp. 286, 290.) For the natural Flora and Fauna of the island we must be content to refer to Tournefort, who says, among other facts, that tigers sometimes swim across to it from Mycale, which Chandler describes as a mountain infested with wild beasts. The woody flanks of *Mount Kerkis* still supply materials for shipbuilding. It is said in Athenaeus (*l. c.*) that the roses and fruits of Samos came to perfection twice a year; and Strabo informs us that its general fruitfulness was such as to give rise to the proverb *φέρει καὶ ὀρνίθων γάλα*.

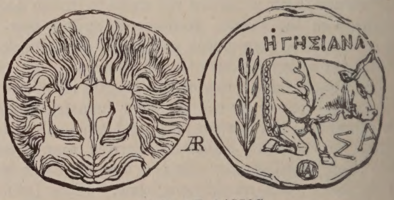
The archaeological interest of Samos is almost entirely concentrated in that plain on the S., which contained the sanctuary of Hera at one extremity and the ancient city on the other. This plain is terminated at the SW. by a promontory, which from its white cliffs is called *ἄσπρο κάβο* by the Greeks, but which received from the Genoese the name of *Cape Colonna*, in consequence of the single column of the Heraeum which remains standing in its immediate neighbourhood. Virgil tells us (*Aen.* i. 16), that Samos was at least second in the affections of Juno; and her temple and worship contributed much to the fame and affluence of Samos for many centuries. Herodotus says that the temple was the largest he had seen. It was of the Ionic order; in form it was decastyle dipteral, in dimensions 346 feet by 189. (See Leake, *Asia Minor*, p. 348.) It was never entirely finished. At least, the fluting of the columns was left, like the foliage on parts of our cathedrals, incomplete. The original architect was Rhoecus, a Samian. The temple was burnt by the Persians. After its restoration it was plundered by pirates in the Mithridatic War, then by Verres, and then by M. Antony. He took to Rome three statues attributed to Myron: of these Augustus restored the Athene and Heracles, and retained the Zeus to decorate the Capitol. The image of the goddess was made of wood, and was supposed to be the work of Smilis, a contemporary of Daedalus. In Strabo's time the temple, with its chapels, was a complete picture gallery, and the hypaethral portion was full of statues. (See Orig. *c. Cels.* 4.) In the time of Tacitus, this sanctuary had the rights of asylum. (*Ann.* iv. 14.) When Pausanias was there, the people pointed out to him the shrub of Agnus Castus, under the shade of which, on the banks of the river Imbrasus, it was believed that Hera was born. (Paus. *l. c.*) Hence the river itself was called Parthenias, and the goddess Imbrasia. (Comp. Apoll. Rhod. i. 187, *Ἰμβρασίης ἕδος Ἥρης.*) The anchorage in front of the sanctuary was called *ὅρμος Ἡραΐτης.* (Athen. xv. p. 672.) The temple was about 200 paces from the shore, according to Ross, who found its whole basement covered with a mass of small fragments of marble, among which are portions of the red tiles with which the temple was roofed. He discovered hardly anything of interest, except an inscription with the word *ναοποῖαι*.

The appearance of the watercourses of the Imbrasus shows that they are often swollen by rains, and thus harmonises with the natural derivation of the word. In the plain which extends along the base of the mountains eastwards towards the city, Ross says that there are traces of ancient channels made for the purpose of irrigation. He regards the marshy places near the temple to be the Κάλαμοι and the Ἕλος mentioned by Athenaeus (xiii. p. 572) in connection with the expedition of Pericles. (The former place is likewise referred to by Herodotus, ix. 96.) Across this plain, which is about two miles in length, there is no doubt that a Sacred Way extended from the sanctuary to the city, like that which connected Athens with Eleusis. Somewhere on this line (κατὰ τὴν ὁδὸν τὴν εἰς τὸ Ἡραῖον, Paus. vii. 5. § 6) was the tomb of Rhadine and Leontichus, where lovers used to make their vows; and traces of funeral monuments are still seen at the extremity of the line, close to the city-wall.

The modern town of *Chora*, close to the pass leading through the mountains to *Vathy*, is near the place of the ancient city, which was situated partly in the plain and partly on the slope of the hill. The western wall runs in a straight line from the mountain towards the sea, with the exception of a bend inwards near the tombs just mentioned. Here is a brackish stream (ἡ γλυφάδα), which is the Chesius, the second of the three streams mentioned by Pliny. (See *Etym. Magn. s.v.* Ἀστυπαλαία.) The southern wall does not touch the sea in all its length, and is strengthened by being raised on vaulted substructions. Here and elsewhere the ruins of Samos touch the question of the use of the arch among the Greeks. On the east side of the city the walls are very considerable, being 10 or 12 feet thick, and about 18 feet high. The masonry is partly quadrangular and partly polygonal; there are round towers at intervals on the outside of the wall, and in one place are traces of a gate. In the eastern part of the city was the steep citadel of Astypalaea, which was fortified by Polycrates (Polyaen. *Strat.* i. 23. § 2), and here probably was what Suetonius calls the palace of Polycrates. (Suet. *Calig.* 21.) In the higher part of the town the theatre is distinctly visible; the marble seats are removed; underneath is a large cistern. The general area is covered with small fragments, many of the best having furnished materials for the modern castle of Lycurgus near the shore on the SE.; and little more remains of a city which Herodotus says was, under Polycrates, the greatest of cities, Hellenic or Barbarian, and which, in the time of comparative decay, is still called by Horace *Concinna Samos.*

Herodotus makes especial mention of the harbour and of an immense tunnel which formed an aqueduct for the city. The former of these works (τὸ τιγάνι, as it is now called, from being shaped like a frying-pan) is below Astypalaea; and, though it is now accessible only to small craft, its famous moles remain, one extending eastwards from the castle of Lycurgus, the other extending to meet it from the extremity of the east city-wall southwards. Here Ross saw subterranean passages hewn in the rock, one of which may possibly be the κρυπτὴ διώρυξ ἐκ τῆς ἀκροπόλεος φέρουσα ἐπὶ θάλασσαν (Herod. iii. 146), constructed by Maeandrius after the death of Polycrates. The tunnel has not been clearly identified; but, from what M. Musurus told Prof. Ross, it is probable that it is where Tournefort placed it, and that it penetrated the hill from *Metelinous* to *Chora*, and that thence the water was taken into the city by a covered channel, traces of which remain. It is clear that it cannot be in the quarry pointed out to Ross; both because the cleavage of the rock is in the wrong direction, and because water from such a height would fall like a cascade on the city.

The authorities, to which reference has been made in this article, are, Tournefort (*Voyage du Levant*, 1717, pp. 404—436), who has given a very copious account of the island; and Ross (*Reisen auf den Griechischen Inseln des Agäischer Meeres*, vol. ii. 1843, pp. 139—155), who has examined the sites and remains of the ancient city and Heraeum more carefully than any one else. (See also Clarke, *Travels*, vol. ii. pp. 192 – 194, vol. iii. pp. 364—367.) Maps of the island will be found in Tournefort and Choiseul-Gouffier; but the best delineation of it is given in three of the English Admiralty charts. There is a small sketch of the neighbourhood of the city in Kiepert's *Hellas* (1841), and a larger one in Ross. In Kiepert's general map the rivers Imbrasus and Chesius are wrongly placed, and also (probably) the ridge of Ampelus. It is very questionable whether the point called Poseidion can be where it is (doubtfully) placed in Ross's plan: the position of the little island Narthecis in the strait seems to show that this promontory ought to be further to the east. (See Strab. xiv. p. 637.) A little volume was published in London, and dedicated to James Duke of York, in 1678, entitled "*A Description of the present State of Samos, Nicaria, Patmos, and Mount Athos*, by Joseph Georgirenes (Γεωργειρήνης), Archbishop of Samos, now living in London, translated by one that knew the author in Constantinople." From this book it appears that Dapper has taken much directly, and Tournefort indirectly. Panofka has written a book on Samos (*Res Samiorum*, Berlin, 1822): and more recently (1856) Guérin has published a work on this island and Patmos. [J. S. H.]

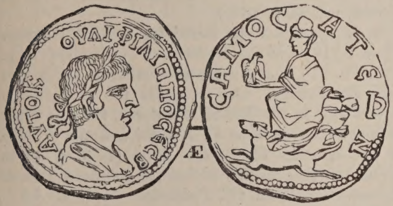


COIN OF SAMOS.

SAMOS, in Triphylia. [SAMICUM.]

SAMOS or SAME, in Cephallenia. [SAME.]

SAMOSATA (Σαμόσατα), a strongly fortified city of Syria, placed by Ptolemy (v. 15. § 11) and Strabo in the district of Commagene. It contained the royal residence, and was a province in the time of Strabo, surrounded by a small but very rich country, and situated at the bridge of the Euphrates. (Strab. xvi. 2. § 3, p. 749.) Its distance from the borders of Cappadocia in the vicinity of Tomisa across Mount Taurus was 450 stadia. (Ib. xiv. 2. § 29, p. 664.) It was besieged and taken by Mark Antony during his campaign in Syria. (Joseph. *Ant.* xiv. 15. § 8.) Its strategic importance is intimated by Caesennius Paetus, prefect of Syria under Vespasian, who, having represented that Antiochus, king of Commagene, was meditating an alliance with the Parthians to enable him to throw off the Roman yoke, warned his imperial master "that Samosata, the largest city of Commagene, was situated on the Euphrates, and would therefore secure the Parthians an easy passage of the river and a safe asylum on the western side." The legate was therefore instructed to seize and hold possession of Samosata. (*B. J.* vii. 7. § 1.) This town gave birth to Lucian, and became infamous in the third century in connection with the heretical bishop "Paul of Samosata," who first broached the heresy of the simple humanity of our Lord; and was condemned in a council assembled at Antioch (A. D. 272, Euseb. *H. E.* vii. 27, 28). The modern name of the town is *Sempsat* or *Samisat*, about 40 miles S. of the cataracts of the Euphrates, where it passes Mount Taurus, but Pococke could hear of no ruins there. (*Observations on Syria*, vol. ii. pt. 1, p. 156.) [G. W.]



COIN OF SAMOSATA.

SAMOTHRA'CE, SAMOTHRA'CA, or SAMOTHRA'CIA (Σαμοθρᾴκη: *Eth.* Σαμόθρᾳξ; Σαμοθρηΐκη in Herodotus, who uses the adjective Σαμοθρηΐκιος, and calls the inhabitants Σαμοθρήϊκες. In Pliny (iv. 23) we find the form Samothrace; in the *Itin. Ant.* (p. 522, Wess.), Samothraca; in Livy (xlii. 25, 50, xliv. 45, 46), both Samothraca and Samothracia. Properly it is "the Thracian Samos." Thus Homer calls it sometimes Σάμος Θρηικίη, sometimes simply Σάμος. Hence the line in Virgil (*Aen.* vii. 208):

> "Threiciamque Samum quae nunc Samothracia
> fertur."

By the modern Greeks it is called *Samothraki*, and often also *Samandraki* (ἐς τὸ μανδράκι), which is merely a corruption of the other, formed in ignorance, after the analogy of *Stamboul* and *Stalimni*,—μανδράκι denoting "a sheepfold"). An island in the north of the Aegaean, opposite the mouth of the Hebrus, and lying N. of Imbrus, and NE. of Lemnos. Its distance from the coast of Thrace is estimated at 38 miles by Pliny (*l. c.*), who says its circuit is 32 miles. It is of an oval shape, and, according to the English survey, 8 miles in length and 6 in breadth. It was traditionally said to have been diminished in size, in consequence of an outburst of waters from the Hellespont; and perhaps some great physical changes took place in this part of the Aegaean at no very remote period. (See Admiral Smyth's *Mediterranean*, pp. 74, 119.) However this may be, Samothrace is remarkable for its extreme elevation. No land in the north of the Archipelago is so conspicuous, except Mt. Athos; and no island in the whole Archipelago is so high, except *Candia*. The elevation of the highest point, called Saoce by Pliny (*l.c.*), is marked 5240 feet in the Admiralty Chart (No. 1654). The geographical position of this point (the modern name of which is *Mt. Fingaree*) is 40° 26′ 57″ N. lat., and 25° 36′ 23″ E. long. Though there are several anchorages on the coast of Samothrace, there is an entire absence of good harbours, a circumstance in harmony with the expression of Pliny, who calls it "importuosissima omnium." Scylax, however (p. 280, ed. Gail), mentions a port, which possibly was identical with the harbour Demetrium spoken of by Livy. The ancient city (of the same name as the island) was on the north, in the place marked *Palaepolis* on the chart.

The common name of the Thracian and the Ionian Samos was the occasion of speculation to Strabo and Pausanias. The latter (vii. 4. § 3) says that the Thracian island was colonised by emigrants from the other. The former (x. pp. 457, 472) mentions a theory that it might be named from the Saii, a people of Thrace. Scymnus Chius (692) says, that aid came from Samos to Samothrace in a time of famine, and that this brought settlers from the Ionian to the Thracian Island. The truth seems to be, that σάμος denotes any elevated land near the sea, and that the name was therefore given to the island before us, as well as to others. [CEPHALLENIA; SAMOS.] The earlier names of Samothrace were Dardania, Electris, Melite, and Leucosia. Diodorus Siculus (v. 47) speaks of its inhabitants as Autochthons, and dwells on peculiarities of their language as connected with their religious worship. The chief interest of this island is connected with the CABEIRI. For these mysterious divinities we must refer to the *Dict. of Biography and Mythology*. Pelasgians are said by Herodotus (ii. 51) to have first inhabited the island, and to have introduced the mysteries.

The lofty height of Samothrace appears in Homer in a very picturesque connection with the scenery of Troy. He describes Poseidon as gazing from this throne on the incidents of the war: and travellers in the Troad have noticed the view of Samothrace towering over Imbros as a proof of the truthfulness of the Iliad. Bearing in mind this geographical affinity (if we may so call it) of the mountain-tops of Saoce and Ida, we shall hardly be surprised to find Scymnus Chius (678) calling Samothrace a Trojan island (νῆσος Τρωική). The tradition was that Dardanus dwelt there before he went to Troy, and that he introduced the Cabeiric mysteries from thence into Asia.

A few detached points may be mentioned which connect this island with Greek and Roman history. Its inhabitants joined Xerxes in his expedition against Greece; they are spoken of as skilful in the use of the javelin; and a Samothracian ship is said to have sunk an Athenian ship, and to have been sunk in turn by an Aeginetan one, at the battle of Salamis. (Herod. viii. 90.) At that time the Samothracians possessed forts erected on the mainland. (Ib. vii. 108.) Philip of Macedon and his wife Olympias were both initiated in the mysteries. It would seem that such initiation was regarded as a preservation from danger. (Aristoph. *Pax*, 277, and Schol.) Samothrace appears also to have had the rights of asylum; for Perseus took refuge there, after he was defeated by the Romans in the battle of Pydna. (Liv. xlv. 6.) Germanicus sailed to the island with the view of being initiated: but he was prevented by an omen. (Tac. *Ann.* ii. 54.) St. Paul passed the night at anchor here on his first voyage from Asia to Europe. (*Acts*, xvi. 11.) In Pliny's time Samothrace was a free state (*l. c.*). In the Synecdemus we find it, with Thasos, in the province of Illyricum. (Wess. p. 640.) In the later division described by Constant. Porphyrog. (*De Them.* p. 47, ed. Bonn) it is in the Thracian subdivision of the First European or Thracian Theme.

Samothrace appears to have no modern history and no present importance. Pliny (xxxvii. 67) makes mention of a gem which was found there; and in the Middle Ages its honey and goats are said to have been celebrated. No traveller seems to have explored and described this island. [J.S.H.]

SAMULOCENAE, according to the Peut. Tab., or more correctly according to inscriptions found on the spot, SUMLOCENNE, was apparently a Roman colony of some importance in the Agri Decumates of Germany. The Table erroneously places the town in Vindelicia, whence some antiquarians have regarded Samulocenae and Sumlocenne as two different places. But there can be no doubt that they are only two forms of the same name belonging to one town, the site of which is occupied by the modern *Sülchen*, near *Rottenburg* on the *Neckar*, where many Roman remains, such as coins, inscriptions, and arms, have been found. (Comp. Jaumann, *Colonia Sumlocenne, &c.*, Stuttgart, 1840, 8vo.; Leichtlen, *Schwaben unter den Römern*, p. 107, foll.) [L. S.]

SAMUS. [SAMOS.]

SAMUS, a river of Hispania Baetica. (Geog. Rav. iv. 45.) Ancient Spanish coins indicate a town of the same name. (Florez, *Med.* iii. p. 142.) [T. H. D.]

SAMYDACE (Σαμυδάκη), a town on the coast of Carmania, noticed by Marcian (c. 28. ed. Didot) and Ptolemy (vi. 8. § 7). It appears to have been placed near the mouth of the river Samydacus. (See also Steph. B. *s.v.*) It is possible, as suggested by Forbiger, that the river is the same as the present *Sadji*. [V.]

SANAUS (Σαναός), a town of Phrygia, in the neighbourhood of Laodiceia. (Strab. xii. p. 576; Hierocl. p. 666.) In the acts of the Council of Chalcedon (p. 674), it is called Σαναῶν πόλις, and is probably mentioned by Ptolemy (v. 2. § 26) under the name of Sanis. [L. S.]

SANCTIO, a place in the Agri Decumates, in the south-west of Germany, was situated on the banks of the Rhine, but is mentioned only by Ammianus Marcellinus (xxi. 3), and in such a manner that it is not easy to identify its site; it is possible, however, that the modern *Seckingen* may correspond with it. [L. S.]

SANDA, a river on the N. coast of Hispania Tarraconensis (Plin. iv. 20. s. 34.) Probably the *Miera*. [T. H. D.]

SANDA'LIUM (Σανδάλιον), a mountain fortress of Pisidia, mentioned only by Strabo (xii. p. 169) and Stephanus B. (*s. v.*). [L. S.]

SANDANES (Σανδάνες, *Peripl. Mar. Erythr.* c. 52). There has been some question whether this is the name of a man or of a place. As the text stands in the Periplus, it would seem to be that of a ruler of the coast-district in the neighbourhood of *Bombay*. On the other hand, Ptolemy speaks of the same territory under the title of Ἀριακὴ Σαδινῶν; whence Benfey (Ersch and Grüber, *Encycl.* art. *Indien*) argues, with strong probability, that the reading in the Periplus is incorrect, and that Ptolemy is right in making the name that of a people rather than of a chief. [V.]

SANDARACA (Σανδαράκη), a coast-town of Bithynia, at a distance of 90 stadia to the east of the river Oxines. (Arrian, *Peripl. P. E.* p. 14; Anonym. *Peripl. P. E.* p. 4.) [L. S.]

SANDOBANES. [ALBANIA, Vol. I. p. 89, b.]

SANDRIZETES, according to some editions of Pliny (iii. 28), the name of a tribe in Pannonia on the river Dravus; but a more correct reading gives the name Andizetes, which is no doubt the same as the Andizetii (Ἀνδιζήτιοι) mentioned by Strabo (vii. p. 314) among the tribes of Pannonia. [L. S.]

SANE. 1. (Σάνη: *Eth.* Σάνιος, Σηναῖος, Σαναῖος, Herod. vii. 22; Thuc. iv. 109; Steph. B. *s. v.*), a colony of Andros, situated upon the low, undulating ground, forming the isthmus which connects the peninsula of Acte with Chalcidice, through which the canal of Xerxes passed. Masses of stone and mortar, with here and there a large and squared block, and foundations of Hellenic walls, which are found upon this *Próvlaka* or neck of land, mark the site of ancient Sane, which was within Acte and turned towards the sea of Euboea. (Leake, *Northern Greece*, vol. iii. p. 143.)

2. It appears from Herodotus (vii. 123; comp. Thuc. v. 18) and the Epitomiser of Strabo (vii. p. 330, *Fr.* 27), that there was another town of this name in Pallene. According to the position assigned to it in the list of Herodotus, the site must be sought for between C. *Posídhi* and the W. side of the isthmus of *Porta*. Mela (ii. 3. § 1) is opposed to this position of Sane, as he places it near Canastraeum Prom. (*C. Paliúri*). [E. B. J.]

SANGALA (τὰ Σάγγαλα), a place mentioned by Arrian to the NW. of the Malli (or *Multán*), apparently near the junction of the Hydraotes and Acesines (v. 22). There can be little doubt that it is the same place as that noticed by Ptolemy under the name Σάγαλα ἡ καὶ Εὐθυμηδία (vi. 1. § 46). The position, however, of the latter is assigned with this difference, that it is placed below the junction of the Hydaspes and Acesines, whereas the former would seem to have been to the E. of the Hydraotes. Burnes has identified Sagala with the present *Lahore*, which is probable enough (*Travels*, vol. iii. p. 82). It may be remarked, that the Εὐθυμηδία of Ptolemy ought in all probability to be Εὐθυδημία, the name being derived from the well-known Bactrian king, Euthydemus. [V.]

SANGA'RIUS (Σαγγάριος: *Sakarya* or *Sakari*; Turkish *Ayala*), one of the principal rivers of Asia Minor, is mentioned in the Iliad (iii. 187, xvi. 719) and in Hesiod (*Theog.* 344). Its name appears in different forms as Sagraphos (Schol. *ad Apollon. Rhod.* ii. 724), Sangaris (Constant. Porphyr. i. 5), or Sagaris (Ov. *ex Pont.* iv. 10. 17; Plin. vi. 1; Solin 43). This river had its sources on Mount Adoreus, near the town of Sangia in Phrygia, not far from the Galatian frontier (Strab. xii. p. 543), and flowed in a very tortuous course, first in an eastern, then in a northern, then in a north-western, and lastly again in a northern direction through Bithynia into the Euxine. In one part of its course it formed the boundary between Phrygia and Bithynia; and in early times Bithynia was bounded on the east by the Sangarius. [BITHYNIA.]

The Bithynian part of the river was navigable, and was celebrated from the abundance of fish found in it. Its principal tributaries were the Alander, Bathys, Thymbres, and Gallus. (Comp. Scylax, p. 34; Apollon. Rhod. ii. 724; Scymnus. 234, foll.; Strab. xii. pp. 563, 567; Dionys. Perieg. 811; Ptol. v. 1. § 6; Steph. B. *s. v.*; Liv. xxxviii. 18; Plin. v. 43; Amm. Marc. xxii. 9.) [L. S.]

SA'NGIA (Σαγγία), a small place in the east of Phrygia, near Mount Adoreus and the sources of the Sangarius. (Strab. xii. p. 543.) [L. S.]

SANIA'NA (Σανίανα, Const. Porph. *Them.* i. p. 28, *de Adm. Imp.* c. 50, p. 225, Bonn.), a place in the interior of Thrace, probably the modern *Ezenga* or *Zingane*. [J. R]

SANIGAE (*Σανίγαι*, Arrian, *Peripl. Pont. Eux.* p. 12; *Σάννιγαι*, Steph. B. *s. v.*; *Σαγίδαι*, Procop. *B. G.* iv. 3), a tribe of Mt. Caucasus, who were found in the neighbourhood of DIOSCURIAS or the Roman SEBASTOPOLIS. [E. B. J.]

SANISERA, a city in the island Balearis Minor (Plin. iii. 5. s. 11), the modern *Alajor.* (Cf. Wernsd. *Ant. Bal.* p. 57; Salmas. *ad Solin.* c. 34, p. 401.) [T. H. D.]

SANITIUM (*Σανίτιον*), is placed in the Alpes Maritimae by Ptolemy (iii. 1. § 43), and named as one of the towns of the Vesdiantii or Vediantii. Cemenelium is the other town which he names [CEMENELIUM]. If Sanitium is *Senez*, which is west of the *Var*, part of this people were east of the *Var* and part of them were west of it. [G. L.]

SANNI. [MACRONES.]

SANTICUM (*Σιαντικόν*, Ptol. ii. 14. § 3), a town of Noricum, on the south-west of Virunum, on the road from this place to Aquileia (*It. Ant.* p. 276). The exact site of the place is utterly uncertain, but conjecture has fixed upon four or five different places that might be identified with Santicum with equal probability. [L. S.]

SA'NTONES or SA'NTONI (*Σάντονες, Σάντονοι, Σάντωνες*), a people of South-western Gallia, in the Celtogalatia Aquitania of Ptolemy (ii. 7. § 7), who names their capital Mediolanium. [MEDIOLANUM.] They were in the Celtica of Caesar, being north of the Garumna (*Garonne*). The Roman poets make the quantity of the word suit their verse, as Lucan does when he says (i. 422), "gaudetque amoto Santonus hoste;" and Juvenal and Martial when they use the word Santonicus.

Caesar, who first mentions the Santones (*B. G.* i. 10), says that when the Helvetii were preparing to leave their country with their families and moveables, their intention was to make their way to the territory of the Santones, "who are not far distant from the borders of the Tolosates." He gives us no means for conjecturing why the Helvetii proposed to cross the whole width of Gallia and settle themselves in a country on the coast of the Atlantic which was full of people. The position of the Santones is defined by Ptolemy, who places them between the Pictones and the Bituriges Vivisci, one of whose towns was Burdigala (*Bordeaux*). Strabo (iv. pp. 190, 208) fixes the position of the Santones still clearer when he says that the Garumna flows into the sea between the Bituriges Iosci (Vivisci) and the Santones, both of which are Celtic nations. In another passage he places the Pictones and Santones on the shores of the Atlantic, and the Pictones north of the Santones; which completes the description of their position.

Caesar never made any campaign against the Santones, or, if he did, he has said nothing about it. He got ships from the Pictones and Santones for his naval war with the Veneti (*B. G.* iii. 11), from which we learn that the Santones and Pictones were a maritime people. When Vercingetorix (B. C. 52) was stirring up the Gallic nations against Caesar, he secured the assistance of the Pictones and "all the rest of the states that border on the ocean," an expression which includes the Santones, though they are not mentioned. But the Santones sent 12,000 men to the siege of Alesia. (*B. G.* vii. 75.) In Pliny's enumeration of the Gallic people (iv. 33) the Santones are named Liberi.

The Santones gave name to that division of France before the revolution which was named *Saintonge*, the chief part of which is included in the French department of *Charente Inférieure.* The coast of the territory of the Santones is low and marshy; the interior is generally level and fertile. D'Anville supposed that the territory of the Santones comprehended the diocese of *Saintes*, and the small province of *Aunis* on the north-west.

The wormwood of this country is spoken of by various writers, Pliny (xxvii. 38), and Martial (*Ep.* ix. 95): —

"Santonica medicata dedit mihi pocula virga."

Martial (xiv. 128) and Juvenal (viii. 145) mention a "cucullus" with the name "Santonicus." It appears that some thick coarse woollen cloths were imported from Gallia into Italy.

Havercamp in his edition of Orosius (vi. 7) gives a coin with the name "Arivos," and on the other side the legend "Santonos" in Roman capitals with the figure of a horse in action. He gives also another coin with the same legend; and a third with the abbreviated name "Sant" and the name of "Q. Doci" on it. [G. L.]

SA'NTONUM PORTUS (*Σαντόνων λίμην*). Ptolemy in his description of the coast of Celtogalatia Aquitania (ii. 7. § 1) proceeds from south to north. Next to the outlets of the *Garonne* he places Santonum Portus, and next to it Santonum Promontorium (*Σαντόνων ἄκρον*). The outlet of the river Canentelus is placed north of the promontorium. The Carantonus of Ausonius is certainly the *Charente* [CARANTONUS]; and Ptolemy's Canentelus is a different river, or, if it is the same river, he has placed it wrong.

It is impossible to determine what is the Santonum Portus of Ptolemy. If it is *Rochelle*, as some geographers maintain, and if Ptolemy's Canentelus is the *Charente*, he has placed their positions in wrong order. It seems very unlikely that Ptolemy should mention a river between the *Garonne* and *Loire*, and not mention the *Charente*. The only other large river between the *Garonne* and the *Loire* is the *Sèvre Niortaise*, which is north of *La Rochelle*, and if Ptolemy's Canentelus is the *Sèvre*, the Santonum Portus might be *La Rochelle.* D'Anville supposes Santonum Portus to be the embouchure of the *Seudre*, which opens into the sea opposite the southern extremity of the *Isle d'Oléron* ; but he does not undertake to fix the position of the Santonum Promontorium. The latitudes of Ptolemy cannot be trusted, and his geography of Gallia is full of errors. [G.L.]

SA'NTONUM PROMONTO'RIUM. [SANTONUM PORTUS.]

SAOCE. [SAMOTHRACE.]

SAO'CORAS (*Σαόκορας*, Ptol. v. 18. § 3), a river of Mesopotamia, mentioned by Ptolemy, which appears to have had its source in the M. Masius near Nisibis, and to have flowed to the SW. into the Euphrates. There has been much dispute, as to what river Ptolemy intended by this name, as at present there is no stream existing which corresponds with his description. Forbiger has conjectured with some reason that it is the same as the Mascas of Xenophon (*Anab.* i. 5. § 4), which flowed about 35 parasangs to the E. of the Chaboras (*Khabúr*), and surrounded the town of Corsote: Ptolemy would seem to have confounded it with the Mygdonius. [MYGDONIUS.] [V.]

SAPAEI (*Σαπαῖοι* or *Σάπαιοι*), a Thracian people, occupying the southern portion of the Pangaeus, in the neighbourhood of Abdera. (Strab. xii. p. 549.) In this passage, however, Strabo calls them Sapae (Σάπαι), and assumes their identity with the Sinti, which in another place (x. p. 457) he treats as a mere matter of conjecture. The Via Egnatia ran through their country, and especially through a narrow and difficult defile called by Appian (*B. C.* iv. 87, 106) the pass of the Sapaei, and stated by him to be 18 miles from Philippi; so that it must have been nearly midway between Neapolis and Abdera. The Sapaei are mentioned, and merely mentioned, by Herodotus (vii. 110) and by Pliny (iv. 11. s. 18). Their town is called Sapaica (Σαπαϊκή) by Steph. B. (*s. v.*). [J. R.]

SAPAICA. [SAPAEI.]

SAPARNUS (Σάπαρνος), a small tributary of the Indus, in the upper *Panjáb*, noticed by Arrian (*Indic.* c. 4). It is probably the present *Abbasin*. [V.]

SAPAUDIA. This name occurs in Ammianus Marcellinus (xv. 11), in his description of Gallia. He says of the Rhone that after flowing through the *Lake of Geneva* "per Sapaudiam fertur et Sequanos." In the Notit. Imp. we read: "in Gallia Ripense praefectus militum Barcariorum Ebruduni Sapaudiae," where Ebrudunum appears to be *Yverdun*, which is at one end of the Lake of *Neufchâtel*. In another passage of the Notit. there occurs: "tribunus cohortis primae Sapaudiae Flaviae Calarone," or "Cularone," which is *Grenoble* [CULARO]. Thus Sapaudia extended northward into the country of the Helvetii and southward into the territory of the Allobroges. The name Sapaudia is preserved in Saboia, or *Savoy*, but in a much more limited signification; and in the country now called *Savoy* there is said to be a canton which bears the particular name of *Savoy*. (D' Anville, *Notice*, *&c.*) [G. L.]

SAPHAR. [SAPPHAR.]

SAPHE. [BEZABDA.]

SAPHRI (Σαφρί), a small village of Parthyene mentioned by Isidorus (*Stath. Parth.* c. 12). It may be the same place as that called by Ptolemy Σόρϐα (vi. 9. § 6), which he places in Hyrcania, close to the Astabeni. Forbiger identifies it with the modern *Shoffri*. [V.]

SAPIRI'NE (Plin. vi. 29. s. 33.; Σαππειρήνη ἢ Σασπειρήνη νῆσος, Ptol. iv. 5. § 77; Σαπφειρηνή, Steph. B. *s. v.*), an island in the Arabian gulf, NE. of Myos Hormos and S. of the promontory Pharan, from which sapphires were obtained according to Stephanus. Now *Sheduan.*

SAPIS (Σάπις, Strab.: *Savio*), a small river of Cisalpine Gaul, not far from the frontiers of Umbria. It rises in the Umbrian Apennines, a few miles above Sarsina, flows under the walls of that town, and afterwards, pursuing a course nearly due N., crosses the Aemilian Way close to the town of Caesena (*Cesena*), and falls into the Adriatic about 10 miles S. of Ravenna. (Strab. v. p. 217; Plin. iii. 15. s. 20; Lucan. ii. 406; Sil. Ital. viii. 448; *Tab. Peut.*) It is called in the Tabula Sabis; and the name is written Isapis in several editions of Lucan and Strabo; but there seems little doubt that Sapis is the true form of the name. It is still called the *Savio*. There can be little doubt that the SAPINIA TRIBUS, mentioned by Livy (xxxi. 2, xxxiii. 37), as one of the tribes or divisions of the Umbrian nation, immediately adjoining the Gaulish tribe of the Boii, derived its name from the Sapis, and must have dwelt on the banks of that river. [E. H. B.]

SAPPHAR METROPOLIS (Σαπφάρα μητρόπολις), placed by Ptolemy in long. 88°, lat. 14° 30′; doubtless the capital of the Sappharitae (Σαπφαρῖται), whom the same geographer places near the Homeritae (vi. 6. § 25), which Bochart identifies with the "Sephar" called by Moses "a mount of the East," and which was the limit of the children of Joktan. (*Gen.* x. 30.) This Forster further identifies with the Mount Climax of Ptolemy, which Niebuhr judged to be the *Sumâra* or *Nakîl Sumara* of modern Arabia, the highlands of *Yemen*, on the E. of which that same traveller found some ruins, half a day's journey SW. of *Jerim*, named *Saphar*, which he says is without doubt Aphar, or *Dhafar*. (Forster, *Geogr. of Arabia*, vol. i. pp. 94, 105, 127 notes, 175, vol. ii. pp. 154, 172.) Aphar was the metropolis of the Sabaeans according to the author of the Periplus ascribed to Arrian, and distant 12 days' journey eastward from Musa on the Arabian gulf; Mr. Forster remarks "that the direction and the distance correspond with the site of *Dhafar*" (vol. ii. p. 166, note *). It is to be regretted that this important and well marked site has not yet been visited and explored. [G. W.]

SAPPHARI'TAE. [SAPPHAR.]

SAPPIRE'NE. [SAPIRINE.]

SAPRA PALUS. [BUCES.]

SARACE'NI (Σαρακηνοί). This celebrated name, which became so renowned and dreaded in Europe, is given to a tribe of Arabia Felix by the classical geographers, who do not, however, very clearly define their position in the peninsula, and indeed the country of Saracene in Ptolemy seems scarcely reconcileable with the situation assigned to the Saraceni by the same geographer. Thus he, consistently with Pliny, who joins them to the Nabataei (vi. 28. s. 32), places the Saraceni south of the Scenitae, who were situated in the neighbourhood of the northern mountains of the Arabian peninsula (vi. 7. § 21); but the region Saracene he places to the west of the black mountains (μελανὰ ὄρη)—by which name he is supposed to designate the range of Sinai, as he couples it with the gulf of Pharan — and on the confines of Egypt (v. 17. § 3). St. Jerome also calls this district the "mons et desertum Saracenorum, quod vocatur Pharan" (*Onomast. s. v.* Χωρὴϐ, Choreb), in agreement with which Eusebius also places Pharan near the Saraceni who inhabit the desert (*s. v.* Φαράν). According to these writers their country corresponds with what is in Scripture called Midian (*Exod.* ii.15, iii. 1; see MIDIAN), which, however, they place incorrectly on the east of the Red Sea; and the people are identified with the Ishmaelites by St. Jerome (*Onomast. l. c.*), elsewhere with Kedar (*Comment. in Ies.* xlii. and in *Loc. Heb. ad voc.*), with the Midianites by St. Augustine (*in Numer.*), with the Scenitae by Ammianus Marcellinus, who, however, uses the name in a wider acceptation, and extends them from Assyria to the cataracts of the Nile (xiv. 4). Their situation is most clearly described by the author of the Periplus. "They who are called Saraceni inhabit the parts about the neck of Arabia Felix next to Petraea, and Arabia Deserta. They have many names, and occupy a large tract of desert land, bordering on Arabia Petraea and Deserta, on Palaestina and Persis, and consequently on the before-named Arabia Felix." (Marcian. *apud Geog. Min.* vol. i. p. 16, Hudson.) The fact seems to be that this name, like that of Scenitae (with whom, as we have seen, the Saraceni are sometimes identified), was used either in a laxer or more restricted sense for various wandering tribes. As their nomadic and migratory habits were described by the latter, so their predatory propensities, according to the most probable interpretation of the name, was by the former, for the Arabic verb *Saraka*, according to lexicographers, signifies "to plunder." (Bochart, *Geog. Sac.* lib. iv. cap. 2, pp. 213, 214.) The derivation of the name from Sarah has been rejected by nearly all critics as historically erroneous; and the fact that the name was in use many centuries before Mohammed, at once negatives the theory that it was adopted by him or his followers, in order to remove the stigma of their servile origin from Hagar the bondwoman. (Reland, *Palaestina*, p. 87.) This author maintains that "*Saraceni* nil nisi orientales populos notat:" deriving the word from the Arabic *sharaka* = ortus fuit; and as unhappily the Greek alphabet cannot discriminate between *sin* and *shin*, and the name does not occur in the native authors, there is nothing to determine the etymology. Mr. Forster, in defiance of Bochart's severe sentence, "Qui ad Saram referunt, nugas agunt" (*Geog. Sac.* i. 2, p. 213), argues for the matronymic derivation from Sarah, and shows that the country of Edom, or the mountains and territory bordering on the Saracena of classic authors, are called "the country, mountains, &c. of Sarah" by the Jews; and he maintains that, as this tract derived its name of Edom and Idumaea from the patriarch Esau, so did it that of Sarah from Sarah the wife of Abraham, the acknowledged mother of the race. (*Geog. of Arabia*, vol. ii. pp. 17—19.) His attempt to identify the Saraceni with the Amalekites is not so successful; for however difficult it may be to account for the appearance of the latter in the Rephidim (*Exod.* xvii. 1, 8; Rephidim), which was the country of Saracena, yet their proper seat is fixed beyond doubt in the south of the promised land, in the hill-country immediately north of the wilderness of Paran, near to Kadesh (*Numb.* xiii. 29); and it is impossible to understand "the valley" in xiv. 25, and "the hill" in xiv. 45, of Horeb, as Mr. Forster does, since the whole context implies a position far to the north of the district of Horeb, marked by the following stations: Taberah, 3 days' journey from "the Mount of the Lord" (x. 33, xi. 3); Kibroth-hattaavah, Hazeroth, the wilderness of Paran (xi. 34, 35, xii. 16, compare xxxiii. 16—18). It must indeed be admitted that the name of the Amalekites is occasionally used, in a much wider acceptation than its proper one, of all the Edomite tribes, throughout Northern Arabia, as e. g. in 1 *Sam.* xv. 7; and similarly the name Saraceni is extended in Marcian's Periplus, already cited: but it seems more natural to interpret the words οἱ καλούμενοι Σαρακηνοί, πλείονας ἔχοντες προσηγορίας of the general name of several specific tribes, marking common habits or common position rather than common origin, according to the analogy of the Scenitae in old times and of *Bedawîn* = "deserti incolae," in modern times; particularly as it does not appear that the name was ever adopted by the Arabs themselves, who would not have been slow to appropriate an honourable appellation, which would identify them with the great patriarch. That their predatory character had become early established is manifest from the desperate expedient resorted to by the emperor Decius in order to repress their encroachments. He is said to have brought lions and lionesses from Africa and turned them loose on the borders of Arabia and Palestine, as far as the Circisium Castrum, that they might breed and propagate against the Saracens. (*Chron. Alex.* in A.M. 5760, Olymp. 257, Ind. xiv. = A. D. 251.) This strong fortress, called by Procopius Circesium (Κιρκήσιον φρούριον), the most remote of the Roman garrisons, which was fortified by Diocletian (Amm. Marc. xxiii. 5), was situated on the angle formed by the confluence of the Aborrhas (*Khabour*) and the Euphrates (it is still called *Karkisia*), so that it is clear that, in the time of Procopius, the name of Saraceni was given to the Arab tribes from Egypt to the Euphrates. Consistently with this view, he calls Zenobia's husband Odonathes, "king of the Saracens in those parts" (*Bell. Pers.* ii. 5, p. 288); and Belisarius's Arab contingent, under their king Aretas (Ἀρέθας) he likewise calls Saracens (ii. 16, p. 308). That Roman general describes them (c. 19, p. 312) as incapable of building fortifications, but adepts at plunder, which character again justifies the etymology above preferred; while it is clear from these and other passages that the use of the name had become established merely as a general name, and precisely equivalent to Arab (see *Bell. Pers.* i. 19, p. 261), and was accordingly adopted and applied indifferently to all the followers of Mohammed by the writers of the middle ages. [G. W.]

SARALA. [Sardinia.]

SARA'LIUM or SARALUS (Σάραλος), a town of the Trocmi in Galatia, on the east of the river Halys. (*Tab. Peut.*; Ptol. v. 9. § 4.) [L. S.]

SARAME'NE (Σαραμήνη), a district of Pontus, on the bay of Amisus. (Strab. xii. p. 547; comp. Pontus.) [L. S.]

SARANGA (τὰ Σάραγγα), a small place on the coast of Gedrosia between the Indus and the Arabis. It was visited by Nearchus in his coast voyage to Persia (Arrian, *Ind.* c. 22). It has been conjectured by Müller (*Geogr. Graec. Min. l. c.*, ed. Paris) that it is the same as the Ῥιζάνα of Ptolemy (vi. 21. § 2). [V.]

SARANGAE. [Drangiana.]

SARANGES (Σαράγγης), a small tributary of the Hydraotes (*Irâvati*), mentioned by Arrian (*Ind.* c. 4) in his list of Indian rivers. It is doubtless the Sanscrit *Saranga*, though it has not been determined to what stream this Indian name applies. [V.]

SARAPANA (Σαραπανά, Strab. xi. p. 500; Σαραπανίς, Procop. *B. G.* iv. 14), a strong position in Iberia, upon the river Phasis, identified with *Scharapani* in *Imiretia*, on the modern road which leads from *Mingrelia* into *Georgia* over *Suram*. (Comp. *Journ. Geog. Soc.* vol. iii. p. 34.) [E. B. J.]

SARAPARAE (Σαραπάραι, Strab. xi. p. 531; Plin. vi. 16. s. 18), a Thracian people, dwelling beyond Armenia near the Guranii and Medi, according to Strabo, who describes them as a savage, lawless, and mountainous people, who scalped and cut off heads (περισκυθιστὰς καὶ ἀποκεφαλιστάς). The latter is said by Strabo to be the meaning of their name, which is confirmed by the fact that in the Persian *sar* means "head" and *para* "division." (Anquetil, *Sur les anc. Langues de la Perse*, in *Mém. de l'Acad. &c.* vol. xxxi. p. 419, quoted in Kramer's *Strab.* vol. ii. p. 500; comp. Groskurd's *Strab.* vol. ii. p. 439.)

SARAPIONIS PORTUS. [Niconis Dromus.]

SARAPIS INS. (Σαράπιδος νῆσος), an island off the South Coast of Arabia, mentioned by the author of the Periplus ascribed to Arrian (*Geog. Graec. Min.* vol. i. p. 19, Hudson) as situated 2000 stadia east of the seven islands of Zenobia, which are identified with the islands of *Kurian Murian.* The island of Sarapis is therefore correctly placed by D'Anville at *Mozeira.* It is described in the Periplus as about 120 stadia distant from the coast, and about 200 stadia wide. It had three villages, and was inhabited by the sacred caste of the Ichthyophagi. They spoke Arabic, and wore girdles of cocoa leaves. The island produced a variety and abundance of tortoises, and was a favourite station for the merchant vessels of Cane. [G. W.]

SARA'VUS, a river of Gallia, a branch of the Mosella (*Mosel*). The Itins. place the Pons Saravi on the Saravus, on a road from Divodurum (*Metz*) to Argentoratum (*Strassburg*). [PONS SARAVI.]

The Saravus is mentioned in the poem of Ausonius on the Mosella (v. 367): —

> " Naviger undisona dudum me mole Saravus
> Tota veste vocat, longum qui distulit amnem,
> Fessa sub Augustis ut volveret ostia muris."

The Saravus is the *Sarre*, which joins the *Mosel* on the right bank a few miles above Augusta Trevirorum (*Trier*). In an inscription the river is named Sarra. [G. L.]

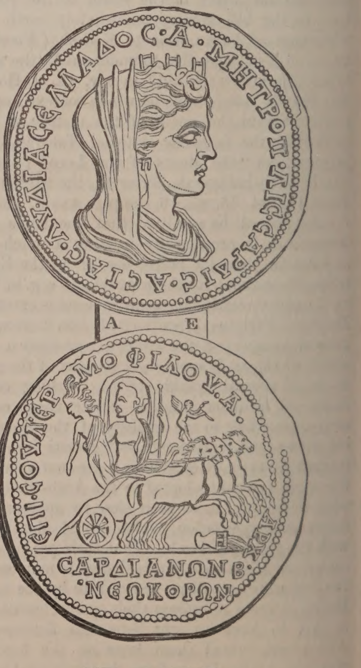
SARBACUM (Σάρβακον, Ptol. iii. 5. § 29), a town of Sarmatia, upon an affluent of the Tanais, probably a Graecised form of the Slavonic *Srbec.* (Schafarik, *Slav. Alt.* vol. i. pp. 512, 514.) [E.B.J.]

SARDABALE. [SIGA.]

SARDEMISUS, a southern branch of Mount Taurus on the frontiers of Pisidia and Pamphylia, extending as far as Phaselis; it is also connected with Mount Climax on the frontiers between Milyas and Pisidia Proper. (Pomp. Mela, i. 14; Plin. v. 26.) [L. S.]

SARDE'NE (Σαρδένη), a mountain of Mysia, on the northern bank of the Hermus, in the neighbourhood of Cyme; at its foot was the town of Neonteichos. (Hom. *Ep.* i. 3; *Vit. Hom.* 9.) [L. S.]

SARDES (Σάρδεις or Σάρδις: *Eth.* Σαρδιανός), the ancient capital of the kingdom of Lydia, was situated at the northern foot of Mount Tmolus, in a fertile plain between this mountain and the river Hermus, from which it was about 20 stadia distant. (Arrian, *Anab.* i. 17.) The small river Pactolus, a tributary of the Hermus, flowed through the agora of Sardes. (Herod. v. 101.) This city was of more recent origin, as Strabo (xiii. p. 625) remarks, than the Trojan times, but was nevertheless very ancient, and had a very strong acropolis on a precipitous height. The town is first mentioned by Aeschylus (*Pers.* 45); and Herodotus (i. 84) relates that it was fortified by a king Meles, who, according to the Chronicle of Eusebius, preceded Candaules. The city itself was, at least at first, built in a rude manner, and the houses were covered with dry reeds, in consequence of which it was repeatedly destroyed by fire; but the acropolis, which some of the ancient geographers identified with the Homeric Hyde (Strab. xiii. p. 626; comp. Plin. v. 30; Eustath. *ad Dion. Per.* 830), was built upon an almost inaccessible rock, and surrounded with a triple wall. In the reign of Ardys, Sardes was taken by the Cimmerians, but they were unable to gain possession of the citadel. The city attained its greatest prosperity in the reign of the last Lydian king, Croesus. After the overthrow of the Lydian monarchy, Sardes became the residence of the Persian satraps of Western Asia. (Herod. v 25; Paus. iii. 9. § 3.) On the revolt of the Ionians, excited by Aristagoras and Histiaeus, the Ionians, assisted by an Athenian force, took Sardes, except the citadel, which was defended by Artaphernes and a numerous garrison. The city then was accidentally set on fire, and burnt to the ground, as the buildings were constructed of easily combustible materials. After this event the Ionians and Athenians withdrew, but Sardes was rebuilt; and the indignation of the king of Persia, excited by this attack on one of his principal cities, determined him to wage war against Athens. Xerxes spent at Sardes the winter preceding his expedition against Greece, and it was there that Cyrus the younger assembled his forces when about to march against his brother Artaxerxes. (Xenoph. *Anab.* i. 2. § 5.) When Alexander the Great arrived in Asia, and had gained the battle of the Granicus, Sardes surrendered to him without resistance, for which he rewarded its inhabitants by restoring to them their freedom and their ancient laws and institutions. (Arrian, i. 17.) After the death of Alexander, Sardes came into the possession of Antigonus, and after his defeat at Ipsus into that of the Seleucidae of Syria. But on the murder of Seleucus Ceraunus, Achaeus set himself up as king of that portion of Asia Minor, and made Sardes his residence. (Polyb. iv. 48, v. 57.) Antiochus the Great besieged the usurper in his capital for a whole year, until at length Lagoras, a Cretan, scaled the ramparts at a point where they were not guarded. On this occasion, again, a great part of the city was destroyed. (Polyb. vii. 15, &c. viii. 23.) When Antiochus was defeated by the Romans in the battle of Magnesia, Sardes passed into the hands of the Romans. In the reign of Tiberius the city was reduced to a heap of ruins by an earthquake; but the emperor ordered its restoration. (Tac. *Ann.* ii. 47; Strab. xiii. p. 627.) In the book of Revelation



COIN OF SARDES.

(iii. 1, &c.), Sardes is named as one of the Seven Churches, whence it is clear that at that time its inhabitants had adopted Christianity. From Pliny (v. 30) we learn that Sardes was the capital of a conventus: during the first centuries of the Christian era we hear of more than one council held there; and it continued to be a wealthy city down to the end of the Byzantine empire. (Eunap. p. 154; Hierocl. p. 669.) The Turks took possession of it in the 11th century, and two centuries later it was almost entirely destroyed by Tamerlane. (Anna Comn. p. 323; M. Ducas, p. 39.) Sardes is now little more than a village, still bearing the name of *Sart*, which is situated in the midst of the ruins of the ancient city. These ruins, though extending over a large space, are not of any great consequence; they consist of the remains of a stadium, a theatre, and the triple walls of the acropolis, with lofty towers.

The fertile plain of Sardes bore the name of Sardiene or *Σαρδιανὸν πεδίον*, and near the city was the celebrated tomb of Alyattes. Sardes was believed to be the native place of the Spartan poet Alcman, and it is well known that the two rhetoricians Diodorus and the historian Eunapius were natives of Sardes. (Chandler, *Travels in Asia Minor*, p. 316, foll.; Leake, *Asia Minor*, p. 342, foll.; Richter, *Wallfahrten*, p. 511, foll.; Prokesch, *Denkwürdigk.* vol. iii. p. 31, foll.] [L. S.]

SARDI'NIA (ἡ Σαρδώ: *Eth.* Σαρδῶος, Sardus: *Sardinia*), one of the largest and most important islands in the Mediterranean sea, situated to the S. of Corsica (from which it was separated only by a narrow strait, now called the *Strait of Bonifazio*) and NW. of Sicily. Its most southern extremity, *Cape Spartivento*, was distant only 120 geog. miles from *Cape Serrat* in Africa.

I. General Description.

It was a disputed point in ancient times whether Sicily or Sardinia was the largest. Herodotus calls Sardinia "the largest of islands" (*νήσων ἁπασέων μεγίστην*, i. 170, *νῆσον τὴν μεγίστην*, v. 106), but in passages where it is not certain that the expression is to be construed quite strictly. Scylax, however, distinctly calls Sardinia the largest of all the islands in the Mediterranean, assigning to Sicily only the second rank (Scyl. p. 56. § 113); and Timaeus seems to have adopted the same view (*ap. Strab.* xiv. p. 654). But the general opinion was the other way: the comic poet Alexius already enumerated the seven great islands, as they were called, placing Sicily first and Sardinia second (Alex. *ap. Const. Porphyr. de Prov.* ii. § 10): and this view is followed by Scymnus Chius, as well as by the later geographers. (Scymn. Ch. p. 223; Strab. ii. p. 123; Plin. iii. 7. s. 13, 8. s. 14; Diod. v. 17). Diodorus, however, justly remarks, that it is very nearly equal to Sicily in magnitude (Diod. v. 16): and this opinion, which was adopted by Cluverius (*Sicil. Ant.* p. 478), continued to prevail down to a very recent period. But modern researches have proved that Sardinia is actually the larger of the two, though the difference is but trifling. (Smyth's *Sardinia*, p. 66.) Its general form is that of an oblong parallelogram, above 140 geog. miles in its greatest length, by about 60 in its average breadth, which, however, attains to as much as 77 in one part. The measurements given by Pliny, of 188 miles ($148\frac{3}{5}$ geog. miles) in length along the E. coast, and 175 on the W., are therefore very fair approximations (Plin. iii. 7. s. 13), while those of Strabo, who calls the island 220 miles in length by 98 in breadth, are considerably overstated. (Strab. v. p. 224.)

Sardinia is a much more fertile and less mountainous island than Corsica. It is, however, traversed throughout its whole length from N. to S. by a chain of mountains which commence at the headland called *Capo Lungo Sardo*, and extend along the eastern side of the island, as far as *Capo Carbonara*, which forms the SE. extremity of the island. This range, which is composed of granitic and other primary rocks, is undoubtedly a continuation, in a geological sense, of the mountains of Corsica, and produces a rugged and difficult country forming much the wildest and most uncivilised part of Sardinia. The mountain summits, however, are far from attaining the same elevation as those of Corsica, the highest point, called *Monte Genargentu*, rising only to 5276 feet, while the *Monte di Sta Vittoria*, in the same neighbourhood, rises to 4040 feet, and the peak of *Limbarra* (the most northerly group of the chain) to 3686 feet: but the general elevation of the range rarely exceeds 3000 feet. (Smyth, p. 67.) West of this mountain district, which may be considered on a rough estimate as comprising about one half of the whole island, are situated three detached groups of mountains; the most considerable of which is that in the SW., which extends from *Capo Spartivento* to *Capo della Frasca* on the *Gulf of Oristano*, and the highest summits of which attain to an elevation of nearly 4000 feet. In the extreme NW. of the island is another isolated range of less extent, called the *Monti della Nurra*, extending from the *Capo della Caccia* to the *Capo del Falcone*. Both these groups are, like the mountains in the E. of the island, composed of primary rocks; but N. of the river *Tirso*, and extending from thence to the N. coast of the island beyond *Sassari*, is an extensive volcanic tract, occupied in considerable part by a range of extinct volcanoes, one of which, the *Monte Urticu*, rises to an elevation of 3430 feet. There is no trace of any volcanic action having taken place within the historical period, but extensive tracts are still covered with broad streams and fields of lava. Notwithstanding this abundance of mountains, Sardinia possesses several plains of considerable extent. The largest of these is that called the *Campidano*, which extends from the *Gulf of Cagliari* to that of *Oristano*, thus separating entirely the range of mountains in the SW. from those in the E. of the island; it is a tract of great fertility. A similar plain, though of less extent, stretches across from the neighbourhood of *Alghero* to that of *Porto Torres*, thus isolating the chain of the *Monti della Nurra;* while several smaller ones are found in other parts of the island. The general character of Sardinia is therefore well summed up by Strabo, when he says, "the greater part of it is a rugged and wild country, but a large part contains much fertile land, rich in all kinds of produce, but most especially in corn." (Strab. v. p. 224.)

The great disadvantage of Sardinia, in ancient as well as modern times, was the insalubrity of its climate. This is repeatedly alluded to by ancient writers, and appears to have obtained among the Romans an almost proverbial notoriety. Mela calls it "soli quam coeli melioris, atque ut foecunda, ita pene pestilens." Strabo gives much the same account, and Martial alludes to it as the most deadly climate he can mention. (Strab. v. p. 225; Mel. ii. 7. § 19; Paus. x. 17. § 11; Martial, iv. 60. 6;

Cic. *ad Q. Fr.* ii. 3; Tac. *Hist.* ii. 85; Sil. Ital. xii. 371.) There can be no doubt that this was mainly owing to the extensive marshes and lagunes on the coast, formed at the mouths of the rivers; and as these naturally adjoined the more level tracts and plains, it was precisely the most fertile parts of the island that suffered the most severely from malaria. (Strab. *l. c.*) The more elevated and mountainous tracts in the interior were doubtless then, as now, free from this scourge; but they were inhabited only by wild tribes, and rarely visited by the more civilised inhabitants of the plains and cities. Hence the character of unhealthiness was naturally applied to the whole island.

II. History.

The statements of ancient writers concerning the origin of the population of Sardinia are extremely various and conflicting, and agree only in representing it as of a very mixed kind, and proceeding from many different sources. According to Pausanias, who has given these traditions in the greatest detail, its first inhabitants were Libyans, who crossed over under the command of Sardus, the son of a native hero or divinity, who was identified by the Greeks with Hercules. (Paus. x. 17. § 2.) This Sardus was supposed to have given name to the island, which was previously called, or at least known to the Greeks, by that of Ichnusa (Ἰχνοῦσα), from the resemblance of its general form to the print of a man's foot. (Paus. *l. c.* § 1; Sil. Ital. xii. 358—360; Pseud. Arist. *Mirab.* 104.) Timaeus, according to Pliny, called it Sandaliotis from the same circumstance (Plin. iii. 12. s. 17); but it is clear that neither of these names was ever in general use. The fact that the earliest population came from Africa is intrinsically probable enough, though little value can be attached to such traditions. Pausanias indeed expressly tells us (*l. c.* § 7) that the population of the mountain districts (the people whom he calls Ilienses) resembled the Libyans both in their physical characters and their habits of life. The next settlers, according to Pausanias, were a Greek colony under Aristaeus, to whom some writers ascribe the foundation of Caralis; and these were followed by a body of Iberians under a leader named Norax, who founded the city called Nora in the SW. part of the island. Next to these came a body of Greeks from Thespiae and Attica, under the command of Iolaus, who founded a colony at Olbia in the NE. corner of the island. After this came a body of Trojans, a part of those who had escaped from the destruction of their city, and established themselves in the southern part of the island. It was not till long afterwards that they were expelled from thence by a fresh body of Libyans, who drove them up into the more rugged and inaccessible parts of the island, where they retained down to a late period the name of Ilienses (Ἰλιεῖς, Paus. x. 17. §§ 2—7; Sil. Ital. xii. 360—368). The existence of a mountain tribe of this name is a well-attested fact, as they are mentioned by Livy as well as by the geographers; and it is probable that the casual resemblance of name gave occasion to the fable of their Trojan origin. [Ilienses.] The Iolai or Iolaenses, on the other hand, had lost their name in the time of Strabo, and were called, according to him, Diaghesbians (Διαγησβεῖς, v. p. 225), a name which is, however, not found in any other ancient author. Another tribe, whose name is found in historical times, is that of the Balari, who, according to Pausanias, derived their origin from a body of mercenaries in the service of Carthage, that had fled for refuge to the mountains. (Paus. *l. c.* § 9.) To these must be added the Corsi, whose origin is sufficiently indicated by their name. They dwelt in the mountains in the N. of the island (the *Montagne di Limbarra*), and had evidently crossed over from the adjacent island of Corsica, as they are described by Pausanias as having done. (Paus. *l. c.*)

It is idle to attempt to criticise such traditions as these; they are related with many variations by other writers, some of whom term the Iolaenses, others the Ilienses, the most ancient inhabitants of the island (Diod. iv. 29, v. 15; Mel. ii. 7. § 19; Strab. v. p. 225; Sil. Ital. *l. c.*); and it is clear that the different mountain tribes were often confounded with one another. Strabo alone has a statement that the earliest inhabitants of Sardinia (before the arrival of Iolaus) were Tyrrhenians (v. p. 225), by which he must probably mean Pelasgians, rather than Etruscans. We have no account of any Greek colonies in Sardinia during the historical period; though the island was certainly well known to them, and seems to have been looked upon as affording a tempting field for colonisation. Thus we are told by Herodotus that when Phocaea and Teos were taken by Harpagus (B. C. 545) the project was suggested that all the remaining Ionians should proceed in a body to Sardinia, and establish themselves in that island. (Herod. i. 170.) Again in B. C. 499, Histiaeus of Miletus promised Darius to subdue the whole island for him; and it appears that the project of emigrating there was seriously entertained. (Id. v. 106, 124.) Pausanias indeed represents the Messenians as thinking of emigrating there at a much earlier period, just after the close of the Second Messenian War, B. C. 668 (Paus. iv. 23. § 5); but none of these projects were realised, and it seems certain that there were no Greek settlements in the island at the time when it fell into the hands of the Carthaginians.

The Carthaginian conquest is indeed the first fact in the history of Sardinia that can be considered as resting on any sure historical foundation; and even of this the date cannot be fixed with certainty. It is probable indeed that at a much earlier period the Phoenicians had not only visited the coasts of Sardinia for commercial purposes, but had established trading stations or factories there. Diodorus indeed expressly tells us that they planted colonies in Sardinia, as well as in Sicily, Spain, and Africa (Diod. v. 35); and there seems some reason to ascribe to them the first foundation of the important cities of Caralis, Nora, and Sulci. (Movers, *die Phönizier*, vol. iii. pp. 558, 573.) But in this case, as in many others, it is impossible to separate distinctly what was done by the Phoenicians themselves and what by their descendants the Carthaginians. It is, however, certain that it was reserved for the latter to form extensive and permanent settlements in the island, of which they reduced the greater part under their authority. According to Justin, the first Carthaginian expedition took place under a leader named Malchus, who was, however, defeated in a great battle by the native barbarians. (Justin, xviii. 7.) The next invasion was conducted by Hasdrubal, the son of Mago, and the elder brother (if we may trust to the accuracy of Justin) of Hamilcar, who was killed at Himera, B. C. 480. Hasdrubal himself, after many successes, was slain in battle; but the Carthaginians seem to have from this time maintained their footing in the island. (Id. xix. 1.) The chronology of Justin does not claim much confidence; but it seems probable that in this instance it is not far from correct, and that we may place the Carthaginian conquest about 500—480 B.C. It can hardly have taken place much earlier, as the Ionian Greeks still looked upon the island as open to colonisation in the reign of Darius Hystaspis.

Of the details and circumstances of the Carthaginian conquest we have no account; but we are told in general terms that they made themselves masters of the whole island, with the exception of the rugged mountain districts which were held by the Ilienses and Corsi. (Paus. x. 17. § 9; Pol. i. 10.) They founded many towns, and from their superior civilisation struck such deep root into the country, that even in the time of Cicero the manners, character, and institutions of the Sardinians were still essentially Punic. It even appears that a considerable part of the population was of Punic origin, though this was doubtless confined to the towns and the more settled districts in their immediate neighbourhood. (Cic. *pro Scaur.* §§ 15, 42, 45.) But notwithstanding these clear evidences of the extent of the Carthaginian influence, we have scarcely any account of the long period of above two centuries and a half, during which they continued masters of all the more important portions of the island. An isolated notice occurs in B. C. 379 of a great revolt in Sardinia, the inhabitants of which took advantage of a pestilence that had afflicted the Carthaginians, and made a vigorous effort to shake off their yoke, but without success. (Diod. xv. 24.) We learn also that already at this period Sardinia was able to export large quantities of corn, with which it supplied the fleets and armies of Carthage. (Diod. xiv. 63, 77.) The story current among the Greeks, of the Carthaginians having systematically discouraged agriculture in the island (Pseud. Arist. *de Mirab.* 104), is therefore, in all probability, without foundation. During the First Punic War (B. C. 259) L. Cornelius Scipio, after the conquest of Aleria in Corsica, directed his course to Sardinia, where he defeated the Carthaginian fleet near Olbia, but did not venture to attack that city. (Zonar. viii. 11.) Having, however, received reinforcements from Rome, he landed in the island, totally defeated the Carthaginian general Hanno, and took the city of Olbia, as well as several minor towns. The next year C. Sulpicius followed up this advantage, and ravaged the greater part of the island, apparently with little opposition. (Zonar. viii. 11, 12; Pol. i. 24; Oros. iv. 7, 8; Flor. ii. 2. § 16; Val. Max. v. 1. § 2.)

No real footing was, however, gained by the Romans in Sardinia during the First Punic War; and the peace which put a close to that contest left the island subject to Carthage as before. But a few years afterwards the Carthaginian mercenaries in Sardinia followed the example of their brethren in Africa, and raised the standard of revolt; they were indeed overpowered by the natives, and driven out of the island, but their cause was espoused by the Romans, who undertook to restore them, and threatened the Carthaginians with war if they attempted the restoration of their own dominion in Sardinia. The latter were exhausted with the long and fierce contest with their mercenary troops in Africa, and were in no condition to resist. They consequently submitted to the demands of the Romans, and agreed by treaty to abandon all claims to Sardinia, B. C. 238. (Pol. i. 79, 88; Appian, *Pun.* 5; Liv. xxi. 1.) But the Carthaginians could cede no more than they possessed, and the whole island was at this time in the hands of the natives. Its subjugation was not effected by the Romans till after several campaigns; and though in B. C. 235 T. Manlius Torquatus triumphed over the Sardinians, and is said to have reduced the whole island to subjection (Eutrop. iii. 3; Oros. iv. 12; Vell. Pat. ii. 38; *Fast. Capit.*), it is clear that this statement must be understood with considerable limitation, as the consuls of the two succeeding years, Sp. Carvilius and Pomponius Matho, were still able to earn the distinction of a triumph "de Sardis." (*Fast. Capit.*) The conquest of the island was now considered complete; and it was reduced to the condition of a province, to which a praetor was annually sent. Corsica was soon after annexed to his jurisdiction. But it is certain that the wilder mountain tribes of the interior, though they may have tendered a nominal submission, were not really subdued, and continued long after to molest the settled parts of the island by their depredations, as well as to find employment for the arms of the praetor by occasional outbreaks of a more serious description.

During the Second Punic War, Sardinia was naturally watched with considerable jealousy, lest the Carthaginians should attempt to regain possession of what they had so long held. But the war which broke out there in B. C. 215, under a native chief named Hampsicora, is attributed by the Roman writers themselves in great measure to the severity of taxation and the exactions of their governors. T. Manlius Torquatus, the same who as consul had already triumphed over the Sardinians, was appointed to quell this insurrection. He defeated the Sardinians under Hiostus, the son of Hampsicora, in the neighbourhood of Cornus: but the arrival of a Carthaginian force under Hasdrubal gave fresh spirit to the insurgents, and the combined armies advanced to the very gates of Caralis. Here, however, they were met by Torquatus in a pitched battle and totally defeated. Hasdrubal was taken prisoner, Hiostus slain in the battle, and Hampsicora in despair put an end to his own life. The remains of the defeated army took refuge in the fortress of Cornus; but this was soon reduced by Manlius, and the other towns of Sardinia one after the other made their submission. (Liv. xxiii. 32, 40, 41.)

From this time we hear no more of any general wars in Sardinia; and the large supplies of corn which the island began to furnish to Rome and to the armies in Italy (Liv. xxv. 22, xxx. 24) sufficiently prove that a considerable part of it at least was in the peaceable possession of the Roman authorities. The mountain tribes were, however, still unsubdued; and in B. C. 181 the Ilienses and Balari broke out into a fresh insurrection, which assumed so formidable a character that the consul Tib. Sempronius Gracchus was expressly sent to Sardinia to carry on the war. He defeated the insurgents with heavy loss, and followed up his victory with such vigour that he put to the sword or took prisoners not less than 80,000 persons. (Liv. xl. 19, 34, xli. 6, 12, 17, 28.) The number of captives brought to Rome on this occasion was so great that it is said to have given rise to the proverb of "Sardi venales" for anything that was cheap and worthless. (Vict. *Vir. Ill.* 65.) Another serious outbreak occurred in Sardinia as late as B. C. 114, to repress which M. Caecilius Metellus was sent as proconsul to the island, and after two years of continuous warfare he earned the distinction of a triumph, a sufficient proof of the formidable character of the insurrection. (Eutrop. iv. 25; Ruf. Fest. 4.) This is the last time we hear of any war of importance in Sardinia; but even in the time of Strabo the mountaineers were in the habit of plundering the inhabitants of the more fertile districts, and the Roman praetors in vain endeavoured to check their depredations. (Strab. v. p. 225.)

The administration of the province was entrusted throughout the period of the Republic to a praetor or propraetor. Its general system was the same as that of the other provinces; but Sardinia was in some respects one of the least favoured of all. In the time of Cicero it did not contain a single free or allied city (*civitas foederata*) (Cic. *pro Scaur.* § 44): the whole province was regarded as conquered land, and hence the inhabitants in all cases paid the tenth part of their corn in kind, as well as a *stipendium* or annual contribution in money. (Cic. *pro Balb.* 18; Liv. xxiii. 41.) From the great fertility of the island in corn, the former contribution became one of the most important resources of the Roman state, and before the close of the Republic we find Sardinia, Sicily, and Africa alluded to as the "tria frumentaria subsidia reipublicae." (Cic. *pro Leg. Manil.* 12; Varr. *R. R.* ii. Pr. § 3; Valerius Maximus also terms them "benignissimae urbis nostrae nutrices," vii. 6. § 1.) For this reason, as soon as Pompeius was appointed to the command against the pirates, one of his first cares was to protect the coasts of these three provinces. (Cic. *l. c.*) Among the eminent persons who at different times filled the office of praetor or propraetor in Sardinia, may be mentioned the elder Cato in B. C 198 (Liv. xxxii. 8, 27); Q. Antonius Balbus, who was appointed by Marius to the government of the island, but was defeated and killed by L. Philippus, the legate of Sulla, B. C. 82 (Liv. *Epit.* lxxxvi.); M. Atius Balbus, the grandfather of Augustus, who was praetor in B. C. 62, and struck a coin with the head of Sardus Pater, which is remarkable as the only one belonging to, or connected with, the island [*Biogr. Dict.* Vol. I. p. 455]; and M. Aemilius Scaurus, who was praetor in B. C. 53, and was accused by the Sardinians of oppression and peculation in his government, but was defended by Cicero in an oration of which some fragments are still extant, which throw an important light on the condition and administration of the island. (Cic. *pro Scaur.* ed. Orell.; Ascon. *in Scaur.*)

In B. C. 46 the island was visited by Caesar on his return from Africa, and the Sulcitani severely punished for the support they had given to Nasidius, the admiral of Pompey. (Hirt. *B. Afr.* 98.) The citizens of Caralis, on the contrary, had shown their zeal in the cause of Caesar by expelling M. Cotta, who had been left by Pompey in charge of the island. (Caes. *B. C.* i. 30.) Sardinia was afterwards occupied by Menodorus, the lieutenant of Sextus Pompeius, and was one of the provinces which was assigned to the latter by the treaty of Misenum, B. C. 39; but it was subsequently betrayed by Menodorus himself into the hands of Octavian. (Dion Cass. xlviii. 30, 36, 45; Appian, *B. C.* v. 56, 66, 72, 80.) It was probably for some services rendered on one or other of these occasions that the citizens of Caralis were rewarded by obtaining the rights of Roman citizens, a privilege apparently conferred on them by Augustus. ("Caralitani civium Romanorum," Plin. iii. 7. s. 13.) This was in the days of Pliny the only privileged town in the island: but a Roman colony had been planted in the extreme N. at a place called Turris Libysonis. (Plin. *l. c.*) Two other colonies were established in the island at a later period (probably under Hadrian), one at Usellis, on the W. coast, the other at Cornus. (Ptol. iii. 3. § 2; Zumpt, *de Col.* p. 410.)

Under the Roman Empire we hear but little of Sardinia, which continued to be noted chiefly for its abundant supply of corn, and for the extreme unhealthiness of its climate. In addition to the last disadvantage, it suffered severely, as already mentioned, from the perpetual incursions of the wild mountain tribes, whose depredations the Roman governors were unable to repress. (Strab. v. p. 225.) With the view of checking these marauders, it was determined in the reign of Tiberius to establish in the island a body of 4000 Jews and Egyptians, who, it was observed, would be little loss if they should perish from the climate. (Tac. *Ann.* ii. 85.) We have no account of the success of this experiment, but it would seem that all the inhabitants of the island were gradually brought under the Roman government, as at the present day even the wildest mountaineers of the interior speak a dialect of purely Latin origin. (De la Marmora, *Voy. en Sard.* vol. i. pp. 198, 202.) It is clear also from the number of roads given in the Itineraries, as well as from the remains of them still existing, and the ruins of aqueducts and other ancient buildings still extant, that the island must have enjoyed a considerable degree of prosperity under the Roman Empire, and that exertions were repeatedly made for its improvement. At the same time it was frequently chosen as a place of exile for political offenders, and nobles who had given umbrage to the emperors. (Tac. *Ann.* xiv. 62, xvi. 9, 17; Dion Cass. lvi. 27; Martial, viii. 32.) Its great importance to Rome down to the latest period of the Empire, as one of the principal sources from which the capital was supplied with corn, is attested by many writers, so that when at length it was occupied by the Vandals, it seemed, says a contemporary writer, as if the life-blood of the city had been cut off. (Prudent. *adv. Symach.* ii. 942; Salvian. *de Provid.* vi.)

During the greater part of the Roman Empire Sardinia continued to be united with Corsica into one province: this was one of those assigned to the senate in the division under Augustus (Dion Cass. liii. 12); it was therefore under the government of a magistrate styled proconsul; but occasionally a special governor was sent thither by the emperor for the repression of the plundering natives. (Id. lv. 28; Orell. *Inscr.* 74, 2377.) After the time of Constantine, Sardinia and Corsica formed two separate provinces, and had each its own governor, who bore the title of Praeses, and was dependent on the Vicarius Urbis Romae. (*Not. Dign.* ii. p. 64; Böcking, *ad loc.*; Ruf. Fest. 4.) It was not till A. D. 456 that Sardinia was wrested from the Roman Empire by Genseric, king of the Vandals; and though recovered for a time by Marcellianus, it soon fell again into the hands of the barbarians, to whom it continued subject till the fall of the Vandal monarchy in Africa, when Cyrillus recovered possession of the island for Justinian, A. D. 534. (Procop. *B. V.* i. 6, 10, 11, ii. 5.) It was again conquered by the Gothic king Totila in A. D. 551 (Id. *B.G.* iv. 24), but was recovered by Narses after the death of that monarch, and seems from this period to have remained a dependency of the Byzantine Empire down to a late period. But in the 8th century, after having suffered severely from the incursions of the Saracens, it passed for the most part into the hands of that people, though the popes continued to assert a nominal sovereignty over the island.

III. TOPOGRAPHY.

The principal physical features of Sardinia have been already described. Of the numerous ranges, or rather groups, of mountains in the island, the only ancient name that has been preserved to us is that of the INSANI MONTES (Liv. xxx. 39; Claudian, *B. G.* 513; *τὰ Μαινόμενα ὄρη*, Ptol.), and even of these it is not easy to determine the position with any degree of accuracy: the name was apparently applied to the mountains in the N. and NE. of the island, which seem to have been regarded (though erroneously) as more elevated than those farther S., so that the unhealthiness of the southern part of the island was popularly attributed to the shutting out of the bracing north winds by this range of lofty mountains. (Claudian, *l. c.* 513—515.) From its extent and configuration, Sardinia could not possess any very considerable rivers. The largest were, the THYRSUS (*Θύρσος*, Ptol.: *Tirso*), which rises in the mountains in the NE. of the island, and flows into the *Gulf of Oristano* on the W. coast; the SACER FLUVIUS (*Ἱερὸς ποταμός*, Ptol.), which falls into the same gulf near Neapolis, now called the *R. di Pabillonis;* the TEMUS or TERMUS (*Τέρμος*, Ptol.), still called the *Temo*, and falling into the sea near *Bosa*, to the N. of the Thyrsus; the CAEDRIUS (*Καίδριος*, Ptol.), on the E. coast of the island, now the *Fiume di Orosei;* and the Saeprus (*Σαιπρός*, Ptol.), now the *Flumendosa*, in the SE. quarter of the island. No ancient name has been preserved for the *Rio Samassi*, which flows into the *Gulf of Cagliari*, near the city of that name, though it is a more considerable stream than several of those named.

Ptolemy has preserved to us (iii. 3) the names of several of the more important promontories and headlands of the coast of Sardinia; and from its nature and configuration, most of these can be identified with little difficulty. The most northern point of the island, opposite to Corsica, was the promontory of Errebantium (*Ἐῤῥεϐάντιον ἄκρον*, Ptol.), now called the *Punta del Falcone*, or *Lungo Sardo.* The NW. point, forming the western boundary of an extensive bay, now called the *Golfo dell' Asinara*, is the Gorditanum Prom. (*Γορδίτανον ἄκρον*) of Ptolemy: immediately opposite to it lies the *Isola dell' Asinara*, the HERCULIS INSULA (*Ἡρακλέους νῆσος*) of Ptolemy and Pliny, and one of the most considerable of the smaller islands which surround Sardinia. This headland forms the N. extremity of the ridge of mountains called *Monti della Nurra:* the S. end of the same range forms a bold headland, now called *Capo della Caccia*, immediately adjoining which is a deep land-locked bay, the Nymphaeus Portus of Ptolemy (*Νύμφαιος λιμήν*), now called *Porto Conte.* The Hermaeum Prom. (*Ἑρμαίον ἄκρον*) of the same author is evidently the *Capo di Marragiu*, about 12 miles N. of the river *Temo:* the Coracodes Portus (*Κορακώδης λιμήν*), which he places between that river and Tharros, is probably the small bay that is found S. of *Capo Mannu.* The Prom. Crassum (*Παχεῖα ἄκρα*) must be *Capo Altano*, from whence the coast trends to the SE. as far as the *Capo di Teulada*, the extreme S. point of the whole island, which must be the one called Chersonesus by Ptolemy; but his positions for this part of the coast are very inaccurate. Opposite to this SW. corner of the island lay two small islands, one of them, called by Ptolemy the Island of Hawks (*Ἱεράκων νῆσος*), is the *Isola di S. Pietro;* the other, now known as the *Isola di S. Antioco*, is called by him Plumbaria Insula (*Μολιϐώδης νῆσος*), while it is named by Pliny Enosis. It was joined to the mainland by a narrow strip of sand, and was the site of the celebrated town of Sulci, from whence the adjoining bay (now known as the *Golfo di Palmas*) derived the name of Sulcitanus Portus. Two other small ports mentioned by Ptolemy between *Cape Teulada* and the site of Nora (at *Capo di Pula*), Bitiae Portus and Herculis Portus, must be the small coves at *Isola Rossa di Teulada* and *Porto Malfattano.* The next headland, named Cunicularium Prom. (*Κουνικουλάριον ἄκρον*, but the reading is doubtful), is the *Punta della Savorra;* and the promontory of Caralis must be the headland immediately adjoining the city of that name, now called the *Capo di S. Elia.* Pliny, however, gives the name of Caralitanum Prom. to the SE. headland of Sardinia, for which (singularly enough) Ptolemy furnishes us with no name. The small island lying off it, called both by him and Pliny Ficaria, is a mere rock, now known as the *Isola dei Cavoli.* Proceeding along the E. coast of the island, we find the Sulpicius Portus (*Σουλπίκιος λιμήν*), which cannot be identified with certainty, and the Portus Olbianus (*Ὀλϐιανὸς λιμήν*), which is certainly the *Gulf of Terranova;* while towards the NE. extremity of the island are two headlands called Columbarium and Arcti Promontorium. The latter is still called *Capo dell' Orso*, from its fancied resemblance to the figure of a bear; the former cannot be clearly identified, though it is most probably the *Capo di Ferro.* Opposite this corner of Sardinia lie several small islands, of which the *Isola della Maddalena* is the most considerable, and next to it the *Isola di Caprera.* These are probably the Phintonis and Ilva of Ptolemy, while Pliny terms them Phintonis and Fossa. The Cuniculariae Insulae of Pliny are the small islets N. of these, now called the *Isole dei Budelli.*

The towns of Sardinia were not numerous, and but few of them attained to any importance, at least down to a late period. Hence they are very summarily dismissed by Strabo, who notices only Caralis and Sulci by name, while Pliny tells us the island contained eighteen "oppida," that is, towns of municipal rank, but enumerates only six, besides the colony of Turris Libysonis (Strab. v. p. 22; Plin. iii. 7. s. 13). The only towns which appear to have ever really been places of importance are: CARALIS, the capital of the whole island, in ancient as in modern times; SULCI, in the extreme SW. of the island, on the *Isola di S. Antioco;* NORA, on the coast between Caralis and Sulci at the *Capo di Pula;* NEAPOLIS, on the W. coast, at the mouth of the Sacer Fluvius; THARROS, on a promontory at the N. extremity of the *Gulf of Oristano;* CORNUS, on the W. coast, about 16 miles further N.; BOSA (*Βῶσα*, Ptol. iii. 3. § 7; *Itin. Ant.* p. 83), also on the W. coast, at the mouth of the river Temus, still called *Bosa;* TURRIS LIBYSONIS (*Porto Torres*), on the N. coast of the island; TIBULA, at *Lungo Sardo*, near the extreme N. point or Cape Errebantium; and OLBIA, on the *Gulf of Terranova*, in the NE. corner of the island. In the interior were: FORUM TRAJANI (*Fordungianus*), situated on the river Thyrsus about 18 miles from its mouth; Usellis, about 15 miles to the S. of the preceding; Valentia, to the SE. of Usellis: and Gurulis Vetus and Nova, both of which were situated between the rivers Thyrsus and Temus.

Of the minor towns mentioned by Ptolemy or the Itineraries, the following may be noticed: 1. On the W. coast, were Tilium (Ptol.), which must have been near the *Capo Negretto:* Osaca or Hosaca (Id.) at *Flumentorgiu*, a few miles W. of Neapolis; and Othoca (*Itin. Ant.*) apparently the modern *Oristano*, near the mouth of the river Thyrsus. 2. On the S. coast, Pupulum (Ptol.) may probably be placed at *Massacara*, a few miles N. of Sulci; Bitia (Ptol.) at *S. Isidoro di Teulada;* and Tegula (*Itin. Ant.*) at the *Capo di Teulada*, the extreme S. point of the island. 3. On the E. coast, Feronia (Ptol.) must have been at or near *Posada*, 25 miles S. of Olbia, and is apparently the same place called in the Itineraries Portus Lugudonis. The other small places mentioned in the same Itinerary were probably mere stations or villages. 4. On the N. coast, besides the two considerable towns of Tibula and Turris Libysonis, Ptolemy places two towns, which he calls Juliola (probably the same with the Viniola of the Itinerary, still called *Torre Vignola*) and Plubium, which may probably be fixed at *Castel Sardo.* The small towns of the interior are for the most part very uncertain, the positions given by Ptolemy, as well as the distances in the Itineraries, varying so much as to afford us in reality but little assistance; and of the names given by Ptolemy, Erycinum, Heraeum, Macopsisa, Saralapis or Sarala, and Lesa, not one is mentioned in the Itineraries. The Aquae Lesitanae (Ptol.) are probably the *Acqui di Benetutti* in the upper valley of the Thyrsus: the Aquae Hypsitanae are those of *Fordungianus*, and the Aquae Neapolitanae the *Bagni di Sardara.* There remain considerable ruins of a Roman town at a place called *Castro* on the road from *Terranova* (Olbia) to *Oristano.* These are supposed to mark the site of a place called in the Itineraries Lugudonec, probably a corruption of Lugudo or Lugudonis. In the SW. portion of the island, also, between Neapolis and Sulci, are considerable Roman remains at a place called *Antas*, probably the Metalla of the Itineraries. (*Itin. Ant.* p. 84.).

The Itineraries give several lines of road through the island of Sardinia. (*Itin. Ant.* pp. 78—85.) One of these proceeded from Tibula, at the N. extremity of the island, which was the usual place of landing from Corsica, along the whole length of the E. coast to Caralis. It did not accurately follow the line of coast, though it seldom departed far from it, but struck somewhat inland from Tibula to Olbia, and from thence with some exceptions followed the line of coast. A more circuitous, but probably more frequented, route was that which led from Tibula to Turris Libysonis, and thence along the W. coast of the island by Bosa, Cornus, and Tharros to Othoca (*Oristano*), from which one branch led direct across the island through the plain of the *Campidano* to Caralis, while another followed nearly the line of the coast by Neapolis to Sulci, and from thence round the southern extremity of the island by Tegula and Nora to Caralis. Besides these, two other cross lines of road through the interior are given: the one from Olbia to Caralis direct, through the mountain country of the interior, and the other crossing the same wild tract from Olbia direct to Othoca. Very few of the stations on these lines of road can be identified, and the names themselves are otherwise wholly unknown The reader will find them fully discussed and examined by De la Marmora (*Voy. en Sardaigne*, vol. ii. pp. 418—457), who has thrown much light on this obscure subject; but the results must ever remain in many cases uncertain.

We learn from the geographers that even under the Roman Empire several of the wild tribes in the interior of the island retained their distinctive appellations; but these are very variously given, and were probably subject to much fluctuation. Thus Strabo gives the names of four mountain tribes, whom he calls Parati, Sossinati, Balari and Aconites (Strab. v. p. 225), all of which, with the exception of the Balari, are otherwise entirely unknown. Pliny mentions only three, the Ilienses, Balari, and Corsi, which he calls "celeberrimi in ea populorum" (Plin. iii. 12. s. 17), and which are in fact all three well known names. The existence of the Ilienses under the Empire is also distinctly attested by Pausanias (x. 17. § 7): yet neither their name nor that of the Balari is noticed by Ptolemy, though he gives those of no less than eighteen tribes as existing in his time. These are, beginning at the N. point of the island and proceeding from N. to S.: "the Tibulatii and Corsi, the Coracenses; then the Carenses and Cunusitanae; next to these the Salcitani and Luquidonenses; then the Aesaronenses; after them the Cornenses (called also Aechilenses); then the Ruacenses; next to whom follow the Celsitani and Corpicenses; after them the Scapitani and Siculenses; next to these the Neapolitani and Valentini, and furthest to the S. the Sulcitani and Noritani." (Ptol. iii. 3. § 6). Of these the Corsi are otherwise well known [see above, pp. 908, 909]; the four last names, as well as the Tibulates and Cornenses, are evidently derived from the names of towns, and are probably the inhabitants of districts municipally dependent upon them, rather than tribes in the proper sense of the term. The other names are wholly unknown. After the fall of the Western Empire we find for the first time the name of Barbaricini (Βαρϐαρικῖνοι, Procop. *B. V.* ii. 13) applied to the mountaineers of the interior. This appellation, which appears to be merely a corruption of "Barbari vicini," was retained throughout the middle ages, and is still preserved in the name of *Barbargia*, given to the wild mountain tract which extends from the neighbourhood of *Cagliari* towards the sources of the *Tirso.* These mountaineers were not converted to Christianity till the close of the sixth century, and even at the present day retain many curious traces of paganism in their customs and superstitious usages. (De la Marmora, vol. i. p. 30.)

IV. NATURAL PRODUCTIONS, ETC.

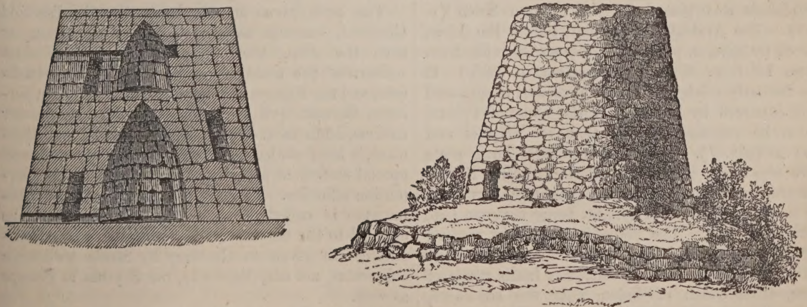
The chief produce of Sardinia in ancient times was, as already mentioned, its corn, which it produced in large quantities for exportation even before the period of the Roman conquest. Its mountain tracts were also well adapted for pasturage, and the native tribes subsisted mainly on the produce of their flocks and herds (Diod. v. 15), while they clothed themselves with the skins, whence they were sometimes called "pelliti Sardi." The island also possessed mines both of silver and iron, of which the first are said to have been considerable. (Solin. 4. § 4.) They were undoubtedly worked by the Romans, as we learn from existing traces, and from the name of Metalla given to a place in the SW. of the island, between Neapolis and Sulci. (*Itin.*

Ant. p. 84; De la Marmora, vol. ii. p. 453.) It had also extensive fisheries, especially of tunny; and of the murex, or shell-fish which produced the purple dye (Suid. *s. v.*). But its most peculiar natural productions were the wild sheep, or moufflon, called by the Greeks μουσμών (*Ovis Ammon* Linn.), which is still found in large herds in the more unfrequented parts of the island (Strab. v. p. 225; Paus. x. 17. § 12; Aelian, *H. A.* xvi. 34), and a herb, called *Herba Sardoa*, the bitterness of which was said to produce a kind of convulsive grin on the countenances of those that tasted it, which was generally considered as the origin of the phrase, a Sardonic smile (risus Sardonicus; Σαρδώνιος γέλως, Paus. x. 17. § 13; Suid. *s. v.* Σαρδώνιος; Serv. *ad Virg. Ecl.* vii. 41; Solin. 4. § 4.) But the etymology and origin of this phrase are exceedingly dubious, and the peculiar herb alluded to by the ancients cannot be now identified. The bitterness of the Sardinian honey (Hor. *A. P.* 375), which was supposed to result from the same herb, is, however, a fact still observable at the present day. (Smyth's *Sardinia*, p. 104.) Pausanias mentions that the island was free from wolves, as well as from vipers and other venomous serpents, an advantage that it still enjoys (Paus. x. 17. § 12; Solin. 4. § 3; De la Marmora, vol. i. pp. 173, 177); but it contained a venomous spider, apparently a kind of tarantula, called Solifuga, which was peculiar to the island. (Solin. *l. c.*)

The native population of Sardinia seem to have enjoyed a very evil reputation among the Romans. The harsh expressions of Cicero (*pro Scaur.* 9. §§ 15, 42, &c.) must, indeed, be received with considerable allowance, as it was his object in those passages to depreciate the value of their testimony; but the proverbial expression of "Sardi venales" was generally understood as applying to the worthlessness of the individuals, as well as to the cheapness and abundance of slaves from that country. ("Habes Sardos venales, alium alio nequiorem," Cic. *ad Fam.* vii. 24.) The praetors, even in the days of Augustus, seem to have been continually making inroads into the mountain territories for the purpose of carrying off slaves (Strab. v. p. 255); but as these mountaineers according to Strabo and Diodorus, lived in caves and holes in the ground, and were unacquainted with agriculture (Strab. *l. c.*; Diod. iv. 30), it is no wonder that they did not make useful slaves.

Of the antiquities found in Sardinia, by far the most remarkable are the singular structures called by the inhabitants Nuraghe or Nuraggis, which are almost entirely peculiar to the island. They are a kind of towers, in the form of a truncated cone, strongly built of massive stones, arranged in layers, but not of such massive blocks, or fitted with such skill and care, as those of the Cyclopean structures of Greece or Italy. The interior is occupied with one or more vaulted chambers, the upper cone (where there are two, one over the other, as is frequently the case) being approached by a winding stair or ramp, constructed in the thickness of the walls. In some cases there is a more extensive basement, or solid substruction, containing several lateral chambers, all constructed in the same manner, with rudely pointed vaultings, showing no knowledge of the principle of the arch. The number of these singular structures scattered over the island is prodigious; above 1200 have been noticed and recorded, and in many cases as many as twenty or thirty are found in the same neigbourhood: they are naturally found in very different degrees of preservation, and many varieties of arrangement and construction are observed among them; but their purpose and destination are still unknown. Nor can we determine to what people they are to be ascribed. They are certainly more ancient than either the Roman or Carthaginian dominion in the island, and are evidently the structures alluded to by the author of the treatise *de Mirabilibus*, which he describes as ϑόλοι, or vaulted chambers, the construction of which he ascribes to Iolaus. (Pseud. Arist. *de Mirab.* 104.) Diodorus also speaks of great works constructed by Daedalus for Iolaus, which must evidently refer to the same class of monuments. (Diod. iv. 30.) Both traditions are valuable at least as evidence of their reputed high antiquity; but whether they are to be ascribed to the Phoenicians or to the native inhabitants of the island, is a point on which it is very difficult to form an opinion. They are fully described by De la Marmora in his *Voyage en Sardaigne*, vol. ii. (from which work the annexed figure is taken), and more briefly by Capt. Smyth (*Sardinia*, pp. 4—7) and Valéry (*Voy. en Sardaigne*).

The work of De la Marmora, above cited, contains a most complete and accurate account of all the antiquities of Sardinia, as well as the natural history, physical geography, and present state of the island. Its authority has been generally followed throughout the preceding article, in the determination of ancient names and localities. The works of Captain Smyth (*Present State of Sardinia*, 8vo. London, 1828), Valéry (*Voyage en Corse et en Sardaigne*, 2 vols. 8vo. Paris, 1838), and Tyndale (*Island of Sardinia*, 3 vols. 8vo. London, 1849), though of much interest, are of inferior value. [E. H. B.]



NURAGHE IN SARDINIA.

SARDONES. [Sordones.]

SARDO'NYX (Σαρδώνυξ), a mountain or chain of mountains in *Hindostan*, noticed by Ptolemy (vii. 1. §§ 20 and 65). It would seem to have been part of the range now known by the name of the *Vindhya Mountains.* Lassen, in his map, has identified them with the *Págapippali Mountains* on the right bank of the Narmada (*Nerbudda*), and Forbiger has supposed them to be the *Sátpura Mountains*, a continuation of the same chain. [V.]

SARDO'UM or SARDO'NIUM MARE (τὸ Σαρδῷον πέλαγος, Strab., Pol., but τὸ Σαρδόνιον πέλαγος, Herod. i. 166), was the name given by the ancients to the part of the Mediterranean sea adjoining the island of Sardinia on the W. and S. Like all similar appellations it was used with considerable vagueness and laxity; there being no natural limit to separate it from the other parts of the Mediterranean. Eratosthenes seems to have applied the name to the whole of the sea westward of Sardinia to the coast of Spain (*ap. Plin.* iii. 5. s. 10), so as to include the whole of what was termed by other authors the Mare Hispanum or Balearicum; but this extension does not seem to have been generally adopted. It was, on the other hand, clearly distinguished from the Tyrrhenian sea, which lay to the E. of the two great islands of Sardinia and Corsica, between them and Italy, and from the Libyan sea (Mare Libycum), from which it was separated by the kind of strait formed by the Lilybaean promontory of Sicily, and the opposite point (*Cape Bon*) on the coast of Africa. (Pol. i. 42; Strab. ii. pp. 105, 122; Agathem. ii. 14; Dionys. Per. 82.) Ptolemy, however, gives the name of the Libyan sea to that immediately to the S. of Sardinia, restricting that of Sardoum Mare to the W., which is certainly opposed to the usage of the other geographers. (Ptol. iii. 3. § 1.) Strabo speaks of the Sardinian sea as the deepest part of the Mediterranean; its greatest depth was said by Posidonius to be not less than 1000 fathoms. (Strab. ii. pp. 50, 54.) It is in fact quite unfathomable, and the above estimate is obviously a mere guess. [E. H. B.]

SAREPTA (Σάρεφθα), the "Zarephath, a city of Sidon" of the Old Testament (1 *Kings*, xvii. 9, 10; comp. *St. Luke*, iv. 26), apparently at the most extreme north (*Obad.* 20), celebrated in the history of Elijah the prophet. It is said by Josephus to be not far from Tyre and Sidon, lying between the two. (*Ant.* viii. 13. § 2.) Pliny places it between Tyre and Ornithon, on the road to Sidon (v. 19. § 17). In the Itinerarium Hierosolymitanum the name does not occur, but it is described by a periphrasis and placed viii. M. P. from Sidon (p. 583). The Arabian geographer Sherif Ibn Idris, quoted by Reland, places *Zaraphand* 20 miles from Tyre, 10 from Sidon. (*Palaestina*, p. 985.) It was formerly celebrated for its wine, and is supposed to be intended by Pliny under the name of Tyrian, which he commends with that of Tripolis and Berytus (xiv. 7). Several of the later Latin poets have also sung the praises of the "dulcia Bacchi munera, quae Sarepta ferax, quae Gaza crearet," the quantity of the first syllable being common (ap. Reland, p. 986). The place is noticed by modern travellers. Dr. Robinson found "a large village bearing the name of *Sŭrapend*," five hours north of Tyre, three south of Sidon, near the sea-shore, where is a saint's tomb called *El-Khŭdr* (= *St. George*), which he imagined to mark the site of a Christian chapel mentioned by travellers in the middle ages. (*Bibl. Res.* vol. iii. pp. 412, 413.) [G. W.]

SARGANTHA. [Serguntia.]

SARGARAUSE'NE (Σαργαραυσηνή), a district of Cappadocia, on the east of Commagene and near the frontiers of Pontus, containing, according to Ptolemy (v. 6. § 13), the towns of Phiara, Sadagena, Gauraena, Sabalassus, Ariarathira, and Maroga. (Strab. xii. pp. 534, 537; Plin. vi. 3.) [L.S.]

SARGE'TIA (Σαργετία, Dion Cass. lxviii. 14; Σαργεντία, Tzetz. *Chil.* ii. 61; Σαργέντιος, Tzetz. *Chil.* vi. 53), a river of Dacia, upon which stood the royal palace of Decebalus. This river must be identified with the *Strel* or *Strey*, a tributary of the *Marosch*, since we know that Sarmizegethusa was the residence of Decebalus. [Sarmizegethusa.] (Ukert, vol. iii. pt. ii. p. 603.)

SARIPHI MONTES (τὰ Σάριφα ὄρη), a chain of mountains, extending, according to Ptolemy, between Margiana and Ariana, and the watershed of several small streams. They are probably those now called the *Hazáras.* Mannert (v. 2. p. 65), has supposed them the same as the Σαπφείροι (see Dion. Perieg. v. 1099), but this is contrary to all probability. [V.]

SARMA'LIUS (*It. Ant.* p. 203) or SARMA'LIA (Σαρμαλία, Ptol. v. 4. § 8), a town in Galatia, on the road from Ancyra to Tavia or Tavium, is supposed by some to be the modern *Karadjeleh.* [L. S.]

SARMA'TIA (Σαρμάτια: *Eth.* Σαρμάται), the name of a country in Europe and Asia. For the earlier and Greek forms of the word see Sauromatae.

That *S-rm* is the same root as *S-rb*, so that *Sarmatae* and *Serbi*, *Servi*, *Sorabi*, *Srb*, &c., may be, not only the name for the same populations, but also the same name, has been surmised, and that upon not unreasonable grounds. The name seems to have first reached the Greeks through the Scythians of the lower *Dnieper* and *Don*, who applied it to a non-Scythic population. Whether this non-Scythic population used it themselves, and whether it was limited to them by the Scythians, is uncertain. It was a name, too, which the Getae used; also one used by some of the Pannonian populations. It was, probably, the one which the Sarmatians themselves used partially, their neighbours generally, just like Galli, Graeci, and many others.

More important than the origin of the name are the questions concerning (1) the area, (2) the population to which it applied. Our chief authority on this point is Ptolemy; Strabo's notices are incidental and fragmentary.

The area given by Strabo to the Galatae and Germani, extends as far as the Borysthenes, or even the *Don*, the Tyrigetae being the most western of the non-German countries of the south-east, and the Bastarnae being doubtful,—though, perhaps, German (vii. p. 289). Of a few particular nations, such as the Jazyges, Hamaxobii, and Roxolani, a brief notice is given, without, however, any special statement as to their Sarmatian or non-Sarmatian affinities. In Asia, the country of the Sauromatae is called the plains of the Sarmatae, as opposed to the mountains of Caucasus. The inordinate size given to Germany by Strabo well nigh obliterates, not only Sarmatia, but Scythia in Europe as well.

Pliny's notices are as incidental as Strabo's, and nearly as brief,—the development of Germany eastwards being also inordinate. He carries it as far as the country of the Bastarnae.

The Germany of Tacitus is bounded on the east by the Sarmatae and Daci. The Sarmatae here are the population of a comparatively small area between the *Danube* and *Theiss*, and on the boundaries of *Hungary*, *Moldavia*, and *Gallicia*. But they are something more. They are the type of a large class widely spread both eastward and northward; a class of equal value with that of the Germani. This, obviously, subtracts something from the vast extent of the Germania of Strabo (which nearly meant Northern Europe); but not enough. The position of the Bastarnae, Peucini, Venedi, and Finni, is still an open question. [SCYTHIA.]

This prepares us for something more systematic, and it is in Ptolemy that we find it. The SARMATIAE of Ptolemy fall into (1) the EUROPEAN, and (2) the ASIATIC.

I. SARMATIA EUROPAEA.

The western boundary is the *Vistula*; the northern the *Baltic*, as far as the *Venedic* gulf and a tract of unknown country; the southern, the country of the Jazyges Metanastae and Dacia; the eastern, the isthmus of the *Crimea*, and the *Don*. This gives us parts of *Poland* and *Gallicia*, *Lithuania*, *Esthonia*, and *Western Russia*. It includes the Finni (probably a part only), and the Alauni, who are Scythians *eo nomine* (Ἀλαῦνοι Σκύθαι). It includes the Bastarnae, the Peucini, and more especially the Venedi. It also includes the simple Jazyges, as opposed to the Jazyges Metanastae, who form a small section by themselves. All these, with the exception of the Finni, are especially stated to be the *great* nations of Sarmatia (to which add the Roxolani and Hamaxobii), as opposed to the smaller ones.

Of the *greater* nations of Samatia Europaea, the Peucini and Bastarnae of Ptolemy are placed further north than the Peucini and Bastarnae of his predecessors. By later writers they are rarely mentioned. [VENEDI.] Neither are the Jazyges, who are the Jazyges Sarmatae of Strabo. These, along with the Roxolani, lay along the whole side (ὅλην τὴν πλευρὰν) of the Maeotis, say in *Kherson*, *Tauris* and *Ekaterinoslav*. [ROXOLANI.] Hamaxobii is merely a descriptive term. It probably was applied to some Scythian population. Pliny writes Hamaxobii aut Aorsi, a fact of which further notice is taken below. The Alauni, notwithstanding an Ἀλαῦνον ὄρος, and other complications, can scarcely be other than the Alani of Caucasus; the ἀλκήεντες Ἄλαυνοι of the Periegesis (l. 302) are undoubted Scythians. Nestor, indeed, has a population otherwise unknown, called *Uli*czi, the *czi* being non-radical, which is placed on the *Dniester*. It does not, however, remove the difficulty.

The Peucini were best known as the occupants of one of the islands at the mouth of the Danube. They may also, however, have extended far into *Bessarabia*. So manifold are the changes that a word with Sarmatian or Scythian inflexion can undergo, that it is not improbable that Peuc-ini may be the modern words *Budjack* and *Bess*, in *Bess*-arabia. The following are the *actual* forms which the name of the *Patz*-inacks, exactly in the country of the *Peuc*-ini, undergoes in the mediaeval and Byzantine writers. Πατζινακῖται, *Pecenatici*, *Pizenaci*, *Pincenates*, *Postinagi*, *Peczenjezi* (in Slavonic), *Petinei*, *Pecinei* (the nearest approach to *Peucini*.) Then, in the direction of *Budziak* and *Bessi*, *Behnakije*, *Petschnakije*, *Pezina*-völlr (in Norse), *Bisseni* and *Bessi*, (Zeuss, *Die Deutschen, &c. s. vv. Pecinaci* and *Cumani*). The Patzinaks were Scythians, who cannot be shown to be of recent origin in Europe. They may, then, have been the actual descendants of the Peucini; though this is not necessary, for they may have been a foreign people who, on reaching the country of the *Peuc*-ini, took the name; in such a case being *Peuc*-ini in the way that an Englishman is a Briton, i. e. not at all. The difference between the Peucini and Bastarnae was nominal. Perhaps the latter were Moldavian rather than Bessarabian. The Atmoni and Siaones of Strabo were Bastarnae.

The geography of the minor nations is more obscure, the arrangement of Ptolemy being somewhat artificial. He traces them in two parallel columns, from north to south, beginning, in both cases with the country of the Venedi, and taking the eastern bank of the Vistula first. The first name on this list is that of the Gythones, south of the Venedi. It is not to be understood by this that the Venedi lay between the Gythones and the Baltic, so as to make the latter an inland people, but simply that the Venedi of the parts about *Memel* lay north of the Gythones of the parts about *Elbing*. Neither can this people be separated from the Guttones and Aestyii, i. e. the populations of the amber country, or *East Prussia*.

The Finni succeed (Γύθωνες εἶτα Φίννοι). It is not likely that these Finns (if Finns of Finland) can have laid due south of *East Prussia*; though not impossible. They were, probably, on the east.

The Bulanes (Sulones ?), with the Phrugundiones to the south, and the Avareni at the head of the Vistula, bring us to the Dacian frontier. The details here are all conjectural. Zeuss has identified the Bulanes with the Borani of Zosimus, who, along with the Goths, the Carpi, and the Urugundi, attacked the empire under Gallus. In Nestor a population called *Sul*-iczi occupies a locality between the *Dnieper* and *Dniester*: but this is too far east. In *Livonia*, Henry the Lett gives prominence to the nation of the *Selones*, a likelier identification.

For Bulanes (supposing this to be the truer reading) the word *Polyane* gives us the most plausible signification. Nestor uses it frequently. It is *Pole*, primarily meaning *occupants of plains.* Wherever, then, there were plains they might be *Polyane;* and Nestor actually mentions two divisions of them; the *Lekhs*, or *Poles* of the *Vistula*, and the *Polyane* of the *Dnieper*.

The Phrugundiones of Ptolemy have always been a *crux geographica*. Name for name, they are so like Burgundiones as to have suggested the idea of a migration from *Poland* to *Burgundy*. Then there are the Urugundi and Burgundi of the Byzantine writers (see Zeuss, *s. vv. Borani*, *Urugundi*), with whom the Ptolemaean population is, probably, identical. The writer who is unwilling to assume migrations unnecessarily will ask whether the several Burgundys may not be explained on the principle suggested by the word *Polyane*, i. e. whether the word may not be the name of more than one locality of the same physical conditions. Probably, this is the case. In the German, and also in the Slavonic languages, the word *Fairguni*, *Fergund*, *Vergunt*, *Virgunda*, *Virgunndia*, and *Viraunnia*, mean *hill-range, forest, elevated tract.*

Of these there might be any amount,—their occurrence in different and distant parts by no means implying migrations.

The Avareni may be placed in *Gallicia*.

South of them come the Ombrones, and the Anarto-phracti. Are these the Arnartes of Caesar? The Anartes of Caesar were on the eastern confines of the Hercynian forest (*Bell. Gall.* vi. 24, 25), conterminous with the Daci, a fact which, taken along with the physical conditions of the country, gives us *Western Gallicia*, or *Austrian Silesia*, for the Anarto-phracti. Then come the Burgiones, then the Arsiaetae (compare with *Aorsi*), then the Saboki, then the Piengitae, and then the Bessi, along the *Carpathian Mountains*. *Gallicia*, with parts of *Volhynia*, and *Podolia* give us ample room for these obscure, and otherwise unnamed, populations.

The populations of the second column lie to the east of those just enumerated, beginning again with the Venedi (*ὑπὸ τοὺς Οὐενέδας πάλιν*). *Vilna*, *Grodno*, with parts of *Minsk*, *Volhynia*, *Podolia*, and *Kiev* give us an area over which we have six names to distribute. Its southern boundary are the Peucinian mountains (*Bukhovinia ?*).

(1.) The Galindae. — These are carried too far east, i. e. if we are right in identifying them with the Galinditae of the *Galandia* and *Golenz* of the middle ages, who are East Prussians on the *Spirding Lake*.

(2.) The Sudeni. — These, again, seem to be the *Sudo*-vitae (the termination is non-radical in several Prussian names) conterminous with the Galinditae, but to the north-east of them. Their district is called *Sudovia*.

(3.) The Stavani — Concerning these, we have the startling statement, that they extend as far as the Alauni (*μέχρι τῶν Ἀλαύνων*). Is not Ἄλαυνοι an erroneous name developed out of some form of Γαλίν-δαι? The extension of either the Stavani to Caucasus, or of the Alani to *Prussia*, is out of the question.

(4.) The Igylliones. — Zeuss has allowed himself (*s. v. Jazwingi*) to hold that the true form of this word is Ἰτυγγιώνες, and to identify this with a name that appears in so many forms as to make almost any conjecture excusable, — *Jazwingi*, *Jacwingi*, *Jaczwingi*, *Jecwesin*, *Getuinzitae*, *Getwezitae*, *Jentuisiones*, *Jentuosi*, *Jacintiones*, *Jatwjazi*, *Jatwjezi*, or *Getwesia*, and *Gotwezia*, all actual forms. The area of the population, which was one of the most powerful branches of the Lithuanian stock in the 13th century, was part of *Grodno*, *Minsk*, and *Volhynia*, a locality that certainly suits the Igylliones.

(5.) The Costoboci in *Podolia*.

(6.) The Transmontani. — This is a name from the Latin of the Dacians,—perhaps, however, a translation of the common Slavonic *Za-volovskaje*, i. e. *over-the-watershed*. It was applied, perhaps, to the population on the northern frontier of Dacia in general.

The third list, beginning also with the Venedi, follows the line of the Baltic from *Vilna* and *Courland* towards *Finland*, and then strikes inland, eastwards and southwards. Immediately on the Venedic gulf lie the

(1) Veltae (Οὔελται). Word for word, this is the *Vylte* and *Wilzi* of the middle ages; a form which appears as early as Alfred. It was German, i. e. applied by the Franks to certain Slavonic population. It was also native, its plural being *Weletabi*. Few nations stand out more prominently than these *Wilts* of the Carlovingian period. They lie, however, to the *west* of *Prussia*, and indeed of *Pomerania*, from which the *Oder* divided them. In short, they were in *Mecklenburg*, rather than in *Livonia* or *Esthonia*, like the Veltae of Tacitus. Word for word, however, the names are the same. The synonym for these western *Wiltae* or *Welatabi* was *Liut-ici* (*Luticzi*). This we know from special evidence. A probable synonym for the Veltae of Tacitus was also some form of *Lit-*. This we infer from their locality being part of the present *Lith*-uania and *Lett*-land. Add to this that one writer at least (Adam of Bremen) places Wilzi in the country of Ptolemy's Veltae. The exact explanation of this double appearance of a pair of names is unknown. It is safe, however, to place the Veltae in *Lett*-land, i. e. in the southern parts of *Livonia*, and probably in parts of *Lithuania Proper* and *Courland*. Constantine Porphyrogeneta mentions them as Veltini. North of the Veltae —

(2.) The Osii (Ossii), probably in the isle of *Oesel*. It should be added, however, the root *ves-*, *wes-*, appears frequently in the geography of *Prussia*. *Osilii*, as a name for the occupants of *Oesel*, appears early in mediaeval history.

(3.) The Carbones, north of the Osii. This is a name of many explanations. It may be the Finn word for *forest* = *Carbo*. It may be the root *Cur-* (or *K-r*), which appears in a great number of Finn words,— *Coralli* (*Karelian*), *Cur-* (in *Cur-land*), *Kur-* (in *Kur-sk*), &c. The forms *Curones* and *Curonia* (*Courland*) approach it, but the locality is *south* instead of north. It more probably = *Kar-elia*. It almost certainly shows that we have passed from the country of the Slavonians and Lithuanians to that of the Esthonians, Ingrians, and Finlanders. Then, to the east, —

(4.) The Kar-eotae. — Here the *Kar-* is the common Finn root as before. Any part of the government of *Novogorod* or *Olonetz* might have supplied the name, the present Finns of both belonging to the *Kar*elian division of the name (the *-el-* being non-radical). Then —

(5, 6, 7, 8, 9, 10, 11, &c.) The Sali, south of whom the Agathyrsi, then the Aorsi and Pagyritae, south of whom the Savari, and Borusci as far as the Rhipaean mountains. Then the Akibi and Naski, south of whom the Vibiones and Idrae, and south of the Vibiones, as far as the Alauni, the Sturni. Between the Alauni and Hamaxobii the Karyones and Sargatii. At the bend of the Tanais the Ophlones and Tanaitae.

There are few points in this list which are fixed. The bend of the Tanais (= *Don*) would place the Ophlones in *Ekaterinoslav*. The Borusci, if they reached the Rhipaean mountains, and if these were the *Uralian* rather than the *Valdai* range, must have extended far beyond both European and Asiatic Sarmatia. The Savari bear a name very like one in Nestor — the *Sjevera*, on the *Desna*, *Sem*, and *Sula*,— a word that may merely mean *northern*. It is a name that reappears in Caucasus — Sabeiri.

The Aorsi may be the *Ersad* (the *d* is inflexional), a branch of the Mordvins, occupant at the present time of a tract on the *Oka*. The *Pa*-gyritae may have been the tribes *on* (*po* = *on*) the Gerrhus, such compounds being common in Slavonic, e. g *Po*-labi (*on* the Elbe), *Po*-morania (*on* the sea), &c The whole geography, however, is indefinite and uncertain.

For *Agathyrsi*, see HUNNI. The *Sargatii* are mentioned in Ptolemy.

South of the Tanaitae came the Osuli (? *Sul*-iczi of Nestor), reaching as far as the Roxolani, i. e. occupying parts of *Cherson* and *Ekaterinoslav*.

Between the Roxolani and Hamaxobii the Rhakalani and Exobugitae. The statement of Pliny that the Hamaxobii were Aorsi, combined with similarity of name between Aorsi and *Ersad*, will not help us here. The *Ersad* are in the governments of *Penza* and *Tamlov;* the direction of the Hamaxobii is more westward. Rhakalani seems but another form of Roxolani. In Exo-*bug*-itae the middle syllable may give us the root *Bug*, the modern name of the Hypanis. It has been surmised that this is the case with Sa-*bok*-ae, and Costo-*boc*-i. The locality would suit.

Between the Peucini and Basternae (this difference between two nations otherwise identified creates a complication) lie the Carpiani, above whom the Gevini and Budini.

The Carpi must have been near or on the *Carpathian Mountains.* They appear as a substantive nation in the later history of Rome, in alliance with the Sarmatae, &c. of the Dacian frontier. We have a *Victoria Carpica Arpi;* Carpiani and Καρποδάκαι (which Zeuss renders Carpathian Dacians) are several forms of this name [CARPI]. They, along with the Costoboci, Armadoci, and Astingi, appear as the most important frontagers of Northern Dacia.

Between the Basternae and Roxolani the Chuni, and under their own mountains (ὑπὸ τὰ ἴδια ὄρη) the Amadoci and Navari, and along the lake (marsh) of Byke the Torekkadae, and along the Achillaean Course ('Αχιλλέως δρόμου) the Tauroscythae, and south of the Bastarnae in the direction of Dacia the Tagri, and south of them the Tyrangetae.

For *Tauroscythae* and *Tyrangetae*, see *s. vv.* and SCYTHIA.

Tagri looks like a modified form of *Zagora* (*tramontane*), a common Slavonic geographical name, applicable to many localities.

The Amadoci occupied ἴδια ὄρη, or the Mons Amadocus of Ptolemy. There was also a λίμνη 'Αμαδόκη. This juxta-position of a mountain and lake (pool, or swamp, or fen) should fix their locality more closely than it does. Their history connects them with the Costoboci. (Zeuss, *s. vv. Costoboci, Amadoci.*) The physical conditions, however, come out less clearly than our present topographical knowledge of *Podolia*, *Minsk*, &c. explains. For the Navari see NEURI.

The name Chuni is important. [See HUNNI.]

In Torek-kad-ae and Exo-bug-itae we have two elements of an apparent compound that frequently occurs in Scytho-Sarmatian geography—*Tyn-get-ae*, &c., *Costo-bok-i*, *Sa-boc-i*. The geography is quite compatible in the presence of these elements.

RIVERS.—From the Vistula eastwards, the Chronus, the Rhubon, the Turuntus, the Chersinos,—the order of the modern names being the *Pregel*, *Memel*, *Duna*, *Aa*, and *Neva.* For the drainage of the *Black Sea*, see SCYTHIA.

MOUNTAINS.—Peuce, the Montes Amadoci, the Mons Budinus, the Mons Alaunus, the Mons Carpathus, the Venedic mountains, the Rhipaean mountains. None of these are definitely identified. It is difficult to say how Ptolemy named the most important range of so flat a tract as Russia, viz., the *Valdai Mountains.* On the other hand, the names of his text imply more mountains than really exist. All his mountains were, probably, spurs of the Carpathians, just as in Sarmatia Asiatica they were of Caucasus.

TOWNS.—See SCYTHIA.

II. SARMATIA ASIATICA.

The boundaries are — the Tanais, from its sources to its mouth, European Sarmatia from the sources of the Tanais northwards, the Maeotis and Cimmerian Bosporus, the Euxine as far as the river Corax, the range of Caucasus, the Caspian as far as the river Soana, the Volga as far as its bend (Scythia being on the east of that river), — and on the north an Unknown Land. Without knowing the point at which this terra incognita begins, it is impossible to give the northern limits of Sarmatia Asiatica. It is included, however, in the governments of *Caucasus*, *Circassia*, *Astrakhan*, *Don Kosaks*, *Saratov*, *Simbirsk*, *Kazan*, *Viatka*, *Kostroma*, *Vladimir* (?), *Nizhni Novogorod*, *Riazan* (?), *Tambov*, and *Penza ;* all the governments, in short, on the water system of the *Volga;* a view which makes the watershed between the rivers that empty themselves into the White Sea and the rivers that fall into the Caspian and Euxine a convenient provisional boundary.

For the obscure geography of Asiatic Sarmatia, the bend of the Tanais is our best starting point. To the north of it dwelt the Perierbidi, a great nation; to the south the Iaxamatae, the former in *Don Kosaks*, *Voronezh*, and *Tambov*, *Saratov*, the latter in *Astrakhan.* North of the Perierbidi come the Asaei, the Suardeni, the Zacatae, the Hippophagi Sarmatae, the Modocae, the Royal Sarmatians, the Hyperborean Sarmatians, the Unknown Land. In *Kazan* and *Simbirsk* we may place the Chaenides, and on the east of the *Volga* the Phtheirophagi and Materi. The Νησιῶτις χώρα must be at the mouth of the *Volga.* If so, the order in which the names have been given is from north to south, and the Phtheirophagi are in *Eastern Kazan*, the Materi in *Saratov.*

The remaining populations are all (or nearly all) in the governments of *Caucasus* and *Circassia*, in the northern spurs of the Caucasian range. They are the Siraceni, the Psessii, the Thymeotae, the Turambae, the Asturicani, the Arichi, the Zicchi, the Conapoeni, the Meteibi, the Agoritae, the Melanchlaeni, the Sapothraeni, the Scymnitae, the Amazones, the Sunani, the Sacani, the Orinaei, the Vali, the Servi, the Tusci, the Diduri, the Vodae, the Olondae, the Isondae, the Gerrhi. The Achaei, Kerketi, Heniochi, Suanocolchi, and Sanaraei are truly Caucasian, and belong to the geography of the mountain range rather than the Sarmatian plains and steppes — for such they are in physical geography, and such was the view of Strabo, so far as he noticed Sarmatia at all.

It is difficult to determine the source of Ptolemy's information, difficult to say in what language we are to seek for the meaning of his names. The real populations, as they actually existed, were not very different from those of the Herodotean Scythia; yet the Herodotean names are wanting. These were, probably, Scythian, — the northern populations to which they applied being Ugrian. Are the names native? For the parts due north of Caucasus they may be so; indeed it is possible that the greater number of them may be due to a Caucasian source. At the present time, when we are fairly supplied with *data* both as to the names by which the populations of the parts in question designate themselves, as well as those by which they are designated by their neighbours, there are no satisfactory identifications at all. There are some that we may arrive at by a certain amount of assumption; but it is doubtful whether this is legitimate. In the names, for instance, beginning with *sa-* (*Sa*-boci, &c.) we may see the Slavonic for *trans;* in those with *po-* the Slavonic *ad*, — both of which are common in the geographical terminology of the Russians, &c. But these are uncertain, as are the generality of the other coincidences.

In Siberia, for instance, a Samoyed tribe is named *Motor-zi:* name for name, this may be Materi; whether, however, it denote the same population is another question.

Are the Sarmatiae of Ptolemy natural divisions? Subject to an hypothesis, which will be just stated in the present article, but which will be exhibited in full in Scythia, the Sarmatiae of Ptolemy are objectionable, both for what it contains and what it omits. The whole of Asiatic Sarmatia is, more or less, arbitrary. It seems to be a development of the area of the Herodotean Sauromatae. In the north it comprised Finn or Ugrian, in the south Circassian and Georgian, populations. The Alauni were Scythian, as were several other tribes. It is therefore no ethnological term. Neither are its boundaries natural, if we look at the physical conditions of the country. It was defined upon varying and different principles, — sometimes with a view to physical, sometimes to ethnological, sometimes to political geography. It contains *more* than a natural Sarmatia.

On the other hand, the Vistula was no ethnological line of demarcation. The western half of Poland was Sarmatian, in respect to its climate, surface, and the manners of its inhabitants. The Lygii, however, having been made part of Germania, remained so in the eyes of Ptolemy. That the populations on each side of the *Lower Vistula*, i. e. of *West* and *East Prussia*, were the same, is certain; it is certain, at least, that they were so at the beginning of the historical period, and all inference leads us to hold that they were so before. The Vistula, however, like the Rhine, was a good natural boundary.

The Jazyges Metanastae were most probably Sarmatian also. Pliny calls them Jazyges Sarmatae (iv. 25); the name Metanastae being generally interpreted *removed.* It is, however, quite as likely to be some native adjunct misunderstood, and adapted to the Greek language.

The other Jazyges (i. e. of the Maeotis) suggested the doctrine of a migration. Yet, if the current interpretation be right, there might be any amount of Jazyges in any part of Sarmatia. It is the Slavonic for language, and, by extension, for the people who speak a language:—"a po Ocje rjeje, gde wteczet' w Wolgu, *jazyk* swoj Muroma, i Czeremisi swoj *jazyk*, e Mordwa swoj *jazyk*;"—translated, "On the Oka river, where it falls into the Volga, a particular people, the Muroma, and the Tsheremis, a peculiar people, and the Mordwins, a peculiar people." (Zeuss, *s. v. Ostfinnen*). Hence it has at least a Slavonic gloss. On the other hand, it has a meaning in the Magyar language, where *Jassag* = *bowman*, a fact which has induced many scholars to believe that there were Magyars in Hungary before the great Magyar invasion, indeed before the Hun. Be this as it may, the district of the Jazyges Metanastae is called the *Jassag* district at the present moment.

More than one of the Dacian populations were Sarmatian,—the difference between Dacia, the name of the Roman Province, and Sarmatia, the country of an independent and hostile population, being merely political. Indeed, if we look to the distribution of the Sarmatae, their south-eastern limit must have the parts about Tormi. [See Sauromatae.] Here, however, they were intrusive.

Ethnology. — The doctrine upon this point is merely stated in the present notice. It is developed in the article on Scythia. It is to the effect that, in its proper application, *Sarmatian* meant one, many, or all of the north-eastern members of the Slavonic family, probably, with some members of the Lithuanic, included.

History. — The early Sarmatian history is Scythian as well [Scythia], and it is not until Pannonia becomes a Roman province that the Sarmatian tribes become prominent in history, and, even then, the distribution of the several wars and alliances between the several nations who came under the general denomination is obscure. In doing this there is much that in a notice like the present may be eliminated. The relations of the Greeks and earlier Romans with Sarmatia were with Scythia and the Getae as well, the relations of the latter being with the provincials of Pannonia, with the Marcomanni, and Quadi, &c. Both are neighbours to a tribe of Jazyges.

The great Mithridatic Empire, or, at any rate, the Mithridatic Confederacy, contained Sarmatians *eo nomine*, descendants of the Herodotean Sauromatae. Members of this division it must have been whom the Marcus, the brother of Lucius Lucullus, chastised and drove beyond the Danube, in his march through Moesia. Those, too, it was with whom the Cis-Danubian nations in general were oftenest in contact,—Jazyges, Roxolani, Costoboci, &c., who though (almost certainly) Sarmatian in their ethnological affinities, are not, *eo nomine*, Sarmatian, but, on the contrary, populations with more or less of an independent history of their own. Thirdly, the Sarmatians, who, in conjunction with Getae, Daci, Moesians, Thracians, &c., may have been found in the districts south of the Danube, must be looked upon as intrusive and foreign to the soil on which they are found.

On the other hand, it must be remembered that the Sarmatae *eo nomine* fall into two divisions, divided from each other by the whole extent of the Roman province of Dacia, the area of those of the east being the parts between the Danube and the *Don*, the area of those of the west being the parts between the Danube and *Theiss.* The relations of the former are with the Scythians, Roxolani, the kings of Pontus, &c., over whom, some years later, M. Crassus triumphed. His actions, however, as well as those of M. Lucullus, so far as they were against the Sarmatae, were only accidental details in the campaigns by which Moesia was reduced. The whole of the Trans-Danubian frontier of Moesia, east of Viminiacum, was formed by Dacia.

The point at which the Romans and Sarmatians would more especially come in contact was the country about Sirmium, where the three provinces of Pannonia, Illyricum, and Moesia joined, and where the pre-eminently Sarmatian districts of the nations between the Danube and *Theiss* lay northwards — pre-eminently Sarmatian as opposed to the Dacians, on one side, and the Quadi, &c., of the Regnum Vannianum, on the other. In the general Pannonian and Dalmatian outbreak of A. D. 6, the Sarmatians of these parts took a share (Vell. Pat. ii. 110), as they, doubtlessly, did in the immediately previous war of the Marcomanni, under Maroboduus; the Marcomanni, Quadi, Jazyges, and western Daci, and Sarmatae being generally united, and, to all appearances, the members of a definite confederacy.

The Regnum Vannianum gives us the continuation of the history of these populations (A. D. 19—50). It is broken up; *Van*nius (? the *Ban*) himself displaced, and Vangio and Sido, strongly in the interest of Rome, made kings of the parts between the Marus and Cusus (*Moravia*) instead. To the *Van*nian confederacy (a *Ban*-at) the Sarmatae and Jazyges supply the cavalry, the occupants of the Banat itself the infantry (Tac. *Annal.* xii. 29).

For A. D. 35, we find an interesting notice in Tacitus, which gives definitude to the Sarmatia Asiatica of Ptolemy. It is to the effect that, in a war with Parthia, Pharasmanes entered into an alliance with the Albanians of the coast of the Caspian and the Sarmatae Sceptuchi (? Βασίλειοι). (Tac. *Ann.* vi. 33.)

A. D. 69. Two pregnant sentences tell us the state of the Sarmatian frontier at the accession of Galba: "Coortae in nos *Sarmatarum* ac Suevorum gentes; nobilitatus cladibus mutuis Dacus" (*Hist.* i. 2). The Suevi (who here mean the Quadi and Marcomanni) and Sarmatae (foot and horse) are united. Dacia is paving the way to its final subjection. The Jazyges seem to fall off from the alliance; inasmuch as they offer their services to Rome, which are refused. The colleague of Sido is now Italicus, equally faithful to Rome. (*Hist.* iii. 5.) In the following year it is Sarmatae and *Daci* who act together, threatening the fortresses of Moesia and Pannonia (iv. 54).

An invasion of Moesia by the Roxolani took place A. D. 69. This is a detail in the history of the Eastern branch.

The conquest of Dacia now draws near. When this has taken place, the character of the Sarmatian area becomes peculiar. It consists of an independent strip of land between the Roman Province and Quado-Marcomannic kingdom (Banat); its political relations fluctuating. When Tacitus wrote the *Germania*, the Gothini paid tribute to both the Quadi and Sarmatae; a fact which gives us a political difference between the two, and also a line of separation. The text of Tacitus is ambiguous: "Partem tributorum Sarmatae, partem Quadi, ut alienigenis imponunt" (*Germ.* 43). Were the Sarmatae and Quadi, or the Quadi alone, of a different family from that of the Gothini? This is doubtful. The difference itself, however, is important.

There were Sarmatians amongst the subjects as well as the allies of Decebalus; their share in the Dacian War (A. D. 106) being details of that event. They were left, however, in possession of a large portion of their country, i. e. the parts between the Vallum Romanum and the frontier of the Suevi, Quadi, or occupants of Regnum Vannianum; the relations of this to the Roman and non-Roman areas in its neighbourhood being analogous to that of the Decumates Agri, between the Rhine and Upper Danube.

In the Marcomannic War (under M. Antoninus) the Sarmatae are as prominent as any members of the confederacy: indeed it is probable that some of the Marcomanni may have been Sarmatae, under another name. This is not only compatible with the undoubtedly German origin of the name Marcomanni (Marchmen), but is a probable interpretation of it. German as was the term, it might be, and very likely was, applied to a non-German population. There were two Marches: one held by Germans for Rome and against the Sarmatians, the other held by the Sarmatians for themselves. The former would be a *March*, the other an *Ukraine*. In the eyes of the Germans, however, the men of the latter would just as much be Marchmen as themselves. What the Germans in the Roman service called a neighbouring population the Romans would call it also. We shall soon hear of certain *Borderers*, *Marchmen*, or men of the *Ukraine*, under the name of Limigantes (a semi-barbarous form from *Limes*); but they will not be, on the strength of their Latin names, Latins. The Solitudines Sarmatarum of the Roman maps was more or less of a Sarmatian March. The Jazyges and Quadi are (as usual) important members of the confederacy.

A. D. 270. Aurelian resigns the province of Dacia to the Barbarians; a fact which withdraws the scene of many a Sarmatian inroad from the field of observations,—the attacks of the Barbarians upon each other being unrecorded. Both before and after this event, however, Sarmatian inroads along the whole line of the Danube, were frequent. Sarmatians, too, as well as Daci (Getae) were comprehended under the general name of Goth in the reigns of Decius, Claudius, &c. Add to this that the name of Vandal is now becoming conspicuous, and that under the name of Vandal history we have a great deal that is Sarmatian.

The most important effect of the cession of Dacia was to do away with the great block of Roman, Romanising, or Romanised territory which lay between the Sarmatians of Pannonia and the Sarmatians of Scythia. It brought the latter within the range of the former, both being, then, the frontagers of Moesia. Add to this the fact of a great change in the nomenclature being effected. The German portion of the Marcomanni (Thervings and Grutungs) has occupied parts of Dacia. The members of this section of the German name would only know the Sarmatae as Vandals. Again, the Hun power is developing itself; so that great material, as well as nominal, changes are in the process of development. Finally, when the point from which the Sarmatae come to be viewed has become Greek and Constantinopolitan, rather than Latin and Roman, the names Slaveni and Servi will take prominence. However, there is a great slaughter of the Sarmatians by Carus, on his way eastwards. Then there is the war, under Constantine, of the Sarmatae of the Border,—the Sarmatae Limigantes,—a Servile War. [See LIMIGANTES.] The authors who tell us of this are the writers of the *Historia Augusta* and Ammianus; after whose time the name is either rarely mentioned, or, if mentioned, mentioned on the authority of older writers. The history is specific to certain divisions of the Sarmatian population. This was, in its several divisions, hostile to Rome, and independent; still, there were Sarmatian conquests, and colonies effected by the transplantation of Sarmatae. One lay so far east as Gaul.

"Arvaque *Sauromatum* nuper metata coloni"
(Auson. *Mosella*)

applies to one of these. There were more of them. The general rule, however, is, that some particular division of the name takes historical prominence, and that the general name of *Sarmatia*, as well as the particular *Sarmatae* of the parts between Dacia and Pannonia, and those between Scythia and Persia, disappears. [See VANDALI; THAIFALAE.] [R. G. L.]

SARMA'TICA I'NSULA, an island at that mouth of the Danube called Kalonstoma (*τὸ καλὸν στόμα*). (Plin. iv. 24. s. 24.) [T. H. D.]

SARMA'TICAE PORTAE (*αἱ Σαρματικαὶ πύλαι*, Ptol. v. 9. §§ 11, 15), a narrow pass of the Caucasus, whence it is also called Caucasiae Portae. (Plin. vi. 11. s. 12, 15. s. 15.) From its vicinity to the Caspian sea, it was also called by some of the ancients Portae Caspiae (Suet. *Nero*, 19), Claustra Caspiarum (Tac. *H.* i. 6), and Via Caspia (Id. *Ann.* vi. 33); but Pliny (*l. c.*) notes this as an error; and the proper Portae Caspiae were in the Taurus (Forbiger, *Geogr.* vol. ii. p. 47, note 92). The Sarmaticae Portae formed the only road between Sarmatia and Iberia. Ptolemy (*l. c.*) distinguishes from this pass another in the same mountain, which he calls *αἱ* 'Αλϐάνιαι Πύλαι (Portae Albaniae), and places the latter in the same latitude as the former, namely the 47th degree, but makes its longitude 3 degrees more to the E. The Albaniae Portae are those on the Alazon, leading over the mountain from *Derbend* to *Berdan*. At both spots there are still traces of long walls 120 feet in height; and on this circumstance seems to have been founded a legend, prevalent in that neighbourhood, of the *Black Sea* and the Caspian having been at one time connected by such a wall. (Forbiger, *Ibid.* p. 55, note 13, b.; comp. Ritter, *Erdkunde*, ii. p. 837.) [T. H. D.]

SARMA'TICI MONTES (*Σαρματικὰ ὄρη*), a range of mountains on the eastern frontier of Germany, mentioned only by Ptolemy (ii. 11. § 6, viii. 10. § 2), according to whom it appears to have extended north of the Danube as far as the sources of the Vistula, and therefore consisted of the mountains in *Moravia* and a part of the *Carpathians*. [L. S.]

SARMA'TICUM MARE (*ὁ Σαρματικὸς ὠκεανός*, Ptol. vii. 5. §§ 2, 6), a sea in the N. of Europe, washing the coast of Sarmatia, and which must thus have been the *Baltic* (Tac. *Germ.* 45). But sometimes the *Black Sea* is designated by the poets under this name, as by Ovid (*ex Pont.* iv. 10. 38) and by Valerius Flaccus (Sarmaticus Pontus, viii. 207.) [T. H. D.]

SARMATINA, a town of Ariana, mentioned by Ammianus (xxiii. 6). It is probably the same as the Sarmagana of Ptolemy (vi. 17. § 4), as both he and Ammianus place it next to Bitaxa, in the same province. [V.]

SARMIZEGETHU'SA (*Ζαρμιζεγέθουσα*, Ptol. iii. 8. § 9: *Ζερμιζεγεθούση*, Dion Cass. lviii. 9), one of the most considerable towns of Dacia, and the residence of the Dacian kings (*βασίλειον*, Ptol. *l. c.*) It is called Sarmategte in the *Tabula Peut.*, and Sarmazege by the Geogr. Rav. (iv. 7). It is incontestably the same place as that called *τὰ βασίλεια Δακῶν* by Dion Cassius (lxvii. 10; lxviii. 8), who places it on the river Sargetia (*Ib.* c. 14); a situation which is also testified by ruins and inscriptions. At a later period a Roman colony was founded here by Trajan, after he had expelled and killed Decebalus king of the Dacians; as is testified by its name of Colonia Ulpia Trajana Augusta, and may be inferred from Ulpian (*Dig.* 50. tit. 15. l. 1.), from whom we also learn that it possessed the Jus Italicum. It was the head-quarters of the Legio XIII. Gemina (Dion Cass. lv. 23), and at first probably there was only a Roman encampment here (Id. lviii. 9; Aur. Vict. *Caes.* xiii. 4). Hadrian conferred an aqueduct upon it, as appears from an inscription (Gruter, p. 177. 3; Orelli, No. 812), and that emperor seems to have retained the colony, on account of its numerous Roman inhabitants, when he resolved to abandon the rest of Dacia to the barbarians. From an inscription to Trajan and his sister Marciana, there would appear to have been baths here (Orell. 791). Sarmizegethusa occupied the site of the present *Varhély* (called also *Gradischte*), on the river *Strel* or *Strey*, about 5 Roman miles from the Porta Ferrea, or Vulcan Pass. (Comp. *Inscr.* Gruter, p. 272; Orelli, Nos. 831, 3234, 3433, 3441, 3527, 3686, 4552; Zamosc. *Ann.* pp. 40, 74; Marsili, *Danub.* tab. 24, 55, &c.; Ukert, iii. 2. p. 616, seq.; Zumpt, in *Rhein. Mus.* 1843, p. 253—259.) [T. H. D.]

SARNEIUS (*Σάρνειος*), a small stream of Hyrcania mentioned by Strabo (x. p. 511), which, after rising in M. Coronus, flowed in a westerly direction into the Caspian. Professor Wilson considers that it must be either the *Atrek* or the *Gurgan*. [V.]

SA'RNIA or SARMIA, is named in the Maritime Itin. among the islands of the Ocean between Gallia and Britannia. Supposed to be *Guernsey*. [G. L.]

SARNUS (*ὁ Σαρνός*: *Sarno*), a river of Campania, flowing into the *Bay of Naples*. It has its sources in the Apennines, above Nuceria (*Nocera*), near which city it emerges into the plain, and, after traversing this, falls into the sea a short distance S. of Pompeii. Its present mouth is about 2 miles distant from that city, but we know that in ancient times it flowed under the walls of Pompeii, and entered the sea close to its gates. [POMPEII.] The change in its course is doubtless owing to the great catastrophe of A. D. 79, which buried Pompeii and Herculaneum. Virgil speaks of the Sarnus as flowing through a plain (*quae rigat aequora Sarnus, Aen.* vii. 738); and both Silius Italicus and Statius allude to it as a placid and sluggish stream. (Sil. Ital. viii. 538; Stat. *Silv.* i. 2. 265; Lucan, ii. 422.) According to Strabo it was navigable, and served both for the export and import of the produce of the interior to and from Pompeii. (Strab. v. p. 247; Plin. iii. 5. s. 9; Ptol. iii. 1. § 7; Suet. *Clar. Rhet.* 4.) Vibius Sequester tells us (p. 18) that it derived its name as well as its sources from a mountain called Sarus, or Sarnus, evidently the same which rises above the modern town of *Sarno*, and is still called *Monte Saro* or *Sarno*. One of the principal sources of the *Sarno* does, in fact, rise at the foot of this mountain, which is joined shortly after by several confluents, the most considerable of these being the one which flows, as above described, from the valley beyond Nuceria.

According to a tradition alluded to by Virgil (*l. c.*), the banks of the Sarnus and the plain through which it flowed, were inhabited in ancient times by a people called SARRASTES, whose name is evidently connected with that of the river. They are represented as a Pelasgian tribe, who settled in this part of Italy, where they founded Nuceria, as well as several other cities. (Conon, *ap. Serv. ad Aen. l.c.*; Sil. Ital. viii. 537.) But their name seems to have quite disappeared in the historical period; and we find Nuceria occupied by the Alfaterni, who were an Oscan or Sabellian race. [NUCERIA.]

No trace is found in ancient authors of a *town* of the name of Sarnus; but it is mentioned by the Geographer of Ravenna (iv. 32), and seems, therefore, to have grown up soon after the fall of the Roman Empire. [E. H. B.]

SARON. [SHARON.]

SARON. [SARONICUS SINUS.]

SARO'NICUS SINUS (*Σαρωνικὸς κόλπος*, Aeschyl. *Agam.* 317; Strab. viii. pp. 335, 369, 374, 380; *Σαρωνικὸς πόρος*, Strab. viii. p. 335; *Σαρωνικὸν πέλαγος*, Strab. viii. pp. 335, 369; *Σαρωνὶς ϑάλασσα*, Dionys. Per. 422; also called *Σαλαμινιακὸς κόλπος*, Strab. viii. p. 335: *Gulf of Egina*), a gulf of the Aegaean sea, extending from the promontories of Sunium in Attica and Scyllaeum in Troezenia up to the isthmus of Corinth. The length of the gulf, according to Scylax (p. 20, Hudson), is 740 stadia. It washes the coasts of Attica, Megaris, Corinth, Epidaurus and Troezen, and contains the islands of Aegina and Salamis. It was said to have derived its name from Saron, a king of Troezen, who was drowned while hunting in a lagoon upon the Troezenian coast called Phoebaea and afterwards Saronis. (Paus. ii. 30. § 7; *Etym. M.* p. 708. 52; Leake, *Morea*, vol. ii. p. 448.) A Troezenian river Saron is also mentioned (Eustath. *ad Dionys. Per.* 422), and likewise a town of the same name. (Steph. B. *s. v.*) Some derived the name of the gulf from *σαρωνίς*, "an oak." (Plin. iv. 5. s. 18.)

SARPE'DON (*Σαρπηδών* or *Σαρπηδωνία ἄκρα*), a promontory on the coast of Cilicia, 80 stadia to the west of the mouth of the Calycadnus, and 120 from Seleuceia. In the peace between the Romans and Antiochus the Great this promontory and Cape Calycadnus were made the frontier between the kingdom of Syria and the free countries of Asia Minor. (Strab. xiv. p. 670; Ptol. v. 8. § 3; Appian, *Syr.* 39; Pomp. Mela, i. 13; Liv. xxxviii. 38; Plin. v. 22; *Stadiasm. Mar. Magni*, § 163.) It now bears the name of *Lissan-el-Kahpe*. (Leake, *Asia Minor*, p. 203.) [L. S.]

SARPEDO'NIUM PROM. (*Σαρπηδονίη ἄκρη*, Herod. vii. 58), the NW. extremity of the gulf of Melas, and due north of the eastern end of the island of Imbros, now *Cape Paxi.* [J. R.]

SARRASTES. [SARNUS.]

SARRUM, in Gallia, is placed by the Table between Condate (*Cognac*) [CONDATE, No. 5] and Vesunna (*Perigueux*). It is supposed to be *Charmans*, but the real distances do not agree with the numbers in the table. [G. L.]

SARS, a river on the W. coast of Hispania Tarraconensis, between the Prom. Nerium and the Minius. (Mela, iii. 1.) Incontestably the modern *Sar*, which does not reach the sea, but falls into the ancient Ulla at Turris Augusti (*Torres de Este*). (Comp. Florez, *Esp. Sagr.* xv. p. 41.) [T. H. D.]

SA'RSINA (*Σάρσινα*, Strab.: *Eth.* Sarsinas: *Sarsina*), a city of Umbria, situated in the Apennines, on the left bank of the river Sapis (*Savio*), about 16 miles above Caesena. It seems to have been in very early times a powerful and important city, as it gave name to the tribe of the Sarsinates (*Σαρσινάτοι*, Pol.), who were one of the most considerable of the Umbrian tribes. Indeed some authors speak of them as if they were not included in the Umbrian nation at all, but formed a separate tribe with an independent national character. Thus Polybius, in enumerating the forces of the Italian nations, speaks of the Umbrians *and* Sarsinates, and Plautus, in one passage, makes a similar distinction. (Pol. ii. 24; Plaut. *Mostell.* iii. 2. 83.) The Fasti Capitolini, also, in recording the conquest of the Sarsinates, speak of the two consuls as triumphing "de Sarsinatibus," without any mention of the Umbrians; but the Epitome of Livy, in relating the same event, classes them generally among the Umbrians. (Liv. *Epit.* xv.; *Fast. Capit.*) The probable conclusion is that they were a tribe of the Umbrian race; but with a separate political organisation. We have no particulars of the war which ended in their subjection, which did not take place till B. C. 266, so that they were one of the last of the Italian states that submitted to the Roman yoke. From this time Sarsina was certainly included in Umbria in the Roman sense of the term, and became an ordinary municipal town, apparently not of much importance. (Strab. v. p. 227; Plin. iii. 14. s. 19.) It derived its chief celebrity from its being the birthplace of the celebrated comic poet Plautus, who was born there about B. C. 254, very shortly after the Roman conquest. (Hieron. *Chron.* ad Ol. 145; Fest. *s. v. Plotus*, p. 238.) Its territory contained extensive mountain pastures, — whence it is called by Silius Italicus "dives lactis" (Sil. Ital. viii. 461),—as well as forests, which abounded in dormice, so much prized by the Romans. (Martial, iii. 58. 35.) Various inscriptions attest the municipal rank of Sarsina under the Roman Empire (Orell. *Inscr.* 4404; Gruter, *Inscr.* p. 522. 8, p. 1095. 2); but its name is not again found in history. In the middle ages it sunk into complete decay, but was revived in the 13th century, and is now a small town of 3000 inhabitants, which retains the ancient site as well as name. [E. H. B.]

SARTA (*Σάρτη*, Herod. vii. 122; Steph. B. *s. v.*), a maritime town on the Singitic gulf between Singus and Ampelus Prom; now *Kartáli.* (Leake, *North. Greece*, vol. iii. p. 154.) [E. B. J.]

SARUE'NA (*Σαρούηνα*), a town of Cappadocia, in the district Chamane or Chamanene, on the north-eastern slope of Mount Argaeus, celebrated for its hot springs (Ptol. v. 6. § 12; *Tab. Peut.*, where it is called Arauena, whence Aquae Arauenae; *It. Ant.* p. 202, where its name is Sacoena). It is by some believed to be the modern *Baslyan.* [L. S.]

SARUNE'TES, the name of an Alpine people (Plin. iii. 20. s. 24) in the valley near the sources of the Rhine. There seems no reason to doubt the correctness of the name, and it may be preserved in *Sargans*, which is north of *Chur*, and between *Chur* and the *Lake of Constanz*. In a passage of Caesar (*B. G.* iv. 10) he mentions the Nantuates as a people in the upper part of the Rhine, above the Helvetii. The name Nantuates [NANTUATES] is corrupt; and it is possible that the name Sarunetes should be in its place. [G. L.]

SARUS (*Σάρος*), one of the principal rivers in the south-east of Asia Minor, having its sources in Mount Taurus in Cataonia. It first flows in a south-eastern direction through Cappadocia by the town of Comana; it then passes through Cilicia in a south-western direction, and, after flowing by the town of Adana, empties itself into the Cilician sea, on the south of Tarsus, after dividing itself into several branches. (Liv. xxxiii. 41.) According to Xenophon (*Anab.* i. 4. § 1) its breadth at its mouth was 3 plethra or 300 feet; and Procopius (*de Aedif.* v. 4) says it was a navigable river. (Comp. Strab. xii. p. 535; Ptol. v. 8. § 4; Appian, *Syr.* 4; Plin. vi. 3; Eustath. *ad Dion. Per.* 867, who erroneously calls it

Sinarus.) The modern name of the Sarus is *Sihun* or *Seihan*. [L. S.]

SARXA, a station on the road from Philippi to Heracleia (*Peut. Tab.*), to the N. of the Lake Cercinites, between Strymon and Scotussa. Now *Zikhna*. (Leake, *North. Greece*, vol. iii. p. 227.) [E. B. J.]

SASI'MA (Σάσιμα), a town of Cappadocia, 24 Roman miles to the south of Nazianzus; the place contained the first church to which Gregory of Nazianzus was appointed, and he describes it as a most miserable town. (*It. Ant.* p. 144; *It. Hieros.* p. 577; Hierocl. p. 700, with Wesseling's note.) Some look for its site near the modern *Babloma*. [L. S.]

SASO (Σασώ, Ptol. iii. 13. § 47; Σασών, Strab. vi. p. 281), a small, rocky island, lying off the coast of Grecian Illyria, N. of the Acroceraunian promontory, and possessing a landing-place which served as a station for pirates. (Comp. Polyb. v. 110; Mela, ii. 7; Plin. iii. 26. s. 30; *Itin. Ant.* p. 489.) It is still called *Saseno*, *Sassono*, or *Sassa*. [T. H. D.]

SASPI'RES, or SASPI'RI (Σάσπειρες, Σασπειροί, Herod. i. 104, iv. 37, 40, vii. 79: Apoll. Rhod. ii. 397, 1242; Steph. B. *s. v.*: cf. Amm. Marc. xxii. 8. § 21), a Scythian people, dwelling to the S. of Colchis and N. of Media. According to Herodotus and Stephanus (*ll. cc.*) they were an inland people, but Apollonius places them on the sea-coast. They belonged to the 18th satrapy of the Persian kingdom (Herod. iii. 94), and were armed in the same manner as the Colchians, that is, with wooden helmets, small shields of untanned hide, short lances, and swords (Ib. vii. 79). The Parisian scholiast on Apollonius derives their name from the abundance of supplies found in their country. The Saspeires appear to have inhabited that district of *Georgia* lying on the upper course of the river Cyrus, in which *Tiflis* lies, which is still called *Tschin Kartuel;* and as the district contains several other places, the names of which begin with the syllable *Tschin*, Ritter conjectures that the Saspeires were identical with the eastern Iberians, respecting whom the Greeks invented so many fables. (Rennell, *Geogr. of Herod.* p. 503; Ritter, *Erdkunde*, ii. p. 922; Bähr, *ad Herod.* i. 104.) [T. H. D.]

SA'SSULA, a town of Latium, situated in the neighbourhood of Tibur, of which city it was a dependency. It is mentioned only by Livy (vii. 19) among the towns taken from the Tiburtines in B. C. 354, and was probably always a small place. The site has been identified by Gell and Nibby with the ruins of an ancient town, at the foot of the hill of *Siciliano*, between 7 and 8 miles from *Tivoli* (Tibur). The ruins in question, consisting of a line of walls of polygonal construction, surrounding a hill of small extent, unquestionably indicate the site of an ancient town; but as we know that the Tiburtine territory contained several other towns besides Empulum and Sassula, the only two whose names are known to us, the identification of the latter is wholly arbitrary. (Gell, *Top. of Rome*, p. 394; Nibby, *Dintorni*, vol. iii. p. 63.) [E. H. B.]

SATACHTHA (Σατάχθα, or Σατάχθαι, Ptol. iv. 7. § 17), a place in Aethiopia, on the left bank of the Nile, probably near the present *Korti*, or else somewhat more to the S., near the half-destroyed village of *Ambucote*. [T. H. D.]

SA'TALA (Σάταλα), an important town of Armenia Minor, as may be inferred from the numerous routes which branched off from thence to Pontus and Cappadocia. Its distance from Caesareia was 325 miles, and 124 or 135 from Trapezus. The town was situated in a valley surrounded by mountains, a little to the north of the Euphrates, and was of importance, being the key to the mountain passes leading into Pontus; whence we find that in later times the Legio XV. Apollinaris was stationed there. In the time of Justinian its walls had fallen into decay, but that emperor restored them. (Ptol. i. 15. § 9, v. 7. § 3, viii. 17. § 41; Dion Cass. lxviii. 18; Procop. *de Aed.* iv. 3; *It. Ant.* pp. 181, 183, 206, 207, 216, 217; *Notit. Imp.*; *Tab. Peut.*) The site of this town has not yet been discovered with certainty, though ruins found in various parts of the country have been identified with it by conjecture. (Tournefort, *Voyages*, Letter 21, c. 2. p. 17; Rennell, *Asia Minor*, ii. p. 219; Cramer, *Asia Minor*, ii. p. 152, foll.) [L. S.]

SATARCHAE, a Scythian people on the E. coast of the Tauric Chersonesus, who dwelt in caves and holes in the ground, and in order to avoid the rigour of winter, even clothed their faces, leaving only two small holes for their eyes. (Mela, ii. 1.) They were unacquainted with the use of gold and silver, and carried on their traffic by means of barter. They are mentioned by Pliny under the name of Scythi Satarchi (iv. 26). According to Ptolemy (iii. 6. § 6) there was a town in the Tauric peninsula called Satarche (Σατάρχη), which the scholiast (*ad loc.*) says was subsequently called Matarcha (Μάταρχα); but the account of the Satarchae living in caverns seems inconsistent with the idea of their having a town. Yet Valerius Flaccus also mentions a town —or perhaps a district—called Satarche, which, from his expression, "ditant sua mulctra Satarchen," we may conclude to have been rich in herds of cattle. (*Argon.* vi. 145.) The same poet describes the Satarchae as a yellow-haired race. (*Ib.*) [T.H.D.]

SATI'CULA (Σατίκολα, Diod.: *Eth.* Σατικολανός, Steph. B.; Saticulanus, Liv.; but Saticulus, Virg.), a town of Samnium, nearly on the frontiers of Campania. It is first mentioned at the outbreak of the First Samnite War (B. C. 343), when the consul Cornelius established his camp there, apparently to watch the movements of the Samnites in that quarter, and from thence subsequently advancing into their territory, was drawn into a defile, where he narrowly escaped the loss of his whole army, but was saved by the courage and ability of Decius. (Liv. vii. 32, 34.) Again, in B. C. 315, during the Second Samnite War, it was besieged by the Roman dictator L. Aemilius, and was considered of sufficient importance to engage a Roman army for nearly a year, when it was taken by Q. Fabius. The Samnites made a vigorous attempt to relieve it, but without effect, and it fell into the hands of the Romans. (Id. ix. 21, 22; Diod. xix. 72.) From this time it continued in their power; and before the close of the war it was one of the places which they determined to occupy with a colony, which was established there in B. C. 313. (Vell. Pat. i. 14; Fest. *s. v. Saticula*, p. 340, M.) Livy does not notice the establishment of a colony there on this occasion, but he afterwards mentions it as one of the "coloniae Latinae," which distinguished themselves in the Second Punic War by their zeal and fidelity. (Liv. xxvii. 10.) It is remarkable, however, that a few years before the name of Saticula is found among the towns that had revolted to Hannibal, and were recovered by Fabius in B. C. 215. (Liv. xxiii. 39.) But it appears that all the MSS. have "Austicula" (Alschefski, *ad loc.*); and though this name is otherwise quite unknown, it is certainly not safe to alter it, when, by so doing, we involve ourselves in a great historical difficulty; for the revolt of one of the Latin colonies is in itself most improbable, and was certainly not an event to be passed over with such slight notice. The territory of Saticulum ("ager Saticulanus") is again noticed during the same war in conjunction with that of Trebula (Liv. xxiii. 14); but from the end of the Second Punic War all trace of it disappears. The name is not found in any of the geographers, and its site is extremely uncertain. But the passages in Livy (ix. 21, 22) seem to point to its being situated not far from Plistia, which may very probably be placed at *Prestia* near *Sta Agata dei Goti;* while the description of the march of Marcellus in B. C. 216, shows clearly that it must have been situated S. of the Vulturnus, and probably in the valley at the back of Mount Tifata, between that ridge and the underfalls of Mount Taburnus. It may be added that such a position would be a very natural one for the Roman consul to occupy at the first outbreak of the Samnite wars, from its proximity to Capua. [E. H. B.]

SATION. [Dassaretae, Vol. I. p. 756, a.]

SATNIOEIS (Σατνιόεις: *Tuzla* or *Tusla*), a small river in the southern part of Troas, having its sources in Mount Ida, and flowing in a western direction between Hamaxitus and Larissa, discharges itself into the Aegean. It owes its celebrity entirely to the Homeric poems. (*Il.* vi. 34, xiv. 445, xxi. 87; Strab. xiii. pp. 605, 606, who states that at a later time it was called Σαφνιόεις.) [L. S.]

SATRAE (Σάτραι, Herod. vii. 110—112), a Thracian people who occupied a portion of the range of the Pangaeus, between the Nestus and the Strymon. Herodotus states that they were the only Thracian tribe who had always preserved their freedom; a fact for which he accounts by the nature of their country, —a mountainous region, covered with forests and snow—and by their great bravery. They alone of the Thracians did not follow in the train of Xerxes, when marching towards Greece. The Satrae were in possession of an oracle of Dionysus, situated among the loftiest mountain peaks, and the interpreters of which were taken from among the Bessi,—a circumstance which has suggested the conjecture that the Satrae were merely a clan of the Bessi,—a notion which is rendered more probable by the fact that Herodotus is the only ancient writer who mentions them; whereas the Bessi are repeatedly spoken of. We may infer from Pliny's expression, "Bessorum multa nomina" (iv. 11. s. 18), that the Bessi were divided into many distinct clans. Herodotus says that to the Satrae belonged the principal part of the gold and silver mines which then existed in the Pangaeus. [J. R.]

SA'TRICUM (*Eth.* Σατρικανός, Satricanus: *Casale di Conca*), an ancient city of Latium, situated on the frontier of the Volscian territory, between the Alban hills and the sea. This position rendered it a place of importance during the wars between the Romans and Volscians, and it is frequently mentioned in history at that period. It appears to have been originally a Latin city, as Diodorus mentions its name among the reputed colonies of Alba, and Dionysius also includes it in the list of the thirty cities of the Latin League. (Diod. vii. Fr. 3; Dionys. v. 61.) But when it first appears in history it is as a Volscian town, apparently a dependency of Antium. It had, however, been wrested from that people by the Romans at the same time with Corioli, Pollusca, &c; and hence it is one of the towns the recovery of which by the Volscians is ascribed to Coriolanus. (Liv. ii. 39.) It seems to have continued in their power from this time till after the Gaulish invasion, as in B. C. 386 it was made the head-quarters of the Volscians and their allies on the outbreak of a war with Rome, and, after their defeat by Camillus, was assaulted and taken by that general. (Id. vi. 7, 8.) It would appear that it must on this occasion have for the first time received a Roman colony, as a few years later (B. C. 381) it is styled a "colonia populi Romani." In that year it was attacked by the Volscians in concert with the Praenestines, and, after an obstinate defence, was carried by assault, and the garrison put to the sword. (Id. vi. 22.) It is subsequently mentioned on two occasions as affording shelter to the Volscian armies after their defeat by the Romans (Id. vi. 22, 32); after the last of these (B. C. 377) it was burnt by the Latins, who considered themselves betrayed by their Volscian allies. (*Ib.* 33.) It was not till B. C. 348 that the city was rebuilt by the Antiates, who established a colony there; but two years later it was again taken by the Romans under M. Valerius Corvus. The garrison, to the number of 4000 men, were made prisoners, and the town burnt and destroyed, with the exception of a temple of Mater Matuta. (Id. vii. 27; *Fast. Capit.*) A few years later it was the scene of a victory of the Romans, under C. Plautius, over the Antiates (id. viii. 1), and seems to have been soon after restored, and received a fresh colony, as it was certainly again inhabited at the commencement of the Second Samnite War. In B. C. 320, after the disaster of the Caudine Forks, the Satricans revolted from Rome and declared in favour of the Samnites; but they were soon punished for their defection, their city being taken by the consul Papirius, and the Samnite garrison put to the sword. (Liv. ix. 12, 16; Oros, iii. 15.) From this time it seems to have continued subject to Rome; but its name disappears from history, and it probably sunk rapidly into decay. It is incidentally mentioned during the Second Punic War (B. C. 206) on occasion of a prodigy which occurred in the temple of Mater Matuta, already noticed (Liv. xxviii. 11); but it seems certain that it ceased to exist before the close of the Republic. Cicero indeed alludes incidentally to the name in a manner that shows that the site at least was well known in his time (*ad Q. Fr.* iii. 1. § 4); but Pliny reckons it among the celebrated towns of Latium, of which, in his days, no vestige remained (Plin. iii. 5. s. 9); and none of the other geographers allude to its name. The site, like that of most of the Latin cities which disappeared at an early period, is a matter of much doubt; but several passages in Livy tend to prove that it must have been situated between Antium and Velitrae, and its site has been fixed with much probability by Nibby at the farm or *casale*, now called *Conca*, about half way between *Anzo* and *Velletri.* The site is an isolated hill of tufo, of somewhat quadrangular form, and about 2500 feet in circuit, with precipitous sides, and presents portions of the ancient walls, constructed in much the same style as those of Ardea, of irregular square blocks of tufo. The sites of two gates, one on the E. the other to the W., may also be distinctly traced. There is therefore no doubt that the site in question is that of an ancient city, and the position would well accord with the supposition that it is that of Satricum. (Nibby, *Dintorni di Roma*, vol. iii. p. 64, a.) [E. H. B.]

SA'TTALA. [SETAE.]

SA'TURAE PALUS. [POMPTINAE PALUDES.]

SA'TURIUM. [TARENTUM.]

SATURNI PROMONTORIUM, a headland in Hispania Tarraconensis, not far from Carthago Nova. (Plin. iii. 3. s. 4.) It must be the same promontory called Σκομϐρασία ἄκρα by Ptolemy (ii. 6. § 14). Now *Cabo de Palos*. [T. H. D.]

SATU'RNIA (Σατουρνία: *Saturnia*), an ancient city of Etruria, situated in the valley of the Albinia (*Albegna*), about 24 miles from its mouth. There is no doubt that it was an ancient Etruscan city; and as Pliny tells us that it was previously called Aurinia (iii. 5. s. 8), it is probable that this was its Etruscan name, and that it first received that of Saturnia at the time of the Roman colony. But no mention of it is found in history during the period of Etruscan independence; and there is certainly no ground for the supposition of Müller that it was one of the twelve cities of the Etruscan League. (Müller, *Etrusker*, vol. i. p. 350.) Dionysius indeed mentions it as one of the cities founded by the Pelasgians, and subsequently taken from them by the Tyrrhenians and Etruscans (Dionys. i. 20); but though this is strong evidence for the antiquity of the city, there is no proof that it was ever a place of importance under the Etruscans; and it even seems probable that before the close of their rule, Saturnia had sunk into the condition of a subordinate town, and a mere dependency of Caletra. At least it is remarkable that Livy, in speaking of the establishment of the Roman colony there, says that it was settled "in agro Caletrano." (Liv. xxxix. 55.) The foundation of this colony, which was established in B. C. 183, is the only historical fact recorded to us concerning Saturnia; it was a "colonia civium," and therefore would naturally retain its colonial rank even at a late period. Pliny, however, calls it only an ordinary municipal town, but Ptolemy gives it the rank of a colony, and it is mentioned as such in an inscription of Imperial times. (Plin. iii. 5. s. 8; Ptol. iii. 1. § 49; Gruter. *Inscr.* p. 1093. 8.) It is probable therefore that it received a fresh colony under the Roman Empire, though we have no account of the circumstance. But it seems not to have been a place of any importance, and the existing remains which belong to this period are of little interest.

The modern town of *Saturnia*, which retains the ancient site as well as name, is but a very poor place; but its mediaeval walls are based on those of the ancient city, and the circuit of the latter may be distinctly traced. It occupied the summit of a conical hill, surrounded by steep cliffs, about 2 miles in circuit. Considerable portions of the walls remain in several places: these are constructed of polygonal masonry, resembling that of Cosa, but built of travertino; they are supposed by Micali to belong to the Roman colony, though other writers would assign them to the Pelasgians, the earliest inhabitants of Saturnia. (Micali, *Ant. Pop. Ital.* vol. i. pp. 152, 210; Dennis, *Etruria*, vol. ii. pp. 308—310.) Numerous tombs are also found in the neighbourhood of the town, but which more resemble the cromlechs of northern Europe than the more regular sepulchres of other Etruscan cities. (Dennis, *l. c.* pp. 314—316.) [E. H. B.]

SATYRI MONUMENTUM (τὸ Σατύρου μνῆμα, Strab. xi. p. 494), a monument consisting of a vast mound of earth, erected in a very conspicuous situation on a promontory on the E. side of the Cimmerian Bosporus, 90 stadia S. of Achilleum. It was in honour of a king of Bosporus, whom Dubois de Montpéreux identifies with Satyrus I., who reigned B. C. 407—393. (*Voyage autour du Caucase*, v. p. 48.) The same authority (*Ib.* p. 36) identifies the mound with the hill *Koukuoba*. [T. H. D.]

SATYRO'RUM I'NSULAE (Σατύρων νῆσοι, Ptol. vii. 2. § 30), a group of three Indian islands, lying E. of the Chersonesus Aurea, in the same degree of latitude as its southern point. They were said to be inhabited by a race of men having tails like Satyrs; that is, probably, by apes resembling men. Perhaps the *Anamba* islands. [T. H. D.]

SATYRO'RUM PROMONTO'RIUM (Σατύρων ἄκρον, Ptol. vii. 3. § 2), a promontory on the coast of Sinae (*China*), forming the southern extremity of the bay Theriades, and placed by Ptolemy directly under the equator. It is probably the present *Cape St. James*. (Forbiger, *Geogr.* ii. p. 477, note 51.) [T. H. D.]

SAVA. [MAPHARITIS.]

SAVARI (Σαύαροι, Ptol. iii. 5. § 22), a people in the N. of European Sarmatia, between the rivers Turuntus and Chesinus. Schafarik (*Slav. Alterth.* i. p. 212) identifies them with the *Sjewer*, a powerful Slavonian race which dwelt on the rivers *Desna*, *Sem*, and *Sula*, and possessed the towns *Tschernigow* and *Ljubetsch*, both of which are mentioned by Constantine Porphyrogenitus (*de Adm. Imp.* c. 9). The name of the *Sjewer* does not occur in history after the year 1024, though their land and castles are frequently mentioned subsequently in Russian annals. (*Ibid.* ii. p. 129.) [T. H. D.]

SAVARIA. [SABARIA.]

SAUCONNA. [ARAR.]

SAVIA (Σαουία, Ptol. ii. 6. § 56), a town of the Pelendones in Hispania Tarraconensis, the site of which is undetermined. [T. H. D.]

SAVINCA'TES, a name which occurs in the inscription on the arch of Susa, and is placed next to the Adanates, whom D'Anville supposes to be the same as the Edenates [EDENATES]. His reasons for placing the Savincates below *Embrun* and on the *Durance*, are not satisfactory. He finds a name *Savines* there, and that is all the proof except the assumption of the correctness of the position which he has assigned to the Adanates, and the further assumption that the two people were neighbours. [G. L.]

SAULOE PARTHAYNISA (Σαυλώη Παρθαύνισα), this curiously mixed name which has passed into treatises of geography from the editions of Isidorus in the Geographi Graeci Minores of Hudson and Müller, appears to have rested on a bad reading of the Greek text. The amended text of the passage in question is Παρθυηνὴ σχοῖνοι κέ, ἧς αὐλών (Isidor. *Stath. Parth.* c. 12), which is probably correct (see *Geog. Graec.* ed. Müller, Paris, 1855.) [V.]

SAUNARIA (Σαυναρία), a town of unknown site in Pontus Polemoniacus, is mentioned only by Ptolemy (v. 6. § 10). [L. S.]

SAUNIUM, a little river on the N. coast of Hispania Tarraconensis, in the territory of the Concani and Saleni; now *Saja*. (Mela, iii. 1.) [T. H. D.]

SAVO. [VADA SABBATA.]

SAVO (*Savone*), a small river of Campania, which appears to have formed the boundary between that country and Latium, in the most extended sense of the term. It is a small and sluggish stream ("piger Savo," Stat. *Silv.* iv. 3. 66), flowing into the sea between Sinuessa and the mouth of the Vulturnus (Plin. iii. 5. s. 9), and was crossed by the Appian Way, a few miles from its mouth, by a bridge called the Pons Campanus, from its forming the frontier of that country. [E. H. B.]

SAURO'MATAE (Σαυρομάται), probably the form which the root *Sarmat-* took in the languages from which the information of the Greeks of the parts about Olbiopolis was derived. It is the only form found in Herodotus, who knows nothing of the later name Sarmatae. When this latter term, however, came into use, Sauromatae, especially with the Roman writers, became archaic and poetical, or exotic. This is the case in the line —

> " Ultra *Sauromatas*, fugere hinc libet," &c.
> (Juv. *Sat.* ii. 1),

and elsewhere.

The Greeks of the *Black Sea* would take the name from either the Scythians or the Getae; and it is probably to the language of the latter, that the form belonged. Hence, it is a form of Samartae, taken from one of the eastern dialects of Dacia by the Greeks (possibly having passed through a Scythian medium as well) as opposed to Sarmatae, which is from the western parts of the Dacian area, and adopted by the Romans. Its first and most convenient application is to the Asiatic branch of the Sarmatians. These may be called Sarmatians as well, as they are by Ptolemy. On the contrary, it is rare, even in a Greek author, to apply Sauromatae to the Sarmatians of the Pannonian frontier. The evidence as to the identity of the words is superabundant. Besides the internal probability, there is the statement of Pliny — " Sarmatae, Graecis Sauromatae" (iv. 25).

With the writers of the Augustan age the use of the two forms fluctuates. It is exceptional, however, for a Greek to write Sarmatae, or a Roman Sauromatae. Exceptional, however, as it is, the change is frequent. Diodorus writes Sauromatae (ii. 44), speaking of the Asiatic branch; Strabo writes Sauromatae under the same circumstances; also when following Greek authorities. For the western tribes he writes Sarmatae.

Ovid uses the term that best suits his metre, giving *Sarmatae* the preference, *caeteris paribus.*

> " *Sarmaticae* major Geticaeque frequentia gentes."
> (*Trist.* v. 7. 13.)
>
> " Jam didici Getice *Sarmaticeque* loqui."
> (*Ibid.* v. 12. 58.)
>
> " Stridula *Sauromates* plaustra bubulcus agit."
> (*Ibid.* iii. 12. 30.)

The Sauromatae of Herodotus were the occupants of a Λάξις, a word evidently used in a technical sense, and perhaps the term by which his informants translated the Scythian or Sarmatian equivalents to our word *March;* or it may = *street.* The *Bashkir* country, at the present moment, is divided into four *streets, roads,* or *ways,* according to the countries to which they lead. The number of these Λάξιες were two; the first being that of the Sauromatae, bounded on the south and west by the Tanais and Maeotis, and extending northwards fifteen days' journey. The country was treeless. The second Λάξις, that of the Budini, followed. This was a wooded country. There is no necessity for connecting the Budini with Sarmatae, on the strength of their both being occupants of a Λάξις. All that comes out of the text of Herodotus is, that the Scythians near Olbiopolis knew of a Λάξις of the Sauromatae and a Λάξις of the Budini. The former seems to have been the north-eastern part of the *Don Kozak* country, with a portion of *Saratov* (iv. 21).

When Darius invaded Scythia, the Sauromatae, Geloni, and Budini acted together, and in opposition to the Agathyrsi, Neuri, Androphagi, Melanchlaeni, and Tauri; the former agreeing to help the Scythians, the latter to leave them to their fate. This suggests the probability that, politically, the Λάξιες were confederate districts (Herod. iv. 119).

The language of the Sauromatae was *Scythian with solecisms,* a statement which leads to the strange story of the Amazons (iv. 110—116), with whom the Sauromatae were most especially connected (iv. 117). The women amongst them remained unmarried until they had slain an enemy.

The account of Hippocrates is substantially that of Herodotus, except that he especially calls the Sauromatae European and Scythian; though, at the same time, different from other nations. He makes the number, too, of enemies that the virgins must slay before they can marry, three.

For further details, see SARMATIA. [R. G. L.]

SAVUS (Σάος or Σάουος: *Save*), a great and navigable tributary of the Danube; it has its sources in the Carnian Alps (Plin. iii. 28; Jornand. *de Reb. Get.* 56), and, flowing in an eastern direction almost parallel with the more northern Dravus, reaches the Danube at Singidunum. A portion of its upper course forms the boundary between Noricum and Pannonia, but the whole of the lower part of the river belongs to the southern part of Pannonia, and some of the most important towns of that country, as Siscia, Servitium, and Sirmium, were situated on its banks. (Strab. iv. p. 207, vii. p. 314; Appian, iii. 22; Ptol. ii. 16. § 1, iii. 9. § 1; Justin, xxxii. 3, 8, 16; Claud. *de Laud. Stilich.* ii. 192.) [L. S.]

SAXA RUBRA (*Prima Porta*), a village and station on the Flaminian Way, 9 miles from Rome It evidently derived its name from the redness of the tufo rocks, which is still conspicuous in the neighbourhood of *Prima Porta.* The name is written " Ad Rubras " in the Tabula, while Martial calls the place simply " Rubrae;" and this form is found also in the Jerusalem Itinerary. (Martial, iv. 64. 15; *Itin. Hier.* p. 612.) But the proper form of it seems to have been Saxa Rubra, which is used both by Livy and Cicero. The former mentions it during the wars of the Romans with the Veientes, in connection with the operations on the Cremera (Liv. ii. 49); and Cicero notices it as a place in the immediate vicinity of Rome, where M. Antonius halted before entering the city. (Cic. *Phil.* ii. 31.) It was there also that Antonius, the general of Vespasian, arrived on his march upon Rome, when he learnt the successes of the Vitellians and the death of Sabinus. (Tac. *Hist.* iii. 79.) At a much later period also (B. C. 32) it was the point to which Maxentius advanced to meet Constantine previous to the battle at the Milvian bridge. (Vict. *Caes.* 40. § 23.) We learn from Martial (*l. c.*), that a village had grown up on the spot, as would naturally be the case with a station so immediately in the neighbourhood of the city.

On a hill on the right of the Via Flaminia, a little beyond *Prima Porta,* are considerable ruins, which are believed to be those of the villa of Livia, known by the name of " Ad Gallinas," which was situated 9 miles from Rome, on the Via Flaminia. (Plin. xv. 30. s. 40; Suet. *Galb.* 1.) [E. H. B.]

SAXETANUM, a place in Hispania Baetica (*Itin. Ant.* p. 405), called Sex (Σέξ) by Ptolemy (ii. 4. § 7), Hexi by Mela (ii. 6), and by Pliny (iii. 3) Sexti Firmum Julium. It is the Ἑξιτανῶν πόλις of Strabo (iii. p. 156). On the name see Casaubon (*ad Strab.* i. p. 50), and Tzschuck (*ad Melam*, vol. ii. pt. 2. p. 447). It was renowned for its salt-fish. (Strab. iii. p. 156; Athen. iii. p. 121; Plin. xxxii. 11. s. 53; Mart. vii. 78, &c.) Now most probably *Motril.* (Cf. Florez, *Esp. Sagr.* xii. p. 101.) [T. H. D.]

SA'XONES (Σάξονες: *Saxons*), a German tribe, which, though it acted a very prominent part about the beginning and during the early part of the middle ages, yet is not even mentioned in ancient history previous to A. D. 287. In that year, we are told by Eutropius (vii. 13; comp. Oros. vii. 25), the Saxons and Franks infested the coasts of Armorica and Belgica, the protection of which was intrusted to Carausius. The fact that Pliny and Tacitus do not mention them in the country in which we afterwards find them, does not prove that they did not exist there in the time of those writers. For the inhabitants of the Cimbrian Chersonesus, where subsequently we find the Saxons, are mentioned by those writers only under the general appellation of the Cimbri, without noticing any special tribes under separate names. Ptolemy (ii. 11. § 11; comp. Steph. B. *s. v.*) is the first authority describing the habitations of the Saxons, and according to him they occupied the narrow neck of the Cimbrian Chersonesus, between the river Albis (*Elbe*) and Chalusus (*Trave*), that is, the country now called *Holstein.* Their neighbours on the south of the Albis were the Chauci, in the east the Suardones, and in the north the Singulones, Angli, and other smaller tribes of the peninsula. But besides this portion of the continent, the Saxons also occupied three islands, called "Saxon islands," off the coast of *Holstein* (Σαξόνων νῆσοι, Ptol. ii. 11. § 31), one of which was no doubt the modern *Helgoland;* the two others must either be supposed to have been swallowed up by the sea, or be identified with the islands of *Dycksand* and *Vielschovel*, which are nearer the coast than *Helgoland.*

The name Saxones is commonly derived from *Sahs* or *Sachs*, a battle-knife, but others connect it with *seax* (earth) or *seat*, according to which Saxons would describe the people as living in fixed seats or habitations, as opposed to the free or wandering Franks. The former, however, is the more probable origin of the name; for the living in fixed habitations was certainly not a characteristic mark of the ancient Saxons.

They appear to have gradually spread along the north-western coast of Germany, and to have gained possession of a large extent of country, which the Ravenna Geographer (iv. 17, 18, 23) calls by the name of Saxonia, but which was certainly not inhabited by Saxons exclusively In A. D. 371 the Saxons, in one of their usual ravaging excursions on the coasts of Gaul, were surrounded and cut to pieces by the Roman army under Valentinian (Oros. vii. 32; Amm. Marc. xxviii. 2, 5; comp. xxvi. 4, xxvii. 8; Zosim. iii. 1, 6); and about the middle of the fifth century a band of Saxons led by Hengist and Horsa crossed over into Britain, which had been completely given up by the Romans, and now fell into the hands of the roving Saxons, who in connection with other German tribes permanently established themselves in Britain, and there developed the great features of their national character. (Beda, *Hist. Eccles.* i. 12). As the Romans never invaded the original country of the Saxons, we know of no towns or places in it, with the exception perhaps of the town of Treva (Τρήουα) mentioned by Ptolemy (ii. 11. § 27). Besides those already mentioned, there are but few passages in ancient writers in which the Saxons are mentioned, such as Marcian, p. 53; Claud. *de Laud. Stil.* ii. 255; Sidon. Apoll. vii. 90, 369. Among modern writers the reader may consult Kufahl, *De Saxonum Origine*, Berlin, 1830, 8vo., and the best works on the early history of England and Germany. [L. S.]

SA'XONUM I'NSULAE. [SAXONES.]

SCAIDA'VA, a town in Moesia Inferior, between Novae and Trimammium. *Itin. Ant.* p. 222.) It is called Scedeba (Σκεδεϐά) by Procopius (*de Aed.* iv. 11). Variously identified with *Ratonou* and *Rustschuck.* [T. H. D.]

SCA'LABIS, a town of Lusitania, on the road from Olisipo to Emerita and Bracara. (*Itin. Ant.* pp. 420, 421.) Pliny (iv. 21. s. 35) calls it a Roman colony, with the surname Praesidium Julium, and the seat of one of the three "conventus juridici" of Lusitania. It is undoubtedly the same place which Ptolemy (ii. 5. § 7) erroneously calls Σκαλαϐίσκος, which is probably a corruption of Σκαλαϐίς κολ. (κολωνία) The modern *Santarem.* (Cf. Wesseling, *ad Itin. l. c.*; Isidor. *de Vir. Ill.* c. 44; Florez, *Esp. Sagr.* xiii. p. 69.) [T. H. D.]

SCALDIS (*Schelde*, *Escaut*) a river in North Gallia. Caesar (*B. G.* vi. 33), the first writer who mentions the Scaldis, says, when he was pursuing Ambiorix, that he determined to go "as far as the Scaldis which flows into the Mosa (*Maas*) and the extremity of the Arduenna" (*Ardennes*). All the MSS. quoted by Schneider (*B. G.* vi. 33) have the reading "Scaldem," "Schaldem," "Scaldim," and other trifling varieties, except one MS. which has "Sambim;" so that, as Schneider concludes, we cannot doubt that Caesar wrote "Scaldis" in this passage. Pliny (iv. 17) describes the Scaldis as the boundary between the Gallic and Germanic nations, and says nothing of its union with the Mosa: "A Scalde ad Sequanam Belgica;" and "a Scaldi incolunt extera Toxandri pluribus nominibus." Some geographers suppose that the Tabuda of Ptolemy is the *Schelde.* [TABUDA.]

The passage of Caesar is most easily explained by supposing that he knew nothing of the lower course of the *Schelde*, and only reported what he heard. It is possible that the *East Schelde* was once the chief outlet of the *Schelde*, and it may have had some communication with the channels about the islands between the *East Schelde* and the lower course of the Mosa, which communication no longer exists. There is at least no reason for taking, in place of "Scaldim" or "Scaldem," the reading "Sabin" (Σάϐιν), from the Greek version of the Commentaries.

The *Schelde* rises in France, in the department of *Aisne.* Below *Antwerp* it enters the sea by two aestuaries, the *Hond* or *West Schelde* and the *East Schelde.* [G. L.]

SCAMANDER (Σκάμανδρος: *Mendere Su*, or the river of *Bunarbaschi*), a famous little stream in the plain of Troy, which according to Homer (*Il.* xx. 74) was called Xanthus by the gods and Scamander by men; though it probably owed the name Xanthus to the yellow or brownish colour of its water (comp. *Il.* vi. 4, xxi. 8). Notwithstanding this distinct declaration of the poet that the two names belonged to the same river, Pliny (v. 33) mentions the Xanthus and Scamander as two distinct rivers, and describes the former as flowing into the Portus Achaeorum, after having joined the Simoeis. In regard to the colour of the water, it was believed to have even the power of dyeing the wool of sheep which drank of it. (Aristot. *Hist. Anim.* iii. 12; Aelian, *Hist. Anim.* viii. 21; Plin. ii. 106; Vitruv. viii. 3,14.) Homer (*Il.* xxii.147, &c.) states that the river had two sources close to the city of Ilion, one sending forth hot water and the other cold, and that near these springs the Trojan women used to wash their clothes. Strabo (xiii. p. 602) remarks that in his time no hot spring existed in those districts; he further asserts that the river had only one source; that this was far away from Troy in Mount Ida; and lastly that the notion of its rising near Troy arose from the circumstance of its flowing for some time under ground and reappearing in the neighbourhood of Ilion. Homer describes the Scamander as a large and deep river (*Il.* xx. 73, xxi. 15, xxii. 148), and states that the Simoeis flowed into the Scamander, which after the junction still retained the name of Scamander (*Il.* v. 774, xxi. 124; comp. Plin. ii. 106; Herod. v. 65; Strab. xiii. p. 595). Although Homer describes the river as large and deep, Herodotus (vii.42) states that its waters were not sufficient to afford drink to the army of Xerxes. The Scamander after being joined by the Simoeis has still a course of about 20 stadia eastward, before it reaches the sea, on the east of Cape Sigeum, the modern *Kum Kale.* Ptolemy (v. 2. § 3), and apparently Pomp. Mela (i. 18), assign to each river its own mouth, the Simoeis discharging itself into the sea at a point north of the mouth of the Scamander. To account for these discrepancies, it must be assumed that even at that time the physical changes in the aspect of the country arising from the muddy deposits of the Scamander had produced these effects, or else that Ptolemy mistook a canal for the Scamander. Even in the time of Strabo the Scamander reached the sea only at those seasons when it was swollen byrains, and at other times it was lost in marshes and sand. It was from this circumstance, that, even before its junction with the Simoeis, a canal was dug, which flowed in a western direction into the sea, south of Sigeum, so that the two rivers joined each other only at times when their waters were high. Pliny, who calls the Scamander a navigable river, is in all probability thinking of the same canal, which is still navigable for small barges. The point at which the two rivers reach the sea is now greatly changed, for owing to the deposits at the mouth, the coast has made great advances into the sea, and the Portus Achaeorum, probably a considerable bay, has altogether disappeared. (Comp. Leake, *Asia Minor*, p. 289, foll., and the various works and treatises on the site and plain of ancient Troy.) [L. S.]

SCAMA'NDRIA, a small town of Mysia, no doubt situated on the river Scamander in the plain of Troy (Plin. v. 33; Hierocl. p. 662, where it is called Scamandros). Leake (*Asia Minor*, p. 276) conjectures that it stood on a hill rising below *Bunarbaschi.* An inscription referring to this town is preserved in the museum at Paris (Choiseul-Gouffier, *Voyage Pittoresque*, tom. ii. p. 288.) [L. S.]

SCAMBO'NIDAE. [Athenae, p. 302, a.]

SCAMPAE. [Illyricum, Vol. II. p. 36, b.]

SCANDARIUM. [Cos.]

SCANDEIA. [Cythera.]

SCA'NDIA (Σκανδία) or SCANDINA'VIA. Until about the reign of Augustus the countries north of the Cimbrian Chersonesus were unknown to the ancients, unless we assume with some modern writers that the island of Thule, of which Pytheas of Massilia spoke, was the western part of what is now sometimes called Scandinavia, that is *Sweden* and *Norway.* The first ancient writer who alludes to these parts of Europe, Pomp. Mela, in the reign of Claudius, states (iii. 3) that north of the Albis there was an immense bay, full of large and small islands, between which the sea flowed in narrow channels. No name of any of these islands is mentioned, and Mela only states that they were inhabited by the Hermiones, the northernmost of the German tribes. In another passage (iii. 6) the same geographer speaks of an island in the Sinus Codanus, which, according to the common reading, is called Codanonia, or Candanovia, for which some have emended Scandinavia. This island is described by him as surpassing all others in that sea both in size and fertility. But to say the least it is very doubtful as to whether he alludes to the island afterwards called Scandia or Scandinavia, especially as Mela describes his island as inhabited by the Teutones. The first writer who mentions Scandia and Scandinavia is Pliny, who, in one passage (iv. 27), likewise speaks of the Sinus Codanus and its numerous islands, and adds that the largest of them was called Scandinavia; its size, he continues, is unknown, but it is inhabited by 500 *pagi* of Helleviones, who regard their island as a distinct part of the world (*alter terrarum orbis*). In another passage (iii. 30) he mentions several islands to the east of Britannia, to one of which he gives the name of Scandia. From the manner in which he speaks in this latter passage we might be inclined to infer that he regarded Scandinavia and Scandia as two different islands; but this appearance may arise from the fact that in each of the passages referred to he followed different authorities, who called the same island by the two names Scandia and Scandinavia. Ptolemy (ii. 11. §§ 33, 34, 35) speaks of a group of four islands on the east of the Cimbrian Chersonesus, which he calls the Scandiae Insulae (Σκανδίαι νῆσοι), and of which the largest and most eastern one is called Scandia, extending as far as the mouth of the Vistula. In all these accounts there is the fundamental mistake of regarding Scandinavia as an island, for in reality it is connected on the north-east with the rest of Europe. Pliny speaks of an immense mountain, Sevo, in Scandinavia, which may possibly be *Mount Kjölen*, which divides Sweden from Norway, and a southern branch of which still bears the name of *Seve-Ryggen.* The different tribes mentioned by Ptolemy as inhabiting Scandia are the Chaedini (Χαιδεινοί), Phavonae (Φαυόναι), Phiraesi (Φιραῖσοι), Gutae (Γοῦται), Dauciones (Δαυκίωνες), and Levoni (Λευῶνοι). At a later time, Jornandes (*de Reb. Get.* p. 81, &c.) enumerates no less than twenty-eight different tribes in Scandinavia. Tacitus does not indeed mention Scandia, but the Sitones and Suiones (whence the modern name *Swedes*) must unquestionably be conceived as the most northern among the German tribes and as inhabiting Scandia (*Germ.* 44, 45). It is well known that according to Jornandes the Goths, and according to Paulus Diaconus (v. 2) the

Longobardi, originally came from Scandinavia. It deserves to be noticed that the southern part of the supposed island of Scandia, the modern *Sweden*, still bears the name *Scania*, *Scone*, or *Schonen*. Pliny (viii. 16) mentions a peculiar animal called achlis, and resembling the alcis, which was found only in Scandinavia. For further discussions about the various tribes of Scandinavia, which all the ancients treat as a part of Germania Magna, see Wilhelm, *Germanien*, p. 343, &c.; Zeuss, *Die Deutschen, &c.* pp. 77, 156, &c. [L. S.]

SCA'NDILA, a small island in the northern part of the Aegaean sea, between Peparethus and Scyros, now *Skandole*. (Plin. iv. 12. s. 23; Mela, ii. 7. § 8.)

SCANDINAVIA. [Scandia.]

SCAPTE HYLE (*Σκαπτὴ ὕλη*, Plut. *Cim.* 4, *de Exilio*, p. 605; Marcellin. *Vit. Thucyd.* § 19), or the "foss wood," situated on the confines of Macedonia and Thrace, in the auriferous district of Mt. Pangaeum, to which Thucydides was exiled, and where he composed his great legacy for all ages — the history of the war in which he had served as general. [E. B. J.]

SCA'PTIA (*Eth.* *Σκαπτήνιος*, Scaptiensis: *Passerano*), an ancient city of Latium, which appears to have ceased to exist at a very early period. Its name is found in Dionysius among the thirty cities of the Latin League (Dionys. v. 61); and it therefore seems probable that it was at that time a considerable, or at all events an independent, town. No mention of it is subsequently found in history, but after the great Latin War it was included in one of the new Roman tribes created on that occasion (B. C. 332), to which it gave the name of Scaptian. (Fest. *s. v. Scaptia*, p. 343; Liv. viii. 17.) No subsequent mention is found of the town, and it is only noticed by Pliny among the "clara oppida" of Latium, which in his time had utterly disappeared (Plin. iii. 5. s. 9). Silius Italicus also alludes to the "Scaptia pubes," but in a passage from which no inference can be derived (viii. 395). The Scaptienses noticed by Suetonius (*Aug.* 40) and elsewhere were the members of the Scaptian tribe. There is no real clue to its position; that derived from the passage of Festus, from which it has been commonly inferred that it was in the neighbourhood of Pedum, being of no value. The words "quam Pedani incolebant," found in all the ordinary editions of that author, are in fact merely a supplement of Ursinus, founded on an inference from Livy (viii. 14, 17), which is by no means conclusive. (See Müller's note.) But supposing that we are justified in placing Scaptia in this neighbourhood, the site suggested by Nibby, on the hill now occupied by a farm or *casale* called *Passerano*, is at least probable enough; the position is a strong one, on the point of one of those narrow ridges with precipitous sides between two ravines, which abound in this part of the *Campagna*. It is about 3 miles NW. of *Gallicano*, the presumed site of Pedum; and the existence of an ancient town on the spot is attested by the fragments of ancient walls, the large, roughly-hewn masses of which are found worked up into more recent buildings. Its situation closely resembles that of *Gallicano* itself, as well as that of *Zagarolo*, about 3 miles further S. (where there are also indications of ancient habitation); and the identification of any of the three can be little more than conjectural. (Nibby, *Dintorni*, vol. iii. pp. 70, 71.) [E. H. B.]

SCARABA'NTIA (*Σκαρϐαντία*, Ptol. ii. 15. § 5), a town on the western bank of Lake Pelso in Upper Pannonia, on the road leading from Carnuntum to Sabaria. (Plin. iii. 27; *It. Ant.* pp. 233, 261, 262, 266; *Tab. Peut.*) According to coins and inscriptions found at the place, it was a municipium with the surname of Flavia Augusta. Hence it appears that the reading in Pliny, "Scarabantia Julia," is not correct, and that we must read either Scarabantia Flavia, or Scarabantia et Julia. Its site is now occupied by the town of *Oedenburg*, in Hungarian *Soprony* or *Sopron*. (Comp. Muchar, *Norikum*, i. p. 168; Schönwisner, *Antiquitates Sabariae*, p. 31; Orelli, *Inscript.* n. 4992.) [L. S.]

SCA'RBIA, a town in Rhaetia, between Partenum and Veldidena, on the road leading from Augusta Vindelicorum into Italy, occupied the site of the modern *Scharnitz*. (*Tabula Peutingeriana.*) [L. S.]

SCARDO'NA (*Σκαρδῶνα*, Ptol. ii. 17. § 3; Procop. *B. G.* i. 7, 16, iv. 23; Plin. iii. 26; Geogr. Rav. v. 14; *Σκάρδων*, Strab. vii. p. 315; Sardona, *Peut. Tab.*), a town in the territory of the Liburnii on the Titius, 12 M. P. from where that river meets the sea. From the circumstance of its having been one of the three "conventus" of Dalmatia, it must have been a place of importance, and was used from early times as a depôt for the goods which were transported by the Titius to the inland Dalmatians. (Strab. *l.c.*) The modern *Scardóna* in Illyric *Scardin* or *Scradin*, retains the name of the old city, though it does not occupy the site, which was probably further to the W. (Wilkinson, *Dalmatia*, vol. i. p. 191.) Ptolemy (ii. 17. § 13) has an island of the same name off the Liburnian coast,— perhaps the rocky and curiously-shaped island of *Pago*. [E. B. J.]

SCARDUS, SCODRUS, SCORDUS MONS (*τὸ Σκάρδον ὄρος*, Polyb. xxviii. 8; Ptol. ii. 16. § 1), the desolate heights which are mentioned incidentally by Livy (xliii. 20, xliv. 31) as lying in the way from Stymbara to Scodra, and as giving rise to the Oriuns. They seem to have comprehended the great summits on either side of the Drilo, where its course is from E. to W. (Leake, *Northern Greece* vol. iii. p. 477.) In Kiepert's map (*Europaïschen Turkei*) Scardus (*Schar-Dagh*) extends from the *Ljubatrin* to *Shalesh;* over this there is a "col" from *Kalkandele* to *Prisdren* not less than 5000 feet above the level of the sea. According to the nomenclature of Grisebach, Scardus reaches from the *Ljubatrin* at its NE. extremity to the SW. and S. as far as the *Klissoura* of *Devol;* S. of that point Pindus commences in a continuation of the same axis. [E. B. J.]

SCARNIUNGA, a river of Pannonia, mentioned only by Jornandes (*de Reb. Get.* 52), which it is impossible to identify from the vague manner in which it is spoken of. [L. S.]

SCARPHE (*Σκάρφη*), in Boeotia. [Eteonus.]

SCARPHE or SCARPHEIA (*Σκάρφη*, Hom.; *Σκάρφεια*, Strab., Paus., Steph. B.: *Eth.* *Σκαρφεύς*, *Σκαρφαιεύς*), a town of the Locri Epicnemidii, mentioned by Homer. (*Il.* ii. 532.) According to Strabo it was 10 stadia from the sea, 30 stadia from Thronium, and a little less from some other place of which the name is lost, probably Nicaea. (Strab. ix. p. 426.) It appears from Pausanias that it lay on the direct road from Elateia to Thermopylae by Thronium (viii. 15. § 3), and likewise from Livy, who states that Quintius Flamininus marched from Elateia by Thronium and

Scarpheia to Heracleia (xxxiii. 3). Hence the town may be placed between the modern villages of *'Andera* and *Molo.* (Leake, *Northern Greece*, vol. ii. p. 178.) Scarpheia is said by Strabo to have been destroyed by an inundation of the sea caused by an earthquake (i. p. 60), but it must have been afterwards rebuilt, as it is mentioned by subsequent writers down to a late period. (Plin. iv. 7. s. 12; Ptol. iii. 15. § 11; Hierocl. p. 643; Geog. Rav. iv. 10; Const. Porphyr. *de Them.* ii. 5. p. 51, Bonn.) Scarpheia is also mentioned by Lycophr. 1147; Appian, *Syr.* 19; Paus. ii. 29. § 3, x. 1. § 2.

SCARPO'NA or SCARPONNA, in Gallia, is placed in the Antonine Itin. and in the Table on a road between Tullum (*Toul*) and Divodurum (*Metz*). The two authorities agree in placing it at the distance of x. from Tullum; but the Itin. makes the distance from Scarpona to Divodurum xii., and the Table makes it xiiii. The larger number comes nearer to the truth, for the place is *Charpagne*, on the *Mosel.* An inscription has been found at *Charpagne*, which is as follows: "IIIIvir viarum curand. Sabell. V. S. P. M. Scarp. Civit. Leuc." Scarpona was in the territory of the Leuci. [LEUCI.] Jovinus, Equitum Magister, defeated the Alemanni near Scarponna in A. D. 366, in the reign of Valentinian and Valens. (Amm. Marc. xxvii. 2; D'Anville, *Notice, &c.*; Ukert, *Gallien*, p. 506.) [G. L.]

SCENAE (Σκηναί). 1. A town of Mesopotamia on a canal from the Euphrates, and on the borders of Babylonia, 18 schoeni from Seleucia, and 25 days' journey from the passage of the Euphrates at Zeugma. (Strab. xvi. p. 748.) It belonged to the peaceful and nomadic tribe of the Scenitae, and therefore, though called by Strabo ἀξιόλογος πόλις, was probably only a city of tents, as, indeed, its name implies.

2. SCENAE MANDRAE, a place in Middle Egypt, on the right bank of the Nile, between Aphroditopolis and Babylon, a little SE. of Memphis. (*Itin. Ant.* p. 169.) It had a Roman garrison, and in later times became the see of a Christian bishop. (*Not. Imp.*; comp. Wesseling, *ad Itin. l. c.*)

3. SCENAE VETERANORUM, a place in Lower Egypt, on an arm of the Nile, and on the road from Heliupolis to Vicus Judaeorum. (*Itin. Ant.* pp. 163, 169.) It lay SW. of Bubastus. [T. H. D.]

SCENI'TAE (Σκηνῖται), a general name for various Arab tribes in Pliny, often distinguished by some other appellation. Thus, towards the lower part of the Euphrates, beyond the "Attali latrones, Arabum gens," he places the Scenitae (vi. 26), whom he mentions again more fully (c. 28), "Nomadas inde infestatoresque Chaldaeorum Scenitae, ut diximus cludunt, et ipsi vagi, sed a tabernaculis cognominati, quae ciliciis metantur, ubi libuit. Deinde Nabataei," &c. Then again below the confluence of the Euphrates and Tigris he places the Nomades Scenitae on the right bank of the river, the Chaldaei on the left. He speaks also of the Scenitae Sabaei. Strabo also uses the name in the same latitude of application of many various tribes of Arabia, Syria, and Mesopotamia (see Index, *s. v.*); but Ptolemy assigns them a definite seat near the mountains which stretch along the north of the peninsula, north of the Thaditae (*al.* Oaditae) and Saraceni (vi. 7. § 21); and in this vicinity, towards the Red Sea, it is that Ammianus Marcellinus places the Scenite Arabs, whom posterity called Saracens (xxiii. 6.) [SARACENI.] The remark of Bochart is therefore borne out by authorities: "Ubi Scenitas Eratosthenes, ibi Saracenos ponunt Procopius et Marcianus. Saraceni nimirum a Scenitis hoc solum differunt, quod Scenitarum nomen est vetustius." (*Geogr. Sacr.* iv. 2. p. 213.) [G. W.]

SCEPSIS (Σκῆψις: *Eth.* Σκήψιος), a town in the SE. of Mysia, on the river Aesepus, 150 stadia to the SE. of Alexandria Troas, and not far from Dicte, one of the highest points of Mount Ida. It was apparently a place of the highest antiquity; for it was believed to have been founded immediately after the time of the Trojan War, and Demetrius, a native of the place, considered it to have been the capital of the dominions of Aeneas. (Strab. xiii. p. 607). The same author stated that the inhabitants were transferred by Scamandrius, the son of Hector, and Ascanius, the son of Aeneas, to another site, lower down the Aesepus, about 60 stadia from the old place, and that there a new town of the same name was founded. The old town after this was distinguished from the new one by the name of Palaescepsis. For two generations the princes of the house of Aeneas maintained themselves in the new town; but the form of government then became an oligarchy. During this period, colonists from Miletus joined the Scepsians, and instituted a democratic form of government. The descendants of the royal family, however, still continued to enjoy the regal title and some other distinctions. (Strab. *l. c.* comp. xiii. p. 603; xiv. p. 635; Plin. v. 2; Steph. B. *s. v.*) In the time of Xenophon (*Hell.* iii. 1. § 15), Scepsis belonged to Mania, a Dardanian princess; and after her death it was seized by Meidias, who had married her daughter; but Dercyllidas, who had obtained admission into the town under some pretext, expelled Meidias, and restored the sovereign power to the citizens. After this we hear no more of Scepsis until the time of the Macedonian supremacy, when Antigonus transferred its inhabitants to Alexandria Troas, on account of their constant quarrels with the town of Cebrene in their neighbourhood. Lysimachus afterwards allowed them to return to their ancient home, which at a later time became subject to the kings of Pergamum. (Strab. xiii. p. 597.) This new city became an important seat of learning and philosophy, and is celebrated in the history of the works of Aristotle. Strabo (xiii. p. 608) relates that Neleus of Scepsis, a pupil of Aristotle and friend of Theophrastus, inherited the library of the latter, which also contained that of Aristotle. After Neleus' death the library came into the hands of persons who, not knowing its value, and being unwilling to give them up to the library which the Pergamenian kings were collecting, concealed these literary treasures in a pit, where they were exposed to injury from damp and worms. At length, however, they were rescued from this place and sold to Apellicon of Teos. The books, in a very mutilated condition, were conveyed to Athens, and thence they were carried by Sulla to Rome. It is singular that Scylax (p. 36) enumerates Scepsis among the Aeolian coast-towns; for it is evident from Strabo (comp. Demosth. *c. Aristocr.* p. 671) that it stood at a considerable distance from the sea. The town of Palaescepsis seems to have been abandoned entirely, for in Pliny's time (v. 33) not a vestige of it existed, while Scepsis is mentioned by Hierocles (p. 664) and the ecclesiastical notices of bishoprics. In the neighbourhood of Scepsis there existed very productive silver mines. It was the birthplace of Demetrius and Metrodorus. The former, who bestowed much labour on the topography of Troas, spoke of a district, Corybissa, near Scepsis, of which otherwise nothing is known. Extensive ruins of Scepsis are believed to exist on an eminence near the village of *Eskiupshi.* These ruins are about 3 miles in circumference, and 8 gates can be traced in its walls. (Forbiger, *Handbuch der Alt. Geogr.* vol. ii. p. 147.) [L. S.]

SCHE'DIA (Σχεδία, Strab. xvii. pp. 800, 803), a large town-like village of Lower Egypt, situated on the great canal which connected Alexandria with the Canopic arm of the Nile, near Andropolis. At Schedia was the general custom-house for goods, ascending or descending the river, and also the station for the splendid vessels in which the prefects visited the upper country; whence it is singular that it is not mentioned by any later writer than Strabo. Mannert (x. pt i. p. 601) seeks it on the lake of *Aboukir;* whilst Reichardt, from the similarity of the name, takes it to have been the modern *Dsjedie.* [T. H. D.]

SCHE'RIA. [Corcyra.]

SCHINUSSA, a small island in the Aegaean sea, one of the Sporades, S. of Naxos. (Plin. iv. 12. s. 68.)

SCHISTE (ἡ σχιστὴ ὁδός), the name of the road leading from Delphi into Central Greece, was more particularly applied to the spot where the road divided into two, and which was called τρεῖς κέλευθοι, reckoning the road to Delphi as one of the three. Of the other two roads, the NE. led to Daulis; the SE. parted into two, one leading to Trachis and Lebadeia, the other to Ambrysus and Stiris. At the spot where the three roads met was the tomb of Laius and his servant, who were here slain by Oedipus. It must have stood at the entrance of the *Zimenó Dervéni*, or opening between the mountains Cirphis and Parnassus, which leads to Delphi. The road from this point becomes very steep and rugged towards Delphi, as Pausanias has described it. (Aeschyl. *Oed. Tyr.* 733; Eurip. *Phoen.* 38; Paus. ix. 2. § 4, x. 5. § 3; Leake, *Northern Greece*, vol. ii. p. 105.)

SCHOENUS (Σχοινοῦς), the name of several towns, from the reeds or rushes growing in their neighbourhood. 1. (usually Σχοῖνος), a town in Boeotia, mentioned by Homer (*Il.* ii. 497), and placed by Stabo upon a river of the same name in the territory of Thebes, upon the road to Anthedon, and at the distance of 50 stadia from Thebes. (Strab. ix. p. 408; Eustath. *ad loc.*; Steph. B. *s. v.*; Nicander, *Theriac.* 887; Plin. iv. 7. s. 12.) This river is probably the stream flowing into the lake of Hylica from the valley of *Moriki*, and which near its mouth is covered with rushes. Nicander is clearly wrong, who makes (*l. c.*) the Schoenus flow into the lake Copais. (Ulrichs, *Reisen*, p. 258; Leake, *Northern Greece*, vol. ii. p. 320.) Schoenus was the birthplace of the celebrated Atalanta, the daughter of Schoenus (Paus. viii. 35. § 10); and hence Statius gives to Schoenus the epithet of "Atalantaeus." (Stat. *Theb.* vii. 267.)

2. A town in the centre of Arcadia near Methydrium, which was said to have derived its name from the Boeotian Schoenus. (Paus. viii. 35. § 10; Steph. B. *s. v.*; Leake, *Peloponnesiaca*, p. 240.)

3. A harbour in the Corinthia. [Corinthus, p. 683, a.]

4. A river near Maroneia in Thrace, mentioned only by Mela (ii. 2. § 8).

SCHOENUS, a bay on the west coast of Caria, on the south-east of the Cnidian Chersonesus, and opposite the island of Syme. (Pomp. Mela, i. 16; Plin. v. 29.) It should be observed, however, that this description of the bay of Schoenus is only conjectural, and based upon the order in which Pliny mentions the places in that locality. [L. S.]

SCIA (Σκία: *Eth.* Σκιεύς), a small town in Euboea (Steph. B. *s. v.* Σκιάς), probably in the territory of Eretria, since Pausanias (iv. 2. § 3) mentions Scium as a district belonging to Eretria.

SCIAS. [Megalopolis, p. 309, b.]

SCIATHIS. [Pheneus, p. 595, a.]

SCI'ATHUS (Σκίαθος: *Eth.* Σκιάθιος: *Skiatho*), a small island in the Aegaean sea, N. of Euboea, and a little E. of the Magnesian coast of Thessaly, is described by Pliny as 15 miles in circumference (iv. 12. s. 23). It is said to have been originally colonised by Pelasgians from Thrace, who were succeeded by Chalcidians from Euboea. (Scymn. Ch. 584.) It possessed two towns, one of which was also called Sciathus, but the name of the other is unknown. (Scylax, p. 23, Hudson; Strab. ix. p. 436; Ptol. iii. 13. § 47.) It is frequently mentioned in the history of the invasion of Greece by Xerxes, since the Persian and Grecian fleets were stationed near its coasts. (Herod. vii. 176, 179, 182, 183, viii. 7.) It afterwards became one of the subject allies of Athens, but was so insignificant that it had to pay only the small tribute of 200 drachmae yearly. (Franz, *Elem. Epigr.* 52.) The town of Sciathus was destroyed by the last Philip of Macedonia, B. C. 200, to prevent its falling into the hands of Attalus and the Romans. (Liv. xxxi. 28, 45.) In the Mithridatic War it was one of the haunts of pirates. (Appian, *Mithr.* 29.) It was subsequently given by Antony to the Athenians. (Appian, *B. C.* v. 7.) Sciathus was celebrated for its wine (Athen. i. p. 30, f.), and for a species of fish found off its coasts and called κεστρεύς. (Athen. i. p. 4, c.; Pollux, vi. 63.) The modern town lies in the SE. part of the island, and possesses an excellent harbour. The inhabitants have only been settled here since 1829, previous to which time their town stood in the NE. part of the island upon a rock projecting into the sea, and accessible only upon one side, as more secure against the pirates. Ross says that the new town stands upon the site of the ancient city, but the latter was not the homonymous capital of the island, which occupied the site of the old town in the NE. part of the island, as appears from an inscription found there by Leake. The ancient city in the SE. of the island, upon which the modern town now stands, is probably the second city mentioned by Scylax, but without a name. (Ross, *Wanderungen in Griechenland*, vol. ii. p. 50; Leake, *Northern Greece*, vol. iii. p. 111.)

SCIDRUS (Σκίδρος: *Eth.* Σκιδρανός, Steph. B.: *Sapri*), a Greek city on the coast of Lucania, on the Tyrrhenian sea, between Pyxus (Buxentum) and Laüs. It is mentioned only by Herodotus (vi. 21), from whom we learn that it was, as well as Laüs, a colony of Sybaris, and was one of the places to which the surviving inhabitants of that city retired, after its destruction by the Crotoniats. It does not appear from his expressions whether these towns were then first founded by the fugitives, or had been previously settled as regular colonies; but the latter supposition is much the more probable. It is singular that no subsequent trace is found of Scidrus; its name is never again mentioned in history, nor alluded to by the geographers, with the exception of Stephanus of Byzantium (*s. v.*), who calls it merely a "city of Italy." We have therefore no clue to its position; for even its situation on the Tyrrhenian sea is a mere inference from the manner in which it is mentioned by Herodotus in conjunction with Laüs. But there exist at *Sapri*, on the *Gulf of Policastro*, extensive remains of an ancient city, which are generally considered, and apparently not without reason, as indicating the site of Scidrus. They are said to consist of the remains of a theatre and other public buildings of the ancient walls, and constructions around the port. (Antonini, *Lucania*, part ii. c. 11; Romanelli, vol. i. p. 377.) This last is a remarkable land-locked basin, though of small extent; and it is singular that, even if the town had ceased to exist, no allusion should be found to the existence of this secure port, on a coast almost wholly destitute of natural harbours. But the high mountains which shut it in and debar it from all communication with the interior probably prevented it from ever attaining to any importance. *Sapri* is at the present day a mere fishing village, about 6 miles E. of *Policastro*. [E. H. B.]

SCILLUS (Σκιλλοῦς: *Eth.* Σκιλλούντιος), a town of Triphylia, a district of Elis, situated 20 stadia south of Olympia. In B. C. 572 the Scilluntians assisted Pyrrhus, king of Pisa, in making war upon the Eleians; but they were completely conquered by the latter, and both Pisa and Scillus were razed to the ground. (Paus. v. 6. § 4, vi. 22. § 4.) Scillus remained desolate till about B. C. 392, when the Lacedaemonians, who had a few years previously compelled the Eleians to renounce their supremacy over their dependent cities, colonised Scillus and gave it to Xenophon, then an exile from Athens. Xenophon resided here more than twenty years, but was expelled from it by the Eleians soon after the battle of Leuctra, B. C. 371. He has left us a description of the place, which he says was situated 20 stadia from the Sacred Grove of Zeus, on the road to Olympia from Sparta. It stood upon the river Selinus, which was also the name of the river flowing by the temple of Artemis at Ephesus, and like the latter it abounded in fish and shell-fish. Here Xenophon, from a tenth of the spoils acquired in the Asiatic campaign, dedicated a temple to Artemis, in imitation of the celebrated temple at Ephesus, and instituted a festival to the goddess. Scillus stood amidst woods and meadows, and afforded abundant pasture for cattle; while the neighbouring mountains supplied wild hogs, roebucks, and stags. (Xen. *Anab.* v. 3. §§ 7—13.) When Pausanias visited Scillus five centuries afterwards the temple of Artemis still remained, and a statue of Xenophon, made of Pentelic marble. (Paus. v. 6. § 5, seq.; comp. Strab. viii. pp. 344, 387; Plut. *de Exsil.* p. 603.) There are no remains to identify Scillus, but there can be no doubt that it stood in the woody vale, in which is a small village called *Rasa*, and through which flows a river falling into the Alpheius nearly opposite the Cladeus. (Leake, *Morea*, vol. ii. p. 213, seq., *Peloponnesiaca*, p. 9; Boblaye, *Recherches*, *&c.* p. 133; Curtius, *Peloponnesos*, vol. ii. p. 91.)

SCINCOMAGUS (Σκιγγόμαγος). This place is first mentioned by Strabo (iv. p. 179), who says, when he is speaking of one of the passes of the Alps, that from Ebrodunum (*Embrun*) on the Gallic side through Brigantium (*Briançon*) and Scincomagus and the pass of the Alps to Ocelum, the limit of the land of Cottius is 99 miles; and at Scincomagus Italy begins: and the distance from Scincomagus to Ocelum is 27 miles. (See Groskurd's note on the passage, *Transl. Strab.* i. p. 309.) Pliny also (ii. 108) makes Italy extend to the Alps at Scincomagus, and then he gives the breadth of Gallia from Scincomagus to the Pyrenees and Illiberis. (See the notes and emendations in Harduin's edition.) It appears then that Scincomagus was at the foot of the Alps on the Italian side; and if the position of Ocelum were certain, we might probably determine that of Scincomagus, which must be on the line of the passage over the Alps by the *Mont Genèvre*. It was a great mistake of Bouche and Harduin to suppose that Scincomagus was the same as Segusio or *Susa*. D'Anville guesses that Scincomagus may be a place which he calls "*Chamlat de Siguin*, at the entrance of the *Col de Cestrières*, which leads from the valley of *Sézane* (Cesano) into that of *Pra-gelas*." As usual, he relies on the resemblance of the ancient and modern names, which is often useful evidence; for "magus" in Scincomagus is merely a common Gallic name for town. D'Anville also supposes that this position of Scincomagus is confirmed by the site of Ocelum, as he has fixed it. [Ocelum.] But all this is vague. [G. L.]

SCIO'NE (Σκιώνη, Herod. vii. 123, viii. 128; Thuc. iv. 120—123, 133, v. 32; Strab. vii. p. 330; Pomp. Mela, ii. 2. § 11; Plin. iv. 17: *Eth.* Σκιωναῖος, Herod.; Σκιωνεύς, Steph. B. *s. v.*), the chief town on the isthmus of Pallene in Macedonia. Although it called itself Achaean, like many other colonial towns, in default of any acknowledged mother-city, it traced its origin to warriors returning from Troy. Under concert with Brasidas the Scionaeans proclaimed their revolt from Athens, two days after the truce was sworn, March, B.C. 421. Brasidas, by a speech which appealed to Grecian feeling, wound up the citizens to the highest pitch of enthusiasm. The Athenians, furious at the refusal of the Lacedaemonians to give up this prize, which they had gained after the truce, passed a resolution, under the instigation of Cleon to kill all the grown-up male inhabitants of the place, and strictly besieged the town, which Brasidas was unable to relieve, though he had previously conveyed away the women and children to a place of safety. After a long blockade Scione surrendered to the Athenians, who put all the men of military age to death, and sold the women and children to slavery. The site of this ill-fated city must be sought for between the capes *Paliúri* and *Posídhi*. (Leake, *Northern Greece*, vol. iii. p. 157.) [E. B. J.]

SCIRA'DIUM. [Salamis.]

SCIRI or SCIRRI, a population variously placed by various authors. The first who mentions them is Pliny (iv. 13. s. 27), who fixes them in Eningia, i. e. in the parts to the NE. of the extreme frontier of what he and his contemporaries call Germania, i. e. *East Prussia*, *Courland*, *Livonia*, *Esthonia*, and part of *Finnland*, "quidam haec habitari ad Vistulam usque fluvium a Sarmatis, Venedis, Sciris, *Hirris*, tradunt." No other author either mentions the Hirri or places the Sciri thus far northward.

The most interesting notice of them is in the so-called Olbian inscription (Böckh, *Inscr.* no. 2058), wherein they are mentioned as dangerous neighbours to the town of Olbia along with the Galatae, the Thisamatae, the Scythae, and the Saudaratae (Zeuss, *Die Deutschen*, *&c.*, *s. v.* *Galatae*); and, doubtless, the neighbouring town of Olbia was their true locality.

The evidence of Jornandes makes them Alans ("Sciri et Satagarii et ceteri Alanorum," *Reb. Get.* 49), evidence which is important, since Peria, the notary of the Alan king Candax, was the writer's grandfather. They are made by Sidonius (*Carm.* vii. 322) part of Attila's army, by Jornandes subjects of Odoacer, by Procopius members of the Goth and Alan alliance. They were, almost certainly, a Scythian tribe of *Kherson*, who during the period of the Greek settlements harassed Olbia, and, during the Byzantine period, joined with the other barbarians of the Lower Danube againts Rome. Of these, the chief confederates were the Heruli and Turcilingi; with whom they found their way as far west as *Bavaria.* The present country of *Styria* (*Styermark*)=the *March* of the Stiri or Sciri, the change from *Sc* to *St* being justified by the Bavarian Count *Von Schiern* in one part of a document of the 10th century being made a *Comes de Stira* in another. Add to this the existence of a *Nemus Scirorum* in *Bavaria.* (See Zeuss, *s. v. Sciri*).

The Sciri of the later writers were probably a portion of the Scythians of the parts between the Danube and *Don*, under a newer and more specific name. The transplantation into *Styria* along with an inroad of Uldis, king of the Huns, seems to have broken up the name and nation. Sozomenes saw the remnants of them labouring as slaves in the mines of Mount Olympus in Bithynia (ix. 5). [R. G. L.]

SCIRI'TIS (ἡ Σκιρῖτις: *Eth.* Σκιρίτης, fem. Σκιρῖτις), a rugged and barren mountainous district, in the north of Laconia, between the upper Eurotas on the west and the Oenus on the east, and extending north of the highest ridge of the mountains, which were the natural boundary between Laconia and Arcadia. The name probably expressed the wild and rugged nature of the country, for the word signified hard and rugged (σκίρον, σκεῖρον, σκληρόν, Hesych.). It was bounded by the Maenalians on the north, and by the Parrhasians on the west, and was originally part of Arcadia, but was conquered at an early period, and its inhabitants reduced to the condition of Lacedaemonian Perioeci. (Steph. B. *s. v.* Σκίρος; Thuc. v. 33.) According to Xenophon they were subjected to Sparta even before the time of Lycurgus. (*De Rep. Lac.* c. 12.) They were distinguished above all the other Perioeci for their bravery; and their contingent, called the Σκιρίτης λόχος, 600 in number, usually occupied the extreme left of the Lacedaemonian wing. (Thuc. v. 67, 68.) They were frequently placed in the post of danger, and sometimes remained with the king as a body of reserve. (Xen. *Cyr.* iv. 2. § 1, *Hell.* v. 2. § 24, v. 4. § 52; Diod. xv. 32.) On the first invasion of Laconia by the Thebans the Sciritae, together with the Perioeci of Caryae and Sellasia, revolted from Sparta, in consequence of which their country was subsequently ravaged by the Lacedaemonians. (Xen. *Hell.* vii. 24. § 1.) The only towns in the Sciritis appear to have been Scirus and Oeum, called Ium by Xenophon. The latter is the only place in the district mentioned in historical times [Oeum]. Scirus may perhaps have been the same as Scirtonium (Σκιρτώνιον), in the district of Aegytis. (Paus. viii. 27. § 4; Steph. B. *s. v.*)

The road from Sparta to Tegea, which is the same as the present road from Sparta to *Tripolitzá*, led through the Sciritis. (Leake, *Morea*, vol. iii. p. 28; Boblaye, *Recherches, &c.* p. 75; Ross, *Reisen im Peloponnes*, p. 178; Curtius, *Peloponnesos.* vol. ii. p. 263.)

SCIRO'NIA SAXA. [Megara, p. 316, b.]

SCIRRI. [Sciri.]

SCIRTIA'NA, a station on the Egnatian road, between Brucida (*Presba*) and Castra or Parembole. The name is no doubt connected with that of the Scirtones (Σκίρτονες), whom Ptolemy (iii. 17. § 8) couples with the Dassaretian Pirustae as Illyrian tribes near Macedonia. [E. B. J.]

SCI'RTONES. [Scirtiana.]

SCIRTO'NIUM. [Sciritis.]

SCIRTUS (Σκίρτος, Procop. *de Aed.* ii. 7), a river of Mesopotamia, a western tributary of the Chaboras (*Chabur*). It flowed from 25 sources, and ran past Edessa. (*Chron. Edess.* in Asseman, *Bibl. Or.* i. p. 388.) Its name, which signifies the skipping or jumping (from σκιρτάω), is said to have been derived from its rapid course and its frequent overflowings; and its present name of *Daisan* means the same thing. [T. H. D.]

SCIRUM. [Attica, p. 326, a.]

SCISSUM. [Cissa.]

SCI'TTIUM. [Sotiates.]

SCODRA (ἡ Σκόδρα, Ptol. ii. 16. (17.) § 12; Σκόδραι, Hierocl. p. 656: *Eth.* Scodrenses, Liv. xlv. 26), one of the more important towns of Roman Illyricum (*Montenegro*), the capital of the Labeates, seated at the southern extremity of the lake Labeatis, between two rivers, the Clausula on the E., and the Barbanna on the W. (Liv. xliv. 31), and at a distance of 17 miles from the sea-coast (Plin. iii. 22. s. 26). It was a very strong place, and Gentius, king of the Illyrians, attempted to defend it against the Romans, B. C. 168, but was defeated in a battle under the walls. Pliny erroneously places it on the Drilo (*l. c.*). At a later period it became the chief city of the province Praevalitana. It is the present *Scutari*, which is also the name of the lake Labeatis. (Wilkinson, *Dalmatia and Montenegro*, vol. i. p. 476.) [T. H. D.]

SCOLLIS (Σκόλλις), a mountain between Elis and Achaia, now called *Sandameriótiko*, 3333 feet high, from which the river Larisus rises, that forms the boundary between Achaia and Elis. Strabo describes it as adjacent to Mount Lampeia, which was connected with the range of Erymanthus. (Strab. viii. p. 341.) Strabo also identifies it with the "Olenian Rock" of Homer. (*Il.* ii. 617; Strab. viii. p. 387; Leake, *Morea*, vol. ii. pp. 184, 230; *Peloponnesiaca*, p. 203.)

SCOLOTI. [Scythia.]

SCOLUS (Σῶκλος, Thuc. v. 18; Strab. ix. p. 408), a town of Chalcidice near Olynthus, mentioned together with Spartolus, in the treaty between Athens and Sparta in the tenth year of the Peloponnesian War. [E. B. J.]

SCOLUS (Σκῶλος: *Eth.* Σκώλιος, Σκωλιεύς), a town of Boeotia, mentioned by Homer (*Il.* ii. 497), and described by Strabo as a village of the Parasopia below Cithaeron (ix. p. 408). Pausanias, in his description of the route from Plataea to Thebes, says, that if the traveller were, instead of crossing the Asopus, to follow that river for about 40 stadia, he would arrive at the ruins of Scolus, where there was an unfinished temple of Demeter and Core (ix. 4. § 4). Mardonius in his march from Tanagra to Plataea passed through Scolus. (Herod. ix. 15.) When the Lacedaemonians were preparing to invade Boeotia, B. C. 377, the Thebans threw up an intrenchment in front of Scolus, which probably extended from Mt. Cithaeron to the Asopus. (Xen. *Hell.* v. 4. § 49, *Agesil.* 2.) Strabo says that

Scolus was so disagreeable and rugged (τραχὺς) that it gave rise to the proverb, "never let us go to Scolus, nor follow any one there" (ix. p. 408). Leake places Scolus just below the projection of Cithaeron, on a little rocky table-height, overlooking the river, where stands a *metókhi* dependent on a convent in the Eleutheris, called St. Meletius. (*Northern Greece*, vol. ii. p. 330.)

SCOMBRA'RIA (Σκομϐραρία, Strab. iii. p. 159), an island on the S. coast of Spain, in front of the bay which formed the harbour of Carthago Nova, and 24 stadia, or 3 miles, distant from the coast. It derived its name from the scombei, tunny-fish, or mackarel, which were found here in great quantities, and from which the Romans prepared their garum. (Plin. xxxi. 8. s. 43.) It was also called Herculis Insula. Now *Islote*. [T. H. D.]

SCOMBRA'SIA. [Saturni Prom.]

SCOMBRUS, SCO'MIUS (Σκόμϐρος, al. Σκόμιος, Thuc. ii. 96; Aristot. *Meteor*. i. 13; Scopius, Plin. iv. 17: *Eth.* Σκόμϐροι, Hesych.), an outlying mountain of the chain of Haemus, or that cluster of great summits between *Ghiustendíl* and *Sofia*, which sends tributaries to all the great rivers of the N. of European Turkey. As the most central point, and nearly equidistant from the Euxine, the Aegean, the Adriatic, and the Danube, it is probably the Haemus of the traveller's tale in Livy (xl. 21), to which Philip, son of Demetrius, king of Macedonia, made a fruitless excursion with the expectation of beholding from thence at once the Adriatic and the Euxine (*Black Sea*), the Danube and the Alps. (Leake, *Northern Greece*, vol. iii. p. 474.) [E. B. J.]

SCOMIUS. [Scombrus.]

SCOPAS (Σκόπας), an eastern tributary of the Sangarius in Galatia, which according to Procopius (*de Aed.* v. 4) joined the Sangarius, 10 miles east of the town of Juliopolis. Pliny (v. 43) calls it Scopius, and according to Procopius this river frequently overflowed the country, which is perhaps alluded to in the Jerusalem Itinerary (p. 574), where a station called Hycronpotamum (i. e. ὑγρὸν ποταμόν) is mentioned about 13 miles to the east of Juliopolis. The modern name of the river is *Aladan*. (Comp. Leake, *Asia Minor*, p. 79; Eckhel, *Doctr. Num.* iii. p. 101.) [L. S.]

SCO'PELUS. [Halonnesus.]

SCOPI. [Scupi.]

SCO'PIA (Σκοπία ἄκρα), a headland on the west coast of Caria, to the west of Myndus, and opposite the island of Cos. (Ptol. v. 2. § 10.) Strabo (xiv. p. 658) mentions two headlands in the same vicinity, Astypalaea and Zephyrium, one of which may possibly be the same as Scopia. [L. S.]

SCORDISCI (Σκορδίσκοι), a powerful Celtic tribe, in the southern part of Lower Pannonia, between the rivers Savus, Dravus, and Danubius. They and the Boii were overpowered by the Dacians. (Strab. vii. pp. 293, 313.) Some call them an Illyrian tribe, because, living on the borders of Illyricum, they were much mixed up with them. They were in the end greatly reduced by their struggles with the Dacians and the Triballi, so that when they came in contact with the Romans they were easily subdued. (Appian, *Illyr.* 3; Liv. xli. 23; Justin, xxxii. 3; Plin. iii. 28; Ptol. ii. 16. § 3.) In Pannonia they seem to have gradually become assimilated to the Pannonians, whence in later times they disappear from history as a distinct nation or tribe. [L. S.]

SCORDISCUS. [Scydises.]

SCORDUS MONS. [Scardus.]

SCOTANE. [Cleitor, p. 633, a.]

SCOTI. The Scoti were the ancient inhabitants of Hibernia, as appears from notices in some of the Latin writers. (Claudian, *de IV. Cons. Honor.* 33, *de Laud. Stil.* ii. 251; Oros. i. 2.) For several centuries Ireland was considered as the land of the Scoti, and the name of Scotia was equivalent to that of Hibernia. (Isid. *Orig.* xiv. 6; Beda, i. 1, ii. 4; Geogr. Rav. i. 3, v. 32; Alfred the Great, *ap. Oros.* p. 30, &c.) We have no accounts respecting the subdivisions of the Scoti; but perhaps they are to be sought in the names of the Irish counties, as *Munster*, *Leinster*, *Ulster*, *Connaught.* Ammianus mentions the Scoti, in conjunction with the Attacotti, as committing formidable devastations (xxvii. 8. § 4). According to St. Jerome (*adv. Jovin.* v. 2. 201, ed. Mart.) they had their wives in common; a custom which Dion Cassius represents as also prevailing among the kindred race in Caledonia (lxxvi. 12). At a later period the names of Scotia and Scoti vanish entirely from Ireland, and become the appellations of the neighbouring Caledonia and its inhabitants. This was effected through a migration of the Scoti into Caledonia, who settled to the N. of the *Clyde;* but at what time this happened, cannot be ascertained. Beda (i. 1) states that it took place under a leader called Reuda. The new settlement waged war with the surrounding Picts, and even against the Anglo-Saxons, but at first with little success. (Id. i. 24, iv. 36.) Ultimately, however, in the year 839, under king Keneth, they succeeded in subduing the Picts (Fordun, *Scot. Hist.* ap. Gale, i. 659, seq.); and the whole country N. of *Solway Frith* subsequently obtained the name of *Scotland.* (Comp. Zeuss, *Die Deutschen u. die Nachbarstämme*, p. 568; Gibbon, vol. iii. p. 268, and *notes*, ed. Smith.) [T. H.D.]

SCOTITAS. [Laconia, p. 113, b.]

SCOTUSSA (*Peut. Tab.*; Scotusa, Plin. iv. 17. s. 18: *Eth.* Scotussaei, Plin. iv. 17. s. 18), a station on the road from Heracleia Sintica to Philippi, which passed round the N. of the lake Cercinites, answering to the place where the Strymon was crossed just above the lake. (Leake, *Northern Greece*, vol. iii. p. 227.) [E. B. J.]

SCOTUSSA (Σκοτοῦσσα or Σκοτοῦσα: *Eth.* Σκοτουσσαῖος), an ancient town of Pelasgiotis in Thessaly, lying between Pherae and Pharsalus, near the frontiers of Phthiotis. Scotussa is not mentioned in Homer, but according to some accounts the oracle of Dodona in Epeirus originally came from this place. (Strab. vii. p. 329.) In B. C. 394 the Scotussaei joined the other Thessalians in opposing the march of Agesilaus through their country. (Xen. *Hell.* iv. 3. § 3.) In B. C. 367 Scotussa was treacherously seized by Alexander, tyrant of the neighbouring town of Pherae. (Diod. xv. 75.) In the territory of Scotussa were the hills called Cynoscephalae, which are memorable as the scene of two battles, one fought in B. C. 364, between the Thebans and Alexander of Pherae, in which Pelopidas was slain, and the other, of still greater celebrity, fought in B. C. 197, in which the last Philip of Macedonia was defeated by the Roman consul Flamininus. (Plut. *Pelop.* 32; Strab. ix. p. 441; Polyb. xviii. 3, seq.; Liv. xxxiii. 6, seq.) In B. C. 191 Scotussa surrendered to Antiochus, but was recovered shortly afterwards, along with Pharsalus and Pherae, by the consul Acilius. (Liv. xxxvi. 9, 14.) The ruins of Scotussa are found at

Supli. The city was about two or three miles in circumference; but of the walls only a few courses of masonry have been preserved. The acropolis stood at the south-western end of the site, below which, on the east and north, the ground is covered with foundations of buildings, heaps of stones, and fragments of tiles and pottery. (Leake, *Northern Greece*, vol. iv. p. 454, seq.)

SCULTENNA (Σκούλταννα, Strab.: *Panaro*), a river of Gallia Cispadana, and one of the principal of the southern tributaries of the Padus. (Plin. iii. 16. s. 20 ; P. Diac. *Hist. Lang.* iv. 47.) It crosses the Aemilian Way about 5 miles E. of Mutina (*Modena*), and falls into the *Po* a little below *Bondeno*, being the last of the tributaries of that river which now flow into its main stream. In the lower part of its course it now bears the name of *Panaro*, but in the upper part, before it leaves the valleys of the Apennines, it is still known as the *Scoltenna.* It has its sources in one of the loftiest and most rugged groups of the Apennines, at the foot of the *Monte Cimone*, and from thence flows for many miles through a deep and winding valley, which appears to have been the abode of the Ligurian tribe of the Friniates. The district still bears on old maps the title of *Frignano.* (Magini, *Carte d' Italia*, tav. 16.) In B. C. 177 the banks of the Scultenna were the scene of a decisive conflict between the Ligurians and the Roman consul C. Claudius, in which the former were defeated with great slaughter (Liv. xli. 12, 18); but the site of the battle is not more exactly indicated. Strabo speaks of the plains on the banks of the Scultenna, probably in the lower part of its course, as producing wool of the finest quality. (Strab. v. p. 218.) [E. H. B.]

SCUPI (Σκοῦποι, Ptol. iii. 9. § 6, viii. 11. § 5; Hierocl.; Niceph. Bryenn. iv. 18; Geog. Rav. iv. 15; τὰ Σκόπια, Anna Comn. ix. p. 253; Σκούπιον, Procop. *de Aed.* iv. 4; Orelli, *Inscr.* 1790: *Uschküb*), a town which, from its important position at the *débouché* from the Illyrian into the plains of Paeonia and the Upper Axius, was in all ages the frontier town of Illyricum towards Macedonia. There is no evidence of its ever having been possessed by the kings of Macedonia or Paeonia. Under the Romans it was ascribed to Dardania, as well in the time of Ptolemy as in the fifth century, when it was the capital of the new diocese of Dardania (Marquardt, in Becker's *Röm. Alt.* iii. pt. i. p. 110). The Roman road from Stobi to Naissus passed by Scupi, which was thus brought into connection with the great SE. route from Viminacium on the Danube to Byzantium. It was probably seldom under the complete authority of Constantinople, though after the memorable victory in which, under its walls, Basil, the "Slayer of the Bulgarians", in the beginning of the eleventh century, avenged the defeat he had suffered from Samuel, king of Bulgaria, twenty-one years before, in the passes of Mt. Haemus, this city surrendered to the Byzantine army (Cedren. p. 694). In the reign of Michael Palaeologus it was wrested from the emperor by the Servians, and became the residence of the Kral (Cantacuzenus, p. 778.) Finally, under Sultan Bayezid, Scupi, or the "Bride of Rûmili," received a colony of Ottoman Turks (Chalcondyles, p. 31). (Leake, *Northern Greece*, vol. iii. p. 478.) [E. B. J.]

SCURGUM (Σκοῦργον), a town in the north of Germany, in the territory of the Helvecones, between the Viadus and the Vistula, the exact site of which is unknown. (Ptol. ii. 11. § 27; comp. Wilhelm, *Germanien*, p. 253.) [L. S.]

SCYDISES (Σκυδίσης), a chain of rugged mountains in the east of Pontus, which was connected in the north with the Moschici Montes on the east, and with Mons Paryadres on the north-west, while in the south-west it was connected with Antitaurus. (Strab. xi. p. 497, xii. p. 548; Ptol. v. 6. § 8, where it is called Σκορδίσκος.) Modern travellers identify it with the *Tshambü Bel* (*Wiener Jahrbücher*, vol. cv. p. 21.) [L. S.]

SCYDRA (Σκύδρα: *Eth.* Σκυδραῖος), a town of Emathia in Macedonia, which Ptolemy places between Tyrissa and Mieza. (Steph. B. *s. v.*; Ptol. iii. 13. § 39; Plin. iv. 10. s. 17.) It is perhaps the same as the station Scurio in the Jerusalem Itinerary (p. 606), where it is placed between Edessa and Pella, at the distance of 15 miles from either. (Cramer, *Ancient Greece*, vol. i. p. 228.)

SCYLACE (Σκυλάκη), an ancient Pelasgian town of Mysia, on the coast of the Propontis, east of Cyzicus. (Steph. B. *s. v.*) In this place and the neighbouring Placia, the Pelasgians, according to Herodotus (i. 57), had preserved their ancient language down to his time. Scylax (p. 35) mentions only Placia, but Mela (i. 19) and Pliny (v. 40) speak of both as still existing. These towns seem never to have been of any importance, and to have decayed at an early period. [L. S.]

SCYLA'CIUM or SCYLLE'TIUM (Σκυλλήτιον, Steph. B., Strab.; Σκυλάκιον, Ptol.: *Eth.* Σκυλλήτικος: *Squillace*), a town on the E. coast of Bruttium, situated on the shores of an extensive bay, to which it gave the name of SCYLLETICUS SINUS. (Strab. vi. p. 261.) It is this bay, still known as the *Gulf of Squillace*, which indents the coast of Bruttium on the E. as deeply as that of Hipponium or Terina (the *Gulf of St. Eufemia*) does on the W., so that they leave but a comparatively narrow isthmus between them. (Strab. *l. c.*; Plin. iii. 10. s. 15.) [BRUTTIUM.] According to a tradition generally received in ancient times, Scylletium was founded by an Athenian colony, a part of the followers who had accompanied Menestheus to the Trojan War. (Strab. *l. c.*; Plin. *l. c.*; Serv. *ad Aen.* iii. 553.) Another tradition was, however, extant, which ascribed its foundation to Ulysses. (Cassiod. *Var.* xii. 15; Serv. *l. c.*) But no historical value can be attached to such statements, and there is no trace in historical times of Scylletium having been a Greek colony, still less an Athenian one. Its name is not mentioned either by Scylax or Scymnus Chius in enumerating the Greek cities in this part of Italy, nor is there any allusion to its Athenian origin in Thucydides at the time of the Athenian expedition to Sicily. We learn from Diodorus (xiii. 3) that it certainly did not display any friendly feeling towards the Athenians. It appears, indeed, during the historical period of the Greek colonies to have been a place of inferior consideration, and a mere dependency of Crotona, to which city it continued subject till it was wrested from its power by the elder Dionysius, who assigned it with its territory to the Locrians. (Strab. vi. p. 261.) It is evident that it was still a small and unimportant place at the time of the Second Punic War, as no mention is found of its name during the operations of Hannibal in Bruttium, though he appears to have for some time had his head quarters in its immediate neighbourhood, and the place called Castra Hannibalis must have been very near to Scylacium. [CASTRA HAN-

NIBALIS.] In B. C. 124 the Romans, at the instigation of C. Gracchus, sent a colony to Scylacium, which appears to have assumed the name of Minervium or Colonia Minervia. (Vell. Pat. i. 15; Mommsen, in *Berichte der Sächsischen Gesellschaft der Wissenschaften*, 1849, pp. 49—51.) The name is written by Velleius "Scolatium;" and the form "Scolacium" is found also in an inscription of the reign of Antoninus Pius, from which it appears that the place must have received a fresh colony under Nerva. (Orell. *Inscr.* 136; Mommsen, *l. c.*). Scylacium appears to have become a considerable town after it received the Roman colony, and continued such throughout the Roman Empire. (Mel. ii. 4. § 8; Plin. iii. 10. s. 15; Ptol. iii. 1. § 11.) Towards the close of this period it was distinguished as the birthplace of Cassiodorus, who has left us a detailed but rhetorical description of the beauty of its situation, and fertility of its territory. (Cassiod. *Var.* xii. 15.)

The modern city of *Squillace* is a poor place, with only about 4000 inhabitants, though retaining its episcopal see. It stands upon a hill about 3 miles from the sea, a position according with the description given by Cassiodorus of the ancient city, but it is probable that this occupied a site nearer the sea, where considerable ruins are said still to exist, though they have not been described by any modern traveller.

The SCYLLETICUS SINUS (Σκυλλητικὸς κόλπος), or *Gulf of Squillace*, was always regarded as dangerous to mariners; hence Virgil calls it "navifragum Scylaceum." (*Aen.* iii. 553.) There is no natural port throughout its whole extent, and it still bears an evil reputation for shipwrecks. The name is found in Aristotle as well as Antiochus of Syracuse, but would seem to have been unknown to Thucydides; at least it is difficult to explain otherwise the peculiar manner in which he speaks of the *Terinaean* gulf, while relating the voyage of Gylippus along the E. coast of Bruttium. (Thuc. vi. 104; Arist. *Pol.* vii. 10; Antioch. *ap. Strab.* vi. p. 254.) [E. H. B.]

SCYLAX (Σκύλαξ), the chief tributary of the Iris in Pontus; it had its sources in the east of Galatia, and flowing in a north-western direction, emptied itself into the Iris near Eupatoria or Magnopolis. (Strab. xii. p. 547.) Its modern name is *Tchoterlek Irmak.* (Hamilton, *Researches*, vol. i. pp. 365, 374.) [L. S.]

SCYLLAE (*Tab. Peut.*; Geogr. Rav. iv. 6, v. 12), a town of Thrace, on the Euxine, where the long wall, erected by the emperor Anastasius Dicorus for the defence of Constantinople, terminated. This wall commenced at Selymbria, on the Propontis, and was carried across the narrow part of Thrace, at the distance of about 40 miles from Constantinople, its length being 2 days' journey (Procop. *de Aed.* iv. 9; Gibbon, *Decline and Fall*, c. 40.) [J. R.]

SCYLLAEUM (τὸ Σκύλλαιον: *Scilla*), a promontory, and town or fortress, on the W. coast of Bruttium, about 15 miles N. of Rhegium, and almost exactly at the entrance of the Sicilian strait. The promontory is well described by Strabo (vi. p. 257) as a projecting rocky headland, jutting out boldly into the sea, and united to the mainland by a narrow neck or isthmus, so as to form two small but well sheltered bays, one on each side. There can be no doubt that this rocky promontory was the one which became the subject of so many fables, and which was represented by Homer and other poets as the abode of the monster Scylla. (Hom. *Od.* xii. 73, &c., 235, &c.; *Biogr. Dict.* art. SCYLLA.) But the dangers of the rock of Scylla were far more fabulous than those of its neighbour Charybdis, and it is difficult to understand how, even in the infancy of navigation, it could have offered any obstacle more formidable than a hundred other headlands whose names are unknown to fame. (Senec. *Ep.* 79; Smyth's *Sicily*, p. 107.) At a later period Anaxilas, the despot of Rhegium, being struck with the natural strength of the position, fortified the rock, and established a naval station there, for the purpose of checking the incursions of the Tyrrhenian pirates. (Strab. vi. p. 257.) In consequence of this a small town grew up on the spot; and hence Pliny speaks of an "oppidum Scyllaeum;" but it was probably always a small place, and other writers speak only of the promontory. (Plin. iii. 5. s. 10; Mel. ii. 4. § 8; Ptol. iii. 1. § 9.; Steph. Byz. *s. v.*) At the present day the rock is still occupied by a fort, which is a post of considerable strength, while a small town stretches down the slopes towards the two bays. The distance from the castle to the opposite point of the Sicilian coast, marked by the *Torre del Faro*, is stated by Capt. Smyth at 6047 yards, or rather less than 3½ Eng. miles, but the strait afterwards contracts considerably, so that its width between the *Punta del Pezzo* (Caenys Prom.) and the nearest point of Sicily does not exceed 3971 yards. (Smyth's *Sicily*, p. 108.) [E. H. B.]

SCYLLAEUM (Σκυλλαῖον), a promontory of Troezenia, and the most easterly point of the Peloponnesus, is said to have derived its name from Scylla, the daughter of Nisus, who, after betraying Megara and Nisaea to Minos, was thrown by the latter into the sea, and was washed ashore on this promontory. Scyllaeum formed, along with the opposite promontory of Sunium in Attica, the entrance to the Saronic gulf. It is now called *Kavo-Skyli;* but as Pausanias, in the paraplus from Scyllaeum to Hermione, names Scyllaeum first, and then Bucephala, with three adjacent islands, it is necessary, as Leake has observed, to divide the extremity now known as *Kavo-Skyli* into two parts; the bold round promontory to the N. being the true Scyllaeum, and the acute cape a mile to the S. of it Bucephala, since the three islands are adjacent to the latter. (Paus. ii. 34. §§ 7, 8; Scylax, p. 20, Hudson; Strab. viii. p. 373; Thuc. v. 53; Plin. iv. 5. s. 9; Mela, ii. 3; Leake, *Morea*, vol. ii. p. 462, *Peloponnesiaca*, p. 282; Boblaye, *Recherches*, p. 59; Curtius, *Peloponnesos*, vol. ii. p. 452.)

SCYLLE'TICUS SINUS. [SCYLACIUM.]

SCYRAS. [LACONIA, p. 114, b.]

SCYROS or SCYRUS (Σκῦρος: *Eth.* Σκύριος: *Skyro*), an island in the Aegaean sea, and one of the northern Sporades, was so called from its ruggedness. It lay east of Euboea, and contained a town of the same name (Strab. ix. p. 436; Scylax, p. 23; Ptol. iii. 13. § 47), and a river called Cephissus. (Strab. ix. p. 424.) Scyros is frequently mentioned in the stories of the mythical period. Here Thetis concealed her son Achilles in woman's attire among the daughters of Lycomedes, in order to save him from the fate which awaited him under the walls of Troy. (Apollod. iii. 13. § 8; Paus. i. 22. § 6; Strab. ix. p. 436.) It was here also that Pyrrhus, the son of Deidamia by Achilles, was brought up, and was fetched from thence by Ulysses to the Trojan War. (Hom. *Il.* xix. 326, *Od.* xi. 507; Soph. *Phil.* 239, seq.) According to another tradition Scyros was conquered by Achilles (Hom. *Il.* i. 668; Paus. i. 22. § 6); and this conquest was connected in the Attic legends with the death of Theseus. After Theseus had been driven out of Athens he retired to Scyros, where he was first hospitably received by Lycomedes, but was afterwards treacherously hurled into the sea from one of the rocks in the island. It was to revenge his death that Peleus sent Achilles to conquer the island. (Plut. *Thes.* 35; Paus. i. 22. § 6; Philostr. *Heroic.* 19) Scyros is said to have been originally inhabited by Pelasgians, Carians, and Dolopians; and we know from Thucydides that the island was still inhabited by Dolopians, when it was conquered by Cimon after the Persian wars. (Nicolaus Damasc. ap. Steph. B. *s. v.*; Scymn. Ch. 580, seq.; Thuc. i. 98; Diod. xi. 60.) In B. C. 476 an oracle had directed the Athenians to bring home the bones of Theseus; but it was not till B. C. 469 that the island was conquered, and the bones conveyed to Athens, where they were preserved in the Theseium. Cimon expelled the Dolopians from the island, and peopled it with Athenian settlers. (Thuc. Diod. *ll. cc.*; Plut. *Thes.* 36, *Cim.* 8; on the date of the conquest of Scyros, which Clinton erroneously places in B. C. 476, see Grote, *History of Greece*, vol. v. p. 409.) From this time Scyros was subject to Athens, and was regarded even at a later period, along with Lemnos and Imbros, as a possession to which the Athenians had special claims. Thus the peace of Antalcidas, which declared the independence of all the Grecian states, nevertheless allowed the Athenians to retain possession of Scyros, Lemnos, and Imbros (Xen. *Hell.* iv. 8. § 15, v. 1. § 31); and though the Macedonians subsequently obtained possession of these islands, the Romans compelled Philip, in the peace concluded in B. C. 196, to restore them to the Athenians. (Liv. xxxiii. 30.) The soil of Scyros was unproductive (Dem. *c. Callip.* p. 1238; Eustath. *ad Hom. Il.* ii. p. 782; Suidas, *s. v.* ἀρχὴ Σκυρία); but it was celebrated for its breed of goats, and for its quarries of variegated marble. (Strab. ix. p. 437; Athen. i. p. 28, xii. p. 540; Zenob. ii. 18; Plin. xxxvi. 16. s. 26.)

Scyros is divided into two parts by a narrow isthmus, of which the southern half consists of high rugged mountains. The northern half is not so mountainous. The modern town of *St. George*, on the eastern side of the island, stands upon the site of the ancient town. It covers the northern and western sides of a high rocky peak, which to the eastward falls steeply to the sea; and hence Homer correctly describes the ancient city as the lofty Scyros (Σκῦρον αἰπεῖαν, *Il.* i. 664). The Hellenic walls are still traceable in many parts. The city was barely 2 miles in circumference. On the isthmus south of Scyros a deep bay still retains the name of *Achilli* (Ἀχίλλι), which is doubtless the site of the Achilleion, or sanctuary of Achilles, mentioned by Eustathius (*ad Il.* ix. 662). Athena was the divinity chiefly worshipped at Scyros. Her temple stood upon the shore close to the town. (Stat. *Achill.* i. 285, ii. 21.) Tournefort says that he saw some remains of columns and cornices of white marble, close by a forsaken chapel, on the left hand going into the fort of *St. George;* these are probably remains of the temple of Athena. (Tournefort, *Voyage*, vol. i. p. 334, trans.; Leake, *Northern Greece*, vol. iii. p. 106, seq.; Fiedler, *Reise*, vol. ii. p. 66; Ross, *Wanderungen in Griechenland*, vol. ii. p. 32, seq.)

SCYRUS (Σκῦρος), a tributary of the Alpheius, in southern Arcadia. [MEGALOPOLIS, p. 309, b.]

SCY'THIA (ἡ Σκυθία, ἡ Σκυθική: *Eth.* Σκύθης, Scytha), the country of the Scythae, a vast area in the eastern half of Northern Europe, and in Western and Central Asia. Its limits varied with the differences of date, place, and opportunities of information on the part of its geographers. Indeed, to a great extent, the history of Scythia is the history of a

Name.—It is obvious that the term came from the Greeks to the Romans; in this respect unlike Sarmatia, Dacia, and others, which, in form at least, are Roman rather than Greek. But whence did the Greeks get it? for it is by no means either significant in their tongue, or a Greek word at all. They took it from one or more of the populations interjacent between themselves and the Scythae; these being Thracians, Sarmatians, and Getae. Probably all three used it; at any rate, it seems to have been used by the neighbours of the Greeks of Olbiopolis, and by the Thracians on the frontiers of the Greeks of Macedonia. This is in favour of its having been a term common to *all* the forms of speech between Macedonia and the Borysthenes. *Scyth-*, then, is a Sarmatian, Thracian, and Getic term in respect to its *introduction* into the Greek language. Was it so in its *origin?* The presumption as well as the evidence is in favour of its having been so. There is the express evidence of Herodotus (iv. 6) that the population which the Greeks called Scythae called themselves Scoloti. There is the fact that the Persian equivalent to Scythae was Sakae. Thirdly, there is the fact that in the most genuine-looking of the Scythic myths there is no such eponymus as Scytha or Scythes, which would scarcely have been the case had the name been native. *Scyth-*, then, was a word like *German* or *Allemand*, as applied to the *Deutsche*, a word strange to the language of the population designated by it, but not strange to the language of the neighbouring countries. To whom was it applied? To the tribes who called themselves Scoloti.

What was the extent of the term? Did it apply not only to the Scoloti, but to the whole of the class to which the Scoloti belonged? It is safe to say that, at *first*, at least, there were many congeners of the Scoloti whom no one called Scythae. The number, however, increased as the term became general. Did the name denote any populations of a different family from the Scoloti? Rarely, at first; afterwards, frequently. If the populations designated by their neighbours as Scythae called themselves by some other name, what was that name? Scoloti applied only to a part of them. Had the word *Scyth-* a meaning in any language? if so, what was it, and in what tongues? Both these points will be noticed in the sequel, the questions involved in them being at present premature, though by no means unimportant.

The knowledge of the Scythian family dates from the beginning of Greek literature.

SCYTHIANS OF HESIOD, ETC.—Populations belonging to the Scythian family are noticed by Homer under the names of Abii, Glactophagi, and Hippemolgi, the habit of milking their mares being as definite a characteristic of a Scythian as anything in the way of manners and customs can be. Hesiod gives us Scythae under that name, noting them also as Hippemolgi. The Scythians of Homer and Hesiod are poetical rather than historical nations. They are associated with the Mysi of Bulgaria (not of Asia), a point upon which Strabo enlarges (vii. 3. §§ 7, 8). They are Hamaxobii (*ἐν ἀπήναις οἴκι' ἔχοντες*), and ἀγαῦοι. Aeschylus mentions them as *εὔνομοι*. The apparent simplicity of their milk-drinking habits got them the credit of being men of mild and innocent appetites with Ephorus (Strab. vii. p. 302), who contrasts them with the cannibal Sarmatae. There was also an apparent confusion arising out of the likeness of Νόμαδες to Νόμιοι (from *νόμος = law*). The Prometheus of Aeschylus is bound to one of the rocks of Caucasus, on the distant border of the earth, and the inaccessible desert of the Scythians.

Such are the Scythae of Aeschylus and Hesiod. The writers of the interval, who knew them as the invaders of Asia, and as historical agents, must have had a very different notion of them. Fragmentary allusions to the evils inflicted during their inroads are to found in Callinus, Archilochus, &c. The notice of them, however, belongs to the criticism of the historical portion of the account of

Trans-Danubian Scythians of Herodotus: Scoloti: Scythians of Hippocrates.—Much of the Herodotean history is simple legend. The strange story of an intermarriage of the females who, whilst their husbands were in Asia, were left behind with the slaves, and of the rebellion therein originating having been put down by the exhibition, on the part of the returning masters, of the whips with which the backs of the rebels had been previously but too familiar, belongs to the Herodotean Scythians (iv. 1—6). So do the myths concerning the origin of the nation, four in number, which may be designated as follows:—

1. *The Account of the Scythians themselves.*—This is to the effect that Targitaus, the son of Zeus by a daughter of the river Borysthenes, was the father of Lei*poxais*, Ar*poxais*, and Cola*xais*. In their reign, there fell from heaven a yoke, an axe (*σάγαρις*), a plough-share, and a cup, all of gold. The two elder failed in taking them up; for they burnt when they approached them. But the younger did not fail; and ruled accordingly. From Leipoxais descended the Auchaetae (*γένος*); from Arpoxais the Catiari and Traspies; from Colaxais the Paralatai. The general name for all is "Scoloti, whom the Greeks call Scythae." This was exactly 1000 years before the invasion of Darius. The gold was sacred; the country large. It extended so far north that the continual fall of feathers (snow) prevented things from being seen. The number of the kingdoms was three, the greatest of which had charge of the gold. Of this legend, the elements seem partly Scythian, and partly due to the country in which the Scythians settled. The descent from the Borysthenes belongs to this latter class. The story of the sons of Targitaus is found, in its main features, amongst the present Tartars. In *Targ*itaus more than one commentator has found the root *Turk*. The threefold division reminds us to the Great, Middle, and Little Hordes of the *Kirghiz*; and it must be observed that the words *greatest* and *middle* (*μεγίστη* and *μέση*) are found in the Herodotean account. They may be more technical and definite than is generally imagined. In the account there is no Eponymus, no *Scytha*, or even *Scolotos*. There is also the statement that the Scythians are the *youngest* of all nations. This they might be, as immigrants.

2. *The Account of the Pontic Greeks.*—This is to the effect that Agathyrsus, Gelonus, and Scythes (the *youngest*) were the sons of Hercules and Echidna, the place where they met being the Hylaea. The son that could draw the bow was to rule. This was Scythes, owing to manoeuvres of his mother. He stayed in the land: the others went out. The *cup* appears here as an emblem of authority.

3. *The Second Greek Account.*—This is historical rather than mythological. The Massagetae press the Scythians upon the Cimmerii, the latter flying before them into Asia. This connects the history of the parts about the Bosporus with Media. The inference from the distribution of the signs of Cimmerian occupancy confirms this account. There were the burial-places of the Cimmerii on the Tyras; there was the Cimmerian Bosporus, and between them, with Cimmerian walls, Scythia (*ἡ Σκυθική*). This is strong evidence in favour of Scythian extension and Cimmerian preoccupancy.

4. *The Account of Aristeas of Proconnesus.*—This is a speculation rather than either a legend or a piece of history. Aristeas (Mure, *History of Greek Literature*, vol. ii. 469, seq.) visited the country of the Issedones. North of these lay the Arimaspi; north of the Arimaspi the Monophthalmi; north of the Monophthalmi the Gold-guarding Griffins (*Γρύπες χρυσοφαλάκοι*); and north of these, the Hyperborei. The Hyperborei made no movements; but the Griffins drove the Monophthalmi, the Monophthalmi the Arimaspi, the Arimaspi the Issedones, the Issedones the Scythians, the Scythians the Cimmerians, the Cimmerians having to leave their land; but they, as we learn elsewhere, attack the Medes. (Herod. iv. 5—16). No one had ever been further north than Aristeas, an unsafe authority. The information of Herodotus himself is chiefly that of the Greeks of the Borysthenes. He mentions, however, conversations with the steward of one of the Scythian kings.

The Emporium of the Borystheneitae was central to the Scythia of the sea-coast. In the direction of the Hypanis, i. e. west and north-west, the order of the population was as follows: the Callipidae and Alazones (*Ἕλληνες Σκυθαί*), sowers and consumers of corn; to the north of whom lay the Scythae Aroteres, not only sowers of corn, but sellers of it; to the north of these the Neuri; to the north of the Neuri either a desert or a terra incognita (iv. 17, 18.) The physical geography helps us here. The nearer we approach the most fertile province of *Modern Russia*, *Podolia*, wherein we place the Scythae Aroteres, the more the Scythian character becomes agricultural. The Hellenes Scythae (Callipidae and Alazones) belong more to *Kherson*. That the Hellenes Scythae were either a mixed race, or Scythicised Greeks, is unlikely. The doctrine of the present writer is as follows: seeing that they appear in two localities (viz. the Governments of *Kherson* and *Caucasus*); seeing that in each of these the populations of the later and more historical periods are Alani (Ptolemy's form for those of *Kherson* is Alauni); seeing that even the Alani of Caucasus are by one writer at least called *ἀλκήεντες Ἀλαῦνοι*; seeing that the root *Αλαν* might have two plurals, one in *-οι* and one in *-ες*, he ends in seeing in the Hellenic Scythians simply certain Scythians of the Alan name. Neither does he doubt about Geloni being the same word,—forms like Chuni and Hunni, Arpi and Carpi being found for these parts. At any rate, the locality for the Callipidae and Alazones suits that of Ptolemy's Alauni, whilst that of the Scythian Greeks and Geloni of Caucasus suits that of the Alans of the fourth and fifth centuries.

The Scythian affinities of the Neuri are implied rather than categorically stated; indeed, in another part there is the special statement that the Tyras rises out of a great lake which separates the Scythian and Neurid countries (τὴν Σκυθικὴν καὶ τὴν Νεύριδα γῆν). This, however, must not be made to prove too much; since the Scythians that were conterminous with the Neuri were known by no special name, but simply by the descriptive term Scythae Aroteres. [EXAMPAEUS; NEURI.] In Siberian geography *Narym* = *marsh.* Hence *Neuri* may be a Scythian gloss. There may also have been more Neuri than one, e. g. on the *Narym* of the head-waters of the *Dnieper*, i. e. of *Pinsk.* A fact in favour of the Neuri being Scythian is the following. The occupants of *Volhynia*, when its history commences, which is as late as the 13th century, are of the same stock with the Scythians, i. e. Comanian Turks. Not only is there no evidence of their introduction being recent, but the name Omani (Lygii Omani) appears about the same parts in Ptolemy.

East of the Borysthenes the Agricultural Scythae occupy the country as far as the Panticapes, 3 days distant. Northwards they extend 11 days up the Borysthenes, where they are succeeded by a desert; the desert by the Androphagi, a nation peculiar and by no means Scythian (c. 19). Above the Androphagi is a desert.

The bend of the *Dnieper* complicates the geography here. It is safe, however, to make *Ekaterinoslav* the chief Georgic area, and to add to it parts of *Kiev*, *Kherson*, and *Poltava*, the agricultural conditions increasing as we move northwards. The two deserts (ἐρῆμοι) command notice. The first is, probably, a March or political frontier, such as the old Suevi used to have between themselves and neighbours; at least, there is nothing in the conditions of the soil to make it a natural one. It is described as ἐρῆμος ἐπὶ πολλόν. The other is ἐρῆμος ἀληθέως,—a distinction, apparently, of some value. To be natural, however, it must be interpreted *forest* rather than *steppe. Kursk* and *Tshernigov* give us the area of the Androphagi; *Kursk* having a slight amount of separate evidence in favour of its having been "by no means Scythian" (c. 18).

The Hylaea, or wooded district of the *Lower Dnieper*, seems to have been common ground to the Scythae Georgi and Scythae Nomades; or, perhaps it was uninhabited. The latter extend 14 days eastward, i. e. over Taurida, part of *Ekaterinoslav*, and *Don Kosaks*, to the Gerrhus.

The Palaces (τὰ καλεύμενα βασιλήϊα) succeed; their occupants being the Royal Scythians, the best and most numerous of the name, who look upon the others as their slaves. They extend, southwards, into the *Crimea* (τὴν Ταυρικὴν), and, eastwards, as far as the ditch dug by the offspring of the blind slaves (the statement that the Scythians blinded their slaves on account of the milk being one of the elements of the strange Servile legend previously noticed), and the Maeotic Emporium called Kremni. Some touch the Tanais.

North of the Royal Scythians lie the Melanchlaeni (a probable translation of *Karakalpak* = *black bonnet*), a different nation and not Scythian (c. 20), with marshes, and either a desert or a terra incognita above them. This distinction is, almost certainly, real. At the present moment a population, to all appearances aboriginal, and neither Slavonic nor Scythian (but Ugrian or Finn), occupies parts of *Penza* and *Tambov* having, originally, extended both further west and further south. To the north the forest districts attain their *maximum* development. [MELANCHLAENI.] The Royal Scythians may have occupied parts of *Voronezh.*

East of the Tanais it was no longer Scythia, but the Λάξιες of the Sauromatae. [See SAUROMATAE; BUDINI; GELONI; THYSSAGETAE; IURCAE.] The want of definite boundaries makes it difficult to say where the Iurcae end. Beyond them to the *east* lay other Scythians, who, having revolted from the Royal, settled there. Up to their districts the soil was level and deep, beyond it rough and stony, with mountains beyond. These are occupied by a nation of Bald-heads, flat-nosed and bearded, Scythians in dress, peculiar in language, collectors of a substance called ἄσχυ from a tree called ποντικόν (c. 23). Their flocks and herds are few; their manners so simple that no one injures them, &c. [ARGIPPAEI; ISSEDONES; HYPERBOREI; ARIMASPI.] In the parts about the mountains of the Argippaei trade was carried on by means of seven interpreters. Let this be the caravan trade of *Orenburg*, near its terminus on the *Volga*, and we shall find that seven is about the number of languages that could at the present moment be brought together at a fair in the centre of *Orenburg.* For the modern Russian take the language of the Sauromatae; for the Scythian that of the modern Tartars. To these we can add four Ugrian forms of speech,—the Tshuwash, the Mordwin, the Tsheremiss, and the Votiak, with the two forms of speech akin to the Ostiak and Permian to choose the fifth from. The Tshuwash of *Kazan* and the Bashkirs of *Orenburg* have mixed characters at the present time,—Turk and Ugrian.

RIVERS.—The chief river of the Herodotean Scythia was the Ister [DANUBIUS], with its five mouths; and then the Tyras (*Dniester*), the Hypanis (*Bog*) the Borysthenes (*Dnieper*), the Panticapes [see *s. v.*], the Hypacyris [see CARCINA], the Gerrhus [see *s. v.*], and the Tanais (*Don*); the feeders of the Ister (i.e. the rivers of the present Danubian Principalities) being the Porata (Scythic, in Greek Puretus), the Tiarantos, the Araros, the Naparis, and the Ordessus (cc. 47, 48). To these add, from the country of the Agathyrsi, the Maris (c. 49), or modern *Maros* of *Transylvania.* The difference between the ancient and modern names of rivers is nowhere greater than here,—the *Maros* being the only name now in use which represents the original one; unless we choose to hold that, word for word, *Aluta* = Araros. *Word for word*, indeed, Naparis *is Dnieper;* but then the rivers are different. This creates a grave difficulty in the determination of the language to which the names of the Scythian rivers should be referred. Yet the question is important, inasmuch as, in the names, as they come down to us, we have so many glosses of some language or other. Upon the whole, however, the circumstances under which they reached Herodotus suggest the notion that they are Scythian: e. g. the express statement that Porata is a Scythian form. Again; Hypanis is, word for word, *Kuban*,—a word of which the appearance in both Asia and Europe is best explained by supposing it to be Scythian. On the other hand, they are as little significant in the language which, amongst those at present existing, best explains the *undoubted* Scythian glosses, as they are in the Slavonic, Latin, or Greek.

The physical geography of Herodotean Scythia was a steppe, with occasional districts (chiefly along the courses of the rivers and at their head-waters) of a more practicable character.

Mountains.—These were the eastern continuation of the Carpathians, and the hills of the *Crimea* or Tauris. These were but imperfectly known to Herodotus.

Lakes. [See Exampaeus and Buce.]

Towns, exclusively Greek colonies. [See Olbiopolis; Panticapaeum.]

Beyond the Sauromatae (*s. v.*) lay "other Scythians, who, having revolted from the Royal, reached this country," i. e. some part of *Orenburg* (c. 22).

Thirdly, there were the Sacae, whom we may call the Scythians of the Persian frontier. Their occupancy was the parts conterminous with Bactria, and it was under Darius, the son of Hystaspes, that they, along with the Bactrians, joined in the invasion of Greece. Their dress was other than Bactrian, consisting of a pointed turban, a bonnet, leggings, native bows, daggers, and the axe called *σάγαρις* — a word which is probably technical. There were Scythae Amyrgii, truly, however, Scythae, inasmuch as the Persians called all the Scythians by the name Sacae. Under the reign of Cyrus they were independent. Under Darius, they, along with the Caspii, formed the 15th satrapy (iii. 93). This connects them with their frontagers on the west, rather than the east.

There is no difficulty, however, in fixing them. From *Asterabad* to *Balk* they extended along the northern frontier of Persia, in the area, and probably as the ancestors, of the present Turcomans and Uzbeks. The name Amyrgii will be noticed in the sequel.

The Sacae, if not separated from the "other Scythians" by the greater part of *Independent Tartary*, were, at any rate, a population that presented itself to the informants of Herodotus under a different aspect. The Sacae were what the Persians found on their northern frontier. The eastern Scythae were the Scythians beyond the Sauromatae, as they appeared to the occupants of the parts about the Tanais.

It is not difficult to see the effect of these three points of view upon future geographers. With Scythians in *Transylvania*, Scythians in *Orenburg*, with Scythians (even though called Sacae) in *Khorasan* and *Turcomania*, and with a terra incognita between, the name cannot but fail to take upon itself an inordinate amount of generality. The three isolated areas will be connected; and the historical or ethnological unity will give way to a geographical. At present, however, there is a true unity over the whole of Scythia in the way both of

Physiognomy and Manners.—The physical conformation of the Scythians is not only mentioned incidentally by Herodotus, but in a more special manner by Hippocrates: "The Scythian *γένος* is widely different from the rest of mankind, and is like to nothing but itself, even as is the Aegyptian. Their bodies are thick and fleshy, and their limbs loose, without tone, and their bellies the smoothest (?), softest (?), moistest (?) (*κοίλιαι ὑγρόταται*) of all bellies as to their lower parts (*πασέων κοιλέων αἱ κάτω*); for it is not possible for the belly to be dried in such a country, both from the soil and climate, but on account of the fat and the smoothness of their flesh, they are all like each other, the men like the men, the women like the women." (Hippocr. *de Aere*, &c. pp. 291, 292.) Coming as this notice does from a physician, it has commanded considerable attention; it has, however, no pretensions to be called a description, though this has often been done. In the hands of later writers its leading features become exaggerated, until at length the description of a Scythian becomes an absolute caricature. We may see this by reference to Ammianus Marcellinus and Jornandes, in their accounts of the Huns. The real fact inferred from the text of Hippocrates is, that the Scythians had a peculiar physiognomy, a physiognomy which the modern ethnologist finds in the population of Northern and Central Asia, as opposed to those of Persia, Caucasus, Western and Southern Europe.

Their general *habits* were essentially nomadic, pastoral, and migratory; the commonest epithets or descriptive appellations being *Ἁμαξόϐιοι, Φερέοικοι, Ἱπποτόξοται*, and the like.

Concerning their Religion, we have something more than a mere cursory notice (iv. 59). (i.) Tabiti (*Ταϐίτι*): This was the Scythian name for the nearest equivalent to the Greek *Histia* (*Vesta*), the divinity whom they most especially worshipped. (ii.) Papaeus: "Most properly, in my mind, is Zeus thus called." So writes Herodotus, thinking of the ideas engendered by such exclamations as *Παπᾶς*. (iii.) Apia: This is the name for earth; as (iv.) Oetosyrus (*Οἰτόσυρος*) is for Apollo, and (v.) Artimpasa for Aphrodite, and (vi.) Thamimasada for Poseidon, the God of the Royal Scythians most especially. To Oestosyrus we have the following remarkable inscription (*Gud. Inscrip. Antiq.* p. 56. 2; see Zeuss, *s. v. Skythen*): ΘΕΛ. ΣΕΛΟΙΤΟΣΚΥΡΑ (? ΣΕΛ-*ηνη*) ΚΑΙ ΑΡΟLLΩΝΩ. ΟΙΤΟΣΚΥΡΩ. ΜΙΘΡΑ. Μ. ΟΥΛΠΙΟΣ. ΠΛΟΚΑΜΟΣ. ΝΕΩΚΟΡΟΣ. ΑΝΕΘ (*ηκε*). Here the connection is with the Persian god Mithras.

The Scoloti sacrificed to all their gods, but to Mars the most especially; for, besides the deities which have been mentioned under their several Scythian names, Mars and Heracles were objects of particular adoration. The Scythian Venus, too, was the *Ἀφροδίτη οὐρανίη*. To Ares, however, they sacrificed most especially and most generally; for there was a place of worship to him in every *νόμος* (mark the use of this word, which is applied to the divisions of the Persian empire as well), where horses, sheep, and captives were sacrificed, and where the emblem of the god was an iron sword,—even as it was with the Alani of Ammianus and the Huns of Priscus.

Human beings were sacrificed, but no swine. Neither were swine eaten, nor were they tolerated in the country. This is noticed, because in many of the nations of Northern Asia, e. g. the Wotiaks and others, the hog, even now, is held in abomination, and that by Pagan tribes untinctured with Mahometanism.

Notwithstanding the praises of the earlier poets, the wars of the "just and illustrious" Scythians were of a piece with the worship of their war-god. They scalped their enemies, and they used their skulls as drinking cups (cc. 64—65). Once a year the monarch of each nome filled a vast vat with wine and apportioned it to the warriors who had killed most enemies during the year. Those whose hands were unstained got none, and were disgraced; those who had killed many took a double allowance (c. 66).

Their soothsayers, amongst other superstitions, practised rhabdomancy, amongst whom the *Enarees* (ἀνδρόγονοι) are the most famous. They got their art from Aphrodite, as they got their ailment. During the Scythian invasion of Asia, a portion of the conquerors plundered the temple of the Aphrodite Urania in Ascalon, for which sacrilege they and their children were afflicted with ϑήλεια νοῦσος, the names of the sufferers being Ἐνάρεες (i. 105, 106). The nature of this ϑήλεια νοῦσος has yet to be satisfactorily explained.

The sacerdotal and regal relations are curious. When the king ails he calls his priests, who tell him that his ailment comes from some one having foresworn himself in the greatest oath a Scythian can take. This is "by the hearth of the king." Take it falsely, and the king will sicken. Upon sickening, however, he sends for the offender, whom the priests have indicated. The charge is denied. Other priests are sent for. If their vaticinations confirm the earlier ones, death and confiscation are the fate of the perjurer. Otherwise, a third set is called. If these agree in the condemnation of the first, a load of faggots, drawn by bullocks, is brought in, the lying priests have their hands bound behind them, the faggots are set a-light to, the beasts are goaded into a gallop, the flames catch the wind, the men are burnt to death, and the bullocks scorched, singed, or burnt to death also. The sons of the offending perjurer are killed, his daughters left unhurt.

Their oaths were made over a mixture of wine and blood. The swearers to them punctured themselves, let their blood fall into a vat of wine, drank the mixture, and dipped in it their daggers, arrows, javelin, and σάγαρις.

The ferocity exhibited in their burials was of the same kind. The tombs of the kings were on the Gerrhus. Thither they were brought to be buried, wherever they might die. They were entombed with sacrifices both of beasts and men, Hippothusia, Anthropothysia, and Suttee — all these characterised the funeral rites of the Scythians δικαιότατοι ἀνθρώπων.

LANGUAGE.—The specimens of this fall into two divisions, the Proper and the Common Names. The former are the names of geographical localities and individuals. In one way or the other, they are numerous; at least they appear so at first. But we rarely are sure that the fact itself coincides with the first presumptions. The names of the rivers have been noticed. Of those of the gods, none have been definitely traced to any known language in respect to their meaning. Neither have they been traced to any known mythology as Proper Names. Next come the names of certain kings and other historical individuals, none of which have given any very satisfactory place for the old Scythian.

With the Common Names (and under the class of Common Names we may place such Proper Names as are capable of being translated) the results improve, though only slightly. Of these terms the chief are the following:—

(i.) Ἐξαμπαῖος = *Sacred Ways* = Ἱραι Ὁδοι, the name of a well-head. [See *s. v.*] (ii.) Οἰόρπατα = ανδροκτόνοι = *Men-killers*, a name applied by the Scythians to the Amazons. Here *οἰὸρ* = *man*, *πατὰ* = *kill* (iv. 110). (iii.) *Temerinda* = *Mater Maris*, applied to the Euxine. This is not from Herodotus, but from Pliny (vi. 7). (iv.) *Arimaspi* = Μωνόφθαλμοι, = *one-eyed* = ἄριμα = *one*, *σπου* = *eye*. (Herod. iv. 27.) These will be considered under the head of *Ethnology*.

HISTORY.—The Herodotean view of the Scythians is incomplete without a notice of the historical portion of his account; not that the two parts are, by any means, on the same level in the way of trustworthy information. The geography and descriptions are from contemporary sources. The history is more or less traditional. Taking it, however, as we find it, it falls into two divisions:—1, The Invasion of Asia by the Scythians; and 2, The Invasion of Scythia by Darius.

1. *Invasion of Asia by the Scythians.*—In the reigns of Cyaxares king of Media and of Sadyattes king of Lydia, the Scythians invade Asia, bodily and directly. They had previously invaded the country of the Cimmerians, whom they had driven from their own districts on the Maeotis, and who were thus thrown southwards. The Scythians pressed the Cimmerians, the Massagetae the Scythians. Chains of cause and effect of this kind are much loved by historians. It is only, however, in the obscure portions of history that they can pass unchallenged. The Cimmerians take Sardis during the last years of the reign of Ardys (B. C. 629.) They are expelled by Alyattes, his son. (Herod. i. 15, 16.) It seems that the Cimmerians were followed up by their ejectors; inasmuch as five years afterwards (B. C. 624) the Scythians themselves are in Media; Cyaxares, who was engaged upon the siege of Nineveh (Ninus), being called back to oppose them. He is defeated; and the Scythians occupy Asia for 28 years, Cyaxares surviving their departure. From Media they direct their course towards Egypt; from the invasion of which they are diverted by Psammitichus. Their attack upon the temple of the Venus Urania, in Ascalon, during their passage through Palestine, along with its mysterious *sequelae*, has been already noticed. The king who led them was named Madyes. (Herod. i. 103, seqq.) They were ejected B.C. 596.

There was a band of Scythians, however, in Media, in the reign of Croesus, B. C. 585, the account of which is as follows. Cyaxares, still reigning, receives a company (εἴλη) of Scythians, as suppliants, who escape (ὑπεξήλθε) from Lydia into Media. He treats them well, and sends his son to them to learn the use of the bow, along with the Scythian language, until he finds that their habits of hunting and robbing are intolerable. This, along with a particular act of atrocity, determines Cyaxares to eject them. They fly back to Alyattes, who refuses to give them up. But Alyattes dies, and the quarrel is entailed upon his son, Croesus. The battle that it led to was fought May 28, B. C. 585, when the eclipse predicted by Thales interrupted it.

The Scythian invasion might easily be known in its general features to both the Greeks of Asia and the Jews; and, accordingly, we find sufficient allusions to an invasion of northern barbarians, both in the Scriptures and in the fragments of the early Greek poets, to justify us in treating it as a real fact, however destitute of confirmation some of the Herodotean details may have been. (See Mure's *Critical History, &c.* vol. iii. p. 133, seq.) Though further removed from his time than

2. *Invasion of Scythia by Darius.*—It is, probably, a more accurate piece of history. Darius invades Scythia for the sake of inflicting a chastisement for the previous invasion of Asia. This had been followed, not by any settlement of the Scythians elsewhere, but by a return home. The strange

story of the Servile War of Whips belongs to this period.

When the approach of Darius becomes threatening, the Geloni, Budini, and Sauromatae join with the Scythians in resisting it; the Agathyrsi, Neuri, Androphagi, Melanchlaeni, and Tauri reserving themselves for the defence of their own territory if attacked (iv. 119). To the three constituents of the confederacy there are three kings, Scopasis, Ianthyrsus, and Taxacis, each with an allotted district to defend. This was done by destroying the grass and tillage, driving off the flocks and herds, and *corrupting* (we can scarcely translate συγχοῦ by *poisoning*) the wells. The points whereon attack was anticipated were the frontiers of the *Danube* and the *Don*. These they laid waste, having sent their own wives and children northwards. The first brunt of the war fell upon the Budini, whose Wooden City was burnt. Darius then moved southward and westward, pressing the other two divisions upon the countries of the Melanchlaeni, Neuri, and Agathyrsi. The latter warn the Medes against encroaching on the frontier. Idanthyrsus answers enigmatically to a defiance of Darius. Scopasis tampers with the Ionians who have the custody of the bridge over the Danube. The Medes suffer from dearth, and determine to retreat across the Danube. The Scythians reach the passage before them, and require the Ionians to give it up. And now appears, for the first time, the great name of Miltiades, who is one of the commanders of the guard of the bridge. He advises that the Scythians should be conciliated, Darius weakened. A half-measure is adopted, by which the Scythians are taught to distrust the Ionians, and the Medes escape into Thrace —so ending the Scythian invasion of Darius. (Herod. iv. 120—142.)

Criticism of the Herodotean Accounts.—The notices of Herodotus upon the Scythae, though full, are excursive rather than systematic. Part of their history appears as Lydian, part as Scythian Proper. There is much legend in his accounts; but the chief obscurities are in the geography. Even here the details are irregular. One notice arises out of the name Scythae, another out of the geography of their rivers, a third out of the sketch of Tauris. [See TAURIS and TAUROSCYTHAE.] In this we hear that Scythia is bounded first by the Agathyrsi, next by the Neuri, then by the Androphagi, and lastly by the Melanchlaeni. The area is four-cornered; the longest sides being the prolongations along the coast and towards the interior. From the Ister to the Borysthenes is 10 days: 10 days more to the Maeotis; from the coast to the Melanchlaeni, 20 days; — 200 stadia to each day's journey. If this measurement be exact, it would bring *Tula*, *Tambov*, *Riazan*, &c., within the Scythian area, — which is going too far. The days' journeys inland were probably shorter than those along the coast.

The Agathyrsi were in *Transylvania*, on the *Maros*. The evidence, or want of evidence, as far as the text of Herodotus goes, is the same as it is with the Neuri. Their frontagers were known as Scythae Aroteres, i. e., the generic name was with them specific. Hence any Scythians whatever with a specific name must have been contrasted with them; and this seems to have been the case with the Agathyrsi. [HUNNI, p. 1097.] Assuming, however, the Agatnyrsi to have been Scythian, and to have lain on the *Maros*, we carry the Herodotean Scythae as far west as the *Theiss;* nor can we exclude them from any part of *Wallachia* and *Moldavia*. Yet these are only known to Herodotus as the country of the SIGYNNES. The frontier, then, between the Scythae and Getae is difficult to draw. Herodotus has no Getae, *eo nomine*, north of the Danube: yet such there must have been. Upon the whole, we may look upon the Danubian Principalities as a tract scarcely known to Herodotus, and make it Scythian, or Getic, or mixed, according to the evidence of other writers, as applicable at the time under consideration. It was probably Getic in the East, Sarmatian in the West, and Scythian in respect to certain districts occupied by intrusive populations.

Thucydides mentions the Getae and Scythians but once (ii. 96), and that together. The great alliance that Sitalces, king of Thrace, effects against Perdiccas of Macedon includes the Getae beyond Mount Haemus, and, in the direction of the Euxine sea, the Getae who were conterminous (ὅμοροι) with the Scythians, and whose armour was Scythian (ὁμόσκευοι). They were each archers and horsemen (ἱπποτοξόται); whereas the Dii and the mountaineers of Rhodope wore daggers. According to Ovid (*Trist.* v. 7. 19), the occupants of the level country do so too:—

> "Dextera non segnis fixo dare vulnera cultro,
> Quem vinctum lateri barbara omnis habet."

THE SCYTHIANS OF THE MACEDONIAN PERIOD. — Passing over the notices of Xenophon, which apply to Thrace Proper rather than to the parts north of Mount Haemus, and which tell us nothing concerning the countries beyond the Danube, — passing, also, over the notices of a war in which Philip king of Macedon was engaged against Atheas, and in which he crossed Mount Haemus into the country of the Triballi, where he received a wound, — we come to the passage of the Danube by Alexander. In the face of an enemy, and without a bridge, did the future conqueror of Persia cross the river, defeat the Getae on its northern bank, destroy a *town*, and return. (Arrian, *Anab.* i. 2—7.) This was an invasion of Scythia in a geographical sense only; still it was a passage of the Danube. The Getae of Alexander may have been descendants of the Sigynnes of Herodotus. They were not, *eo nomine*, Scythians.

When Alexander was on the Danube the famous embassy of the Galatae reached him. They had heard of his fame, and came to visit him. They were men of enormous stature, and feared only that the heavens should fall. This disappointed Alexander, who expected that they would fear *him*. Much has been written concerning the embassy as if it came from Gaul. Yet this is by no means necessary. Wherever there is a *Halicz* or *Galacz* in modern geography, there may have been a *Galat*-ian locality in ancient; just as, wherever there is a *Kerman* or *Carman*-ia, there may have been a German one, and that without any connection with the Galli or Germani of the West. The roots *G-l-t* and *K-ron-n*, are simply significant geographical terms in the Sarmatian and Turk tongues — tongues to which the Getic and Scythian may most probably be referred.

Such is the present writer's opinion respecting the origin of the statements that carry certain Galatae as far as the Lower Danube, and make the Basternae, and even the occupants of the Tanais, Germans — not to mention the Caramanians of Asia Minor and Carmanians of Persia. In the present instance, however, the statement of Strabo is very specific. It is to the effect that the ambassadors to Alexander were Κέλτοι περὶ τὸν Ἀδρίαν (vii. p. 301), and that Ptolemy was the authority. Nevertheless, Ptolemy may have written Γαλάται, and such Galatae may have been the Galatae of the Olbian Inscription. [See *infra* and SCIRI.]

The next Macedonian who crossed the Danube was Lysimachus, who crossed it only to re-cross it in his retreat, and who owed his life to the generosity of a Getic prince Dromichaetes. This was about B. C. 312.

Our next authorities (fragmentary and insufficient) for the descendants of the Herodotean Scythians are the occupants of the Greek towns of the Euxine. Even those to the south of the Danube, Callatis, Apollonia, &c., had some Scythians in the neighhood, sometimes as enemies, sometimes as protectors,—sometimes as protectors against other barbarians, sometimes as protectors of Greeks against Greeks, as was the case during the Scythian and Thracian wars of Lysimachus. The chief frontagers, however, were Getae. Between Olbia, to the north of the Danube (=Olbiopolis of Herodotus), and the native tribes of its neighbourhood, the relations are illustrated by the inscription already noticed. (Böckh, *Inscr. Graec.* no. 2058.) It records a vote of public gratitude to Protogenes, and indicates the troubles in which he helped his fellow-citizens. The chief of those arose from the pressure of the barbarians around, by name Saudaratae, Thisametae, Sciri [see SCIRI], Galatae, and Scythae. The date of this inscription is uncertain; but we may see the import of the observations on the word Galatae when we find the assumption that they were Gauls of Gallia used as an instrument of criticism:—"The date of the above inscription is not spceified; the terror inspired by the Gauls, even to other barbarians, seems to suit the second century B. C. better than it suits a later period." (Grote, *Hist. of Greece*, vol. xii. p. 644, note.) What, however, if the Galatae of *Wallachia* were as little Galli as the Cermanians of Persia are Germans, or as *Galacz* is the same as *Calais?* The present writer wholly disconnects them, and ignores the whole system of hypothetical migrations by which the identity is supported.

A second Olbia in respect to its Helleno-Scythic relations, was Bosporus, or Panticapaeum, a Greek settlement which lasted from B. C. 480 till the reign of Mithridates. [PANTICAPAEUM.]

From Bosporus there was a great trade with Athens in corn, hides, and *Scythian* slaves,—Scythes, as the name of a slave, occurring as early as the time of Theognis, and earlier in the Athenian drama than those of Davus and Geta (Dacian and Getic) which belong to the New Comedy,—Scythes and Scythaena being found in the Old.

The political relations were those of independent municipalities; sometimes sovereign, sometimes protected. The archons of Bosporus paid tribute to the Scythian princes of their neighbourhood, when they were powerful and united; took it, when the Scythians were weak and disunited. Under this latter category came the details of the division of the Maeotae, viz., Sindi, Toraeti, Dandarii, Thetes, &c. Of these, Parysades I. (a Scythic rather than a Greek name) was *king*, being only *archon* of his native town. In the civil wars, too, of Bosporus, the Scythians took a part; nor were there wanting examples of Scythian manners even in the case of the Panticapaean potentates. Eumelus lost his life by being thrown out of a four-wheeled wagon-and-four with a tent on it.

SCYTHIANS OF THE MITHRIDATIC PERIOD, ETC. — The Scythians pressed on Parysades IV., who called in Mithridates, who was conquered by Rome. The name now becomes of rare occurrence, subordinate to that of the Sarmatae, Daci, Thracians, &c. In fact, instead of being the nearest neighbours to Greece, the Scythae were now the most distant enemies of Rome.

In the confederacy of the Dacian Boerebistes, in the reign of Augustus, there were Scythian elements. So there were in the wars against the Thracian Rhescuporis and the Roxolani. So there were in the war conducted by J. Plautius in the reign of Vespasian, as shown by the following inscription: REGIBUS BASTERNARUM ET RHOXOLANORUM FILIOS DACORUM . . . EREPTOS REMISIT . . . SCYTHARUM QUOQUE REGE A CHERSONESI QUÆ EST ULTRA BORYSTHENEM OBSIDIONE SUMMOTO. (Grut. p. 453; Böckh, vol. ii. pt. 1. p. 82; Zeuss, *s. v. Skythen.*)

Though the history of the Scythians, *eo nomine*, be fragmentary, the history of more than one Scythian population under a change of name is both prominent and important. In the article HUNNI reasons are given for believing that the descendants of the Herodotean Agathyrsi, of Scythian blood, were no unimportant element in the Dacian nationality.

After the foundation of Constantinople the Scythian nations appear with specific histories and names, Hun, Avar, &c.

The continuity of the history of the name of the Herodotean Scythians within the Herodotean area is of great importance; as is the explanation of names like Galatae and Germani; as also is the consideration of the sources whence the nomenclature and information of the different authorities is derived. It is important, because, when we find one name disappearing from history, and another appearing, there is (according to, at least, the current criticism) a presumption in favour of a change of population. Sometimes this presumption is heightened into what is called a proof; yet the presumption itself is unreal. For one real change of name referrible to an actual change of population there are ten where the change has been merely one in respect to the sources whence the information was derived, and the channels through which it came. This is what occurs when the same country of *Deutschland* is called *Germany* by an Englishman, *Allemagne* in France, *Lamagna* in Italy. This we know to be nominal. We ought at least to ask whether it may not be so in ancient history—and that not once or twice, but *always*—before we assume hypothetical movements and migrations.

Now in the case of Scythia we can see our way to great nominal and but slight real changes. We see the sources of information changed from Greek to Latin, and the channels from Getic and Macedonian to Dacian.

If so, the occupants of *Hungary*, the Principalities, and South-western *Russia* under the Caesars may be the descendants of the occupants of the same districts in the time of Herodotus. That there are *some* differences is not only likely but admitted,—differences in the way of admixture of blood, modification of nationality, changes of frontier, differences of the kind that time always effects, even in a stationary condition of nations. It is only denied that any wholesale change can be proved, or even reasonably supposed. Who can be shown to have eliminated any definite Scythian population from any definite Scythian occupancy? With the Greeks and Romans the negative evidence is nearly conclusive to the fact that no such elimination ever took place. That the Barbarians might have displaced each other is admitted; but there is no trustworthy evidence to their having done so in any single instance. All opinions in favour of such changes rest upon either the loose statements of insufficiently-informed writers, or the supposed necessity of accounting for the appearance and change of certain names by means of certain appearance and changes of population.

The bearings of this will appear in the notice of the Ethnology of Scythia. They appear also under HUNNI.

Of the SACAE, *eo nomine*, the history is obscure. In one sense, indeed, it is a nonentity. There is no classical historian of the Sacae. How far the ethnologist can *infer* them is a question which will be treated in the sequel.

Of the history of the populations akin to the Sacae, the details are important; but then it is a history of the Massagetae, Parthi, &c., a history full of critical preliminaries and points of inference rather than testimony.

The Scythia of all the authors between Herodotus and Ptolemy means merely the country of the Scythae, the Scythae being such northern nations as, without being, *eo nomine*, Sarmatian, were Hamaxobii and Hippemolgi; their habits of milking their mares and travelling in tented wagons being their most genuine characteristic. These it was which determined the views of even Strabo, whose extension of Germania and Galatia (already noticed) left him no room for a Scythia or even a Sarmatia; Sarmatia, which is to Ptolemy as Germania was to Strabo: for the Sarmatia of Ptolemy leaves no room in Europe for a Scythia; indeed, it cuts deeply into Asiatic Scythia, the only

SCYTHIA OF PTOLEMY.—The Scythia of Ptolemy is exclusively Asiatic, falling into, 1. The Scythia within the Imaus. 2. The Scythia beyond the Imaus.

This is a geographical division, not an ethnological one. Scythae Alauni are especially recognised as a population of European Sarmatia.

As Ptolemy's Sarmatia seems to have been formed out of an extension of the area of the Herodotean Sauromatae, his Scythia seems to have grown out of the eastern Scythae of the Herodotean Scythia, i. e. the Scythae of *Orenburg*. It did not grow out of the country of the Sacae, inasmuch as they are mentioned separately; even as the Jazyges of the *Theiss* were separated from the Sarmatians. The continuator, however, of the Herodotean account must make the Sacae Scythians. They may be disposed of first.

THE SACAE OF PTOLEMY were bounded by the Sogdians on the west, the Scythians on the north, and the Seres on the east. They were nomads, without towns, and resident in woods and caves. The mountain-range of the Comedi (ἡ Κωμηδῶν ὀρεινὴ) was in their country; so was the Stone Tower (Λίθινος Πύργος). The populations were: 1, 2. The Caratae and Comari along the Jaxartes. 3. The Comedae, on the Comedian mountain. 4. The Massagetae along the range of the Ascatancas (Ἀσκατάγκας). 5. In the interjacent country, the Grynaei Scythae; and, 6, the Toornae; south of whom, along the Imaus, 7, the Byltae. (Ptol. vi. 13.)

SCYTHIA INTRA IMAUM.—Bounded on the S. and E. by Sogdiana, Margiana, and the Sacae; on the W. by the Caspian and Sarmatia Asiatica; on the N. by a terra incognita; and on the E. by the northern prolongation of the Imaus. (Ptol. vi. 14.)

Rivers.—The Rhymmus, the Daix, the Jaxartes, the Iastus, and the Polytimetus.

Mountains.—The eastern part of the Montes Hyperborei, the Montes Alani (observe the reappearance of this name), the Montes Rhymmici, the Mons Norossus, the MM. Aspisii, Tapyri, Syebi, Anarei,—all W. of the Imaus.

Populations.—The Alani Scythae (on the confines of the terra incognita), the Suabeni, the Alanorsi, S. of whom the Saetiani, and Massaei, and Syebi; and (along the Imaus) the Tectosaces and (on the eastern head-waters of the Rha) the Rhobosci, S. of whom the Asmani; and then the Paniardi, S. of whom, along the river, the district called Canodipsas, S. of which the Coraxi; then the Orgasi, after whom, as far as the sea (i. e. the Caspian, in this chapter called Hyrcanian), the Erymmi, with the Asiotae on the E. of them, succeeded by the Aorsi; after whom the Jaxartae, a great nation along the river of the same name; then S. of the Saetiani, the Mologeni and Samnitae, as far as the MM. Rhymmici. Then, S. of the Massaei and MM. Alani, the Zaratae and Sasones; and further W. and as far as the MM. Rhymmici, the Tybiacae, succeeded by the Tabieni, S. of the Zaratae, and the Iastae and Machaetegi along the Mons Norossus; S. of whom the Norosbes and Norossi, and the Cachagae Scythae along the Jaxartae. On the W. of the MM. Aspisii, the Aspisii Scythae; on the E. the Galactophagi Scythae; E. of the MM. Tapuri and the Suebi, the Tapurei; and above the MM. Anarei and the Mons Ascatancas, the Scythae Anarei, and the Ascatancae and Ariacae along the Jaxartes, S. of whom the Namastae; then the Sagaraucae, and, along the Oxus, the Rhibii, with their town Davaba.

SCYTHIA EXTRA IMAUM was bounded by Scythia intra Imaum, the Sacae, the Terra Incognita, and the Seres. It contained the western part of MM. Auxacii, Casii and Emodi, with the source of the river Oechardus. (Ptol. vi. 15.)

Its *Populations* were the Abii Scythae, the Hippophagi Scythae, the Chatae Scythae, the Charaunaei Scythae; the designation Scythae being applied to each.

Districts.—The Auxacitis, the Casia (ἡ Κασία χώρα), the Achasa (ἡ Ἀχάσα χώρα).

Towns.—Auxacia, Issedon, Scythica, Chaurana, Soeta.

The remarks that applied to the Sarmatia Asiatica of Ptolemy apply here. Few names can be safely identified. Neither is it safe to say through what languages the information came. Some words suggest a Persian, some a Turk source, some are Mongol. Then the geography is obscure. That the range of *Pamer* was unduly prolonged northwards is evident [IMAUS]; this being an error of the geographer. The courses, however, of the Oxus and Jaxartes may themselves have changed.

The prolongation of the *Pamer* range being carried in a northern and north-eastern direction, so as to include not only the drainages of the Oxus and Jaxartes, but that of the *Balkash Lake* as well, gives us the line of the Imaus; the terra incognita to the

N. being supposed to begin with the watershed of the *Irtish*, *Obi*, and other rivers falling into the Arctic Ocean. Within the limits thus described we may place the *Nor*-osbi and *Nor*-ossi, on the eastern edge, i. e. in the parts where at the present moment the lakes distinguished by the name *Nor* occur. It should be added, however, that the syllable is generally final, as in *Koko-nor*, &c. Still it is a prominent element in compound names, and indicates Mongol occupancy. The Byltae may be placed in *Bulti-stan*, i. e. the country of the *Bulti*=*Little Tibet*, the gloss being Persian.

In Ascatancas (the Greek spelling is the more convenient Ασκα-τάγκ-ας), we have the Turkish *-tagh*=*mountain* just as it actually occurs in numberless compounds.

Karait is a name of common application, chiefly to members of the Mongol family.

Mass-agetae is a term full of difficulty. Can it have arisen out of the common name *Mus-tag?*

In *Scythia extra Imaum*, the Casia and Achassa (χῶραι) may be made one and identified with the Cesii of Pliny. The most reasonable explanations of these names is to be found in the suggestion of Major Cunningham's valuable work on *Ladak* (p. 4), where the Achassa Regio=*Ladakh*, and the Chatae, and Chauronae Scythae= *Chang-thang* and *Khor* respectively.

Roughly speaking, we may say that the country of the Sacae was formed by an irregular tract of land on the head-waters of the Oxus and the watershed between it and the Jaxartes, a tract which included a portion of the drainage of the Indus. It is only a portion of this that could give the recognised conditions of Scythian life, viz. steppes and pasturages. These might be founded on the great table land of *Pamer*, but not in the mountain districts. These, however, were necessary for "residences in woods and caves"; at the same time, the population that occupied them might be pastoral rather than agricultural. Still they would not be of the Scythian type. Nor is it likely that the Sacae of Ptolemy were so. They were not, indeed, the Sacae of Herodotus, except in part, i. e. on the desert of the Persian frontier. They were rather the mountaineers of *Kaferistan*, *Wakhan*, *Shugnan*, *Roshan*, *Astor*, *Hunz-Nagor*, and *Little Tibet*, partly Persian, partly Bhot (or Tibetan), in respect to their ethnology.

The Scythians beyond the Imaus.—These must be divided between *Ladakh*, *Tibet*, *Chinese Tartary*, and *Mongolia* in respect to their geography. Physically they come within the conditions of a Scythian occupancy; except where they are true mountaineers. Ethnologically they may be distributed between the Mongol, Bhot, and Turk families—the Turks being those of Chinese Tartary.

The Turcoman districts of the Oxus, *Khiva*, the *Kirghiz* country, *Ferghana*, *Tashkend*, with the parts about the *Balkash*, give us the Scythia within the Imaus. It coincides chiefly with *Independent Tartary*, with the addition of a small portion of *Mongolia* and southern *Siberia*. Its conditions are generally Scythian. In the upper part, however, of the Jaxartes, the districts are agricultural at present; nine-tenths of this area is Turk, part of the population being Nomades, part industrial and agricultural.

THE SCYTHIA OF THE BYZANTINE AUTHORS.—This means not only Hunns, Avars, Alans, and Sarmatians, but even Germans, Goths, and Vandals. It is used, however, but rarely. It really existed only in books of geography. Every division of the Scythian name was known under its specific designation.

ETHNOLOGY.—If any name of antiquity be an ethnological, rather than a geographical, term, that name is Scythia. Ptolemy alone applies it to an area, irrespective of the races of its occupants. With every earlier writer it means a number of populations connected by certain ethnological characteristics. These were physical and moral—physical, as when Hippocrates describes the Scythian physiognomy; moral, as when their nomadic habits, as Hamaxobii and Hippemolgi, are put forward as distinctive. Of language as a test less notice is taken; though (by Herodotus at least) it is by no means overlooked. The division between Scythian and non-Scythian is always kept in view by him. Of the non-Scythic populations, the Sauromatae were one; hence the ethnology of Scythia involves that of Sarmatia, both being here treated together.

In respect to them, there is no little discrepancy of opinion amongst modern investigators. The first question respecting them, however, has been answered unanimously.

Are they represented by any of the existing divisions of mankind, or are they extinct? It is not likely that such vast families as each is admitted to have been has died out. Assuming, then, the present existence of the congeners of both the Sarmatae and the Scythae, in what family or class are they to be found? The Scythae were of the Turk, the Sarmatae of the Slavono-Lithuanic stock.

The evidence of this, along with an exposition of the chief differences of opinion, will now be given, Scythia being dealt with first. Premising that *Turk* means all the populations whose language is akin to that of the Ottomans of Constantinople, and that it comprises the Turcomans, the Independent Tartars, the Uzbeks, the Turks of Chinese Tartary, and even the Yakuts of the Lena, along with several other tribes of less importance, we may examine the *à priori* probabilities of the Scythae having been, in this extended sense, Turks.

The *situs* of the nations of South-western Russia, &c., at the beginning of the proper historical period, is a presumption in favour of their being so. Of these the best to begin with are the Cumanians (12th century) of *Volhynia*. That they were Turk we know from special statements, and from samples of their language compared with that of the *Kirghiz* of *Independent Tartary*. There is no proof of their being new comers, however much the doctrine of their recent emigration may have been gratuitously assumed. The Uzes were what the Cumanians were; and before the Uzes, the Patzinaks (10th century) of *Bessarabia* and the Danubian Principalities were what the Uzes were. Earlier than the Patzinaks, the Chazars ruled in *Kherson* and Taurida (7th and 8th centuries) like the Patzinaks, in the same category with definitely known Cumanians and Uzes. These four populations are all described by writers who knew the true Turks accurately, and, knowing them, may be relied on. This knowledge, however, dates only from the reign of Justinian [TURCAE]. From the reign, then, of Justinian to the 10th century (the date of the break-up of the Cumanians), the Herodotean Scythia was Turk—Turk without evidence of the occupation being recent.

The Avars precede the Chazars, the Huns the

Avars, the Alani the Huns. [HUNNI; AVARES]. The migrations that make the latter, at least, recent occupants being entirely hypothetical. The evidence of the Huns being in the same category as the Avars, and the Avars being Turk, is conclusive. The same applies to the Alani — a population which brings us to the period of the later classics.

The conditions of a population which should, at one and the same time, front Persia and send an offset round the Caspian into Southern Russia, &c., are best satisfied by the present exclusively Turk area of *Independent Tartary*.

Passing from the presumptuous to the special evidence, we find that the few facts of which we are in possession all point in the same direction.

Physical Appearance. — This is that of the *Kirghiz* and *Uzbeks* exactly, though not that of the Ottomans of *Rumelia*, who are of mixed blood. Allowing for the change effected by Mahomet, the same remark applies to their

Manners, which are those of the *Kirghiz* and *Turcomans*.

Language.—The Scythian glosses have not been satisfactorily explained, i. e. Temerinda, Arimaspi, and Exampaeus have yet to receive a derivation that any one but the inventor of it will admit. The *oior-*, however, in *Oior-pata* is exactly the *er*, *aer*, =*man*, &c., a term found through all the Turk dialects. It should be added, however, that it is Latin and Keltic as well (*vir*, *fear*, *gwr*). Still it is Turk, and that unequivocally.

The evidence, then, of the Scythae being Turk consists in a series of small particulars agreeing with the *à priori* probabilities rather than in any definite point of evidence. Add to this the fact that no other class gives us the same result with an equally small amount of hypothesis in the way of migration and change. This will be seen in a review of the opposite doctrines, all of which imply an unnecessary amount of unproven changes.

The Mongol Hypothesis.—This is Niebuhr's, developed in his *Researches into the History of the Scythians, &c.*; and also Neumann's, in his *Hellenen im Skythenlande.* It accounts for the manners and physiognomy, as well as the present doctrine; but not for anything else. It violates the rule against the unnecessary multiplication of causes, by bringing from a distant area, like Mongolia, what lies nearer, i. e. in Tartary. With Niebuhr the doctrine of fresh migrations to account for the Turks of the Byzantine period, and of the extirpation of the older Scythians, takes its *maximum* development, the least allowance being made for changes of name. "This" (the time of Lysimachus) "is the last mention of the Scythian nation in the region of the Ister; and, at this time, there could only be a remnant of it in Budzack" (p. 63).

The Finn Hypothesis.—This is got at by making the Scythians what the Huns were, and the Huns what the Magyars were—the Magyars being Finn. It arises out of a wrong notion of the name, *Hungary*, and fails to account for the *difference* between the Scythians and the nations to their north.

The Circassian Hypothesis.—This assumes an extension of the more limited area of the northern occupants of Caucasus in the direction of *Russia* and *Hungary*. Such an extension is, in itself, probable. It fails, however, to explain any one fact in the descriptions of Scythia, though valid for some of the older populations.

The Indo-European Hypothesis. — This doctrine takes many forms, and rests on many bases. The *-get-* in words like Massa-*get*-ae, &c., is supposed to = *Goth* = *German.* Then there are certain names which are Scythian and Persian, the Persian being Indo-European. In the extreme form of this hypothesis the *Sacae* = *Saxons*, and the *Yuche* of the Chinese authors = *Goths.*

If the Scythians were intruders from Independent Tartary, whom did they displace? Not the Sarmatians, who were themselves intruders. The earlier occupants were in *part* congeners of the Northern Caucasians. They were chiefly, however, Ugrians or Finns; congeners of the Mordvins, Tsheremess, and Tshuwashes of *Penza*, *Saratov*, *Kazan*, &c.: Dacia, Thrace, and Sarmatia being the original occupancies of the Sarmatae.

If so, the ethnographical history of the Herodotean Scythia runs thus: — there was an original occupancy of Ugrians; there was an intrusion from the NE. by the Scythians of Independent Tartary, and there was intrusion from the SW. by the Sarmatians of Dacia. The duration of the Scythian or Turk occupancy was from the times anterior to Herodotus to the extinction of the Cumanians in the 14th century. Of internal changes there was plenty; but of any second migration from Asia (with the exception of that of the Avars) there is no evidence.

Such is the history of the Scythae.

The Sacae were, perhaps, less exclusively Turk, though Turk in the main. Some of them were, probably, Mongols. The Sacae Amyrgii may have been Ugrians; the researches of Norris upon the second of the arrow-headed alphabets having led him to the opinion that there was at least one invasion of Persia analogous to the Magyar invasion of Hungary, i. e. effected by members of the Ugrian stock, probably from *Orenburg* or *Kazan.* With them the root *m-rd* = *man.* History gives us no time when the Turks of the Persian frontier, the Sacae, were not pressing southwards. Sacastene (= *Segestan*) was one of their occupancies; Carmania probably another. The Parthians were of the Scythian stock; and it is difficult to believe that, word for word, Persia is not the same as Parthia. The history, however, of the Turk stock is one thing: the history of the Scythian name another. It is submitted, however, that the two should be connected. This being done, the doctrine of the recent diffusion of the Turks is a doctrine that applies to the name only. There were Turk invasions of Hungary, Turk invasions of Persia, Turk invasions of China, Assyria, Asia Minor, and even north-eastern Africa, from the earliest period of history. And there were Sarmatian invasions in the opposite direction, invasions which have ended in making Scythia Slavonic, and which (in the mind of the present writer) began by making parts of Asia Median. Lest this be taken for an exaggeration of the Turk influence in the world's history, let it be remembered that it is only a question of *date*, and that the present view only claims for the Turk conquests the place in the antehistorical that they are *known* to have had in the historical period. With the exception of the Mongol invasions of the 13th century and the Magyar occupancy of Hungary, every conquest in Southern Asia and Europe, from the North, has been effected by members of the stock under notice. [See SARMATIA; VENEDI; FENNI; SITONES; TURCAE.] [R. G. L.]

SCYTHI'NI (Σκυθινοί, Xen. *Anab.* iv. 7. § 18; Σκούθινοι, Diod. xiv. 29; Σκυθηνοί, Steph. B. *s. v.*), an Asiatic people dwelling on the borders of Armenia, between the rivers Harpasus on the E. and

Asparus on the W., and bounded by the mountains of the Chalybes on the S. The Ten Thousand Greeks, in their retreat under Xenophon, were compelled to march four days through their territory. Rennell (*Geogr. of Herod.* p. 243) seeks them in the province of *Kars* (comp. Ritter, *Erdkunde*, vol. i. p. 764). [T. H. D.]

SCYTHO'POLIS. [BETHSAN].

SCYTHOTAURI. [TAUROSCYTHAE.]

SEBAGE'NA (Σεϐάγηνα, or, as others read, Ἐϐάγηνα), a town in Cappadocia, of uncertain site. (Ptol. v. 6. § 15.) [L. S.]

SEBASTE (Σεϐαστή). 1. A town in a small island off the coast of Cilicia, built by Archelaus king of Cappadocia, to whom the Romans had given Cilicia Aspera. (Strab. xiv. p. 671.) It seems to have received its name Sebaste in honour of Augustus; for, until his time, both the island and the town were called Eleusa, Elaeusa, or Elaeussa (Joseph. *Ant.* xvi. 4. § 6, *Bell.* i. 23. § 4; comp. Ptol. v. 8. § 4; Hierocl. p. 704; *Stadiasm. Mar. Magn.* § 172, where it is called Ἐλεοῦς; Steph. B. *s. vv.* Σεϐαστή and Ἐλαιοῦσσα), a name which Pliny (v. 22) still applies to the town, though he erroneously places it in the interior of Caria. Stephanus, in one of the passages above referred to, calls Sebaste or Elaeussa an island, and in the other a peninsula, which may be accounted for by the fact that the narrow channel between the island and the mainland was at an early period filled up with sand, as it is at the present,—for the place no longer exists as an island. Sebaste was situated between Corycus and the mouth of the river Lamus, from which it was only a few miles distant. Some interesting remains of the town of Sebaste still exist on the peninsula near *Ayash*, consisting of a temple of the composite order, which appears to have been overthrown by an earthquake, a theatre, and three aqueducts, one of which conveyed water into the town from a considerable distance. (Comp. Beaufort, *Karamania*, p. 250, foll.; Leake, *Asia Minor*, p. 213.)

2. A town in Phrygia Pacatiana, between Alydda and Eumenia, is noticed only by Hierocles, (p. 667) and in the Acts of the Council of Constantinople (iii. p. 674); but its site has been identified with that of the modern *Segikler*, where inscriptions and coins of the town have been found. The ancient name of the place is still preserved in that of the neighbouring stream, *Sebasli Su*. (Comp. Hamilton's *Researches*, i. p. 121, &c.; Arundell, *Discoveries*, i. p. 136, who erroneously takes the remains at *Segikler* for those of the ancient Eucarpia.)

3. [CABIRA, Vol. I. p. 462.] [L. S.]

SEBASTE. [SAMARIA.]

SEBASTEIA (Σεϐάστεια), a town in the south of Pontus, on the north bank of the Upper Halys. As it was near the frontier, Pliny (vi. 3) regards it as not belonging to Pontus, but to Colopene in Cappadocia. (Ptol. v. 6. § 10; Hierocl. p. 702; *It. Ant.* pp. 204, 205.) The town existed as a small place before the dominion of the Romans in those parts, but its ancient name is unknown. Pompey increased the town, and gave it the name of Megalopolis (Strab. xii. p. 560). The name Sebastia must have been given to it before the time of Pliny, he being the first to use it. During the imperial period it appears to have risen to considerable importance, so that in the later division of the Empire it was made the capital of Armenia Minor. The identity of Sebastia with the modern *Siwas* is established partly by the resemblance of the names, and partly by the agreement of the site of *Siwas* with the description of Gregory of Nyssa, who states that the town was situated in the valley of the Halys. A small stream, moreover, flowed through the town, and fell into a neighbouring lake, which communicated with the Halys (*Orat. I. in XL. Mart.* p. 501, *Orat. II.* p. 510; comp. Basil. M. *Epist.* viii.). In the time of the Byzantine empire Sebasteia is mentioned as a large and flourishing town of Cappadocia (Nicet. *Ann.* p. 76; Ducas, p. 31); while Stephanus B. (*s. v.*) and some ecclesiastical writers refer it to Armenia. (Sozom. *Hist. Eccl.* iv. 24; Theodoret. *Hist. Eccl.* ii. 24.) In the Itinerary its name appears in the form of Sevastia, and in Abulfeda it is actually written Siwas. The emperor Justinian restored its decayed walls. (Procop. *de Aed.* iii. 4.) The town of *Siwas* is still large and populous, and in its vicinity some, though not very important, remains of antiquity are seen. (Fontanier, *Voyages en Orient.* i. p. 179, foll.) [L. S.]

SEBASTO'POLIS (Σεϐαστόπολις.) 1. A town in Pontus Cappadocicus (Ptol. v. 6. § 7), which, according to the Antonine Itinerary (p. 205), was situated on a route leading from Tavium to Sebastia, and was connected by a road with Caesareia (p. 214). Pliny (vi. 3) places it in the district of Colopene, and agrees with other authorities in describing it as a small town. (Hierocl. p. 703; *Novell.* 31; Gregor. Nyssen. *in Macrin.* p. 202.) The site of this place is still uncertain, some identifying the town with Cabira, which is impossible, unless we assume Sebastopolis to be the same town as Sebaste, and others believing that it occupied the site of the modern *Turchal* or *Turkhal*.

2. A town in Pontus, of unknown site (Ptol. v. 6. § 9), though, from the place it occupies in the list of Ptolemy, it must have been situated in the south of Themiscyra.

3. About Sebastopolis on the east coast of the Euxine see DIOSCURIAS, and about that in Mysia, see MYRINA. [L. S.]

SEBASTOPOLIS (Hierocl. p. 638), a place in the interior of Thrace, near Philippopolis. [J. R.]

SEBATUM, a town situated either in the south-western part of Noricum, or in the east of Rhaetia, on the road from Aemona to Veldidena (*It. Ant.* p. 280), seems to be the modern *Sachbs.* (Comp. Muchar, *Norikum*, i. p. 250.) [L. S.]

SEBENDU'NUM (Σεϐένδουνον, Ptol. ii. 6. § 71), a town of the Castellani in Hispania Tarraconensis. There is a coin of it in Sestini (p. 164). [T. H. D.]

SEBENNYTUS (Σεϐέννυτος, Ptol. iv. 5. § 50; Steph. B. *s. v.*; ἡ Σεϐεννυτικὴ πόλις, Strab. xvii. p. 802: *Eth.* Σεϐεννύτης), the chief town of the Sebennytic nome in the Egyptian Delta, situated on the Sebennytic arm of the Nile, nearly due E. of Sais, in lat. 31° N. The modern hamlet of *Semenhoud*, where some ruins have been discovered, occupies a portion of its site. Sebennytus was anciently a place of some importance, and standing on a peninsula, between a lake (λίμνη Σεϐεννυτική: *Burlos*) and the Nile, was favourably seated for trade and intercourse with Lower Aegypt and Memphis. The neglect of the canals, however, and the elevation of the alluvial soil have nearly obliterated its site. (Champollion, *l'Egypte*, vol. ii. p. 191, seq.) [W. B. D.]

SEBE'THUS (*Fiume della Maddalena*), a small river of Campania, flowing into the *Bay of Naples*, immediately to the E. of the city of Neapolis. It is alluded to by several ancient writers in connection with that city (Stat. *Silv.* i. 2. 263; Colum. x. 134;

Vib. Sequest. p. 18), and is generally considered to be the same with the stream which now falls into the sea a little to the E. of *Naples*, and is commonly called the *Fiume della Maddalena.* This rivulet, which rises in a fountain or basin called *La Bolla*, about 5 miles from *Naples*, is now a very trifling stream, but may have been more considerable in ancient times. The expressions of poets, however, are not to be taken literally, and none of the geographers deem the Sebethus worthy of mention. Virgil, however, alludes to a nymph Sebethis, and an inscription attests the local worship of the river-god, who had a chapel (aedicula) erected to him at Neapolis. (Gruter, *Inscr.* p. 94. 9.) [E. H. B.]

SEBI'NUS LACUS (*Lago d' Iseo*), a large lake in the N. of Italy, at the foot of the Alps, formed by the waters of the river Ollius (*Oglio*), which after flowing through the land of the Camuni (the *Val Camonica*), are arrested at their exit from the mountains and form the extensive lake in question. It is not less than 18 miles in length by 2 or 3 in breadth, so that it is inferior in magnitude only to the three great lakes of Northern Italy; but its name is mentioned only by Pliny (ii. 103. s. 106, iii. 19. s. 23), and seems to have been little known in antiquity, as indeed is the case with the *Lago d' Iseo* at the present day. It is probable that it derived its name from a town called Sebum, on the site of the modern *Iseo*, at its SE. extremity, but no mention of this name is found in ancient writers. (Cluver, *Ital.* p. 412.) [E. H. B.]

SEBRIDAE (*Σεϐρίδαι*, Ptol. iv. 7. § 33), or SOBORIDAE (*Σοϐορίδαι*, Ptol. iv. 7. § 29), an Aethiopian race, situated between the Astaboras (*Tacazze*) and the Red Sea. They probably correspond with the modern *Samhar*, or the people of the "maritime tract." There is some likelihood that the Sembritae, Sebridae, and Soboridae are but various names, or corrupted forms of the name of one tribe of Aethiopians dwelling between the upper arms of the Nile and the Red Sea. [W. B. D.]

SEBURRI (*Σεϐουῤῥοί* and *Σεουῤῥοί*, Ptol. ii. 6. § 27), a people in the NW. of Hispania Tarraconensis, on both banks of the Minius, probably a subdivision of the Callaici Bracarii. [T. H. D.]

SECELA or SECELLA. [Ziklag.]

SECERRAE, called by the Geogr. Rav. (iv. 42) and in a Cod. Paris. of the *Itin. Ant.* (p. 398) Seterrae, a town of the Laeëtani in Hispania Tarraconensis, on the road from the Summum Pyrenaeum and Juncaria to Tarraco. Variously identified with *S. Pere de Sercada*, *Arbucias*, and *San Seloni* (properly *Santa Colonia Sejerra*). The last identification seems the most probable. [T. H. D.]

SE'CIA (*Secchia*), a river of Gallia Cispadana, one of the southern tributaries of the Padus, which crosses the Via Aemilia a few miles W. of *Modena.* It is evidently the same stream which is called by Pliny the Gabellus; but the name of Secia, corresponding to its modern appellation of *Secchia*, is found in the Jerusalem Itinerary, which marks a station called Pons Secies, at a distance of 5 miles from Mutina. (*Itin. Hier.* p. 606.) The same bridge is called in an inscription which records its restoration by Valerian, in A. D. 259, Pons Seculae. (Murat. *Inscr.* p. 460. 5; Orell. *Inscr.* 1002.) The *Secchia* is a considerable stream, having the character, like most of its neighbours, of a mountain torrent. [E. H. B.]

SECOANUS (*Σηκοανός*, Steph. *s. v.*), a river of the Massaliots, according to one reading, but according to another reading, a city of the Massaliots, "from which comes the ethnic name Sequani, as Artemidorus says in his first book." Nothing can be made of this fragment further than this; the name Sequanus belonged both to the basin of the *Rhone* and of the *Seine.* [G. L.]

SECOR or SICOR (*Σηκὼρ ἢ Σικὸρ λιμήν*), a port which Ptolemy (ii. 7. § 2) places on the west coast of Gallia, between the Pectonium or Pictonium Promontorium and the mouth of the Ligeris (*Loire*). The name also occurs in Marcianus. The latitudes of Ptolemy cannot be trusted, and we have no other means of fixing the place except by a guess. Accordingly D'Anville supposes that Secor may be the port of the *Sables d'Olonne;* and other conjectures have been made. [G. L.]

SECURISCA (*Σεκούρισκα*, Procop. *de Aed.* iv. 7. p. 292, ed. Bonn.), a town in Moesia Inferior, lying S. of the Danube, between Oescus and Novae. (*Itin. Ant.* p. 221; comp. Geogr. Rav. iv. 7; Theophyl. vii. 2.) Variously identified with *Sohegurli*, *Sistov*, and *Tcherezelan.* [T. H. D.]

SEDELAUCUS. [Sidolocus.]

SEDETA'NI. [Edetani.]

SEDIBONIA'TES, are placed by Pliny in Aquitania (iv. c. 19). He says, "Aquitani, unde nomen provinciae, Sediboniates. Mox in oppidum contributi Convenae, Begerri." The Begerri are the Bigerriones of Caesar. [Bigerriones.] We have no means of judging of the position of the Sediboniates except from what Pliny says, who seems to place them near the Bigerriones and Convenae. [Convenae.] [G. L.]

SEDU'NI, a people in the valley of the Upper Rhone, whom Caesar (*B. G.* iii. 1, 7) mentions: "Nantuates Sedunos Veragrosque." They are also mentioned in the trophy of the Alps (Plin. iii. 20) in the same order. They are east of the Veragri, and in the *Valais.* Their chief town had the same name as the people. The French call it *Sion*, and the Germans name it *Sitten*, which is the ancient name, for it was called Sedunum in the middle ages. An inscription has been found at *Sion:* "Civitas Sedunorum Patrono." *Sitten* is on the right bank of the Rhone, and crossed by a stream called *Sionne.* The town-hall is said to contain several Roman inscriptions. [Nantuates; Octodurus.] [G. L.]

SEDU'SII, a German tribe mentioned by Caesar (*B. G.* i. 51) as serving under Ariovistus; but as no particulars are stated about them, and as they are not spoken of by any subsequent writer, it is impossible to say to what part of Germany they belonged. Some regard them as the same as the Edusones mentioned by Tacitus (*Germ.* 40), and others identify them with the Phundusi whom Ptolemy (ii. 11. § 12) places in the Cimbrian Chersonesus; but both conjectures are mere fancies, based on nothing but a faint resemblance of names. [L. S.]

SEGALLAUNI (*Σεγαλλαυνοί*, Ptol. ii. 10. § 11). Ptolemy places them west of the Allobroges, and he names as their town Valentia Colonia (*Valence*), near the Rhone. Pliny (iii. 4) names them Segovellauni, and places them between the Vocontii and the Allobroges; but he makes Valentia a town of the Cavares. [Cavares.] [G. L.]

SEGASAMUNCLUM (*Σεγισαμόγκουλον*, Ptol. ii. 6. § 53), a town of the Autrigones in Hispania Tarraconensis. (*Itin Ant.* p. 394.) Variously identified with *S. Maria de Ribaredonda*, *Cameno*, and *Balluercanes.* [T. H. D.]

SE'GEDA AUGURI'NA, an important town of Hispania Baetica, between the Baetis and the coast. (Plin. iii. 1. s. 3.) Commonly supposed to be *S. Iago della Higuera* near *Jaen.* [T. H. D.]

SEGELOCUM (*Itin. Ant.* p. 475, called also Agelocum, *Ib.* p. 478). a town in Britannia Romana, on the road from Lindum to Eboracum, according to Camden (p. 582) *Littleborough* in *Nottinghamshire.* [T. H. D.]

SEGE'SAMA (Σεγεσάμα, Strab. iii. p. 162), or Segesamo and Segisamo (*Itin. Ant.* pp. 394, 449, 454; Orell. *Inscr.* no. 4719), and Segisamonenses of the inhabitants (Plin. iii. 3. s. 4), a town of the Murbogi or Turmodigi in Hispania Tarraconensis, on the road from Tarraco to Asturica, now called *Sasamo*, to the W of *Briviesca.* (Florez, *Esp. Sagr.* vi. p. 419, xv. p. 59.) [T. H. D.]

SEGESSERA, in Gallia, is placed in the Table between Corobilium (*Corbeil*) and Andomatunum (*Langres*), and the distance of Segessera from each place is marked xxi. The site of Segessera is not certain. Some fix it at a place named *Suzannecourt.* [Corobilium.] [G. L.]

SEGESTA (Σέγεστα: *Eth.* Σεγεσταvός, Segestanus: Ru. near *Calatafimi*), a city of Sicily in the NW. part of the island, about 6 miles distant from the sea, and 34 W. of Panormus. Its name is always written by the Attic and other contemporary Greek writers Egesta (Ἔγεστα: *Eth.* Ἐγεσταῖος, Thuc. &c.), and it has hence been frequently asserted that it was first changed to Segesta by the Romans, for the purpose of avoiding the ill omen of the name of Egesta in Latin. (Fest. *s.v. Segesta*, p. 340.) This story is, however, disproved by its coins, which prove that considerably before the time of Thucydides it was called by the inhabitants themselves Segesta, though this form seems to have been softened by the Greeks into Egesta. The origin and foundation of Segesta is extremely obscure. The tradition current among the Greeks and adopted by Thucydides (Thuc. vi. 2; Dionys. i. 52; Strab. xiii. p. 608), ascribed its foundation to a band of Trojan settlers, fugitives from the destruction of their city; and this tradition was readily welcomed by the Romans, who in consequence claimed a kindred origin with the Segestans. Thucydides seems to have considered the Elymi, a barbarian tribe in the neighbourhood of Eryx and Segesta, as descended from the Trojans in question; but another account represents the Elymi as a distinct people, already existing in this part of Sicily when the Trojans arrived there and founded the two cities. [Elymi.] A different story seems also to have been current, according to which Segesta owed its origin to a band of Phocians, who had been among the followers of Philoctetes; and, as usual, later writers sought to reconcile the two accounts. (Strab. vi. p. 272; Thuc. *l. c.*) Another version of the Trojan story, which would seem to have been that adopted by the inhabitants themselves, ascribed the foundation of the city to Egestus or Aegestus (the Acestes of Virgil), who was said to be the offspring of a Trojan damsel named Segesta by the river god Crimisus. (Serv. *ad Aen.* i. 550, v. 30.) We are told also that the names of Simois and Scamander were given by the Trojan colonists to two small streams which flowed beneath the town (Strab. xiii. p. 608); and the latter name is mentioned by Diodorus as one still in use at a much later period. (Diod. xx. 71.)

It is certain that we cannot receive the statement of the Trojan origin of Segesta as historical; but whatever be the origin of the tradition, there seems no doubt on the one hand that the city was occupied by a people distinct from the Sicanians, the native race of this part of Sicily, and on the other that it was not a Greek colony. Thucydides, in enumerating the allies of the Athenians at the time of the Peloponnesian War, distinctly calls the Segestans barbarians; and the history of the Greek colonies in Sicily was evidently recorded with sufficient care and accuracy for us to rely upon his authority when he pronounces any people to be non-Hellenic. (Thuc. vii. 57.) At the same time they appear to have been, from a very early period, in close connection with the Greek cities of Sicily, and entering into relations both of hostility and alliance with the Hellenic states, wholly different from the other barbarians in the island. The early influence of Greek civilisation is shown also by their coins, which are inscribed with Greek characters, and bear the unquestionable impress of Greek art.

The first historical notice of the Segestans transmitted to us represents them as already engaged (as early as B. C. 580) in hostilities with the Selinuntines, which would appear to prove that both cities had already extended their territories so far as to come into contact with each other. By the timely assistance of a body of Cnidian and Rhodian emigrants under Pentathlus, the Segestans at this time obtained the advantage over their adversaries. (Diod. v. 9.) A more obscure statement of Diodorus relates that again in B. C. 454, the Segestans were engaged in hostilities with the *Lilybaeans* for the possession of the territory on the river Mazarus. (Id. xi. 86.) The name of the Lilybaeans is here certainly erroneous, as no town of that name existed till long afterwards [Lilybaeum]; but we know not what people is really meant, though the presumption is that it is the Selinuntines, with whom the Segestans seem to have been engaged in almost perpetual disputes. It was doubtless with a view to strengthen themselves against these neighbours that the Segestans took advantage of the first Athenian expedition to Sicily under Laches (B. C. 426), and concluded a treaty of alliance with Athens. (Thuc. vi. 6.) This, however, seems to have led to no result, and shortly after, hostilities having again broken out, the Selinuntines called in the aid of the Syracusans, with whose assistance they obtained great advantages, and were able to press Segesta closely both by land and sea. In this extremity the Segestans, having in vain applied for assistance to Agrigentum, and even to Carthage, again had recourse to the Athenians, who were, without much difficulty, persuaded to espouse their cause, and send a fleet to Sicily, B. C. 416. (Thuc. vi. 6; Diod. xii. 82.) It is said that this result was in part attained by fraud, the Segestans having deceived the Athenian envoys by a fallacious display of wealth, and led them to conceive a greatly exaggerated notion of their resources. They, however, actually furnished 60 talents in ready money, and 30 more after the arrival of the Athenian armament. (Thuc. vi. 8, 46; Diod. xii. 83, xiii. 6.)

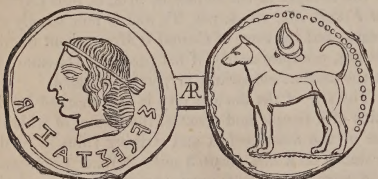
But though the relief of Segesta was thus the original object of the great Athenian expedition to Sicily, that city bears little part in the subsequent operations of the war. Nicias, indeed, on arriving in the island, proposed to proceed at once to Selinus, and compel that people to submission by the display of their formidable armament. But this advice was overruled: the Athenians turned their arms against Syracuse, and the contest between Segesta and Selinus was almost forgotten in the more important struggle between those two great powers. In the summer of B. C. 415 an Athenian fleet, proceeding along the coast, took the small town of Hyccara, on the coast, near Segesta, and made it over to the Segestans. (Thuc. vi. 62; Diod. xiii. 6.) The latter people are again mentioned on more than one occasion as sending auxiliary troops to assist their Athenian allies (Thuc. vii. 57; Diod. xiii. 7); but no other notice occurs of them. The final defeat of the Athenians left the Segestans again exposed to the attacks of their neighbours the Selinuntines; and feeling themselves unable to cope with them, they again had recourse to the Carthaginians, who determined to espouse their cause, and sent them, in the first instance, an auxiliary force of 5000 Africans and 800 Campanian mercenaries, which sufficed to ensure them the victory over their rivals, B. C. 410. (Diod. xiii. 43, 44.) But this was followed the next year by a vast armament under Hannibal, who landed at Lilybaeum, and, proceeding direct to Selinus, took and destroyed the city. (*Ib.* 54—58.) This was followed by the destruction of Himera; and the Carthaginian power now became firmly established in the western portion of Sicily. Segesta, surrounded on all sides by this formidable neighbour, naturally fell gradually into the position of a dependent ally of Carthage. It was one of the few cities that remained faithful to this alliance even in B. C. 397, when the great expedition of Dionysius to the W. of Sicily and the siege of Motya seemed altogether to shake the power of Carthage. Dionysius in consequence laid siege to Segesta, and pressed it with the utmost vigour, especially after the fall of Motya; but the city was able to defy his efforts, until the landing of Himilco with a formidable Carthaginian force changed the aspect of affairs, and compelled Dionysius to raise the siege. (Id. xiv. 48, 53—55.) From this time we hear little more of Segesta till the time of Agathocles, under whom it suffered a great calamity. The despot having landed in the W. of Sicily on his return from Africa (B. C. 307), and being received into the city as a friend and ally, suddenly turned upon the inhabitants on a pretence of disaffection, and put the whole of the citizens (said to amount to 10,000 in number) to the sword, plundered their wealth, and sold the women and children into slavery. He then changed the name of the city to Dicaeopolis, and assigned it as a residence to the fugitives and deserters that had gathered around him. (Diod. xx. 71.)

It is probable that Segesta never altogether recovered this blow; but it soon resumed its original name, and again appears in history as an independent city. Thus it is mentioned in B. C. 276, as one of the cities which joined Pyrrhus during his expedition into the W. of Sicily. (Diod. xxii. 10. *Exc. H.* p. 498.) It, however, soon after fell again under the power of the Carthaginians; and it was probably on this occasion that the city was taken and plundered by them, as alluded to by Cicero (*Verr.* iv. 33); a circumstance of which we have no other account. It continued subject to, or at least dependent on that people, till the First Punic War. In the first year of that war (B. C. 264) it was attacked by the consul Appius Claudius, but without success (Diod. xxiii. 3. p. 501); but shortly after the inhabitants put the Carthaginian garrison to the sword, and declared for the alliance of Rome. (*Ib.* 5. p. 502; Zonar. viii. 9.) They were in consequence besieged by a Carthaginian force, and were at one time reduced to great straits, but were relieved by the arrival of Duilius, after his naval victory, B. C. 260. (Pol. i. 24.) Segesta seems to have been one of the first of the Sicilian cities to set the example of defection from Carthage; on which account, as well as of their pretended Trojan descent, the inhabitants were treated with great distinction by the Romans. They were exempted from all public burdens, and even as late as the time of Cicero continued to be "sine foedere immunes ac liberi." (Cic. *Verr.* iii. 6. iv. 33.) After the destruction of Carthage, Scipio Africanus restored to the Segestans a statue of Diana which had been carried off by the Carthaginians, probably when they obtained possession of the city after the departure of Pyrrhus. (Cic. *Verr.* iv. 33.) During the Servile War also, in B. C. 102, the territory of Segesta is again mentioned as one of those where the insurrection broke out with the greatest fury. (Diod. xxxvi. 5, *Exc. Phot.* p. 534.) But with the exception of these incidental notices we hear little of it under the Roman government. It seems to have been still a considerable town in the time of Cicero, and had a port or emporium of its own on the bay about 6 miles distant (*τὸ τῶν Αἰγεστέων ἐμπόριον*, Strab. vi. pp. 266, 272; *Σεγεστανῶν ἐμπόριον*, Ptol. iii. 4. § 4). This emporium seems to have grown up in the days of Strabo to be a more important place than Segesta itself: but the continued existence of the ancient city is attested both by Pliny and Ptolemy; and we learn from the former that the inhabitants, though they no longer retained their position of nominal independence, enjoyed the privileges of the Latin citizenship. (Strab. *l. c.*; Plin. iii. 8. s. 14; Ptol. iii. 4. § 15.) It seems, however, to have been a decaying place, and no trace of it is subsequently found in history. The site is said to have been finally abandoned, in consequence of the ravages of the Saracens, in A. D. 900 (Amico, *ad Fazell. Sic.* vii. 4. not. 9), and is now wholly desolate; but the town of *Castell'a Mare*, about 6 miles distant, occupies nearly, if not precisely, the same site as the ancient emporium or port of Segesta.

The site of the ancient city is still marked by the ruins of a temple and theatre, the former of which is one of the most perfect and striking ruins in Sicily. It stands on a hill, about 3 miles NW. of *Calatafimi*, in a very barren and open situation. It is of the Doric order, with six columns in front and fourteen on each side (all, except one, quite perfect, and that only damaged), forming a parallelogram of 162 feet by 66. From the columns not being fluted, they have rather a heavy aspect; but if due allowance be made for this circumstance, the architecture is on the whole a light order of Doric; and it is probable, therefore, that the temple is not of very early date. From the absence of fluting, as well as other details of the architecture, there can be no doubt that it never was finished,—the work probably being interrupted by some political catastrophe. This temple appears to have stood, as was often the case, outside the walls of the city, at a short distance to the W. of it. The latter occupied the summit of a hill of small extent, at the foot of which flows, in a deep valley or ravine, the torrent now called the *Fiume Gaggera*, a confluent of the *Fiume di S. Bartolomeo*, which flows about 5 miles E. of Segesta. The latter is probably the ancient Crimisus [CRIMISUS], celebrated for the great victory of Timoleon over the Carthaginians, while the *Gaggera* must probably be the stream called by Diodorus (xx. 71) the Scamander

Two other streams are mentioned by Aelian (*V. H.* ii. 33) in connection with Segesta, the Telmessus and the Porpax; but we are wholly at a loss to determine them. Some vestiges of the ancient walls may still be traced; but almost the only ruins which remain within the circuit of the ancient city are those of the theatre. These have been lately cleared out, and exhibit the *praecinctio* and sixteen rows of seats, great part in good preservation. The general form and arrangement are purely Greek; and the building rests at the back on the steep rocky slope of the hill, out of which a considerable part of it has been excavated. It is turned towards the N. and commands a fine view of the broad bay of *Castell 'a Mare.* (For a more detailed account of the antiquities of Segesta, see Swinburne's *Travels*, vol. ii. pp. 231—235; Smyth's *Sicily*, pp. 67, 68; and especially *Serra di Falco, Antichità della Sicilia*, vol. i. pt. ii.) Ancient writers mention the existence in the territory of Segesta of thermal springs or waters, which seem to have enjoyed considerable reputation (τὰ ϑερμὰ ὕδατα Αἰγεσταῖα, Strab. vi. p. 275; ϑερμὰ λουτρὰ τὰ Ἐγεσταῖα, Diod. iv. 23). These are apparently the sulphureous springs at a spot called *Calametti*, about a mile to the N. of the site of the ancient city. (Fazell. *Sic.* vii. 4.) They are mentioned in the Itinerary as "Aquae Segestanae sive Pincianae" (*Itin. Ant.* p. 91); but the origin of the latter name is wholly unknown.

The coins of Segesta have the figure of a dog on the reverse, which evidently alludes to the fable of the river-god Crimisus, the mythical parent of Aegestus, having assumed that form. (Serv. *ad Aen.* i. 550, v. 30; Eckhel, vol. i. 234.) The older coins (as already observed) uniformly write the name ΣΕΓΕΣΤΑ, as on the one annexed: those of later date, which are of copper only, bear the legend ΕΓΕΣΤΑΙΩΝ (Eckhel, *l. c.* p. 236). [E. H. B.]



COIN OF SEGESTA.

SEGESTA (*Sestri*), a town on the coast of Liguria, mentioned by Pliny, in describing the coast of that country from Genua to the Macra. (Plin. iii. 5. s. 7.) He calls it Segesta Tigulliorum; so that it seems to have belonged to a tribe of the name of the Tigullii, and a town named Tigullia is mentioned by him just before. Segesta is commonly identified with *Sestri* (called *Sestri di Levante* to distinguish it from another place of the name), a considerable town about 30 miles from *Genoa*, while Tigullia is probably represented by *Tregoso*, a village about 2 miles further inland, where there are considerable Roman remains. Some of the MSS. of Pliny, indeed, have "Tigullia intus, et Segesta Tigulliorum," which would seem to point clearly to this position of the two places. (Sillig, *ad loc.*) It is probable, also, that the Tegulata of the Itineraries (*Itin. Ant.* p. 293) is identical with the Tigullia of Pliny. [E. H. B.]

SEGESTA, or SEGESTICA. [Siscia.]

SEGIDA (Σέγιδα, Strabo iii. p. 162). 1. A town of the Arevaci in Hispania Tarraconensis. According to Appian, who calls it Σεγήδη (vi. 44), it belonged to the tribe of the Belli, and was 40 stadia in circumference. Stephanus B. (*s. v.*) calls it Σεγίδη, and makes it a town of the Celtiberians, of whom indeed the Arevaci and Belli were only subordinate tribes. Segida was the occasion of the first Celtiberian War (Appian, *l. c.*), and was probably the same place called Segestica by Livy (xxxiv. 17).

2. A town of Hispania Baetica, with the surname Restituta Julia. (Plin. iii. 1. s. 3.) [T. H. D.]

SEGISA (Σέγισα, Ptol. ii. 6. § 61), a town of the Bastitani in Hispania Tarraconensis, perhaps the modern *Sehegin.* [T. H. D.]

SEGI'SAMA and SEGISAMA JU'LIA (Σεγίσαμα Ἰουλία, Ptol. ii. 6. § 50), a town of Hispania Tarraconensis. We find the inhabitants mentioned by Pliny as Segisamajulienses (iii. 3. s. 4). Ptolemy ascribes the town to the Vaccaei, but Pliny to the Turmodigi, whence we may probably conclude that it lay on the borders of both those tribes. The latter author expressly distinguishes it from Segisamo. [T. H. D.]

SEGISAMO. [Segesama.]

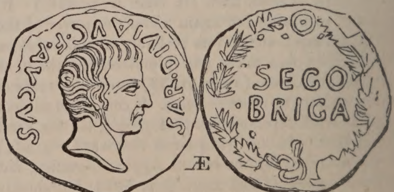
SEGISAMUNCLUM. [Segasamunclum.]

SEGNI, a German tribe in Belgium, mentioned by Caesar (*B. G.* vi. 32) with the Condrusi, and placed between the Eburones and the Treviri. In *B. G.* ii. 4 Caesar speaks of the Condrusi, Eburones, Caeraesi, and Paemani, "qui uno nomine Germani appellantur;" but he does not name the Segni in that passage. There is still a place named *Sinei* or *Signei* near *Condroz*, on the borders of *Namur;* and this may indicate the position of the Segni. [G. L.]

SEGOBO'DIUM, in Gallia, placed in the Table on a road from Andomatunum (*Langres*) to Vesontio (*Besançon*). The Itin. gives the same road, but omits Segobodium. D'Anville supposes Segobodium to be *Seveux*, which is on the *Saône*, and in the direction between *Besançon* and *Langres.* [G. L.]

SEGOBRI'GA (Σεγόϐριγα, Ptol. ii. 6. § 58). 1. The capital of the Celtiberi in Hispania Tarraconensis. (Plin. iii. 3. s. 4.) It lay SW. of Caesaraugusta, and in the jurisdiction of Carthago Nova. (Plin. *l. c.*) The surrounding district was celebrated for its talc or selenite. (Id. xxxvi. 22. s. 45.) It must have been in the neighbourhood of *Priego*, where, near *Pennaescrite*, considerable ruins are still to be found. (Florez, *Esp. Sagr.* vii. p. 61.) For coins see Sestini, i. p. 193. (Cf. Strab. iii. p. 162; Front. *Strat.* iii. 10. 6.)

2. A town of the Edetani in Hispania Tarraconensis, known only from inscriptions and coins, the modern *Segorbe.* (Florez, *Esp. Sagr.* v. p. 21, viii. p. 97, and *Med.* pp. 573, 650; Mionnet, i. p. 50, and Supp. i. p. 102.) [T. H. D.]



COIN OF SEGOBRIGA.

SEGOBRI'GII. [Massilia, p. 290.]

SEGODU'NUM (Σεγόδουνον). Ptolemy (ii. 7. § 21) calls Segodunum the chief town of the Ruteni [RUTENI], a Gallic people west of the Rhone, in the Aquitania of Ptolemy. In some editions of Ptolemy the reading is Segodunum or Etodunum. In the Table the name is Segodum, which is probably a corrupt form; and it has the mark of a chief town. It was afterwards called Civitas Rutenorum, whence the modern name *Rodez*, on the *Aveyron*, in the department of *Aveyron*, of which it is the chief town. [G. L.]

SEGODU'NUM (Σεγόδουνον), a town of southern Germany, probably in the country of the Hermunduri, is, according to some, the modern *Würzburg*. (Ptol. ii. 11. § 29; comp. Wilhelm, *Germanien*, p. 209.) [L. S.]

SEGO'NTIA. 1. A town of the Celtiberi in Hispania Tarraconensis, 16 miles from Caesaraugusta. (*Itin. Ant.* pp 437, 439.) Most probably identical with the Seguntia of Livy (xxxiv. 19). The modern *Rueda*, according to Lapie.

2. (Σεγοντία Παράμικα, Ptol. ii. 6. § 66), a town of the Barduli in Hispania Tarraconensis. [T. H. D.]

SEGONTIACI, a people in the S. part of Britannia, in *Hampshire*. (Camden, pp. 84, 146; Caes. *B. G.* v. 21; Orelli, *Inscr.* 2013.) [T. H. D.]

SEGO'NTIUM, a city in the NW. part of Britannia Secunda, whence there was a road to Deva. (*Itin. Ant.* p. 482.) It is the modern *Caernarvon*, the little river by which is still called *Sejont.* (Camden, p. 798.) It is called Seguntio by the Geogr. Rav. (v. 31). [T. H. D.]

SEGORA, in Gallia, appears in the Table on a road from Portus Namnetum (*Nantes*) to Limunum, or Limonum (*Poitiers*). D'Anville supposes that Segora is *Bressuire*, which is on the road from *Nantes* to *Poitiers*. [G. L.]

SEGOSA, in Gallia, is placed by the Antonine Itin. on a road from Aquae Tarbellicae (*Dax*) to Burdigala (*Bordeaux*). The first station from Aquae Tarbellicae is Mosconnum, or Mostomium, the site of which is unknown. The next is Segosa, which D'Anville fixes at a place named *Escoussé* or *Escoursé*. But he observes that the distance, 28 Gallic leagues, between Aquae and Segosa is less than the distance in the Itin. [G. L.]

SEGOVELLAUNI. [SEGALLAUNI.]

SEGO'VIA (Σεγουϐία, Ptol. ii. 6. § 56). 1. A town of the Arevaci in Hispania Tarraconensis, on the road from Emerita to Caesaraugusta. (*Itin. Ant.* p. 435; Plin. iii. 3. s. 4; Flor. iii. 22.) It still exists under the ancient name. For coins see Florez (*Med.* ii. p. 577), Mionnet (i. p. 51, and Suppl. i. p. 104), and Sestini (p. 196).

2. A town of Hispania Baetica, on the river Silicense. (Hirt. *B. A.* 57.) In the neighbourhood of Sacili or the modern *Perabad.* [T. H. D.]

SEGUSIA'NI (Σεγοσιανοί or Σεγουσιανοί), a Gallic people. When Caesar (B. C. 58) was leading against the Helvetii the troops which he had raised in North Italy, he crossed the Alps and reached the territory of the Allobroges. From the territory of the Allobroges he crossed the Rhone into the country of the Segusiani: "Hi sunt extra Provinciam trans Rhodanum primi." (*B. G.* i. 10.) He therefore places them in the angle between the *Rhone* and the *Saône*, for he was following the Helvetii, who had not yet crossed the *Saône*. In another place (vii. 64) he speaks of the Aedui and Segusiani as bordering on the Provincia, and the Segusiani were dependents of the Aedui (vii. 75). Strabo (iv. p. 186) places the Segusiani between the Rhodanus and the Dubis (*Doubs*), on which D'Anville remarks that he ought to have placed them between the Rhone and the *Loire*. But part of the Segusiani at least were west of the Rhone in Caesar's time, as he plainly tells us, and therefore some of them were between the Rhone and the *Doubs*, though this is a very inaccurate way of fixing their position, for the *Doubs* ran through the territory of the Sequani. Lugdunum was in the country of the Segusiani. [LUGDUNUM.] Pliny gives to the Segusiani the name of Liberi (iv. 18).

In Cicero's oration *Pro P. Quintio* (c. 25), a Gallic people named Sebaguinos, Sebaginnos, with several other variations, is mentioned. The reading "Sebusianos" is a correction of Lambinus. Baiter (Orelli's Cicero, 2nd ed.) has written "Segusiavos" in this passage of Cicero on his own authority; but there is no name Segusiavi in Gallia. It is probable that the true reading is "Segusianos." Ptolemy (ii. 8. § 14) names Rodumna (*Roanne*) and Forum Segusianorum as the towns of the Segusiani, which shows that the Segusiani in his time extended to the *Loire* [RODUMNA]; and the greater part of their territory was probably west of the *Rhone* and *Saône*. Mionnet, quoted by Ukert (*Gallien*, p. 320), has a medal which he supposes to belong to the Segusiani. [G. L.]

SEGU'SIO (Σεγούσιον: *Eth.* Σεγουσιανός, Segusinus: *Susa*), a city of Gallia Transpadana, situated at the foot of the Cottian Alps, in the valley of the Duria (*Dora Riparia*), at the distance of 35 miles from Augusta Taurinorum (*Turin*). It was the capital of the Gaulish king or chieftain Cottius, from whom the Alpes Cottiae derived their name, and who became, in the reign of Augustus, a tributary or dependent ally of the Roman Empire. Hence, when the other Alpine tribes were reduced to subjection by Augustus, Cottius retained the government of his territories, with the title of Praefectus, and was able to transmit them to his son, M. Julius Cottius, upon whom the emperor Claudius even conferred the title of king. It was not till after the death of the younger Cottius, in the reign of Nero, that this district was incorporated into the Roman Empire, and Segusio became a Roman municipal town. (Strab. iv. pp. 179, 204; Plin. iii. 20. s. 24; Amm. Marc. xv. 10.)

It was probably from an early period the chief town in this part of the Alps and the capital of the surrounding district. It is situated just at the junction of the route leading from the *Mont Genèvre* down the valley of the *Dora* with that which crosses the *Mont Cenis;* both these passages were among the natural passes of the Alps, and were doubtless in use from a very early period, though the latter seems to have been unaccountably neglected by the Romans. The road also that was in most frequent use in the latter ages of the Republic and the early days of the Empire to arrive at the pass of the Cottian Alps or *Mont Genèvre*, was not that by Segusio up the valley of the Duria, but one which ascended the valley of *Fenestrelles* to Ocelum (*Uxeau*), and from thence crossed the *Col de Sestrières* to Scingomagus (at or near *Cesanne*), at the foot of the actual pass of the *Genèvre*. This was the route taken by Caesar in B. C. 58, and appears to have still been the one most usual in the days of Strabo (Caes. *B. G.* i. 10; Strab. iv. p. 179); but at a later period the road by Segusio seems to have come into general use, and is that given in the Itineraries. (*Itin. Ant.* pp. 341, 357.) Of Segusio as a municipal town we hear little; but it is mentioned as such both by Pliny and Ptolemy, and its continued existence is proved by inscriptions as well as the Itineraries; and we learn that it continued to be a considerable town, and a military post of importance, as commanding the passes of the Alps, until long after the fall of the Western Empire. (Plin. iii. 17. s. 21; Ptol. iii. 1. § 40; Gruter, *Inscr.* p. 111. 1; Orell. *Inscr.* 1690, 3803; Amm. Marc. xv. 10; *Itin. Hier.* p. 556; P. Diac. *Hist. Lang.* iii. 8; Greg. Tur. iv. 39.)

Ammianus tells us that the tomb of Cottius was still visible at Segusio in his time, and was the object of much honour and veneration among the inhabitants (Amm. *l. c.*). A triumphal arch erected by him in honour of Augustus is still extant at *Susa;* it enumerates the names of the "Civitates" which were subject to his rule, and which were fourteen in number, though Pliny speaks of the "Cottianae civitates xii." (Plin. iii. 20. s. 24; Orell. *Inscr.* 626.) All these are, however, mere obscure mountain tribes, and the names of most of them entirely unknown. His dominions extended, according to Strabo, across the mountains as far as Ebrodunum in the land of the Caturiges (Strab. iv. p. 179); and this is confirmed by the inscription which enumerates the Caturiges and Medulli among the tribes subject to his authority. These are probably the two omitted by Pliny. Ocelum, in the valley of the *Clusone*, was comprised in the territory of Cottius, while its limit towards the Taurini was marked by the station Ad Fines, placed by the Itineraries on the road to Augusta Taurinorum. But the distances given in the Itineraries are incorrect, and at variance with one another. Ad Fines may probably be placed at or near *Avigliana*, 15 miles from *Turin*, and 20 from *Susa.* The mountain tribes called by Pliny the "Cottianae civitates," when united with the Roman government, at first received only the Latin franchise (Plin. *l. c.*); but as Segusio became a Roman municipium, it must have received the full franchise. [E. H. B.]

SEGUSTERO, a name which occurs in the Antonine Itin. and in the Table, is a town of Gallia Narbonensis, and the name is preserved in *Sisteron*, the chief town of an arrondissement in the department of *Basses Alpes*, on the right bank of the *Durance.* Roman remains have been found at *Sisteron.* The name in the Notit. Prov. Galliae is Civitas Segesteriorum. It was afterwards called Segesterium, and Sistericum, whence the modern name comes. (D'Anville, *Notice, &c.*) [G. L.]

SEIR, M. (Σηείρ, LXX. Σάειρα, Σήειρον, Joseph). "The land of Seir" is equivalent to "the country of Edom." (*Gen.* xxxii. 3.) Mount Seir was the dwelling of Esau and his posterity (xxxvi. 8, 9; *Deut.* ii. 4, 5), in the possession of which they were not to be disturbed. (*Josh.* xxiv. 4.) Its general situation is defined in *Deuteronomy* (i. 2) between Horeb and Kadesh Barnea. The district must have been extensive, for in their retrograde movement from Kadesh, which was in Seir (i. 44), the Israelites compassed Mount Seir many days (ii. 1, 3). The original inhabitants of Mount Seir were the Horims; "but the children of Esau succeeded them, when they had destroyed them from before them, and dwelt in their stead" (ii. 12, 22; comp. *Gen.* xiv. 6). It obviously derived its name from "Seir the Horite" (xxxvi. 20, 21), and not, as Josephus erroneously supposes, from the Hebrew שָׂעִיר = hirsutus. (*Ant.* i. 20. § 3.) The range bordering *Wady Araba* is marked *M. Shehr* in some modern maps, but without sufficient authority for the name. Dr. Wilson confines the name to the eastern side of the *Araba*, from a little north of Petra to the *Gulf of Akabah*, which range he names *Jebel-esh-Sherah* (*Lands of the Bible*, vol. i. pp. 289, 290, 337, 340); but since Kadesh was in Seir, it is obvious that this name must have extended much more widely, and on both sides the *Araba.* Mr. Rowlands heard the name *Es-Serr* given to an elevated plain to the east of Kadesh, which must, he thinks, be the Seir alluded to in *Deut.* i. 44, where the Israelites were chased before the Amalekites. (Williams's *Holy City*, vol. i. appendix, p. 465.) [G. W.]

SEIRAE. [Psophis.]

SELACHUSA, an island lying off the Argolic promontory of Speiraeum, mentioned only by Pliny (iv. 12. s. 57).

SELAH. [Petra.]

SELAMBINA (Σηλάμϐινα, Ptol. ii. 4. § 7), a town on the coast of Hispania Baetica between Sex and Abdera. (Plin. iii. 1. s. 3.) Florez (*Esp. Sagr.* xii. pp. 3, 6) identifies it with *Calabreña*, but, according to Ukert (ii. p. i. p. 351), it is to be sought in the neighbourhood of *Sorbitan.* [T. H. D.]

SELAS. [Messenia, p. 342, b.]

SELASIA. [Sellasia.]

SELEMNUS. [Achaia, p. 13, b. No. 10.]

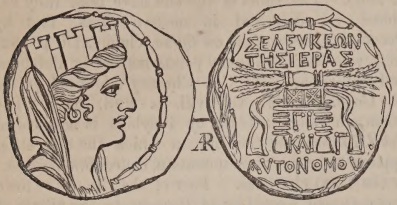
SELENTIS or SELENITIS (Σελεντίς or Σελενιτίς) a district in the south-west part of Cilicia, extending along the coast, but also some distance in the interior; it derived its name from the town of Selinus. (Ptol. v. 8. §§ 2, 5.) [L. S.]

SELENU'SIAE (Σεληνουσίαι) or SELENNUTES two lakes formed by the sea, north of the mouth of the Caystrus, and not far from the temple of the Ephesian Artemis. These two lakes, which communicated with each other, were extremely rich in fish, and formed part of the revenue of the temple of Artemis, though they were on several occasions wrested from it. (Strab. xiv. p. 642; Plin. v. 31.) The name of the lakes, derived from Selene, the moon-goddess, or Artemis, probably arose from their connection with the great goddess of Ephesus. (Comp. Chandler's *Travels in Asia Minor*, vol. i. p. 162.) [L. S.]

SELEUCEIA or SELEUCIA, two towns in Syria. 1. Ad Belum (Σελεύκεια πρὸς Βήλῳ), sometimes called Seleucobelus, situated in the district of Cassiotis, placed by Ptolemy in long. 69° 30′, lat. 34° 45′. The Belus was a tributary of the Orontes, running into it from the W., and since, as Pococke remarks, Seleucia was exactly in the same latitude as Paltos, it must have been due E. of it. Now *Boldo*, the ancient Paltos, lies two hours S. of *Jebilee*, ancient Gabala, on the coast. Seleucia ad Belum must be looked for 1° 10′ to the E., according to Ptolemy's reckoning, who places Paltos in long. 63° 20′, lat. 34° 45′. Modern conjecture has identified it with *Shogh* and *Divertigi*, which is placed 30 miles E. of Antioch. (Ptol. v. 15. § 16; Pococke, *Syria.* vol. ii. p. 199.) Pliny mentions it with another not elsewhere recognised, in the interior of Syria: "Seleucias praeter jam dictam (i. e. Pieria), duas, quae ad Euphratem, et quae ad Belum vocantur" (v. 23. § 19).

2. Pieria (Σελεύκεια Πιερία: *Eth.* Σελευκεύς), a maritime city of Syria, placed by Ptolemy in long. 68° 36′, lat. 35° 26′, between Rhossus and the mouths of the Orontes. Its ancient name, according to Strabo, was "Rivers of Water" (Ὕδατος ποταμοί), a strong city, called Free by Pompey (Strab. xvi. 2. § 8). Its position is fully described by Polybius.

It was situated on the sea between Cilicia and Phoenice, over against a large mountain called Coryphaeum, the base of which was washed on its W. side by the sea, towards the E. it dominated the districts of Antioch and Seleucis. Seleucia lay on the S. of this mountain, separated from it by a deep and rugged valley. The city extended to the sea through broken ground, but was surrounded for the most part by precipitous and abrupt rocks. On the side towards the sea lay the factory (τά ἐμπορεῖα) and suburb, on the level ground, strongly fortified. The whole hollow (κίτος) of the city was likewise strongly fortified with fine walls, and temples, and buildings. It had one approach on the sea side, by an artificial road in steps (κλιμακωτήν), distributed into frequent and continuous slopes (cuttings?—ἐγκλίμασι) and curves (tunnels?—σκαιώμασι). The *embouchure* of the Orontes was not far distant—40 stadia, according to Strabo (xvi. p. 750). It was built by Seleucus Nicator (died B. C. 280), and was of great importance, in a military view, during the wars between the Seleucidae and the Ptolemies. It was taken by Ptolemy Euergetes on his expedition into Syria, and held by an Egyptian garrison until the time of Antiochus the Great, who, at the instigation of Apollophanes, a Seleucian, resolved to recover it from Ptolemy Philopator (cir. B. C. 220), in order to remove the disgrace of an Egyptian garrison in the heart of Syria, and to obviate the danger which it threatened to his operations in Coele-Syria, being, as it was, a principal city, and well nigh, so to speak, the proper home of the Syrian power. Having sent the fleet against it, under the admiral Diognetus, he himself marched with his army from Apameia, and encamped near the Hippodrome, 5 stadia from the city. Having in vain attempted to win it by bribery, he divided his forces into three parts, of which one under Zeuxis made the assault near the gate of Antioch, a second under Hermogenes near the temple of the Dioscuri, the third under Ardys and Diognetus by the arsenal and suburb, which was first carried, whereupon the garrison capitulated (Polyb. v. 58—60). It was afterwards a place of arms in the further prosecution of the war against Ptolemy (66). The Mount Coryphaeum of Polybius is the Pieria of Ptolemy and Strabo, from which the town derived its distinguishing appellation. Strabo mentions, from Posidonius, that a kind of asphaltic soil was quarried in this place, which, when spread over the roots of the vine, acted as a preservative against blight (vii. p. 316.) He calls it the first city of the Syrians, from Cilicia, and states its distance from Soli, in a straight course, a little less than 1000 stadia (xiv. p. 676). It was one of the four cities of the Tetrapolis, which was a synonym for the district of Seleucis, the others being Antioch, Apameia, and Laodiceia, which were called sister cities, being all founded by Seleucus Nicator, and called by the names respectively of himself, his father, his wife, and his mother-in-law; that bearing his father's name being the largest, that bearing his own, the strongest. (Strab. xvi. p. 749.) The auguries attending its foundation are mentioned by John Malalas (*Chronographia*, lib. viii. p. 254). It became the port of Antioch, and there it was that St. Paul and Barnabas embarked for Cyprus, on their first mission to Asia Minor (*Acts*, xiii. 4), the Orontes never having been navigable even as far as Antioch for any but vessels of light draught. Pliny calls it "Seleucia libera Pieria," and describes it as situated on a promontory (v. 21) clxxv. M. P. distant from Zeugma on the Euphrates (12). He designates the Coryphaeum of Polybius, the Pieria of Strabo, Mount Casius, a name also extended by Strabo to the mountains about Seleucia, where he speaks of the Antiocheans celebrating a feast to Triptolemus as a demigod, in Mount Cassius around Seleucia (xvi. p. 750). The ruins of the site have been fully explored and described in modern times, first by Pococke (*Observations on Syria*, chap. xxii. p. 182, &c.), who identified many points noticed by Polybius, and subsequently by Col. Chesney (*Journal of the R. Geog. Society*, vol. viii. p. 228, &c.). The mountain range noticed by Polybius is now called *Jebel Musa*; and the hill on which the city stood appears to be the "low mountain, called *Bin-Kiliseh*," or the 1000 churches. Part of the site of the town was occupied, according to Pococke, by the village of *Kepse*, situated about a mile from the sea. The masonry of the once magnificent port of Seleucia is still in so good a state that it merely requires trifling repairs in some places, and to be cleaned out; a project contemplated, but not executed, by one Ali Pasha, when governor of Aleppo. The plan of the port, with its walls and basins, its piers, floodgates, and defences, can be distinctly traced. The walls of the suburb, with its agora, the double line of defence of the inner city, comprehending in their circumference about 4 miles, which is filled with ruins of houses; its castellated citadel on the summit of the hill, the gate of Antioch on the SE. of the site, with its pilasters and towers, near which is a double row of marble columns; large remains of two temples, one of which was of the Corinthian order; the amphitheatre, near which Antiochus encamped, before his assault upon the city, with twenty-four tiers of benches still to be traced; the numerous rocky excavations of the necropolis, with the sarcophagi, always of good workmanship, now broken and scattered about in all directions, all attest the ancient importance of the city, and the fidelity of the historian who has described it. Most remarkable of all in this view is the important engineering work, to which Polybius alludes as the only communication between the city and sea, fully described by Col. Chesney, as the most striking of the interesting remains of Seleucia. It is a very extensive excavation, cut through the solid rock from the NE. extremity of the town almost to the sea, part of which is a deep hollow way, and the remainder regular tunnels, between 20 and 30 feet wide, and as many high, executed with great skill and considerable labour. From its eastern to its western extremity is a total length of 1088 yards, the greater part of which is traversed by an aqueduct carried along the face of the rock, considerably above the level of the road. Its termination is rough and very imperfect, about 30 feet above the level of the sea; and while the bottom of the rest of the excavation is tolerably regular, in this portion it is impeded by large masses of rock lying across it at intervals: which would imply either that it was never completed, or that it was finished in this part with masonry, which may have been carried off for building purposes. It is, perhaps, in this part that the stairs mentioned by Polybius may have been situated, in order to form a communication with the sea. There can be no doubt whatever that this excavation is the passage mentioned by him as the sole communication between the city and the sea; and it is strange that any question should have arisen concerning its design. A rough plan of the site is given by Pococke (p. 183); but a much more carefully executed plan, with drawings and sections of the tunnels, &c., has lately been published by Captain Allen, who surveyed the site of the harbour, but not of the town, in 1850. (*The Dead Sea, &c.*, Map at end of vol. i., and vol. ii. pp. 208—230.) [G. W.]

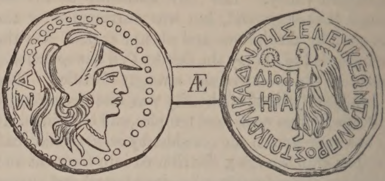


COIN OF SELEUCEIA IN SYRIA.

SELEUCEIA or SELEUCIA (Σελεύκεια). 1. A town near the northern frontier of Pisidia, surnamed Sidera (ἡ Σιδηρᾶ, Ptol. v. 5. § 4; Hierocl. p. 673), probably on account of iron-works in its vicinity. There are some coins of this place with the image of the Asiatic divinity Men, who was worshipped at Antioch, and bearing the inscription Κλαυδιοσελευκέων, which might lead to the idea that the place was restored by the emperor Claudius. (Sestini, *Mon. Vet.* p. 96.) Its site is now occupied by the town of *Ejerdir*.

2. A town in Pamphylia between Side and the mouth of the river Eurymedon, at a distance of 80 stadia from Side, and at some distance from the sea. (*Stadiasm. Mar. Mag.* § 216.)

3. An important town of Cilicia, in a fertile plain on the western bank of the Calycadnus, a few miles above its mouth, was founded by Seleucus I., surnamed Nicator. A town or towns, however, had previously existed on the spot under the names of Olbia and Hyria, and Seleucus seems to have only extended and united them in one town under the name Seleucia. The inhabitants of the neighbouring Holmi were at the same time transferred to the new town, which was well built, and in a style very different from that of other Cilician and Pamphylian cities. (Steph. B. *s. v.*; Strab. xiv. p. 670.) In situation, climate, and the richness of its productions, it rivalled the neighbouring Tarsus, and it was much frequented on account of the annual celebration of the Olympia. and on account of the oracle of Apollo. (Zosim. i. 57; Basil. *Vita S. Theclae*, i. p. 275, *Orat.* xxvii. p. 148.) Pliny (v. 27) states that it was surnamed Tracheotis; and some ecclesiastical historians, speaking of a council held there, call the town simply Trachea (Sozom. iv. 16; Socrat. ii. 39; comp. Ptol. v. 8. § 5; Amm. Marc. xiv. 25; Oros. vii. 12.) The town still exists under the name of *Selefkieh*, and its ancient remains are scattered over a large extent of ground on the west side of the Calycadnus. The chief remains are those of a theatre, in the front of which there are considerable ruins, with porticoes and other large buildings: farther on are the ruins of a temple, which had been converted into a Christian church, and several large Corinthian columns. Ancient Seleuceia, which appears to have remained a free city ever since the time of Augustus, remained in the same condition even after a great portion of Cilicia was given to Archelaus of Cappadocia, whence both imperial and autonomous coins of the place are found. Seleuceia was the birthplace of several men of eminence, such as the peripatetics Athenaeus and Xenarchus, who flourished in the reign of Augustus, and the sophist Alexander, who taught at Antioch, and was private secretary to the emperor M. Aurelius (Philostr. *Vit. Soph.* ii. 5.) According to some authorities, lastly, the emperor Trajan died at Seleuceia (Eutrop. viii. 2, 16; Oros. *l. c.*), though others state that he died at Selinus.



COIN OF SELEUCEIA IN CILICIA.

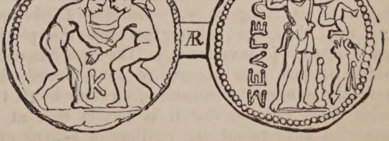
4. Seleucia in Caria [Tralles.] [L. S.]

SELEUCEIA or SELEUCIA (Σελεύκεια, Polyb. v. 48; Strab. xi. p. 521; Ptol. v. 18. § 8), a large city near the right bank of the Tigris, which, to distinguish it from several other towns of the same name, is generally known in history by the title of Σελεύκεια ἐπὶ τῷ Τίγρητι. (Strab. xvi. p. 738; Appian, *Syr.* 57.) It was built by Seleucus Nicator (Strab. *l. c.*; Plin. vi. 26. s. 30; Tacit. *Ann.* vi. 42; Joseph. *Ant. Jud.* xviii. 9. § 8; Amm. Marc. xxiii. 20), and appears to have been placed near the junction with the Tigris, of the great dyke which was carried across Mesopotamia from the Euphrates to the Tigris, and which bore the name of *Nahar Malcha* (the royal river). (Plin. *l. c.*, and Isid. Char. p. 5.) Ptolemy states that the artificial river divided it into two parts (v. 18. § 8). On the other hand, Theophylact states that both rivers, the Tigris and Euphrates, surrounded it like a rampart —by the latter, in all probability, meaning the *Nahar Malcha* (v. 6). It was situated about 40 miles NE. of Babylon (according to Strabo, 300 stadia, and to the Tab. Peutinger., 44 M.P.). In form, its original structure is said to have resembled an eagle with its wings outspread. (Plin. *l. c.*) It was mainly constructed of materials brought from Babylon, and was one principal cause of the ruin of the elder city, as Ctesiphon was (some centuries later) of Seleuceia itself. (Strab. xvi. p. 738.) It was placed in a district of great fertility, and is said, in its best days, to have had a population of 600,000 persons. (Plin. *l. c.*) Strabo adds, that it was even larger than Antiocheia Syriae,—at his time probably the greatest commercial entrepôt in the East, with the exception of Alexandreia (xvi. p. 750). Even so late as the period of its destruction its population is still stated to have amounted to half a million. (Eutrop. v. 8; comp. Oros. viii. 5.) To its commercial importance it doubtless owed the free character of its local government, which appears to have been administered by means of a senate of 300 citizens. Polybius states that, on the overthrow of Molon, the Median rebels Antiochus and Hermeias descended on Seleuceia, which had been previously taken by Molon, and, after punishing the people by torture and the infliction of a heavy fine, exiled the local magistracy, who were called Adeiganae. (Ἀδειγάναι, Polyb. v. 54.) Their love of freedom and of independent government was, however, of longer duration. (Plin. *l. c.*; Tacit. *Ann.* vi. 42.)

Seleuceia owed its ruin to the wars of the Romans with the Parthians and other eastern nations. It is first noticed in that between Crassus and Orodes (Dion Cass. xl. 20); but it would seem that Crassus did not himself reach Seleuceia. On the advance of Trajan from Asia Minor, Seleuceia was taken by Erucius Clarus and Julius Alexander, and partially burnt to the ground (Dion Cass. lxviii. 30); and a few years later it was still more completely destroyed by Cassius, the general of Lucius Verus, during the war with Vologeses. (Dion Cass. lxxi. 2; Eutrop. v. 8; Capitol. *Verus*, c. 8.) When Severus, during the Parthian War, descended the Euphrates, he appears to have found Seleuceia and Babylon equally abandoned and desolate. (Dion Cass. lxxv. 9.) Still later, in his expedition to the East, Julian found the whole country round Seleuceia one vast marsh full of wild game, which his soldiers hunted. (Amm. Marc. xxiv. 5.) It would seem from the indistinct notices of some authors, that Seleuceia once bore the name of Coche. [Coche.] [V.]

SELEUCIS (Σελευκίς), a district of Syria, mentioned by Ptolemy, as containing the cities of Gephura, Gindarus, and Imma (v. 15. § 15). Strabo calls it the best of all the districts: it was also called Tetrapolis, on account of its four most important cities, for it had many. These four were, Antioch, Seleuceia in Pieria, Apameia, and Laodiceia (xvi. p. 749). It also comprehended, according to Strabo, four satrapies; and it is clear that he uses the name in a much wider sense than Ptolemy, who places the four cities of the tetrapolis of Strabo's Seleucis in so many separate districts; Antioch in Cassiotis, Apameia in Apamene, Laodiceia in Laodicene, while he only implies, but does not state, that Seleuceia lies in Seleucis. [G. W.]

SELGE (Σέλγη: *Eth.* Σελγεύς), an important city in Pisidia, on the southern slope of Mount Taurus, at the part where the river Eurymedon forces its way through the mountains towards the south. The town was believed to be a Greek colony, for Strabo (xii. p. 520) states that it was founded by Lacedaemonians, but adds the somewhat unintelligible remark that previously it had been founded by Calchas (Comp. Polyb. v. 76; Steph. B. *s. v.*; Dion. Per. 858). The acropolis of Selge bore the name of Cesbedium (Κεσϐέδιον; Polyb. *l. c.*) The district in which the town was situated was extremely fertile, producing abundance of oil and wine, but the town itself was difficult of access, being surrounded by precipices and beds of torrents flowing towards the Eurymedon and Cestrus, and requiring bridges to make them passable. In consequence of its excellent laws and political constitution, Selge rose to the rank of the most powerful and populous city of Pisidia, and at one time was able to send an army of 20,000 men into the field. Owing to these circumstances, and the valour of its inhabitants, for which they were regarded as worthy kinsmen of the Lacedaemonians, the Selgians were never subject to any foreign power, but remained in the enjoyment of their own freedom and independence. When Alexander the Great passed through Pisidia, the Selgians sent an embassy to him and gained his favour and friendship. (Arrian, *Anab.* i. 28.) At that time they were at war with the Telmissians. At the period when Achaeus had made himself master of Western Asia, the Selgians were at war with Pednelissus, which was besieged by them; and Achaeus, on the invitation of Pednelissus, sent a large force against Selge. After a long and vigorous siege, the Selgians, being betrayed and despairing of resisting Achaeus any longer, sent deputies to sue for peace, which was granted to them on the following terms: they agreed to pay immediately 400 talents, to restore the prisoners of Pednelissus, and after a time to pay 300 talents in addition. (Polyb. v. 72—77.) We now have for a long time no particulars about the history of Selge; in the fifth century of our era Zosimus (v. 15) calls it indeed a little town, but it was still strong enough to repel a body of Goths. It is strange that Pliny does not notice Selge, for we know from its coins that it was still a flourishing town in the time of Hadrian; and it is also mentioned in Ptolemy (v. 5. § 8) and Hierocles (p. 681). Independently of wine and oil, the country about Selge was rich in timber, and a variety of trees, among which the storax was much valued from its yielding a strong perfume. Selge was also celebrated for an ointment prepared from the iris root. (Strab. *l. c.*; Plin. xii. 55, xxi. 19; comp. Liv. xxxv. 13.) Sir C. Fellows (*Asia Minor*, p. 171, foll.) thinks that he has discovered the ruins of Selge about 10 miles to the north-east of the village of *Booják.* They are seen on a lofty promontory "now presenting magnificent wrecks of grandeur." "I rode," says Sir Charles, "at least 3 miles through a part of the city, which was one pile of temples, theatres, and buildings, vying with each other in splendour..... The material of these ruins had suffered much from the exposure to the elements, being grey with a lichen which has eaten into the marble, and entirely destroyed the surface and inscriptions; but the scale, the simple grandeur, and the uniform beauty of style bespoke its date to be the early Greek. The sculptured cornices frequently contain groups of figures fighting, wearing helmets and body-armour, with shields and long spears; from the ill-proportioned figures and general appearance, they must rank in date with the Aegina marbles. The ruins are so thickly strewn, that little cultivation is practicable; but in the areas of theatres, cellas of temples, and any space where a plough can be used, the wheat is springing up. The general style of the temples is Corinthian, but not so florid as in less ancient towns. The tombs are scattered for a mile from the town, and are of many kinds, some cut in chambers in face of the rock, others sarcophagi of the heaviest form: they have had inscriptions, and the ornaments are almost all martial; several seats remain among the tombs. I can scarcely guess the number of temples or columned buildings in the town, but I certainly traced fifty or sixty.... Although apparently unnecessary for defence, the town has had strong walls, partly built with large stones in the Cyclopean mode.... I never conceived so high an idea of the works of the ancients as from my visit to this place, standing as it does in a situation, as it were, above the world." It is to be regretted that it was impossible by means of inscriptions or coins to identify this place with the ancient Selge more satisfactorily. (Comp. Von Hammer, in the *Wiener Jahrbücher*, vol. cvi. p. 92.) [L. S.]



COIN OF SELGE.

SELGOVAE (Σελγοοῦαι, Ptol. ii. 3. § 8), a people on the SW. coast of Britannia Barbara, in the E. part of *Galloway* and in *Dumfries-shire*. Camden (p. 1194) derives the name of *Solway* from them. [T. H. D.]

SELI'NUS (Σελινοῦς) 1. A village in the north of Laconia, described by Pausanias as 20 stadia from Geronthrae; but as Pausanias seems not to have visited this part of Laconia, the distances may not be correct. Leake, therefore, places Selinus at the village of *Kosmas*, which lies further north of Geronthrae than 20 stadia, but where there are remains of ancient tombs. (Paus. iii. 22. § 8; Leake, *Peloponnesiaca*, p. 363; Boblaye, *Recherches*, &c. p. 97; Curtius, *Peloponnesos*, vol. ii. p. 304.)

2. A river in the Triphylian Elis, near Scillus. [SCILLUS.]

3. A river in Achaia. [ACHAIA, p. 13, b. No. 6.]

SELI'NUS (Σελινοῦς: *Eth.* Σελινούντιος, Selinuntius: Ru. at *Torre dei Pulci*), one of the most important of the Greek colonies in Sicily, situated on the SW. coast of that island, at the mouth of the small river of the same name, and 4 miles W. of that of the Hypsas (*Belici*). It was founded, as we learn from Thucydides, by a colony from the Sicilian city of Megara, or Megara Hyblaea, under the conduct of a leader named Pammilus, about 100 years after the settlement of that city, with the addition of a fresh body of colonists from the parent city of Megara in Greece. (Thuc. vi. 4, vii. 57; Scymn. Ch. 292; Strab. vi. p. 272.) The date of its foundation cannot be precisely fixed, as Thucydides indicates it only by reference to that of the Sicilian Megara, which is itself not accurately known, but it may be placed about B. C. 628. Diodorus indeed would place it 22 years earlier, or B. C. 650, and Hieronymus still further back, B. C. 654; but the date given by Thucydides, which is probably entitled to the most confidence, is incompatible with this earlier epoch. (Thuc. vi. 4; Diod. xiii. 59; Hieron. *Chron.* ad ann. 1362; Clinton, *Fast. Hell.* vol. i. p. 208.) The name is supposed to have been derived from the quantities of wild parsley (σελινὸς) which grew on the spot; and for the same reason a leaf of this parsley was adopted as the symbol of their coins.

Selinus was the most westerly of the Greek colonies in Sicily, and for this reason was early brought into contact and collision with the Carthaginians and the barbarians in the W. and NW. of the island. The former people, however, do not at first seem to have offered any obstacle to their progress; but as early as B. C. 580 we find the Selinuntines engaged in hostilities with the people of Segesta (a non-Hellenic city), whose territory bordered on their own. (Diod. v. 9). The arrival of a body of emigrants from Rhodes and Cnidus who subsequently founded Lipara, and who lent their assistance to the Segestans, for a time secured the victory to that people; but disputes and hostilities seem to have been of frequent occurrence between the two cities, aud it is probable that in B. C. 454, when Diodorus speaks of the Segestans as being at war with the *Lilybaeans* (xi. 86), that the Selinuntines are the people really meant. [LILYBAEUM.] The river Mazarus, which at that time appears to have formed the boundary between the two states, was only about 15 miles W. of Selinus; and it is certain that at a somewhat later period the territory of Selinus extended to its banks, and that that city had a fort and emporium at its mouth. (Diod. xiii. 54.) On the other side its territory certainly extended as far as the Halycus or *Salso*, at the mouth of which it had founded the colony of Minoa, or Heracleia, as it was afterwards termed. (Herod. v. 46.) It is evident, therefore, that Selinus had early attained to great power and prosperity; but we have very little information as to its history. We learn, however, that, like most of the Sicilian cities, it had passed from an oligarchy to a despotism, and about B. C. 510 was subject to a despot named Peithagoras, from whom the citizens were freed by the assistance of the Spartan Euryleon, one of the companions of Dorieus: and thereupon Euryleon himself, for a short time, seized on the vacant sovereignty, but was speedily overthrown and put to death by the Selinuntines. (Herod. v. 46.) We are ignorant of the causes which led the Selinuntines to abandon the cause of the other Greeks, and take part with the Carthaginians during the great expedition of Hamilcar, B. C. 480; but we learn that they had even promised to send a contingent to the Carthaginian army, which, however did not arrive till after its defeat. (Diod. xi. 21, xiii. 55.) The Selinuntines are next mentioned in B. C. 466, as co-operating with the other free cities of Sicily in assisting the Syracusans to expel Thrasybulus (Id. xi. 68); and there is every reason to suppose that they fully shared in the prosperity of the half century that followed, a period of tranquillity and opulence for most of the Greek cities in Sicily. Thucydides speaks of Selinus just before the Athenian expedition as a powerful and wealthy city, possessing great resources for war both by land and sea, and having large stores of wealth accumulated in its temples. (Thuc. vi. 20.) Diodorus also represents it at the time of the Carthaginian invasion, as having enjoyed a long period of tranquillity, and possessing a numerous population. (Diod. xiii. 55.)

In B. C. 416, a renewal of the old disputes between Selinus and Segesta became the occasion of the great Athenian expedition to Sicily. The Selinuntines were the first to call in the powerful aid of Syracuse, and thus for a time obtained the complete advantage over their enemies, whom they were able to blockade both by sea and land; but in this extremity the Segestans had recourse to the assistance of Athens. (Thuc. vi. 6; Diod. xii. 82.) Though the Athenians do not appear to have taken any measures for the immediate relief of Segesta, it is probable that the Selinuntines and Syracusans withdrew their forces at once, as we hear no more of their operations against Segesta. Nor does Selinus bear any important part in the war of which it was the immediate occasion. Nicias indeed proposed, when the expedition first arrived in Sicily (B. C. 415), that they should proceed at once to Selinus and compel that city to submit on moderate terms (Thuc. vi. 47); but this advice being overruled, the efforts of the armament were directed against Syracuse, and the Selinuntines in consequence bore but a secondary part in the subsequent operations. They are, however, mentioned on several occasions as furnishing auxiliaries to the Syracusans; and it was at Selinus that the large Peloponnesian force sent to the support of Gylippus landed in the spring of 413, having been driven over to the coast of Africa by a tempest. (Thuc. vii. 50, 58; Diod. xiii. 12.)

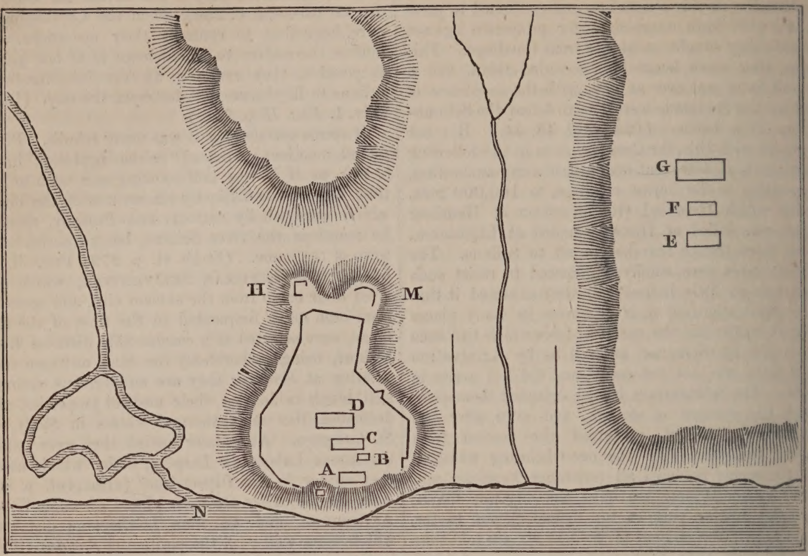
The defeat of the Athenian armament left the Segestans apparently at the mercy of their rivals; they in vain attempted to disarm the hostility of the

Selinuntines by ceding without further contest the frontier district which had been the original subject of dispute. But the Selinuntines were not satisfied with this concession, and continued to press them with fresh aggressions, for protection against which they sought assistance from Carthage. This was, after some hesitation, accorded them, and a small force sent over at once, with the assistance of which the Segestans were able to defeat the Selinuntines in a battle. (Diod. xiii. 43, 44.) But not content with this, the Carthaginians in the following spring (B. C. 409) sent over a vast army amounting, according to the lowest estimate, to 100,000 men, with which Hannibal (the grandson of Hamilcar that was killed at Himera) landed at Lilybaeum, and from thence marched direct to Selinus. The Selinuntines were wholly unprepared to resist such a force; so little indeed had they expected it that the fortifications of their city were in many places out of repair, and the auxiliary force which had been promised by Syracuse as well as by Agrigentum and Gela, was not yet ready, and did not arrive in time. The Selinuntines, indeed, defended themselves with the courage of despair, and even after the walls were carried, continued the contest from house to house; but the overwhelming numbers of the enemy rendered all resistance hopeless; and after a siege of only ten days the city was taken, and the greater part of the defenders put to the sword. Of the citizens of Selinus we are told that 16,000 were slain, 5000 made prisoners, and 2600 under the command of Empedion escaped to Agrigentum. (Diod. xiii. 54—59.) Shortly after Hannibal destroyed the walls of the city, but gave permission to the surviving inhabitants to return and occupy it, as tributaries of Carthage, an arrangement which was confirmed by the treaty subsequently concluded between Dionysius and the Carthaginians, in B. C. 405. (Id. xiii. 59, 114.) In the interval a considerable number of the survivors and fugitives had been brought together by Hermocrates, and established within its walls. (*Ib.* 63.)

There can be no doubt that a considerable part of the citizens of Selinus availed themselves of this permission, and that the city continued to subsist under the Carthaginian dominion; but a fatal blow had been given to its prosperity, which it undoubtedly never recovered. The Selinuntines are again mentioned in B. C. 397 as declaring in favour of Dionysius during his war with Carthage (Diod. xiv. 47); but both the city and territory were again given up to the Carthaginians by the peace of 383 (Id. xv. 17); and though Dionysius recovered possession of it by arms shortly before his death (Id. xv. 73), it is probable that it soon again lapsed under the dominion of Carthage. The Halycus, which was established as the eastern boundary of the Carthaginian dominion in Sicily by the treaty of 383, seems to have generally continued to be so recognised, notwithstanding temporary interruptions; and was again fixed as their limit by the treaty with Agathocles in B. C. 314. (Id. xix. 71.) This last treaty expressly stipulated that Selinus, as well as Heracleia and Himera, should continue subject to Carthage, *as before*. In B. C. 276, however, during the expedition of Pyrrhus to Sicily, the Selinuntines voluntarily submitted to that monarch, after the capture of Heracleia. (Id. xxii. 10. *Exc. H.* p. 498.) During the First Punic War we again find Selinus subject to Carthage, and its territory was repeatedly the theatre of military operations between the contending powers. (Id. xxiii. 1, 21; Pol. i. 39.) But before the close of the war (about B. C. 250), when the Carthaginians were beginning to contract their operations, and confine themselves to the defence of as few points as possible, they removed all the inhabitants of Selinus to Lilybaeum and destroyed the city. (Diod. xxiv. 1. *Exc. H.* p. 506.)

It seems certain that it was never rebuilt. Pliny indeed, mentions its name ("Selinus oppidum," iii 8. s. 14), as if it was still existing as a town in his time, but Strabo distinctly classes it with the cities which were wholly extinct; and Ptolemy, though he mentions the river Selinus, has no notice of a town of the name. (Strab. vi. p. 272; Ptol. iii. 4. § 5.) The THERMAE SELINUNTIAE, which derived their name from the ancient city, and seem to have been much frequented in the time of the Romans, were situated at a considerable distance from Selinus, being undoubtedly the same as those now existing at *Sciacca:* they are sulphureous springs, still much valued for their medical properties, and dedicated, like most thermal waters in Sicily, to *St. Calogero.* At a later period they were called the Aquae Labodes or Larodes, under which name they appear in the Itineraries. (*Itin. Ant.* p. 89; *Tab. Peut.*) They are there placed 40 miles W. of Agrigentum, and 46 from Lilybaeum; distances which agree well with the position of *Sciacca.* This is distant about 20 miles to the E. of the ruins of Selinus.

The site of the ancient city is now wholly desolate, with the exception of a solitary guardhouse, and the ground is for the most part thickly overgrown with shrubs and low brushwood; but the remains of the walls can be distinctly traced throughout a great part of their circuit. They occupied the summit of a low hill, directly abutting on the sea, and bounded on the W. by the marshy valley through which flows the river *Madiuni*, the ancient Selinus; on the E. by a smaller valley or depression, also traversed by a small marshy stream, which separates it from a hill of similar character, where the remains of the principal temples are still visible. The space enclosed by the existing walls is of small extent, so that it is probable the city in the days of its greatness must have covered a considerable area without them: and it has been supposed by some writers that the present line of walls is that erected by Hermocrates when he restored the city after its destruction by the Carthaginians. (Diod. xiii. 63.) No trace is, however, found of a more extensive circuit, though the remains of two lines of wall, evidently connected with the port, are found in the small valley E. of the city. Within the area surrounded by the walls are the remains of three temples, all of the Doric order, and of an ancient style; none of them are standing, but the foundations of them all remain, together with numerous portions of columns and other architectural fragments, sufficient to enable us to restore the plan and design of all three without difficulty. The largest of them (marked C. on the plan) is 230 feet long by 85 feet broad, and has 6 columns in front and 18 in length, a very unusual proportion. All these are hexastyle and peripteral. Besides these three temples there is a small temple or Aedicula (marked B.), of a different plan, but also of the Doric order. No other remains of buildings, beyond mere fragments and foundations, can be traced within the walls; but the outlines of two large edifices, built of squared stones and in a massive style, are distinctly traceable outside the walls, near the NE. and NW. angles of the city, though we have no clue to their nature or purpose.

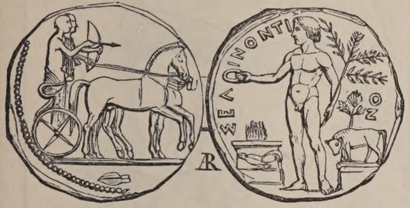


PLAN OF SELINUS.

A C D. Temples within the city.
B. Small temple or aedicula in the city.
E F G. Great temples without the city.
H M. Remains of edifices outside the walls.
N. River Selinus, now the *Madiuni.*

But much the most remarkable of the ruins at Selinus are those of three temples on the hill to the E., which do not appear to have been included in the city, but, as was often the case, were built on this neighbouring eminence, so as to front the city itself. All these temples are considerably larger than any of the three above described; and the most northerly of them is one of the largest of which we have any remains. It had 8 columns in front and 17 in the sides, and was of the kind called pseudo-dipteral. Its length was 359 feet, and its breadth 162, so that it was actually longer than the great temple of Jupiter Olympius at Agrigentum, though not equal to it in breadth. From the columns being only partially fluted, as well as from other signs, it is clear that it never was completed; but all the more important parts of the structure were finished, and it must have certainly been one of the most imposing fabrics in antiquity. Only three of the columns are now standing, and these imperfect; but the whole area is filled up with a heap of fallen masses, portions of columns, capitals, &c., and other huge architectural fragments, all of the most massive character, and forming, as observed by Swinburne, " one of the most gigantic and sublime ruins imaginable." The two other temples are also prostrate, but the ruins have fallen with such regularity that the portions of almost every column lie on the ground as they have fallen; and it is not only easy to restore the plan and design of the two edifices, but it appears as if they could be rebuilt with little difficulty. These temples, though greatly inferior to their gigantic neighbour, were still larger than that at Segesta, and even exceed the great temple of Neptune at Paestum; so that the three, when standing, must have presented a spectacle unrivalled in antiquity. All these buildings may be safely referred to a period anterior to the Carthaginian conquest (B. C. 409), though the three temples last described appear to have been all of them of later date than those within the walls of the city. This is proved, among other circumstances, by the sculptured metopes, several of which have been discovered and extricated from among the fallen fragments. Of these sculptures, those which belonged to the temples within the walls, present a very peculiar and archaic style of art, and are universally recognised as among the earliest extant specimens of Greek sculpture. (They are figured by Müller, *Denkmäler*, pl. 4, 5, as well as in many other works, and casts of them are in the British Museum.) Those, on the contrary, which have been found among the ruins of the temple marked E. on the opposite hill, are of a later and more advanced style, though still retaining considerable remains of the stiffness of the earliest art. Besides the interest attached to these Selinuntine metopes from their important bearing on the history of Greek sculpture, the remains of these temples are of value as affording the most unequivocal testimony to the use of painting, both for the architectural decoration of the temples, and as applied to the sculptures with which they were adorned. A very full and detailed account of the ruins at Selinus is given in the Duke of Serra di Falco's *Antichità Siciliane*, vol. ii., from which the preceding plan is derived. A more general description of them will be found in Swinburne's *Travels*, vol. ii. pp. 242—245; Smyth's *Sicily*, pp. 219—221; and other works on Sicily in general.

The coins of Selinus are numerous and various. The earliest, as already mentioned, bear merely the figure of a parsley-leaf on the obverse. Those of somewhat later date (including the one figured below) represent a figure sacrificing on an altar, which is consecrated to Aesculapius, as indicated by the cock which stands below it. The subject of this type evidently refers to a story related by Diogenes Laertius (viii. 2. § 11) that the Selinuntines were afflicted with a pestilence from the marshy character of the lands adjoining the neighbouring river, but that this was cured by works of drainage, suggested by Empedocles. The figure standing on the coin is the river-god Selinus, which was thus made conducive to the salubrity of the city. [E. H. B.]



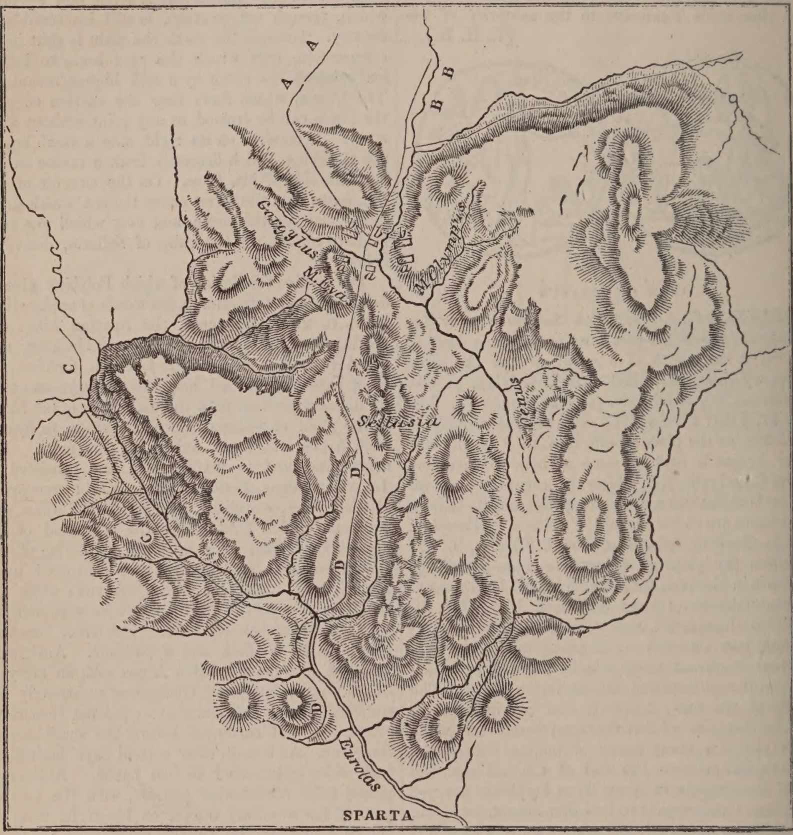
COIN OF SELINUS

SELI'NUS (Σελινοῦς: *Eth.* Σελινούντιος or Σελινούσιος: *Selenti*), a port-town on the west coast of Cilicia, at the mouth of a small river of the same name, which is now called *Selenti.* (Scylax, p. 40; Liv. xxxiii. 20; Strab. xiv. p. 682; Ptol. v. 8. § 2, viii. 17. § 42; Plin. v. 22.) This town is memorable in history as the place where, in A. D. 117, the emperor Trajan is said by some authors to have died (Dion Cass. lxviii. 33). After this event the place for a time bore the name of Trajanopolis; but its bishops afterwards are called bishops of Selinus. (Hierocl. p. 709.) Basil of Seleucia (*Vita S. Theclae*, ii. 17) describes the place as reduced to a state of insignificance in his time, though it had once been a great commercial town. (Comp. *Stadiasm. Mar. Mag.* §§ 203, 204; Lucan, viii. 260; *Chron. Paschale*, p. 253.) Selinus was situated on a precipitous rock, surrounded on almost every side by the sea, by which position it was rendered almost impregnable. The whole of the rock, however, was not included in the ancient line of fortifications; inside the walls there still are many traces of houses, but on the outside, and between the foot of the hill and the river, the remains of some large buildings are yet standing, which appear to be a mausoleum, an agora, a theatre, an aqueduct, and some tombs (Beaufort, *Karamania*, p. 186, foll.)

Respecting the small river Selinus, flowing by Pergamum, see PERGAMUM, p. 575. [L. S.]

SELLA'SIA (Σελλασία, Xen. Polyb. Diod.; Σελασία, Steph. B., Hesych. *s. v.*; the latter is perhaps the correct form, and may come from σέλας; the name is connected by Hesychius with Artemis Selasia: *Eth.* Σελλασιεύς, Σελασιεύς), a town of Laconia, situated in the valley of the Oenus, on the road leading from Tegea and Argos, and one of the bulwarks of Sparta against an invading army. Its distance from Sparta is nowhere mentioned; but from the description which Polybius gives of the celebrated battle fought in its neighbourhood between Antigonus and Cleomenes, it is probable that the plain of *Krevatá* was the site of the battle. We learn from Polybius that this battle took place in a narrow opening of the vale of the Oenus, between two hills named Evas and Olympus, and that the river Gorgylus flowed across the plain into the Evenus. South of the *Khan of Krevatá* is a small plain, the only one in the valley of the Oenus, about ten minutes in width and a quarter of an hour in length, at the end of which the rocks again approach so close as barely to leave room for the passage of the river. The mountain, which bounds this plain on the east, is Olympus, a continuation of the mountain of *Vresthéna*: it rises very steep on the left bank of the Oenus. The mountain on the western side is Evas, now *Túrlaes*, which, though not so steep, is still inaccessible to cavalry. Towards the north the plain is shut in by a mountain, over which the road leads to Tegea, and towards the south by a still higher mountain. The Oenus, which flows near the eastern edge of the plain, can be crossed at any point without difficulty. It receives on its right side a small brook, the Gorgylus, which descends from a ravine on the northern side of Mt. Evas. On the summit of the hill, more than 2800 feet above the sea, which shuts in the plain on the south, and over which the road leads to Sparta, are the ruins of Sellasia, described below.

The battle of Sellasia, of which Polybius gives a detailed account, requires a few words of explanation. In B. C. 221, Cleomenes, the Spartan king, expecting that Antigonus, the Macedonian king, and the Achaeans, would invade Laconia, fortified the other passes which led into the country, and took up his own position with the main body of his forces in the plain of Sellasia, since the roads to Sparta from Argos and Tegea united at this point. His army amounted to 20,000 men, and consisted of Lacedaemonians, Perioeci, allies, and mercenaries. His left wing, containing the Perioeci and allies, was stationed on Mt. Evas under the command of his brother Eucleidas; his right wing, consisting of the Lacedaemonians and mercenaries, encamped upon Mt. Olympus under his own command; while his cavalry and a part of the mercenaries occupied the small plain between the hills. The whole line was protected by a ditch and a palisade. Antigonus marched into Laconia from Argos with an army of 30,000 men, but found Cleomenes so strongly intrenched in this position, that he did not venture to attack him, but encamped behind the small stream Gorgylus. At length, after several days' hesitation, both sides determined to join battle. Antigonus placed 5000 Macedonian peltasts, with the greater part of his auxiliary troops, on his right wing to oppose Eucleidas; his cavalry with 1000 Achaeans and the same number of Megalopolitans in the small plain; while he himself with the Macedonian phalanx and 3000 mercenaries occupied the left wing, in order to attack Cleomenes and the Lacedaemonians on Mt. Olympus. The battle began on the side of Mt. Evas. Eucleidas committed the error of awaiting the attack of the enemy upon the brow of the hill, instead of availing himself of his superior position to charge down upon them; but while they were climbing the hill they were attacked upon the rear by some light troops of Cleomenes, who were stationed in the centre with the Lacedaemonian cavalry. At this critical moment, Philopoemen, who was in the centre with the Megalopolitan horse, diverted the attack of the light infantry by charging without orders the Lacedaemonian centre. The right wing of the Macedonians then renewed their attack, defeated the left wing of the Lacedaemonians, and drove them over the steep precipices on the opposite side of Mt. Evas. Cleomenes, perceiving that the only hope of retrieving the day was by the defeat of the Macedonians opposed to him, led his men out of the intrenchments and charged the Macedonian phalanx. The Lacedaemonians fought with great bravery; but after many vain attempts to break through the impenetrable mass of the phalanx, they were entirely defeated, and of 6000 men only 200 are said to have escaped from the field of battle. Cleomenes, perceiving all was lost, escaped with a few horsemen to Sparta, and from thence proceeded to Gythium, where he embarked for Aegypt. Antigonus, thus master of the passes, marched directly to Sellasia, which he plundered and destroyed, and then to Sparta, which submitted to him after a slight resistance. (Polyb. ii. 65—70; Plut. *Cleom.* 27, 28, *Philop.* 6; Paus. ii. 9. § 2, iii. 10. § 7, iv. 29. § 9, vii. 7. § 4, viii. 49. § 5.)



PLAN OF THE BATTLE OF SELLASIA.

a a a. Troops of Cleomenes.
b b b. Troops of Antigonus.
A A. Road to Tegea.
B B. Road to Argos.
C C. Road to Megalopolis.
D D. Road to Sparta.

In the preceding account of the battle we have followed the excellent description of Ross. (*Reisen im Peloponnes*, p. 181.) The French Commission had previously supposed the plain of *Krevatá* to be the site of the battle of Sellasia (Boblaye, *Recherches, &c.* p. 73); and the same opinion has been adopted by Curtius. (*Peloponnesos*, vol. ii. p, 260.) Leake, however, places Sellasia to the SE., near the monastery of the Forty Saints (Ἅγιοι Σαράντα), and supposes the battle to have been fought in the pass to the eastward of the monastery. The ruins near the *Khan of Krevatá* he maintains to be those of Caryae. (Leake, *Morea*, vol. ii. p. 529, *Peloponnesiaca*, p. 341, seq.) But Ross informs us that in the narrow pass NE. of the monastery of the Forty Saints there is barely room for a loaded mule to pass; and we know moreover that Sellasia was situated on the high road from Sparta to Tegea and Argos, which must have led through the plain of *Krevatá*. (κατὰ τὴν λεωφόρον, Paus. iii. 10. § 7; Plut. *Cleom.* 23; Xen. *Hell.* vi. 5. § 27; Diod. xv. 64; Liv. xxxiv. 28.)

On leaving the plain of *Krevatá*, the road southwards ascends the mountain, and at the distance of a quarter of an hour leaves a small ruin on the left, called by the peasants *Palaeogúla* (ἡ Παλαιογοῦλα). The remains of the walls are Hellenic, but they are of very small extent, and the place was probably either a dependency of Sellasia or one to which the inhabitants of the latter fled for refuge at one of the periods when their city was destroyed.

The ruins of Sellasia lie 1½ miles beyond *Palaeogúla* upon the summit of the mountain. The city was about 1½ miles in circumference, as appears from the foundations of the walls. The latter were from 10 to 11 feet thick, and consist of irregular but very small stones. The northern and smaller half of the city was separated by a wall from the southern half, which was on lower ground.

From its position Sellasia was always exposed to the attacks of an invading army. On the first invasion of Laconia by the Thebans in B. C. 369, Sellasia was plundered and burnt (Xen. *Hell.* vi. 5. § 27); and because the inhabitants at that time, together with several others of the Perioeci, went over to the enemy, the town was again taken and destroyed four years later by the Lacedaemonians themselves, assisted by some auxiliaries sent by the younger Dionysius. (Xen. *Hell.* vii. 4. § 12.) It suffered the same fate a third time after the defeat of Cleomenes, as has been already related. It appears to have been never rebuilt, and was in ruins in the time of Pausanias (iii. 10. § 7).

SELLE'IS (Σελλήεις). 1. A river in Elis, mentioned by Homer, upon which Ephyra stood. [Ephyra, No. 2.]

2. A river in Sicyonia, upon which Strabo also places a town Ephyra. [Ephyra, No. 3.]

SELLE'TAE (Plin. iv. 11. s. 18, init.), a people of Thrace, whose country was called Selletica (Σελλητική, Ptol. iii. 11. § 8). It was north of the Haemus, between that range of mountains and the Panysus. [J. R.]

SELLE'TICA. [Selletae.]

SELLI or HELLI, an ancient tribe in Epeirus, in whose country, called Hellopia, the oracle of Dodona was situated. [Dodona, p. 782, a.]

SE'LLIUM (Σέλιον, Ptol. ii. 5. § 7), a place in Lusitania, lying N. of Scalabis (*Itin. Ant.* p. 421). Identified with *Ceice* or *Seijo*. [T. H. D.]

SELLUS, according to Avienus (*Ora Marit.* 507) a high mountain in Hispania Tarraconensis, on which the city of Lebedontia once stood. Ukert (ii. pt. i. p. 484) identifies it with *C. Salon.* [T. H. D.]

SELY'MBRIA (Σηλυβρίη, Herod. vi. 33; Σηλυβρία, Xen. *Anab.* vii. 2. § 15, &c.; Strab. vii. p. 319; Ptol. iii. 11. § 6; Σηλυμβρία, Dem. *de Rhod. lib.* p. 198, Reiske), a Thracian town on the Propontis, 22 miles east from Perinthus, and 44 miles west from Constantinople (*Itin. Hier.* p. 570, where it is called Salamembria), near the southern end of the wall, built by Anastasius Dicorus for the protection of his capital. (Procop. *de Aed.* iv. 9; see Scyllae).

According to Strabo (*l. c.*), its name signifies "the town of Selys;" from which it has been inferred that Selys was the name of its founder, or of the leader of the colony from Megara, which founded it at an earlier period than the establishment of Byzantium, another colony of the same Grecian state. (Scymn. 714.) In honour of Eudoxia, the wife of the emperor Arcadius, its name was changed to Eudoxiupolis (Hierocl. p. 632), which it bore for a considerable time; but its modern name, *Silivri*, shows that it subsequently resumed its original designation.

Respecting the history of Selymbria, only detached and fragmentary notices occur in the Greek writers. In Latin authors, it is merely named (Mela, ii. 2. § 6; Plin. iv. 11. s. 18, xxix. 1. s. 1; in the latter passage it is said to have been the birthplace of Prodicus, a disciple of Hippocrates). It was here that Xenophon met Medosades, the envoy of Seuthes (*Anab.* vii. 2. § 28), whose forces afterwards encamped in its neighbourhood (*Ib.* 5. § 15). When Alcibiades was commanding for the Athenians in the Propontis (B. C. 410), the people of Selymbria refused to admit his army into the town, but gave him money, probably in order to induce him to abstain from forcing an entrance. (Xen. *Hell.* i. 1. § 21.) Some time after this, however, he gained possession of the place through the treachery of some of the townspeople, and, having levied a contribution upon its inhabitants, left a garrison in it. (*Ib.* 3. § 10; Plut. *Alcib.* 30.) Selymbria is mentioned by Demosthenes (*l. c.*) in B. C. 351, as in alliance with the Athenians; and it was no doubt at that time a member of the Byzantine confederacy. According to a letter of Philip, quoted in the oration *de Corona* (p. 251, R.), it was blockaded by him about B. C. 343; but Professor Newman considers that this mention of Selymbria is one of the numerous proofs that the documents inserted in that speech are not authentic. (*Class. Mus.* vol. i. pp. 153, 154.) [J. R.]

SEMACHIDAE. [Attica, p. 330, b.]

SEMA'NA SILVA (Σημανὰ or Σημανοῦς ὕλη), one of the mountain forests of ancient Germany, on the south of Mons Melibocus (Ptol. ii. 1. § 7), is perhaps only a part of the *Harz* mountain or of the *Thüringer Wald.* (Zeuss, *Die Deutschen*, p. 8; Wilhelm, *Germanien*, p. 38, &c.) [L. S.]

SEMANTHINI (Σημανθινοί, Ptol. vii. 3. § 4), a people dwelling in the land of the Sinae E. of the Semanthine mountains, which derived their name from them. [T. H. D.]

SEMANTHINI MONTES (τὸ Σημανθινὸν ὄρος, Ptol. vii. 2. § 8), a mountain chain in the country of the Sinae (*China*), which, according to Ptolemy, extended from the sources of the Aspithra in a NW. direction as far as those of the Serus. It is probably the chain which separates the Chinese province of *Yunnan* from the districts of *Mien* and *Laotschua.* [T. H. D.]

SEMBRI'TAE (Σεμβρῖται, Strab. xvi. pp. 770—786; Semberritae, Plin. vi. 30. s. 35), a people inhabiting the district of Tenesis in Aethiopia, although they seem to have been of Aegyptian origin. The first mention of the Sembritae occurs in Eratosthenes (*ap. Strab.* xvii. p. 786), who says that they occupied an island above Meroë; that their name implies "immigrants;" that they descended from the Aegyptian war-caste, who, in the reign of Psammitichus (B. C. 658), abandoned their native land; and that they were governed by a queen, although they were also dependent on the sovereigns of Meroë. Artemidorus, also quoted by Strabo (xvi. p. 770), says, on the contrary, that they were the ruling order in Meroë: these accounts, however, may be reconciled by the supposition that Eratosthenes and Artemidorus described them at different periods. If the Sembritae were the Aegyptian refugees, they were also the Automoloi (Ἀσμάχ) noticed by Herodotus (ii. 30). Pliny (*l. c.*) speaks of four islands of the Sembritae, each containing one or more towns. These were therefore not islands in the Nile, or in any of its principal tributaries, the Astapus, or Astaboras, but tracts between rivers, mesopotamian districts like Meroë itself, which in the language of Nubia are still denominated "islands." The capital of the Sembritae was, according to Pliny, Sembobis. It stood on the left bank of the river, 20 days' journey above Meroë. Pliny names also, among other of their principal towns, Sai in Arabia, — i. e. on the right bank of the Nile, for he assumes that river as the boundary between Lybia and Arabia, — Esar or

Sape (*Sobah*), on the left bank, 17 days' journey above Meroë, and Daron again on the Arabian side.

Without being able to define the position of this tribe, or to state their relations to the Aethiopians of Meroë, we shall perhaps not err in placing them on the Blue Nile [Astapus], and in the neighbourhood of Axume. The geographers (Heeren, &c.) who describe the Sembritae as dwelling near the White Nile, have forgotten both their vicinity to Arabia — i. e. the eastern portion of Meroë — and the character of the regions which the Astapus and Astaboras respectively water. The White Nile flows through lagoons and morasses unsuited for towns and permanent settlements; while the Blue Nile has always had on its banks a numerous population, dwelling in large villages and towns. Along the Blue Nile ran the principal highways of the trade of Aegypt with Southern Aethiopia, while the White Nile led off to the uncivilised and scattered tribes of the Libyans. The Sembritae, if seated on the latter river, would probably have eluded observation altogether; whereas on the former they would be as well known to the caravans and their guides as any other of the Aethiopian races. Moreover, the mesopotamian districts suited to towns lie to the east of Aethiopia Proper, and would afford a secure retreat to the refugees from Aegypt in search of a new habitation. (See Cooley's *Claudius Ptolemy and the Nile*, pp. 7—27.) The present *Senaar* corresponds nearly with the territory of the Sembritae. [W.B.D.]

SEMIRA'MIDIS MONS (*Σεμειραμίδος ὄρος*), a remarkable circular mountain on the N. side of the Persian gulf, and the eastern limit of Caramania. It is noticed both by Arrian (*Peripl. M. E.* p. 20, ed. Huds.) and by Marcian (*Peripl. M. Ext.* c. 27, ed. Müller, 1855), who states that it was opposite to Mt. Pasabo, in Arabia, and that these two mountains, with their promontories, form the straits at the entrance of the gulf of Persia. Ptolemy speaks of it, and states that it was also called Strongylus, probably from its form (vi. 8. § 11). Its modern name appears to be *Elbourz*. (Vincent, *Voyage of Nearchus*, i. p. 319—321.) [V.]

SEMNONES (*Σέμνωνες* or *Σέμνονες*), or perhaps more correctly Sennones, are described as the most ancient and illustrious among the Suevi in the north of Germany. They dwelt between the Albis and Viadus, being surrounded on the west by the Cherusci, on the south by the Silingi, on the east by the Manimi and Burgundiones, and on the north-west by the Longobardi. (Tac. *Germ.* 39; Ptol. ii. 11. §§ 15, 17; Vell. Pat. ii. 106.) Their country accordingly extended from the hills of *Lusatia* in the south, as far as *Potsdam* in the north, and in it they formed 100 communities (*pagi*), which gave them such strength that they regarded themselves as the head of the Suevi. Their country contained an ancient forest (Semnonum Silva), hallowed by awful superstition and sacrificial rites; at stated seasons deputies from all the kindred tribes met in it, and commenced their proceedings with a human sacrifice. No one, moreover, was allowed to enter this forest except he was bound in chains, a mark of humiliation in the presence of the god; and if any one stumbled he was not permitted to rise, but had to crawl along. As to the history of the Semnones, we learn from Tacitus (*Ann.* ii. 45) and Strabo (vii. p. 290) that in the time of Augustus they were united with the Marcomanni under Maroboduus. In the Monumentum Ancyranum the Semnones, are mentioned among the German tribes which sought the friendship of the emperor and the Romans. They appear to have been governed by kings, one of whom bore the name of Masyus, and reigned in the time of Domitian. (Dion Cass. lxvii. 5, comp. lxxi. 20.) After the reign of M. Aurelius they are no longer mentioned in history, from which circumstance some have unnecessarily inferred that the Semnones were not a distinct tribe, but only a general name for several kindred tribes. As to the Silva Semnonum, it is generally supposed to have existed near *Finsterwalde* or *Sonnenwalde*, between the rivers *Elster* and *Spree*, where three large places have been discovered, which were evidently intended as a sort of altars. (Kruse, *Deutsche Alterth.* vol. ii. part 2, p. 132; Zeuss, *Die Deutschen*, p. 130.) [L. S.]

SENA (*Σήνη*, Pol.: *Σήνα*, Strab.: *Eth.* Senensis), called also for distinction's sake Sena Gallica (*Σεναγάλλικα*, Ptol.: *Sinigaglia*), a city of Umbria, but situated in the district known as the Gallicus Ager, on the coast of the Adriatic, at the mouth of a small river of the same name. The district in which it was situated had previously belonged to the Galli Senones, and there can be no doubt that both the river and town derived their name from that of this people. (Sil. Ital. viii. 453; Pol. ii. 19.) It is therefore probable that there was a Gaulish town of the name before the Roman conquest, but we have no account of it until the establishment of a Roman colony there, which seems to have taken place immediately after the final subjection of the Senones in B. C. 289. (Pol. ii. 19; Liv. *Epit.* xi.) The colony must have been a "colonia civium," as its name is not mentioned by Livy among the Latin colonies in the Second Punic War. It was at Sena that the two consuls Livius and Nero united their forces before the battle of the Metaurus, B. C. 207 (Liv. xxvii. 46; Appian, *Annib.* 52; Vict. *Vir. Ill.* 48), on which account that battle is described by some authors as being fought "ad Senam," and even Cicero alludes to it as the "Senense praelium." (Cic. *Brut.* 18; Eutrop. iii. 18; Oros. iv. 18.) Its name is not again mentioned in history till the Civil Wars between Marius and Sulla, when it was taken and plundered by Pompeius, the lieutenant of Sulla, B. C. 82. (Appian, *B. C.* i. 88.) It seems to have always continued to be a flourishing and considerable town, and under the Triumvirate received a fresh accession of colonists. (*Lib. Col.* pp. 226, 258.) Its name is mentioned by all the geographers, as well as in the Itineraries. It was situated on the line of road which led along the coast from Ancona to Fanum Fortunae, where it joined the Flaminian Way, properly so called. (Strab. v. p. 227; Plin. iii. 14. s. 19; Ptol. iii. 1. § 22; *Itin. Ant.* pp. 100, 316; *Tab. Peut.*) The name was early corrupted from Sena Gallica into the contracted form Senogallia, which is already found in Pliny, and appears also in the Itineraries. The Geographer of Ravenna has Senegallia, thus approaching still more closely to the modern form of *Sinigaglia*. The city is mentioned as still in existence during the Gothic Wars, after the fall of the Western Empire, and again under the Lombards (Procop. *B. G.* iv. 23; P. Diac. *Hist. Lang.* ii. 22); it was for some time also one of the cities of the Pentapolis under the exarchs of Ravenna, but fell into decay in the middle ages, and is alluded to by Dante in the 14th century as verging rapidly to extinction. (Dante, *Par.* xvi. 75.) It, however, revived again, and is now a flourishing town, with a considerable trade, but has no ancient remains.

The river Sena, alluded to by Silius Italicus and Lucan, must be the small stream now called the *Nevola* or *Nigola*, which falls into the sea at *Sinigaglia*. (Sil. Ital. viii. 453; Lucan, ii. 407.) [E. H. B.]

SENA (Σαίνα, Ptol.: *Eth.* Senensis: *Siena*), a city of Etruria, sometimes called SENA JULIA, to distinguish it from the city of the same name on the Adriatic. It was situated nearly in the heart of Etruria, about 28 miles E. of Volaterrae and 40 S. of Florentia. There is no reason whatever to suppose that there was an Etruscan city on the site, and no allusion to its existence occurs before the establishment of the Roman colony. Even the date of this is not accurately known; but it is probable from the epithet of Julia that it was founded either by Caesar himself or by the Triumvirate in his honour. It is singular that its name is not found in the Liber Coloniarum; but its colonial rank is attested by Pliny, who calls it "colonia Senensis," as well as by Tacitus. (Plin. iii. 5. s. 8; Tac. *Hist.* iv. 45.) It is subsequently mentioned by Ptolemy, as well as in the Tabula, which places it on a line of road from Florentia to Clusium. (Ptol. iii. 1. § 49; *Tab. Peut.*) But it seems never to have been a place of much importance in ancient times, and it was not till the middle ages that it rose to be one of the first cities of Tuscany. It has no remains of antiquity. (Dennis's *Etruria*, vol. ii. p. 135.) [E. H. B.]

SENA INSULA, in Gallia. On this island, which was opposite to the coast of the Osismii, was an oracle of a Gallic goddess. Nine virgins named Gallicenae (Barrigenae, ed. I. Vossius) had the care of the oracle. They could raise storms by their verses, change themselves into beasts, heal diseases, and foretell the future, but they were only propitious to seamen who came to consult them. (Mela, iii. 6.) This is the island of *Sein*, incorrectly called on the maps *Isle des Saints*, which is at the entrance of the bay of *Douarnenez*, and separated from a point of land on the coast of Britany (*Pointe Raz*) by a narrow channel. D'Anville supposes that this may be the island which Strabo places opposite the mouth of the *Loire*. This island was inhabited only by women who were possessed by Dionysus. They allowed no man to enter their island; but so far from keeping their virginity, they used to visit the men on the mainland. These two stories are very different. Strabo names his island that of the Namnites, as Groskurd (*Strab. Transl.* i. p. 198) has it; but the name is Samnites in the common texts of Strabo. This seems to be the same island that Dionysius speaks of (*Perieg.* 571) as being visited by the women of the Amnitae for the purpose of performing the rites of Bacchus. D'Anville further thinks that Pliny (iv. 16) may be speaking of Sena when he mentions after the islands which are near to Britain, Siambis, or Amnis, as some MSS. have it, and Axantos, which is evidently Uxantis or *Ouessant*. Sina, as the Maritime Itin. names it, is mentioned there with Uxantis. [G. L.]

SENIA (Σενία, Ptol. ii. 16. (17.) § 2), a Roman colony on the coast of Liburnia ("Colonia Senensis," Tac. *H.* iv. 45), and on the road from Aquileia to Siscia. (*Itin. Ant.* p. 273.) It had a harbour. (Comp. Plin. iii. 21. s. 25; Geogr. Rav. iv. 31; *Tab. Peut.*) Variously identified with *Zeng* or *Senga*. [T. H. D.]

SENOMAGUS, in Gallia Narbonensis, is mentioned in the Table, and placed north of Avenio (*Avignon*), on a road along the east side of the Rhone. Some geographers guess that it may be near the *Pont St. Esprit*. [G. L.]

SE'NONES (Σένονες, Σέννονες, Steph. B. *s. v.*). Polybius (ii. 17) names the Italian Senones, Σήνωνες. The Roman poets make the penultima short:—

> "Ut Braccatorum pueri Senonumque minores."
> (Juv. viii. 234.)

An absurd explanation of the name is quoted by Festus (*s. v. Senones*) and by Servius (*ad Aen.* viii. 656).

The Senones were one of the great Celtic nations who bordered on the Belgae. (Caes. *B. G.* ii. 2.) They were north-west of the Aedui and bordered on them. Their capital was Agedincum (*Sens*), on the right bank of the *Yonne*, which is a branch of the *Seine*. (Ptol. ii. 8. § 12.) The Senones are in the Lugdunensis of Ptolemy and Pliny. Besides Agedincum there were in the country of the Senones, Autissiodurum (*Auxerre*) and Melodunum (*Melun*) on the *Seine* not far from Paris, which shows that their territory extended from the neighbourhood of *Paris* along the *Seine* and along the *Yonne* to the borders of the small nation of the Mandubii [MANDUBII], whose town was Alesia, and to the borders of the Lingones. The railroad from *Paris* to *Dijon*, which passes near *Melun*, *Fontainebleau*, *Sens*, *Joigny*, *St. Florentin*, *Tonnerre* on the *Armançon*, a branch of the *Yonne*, runs through the country of the Senones. Between *St. Florentin* and *Flogny*, which is about half-way between *St. Florentin* and *Tonnerre*, extends a vast plain, level as the sea, fertile, and in summer covered with wheat. A large part of the territory of the Senones is a fertile country. In seems to have comprehended the dioceses of *Sens* and *Auxerre*. Besides Melodunum and Agedincum, Caesar mentions Vellaunodunum as a town of the Senones (vii. 11), on the side towards the Carnutes.

The Senones were at first well disposed to Caesar (*B. G.* ii. 2), probably through fear of their neighbours, the Belgae and the German people north of the *Marne*. Caesar had given them Cavarinus for a king, but the Senones expelled him (v. 54); and when the Roman proconsul ordered the senate of the Senones to come to him, they refused. In the spring of B. C. 53 Caesar summoned the states of Gallia to a meeting, but the Senones, Carnutes, and Treviri would not come (vi. 3), upon which he transferred the meeting of the states to Lutetia Parisiorum. He says that the Parisii bordered on the Senones, and "within the memory of their fathers they had united their state with that of the Senones;" but he does not explain the nature of this union. He marched from Lutetia (*Paris*) into the country of the Senones, which presents no difficulties for an army. The Senones yielded in spite of Acco, who was the leader in the revolt; and Caesar took with him Cavarinus and the cavalry of the Senones, in which force it is probable that they were strong, as their country is well adapted for grazing and corn. At the close of the year Caesar whipped Acco to death, and quartered six of his legions at *Sens* for the winter (vi. 44). In B. C. 52 the Senones sent 12,000 men with the rest of the Gallic forces to attack Caesar before Alesia (vii. 75). The Senones seem to have given Caesar no more trouble; but in B. C. 51 Drappes, a Senon, at the head of a number of desperate men, was threatening the Provincia. Drappes was caught and starved himself to death. (*B. G.* viii. 30, 44.) [G.L.]

SENONES (Σήνωνες), a nation of Gaulish origin, which was settled in Italy, on the coast of the Adriatic, extending from the river Aesis (*Esino*), a few miles N. of Ancona, to the Utis (*Montone*). (Liv. v. 35.) The history of their migration from Transalpine Gaul, their settlement in Italy, and their wars with the Romans, which ended in the extermination of the whole nation, are fully related under the article GALLIA CISALPINA (pp. 936—938). After the conquest of the Senones, and their expulsion from their lands on the Adriatic, two colonies were founded in their territory, the one at Sena, the other at Ariminum; and at a later period the remainder of their lands was portioned out among the Roman citizens by an agrarian law of the tribune C. Flaminius. This district, which still retained the name of the "Gallicus ager," was afterwards considered as a part of Umbria, and included for all administrative purposes under that appellation. Its topography will therefore be most conveniently given in the article UMBRIA. [E. H. B.]

SE'NTICE (Σεντική, Ptol. ii. 6. § 50), a town of the Vaccaei in Hispania Tarraconensis, variously identified with *Los Santos*, *Zamora*, *Calzadilla de Mandiges*, and *Zarzosa*. [T. H. D.]

SE'NTIDES (Σέντιδες, Ptol. iv. 5. § 21), a people in the S. of Marmarica. [T. H. D.]

SE'NTII (Σέντιοι), a people of Gallia Narbonensis (Ptol. ii. 10. § 19), whose town Ptolemy names Dinia, which is *Digne*. [DINIA.] [G. L.]

SENTI'NUM (Σεντῖνον: *Eth.* Σεντινατής, Sentinas -ātis: *Sentino*), a city of Umbria, on the E. slope of the Apennines, but near the central ridge of those mountains, and not far from the sources of the Aesis (*Esino*). It is celebrated in history as the scene of a great battle fought in the Third Samnite War, B. C. 295, when the allied forces of the Samnites and Gauls were defeated by the Roman consul Q. Fabius. Gellius Egnatius, the Samnite general, was slain in the battle; while the Roman consul P. Decius followed the example of his father, and devoted himself for the safety of the Roman army. (Liv. x. 27—30; Pol. ii. 19.) The scene of this decisive victory, one of the most memorable in the Roman annals, is placed by Livy "in Sentinati agro;" but we have no more precise clue to its position, nor do the details of the battle give us any assistance. Sentinum itself seems to have been a strong town, as in the Perusian War it was besieged by Octavian himself without success; though it was afterwards taken by surprise by his lieutenant, Salvidienus Rufus, by whom it was plundered and burnt to the ground. (Dion Cass. xlviii. 13.) It was subsequently revived, by receiving a body of colonists, under the Triumvirate (*Lib. Col.* p. 258), but did not obtain the title of a Colonia, and continued under the Roman Empire to be a town of municipal rank. (Plin. iii. 14. s. 19; Strab. v. p. 227; Ptol. iii. 1. § 53; Orell. *Inscr.* 3861, 4949.) Its site is marked by the village still called *Sentino*, on the river of the same name (a small stream falling into the *Esino*), a few miles below the modern town of *Sasso Ferrato*. [E. H. B]

SENUS (Σένος or Σαῖνος, Ptol. vii. 3. § 2), a river in the land of the Sinae (*China*) which ran into the Sinus Magnus between the *South-horn Cape* (Νότιον κέρας), S. of Ambastus, and Rabana. Probably the modern *Saigon* or *Saung*. (Comp. Forbiger, *Geogr*. ii. p. 478.) [T. H. D.]

SENUS (Σῆνος, Ptol. ii. 2. § 4), a river on the W. coast of Hibernia, in the territory of the Auteri. Camden identifies it with the *Shannon*. [T. H. D.]

SEPELACI, a town of the Edetani in Hispania Tarraconensis (*Itin. Ant.* p. 400), identified with *Burriana*, *Onda*, or *Castellon de la Plana*. [T. H. D.]

SE'PIA. [PHENEUS, p. 595, a.]

SE'PIAS (Σηπιάς), a promontory of Magnesia, opposite the island of Sciathos, and forming the SE. extremity of Thessaly. It is now called *C. St. George*. It is celebrated in mythology as the spot where Peleus laid in wait for Thetis, and from whence he carried off the goddess (Eurip. *Androm.* 1266), and in history as the scene of the great shipwreck of the fleet of Xerxes. (Herod. vii. 113, 188; Strab. ix. p. 443; Apoll. Rhod. i. 580; Ptol. iii. 13. § 16; Plin. iv. 9. s. 16; Mela, ii. 3; Leake, *Northern Greece*, vol. iv. p. 382.)

SEPONTIA PARAMICA (Σεποντία Παράμικα, Ptol. ii. 6. § 50), a town of the Vaccaei in Hispania Tarraconensis lying to the W. of Lacobriga (or the modern *Lobera*). [T. H. D.]

SEPPHORIS (Σεπφώρις, al. Σέφφορις: *Eth.* Σεπφωρίτης), a town of Upper Galilee, not mentioned under this name in Scripture, but frequently by Josephus. It was garrisoned by Antigonus, in his war with Herod the Great, until the latter took it, early in his Galileean campaign (*Ant.* xiv. 15. § 4.) It seems to have been a place of arms, and to have been occasionally the royal residence, for in the troubles which arose in the country during the presidency of Varus, the robber-chief Judas, son of Ezekias, seized the palace of Sepphoris, and carried off the arms and treasure which it contained (xvii. 12. § 5). It was subsequently taken and burned by Varus (§ 9). Herod the tetrarch (Antipas) afterwards rebuilt and fortified it, and made it the glory of all Galilee, and gave it independence (xviii. 2. § 1); although, according to the statement of Justus the son of Pistus, he still maintained the superiority of his newly founded city Tiberias; and it was not until Nero had assigned Tiberias to Agrippa the Younger that Sepphoris established its supremacy, and became the royal residence and depository of the archives. It is termed the strongest city of Galilee, and was early taken by Gallus, the general of Cestius. (*B. J.* ii. 18. § 11.) It maintained its allegiance to the Romans after the general revolt of Galilee (*Ib.* iii. 2. § 4, 4. § 1), but did not break with the Jewish leaders. (*Vita*, 8, 9.) Its early importance as a Jewish town, attested by the fact that it was one of the five cities in which district sanhedrims were instituted by Gabinius (*B. J.* i. 8. § 5), was further confirmed by the destruction of Jerusalem, after which catastrophe it became for some years the seat of the Great Sanhedrim, until it was transferred to Tiberias. (Robinson, *Bibl. Res.* vol. iii. p. 202.) It was subsequently called Diocaesareia, which is its more common appellation in the ecclesiastical annals; while Epiphanius and S. Jerome recognise both names. A revolt of the Jewish inhabitants, in the reign of Constantius (A. D. 339), led to the destruction of the city by Constantius Gallus Caesar. (Socrates, *H. E.* ii. 33; Sozomen, *H. E.* iv. 7.) This town, once the most considerable city of Galilee, was situated according to S. Jerome 10 miles west of Mount Tabor. (*Onomast. s. v.* Θαϐώρ; Procopius Gazaeus, *Comment. in Lib. Judicum.*) It was much celebrated in the history of the Crusaders, for its fountain — a favourite camping place of the Christians. It is still represented by a poor village bearing the name *Sephurieh*, distant about 5 miles to the north of Nazareth, retaining no vestiges of its former greatness, but conspicuous with a ruined tower and church, both of the middle ages; the latter professing to mark the site of the birthplace of the Virgin Mary, assigned by a late tradition to this locality. It became the see of a suffragan bishop, under the metropolitan of Scythopolis (Le Quien, *Oriens Christianus*, vol. iii. pp. 713, 714), and there are coins still extant of the reigns of Domitian, Trajan, &c. (Reland, *Palaestina*, pp. 199—1003; Eckhel, *Doct. Vet. Num.* vol. iii. pp. 425, 426.) [G. W.]

SEPTEM AQUAE. [Reate.]

SEPTEM ARAE, a place in Lusitania (*Itin. Ant.* pp. 419, 420). Variously identified with *Codesera* and *Arronches*. [T. H. D.]

SEPTEM FRATRES (Ἑπτάδελφοι ὄρος, Ptol. iv. 1. § 5), a group of mountains in the northernmost part of Mauritania Tingitana, connected by a tongue of land with the promontory of Abyla (now *Ximiera* near *Ceuta*), and thus on the narrowest part of the Fretum Gaditanum (Plin. v. 1. s. 1; Solin. c. 28; Strab. xvii. p. 827.) One of these mountains, now called the *Ape Mountains* (Graberg Von Hemsö, *Empire of Morocco*, Germ. Tr. p. 24), bore, according to Strabo (*l. c.*) the name of the Elephant (Ἐλέφας), probably from the number of elephants which were to be found there. (Plin. *l. c.*; Mart. Cap. vi. p. 216.) The Geogr. Rav. (iii. 11) also mentions in this neighbourhood a town called Septem Fratres, which is perhaps the same place mentioned in the Itin. Ant. (p. 9) as a station between Tingis and Abyle. Procopius also (*B. Vand.* i. 1; comp. ii. 5, and *de Aed.* vi. 7) mentions here a castle or fortress called Σέπτον; and Isidore (*Orig.* xv. 1) a castle and town called Septa, perhaps the modern *Ceuta*. (Comp. Mela, i. 5. § 5, et ibi Tzschucke.) [T. H. D.]

SEPTEM MARIA (Ἑπτὰ πελάγη), was the name commonly given to the extensive lagunes at the mouth of the Padus, and the adjoining rivers, and which extend along a considerable part of the shores of the Adriatic from the mouths of the Padus to Altinum. Pliny indeed seems to use the term in a more restricted sense, as he speaks of "Atrianorum paludes, quae Septem Maria appellantur" (iii. 16. s. 20); but the Itinerary distinctly applies the name to the whole extent of the lagunes from Ravenna to Altinum (*Itin. Ant.* p. 126); and Herodian, who notices them particularly (viii. 7), clearly uses the term in the same sense. [E. H. B.]

SEPTEM PAGI (Ἑπτὰ Πάγοι), was the name given to a district close to Rome, but on the right bank of the Tiber, which according to tradition had originally formed part of the territory of the Veientes, but was ceded by them to the Romans as early as the reign of Romulus. (Dionys. ii. 55; Plut. *Rom.* 25.) According to the authorities followed by Dionysius it was again surrendered to the Etruscans by the treaty concluded with Porsena, but was shortly after restored by that monarch to the Romans. (Dionys. v. 31, 36.) Livy mentions the same circumstances, but without giving the name of the district. (Liv. ii. 13, 15.) It is evident, however, that this was a well-known appellation, but we are unable to fix its boundaries more definitely. [E. H. B.]

SEPTE'MPEDA (Σεπτέμπεδα, Strab., Ptol: *Eth.* Septempedanus: *San Severino*), a town of Picenum, in the upper valley of the Potentia, 9 miles above Treia. It is mentioned by all the geographers, and the "ager Septempedanus" is noticed in the Liber Coloniarum. (Plin. iii. 13. s. 18; Strab. v. p. 241; Ptol. iii. 1. § 52; *Lib. Col.* p. 258.) Pliny assigns it the rank of a municipal town, and this is confirmed by inscriptions, one of which is of the age of Aurelian. (Orell. *Inscr.* 1026; Gruter, *Inscr.* p. 308. 3.) It is placed by the Itinerary of Antoninus on that branch of the Flaminian Way which, quitting the main high road at Nuceria, crossed the Apennines to Prolaqueum and thence descended the valley of the Potentia by Septempeda and Treia to Auximum and Ancona. (*Itin. Ant.* p. 312.) It early became an episcopal see, and derives its modern name of *San Severino* from one of its bishops who flourished in the middle ages. It still retains its rank as an episcopal city, and is the capital of the surrounding city, though it has not more than 3000 inhabitants. (Rampoldi, *Dizion. Corogr.* vol. iii. p. 837.) [E. H. B.]

SEPTIMANCA, a town of the Vaccaei in Hispania Tarraconensis (*Itin. Ant.* p. 435). Now *Simancas*. [T. H. D.]

SEPULCHRUM EURIPIDIS (Amm. Marc. xxvii. 4. § 8; comp. Gell. xv. 20; Plut. *Lycurg.* 36; Vitruv. viii. 3; Plin. xxxi. 19; *Itin. Hierosol.*), the remarkable monument erected to Euripides in Macedonia, at the narrow gorge of Aulon or Arethusa (*Besikia* or *Rumili Bóghazi*), where the mountains close upon the road. The ancients (Vitruvius, *l. c.*; Plin. *l. c.*) placed it at the confluence of two streams, of which the water of one was poisonous, the other so sweet and health-giving that travellers were wont to halt and take their meals by its currents. In the Jerusalem Itinerary, a document as late as the 13th century, it occurs as a station between Pennana and Apollonia. (Comp. Clarke's *Travels*, vol. viii. pp. 9—13.) [E. B. J.]

SE'QUANA (Σηκουάνας, Σηκοάνας, Ptol. ii. 8. § 2), the *Seine*, one of the large rivers of Gallia. The *Seine* rises in the highlands south of *Langres*, but in the department of *Côte d'Or*, and flows in a northwest direction past *Châtillon-sur-Seine*, *Troyes*, *Melun*, *Paris*, *Mantes*, *Elboeuf*, *Rouen*, and *Le Havre*. It enters the Atlantic below *Le Havre*. The course of the *Seine* is about 470 miles, and the area of its basin is about 26,000 English square miles, which is only one half of the area of the basin of the *Loire*. The chief branches of the *Seine* which join it on the right bank are the *Aube*, the *Marne*, and the *Oise;* on the left bank, the *Yonne*, the *Loing*, and the *Eure*. None of the hills which bound the basin of the *Seine*, or are contained within it, have a great elevation, and a large part of the country included within this basin is level.

Caesar (*B. G.* i. 1) makes the Sequana and the Matrona (*Marne*) the boundary between the Celtae and the Belgae. Strabo (iv. p. 192) says that the Sequana rises in the Alps, a statement which we must not altogether impute to an erroneous notion of the position of the river's source, though his knowledge of Gallia was in many respects inaccurate, but to the fact that he extended the name of Alps far beyond the proper limits of those mountains. But his inaccuracy is proved by his saying that the Sequana flows parallel to the Rhine, and through the country of the Sequani. He is more correct in fixing its outlet in the country of the Caleti and the Lexovii. The *Seine* was navigated in the time of Strabo and much earlier. [Gallia Transalpina, Vol. I.]

The Mátrona, as Ausonius names it (*Mosella*, v. 462),—

"Matrona non Gallos Belgasque intersita fines,"—

joins the *Seine* a few miles above *Paris;* it is the largest of the affluents of the *Seine*.

Ammianus Marcellinus (xv. 11) says that the united streams of the Sequana and Matrona entered the sea near Castra Constantia (*Coutances*), which is a great mistake. In the cosmography of Aethicus the Sequana is named Geon or Geobonna. [G. L.]

SE'QUANI (Σηκουανοί), a Celtic nation in the upper valley of the Arar or *Saône*. Lucan (i. 425) follows the quantity of the Greek form: —

> "Optima gens flexis in gyrum Sequana fraenis."

Caesar fixes the position of the Sequani. Their territory extended to the Rhine. (*B. G.* i. 1.) The Jura separated them on the east from the Helvetii; and the narrow pass between the Jura and the Rhone at *Fort l'Ecluse* was in the possession of the Sequani (*B. G.* i. 6, 8). The southern boundary of their territory from *Fort l'Ecluse* was the *Rhone;* but they did not possess all the country in the angle between the *Rhone* and the *Saône*, for part of it was held by the Allobroges (*B. G.* i. 12), and part by the Segusiani (*B. G.* i. 10) and by the Ambarri, who were dependent on the Aedui (*B. G.* i. 11). When Caesar describes the march of the Helvetii from *Fort l'Ecluse* to the *Saône*, he says that the Helvetii first passed through the territory of the Sequani, and then entered the territory of the Aedui, which they plundered. But they had not yet reached the *Saône*, as Casar's narrative shows, and it is clear from this passage (*B. G.* i. 11) and those already cited, that a large tract of country between the *Rhone* and *Saône* did not belong to the Sequani, for the line of march of the Helvetii from *Fort l'Ecluse* to the *Saône* would probably bring them to the *Saône* at a point not much lower down than *Mâcon*. The western boundary of the Sequani was the Arar, also called the Sauconna, a name which appears to be the same as the name of the Sequani. Their neighbours on the west side of the *Saône* were the Aedui, with whom the Sequani had disputes about the river tolls (Strab. iv. p. 192). On the north their neighbours were the Leuci and Lingones. Strabo (iv. p. 186) describes the Arar and Dubis (*Doubs*) as flowing through the country of the Sequani. D'Anville has an argument to show that the part of the dioceses of *Châlon-sur-Saône* and *Mâcon* which is east of the *Saône* belonged to the old territory of the Sequani, which may be true; but the towns Matisco (*Mâcon*) and Cabillonum (*Châlon*) were on the west side of the *Saône* and in the territory of the Aedui (*B. G.* vii. 90).

In another passage besides that already referred to, Caesar shows that the Sequani extended to the Rhine, for in describing the course of this river from south to north, he says that it passes by the territory of the Helvetii, Sequani, Mediomatrici and Tribocci. (*B. G.* iv. 10.)

The Sequani belonged to the division of Belgica under the Empire (Plin. iv. 17; Ptol. ii. 9. § 21). The territory of the Sequani contained much good land, some of the best in Gallia. Their chief town was Vesontio (*Besançon*) on the *Doubs*, and they had other towns also. They fed hogs, and their hams and bacon were exported to Rome as Strabo (iv. p. 192) says; and Varro (*de R.R.* ii. 4) may mean to say the same, when he speaks of Gallic bacon.

The Sequani had kings, sometimes at least; for Gallic kings were not perpetual. (*B. G.* i. 3.) Before Caesar went into Gallia, the Arverni and Aedui had been the two most powerful peoples. The Sequani were in league with the Arverni, who occupied the centre of all Gallia, but hostile to their neighbours the Aedui. To maintain themselves against the Aedui, the Arverni and Sequani hired Germans to come over the Rhine. The Germans came in great numbers, and in Caesar's time it was computed that there were 120,000 of them in Gallia. This is the first historical notice of a permanent settlement of Germans in these parts. The Sequani with the assistance of their allies defeated and humbled the Aedui, but they gained nothing by this victory. Ariovistus, the king of these German mercenaries, took from the Sequani a third part of their lands, and was threatening to take a second third, when Caesar drove the Germans into the Rhine, after defeating them near that river. If the Germans were all destroyed or driven away from the territory of the Sequani by Caesar, they came again, for the country on the west bank of the Rhine, which belonged to the Sequani, the *Upper Alsace*, has been German for many centuries.

In B. C. 52, the Sequani were among the nations who sent their contingent to attack Caesar before Alesia. [G. L.]

SERA (Σῆρα, Ptol. i. 11. § 1, 17, § 5, vi. 13. § 1, 16. § 8, viii. 24. § 8), the capital of the country of Serica, and one of the chief commercial towns of the Seres. It was the remotest point of Eastern Asia with which the ancients had any commerce, or of which they possessed any knowledge. It was situated on the mountain Ottorocorras at the eastern source of the Bautisus. Mannert (iv. p. 501) identifies it either with *Singan* in the province of *Schensi*, or with *Honan* on the *Hoang-ho;* but according to Heeren (*Ideen*, i. 2. p. 668) it is *Pekin* itself. [T. H. D.]

SERACA (Σεράκα, Ptol. v. 9. § 28), a town in the S. of Asiatic Sarmatia. [T. H. D.]

SERANUSA, perhaps more correctly Seramusa, a town of the interior of Pontus Polemoniacus, on the south-east of Comana Pontica. (*Tab. Peut.*; Ptol. v. 6. § 9, where it is written Σέμνουτα or Σέρμουγα.) [L. S.]

SERAPIUM (*It. Anton.* p. 170; Serapiu, *Tab. Peut.*), a large village seated near the junction of the canal of the Ptolemies with the Bitter Lakes, east of the Delta. Serapium was 18 miles distant from Heroopolis and 50 from Clysma, at the top of the Sinus Heroopolites. Its temple of Serapis, and its position on the canal that connected the Nile with the Red Sea, rendered it a place of considerable traffic. It was probably founded, or at least enlarged, by the Ptolemies after Philadelphus (B. C. 274) had extended the canal to the Bitter Lakes. [W. B. D.]

SERBES (Σέρϐητος ἐκϐολαί, Ptol. iv. 2. § 7), a small river on the N. coast of Mauritania, which fell into the sea to the W. of Rusuccurum; either the present *Massafran*, or, more probably, the *Isser*. [T H. D.]

SERBI or SIRBI (Σέρϐοι or Σίρϐοι, Ptol. v. 9. § 21), a people in Asiatic Sarmatia, according to Ptolemy (*l. c.*) between the Ceraunian mountains and the river Rha, above the Diduri and below the Vali. Pliny, however (vi. 7. s. 7), places them on the E. shore of the Maeotis, between the Vali and the Arrechi. (Comp. Schaffarik, *Slav. Alterth.* i. p. 165.) [T. H. D.]

SERBO'NIS LACUS. [SIRBONIS LACUS.]

SE'RDICA or SA'RDICA (Σαρδική, Ptol. iii. 11. § 12) (the first of these forms is the more usual with the Romans, the latter with the Greeks), a considerable town of Upper Moesia, which in earlier times was regarded as belonging to Thrace (Ptol. *l.c.*), but which in the third century was attributed to Dacia Inferior, and made its capital. (Theodoret. *Hist. Eccl.* ii. 4.) It lay in a fruitful plain, at the spot where the sources of the Oescus united, and on the high-road from Naissus to Philippopolis, between Meldia and Burburaca. (*Itin. Ant.* p. 135; *Itin. Hierosol.* p. 567.) From the time of Aurelian it bore on its coins the surname of Ulpia; probably because, when Dacia was relinquished, the name of that Dacian town was transferred to it, and its inhabitants, perhaps, located there. The emperor Maximian was born in its neighbourhood. (Eutrop. ix. 14, 22.) It was destroyed by Attila (Priscus, *de Legat.* p. 49), but shortly afterwards restored. In the middle ages it occurs under the name of Triaditza (Τριάδιτζα, Niceph. *Chron. Ann. Is. Angeli*, iii. p. 214; Aposp. Geogr. in Hudson, iv. p. 43), which was perhaps its original Thracian appellation, and which is still retained in the dialect of the inhabitants. (See Wesseling, *ad Itin. Ant. l. c.*) Its extensive ruins lie to the S. of Sophia. (Comp. Procop. *de Aed.* iv. 1. p. 267, 4. p. 282; Hierocl. p. 654; Amm. Marc. xxxi. 16; Gruter, *Inscr.* p. 540. 2; Orelli, nos. 3548, 5013.) The Geogr. Rav. (iv. 7) incorrectly writes the name Sertica, since it was derived from the Thracian tribe of the Serdi. It is called by Athanasius (*Apol. contra Arianos*, p. 154) Σαρδῶν πόλις. [T. H. D.]

SERE'NA, a town in Lower Pannonia, on the south bank of the Danube, on the road from Poetovium to Mursa. (*It. Hieros.* p. 562; Geog. Rav. iv. 19, where it is called Serenis; *Tab. Peut.*, where its name is Serona.) It is thought to have occupied the site of the modern *Moszlavina* [L. S.]

SERES. [SERICA.]

SERE'TIUM (Σερέτιον, Dion Cass. lvi. 12), a fortified town of Dalmatia, which with Rhaetimus was captured by Germanicus in the campaign of A. D. 7. [E. B. J.]

SERGU'NTIA (Σεργουντία, Strab. iii. p. 162), a small town of the Arevaci on the Durius, in Hispania Tarraconensis. Ukert (ii. pt. i. p. 455) takes it to have been the Σάργανθα of Stephanus B. (*s. v.*) [T. H. D.]

SE'RIA (Σέρια, Ptol. ii. 4. § 12), a town of the Turdetani in Hispania Baetica, with the surname of Fama Julia. (Plin. iii. 1. s. 3.) It lay E. of the mouth of the Anas, and N. of the Baetis. [T.H.D.]

SERIA'NE, a city of Syria mentioned in the Itinerary of Antoninus as xviii. M. P. distant from Androna, which was xxvii. M.P. from Calcis, cxxxviii. M.P. from Dolicha, now *Doluc.* (*Itin. Ant.* pp. 194, 195.) Mannert thinks that it corresponds in situation with the Chalybon (Χαλυϐών) of Ptolemy (v. 15. § 17), which gave its name to a district of Syria Chalybonitis. It is certainly identical with the modern *Siria*, 2 long days SE. of *Aleppo*, in the desert, the ruins of which were discovered and described by Pietro della Valle. (Mannert, *Geographie*, part vi. vol. i. p. 411.) [G. W.]

SE'RICA (ἡ Σηρική, Ptol. vi. 16. §§ 1, 3 4, 6, vii. 2. § 1, 3. § 1, 5. § 1, viii. 24. §§ 1, 5, 27. § 2. &c.), a tract of country in the E. part of Asia, inhabited by the people called Seres. According to the description of Ptolemy, it was bounded on the W. by Scythia extra Imaum, on the NE. by an unknown land, on the E. by the Sinae, and on the S. by India. Pliny on the contrary (vi. 13. s. 15) seems to extend it on the E. as far as the coast of Asia, as he mentions an Oceanus Sericus, and in another place (*Ib.* 17. s. 20) speaks of a promontory and bay. Modern opinions vary respecting its site; but the best geographers, as Rennell, D'Anville, and Heeren, concur in placing it at the NW. angle of the present empire of *China.* (See Yates, *Textrinum Antiq.* p. 232, note). The name of Serica, as a country, was not known before the first century of our era, though there are earlier accounts of the people called Seres. It seems highly improbable, however, that they were known to Hecataeus, and the passage on which that assumption is founded occurs only in one MS. of Photius. They are first mentioned by Ctesias (p. 371, n. 22, ed. Bähr); but according to Mela (iii. 7) they were in his time known to all the world by means of their commerce. On the nothern borders of their territories were the more eastern skirts of the mountains Annibi and Auxacii (the *Altai*), which stretched as far as here from Scythia. In the interior of the country were the Montes Asmiraei, the western part of the *Da-Uri* chain; and towards the southern borders the Casii Montes (now *Khara*, in the desert of *Gobi*), together with a southern branch called Thagurus, which trended towards the river Bautisus (*Hoang-ho.*) On the farther side of that river lay the Ottorocorras, the most eastern branch of the Emodi mountains, called by Ptolemy (vi. 16. § 5) τὰ Σηρικά ὄρη. Among the rivers of the country, the same author (*Ib.* § 3) names, in its northern part, the Oechardes (probably the *Selenga*), and, in the S., the Bautes or Bautisus (*Hoang-ho*), which flowed towards the land of the Sinae. Pliny, however (*l. c.*), mentions several other rivers, which seem to have been coast ones, as the Psitaras, Cambari, Lanos, and Atianos, as well as the promontory of Chryse and the bay of Cyrnaba. Serica enjoyed a serene and excellent climate, and possessed an abundance of cattle, trees, and fruits of all kinds (Amm. Marc. xxxiii. 6. § 64; Plin. *l. c.*). Its chief product, however, was silk, with which the inhabitants carried on a very profitable and most extensive commerce (Strab. xv p. 693; Arist. *Hist. Nat.* v. 19; Virg. *Georg.* ii. 121; Plin. and Amm. *ll. cc.* &c.). Pliny records (xi. 22. s. 26), that a Greek woman of Cos, named Pamphila, first invented the expedient of splitting these substantial silken stuffs, and of manufacturing those very fine and veil-like dresses which became so celebrated under the name of Coae vestes. Both Serica and its inhabitants are thought to have derived their name from their staple product, since, as we learn from Hesychius (*s. v.* Σῆρες), the insect, from the web of which the brilliant stuff called holosericon was prepared, was named Ser (Σῆρ). (Comp. Klaproth, *Sur les Noms de la Chine* in the *Mém. rel. à l'Asie*, iii. p. 264; and *Tableaux Hist. de l'Asie*, pp. 57 and 68.) It has been doubted, however, from the apparent improbability that any people should call themselves Seres, or silkworms, whether the name of Seres was ever really borne by any nation; and it has been conjectured that it was merely a mercantile appellation by which the natives of the silk district were known. (Latham, in *Class. Mus.* vol. iii. p. 43, seq.) Lassen (*Ind. Alt.* i. p. 321) has produced from the *Mahabharata*, ii. 50, as the real names of the Seres, those of Caka, Tukhara, and Kanka, who are represented as bringing just the same goods to market as are ascribed by Pliny (xxxiv. 14. s. 41) to the Seres, namely, wool, skins, and silk. Yet, though it may be allowed to be improbable that a people should have called themselves "Silkworms," yet it seems hardly less so that such an appellation should have been given them by foreigners, and that they should have been known by it and no other for a period of several centuries. On the other hand, may it not be possible that the product was called after the people, instead of the people after the product? We are not without examples of an analogous procedure; as, for instance, the name of the phasis, or pheasant, from the river Phasis; of our own word *currants*, anciently and properly *Corinths*, from the place whence that small species of grape was originally brought, &c. However this may be, we may refer the reader who is desirous of a further account of the origin and manufacture of silk, to an excellent dissertation in the *Textrinum Antiquarum* of Mr. Yates (part i. p. 160, seq.), where he will find all the passages in ancient authors that bear upon the subject carefully collected and discussed.

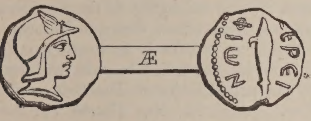
Besides its staple article, Serica also produced a vast quantity of precious stones of every kind (*Expos. tot. Mundi*, ap. Hudson, iii. p. 1, seq.), as well as iron, which was esteemed of a better quality even than the Parthian (Plin. *l. c.*) and skins (*Per. M. Erythr.* p. 22; Amm. *l. c.*)

According to Pausanias (vi. 22. § 2) the Seres were a mixture of Scythians and Indians. They are mentioned by Strabo (xv. p. 701), but only in a cursory manner. It appears from Mela (iii. 7) and from Pliny (vi. 17. s. 24), compared with Eustathius (*ad Dionys. Per.* v. 753, seq.), and Ammianus Marcellinus (*l. c.*), that they were a just and gentle people, loving tranquillity and comfort. Although addicted to commerce, they were completely isolated from the rest of the world, and carefully avoided all intercourse with strangers. From these habits, they were obliged to carry on their commercial transactions in a very singular manner. They inscribed the prices of their goods upon the bales in which they were packed, and then deposited them in a solitary building called the Stone Tower; perhaps the same place mentioned by Ptolemy (vi. 15. § 3) under the name of Hormeterion, situated in a valley on the upper course of the Jaxartes, and in the Scythian district of Casia. The Scythian merchants then approached, and having deposited what they deemed a just price for the goods, retired. After their departure, the Seres examined the sum deposited, and if they thought it sufficient took it away, leaving the goods; but if not enough was found, they removed the latter instead of the money. In the description of this mode of traffic we still recognise the characteristics of the modern Chinese. The Parthians also traded with the Seres, and it was probably through the former that the Romans at a later period procured most of their silk stuffs; though the Parthians passed them off as Assyrian goods, which seems to have been believed by the Romans (Plin. xi. 22. s. 25). After the overthrow of the Parthian empire by the Persians, the silk trade naturally fell into the hands of the latter. (Vopisc. *Aurel.* c. 45; Procop. *B. Pers.* i. 20, &c.) With regard to their persons, the Seres are described as being of unusual size, with blue eyes, red hair, and a rough voice (Plin. vi. 22. s. 24), almost totally unacquainted with diseases and bodily infirmities (*Expos. tot. Mundi*, *l. c.*), and consequently reaching a very great age (Ctes. *l. c.*; Strab. xv. p. 701; Lucian, *Macrob.* 5). They were armed with bows and arrows (Hor. *Od.* i. 29. 9; Charic. vi. 3). Ptolemy (*ll. cc.*) enumerates several distinct tribes of them, as the Annibi, in the extreme N., on the mountains named after them; the Zizyges, between them and the Auxacian mountains; the Damnae, to the S. of these; and still further S. down to the river Oechardes, the Pialae; the Oechardae, who dwelt about the river of the same name; and the Garenaei and Nabannae, to the E. of the Annibi. To the S. of these again was the district of Asmiraea, near the mountains of the same name, and still further in the same direction the Issedones; to the E. of whom were the Throani. To the S. of the Issedones were the Asparacae, and S. of the Throani the Ethaguri. Lastly, on the extreme southern borders were seated the Batae and the Ottorocorrae,—the latter, who must doubtless be the same people called by Pliny Attacori, on the like-named mountain. To the southern district must also be ascribed the Sesatae mentioned in Arrian's *Peripl. M. Erythr.* (p. 37), small men with broad foreheads and flat noses, and, from the description of them, evidently a Mongol race. They migrated yearly with their wives and children to the borders of the Sinae, in order to celebrate their festivals there; and when they had returned to the interior of their country, the reeds which they left behind them, and which had served them for straw, were carefully gathered up by the Sinae, in order to prepare from it the Malabathron, a species of ointment which they sold in India. (Comp. Ritter, *Erdkunde*, ii. p. 179, v. p. 443, 2nd ed.; Bohlen, *das Alte Indien*, ii. p. 173; Heeren's, *Ideen*, i. 2. p. 494). According to Ammianus (*l. c.*) the towns of Serica were few in number, but large and wealthy. Ptolemy, in the places cited at the head of this article, names fifteen of them, of which the most important seem to have been, Sera, the capital of the nation; Issedon; Throana, on the E. declivity of the Asmiraei mountains, and on the easternmost source of the Oechardes; Asmiraea, on the same stream, but somewhat to the NW. of the preceding town; Aspacara, on the left bank of the Bautisus, not far from its most western source; and Ottorocorra. [T. H. D.]

SERIMUM (Σέριμον, Ptol. iii. 5. § 28), a town on the Borysthenes, in the interior of European Sarmatia. [T. H. D.]

SERI'PHOS or SERI'PHUS (Σέριφος: *Eth.* Σερίφιος: *Serpho*), an island in the Aegaean sea, and one of the Cyclades, lying between Cythnos and Siphnos. According to Pliny (iv. 12. s. 22) it is 12 miles in circumference. It possessed a town of the same name, with a harbour. (Scylax, p. 22; Ptol. iii. 15. § 31.) It is celebrated in mythology as the place where Danaë and Perseus were driven to shore in the chest in which they had been exposed by Acrisius, where Perseus was brought up, and where he afterwards turned the inhabitants into stone with the Gorgon's head. (Apollod. ii. 4. § 3; Pind. *Pyth.* x. 72, xii. 18; Strab. x. p. 487; Ov. *Met.* v. 242.) Seriphos was colonised by Ionians from Athens, and it was one of the few islands which refused submission to Xerxes. (Herod. viii. 46, 48.) By subsequent writers Seriphos is almost always mentioned with contempt on account of its poverty and insignificance (Aristoph. *Acharn.* 542; Plat. *Rep.* i. p. 329; Plut. *de Exsil.* 7. p. 602; Cic. *de Nat. Deor.* i. 31, *de Senect.* 3); and it was for this reason employed by the Roman emperors as a place of banishment for state criminals. (Tac. *Ann.* ii. 85, iv. 21; Juv. vi. 564, x. 170; Senec. *ad Consol.* 6.) It is curious that the ancient writers make no mention of the iron and copper mines of Seriphos, which were, however, worked in antiquity, as is evident from existing traces, and which, one might have supposed, would have bestowed some prosperity upon the island.

But though the ancient writers are silent about the mines, they are careful to relate that the frogs of Seriphos differ from the rest of their fraternity by being dumb. (Plin. viii. 58. s. 83; Arist. *Mir. Ausc.* 70; Aelian, *Hist. An.* iii. 37; Suidas, *s. v.* Βάτραχος ἐκ Σερίφου.) The modern town stands upon the site of the ancient city, on the eastern side of the island, and contains upwards of 2000 inhabitants. It is built upon a steep rock, about 800 feet above the sea. There are only a few remains of the ancient city. (Ross, *Reisen auf den Griech. Inseln*, vol. i. p. 134, seq.; Fiedler, *Reise*, *&c.* vol. ii. p. 106, seq.)



COIN OF SERIPHOS.

SERMO, a town of the Celtiberi in Hispania Tarraconensis. (*Itin. Ant.* p. 447.) Variously identified with *Muel* and *Mezalocha*. [T. H. D.]

SERMYLE (Σερμύλη, Herod. vii. 122; Thuc. v. 18; Σερμυλία, Scyl. p. 26; Hecataeus, *ap. Steph. B. s. v.*; Böckh, *Inscr. Graec.* vol. i. p. 304: *Eth.* Σερμύλιοι), a town of Chalcidice, between Galepsus and Mecyberna, which gave its name to the Toronaic gulf, which was also called SERMYLICUS SINUS (κόλπος Σερμυλικός, Scyl. *l. c.*). The modern *Ormylía*, between *Molyvó* and *Derna*, is identified from its name, which differs little from the ancient form, with the site of Sermyle. (Leake, *Northern Greece*, vol. iii. p. 155.) [E. B. J.]

SERMY'LICUS SINUS. [SERMYLE.]

SEROTA, a town on the frontier between Upper and Lower Pannonia, on the right bank of the river Dravus. (*It. Ant.* p. 130; *It. Hieros.* p. 562; Geog. Rav. iv. 19, where it is called Sirore, while the Table calls it Sirota.) It is possible that this town may have belonged to the tribe of the Serretes mentioned by Pliny (iii. 28) as inhabiting a part of Pannonia. The town of Serota is commonly identified with the modern *Veröcze* or *Verovits*. [L. S.]

SERPA, a place in Hispania Baetica, on the Anas, and in the territory of the Turdetani. (*Itin. Ant.* p. 426.) It still bears its ancient name. See Resendi *Ant. Lusit.* p. 194. [T. H. D.]

SERRAEPOLIS (Σεῤῥαίπολις κώμη, Ptol. v. 6. § 4), a village on the coast of Cilicia, lying between Mallus and Aegae (*Ayaz*).

SERRAPILLI, a tribe mentioned by Pliny (iii. 28), as dwelling on the river Dravus in Pannonia. The resemblance of name has induced some geographers to assume that they dwelt about the modern town of *Pilisch;* but this is a mere conjecture. [L. S.]

SERRETES. [SEROTA.]

SERRHAE. [SIRIS.]

SERRHEUM or SERRHIUM (Σέῤῥιον, Dem. p. 85, R.; Σέῤῥειον, Herod. vii. 59; Steph. B. *s. v.*), a promontory and town on the southern coast of Thrace, now *Cape Makri.* It lay to the west of Maroneia, and opposite to the island of Samothrace. It is repeatedly mentioned by Demosthenes (pp. 85, 114, 133, R), as having been taken by Philip, contrary to his engagements with the Athenians; and Livy (xxxi. 16) states that it was one of the Thracian towns captured by Philip V. in the year B. C. 200. (Plin. iv. 11. s. 18; Mela, ii. 2.) According to Stephanus Byz. (*l. c.*) a town on the island of Samothrace bore the same name. [J. R.]

SERRI, a people of the Asiatic Sarmatia, on the Euxine. (Plin. vi. 5. s. 5.) Mela (i. 19) places them between the Melanchlaeni and Siraces. [T. H. D.]

SERRIUM. [SERRHEUM.]

SERVIODU'RUM, a town in the north-east of Vindelicia on the Danube, on the road from Reginum to Boiodurum, near Augustana Castra. (*Tab. Peut.*; *Not. Imp.*) It must have occupied the site of the modern *Straubing*, or some place in the neighbourhood, such as *Azelburg*, where ancient remains still exist. [L. S.]

SERVI'TIUM, a town in the southern part of Upper Pannonia, on the river Dravus, on the road from Siscia to Sirmium. (*It. Ant.* p. 268; Geog. Rav. iv. 19, where it is called Serbetium; *Tab. Peut.*) Its site has been identified with several modern places; but the most probable conjecture is that it occupied the place of the modern *Sieverovczi*, the point at which the roads leading from Sirmium and Siscia to Salona met. [L. S.]

SESAMUS (Σησαμός), a small river on the coast of Paphlagonia, flowing into the Euxine near the town of Amastris, whence in later times the river itself was called Amastris. (Anonym. *Peripl. P. E.* p. 5; Marcian. p. 71; AMASTRIS.) [L. S.]

SESARETHUS. [TAULANTII.]

SESATAE. [SERICA.]

SESECRI'ENAE (Σησεκρίεναι νῆσοι, Arrian, *Peripl. M. Erythr.* p. 30), a group of islands opposite to the S. coast of India intra Gangem, and probably in the Sinus Colchicus — where Ptolemy (vii. 1. § 10) places a town with the somewhat similar name of Σωσίκουραι. It must have been in the neighbourhood of Taprobane, since the Periplus mentions the Αἰγιδίων νῆσος as close to the Sesecrienae, whilst Ptolemy (vii. 4. § 11) places the same island amongst a number of others lying before Taprobane, many of which must undoubtedly have belonged to the Sesecrienae. [T. H. D.]

SESSITES (*Sesia*), a river of Gallia Transpadana, and one of the most important of the northern tributaries of the Padus. It flows beneath the walls of Vercellae (*Vercelli*), and joins the Padus about 16 miles below that city. Its name is noticed only by Pliny (iii. 16. s. 20) and the Geographer of Ravenna (iv. 36), who writes the name Sisidus. [E. H. B.]

SESTIA'NAE ARAE (called by Ptolemy Σηστίου Βωμοὶ ἄκρον, ii. 5. § 3), the W. promontory of the N. coast of Gallaecia in Hispania Tarraconensis. It had three altars dedicated to Augustus, whence its name. (Plin. iv. 20. s. 34; Mela, iii. 1.) It is the present *Cabo Villano* (Florez, *Esp. Sagr.* xx. p. 44; Sestini, *Med. Isp.* p. 103.) [T. H. D.]

SESTIA'RIA PROM. (Σηστιαρία ἄκρα, Ptol. iv. 1. § 7), a headland on the N. coast of Mauritania Tingitana, between capes Russadir and Abyla. It is probably the same that is called Cannarum Promontorium in the *Itin. Ant.* (p. 11), lying at a distance of 50 miles from Russadir, or the present *Cabo Quilates.* [T. H. D.]

SESTI'NUM (*Eth.* Sestinas: *Sestino*), a town in the interior of Umbria, mentioned only by Pliny, who enumerates the Sestinates among the towns of that region (Plin. iii. 14. s. 19; Gruter, *Inscr.* p. 108. 7), but which still retains its ancient name. It is situated among the Apennines, at the source of the river *Foglia* (Pisaurus). [E. H. B.]

SESTUS (Σηστός: *Eth.* Σήστιος), the principal town of the Thracian Chersonesus, and opposite to Abydus, its distance from which is variously stated by ancient writers, probably because their measurements were made in different ways; some speaking of the mere breadth of the Hellespont where it is narrowest; others of the distance from one city to the other; which, again, might be reckoned either as an imaginary straight line, or as the space traversed by a vessel in crossing from either side to the other, and this, owing to the current, depended to some extent upon which shore was the starting point. Strabo (xiii. p. 591) states that the strait is 7 stadia across near Abydus; but that from the harbour of Abydus to that of Sestus, the distance is 30 stadia.* (On this point the following references may be consulted: Herod. vii. 34; Xen. *Hell.* iv. 8. 5; Polyb. xvi. 29; Scyl. p. 28; Plin. iv. 11. s. 18. Ukert (iii. 2. § 137, note 41) has collected the various statements made by the moderns respecting this subject.)

Owing to its position, Sestus was for a long period the usual point of departure for those crossing over from Europe to Asia; but subsequently the Romans selected Callipolis as the harbour for that purpose, and thus, no doubt, hastened the decay of Sestus, which, though never a very large town, was in earlier times a place of great importance. According to Theopompus (*ap.* Strab. *l. c.*), it was a well-fortified town, and connected with its port by a wall 200 feet in length (σκέλει διπλέθρῳ). Dercyllidas, also, in a speech attributed to him by Xenophon (*Hell.* iv. 8. § 5), describes it as extremely strong.

Sestus derives its chief celebrity from two circumstances,— the one poetical the other historical. The former is its connection with the romantic story of Hero and Leander, too well known to render it necessary to do more than merely refer to it in this place (Ov. *Her.* xviii. 127; Stat. *Silv.* i. 3. 27, &c.); the latter is the formation (B. C. 480) of the bridge of boats across the Hellespont, for the passage of the army of Xerxes into Europe; the western end of which bridge was a little to the south of Sestus (Herod. vii. 33). After the battle of Mycale, the Athenians seized the opportunity of recovering the Chersonesus, and with that object laid siege to Sestus, into which a great many Persians had hastily retired on their approach, and which was very insufficiently prepared for defence. Notwithstanding this, the garrison held out bravely during many months; and it was not till the spring of B. C. 478 that it was so much reduced by famine as to have become mutinous. The governor, Artayctes, and other Persians, then fled from the town in the night; and on this being discovered, the inhabitants opened their gates to the Athenians. (Herod. ix. 115, seq.; Thuc. i. 89.) It remained in their possession till after the battle of Aegospotami, and used to be called by them the corn-chest of the Piraeeus, from its giving them the command of the trade of the Euxine. (Arist. *Rhet.* iii. 10. § 7.) At the close of the Peloponnesian War (B. C. 404), Sestus, with most of the other possessions of Athens in the same quarter, fell into the hands of the Lacedaemonians and their Persian allies. During the war which soon afterwards broke out between Sparta and Persia, Sestus adhered to the former, and refused to obey the command of Pharnabazus to expel the Lacedaemonian garrison; in consequence of which it was blockaded by Conon (B. C. 394), but without much result, as it appears. (Xen. *Hell.* iv. 8. § 6.) Some time after this, probably in consequence of the peace of Antalcidas (B. C. 387), Sestus regained its independence, though only for a time, and perhaps in name merely; for on the next occasion when it is mentioned, it is as belonging to the Persian satrap, Ariobarzanes, from whom Cotys, a Thracian king, was endeavouring to take it by arms (B. C. 362 ?). He was, however, compelled to raise the siege, probably by the united forces of Timotheus and Agesilaus (Xen. *Ages.* ii. 26; Nep. *Timoth.* 1); the latter authority states that Ariobarzanes, in return for the services of Timotheus in this war, gave Sestus and another town to the Athenians *, from whom it is said to have soon afterwards revolted, when it submitted to Cotys. But his successor, Cersobleptes, surrendered the whole Chersonesus, including Sestus, to the Athenians (B. C. 357), who, on the continued refusal of Sestus to yield to them, sent Chares, in B. C. 353, to reduce it to obedience. After a short resistance it was taken by assault, and all the male inhabitants capable of bearing arms were, by Chares' orders, barbarously massacred. (Diod. xvi. 34.)

After this time we have little information respecting Sestus. It appears to have fallen under the power of the Macedonians, and the army of Alexander the Great assembled there (B. C. 334), to be conveyed from its harbour in a Grecian fleet, from Europe to the shores of Asia. By the terms of the peace concluded (B. C. 197) between the Romans and Philip, the latter was required to withdraw his garrisons from many places both in Europe and in Asia; and on the demand of the Rhodians, actuated no doubt by a desire for free trade with the Euxine, Sestus was included in the number. (Liv. xxxii. 33.) During the war with Antiochus, the Romans were about to lay siege to the town (B. C. 190); but it at once surrendered. (Liv. xxxvii. 9.) Strabo mentions Sestus as a place of some commercial importance in his time; but history is silent respecting its subsequent destinies. According to D'Anville its site is occupied by a ruined place called *Zemenic;* but more recent authorities name it *Jalowa* (Mannert, vii. p. 193). (Herod. iv. 143; Thuc. viii. 62; Polyb. iv. 44; Diod. xi. 37; Arrian, *Anab.* i. 11. §§ 5, 6; Ptol. iii. 12. § 4, viii. 11. § 10; Steph. B. *s. v.*; Scymn. 708; Lucan, ii. 674.) [J. R.]

SESUVII [Essui].

SETABIS. [Saetabis.]

SETAE, SETTAE, or SAETTAE (Σέται, Σέτται, or Σαίτται), a town in Lydia, near the sources of the river Hermus, which is not mentioned by any of the earlier writers. (Hierocl. p. 669; Ptol. v. 2. § 21; *Concil. Constant.* iii. p. 502; *Concil. Nicaen.*

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* Lord Byron, in a note referring to his feat of swimming across from Sestus to Abydus, says:— "The whole distance from the place whence we started to our landing on the other side, including the length we were carried by the current, was computed by those on board the frigate at upwards of 4 English miles, though the actual breadth is barely one." This corresponds remarkably well with the measurements given by Strabo, as above.

* There is much obscurity in this part of Grecian history, and the statement of Nepos has been considered inconsistent with several passages in Greek authorities, who are undoubtedly of incomparably greater weight than the unknown compiler of the biographical notices which pass under the name of Nepos. (See *Dict. Biogr.* Vol. III. p. 1146, a.)

ii. p. 591; comp. Sestini, *Geog. Num.* p. 55.) It is commonly supposed to have occupied the site of the modern *Sidas Kaleh.* [L. S.]

SETA'NTII (Σετάντιοι, Ptol. ii. 3. § 2), a tribe probably belonging to the Brigantes on the W. coast of Britannia Romana, and possessing a harbour (Σεταντίων λιμήν, Ptol. *l. c.*), commonly thought to have been at the mouth of the river *Ribble.* Reichard, however, places it on the S. coast of the *Solway Frith*, while Camden (p. 793) would read, with one of the MSS. of Ptolemy, "Segontiorum Portus," and seeks it near *Caernarvon.* [T. H. D.]

SETANTIORUM PORTUS. [SETANTII.]

SETEIA (Σετηΐα or Σεγηΐα εἴσχυσις, Ptol. ii. 3. § 2), an estuary on the W. coast of Britannia Romana, opposite the isle of Mona, into which the *Dee* discharges itself. [T. H. D.]

SETELSIS (Σετελσίς or Σελενσίς, Ptol. ii. 6. § 72), a town of the Jaccetani in Hispania Tarraconensis, now *Solsona.* See a coin in Sestini, p. 189. [T. H. D.]

SETHERIES, a river of Asiatic Sarmatia, on the E. coast of the Pontus Euxinus, and in the territory of the Sindi. (Plin. vi. 5. s. 5.) [T. H. D.]

SE'TIA (Σητία: *Eth.* Setinus: *Sezze*), an ancient city of Latium, situated on the S. slope of the Volscian mountains, between Norba and Privernum, looking over the Pontine Marshes. It is probable that it was originally a Latin city, as its name is found in the list given by Dionysius of the thirty cities of the Latin League. (Dionys. v. 61.) But it must have fallen into the hands of the Volscians, at the time their power was at its height. No mention of it is, however, found during the wars of the Romans with that people until after the Gaulish invasion, when a Roman colony was established there in B. C. 392, and recruited with an additional body of colonists a few years afterwards. (Vell. Pat. i. 14; Liv. vi. 30.) At this time Setia must have been the most advanced point of the Roman dominion in this direction, and immediately adjoined the territory of the Privernates, who were still an independent and powerful people. [PRIVERNUM.] This exposed the new colonists to the incursions of that people, who, in B. C. 342, laid waste their territory, as well as that of Norba. (Liv. vii. 42, viii. 1.) The Privernates were, however, severely punished for this aggression, and from this time the Setini seem to have enjoyed tranquillity. But it is remarkable that a few years later L. Annius of Setia appears as one of the leaders of the Latins in their great war against Rome, B. C. 340. (Liv. viii. 3.) Setia was a Colonia Latina, and was one of those which, during the pressure of the Second Punic War (B. C. 209), declared its inability to furnish any further supplies either of men or money. (Liv. xxvii. 9.) It was, at a later period of the war, severely punished for this by the imposition of much heavier contributions. (Id. xxix. 15.) From its strong and somewhat secluded position, Setia was selected as the place where the Carthaginian hostages, given at the close of the war, were detained in custody, and in B. C. 198 became in consequence the scene of a very dangerous conspiracy among the slaves of that and the adjoining districts, which was suppressed by the energy of the praetor L. Cornelius Merula. (Id. xxxii. 26.) From this time we hear no more of Setia till the Civil Wars of Marius and Sulla, when it was taken by the latter after a regular siege, B. C. 82. (Appian, *B. C.* i. 87.) It appears therefore to have been at this period a strong fortress, an advantage which it owed to its position on a hill as well as to its fortifications, the remains of which are still visible. Under the Empire Setia seems to have continued to be a flourishing municipal town, but was chiefly celebrated for its wine, which in the days of Martial and Juvenal seems to have been esteemed one of the choicest and most valuable kinds: according to Pliny it was Augustus who first brought it into vogue. (Plin. xiv. 6. s. 8; Martial, x. 36. 6, xiii. 112; Juv. x. 27; Strab. v. pp. 234, 237; Sil. Ital. viii. 379.) We learn from the Liber Coloniarum that Setia received a colony under the Triumvirate; and it is probable that it subsequently bore the title of a Colonia, though it is not mentioned as such by Pliny. (Plin. iii. 5. s. 9; *Lib. Colon.* p. 237; Orell. *Inscr.* 2246; Zumpt, *de Colon.* p. 338.)

The position of Setia on a lofty hill, looking down upon the Pontine Marshes and the Appian Way, is alluded to by several writers (Strab. v. p. 237; Martial, x. 74. 11, xiii. 112), among others in a fragment of Lucilius (*ap. A. Gell.* xvi. 9), in whose time it is probable that the highroad, of the extreme hilliness of which he complains, passed by Setia itself. It was, however, about 5 miles distant from the Appian Way, on the left hand. There can be no doubt that the modern town of *Sezze* occupies the same site with the ancient one, as extensive remains of its walls are still visible. They are constructed of large polygonal or rudely squared blocks of limestone, in the same style as those of Norba and Cora. The substructions of several edifices (probably temples) of a similar style of construction, also remain, as well as some inconsiderable ruins of an amphitheatre. (Westphal, *Röm. Kamp.* p. 53; Dodwell's *Pelasgic Remains*, pp. 115—120.) [E. H. B.]

SE'TIA (Σέτια, Ptol. ii. 4. § 9). 1. A town of the Turduli in Hispania Baetica, between the Baetis and Mount Ilipula.

2. A town of the Vascones in Hispania Tarraconensis. (Ptol. ii. 6. § 67.) [T. H. D.]

SE'TIDA (Σέτιδα, Ptol. ii. 4. § 12), a town of the Turdetani in the W. of Hispania Baetica. [T. H. D.]

SETIDA'VA (Σετίδαυα), a town in the north-east of ancient Germany, on the north of the sources of the Vistula, so that it belonged either to the Omani or to the Burgundiones. (Ptol. ii. 11. § 28.) Its exact site is not known, though it is commonly assumed to have occupied the place of the modern *Zydowo* on the south of *Gnesen.* (Wilhelm, *Germanien*, p. 253.) [L. S.]

SETISACUM (Σετίσακον, Ptol. ii. 6. § 52), a town of the Murbogi in the N. of Hispania Tarraconensis. [T. H. D.]

SETIUS MONS or PROM. [BLASCON; FECYI JUGUM.]

SETOTRIALLACTA (Σετοτριαλλάκτα, Ptol. ii. 6. § 56), a town of the Arevaci in Hispania Tarraconensis. [T. H. D.]

SETO'VIA (Σετουία, Appian, *Illyr.* 27), a town of Dalmatia, situated in a well-wooded valley, which was besieged by Octavius in the campaign of B. C. 34. It has been identified with *Sign*, situated in the rich valley of the *Cettina*, and bounded by mountains to the right and left. [E. B. J.]

SETUACO'TUM (Σετουάκωτον, or Σετουάκατον), a town in the south of Germany between the upper part of the Danube and the Silva Gabreta, perhaps belonging to the territory of the Narisci (Ptol. ii. 11 § 30); but its site is quite unknown. [L. S.]

SETUIA (Σετουία), a town of the Quadi, in the south-east of Germany, apparently near the sources of the river Aucha, a tributary of the Danube, in the Carpathian mountains. (Ptol. ii. 11. § 29.) Its identification is only matter of conjecture. [L.S.]

SEVACES (Σεουάκες), a tribe in the western part of Noricum, is mentioned only by Ptolemy (ii. 14. § 2.) [L. S.]

SEVE'RI MURUS. [VALLUM.]

SEVE'RUS MONS, a mountain of Central Italy mentioned only by Virgil (*Aen.* vii. 713), who places it among the Sabines, and associates it with the Mons Tetrica. It therefore evidently belonged to the lofty central ranges of the Apennines, in that part of Italy, but cannot be identified with more accuracy. [APENNINUS.] [E. H. B.]

SEUMARA or SEUSAMORA (Σεύμαρα and Σευσάμορα, Strab. xi. p. 501), a town in the Caucasian Iberia. [T. H. D.]

SEVO, a lofty mountain in the extreme north of ancient Germany, in the island of Scandia, in the territory of the Ingaevones. It was believed to equal in extent and magnitude the Ripaei Montes. (Plin. iv. 27; Solin. 20.) There can be no doubt that this mountain is the same as *Mount Kjölen* which at present separates *Sweden* from *Norway*, and the southern branch of which still bears the name of *Seve-Ryggen*. [SCANDIA.] [L. S.]

SEURRI. [SEBURRI.]

SEX. [SAXETANUM.]

SEXANTAPRISTA (Ἑξαντάπριστα, Procop. *de Aed.* iv. 11. p. 307), a town of Moesia Inferior, on the Danube, on the great high-road between Trimammium and Tigra. (*Itin. Ant.* p. 222.) According to the Notit. Imp.. (where it is called Sexagintaprista), the 5th cohort of the 1st Legio Ital., together with a squadron of cavalry, lay in garrison here. Some identify it with *Rustschuk*, whilst others place it further to the E., near *Lipnik*. [T.H.D.]

SEXTANTIO, in Gallia Narbonensis. The true name of this place is preserved in an inscription found at Nemausus (*Nîmes*), and published by Ménard. The name is written Sextatio in the Antonine Itin ; and Sostantio in the Jerusalem Itin. The remains of Sextantio are supposed to be those which are about 3 miles north of *Montpellier*, on the banks of the Ledus (*Lez*). [G. L.]

SHAALABBIN (Σαλαμίν, LXX.), a city of the tribe of Dan (*Josh.* xix. 42) joined with Ajalon (Ἰααλών), and mentioned in the LXX. (not in the Hebrew) as one of the cities in which the Amorites continued to dwell, after the occupation of Canaan by the Israelites (xix. 48). This last fact identifies it with the Shaalbim (LXX. Θαλαβίν) of the book of Judges (i. 35), which is also joined with Aijalon, and of which the same fact is related. It is there placed in Mount Heres. Eusebius mentions a village named Salaba (Σαλαβά), in the borders of Sebaste (*Onomast. s. v.*), which could not be in Dan: but S. Jerome (*Comment. in Ezech.* xlviii.) mentions three towns in the tribe of Dan, Ailon, Selebi and Emaus. It is joined with Makaz and Beth-shemesh in 1 *Kings* iv. 9, which also indicates a situation in or near the plain of Sharon. In Mr. Smith's list of places in the district of *Ramleh*, is a village named *Selbît*, containing all the radicals of the Scripture name, and probably identical with Selebi of Josephus, as the modern *Yalo* is with Ajalon and *'Amwâs* with Emmaus. Its place is not definitely fixed. (Robinson, *Bibl. Res.* vol. iii. 2nd appendix, p. 120.) [G. W.]

SHALISHA (LXX. Alex. Σάλισσα, Vat. Σελχά), a district of Palestine, in or near Mount Ephraim (1 *Sam.* ix. 4), in which was probably situated Baal Shalisha. [BAAL SHALISHA.] [G. W.]

SHARON (Σαρών: *Eth.* Σαρωνίτης). 1. Part of the great western plain of Palestine, distinguished for its fertility, mentioned by the prophet Isaiah with "the glory of Lebanon, and the excellency of Carmel and Sharon." (*Isaiah*, xxxv. 2.) "The rose of Sharon" is used proverbially in the *Canticles* (ii. 1.) It is remarkable that the name does not occur in either of these passages in the LXX., but in the latter is translated by ἄνθος τοῦ πεδίου, by which appellative Symmachus translates it in the former passage, while Theodotion and Aquila retain the proper name. Its richness as a pasture land is intimated in 1 *Chronicles* (xxvii. 29), where we read that "Shitrai the Sharonite" was overseer of David's "herds that fed in Sharon." It doubtless derived its name from a village mentioned only in the New Testament (*Acts*, ix. 35) in connection with Lydda, in a manner that intimates its vicinity to that town. Its site has not been recovered in modern times, but it occurred to the writer, on the spot, that it may possibly be represented by the village of *Butus* (= Peter), on the north of the road between Lydda and Bethoron, and may have changed its name in honour of the Apostle, and in commemoration of the miracle wrought by him. S. Jerome in his commentaries limits the name to the district about Joppa, Lydda, and Iamnia (*ad Ies.* xxxiii. lxv.) Eusebius calls the district Saronas (Σαρωνάς), and extends it from Joppa to Caesareia (of Palestine): while other writers reckon to it the whole of the coast north of Caesareia, as far as Carmel. (*Onomast. sub voce.*) The width of the plain about Jaffa is little less than 18 miles, and the luxuriance of its soil is still attested by the numerous wild flowers with which it is carpeted in the spring,—roses, lilies, tulips, narcissus, anemones, carnations, and a thousand others, no less than by the abundant vegetation and increase where the land is cultivated as garden or corn land. (Ritter, *Palästina*, &c. vol. iii. part i. pp. 25, 586—588.) Reland has shown that the classical name for this fruitful district was δρυμός, which Strabo joins with Carmel, as then in the power of the pirates who had Joppa for their port (xvi. 2. § 28, p. 759). Reland suggests an ingenious account of this synonym, which appears also in Josephus (who does not use the Scripture name) in connection with Carmel, in a manner that clearly points to the district described by Strabo under the same name. In one passage the name is used in the plural (Δρυμοὶ δὲ τὸ χωρίον καλεῖται, *Ant.* xiv. 13. § 3); in the parallel passage it is singular (ἐπὶ τὸ καλούμενον Δρυμόν, *Bell. Jud.* i. 13. § 2). Now δρυμός, according to ancient etymologists, signified any kind of wood, and, as Ritter remarks, the traces of the forests of Sharon are still to be discovered in the vicinity of Carmel; but according to Pliny the Sinus Saronicus derived its name from an oak grove, "ita Graecia antiqua appellante quercum." (*H. N.* iv. 5. s. 9.) The very probable conjecture of Reland therefore is that Δρυμός is simply a translation of Saron or Sarona, for according to the Etymologicum Magnum Σαρωνίδες αἱ κοῖλαι δρύες (ad voc. Σαρούμενος).

2. Eusebius and St. Jerome recognise another Sharon, to which they apply the prophecy of Isaiah (xxxiii. 9), "Sharon is like a wilderness" (ἕλη ἐγένετο ὁ Σάρων, LXX.), which they refer to the

country between Tabor and the sea of Tiberias (*Onomast. s. v.*) But as the name is here introduced in connection with Lebanon and Carmel,—Bashan being also introduced,—and as no other notice of a Galilaean Sharon is to be met with, it seems more reasonable to refer the notice in Isaiah to the plain of Sharon on the west coast.

3. There was certainly another Sharon beyond Jordan, apparently near the region of Gilead, for the children of Abihail, of the tribe of Gad, are said to have "dwelt in Gilead in Bashan, and in her towns, and in all the suburbs of Sharon" (1 *Chron.* v. 16); and it is possible that "the herds that fed in Sharon," under charge of David's chief herdsman, Shitrai the Sharonite, may have pastured in this trans-Jordanic district, not in the plain of the Mediterranean. Reland indeed maintains that the mention of the suburbs of Sharon in connection with the Gadites, is no proof of the existence of a trans-Jordanic Sharon, for that, as the tribe of Gad was specially addicted to pastoral pursuits, they may have pastured their flocks in the suburbs of the towns of other and distant tribes. But this hypothesis seems much more forced than the very natural theory of a second Sharon in the tribe of Gad properly so called. (*Palaestina*, pp. 370, 371, 988.) [G. W.]

SHAVEH (LXX. Vat. *ἡ κοιλὰς τοῦ Σαϐύ*, Alex. *ἡ Σαυή*). "The valley of Shaveh, which is the king's dale," where Melchizedek met Abraham returning from the slaughter of the kings. (*Gen.* xiv. 17.) The learned are not agreed concerning the city of Melchizedek. They who regard his Salem as identical with Jerusalem, naturally identify "the king's dale," equivalent to "the valley of Shaveh," with "the king's dale" where Absalom erected his monument (2 *Sam.* xviii. 18), and place it in the vicinity of "the king's gardens," in the valley of the Kedron, where tradition points out "Absalom's hand" or place. [Jerusalem, Vol. II. p. 17, a. and p. 23, b.] [G. W.]

SHAVEH KIRJATHAIM (translated by the LXX. *Σαυὴ ἡ πόλις*), the original seat of that very ancient people the Emims, where they were smitten by Chedorlaomer, king of Elam. (*Gen.* xiv. 5.) It no doubt passed with the other possessions of the Emims to the Moabites (*Deut.* ii. 9—11), and is probably identical with the Kiriathaim (LXX. *Καριαθαὶμ*) of Jeremiah (xlviii. 23) and Ezekiel (xxv. 9). [G. W.]

SHEBA. [Sabaea.]

SHECHEM. [Neapolis II.]

SHILOH. [Silo.]

SHITTIM (LXX. *Σαττείν* al. *Σαττίν*), the last station of the Israelites before crossing the Jordan, described to be by Jordan in the plains of Moab. Abel-shittim was at one extremity of their vast encampment, as Beth-Jesimoth was at the other. (*Numb.* xxv. 1, xxxiii. 49.) It was from thence that Joshua sent the spies to reconnoitre Jericho (*Josh.* ii. 1), and from thence that they marched to their miraculous passage of the Jordan (iii. 1). In Micah (vi. 5) it is mentioned in connection with Gilgal, being the last encampment on the east of Jordan, as Gilgal was the first on the west. Here the LXX. render *ἀπὸ τῶν σχοίνων ἕως τοῦ Γαλγάλ*. [G. W.]

SHUNEM (LXX. *Σωμάν*: *Eth.* *Σωμανιτής*, *Σωμανῖτις*), a village of Palestine celebrated as the birthplace of Abishag (1 *Kings*, i. 3), and for the miracle of Elisha. (2 *Kings*, iv.) It was situated in Issachar (*Josh.* xix. 18; LXX. *Σουνάμ*), near Gilboa, to the north; for when Saul and the Israelites were encamped in Gilboa, the Philistines pitched in Shunem, so that he had to pass through their lines to come to Endor. (1 *Sam.* xxviii. 4.) Eusebius mentions a village named Sanim, in the borders of Sebaste, in the district of Acrabattene, which cannot be identical with this. But the Subem (*Σουϐήμ*) of the same author, which he places v. M. P. south of Mount Tabor, corresponds very well with the site of the modern village of *Sôlam*, which still marks the site of ancient Shunem. It is a miserable village, situated above the plain of Esdraelon, on the road between *Jenîn* and Nazareth, about 1½ hour north of *Zer'ín*, ancient Jezreel, on the steep slope of the western spur of Little Hermon (*Ed-Dŭhy*). [G. W.]

SHUR (*Σούρ*, LXX.), a place repeatedly mentioned to describe the western extremity of the borders of the posterity of Ishmael (*Gen.* xxv. 18), of the Amalekites only (1 *Sam.* xv. 7), of the Geshurites, Gezrites, and Amalekites (xxvii. 8), in all which passages it is placed "over against," "before," and on the way to Egypt. Hagar's well, afterwards called Beer-lahai-roi, between Kadesh and Bered, was "in the way to Shur." (*Gen.* xvi. 7, 14.) The name is still found in the south of Palestine. "*Moilahhi* (= Beer-lahai-roi) lies on the great road from Beersheba to Shur, or *Jebel-es-Sur*, which is its present name,—a grand chain of mountains running north and south, a little east of the longitude of *Suez*, lying, as Shur did, before Egypt. (*Gen.* xvi. 7.) It lies at the south-west extremity of the plain of Paran, as Kadesh does at its utmost north-east extremity. (Rowlands, in Williams's *Holy City*, vol. i. appendix No. 1. pp. 465, 466.) [G. W.]

SHUSHAN. [Susa.]

SIAGUL (*Σιαγούλ*, Ptol. iv. 3. § 9, (the most easterly town of Zeugitana, only 3 miles from the coast, and to which Putput served as a harbour. Shaw (*Travels*, ch. 2) identifies it with some ruins at the village of *Kassir-Asseite*, from two inscriptions which he found there, with the words Civ Siagitana; but which he must have read incorrectly, since the town would have been called Siagulitana. According to Maffei (*Mus. Veron.* p. 457. 2) there is also an inscription with the words Civ. Siagitana near *Turuz* in Africa; which Orelli (i. p. 334) refers either to Sigus in Numidia or to Sigu in Mauritania Caesariensis. [T. H. D.]

SIANTICUM. [Santicum.]

SIARUM, a town of Hispania Baetica, SE. of Hispalis. Now *Saracatin*, in the territory of *Utrera*. (Plin. iii. 1. s. 3; Gruter, *Inscr.* p. 803; Florez, *Med.* ii. p. 571, iii. p. 117, *Esp. Sagr.* ix. p. 112, &c.) [T. H. D.]

SIATA, an island on the Gallic coast, which is mentioned in the Maritime Itin. after Vindilis, or *Belle Isle.* D'Anville conjectures Siata to be the *Isle de Houat*, which is off the coast of the department of *Morbihan*, and between *Belle Isle* and the mainland. [G. L.]

SIATUTANDA (*Σιατούτανδα*), is mentioned by Ptolemy (ii. 11. § 27) as a town of Germany; but had probably no existence at all, the geographer imagining that in the words of Tacitus (*Ann.* iv. 73), "ad sua tutanda digressis rebellibus" the name of some town was contained. Notwithstanding this evident origin of the name, some modern geographers still persist in assuming a town Siatutanda. [L.S.]

SI'BAE (*Σίϐαι*, Arrian, *Ind.* c. 5; Diod. xvii. 96; Strab. xv. p. 688), a nation of the *Panjáb*, below the junction of the Hydaspes and Acesines, encountered by Alexander in his attempt to invade India. They are described as a rude, warlike people, armed only with clubs for defensive weapons. The Greeks noticed this use of the club, and that the people were in the habit of branding the representation of a club on the backs of their cattle, and that they were clothed in the skins of wild animals. From these facts they inferred that they must be descendants of Hercules. There can be doubt that they are the same race as are called Sobii in Curtius (ix. 4. § 2). A tribe of similar character, called *Siapul* or *Siapuch*, still exists in that country, who use the club, and wear the skins of goats for clothing. (Ritter, vii. p. 279, v. p. 467; Bohlen, *Alte-Indien*, i. p. 208.) It is possible that they have derived their name from the god *Siva*. [V.]

SIBA'RIA, a town of the Vettones in Hispania Tarraconensis, N. of Salmantica, and on the road from Emerita to Caesaraugusta. (*Itin. Ant.* p. 434.) Variously identified with *Santiz*, *Fuente de Saburra*, *Peñausende*, and *Zamocina*. [T. H. D.]

SIBDA (Σίβδα: *Eth.* Σιβδανός, Σιβδίτης), a place in Caria, and one of the six towns which were given by Alexander the Great to Ada, a daughter of king Hecatomnus of Halicarnassus, and thus became subject to Halicarnassus. (Steph. B. *s. v.*; Plin. v. 29.) Its exact site cannot be ascertained. [L. S.]

SIBERE'NA (Σιβερήνη: *Sta Severina*), a town of Bruttium situated in the mountains about 15 miles NW. of Crotona. The name is mentioned only by Stephanus of Byzantium (*s. v.*), who calls it an Oenotrian city, but it is probable that it is the same place which is now called *Santa Severina*, an appellation that is already noticed by Constantine Porphyrogenitus in the tenth century. It was at that time apparently a place of importance, but is now much decayed. (Const. Porph. *de Adm. Imp.* ii. 10; Holsten. *Obs. in Steph. Byz. s. v.*) [E. H. B.]

SI'BERIS (Σίβερις), a river of Galatia, a tributary of the Sangarius; it flowed in a south-western direction, and joined the main river near the little town of Syceon, not far from Juliopolis. (Procop. *de Aed.* v. 4.) Procopius also mentions that this river frequently overflowed its banks, a fact which is perhaps alluded to in the name of a station called Hycron Potamon, about 13 miles east of Juliopolis (*It. Hieros.* p. 574); though it is possible also that the name may be misspelt for Hieron Potamon, which is only another name for the Hieras of Pliny (v. 43), and unquestionably identical with the Siberis which now bears the name of *Kirmir*. [L. S.]

SIBUZA'TES, an Aquitanian people, who submitted to P. Crassus, Caesar's legatus in B. C. 56. (*B. G.* iii. 27.) There are many varieties in the manuscript readings of this name. It is merely by conjecture founded on resemblance of name, that they have been placed about *Saubusse* or *Sobusse*, on the *Adour*, between Aquae Tarbellicae (*Dax*) and *Bayonne*. [G. L.]

SIBYLLA'TES, one of the Aquitanian tribes mentioned by Pliny (iv. 19). D'Anville conjectures that the name is preserved in that of the Vallis Subola, mentioned by Fredegarius. He argues that they cannot be the same people as the Sibuzates who submitted to P. Crassus, because Caesar speaks of a few of the remotest Aquitanian tribes which did not submit to the Roman general, trusting to the approaching winter season (*B. G.* iii. 27); from which remark we may infer that these remotest tribes were in the valleys of the Pyrenees. "The people of the valley of *Soule* might derive this advantage from their situation, which is shut in between *Low Navarre* and the high part of *Béarn*." (D'Anville.) [G. L.]

SIBYRTUS. [SYBRITA.]

SICAMBRI, SYCAMBRI, SYGAMBRI, SUGAMBRI, or SUCAMBRI (Σύγαμβροι, Σούγαμβροι, or Σούκαμβροι), a powerful German tribe, occupying in the time of Caesar the eastern bank of the Rhine, and extending from the *Sieg* to the *Lippe*. It is generally assumed that this tribe derived its name from the little river *Sieg*, which falls into the Rhine a little below *Bonn*, and during the middle ages was called Sega, Segaha, but is not mentioned by any ancient writer; this assumption, however, is at least only a probable conjecture, though it must be admitted that in the time of Caesar they inhabited the country north and south of the *Sieg*, and to the north of the Ubii. (Caes. *B. G.* iv. 16, foll., vi. 35; Strab. vii. pp. 290, 291; Dion Cass. xxxix. 48, xl. 32, liv. 20, 32, 33, 36.) When the Usipetes and Tencteri were defeated by Caesar, the remnants of these tribes took refuge in the country of the Sicambri, who took them under their protection. Caesar then demanded their surrender; and this being refused, he built his famous bridge across the Rhine to strike terror into the Germans. The Sicambri, however, did not wait for his arrival, but, on the advice of the Usipetes and Tencteri, quitted their own country and withdrew into forests and uninhabited districts, whither Caesar neither would nor could follow them. A few years later, B. C. 51, during the war against the Eburones, we find Sicambri fighting against the army of Caesar on the left bank of the Rhine, and nearly defeating the Romans; Caesar's arrival, who had been in another part of Gaul, alone saved his legions. The Sicambri were then obliged to return across the Rhine. In B. C. 16 the Sicambri, with the Usipetes and Tencteri, again invaded Gallia Belgica, and M. Lollius, who had provoked the barbarians, sustained a serious defeat. A similar attack which was made a few years later, was repelled by Drusus, who pursued the Germans into their own country. After the withdrawal of the Romans, the Sicambri formed a confederation among their countrymen against the common enemy, and as the Chatti who had received the country of the Ubii on the right bank of the Rhine, refused to join them, the Sicambri made war upon them; and as they left their own territory unprotected, Drusus penetrated through it into the interior of Germany. After the death of Drusus, Tiberius undertook the completion of his plans against Germany. None of the tribes offered a more vigorous resistance than the Sicambri; but in the end they were obliged to submit, and 40,000 Sicambri and Suevi were transplanted into Gaul, where as subjects of Rome they received settlements between the lower course of the *Meuse* and the Rhine. In that country they subsequently formed an important part of the nation or confederacy of the Franks. Those Sigambri who were not transplanted into Gaul seem to have withdrawn into the hills of Mons Retico, and for a long time they are not mentioned in history; they reappear in the time of Ptolemy (ii. 11. § 8), when they are spoken of as neighbours of the Bructeri Minores. The Sicambri are described as bold, brave, and cruel, and we hear nothing of towns in their country; they seem in fact to have lived in villages and isolated farms. (Caes. *B. G.* iv. 19; comp. Tac. *Ann.* ii. 26, iv. 47, xii. 39; Suet. *Aug.* 21, *Tib.* 9; Eutrop. vii. 9; Oros. vi. 21; Horat. *Carm.* iv. 2. 36, 14.

51; Ov. *Amor.* i. 14. 49; Venant. Fort. *de Charib. Rege*, vi. 4; Gregor. Turon. ii. 31; Procop. *Bell. Goth.* i. 12; Lydus, *de Magistr.* i. 50, iii. 36; Zeuss, *Die Deutschen*, p. 83, foll.; Wilhelm, *Germanien*, p. 142, foll.) [L. S.]

SICANI. [Siculi.]

SICCA VENERIA (*Σίκκα* or *Σίκα Οὐενερία*, Ptol. iv. 3. § 30, viii. 2. § 9), a considerable town of Numidia on the river Bagradas, and on the road from Carthago to Hippo Regius, and from Musti to Cirta. (*Itin. Ant.* pp. 41, 45.) It was built on a hill, and, according to Pliny (v. 3. s. 2), was a Roman colony. We learn from Valerius Maximus (ii. 6. § 15) that it derived its surname from a temple of Venus which existed there, in which, agreeably to a Phoenician custom, the maidens of the town, including even those of good family, publicly prostituted themselves, in order to collect a marriage portion; a circumstance which shows that the town was originally a Phoenician settlement, devoted to the worship of Astarte. (Comp. Sall. *Jug.* 56; Polyb. i. 66, 67.) Shaw (*Travels*, p. 87) takes it to be the modern *Keff*, where a statue of Venus has been found, and an inscription, with the words Ordo Siccensium. (Comp. Donati, *Suppl. Thes. Murat.* ii. pp. 266. 6; Orelli, *Inscr.* no. 3733.) [T. H. D.]

SICELLA. [Ziklag.]

SICHEM. [Neapolis II.]

SICI'LIA (*Σικελία*: *Eth.* *Σικελιώτης*, Siciliensis: *Sicily*), one of the largest and most important islands in the Mediterranean. It was indeed generally reckoned the largest of all; though some ancient writers considered Sardinia as exceeding it in size, a view which, according to the researches of modern geographers, turns out to be correct. [Sardinia.]

I. GENERAL DESCRIPTION.

The general form of Sicily is that of a triangle, having its shortest side or base turned to the E., and separated at its NE. angle from the adjoining coast of Italy only by a narrow strait, called in ancient times the Fretum Siculum or Sicilian Strait, but now more commonly known as the *Straits of Messina.* It was generally believed in antiquity that Sicily had once been joined to the continent of Italy, and severed from it by some natural convulsion. (Strab. vi. p. 258; Plin. iii. 8. s. 14; Virg. *Aen.* iii. 414.) But though this is probably true in a geological sense, it is certain that the separation must have taken place at a very early period, not only long before the historical age, but before the first dawn of tradition. On the other side, the W. extremity of Sicily stretches out far towards the coast of Africa, so that the westernmost point of the island, the headland of Lilybaeum, is separated only by an interval of 80 geogr. miles from the Hermaean Promontory, or *Cape Bon* in Africa.

The general triangular form of Sicily was early recognised, and is described by all the ancient geographers. The three promontories that may be considered as forming the angles of the triangle, viz. Cape Pelorus to the NE., Cape Pachynus to the SE., and Lilybaeum on the W., were also generally known and received (Pol. i. 42; Strab. vi. pp. 265, 266; Plin. iii. 8. s. 14; Ptol. iii. 4; Mel. ii. 714). Its dimensions are variously given: Strabo, on the authority of Posidonius, estimates the side from Pelorus to Lilybaeum, which he reckons the longest, at 1700 stadia (or 170 geogr. miles); and that from Pachynus to Pelorus, the shortest of the three, at 1130 stadia. Pliny on the contrary reckons 186 Roman miles (149 geogr.) from Pelorus to Pachynus, 200 M.P. (160 geogr. miles) from Pachynus to Lilybaeum, and 170 M.P. (136 geogr.) from Lilybaeum to Pelorus: thus making the northern side the shortest instead of the longest. But Strabo's views of the proportion of the three sides are entirely correct; and his distances but little exceed the truth, if some allowance be made for the windings of the coast. Later geographers, from the time of Ptolemy onwards, erroneously conceived the position of Sicily as tending a great deal more to the SW. than it really does, at the same time that they gave it a much more regular triangular form; and this error was perpetuated by modern geographers down to the time of D'Anville, and was indeed not altogether removed till the publication of the valuable coast survey of the island by Captain Smyth. (See the map published by Magini in 1620, and that of D'Anville in his *Analyse Géographique de l'Italie*, Paris 1744.)

A considerable part of Sicily is of a mountainous character. A range of mountains, which are geologically of the same character as those in the southern portion of Bruttium (the group of *Aspromonte*), and may be considered almost as a continuation of the same chain, interrupted only by the intervening strait, rises near Cape Pelorus, and extends at first in a SW. direction to the neighbourhood of *Taormina* (Tauromenium) from whence it turns nearly due W. and continues to hold this course, running parallel with the N. coast of the island till it rises into the elevated group of the *Monte Madonia*, a little to the S. of *Cefalù* (Cephaloedium.) From thence it breaks up into more irregular masses of limestone mountains, which form the central nucleus of the W. portion of the island, while their arms extending down to the sea encircle the *Bay of Palermo*, as well as the more extensive *Gulf of Castellamare*, with bold and almost isolated headlands. The detached mass of Mount Eryx (*Monte di S. Giuliano*) rises near *Trapani* almost at the W. extremity of the island, but with this exception the W. and SW. coast round to *Sciacca*, 20 miles beyond the site of Selinus, is comparatively low and shelving, and presents no bold features. Another range or mass of mountains branches off from that of the *Monte Madonia* near *Polizzi*, and trends in a SE. direction through the heart of the island, forming the huge hills, rather than mountains, on one of which Enna was built, and which extend from thence to the neighbourhood of *Piazza* and *Aidone.* The whole of the SE. corner of the island is occupied by a mass of limestone hills, never rising to the dignity nor assuming the forms of mountains, but forming a kind of table-land, with a general but very gradual slope towards the S. and SE.; broken up, however, when viewed in detail, into very irregular masses, being traversed by deep valleys and ravines, and presenting steep escarpments of limestone rock, so as to constitute a rugged and difficult country.

None of the mountains above described attain to any great elevation. The loftiest group, that of the *Monte Madonia*, does not exceed 3765 feet, while the average height of the range which extends from thence to Cape Pelorus, is little, if at all, above 3000 feet high. *Monte S. Giuliano*, the ancient Eryx, erroneously considered in ancient times as the highest mountain in Sicily after Aetna [Eryx], is in reality only 2184 feet in height (Smyth's *Sicily*, p. 242). The ancient appellations given to these mountains seem to have been somewhat vague and fluctuating; but we may assign the mame of Neptunius Mons to the chain which rises at Cape Pelorus, and extends from thence to the neighbourhood of Tauromenium; while that of Mons Nebrodes seems to have been applied in a more general sense to the whole northerly range extending from near Tauromenium to the neighbourhood of Panormus; and the Heraei Montes of Diodorus can be no others than a part of the same range. (See the respective articles.) But incomparably the most important of the mountains of Sicily, and the most striking physical feature of the whole island, is the great volcanic mountain of Aetna, which rises on the E. coast of the island, and attains an elevation of 10,874 feet, while its base is not less than 90 miles in circumference. It is wholly detached from the mountains and hills which surround it, being bounded on the N. by the river Acesines or *Alcantara*, and the valley through which it flows, and on the W. and S. by the Symaethus, while on the E. its streams of lava descend completely into the sea, and constitute the line of coast for a distance of near 30 miles. The rivers already mentioned constitute (with trifling exceptions) the limits of the volcanic district of Aetna, but volcanic formations of older date, including beds of lava, scoriae, &c., are scattered over a considerable extent of the SE. portion of the island, extending from the neighbourhood of *Palagonia* to that of *Palazzolo*, and even to Syracuse. These indeed belong to a much more ancient epoch of volcanic action, and can never have been in operation since the existence of man upon the island. The extensive action of volcanic fires upon Sicily was, however, observed by the ancients, and is noticed by several writers. The apparent connection between Aetna and the volcanoes of the Aeolian Islands is mentioned by Strabo, and the same author justly appeals to the craters of the Palici, and to the numerous thermal springs throughout the island, as proofs that the subterranean agencies were widely diffused beneath its surface (Strab. vi. pp. 274, 275).

Few countries in Europe surpass Sicily in general productiveness and fertility. Its advantages in this respect are extolled by many ancient writers. Strabo tells us (vi. p. 273) that it was not inferior to Italy in any kind of produce, and even surpassed it in many. It was generally believed to be the native country of wheat (Diod. v. 2), and it is certain that it was not surpassed by any country either in the abundance or quality of this production. It was equally celebrated for the excellence of its honey and its saffron, both of which were extensively exported to Rome; as well as for its sheep and cattle, and excellent breeds of horses, among which those of Agrigentum seem to have been the most celebrated (Strab. *l. c.*; Sil. Ital. xiv. 23; Virg. *Aen.* iii. 704). There were indeed no extensive plains, like those of Campania or Cisalpine Gaul; the largest being that now called the *Piano di Catania*, extending along the banks of the Symaethus, and known in ancient times as the Leontinus or Laestrygonius Campus. But the whole island was intersected by numerous streams, and beautiful valleys; and though a considerable part of its surface (as already observed) was occupied either by mountains or rocky hills, the slopes and underfalls of these abounded in scenery of the most charming description, and were adapted for the growth of vines, olives, and fruits of every description.

The climate of Sicily may be considered as intermediate between those of Southern Italy and Africa. The northern part of the island, indeed, closely resembles the portion of Italy with which it is more immediately in contact; but the southern and southwestern parts present strong indications of their more southerly latitude, and have a parched and arid appearance (at least to the eyes of northern travellers), except in winter and spring. The abundance also of the dwarf palm (*Chamaerops humilis* Linn.), a plant unknown to other parts of Europe, tends to give a peculiar aspect to these districts of Sicily. The climate of the island in general was certainly not considered unhealthy in ancient times; and though at the present day many districts of it suffer severely from malaria, there is good reason to believe that this would be greatly diminished by an increased population and more extensive cultivation. It is remarkable, indeed, in Sicily, as in the south of Italy, that frequently the very sites which are now considered the most unhealthy were in ancient times occupied by flourishing and populous cities. In many cases the malaria is undoubtedly owing to local causes, which might be readily obviated by draining marshes or affording a free outlet to stagnant waters.

II. History.

The accounts of the early population of Sicily are more rational and consistent than is generally the case with such traditions. Its name was obviously derived from that of the people who continued in historical times to be its chief inhabitants, the Siculi or Sicels (Σικελοί); and the tradition universally received represented these as crossing over from the mainland, where they had formerly dwelt, in the extreme southern portion of Italy. The traditions and notices of this people in other parts of Italy, and of their previous wanderings and migrations, are, indeed, extremely obscure, and will be discussed elsewhere [Siculi]; but the fact that they were at one time settled in the Bruttian peninsula, and from thence passed over into Sicily, may be safely received as historical. There is every probability also that they were not a people distinct in their origin from the races whom we subsequently find in that part of Italy, but were closely connected with the Oenotrians and their kindred tribes. Indeed, the names of Σικελός and Ἰταλός are considered by many philologers as of common origin. There seems, therefore, little doubt that the Sicels, or Siculi, may be regarded as one of the branches of the great Pelasgic race, which we find in the earliest times occupying the southern portion of Italy: and this kindred origin will account for the facility with which we find the Sicels subsequently adopting the language and civilisation of the Greek colonists in the island, at the same time that there remain abundant traces of their common descent with the people of Italy.

But the Sicels, who occupied in the historical period the greater part of the interior of the island, were not, according to the Greek writers, its earliest inhabitants. Thucydides indeed assigns their immigration to a period only three centuries before the settlement of the first Greek colonies (Thuc. vi. 2); and Diodorus, without assigning any date, agrees in representing them as the latest comers among the native population of the island (Diod. v. 6). The first notices of Sicily allude to the existence of races of gigantic men, of savage manners, under the names of Laestrygones and Cyclopes; but these fabulous tales, preserved only by the early poets in a manner that renders it impossible to separate truth from falsehood, are justly discarded by Thucydides as unworthy of serious consideration (Thuc. vi. 2). It may suffice to remark, that Homer (of course, the earliest authority on the subject) says nothing *directly* to prove that he conceived either the Cyclopes or Laestrygones as dwelling in Sicily; and this is in both cases a mere inference of later writers, or of some tradition now unknown to us. Homer indeed, in one passage, mentions (but not in connection with either of these savage races), "the island of Thrinakia" (*Odyss.* xii. 127), and this was generally identified with Sicily, though there is certainly nothing in the Odyssey that would naturally lead to such a conclusion. But it was a tradition generally received that Sicily had previously been called TRINACRIA, from its triangular form and the three promontories that formed its extremities (Thuc. vi. 2; Diod. v. 2; Strab. vi. p. 265), and this name was connected with the Homeric Thrinakia. It is obvious that such a name could only have been given by Greek navigators, and argues a considerable amount of acquaintance with the configuration of its shores. It could not, therefore, have been (as supposed even by Thucydides) the original or native name of the island, nor could it have been in use even among the Greeks at a very early period. But we cannot discard the general testimony of ancient writers, that this was the earliest appellation by which Sicily was known *to the Greeks.*

Another people whom Thucydides, apparently with good reason, regards as more ancient than the Sicels, were the SICANI, whom we find in historical times occupying the western and north-western parts of the island, whither, according to their own tradition, they had been driven by the invading Sicels, when these crossed the straits, though another tradition ascribed their removal to the terror and devastation caused by the eruptions of Aetna (Thuc. vi. 2; Diod. v. 6). The Sicanians claimed the honour of being autochthons, or the original inhabitants of the island, and this view was followed by Timaeus; but Thucydides, as well as Philistus, adopted another tradition, according to which they were of Iberian extraction (Thuc. *l. c.*; Diod. *l. c.*). What the arguments were which he regards as conclusive, we are unfortunately wholly ignorant; but the view is in itself probable enough, and notwithstanding the close resemblance of name, it is certain that throughout the historical period the Sicani and Siculi are uniformly treated as distinct races. Hence it is improbable that they were merely tribes of a kindred origin, as we should otherwise have been led to infer from the fact that the two names are evidently only two forms of the same appellation.

A third race which is found in Sicily within the historical period, and which is regarded by ancient writers as distinct from the two preceding ones, is that of ELYMI, who inhabited the extreme north-western corner of the island, about Eryx and Segesta. Tradition ascribed to them a Trojan origin (Thuc. vi. 2; Dionys. i. 52), and though this story is probably worth no more than the numerous similar tales of Trojan settlements on the coast of Italy, there must probably have been some foundation for regarding them as a distinct people from their neighbours, the Sicani. Both Thucydides and Scylax specially mention them as such (Thuc. *l. c.*; Scyl. p. 4. § 13): but at a later period, they seem to have gradually disappeared or been merged into the surrounding tribes, and their name is not again found in history.

Such were the indigenous races by which Sicily was peopled when its coasts were first visited, and colonies established there, by the Phoenicians and the Greeks. Of the colonies of the former people we have little information, but we are told in general by Thucydides that they occupied numerous points around the coasts of the island, establishing themselves in preference, as was their wont, on projecting headlands or small islands adjoining the shore. (Thuc. vi. 2). But these settlements were apparently, for the most part, mere trading stations, and as the Greeks came to establish themselves permanently and in still increasing numbers in Sicily, the Phoenicians gradually withdrew to the NW. corner of the island, where they retained three permanent settlements, Motya, Panormus, and Soloeis or Soluntum. Here they were supported by the alliance of the neighbouring Elymi, and had also the advantage of the proximity of Carthage, upon which they all became eventually dependent. (Thuc. *l. c.*)

The settlement of the Greek colonies in Sicily began about the middle of the eighth century B. C., and was continued for above a century and a half. Their dates and origin are known to us with much more certainty than those which took place during the corresponding period in the south of Italy. The earliest were established on the E. coast of the island, where the Chalcidic colony of NAXOS was founded in B. C. 735, and that of SYRACUSE the following year (B. C. 734), by a body of Corinthian settlers under Archias. Thus the division between the Chalcidic and Doric colonies in Sicily, which bears so prominent a part in their political history, became marked from the very outset. The Chalcidians were the first to extend their settlements, having founded within a few years of the parent colony (about B. C. 730) the two cities of LEONTINI and CATANA, both of them destined to bear an important part in the affairs of Sicily. About the same time, or shortly after (probably about B. C. 728), a fresh body of colonists from Megara founded the city of the same name, called, for distinction's sake, MEGARA HYBLAEA, on the E. coast, between Syracuse and Catana. The first colony on the S. coast of the island was that of GELA, founded in B. C. 690, by a body of emigrants from Rhodes and Crete; it was, therefore, a Doric colony. On the other hand, the Chalcidians founded, at what precise period we know not, the colony of ZANCLE (afterwards called MESSANA), in a position of the utmost importance, as commanding the Sicilian Straits. The rapid rise and prosperity of these first settlements are shown by their having become in their turn the parents of other cities, which soon vied with them, and, in some cases, surpassed them in importance. Thus we find Syracuse extending its power by establishing in succession the colonies of ACRAE in B. C. 664, CASMENAE in B. C. 644, and CAMARINA in B. C. 599. Of these, the last alone rose to be a flourishing city and the rival of the neighbouring Gela. The latter city in its turn founded the colony of AGRIGENTUM, in B. C. 580, which, though one of the latest of the Greek colonies in the island, was destined to become one of the most powerful and flourishing of them all. Still further to the W., the colony of SELINUS, planted as early as B. C. 628, by a body of settlers from the Hyblaean Megara, reinforced with emigrants from the parent city in Greece, rose to a state of power and prosperity far surpassing that of either of its mother cities. Selinus was the most westerly of the Greek colonies, and immediately bordered on the territory of the Elymi and the Phoenician or Carthaginian settlements. On the N. coast of the island, the only independent Greek colony was HIMERA, founded about B. C. 648 by the Zanclaeans; MYLAE, another colony of the same people, having apparently continued, from its proximity, to be a mere dependency of Zancle. To the above list of Greek colonies must be added CALLIPOLIS and Euboea, both of them colonies of Naxos, but which never seem to have attained to consideration, and disappear from history at an early period.*

Our accounts of the early history of these numerous Greek colonies in Sicily are unfortunately very scanty and fragmentary. We learn indeed in general terms that they rose to considerable power and importance, and enjoyed a high degree of wealth and prosperity, owing as well to the fertility and natural advantages of the island, as to their foreign commerce. It is evident also that at an early period they extended their dominion over a considerable part of the adjoining country, so that each city had its district or territory, often of considerable extent, and comprising a subject population of native origin. At the same time the Sicels of the interior, in the central and northern parts of the island, and the Sicanians and Elymi in the W., maintained their independence, though they seem to have given but little trouble to their Greek neighbours. During the sixth century B. C. the two most powerful cities in the island appear to have been Agrigentum and Gela, Syracuse not having yet attained to that predominance which it subsequently enjoyed. Agrigentum, though one of the latest of the Greek colonies in Sicily, seems to have risen rapidly to prosperity, and under the able, though tyrannical government of the despot Phalaris (B. C. 570—554) became apparently for a time the most powerful city in the island. But we know very little about his real history, and with the exception of a few scattered and isolated notices we have hardly any account of the affairs of the Greek cities before B. C. 500. At or before that period we find that a political change had taken place in most of these communities, and that their governments, which had originally been oligarchical, had passed into the hands of despots or tyrants, who ruled with uncontrolled power. Such were Panaetius at Leontini, Cleander at Gela, Terillus at Himera, and Scythes at Zancle (Arist. *Pol.* v. 12; Herod. vi. 23, vii. 154). Of these Cleander seems to have been the most able, and laid the foundation of a power which enabled his brother and successor Hippocrates to extend his dominion over a great part of the island. Callipolis, Leontini, Naxos, Zancle, and Camarina successively fell under the arms of Hippocrates, and Syracuse itself only escaped subjection by the intervention of the Corinthians (Herod. vii. 154). But what Hippocrates had failed to effect was accomplished by Gelon, who succeeded him as despot of Gela, and by interposing in the civil dissensions of the Syracusans ultimately succeeded in making himself master of that city also, B. C. 485. From this time Gelon neglected his former government of Gela, and directed all his efforts to the aggrandizement of his new acquisition. He destroyed Camarina, and removed all the inhabitants to Syracuse, together with a large part of those of Gela itself, and all the principal citizens of Megara Hyblaea and Euboea (Herod. vii. 156).

Syracuse was thus raised to the rank of the first city in Sicily, which it retained for many centuries afterwards. A few years before (B. C. 488), Theron had established himself in the possession of the sovereign power at Agrigentum, and subsequently extended his dominion over Himera also, from whence he expelled Terillus, B. C. 481. About the same time also Anaxilaus, despot of Rhegium, on the other side of the straits, had established a footing in Sicily, where he became master of Zancle, to which he gave the name of Messana, by which it was ever afterwards known [MESSANA]. All three rulers appear to have been men of ability and enlightened and liberal views, and the cities under their immediate government apparently made great progress in power and prosperity. Gelon especially undoubtedly possessed at this period an amount of power of which no other Greek state could boast, as was sufficiently shown by the embassy sent to him from Sparta and Athens to invoke his assistance against the threatened invasion of Xerxes (Herod. vii. 145, 157). But his attention was called off to a danger more immediately at hand. Terillus, the expelled despot of Himera, had called in the assistance of the Carthaginians, and that people sent a vast fleet and army under a general named Hamilcar, who laid siege to Himera, B. C. 480. Theron, however, was able to maintain possession of that city until the arrival of Gelon with an army of 50,000 foot and 5000 horse to his relief, with which, though vastly inferior to the Carthaginian forces, he attacked and totally defeated the army of Hamilcar. This great victory, which was contemporaneous with the battle of Salamis, raised Gelon to the highest pitch of reputation, and became not less celebrated among the Sicilian Greeks than those of Salamis and Plataea among their continental brethren. The vast number of prisoners taken at Himera and distributed as slaves among the cities of Sicily added greatly to their wealth and resources, and the opportunity was taken by many of them to erect great public works, which continued to adorn them down to a late period (Diod. xi. 25).

Gelon did not long survive his great victory at Himera: but he transmitted his power unimpaired to his brother Hieron. The latter, indeed, though greatly inferior to Gelon in character, was in some respects even superior to him in power: and the great naval victory by which he relieved the Cumaeans in Italy from the attacks of the Carthaginians and Tyrrhenians (B. C. 474) earned him a well-merited reputation throughout the Grecian world. At the same time the rule of Hieron was extremely oppressive to the Chalcidic cities of Sicily, the power of which he broke by expelling all the citizens of Naxos and Catana, whom he compelled to remove to Leontini, while he repeopled Catana with a large body of new inhabitants, at the same time that he changed its name to Aetna. Theron had continued to reign at Agrigentum until his death in B. C. 472, but his son Thrasydaeus, who succeeded him, quickly incurred the enmity of the citizens, who were enabled by the assistance of Hieron to expel him, and were thus restored to at least nominal freedom. A similar revolution occurred a few years later at Syracuse, where, on the death of Hieron (B. C. 467), the power passed into the hands of Thrasybulus, whose violent and tyrannical proceedings quickly excited an insurrection among the Syracusans. This became the signal for a general revolt of all the cities of Sicily, who united their forces with those of the Syracusans, and succeeded in expelling Thrasybulus from his strongholds of Ortygia and Achradina (Diod. xi. 67, 68), and thus driving him from Sicily.

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* The above summary of the progress of Greek colonisation in Sicily is taken almost wholly from Thucydides (vi. 3—5). See, however, Scymnus Chius (270—299) and Strabo (vi. pp. 267—272). The dates are fully discussed by Clinton (*Fasti Hellenici*, vol. i.).

The fall of the Gelonian dynasty at Syracuse (B. C. 466) became for a time the occasion of violent internal dissensions in most of the Sicilian cities, which in many cases broke out into actual warfare. But after a few years these were terminated by a general congress and compromise, B. C. 461; the exiles were allowed to return to their respective cities: Camarina, which had been destroyed by Gelon, was repeopled and became once more a flourishing city; while Catana was restored to its original Chalcidic citizens, and resumed its ancient name (Diod. xi. 76). The tranquillity thus re-established was of unusual permanence and duration; and the half century that followed was a period of the greatest prosperity for all the Greek cities in the island, and was doubtless that when they attained (with the exception of Syracuse) their highest degree of opulence and power. This is distinctly stated by Diodorus (*l. c.*) and is remarkably confirmed by the still existing monuments,—all the greatest architectural works being referable to this period. Of the form of government established in the Sicilian cities at this time we have little information, but it seems certain that a democratic constitution was in almost all instances substituted for the original oligarchies.

But prosperous as this period (B. C. 461—409) undoubtedly was, it was by no means one of unbroken tranquillity. It was disturbed in the first instance by the ambitious schemes of Ducetius, a Siculian chief, who endeavoured to organise all the Sicels of the interior into one confederacy, which should be able to make head against the Greek cities. He at the same time founded a new city, to which he gave the name of Palice, near the sacred fountain of the Palici. But these attempts of Ducetius, remarkable as the only instance in the whole history of the island in which we find the Sicels attempting to establish a political power of their own, were frustrated by his defeat and banishment by the Syracusans in B. C. 451; and though he once more returned to Sicily and endeavoured to establish himself on the N. coast of the island, his projects were interrupted by his death, B. C. 445. (Diod. xi. 88, 90—92, xii. 8, 29.) He found no successor; and the Sicels of the interior ceased to be formidable to the Greek cities. Many of their towns were actually reduced to subjection by the Syracusans, while others retained their independent position; but the operation of Hellenic influences was gradually diffusing itself throughout the whole island.

The next important event in the history of Sicily is the great Athenian expedition in B. C. 415. Already, at an earlier period, soon after the outbreak of the Peloponnesian War, the Athenians had interfered in the affairs of Sicily, and, in B. C. 427, had sent a squadron under Laches and Charoeades to support the Ionic or Chalcidic cities in the island, which were threatened by their more powerful Doric neighbours. But the operations of these commanders, as well as of Eurymedon and Sophocles, who followed them in B. C. 425 with a large force, were of an unimportant character, and in B. C. 424 a general pacification of the Greek cities in Sicily was brought about by a congress held at Gela (Thuc. iv. 58, 65). But the peace thus concluded did not remain long unbroken. The Syracusans took advantage of the intestine dissensions at Leontini to expel the democratic party from that city: while the Selinuntines were engaged in war with their non-Hellenic neighbours the Segestans, whom they pressed so hard that the latter were forced to apply for assistance to Athens. The Leontine exiles also sued for aid in the same quarter, and the Athenians, who were at this time at the height of their power, sent out an expedition on the largest scale, nominally for the protection of their allies in Sicily, but in reality, as Thucydides observes, in hopes of making themselves masters of the whole island (Thuc. vi. 6). It is impossible here to relate in detail the proceedings of that celebrated expedition, which will be more fully noticed in the article SYRACUSAE, and are admirably related in Grote's History of Greece, vol. viii. ch. 58—60. Its failure may be attributed in great measure to the delays and inactivity of Nicias, who lingered at Catana, instead of proceeding at once to besiege Syracuse itself, and thus gave the Syracusans time to strengthen and enlarge their fortifications, at the same time that they revived the courage of their allies. The siege of Syracuse was not actually commenced till the spring of 414 B. C., and it was continued till the month of September, 413 B. C., with the most unremitting exertions on both sides. The Syracusans were supported by the chief Dorian cities in the island, with the exception of Agrigentum, which stood aloof from the contest, as well as by a portion of the Sicel tribes: but the greater part of those barbarians, as well as the Chalcidic cities of Naxos and Catana and the Segestans, furnished assistance to the Athenians (Thuc. vii. 57, 58).

The total defeat of the Athenian armament (by far the most formidable that had been seen in Sicily since that of the Carthaginians under Hamilcar), seemed to give an irresistible predominance to the Dorian cities in the island, and to Syracuse especially. But it was not long before they again found themselves threatened by a still more powerful invader. The Selinuntines immediately took advantage of the failure of the Athenians to renew their attacks upon their neighbours of Segesta, and the latter, feeling their inability to cope with them, now applied for protection to Carthage. It is remarkable that we hear nothing of Carthaginian intervention in the affairs of Sicily from the time of the battle α Himera until this occasion, and they seem to have abandoned all ambitious projects connected with the island, though they still maintained a footing there by means of their subject or dependent towns of Panormus, Motya, and Soluntum. But they now determined to avail themselves of the opportunity offered them, and sent an armament to Sicily, which seemed like that of the Athenians, calculated not so much for the relief of Segesta as for the conquest of the whole island. Hannibal, the grandson of Hamilcar who had been slain at Himera, landed at Lilybaeum, in B. C. 409, with an army estimated at 100,000 men, and marching straight upon Selinus, laid siege at once to the city. Selinus was at this time, next to Agrigentum and Syracuse, probably the most flourishing city in Sicily, but it was wholly unprepared for defence, and was taken after a siege of only a few days, the inhabitants put to the sword or made prisoners, and the walls and public buildings razed to the ground (Diod. xiii. 54—58). From thence Hannibal turned his arms against Himera, which was able to protract its resistance somewhat longer, but eventually fell also into his power, when in order to avenge himself for his grandfather's defeat, he put the whole male population to the sword, and so utterly destroyed the city that it was never again inhabited (Id. xiii. 59—62).

After these exploits Hannibal returned to Carthage with his fleet and army. But his successes had now awakened the ambition of the Carthaginian people, who determined upon a second invasion of Sicily, and in B. C. 406 sent thither an army still larger than the preceding, under the command of Hannibal. Agrigentum, at this time at the very highest point of its power and opulence, was on this occasion the first object of the Carthaginian arms, and though the citizens had made every preparation for defence, and in fact were enabled to prolong their resistance for a period of eight months they were at length compelled by famine to surrender. The greater part of the inhabitants evacuated the city, which shared the fate of Selinus and Himera (Diod. xiii. 81, 91).

Three of the principal Greek cities in Sicily had thus already fallen, and in the spring of B. C. 405, Himilco, who had succeeded Hannibal in the command, advanced to the attack of Gela. Meanwhile the power of Syracuse, upon which the other cities had in a great degree relied for their protection, had been in great measure paralysed by internal dissensions: and Dionysius now availed himself of these to raise himself to the possession of despotic power. But his first operations were not more successful than those of the generals he replaced, and after an ineffectual attempt to relieve Gela, he abandoned both that city and Camarina to their fate, the inhabitants of both emigrating to Leontini. Dionysius was able to fortify himself in the supreme power at Syracuse, and hastened to conclude peace with Himilco upon terms which left the Carthaginians undisputed masters of nearly half of Sicily. In addition to their former possessions, Selinus, Himera, and Agrigentum were to be subject to Carthage, while the inhabitants of Gela and Camarina were to be allowed to return to their native cities on condition of becoming tributary to Carthage (Diod. xiii. 114.)

From this time Dionysius reigned with undisputed authority at Syracuse for a period of 38 years (B. C. 405—367), and was able at his death to transmit his power unimpaired to his son. But though he raised Syracuse to a state of great power and prosperity, and extended his dominion over a large part of Sicily, as well as of the adjoining part of Italy, his reign was marked by great and sudden changes of fortune. Though he had dexterously availed himself of the Carthaginian invasion to establish his power at Syracuse, he had no sooner consolidated his own authority than he began to turn his thoughts to the expulsion of the Carthaginians from the island. His arms were, however, directed in the first instance against the Chalcidic cities of Sicily, Naxos, Catana, and Leontini, all of which successively fell into his power, while he extended his dominions over a great part of the Sicel communities of the interior. It was not till he had effected these conquests, as well as made vast preparations for war, by enlarging and strengthening the fortifications of Syracuse and building an enormous fleet, that he proceeded to declare war against Carthage, B. C. 397. His first successes were rapid and sudden: almost all the cities that had recently been added to the Carthaginian dominion declared in his favour, and he carried his victorious arms to the extreme W. point of Sicily, where Motya, one of the chief strongholds of the Carthaginian power, fell into his hands after a long siege. But the next year (B. C. 396) the state of affairs changed. Himilco, who landed in Sicily with a large army, not only recovered Motya and other towns that had been taken by Dionysius, but advanced along the N. coast of the island to Messana, which he took by assault and utterly destroyed. Dionysius was even compelled to shut himself up within the walls of Syracuse, where he was closely besieged by Himilco, but a sudden pestilence that broke out in the Carthaginian camp reduced them in their turn to such straits that Himilco was glad to conclude a secret capitulation and retire to Africa (Diod. xiv. 47—76). Hostilities with Carthage were renewed in B. C. 393, but with no very decisive result, and the peace concluded in the following year (B. C. 392) seems to have left matters in much the same state as before. In B. C. 383 war again broke out between Dionysius and the Carthaginians, but after two great battles, with alternate success on both sides, a fresh treaty was concluded by which the river Halycus was established as the boundary between the two powers. The limit thus fixed, though often infringed, continued to be recognised by several successive treaties, and may be considered as forming from henceforth the permanent line of demarcation between the Carthaginian and the Greek power in Sicily (Diod. xv. 17).

(For a more detailed account of the reign of Dionysius and his wars with the Carthaginians, see the article DIONYSIUS in the *Biogr. Dict.* Vol. I. p. 1033. The same events are fully narrated by Mr. Grote, vol. x. ch. 81, 82, and vol. xi. ch. 83.)

Several important towns in Sicily derived their origin from the reign of the elder Dionysius and the revolutions which then took place in the island. Among these were TAUROMENIUM, which arose in the place and not far from the site of the ancient Naxos, which had been finally destroyed by Dionysius: TYNDARIS, founded by the Syracusan despot on the N. coast of the island, with a body of colonists principally of Messenian origin; ALAESA, in the same part of Sicily, founded by the Sicel chief Archonides; and LILYBAEUM, which grew up adjoining the port and promontory of that name, a few miles S. of Motya, the place of which it took as one of the principal Carthaginian ports and strongholds in the island.

The power of Syracuse over the whole of the eastern half of Sicily appeared to be effectually consolidated by the elder Dionysius, but it was soon broken up by the feeble and incompetent government, of his son. Only ten years after the death of the father (B.C. 357), Dion landed in Sicily at the head of only a few hundred mercenary troops, and raised the standard of revolt; all the dependent subjects of Syracuse soon flocked around it, and Dion was welcomed into the city itself by the acclamations of the citizens. Dionysius himself was absent at the time, but the island-citadel of Ortygia was held by his garrison, and still secured him a footing in Sicily. It was not till after a long blockade that his son Apollocrates was compelled to surrender it into the hands of Dion, who thus became master of Syracuse, B. C. 356. But the success of Dion was far from restoring liberty to Sicily, or even to the Syracusans: the despotic proceedings of Dion excited universal discontent, and he was at length assassinated by Callippus, one of his own officers, B. C. 353. The period that followed was one of great confusion, but with which we are very imperfectly acquainted. Successive revolutions occurred at Syracuse, during which the younger Dionysius found means to effect his return, and became once more master of Ortygia. But the rest of the city was still held by a leader named Hicetas, who called in the assistance of the Carthaginians. Ortygia was now besieged both by sea and land by a Carthaginan fleet and army. It was in this state of things that a party at Syracuse, equally opposed to Hicetas and Dionysius, had recourse to the parent city of Corinth, and a small force of 1200 soldiers was sent to their assistance under Timoleon, B. C. 344. His successes were rapid and brilliant; and within less than two months from his landing in Sicily, he found himself unexpectedly in the possession of Ortygia, which was voluntarily surrendered to him by Dionysius. Hicetas and the Carthaginians were, however, still masters of the rest of the city; but mistrust and disunion enfeebled their defence: the Carthaginian general Magon suddenly withdrew his forces, and Timoleon easily wrested the city from the hands of Hicetas, B. C. 343.

Syracuse was now restored to liberty and a democratic form of government; and the same change was quickly extended to the other Greek cities of Sicily. These had thrown off the yoke of Syracuse during the disturbed period through which they had recently passed, but had, with few exceptions, fallen into the hands of local despots, who had established themselves in the possession of absolute power. Such were, Hicetas himself at Leontini, Mamercus at Catana, and Hippon at Messana, while minor despots, also of Greek origin, had obtained in like manner the chief power in the Siculian cities of Apollonia, Centuripa and Agyrium. Timoleon now turned his arms in succession against all these petty rulers, and overthrew them one after another, restoring the city in each case to the possession of independent and free self-government. Meanwhile the Greeks had been threatened with a more general danger from a fresh Carthaginian invasion; but the total defeat of their generals Hasdrubal and Hamilcar at the river Crimisus (B. C. 340), one of the most brilliant and decisive victories ever gained by the Greeks over the Carthaginians, put an end to all fears from that quarter: and the peace that followed once more established the Halycus as the boundary between the two nations (Diod. xv. 17).

The restoration of the Sicilian Greeks to liberty by Timoleon, was followed by a period of great prosperity. Many of the cities had suffered severely, either from the exactions of their despotic rulers, or from the troubles and revolutions that had taken place, but these were now recruited with fresh colonists from Corinth, and other cities of Greece, who poured into the island in vast numbers; the exiles were everywhere restored, and a fresh impulse seemed to be given to the development of Hellenic influences in the island. Unfortunately this period of reviving prosperity was of short duration. Only twenty three years after the battle of the Crimisus, a despotism was again established at Syracuse by Agathocles (B. C. 317), an adventurer who raised himself to power by very much the same means as the elder Dionysius, whom he resembled in energy and ability, while he even surpassed him in sanguinary and unsparing severity. The reign of Agathocles (B. C. 317–289) was undoubtedly a period that exercised the most disastrous influence over Sicily; it was occupied in great part with internal dissensions and civil wars, as well as by long continued struggles between the Greeks and Carthaginians. Like Dionysius, Agathocles had, in the first instance, made use of Carthaginian support, to establish himself in the possession of despotic power, but as he gradually extended his aggressions, and reduced one Greek city after another under his authority, he in his turn came into fresh collision with Carthage. In B. C. 310, he was defeated at the river Himera, near the hill of Ecnomus, by the Carthaginian general Hamilcar, in so decisive a battle that it seemed to extinguish all his hopes: his allies and dependent cities quickly threw off his yoke, and Syracuse itself was once more blockaded by a Carthaginian fleet. In this extremity Agathocles adopted the daring resolution of transporting his army to Africa, and carrying on the war at the very gates of Carthage. During his absence (which was protracted for nearly four years, B. C. 310—307) Hamilcar had brought a large part of Sicily under the dominion of Carthage, but was foiled in all his attempts upon Syracuse, and at length was himself taken prisoner in a night attack, and put to death. The Agrigentines, whose name had been scarcely mentioned for a long period, but whose city appears to have been revived under Timoleon, and now again appears as one of the most considerable in Sicily, made a fruitless attempt to raise the banner of freedom and independence, while the Syracusan exile Deinocrates, at the head of a large army of exiles and mercenaries, maintained a sort of independent position, aloof from all parties. But Agathocles, on his return from Africa, concluded peace with Carthage, and entered into a compromise with Deinocrates, while he established his own power at Syracuse by a fearful massacre of all that were opposed to him. For the last twelve years of his reign (B. C. 301—289), his dominion seems to have been firmly established over Syracuse and a great part of Sicily, so that he was at liberty to follow out his ambitious schemes in the south of Italy and elsewhere.

After the death of Agathocles (B. C. 289), Sicily seems to have fallen into a state of great confusion; Syracuse apparently still retained its predominant position among the Greek cities, under a despot named Hicetas: but Agrigentum, which had also fallen into the hands of a despot named Phintias, was raised to a position that almost enabled it to dispute the supremacy. Phintias extended his dominion over several other cities, and having made himself master of Gela, utterly destroyed it, in order to found and people a new city at the mouth of the river Himera, to which he gave the name of Phintias. This was the last Greek city founded in Sicily. Meanwhile the Carthaginians were becoming more and more preponderant in the island, and the Greeks were at length led to invoke the assistance of Pyrrhus, king of Epirus, who was at this time carrying on war in Italy against the Romans. He readily listened to their overtures, and landed in the island in the autumn of B. C. 278. Phintias was at this time dead, and Hicetas had not long before been expelled from Syracuse. Pyrrhus therefore had no Greek adversaries to contend with, and was able to turn all his efforts against the Carthaginians. His successes were at first rapid and decisive : he wrested one town after another from the dominion of Carthage, took Panormus, which had long been the metropolis of their Sicilian possessions, and had never before fallen into the hands of a Greek invader, and carried by assault the strong fortresses of Ercte and Eryx: but he was foiled in an attack on Lilybaeum ; jealousies and dissensions now arose between him and his Sicilian allies, and after little more than two years he was fain to return to Italy (B. C. 276), abandoning all his projects upon Sicily (Diod. *Exc. Hoesch.* xxii. 10, pp. 497—499).

The departure of Pyrrhus left the Sicilian Greeks without a leader, but Hieron, who was chosen general by the Syracusans, proved himself worthy of the occasion. Meanwhile a new and formidable enemy had arisen in the Mamertines, a band of Campanian mercenaries, who had possessed themselves by treachery of the important city of Messana, and from thence carried their arms over a considerable part of Sicily, and conquered or plundered many of its principal towns. Hieron waged war with them for a considerable period, and at length obtained so decisive a victory over them, in the immediate neighbourhood of Messana, that the city itself must have fallen, had it not been saved by the intervention of the Carthaginian general Hannibal. Hieron was now raised to the supreme power at Syracuse, and even assumed the title of king, B. C. 270. A few years after this we find him joining his arms with the Carthaginians, to effect the expulsion of the Mamertines, an object which they would doubtless have accomplished had not that people appealed to the protection of Rome. The Romans, who had recently completed the conquest of Italy, gladly seized the pretext for interfering in the affairs of Sicily, and espoused the cause of the Mamertines. Thus began the First Punic War, B. C. 264.

It is impossible here to relate in detail the events of that long-protracted struggle, during which Sicily became for twenty-three years the field of battle between the Romans and Carthaginians. Hieron, who had found himself at the beginning engaged in active hostilities with Rome, after sustaining several defeats, and losing many of his subject towns, wisely withdrew from the contest, and concluded in B. C. 263 a separate peace with Rome, by which he retained possession in full sovereignty of Syracuse and its territory, including the dependent towns of Acrae, Helorus, Netum, Megara, and Leontini, together with Tauromenium (Diod. xxiii. *Exc. H.* p. 502). From this time to the day of his death Hieron remained the faithful ally of the Romans, and retained the sovereign power at Syracuse undisturbed. In the rest of Sicily all trace of independent action on the part of the several Greek cities disappears: Agrigentum was indeed the only one of these cities in the island which appears to have retained any considerable importance: it was not taken by the Roman consuls till after a long and obstinate siege, B. C. 262, and was severely punished for its protracted resistance, the inhabitants being sold as slaves. Agrigentum indeed at a later period fell again into the hands of the Carthaginians, B. C. 255, but on the other hand the Romans made themselves masters of Panormus, for a long time the capital of the Carthaginian dominion in the island, which was thenceforth occupied by a strong Roman garrison, and never again fell into the hands of its former masters. For several years before the conclusion of the war, the possessions of the Carthaginians in Sicily were confined to the mountain of Eryx, occupied by Hamilcar Barca, and to the two strongly fortified seaports of Lilybaeum and Drepanum, the former of which defied all the attacks of the Romans, as it had previously done those of Pyrrhus. The siege, or rather blockade, of Lilybaeum was continued for nearly ten years, until the destruction of the Carthaginian fleet off the islands of the Aegates, B. C. 241, compelled that people to purchase peace by the surrender of all their remaining possessions in Sicily.

The whole island was now reduced into the condition of a Roman province, with the exception of the territory still governed by Hieron as an allied, but independent sovereign. The province thus constituted was the first that had ever borne that name (Cic. *Verr.* ii. 1): it was placed under the government of a praetor, who was sent annually from Rome (Appian, *Sic.* 2). On the first outbreak of the Second Punic War (B. C. 218), the consul Sempronius was at first sent to Sicily as his province, to guard against any threatened invasion from Africa; but he was soon recalled to oppose Hannibal in Italy, and for some years Sicily bore but an unimportant part in the war. A great change, however, occurred in the fourth year of the war (B. C. 215), in consequence of the defection of Hieronymus, the grandson and successor of Hieron at Syracuse, who abandoned the alliance of Rome to which Hieron had continued constant throughout his long reign, and espoused the Carthaginian cause. Hieronymus indeed was soon after assassinated, but the Carthaginian party at Syracuse, headed by Hippocrates and Epicydes, still maintained the ascendency, and Marcellus, who had been sent in haste to Sicily to put down the threatened revolt, was compelled to form the siege of Syracuse, B. C. 214. But so vigorous was the resistance offered to him that he soon found himself obliged to convert the siege into a blockade, nor was it till the autumn of B. C. 212 that the city finally fell into his hands. Meanwhile the war had extended itself to all parts of Sicily: many cities of the Roman province had followed the example of Syracuse, and joined the alliance of Carthage, while that power spared no exertions for their support. Even after the fall of Syracuse, the war was still continued: the Carthaginian general Mutines, who had made himself master of Agrigentum, carried on a desultory warfare from thence, and extended his ravages over the whole island. It was not till Mutines had been induced to desert the Carthaginian cause, and betray Agrigentum into the hands of the Romans, that the consul Laevinus was able to reduce the revolted cities to submission, and thus accomplished the final conquest of Sicily, B. C. 210 (Liv. xxvi. 40; xxvii. 5).

From this time the whole of Sicily became united as a Roman province, and its administration was in most respects similar to that of the other provinces. But its lot was anything but a fortunate one. Its great natural fertility, and especially its productiveness in corn, caused it, indeed, to be a possession of the utmost importance to Rome; but these very circumstances seem to have made it a favourite field for speculators, who bought up large tracts of land, which they cultivated solely by means of slaves, so that the free population of the island became materially diminished. The more mountainous portions of the island were given up to shepherds and herdsmen, all likewise slaves, and accustomed to habits of rapine and plunder, in which they were encouraged by their masters. At the same time the number of wealthy proprietors, and the extensive export trade of some of the towns, maintained a delusive appearance of prosperity. It was not till the outbreak of the Servile War in B. C. 135 that the full extent of these evils became apparent, but the frightful state of things then revealed sufficiently shows that the causes which had produced it must have been long at work. That great outbreak, which commenced with a local insurrection of the slaves of a great proprietor at Enna, named Damophilus, and was headed by a Syrian slave of the name of Eunus, quickly spread throughout the whole island, so that the slaves are said to have mustered 200,000 armed men. With this formidable force they defeated in succession the armies of several Roman praetors, so that in B. C. 134, it was thought necessary to send against them the consul Fulvius Flaccus, and it was not till the year B. C. 132 that their strongholds of Tauromenium and Enna were taken by the consul P. Rupilius. (Diod. xxxiv. *Exc. Phot.*, *Exc. Vales.*) The insurrection was now finally quelled, but the state of Sicily had undergone a severe shock, and the settlement of its affairs was confided to P. Rupilius, together with ten commissioners, who laid down a code of laws and rules for its internal government which continued to be observed in the days of Cicero (Cic. *Verr.* ii. 16).

But the outbreak of the second Servile War, under Salvius and Athenion, less than thirty years after the termination of the former one (B. C. 103), and the fact that the slaves were again able to maintain the contest against three successive consuls till they were finally vanquished by M. Aquilius, in B. C. 100, sufficiently proves that the evils in the state of society had been but imperfectly remedied by Rupilius; nor can we believe that the condition of the island was in reality altogether so flourishing as it is represented by Cicero during the interval which elapsed between this Servile War and the praetorship of Verres, B. C. 73. But the great natural resources of Sicily and its important position as the granary of Rome undoubtedly enabled it to recover with rapidity from all its disasters. The elder Cato had called it the store-room (cella penaria) of the Roman state, and Cicero observes that in the great Social War (B. C. 90—88) it supplied the Roman armies not only with food, but with clothing and arms also (Cic. *Verr.* ii. 2). But the praetorship of Verres (B. C. 73—70) inflicted a calamity upon Sicily scarcely inferior to the Servile wars that had so recently devastated it. The rhetorical expressions of Cicero must not indeed be always understood literally; but with every allowance for exaggeration, there can no doubt that the evils resulting from such a government as that of Verres were enormous; and Sicily was just in such a state as to suffer from them most severely.

The orations of Cicero against Verres convey to us much curious and valuable information as to the condition of Sicily under the Roman republic as well as to the administration and system of government of the Roman provinces generally. Sicily at that time formed but one province, under the government of a praetor or pro-praetor, but it had always two quaestors, one of whom resided at Syracuse, the other at Lilybaeum. This anomaly (for such it appears to have been) probably arose from the different parts of the island having been reduced into the form of a province at different periods. The island contained in all above sixty towns which enjoyed municipal rights: of these, three only, Messana, Tauromenium, and Netum, were allied cities (civitates foederatae), and thus enjoyed a position of nominal independence; five were exempt from all fiscal burdens and from the ordinary jurisdiction of the Roman magistrates (civitates immunes et liberae): the rest were in the ordinary position of provincial towns, but retained their own magistrates and municipal rights, as well as the possession of their respective territories, subject to the payment of a tenth of their produce to the Roman state. These tenths, which were paid in kind, were habitually farmed out, according to principles and regulations laid down in the first instance by Hieron, king of Syracuse, and which therefore continued to be known as the Lex Hieronica. For judicial purposes, the island appears to have been divided into districts or *conventus*, but the number of them is not stated; those of Syracuse, Agrigentum, Lilybaeum, and Panormus are the only ones mentioned.

Sicily took little part in the Civil War between Caesar and Pompey. It was at first held by M. Cato on behalf of the latter, but abandoned by him when Pompey himself had quitted Italy, and was then occupied by Curio, as pro-praetor, with four legions (Caes. *B. C.* i. 30, 31). Caesar himself visited it previous to his African war, and it was from Lilybaeum that he crossed over with his army into Africa (Hirt. *B. Afr.* 1.) After the death of Caesar, it fell into the hands of Sextus Pompeius, whose powerful fleet enabled him to defy all the efforts of Octavian to recover it, and was at length secured to him by the peace of Misenum, B. C. 39, together with Sardinia and Corsica. But Octavian soon renewed his attempts to dispossess him, and though he sustained repeated defeats at sea, and lost a great part of his fleet by a storm, the energy and ability of Agrippa enabled him to triumph over all obstacles; and the final defeat of his fleet at Naulochus compelled Pompeius to abandon Sicily, and take refuge in the east (Appian, *B. C.* v. 77—122; Dion Cass. xlix. 1—17). There seems no doubt that the island suffered severely from this contest, and from the rapacity or exactions of Sextus Pompeius: Strabo distinctly ascribes its decayed condition in his time principally to this cause (Strab. vi. pp. 270, 272). Augustus made some attempts to relieve it by sending colonies to a few cities, among which were Tauromenium, Catana, Syracuse, Thermae, and Tyndaris (Strab. vi. p. 272; Plin. iii. 8. s. 14); but the effect thus produced was comparatively small, and Strabo describes the whole island as in his time, with few exceptions, in a state of decay, many of its ancient cities having altogether disappeared, while others were in a declining condition, and the interior was for the most part given up to pasturage, and inhabited only by herdsmen (Strab. *l. c.*)

Augustus appears to have greatly remodelled the internal administration of Sicily: so that the condition of most of the towns had undergone a change between the time of Cicero and that of Pliny. Caesar had indeed proposed to give Latin rights to all the Sicilians, and M. Antonius even brought forward a law to admit them without distinction to the Roman franchise (Cic. *ad Att.* xiv. 2), but neither of these measures was accomplished; and we learn from Pliny that Messana was in his day the only city in the island of which the inhabitants possessed the Roman citizenship: three others, Centuripa, Netum, and Segesta enjoyed the Jus Latii, while all the others (except the colonies already mentioned) were in the ordinary condition of "civitates stipendiariae" (Plin. iii. 8. s. 14). We hear very little of Sicily under the Empire; but it is probable that it never really recovered from the state of decay into which it had fallen in Strabo's time. Almost the only mention of it in history is that of an outbreak of slaves and banditti in the reign of Gallienus which seems to have resembled on a smaller scale the Servile wars that had formerly devastated it (Treb. Poll. *Gallien*, 4). The increasing importance of the supply of corn from Africa and Egypt renders it probable that that from Sicily had fallen off, and the small number of remains of the imperial period still existing in the island, though so many are preserved from a much earlier date, seems to prove that it could not then have been very flourishing. At a late period of the Empire, also, we find very few names of towns in the Itineraries, the lines of road being carried through stations or "mansiones" otherwise wholly unknown, a sufficient proof that the neighbouring towns had fallen into decay. (*Itin. Ant.* pp. 86—98.) In the division of the provinces under Augustus, Sicily was assigned to the senate, and was governed by a proconsul; at a later period it was considered as a part of Italy, and was governed by a magistrate named a Consularis, subject to the authority of the Vicarius Urbis Romae. (*Notit. Dign.* ii. p. 64; and Böcking, *ad loc.*)

Its insular position must have for a considerable time preserved Sicily from the ravages of the barbarians who devastated Italy towards the close of the Western Empire. Alaric indeed attempted to cross over the straits, but was foiled by a tempest. (*Hist. Miscell.* xiii. p. 535.) But Genseric, being master of a powerful fleet, made himself master of the whole island, which was held by the Vandals for a time, but subsequently passed into the hands of the Goths, and continued attached to the Gothic kingdom of Italy till it was conquered by Belisarius in A. D. 535. It was then united to the Eastern Empire, and continued to be governed as a dependency by the Byzantine emperors till the ninth century, when it fell into the hands of the Saracens or Arabs. That people first landed at Mazara, in the W. of the island in A. D. 827, and made themselves masters of Agrigentum; but their progress was vigorously opposed. They took Messana in 831, and Panormus in 835, but it was not till 878 that Syracuse, the last fortress in the island, fell into their hands. The island continued in the possession of the Saracens till the middle of the eleventh century, when it was partially recovered by the Byzantine emperors with the assistance of the Normans. But in 1061 the Norman Roger Guiscard invaded Sicily on his own account, and, after a long struggle, wholly reduced the island under his dominion. It has since remained attached, with brief exceptions, to the crown of Naples, the monarch of which bears the title of King of the Two Sicilies.

The extant remains of antiquity in Sicily fully confirm the inference which we should draw from the statements of ancient historians, as to the prosperity and opulence of the island under the Greeks, and its comparatively decayed condition under the Romans. The ruins of the latter period are few, and for the most part unimportant, the exceptions being confined to the three or four cities which we know to have received Roman colonies: while the temples, theatres, and other edifices from the Greek period are numerous and of the most striking character. No city of Greece, with the exception of Athens, can produce structures that vie with those of which the remains are still visible at Agrigentum, Selinus and Segesta. At the same time the existing relics of antiquity, especially coins and inscriptions, strongly confirm the fact that almost the whole population of the island had been gradually Hellenised. It is evident that the strong line of demarcation which existed in the days of Thucydides between the Greek cities and those of non-Hellenic or barbarian origin had been to a great degree effaced before the island passed under the dominion of Rome. The names of Sicilian citizens mentioned by Cicero in his Verrine orations are as purely Greek where they belong to cities of Siculian origin, such as Centuripa and Agyrium, or even to Carthaginian cities like Panormus and Lilybaeum, as are those of Syracuse or Agrigentum. In like manner we find coins with Greek legends struck by numerous cities which undoubtedly never received a Greek colony, such as Alaesa, Menaenum, and many others. It is probable indeed that during the Roman Republic the language of the whole island (at least the written and cultivated language) was Greek, which must, however, have gradually given way to Latin under the Empire, as the Sicilian dialect of the present day is one of purely Latin origin, and differs but slightly from that of the south of Italy. Of the language of the ancient Sicels we have no trace at all, and it is highly probable that it was never used as a written language.

III. TOPOGRAPHY.

The general description of the physical features of Sicily has been already given. But it will be necessary here to describe its coasts in somewhat more detail. The E. coast extending from Cape Pelorus to Pachynus, consists of three portions of a very different character. From Pelorus to Tauromenium, a distance of about 40 miles, it is closely bordered by the chain of mountains called the Mons Neptunius, the slopes of which descend steeply to the sea, forming a very uniform line of coast, furrowed by numerous small torrents. Two of the small headlands between these valleys appear to have borne the names of Drepanum (Plin.) and Argennum (Ptol.), but their identification is quite uncertain. S. of Tauromenium, from the mouth of the Acesines to that of the Symaethus, the whole coast is formed by beds of lava and other volcanic matters, which have flowed down from Aetna. Off this coast, about midway between Acium and Catana are some rocky islets of volcanic origin, called by Pliny the Cyclopum Scopuli: the name of Portus Ulyssis is given by the same author to a port in this neighbourhood, but it is impossible so say which of the many small sheltered coves on this line of coast he means to designate. S. of the Symaethus the coast is much varied, being indented by several deep bays and inlets, separated by projecting rocky headlands. The principal of these is the bay of Megara (Sinus Megarensis) so called from the Greek city of that name; it was bounded on the N. by the Xiphonian promontory, now *Capo di Sta Croce* (*Ξιφωνίας ἀκρωτήριον*, Strab. vi. p. 267), within which was the Xiphonian Port (*λιμὴν Ξιφώνειος*, Scyl. p. 4), evidently the harbour of *Augusta*, one of the finest natural harbours in the island. Between this and Syracuse is the remarkable peninsular promontory of Thapsus (*Magnisi*), while immediately S. of Syracuse occurs the remarkable landlocked bay called the Great Harbour of that city, and the rocky headland of Plemmyrium which bounds it on the S. From this point to Cape Pachynus no ancient names have been preserved to us of the headlands or harbours. From Cape Pachynus to the site of Gela the coast is low but rocky. Along this line must be placed the port of Ulysses (Portus Odysseae) mentioned by Cicero, and the promontory of Ulysses of Ptolemy, both apparently in the immediate neighbourhood of Cape Pachynus [Pachynus.] The Bucra promontory (Βούκρα ἄκρα) of Ptolemy, which he places further W., is wholly unknown, as is also the port of Caucana of the same author (Καυκάνα λιμήν, Ptol. iii. 4. § 7). The remainder of the S. coast of Sicily from Gela to Lilybaeum presents on the whole a very uniform character; it has few or no natural ports, and no remarkable headlands. It is bounded for the most part by hills of clay or soft limestone, generally sloping gradually to the sea, but sometimes forming cliffs of no great elevation. The celebrated promontory of Lilybaeum is a low rocky point, and its famous port, though secure, is of small extent. N. of Lilybaeum was the promontory of Aegithallus, with the adjacent low islands, on one of which the city Motya was built; while the more considerable islands of the Aegates lay a few miles further to the W., and the promontory of Drepanum adjoining the city of the same name formed the NW. point of Sicily. It is remarkable that no ancient name is preserved to us for the deep gulf of *Castellamare* which occurs on the coast between *Trapani* and *Palermo*, though it is one of the most remarkable features of the N. coast of Sicily; nor are the two striking headlands that bound the *Bay of Palermo* itself known to us by their ancient names. The bold and insulated hill of *Monte Sta Rosalia* is, however, the ancient Ercte. The northern coast of Sicily is bold and varied, formed by offshoots and ridges of the northern chain of mountains descending abruptly to the sea; hence it was always a rugged and difficult line of communication. But none of the rocky headlands that interrupt it are mentioned to us by their ancient names, till we come to that of Mylae adjoining the town of the same name (*Milazzo*), and the Phalacrian Promontory (Ptol. iii. 4. § 2), apparently the *Capo di Rasocolmo* within a few miles of Cape Pelorus.

From the triangular form of Sicily and the configuration of the mountain chains which traverse it, it is evident that it could not have any rivers of importance. Most of them indeed are little more than mere mountain torrents, swelling with great rapidity after violent storms or during the winter rains, but nearly, if not wholly, dry during the summer months. The most important rivers of the island are: 1. The Symaethus (*Simeto* or *Giarretta*), which rises in the northern chain of mountains (the Mons Nebrodes), and flows to the S. and SE. round the foot of Aetna, falling into the sea about 6 miles S. of *Catania*. It receives several tributaries, of which the *Dittaino* is certainly the ancient Chrysas, that flowed near the city of Assorus, while the Adranus of Stephanus can be no other than the northern or main branch of the Symaethus itself. The Cyamosorus (Κυαμόσωρος) of Polybius, which appears to have been in the neighbourhood of Centuripa, must probably be the branch now called *Fiume Salso*, which joins the *Simeto* just below *Centorbi*. 2. The Acesines or Asines (*F. Cantara*), which rises very near the Symaethus, but flows along the northern foot of Aetna, and falls into the sea just below Tauromenium. 3. The Himera (*F. Salso*), the most considerable of two rivers which bore the same name, rising in the *Monte Madonia* (Mons Nebrodes) only about 15 miles from the N. coast, and flowing due S.; so that it traverses nearly the whole breadth of Sicily, and falls into the sea at *Alicata* (Phintias). 4. The Halycus (*Platani*), so long the boundary between the Carthaginian and Greek territories in the island, is also a considerable stream; it rises not far from the Himera, but flows to the SW., and enters the sea between Agrigentum and Selinus, close to the site of Heraclea Minoa. 5. The Hypsas (*Belici*), falling into the sea on the S. coast, a few miles E. of Selinus; and 6, the Anapus (*Anapo*), which flows under the walls of Syracuse and falls into the great harbour of that city. It is unlike most of the rivers of Sicily, being a full clear stream, supplied from subterranean sources. The same character belongs still more strongly to its tributary the Cyane, which has a considerable volume of water, though its whole course does not exceed two miles in length.

The minor rivers of Sicily which are mentioned either in history or by the geographers are numerous, but in many cases are very difficult to identify. Beginning at Cape Pachynus and proceeding along the coast westward, we find: 1, the Motychanus (Μοτύχανος, Ptol. iii. 4. § 7), evidently so called from its flowing near Motyca, and therefore probably the stream now called *Fiume di Scicli*; 2, the Hirminius of Pliny, probably the *Fiume di Ragusa*, very near the preceding; 3, the Hipparis; and 4, the Oanus, two small streams which flowed under the walls of Camarina, now called the *F. di Camarana* and *Frascolari*; 5, the Gela or Gelas, which gave name to the city of Gela, and must therefore be the *Fiume di Terranova*; 6, the Acragas, a small stream flowing under the walls of Agrigentum, to which it gave name, and receiving a tributary called the Hypsas (*Drago*), which must not be confounded with the more important river of the same name already mentioned; 7, the Camicus, probably the *Fiume delle Canne*, about 10 miles W. of *Girgenti*; 8, the Selinus, flowing by the city of that name, now the *Madiuni*; 9, the Mazara or Mazarus, flowing by the town of the same name, and still called *Fiume di Mazzara*. Besides these Ptolemy mentions the Isburus and Sosias or Sossius, two names otherwise wholly unknown, and which cannot be placed with any approach to certainty. Equally uncertain is the more noted river Achates, which is placed by Pliny in the same part of Sicily with the Mazara and Hypsas; but there is great confusion in his enumeration as well as that of Ptolemy. It is generally identified with the *Dirillo*, but this is situated in quite a different part of Sicily. The Acithius of Ptolemy, which he places between Lilybaeum and Selinus, may be the *Fiume di Marsala*.

Along the N. coast, proceeding from Lilybaeum to Cape Pelorus, we meet with a number of small streams, having for the most part a short torrent-like course, from the mountains to the sea. Their identification is for the most part very obscure and uncertain. Thus we find three rivers mentioned in connection with Segesta, and all of them probably flowing through its territory, the Porpax, Telmessus, and Crimessus or Crimisus. The last of these is probably the *Fiume di S. Bartolomeo*, about 5 miles E. of Segesta: the other two, which are mentioned only by Aelian (*V. H.* ii. 33), cannot be identified, though one of them is probably the *Fiume Gaggera*, which flows beneath Segesta itself, and falls into the *F. di S. Bartolomeo* near its mouth. But, to complicate the question still more, we are told that the names of Scamander and Simois were given by the Trojan colonists to two rivers near Segesta; and the former name at least seems to have been really in use. (Strab. xiii. p. 608; Diod. xx. 71.) Proceeding eastward we find: 1, the Orethus (Vib. Sequest. p. 15), still called the *Oreto*, a small stream flowing under the walls of Panormus; 2, the Eleutherus (Ἐλεύθερος, Ptol. iii. 4. § 3), placed by Ptolemy between Panormus and Soluntum, and which must therefore be the *Fiume di Bagaria*; 3, the northern Himera, commonly identified with the *Fiume di S. Leonardo*, near *Termini*, but more probably the *Fiume Grande*, about 8 miles further E. [Himera]; 4, the Monalus (Μόναλος, Ptol.), between Cephaloedium and Alaesa, now the *Pollina*; 5, the Halesus or Alaesus, flowing beneath the city of Alaesa, now the *Pettineo*; 6, the Chydas (Χύδας, Ptol.), between Alaesa and Aluntium; 7, the Timethus (Τίμηθος, Id.), between Agathyrna and Tyndaris; 8, the Helicon (Ἑλικών, Id.), between Tyndaris and Mylae; 9, the Phacelinus (Vib. Sequest.), which was near Mylae, or between that city and Messana (the nearer determination of these four last is wholly uncertain); 10, the Melas of Ovid (*Fast.* iv. 476) is generally placed in the same neighbourhood, though without any obvious reason.

Along the E. coast the names may be more clearly identified. 1. The Onobalas of Appian (*B. C.* v. 109) is probably identical with the Acesines already noticed; 2, the Acis, a very small stream, is the *Fiume di Jaci*; 3, the Amenanus, flowing through the city of Catana, is the *Giudicello*; 4, the Terias is the *Fiume di S. Leonardo*, which flows from the Lake of *Lentini*; 5, the Pantagias is the *Porcari*; 6, the Alabus is the *Cantaro*, a small stream flowing into the bay of *Augusta*. The Anapus and its confluent the Cyane have been already mentioned. S. of Syracuse occur three small rivers, memorable in the retreat of the Athenians: these are, 1, the Cacyparis (*Cassibili*); 2, the Erineus (*Fiume di Avola*); and 3, the Asinarus (*Falconara*). A few miles S. of this was the Helorus, now called the *Abisso*, flowing by the city of the same name. No other stream occurs between this and Cape Pachynum.

Sicily contains no lakes that deserve the name; but there are a few pools or marshy lagoons, of which the names have been preserved to us. Of the latter description were the Lysimelia Palus near Syracuse, and the Camarina Palus adjoining the city of the same name. The Lacus Palicorum, on the contrary, was a deep pool or basin of volcanic origin: while the small lake called by the poets Pergus or Pergusa is still extant in the neighbourhood of Enna. The *Lago di Lentini*, though much the most considerable accumulation of waters in Sicily, is not mentioned by any ancient author.

The towns and cities of Sicily were very numerous. The Greek colonies and their offshoots or dependencies have been already mentioned in relating the history of their settlement; but the names of all the towns so far as they can be ascertained will be here enumerated in geographical order, without reference to their origin, omitting only the places mentioned in the Itineraries, which were probably mere villages or stations. 1. Beginning from Cape Pelorus and proceeding along the E. coast towards Cape Pachynus, were: Messana, Tauromenium, Naxos, Acium, Catana and Syracuse. Trotilum, destroyed at an early period, as well as Megara Hyblaea, were situated between Catana and Syracuse. The Chalcidic colonies of Callipolis and Euboea, both of which disappeared at an early period, must have been situated on or near the E. coast of the island, and to the N. of Syracuse, but we have no further clue to their situation. S. of Syracuse, between it and Cape Pachynus, was Helorus, at the mouth of the river of the same name. 2. W. of Cape Pachynus, proceeding along the S. coast, were Camarina, Gela, Phintias, Agrigentum, Heraclea Minoa, Thermae Selinuntiae, Selinus, Mazara, and Lilybaeum. Besides these the more obscure towns of Camicus, Caena, and Inycum, the two former dependencies of Agrigentum, the latter of Selinus, must be placed on or near the S. coast of the island. 3. N. of Lilybaeum was Motya, which ceased to exist at a comparatively early period, and Drepanum (*Trapani*) at the NW. angle of the island. Between this and Panormus, were Eryx at the foot of the mountain of the same name, and a short distance from the coast, the Emporium of Segesta, Hyccara, and Cetaria. Proceeding eastward from Panormus, along the N. coast of the island, were Soluntum, Thermae, Himera, Cephaloedium, Alaesa, Calacta, Agathyrna, Aluntium, Tyndaris, and Mylae.

The towns in the interior are more difficult to enumerate: with regard to some of them indeed we are at a loss to determine, even in what region of the island they were situated. For the purpose of enumeration it will be convenient to divide the island into three portions; the first comprising the western half of Sicily as far as the river Himera, and a line drawn from its sources to the N. coast: the other two, the NE. and SE. portions, being separated by the course of the river *Dittaino* and that of the Symaethus to the sea. 1. In the western district were Segesta and Halicyae, the most westerly of the inland cities; Entella, on the river Hypsas, about midway between the two seas; Iaeta and Macella, both of which may probably be placed in the mountainous district between Entella and Panormus; Triocala, near *Calatabellotta*, in the mountains inland from the Thermae Selinuntiae; Schera, of very uncertain site, but probably situated in the same part of Sicily; Herbessus, in the neighbourhood of Agrigentum; Petra, near the sources of the W. branch of the Himera in the *Madonia* mountains; and Engyum (*Gangi*), at the head of the *Fiume Grande*, the E. branch of the same river. Paropus must apparently be placed on the northern declivity of the same mountains, but further to the W.

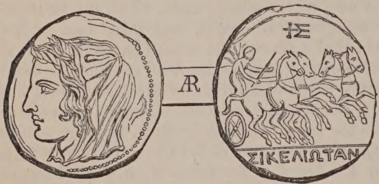
A little to the E. of the Himera and as nearly as possible in the centre of the island, was situated the fortress of Enna (*Castro Giovanni*), so that the boundary line between the NE. and NW. regions may be conveniently drawn from thence. 2. In the NE. region were: Assorus and Agyrium.

NE. of Enna, but W. of the valley of the Symaethus; Centuripa (*Centorbi*), nearly due E. of Enna; Adranum (*Adernò*), on the E. bank of the Symaethus, at the foot of Mount Aetna; Hybla Major (which must not be confounded with the city of the same name near Syracuse), and Aetna, previously called Inessa, both situated on the southern slope of the same mountain. N. of Agyrium, on the southern slopes of the Mons Nebrodes were situated Herbita, Capitium, and probably also Galaria: while on the northern declivities of the same mountains, fronting the sea, but at some distance inland, were placed Apollonia (probably *Pollina*), Amestratus (*Mistretta*), Abacaenum, a few miles inland from Tyndaris, and Noae, probably *Noara.* Three other towns, Imachara, Ichana, and Tissa, may probably be assigned to this same region of Sicily, though their exact position cannot be determined. 3. In the SE. portion of Sicily, S. of the Symaethus and its tributary the Chrysas or *Dittaino*, were situated Ergetium, Morgantia, Leontini, and Hybla: as well as Menaenum and Herbessus: but of all these names Leontini (*Lentini*) and Menaenum (*Mineo*) are the only ones that can be identified with anything like certainty. In the hills W. of Syracuse were Acrae (*Palazzolo*), Bidis (*S. Gio. di Bidino*), and Cacyrum (*Cassaro*); and W. of these again, in the direction towards Gela, must be placed the Heraean Hybla, as well as Echetla, in the neighbourhood of *Gran Michele.* SW. of Syracuse, in the interior, were Netum or Neetum (*Noto Vecchio*), and Motyca (*Modica*), both of which are well known. The Syracusan colony of Casmenae must probably have been situated in the same district but its site has never been identified.

After going through this long list of Sicilian towns, there remain the following, noticed either by Cicero or Pliny, as municipal towns, to the position of which we have no means of even approximating. The Acherini (Cic.), Tyracini (Cic.; Tyracienses, Plin.), Acestaei (Plin.), Etini (Id.), Herbulenses (Id.), Semellitani (Id.), Talarenses (Id.). Many of the above names are probably corrupt and merely false readings, but we are at a loss what to substitute. On the other hand, the existence of a town called Mutistratum or Mytistratum is attested by both Cicero and Pliny, and there seems no sufficient reason for rejecting it as identical with Amestratus, as has been done by many modern geographers, though its site is wholly uncertain. Equally unknown are the following names given by Ptolemy among the inland towns of the island: Aleta (Ἄλητα), Hydra or Lydia (Ὕδρα or Λυδία), Patyorus (Πατίωρος), Coturga or Cortuga (Κότυργα or Κόρτυγα), Legum or Letum (Λῆγον or Λῆτον), Ancrina (Ἄγκρινα), Ina or Ena (Ἴνα or Ἤνα), and Elcethium (Ἐλκέθιον). It would be a waste of time to discuss these names, most of which are probably in their present form corrupt, and are all of them otherwise wholly unknown. On the other hand the existence of Nacona, mentioned by Stephanus of Byzantium, but not noticed by any other writer, is confirmed by coins.

The topography of Sicily is still very imperfectly known. The ruins of its more celebrated cities are indeed well known, and have been often described; especially in the valuable work of the Duke of Serra di Falco (*Antichità della Sicilia*, 5 vols. fol. Palermo, 1834—1839), as well as in the well-known travels of Swinburne, Sir R. Hoare, &c. (Swinburne's *Travels in the Two Sicilies*, 2 vols. 4to. Lond. 1783; Sir R. Hoare's *Classical Tour through Italy and Sicily*, 2 vols. 8vo. Lond. 1819; St. Non, *Voyage Pittoresque de Naples et de la Sicile*, 5 vols. fol. Paris, 1781; Biscari, Principe di, *Viaggio per le Antichità della Sicilia*, 8vo. Palermo, 1817, &c.): but the island has never been thoroughly explored by an antiquarian traveller, like those to whom we are indebted for our knowledge of Greece and Asia Minor. The valuable work of Cluverius (*Sicilia Antiqua*, fol. Lugd. Bat. 1619) must here, as well as for Italy, be made the foundation of all subsequent researches. But much valuable information is found in the more ancient work of Fazello, a Sicilian monk of the sixteenth century, as well as of his commentator Amico, and in the Topographical Dictionary of the latter author. (Thomae Fazelli *de Rebus Siculis Decades Duo*, first edit. in fol. Panormi, 1558, republished with copious notes by Amico, 3 vols. fol. Catanae, 1749—1753; Amico, *Lexicon Topographicum Siculum*, 3 vols. 4to. Catanae, 1759). Much, however, still remains to be done. Many localities indicated by Fazello in the sixteenth century as presenting ancient remains have never (so far as we are aware) been visited by any modern traveller: no good map of the island exists, which can be trusted for topographical details, and there can be little doubt that a minute and careful examination of the whole country, such as has been made of the neighbouring island of Sardinia by the Chev. De la Marmora, would well reward the labours of the explorer. Even the ruins described by Sir R. Hoare as existing in the neighbourhood of *Sta Croce*, or those situated near *Vindicari*, a few miles N. of Cape Pachynus and commonly ascribed to Imachara, have never been examined in detail, nor has any clue been obtained to their identification.

The Itineraries give several lines of route through the island, but many of the stations mentioned are wholly uncertain, and were probably never more than obscure villages or mere solitary posthouses. The first line of route (*Itin. Ant.* pp. 86—89) proceeds from Messana along the E. coast by Tauromenium and Acium to Catana, and from thence strikes inland across the centre of the island to Agrigentum; the course of this inland route is wholly uncertain and the names of the three stations upon it, Capitoniana, Gelasium Philosophiana and Petiliana, are entirely unknown. From Agrigentum it followed the line of coast to Lilybaeum; the stations given are Cena [Caena], Allava, Ad Aquas (i. e. the Aquae Labodes or Thermae Selinuntiae), Ad fluvium Lanarium, and Mazara; all except the 3rd and 5th of very uncertain site. A second route (*Itin. Ant.* pp. 89, 90) proceeds in the inverse direction from Lilybaeum to Agrigentum, and thence by a more southerly line, through Calvisiana, Hybla, and Acrae (*Palazzolo*) to Syracuse, and from thence as before along the E. coast to Messana. A third line follows the N. coast of the island from Lilybaeum by Panormus to Messana. The stations on this line are better known and can for the most part be determined: they are, Drepana, Aquae Segestanae (near Segesta), Parthenium (*Partinico*), Hyccara (*Muro di Carini*), Panormus, Soluntum, Thermae, Cephaloedium, Halesus (Alaesa), Calacte, Agatinnum, (Agathyrnum), Tyndaris, and Messana. A fourth route (*Itin. Ant.* p. 93) crossed the interior of the island from Thermae, where it branched off from the preceding, passing through Enna, Agyrium, Centuripa and Aetna to Catana. A fifth gives us a line of strictly maritime route around the southern extremity of the island from Agrigentum to Syracuse; but with the exception of Pintis, which is probably Phintias (*Alicata*), none of the stations can be identified. Lastly, a line of road was in use which crossed the island from Agrigentum direct to Panormus (*Itin. Ant.* p. 96), but none of its stations are known, and we are therefore unable to determine even its general course. The other routes given in the Itinerary of Antoninus are only unimportant variations of the preceding ones. The Tabula gives only the one general line around the island (crossing, however, from Calvisiana on the S. coast direct to Syracuse), and the cross line already mentioned from Thermae to Catana. All discussion of distances along the above routes must be rejected as useless, until the routes themselves can be more accurately determined, which is extremely difficult in so hilly and broken a country as the greater part of the interior of Sicily. The similarity of names, which in Italy is so often a sure guide where all other indications are wanting, is of far less assistance in Sicily, where the long period of Arabic dominion has thrown the nomenclature of the island into great confusion [E. H. B.]



COIN OF SICILIA.

SICILIBBA or SICILIBRA (in the Geogr. Rav. Siciliba, iii. 5), a place in Africa Propria (*Itin. Ant.* pp. 25, 45), variously identified with *Bazilbah* and *Haouch Alouina.* [T. H. D.]

SI'CINOS (Σίκινος: *Eth.* Σικινίτης: *Sikino*), a small island in the Aegaean sea, one of the Sporades, lying between Pholegandros and Ios, and containing a town of the same name. (Scylax, p. 19; Strab. x. p. 484; Ptol. iii. 15. § 31.) It is said to have been originally called Oenoë from its cultivation of the vine, but to have been named Sicinos after a son of Thoas and Oenoë. (Steph. B. *s. v.*; Apoll. Rhod. i. 623; Schol. *ad loc.*; Plin. iv. 12. s. 23; Etym. M. p. 712. 49.) Wine is still the chief production of the island. It was probably colonised by Ionians. Like most of the other Grecian islands, it submitted to Xerxes (Herod. viii. 4), but it afterwards formed part of the Athenian maritime empire. There are some remains of the ancient city situated upon a lofty and rugged mountain, on whose summit stands the church of *S. Marina.* There is also still extant an ancient temple of the Pythian Apollo, now converted into the church *Episkopí* (ἡ Ἐπισκοπή). It stands in a depression between the main range of mountains, and the summit lying more to the left, upon which the ruins of the ancient city stand. We learn from an inscription found there by Ross that it was the temple of the Pythian Apollo. (Ross, *Reisen auf den Griech. Inseln*, vol. ii. p. 149, seq.; Fiedler, *Reise*, vol. ii. p. 151, seq.)

SICOR. [Secor.]

SI'CORIS (Σίκορις, Dion Cass. xli. 20), a tributary river of the Iberus in Hispania Tarraconensis. It rose in the Pyrenees in the territory of the Cerretani, and separated the countries of the Ilergetes and Lacetani. It flowed past Ilerda, and according to Vibius Sequester (p. 224, ed. Bipont) bore the name of that town. A little afterwards it received the Cinga, and then flowed into the Iberus near Octogesa. (Caes. *B. C.* i. 40, 48; Plin. iii. 3. s. 4; Lucan. iv. 13, seq.) Ausonius describes it as flowing impetuously ("torrentem," *Epist.* xxv. 59). Now the *Segre.* [T. H. D.]

SI'CULI (Σικελοί), is the name given by ancient writers to an ancient race or people that formed one of the elements in the primitive population of Italy, as well as Sicily. But the accounts given of them are very confused and uncertain. We find the Siculi mentioned: 1, as among the early inhabitants of Latium; 2, in the extreme S. of Italy; 3, in Sicily; 4, on the shores of the Adriatic. It will be convenient to examine these notices separately.

1. The Siculi are represented by Dionysius as the earliest inhabitants of the country subsequently called Latium (i. 9), as well as of the southern part of Etruria; they were an indigenous race, i. e. one of whose wanderings and origin he had no account. They held the whole country till they were expelled from it by the people whom he calls Aborigines, descending from the mountains of Central Italy [Aborigines], who made war upon them, in conjunction with the Pelasgians; and after a long protracted struggle, wrested from them one town after another (Id. i. 9, 16). Among the cities that are *expressly* mentioned by him as having once been occupied by the Siculi, are Tibur, where a part of the city was still called in the days of Dionysius Σικελιών, Ficulea, Antemnae, and Tellenae, as well as Falerii and Fescennium, in the country afterwards called Etruria (Id. i. 16, 20, 21). The Siculi being thus finally expelled from their possessions in this part of Italy, were reported to have migrated in a body to the southern extremity of the peninsula, from whence they crossed over the straits, and established themselves in the island of Sicily, to which they gave the name it has ever since borne. [Sicilia.] (Id. i. 22.) Dionysius is the only author who has left us a detailed account of the conquest and expulsion of the Siculi, but they are mentioned by Pliny among the races that had successively occupied Latium (Plin. iii. 5. s. 9); and this seems to have been an established and received tradition.

2. We find the Siculi frequently mentioned in the southernmost portion of the Italian peninsula, where they appear in close connection with the Oenotrians, Morgetes, and Itali, all of them kindred tribes, which there are good reasons for assigning to the Pelasgic race. [Oenotria.] It is probable, as suggested by Strabo, that the Siculi, more than once, mentioned by Homer (*Odyss.* xx. 383, xxiv. 211, &c.), were the inhabitants of the coast of Italy opposite to Ithaca: and the traditions of the Epizephyrian Locrians, reported by Polybius, spoke of the Siculi as the people in whose territory they settled, and with whom they first found themselves engaged in war. (Polyb. xii. 5, 6.) Numerous traditions also, reported by Dionysius (i. 22, 73) from Antiochus, Hellanicus, and others, concur in bringing the Siculi and their eponymous leader Siculus (Σικελός) into close connection with Italus and the Itali: and this is confirmed by the linguistic relation which may fairly be admitted to exist between Σικελός and Ἰταλός (Niebuhr, vol. i. p. 47) though this is not close enough to be in itself conclusive. So far as

our scanty knowledge goes, therefore, we must conclude that the two shores of the Sicilian strait were at one period peopled by the same tribe, who were known to the Greeks by the name of Sicels or Siculi; and that this tribe was probably a branch of the Oenotrian or Pelasgic race. The legends which connected these Siculi with those who were expelled from Latium seem to have been a late invention, as we may infer from the circumstance that Sicelus, who is represented by Antiochus as taking refuge with Morges, king of Italia, was called a fugitive *from Rome.* (Dionys. i. 73.)

3. The Siculi or Siceli were the people who occupied the greater part of the island of Sicily when the Greek colonies were first established there, and continued throughout the period of the Greek domination to occupy the greater part of the interior, especially the more rugged and mountainous tracts of the island. [Sicilia.] The more westerly portions were, however, occupied by a people called Sicani, whom the Greek writers uniformly distinguish from the Siculi, notwithstanding the resemblance of the two names. These indeed would seem to have been in their origin identical, and we find Roman writers using them as such; so that Virgil more than once employs the name of Sicani, where he can only mean the ancient Latin people called by Dionysius Siculi. (Virg. *Aen.* viii. 795, xi. 317.)

4. The traces of the Siculi on the western shores of the Adriatic are more uncertain. Pliny indeed tells us distinctly that Numana and Ancona were founded by the Siculi (Plin. iii. 13. s. 18); but it is by no means improbable that this is a mere confusion, as we know that the latter city at least was really founded by *Sicilian Greeks*, as late as the time of Dionysius of Syracuse [Ancona]. When, however, he tells us that a considerable part of this coast of Italy was held by the Siculians and Liburnians, before it was conquered by the Umbrians (*Ib.* 14. s. 19), it seems probable that he must have some other authority for this statement; Pliny is, however, the only author who mentions the Siculi in this part of Italy.

From these statements it is very difficult to arrive at any definite conclusion with regard to the ethnographic affinities of the Siculi. On the one hand, the notices of them in Southern Italy, as already observed, seem to bring them into close connection with the Itali and other Oenotrian tribes, and would lead us to assign them to a Pelasgic stock: but on the other it must be admitted that Dionysius distinctly separates them from the Pelasgi in Latium, and represents them as expelled from that country by the Pelasgi, in conjunction with the so-called Aborigines. Hence the opinions of modern scholars have been divided: Niebuhr distinctly receives the Siculi as a Pelasgic race, and as forming the Pelasgic or Greek element of the Latin people; the same view is adopted by O. Müller (*Etrusker*, pp. 10—16, &c.) and by Abeken (*Mittel Italien*, p. 5); while Grotefend (*Alt Italien*, vol. iv. pp. 4—6), followed by Forbiger and others, regards the Siculi as a Gaulish or Celtic race, who had gradually wandered southwards through the peninsula of Italy, till they finally crossed over and established themselves in the island of Sicily. This last hypothesis is, however, purely conjectural. We have at least some foundation for supposing the Siculi as well as the Oenotrians to be of Pelasgic origin: if this be rejected, we are wholly in the dark as to their origin or affinities. [E. H. B.]

SI'CULUM MARE (*τὸ Σικελικὸν πέλαγος*, Pol. Strab. &c.), was the name given in ancient times to that portion of the Mediterranean sea which bathed the eastern shores of Sicily. But like all similar appellations, the name was used in a somewhat vague and fluctuating manner, so that it is difficult to fix its precise geographical limits. Thus Strabo describes it as extending along the eastern shore of Sicily, from the Straits to Cape Pachynus, with the southern shore of Italy as far as Locri, and again to the eastward as far as Crete and the Peloponnese; and as filling the Corinthian Gulf, and extending northwards to the Iapygian promontory and the mouth of the Ionian gulf. (Strab. ii. p. 123.) It is clear, therefore, that he included under the name the whole of the sea between the Peloponnese and Sicily, which is more commonly known as the Ionian sea [Ionium Mare], but was termed by later writers the Adriatic [Adriaticum Mare]. Polybius, who in one passage employs the name of Ionian sea in this more extensive sense, elsewhere uses that of the Sicilian sea in the same general manner as Strabo, since he speaks of the island of Cephallenia as extending out towards the Sicilian sea (v. 3); and even describes the Ambracian gulf as an inlet or arm of the Sicilian sea (iv. 63, v. 5). Eratosthenes also, it would appear from Pliny, applied the name of Siculum Mare to the whole extent from Sicily to Crete. (Plin. iii. 5. s. 10.) The usage of Pliny himself is obscure; but Mela distinguishes the Sicilian sea from the Ionian, applying the former name to the western part of the broad sea, nearest to Sicily, and the latter to its more easterly portion, nearest to Greece. (Mel. ii. 4. § 1.) But this distinction does not seem to have been generally adopted or continued long in use. Indeed the name of the Sicilian sea seems to have fallen much into disuse. Ptolemy speaks of Sicily itself as bounded on the N. by the Tyrrhenian sea, on the S. by the African, and on the E. by the Adriatic; thus omitting the Sicilian sea altogether (Ptol. iii. 4. § 1); and this seems to have continued under the Roman Empire to be the received nomenclature.

Strabo tells us that the Sicilian sea was the same which had previously been called the Ausonian (Strab. ii. p. 133, v. p. 233); but it is probable that that name was never applied in the more extended sense in which he uses the Sicilian sea, but was confined to the portion more immediately adjoining the southern coasts of Italy, from Sicily to the Iapygian promontory. It is in this sense that it is employed by Pliny, as well as by Polybius, whom he cites as his authority. (Plin. *l. c.*) [E. H. B.]

SICUM (*Σικοῦν*, Ptol. ii. 16. § 4; Plin. iii. 22; Siclis, *Peut. Tab.*), a town of Dalmatia, to the E. of Tragurium, on the road to Salona, where Claudius is said to have quartered the veterans. (Plin. *l. c.*) From its position it cannot be *Sebenico*, with which it has been identified, but may be represented by the vestiges of a Roman station to the NW. of *Castel Vettúri*, on the *Riviere dei Castelli*, where a column with a dedicatory inscription to M. Julius Philippus has been lately found, as well as much pottery and Roman tiles. (Wilkinson, *Dalmatia*, vol. i. p. 176.) [E. B. J.]

SI'CYON (*ὁ* and *ἡ Σικυών*, also *Σεκυών*, Bekker, *Anecd.* p. 555: *Eth.* *Σικυώνιος*: the territory *Σικυωνία*: *Vasiliká.*)

I. *Situation.*—Sicyon was an important city of Peloponnesus, situated upon a table-height of no great elevation, at the distance of about 2 miles from the

Corinthian gulf. Strabo (viii. p. 382) correctly describes it as occupying a strong hill distant 20 stadia from the sea, though he adds that others made the distance 12 stadia, which may, however, have reference to the lower town built at the foot of the table-height. Upon this height the modern village of *Vasiliká* now stands. It is defended on every side by a natural wall of precipices, which can be ascended only by one or two narrow passages from the plain. A river flows upon either side of the hill, the one on the eastern side being the Asopus, and that on the western side the Helisson. When Sicyon was at the height of its power, the city consisted of three parts, the Acropolis on the hill of *Vasiliká*, the lower town at its foot, and a port-town upon the coast. The port-town was well fortified. (*Σικυωνίων λιμήν*, Xen. *Hell.* vii. 3. § 2; Polyb. v. 27; Paus. ii. 12. § 2; Strab. *l. c.*)

II. *History.* — Sicyon was one of the most ancient cities of Greece, and is said to have existed under the name of AEGIALEIA (*Αἰγιάλεια*, Paus. ii. 5. § 6) or AEGIALI (*Αἰγιαλοί*, Strab. viii. p. 382) long before the arrival of Pelops in Greece. It was also called MECONE (*Μηκώνη*), which was apparently its sacerdotal name, and under which it is celebrated as the "dwelling-place of the blessed," and as the spot where Prometheus instituted the Hellenic sacrifices and deceived Zeus. (Steph. B. *s. v.* *Σικυών*; Strab. viii. p. 382; Callim. *Fragm.* 195, p. 513, ed. Ernesti; Hesiod. *Theog.* 535.) Its name TELCHINIA (*Τελχινία*) has reference to its being one of the earliest seats of the workers in metal. (Steph. B. *s. v.* *Σικυών*). Its name Aegialeia was derived from a mythical autochthon Aegialeus, and points to the time when it was the chief city upon the southern coast of the Corinthian gulf, the whole of which was also called Aegialeia. Its later name of Sicyon was said to have been derived from an Athenian of this name, who became king of the city, and who is represented as a son of either Marathon or Metion. (Paus. ii. 6. § 5.) This legend points to the fact that the early inhabitants of Sicyon were Ionians. Aegialeus is said, in some traditions, to have been the son of Inachus, the first king of Argos, and the brother of Phoroneus. A long series of the successors of Aegialeus is given, among whom one of the most celebrated was the Argive Adrastus, who, being expelled from his own dominions, fled to Polybus, then king of Sicyon, and afterwards succeeded him on the throne. (Euseb. *Chron.* p. 11, seq.; August. *Civ. Dei*, xviii. 2; Paus. ii. 6. §§ 6, 7.) Homer indeed calls Adrastus first king of Sicyon (Hom. *Il.* ii. 572); and we know that in historical times this hero was worshipped in the city. (Herod. v. 67.) Sicyon was subsequently conquered by Agamemnon, who, however, left Hippolytus on the throne; but Sicyon became a tributary city to Mycenae. (Paus. ii. 6. §§ 6, 7; Hom. *Il.* ii. 572, xxiii. 299.) Hippolytus was the grandson of Phaestus, who was a son of Hercules; and in consequence of this connection, the inhabitants were not expelled or reduced to subjection upon the conquest of the city by the Dorians under Phalces, the son of Temenus; for while the Dorian conquerors, as in all other Doric states, were divided into three tribes under the names of Hylleis, Pamphyli, and Dymanatae, the original Sicyonians were formed into a fourth tribe, under the name of Aegialeis, which possessed the same political rights as the other three. (Paus. ii. 6. § 7; Strab. viii. p. 389; Herod. v. 68.) Sicyon was now a Dorian state; and from this time its real history begins. It was at first dependent upon Argos (Paus. *l. c.*), which was for some time the most powerful state in the Peloponnesus, Sparta being second to it. In the First Messenian War the Sicyonians fought on the side of the Messenians along with the Argives and Arcadians. (Paus. iv. 11. § 1.) In the Second Messenian War, about B. C. 676, Sicyon became subject to the tyranny of the Orthagoridae, who governed the city for more than 100 years, and whose rule is praised by Aristotle (*Pol.* v. 9. § 21) for its mildness. The family of the Orthagoridae belonged to the non-Dorian tribe, and the continuance of their power is to be accounted for by the fact of their being supported by the original population against the Dorian conquerors. Orthagoras, the founder of the dynasty, is said to have been originally a cook. (Aristot. *l. c.*; Hellad. *ap. Phot.* cod. 279, p. 530; Liban. vol. iii. p. 251, ed. Reiske.) In other accounts Andreas is mentioned as the first of the Sicyonian tyrants (Herod. vi. 126; Diod. *Fragm. Vat.* 14); and it is probable that he is the same person as Orthagoras, as the two names do not occur in the same author. He was succeeded by his son Myron, who gained a chariot victory at Olympia in B. C. 648; Myron by Aristonymus; and Aristonymus by Cleisthenes. (Herod. vi. 126; Paus. ii. 8. § 1, vi. 19. § 1.) The latter was celebrated for his wealth and magnificence, and was also distinguished by his bitter hatred against Argos, and his systematic endeavour to depress and dishonour the Dorian tribes. He changed the ancient and venerable names of the three Dorian tribes into the insulting names of Hyatae, Oneatae, and Choereatae, from the three Greek words signifying the sow, the ass, and the pig; while he declared the superiority of his own tribe by giving it the designation of Archelai, or lords of the people. Cleisthenes appears to have continued despot till his death, which may be placed about B. C. 560. The dynasty perished with him. He left no son; but his daughter Agariste, whom so many suitors wooed, was married to the Athenian Megacles, of the great family of the Alcmaeonidae, and became the mother of Cleisthenes, the founder of the Athenian democracy after the expulsion of the Peisistratidae. The names given to the tribes by Cleisthenes continued in use for sixty years after the death of the tyrant, when by mutual agreement the ancient names were restored. (Herod. vi. 126—131; Grote, *Hist. of Greece*, vol. iii. p. 43, seq.; *Dict. of Biogr.* art. CLEISTHENES.)

A Dorian reaction appears now to have taken place, for during a long time afterwards the Sicyonians were the steady allies of the Spartans. In the invasion of Greece by Xerxes (B. C. 480), the Sicyonians sent a squadron of 15 ships to Salamis (Herod. viii. 43), and a body of 3000 hoplites to Plataea. (Herod. ix. 28.) In the interval between the Persian and Peloponnesian wars the territory was twice invaded and laid waste by the Athenians, first under Tolmides in B.C. 456 (Thuc. i. 108; Paus. i. 27. § 5), and a second time under Pericles, B. C. 454 (Thuc. i. 111; Diod. xi. 88). A few years later (B. C. 445) the Sicyonians supported the Megarians in their revolt from Athens. (Thuc. i. 114.) In the Peloponnesian War they sided with Sparta, and sent a contingent of ships to the Peloponnesian fleet. (Thuc. ii. 9, 80, 83.) In B. C. 424 the Sicyonians assisted Brasidas in his operations against the Athenians in the Megarid

(Thuc. iv. 70), and in the same year they repulsed a descent of the Athenians under Demosthenes upon their territory. (Thuc. iv. 101.) In B.C. 419 they united with the Corinthians in preventing Alcibiades from erecting a fortress upon the Achaean promontory of Rhium. (Thuc. v. 52.) About this time a democratical revolution appears to have taken place, since we find the Lacedaemonians establishing an oligarchical government in Sicyon in B.C. 417. (Thuc. v. 82.) In the wars of Lacedaemon against Corinth, B.C. 394, and against Thebes, B.C. 371, the Sicyonians espoused the side of the Lacedaemonians. (Xen. *Hell.* iv. 2.§ 14, iv. 4. § 7, seq. vi. 4. § 18.) But in B.C. 368 Sicyon was compelled by Epaminondas to join the Spartan alliance, and to admit a Theban harmost and garrison into the citadel. Euphron, a leading citizen of Sicyon, taking advantage of these circumstances, and supported by the Arcadians and Argives, succeeded in establishing a democracy, and shortly afterwards made himself tyrant of the city. But being expelled by the Arcadians and Thebans, he retired to the harbour, which he surrendered to Sparta. By the assistance of the Athenians he returned to Sicyon; but finding himself unable to dislodge the Theban garrison from the Acropolis, he repaired to Thebes, in hopes of obtaining, by corruption and intrigue, the banishment of his opponents and the restoration of his own power. Here, however, he was murdered by some of his enemies. (Xen. *Hell.* vii. 1—3; Diod. xv. 69, 70; *Dict. of Biogr.* art. EUPHRON.) Sicyon seems, however, to have been favorable to tyrants; for, after a short time, we again find the city in their power. The facility with which ambitious citizens obtained the supreme power was probably owing to the antagonism between the Dorian and old Ionian inhabitants. Demosthenes mentions two Sicyonian tyrants, Aristratus and Epichares, in the pay of Philip (*de Cor.* pp. 242, 324). In the Lamian war, after the death of Alexander the Great, B.C. 323, the Sicyonians joined the other Greeks against the Macedonians. (Diod. xviii. 11.) The city subsequently fell into the hands of Alexander, the son of Polysperchon; and after his murder in B.C. 314, his wife Cratesipolis continued to hold the town for Cassander till B.C. 308, when she was induced to betray it to Ptolemy. (Diod. xix. 67, xx. 37.) In B.C. 303, Sicyon passed out of the hands of Ptolemy, being surprised by Demetrius Poliorcetes in the night. It appears that at this time Sicyon consisted of three distinct parts, as already mentioned, the Acropolis, on the hill of *Vasiliká*, the lower city at its foot, and the port-town. It is probable that formerly the Acropolis and the lower city were united with the port-town, by walls extending to the sea; but the three quarters were now separated from one another, and there was even a vacant space between the lower town and the citadel. Seeing the difficulty of defending so extensive a space with the diminished resources and population of the city, and anxious to secure a strongly fortified place, Demetrius compelled the inhabitants to remove to the site of the ancient Acropolis, which Diodorus describes as "a site very preferable to that of the former city, the inclosed space being an extensive plain, surrounded on every side by precipices, and so difficult of access that it would not be possible to attack the walls with machines." This new city was called Demetrias. (Diod. xx. 102; Plut. *Demetr.* 25; Paus. ii. 7. § 1; Strab. viii. p. 382.) The name Demetrias soon disappeared; but the city continued to remain upon its lofty site, which was better adapted than most mountain heights in Greece for a permanent population, since it contained a good supply of water and cultivable land. Pausanias (*l. c.*) represents the lower town as the original city of Aegialeus; but Col. Leake justly remarks, it is more natural to conclude that the first establishment was made upon the hill *Vasiliká*, which, by its strength and its secure distance from the sea, possesses attributes similar to those of the other chief cities of Greece. Indeed, Pausanias himself confirms the antiquity of the occupation of the hill of *Vasiliká*, by describing all the most ancient monuments of the Sicyonians as standing upon it. (Leake, *Morea*, vol. iii. p. 367.)

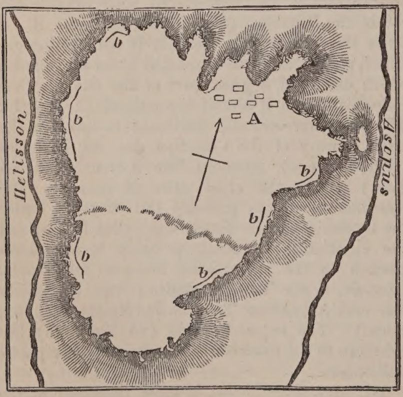
After Demetrius quitted Sicyon, it again became subject to a succession of tyrants, who quickly displaced one another. Cleon was succeeded in the tyranny by Euthydemus and Timocleides; but they were expelled by the people, who placed Cleinias, the father of Aratus, at the head of the government. Cleinias was soon afterwards murdered by Abantidas who seized the tyranny, B.C. 264. Abantidas was murdered in his turn, and was succeeded by his father Paseas; but he again was murdered by Nicocles, who had held the sovereign power only four months, when the young Aratus surprised the citadel of Sicyon, and delivered his native city from the tyrant, B.C. 251. (Paus. ii. 8. §§ 1—3; Plut, *Arat.* 2.) Through the influence of Aratus, Sicyon now joined the Achaean League, and was one of the most important cities of the confederacy. (Paus. ii. 8. § 3; Plut. *Arat.* 9; Polyb. ii. 43.) In consequence of its being a member of the league, its territory was devastated, both by Cleomenes, B.C. 233 (Plut. *Arat.* 41, *Cleom.* 19; Polyb. ii. 52), and by the Aetolians, B.C. 221. (Polyb. iv. 13.) In the Roman wars in Greece, Sicyon was favoured by Attalus, who bestowed handsome presents upon it. (Polyb. xvii. 16; Liv. xxxii. 40.) The conquest of Corinth by the Romans, B.C. 146, was to the advantage of Sicyon, for it obtained the greater part of the neighbouring territory and the administration of the Isthmian games. (Paus. ii. 2. § 2.) But even before Corinth was rebuilt, Sicyon again declined, and appears in an impoverished state towards the end of the Republic. (Cic. *ad Att.* i. 19, 20, ii. 1.) After the restoration of Corinth, it still further declined, and its ruin was completed by an earthquake, which destroyed a great part of the city, so that Pausanias found it almost depopulated (ii. 7. § 1). The city, however, still continued to exist in the sixth century of the Christian era; for Hierocles (p. 646, Wess.) mentions New Sicyon (Νέα Σικυών) among the chief cities of Achaia. The maritime town was probably Old Sicyon. Under the Byzantine empire Sicyon was called Hellas, and the inhabitants Helladici, probably in contradistinction to the surrounding Slavonic inhabitants. (Σικυών, ἡ νῦν Ἑλλάς, Suidas; τῶν Σικυωνίων τῶν νυνὶ λεγομένων Ἑλλαδικῶν, Malala, iv. p. 68, Bonn.) The name *Vasiliká* (τὰ Βασιλικά) has reference to the ruins of the temples and other public buildings.

III. *Art, &c.*—Sicyon is more renowned in the artistic than in the political history of Greece. For a long time it was one of the chief seats of Grecian art, and was celebrated alike for its painters and sculptors. According to one tradition painting was invented at Sicyon, where Telephanes was the first to practise the monogram, or drawing in outline

(Plin. xxxv. 3. s. 15); and the city long remained the home of painting ("diu illa fuit patria picturae," Plin. xxxv. 11. s. 40). Sicyon gave its name to one of the great schools of painting, which was founded by Eupompus, and which produced Pamphilus and Apelles. (Plin. xxxv. 10. s. 36.) Sicyon was likewise the earliest school of statuary in Greece, which was introduced into the city by Dipoenus and Scyllis from Crete about B. C. 560 (Plin. xxxvi. 4); but its earliest native statuary of celebrity was Canachus. Lysippus was also a native of Sicyon. (*Dict. of Biogr. s. vv.*) The city was thus rich in works of art; but its most valuable paintings, which the Sicyonians had been obliged to give in pledge on account of their debts, were removed to Rome in the aedileship of M. Scaurus, to adorn his theatre. (Plin. xxxv. 11. s. 40.)

Sicyon was likewise celebrated for the taste and skill displayed in the various articles of dress made by its inhabitants, among which we find mention of a particular kind of shoe, which was much prized in all parts of Greece. (Athen. iv. p. 155; Pollux, vii. 93; Hesych. *s. v.* Σικυωνία; Auctor, *ad Herenn.* iv. 3, *de Orat.* i. 54; Lucret. iv. 1121; Fest. *s. v. Sicyonia.*)

IV. *Topography of the City.*—Few cities in Greece were more finely situated than Sicyon. The hill on which it stood commands a most splendid view. Towards the west is seen the plain so celebrated for its fertility; towards the east the prospect is bounded by the lofty hill of the Acrocorinthus; while in front lies the sea, with the noble mountains of Parnassus, Helicon, and Cithaeron rising from the opposite coast, the whole forming a charming prospect, which cannot have been without influence in cultivating the love for the fine arts, for which the city was distinguished. The hill of Sicyon is a tabular summit of a triangular shape, and is divided into an upper and a lower level by a low ridge of rocks stretching right across it, and forming an abrupt separation between the two levels. The upper level, which occupies the southern point of the triangle, and is about a third of the whole, was the Acropolis in the time of Pausanias (ἡ νῦν Ακρόπολις, ii. 7. § 5).



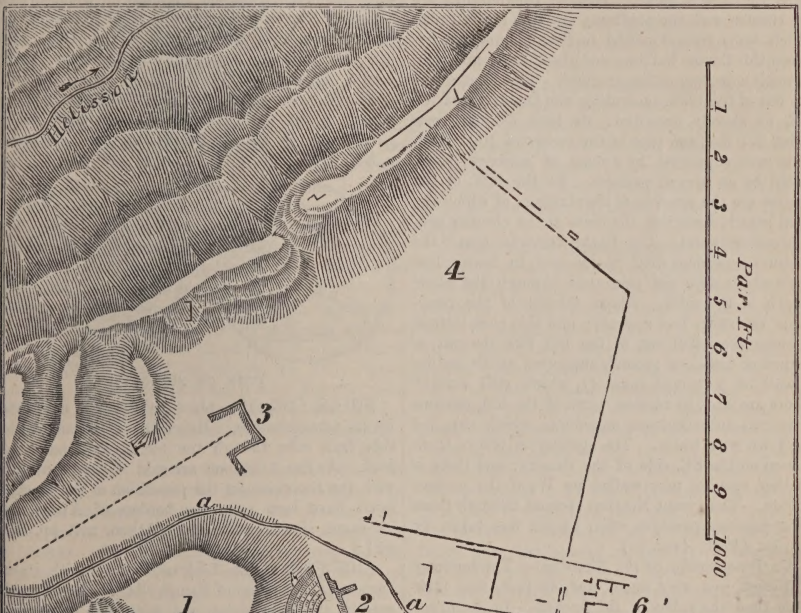
MAP OF THE SITE OF SICYON (from Leake).
A. *Vasiliká.* *b b b.* Remains of ancient walls.

Pausanias came to Sicyon from Corinth. After crossing the Asopus, he noticed the Olympieium on the right, and a little farther on the left of the road the tomb of Eupolis of Athens, the comic poet. After passing some other sepulchral monuments, he entered the city by the Corinthian gate, where was a fountain dropping down from the overhanging rocks, which was therefore called Stazusa (Στάζουσα), or the dropping fountain. This fountain has now disappeared in consequence of the falling in of the rocks. Upon entering the city Pausanias first crossed the ledge of rocks dividing the upper from the lower level, and passed into the Acropolis. Here he noticed temples of Tyche and the Dioscuri, of which there are still some traces. Below the Acropolis was the theatre, the remains of which are found, in conformity with the description of Pausanias, in the ledge of rocks separating the two levels On the stage of the theatre stood the statue of a man with a shield, said to have been that of Aratus. Near the theatre was the temple of Dionysus, from which a road led past the ruined temple of Artemis Limnaea to the Agora. At the entrance of the Agora was the temple of Peitho or Persuasion: and in the Agora the temple of Apollo, which appears to have been the chief sanctuary in Sicyon. The festival of Apollo at Sicyon is celebrated in the ninth Nemean ode of Pindar; and Aratus, when he delivered his native city from its tyrant, gave as the watchword Ἀπόλλων ὑπερδέξιος. (Plut. *Arat.* 7.) In the time of Polybius (xvii. 16) a brazen colossal statue of king Attalus I., 10 cubits high, stood in the Agora near the temple of Apollo; but this statue is not mentioned by Pausanias, and had therefore probably disappeared. (Paus. ii. 7. §§ 2—9.) Near the temple of Peitho was a sanctuary consecrated to the Roman emperors, and formerly the house of the tyrant Cleon. Before it stood the heroum of Aratus (Paus. ii. 8. § 8), and near it an altar of the Isthmian Poseidon, and statues of Zeus Meilichius and of Artemis Patroa, the former resembling a pyramid, the latter a column. In the Agora were also the council-house (βουλευτήριον), and a stoa built by Cleisthenes out of the spoils of Cirrha; likewise a brazen statue of Zeus, the work of Lysippus, a gilded statue of Artemis, a ruined temple of Apollo Lyceius, and statues of the daughters of Proetus, of Hercules, and of Hermes Agoraeus. (Paus. ii. 9. §§ 6, 7.) The Poecile Stoa or painted stoa, was probably in the Agora, but is not mentioned by Pausanias. It was adorned with numerous paintings, which formed the subject of a work of Polemon. (Athen. xiii. p. 577).

Pausanias then proceeded to the Gymnasium, which he describes as not far from the Agora. The Gymnasium contained a marble statue of Hercules by Scopas; and in another part a temple of Hercules in a sacred inclosure, named Paedize. From thence a road led to two large inclosures, sacred to Asclepius and Aphrodite, both of which were adorned with several statues and buildings. From the Aphrodisium Pausanias went past the temple of Artemis Pheraea to the gymnasium of Cleinias, which was used for the training of the Ephebi, and which contained statues of Artemis and Hercules. (Paus. ii. 10.) It is evident that this gymnasium was different from the one already described, as Pausanias continues his course towards the sea-side. From thence he turns towards the gate of the city called the Sacred, near which there formerly stood a celebrated temple of Athena, built by Epopeus, one of the mythical kings of Sicyon, but which had been burnt by lightning, and of which nothing then remained but the altar: this temple may perhaps have been the one sacred to Athena Colocasia, mentioned by Athenaeus (iii. p. 72). There were two adjoining temples, one sacred to Artemis and Apollo, built by Epopeus, and the other sacred to Hera, erected by Adrastus, who was himself worshipped by the people of Sicyon (Herod. v. 68; Pind. *Nem.* ix. 20). There can be little doubt that these ancient temples stood in the original Acropolis of Sicyon; and indeed Pausanias elsewhere (ii. 5. § 6) expressly states that the ancient Acropolis occupied the site of the temple of Athena. We may place these temples near the northern edge of the hill upon the site of the modern village of *Vasiliká;* and accordingly the remarkable opening in the rocks near the village may be regarded as the position of the Sacred Gate, leading into the ancient Acropolis. (Leake, *Morea,* vol. iii. p. 372.)

In descending from the Heraeum, on the road to the plain, was a temple of Demeter; and close to the Heraeum were the ruins of the temple of Apollo Carneius and Hera Prodromia, of which the latter was founded by Phalces, the son of Temenus. (Paus. ii. 11. §§ 1, 2.)

The walls of Sicyon followed the edge of the whole hill, and may still be traced in many parts. The direction of the ancient streets may also still be

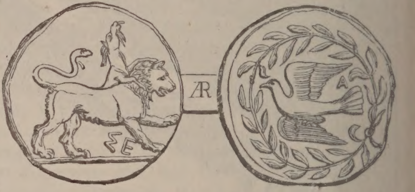


PLAN OF THE RUINS OF SICYON (from the French Commission).

- A. Acropolis from the time of Demetrius.
- 1. Temple of Tyche and the Dioscuri.
- 2. Theatre.
- 3. Stadium.
- 4. Probable site of the Gymnasium.
- 5. Probable site of the Agora.
- 6. Roman Building.
- *a a* Road from the lake of Stymphalus to *Vasilika* and Corinth.

followed by the existing foundations of the houses: they run with mathematical precision from NE. to SW., and from NW. to SE., thus following the rule of Vitruvius. Few of the ruins rise above the ground; but there is a Roman building better preserved, and containing several chambers, which lies near the ridge separating the two levels of the hill. Leake supposes that this building was probably the praetorium of the Roman governor during the period between the destruction of Corinth by Mummius and its restoration by Julius Caesar, when Sicyon was the capital of the surrounding country; but more recent observers are inclined to think that the ruins are those of baths. West of this building are the theatre and the stadium; and the modern road which leads from *Vasiliká* to Stymphalus runs between this Roman building and the theatre and then through a portion of the stadium. The theatre was cut out of the rock, separating the two levels of the hill, as already described; its total diameter was about 400 feet, and that of the orchestra 100. Each wing was supported by a mass of masonry, penetrated by an arched passage. To the NW. of the theatre are the remains of the stadium, of which the total length, including the seats at the circular end, is about 680 feet. Col. Leake remarks that "the stadium resembles that of Messene, in having had seats which were not continued through the whole length of the sides. About 80 feet of the rectilinear extremity had no seats; and this part, instead of being excavated out of the hill like the rest, is formed of factitious ground, supported at the end by a wall of polygonal masonry, which still exists." There are also, in various parts of the hill, remains of several subterraneous aqueducts, which supplied the town with water. The opening of one of them is seen on the SE. side of the theatre; and there is another opening now walled up W. of the modern village. The tyrant Nicocles escaped through these subterraneous passages when Sicyon was taken by Aratus. (Plut. *Arat.* 9.)

V. *Topography of the Sicyonia.*— The territory of Sicyon was very small, and, in fact, was little more than the valley of the Asopus. In the upper part of its course the valley of the Asopus is confined between mountains, but near the sea it opens out into a wide plain, which was called Asopia. (Ἀσωπία, Strab. viii. p. 382, ix. p. 408; Paus. ii. 1. § 1.) This plain was celebrated for its fertility (*μέγα φρονεῖν ἐπὶ τῷ τὸ Σικυώνιον πεδίον γεωργεῖν*, Lucian, *Icarom.* c. 18), and was especially adapted for the cultivation of the olive. ("Sicyonia bacca," Virg. *Georg.* ii. 519; Ov. *Ep. ex Pont.* iv. 15. 10; Stat. *Theb.* iv. 50.) The neighbouring sea supplied an abundance of excellent fish. (Athen. i. p. 27.) It was separated from the Corinthia on the E. by the river Nemea, and from the territory of Pellene on the W. by the Sythas; and on the S. it was bounded by the territories of Phlius and Cleonae. At one time the territory of Sicyon must have extended even beyond the Sythas, since Gonussa or Donussa, which lay W. of this river, is described by Pausanias as belonging to the Sicyonians. [Pellene, p. 571, a.] Between the Helisson and the Sythas was probably the river Selleeis, with the neighbouring village of Ephyra, mentioned by Strabo (viii. p. 338). [Ephyra, No. 3.] Sixty stadia S. of Sicyon, and near the frontiers of Phliasia, was Titane or Titana, the most important of the dependencies of Sicyon. [Titane.] Forty stadia beyond Titane was Phlius; but this road, which was too narrow for carriages, was not the direct road from Sicyon to Phlius. The direct road was to the right of the Asopus; and the circuitous road through Titane to the left of that river. Between these two roads, at the distance of 20 stadia from Sicyon, was a sacred grove, containing a temple of the Eumenides. (Paus. ii. 11. § 3, seq.) East of Sicyon was Epieicia, on the river Nemea. [Epieicia.] In the same direction was the fortress Derae. (Δέραι, Xen. *Hell.* vii. 1. § 22.) There was also a fortress Phoebia, taken by Epaminondas in his march through the valley of the Asopus: it is probably the same place as Buphia. [Buphia.] Strabo (ix. p. 412) mentions a demus Plataeae in the Sicyonia. (Hagen, *Sicyonia*, Regimont. 1831; Gompf, *Sicyoniacorum Spec.* Berol. 1832, Torg. 1834; Bobrik, *De Sicyoniae Topographia*, Regimont. 1839; Leake, *Morea*, vol. iii. p. 351, seq.; Boblaye, *Recherches, &c.* p. 30, seq.; Ross, *Reisen im Peloponnes*, p. 39, seq.; Curtius, *Peloponnesos*, vol. ii. p. 482, seq.; Beulé, *Etudes sur le Péloponèse*, p. 343, seq.)



COIN OF SICYON.

SIDAE (Σίδαι), a place in Boeotia, celebrated for its pomegranates. Hence the Boeotians called this fruit *σίδη*, though the more usual name was *ῥοιά*. As the Athenians are said to have contended with the Boeotians for the possession of the place, it must have been upon the borders of Attica, but its exact site is unknown. (Athen. xiv. pp. 650, 651.)

SIDE (Σίδη: *Eth.* Σιδήτης), a town with a good harbour on the coast of Pamphylia, 50 stadia to the west of the river Melas, and 350 east of Attaleia. (*Stad. Mar. Mag.* § 214, foll.) The town was founded by Cumae in Aeolis. (Scylax, *Peripl.* p. 40; Strab. xiv. p. 667, comp. p. 664; Steph. B. *s. v.*; Pomp. Mela, i. 15.) Arrian (*Anab.* i. 26) who admits the Cumaean origin of the place, relates a tradition current at Side itself, according to which the Sidetae were the most ancient colonists sent out from Cumae, but soon after their establishment in their new home forgot the Greek language, and formed a peculiar idiom for themselves, which was not understood even by the neighbouring barbarians. When Alexander appeared before Side, it surrendered and received a Macedonian garrison. In the time of Antiochus the Great, a naval engagement took place off Side between the fleet of Antiochus, commanded by Hannibal, and that of the Rhodians, in which the former was defeated. (Liv. xxxv. 13, 18, xxxvii. 23, 24.) Polybius (v. 73) states that there existed great enmity between the people of Side and Aspendus. At the time when the pirates had reached their highest power in the Mediterranean, they made Side their principal port, and used it as a market to dispose of their prisoners and booty by auction. (Strab. xiv. p. 664.) Side continued to be a town of considerable importance under the Roman emperors, and in the ultimate division of the province it became the metropolis of Pamphylia Prima. (Hierocl.

p. 682; *Concil. Const.* ii. p. 240.) The chief divinity of this city was Athena, who is therefore seen represented on its coins, holding a pomegranate (σίδη) in her hand. (Sestini, *Num. Vet.* p. 392, foll.; comp. Xenoph. *Anab.* i. 2. § 12; Cicero, *ad Fam.* iii. 6; Athen. viii. p. 350; Paus. viii. 28. § 2; Ptol. v. 5. § 2, viii. 17. § 31.) The exact site of ancient Side, which is now called *Esky Adalia*, as well as its remains, have been described by modern travellers. Beaufort (*Karamania*, p. 146, foll), who gives an excellent plan of the present condition of the place, states that the city stood on a low peninsula, and was surrounded by walls; the part facing the land was of excellent workmanship, and much of it is still perfect. There were four gates, one from the country and three from the sea. The agora, 180 feet in diameter, was surrounded by a double row of columns. One side of the square is at present occupied by the ruins of a temple and portico. The theatre appears like a lofty acropolis rising from the centre of the town, and is by far the largest and best preserved of any seen in Asia Minor. The harbour consisted of two small moles, connected with the quay and principal sea gate. At the extremity of the peninsula were two artificial harbours for larger vessels. Both are now almost filled with sand and stones, which have been borne in by the swell. The earliest coins of Side are extremely ancient; the inscriptions are in very barbarous characters, resembling the Phoenician, and the imperial coins exhibit the proud titles of λαμπροτάτη and ἔνδοξος. (Eckhel, vol. iii. pp. 44, 161; Spanheim, *De Usu et Praest. Num.* p. 879; Fellows, *Asia Minor*, p. 201; Leake, *Asia Minor*, p. 195, foll.)

Respecting Side, the ancient name of Polemonium, see POLEMONIUM. [L. S.]

SIDE (Σίδη), a town on the eastern coast of Laconia, a little N. of the promontory Malea. It was said to have existed before the Dorian conquest, and to have derived its name from a daughter of Danaus. The inhabitants were removed by the Dorian conquerors to the neighbouring town of Boeae. It probably occupied the site of the monastery of *St. George*, where there is a port. (Scylax, p. 17; Paus. iii. 22. § 11; Boblaye, *Recherches, &c.* p. 99; Curtius, *Peloponnesos*, vol. ii. p. 297.)

SIDE'NE (Σιδήνη). 1. A town of Mysia, on the river Granicus, which was destroyed by Croesus, and was never rebuilt, in consequence of a curse pronounced on the site by the destroyer. (Strab. xiii. pp. 587, 601.)

2. A town in Lycia, mentioned only by Stephanus B. (*s. v.*) on the authority of the *Lydiaca* of Xanthus.

3. A district on the coast of Pontus, about the mouth of the river Sidenus, which derived its name from the town of Side, afterwards called Polemonium. The greater part of the district was formed by the deposits of the river (Strab. i. p. 52, ii. p. 126, xii. pp. 547, 548, 556; Plin. vi. 4.) [L. S.]

SIDE'NI (Σιδηνοί), a people of Arabia Felix, placed by Ptolemy between the Thamyditae on the north, and the Darrae on the south, on the Elanitic gulf (vi. 7. § 4). Mr. Forster identifies them with the *Djeheyne* tribe of Burckhardt, in the north of the *Hedjaz*, extending along the coast from *Jebel Hassane* (certainly identical with the Hippos Mons —both meaning Horse-mountain — of Ptolemy), to *Yembo*. "All the circumstances, of name, locality, and neighbourhood," he says, "concur to prove their identity." (*Arabia*, vol. i. p. 126.) [G. W.]

SIDE'NI (Σιδεινοί, Σειδινοί, Σιδηνοί), a German tribe on the coast of the Baltic, between the mouth of the river Suebus and that of the Viadus. (Ptol. ii. 11. § 14.) It is possible that Sibini (Σιβινοί) is only a corrupt form of the name of this same tribe. (Zeuss, *Die Deutschen*, p. 154.) [L. S.]

SIDE'NUS, a small river of Pontus, having its sources in Mount Paryadres, and flowing through the district of Sidene into the Euxine; at its mouth was the town of Side or Polemonium (Plin. vi. 4), from which the river is now called *Pouleman Chai.* (Comp. Hamilton, *Researches*, i. p. 270.) [L. S.]

SIDERIS, a river of Hyrcania, mentioned by Pliny (vi. 16. s. 18), which flowed into the Caspian sea. It cannot be now determined to which river he refers, but he states from it the Caspian sea was called the Hyrcanian. [V.]

SIDE'RUS (Σιδηροῦς), according to Scylax (p. 39) a promontory and a port-town on the coast of Lycia. The same place seems to be meant in Stephanus B. (*s. v.* Σιδαροῦς), when he calls Sidarus a town and harbour. Col. Leake (*Asia Minor*, p. 189) has shown that the town of Siderus is in all probability no other than Olympus, on the south of Phaselis. [L. S.]

SIDICI'NI (Σιδικῖνοι), a people of Central Italy bordering on the Samnites and Campanians. In the time of the geographers they had disappeared as a people, or become absorbed into the general appellation of Campanians (Strab. v. p. 237), but at an earlier period they appear as a wholly independent people. Their chief city was Teanum, on the E. slope of the volcanic mountain group of *Rocca Monfina:* but they had at one time extended their power considerably further to the N. and up the valley of the Liris, as the territory of Fregellae is said to have been subject to them, before they were dispossessed of it by the Volscians (Liv. viii. 22). It is clear however that this extension of their limits was of short duration, or at all events had ceased before they first appear in history. Strabo tells us expressly that they were an Oscan tribe (*l. c.*), and this is confirmed by the coins of Teanum still extant, which have Oscan inscriptions. They were therefore closely allied to the neighbouring tribes of the Campanians on the S. and the Aurunci and Ausones on the W. Hence Virgil associates the inhabitants of the Sidicinian plains ("Sidicina aequora," *Aen.* vii. 727) with the Auruncans and the inhabitants of Cales. The last city is assigned by Silius Italicus to the Sidicini, but this is opposed to all other authorities (Sil. Ital. viii. 511). The name of the Sidicini is first mentioned in history in B. C. 343, when they were attacked by the Samnites, who had been long pressing upon their neighbours the Volscians. Unable to contend with these formidable assailants, the Sidicini had recourse to the Campanians, who sent an army to their assistance, but were easily defeated (Liv. vii. 29, 30), and being in their turn threatened by the whole power of the Samnites, invoked the assistance of Rome. During the war which followed (the First Samnite War), we lose sight altogether of the Sidicini, but by the treaty which put an end to it (in B. C. 341) it was particularly stipulated that the Samnites should be at liberty to pursue their ambitious designs against that people (Id. viii. 1, 2). Thus abandoned by the Romans to their fate the Sidicini had recourse to the Latins (who were now openly shaking off their connection with Rome) and the Campanians: and the Samnites were a second time drawn off from their special attack on this petty people to oppose a more powerful coalition (*Ib.* 2, 4, 5). It is clear that the Sidicini took part as allies of the Latins and Campanians in the war that followed: but we have no account of the terms they obtained in the general settlement of the peace in B. C. 338. It is certain, however, that they retained their independence, as immediately afterwards we find them engaging in a war on their own account with their neighbours the Auruncans. The Romans espoused the defence of the latter people, but before they were able to take the field, the Auruncans were compelled to abandon their ancient city, which was destroyed by the Sidicini, and withdrew to Suessa. (Liv. viii. 15.) The Ausonians of Cales had on this occasion been induced to make common cause with the Sidicini, but their combined forces were easily defeated by the Roman consuls. Cales soon after fell into the hands of the Romans; but though the territory of the Sidicini was overrun by the consuls of B. C. 332, who established their winter-quarters there to watch the movements of the Samnites, their city of Teanum still held out (*Ib.* 16, 17). Nor do we know at what time it fell into the power of the Romans, or on what terms the Sidicini were ultimately received to submission. But it is probable that this took place before B. C. 297, when we are told that the consul Decius Mus advanced to attack the Samnites "per Sidicinum agrum" in a manner that certainly implies the district to have been at that time friendly, if not subject, to Rome (Liv. x. 14).

After this the name of the Sidicini never appears in history as that of a people, but their territory (the "Sidicinus ager") is mentioned during the Second Punic War, when it was traversed and ravaged by Hannibal on his march from Capua to Rome (Liv. xxvi. 9). The Sidicini seem to have gradually come to be regarded as a mere portion of the Campanian people, in common with the Ausonians of Cales and the Auruncans of Suessa, and the name still occurs occasionally as a municipal designation equivalent to the Teanenses (Liv. xxvi. 15; Cic. *Phil.* ii. 41). Strabo speaks of them in his time as an extinct tribe of Oscan race: and under the Roman Empire the only trace of them preserved was in the epithet of Sidicinum, which still continued to be applied to the city of Teanum. (Strab. v. p. 237; Plin. iii. 5. s. 9; Ptol. iii. 1. § 68; Sil. Ital. v. 551, xii. 524.) [TEANUM.] [E. H. B.]

SIDODO'NE (Σιδωδώνη or Σισιδών, Arrian. *Ind.* c. 37), a small place on the coast of Carmania, noticed by Arrian in Nearchus's voyage. Kempthorne thinks that it is represented by a small fishing village called *Mogou;* but Müller suggests, what seems more probable, that it is the present *Duan.* (*Geogr. Graec. Minor.* p. 359, ed. Müller, Paris, 1855.) [V.]

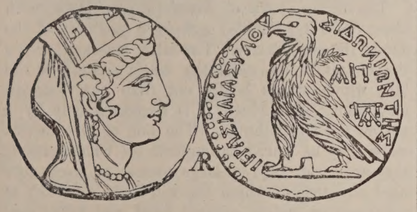
SIDOLOCUS or SIDOLEUCUS, in Gallia, is mentioned by Ammianus Marcellinus when he is speaking of Julian's march from Augustodunum to Autissiodurum. Sidolocum is supposed to be *Saulieu* [CHORA.] [G. L.]

SIDON (Σιδών: *Eth.* Σιδώνιος,), a very ancient and important maritime city of Phoenicia, which, according to Josephus, derived its origin and name from Sidon, the firstborn son of Canaan (*Gen.* x. 15; Joseph. *Ant.* i. 6. § 2), and is mentioned by Moses as the northern extremity of the Canaanitish settlements, as Gaza was the southernmost (*Gen.* x. 19); and in the blessing of Jacob it is said of Zebulun "his border shall be unto Sidon" (xlix. 13). At the time of the Eisodus of the children of Israel, it was already distinguished by the appellation of "the Great" (*Josh.* xi. 8; compare in LXX. ver. 2), and was in the extreme north border which was drawn from Mount Hermon (called Mount Hor in *Num.* xxxiv. 7) on the east to Great Sidon, where it is mentioned in the border of the tribe of Asher, as also is "the strong city of Tyre." (*Josh.* xix. 28, 29.) It was one of several cities from which the Israelites did not dispossess the old inhabitants. (*Judg.* i. 31.)

As the origin of this ancient city, its history, and manufactures, have been noticed under PHOENICIA, it only remains in this place to speak of its geographical position and relations so far as they either serve to illustrate, or are illustrated by, its history.

It is stated by Josephus to have been a day's journey from the site of Dan, afterwards Paneas (*Ant.* v. 3. § 1). Strabo places it 400 stadia S. of Berytus, 200 N. of Tyre, and describes it as situated on a fair haven of the continent. He does not attempt to settle the questions between the rival cities, but remarks that while Sidon is most celebrated by the poets (of whom Homer does not so much as name Tyre), the colonists in Africa and Spain, even beyond the Pillars of Hercules, showed more honour to Tyre (xvi. 2. §§ 22, 24). Herodotus's account of the origin of the race has been given under PHOENICIA [p. 607, b.], and is shown to be in accordance with that of other writers. Justin follows it, but gives a different etymology of the name: "Condita urbe, quam a piscium uberitate Sidona appellaverunt, nam piscem Phoenices Sidon vocant;" but this is an error corrected by Michaelis and Gesenius (*Lex. s. v.* צִידוֹן), who derive it from צוּד, "to hunt or snare" game, birds, fish, &c., indifferently, so that the town must have derived its name from the occupation of the inhabitants as fishers, and not from the abundance of fish; and Ritter refers to the parallel case of Beth-saida on the sea of Tiberias. (*Erdkunde, Syrien*, vol. iv. p. 43.) Pliny, who mentions it as "artifex vitri Thebarumque Boeotiarum parens," places "Sarepta et Ornithon oppida" between it and Tyre (v. 19). It is reckoned XXX. M. P. from Berytus, XXIV. from Tyre, in the Itinerary of Antoninus (p. 149). But the Itinerarium Hierosolymitanum reckons it XXVIII. from Berytus, placing Heldua and Parphirion between (p. 584). Scylax mentions the closed harbour of Sidon (λιμὴν κλειτός, p. 42, ed. Hudson), which is more fully described by a later writer, Achilles Tatius (circ. A. D. 500), who represents Sidon as situated on the Assyrian sea, itself the metropolis of the Phoenicians, whose citizens were the ancestors of the Thebans. A double harbour shelters the sea in a wide gulf; for where the bay is covered on the right hand side, a second mouth has been formed, through which the water again enters, opening into what may be regarded as a harbour of the harbour. In this inner basin, the vessels could lie securely during the winter, while the outer one served for the summer. (Cited by Reland, *Palaes.* p. 1012). This inner port Reland conjectures, with great probability, is the closed port of Scylax, and to be identified with the second harbour described by Strabo at Tyre, where he says there was one closed and another open harbour, called the Egyptian. The best account of the site is given by Pococke. "It was situated," he says, "on a rising ground, defended by the sea on the north and west. The present city is mostly on the north side of the hill. The old city seems to have extended further east, as may be judged from the foundations of a thick wall, that extends from the sea to the east; on the south it was probably bounded by a rivulet, the large bed of which might serve for a natural fosse; as another might which is on the north side, if the city extended so far, as some seem to think it did, and that it stretched to the east as far as the high hill, which is about three quarters of a mile from the present town. . . . On the north side of the town, there are great ruins of a fine fort, the walls of which were built with very large stones, 12 feet in length, which is the thickness of the wall; and some are 11 feet broad, and 5 deep. The harbour is now choked up. . . . This harbour seems to be the minor port mentioned by Strabo (xvi. p. 756) for the winter; the outer one probably being to the north in the open sea between Sidon and Tyre (?), where the shipping rides in safety during the summer season." (*Observations on Palestine*, p. 86.) The sepulchral grots are cut in the rock at the foot of the hills ; and some of them are adorned with pilasters, and handsomely painted.

The territory of the Sidonians, originally circumscribed towards the north by the proximity of the hostile Gibbites, extended southwards to the tribe of Zebulon, and Mount Carmel; but was afterwards limited in this direction also by the growing power of their rivals the Tyrians. (Ritter, *l. c.* p. 43, &c.)



COIN OF SIDON.

SIDO'NES (Σίδωνες), a tribe in the extreme east of Germany, about the sources of the Vistula (Ptol. ii. 11. § 21), and no doubt the same which appears in Strabo (vii. p. 306) under the name of Σίδονες, as a branch of the Bastarnae. [L. S.]

SIDO'NIA. [PEDONIA.]

SIDUS (Σιδοῦς, Σιδουντιὰς κώμη, Hesych.: *Eth.* Σιδούντιος), a village in the Corinthia, on the Saronic gulf, between Crommyon and Schoenus. It was taken by the Lacedaemonians along with Crommyon in the Corinthian War, but was recovered by Iphicrates. (Xen. *Hell.* iv. 4. § 13, iv. 5. § 19.) It probably stood in the plain of *Susáki*. (Scylax; Steph. B. *s. v.*; Plin. iv. 7. s. 11; Boblaye, *Recherches, &c.* p. 35 ; Leake, *Peloponnesiaca*, p. 397; Curtius, *Peloponnesos*, vol. ii. p. 555.)

SIDUSSA (Σίδουσσα), a small town of Ionia, belonging to the territory of Erythrae. (Thucyd. viii. 24; Steph. B. *s. v.*) Pliny (v. 38) erroneously describes it as an island off the coast of Erythrae. It is probable that the place also bore the name of Sidus (Σιδοῦς), as Stephanus B. (*s. v.*) mentions a town of this name in the territory of Erythrae. [L. S.]

SIDYMA (Σίδυμα: *Eth.* Σιδυμεύς), a town of Lycia, on the southern slope of Mount Cragus, to the north-west of the mouth of the Xanthus. (Plin. v. 28 ; Steph. B. *s. v.* ; Ptol. v. 3. § 5 ; Hierocles, p. 684; Cedrenus, p. 344.) The ruins of this city, on a lofty height of Mount Cragus, have first been discovered and described by Sir C. Fellows. (*Lycia*, p. 151, foll.) They are at the village of *Tortoorcar Hissă*, and consist chiefly of splendidly built tombs, abounding in Greek inscriptions. The town itself appears to have been very small, and the theatre, agora, and temples, are of diminutive size, but of great beauty. [L. S.]

SIELEDIVA. [TAPROBANE.]

SIGA (Σίγα, Ptol. iv. 2. § 2), a commercial town of Mauritania Caesariensis, seated near the mouth of a river of the same name in a large bay. The mouth of the river formed the port of the city, at a distance of 3 miles from it (Sigensis Portus, *Itin. Ant.* p. 13), opposite to the island of Acra, on the highroad, and near Cirta, the residence of Syphax. (Strab. xvii. p. 829; Plin. v. 2. s. 1.) In Strabo's time it was in ruins, but must have been subsequently restored, since it is mentioned in the Itinerary (p. 12) as a Roman municipium. (Comp. Ptol. *l. c.*; Mela, i. 5; Scylax, 51, 52.) According to Shaw (*Travels*, p. 12), who, however, did not visit the place, its ruins are still to be seen by the present *Tacumbrit;* others identify it with the *Aresch-kul* of the Arabs, at the mouth of the *Tafna*, near *Rasgun.* [T. H. D.]

SIGA (Σίγα, Ptol. iv. 2. § 2), a river of Mauritania Caesariensis, falling into a bay of the sea opposite to the island of Acra (now *Caracoles*). Scylax (p. 51) calls it Σιγον. Probably the present *Tafna.* [T. H. D.]

SIGE'UM (Σίγειον or ἡ Σιγειὰς ἄκρα), a promontory in Troas, forming the north-western extremity of Asia Minor, at the entrance of the Hellespont, and opposite the town of Elaeus, in the Thracian Chersonesus. Near it the naval camp of the Greeks was said to have been formed during the Trojan War. (Herod. v. 65, 94; Thucyd. viii. 101; Strab. xiii. pp. 595, 603; Pomp. Mela, i. 18; Plin. v. 33; Ptol. v. 2. § 3; Serv. *ad Aen.* ii. 312.) This promontory is now called *Yenisheri.*

Near the promontory was situated the town of Sigeum, which is said to have been an Aeolian colony, founded under the guidance of Archaeanax of Mytilene, who used the stones of ancient Troy in building this new place. But some years later the Athenians sent troops under Phrynon and expelled the Mytileneans ; and this act of violence led to a war between the two cities, which lasted for a long time, and was conducted with varying success. Pittacus, the wise Mytilenean, is said to have slain Phrynon in single combat. The poet Alcaeus also was engaged in one of the actions. The dispute was at length referred to Periander, of Corinth, who decided in favour of the Athenians. (Strab. xiii. p. 599; Herod. v. 95; Steph. B. *s. v.*; Diog. Laërt. i. 74.) Henceforth we find the Pisistratidae in possession of Sigeum, and Hippias, after being expelled from Athens, is known to have retired there with his family. (Herod. v. 65). The town of Sigeum was destroyed by the inhabitants of Ilium soon after the overthrow of the Persian empire, so that in Strabo's time it no longer existed. (Strab. xiii. p. 600 ; Plin. v. 33.) A hill near Sigeum, forming a part of the promontory, was believed in antiquity to contain the remains of Achilles, which was looked upon with such veneration that gradually a small town seems to have risen around it, under the name of Achilleum [ACHILLEUM]. This tomb, which was visited by Alexander the Great, Julius

Caesar, and Germanicus, is still visible in the form of a mound or tumulus. [L. S.]

SIGMAN (Σίγμαν), a river in Gallia. Ptolemy (ii. 7. § 2) places the mouth of the Sigman between the Aturis (*Adour*) and the *Garonne;* and between the Sigman and the *Garonne* he places Curianum Promontorium. [CURIANUM.] Marcianus (*Peripl.*), who has the name Signatius, gives two distances between the mouth of the *Adour* and that of the Sigman, one of which is 500 and the other 450 stadia. We cannot trust either the latitudes of Ptolemy or the distances of Marcian along this coast. There is no river between the *Adour* and the *Garonne* that we can suppose to have been marked down by the ancient coasting ships to the exclusion of the *Leyre*, which flows into the *Bassin d'Arcachon.* But Gosselin supposes the Sigman to be the *Mimisan*, which is about half-way between the *Adour* and the *Bassin d'Arcachon.* [G. L.]

SI'GNIA (Σιγνία: *Eth.* Signinus: *Segni*), an ancient city of Latium, situated on a lofty hill at the NW. angle of the Volscian mountains, looking down upon the valley of the *Sacco.* It is represented by ancient authors as a Roman colony founded by Tarquinius Superbus, at the same time with Circeii. (Liv. i. 55; Dionys. iv. 63.) No trace of it is found before this; its name does not figure among the cities of the Latin League or those of which the foundation was ascribed to Alba; and the story told by Dionysius (*l. c.*), that it originated at first in a fortuitous settlement of some Roman troops encamped in the neighbourhood, which was afterwards enlarged and strengthened by Tarquin, certainly points to the fact of its being a *new* town, and not, like so many of the Roman colonies, a new settlement in a previously existing city. It passed, after the expulsion of Tarquin, into the hands of the Roman Republic, as it was attacked in B. C. 497 by Sextus Tarquinius, who in vain endeavoured to make himself master of it (Dionys. v. 58). A few years later, it received a fresh colony, to recruit its exhausted population (Liv. ii. 21). From this time it appears to have continued a dependency of Rome, and never, so far as we learn, fell into the power of the Volscians, though that people held all the neighbouring mountain country. Signia must indeed, from its strong and commanding position, overlooking all the valley of the Trerus and the broad plain between it and Praeneste, have been a point of the utmost importance for the Romans and Latins, especially as securing their communications with their allies the Hernicans. In B. C. 340 the Signians shared in the general defection of the Latins (Liv. viii. 3); but we have no account of the part they took in the war that followed, or of the terms on which they were received to submission. We know only that Signia became again (as it had probably been before) a Colonia Latina, and is mentioned as such during the Second Punic War. On that occasion it was one of those which continued faithful to Rome at the most trying period of the war (Liv. xxvii. 10), and must therefore have been still in a flourishing condition. On account of its strong and secluded position we find it selected as one of the places where the Carthaginian hostages were deposited for safety (Id. xxxii. 2): but this is the last mention of it that occurs in history, except that the battle of Sacriportus is described by Plutarch as taking place *near* Signia (Plut. *Sull.* 28). That decisive action was fought in the plain between Signia and Praeneste [SACRIPORTUS]. It, however, certainly continued during the later ages of the Republic and under the Empire to be a considerable municipal town. It received a fresh body of colonists under the Triumvirate, but it is doubtful whether it retained the rank of a Colonia. Pliny does not reckon it as such, and though it is termed "Colonia Signina" in some inscriptions, these are of doubtful authenticity. (Strab. v. p. 237; Plin. iii. 5. s. 9; Sil. Ital. viii. 378; *Lib. Colon.* p. 237; Zumpt, *de Col.* p. 338; Gruter, *Inscr.* p. 490. 5, &c.)

Signia was chiefly noted under the Roman Empire for its wine, which, though harsh and astringent, was valued for its medical qualities, and seems to have been extensively used at Rome (Strab. v. p. 237; Plin. xiv. 6. s. 8; Athen. i. p. 27; Sil. Ital. *l. c.*; Martial, xiii. 116; Cels. *de Med.* iv. 5). Its territory produced also pears of a celebrated quality (Juv. xi. 73; Plin. xv. 15. s. 16; Colum. v. 10. § 18; Macrob. *Sat.* ii. 15), as well as excellent vegetables, which were sent in large quantities to Rome (Colum. x. 131). These last were grown on a hill near the city, called by Columella Mons Lepinus, apparently one of the underfalls of the Volscian mountains; but there is no authority for applying the name (as modern writers have frequently done) to the whole of that mass of mountains [LEPINUS MONS]. Signia also gave name to a particular kind of cement known as "opus Signinum," and extensively employed both for pavements and reservoirs of water (Plin. xxxv. 12. s. 46; Colum. i. 6. § 12, viii. 15. § 3; Vitruv. viii. 7. § 14).

The modern town of *Segni* (a poor place, with about 3500 inhabitants) occupies a part only of the site of the ancient city. The latter embraced within the circuit of its walls the whole summit of the hill, which stands boldly out from the Volscian mountains, with which it is connected only by a narrow neck or isthmus. The line of the ancient walls may be traced throughout its whole extent; they are constructed of large masses of stone (the hard limestone of which the hill itself consists), of polygonal or rudely squared form, and afford certainly one of the most remarkable specimens of the style of construction commonly known as Cyclopean or Pelasgic, of which striking instances are found also in other cities in this part of Latium. The city had in all five gates, two of which still retain their primitive construction; and one of these, known as the *Porta Saracinesca*, presents a remarkable instance of the rudest and most massive Cyclopean construction. The architrave is formed of single masses of stone not less than 12 feet in length, laid across from one impost to the other. This gate has been repeatedly figured*; another, less celebrated but scarcely less remarkable, is found on the SE. side of the town, and is constructed in a style precisely similar. The age of these walls and gates has been a subject of much controversy; on the one hand the rude and massive style of their construction, and the absence of all traces of the arch in the gateways, would seem to assign them to a remote and indefinite antiquity; on the other hand, the historical notices that we possess concerning Signia all tend to prove that it was not one of the most ancient cities of Latium, and that there could not have existed a city of such magnitude previous to the settlement of the Roman colony under Tarquin. (For the discussion of this question as well as for the description of the remains themselves, see the *Annali dell' Instituto Archeologico* for 1829, pp. 78—87, 357—360; *Classical Museum*, vol. ii. pp. 167—170; Abeken, *Mittel Italien*, p. 140, &c.) The only other remains within the circuit of the walls are a temple (now converted into the church of *S. Pietro*) of Roman date, and built of regularly squared blocks of tufo; and nearly adjoining it a circular reservoir for water, of considerable size and lined with the "opus Signinum." (*Annali*, *l. c.* p. 82.) Several inscriptions of imperial date are also preserved in the modern town. [E.H.B.]

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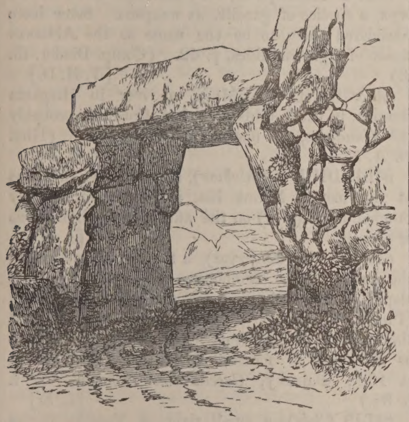
* The annexed figure is taken from that given by Abeken (*Mittel Italien*, pl. 2).



GATE OF SIGNIA.

SIGRIA'NE (ἡ Σιγριανή, Strab. xi. p. 525), a district of Media Atropatene, near the Caspian Gates. Ptolemy calls it Σιγριανικὴ (vii. 2. § 6). [V.]

SI'GRIUM (Σίγριον), the westernmost promontory of the island of Lesbos, which now bears the name of *Sigri* (Strab. xiii. pp. 616, 618.) Stephanus B. (*s. v.*) calls Sigrium a harbour of Lesbos. [L. S.]

SIGULO'NES (Σιγούλωνες), a German tribe mentioned by Ptolemy (ii. 11. § 11) as inhabiting the Cimbrian Chersonesus, to the north of the Saxones, but is otherwise unknown. [L. S.]

SIGYNNES (Σιγύννες, Herod. v. 9; Σίγυνοι, Apoll. Rhod. iv. 320; Orph. *Arg.* 759; Σίγιννοι, Strab. xi. p. 520). The only name of any Trans-Danubian population, other than Scythian, known to Herodotus was that of the Sigynnes, whom he seems to have described as the Thracians described them to either himself or his informants. The Thracian notion of one of these Sigynnes was that he wore a Median dress, and considered himself a descendant of the Medes; though how this could be was more than Herodotus could say. "Anything, however, is possible in a long space of time." The horses of the Sigynnes were undersized — ponies, indeed, rather than horses. They were flatnosed and long-haired; their coat being five fingers deep. They were too weak to carry a man on their back; but not too weak for harness. In chariots they were light and quick; and in the drawing of chariots the Sigynnes took great delight.

We must look on Sigynnes as a general and collective name for a large assemblage of populations; inasmuch as their country is said to extend as far westwards as the Heneti on the Adriatic. Say that it reached what was afterwards the frontier of Pannonia. On the north it must really have been bounded by some of the Scythian districts. In the language of the Ligyans above Massilia, the word *Sigynna* means a *merchant*, or *retail-dealer*, or *carrier*. In Cyprus they call *spears* by the name *Sigynna.* The resemblance of this word to the name *Zigeun*=*Gipsy* has often been noticed. Word for word, it may be the same. It may also have been applied to the gipsies with the meaning it has in Ligyan. It does not, however, follow that the Sigynnes were gipsies. [R. G. L.]

SIHOR (Σιώρ). 1. The torrent more commonly known as "the River of Egypt," the southern boundary of the Promised Land, identified by the LXX. with Rhinocorura, the modern *Wady-el-Arish.* [RHINOCORURA.] (*Joshua*, xiii. 3; 1 *Chron.* xiii. 5; *Jeremiah*, ii. 18.) In the first cited passage, the LXX. read ἀπὸ τῆς ἀοικήτου τῆς κατὰ πρόσωπον Αἰγύπτου; in the second, ἀπὸ ὁρίων Αἰγύπτου, and only in the last is a proper name retained, and there it is changed to Γηῶν. St. Jerome (*Onomast. s. v.*), following Eusebius, describes it as before Egypt, and speaks of a village of the name between Aelia and Eleutheropolis, which it is difficult to imagine that they could have identified with the Sihor above named. St. Jerome says that he has said more on the subject "in libris Hebraicorum quaestionum," but the passage is not to be found there. In his "Epitaphium Paulae" he writes, "veniam ad Aegypti flumen Sior, qui interpretatur turbidus" (p. 677); but he here probably means the Nile, which is sometimes supposed to be called Sihor, as in the passage of Jeremiah above referred to. The village named by Eusebius and St. Jerome doubtless marked the site of the city of the tribe of Judah, situated in the mountains, and written Zior in the authorised version, but צִיעֹר in the original (*Joshua*, xv. 54), and in the LXX. Σίωρ, (al. Σωραίθ).

2. SIHOR or SHIHOR LIBNATH (LXX. Σιὼν καὶ Λαβανάθ), perhaps to be taken as two names, as by the LXX., Eusebius, and St. Jerome, who name "Sior in tribu Aser," without the addition of Libnath. It is mentioned only in the border of Asher. (*Joshua*, xix. 26.) The various conjectures concerning the place or places are stated by Bonfrerius (*Comment. in loc.*), but none are satisfactory, and the site or sites have still to be recovered. [G. W.]

SILA (ἡ Σίλα: *Sila*) was the name given in ancient times to a part of the Apennines in the S. of Bruttium, which were clothed with dense forests, and furnished abundance of pitch, as well as timber for ship-building. Strabo tells us it was 700 stadia (70 geog. miles) in length, and places its commencement in the neighbourhood of Locri. (Strab. vi. p. 261.) It is evident, therefore, that he, as well as Pliny (iii. 5. s. 10), who notices it in connection with Rhegium and Leucopetra, assigned the name to the southernmost group of the Apennines (the range of *Aspromonte*), S. of the isthmus which separates the Terinaean and Scylletic gulfs. At the present day the name of *Sila* is given only to the detached and outlying mountain group N. of that isthmus, and E. of *Cosenza* (Consentia.) It is probable that the name, which evidently means only "the forest," and is connected with the Latin *silva*, and the Greek ὕλη, was originally applied in a more general sense to all the forest-covered mountains of this part of *Calabria*, though now restricted to the group in question. [E. H. B.]

SILACE'NAE, a place in Lower Pannonia, on the south of Lake Peiso. (*It. Ant.* p. 233, where it appears in the ablat. form Silacenis). Its exact site is unknown. [L. S.]

SILANA, a town in the NW. of Thessaly, near the frontiers of Athamania, mentioned along with Gomphi and Tricca by Livy. Leake conjectures that it occupied the site of *Poliána*, near which are several squared blocks of ancient workmanship. (Liv. xxxvi. 13; Leake, *Northern Greece*, vol. iv. p. 529.)

SI'LARUS (Σίλαρος, Ptol.; Σιλαρίς, Strab.: *Sele*), a considerable river of Southern Italy, flowing into the gulf of Posidonia, and forming the boundary between Campania and Lucania. It rises in the mountains near *Teora*, on the confines of the Hirpini, and not far from the sources of the Aufidus; thence flows for some distance in a southerly direction till it receives the waters of the Tanager (*Tanagro*), a considerable stream, which joins it from the SE.; it then turns to the SW. and pursues that direction to the sea, which it enters about 5 miles to the N. of the city of Paestum. About 5 miles from its mouth it receives another important tributary in the Calor (*Calore*), which joins it from the S. Between the Calor and Tanager, on the S. bank of the Silarus rises the mountain group of Mount Alburnus, mentioned by Virgil in connection with that river. The "luci Silari" of the same author are evidently the same with the extensive woods which still clothe the valley of the *Sele* from its confluence with the *Tanagro* to within a few miles of the sea. (Virg. *Georg.* iii. 146.) The Silarus was in the days of Strabo and Pliny the recognised boundary between Campania (including under that name the land of the Picentini) and Lucania; but this applies only to its course near its mouth, as Eburi (*Eboli*), though situated to the N. of it, is included by Pliny among the towns of Lucania. (Strab. v. p. 251, vi. p. 252; Plin. iii. 5. ss. 9, 10, 11. s. 15; Ptol. iii. 1. § 8; Mel. ii. 4. § 9; *Tab. Peut.*.; Dionys. Per. 361.) A peculiarity of its waters, mentioned by several ancient writers, is that they had the power of petrifying sticks, leaves, and other substances immersed in them. (Strab. v. p. 251; Plin. ii. 103. s. 106; Sil. Ital. viii. 582.)

The name is written by Lucan and Columella Siler, and the same form is found in Vibius Sequester, indicating an approach to the modern name of *Sele*. (Lucan, ii. 426; Colum. x. 136; Vib. Seq. p. 18.) [E. H. B.]

SILAS (Σιλῆς, Arrian, *Ind.* c. 6; Strab. xv. p. 703; Diod. ii. 37), a river of the Upper *Panjáb*, the story of which, as told by ancient writers, is clearly fabulous. According to Arrian and others, the water of this river was so light that nothing could swim in it. Lassen, who has examined this story with his usual acuteness, has shown from the *Mahabhárata* that there was a stream in the northern part of India called the *Sila*, the water of which was endowed with a highly petrifying power, from which circumstance the river obtained its signification, *Sila* meaning in Sanscrit a stone. (*Zeitschr. f. Kunde des Morgenlands*, ii. p. 63.) It may be remarked that the name occurs differently written. Thus Diodorus writes Σίλλαν ποταμόν; Antigonus Σίλαν κρήνην. (*Mirab.* c. 161.) Pliny evidently refers to the same story, but calls the river Side in his quotation from Ctesias (xxxi. 2. s. 18). [V.]

SI'LBIUM (Σίλϐιον: *Eth.* Silbianus), a small town of Phrygia, on the east of Apamea and Celaenae, and beyond the source of the Maeander (Ptol. v. 2. § 25; Plin. v. 29). In the Byzantine writers it is sometimes mentioned under corrupt forms of its name, such as Silbia (Hierocl p. 667), Sublas (Cinnamus, vi. 15), or Sublium and Syblaea (*Oriens Christ.* p. 809). This place, which was the see of a bishop, belonged to the conventus of Apamea. Modern travellers seek its site in the neighbourhood of *Sandukli*. (Kiepert, in *Franz's Fünf Inschriften*, p. 37.) [L. S.]

SILI or SIMI (Σίλοι or Σιμοί, Strab. xvi. p. 772), a tribe of Aethiopians, who used the horns of the oryx, a species of gazelle, as weapons. Some have considered them to be the same as the Αἰθίοπες Σιμοί of Agatharchides, p. 42. (Comp. Diodor. iii. 8.) [T. H. D.]

SILICENSE FLUMEN, a river in Hispania Baetica, in the neighbourhood of Corduba, probably the *Guadajoz*, or one of its tributaries. (Hirt. *B. A.* 57.) [T. H. D.]

SILINDIUM (Σιλίνδιον), a small town of Troas at the foot of Mount Ida, is mentioned only by Stephanus B. (*s. v.*) on the authority of Demetrius of Scepsis. [L. S.]

SILINGAE (Σιλίγγαι), a tribe of Germany, on the south of the Semnones, between the western slopes of Mons Asciburgius and the river Albis. (Ptol. ii. 11. § 18.) It is generally supposed that this name is the one from which the modern *Silesia* or *Schlesien* is formed. (Latham, *Tacit. Germ.* p. 138; Palacky, *Gesch. von Böhmen*, vol. i. p. 68.) [L. S.]

SILIS (*Sele*), a small river of Venetia, in the N. of Italy, which rises in the mountains above *Treviso* (Tarvisium), and flows into the lagunes at Altinum (*Altino*). It is still called the *Sele*. (Plin. iii. 18. s. 22.) [E. H. B.]

SILLA (Σίλλα, Isid. Charax, § 2, ed. Müller, 1855), a river of Apolloniatis, a district of Assyria, which, according to Isidorus, flows through the centre of the town of Artemita. [ARTEMITA.] There can be little doubt that this is the river now called the *Diyaleh*. It is also, in all probability, the same as that called by Steph. B. (*s. v.* Ἀπάμεια) the Delas. Forbiger imagines that the Diabus of Ammianus (xxiii. 6), the Durus of Zosimus (iii. 25), and the Gorgos of Ptolemy (iv. 1. § 7), refer to the same river. It is, however, more likely that the first of these streams is the same as that elsewhere called the Zabatus. [V.]

SILO or SHILOH (Σηλώμ: *Eth.* Σηλωνίτης), a town of Palestine, in the tribe of Ephraim, in the mountain region according to Josephus (*Ant.* v. 1), where the ark and the tabernacle were first established by Joshua on the settlement of the land by the tribes of Israel. There also were assembled the national convocations for the division of the land and the transaction of other public business affecting the whole Union. (*Joshua*, xviii. 1, 10, xix. 51, xxi. 2, xxii. 9.) There Samuel ministered before the Lord in the days of Eli the high-priest (1 *Sam.* i.—iii.). There was the seat of the Divine worship until the disastrous battle of Aphek, from which period the decline of Shiloh must be dated (ch. iv.) until its desolation became proverbial in Israel. (*Psalm* lxxviii. 60; *Jeremiah*, vii. 12, xxvi. 6, 9.) Its situation is very particularly described in the book of Judges (xxi. 19), as "on the north side of Bethel, on the east side of the highway that goeth up from Bethel to Shechem, and on the south of Lebonah."

St. Jerome places it xii. M. P. from Neapolis (=Shechem = *Nablûs*), in the toparchy of Acrabattena. (*Onomast. s. v.*) Its ruins were shown, and the remains of the altar among them, in his day. (*Comment. in Sophon.* i. 14, *Epitaph. Paulae.*) From these notes the site is easily identified with the modern *Silûn*, on the east of the *Nablûs* road, about four hours south of that town, situated over against a village named *El-Lebban* (Lebonah), which lends its name also to a Khan on the road-side. *Silûn* is merely a heap of ruins lying on a hill of moderate elevation at the south-eastern extremity of a valley through which passes the great north road from Judaea to Galilee. "Among the ruins of modern houses are traces of buildings of greater antiquity, and at some distance, towards the east, is a well of good water, and in the valleys many tombs excavated in the rock." (Robinson, *Bibl. Res.* vol. iii. pp. 86—89.) Among the tombs of Shiloh, if Reland's conjecture is correct, is to be sought the very slender authority on which the pagans rested their assertion that their demigod Silenus was buried in the country of the Hebrews; and the fact of the effigy of this deity being found on the coins of Flavia Neapolis, certainly lends countenance to his ingenious hypothesis that the fable originated in the imaginary correspondence between this name and the town of Ephraim. (*Palaestina*, p. 1017.) But the error which he has copied from Benjamin of Tudela, of placing the tomb of Samuel in Shiloh, is obviously attributable to a lapse of memory on the part of that writer, as no one has ever identified Shiloh with the modern *Nebi Samwil*. The error is corrected by Asher. (*Itinerary of R. Benjamin of Tudela*, ed. A. Asher, vol. i. p. 78, vol. ii. p. 95.) [G. W.]

SILOAM. [Jerusalem, p. 28, b.]

SI'LPIA, a town in Hispania Baetica, N. of the Baetis, and apparently in the *Sierra Morena.* (Liv. xxviii. 12.) Probably *Linares.* [T. H. D.]

SI'LSILIS (*Not. Imp.*), a fort situated on the right bank of the Nile, between Ombos and Apollinopolis Magna in Upper Aegypt. The original name of this place is nearly preserved in the modern *Silili.* The fort of Silsilis stood at the foot of the mountain now called *Gebel Selsilek*, or "hill of the chain," and was one of the points which commanded the passage of the river. For at this spot the Arabian and Libyan hills approach each other so nearly that the Nile, contracted to about half its ordinary width, seems to flow between two perpendicular walls of sandstone. Silsilis was one of the principal seats for the worship of the Nile itself, and Rameses II. consecrated a temple to it, where it was worshipped under the emblem of a crocodile and the appellation of Hapimoou. The stone quarries of Silsilis were also celebrated for their durable and beautiful stone, of which the great temples and monuments of the Thebaid were for the most part built. (Wilkinson, *Mod. Egypt and Thebes*, vol. ii. p. 283.) [W. B. D.]

SILVANECTES. This name occurs in the Notitia of the Provinces of Gallia, where the chief town is called Civitas Silvanectium. In the Notit. Imp. the Silvanectes are placed in Belgica Secunda, but the name there denotes a town, according to the usage then established of giving to the capital towns the names of their people. It appears almost certain that the Subanecti of Ptolemy (ii. 9. § 11) is the same name as Silvanectae or Silvanectes. Ptolemy places the Subanecti east of the *Seine*, and makes Ratomagus their capital. But this Ratomagus is conjectured to be the same as the Augustomagus of the Itin. and of the Table, which is *Senlis* [Augustomagus].

Pliny (iv. c. 17) mentions the Ulmanetes in Gallia Belgica: "Suessiones liberi, Ulmanetes liberi, Tungri." It is possible that this too may be a corrupted form of Silvanectes, for the modern name *Senlis* confirms the form Silvanectes, and the name Ulmanetes is otherwise unknown. [G. L.]

SI'LVIA, a place in Illyria, on the road from Sirmium to Salona. (*Itin. Ant.* p. 269.) It is probably the same town as the Salvia of Ptolemy [Salvia]. It is identified with *Keupris* by Lapie. [T. H. D.]

SI'LVIUM (Σιλουΐον: *Eth.* Silvinus: *Garagnone*), a town of Apulia in the interior of the country. It is noticed by Strabo (vi. p. 283) as the frontier town of the Peucetii, and its name is noticed by Pliny among the municipal towns of Apulia (Plin. iii. 11. s. 16). But at a much earlier period it is mentioned by Diodorus as an Apulian town, which was wrested from the Samnites by the Romans in B. C. 306 (Diod. xx. 80). Our only clue to its position is derived from the Itineraries, which place it 20 miles from Venusia, on the branch of the Appian Way which led direct to Tarentum. This distance coincides with the site of a town (now destroyed) called *Garagnone*, situated about midway between *Spinazzolo* and *Poggio Orsino*, and nearly due E. of *Venosa* (Pratilli, *Via Appia*, iv. 6. p. 478; Romanelli, vol. ii p. 188). [E. H. B.]

SILURA, an island of Britain, separated only by a narrow strait from the coast of the Dumnonii, who inhabited the most SW. point of Britannia. (Solin. c. 22.) It is probably the same island which Sulpicius Severus (ii. 51) calls Sylina, and seems to mean the *Scilly Islands.* [T. H. D.]

SI'LURES (Σίλυρες, Ptol. ii. 3. § 24), a powerful and warlike people in the W. part of Britannia Romana, whose territory was bounded on the S. by the estuary of the Sabrina. The important towns of Isca and Venta belonged to them. Tacitus (*Agr.* 11) calls them descendants of the Iberi of Spain, and states that they had emigrated from Ireland into Britain; but there seems to be no foundation for this opinion. (Cf. Zeuss, *Die Deutschen*, p. 202.) Although subjugated by the Romans, they caused them continual alarm; and they were the only people of Britain who, at a later period, maintained their independence against the Saxons. (Beda, *Hist. Ecc.* i. 12, seq.; cf. Tac. *Ann.* xii. 2, 31; Plin. iv. 16. s. 30.) [T. H. D.]

SIME'NA (Σίμηνα: *Eth.* Σιμηνεύς), a town on the coast of Lycia, 60 stadia from Aperlae (Plin. v. 27; Steph. B. *s. v.*; *Stadiasm. Mar. Mag.* §§ 239, 240, where it is called Somena, Σόμηνα; comp. Leake *Asia Minor*, p. 188; Spratt and Forbes, *Travels in Lycia*, vol. i. p. 137, vol. ii. pp. 86, 274.) [L. S.]

SI'MENI. [Iceni.]

SIMEON. [Palaestina, p. 529, b.]

SIMITTU (Σιμίσθου, Ptol. iv. 3. § 29), called by Pliny (v. 4. § 4) Simittuense Oppidum, a Roman colony in the interior of Numidia, on the road from Cirta to Carthago, 7 miles to the W. of Bulla Regia. (*Itin. Ant.* p. 43.) There were some mineral waters 5 miles E. of the town (*Ib.*). It lay on the site of the present *Ain Semit*, on the *Qued-el-Bull*, 2 leagues to the W. of *Bull.* [T. H D.]

SIMOIS (Σιμόεις), a small river of Troas, having its source in Mount Ida, or more accurately in Mount

Cotylus, which passed by Ilion, joined the Scamander below that city. This river is frequently spoken of in the Iliad, and described as a rapid mountain torrent. (*Il.* iv. 475, v. 774, xii. 22, xxi. 308; comp. Aeschyl. *Agam.* 692; Strab. xiii. p. 597; Ptol. v. 2. § 3; Steph. B. *s. v.*; Pomp. Mela, i, 18; Plin. v. 33; and SCAMANDER.) Its present name is *Dumbrek Chai*, and at present its course is so altered that it is no longer a tributary of the Scamander, but flows directly into the Hellespont. [L. S.]

SIMUNDU. [TAPROBANE.]

SIMYLLA (Σιμύλλα, Ptol. vii. 1. § 6), a commercial entrepôt on the western coast of *Hindostan*, in the district called Ἀριακὰ Σαδινῶν. It is noticed in the Periplus by the name of Σήμυλλα, and was probably at or near *Bassein*, a little N. of *Bombay*. [V.]

SI'MYRA (Σιμύρα), a maritime city of Phoenicia mentioned by Pliny in connection with Marathus and Antaradus, N. of Tripolis, Orthosia, and the river Eleutherus (v. 20). It is placed by Ptolemy between the mouth of the Eleutherus and Orthosia, and, if the figures can be trusted, 10′ west of the former, 14′ north; in the same latitude with Orthosia (i. e. 34° 40′), but 40′ east of it, which would seem either to imply an ignorance of the coast, or to intimate that Simyra lay at some distance from the shore, and that the Eleutherus ran southward to the sea. Strabo says that it was occupied by the Aradians, together with the neighbouring Marathus (xvi. p. 753), apparently placing it north of the Eleutherus. In addition to what has been said under MARATHUS, and in confirmation of the identification there attempted, the following may be cited from Shaw, and will serve to illustrate the situation of Simyra: "The ancient Marathus may be fixed at some ruins near the *Serpent Fountain*, which make, with *Rou-wadde* and Tortosa, almost an equilateral triangle. About 5 miles from the river *Akker*, and 24 to the SSE. of Tortosa, there are other considerable ruins known by the name of *Sumrah*, with several rich plantations of mulberry and other fruit trees growing in and round about them. These, from the very name and situation, can be no other than the remains of the ancient Simyra . . . the seat formerly of the Zemarites. Pliny v. 20) makes Simyra a city of Coelesyria, and acquaints us that Mount Libanus ended there to the northward; but as *Sumrah* lies in the *Jeune* (i. e. the great plain), 2 leagues distant from that mountain, this circumstance will better fall in with Arca, where Mount Libanus is remarkably broken off and discontinued." (*Travels*, pp. 268, 269.) The ruins of Arca are 5 miles E. of *Sumrah*, and 2 leagues WSW. of *Arca* is the *Nahr-el-Berd*, the Cold River, which Shaw and others identify with the Eleutherus. It is manifest how irreconcilable all this is with Ptolemy and other ancient geographers. [ELEUTHERUS; ORTHOSIA; MARATHUS.] [G.W.]

SINA. [SENA.]

SINAE (οἱ Σῖναι, Ptol. vii. 3, &c.), the ancient nation of the Chinese, whose land is first described by Ptolemy (*l. c.*) and Marcianus (p. 29, seq.), but in an unsatisfactory manner. Indeed, the whole knowledge of it possessed by the Greeks and Romans rested on the reports of individual merchants who had succeeded in gaining admittance among a people who then, as in modern times, isolated themselves as much as possible from the rest of the world. For the assumption which Deguignes sought to establish, that a political alliance was formed between Rome and China, and that the emperor M. Aurelius Antoninus sent a formal embassy thither in the year 166, rests solely on the name of Yan-Tun, which that writer discovered in some ancient Chinese annals, and must therefore be regarded with great suspicion. (See Bohlen, *das Alte Indien*, i. p. 71.) According to the description of Ptolemy, the country of the Sinae extended very far to the S., and was connected with the E. coast of Africa by an unknown land, so that the Indian Ocean formed a large mediterranean sea. He does not venture to define its eastern boundary, but finishes his account of the known earth with the 180th degree of longitude, without, however, denying that there were tracts of unknown land still farther to the E. But Cosmas Indicopleustes (ap. Montfaucon, *N. Coll. Patrum*, ii. p. 337), who calls the country of the Sinae Τζινιτζα, was the first who laid down its correct boundary by the ocean on the E. On the N. it was bounded by Serica, and on the S. and W. by India extra Gangem, from which it was divided by the river Aspithra (probably the *Bangpa-Kung*) and the Semanthine mountains. Thus it embraced the southern half of *China*, and the eastern part of Further India, as *Tongquin*, *Cochin-China*, *Camboja*, &c. Ptolemy mentions several large bays and promontories on the coast. At the extreme NE. of the Indian Ocean, where the land of the Sinae abutted on Further India, was the great gulf (of *Siam*), which on the coast of the Sinae was formed by the South Cape (τὸ Νότιον ἄκρον) (probably Cape *Camboja*), and on the side of India by another large promontory (perhaps *Cape Romania*). To the S. of South Cape, and between it and the Cape of the Satyrs (Σατύρων ἄκρον), Ptolemy and Marcianus (p. 30) place another large bay called Theriodes (Θηριώδης κόλπος); and to the S. of the Cape of Satyrs, again, and between it and the mouth of the river Cottiaris, the Bay of the Sinae (Σινῶν κόλπος). These very vague and incorrect accounts do not permit us to decide with any confidence respecting the places indicated by Ptolemy; but it has been conjectured that the Cape of the Satyrs may have been *Cape St. James*, the Theriodes Sinus the bay between it and the mouth of the river *Camboja* or *Maykiang*, and the Bay of the Sinae the gulf of *Tongquin*. Among the mountains of the country Ptolemy names only the Montes Semanthini (Σημανθινὸν ὄρος), which formed its NW. boundary. Among the rivers indicated are the Aspithra (Ἄσπιθρα), rising in the mountains just mentioned, to which we have already alluded; the Ambastus (Ἄμϐαστος), probably the *Camboja*, which fell into the Great Bay between the towns of Bramma and Rhabana; the Senos or Sainos (Σένος or Σαίνος) more to the S.; and further still in the same direction the Cottiaris (Κοττίαρις), which emptied itself into the bay of the Sinae to the N. of the town of Cattigara. The last may perhaps be the *Si Kiang*, which discharges itself at *Canton*. Respecting the nation of the Sinae themselves, we have no information, though Ptolemy mentions several subdivisions of them; as in the N. the Semanthini, on the like named mountains; S. of them the Acadorae, with a town called Acadra, and again to the S. the Aspithrae, on the Aspithra, and having a city of the same name as the river. SE. of the latter, on the Great Bay, and dwelling on the river Ambastus, were the Ambastae. Lastly, in a still more southern district between the bay of Theriodes and that of the Sinae, were the Aethiopes

Ichthyophagi and the Sinae Ichthyophagi. Among the 8 cities mentioned by Ptolemy, namely, Bramma, Rhabana, Cattigara, Acadra, Aspithra, Cocconagra, Sarata, and Thinae or Sinae, the last was undoubtedly the most important, and was regarded by him and others as the capital of the nation. It has been conjectured to be *Thsin*, in the province of *Chensi*, or even *Nankin* itself. It may be remarked that the Sinae were anciently called Thinae (Θῖναι); though it is said that this form of their name only arose from the Arabic pronunciation of Sinae. (See Sickler, ii. p. 518; Gesenius, *Heb. Lex.* p. 788.) The next town in point of importance was Cattigara, which both Ptolemy and Marcianus regard as the chief place of trade. [CATTIGARA.] [T.H.D.]

SINAI (Σινᾶ ὄρος), the celebrated mountain of Arabia Petraea. It, however, lent its name to the whole peninsula in which it was situated, which must therefore first be described. It is formed by the bifurcation of the Red Sea at its northern extremity, and is bounded by the Heroopoliticus Sinus (or *Sea of Suez*) on the west, and the Aelaniticus Sinus (the *Gulf of Akaba*) on the east, ending in the Posidium Promontorium (*Ras Mohammed*). At the northern extremity of the *Sea of Suez* stood Arsinoe (*Suez*), and Aelana (*Akaba*), at the extremity of the gulf that bears its name. The caravan road of the great *Haj*, which joins these two towns, traverses a high table-land of desert, now called *Et-Tih*=" the Wilderness of the Wandering," part of ancient Idumaea. To the south of this road, the plateau of chalk formation is continued to *Jebel Tih*, the μέλανα ὄρη of Ptolemy, extending from the eastern to the western gulf, in a line slightly curved to the south, and bounded in that direction by a belt of sandstone, consisting of arid plains, almost without water or signs of vegetation. To this succeeds the district of primitive granite formation, which extends quite to the southern cape, and runs into the *Gulf of Akaba* on the east, but is separated by a narrow strip of alluvial soil called *El-Kâa* from the *Sea of Suez.* The northern part of the *Tih* is called in Scripture " the wilderness of Paran" (*Numb.* xii. 16, xiii. 3, xxxii. 8, &c.), in which the Israelites abode or wandered during great part of the forty years; although Eusebius and St. Jerome, as will be presently seen, identify this last with the wilderness of *Sin.* This wilderness of *Sin* is commonly supposed to be connected, in name and situation, with Mount Sinai; but as the Israelites entered on the wilderness of Sin on leaving their encampment by the Red Sea, the next station to Elim (*Exod.* xvi. 1; *Numb.* xxxiii. 10, 11), and traversed it between Elim and Rephidim, where they had apparently left it (*Exod.* xvii. 1),—for Dophkah and Alush are inserted between the two in *Numbers* xxxiii. 12—14,— and yet had not arrived at Sinai (ver. 15; *Exod.* xvi. 1), it may be questioned whether the identification rests on solid ground. Eusebius and St. Jerome, who distinguish between the deserts of Sin and Sinai, yet appear to extend the former too far eastward. " The desert of Sin," they say, " extends between the Red Sea and the desert of Sina; for they came from the desert of Sin to Rephidim, and thence to the desert of Sinai, near Mount Sina, where Moses received the dispensation of the Law; but this desert is the same as that of Kaddes according to the Hebrew, but not according to the LXX." The confusion indicated by this last remark may be explained by the observations, 1st, that Zin, which is a synonym " for the wilderness of Kadesh" (*Numb.* xx. 1, xxxiii. 36), is identical in Greek with the Sin (i. e. Σίν); the Σ representing both the צ (tsadi) of צִן and the ס (samech) of סִין; and, 2dly, that instead of making Zin identical with Kadesh, as it is in the Hebrew, the LXX. read so as to make " the desert of Paran," which they identify with " the desert of Kadesh," an intermediate station between Sin and Mount Hor (*Numb.* xxxiii. 36, in LXX.)

The wilderness of Sin, then, must be fixed to the northwest part of the granite district of the peninsula between *Serbal* and the Red Sea, while Zin is north of Ezion Geber, between it and Mount Hor,— the southern extremity in fact of *Wady Músa*, or the *Arabah*, north of *Akaba.*

With respect to Sinai, it is difficult to decide between the rival claims of the two mountains, which, in modern as in ancient times, have been regarded as the Mountain of the Law. The one is *Serbal* above-mentioned, situated towards the NW. extremity of the granite district, towering with its five sharp-pointed granite peaks above the fruitful and agreeable *oasis* of *Wady Pharan*, still marked by extensive ruins of the churches, convents, and buildings of the old episcopal town of Paran; the other between 30 and 40 miles south-east of *Serbal*, in the heart of the granite district, where native traditions, of whatever value, have affixed to the mountains and valleys names connected with the inspired narrative of the giving of the Law, and where the scenery is entirely in unison with the events recorded. Emerging from the steep and narrow valley *Nakba Hawa*, whose precipitous sides rise to the perpendicular height of 1000 feet, into the wide plain called *Wady Músa*, at the northern base of the traditionary Horeb, Russegger describes the scene as grand in the extreme. " Bare granite mountains, whose summits reach to a height of more than 7000 Paris feet above the level of the sea; wonderful, I might say fabulous, forms encompass a plain more than a mile in length, in the background of which lies the convent of St. Catharine, at the foot of *Jebel Músa*, between the holy Horeb on the west, and Ebestimmi on the east." In this valley, then, formed at the base of Horeb by what may be called a junction of the *Wady-er-Rahâh* and *Wady-esh-Sheikh*, but which, according to Russegger's express testimony, bears in this place the native name of *Wady Músa*, must the children of Israel have encamped before *Jebel Músa*, whose rugged northern termination, projected boldly into the plain, bears the distinctive name of *Ras Sasáfah. Jebel Músa* rises to the height of 5956 Paris feet above the sea, but is far from being the highest of the group. Towering high above it, on the south, is seen the summit of Horeb, having an elevation of 7097 Paris feet, and south of that again *Jebel Katherina*, more than 1000 feet higher still (viz. 8168 Paris feet), all outtopped by *Jebel-om-Shomer*, the highest of this remarkable group, which attains an altitude of 8300 Paris feet. Over against *Jebel Músa* on the north, and confining the valley in that direction, is the spur of a mountain which retains in its name, *Jebel Sena*, a memorial of the ancient Scripture appellation of the Mountain of the Law. To attempt anything like a full discussion of the questions at issue between the advocates of the conflicting traditions or hypotheses, would be as inconsistent with the character of such an article as this, as with the limits which must be assigned it: a very few remarks must suffice. There seems, then, to be no question that the site of Horeb was traditionally known to the Israelites for many centuries after the Exodus (1 *Kings*, xix. 8); and if so, it is improbable that it was subsequently lost, since its proximity to Elath and Ezion Geber, which were long in their possession, would serve to ensure the perpetuity of the tradition. It is worthy of remark that Josephus nowhere uses the name Horeb, but in the passage parallel to that above cited from the 1st book of Kings, as uniformly throughout his history, substitutes *τὸ Σιναῖον ὄρος*,—so far confirming the identity of locality indicated by the two names, learnedly maintained by Dr. Lepsius, who holds Horeb to be an Amalekite appellative equivalent in signification with Sin, both signifying "earth made dry by draining off the water," which earth he finds in the large mounds of alluvial deposit in the bed of *Wady Faran*, at the northern base of *Serbal*, his Sinai. Buxtorf, however, cites rabbinical authorities for another etymology of Sinai, derived from the nature of the rock in the vicinity. (See *Shaw's Travels*, 4to. p. 443, and note 7.) Josephus does not in any way identify the site; but Eusebius and St. Jerome have been erroneously understood to describe Serbal under the name Sina, when they say that Pharan was south of Arabia, next to the desert of the Saracens, through which the children of Israel journeyed when they decamped from Sina (*Onomast. s. v. Pharan.*); for they obviously confound the city of Paran with the wilderness mentioned in Numbers (xii. 16, xiii. 3); and the description is so vague as to prove only their ignorance, if not of the true site of the city Pharan (which they place 3 days east of Aila), at least of the utter want of all connection between this and the desert of Zin, which is Paran; and in this, as in other passages, on which much reliance has been placed in this discussion, it is clear that they are not writing from any local knowledge, but simply drawing deductions from the Scripture narrative (see e. g. *Onomast. s. v. Raphadim*), which we are perhaps equally competent to do. The earliest Christian writer, then, who can be quoted as a witness to the true site of the "Mountain of the Law" is Cosmas Indicopleustes (circ. A. D. 530), who undoubtedly describes Mount Choreb, in the Sinaic (desert ?), as near to Pharan, about 6 miles distant; and this Pharan must be the Pharan of the ecclesiastical annals, whose ruins at the foot of Mount Serbal have been noticed above. This then is direct historical testimony in favour of a hypothesis first started by Burckhardt in modern times, advocated by Dr. Lepsius, and adopted by Mr. Forster and others. But then it appears to be the only clear historical evidence, and must therefore be compared with that in favour of the existing tradition, which, as it is accepted in its main features by Drs. Robinson and Wilson, Ritter, Mr. Stanley, and other eminent scholars, is obviously not unworthy of regard. That the present convent of St. Catharine was originally founded by the emperor Justinian (about A. D. 556), is as certain as any fact in history; and it is equally difficult to imagine that, at so short an interval after the journey of Cosmas, the remembrance of the true Sinai could have been lost, and that the emperor or the monks would have acquiesced in what they knew to be a fictitious site; for the mountain had long been regarded with veneration by the monks, who, however, had erected no monastery before this time, but dwelt in the mountains and valleys about the bush in which God appeared to Moses (Eutychii *Annales*, tom. ii. p. 163; comp. Procopius, *De Aedificiis Justiniani*, v. 8); so that when their monasteries are mentioned in earlier times, it is clear that the monastic cells only are to be understood. On the whole, then, the testimony of Cosmas can hardly avail against a tradition which was not originated, but only perpetuated, by the erection of Justinian's monastery. To this historical argument in favour of the existing traditions a topographical one may be added. If Rephidim is correctly placed by Dr. Lepsius and others at *Wady Faran*, at the foot of *Serbal*, it seems to follow incontestably that *Serbal* cannot be Sinai; for what occasion could there be for the people to decamp from Rephidim, and journey to Sinai, if Rephidim were at the very base of the mount ? (*Exod.* xix. 1, 2). Dr. Lepsius feels the difficulty, and attempts to remove it by insinuating that the sacred narrative is not to be implicitly trusted. That Horeb is mentioned in connection with Rephidim is certainly a palpable difficulty (*Exod.* xviii. 1—6), but in a choice of difficulties it is safer to adopt that which does least violence to the sacred text.

By far the strongest argument in favour of the identity of Serbal with Sinai is to be found in the celebrated inscriptions with which the rocks on that mountain and in the surrounding valleys are covered. Not that anything can be certainly determined from these mysterious records, while the art of deciphering them is still in its infancy. The various theories respecting them cannot here be discussed; the works containing them are referred to at the end of the article: but it may be well to put on record the whole of the earliest testimony concerning them, and to offer for their elucidation an observation suggested by an early writer which has been strangely overlooked in this discussion. It is an interesting theory of Cosmas Indicopleustes, that the Israelites, having been instructed in written characters in the Decalogue given in Horeb, were practised in writing, as in a quiet school, in the desert for forty years: "from whence it comes to pass," he proceeds, "that you may see in the desert of Mount Sinai, and in all the stations of the Hebrews, all the rocks in those parts, which have rolled down from the mountains, engraven with Hebrew inscriptions, as I myself, who journeyed in those parts, testify; which certain Jews also having read, interpreted to us, saying that they were written thus. 'The pilgrimage (ἄπερσις) of such an one, of such a tribe, in such a year, and such a month,'—as is frequently written in our hostelries. For they, having newly acquired the art, practised it by multiplying writing, so that all those places are full of Hebrew inscriptions, preserved even unto this time, on account of the unbelievers, as I think; and any one who wishes can visit those places and see them, or they can inquire and learn concerning it that I have spoken the truth." (Cosmas Indicopleustes, *de Mundo*, lib. v. apud Montfaucon, *Collectio Nova Patrum*, tom. ii. p. 205.) On this it may suffice to remark, that while it is certain that the characters are neither the original nor later Hebrew,—i. e. neither Phoenician nor Chaldaic,—still the Jews in Cosmas's company could decipher them. We know that they are for the most part similar to the ancient Arabian (the Hamyaritic or Hadramûtic) character, with which the whole region in the south of the Arabian peninsula teems. If, then, Mr. Forster's ingenious and very probable conjecture of the identity of the rock-hewn inscription of *Hissn Ghorab* with that copied by Abderakhman from the southern coast of Arabia, preserved and translated by Schultens, be correct, it will follow that the old Adite character was decipherable even two centuries later than the date assigned to Cosmas, who could scarcely have failed to discover the Christian origin of these inscriptions, if they had been really Christian. Indeed it may well be questioned whether any Christians could have been sufficiently conversant with this ancient character to use it as freely as it is used on the rocks of the peninsula. Certainly if the hypothesis of this place having been resorted to as a place of pilgrimage by the pagan tribes of Arabia, and so having acquired a sanctity in the very earliest times, could be established, the fact might furnish a clue to the future investigation of this deeply interesting subject, and, as Ritter has suggested, might serve to remove some difficulties in the Sacred Narrative. Now the journal of Antoninus Placentinus does in fact supply so precisely what was wanting, that it is singular that his statement has attracted so little notice in connection with the Sinaitic inscriptions; which, however, he does not expressly mention or even allude to. But what we do learn from him is not unimportant, viz., that before the time of Islâm, in "the ages of ignorance," as the Mohammedans call them, the peninsula of Mount Sinai was a principal seat of the idolatrous superstition of the Arabians; and that a feast was held there in honour of their miraculous idol, which was resorted to by Ishmaelites, as he calls them, from all parts: the memorial of which feast seems still to be preserved by the Bedawin. (Burckhardt, *Syria*, pp. 566, 567.) Now when it is remembered that the eastern commerce of Greece and Rome, conducted by the Arabs of *Yemen* and *Hadramant*, must have brought their merchants and sailors to the vicinity of this ancient sanctuary at Arsinoe or at Elana, the pilgrimage becomes almost a matter of course; and the practice which we know prevailed in their own country of graving their memorials with an iron pen in the rock for ever, was naturally adopted by them, and imitated by the Christian pilgrims in after times. Undue stress has been laid on the frequency of the inscriptions about *Serbal*, contrasted with their rarity about *Jebel Músa*; but it should be remembered that they are executed almost entirely in the soft sandstone which meets the granite on and around *Serbal*, but which is scarcely found in the interior, where the hard, primitive rock did not encourage the scribbling propensities of the travellers, as the softer tablets in the more western part, where the blocks of trap-stone (which are also largely interspersed with the granite, and which present a black surface without, but are lemon-coloured within) were studiously selected for the inscriptions, which, in consequence, come out with the effect of a rubricated book or illuminated manuscript, the black surface throwing out in relief the lemon-coloured inscriptions.

This account of the peninsula must not be concluded without a brief notice of the very remarkable temple of *Sarbut el-Chádem*, and the stelae which are found in such numbers, not only in the temple, but in other western parts of the peninsula, where large masses of copper, mixed with a quantity of iron ore, were and still are found in certain strata of the sandstone rocks along the skirts of the primeval chain, and which gave to the whole district the name still found in the hieroglyphics, *Maphat*, "the copper land," which was under the particular protection of the goddess Hathor, Mistress of Maphat. The temple, dedicated to her, stands on a lofty sandstone ledge, and is entirely filled with lofty stelae, many of them like obelisks with inscriptions on both sides; so crowded with them in fact, that its walls seem only made to circumscribe the stelae, although there are several erected outside it, and on the adjacent hills. The monuments belong, apparently, to various dynasties, but Dr. Lepsius has only specially mentioned three, all of the twelfth. The massive crust of iron ore covering the hillocks, 250 yards long and 100 wide, to the depth of 6 or 8 feet, and blocks of scoriae, prove that the smelting furnaces of the Egyptian kings were situated on these airy heights; but the caverns in which the ore was found contain the oldest effigies of kings in existence, not excepting the whole of Egypt and the pyramids of *Gizeh*.

The chief authorities for this article, besides those referred to in the text, are Niebuhr (*Voyage en Arabie*, vol. i. pp. 181—204); Seetzen (*Reisen*, vol. iii. pp. 55—121). For the physical history and description of the peninsula, Russegger is by far the fullest and most trustworthy authority (*Reisen*, vol. iii. pp. 22—58). Dr. Robinson has investigated the history and geography of the peninsula, with his usual diligence (*Travels*, vol. i. §§ 3, 4. pp. 87—241); and Dr. Wilson has added some important observations in the way of additional information or correction of his predecessor (*Lands of the Bible*, vol. i. chapters vi.—viii. pp. 160—275). Lepsius's *Tour from Thebes to the Peninsula of Sinai* (*Letters*, pp. 310—321, 556—562), which has been translated by C. H. Cottrell (London, 1846), argues for *Serbal* as the true Mountain of the Law; and his theory has been maintained with great learning and industry by Mr. John Hogg (*Remarks on Mount Serbal, &c. in Transactions of the Royal Society of Literature*, 1849). The graphic description of the country from Mr. A. P. Stanley's pen is the latest contribution to the general history of the peninsula (*Sinai and Palestine*, 1856). The decipherment of the inscriptions has been attempted by the learned Orientalists of Germany, Gesenius, Roediger, Beer, and others (Ch. Bunsen, *Christianity and Mankind*, vol. iii. pp. 231—234); and Mr. Forster has published a vindication of his views against the strictures of Mr. Stanley on his original work (*The Voice of Israel from the Rocks of Sinai*, 1851; *The Israelitish Authorship of the Sinaitic Inscriptions*, 1856). [G. W.]

SINCHI, a sub-division of the Sarmatian tribe of the Tauri. (Amm. Mar. xxii. 8. § 33.) [T. H. D.]

SINDA (Σίνδα: *Eth.* Sindensis), a town which seems to have been situated on the western frontier of Pisidia, in the neighbourhood of Cibyra and the river Caularis (Liv. xxxviii. 15; Strabo, xii. p. 570, xiii. p. 630). Stephanus B. (*s. v.* Σινδία), who speaks of Sindia as a town of Lycia, is probably alluding to the same place. (Comp. Hierocl. p. 680; Polyb. *Excerpt. de Leg.* 30.) Some writers have confounded Sinda with Isionda, which is the more surprising, as Livy mentions the two as different towns in the same chapter. (Leake, *Asia Minor*, p. 152.) [L. S.]

SINDA SARMATICA (Σίνδα κώμη, Ptol. v. 9. § 8), a town or village in Asiatic Sarmatia, in the territory of the Sindi, with an adjoining harbour (Σινδικὸς λιμήν, Ptol. *Ib.*), 180 stadia E. of the mouth of the Bosporus Cimmerius at Corocondama, and, according to Arrian (*Per. P. Eux.* p. 19), 500 stadia from Panticapaeum, and 300 from the Holy Harbour. But, according to Pliny, who calls it Civitas Sindica (vi. 5. s. 5), it was 67 miles from the latter. It lay apparently on the lake of Corocondametis. According to Scylax (p. 31) Sinda was a Greek colony; though Mela, who calls it Sindos (i. 19), regards it, with less probability, as a sea-port founded by the Sindi themselves. (Comp. Strab. xii. p. 496; Scymn. Fr. v. 154.)

2. A town of the Sindi, on the W. coast of the Sinus Magnus, or on the E. coast of the Aurea Chersonesus in India extra Gangem, between the mouths of the Dorias and Daonas. (Ptol. vii. 2. § 7; Steph. B. p. 602.) [T. H. D.]

SINDI (Σινδοί, Herod. iv. 28), a people in Asiatic Sarmatia, on the E. coast of the Pontus Euxinus and at the foot of the Caucasus, in the district called Sindice. (Herod. *l. c.*; Hipponax. p. 71, ed. Welck.; Hellanic. p. 78; Dionys. Per. 681; Steph. B. p. 602; Amm. Marc. xxii. 8. § 41, &c.) Besides the sea-port of Sinda, other towns belonging to the same people were, Hermonassa, Gorgippia, and Aborace. (Strab. xi. p. 495.) They had a monarchical form of government (Polyaen, viii. 55), and Gorgippia was the residence of their kings. (Strab. *l. c.*) Nicolaus Damascenus (p. 160, ed. Orell.) mentions a peculiar custom which they had of throwing upon the grave of a deceased person as many fish as the number of enemies whom he had overcome. Their name is variously written, and Mela calls them Sindones (ii. 19), Lucian (*Tox.* 55), Σινδιανοί. Eichwald (*Alt Geogr. d. Kasp. M.* p. 356) holds them to have been a Hindoo colony. (Comp. Bayer, *Acta Petrop.* ix. p. 370; St. Croix, *Mem. de l'Ac. des Inscr.* xlvi. p. 403; Larcher, *ad Herod.* vii. p. 506; Ukert, vol. iii. pt. 2. p. 494, &c.) [T. H. D.]

SI'NDICE (Σινδική, Strab. xi. pp. 492, 495, &c.), the tract of country inhabited by the Sindi, which, according to Scylax (p. 31), lay between that belonging to the Maeotae, on the Palus Maeotis, and that of the Cercetae (the modern *Cherkas*), and which must therefore be sought at or near the peninsula of *Taman.* According to Strabo (xi. p. 492) it reached to the Achaei, and extended in a southerly direction from the Hypanis. [T. H. D.]

SINDOCANDA (Σινδοκάνδα, Ptol. vii. 4. § 3), a city in the middle of the W. coast of Taprobane, belonging to the people called Sandocandae. Hence it has been conjectured, either that the name of the town should be changed into Sandocanda, or that the people should be called Sindocandae. [T. H. D.]

SINDOMANA (Σινδόμανα, Strab. xv. p. 701), a town on the lower course of the Indus, and in the neighbourhood of the island of Pattalene. (Comp. Arrian, *Anab.* vi. 15; Diod. xvii. 102; Curtius, ix. 8, 13, 17.) [T. H. D.]

SINDUS (Σίνδος, Herod. vii. 123; Steph. B. *s.v.*), a maritime town of Mygdonia in Macedonia, between Therme (Thessalonica) and Chalastra. [E. B. J.]

SINGA (Σίγγα, Ptol. v. 15. § 10), a city of the Syrian province of Commagene, to the N. of Doliche, and situated on the river Singas (*Ib.* § 9), (now the *Sensja*), which had its source in Mount Pieria and flowed to the NW. till it fell into the Euphrates to the S. of Samosata. [T. H. D.]

SINGAMES (Σιγγάμης, Arrian, *Per. P. Eux.* p. 10), a navigable river of Colchis, which entered the Pontus Euxinus 210 stadia N. of the Cobus, and 120 stadia SE. from the Tarsuras. (Plin. vi. 4. s. 4.) Now the *Osingiri.* [T. H. D.]

SI'NGARA (τὰ Σίγγαρα, Dion Cass. xviii. 22), a strongly fortified post at the northern extremity of Mesopotamia, which for awhile, as appears from many coins still extant, was occupied by the Romans as an advanced colony against the Persians. Its position has not been clearly defined by ancient writers, Stephanus B. calling it a city of Arabia, near Edessa, and Ptolemy placing it on the Tigris (v. 18. § 9). There can, however, be no doubt that it and the mountain near it, called by Ptolemy ὁ Σίγγαρας ὄρος (v. 18. § 2), are represented at the present day by the district of the *Singár.* It appears to have been taken by Trajan (Dion Cass. lxviii. 22); and as the legend on some of the coins reads ΑΥΡ . CΕΠ . ΚΟΛ . CΙΝΓΑΡΑ . and bears the head of Gordian on the obverse, it appears to have formed a Roman colony under the emperors Severus and Gordian. It was the scene of a celebrated nocturnal conflict between Constantius and Sapor, the king of Persia, the result of which was so unsatisfactory that both sides claimed the victory. (Amm. Marc. xviii. 5; Eutrop. x. 10; Sext. Ruf. c. 27.) Still later, under the reign of Julian, it is recorded that it underwent a celebrated siege, and at length was carried by the Persians by storm, though gallantly defended by the townspeople and two legions. (Amm. Marc. xx. 6.) The country around it is stated by Ammianus and Theophylactus to have been extremely arid, which rendered it equally difficult to take or to relieve from a distance. [V.]

SINGIDA'VA (Σιγγίδαυα, Ptol. iii. 8. § 8), a town in the interior of Dacia, between the rivers Tysia and Aluta, now *Dora* on the *Marosch.* [T.H.D.]

SINGIDU'NUM (Σιγγί(ν)δουνον, or Σιγίνδουνον, Ptol. iii. 9. § 3), a town in Moesia Superior, at the spot where the Savus falls into the Danubius, and on the main road along the banks of the latter river, opposite to the town of Taurunum (*Semlin*) in Pannonia. (*Itin. Ant.* p. 132; *Itin. Hierosol.* p. 563.) By Procopius (*de Aed.* iv. 6. p. 287) it is called Σιγγηδών. It was a fortress, and the head-quarters of the Legio IV. Flavia Felix (*Not. Imp.*), the modern *Belgrade.* [T. H. D.]

SI'NGILI or SINGILIS, a town of Hispania Baetica. (Plin. iii. 1. s. 3.) It lay near *Castillon* or *Valsequilla*, and D'Anville (i. p. 39) identifies it with *Puente de don Gonzalo.* Concerning its ruins and inscriptions, see Florez, *Esp. Sagr.* ix. p. 42, xii. 20; Morales, p. 21. [T. H. D.]

SINGITICUS SINUS. [SINGUS.]

SI'NGONE (Σιγγόνη), a town of the Quadi in the south-east of Germany, mentioned by Ptolemy (ii. 11. § 30), but otherwise unknown. [L. S.]

SI'NGULIS, a tributary river of the Baetis, navigable as far up as Astigi. (Plin. iii. 1. s. 3.) Now the *Xenil.* [T. H. D.]

SINGUS (Σίγγος, Herod. vii. 122; Thuc. v. 18; Böckh, *Corp. Inscr.* vol. i. p. 304; Ptol. iii. 13. § 11; Steph. B. *s.v.*; Plin. iv. 17: *Eth.* Σιγγαῖοι), a town of Sithonia in Macedonia, upon the gulf to which it gave its name, SINGITICUS SINUS (Σιγγιτικὸς κόλπος, Ptol. *l. c.*: *Gulf of A'ghion Oros*), identified with *Sykía*, probably a corrupted form of the old name. (Leake, *Northern Greece*, vol. iii. p. 153.) [E. B. J.]

SINIAR, a district of Babylonia, which is mentioned in Genesis under the title of the "land of Shinar." It is noticed under the name of Σενναὰρ τῆς Βαϐυλωνίας by Histiaeus of Miletus, quoted by Josephus (*Ant. Jud.* i. 5) and Eusebius (*Praepar. Evang.* ix. 15; comp. *Gen.* xi. 2; *Isaiah*, xi. 11;

Zech. v. 11). It would seem to comprehend especially the great plain land of Babylonia, as distinguished from Assyria and Elymais (*Gen.* xiv. 1), and probably extended to the junction of the Tigris and Euphrates, if not as far as the Persian gulf. Some have, without reason, confounded it with Singara, the modern *Singár*. [V.]

SINIS (Σίνις), a Roman colony in the district of Melitene in Armenia Minor. (Ptol. v. 7. § 5.) The place is not mentioned by any other writer, but it is possible that it may be the same place as the one which Procopius (*de Aed.* iii. 4) simply calls Κολωνία. [L. S.]

SINNA. 1. (Σίννα, Ptol. v. 18. §§ 11, 12), the name of two towns in Mesopotamia, one on the S. declivity of Mount Masius, the other more to the SE., on the Tigris.

2. (Σιννᾶ, Strab. xvi. p. 755), a mountain fortress in Lebanon. [T. H. D.]

SINO'NIA (*Zannone*), was the name given in ancient times to the smallest of the three islands known as the *Isole di Ponza.* It is situated about 5 miles to the NE. of Pontia (*Ponza*), the principal island of the group (Plin. iii. 6. s. 12; Mel. ii. 7. § 18). [E. H. B.]

SINO'PE (Σινώπη: *Eth.* Σινωπεύς), the most important of all the Greek colonies on the coast of the Euxine, was situated on a peninsula on the coast of Paphlagonia, at a distance of 700 stadia to the east of Cape Carambis (Strab. xii. p. 546 ; Marcian, p. 73 ; Eustath. *ad Dion. Per.* 775.) It was a very ancient place, its origin being referred to the Argonauts and to Sinope, the daughter of Asopus. (Apollon. Rhod. ii. 947 ; Val. Flacc. v. 108.) But the Sinopians themselves referred the foundation of their city to Autolycus, a companion of Heracles, and one of the Argonauts, to whom they paid heroic honours (Strab. *l. c.*). But this ancient town was small and powerless, until it received colonists from Miletus. The Milesians were in their turn dispossessed by the Cimmerians, to whom Herodotus (iv. 12) seems to assign the foundation of the city; but when the Cimmerians were driven from Asia Minor, the Ephesians (in B. C. 632) recovered possession of their colony. (Scymn. 204, foll.; Anonym. *Peripl. P. E.* p. 8.) The leader of the first Milesian colony is called Ambron, and the leaders of the second Cous and Critines; though this latter statement seems to be a mistake, as Eustathius and Stephanus B. (*s. v.*) call the founder Critius, a native of Cos. After this time Sinope soon rose to great power and prosperity. About the commencement of the Peloponnesian War the Sinopians, who were then governed by a tyrant, Timesileon, received assistance from the Athenians ; and after the expulsion of the tyrant, 600 Athenian colonists were sent to Sinope (Plut. *Pericl.* 20). At the time of the retreat of the Ten Thousand under Xenophon, Sinope was a wealthy and flourishing city, whose dominion extended to the river Halys, and which exercised great influence over the tribes of Paphlagonia and Cappadocia, independently of its colonies of Cerasus, Cotyora, and Trapezus. It was mainly owing to the assistance of the Sinopians, that the returning Greeks were enabled to procure ships to convey them to Heracleia (Xenoph. *Anab.* v. 5. § 3; Arrian, *Peripl. P. E.* p. 17; Diod. Sic. xiv. 30, 32; Amm. Marc. xxii. 8). Strabo also acknowledges that the fleet of the Sinopians held a distinguished position among the naval powers of the Greeks; it was mistress of the Euxine as far as the entrance of the Bosporus, and divided with Byzantium the lucrative tunny fisheries in that sea. In the time of Ptolemy Soter, Sinope was governed by a prince, Scydrothemis, to whom the Egyptian king sent an embassy. (Tac. *Hist.* iv. 82, foll.) Its great wealth, and above all its excellent situation, excited the cupidity of the kings of Pontus. It was first assailed in B. C. 220, by Mithridates IV., the great-grandfather of Mithridates the Great. Polybius (iv. 56), who is our principal authority for this event, describes the situation of Sinope in the following manner : It is built on a peninsula, which advances out into the sea. The isthmus which connects the peninsula with the mainland is not more than 2 stadia in breadth, and is entirely barred by the city, which comes up close to it, but the remainder of the peninsula stretches out towards the sea. It is quite flat and of easy access from the town; but on the side of the sea it is precipitous all around, and dangerous for vessels, and presents very few spots fit for effecting a landing. This description is confirmed by Strabo (xii. p. 545), for he says that the city was built on the neck of the peninsula; but he adds, that the latter was girt all around with rocks hollowed out in the form of basins. At high water these basins were filled, and rendered the shore inaccessible, especially as the rocks were everywhere so pointed that it was impossible to walk on them with bare feet. The Sinopians defended themselves bravely against Mithridates, and the timely aid of the Rhodians in the end enabled them to compel the agressor to raise the siege. Pharnaces, the successor of Mithridates IV., was more successful. He attacked the city unexpectedly, and finding its inhabitants unprepared, easily overpowered it, B. C. 183. From this time Sinope became the chief town, and the residence of the kings of Pontus. (Strab. *l. c.*; Polyb. xxiv. 10.) Mithridates, surnamed Euergetes the successor of Pharnaces, was assassinated at Sinope in B. C. 120 (Strab. x. p. 477). His son, Mithridates the Great, was born and educated at Sinope, and did much to embellish and strengthen his birthplace: he formed a harbour on each side of the isthmus, built naval arsenals, and constructed admirable reservoirs for the tunny fisheries. After his disaster at Cyzicus, the king intrusted the command of the garrison of Sinope to Bacchides, who acted as a cruel tyrant; and Sinope, pressed both from within and from without, was at last taken by Lucullus, after a brave resistance. (Strab. *l. c.*; Plut. *Lucull.* 18; Appian, *Bell. Mithr.* 83; Memnon, in Phot. *Cod.* p. 238, ed. Bekker.) Lucullus treated the Sinopians themselves mildly, having put the Pontian garrison to the sword; and he left them in possession of all their works of art, which embellished the city, with the exception of the statue of Autolycus, a work of Sthenis, and the sphere of Billarus. (Strab. Plut. *ll. cc* ; Cic. *pro Leg. Man.* 8.) Lucullus restored the city to its ancient freedom and independence. But when Pharnaces, the son of Mithridates, had been routed at Zela, Caesar took Sinope under his protection, and established Roman colonies there, as we must infer from coins bearing the inscription Col. Jul. Caes. Felix Sinope. In the time of Strabo Sinope was still a large, splendid, and well fortified city ; for he describes it as surrounded by strong walls, and adorned with fine porticoes, squares, gymnasia, and other public edifices. Its commerce indeed declined, yet the tunny fisheries formed an inexhaustible source of revenue, which maintained the city in a tolerable state of prosperity. It possessed extensive suburbs, and numerous villas in its vicinity (Strab. *l. c.*; Plin. vi. 2). From Pliny's letter's (x. 91), it appears that the Sinopians suffered some inconvenience from the want of a good supply of water, which Pliny endeavoured to remedy by a grant from the emperor Trajan to build an aqueduct conveying water from a distance of 16 miles. In the time of Arrian and Marcian, Sinope still continued te be a flourishing town. In the middle ages it belonged to the empire of Trebizond, and fell into the hands of the Turks in A. D. 1470, in the reign of Mohammed II. Sinope is also remarkable as the birthplace of several men of eminence, such as Diogenes the Cynic, Baton, the historian of Persia, and Diphilus, the comic poet.

Near Sinope was a small island, called Scopelus, around which large vessels were obliged to sail, before they could enter the harbour; but small craft might pass between it and the land, by which means a circuit of 40 stadia was avoided (Marcian, p. 72, &c.) The celebrated Sinopian cinnabar (Σινωπικὴ μίλτος, Σινωπὶς or Σινωπικὴ γῆ) was not a product of the district of Sinope, but was designated by this name only because it formed one of the chief articles of trade at Sinope. (Groskurd *on Strabo*, vol. ii. p. 457, foll.) The imperial coins of Sinope that are known, extend from Augustus to Gallienus. (Sestini, *Num. Vet.* p. 63; Rasche, *Lex. Num.* iv. 2. p. 1105, foll.)

Sinope, now called *Sinab*, is still a town of some importance, but it contains only few remains of its former magnificence. The wall across the isthmus has been built up with fragments of ancient architecture, such as columns, architraves, &c., and the same is found in several other parts of the modern town; but no distinct ruins of its temples, porticoes, or even of the great aqueduct, are to be seen. (Hamilton, *Researches*, vol. i. p. 306, &c.) [L. S.]

SINO'RIA (Σινορία, Strab. xii. p. 555), a town on the frontier of Armenia Major, a circumstance which gave rise to a pun of the historian Theophanes who wrote the name Συνόρια. The place is no doubt the same as the one called Sinorega by Appian (*Mithrid.* 101), by Ammianus Marcellinus (xvii. 7) Synhorium, by Ptolemy (v. 7. § 2) Sinibra or Sinera, and in the Antonine Itinerary (p. 208) Sinervas. The pun upon the name made by Theophanes seems to show that the form Sinoria, which Strabo gives, is the correct one. The town was a fortress built by Mithridates on the frontier between Greater and Lesser Armenia; but assuming that all the different names mentioned above are only varieties or corruptions of one, it is not easy to fix the exact site of the town, for Ptolemy and the Antonine Itinerary place it to the south-west of Satala, on the road from this town to Melitene, and on the Euphrates, while the Table, calling it Sinara, places it 79 miles to the north-east of Satala, on the frontiers of Pontus; but there can be no doubt that the Sinara of the Table is altogether a different place from Sinoria, and the site of the latter place must be sought on the banks of the Euphrates between Satala and Melitene, whence some identify it with *Murad Chai* and others with *Seni Beli.* [L. S.]

SINOTIUM. [SYNODIUM.]

SINSII (Σίνσιοι, Ptol. iii. 8. § 5), a people in the S. of Dacia. [T. H. D.]

SINTI (Thuc. ii. 98; Steph. B. *s.v.*; Liv. xlii. 51), a Thracian tribe who occupied the district lying between the ridge called Cercine and the right or W. bank of the Strymon, in the upper part of the course of that river, which was called from thence SINTICE (Σιντική. Ptol. iii. 13. § 30). When Macedonia was divided into four provinces at the Roman conquest, Sintice was associated with Bisaltia in the First Macedonia, of which Amphipolis was the capital (Liv. xlv. 29). It contained the three towns HERACLEIA, PAROECOPOLIS, TRISTOLUS. [E.B.J.]

SINTIES. [LEMNOS.]

SINUESSA (Σινούεσσα or Σινόεσσα: *Eth.* Σινουεσσηνός, Sinuessanus: *Mondragone*), a city of Latium, in the more extended sense of the name, situated on the Tyrrhenian sea, about 6 miles N. of the mouth of the Vulturnus. It was on the line of the Via Appia, and was the last place where that great highroad touched on the sea-coast. (Strab. v. p. 233.) It is certain that Sinuessa was not an ancient city; indeed there is no trace of the existence of an Italian town on the spot before the foundation of the Roman colony. Some authors, indeed, mention an obscure tradition that there had previously been a Greek city on the spot which was called Sinope; but little value can be attached to this statement. (Liv. x. 21; Plin. iii. 5. s. 9.) It is certain that if it ever existed, it had wholly disappeared, and the site was included in the territory of the Ausonian city of Vescia, when the Romans determined to establish simultaneously the two colonies of Minturnae and Sinuessa on the Tyrrhenian sea. (Liv. x. 21.) The name of Sinuessa was derived, according to Strabo, from its situation on the spacious gulf (Sinus), now called the *Gulf of Gaeta.* (Strab. v. p. 234.) The object of establishing these colonies was chiefly for the purpose of securing the neighbouring fertile tract of country from the ravages of the Samnites, who had already repeatedly overrun the district. But for this very reason the plebeians at Rome hesitated to give their names, and there was some difficulty found in carrying out the colony, which was, however, settled in the following year, B. C. 296. (Liv. x. 21; Vell. Pat. i. 14.) Sinuessa seems to have rapidly risen into a place of importance; but its territory was severely ravaged by Hannibal in B. C. 217, whose cavalry carried their devastations up to the very gates of the town. (Liv. xxii. 13, 14.) It subsequently endeavoured, in common with Minturnae and other "coloniae maritimae," to establish its exemption from furnishing military levies; but this was overruled, while there was an enemy with an army in Italy. (Id. xxvii. 38.) At a later period (B. C. 191) they again attempted, but with equal ill success, to procure a similar exemption from the naval service. (Id. xxxvi. 3.) Its position on the Appian Way doubtless contributed greatly to the prosperity of Sinuessa; for the same reason it is frequently incidentally mentioned by Cicero, and we learn that Caesar halted there for a night on his way from Brundusium to Rome, in B. C. 49. (Cic. *ad Att.* ix. 15, 16, xiv. 8, *ad Fam.* xii. 20.) It is noticed also by Horace on his journey to Brundusium, as the place where he met with his friends Varius and Virgil. (*Sat.* i. 5. 40.) The fertility of its territory, and especially of the neighbouring ridge of the Mons Massicus, so celebrated for its wines, must also have tended to promote the prosperity of Sinuessa, but we hear little of it under the Roman Empire. It received a body of military colonists, apparently under the Triumvirate (*Lib. Col.* p. 237), but did not retain the rank of a Colonia, and is termed by Pliny as well as the Liber Coloniarum only an "oppidum," or ordinary municipal town. (Plin. iii. 5. s. 9; *Lib. Col. l. c.*) It was the furthest town in Latium, as that term was understood in the days of Strabo and Pliny, or "Latium adjectum," as the latter author terms it; and its territory extended to the river Savo, which formed the limit between Latium and Campania. (Strab. v. pp. 219, 231, 233; Plin. iii. 5. s. 9; Mel. ii. 4. § 9.) At an earlier period indeed Polybius reckoned it a town of Campania, and Ptolemy follows the same classification, as he makes the Liris the southern limit of Latium (Pol. iii. 91; Ptol. iii. 1. § 6); but the division adopted by Strabo and Pliny is probably the most correct. The Itineraries all notice Sinuessa as a still existing town on the Appian Way, and place it 9 miles from Minturnae, which is, however, considerably below the truth. (*Itin. Ant.* p. 108; *Itin. Hier.* p. 611; *Tab. Peut.*) The period of its destruction is unknown.

The ruins of Sinuessa are still visible on the seacoast just below the hill of *Mondragone*, which forms the last underfall or extremity of the long ridge of *Monte Massico*. The most important are those of an aqueduct, and of an edifice which appears to have been a triumphal arch; but the whole plain is covered with fragments of ancient buildings. (Cluver. *Ital.* p. 1080; Romanelli, vol. iii. p. 486.)

At a short distance from Sinuessa were the baths or thermal springs called AQUAE SINUESSANAE, which appear to have enjoyed a great reputation among the Romans. Pliny tells us they were esteemed a remedy for barrenness in women and for insanity in men. They are already mentioned by Livy as early as the Second Punic War; and though their fame was eclipsed at a later period by those of Baiae and other fashionable watering-places, they still continued in use under the Empire, and were resorted to among others by the emperor Claudius. (Liv. xxii. 13; Tac. *Ann.* xii. 66; Plin. xxxi. 2. s. 4.) It was there, also, that the infamous Tigellinus was compelled to put an end to his own life. (Tac. *Hist.* i. 72; Plut. *Oth.* 2.) The mild and warm climate of Sinuessa is extolled by some writers as contributing to the effect of the waters (Tac. *Ann.* xii. 66); hence it is called "Sinuessa tepens" by Silius Italicus, and "mollis Sinuessa" by Martial. (Sil. Ital. viii. 528; Mart. vi. 42.) The site of the waters is still called *I Bagni*, and the remains of Roman buildings still exist there. [E. H. B.]

SINUS AD GRADUS or AD GRADUS. [FOSSA MARIANA.]

SION, M. (Σιών), originally the name of a particular fortress or hill of Jerusalem, but often in the poetical and prophetic books extended to the whole city, especially to the temple, for a reason which will presently be obvious. Sion proper has been always assumed by later writers to be the SW. hill of Jerusalem, and this has been taken for granted in the article on Jerusalem [JERUSALEM, p. 18]. The counter hypothesis of a later writer, however, maintained with great learning, demands some notice under this head. Mr. Thrupp (*Antient Jerusalem*, 1855) admits the original identity of Sion and the city of David, but believes both to have been distinct from the upper city of Josephus, which latter he identifies with the modern *Sion*, in agreement with other writers. The transference of the name and position of Sion he dates as far back as the return from the Babylonish captivity, believing that the Jews had lost the tradition of its identity with the city of David; so that, while they correctly placed the latter, they erroneously fixed the former where it is still found, viz., at the SW. of the Temple Mount, which mount was in fact the proper "Sion," identical with "the city of David;" for it is admitted that the modern Sion is identical not only with that recognised by the Christian (he might have added the Jewish) inhabitants of Jerusalem, and by all Christian (and Jewish) pilgrims and travellers from the days of Constantine, but with the Sion of the later Jewish days, and with that of the Maccabees. The elaborate argument by which it is attempted to remove this error of more than 2000 years' standing from the topography of Jerusalem, cannot here be stated, much less discussed; but two considerations may be briefly mentioned, which will serve to vindicate for the SW. hill of the city the designation which it has enjoyed, as is granted, since the time of the Babylonish captivity. One is grounded on the language of Holy Scripture, the other on Josephus. Of the identity of the original Sion with the city of David, there can be no doubt. Mr. Thrupp (pp. 12, 13) has adduced in proof of it three conclusive passages from Holy Scripture (2 *Sam.* v. 7; 1 *Kings*, viii. 1; 1 *Chron.* xi. 5). It is singular that he did not see that the second of these passages is utterly irreconcilable with the identity of the city of David with the Temple Mount; and that his own attempt to reconcile it with his theory, is wholly inadequate. According to that theory Mount Sion, or the city of David, extended from the NW. angle of the present Haram, to the south of the same enclosure; and the tombs of David, which were certainly in the city of David, he thinks might yet be discovered beneath the south-western part of the Haram (p. 161). That the temple lay on this same mount, between these two points, is not disputed by any one. Now, not to insist upon the difficulty of supposing that the threshing-floor of Araunah the Jebusite, where the temple was undoubtedly founded (2 *Chron.* iii. 1), lay in the very heart of the city of David, from which David had expelled the Jebusites, it is demonstrable, from the contents of the second passage above referred to, that the temple was in no sense in the city of David; for, after the completion of the temple, it is said in that and the parallel passage (2 *Chron.* v. 2, 5, 7) that Solomon and the assembled Israelites brought up the ark of the covenant of the Lord out of the city of David, which is Sion, into the temple which he had prepared for it on what Scripture calls Mount Moriah (2 *Chron.* iii. 1). Again, in 2 Samuel, v. 6—9, we have the account of David's wresting "the stronghold of Sion, the same is the city of David," out of the hands of the Jebusites; after which "David dwelt in the fort, and called it the city of David." Josephus, in recording the same events, states that David "laid siege to Jerusalem, and took the lower city by assault, while the citadel still held out." (*Ant.* vii. 3. § 2.) This citadel is clearly identified with the upper city, both in this passage and in his more detailed description of the city, where he says "that the hill upon which the upper city was built was by far the highest, and on account of its strength was called by King David the fortress" (φρούριον). (*Bell. Jud.* v. 4. § 1.) We are thus led to a conclusion directly opposite to that arrived at by Mr. Thrupp, who says that "the accounts in the books of Samuel and Chronicles represent David as taking the stronghold of Sion first and the Jebusite city afterwards; Josephus represents him as taking the lower city first, and afterwards the citadel. There can be no doubt, therefore, that in Josephus's view, Sion was the lower city, and the Jebusite city the citadel;" for a comparison of the 7th with the 9th verse in 2 *Sam.* v., and of the 5th with the 7th verse in 1 *Chron.* xi. can leave no doubt that the intermediate verses in both passages relate to the particulars of occupation of Sion, which particulars are narrated by Josephus of the occupation of the upper city, here called by him by the identical name used by the sacred writer, of the "castle in which David dwelt; therefore they called it the city of David;" and this *φρούριον* of Josephus is admitted by Mr. Thrupp to be the upper city (p. 56, note 2). That the name Sion was subsequently used in a much wider acceptation, and applied particularly to the sanctuary, is certain; and the fact is easily explained. The tent or tabernacle erected by David for the reception of the ark was certainly on Mount Sion, and in the city of David (2 *Sam.* vi. 12; 1 *Chron.* xv. 1, 29), and therefore in all the language of his own divine compositions, and of the other Psalmists of the conclusion of his and the commencement of Solomon's reign. Sion was properly identified with the sanctuary. What could be more natural than that, when the ark was transferred to the newly-consecrated temple on the contiguous hill, which was actually united to its former resting-place by an artificial embankment, the signification of the name should be extended so as to comprehend the Temple Mount, and continue the propriety and applicability of the received phraseology of David's and Asaph's Psalms to the new and permanent abode of the most sacred emblem of the Hebrew worship? But to attempt to found a topographical argument on the figurative and frequently elliptical expressions of Psalms or prophecies is surely to build on a foundation of sand. It was no doubt in order not to perplex the topography of Jerusalem by the use of ecclesiastical and devotional terminology that Josephus has wholly abstained from the use of the name Sion. [G. W.]

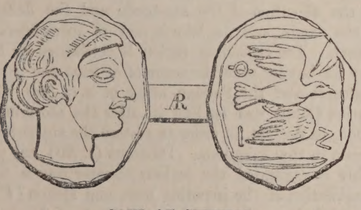
SIPH or ZIPH (LXX. Alex. Ζίφ, Vat. 'Οζίϐ: *Eth.* Ζιφαῖος), a city of the tribe of Judah, mentioned in connection with Maon, Carmel, and Juttah (*Josh.* xv. 55). The wilderness of Ziph was a favourite hiding-place of David when concealing himself from the malice of Saul. (1 *Sam.* xxiii. 14, 26, xxvi. 1; *Psalm* liv. title.) This wilderness of Ziph was contiguous to the wilderness of Maon (1 *Sam.* xxiii. 25); and this Maon is connected with Carmel in the history of Nabal and Abigail (xxv. 2). The three names are still found a few miles south of Hebron, as *Kirmel*, *Máin*, *Ziph*. The ruins lie on a low ridge between two small wadys, which commence here and run towards the Dead Sea. "There is here little to be seen except broken walls and foundations, most of them of unhewn stone, but indicating solidity, and covering a considerable tract of ground. Numerous cisterns also remain." (Robinson, *Bibl. Res.* vol. ii. p. 191). Ziph is placed by St. Jerome 8 miles E. of Hebron (S. would be more correct), and the desert of Ziph is frequently mentioned in the annals of the recluses of Palestine, while the site of the town was identified by travellers at least three centuries ago. (Fürer, *Itinerarium*, p. 68.) [G.W.]

SIPHAE or TIPHA (Σῖφαι, Thuc. iv. 76; Scylax, p. 15; Steph. B. *s. v.*; Ptol. iii. 15. § 5; Plin. iv. 3. s. 4; Τίφα, Paus. ix. 32. § 4: *Eth.* Τιφαῖος, Τιφαιεύς), a town of Boeotia, upon the Corinthian gulf, which was said to have derived its name from Tiphys, the pilot of the Argonauts. In the time of Pausanias the inhabitants of Siphae pointed out the spot where the ship Argo anchored on its return from its celebrated voyage. The same writer mentions a temple of Hercules at Siphae, in whose honour an annual festival was celebrated. (Paus. *l. c.*) Thucydides (*l. c.*), Apollonius Rhodius (i. 105), and Stephanus B. (*s. v.* Σίφαι) describe Siphae as a dependency of Thespiae; and it is accordingly placed by Müller and Kiepert at *Alikés*. But Leake draws attention to the fact that Pausanias describes it as lying W. of Thisbe; and he therefore places it at port *Sarándi*, near the monastery dedicated to St. Taxiarches, where are the remains of a small Hellenic city. On this supposition the whole of the territory of Thisbe would lie between Thespiae and Siphae, which Leake accounts for by the superiority of Thespiae over all the places in this angle of Boeotia, whence the whole country lying upon this part of the Corinthian gulf may have often, in common acceptation, been called the Thespice. (Leake, *Northern Greece*. vol. ii. p. 515.)

SIPHNOS or SIPHNUS (Σίφνος: *Eth.* Σίφνιος: *Siphno* Gr., *Siphanto* Ital.), an island in the Aegaean sea, one of the Cyclades, lying SE. of Seriphos, and NE. of Melos. Pliny (iv. 12. s. 22. § 66) describes it as 28 miles in circuit, but it is considerably larger. The same writer says that the island was originally called Merope and Acis: its ancient name of Merope is also mentioned by Stephanus B. (*s. v.*). Siphnos was colonised by Ionians from Athens (Herod. viii. 48), whence it was said to have derived its name from Siphnos, the son of Sunius. (Steph. B. *s. v.*) In consequence of their gold and silver mines, of which remains are still seen, the Siphnians attained great prosperity, and were regarded, in the time of Polycrates (B. C. 520), as the wealthiest of all the islanders. Their treasury at Delphi, in which they deposited the tenth of the produce of their mines (Paus. x. 11. § 2), was equal in wealth to the treasuries of the most opulent states; and their public buildings were decorated with Parian marble. Their riches, however, exposed them to pillage; and a party of Samian exiles, in the time of Polycrates, invaded the island, and levied a contribution of 100 talents. (Herod. iii. 57, 58.) The Siphnians were among the few islanders in the Aegaean who refused tribute to Xerxes, and they fought with a single ship on the side of the Greeks at Salamis. (Herod. viii. 46, 48.) Under the Athenian supremacy the Siphnians paid an annual tribute of 3600 drachmae. (Franz, *Elem. Epigr. Gr.* n. 52.) Their mines were afterwards less productive; and Pausanias (*l. c.*) relates that in consequence of the Siphnians neglecting to send the tenth of their treasure to Delphi, the gods destroyed their mines by an inundation of the sea. In the time of Strabo the Siphnians had become so poor that *Σίφνιον ἀστράγαλον* became a proverbial expression. (Strab. x. p. 448; comp. Eustath. *ad Dionys. Per.* 525; Hesych. *s. v.* *Σίφνιος ἀῤῥαϐών.*) The moral character of the Siphnians stood low; and hence to act like a Siphnian (Σιφνιάζειν) was used as a term of reproach. (Steph. B.; Suid.; Hesych.) The Siphnians were celebrated in antiquity, as they are in the present day, for their skill in pottery. Pliny (xxxvi. 22. § 159, Sillig) mentions a particular kind of stone, of which drinking cups were made. This, according to Fiedler, was a species of talc, and is probably intended by

Stephanus B. when he speaks of *Σίφνιον ποτήριον*.

Siphnos possessed a city of the same name (Ptol. iii. 15. § 31), and also two other towns, Apollonia and Minoa, mentioned only by Stephanus B. The ancient city occupied the same site as the modern town, called *Kastron* or *Seraglio*, which lies upon the eastern side of the island. There are some remains of the ancient walls; and fragments of marble are found, with which, as we have already seen, the public buildings in antiquity were decorated. A range of mountains, about 3000 feet in height, runs across Siphnos from SE. to NW.; and on the high ground between this mountain and the eastern side of the island, about 1000 feet above the sea, lie five neat villages, of which *Stavri* is the principal. These villages contain from 4000 to 5000 inhabitants; and the town of *Kastron* about another 1000. The climate is healthy, and many of the inhabitants live to a great age. The island is well cultivated, but does not produce sufficient food for its population, and accordingly many Siphnians are obliged to emigrate, and are found in considerable numbers in Athens, Smyrna, and Constantinople. (Tournefort, *Voyage, &c.* vol. i. p. 134, seq. transl.; Fiedler, *Reise*, vol. ii. p. 125, seq.; Ross, *Reise auf den Griech. Inseln*, vol. i. p. 138, seq.)



COIN OF SIPHNOS.

SIPIA, in Gallia, is placed by the Table on a route from Condate (*Rennes*) to Juliomagus (*Angers*). The distance from Condate to Sipia is xvi. and this distance brings us to a little river *Seche* at a place called *Vi-seche*, the *Vi* being probably a corruption of Vadum. The same distance xvi. measured from *Vi-seche* brings us to Combaristum (*Combré*) on the road to *Angers*. But see the article COMBARISTUM. The *Seche* is a branch of the *Vilaine* (D'Anville, *Notice, &c.*). [G. L.]

SIPONTUM, or SIPUNTUM, but in Greek always SIPUS (Σιποῦς -οῦντος: *Eth.* Σιπούντιος, Sipontinus: *Sta Maria di Siponto*), a city of Apulia, situated on the coast of the Adriatic, immediately S. of the great promontory of Garganus, and in the bight of the deep bay formed by that promontory with the prolongation of the coast of Apulia. (Strab. vi. p. 284.) This bay is now called the *Gulf of Manfredonia*, from the city of that name which is situated within a few miles of the site of Sipontum. The Cerbalus, or *Cervaro*, and the *Candelaro* fall into this bay a short distance S. of Sipontum, and form at their mouth an extensive lagune or salt-water pool (στομαλίμνη, Strab. *l. c.*), now called the *Pantano Salso*. Like most places in this part of Apulia the foundation of Sipontum was ascribed to Diomed (Strab. *l. c.*): but with the exception of this vague and obscure tradition, which probably means no more than that the city was one of those belonging to the Daunian tribe of Apulians, we have no account of its being a Greek colony. The name is closely analogous in form to others in this part of Italy (Hydruntum, Butuntum, &c.): and its Greek derivation from σηπία, a cuttle-fish (Strab. *l. c.*), is in all probability fictitious The Greek form Sipus, is adopted also by the Roman poets. (Sil. Ital. viii. 633; Lucan. v. 377.) The only mention of Sipontum in history before the Roman conquest is that of its capture by Alexander, king of Epirus, about B. C. 330. (Liv. viii. 24). Of the manner in which it passed under the yoke of Rome we have no account; but in B. C. 194 a colony of Roman citizens was settled there, at the same time that those of Salernum and Buxentum were established on the other sea. (Liv. xxxiv. 45.) The lands assigned to the colonists are said to have previously belonged to the Arpani, which renders it probable that Sipontum itself had been merely a dependency of that city. The new colony, however, does not seem to have prospered. A few years later (B.C. 184) we are told that it was deserted, probably on account of malaria; but a fresh body of colonists was sent there (Liv. xxxix. 22), and it seems from this time to have become a tolerably flourishing town, and was frequented as a seaport, though never rising to any great consideration. Its principal trade was in corn. (Strab. vi. p. 284; Mel. ii. 4. § 7; Plin. iii. 11. s. 16; Ptol. iii. 1. § 16; Pol. x. 1.) It is, however, mentioned apparently as a place of some importance, during the Civil Wars, being occupied by M. Antonius in B. C. 40. (Appian, *B. C.* v. 56; Dion Cass. xlviii. 27.) We learn from inscriptions that it retained its municipal government and magistrates, as well as the title of a colony, under the Roman Empire (Mommsen, *Inscr. R. N.* 927—929); and at a later period Paulus Diaconus mentions it as still one of the "urbes satis opulentae" of Apulia. (P. Diac. *Hist. Lang.* ii. 21.) Lucan notices its situation immediately at the foot of Mount Garganus ("subdita Sipus montibus," Lucan, v. 377). It was, however, actually situated in the plain and immediately adjoining the marshes at the mouth of the *Candelaro*, which must always have rendered the site unhealthy; and in the middle ages it fell into decay from this cause, till in 1250 Manfred king of Naples removed all the remaining population to a site about a mile and a half further N., where he built a new city, to which he gave the name of *Manfredonia*. No ruins of the ancient city are now extant, but the site is still marked by an ancient church, which bears the name of *Sta Maria di Siponto*, and is still termed the cathedral, the archbishop of *Manfredonia* bearing officially the title of Archbishop of Sipontum. (Craven's *Southern Tour*, p. 67; Romanelli, vol. ii. p. 209.) The name of Sipontum is found in the Itineraries (*Itin. Ant.* p. 314; *Tab. Peut.*), which give a line of road proceeding along the coast from thence to Barium, passing by the Salinae at the mouth of the Palus Salapina, and therefore following the narrow strip of beach which separated that lagune from the sea. There is still a good horse-road along this beach; but the distances given in the Itineraries are certainly corrupt. [E. H. B.]

SIPYLUS (Σίπυλος), a mountain of Lydia between the river Hermus and the town of Smyrna; it is a branch of Mount Tmolus, running in a north-western direction along the Hermus. It is a rugged, much torn mountain, which seems to owe its present form to violent convulsions of the earth. The mountain is mentioned even in the Iliad, and was rich in metal. (Hom. *Il.* xxiv. 615; Strab. i. p. 58, xii. p. 579, xiv. p. 680.) On the eastern slope of the mountain, there once existed, according to tradition, an ancient city, called Tantalis, afterwards Sipylus, the capital of the Maeonians, which was believed to have been swallowed up by an earthquake, and plunged into a crater, afterwards filled by a lake, which bore the name of Sale or Saloë (Strab. i. p. 58, xii. p. 579; Steph. B. *s. v.*; Plin. v. 31; Paus. vii. 24. § 7). Pliny relates that the spot once occupied by Sipylus was successively occupied by other towns, which he calls Archaeopolis, Colpe and Lebade. Pausanias (v. 13. § 4) calls the lake the marsh of Tantalus, and adds that his tomb was conspicuous near it, and that the throne of Pelops was shown on the summit of the mountain above the temple of (Cybele) Plastene. The tops of the houses of Sipylus were believed to have been seen under the water for some time after (Paus. vii. 24. § 7); and some modern travellers, mistaking the ruins of old Smyrna for those of Sipylus, imagine that they have discovered both the remains of Sipylus and the tomb of Tantalus. Chandler (*Travels in Asia Minor*, p. 331) thought that a small lake of limpid water at the north-eastern foot of Mount Sipylus, not far from a sepulchre cut in the rock, might be the lake Sale; but Hamilton (*Researches*, i. p. 49, foll.) has shown that the lake must be sought for in the marshy district of Manissa.

In speaking of Mount Sipylus, we cannot pass over the story of Niobe, alluded to by the poets, who is said to have been metamorphosed into stone on that mountain in her grief at the loss of her children. (Hom. *Il.* xxiv. 614; Soph. *Antig.* 822; Ov. *Met.* vi. 310; Apollod. iii. 5; Paus. viii. 2. § 3.) Pausanias (i. 21. § 5) relates that he himself went to Mount Sipylus and saw the figure of Niobe formed out of the natural rock; when viewed close he saw only the rock and precipices, but nothing resembling a woman either weeping or in any other posture; but standing at a distance you fancied you saw a woman in tears and in an attitude of grief. This phantom of Niobe, says Chandler (p. 331), whose observation has been confirmed by subsequent travellers, may be defined as an effect of a certain portion of light and shade on a part of Sipylus, perceivable at a particular point of view. Mount Sipylus now bears the name of *Saboundji Dagh* or *Sipuli Dagh*. [L. S.]

SIRACELLAE (*Itin. Ant.* p. 332; *Ib.* p. 333, Siracelle; *It. Hier.* p. 602, Sirogellae; *Tab. Peut.* Syrascellae; and in Geog. Rav. iv. 6, and v. 12, Syrascele), a place in Thrace, on the road from Trajanopolis to Callipolis, and on the main road to Constantinople. Its distance from Trajanopolis is variously given in the Itin. Ant., and the readings of the MSS. differ,— one stating the distance to be as much as 59,000 paces, another as little as 50,000. According to Mannert (vii. p. 205), its site is near the modern *Chachan* or *Rusqueur* (?) of P. Lucas (*Trois Voy.* p. 47); but Richard places it near *Zerna*, and Lapie near *Malgara or Migalgara;* the uncertainty of the Itinerary above mentioned being probably the cause of this discrepancy. [J. R.]

SIRACE'NE. [Siroc.]

SIRACE'NI (Σιρακηνοί, Ptol. v. 9. §§ 17, 19), a great and mighty people of Asiatic Sarmatia on the east shore of the Maeotis, beyond the Rha and on the Achardeus, in the district called by Strabo (xi. 504) Siracene. They appear under various names. Thus Strabo (xi. p. 506) and Mela (i. 19) call them Siraces; Tacitus (*Ann.* xii. 15, seq.) Siraci (in Strabo, xi. p. 492, Σιρακοί); and in an inscription (Böckh, ii. p. 1009) we find the form Σιράχοι. They were governed by their own kings, and the Romans were engaged in a war with them, A. D. 50. (Tac. *l. c.*; Strab. *ib.* p. 504.) [T. H. D.]

SIRAE or SEIRAE. [Psophis.]

SIRAE, in Macedonia. [Siris.]

SIRANGAE (Σιράγγαι or Σηράγγαι, Ptol. iv. 6. § 17), a tribe in the interior of Libya. [T. H. D.]

SIRBES. [Xanthus.]

SIRBI. [Serbi.]

SIRBITUM, a city of Aethiopia, above which the mountains cease, and at a distance of 14 days' sail from Meroë. (Plin. vi. 30. s. 35.) From these particulars Mannert (x. pt. i. p. 171) is induced to regard it as the modern *Senaar*. [T. H. D.]

SIRBO'NIS LACUS (ἡ Σιρβωνίς or Σιρβωνίδος λίμνη, Herod. ii. 6; Diodor. i. 30; Ptol. iv. 5. §§ 12, 20; Strab. i. pp. 50, 65, xvii. 760—763; Σίρβων, Steph. B. *s. v.*; Plin. v. 12. s. 14: *Sebaket-Bardoil*), was a vast tract of morass, the centre of which formed the Sirbonian lake, lying between the eastern angle of the Delta, the *Isthmus of Suez*, Mount Casius, and the Mediterranean sea. With the latter it was at one time connected by a natural channel (τὸ ἔκρεγμα), running through bars of quicksand and shingle (τὰ βάραθρα), which separated the sea from the morass. The limits of the Serbonian bog have, however, been much contracted in later ages by the elevation of the sea-borde and the drifting of the sands, and the lake is now of inconsiderable extent. The Sirbonian region is celebrated in history for having been the scene of at least the partial destruction of the Persian army in B. C. 350, when Darius Ochus was leading it, after the storming of Sidon, to Aegypt, in order to restore the authority of Persia in that kingdom. Diodorus (i. 30) has probably exaggerated the serious disaster into a total annihilation of the invading host, and Milton (*P. L.* ii. 293) has adopted the statement of Diodorus, when he speaks of

> "——— that Serbonian bog
> Betwixt Damiata and Mount Casius old
> Where armies whole have sunk."

The same Persian army, however, afterwards took Pelusium, Bubastis, and other cities of the Delta. The base of the Deltaic triangle of Aegypt was reckoned by Herodotus (ii. 6) from the bay of Plinthine to the lake of Serbonis. [W. B. D.]

SIRENU'SAE I'NSULAE. [Minervae Promontorium].

SIRICAE, a place in Cappadocia on the road from Comana to Melitene, and 24 miles NW. of the first. (*Itin. Ant.* pp. 210, 211.) According to Lapie, near the *Benbodagh*. [T. H. D.]

SIRIO, in Gallia, is placed by the Itins. on a road from Burdigala (*Bordeaux*) to Aginnum (*Agen*). The distance is probably corrupt in the Table, which places Sirio x. from *Bordeaux;* for the true distance is xv. or xvi. Gallic leagues. D'Anville fixes Sirio (the *Pont de Siron*) near the point where the small river *Siron* or *Ciron* joins the *Garonne* on the left bank. [G. L.]

SIRIS (Σῖρις: *Eth.* Σιρίτης, but also Σιρῖνος; Sirites), an ancient city of Magna Graecia, situated at the mouth of the river of the same name flowing into the Tarentine gulf, and now called the *Sinno*. There is no doubt that Siris was a Greek colony, and that at one time it attained to a great amount of wealth and prosperity; but its history is extremely obscure and uncertain. Its first origin was generally ascribed to a Trojan colony; and, as a proof of this, an ancient statue of Minerva was shown there which claimed to be the true Trojan Palladium (Strab. vi. p. 264; Lycophr. *Alex.* 978—985). Whatever may have been the origin of this legend, there seems no doubt that Siris was originally a city of the Chones, the native Oenotrian inhabitants of this part of Italy (Strab. *l. c.*). A legend found in the Etymologicon (*s. v.* Σίρις), according to which the city derived its name from a daughter of Morges, king of the Siculi, evidently points in the same direction, as the Morgetes also were an Oenotrian tribe. From these first settlers it was wrested, as we are told, by a body of Ionian colonists from Colophon, who had fled from their native city to avoid the dominion of the Lydians. (Strab. *l. c.*; Athenae. xii. p. 523.) The period of this emigration is very uncertain; but it appears probable that it must have taken place not long after the capture of the city by Gyges, king of Lydia, about 700—690 B. C. Archilochus, writing about 660 B. C., alludes to the fertility and beauty of the district on the banks of the Siris; and though the fragment preserved to us by Athenaeus does not expressly notice the existence of the *city* of that name, yet it would appear from the expressions of Athenaeus that the poet certainly did mention it; and the fact of this colony having been so lately established there was doubtless the cause of his allusion to it (Archil. *ap. Athen.* xii. p. 523). On the other hand, it seems clear from the account of the settlement at Metapontum (Strab. vi. p. 265), that the territory of Siris was at that time still unoccupied by any Greek colony. We may therefore probably place the date of the Ionian settlement at Siris between 690 and 660 B. C. We are told that the Ionic colonists gave to the city the name of Polieum (Πολίειον, Strab. vi. p. 264; Steph. B. *s. v.* Σῖρις); but the appellation of Siris, which it derived from the river, and which seems to have been often given to the whole district (ἡ Σῖρις, used as equivalent to ἡ Σιρῖτις), evidently prevailed, and is the only one met with in common use. Of the history of Siris we know literally nothing, except the general fact of its prosperity, and that its citizens indulged in habits of luxury and effeminacy that rivalled those of their neighbours the Sybarites. (Athen. xii. p. 523.) It may be received as an additional proof of their opulence, that Damasus, a citizen of Siris, is noticed by Herodotus among the suitors for the daughter of Cleisthenes of Sicyon, about 580—560 B. C., on which occasion Siris and Sybaris among the cities of Italy alone furnished claimants. (Herod. vi. 127.) This was probably about the period that Siris was at the height of its prosperity. But an Ionian city, existing as it did in the midst of the powerful Achaean colonies, must naturally have been an object of jealousy to its neighbours; and hence we are told that the Metapontines, Sybarites, and Crotoniats formed a league against Siris; and the war that ensued ended in the capture of the city, which appears to have been followed by the expulsion of the inhabitants (Justin. xx. 2). The date of the destruction of Siris cannot be fixed with any approach to certainty: it was probably *after* 550 B. C., and certainly preceded the fall of its rival Sybaris in B. C. 510. Its ruin appears to have been complete, for we meet with no subsequent mention of the city, and the territory is spoken of as open to colonisation at the time of the Persian War, B. C. 480. (Herod. viii. 62.)

Upon that occasion we learn incidentally that the Athenians considered themselves as having a claim of old standing to the vacant district of the Sirites, and even at one time thought of removing thither with their wives and families. (Herod. *l. c.*) The origin of this claim is unknown; but it seems pretty clear that it was taken up by the Athenian colonists who established themselves at Thurii in B. C. 443, and became the occasion of hostilities between them and the Tarentines. These were at length terminated by a compromise, and it was agreed to found in common a fresh colony in the disputed territory. This appears to have been at first established on the site of the ancient city, but was soon after transferred to a spot 3 miles distant, where the new colony received the name of Heracleia, and soon rose to be a flourishing city. (Strab. vi. p. 264; Diod. xii. 36.) [HERACLEIA.] According to Strabo, Siris still continued to exist as the port or naval station of Heracleia; but no other mention of it is found, and it is not clear whether Strabo himself meant to speak of it as still subsisting in his day. No remains of it are extant, and the exact site does not appear to have been determined. But it may be placed on the left bank of the river Siris (now called the *Sinno*), at or near its mouth; a position which well accords with the distance of 24 stadia (3 miles) from Heracleia, the remains of which are visible at *Policoro*, near the river *Agri*, the ancient Aciris. [HERACLEIA.]

The river Siris is mentioned by Lycophron (*Alex.* 982), as well as by Archilochus in a passage already cited (*ap. Athen.* xii. p. 523); but the former author calls it Σίνις, and its modern name of *Sinno* would seem to be derived from an ancient period; for we find mention in the Tabula of a station 4 miles from Heracleia, the name of which is written Semnum, probably a corruption for Ad Simnum or Sinnum. The Siris and Aciris are mentioned in conjunction by Pliny as well as by Strabo, and are two of the most considerable streams in Lucania. (Plin. iii. 11. s. 15; Strab. vi. p. 264.) The name of the former river is noticed also in connection with the first great battle between Pyrrhus and the Romans, B. C. 280, which was fought upon its banks (Plut. *Pyrrh.* 16). It has been absurdly confounded by Florus and Orosius with the Liris in Campania. (Flor. i. 18. § 7; Oros. iv. 1.)

The fertile district of the Siritis (ἡ Σιρῖτις or Σειρῖτις) is a portion of the level tract or strip of plain which borders the gulf of Tarentum from the neighbourhood of *Rocca Imperiale* to the mouth of the *Bradano*. This plain stretches inland from the mouth of the *Sinno* to the foot of the hill on which stands the modern city of *Tursi*, about 8 miles from the sea. It is a tract of extraordinary natural fertility, but is now greatly neglected, and, in common with all this coast, desolated by malaria. [E. H. B.]

SIRIS, SIRAE, SERRHAE (Σίρις, Herod. viii. 115; Sirae, Liv. xlv. 4; Σέῤῥαι, Hierocl.: *Eth.* Σιροπαίονεις, Herod. v. 15; Steph. B.: *Serrés*), a town of Macedonia, standing in the widest part of the great Strymonic plain on the last slopes of the range of mountains which bound it to the NE. Xerxes left a part of his sick here, when retreating to the Hellespont (Herod. *l. c.*): and P. Aemilius Paulus, after his victory at Pydna, received at this town, which is ascribed to Odomantice, a deputation from Perseus, who had retired to Samothrace. (Liv. *l. c.*) Little is known of Serrhae, which was the usual form of the name in the 5th century (though from two inscriptions found at *Serrés* it appears that Sirrha, or Sirrhae, was the more ancient orthography, and that which obtained at least until the division of the empire), until the great spread of the Servian kingdom. Stephen Dushan in the 14th century seized on this large and flourishing city, and assumed the imperial crown here, where he established a court on the Roman or Byzantine model, with the title of Emperor of Romania, Sclavonia, and Albania. (Niceph. Greg. p. 467.) After his death a partition of his dominions took place but the Greeks have never since been able to recover their former preponderance in the provinces of the Strymonic valley. Sultan Murad took this town from the Servians, and when Sigismund, king of Hungary, was about to invade the Ottoman dominions, Bayezid (Bajazet Ilderim) summoned the Christian princes who were his vassals to his camp at Serrhae, previous to his victory at Nicopolis, A. D. 1396. (J. von Hammer, *Gesch. des Osman. Reiches*, vol. i. pp. 193, 246, 600.)

Besides the Macedonian inscriptions of the Roman empire found by Leake (*Inscr.* 126) and Cousinéry, the only other vestige of the ancient town is a piece of Hellenic wall faced with large quadrangular blocks, but composed within of small stones and mortar forming a mass of extreme solidity. Servian remains are more common. (Leake, *Northern Greece*, vol. iii. pp. 200—210.) [E. B. J.]

SI'RMIO (*Sermione*), a narrow neck or tongue of land, projecting out into the Lake Benacus (*Lago di Garda*), from its southern shore. Though a conspicuous and picturesque object in all views of the lake from its southern shores, it is unnoticed by any of the geographers, and its name would probably have been unknown to us, but for the circumstance that Catullus, who was a native of the neighbouring Verona, had a villa on its shores, and has sung the praises of Sirmio in one of the most charming odes in the Latin language (Catull. xxxi.). The name of Sirmio is, however, found in the Itineraries, which place a "Sermione mansio" on the road from Brixia to Verona, and just midway between the two cities, 22 M. P. from each (*Itin Ant.* p. 127). This must, however, have been situated at the entrance of the peninsula, probably where a road turned off to it, as it is clear that the highroad could never have turned aside to the promontory itself.

Extensive substructions and other remains of an ancient villa are still visible at the extremity of the promontory, where it juts out into the lake: but these undoubtedly belong to an abode on a much more magnificent scale than the villa of Catullus, and probably belong to some villa of the imperial times, which had replaced the humbler dwelling of the poet. [E. H. B.]

SI'RMIUM (Σίρμιον), an important city in the south-eastern part of Lower Pannonia, was an ancient Celtic place of the Taurisci, on the left bank of the Savus, a little below the point where this river is joined by the Bacuntius (Plin. iii. 28.) Zosimus (ii. 18) is mistaken when he asserts that Sirmium was surrounded on two sides by a tributary of the Ister. The town was situated in a most favourable position, where several roads met (*It. Ant.* pp. 124, 131; *It. Hieros.* p. 563), and during the wars against the Dacians and other Danubian tribes, it became the chief depôt of all military stores, and gradually rose to the rank of the chief city in Pannonia. (Herodian, vii. 2.) Whether it was ever made a Roman colony is not quite certain, though an inscription is said to exist containing the words Dec. Colon. Sirmiens. It contained a large manufactory of arms, a spacious forum, an imperial palace, and other public buildings, and was the residence of the admiral of the first Flavian fleet on the Danube. (Amm. Marc. xvii. 13, xix. 11; *Notit. Imp.*) The emperor Probus was born at Sirmium. (Vopisc. *Prob.* 3, 21; comp. Strab. ii. p. 134; Ptol. ii. 16. § 8, viii. 7. § 6; Steph. B. *s. v.*; Eutrop. ix. 17; Aethicus, p. 715, ed. Gronov.; Geog. Rav. iv. 19.) The city is mentioned for the last time by Procopius (*B. Goth.* iii. 33, 34), as being in the hands of the Avari, but when and how it perished are questions which history does not answer. Extensive ruins of it are still found about the modern town of *Mitrovitz.* (See Orelli, *Inscript.* n. 3617; Marsili, *Danubius*, p. 246, foll.) [L. S.]

SIRNIDES, a group of small islands off the promontory Sammonium in Crete. (Plin. iv. 12. s. 20.)

SIROC (Σιρώκ), a town of Parthyene, noticed by Isidorus. (*Stath. Parth.* c. 12, ed. Müller.) It is not clear whether there is any corresponding modern town; but Rennell thinks it is represented by the present *Serakhs.* (*Geog. Herod.* p. 297.) Ptolemy places a district which he calls Siracene among the Astabeni, a people who occupied part of Hyrcania (vi. 9. § 5). It is not impossible that Siroc and Siracene may be thus connected. [V.]

SISAPON (Σισαπών, Strab. iii. p. 142), a considerable town in Hispania Baetica. (Cic. *Phil.* ii. 19; Plin. iii. 1. s. 3.) It lay N. of Corduba, between the Baetis and the Anas, and was celebrated for its silver mines and veins of cinnabar (Strab. *l. c.*; Vitruv. vii. 9; Plin. xxxiii. 7. s. 40; Dioscor. v. 109.) The town of *Almaden* in the *Sierra Morena*, with which Sisapon is identified, still possesses a rich mine of quicksilver. "The mine is apparently inexhaustible, becoming richer in proportion as the shafts deepen. The vein of cinnabar, about 25 feet thick, traverses rocks of quartz and slate; and runs towards *Almadenejos.* Virgin quicksilver occurs also in pyrites and hornstein." "Between 20,000 and 25,000 quintals of mercury are now procured annually." (Ford, *Handbook of Spain*, p. 70; comp. Laborde, *Itin.* ii. p. 133; Dillon's *Travels*, ii. pp. 72, 77.) The name of this town is variously written It appears on coins as "Sisipo" (Sestini, p. 87), whilst others have the correct name. (Florez, *Med.* iii. p. 119; Mionnet, i. p. 25, and Supp. i. p. 114.) The form "Sisalone" (*Itin. Ant.* (p. 444) is probably corrupt. It appears to be the same town called Σισαπώνη by Ptolemy (ii. 6. § 59), who, however, places it in the territory of the Oretani, in Hispania Tarraconensis, on which indeed it borders. [T. H. D.]

SISAR. [Usar.]

SISARA (Σισάρα, Ptol. iv. 3. § 17), a lake in Africa Propria, in the neighbourhood of Hippo Diarrhytus. Now *Benizert* or *Bizerta.* [T. H. D.]

SISARACA (Σισάρακα, Ptol. ii. 6. § 52), a town of the Murbogi or Turmodigi in Hispania Tarraconensis. For coins, see Sestini, p. 197. [T.H.D.]

SISAURANUM (τὸ Σισαυράνων, Procop. *Pers.* ii. 19, *de Aedif.* ii. 4), a fortress of Mesopotamia, above Dara, noticed by Procopius. It is not elsewhere mentioned. [V.]

SI'SCIA, SEGESTA, or SEGE'STICA (Σισκία, Σεγέστα, Σεγεστική), a great town in the south of Upper Pannonia, on the southern bank of the Savus, on an island formed by that river and two others, the Colapis and Odra, a canal dug by Tiberius completing the island. (Dion Cass. xlix. 37.) It was situated on the great road from Aemona to Sirmium.

(*It. Ant.* pp. 259, 260, 265, 266, 272, 274; Plin. iii. 28.) According to Pliny the name Segestica belonged only to the island, and the town was called Siscia; while Strabo (vii. p. 314) says that Siscia was a fort in the neighbourhood of Ségestica; but if this was so, it must be supposed that subsequently the fort and town became united as one place. (Comp. Strab. iv. p. 202, v. p. 214, vii. p. 218; Appian, *Illyr.* 16, 23, &c.) Siscia was from the first a strongly fortified town; and after its capture by Tiberius, in the reign of Augustus (Appian, Dion Cass., *ll. cc.*; Vell. Pat. ii. 113), it became one of the most important places of Pannonia; for being situated on two navigable rivers, it not only carried on considerable commerce (Strab. v. pp. 207, 214), but became the central point from which Augustus and Tiberius carried on their undertakings against the Pannonians and Illyrians. Tiberius did much to enlarge and embellish the town, which as early as that time seems to have been made a colonia, for Pliny mentions it as such: in the time of Septimius Severus it received fresh colonists, whence in inscriptions it is called Col. Septimia Siscia. The town contained an imperial mint, and the treasury for what was at a later time called the province Savia; at the same time it was the station of the small fleet kept on the Savus. Siscia maintained its importance until Sirmium began to rise, for in proportion as Sirmium rose, Siscia sank and declined. (Comp. Zosim. ii. 48; Orelli, *Inscript.* n. 504, 505, 2703, 3075, 3346, 4993.) The modern town of *Sissek*, occupying the place of the ancient Siscia, contains many interesting remains of antiquity. (Marsili, *Danubius*, p. 47; Schönwisner, *Antiq. Sabariae*, p. 52, foll.; Muchar, *Norikum*, i. p. 159.) [L. S.]

SITACE (Σιτάκη), a large town, first noticed by Xenophon (*Anab.* ii. 4. § 13), situated about 8 parasangs from the Median Wall, and 15 from the Tigris and the mouth of the Physcus. The exact situation cannot be now determined, but several travellers have noticed, in this neighbourhood, extensive ancient remains, which may perhaps belong to this city. (Mannert, v. pt. ii. p. 281; Niebuhr, ii. p. 305; Ives, *Travels, &c.* p. 133.) [V.]

SITACUS (Σιτακός, Arrian, *Ind.* c. 38), a river of Persis, to which Nearchus came in his celebrated coasting voyage. It is in all probability the same as that called by Pliny Sitiogagus (vi. 23. s. 26); although his statement that, from its mouth, an ascent could be made to Pasargada in 7 days, is manifestly erroneous. There is no reason to doubt that it is at present represented by a stream called *Sita-Rhegián.* (Vincent, *Voy. of Nearchus*, i. p. 385; D'Anville, *Mém. de l'Acad.* xxx. p. 158; Ritter, *Erdkunde*, vii. p. 763.) [V.]

SITHO'NIA (Σιθωνίη, Herod. vii. 123; Steph. B.; Virg. *Bucol.* x. 66; Hor. *Carm.* i. 18. 9: *Longos*), the central of the three prongs which run out into the Aegean from the great peninsula of Chalcidice, forming a prolongation to the peak called *Solomón* or *Kholomón.* The Sithonian peninsula, which, though not so hilly as that of Acte, is not so inviting as Pallene, was the first, it appears, to be occupied by the Chalcidic colonists. A list of its towns is given in CHALCIDICE. [E. B. J.]

SITIA, a place in Hispania Baetica. (Plin. iii. 1. s. 3.) [T. H. D.]

SITIFI (Σίτιφι, Ptol. iv. 2. § 34), a town in the interior of Mauretania Caesariensis, situated in an extensive plain not far from the borders of Numidia, and on the road from Carthage to Cirta. (*Itin. Ant.* pp. 24, 29, 31, &c.; comp. Amm. Marc. xxviii. 6.) At first, under the Numidian kings, it was but an unimportant place; but under the Roman dominion it became the frontier town of the new province of Numidia, was greatly enlarged and elevated to be a colony; so that on the subsequent division of Mauretania Caesar. into two smaller provinces it became the capital of Mauretania Sitifensis. Under the dominion of the Vandals, it was the capital of the district Zabé. (Ζάϐη, Procop. *B. Vand.* ii. 20.) It is still called *Setif*, and lies upon an eminence in a delightful neighbourhood. Some ruins of the ancient town are still to be seen. (Shaw's *Travels*, p. 49.) [T. H. D.]

SITILLIA, in Gallia, is placed by the Table on a road from Aquae Bormonis (*Bourbon l'Archambault*) to Pocrinium, supposed to be *Perrigni.* Sitillia is xvi. from Aquae Bormonis and xiiii. from Pocrinium Sitillia is probably a place named *Tiel.* (D'Anville *Notice, &c.*) [G. L.]

SITIOGAGUS. [SITACUS.]

SITOMAGUS, a town of the Iceni or Simeni, in the E. part of Britannia Romana. (*Itin. Ant.* p. 480.) Camden (p. 456) identifies it with *Thetford* in *Norfolk*, whilst others seek it at *Stowmarket*, *Southwold*, and *Saxmundham.* In the *Tab. Peut.* it is erroneously written "Sinomachus." [T. H. D.]

SITONES, a population conterminous with the Suiones, from whom they differ only in being governed by a female: "in tantum non modo a libertate sed etiam a servitute degenerant. Hic Sueviae finis." (Tac. *Germ.* 45.) The Sitonian locality is some part of *Finland;* probably the northern half of the coast of the *Gulf of Bothnia.*

The statement that they were under a female rule is explained as follows. The name by which the East Bothnian Finlanders designate themselves is *Kainu*-laiset (in the singular *Kainu*-lainen). The Swedes call them *Qvaens* (*Kwains*). The mediaeval name for their country is *Cajan*-ia. Now *qvinna* in the Norse language = *woman*, being our words *queen* and *quean;* and in the same Norse tongue the land of the *Qvaens* would be *Cvena-land;* as it actually is, being *Cwaen-land* (*Queen-land*) in Anglo-Saxon. Hence the statement of Tacitus arises out of information concerning a certain *Cwaen*-land, erroneously considered to be a *terra feminarum*, instead of a *terra Quaenorum.* The reader who thinks this fanciful should be informed that in Adam of Bremen, writing in the 12th century, when the same country comes under notice, the same confusion appears, and that in a stronger form. The Sitonian country is actually *terra feminarum.* More than this, the *feminae* become *Amazons*: "circa haec litora Baltici maris ferunt esse *Amazonas*, quod nunc terra *feminarum* dicitur, quas aquae gustu aliqui dicunt concipere..... Hae simul viventes, spernunt consortia virorum, quos etiam, si advenerint, a se viriliter repellunt," c. 228. (Zeuss, *Die Deutschen, &c.*, *s. v. Kwenen.*)

It is worth noticing that King Alfred's locality of the *Cwenas* is, in respect to their relations to the *Svias*, exactly that of Tacitus,—*Cvena*-land succeeding *Svea*-land.

The Sitones seem to have been the ancient representatives of the Finns of Finland,—the Fenni of the ancients being the Laps. This is not only what the words Sitones and *Qvaen* suggest, but the inference from the word Fenni also. To the Finlander, Fin is a strange name. The Swede calls him *Qvaen;*

he calls himself *Suoma-lainen* or *Hamelainen*. On the other hand, it is the Lap of *Fin*mark that is called a Fin, and it is the Norwegian who calls him so. [Fenni.] [R. G. L.]

SITTACE (Σιττάκη, Ptol. vi. 1. § 6), a town of ancient Assyria, at the southern end of this province, on the road between Artemita and Susa. (Strab. xvi. p. 744.) It is called Sitta (Σίττα) by Diodorus (xvii. 110). It was the capital of the district of Sittacene, which appears to have been called in later times Apolloniatis (Strab. xi. p. 524), and which adjoined the province of Susis (xv. p. 732). Pliny, who gives the district of Sittacene a more northerly direction, states that it bore also the names of Arbelitis and Palaestine (vi. 27. s. 31). It is probably the same country which Curtius calls Satrapene (v. 2). [V.]

SITTACE'NE. [Sittace.]

SITTOCATIS (Σιττόκατις, Arrian, *Ind.* c. 4), a navigable river, which, according to Arrian, flowed into the *Ganges*. It has been conjectured by Mannert that it is the same as the present *Sind*, a tributary of the *Jumna*, near *Rampur* (v. pt. i. p. 69). [V.]

SIUPH (Σιούφ, Herod. ii. 172), a town of the Saïtic nome in the Delta of Egypt. It does not appear to be mentioned by any other writer besides Herodotus. [T. H. D.]

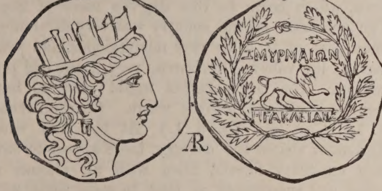
SIVA (Σίουα), a town in the prefecture of Cilicia in Cappadocia, on the road from Mazaca to Tavium, at a distance of 22 miles from Mazaca. (Ptol. v. 6. § 15; *Tab. Peut.*) [L. S.]

SMARAGDUS MONS (Σμάραγδος ὄρος, Ptol. iv. 5. § 15), was a portion of the chain of hills which runs along the western coast of the Red Sea from the Heroopolite gulf to the straits of *Bab-el-Mandeb*. Between lat. 24° and 25° in this range is the Mount Smaragdus, the modern *Djebel Zabareh*, which derived its name from the emeralds found there, and early attracted by its wealth the Aegyptians into that barren region. The principal mine was at *Djebel-Zabareh*; but at *Bender-el-Sogheir* to N., and at *Sekket* to S., each a portion of Mount Smaragdus, there are traces of ancient mining operations. Small emeralds of an inferior quality are still found in this district. (Mannert, *Geograph.* vol. x. p. 21.) Strabo (xvii. p. 815) and Pliny (xxxvii. 15. s. 16) mention the wealth obtained from these mines. At *Sekket* there is a temple of the Ptolemaic era; but the mines were known and wrought at least as early as the reign of Amunoph III., in the 18th dynasty of the native kings of Aegypt. [W. B. D.]

SMENUS. [Laconia, p. 114, b.]

SMILA. [Crossaea.]

SMYRNA (Σμύρνα: *Eth.* Σμυρναῖος, Smyrnaeus: *Smyrna* or *Izmir*), one of the most celebrated and most flourishing cities in Asia Minor, was situated on the east of the mouth of the Hermus, and on the bay which received from the city the name of the Smyrnaeus Sinus. It is said to have been a very ancient town founded by an Amazon of the name of Smyrna, who had previously conquered Ephesus. In consequence of this Smyrna was regarded as a colony of Ephesus. The Ephesian colonists are said afterwards to have been expelled by Aeolians, who then occupied the place, until, aided by the Colophonians, the Ephesian colonists were enabled to re-establish themselves at Smyrna. (Strab. xiv. p. 633; Steph. B. *s. v.*; Plin. v. 31.) Herodotus, on the other hand (i. 150), states that Smyrna originally belonged to the Aeolians, who admitted into their city some Colophonian exiles; and that these Colophonians afterwards, during a festival which was celebrated outside the town, made themselves masters of the place. From that time Smyrna ceased to be an Aeolian city, and was received into the Ionian confederacy (Comp. Paus. vii. 5. § 1.) So far then as we are guided by authentic history, Smyrna belonged to the Aeolian confederacy until the year B. C. 688, when by an act of treachery on the part of the Colophonians it fell into the hands of the Ionians, and became the 13th city in the Ionian League. (Herod. *l. c.*; Paus. *l. c.*) The city was attacked by the Lydian king Gyges, but successfully resisted the aggressor (Herod. i. 14; Paus. ix. 29. § 2.) Alyattes, however, about B. C. 627, was more successful; he took and destroyed the city, and henceforth, for a period of 400 years, it was deserted and in ruins (Herod. i. 16; Strab. xiv. p. 646), though some inhabitants lingered in the place, living κωμηδόν, as is stated by Strabo, and as we must infer from the fact that Scylax (p. 37) speaks of Smyrna as still existing. Alexander the Great is said to have formed the design of rebuilding the city (Paus. vii. 5. § 1); but he did not live to carry this plan into effect; it was, however, undertaken by Antigonus, and finally completed by Lysimachus. The new city was not built on the site of the ancient one, but at a distance of 20 stadia to the south of it, on the southern coast of the bay, and partly on the side of a hill which Pliny calls Mastusia, but principally in the plain at the foot of it extending to the sea. After its extension and embellishment by Lysimachus, new Smyrna became one of the most magnificent cities, and certainly the finest in all Asia Minor. The streets were handsome, well paved, and drawn at right angles, and the city contained several squares, porticoes, a public library, and numerous temples and other public buildings; but one great drawback was that it had no drains. (Strab. *l. c.*; *Marm. Oxon.* n. 5.) It also possessed an excellent harbour which could be closed, and continued to be one of the wealthiest and most flourishing commercial cities of Asia; it afterwards became the seat of a conventus juridicus which embraced the greater part of Aeolis as far as Magnesia, at the foot of Mount Sipylus. (Cic. *p. Flacc.* 30; Plin. v. 31.) During the war between the Romans and Mithridates, Smyrna remained faithful to the former, for which it was rewarded with various grants and privileges. (Liv. xxxv. 42, xxxvii. 16, 54, xxxviii. 39.) But it afterwards suffered much, when Trebonius, one of Caesar's murderers, was besieged there by Dolabella, who in the end took the city, and put Trebonius to death. (Strab. *l. c.*; Cic. *Phil.* xi. 2; Liv. *Epit.* 119; Dion Cass. xlvii. 29.) In the reign of Tiberius, Smyrna had conferred upon it the equivocal honour of being allowed, in preference to several other Asiatic cities, to erect a temple to the emperor (Tac. *Ann.* iii. 63, iv. 56). During the years A. D. 178 and 180 Smyrna suffered much from earthquakes, but the emperor M. Aurelius did much to alleviate its sufferings (Dion Cass. lxxi. 32.) It is well known that Smyrna was one of the places claiming to be the birthplace of Homer, and the Smyrnaeans themselves were so strongly convinced of their right to claim this honour, that they erected a temple to the great bard, or a Ὁμήρειον, a splendid edifice containing a statue of Homer (Strab. *l. c.*; Cic. *p. Arch.* 8): they even showed a cave in the neighbourhood of their city, on the little river Meles, where the poet was said to have composed his works. Smyrna was at all times not only a great commercial place, but its schools of rhetoric and philosophy also were in great repute. The Christian Church also flourished through the zeal and care of its first bishop Polycarp, who is said to have been put to death in the stadium of Smyrna in A. D. 166 (Iren. iii. p. 176). Under the Byzantine emperors the city experienced great vicissitudes: having been occupied by Tzachas, a Turkish chief, about the close of the 11th century, it was nearly destroyed by a Greek fleet, commanded by John Ducas. It was restored, however, by the emperor Comnenus, but again subjected to severe sufferings during the siege of Tamerlane. Not long after it fell into the hands of the Turks, who have retained possession of it ever since. It is now the great mart of the Levant trade. Of Old Smyrna only a few remains now exist on the north-eastern side of the bay of Smyrna; the walls of the acropolis are in the ancient Cyclopean style. The ancient remains of New Smyrna are more numerous, especially of its walls which are of a solid and massive construction; of the stadium between the western gate and the sea, which, however, is stripped of its marble seats and decorations; and of the theatre on the side of a hill fronting the bay. These and other remains of ancient buildings have been destroyed by the Turks in order to obtain the materials for other buildings; but numerous remains of ancient art have been dug out of the ground at Smyrna. (Chandler's *Travels in Asia*, pp. 76, 87; Prokesch, *Denkwürdigkeiten*, i. p. 515, foll.; Hamilton, *Researches*, i. p. 46, foll.; Sir C. Fellows, *Asia Minor*, p. 10, foll.) [L. S.]



COIN OF SMYRNA.

SMYRNAEUS SINUS (Σμυρναίων κόλπος), also called the bay of Hermus (Ἕρμειος κόλπος), from the river Hermus, which flows into it, or the bay of Meles (Μελήτου κ.), from the little river Meles, is the bay at the head of which Smyrna is situated. From its entrance to the head it is 350 stadia in length, but is divided into a larger and a smaller basin, which have been formed by the deposits of the Hermus, which have at the same time much narrowed the whole bay. A person sailing into it had on his right the promontory of Celaenae, and on his left the headland of Phocaea; the central part of the bay contained numerous small islands. (Strab. xiv. p. 645; Pomp. Mela, i. 17; *Vit. Hom.* 2; Steph. B. *s. v.* Σμύρνα.) [L. S.]

SOANAS (Σοάνας, Ptol. vii. 4. § 3), a small river of Taprobane (*Ceylon*), which flowed into the sea on the western side of the island. Lassen (in his map) calls it the *Kilau*. On its banks lived a people of the same name, the Soani. (Ptol. vii. 4. § 9.) [V.]

SOANDA or SOANDUM (Σόανδα or Σόανδον), a castle of Cappadocia, between Therma and Sacoena. (Strab. xiv. p. 663; *It. Ant.* p. 202.) The same place seems to be alluded to by Frontinus (iii. 2. § 9), who calls it Suenda. Hamilton (*Researches*, ii. p. 286, foll.) identifies it with *Ssoghanli Dere*, a place situated on a rock, about 8 miles on the south-west of *Karahissar*, but other geoprapbers place it in a different locality. [L. S.]

SOAS. [SONUS.]

SOATRA (Σόατρα), or probably more correctly Savatra (Σαύατρα), as the name appears on coins, was an open town in Lycaonia, in the neighbourhood of Apameia Cibotus, on the road from thence to Laodiceia The place was badly provided with water (Strab. xiv. p. 668; Ptol. v. 4. § 12; Hierocl. p. 672; *Tab. Peut.*), whence travellers are inclined to identify its site with the place now called *Su Vermess*, that is, "there is no water here." [L. S.]

SOATRAE, a town in Lower Moesia (*Itin. Ant.* p. 229), variously identified with *Pravadi* and *Kiopikeni.* In the Tab. Peut. and by the Geogr. Rav. (iv. 6) it is called Scatrae [T. H. D.]

SOBU'RA (Σοϐούρας ἐμπόριον), a place on the eastern coast of *Hindostan*, mentioned in the Periplus (p. 34). It is probably the same as the modern *Sabras*, between *Pondicherry* and *Madras*. (See Lassen's map.) [V.]

SOCANAA or SOCANDA (Σωκανάα or Σωκάνδα), a small river of Hyrcania, noticed by Ptolemy (vi. 9. § 2). It is probably the present *Gurgan*. Ammianus Marcellinus speaks of a place called Socunda, on the shores of the Hyrcanian or Caspian sea (xxiii. 6). [V.]

SO'CRATIS I'NSULA (Σωκράτους νῆσος), an island of the Sinus Arabicus (*Red Sea*), placed by Ptolemy (vi. 7. § 44), who alone mentions it, in long. 70°, lat. 16° 40′, and therefore off the N. coast of his Elisari, the Sabaei of other geographers, 30′ east of his Accipitrum Insula (Ἱεράκων) and 2° 20′ south of them. They are probably identical with the *Farsan* islands, of the E. I. Company's Chart, described by commanders Moresby and Elwon, in their Sailing Directions for the Red Sea, as "the largest all along this coast, situated upon the extensive banks west of *Gheesan*. They are two in number, but may be considered as forming one island, being connected by a sandy spit of shoal-water, across which camels frequently pass from one to the other." The westernmost is *Farsan Kebeer* (= the greater), 31 miles in length, extending from lat. 16° 35′ long. 42° 13′ to lat. 16° 54′ long. 41° 47′. *Farsan Seggeer* (=the smaller) is, on its NE. side, 18 miles in length, and extends to lat. 17° 1½′: their whole breath is only 12 miles. The land is of considerable height, interspersed with some plains and valleys: the hilly parts are coral rock (pp. 38, 39; C. Müller, *Tabulae in Geog. Graec. Min.* tab. viii). In other comparative atlases, adopted by Arrowsmith, the modern name is given as *Kotumbul Is.*, considerably to the N. of the *Farsan*, described by the same writers as lying only 2 miles from the main, a small island about ½ a mile in length and therefore not likely to have been noticed by Ptolemy, who obviously mentions only the more important. (*Sailing Directions*, p. 50.) Mannert identifies the Socratis Insula with Niebuhr's *Firan*, where the traveller says the inhabitants of *Loheia* have a pearl fishery. This name does not occur in the "Sailing Directions," but is probably the same as *Farsan*. (Mannert, *Geographie von Arabien*, p. 49; Niebuhr, *Description de l'Arabie*, p. 201.) [G. W.]

SOCUNDA. [SOCANAA.]

SODOM (τὰ Σόδομα, Strab. xv. p. 764; Steph. B.

s. v.; Sodoma, -orum, Tertul. *Apolog.* 40; Sodoma, -ae, Sever. Sulp. i. 6; Sedul. *Carm.* i. 105; Sodomum, Solin. 45. § 8; Sodomi, Tertull. *Carm. de Sodom.* 4), the infamous city of Canaan situated near the Dead Sea in an exceedingly rich and fruitful country, called in its early history "the plain of Jordan" and described as "well watered everywhere, before the Lord destroyed Sodom and Gomorrah, even as the garden of the Lord, like the land of Egypt, as thou comest to Zoar." (*Gen.* xiii. 10—12.) It is also reckoned one of "the cities of the plain" (xiii. 12. xix. 29), and was probably the capital of the Pentapolis, which consisted of Sodom, Gomorrah, Admah, Zeboiim, and Bela, afterwards Zoar (*Deut.* xxix. 23; *Gen.* xiv. 8, xix. 22), all of which towns, however, had their several petty kings, who were confederate together against Chedorlaomer king of Elam and his three allies, Amraphel king of Shinar, Arioch king of Ellasar, and Tidal king of nations. After Chedorlaomer had succeeded in reducing these sovereigns to subjection, they served him twelve years; in the thirteenth year they revolted, and in the fourteenth year were again vanquished by their northern enemies, when the conquerors were in their turn defeated by Abraham, whose nephew Lot had been carried captive with all his property. The sacred historian has preserved the names of four of the petty kings who at this time ruled the cities of the plain, viz. Bera of Sodom, Birsha of Gomorrah, Shinab of Admah, and Shemeber of Zeboiim; and the scene of the engagement was "the vale of Siddim, which is the salt sea" (*Gen.* xiv.), an expression which seems clearly to imply that the battle-field, at least, was subsequently submerged; the admission of which fact, however, would not involve the consequence that no lake had previously existed in the plain; although this too may be probably inferred from the earlier passage already cited, which seems to describe a wide plain watered by the river Jordan, as the plain of Egypt is irrigated by the Nile: and as this vale of Siddim was full of slime-pits (beds of bitumen), its subsidence naturally formed the Asphalt Lake. The catastrophe of the cities, as described in the sacred narrative, does not certainly convey the idea that they were submerged, for fire and not water was the instrument of their destruction (*Gen.* xix.; *S. Jude* 7); so that the cities need not necessarily have been situated in the middle of the valley, but on the sloping sides of the hills which confined the plain, from which they would still be appropriately denominated "cities of the plain." (Reland, *Palaestina*, p. 255.) This is remarked in order to remove what has been regarded as a fundamental objection to the hypotheses of a late traveller, who claims to have recovered the sites of all the cities of the Pentapolis, which, as he maintains, are still marked by very considerable ruins of former habitations. Whatever value may be attached to the identification of the other four, there is little doubt that the site of Sodom is correctly fixed near the south-western extremity of the lake, where the modern native name *Usdom* or *Esdom*, containing all the radicals of the ancient name, is attached to a plain and a hill (otherwise called *Khashm* or *Jebel-el-Milhh*, i. e. the salt hill), which consequently has long been regarded as marking the site of that accursed city. This singular ridge has been several times explored and described by modern travellers, whose testimony is collected and confirmed by Dr. Robinson (*Bibl. Res.* vol. ii. p. 481—483); but it was reserved for the diligence or imagination of M. de Saulcy to discover the extensive *débris* of this ancient city, covering the small plain and mounds on the north and north-east of the salt-ridge, and extending along the bed of *Wady Zuweirah* (*Voyage autour de la Mer Morte*, vol. ii. pp. 71—74). On the other side of the question M. Van de Velde is the latest authority. (*Syria and Palestine* in 1851 and 1852, pp. 114, 115, note). Lieut. Lynch, of the American exploring expedition, has given a striking view of this salt mountain, illustrative of his description of the vicinity of Usdom. (*Expedition to the Dead Sea*, pp. 306—308.) [G.W.]

SODRAE (Σόδραι), a tribe met with by Alexander the Great in the lower *Panjáb*, near Pattalene, according to Diodorus (xvii. 102). The name is probably of Indian origin, and may represent the caste of the *Sudras*. [V.]

SOGDI (Σόγδοι), one of the smaller tribes noticed by Arrian (*Anab.* vi. 15) as encountered by Alexander in the lower *Panjáb*. By their name, they would appear to represent an immigration from the north. [V.]

SOGDIA'NA (ἡ Σογδιανή, Strab. ii. p. 73, xi. p. 516; Ptol. vi. 12, &c.), a widely extending district of Central Asia, the boundaries of which are not consistently laid down by ancient authors. Generally, it may be stated that Sogdiana lay between the Oxus and the Jaxartes, as its N. and S. limits, the former separating it from Bactriana and Ariana, the latter from the nomad populations of Scythia. (Strab. xi. pp. 511, 514; Ptol. vi. 12. § 1.) To the W. the province was extended in the direction of the Caspian sea, but, in early times at least, not to it; to the E. were the Sacae and the Seres. The district comprehended the greater part of the present *Turkestan*, with the kingdom of *Bokhara*, which bears to this day the name of *Sogd.* The character of the country was very diversified; some part of it being very mountainous, and some part, as the valley of *Bokhara*, very fertile and productive. The larger extent would seem to have been, as at present, a great waste. (Arrian, *Anab.* iv. 16; Curt. vii. 10. § 1.) At the time when Alexander visited the country, there appear to have been extensive forests, filled with all manner of game, and surrounded, at least in some parts, with walls, as preserves. Alexander is said to have hunted down 4000 wild beasts. (Curt. viii. 1. § 19.)

The principal mountain chains are those called the Montes Oxii to the N. (at present the *Pamer Mountains*,) the Comedarum Montes (probably the range of the *Ak-tagh* or *White Mountains*) to the S., and the Montes Sogdii (the modern name of which is not certain, there being a doubt whether they comprehend the *Belur-tagh* as well as the *Kara-tagh*). The two great rivers of the country were those which formed its boundaries; the Oxus (*Gihon* or *Amu-Darja*) and the Jaxartes (*Sihon* or *Syr-Darja*). There are, also, besides these main streams, several smaller ones, feeders of the great rivers, as the Demus, Bascatis, and the Polytimetus, the latter, doubtless, the stream which flows beside the town of *Sogd.* The generic name of the inhabitants of Sogdiana is Sogdii or Sogdiani (Arrian, iv. 16, 18; Plin. vi. 16; Curt. iii. 2. § 9, &c.), a race who, as is stated by Strabo (xi. p. 517), appear, in character at least, to have borne a great resemblance to their neighbours of Bactriana. Besides these, Ptolemy and other writers have given a list of other names,— those, probably, of local tribes, who occupied different parts of the province. Many of these show by the form of their name that if not directly of Indian descent, they are clearly connected with that country. Thus we have the Pasicae, near the Montes Oxii; the Thacori (*Takurs*) on the Jaxartes; the Oxydrancae, Drybactae, and Gandari (*Gandháras*), under the mountains; the Mardyeni (*Madras*), Chorasmii (*Khwaresmians*), near the Oxus; and the Cirrodes (*Kirátas*) near the same river. (Wilson, *Ariana*, p. 164.)

The historians of Alexander's march leave us to suppose that Sogdiana abounded with large towns; but many of these, as Professor Wilson has remarked (*l. c.*), were probably little more than forts erected along the lines of the great rivers to defend the country from the incursions of the barbarous tribes to its N. and E. Yet these writers must have had good opportunity of estimating the force of these places, as Alexander appears to have been the best part of three years in this and the adjoining province of Bactriana. The principal towns of which the names have been handed down to us, were Cyreschata or Cyropolis, on the Jaxartes (Steph. B. *s. v.*; Curt. vi. 6); Gaza (*Ghaz* or *Ghazna*, Ibn Haukíl, p. 270); Alexandreia Ultima (Arrian, iii. 30; Curt. *l. c.*; Amm. Marc. xxiii. 6), doubtless in the neighbourhood of, if not on the site of the present *Khojend;* Alexandreia Oxiana (Ptol. vi. 12. § 5; Steph. B. *s. v.*); Nautaca (Arrian, iii. 28, iv. 18), in the neighbourhood of *Karshi* or *Naksheb;* Branchidae (Strab. xi. p. 518), a place traditionally said to have been colonised by a Greek population; and Marginia (Curt. vii. 10. § 15), probably the present *Marghinan.* (Droysen, *Rhein. Mus.* 2 Jahr. p. 86; Mannert, iv. p. 452; Burnes, *Travels*, i. p. 350; *Memoirs of Báber*, p. 12; De Sacy, *Notices et Extraits*, iv. p. 354; Thirlwall, *Hist. of Greece*, vi. p. 284.) [V.]

SOGDII MONTES. [SOGDIANA.]

SOGIU'NTII, an Alpine people mentioned by Pliny (iii. 20. s. 24). Nothing but resemblance of name gives us any indication of the position of many small mountain tribes, but the names remain frequently very little changed. The position of the Sogiuntii is conjectured to be shown by the name *Sauze* or *Souches*, NE. of *Briançon* in the department of *Hautes Alpes*. But this is merely a guess; and even the orthography of the name Sogiuntii is not certain. [G. L.]

SOLE, a small town in the interior of Hyrcania, mentioned by Ammianus (xxiii. 6). [V.]

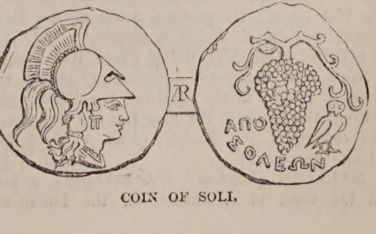
SOLEN (Σωλήν, Ptol. vii. 1. §§ 10, 34), a small river of S. India, which has its sources in M. Bettigo, and flows thence into the Sinus Colchicus or *Gulf of Manaar*. It is not certain which of two rivers, the *Vaiparu* or the *Tamraparni*, represent it at present: Lassen inclines to the latter. [V.]

SOLENTA. [OLYNTA INSULA.]

SOLENTUM. [SOLUS.]

SOLETUM (*Soleto*), a town of Calabria, situated in the interior of the Iapygian peninsula, about 12 miles S. of Lupiae (*Lecce*). It is mentioned only by Pliny, in whose time it was deserted ("Soletum desertum," Plin. iii. 11. s. 16), but it must have been again inhabited, as it still exists under the ancient name. That the modern town occupies the ancient site is proved by the remains of the ancient walls which were still visible in the days of Galateo, and indicated a town of considerable magnitude (Galateo, *de Sit. Iapyg.* p. 81; Romanelli, vol. ii. p. 26.) [E. H. B.]

SOLI (Σόλοι: *Eth.* Σολεύς or Σόλιος), an important town on the coast of Cilicia, between the mouths of the rivers Lamus and Pyramus, from each of which its distance was about 500 stadia. (Strab. xiv. p. 675; *Stadiasm. Mar. Mag.* § 170, &c.) The town was founded by Argives joined by Lindians from Rhodes. (Strab. xiv. p. 671; Pomp. Mela, i. 13; Liv. xxxvii. 56.) It is first mentioned in history by Xenophon (*Anab.* i. 2. § 24) as a maritime town of Cilicia; it rose to such opulence that Alexander the Great could fine its citizens for their attachment to Persia with 200 talents. (Arrian, *Anab.* ii. 5. § 5; Curt. iii. 17.) During the Mithridatic War the town of Soli was taken and destroyed by Tigranes, king of Armenia, who probably transplanted most of its inhabitants to Tigranocerta. (Dion Cass. xxxvi. 20; Plut. *Pomp.* 28; Strab. xi. p. 532.) But the place was revived by Pompey, who peopled it with some of those pirates who had fallen into his hands, and changed its name into Pompeiupolis. (Πομπηϊούπολις, Plut. *l. c.*; Strab. xiv. p. 671; Appian, *Mithr.* 105; Ptol. v. 8. § 4; Plin. v. 22; Steph. B. *s. v.*; Tac. *Ann.* ii. 58; Hierocl. p. 704.) Soli was the birthplace of Chrysippus the philosopher, and of two distinguished poets, Philemon and Aratus, the latter of whom was believed to be buried on a hill near the town. The Greek inhabitants of Soli are reported to have spoken a very corrupt Greek in consequence of their intercourse with the natives of Cilicia, and hence to have given rise to the term solecism (σολοικισμός), which has found its way into all the languages of Europe; other traditions, however, connect the origin of this term with the town of Soli, in Cyprus. (Diog. Laert. i. 2. § 4; Eustath. *ad Dion. Per.* 875; Suid. *s. v.* Σόλοι.) The locality and the remains of this ancient city have been described by Beaufort (*Karamania*, p. 261, foll.). "The first object that presented itself to us on landing," says he, "was a beautiful harbour or basin, with parallel sides and circular ends; it is entirely artificial, being formed with surrounding walls or moles, which are 50 feet in thickness and 7 in height. Opposite to the entrance of the harbour a portico rises from the surrounding quay, and opens to a double row of 200 columns, which, crossing the town, communicates with the principal gate towards the country. Of the 200 columns no more than 42 are now standing; the remainder lie on the spot where they fell, intermixed with a vast assemblage of other ruined buildings which were connected with the colonnade. The theatre is almost entirely destroyed. The city walls, strengthened by numerous towers, entirely surrounded the town. Detached ruins, tombs, and sarcophagi were found scattered to some distance from the walls, on the outside of the town, and it is evident that the whole country was once occupied by a numerous and industrious people." The natives now call the place *Mezetlu.* (Comp. Leake, *Asia Minor*, p. 213, foll.) The little river which passed through Soli was called Liparis, from the oily nature



COIN OF SOLI.

of its waters. (Vitruv. viii. 3; Antig. Caryst. 150; Plin. *l. c.*) Pliny (xxxi. 2) mentions bituminous springs in the vicinity, which are reported by Beaufort to exist at *Bikhardy*, about six hours' walk to the north-east of *Mezetlu*. [L. S.]

SOLI or SOLOE (Σόλοι, Ptol. v. 14. § 4), an important seaport town in the W. part of the N. coast of Cyprus, situated on a small river. (Strab. xiv. p. 683.) According to Plutarch (*Sol.* 26) it was founded by a native prince at the suggestion of Solon and named in honour of that legislator. The sojourn of Solon in Cyprus is mentioned by Herodotus (v. 113). Other accounts, however, make it an Athenian settlement, founded under the auspices of Phalerus and Acamas (Strab. *l. c.*), or of Demophon, the son of Theseus (Plut. *l. c*). We learn from Strabo (*l. c.*) that it had a temple of Aphrodite and one of Isis; and from Galen (*de Simp. Med.* ix. 3, 8) that there were mines in its neighbourhood. The inhabitants were called Solii (Σόλιοι), to distinguish them from the citizens of Soli in Cilicia, who were called Σολεῖς (Diog. Laert. *V. Solon*, 4). According to Pococke (ii. p. 323), the valley which surrounded the city is still called *Solea;* and the ruins of the town itself may be traced in the village of *Aligora*. (Comp. Aesch. *Pers.* 889; Scyl. p. 41; *Stadiasm. M. Magni*, § 295, seq.; Const. Porphyr. *de Them.* i. p. 39, Lips.; Hierocl. p. 707, &c.). [T. H. D.]

SOLIA. [ARAE HESPERI.]

SOLICI'NIUM, a town in the Agri Decumates, in South-western Germany, on Mount Pirus, where Valentinian in A. D. 369 gained a victory over the Alemanni. (Amm. Marc. xxvii. 10, xxviii. 2, xxx. 7.) A variety of conjectures have been made to identify the site of the town, but there are no positive criteria to arrive at any satisfactory conclusion. [L. S.]

SOLIMARIACA, in Gallia, is placed in the Antonine Itin. on the road from Andomatunum (*Langres*) to Tullum Leucorum (*Toul*), and nearly half-way between Mosa (*Meuse*) and Tullum. There is a place named *Soulosse*, which in name and in position agrees with Solimariaca. "The trace of the Roman road is still marked in several places by its elevation, both on this side of *Soulosse* and beyond it on the road to *Toul*." (D'Anville, *Notice, &c.*)[G. L.]

SOLIMNIA, a small island of the Aegaean sea, off the coast of Thessaly, near Scopelos. (Plin. iv. 12. s. 23.)

SOLIS INSULA (Plin. vi. 22. s. 24), an island mentioned by Pliny between the mainland of *India* and *Ceylon*, in the strait. There can be no doubt that it is the present *Ramiseram Cor*, famous for a temple of Rama. It bore also the name of Κῶρυ [CORY.] [V.]

SOLIS FONS. [OASIS, p. 458.]

SOLIS PORTUS (Ἡλίου λιμήν, Ptol. vii. 4. § 6), a harbour near the SE. corner of Taprobane (*Ceylon*). It has been conjectured by Forbiger that it is the present *Vendelusbai*,—a name we do not discover on the best maps. Its position, south of the Malea mountains (*Adam's Peak*), is certain. [V.]

SOLIS PROMONTO'RIUM (Ἱερὰ Ἡλίου ἄκρα), "Sacra solis extrema," a promontory of the east coast of Arabia at the south of the Persian gulf, between the mouth of the river Lar and Rhegma, in the country of the Nariti. (Ptol. vi. 7. § 14.) [LAR; RHEGMA.] [G. W.]

SO'LLIUM (Σόλλιον: *Eth.* Σολλιεύς), a town on the coast of Acarnania, on the Ionian sea. Its exact site is uncertain, but it was probably in the neighbourhood of Palaerus, which lay between Leucas and Alyzia. [PALAERUS.] Leake, however, places it S. of Alyzia, at *Stravolimióna* (i. e. *Port Stravo*). Sollium was a Corinthian colony, and as such was taken by the Athenians in the first year of the Peloponnesian War (B. C. 431), who gave both the place and its territory to Palaerus. It is again mentioned in B. C. 426, as the place at which Demosthenes landed when he resolved to invade Aetolia. (Thuc. ii. 30, iii. 95, comp. v. 30; Steph. B. *s. v.*; Leake, *Northern Greece*, vol. iv. p. 18, seq.)

SOLMISSUS (Σολμισσός), a hill near Ephesus, rising above the grove of Leto, where the Curetes, by the loud noise of their arms, prevented Hera from hearing the cries of Leto when she gave birth to her twins. (Strab. xiv. p. 640.) [L. S.]

SOLOMATIS (Σολόματις, Arrian, *Ind.* c. 4), a river named by Arrian as one of the feeders of the Ganges. There has been much difference of opinion as to what modern stream this name represents. Mannert thinks that it is one of the affluents of the *Jumna* (v. pt. i. p. 69); while Benfey, on the other hand, considers it not unlikely that under the name of Solomatis lurks the Indian *Sarasváti* or *Sarsooti*, which, owing to its being lost in the sands, is fabled by the Indians to flow under the earth to the spot where the *Ganges* and *Jumna* join, near *Allahabad*. (Benfey, art. *Indien*, in *Ersch und Gruber*, p. 4.) [V.]

SOLO'NA (*Eth.* Solonas: *Città del Sole*), a town of Gallia Cispadana, mentioned only by Pliny among the municipal towns of the 8th region (Plin. iii. 15. s. 20), but the name of the Solonates is found also in an inscription, which confirms its municipal rank (Gruter, *Inscr.* p. 1095. 2). Unfortunately this inscription, which was found at Ariminum, affords no clue to the site of Solona: it is placed conjecturally by Cluver at a place called *Città del Sole* about 5 miles SW. of *Forli*: but this site would seem too close to the important town of Forum Livii. (Cluver. *Ital.* p. 291.) [E. H. B.]

SOLO'NIUM (Σολώνιον), in Gallia Narbonensis, where C. Pomptinus defeated the Allobroges, B. C. 61. (Dion Cass. xxxvii. c. 48; Liv. *Epit.* 103, where it is said, "C. Pontinius Praetor Allobroges qui rebellaverant ad Salonem (Solonem ?) domuit.") It has been conjectured that Solonium is *Sallonaz*, in the department of *Ain*, near the small river *Brivas;* but this is merely a guess. The narrative of Dion is useless, as usual, for determining anything with precision. Other guesses have been made about the position of Solonium; one of which is too absurd to mention. [G. L.]

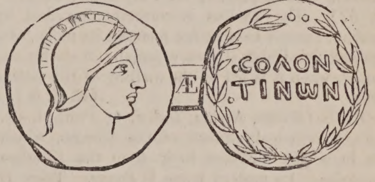
SOLO'NIUS AGER (Σολώνιον, Plut.), was the name given to a district or tract in the plain of Latium, which appears to have bordered on the territories of Ostia, Ardea, and Lanuvium. But there is some difficulty in determining its precise situation or limits. Cicero in a passage in which he speaks of a prodigy that happened to the infant Roscius, places it "in Solonio, *qui est campus agri Lanuvini*" (*de Div.* i. 36); but there are some reasons to suspect the last words to be an interpolation. On the other hand, Livy speaks of the Antiates as making incursions "in agrum Ostiensem, Ardeatem, Solonium" (viii. 12). Plutarch mentions that Marius retired to a villa that he possessed there, when he was expelled from Rome in B. C. 88; and from thence repaired to Ostia. (Plut. *Mar.* 35.) But the most distinct indication of its locality is afforded by a passage of Festus (*s. v. Pomonal*, p. 250), where he tells us "Pomonal est in agro Solonio, via Ostiensi, ad duodecimum lapidem, diverticulo a miliario octavo." It is thence evident that the "ager Solonius" extended westward as far as the Via Ostiensis, and probably the whole tract bordering on the territories of Ostia, Laurentum, and Ardea, was known by this name. It may well therefore have extended to the neighbourhood of Lanuvium also. Cicero tells us that it abounded in snakes. (*De Div.* ii. 31.) It appears from one of his letters that he had a villa there, as well as Marius, to which he talks of retiring in order to avoid contention at Rome (*ad Att.* ii. 3).

The origin of the name is unknown; it may probably have been derived from some extinct town of the name; but no trace of such is found. Dionysius, indeed, speaks of an *Etruscan* city of Solonium, from whence the Lucumo came to the assistance of Romulus (Dionys. ii. 37); but the name is in all probability corrupt, and, at all events, cannot afford any explanation of the *Latin* district of the name. [E. H. B.]

SOLO'RIUS MONS, an offshoot of Mons Argentarius, running to the SW., on the borders of Hispania Tarraconensis and Baetica, and connecting Mount Ortospeda with Mount Ilipula. (Plin. iii. 1. s. 2.) It is probably the same mountain mentioned by Strabo (iii. p. 156) as rich in gold and other mines, and the present *Sierra Nevada*. [T. H. D.]

SO'LUS or SOLUNTUM (Σολόεις, Thuc.; Σολοῦς, Diod.: *Eth.* Σολουντῖνος, Diod., but coins have Σολοντῖνος; Soluntinus: *Solanto*), a city of Sicily, situated on the N. coast of the island, about 12 miles E. of Panormus, and immediately to the E. of the bold promontory called *Capo Zaffarana*. It was a Phoenician colony, and from its proximity to Panormus was one of the few which that people retained when they gave way before the advance of the Greek colonies in Sicily, and withdrew to the NW. corner of the island. (Thuc. vi. 2.) It afterwards passed together with Panormus and Motya into the hands of the Carthaginians, or at least became a dependency of that people. It continued steadfast to the Carthaginian alliance even in B. C. 397, when the formidable armament of Dionysius shook the fidelity of most of their allies (Diod. xiv. 48); its territory was in consequence ravaged by Dionysius, but without effect. At a later period of the war (B. C. 396) it was betrayed into the hands of that despot (*Ib.* 78), but probably soon fell again into the power of the Carthaginians. It was certainly one of the cities that usually formed part of their dominions in the island; and in B. C. 307 it was given up by them to the soldiers and mercenaries of Agathocles, who had made peace with the Carthaginians when abandoned by their leader in Africa. (Diod. xx. 69.) During the First Punic War we find it still subject to Carthage, and it was not till after the fall of Panormus that Soluntum also opened its gates to the Romans. (Id. xxiii. p. 505.) It continued to subsist under the Roman dominion as a municipal town, but apparently one of no great consideration, as its name is only slightly and occasionally mentioned by Cicero. (*Verr.* ii. 42, iii. 43.) But it is still noticed both by Pliny and Ptolemy (Plin. iii. 8. s. 14; Ptol. iii. 4. § 3, where the name is corruptly written 'Ολουλίς), as well as at a later period by the Itineraries, which place it 12 miles from Panormus and 12 from Thermae (*Termini*). (*Itin. Ant.* p. 91; *Tab. Peut.*) It is probable that its complete destruction dates from the time of the Saracens.

At the present day the site of the ancient city is wholly desolate and uninhabited. It stood on a lofty hill, now called the *Monte Catalfano*, at the foot of which is a small cove or port, with a fort, still called the *Castello di Solanto*, and a station for the tunny fishery. The traces of two ancient roads, paved with large blocks of stone, which led up to the city, may still be followed, and the whole summit of the hill is covered with fragments of ancient walls and foundations of buildings. Among these may be traced the remains of two temples, of which some capitals, portions of friezes, &c. have been discovered; but it is impossible to trace the plan and design of these or any other edifices. They are probably all of them of the period of the Roman dominion. Several cisterns for water also remain, as well as sepulchres; and some fragments of sculpture of considerable merit have been discovered on the site. (Fazell. *de Reb. Sic.* viii. p. 352; Amico, *Lex. Top.* vol. ii. pp. 192—195; Hoare's *Class. Tour*, vol. ii. p. 234; Serra di Falco, *Ant. della Sicilia*, vol. v. pp. 60—67.) [E. H. B.]



COIN OF SOLUS.

SOLYGEIA, SOLYGEIUS. [CORINTHUS, pp. 684, b, 685, a.]

SOLYMA (τὰ Σόλυμα), a high mountain near Phaselis in Lycia. (Strab. xiv. p. 666.) As the mountain is not mentioned by any other writer, it is probably only another name for the Chimaera Mons, the Olympus, or the mountains of the Solymi, mentioned by Homer. (*Od.* v. 283.) In the Stadiasmus it is simply called the ὄρος μέγα: it extends about 70 miles northward from Phaselis, and its highest point, now called *Taghtalu*, rises immediately above the ruins of Phaselis, which exactly corresponds with the statement of Strabo. (Leake, *Asia Minor*, p. 189.) [L. S.]

SOLYMI. [LYCIA.]

SOMENA. [SIMENA.]

SONAUTES, according to Pliny (vi. 1), a river in Pontus; while, according to Apollonius Rhodius (ii. 747), the Acheron in Bithynia was anciently called Soonautes (Σοωναύτης). [L. S.]

SONEIUM, a place in Moesia Superior, on the borders of Thrace, at the pass of Mount Scomius, called Succi. (*Itin. Hieros.* p. 567.) Identified with *Bagna.* [T. H. D.]

SONISTA, a town in Upper Pannonia, on the road from Poetovium to Siscia. (Geog. Rav. iv. 19; *Tab. Peut.*; *It. Hieros.* p. 561, where it is written Sunista.) Its exact site is unknown. [L. S.]

SO'NTIA (*Eth.* Sontinus: *Sanza*), a town of Lucania, known only from Pliny, who enumerates the Sontini among the municipal towns of that province (Plin. iii. 11. s. 15). It is probable that it is the same place now called *Sanza*, situated in the mountains about 12 miles N. of the *Gulf of Policastro.* [E. H. B.]

SO'NTIUS (*Isonzo*), one of the most considerable of the rivers of Venetia, which has its sources in the Alps, at the foot of the lofty *Mt. Terglou*, and has from thence a course of above 75 miles to the sea, which it enters at the inmost bight of the Adriatic, between Aquileia and the Timavus. It receives at the present day the waters of the *Natisone* and *Torre*, the ancient NATISO and TURRIS, both of which in ancient times pursued independent courses to the sea under the walls of Aquileia, and from the E. those of the *Wippach* or *Vipao*, called by the ancients the FLUVIUS FRIGIDUS. Though so important a stream, the name of the Sontius is not mentioned by any of the geographers; but it is found in the Tabula, which places a station called Ponte Sonti (Ad Pontem Sontii) 14 miles from Aquileia on the highroad to Aemona (*Laybach*). This bridge, which lay on the main entrance into Italy on this side, was a military point of considerable importance. It checked for a time the march of the emperor Maximin when advancing upon Aquileia, in A. D. 238 (Herodian, viii. 4; Capit. *Maximin.* 22); and at a later period it was here that Odoacer took up his position to oppose the advance of Theodosius, by whom he was, however, defeated in a decisive battle, A. D. 489 (Cassiod. *Chron.* p. 472; Id. *Var.* i. 18; Jornand. *Get.* 57). The Sontius is correctly described by Herodian, though he does not mention its name, as a large and formidable stream, especially in spring and summer, when it is fed by the melting of the Alpine snows. [E. H. B.]

SONUS (Σῶνος, Arrian, *Ind.* c. 4; Plin. vi. 18. s. 22), a principal affluent of the *Ganges*, which flows in a NE. direction to it from the *Vindhya Mountains*. Its modern name is *Soane*. There is no doubt that it has been contracted from the Sanscrit *Suvarna*, golden. The Soas (Σῶας) of Ptolemy (vii. 1. § 30) is certainly the same river. [V.]

SOPHE'NE (Σωφηνή, Strab. et alii; Σωφανηνή, Dion Cass. xxxvi. 36; Procop. *de Aedif.* iii. 2, *B. Pers.* i. 21: *Eth.* Σωφηνός), a district of Armenia, lying between Antitaurus and Mount Masius, separated by the Euphrates from Melitene in Armenia Minor, and by Antitaurus from Mesopotamia. Its capital was Carcathiocerta. (Strab. xi. pp. 521, 522, 527.) It formed at one time, with the neighbouring districts, a separate west Armenian kingdom, governed by the Sophenian Artanes, but was annexed to the east Armenian kingdom by Tigranes. Sophene was taken away from Tigranes by Pompey. (Strab. xi. p. 532; Dion Cass. xxxvi. 26; Plut. *Lucull.* 24, *Pomp.* 33.) Nero gave Sophene as a separate kingdom to Sohaemus. (Tac. *Ann.* xiii. 7.)

SOPIA'NAE, a town in the central part of Lower Pannonia, on the road from Mursa to Sabaria (*It. Ant.* pp. 231, 232, 264, 267), was according to Ammianus Marcellinus (xxviii. 1) the birthplace of the emperor Maximinus. Its site is occupied by the modern *Fünfkirchen.* [L. S.]

SORA (Σῶρα: *Eth.* Soranus: *Sora*), a city of Latium, situated in the valley of the Liris, on the right bank of that river, about 6 miles to the N. of Arpinum. Though included in Latium in the more extended sense of that term, as it was understood under the Roman Empire, Sora was originally a Volscian city (Liv. x. 1), and apparently the most northerly possessed by that people. It was wrested from them by the Romans in B. C. 345, being surprised by a sudden attack by the consuls Fabius Dorso and Ser. Sulpicius. (Liv. vii. 28.) It was subsequently occupied by the Romans with a colony: the establishment of this is not mentioned by Livy, but in B. C. 315 he tells us the inhabitants had revolted and joined the Samnites, putting to death the Roman colonists. (Id. ix. 23; Diod. xix. 72.) The city was in consequence besieged by the dictator C. Fabius, and, notwithstanding the great defeat of the Romans at Lautulae, the siege was continued into the following year, when the city was at length taken by the consuls C. Sulpicius and M. Poetelius; the citadel, which was in a very strong and inaccessible position, being betrayed into their hands by a deserter. The leaders of the defection were sent to Rome and doomed to execution; the other inhabitants were spared. (Liv. ix. 23, 24.) Sora was now occupied by a Roman garrison; but notwithstanding this it again fell into the hands of the Samnites in B. C. 306, and it was not recovered by the Romans till the following year. (Id. ix. 43, 44; Diod. xx. 80, 90.) After the close of the Second Samnite War it was one of the points which the Romans determined to secure with a colony, and a body of 4000 colonists was sent thither in B. C. 303. (Id. x. 1.) From this time Sora became one of the ordinary "coloniae Latinae" and is mentioned in the Second Punic War among the refractory colonies, which in B. C. 209 refused any further contributions. (Liv. xxvii. 9, xxix. 15. The text of Livy gives *Cora* in the first passage, and *Sora* in the second, but the same place is necessarily meant in both passages, and it is probable that Sora is the true reading.) From this time we hear little more of Sora, which lapsed into the condition of an ordinary municipal town. (Cic. *pro Planc.* 9). Its rank of a Colonia Latina was merged in that of a municipium by the Lex Julia; but it received a fresh colony under Augustus, consisting, as we learn from an inscription, of a body of veterans from the 4th legion. (*Lib. Colon.* p. 237; Plin. iii. 5. s. 9; Orell. *Inscr.* 3681.) Juvenal speaks of it as a quiet country town, where houses were cheap (Juv. iii. 223); and it is mentioned by all the geographers among the towns of this part of Italy. (Strab. v. p. 238; Ptol. iii. 1. § 63; Sil. Ital. viii. 394; Orell. *Inscr.* 3972.) Nothing more is heard of it under the Roman Empire, but it survived the fall of the Western Empire, and continued throughout the middle ages to be a place of consideration. *Sora* is still an episcopal see, and much the most important place in this part of Italy, with about 10,000 inhabitants. The modern town undoubtedly occupies the same site with the ancient one, in the plain or broad valley of the Liris, resting upon a bold and steep hill, crowned by the ruins of a mediaeval castle. The ancient citadel, described by Livy, stood on a hill at the back of this, called the *Rocca di S. Angelo,* where some remains of the ancient walls, constructed of massive polygonal blocks, are still visible. No remains of Roman times are preserved, except a few inscriptions, and some foundations, supposed to be those of a temple. (Romanelli, vol. iii. pp. 362—366; Hoare's *Classical Tour*, vol. i. pp. 299—302.) [E. H. B.]

SORA (Σόρα or Σῶρα), a town of Paphlagonia, noticed only by the latest writers of antiquity, and of unknown site. (Constant. Porph. *Them.* i. 7; *Novellae*, xxix. 1; Hierocl. p. 695; *Conc. Nicaen.* ii. p. 52; *Conc. Chalced.* p. 664, where it is called Sura.) [L. S.]

SORA (Σῶρα, Ptol. vii. 1. § 68), a town in the southern part of India, between M. Bettigo and Adeisathron. It was the capital of a nomad race called Sorae (Ptol. *l. c.*), and the royal residence of a king named Arcates. The people are evidently the same as the Surae of Pliny (vi. 20. s. 23). Lassen places them in the mountains above *Madras* (see map). [V.]

SORACTE (*Monte S. Oreste*), a mountain of Etruria, situated between Falerii and the Tiber, about 26 miles N. of Rome, from which it forms a conspicuous object. It is detached from the chain of the Apennines, from which it is separated by the intervening valley of the Tiber; yet in a geological sense it belongs to the Apennine range, of which it is an outlying offset, being composed of the hard Apennine limestone, which at once distinguishes it from the Mons Ciminus and the other volcanic hills by which it is surrounded. Though of no great elevation, being only 2420 feet in height, it rises in a bold and abrupt mass above the surrounding plain (or rather table-land), which renders it a striking and picturesque object, and a conspicuous feature in all views of the *Campagna*. Hence the selection of its name by Horace in a well-known ode (*Carm.* i. 9) is peculiarly appropriate. It was consecrated to Apollo, who had a temple on its summit, probably on the same spot now occupied by the monastery of *S. Silvestro*, and was worshipped there with peculiar religious rites. His priests were supposed to possess the power of passing unharmed through fire, and treading on the hot cinders with their bare feet. (Virg. *Aen.* vii. 696, xi. 785—790; Sil. Ital. v. 175—181, vii. 662; Plin. vii. 2.) Its rugged and craggy peaks were in the days of Cato still the resort of wild goats. (Varr. *R. R.* ii. 3. § 3.)

Soracte stands about 6 miles from *Civita Castellana*, the site of the ancient Falerii, and 2 from the Tiber. It derives its modern appellation from the village of *Sant' Oreste*, which stands at its S. extremity on a steep and rocky hill, forming a kind of step or ledge at the foot of the more elevated peaks of Soracte itself. This site, which bears evident signs of ancient habitation, is supposed to be that of the ancient FERONIA or LUCUS FERONIAE. (Dennis's *Etruria*, vol. i. p. 179.) [E. H. B.]

SORBIODU'NUM, or SORVIODU'NUM, a town of Britannia Romana, in the territory of the Belgae. (*Itin. Ant.* pp. 483, 486.) It is identified with *Old Sarum*, where coins of several Roman emperors have been found, and where the traces of the ancient Roman walls show it to have been about half a mile in circumference. (Camden, p. 113.) [T.H.D.]

SORDICE, a lake in Gallia. A river Sordus ran out of the *E'tang* Sordice, in the country of the Sordones or Sordi. [SORDONES.]

> "Stagnum hic palusque, quippe diffuse patet,
> Et incolae istam Sordicen cognominant."

(Avienus, *Or. Mar.*, as I. Vossius reads it.)

The Sordice is supposed by some geographers to be the *E'tang de Leucate;* but others take it to be an *étang* further south, called *E'tang de St. Nazaire*, and the *E'tang de Leucate* to be that near Salsulae, which is described by Strabo, Mela, and others. [SALSULAE; RUSCINO.] [G. L.]

SORDONES, or SARDONES, as the name has sometimes been written, a people in Gallia. Mela (ii. 5) writes: after the Salsulae fons "is the ora Sordonum, and the small streams Telis and Tichis; the Colonia Ruscino, and the vicus Illiberis." Pliny (iii. 4) begins his description of Gallia Narbonensis from the foot of the Pyrenees. He says: "On the coast is the regio Sordonum or Sardonum, and in the interior the Consuarani; the rivers Techum, Vernodubrum; towns, Illiberis and Ruscino." These Sordones are the Sordi of Avienus (*Or. Marit.* 562):—

> "Sordus inde denique
> Populus agebat inter avios locos
> Ac pertinentes usque ad interius mare,
> Qua pinifertae stant Pyrenae vertices,
> Inter ferarum lustra ducebat greges,
> Et arva late et gurgitem ponti premit:"

as I. Vossius reads the passage in his edition of Mela. The Sordi then occupied the coast of the Mediterranean from the Pyrenees northward, and the neighbouring part of the interior at the north foot of the Pyrenees. Ptolemy, as D'Anville observes, does not mention the Sordones, and he has made the territory of the Volcae Tectosages comprehend Illiberis and Ruscino. The Sordones probably occupied the whole of the territory called *Roussillon*, and they would be in possession of that pass of the Pyrenees called *Col de Pertus,* which is defended by the fort of *Bellegarde.* They bordered on the Consorani. [CONSORANI.] [G. L.]

SORICA'RIA, a place in Hispania Baetica, mentioned by Hirtius (*B. Hisp.* c. 24), and the same called also "Soritia" by that author (c. 27). Ukert (ii. pt. i. p. 361) seeks it in the neighbourhood of the Flumen Salsum (the *Salado*), S. of the Baetis, and between *Osuña* and *Antequera.* [T. H. D.]

SORINGI (Σώριγγοι, *Peripl. M. E.* p. 34), a people of the southern part of *Hindostan*, who apparently dwelt along the banks of the Chaberus (*Káveri*). Lassen places them below the Sorae, on the slopes of the hills above *Madras.* [V.]

SORITIA. [SORICARIA.]

SORNUM, (Σόρνον, Ptol. iii. 8. § 10), a city of Dacia; now *Gieritza.* [T. H. D.]

SORO'RES (AD), a station in Lusitania, N. of Emerita. (*Itin. Ant.* p. 433.) Variously identified with *Montanches* and *Aliseda.* [T. H. D.]

SOSTOMAGUS, in Gallia, is placed by the Jerusalem Itin. between Tolosa (*Toulouse*) and Carcaso (*Carcassone*), 38 miles from *Toulouse* and 24 from *Carcassone.* The road is nearly direct, and if the distances are correct, we might perhaps find some name like Sosto in the proper place. Some geographers have found Sostomagus near *Castelnaudari.* [G. L.]

SOTERA, a place in Ariana, mentioned by Ammianus (xxiii. 6). It is probably the same as that called by Ptolemy Σώτειρα (vi. 17. § 7). [V.]

SOTIA'TES or SONTIA'TES, a people of Aquitania. Schneider (*Caesar*, *B. G.* iii. 20) who writes "in Sontiatium fines" has a long note on the various forms of this word. Nicolaus Damascenus (quoted by Athenaeus, vi. p. 249) writes the name Sotiani, but as Caesar was his authority for what he says, he may have altered the form of the word. In Dion Cassius (xxxix. c. 46) the reading is Ἀπιάτας (ed. Reimarus); but there are other variations in the MSS. In Pliny (iv. 19) we find among the nations of Aquitania "Ausci, Elusates, Sottiates, Osquidates Campestres." Orosius (vi. 8, ed. Haverkamp) has Sontiates, but one MS. has Sotiates and others have Sociates.

In B. C. 56 Caesar sent P. Crassus into Aquitania. Crassus came from the north, and after summoning the men of fighting age who were on the muster rolls of *Toulouse*, *Carcassone*, and *Narbonne*, he entered the territory of the Sotiates, the first of the Aquitanian peoples whom he attacked. The Sotiates were the neighbours of the Elusates a name represented by the town of *Eause.* A line drawn from *Auch* (Ausci) on the *Gers* to *Bazas* in the department of *La Gironde,* passes near *Sos,* a town which is on the *Getise,* and in the *Gabaret.* In the middle ages it was called Sotium. Ancient remains have been found at *Sos.* Here we have an instance of the preservation of ancient names in this part of France, and there are many other instances.

D'Anville in determining the position of the Sotiates argues correctly that Crassus having passed through the Santones, a people who had submitted to Caesar (*B. G.* iii. 12) and would offer no resistance, entered Aquitania by the north, and the Sotiates who were only seven or eight leagues south of the *Garonne* would be the first tribe on whom he fell. He says that he has evidence of a Roman road very direct from *Sos* to *Eause* ; and he is convinced that this is part of the road described in the Jerusalem Itin. between Vasatae and Elusa. On this road the name Scittium occurs in the Itin., and as the distance between Scittium and Elusa corresponds very nearly to the distance between *Sos* and *Eause,* he conjectures that this word Scittium is written wrong, and that it should be Sotium.

The Sotiates, who were strong in cavalry, attacked the Romans on their march, and a battle took place in which they were defeated. Crassus then assaulted their town, which made a stout resistance. He brought up his vineae and towers to the walls, but the Sotiates drove mines under them, for as they had copper mines in their country they were very skilful in burrowing in the ground. At last they sent to Crassus to propose terms of surrender (*B. G.* iii. 21). While the people were giving up their arms on one side of the town, Adcantuannus, who was a king or chief, attempted to sally out on another side with his 600 " soldurii." The Romans met him there, and after a hard fight Adcantuannus was driven back into the town; but he still obtained the same easy terms as the rest.

These Soldurii were a body of men who attached themselves to a chief with whom they enjoyed all the good things without working, so long as the chief lived; but if any violence took off their leader it was their duty to share the same fate or to die by their own hand. This was an Iberian and also a Gallic fashion. The thing is easily understood. A usurper or any desperate fellow seized on power with the help of others like himself ; lived well, and fed his friends ; and when his tyranny came to an end, he and all his crew must kill themselves, if they wished to escape the punishment which they deserved. (Plut. *Sertor.* c. 14; Caesar, *B. G.* vii. 40 ; and the passage in Athenaeus.)

The MSS. of Caesar vary in the name of Adcantuannus. Schneider writes it Adiatunus, and in Athenaeus it is Ἀδιάτομον. Schneider mentions a medal of Pellerin, with REX ΔALETVΩNVΣ and a lion's head on one side, and on the other SOTIOGA. Walckenaer (*Géogr. &c.* i. 284) may be speaking of the same medal, when he describes one which is said to have been found at *Toulouse,* with a head of Adictanus on one side and the word Sotiagae on the other. He thinks it " very suspected ;" and it may be. [G. L.]

SOZO'POLIS (Σωζόπολις), a town noticed only by late writers as a place in Pisidia, on the north of Termessus, in a plain surrounded on all sides by mountains. (Hierocl. p. 672; Evagr. *Hist. Eccles.* iii. 33.) It is possibly the same place which Stephanus B. notices under the name of Sozusa. Nicetas (*Ann.* p. 9) mentions that it was taken by the Turks, but recovered from them by John Comnenus. (Comp. *Ann.* p. 169 ; Cinnamus, p. 13.) The traveller Paul Lucas (*Sec. Voy.* vol. i. c. 33) observed some ancient remains at a place now called *Souzou,* south of *Aglasoun,* which probably belong to Sozopolis. [L. S.]

SOZO'POLIS, a later name of Apollonia in Thrace. [Vol. I. p. 160.] [J. R.]

SPALATHRA (Plin. iv. 9. s. 16; Σπάλαυθρα, Scylax, p. 25; Σπαλέθρη, Steph. B. *s. v.*; Σπάλαθρον, Hellanic. *ap. Steph. B. s. v. : Eth.* Σπαλαθραῖος), a town of Magnesia, in Thessaly, upon the Pagasaean gulf. It is conjectured that this town is meant by Lycophron (899), who describes Prothous, the leader of the Magnetes in the Iliad, as ὁ ἐκ Παλαύθρων (Σπαλαύθρων). (See Müller, *ad Scyl. l. c.*)

SPALATUM. [SALONA.]

SPANETA, a town in Lower Pannonia, of unknown site. (*It. Ant.* p. 268; *It. Hieros.* p. 563; Geog. Rav. iv. 19, who writes Spaneatis. [L. S.]

SPARATA, a place in Moesia Superior, probably on the river *Isker.* (*Itin. Hieros.* p. 567.) By the Geogr. Rav. it is called Sparthon (iv. 7). [T. H. D.]

SPARTA (Σπάρτη, Dor. Σπάρτα : *Eth.* Σπαρτιάτης, Spartiates, Spartanus), the capital of Laconia, and the chief city of Peloponnesus. It was also called LACEDAEMON (Λακεδαίμων: *Eth.* Λακεδαιμόνιος, Lacedaemonius), which was the original name of the country. [See Vol. II. p. 103, a.] Sparta stood at the upper end of the middle vale of the Eurotas, and upon the right bank of the river. The position of this valley, shut in by the mountain ranges of Taÿgetus and Parnon, its inaccessibility to invaders, and its extraordinary beauty and great fertility, have been described in a previous article [LACONIA]. The city was built upon a range of low hills and upon an adjoining plain stretching SE. to the river. These hills are offshoots of Mt. Taÿgetus, and rise almost immediately above the river. Ten stadia S. of the point where the Oenus flows into the Eurotas, the latter river is divided into two arms by a small island overgrown with the oleander, where the foundations of an ancient bridge are visible. This is the most important point in the topography of the site of Sparta. Opposite to this bridge the range of hills rises upon which the ancient city stood; while a hollow way (Map, *ff.*) leads through them into the plain to *Magúla,* a village situated about half-way between *Mistrá* and the island of the Eurotas. Upon emerging from this hollow into the plain, there rises on the left hand a hill, the south-western side of which is occupied by the theatre (Map, A.). The centre of the building was excavated out of the hill ; but the two wings of the cavea were entirely artificial, being built of enormous masses of quadrangular stones. A great part of this masonry still remains ; but the seats have almost entirely disappeared, because they have for many ages been used as a quarry by the inhabitants of *Mistrá.* The extremities of the two wings are about 430 feet from one another, and the diameter or length of the orchestra is about 170 feet ; so that this theatre was probably the largest in Greece, with the exception of those of Athens and Megalopolis. There are traces of a wall around this hill, which also embraces a considerable part of the adjoining plain to the east. Within the space enclosed by this wall there are two terraces, upon one of which, amidst the ruins of a church, the French Commission discovered traces of an ancient temple. In this space there are also some ancient doors, formed of three stones, two upright with the architrave, buried in the ground; but no conjecture can be formed of the building to which they belonged without excavations.

The hill we have been describing is the largest of all the Spartan heights, and is distinguished by the wall which surrounds it, and by containing traces of foundations of some ancient buildings. From it two smaller hills project towards the Eurotas, parallel to one another, and which may be regarded as portions of the larger hill. Upon the more southerly of the two there are considerable remains of a circular brick building, which Leake calls a circus, but Curtius an amphitheatre or odeum (Map, 3). Its walls are 16 feet thick, and its diameter only about 100 feet; but as it belongs to the Roman period, it was probably sufficient for the diminished population of the city at that time. Its entrance was on the side towards the river. West of this building is a valley in the form of a horse-shoe, enclosed by walls of earth, and apparently a stadium, to which its length nearly corresponds.

To the north of the hollow way leading from the bridge of the Eurotas to *Magúla* there is a small insulated hill, with a flat summit, but higher and more precipitous than the larger hill to the south of this way. It contains but few traces of ancient buildings (Map, B.). At its southern edge there are the remains of an aqueduct of later times.

The two hills above mentioned, north and south of this hollow way, formed the northern half of Sparta. The other portion of the city occupied the plain between the southern hill and the rivulet falling into the Eurotas, sometimes called the *River of Magúla*, because it flows past that village, but more usually *Trypiótiko*, from *Trypí*, a village in the mountains (Map, *cc*). Two canals, beginning at *Magúla*, run across this plain: upon the southern one (Map, *bb*), just above its junction with the *Trypiótiko*, stands the small village of *Psychikó* (Map, 6). Between this canal and the *Trypiótiko* are some heights upon which the town of New Sparta is now built (Map, D.). Here are several ancient ruins, among which are some remains of walls at the southern extremity, which look like city-walls. The plain between the heights of New Sparta and the hill of the theatre is covered with corn-fields and gardens, among which are seen fragments of wrought stones, and other ancient remains, cropping out of the ground. The only remains which make any appearance above the ground are those of a quadrangular building, called by the present inhabitants the tomb of Leonidas. It is 22 feet broad and 44 feet long, and is built of ponderous square blocks of stone. It was probably an heroum, but cannot have been the tomb of Leonidas, which we know, from Pausanias (iii. 14. § 1), was near the theatre, whereas this building is close to the new town.

This plain is separated from the Eurotas by a range of hills which extend from the Roman amphitheatre or circus to the village of *Psychikó*. Between the hills and the river is a level tract, which is not much more than 50 yards wide below the Roman amphitheatre, but above and below the latter it swells into a plain of a quarter of a mile in breadth. Beyond the river *Trypiótiko* there are a few traces of the foundations of ancient buildings near the little village of *Kalagoniá* (Map, 7). Leake mentions an ancient bridge over the *Trypiótiko*, about a quarter of a mile NE. of the village of *Kalagoniá*. This bridge, which was still in use when Leake visited the district, is described by him as having a rise of about one-third of the span, and constructed of large single blocks of stone, reaching from side to side. The same traveller noticed a part of the ancient causeway remaining at either end of the bridge, of the same solid construction. But as this bridge is not noticed by the French Commission, it probably no longer exists, having been destroyed for its materials. (Leake, *Morea*, vol. i. p. 157, *Peloponnesiaca*, p. 115.)

Such is the site of Sparta, and such is all that now remains of this famous city. There cannot be any doubt, however, that many interesting discoveries might be made by excavations; and that at any rate the foundations of several ancient buildings might be found, especially since the city was never destroyed in ancient times. Its present appearance corresponds wonderfully to the anticipation of Thucydides, who remarks (i. 10) that "if the city of the Lacedaemonians were deserted, and nothing remained but its temples and the foundations of its buildings, men of a distant age would find a difficulty in believing in the existence of its former power, or that it possessed two of the five divisions of Peloponnesus, or that it commanded the whole country, as well as many allies beyond the peninsula,—so inferior was the appearance of the city to its fame, being neither adorned with splendid temples and edifices, nor built in contiguity, but in separate quarters, in the ancient method. Whereas, if Athens were reduced to a similar state, it would be supposed, from the appearance of the city, that the power had been twice as great as the reality." Compared with the Acropolis of Athens, which rises proudly from the plain, still crowned with the columns of its glorious temples, the low hills on the Eurotas, and the shapeless heap of ruins, appear perfectly insignificant, and present nothing to remind the spectator of the city that once ruled the Peloponnesus and the greater part of Greece. The site of Sparta differs from that of almost all Grecian cities. Protected by the lofty ramparts of mountains, with which nature had surrounded their fertile valley, the Spartans were not obliged, like the other Greeks, to live within the walls of a city pent up in narrow streets, but continued to dwell in the midst of their plantations and gardens, in their original village trim. It was this rural freedom and comfort which formed the chief charm and beauty of Sparta.

It must not, however, be supposed that Sparta was destitute of handsome public buildings. Notwithstanding the simplicity of the Spartan habits, their city became, after the Messenian wars, one of the chief seats of poetry and art. The private houses of the Spartans always continued rude and unadorned, in accordance with a law of Lycurgus, that the doors of every house were to be fashioned only with the saw, and the ceiling with the axe (Plut. *Lyc.* 13); but this regulation was not intended to discourage architecture, but to prevent it from ministering to private luxury, and to restrain it to its proper objects, the buildings for the gods and the state. The palace of the kings remained so simple, that its doors in the time of Agesilaus were said to be those of the original building erected by Aristodemus, the founder of the Spartan monarchy (Xen. *Ages.* 8. § 7); but the temples of the gods were built with great magnificence, and the spoils of the Persian wars were employed in the erection of a beautiful stoa in the Agora, with figures of Persians in white marble upon the columns, among which Pausanias admired the statues of Mardonius and Artemisia (iii. 11. § 3). After the Persian wars Athens became more and more the centre of Greek art; but Sparta continued to possess, even in the time of Pausanias, a larger number of monuments than most other Grecian cities.

Sparta continued unfortified during the whole period of autonomous Grecian history; and it was first surrounded with walls in the Macedonian period. We learn from Polybius (ix. 21) that its walls were 48 stadia in circumference, and that it was much larger than Megalopolis, which was 50 stadia in circuit. Its superiority to Megalopolis in size must have been owing to its form, which was circular. (Polyb. v. 22.) Leake remarks that, "as the side towards the Eurotas measured about two miles with the windings of the outline, the computation of Polybius sufficiently agrees with actual appearances, though the form of the city seems rather to have been semicircular than circular." (*Morea*, vol. i. p. 180.) Its limits to the eastward, at the time of the invasion of Philip (B. C. 218), are defined by Polybius, who says (v. 22) that there was a distance of a stadium and a half between the foot of the cliffs of Mt. Menelaium and the nearest part of the city. Livy also describes the Eurotas as flowing close to the walls (xxxiv. 28, xxxv. 29). When Demetrius Poliorcetes made an attempt upon Sparta in B. C. 296, some temporary fortifications were thrown up; and the same was done when Pyrrhus attacked the city in B. C. 272. (Paus. i. 13. § 6, vii. 8. § 5.) But Sparta was first regularly fortified by a wall and ditch by the tyrant Nabis in B. C. 195 (Liv. xxxiv. 27; Paus. vii. 8. § 5); though even this wall did not surround the whole city, but only the level parts, which were more exposed to an enemy's attack. (Liv. xxxiv. 38.) Livy, in his account of the attack of Sparta by Philopoemen in B. C. 192, alludes to two of the gates, one leading to Pharae, and the other to Mount Barbosthenes. (Liv. xxxv. 30.) After the capture of the city by Philopoemen, the walls were destroyed by the Achaean League (Paus. vii. 8. § 5); but they were shortly afterwards restored by order of the Romans, when the latter took the Spartans under their protection in opposition to the Achaeans. (Paus. vii. 9. § 5.) Its walls and gates were still standing when Pausanias visited Sparta in the second century of the Christian era, but not a trace of them now remains. When Alaric took Sparta in A. D. 396, it was no longer fortified, nor protected by arms or men (Zosim. v. 6); but it continued to be inhabited in the thirteenth century, as we learn from the "Chronicle of the Morea." It was then always called Lacedaemon, and was confined to the heights around the theatre. The walls which surrounded it at that time may still be traced, and have been mentioned above. It is to the medieval Lacedaemon that the ruins of the churches belong, of which no less than six are noticed by the French Commission. After the conquest of Peloponnesus by the Franks in the thirteenth century, William de Villehardouin built a strong fortress upon the hill of *Misithrá*, usually pronounced *Mistrá*, a little more than two miles west of Sparta, at the foot of Mt. Taÿgetus. The inhabitants of the medieval Lacedaemon soon abandoned their town and took refuge within the fortress of *Mistrá*, which long continued to be the chief place in the valley of the Eurotas. The site of Sparta was occupied only by the small villages of *Magúla* and *Psychikó*, till the present Greek government resolved to remove the capital of the district to its ancient seat. The position of New Sparta upon the southern part of the ancient site has been already described.

It has been observed that Sparta resembled Rome in its site, comprehending a number of contiguous hills of little height or boldness of character. (Mure, *Tour in Greece*, vol. ii. p. 236.) It also resembled Rome in being formed out of several earlier settlements, which existed before the Dorian conquest, and gradually coalesced with the later city, which was founded in their midst. These earlier places, which are the hamlets or *κῶμαι* mentioned by Thucydides (i. 10), were four in number, Pitane, Limnae or Limnaeum, Mesoa, and Cynosura, which were united by a common sacrifice to Artemis. (Paus. iii. 16. § 9.) They are frequently called *φυλαί*, or tribes, by the grammarians (Müller, *Dorians*, iii. 3. § 7), and were regarded as divisions of the Spartans; but it is clear from ancient writers that they are names of places.* We are best informed about Pitane, which is called a *πόλις* by Euripides (*Troad.* 1112), and which is also mentioned as a place by Pindar (*πρὸς Πιτάναν δὲ παρ' Εὐρώτα πόρον*, *Ol.* vi. 46). Herodotus, who had been there, calls it a *δῆμος* (iii. 55). He also mentions a *λόχος Πιτανάτης* (ix. 53); and though Thucydides (i. 20) denies its existence, Caracalla, in imitation of antiquity, composed a *λόχος Πιτανάτης* of Spartans. (Herodian. iv. 8.) It appears from the passage of Pindar quoted above, that Pitane was at the ford of the Eurotas, and consequently in the northern part of the city. It was the favourite and fashionable place of residence at Sparta, like Collytus at Athens and Craneion at Corinth. (Plut. *de Exsil.* 6. p. 601.) We are also told that Pitane was near the temple and stronghold of Issorium, of which we shall speak presently. (Polyaen. ii. 1. § 14; Plut. *Ages.* 32.) Limnae was situated upon the Eurotas, having derived its name from the marshy ground which once existed there (Strab. viii. p. 363); and as the Dromus occupied a great part of the lower level towards the southern extremity, it is probable that Limnae occupied the northern. (Leake, *Morea*, vol. i. p. 177.) It is probable that Mesoa was in the SE. part of the city [see below, p. 1028, b.], and Cynosura in the SW.

In the midst of these separate quarters stood the Acropolis and the Agora, where the Dorian invaders first planted themselves. Pausanias remarks that the Lacedaemonians had no acropolis, towering above other parts of the city, like the Cadmeia at Thebes and Larissa at Argos, but that they gave this name to the loftiest eminence of the group (iii. 17. § 2). This is rather a doubtful description, as the great hill, upon which the theatre stands, and the hill at the northern extremity of the site, present nearly the same elevation to the eye. Leake places the Acropolis upon the northern hill, which, he observes, was better adapted for a citadel than any other, as being separated from the rest, and at one angle of the site; but Curtius supposes it to have stood upon the hill of the theatre, as being the only one with a sufficiently large surface on the summit to contain the numerous buildings which stood upon the Acropolis. The latter opinion appears the more probable; and the larger hill, cleared from its surrounding rubbish, surrounded with a wall, and crowned with buildings, would have presented a much more striking appearance than it does at present.

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* Some modern writers mention a fifth tribe, the Aegeidae, because Herodotus (iv. 149) speaks of the Aegeidae as a great tribe (*φυλή*) in Sparta; but the word *φυλή* seems to be here used in the more general sense of family, and there is no evidence that the word Aegeidae was the name of a place, like the other four mentioned above.

The chief building on the Acropolis was the temple of Athena Chalcioecus, the tutelary goddess of the city. It was said to have been begun by Tyndareus, but was long afterwards completed by Gitiadas, who was celebrated as an architect, statuary, and poet. He caused the whole building to be covered with plates of bronze or brass, whence the temple was called the Brazen House, and the goddess received the surname of Chalcioecus. On the bronze plates there were represented in relief the labours of Hercules, the exploits of the Dioscuri, Hephaestus releasing his mother from her chains, the Nymphs arming Perseus for his expedition against Medusa, the birth of Athena, and Amphitrite and Poseidon. Gitiadas also made a brazen statue of the goddess. (Paus. iii. 17. §§ 2, 3.) The Brazen House stood in a sacred enclosure of considerable extent, surrounded by a stoa or colonnade, and containing several sanctuaries. There was a separate temple of Athena Ergane. Near the southern stoa was a temple of Zeus Cosmetas, and before it the tomb of Tyndareus; the western stoa contained two eagles, bearing two victories, dedicated by Lysander in commemoration of his victories over the Athenians. To the left of the Brazen House was a temple of the Muses; behind it a temple of Ares Areia, with very ancient wooden statues; and to its right a very ancient statue of Zeus Hypatus, by Learchus of Rhegium, parts of which were fastened together with nails. Here also was the *σκήνωμα*, a booth or tent, which Curtius conjectures to have been the *οἴκημα οὐ μέγα, ὃ ἦν τοῦ ἱεροῦ* (Thuc. i. 134), where Pausanias took refuge as a suppliant. Near the altar of the Brazen House stood two statues of Pausanias, and also statues of Aphrodite Ambologēra (delaying old age), and of the brothers Sleep and Death. The statues of Pausanias were set up by order of the Delphian Apollo to expiate his being starved to death within the sacred precincts. (Paus. iii. 17. § 2—18. § 1.)

The Agora was a spacious place, surrounded, like other Greek market-places, with colonnades, from which the streets issued to the different quarters of the city. Here were the public buildings of the magistrates,— the council-house of the Gerusia and senate, and the offices of the Ephori, Nomophylaces, and Bidiaei. The most splendid building was the Persian stoa, which had been frequently repaired and enlarged, and was still perfect when Pausanias visited the city. The Agora contained statues of Julius Caesar and Augustus: in the latter was a brazen statue of the prophet Agias. There was a place called Chorus, marked off from the rest of the Agora, because the Spartan youths here danced in honour of Apollo at the festival of the Gymnopaedia. This place was adorned with statues of the Pythian deities, Apollo, Artemis, and Leto; and near it were temples of Earth, of Zeus Agoraeus, of Athena Agoraea, of Apollo, of Poseidon Asphaleius, and of Hera. In the Agora was a colossal statue representing the people of Sparta, and a temple of the Moerae or Fates, near which was the tomb of Orestes, whose bones had been brought from Tegea to Sparta in accordance with the well-known tale in Herodotus. Near the tomb of Orestes was the statue of king Polydorus, whose effigy was used as the seal of the state. Here, also, was a Hermes Agoraeus bearing Dionysus as a child, and the old Ephoreia, where the Ephors originally administered justice, in which were the tombs of Epimenides the Cretan and of Aphareus the Aeolian king. (Paus. iii. 11. §§ 2—11.)

The Agora was near the Acropolis. Lycurgus, it is said, when attacked by his opponents, fled for refuge from the Agora to the Acropolis; but was overtaken by a fiery youth, who struck out one of his eyes. At the spot where he was wounded, Lycurgus founded a temple of Optiletis[*] or Ophthalmitis, which must have stood immediately above the Agora. Plutarch says that it lay within the *temenos* of the Brazen House; and Pausanias mentions it, in descending from the Acropolis, on the way to the so-called Alpium, beyond which was a temple of Ammon, and probably also a temple of Artemis Cnagia. (Plut. *Lyc.* 11; *Apophth. Lac.* p. 227, b.; Paus. iii. 18. § 2.) The Agora may be placed in the great hollow east of the Acropolis (Map, 2). Its position is most clearly marked by Pausanias, who, going westwards from the Agora, arrived immediately at the theatre, after passing only the tomb of Brasidas (iii. 14. § 1). The site of the theatre, which he describes as a magnificent building of white marble, has been already described.

The principal street, leading out of the Agora, was named Aphetais (Ἀφεταΐς), the Corso of Sparta (Map, *dd*). It ran towards the southern wall, through the most level part of the city, and was bordered by a succession of remarkable monuments. First came the house of king Polydorus, named Booneta (*Βοώνητα*), because the state purchased it from his widow for some oxen. Next came the office of the Bidiaei, who originally had the inspection of the race-course; and opposite was the temple of Athena Celeutheia, with a statue of the goddess dedicated by Ulysses, who erected three statues of Celeutheia in different places. Lower down the Aphetais occurred the heroa of Iops, Amphiaraus, and Lelex,— the sanctuary of Poseidon Taenarius,— a statue of Athena, dedicated by the Tarentini, — the place called Hellenium, so called because the Greeks are said to have held counsel there either before the Persian or the Trojan wars,— the tomb of Talthybius, — an altar of Apollo Acreitas,— a place sacred to the earth named Gaseptum, — a statue of Apollo Maleates, — and close to the city walls the temple of Dictynna, and the royal sepulchres of the Eurypontidae. Pausanias then returns to the Hellenium, probably to the other side of the Aphetais, where he mentions a sanctuary of Arsinoe, the sister of the wives of Castor and Pollux ; then a temple of Artemis near the so-called Phruria (*Φρούρια*), which were perhaps the temporary fortifications thrown up before the completion of the city walls; next the tombs of the Iamidae, the Eleian prophets,— sanctuaries of Maro and Alpheius, who fell at Thermopylae,—the temple of Zeus Tropaeus, built by the Dorians after conquering the Achaean inhabitants of Laconia, and especially the Amyclaei,— the temple of the mother of the gods,—and the heroa of Hippolytus and Aulon. The Aphetais upon quitting the city joined the great Hyacinthian road which led to the Amyclaeum. (Paus. iii. 12. §§ 1—9.)

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[*] So called, because *ὀπτίλοι* was the Lacedaemonian form for *ὀφθαλμοί*, Plut. *Lyc.* 11.

The next most important street leading from the Agora ran in a south-easterly direction. It is usually called Scias, though Pausanias gives this name only to a building at the beginning of the street, erected by Theodorus of Samos, and which was used even in the time of Pausanias as a place for the assemblies of the people. Near the Scias was a round structure, said to have been built by Epimenides, containing statues of the Olympian Zeus and Aphrodite; next came the tombs of Cynortas, Castor, Idas, and Lynceus, and a temple of Core Soteira. The other buildings along this street or in this direction, if there was no street, were the temple of Apollo Carneius, who was worshipped here before the Dorian invasion,—a statue of Apollo Aphetaeus,—a quadrangular place surrounded with colonnades, where small-wares (ῥῶπος) were anciently sold,—an altar sacred to Zeus, Athena, and the Dioscuri, all surnamed Ambulii. Opposite was the place called Colona and the temple of Dionysus Colonatas. Near the Colona was the temple of Zeus Euanemus. On a neighbouring hill was the temple of the Argive Hera, and the temple of Hera Hypercheiria, containing an ancient wooden statue of Aphrodite Hera. To the right of this hill was a statue of Hetoemocles ,who had gained the victory in the Olympic games. (Paus. iii. 12. § 10—iii. 13.) Although Pausanias does not say that the Colona was a hill, yet there can be no doubt of the fact, as κολώνα is the Doric for κολώνη, a hill. This height and the one upon which the temple of Hera stood are evidently the heights NW. of the village of *Psychikó* between the Eurotas and the plain to the S. of the theatre (Map, C.).

After describing the streets leading from the Agora to the S. and SE. Pausanias next mentions a third street, running westward from the Agora. It led past the theatre to the royal sepulchres of the Agiadae. In front of the theatre were the tombs of Pausanias and Leonidas (iii. 14. § 1).

From the theatre Pausanias probably went by the hollow way to the Eurotas, for he says that near the Sepulchres of the Agiadae was the Lesche of the Crotani, and that the Crotani were a portion of the Pitanatae. It would appear from a passage in Athenaeus (i. p. 31) that Pitane was in the neighbourhood of the Oenus; and its proximity to the Eurotas has been already shown. [See above, p. 1026, a.] It is not improbable, as Curtius observes, that Pitane lay partly within and partly without the city, like the Cerameicus at Athens. After proceeding to the tomb of Taenarus, and the sanctuaries of Poseidon Hippocurius and the Aeginetan Artemis, Pausanias returns to the Lesche, near which was the temple of Artemis Issoria, also called Limnaea. Issorium, which is known as a stronghold in the neighbourhood of Pitane (Polyaen. ii. 1. § 14; Plut. *Ages.* 32), is supposed by Curtius to be the hill to the north of the Acropolis (Map, C.). Leake, as we have already seen, regards this hill as the Acropolis itself, and identifies the Issorium with the height above the ruined amphitheatre or circus. Pausanias next mentions the temples of Thetis, of Demeter Chthonia, of Sarapis, and of the Olympian Zeus. He then reached the Dromus, which was used in his day as a place for running. It extended along the stream southwards, and contained gymnasia, one of which was dedicated by a certain Eurycles. The Roman amphitheatre and the stadium, of which the remains have been already described, were included in the Dromus. In the Dromus was a statue of Hercules, near which, but outside the Dromus, was the house of Menelaus. The Dromus must have formed part of Pitane, as Menelaus is called a Pitanatan. (Hesych. *s. v.*) Proceeding from the Dromus occurred the temples of the Dioscuri, of the Graces, of Eileithyia, of Apollo Carneius, and of Artemis Hegemone; on the right of the Dromus was a statue of Asclepius Agnitas; at the beginning of the Dromus there were statues of the Dioscuri Aphetarii; and a little further the heroum of Alcon and the temple of Poseidon Domatites. (Paus. iii. 14. §§ 2—7.)

South of the Dromus was a broader level, which was called Platanistas, from the plane-trees with which it was thickly planted. It is described as a round island, formed by streams of running water, and was entered by two bridges, on each of which there was a statue of Hercules at one end and of Lycurgus at the other. Two divisions of the Spartan Ephebi were accustomed to cross these bridges and fight with one another in the Plataniston; and, though they had no arms, they frequently inflicted severe wounds upon one another. (Paus. iii. 15. § 8, seq.; Lucian, *Anachars.* 38; Cic. *Tusc. Quaest.* v. 27.) The running streams surrounding the Plataniston were the canals of the *Trypiótiko*, which were fed by several springs in the neighbourhood, and flowed into the Eurotas. Outside the city was the district called Phoebaeum, where each division of the Ephebi sacrificed the night before the contest. The Phoebaeum occupied the narrow corner south of the Plataniston formed by the *Trypiótiko* and the Eurotas. Pausanias describes it as near Therapne, which was situated upon the Menelaium, or group of hills upon the other side of the Eurotas, mentioned below. The proximity of the Phoebaeum to Therapne is mentioned in another passage of Pausanias (iii. 19. § 20), and by Herodotus (vi. 61). The heroum of Cynisca, the first female who conquered in the chariot-race in the Olympic games, stood close to the Plataniston, which was bordered upon one side by a colonnade. Behind this colonnade there were several heroic monuments, among which were those of Alcimus, Enaraephorus, of Dorceus, with the fountain Dorceia, and of Sebrus. Near the latter was the sepulchre of the poet Alcman; this was followed by the sanctuary of Helena and that of Hercules, with the monument of Oeonus, whose death he here avenged by slaying the sons of Hippocoon. The temple of Hercules was close to the city walls. (Paus. iii. 14. § 8—15. § 5.) Since the poet Alcman, whose tomb was in this district, is described as a citizen of Mesoa [*Dict. of Biogr.*, art. ALCMAN], it is probable that this was the position of Mesoa, the name of which might indicate a tract lying between two rivers. (Comp. Μεσηνή—ὑπὸ δύο ποτάμων—μεσαζομένη, Steph. B. *s. v.* Μεσσήνη.)

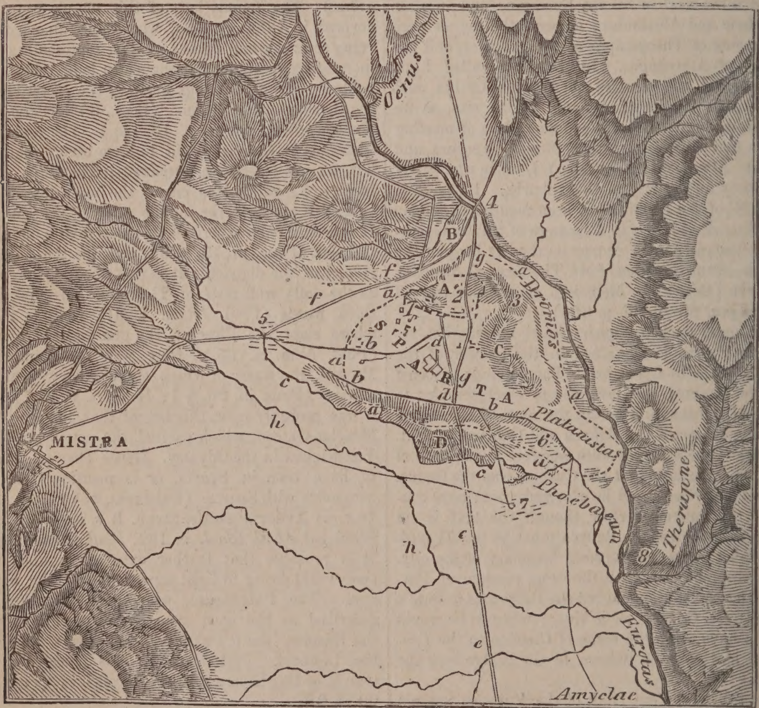
After reaching the SE. extremity of the city, Pausanias returns to the Dromus. Here he mentions two ways: the one to the right leading to a temple of Athena Axiopoenus, and the other to the left to another temple of Athena, founded by Theras, near which was a temple of Hipposthenes, and an ancient wooden statue of Enyalius in fetters. He then describes, but without giving any indication of its position, the painted Lesche, with its surrounding heroa of Cadmus, Oeolycus, Aegeus, and Amphilochus, and the temple of Hera Aegophagus. He afterwards returns to the theatre, and mentions the different monuments in its neighbourhood; among which were a temple of Poseidon Genethlius, heroa of Cleodacus and Oebalus, a temple of Asclepius, near the Booneta, the most celebrated of all the temples of this god in Sparta, with the heroum of Teleclus on its left; on a height not far distant, an ancient temple of Aphrodite armed, upon an upper story of which was a second temple of Aphrodite Morpho; in its neighbourhood was a temple of Hilaeira and Phoebe, containing their statues, and an egg suspended from the roof, said to have been that of Leda. Pausanias next mentions a house, named Chiton, in which was woven the robe for the Amyclaean Apollo; and on the way towards the city gates the heroa of Cheilon and Athenaeus. Near the Chiton was the house of Phormion, who hospitably entertained the Dioscuri when they entered the city as strangers (Paus. iii. 15. § 6—16. § 4.) From these indications we may suppose that the Amyclaean road issued from this gate, and it may therefore be placed in the southern part of the city. In that case the double temple of Aphrodite probably stood upon one of the heights of New Sparta.

Pausanias next mentions a temple of Lycurgus; behind it the tomb of his son Eucosmus, and an altar of Lathria and Alexandra: opposite the temple were monuments of Theopompus and Eurybiades, and the heroum of Astrabacus. In the place called Limnaeum stood the temples of Artemis Orthia and Leto. This temple of Artemis Orthia was, as we have already remarked, the common place of meeting for the four villages of Pitane, Mesoa, Cynosura, and Limnae. (Paus. iii. 16. § 6, seq.) Limnae was partly in the city and partly in the suburbs. Its position to the N. of the Dromus has been mentioned above; and, if an emendation in a passage of Strabo be correct, it also included a district on the left bank of the Eurotas, in the direction of Mt. Thornax (*τὸ Λιμναῖον κατὰ τὸν* [*Θόρνα*]*κα*, Meineke's emendation instead of [*Θρᾷ*]*κα*, Strab. viii. p. 364).

The most ancient topographical information respecting Sparta is contained in the answer of the Delphic oracle to Lycurgus. The oracle is reported to have directed the lawgiver to erect temples to Zeus and Athena, and to fix the seat of the senate and kings between the Babyca and Cnacion. (Plut. *Lyc.* 6.) These names were obsolete in the time of Plutarch. He says that the Cnacion was the Oenus, now the *Kelefína*; and he also appears to have considered the Babyca a river, though the text is not clear; in that case the Babyca must be the *Trypiótiko*, which forms the southern boundary of the city. It appears, however, from the same passage of Plutarch, that Aristotle regarded the Babyca as a bridge, and only the Cnacion as a river; whence he would seem to have given the name of Cnacion to the *Trypiótiko*, and that of Babyca to the bridge over the Eurotas.

The left, or eastern bank of the Eurotas, was not occupied by any part of Sparta. When Epaminondas invaded Laconia in B. C. 370 he marched down the left bank of the Eurotas till he reached the foot of the bridge which led through the hollow way into the city. But he did not attempt to force the passage across the bridge; and he saw on the other side a body of armed men drawn up in the temple of Athena Alea. He therefore continued his march along the left bank of the river till he arrived opposite to Amyclae, where he crossed the river. (Xen. *Hell.* vi. 5. § 27.) The account of Xenophon illustrates a passage of Pausanias. The latter writer, in describing (iii. 19. § 7) the road to Therapne, mentions a statue of Athena Alea as standing between the city and a temple of Zeus Plusius, above the right bank of the Eurotas, at the point where the river was crossed; and as only one bridge across the Eurotas is mentioned by ancient writers, there can be no doubt that the road to Therapne crossed the bridge which Xenophon speaks of, and the remains of which are still extant. Therapne stood upon the Menelaium or Mount Menelaius, which rose abruptly from the left hand of the river opposite the south-eastern extremity of Sparta. (*Μενελάϊον*, Polyb. v. 22; *Μενελάειον*, Steph. B. *s. v.*; Menelaius Mons, Liv. xxxiv. 28.) The Menelaium has been compared to the Janiculum of Rome, and rises about 760 feet above the Eurotas. It derived its name from a temple of Menelaus, containing the tombs of Menelaus and Helen, whither solemn processions of men and women were accustomed to repair, the men imploring Menelaus to grant them bravery and success in war, the women invoking Helen to bestow beauty upon them and their children. (Paus. iii. 19. § 9; Herod. vi. 61; Isocr. *Encom. Hel.* 17; Hesych. *s. v.* *Ἑλένια, Θεραπνατίδια.*) The foundations of this temple were discovered in 1834 by Ross, who found amongst the ruins several small figures in clay, representing men in military costume and women in long robes, probably dedicatory offerings made by the poorer classes to Menelaus and Helen. (Ross, *Wanderungen in Griechenland*, vol. ii. p. 13, seq.) The temple of Menelaus is expressly said to have been situated in THERAPNE (*Θεράπνη, Θεράπναι*; Theramne, Plin. iv. 5. s. 8), which was one of the most ancient and venerable places in the middle valley of the Eurotas. It was said to have derived its name from a daughter of Lelex (Paus. iii. 19. § 9), and was the Achaean citadel of the district. It is described by the poets as the lofty well-towered Therapne, surrounded by thick woods (Pind. *Isthm.* i. 31; Coluth. 225), where slept the Dioscuri, the guardians of Sparta. (Pind. *Nem.* x. 55.) Here was the fountain of Messeis, the water of which the captive women had to carry (Paus. iii. 20. § 1; Hom. *Il.* vi. 457); and it was probably upon this height that the temple of Menelaus stood, which excited the astonishment of Telemachus in the Odyssey. Hence Therapne is said to have been in Sparta, or is mentioned as synonymous with Sparta. (*Θεράπναι, πόλις Λακωνική, ἣν τινες Σπάρτην φασίν*, Steph. B. *s. v.*; *ἐν Σπάρτῃ*, Schol. *ad Apoll. Rhod.* ii. 162, *Pind. Isthm.* i. 31.) It is probable that further excavations upon this spot would bring to light some tombs of the heroic ages. The Phoebaeum, which has been already described as the open space on the right bank of the Eurotas [see p. 1028, b.], contained a temple of the Dioscuri. Not far from this place was the temple of Poseidon, surnamed Gaeaochus. (Paus. iii. 20. § 2.)

After the power of Sparta was destroyed by the battle of Leuctra, its territory was exposed to invasion and the city to attack. The first time that an enemy appeared before Sparta was when Epaminondas invaded Laconia in B. C. 390, as already related. After crossing the river opposite Amyclae, he marched against the city. His cavalry advanced as far as the temple of Poseidon Gaeaochus, which we have seen from Pausanias was in the Phoebaeum. We also learn from Xenophon that the Hippodrome was in the neighbourhood of the temple of Poseidon, and consequently must not be confounded with the Dromus. The Thebans did not advance further, for they were driven back by a body of picked hoplites, whom Agesilaus had placed in ambush in the sanctuary of the Tyndaridae (Dioscuri), which we likewise know from Pausanias was in the Phoebaeum. (Xen. *Hell.* vi. 5. §§ 31, 32.) In B. C. 362 Epaminondas made a daring attempt to surprise Sparta, and actually penetrated into the market-place; but the Spartans having received intelligence of his approach, the city had been put into a state of defence, and Epaminondas again withdrew without venturing upon an assault. (Xen. *Hell.* vii. 5. §§ 11—14; Polyb. ix. 8; Diod. xv. 83.) In B. C. 218 Philip unexpectedly entered Laconia, descended the vale of the Eurotas by the left bank of the river, passing by Sparta, and then laid waste the whole country as far as Taenarus and Malea. Lycurgus, the Spartan king, resolved to intercept him on his return: he occupied the heights of the Menelaium with a body of 2000 men, ordered the remaining forces of Sparta to be ready to take up their position between the city and the western bank of the river, and at the same time, by means of a dam, laid the low ground in that part under water. Philip, however, contrary to the expectation of Lycurgus, stormed the Menelaium, and brought his whole army safely through the pass, and encamped two stadia above the city. (Polyb. v. 17—24.) In B. C. 195 Quinctius Flamininus attacked Sparta, because Nabis, the tyrant of the city, refused obedience to the terms which the Roman general imposed. With an army of 50,000 men Flamininus assaulted the city on its three undefended sides of Phoebaeum, Dictynnaeum, and Heptagoniae. He forced his way into the city, and after overcoming the resistance which he met with in the narrow ways at the entrance of the city, marched along the broad road (probably the Aphetais) leading to the citadel and the surrounding heights. Thereupon Nabis set fire to the buildings nearest to the city walls, which compelled the Romans to retreat. But the main object of Flamininus had been answered, for three days afterwards Nabis sent his son-in-law to implore peace. (Liv. xxxiv. 38, 39.) The position of the Phoebaeum has been already explained. The Dictynnaeum was so called from the temple of Artemis Dictynna, which Pausanias describes as situated at the end of the Aphetais, close to the walls of the city (iii. 12. § 8). Leake thinks that the name of the village of *Kalagoniá* may be a



MAP OF SPARTA AND ITS ENVIRONS.

A. Acropolis.
B. M. Issorium.
C. Hill Colona.
D. New Sparta.
1. Theatre.
2. Agora.
3. Amphitheatre or Odeum.
4. Bridge across the Eurotas
5. Village of *Magúla.*
6. Village of *Psychikó.*
7. Village of *Kalagoniá.*
8. Temple of Menelaus.
a a a. Circuit of Walls.
b b. Canals.
c c. The Tiasa. River of *Trypiótiko* or *Magúla.*
d d. Street Aphetais.
e e. The Hyacinthian Road.
f f. Hollow Way leading from the Bridge of the Eurotas to *Magúla* and *Mistrá.*
g g. Modern Road.
h h. The *Pandeleimona.*

corruption of Heptagoniae; but it is more probable that the Heptagoniae lay further west in the direction of *Mistrá*, as it was evidently the object of Flamininus to attack the city in different quarters.

The small stream which encloses Sparta on the south, now called the *Trypiótiko* or river of *Magúla*, is probably the ancient Tiasa (Τίασα), upon which stood the sanctuary of Phaëna and Cleta, and across which was the road to Amyclae. (Paus. iii. 18. § 6.) Leake, however, gives the name of Tiasa to the *Pandeleímona*, the next torrent southwards falling into the Eurotas.

With respect to the gates of Sparta, the most important was the one opposite the bridge of the Eurotas: it was probably called the gate to Therapne. Livy mentions two others, one leading to the Messenian town of Pharae, and the other to Mount Barbosthenes (xxxv. 30). The former must have been upon the western side of the city, near the village of *Magúla*. Of the southern gates the most important was the one leading to Amyclae.

In this article it has not been attempted to give any account of the political history of Sparta, which forms a prominent part of Grecian history, and cannot be narrated in this work at sufficient length to be of any value to the student. A few remarks upon the subject are given under LACONIA.

The modern authority chiefly followed in drawing up the preceding account of the topography of Sparta is Curtius, *Peloponnesos*, vol. ii. p. 219, seq. Valuable information has also been derived from Leake, *Morea*, vol. i. p. 150, seq., *Peloponnesiaca*, p. 129, seq. See also Mure, *Tour in Greece*, vol. ii. p. 220, seq.; Ross, *Wanderungen in Griechenland*, vol. ii. p. 11, seq.; *Expédition scientifique de Morée*, vol. ii. p. 61, seq.; Boblaye, *Recherches, &c.*, p. 78, seq.; Beulé, *E'tudes sur le Péloponèse*, p. 49, seq.

SPARTA'RIUS CAMPUS (Σπαρτάριον πεδίον, Strab. iii. p. 160), a district near Carthago Nova in Hispania Tarraconensis, 100 miles long and 30 broad, which produced the peculiar kind of grass called *spartum*, used for making ropes, mats, &c. (Plin. xix. 2. s. 8.) It is the *stipa tenacissima* of Linnaeus; and the Spaniards, by whom it is called *esparto*, still manufacture it for the same purposes as those described by Pliny. It is a thin wiry rush, which is cut and dried like hay, and then soaked in water and plaited. It is very strong and lasting, and the manufacture still employs a large number of women and children. It was no doubt the material of which the Iberian whips mentioned by Horace (*Epod.* iv. 3) were composed. (See Ford, *Handb. of Spain*, p. 168.) From this district Carthago Nova itself obtained the surname of "Spartaria." [T. H. D.]

SPARTO'LUS (Σπάρτωλος, Thuc. ii. 79, v. 18; Steph. B.), a town of the Chalcidic peninsula, at no great distance from Olynthus (Isaeus, *de Dicaeogen. Haered.* p. 55), under the walls of which the Athenian forces were routed, B. C. 249. It belonged to the Bottiaeans, and was perhaps their capital, and was of sufficient importance to be mentioned in the treaty between Sparta and Athens in the tenth year of the Peloponnesian War. [E.B.J.]

SPAUTA (Σπαῦτα), a lake in Media Atropatene, which is intensely salt, so as to cause the itch on the bodies of persons who have unwittingly bathed in it, with injury also to their clothes (Strab. xi. p. 523). Its present name is the *Sea of Urumiah*. Its earliest Armenian name is said to have been *Kaputan*, or *Kaputan Chow*, whence the Greek form would seem to have been modified. (L. Ingigi, *Archaeol. Armen.* i. p. 160; St. Martin, *Mémoires*, i. p. 59.) It is probably the same as the Μαρτιανὴ λίμνη of Ptolemy (vi. 2. § 17). Many travellers have visited it in modern times. (Tavernier, i. ch. 4; Morier, *Sec. Voy.* ii. p. 179.) [V.]

SPELAEUM, a place in Macedonia which Livy says was near Pella (xlv. 33).

SPELUNCA (*Sperlonga*), a place on the coast of Latium (in the more extended sense of that name), situated between Tarracina and Caieta. The emperor Tiberius had a villa there, which derived its name from a natural cave or grotto, in which the emperor used to dine, and where he on one occasion very nearly lost his life, by the falling in of the roof of the cavern (Tac. *Ann.* iv. 59; Suet. *Tib.* 39). The villa is not again mentioned, but it would appear that a village had grown up around it, as Pliny mentions it in describing the coast ("locus, Speluncae," Plin. iii. 5. s. 9), and its memory is still preserved by a village named *Sperlonga*, on a rocky point about 8 miles W. of *Gaëta*. Some Roman remains are still visible there, and the cave belonging to the Imperial villa may be identified by some remains of architectural decoration still attached to it (Craven's *Abruzzi*, vol. i. p. 73). [E. H. B.]

SPEOS ARTE'MIDOS, the present grottoes of *Beni-hassan*, was situated N. of Antinoe, in Middle Aegypt, on the eastern bank of the Nile, in lat. 27° 40′ N. The name is variously written: Peos in the Itinerary of Antoninus (p. 167, Wesseling); Pois in the Notitia Imperii; but Speos is probably the true form, implying an excavation (σπέος) in the rocks. Speos Artemidos was rediscovered by the French and Tuscan expedition into Aegypt early in the present century. It was constructed by some of the Pharaohs of the 18th dynasty in a desert-valley running into the chain of Arabian hills. The structure as a whole consists of a temple, and of between thirty and forty catacombs. The temple is dedicated to Pasht, Bubastis, the Artemis of the Greeks. (Herod. ii. 58.) The catacombs appear to have served as the general necropolis of the Hermopolite nome. For although Hermopolis and its district lay on the western bank of the Nile, yet as the eastern hills at this spot approach very closely to the stream, while the western hills recede from it, it was more convenient to ferry the dead over the river than to transport them across the sands. Some of these catacombs were appropriated to the mummies of animals, cats especially, which were worshipped by the Hermopolitans. In the general cemetery two of these catacombs merit particular attention: (1) the tomb of Neoopth, a military chief in the reign of Sesortasen I. and of his wife Rotei; (2) that of Amenheme, of nearly the same age, and of very similar construction. The tomb of Neoopth, or, as it is more usually denominated, of Rotei, has in front an architrave excavated from the rock, and supported by two columns, each 23 feet high, with sixteen fluted facelets. The columns have neither base nor capital; but between the architrave and the head of the column a square abacus is inserted. A denteled cornice runs over the architrave. The effect of the structure, although it is hardly detached from the rock, is light and graceful. The chamber or crypt is 30 feet square, and its roof is divided into three vaults by two architraves, each of which was originally supported by a single column, now vanished. The walls are painted in compartments of the most brilliant colours, and the drawing is generally in the best style of Aegyptian art. They represent various events in the life of Neoopth. From the tomb of Rotei, indeed, might be compiled a very copious record of the domestic life of the Aegyptians. On its walls are depicted, among many others, the following subjects: the return of warriors with their captives; wrestlers; hunting wild beasts and deer; the Nile boats, including the *Bari* or high-prowed barge, and fisheries; granaries and flax-dressing; spinning and weaving; games with the lance, the ball, and the discus; and the rites of sepulture. The tomb of Amenheme is covered also with representations of men in various postures of wrestling; and the other grottoes are not less interesting for their portraitures of civil and domestic life. (Wilkinson, *Modern Egypt and Thebes*; Rosellini, *Mon. Civ.* vol. i.; Kenrick, *Anc. Egypt*, vol. i. p. 47, foll.) [W. B. D.]

SPERCHEIUS (Σπερχειός: *Elládha*), a river in the S. of Thessaly, rising in Mount Tymphrestus (Strab. ix. p. 433), and flowing into the Maliac gulf. The Dryopes and Aenianes dwelt in the upper part of its course till it entered the plain of Malis, through which it flowed to the sea. In ancient times it joined the sea at Anticyra; and the rivers Dyras, Melas, and Asopus fell separately into the sea to the S. of the Spercheius. (Herod. vii. 198.) But the Spercheius has changed its course, and now falls into the sea much further south, about a mile from Thermopylae. The Dyras and Melas now unite their streams, and fall into the Spercheius, as does also the Asopus. [Thermopylae.] Spercheius is celebrated in mythology as a river-god [*Dict. of Biogr. s. v.*], and is mentioned in connection with Achilles. (Hom. *Il.* xvii. 142.) Its name also frequently occurs in the other poets. (Aesch. *Pers.* 486; Sophocl. *Phil.* 722; Virg. *Georg.* ii. 485; Lucan, vi. 366.) (Leake, *Northern Greece*, vol. ii. pp. 8, 11, 15.)

SPERCHIAE, a place in Thessaly, which, according to the description of Livy (xxxii. 13), would seem to have been situated at no great distance from the sources of the Spercheius. Ptolemy (iii. 13. § 17) mentions a place Spercheia between Echinus and Thebes in Phthiotis; and Pliny (iv. 7. s. 13) places Sperchios in Doris. It is probable that these three names indicate the same place, but that its real position was unknown.

SPHACTE'RIA. [Pylus.]

SPHAE'RIA. [Calaureia.]

SPHA'GIAE. [Pylus.]

SPHENDALE. [Attica, p. 330, a.]

SPHENTZANIUM, a place in Dalmatia, SE. of the road from Scodra to Naissus. (Ann. Comn. 9. p. 252). Probably the modern *Pecciana* [T. H. D.]

SPHETTUS. [Attica, p. 332, b.]

SPHI'NGIUM. [Boeotia, p. 412, a.]

SPINA (Σπίνα, Strab.; Σπῖνα, Steph. B.: *Eth.* Σπινάτης and Σπινίτης), an ancient city of Italy, situated near the southernmost mouth of the Padus, within the limits of Gallia Cisalpina. It was, according to Dionysius, a Pelasgic settlement, and one of the most flourishing cities founded by that people in Italy, enjoying for a considerable time the dominion of the Adriatic, and deriving great wealth from its commercial relations, so that the citizens had a treasury at Delphi, which they adorned with costly offerings. They were subsequently expelled from their city by an overwhelming force of barbarians, and compelled to abandon Italy. (Dionys. i. 18, 28.) Strabo gives a similar account of the naval greatness of Spina, as well as of its treasury at Delphi; but he calls it a Greek (Hellenic) city; and Scylax, who notices only Greek, or reputed Greek, cities, mentions Spina apparently as such. Its Greek origin is confirmed also by Justin, whose authority, however, is not worth much. (Strab. v. p. 214, ix. p. 421; Scyl. p. 6. § 19; Justin, xx. 1; Plin. iii. 16. s. 20.) But these authorities, as well as the fact that it had a treasury at Delphi, which is undoubtedly historical, seem to exclude the supposition that it was an Etruscan city, like the neighbouring Adria; and whatever be the foundation of the story of the old Pelasgic settlement, there seems no reason to doubt that it was really a Greek colony, though we have no account of the period of its establishment. Scylax alludes to it as still existing in his time: hence it is clear that the barbarians who are said by Dionysius to have driven out the inhabitants, can be no other than the neighbouring Gauls; and that the period of its destruction was not very long before the conquest of Cisalpine Gaul by the Romans. It does not appear to have ever been rebuilt or become a Roman town. Strabo speaks of it as in his time a mere village; and Pliny repeatedly alludes to it as a place no longer in existence. (Plin. iii. 16. s. 20, 17. s. 21; Strab. v. p. 214.) No subsequent trace of it is found, and its site has never been ascertained. We know, however, that it must have been situated on or near the southernmost arm of the Padus, which derived from it the name of Spineticum Ostium, and which probably corresponded with the modern *Po di Primaro*. [Padus.] But the site of Spina must now be sought far from the sea: Strabo tells us that even in his time it was 90 stadia (11 miles) from the coast; though it was said to have been originally situated on the sea. It is probably now 4 or 5 miles further inland; but the changes which have taken place in the channels of the rivers, as well as the vast accumulations of alluvial soil, render it almost hopeless to look for its site.

Pliny tells us that the Spinetic branch of the Padus was the one which was otherwise called Eridanus; but it is probable that this was merely one of the attempts to connect the mythical Eridanus with the actual Padus, by applying its name to one particular branch of the existing river. It is, however, probable that the Spinetic channel was, in very early times, one of the principal mouths of the river, and much more considerable than it afterwards became. [Padus.] [E. H. B.]

SPINAE, a place in Britannia Romana, E. of Aqua Solis (*Bath*). (*Itin. Ant.* pp. 485, 486.) Now the village of *Spene* near *Newbury* in *Berkshire*, which has its name of *new* in regard to Spinae, the ancient borough. (Camden, p. 166.) [T. H. D.]

SPIRAEUM (Plin. iv. 5. s. 9) or SPEIRAEUM (Ptol. iii. 16. § 12), a promontory on the eastern coast of Peloponnesus upon the confines of the territories of Corinth and Epidaurus. For details, see Vol. I. p. 685, a.

SPOLE'TIUM (Σπωλήτιον: *Eth.* Spoletinus: *Spoleto*), a city of Umbria, situated between Interamna (*Terni*) and Trebia (*Trevi*), about 9 miles S. of the sources of the Clitumnus. Its name is not mentioned in history as an Umbrian town, nor have we any account of its existence previous to the establishment of the Roman colony, which was settled there in B. C. 240, just after the close of the First Punic War (Liv. *Epit.* xx.; Vell. Pat. i. 14). It was a Colonia Latina, and its name is repeatedly mentioned during the Second Punic War.

In B. C. 217, just after the battle at the Lake Trasimenus, Hannibal advanced to the gates of Spoletium, and made an assault upon the city, but was repulsed with so much vigour by the colonists, that he drew off his forces and crossed the Apennines into Picenum. (Liv. xxii. 9.) A few years later (B. C. 209) Spoletium was one of the colonies which distinguished themselves by their fidelity and zeal in the service of Rome, at the most trying moment of the war. (Id. xxvii. 10.) For some time after this we hear but little of Spoletium, though it seems to have been a flourishing municipal town. In B. C. 167 it was selected by the senate as the place of confinement of Gentius, king of Illyria, and his sons; but the citizens declined to take charge of them, and they were transferred to Iguvium (Liv. xlv. 43). But in the civil war between Marius and Sulla it suffered severely. A battle was fought beneath its walls in B. C. 82, between Pompeius and Crassus, the generals of Sulla, and Carrinas, the lieutenant of Carbo, in which the latter was defeated, and compelled to take refuge in the city. (Appian, *B. C.* i. 89.) After the victory of Sulla, Spoletium was one of the places severely punished, all its territory being confiscated, apparently for the settlement of a military colony. (Flor. iii. 21; Zumpt, *de Colon.* p. 254.) Florus calls Spoletium at this time one of the "municipia Italiae splendidissima;" but this is probably a rhetorical exaggeration. Cicero, however, terms it, in reference to a somewhat earlier period, "colonia Latina in primis firma et illustris." (Cic. *pro Balb.* 21.) It became a municipium (in common with the other Latin colonies) by virtue of the Lex Julia; and does not appear to have subsequently obtained the title of a colony, though it received a fresh accession of settlers. (*Lib. Col.* p. 225; Zumpt, *l. c.*) It is again mentioned during the Perusian War (B. C. 41), as affording a retreat to Munatius Plancus when he was defeated by Octavian (Appian, *B. C.* v. 33); and seems to have continued under the Empire to be a flourishing municipal town, though rarely mentioned in history. (Strab. v. p. 227; Plin. iii. 14. s. 19; Ptol. iii. 1. § 54; Orell. *Inscr.* 1100, 1103, 3966.) It was at or near Spoletium that the emperor Aemilianus was encamped, when the death of his rivals Gallus and Volusianus gave him temporary possession of the empire; and it was there also that he was himself put to death by his soldiers, after a reign of only three months. (Vict. *Epit.* 31.) Spoletium is again mentioned during the Gothic Wars, after the fall of the Western Empire, when it was taken by the Gothic king Totila (Procop. *B. G.* iii. 12), who partially destroyed its fortifications; but these were restored by Narses (*Ib.* iv. 33). It was at this time regarded as a strong fortress, and was a place of importance on that account. Under the Lombards it became the capital of a duchy (about A. D. 570), the dukes of which soon rendered themselves altogether independent of the Lombard kings, and established their authority over a considerable part of Central Italy. The duchy of *Spoleto* did not cease to exist till the 12th century.

Spoletium was not situated on the Via Flaminia, properly so called. That line of highroad proceeded from Narnia to Mevania (*Bevagna*) by a more direct course through Carsulae, thus leaving on the right hand the two important towns of Interamna and Spoletium. (Strab. v. p. 227.) We learn from Tacitus that this continued to be the line of the Flaminian Way as late as the time of Vespasian (Tac. *Hist.* iii. 60); but at a later period the road through Interamna and Spoletium came into general use, and is the one given in the Itineraries. (*Itin. Ant.* p. 125; *Itin. Hier.* p. 613.) This must have followed very nearly the same line with the modern road from Rome to *Perugia*, which crosses a steep mountain pass, called *Monte Somma*, between *Spoleto* and *Terni;* and this was probably the reason that this line was avoided in the first instance by the Via Flaminia. But there must always have been a branch road to Spoletium, and from thence, as we learn from Suetonius (*Vesp.* 1), another branch led to Nursia in the upper valley of the Nar.

Spoleto is still a tolerably flourishing place, with the rank of a city. It has several Roman remains, among which the most interesting is an arch commonly called the *Porta d'Annibale*, as being supposed to be the gate of the city from whence that general was repulsed. There is, however, no foundation for this: and it is doubtful whether the arch was a gateway at all. Some remains of an ancient theatre are still visible, and portions of two or three ancient temples are built into the walls of modern churches. A noble aqueduct, by which the city is still supplied with water, though often ascribed to the Romans, is not really earlier than the time of the Lombard dukes. Some remains of the palace inhabited by the latter, but first built by Theodoric, are also visible in the citadel which crowns the hill above the town. [E. H. B.]

SPO'RADES (Σποράδες), or the "Scattered," a group of islands in the Aegaean, Cretan, and Carpathian seas, so called because they were scattered throughout these seas, in opposition to the Cyclades, which lay round Delos in a circle. But the distinction between these groups was not accurately observed, and we find several islands sometimes ascribed to the Cyclades, and sometimes to the Sporades. The islands usually included among the Cyclades are given under that article. [Vol. I. p. 723.] Scylax makes two groups of Cyclades; but his southern group, which he places off the coast of Laconia and near Crete, are the Sporades of other writers: in this southern group Scylax specifies. Melos, Cimolos, Oliaros, Sicinos, Thera, Anaphe, Astypalaea (p. 18, ed. Hudson). Strabo first mentions among the Sporades the islands lying off Crete,— Thera, Anaphe, Therasia, Ios, Sicinos, Lagusa, Pholegandros (x. pp. 484, 485). Then, after describing the Cyclades, he resumes his enumeration of the Sporades,—Amorgos, Lebinthos, Leria, Patmos, the Corassiae, Icaria, Astypalaea, Telos, Chalcia, Nisyros, Casos, the Calydnae (x. pp. 487—489). Pliny (iv. 12. s. 23) gives a still longer list. An account of each island is given under its own name.

STABA'TIO, in Gallia, a name which occurs in the Table on a road from Vienna (*Vienne*) past Cularo (*Grenoble*) to the Alpis Cottia (*Mont Genèvre*). Stabatio is placed between Durotincum and Alpis Cottia. D'Anville fixed Stabatio at *Monestier* or *Monetier* near *Briançon*. [G. L.]

STA'BIAE (Στάβιαι: *Eth.* Stabianus; Ru. near *Castell'a Mare*), a city of Campania, situated at the foot of the Mons Lactarius, about 4 miles S. of Pompeii, and a mile from the sea. The first mention of it in history occurs during the Social War (B. C. 90), when it was taken by the Samnite general C. Papius (Appian, *B. C.* i. 42). But it was retaken by Sulla the following year (B. C. 89), and entirely destroyed

(Plin. iii. 5. s. 9). Nor was it ever restored, so as to resume the rank of a town; Pliny tells us that it was in his time a mere village, and the name is not mentioned by any of the other geographers. It is, however, incidentally noticed both by Ovid and Columella (Ovid. *Met.* xv. 711; Colum. *R.R.* x. 133), and seems to have been, in common with the whole coast of the *Bay of Naples*, a favourite locality for villas. Among others Pomponianus, the friend of the elder Pliny, had a villa there, where the great naturalist sought refuge during the celebrated eruption of Vesuvius in A. D. 79, and where he perished, suffocated by the cinders and sulphureous fumes (Plin. *Ep.* vi. 16). It is certain that Stabiae was on this occasion buried under the ashes and cinders of the volcano, though less completely than Pompeii and Herculaneum; but the site was again inhabited, and the name was retained throughout the period of the Roman Empire, though it appears to have never again risen into a place of any consideration. It was chiefly resorted to by invalids and others, on account of its neighbourhood to the Mons Lactarius, for the purpose of adopting a milk diet (Galen, *de Meth. Med.* v. 12; Cassiod. *Var.* xi. 10; Symmach. *Ep.* vi. 17). Its name is found also in the Tabula, and was preserved in that of *Castell 'a Mare di Stabia*, borne by the modern town. The Stabiae of the Lower Empire seems to have been situated *on* the coast, in the bight of the *Bay of Naples;* and probably did not occupy the same site with the older town, which seems to have been situated about a mile inland at the foot of the hill of *Gragnano*. The exact spot was forgotten till the remains were accidentally brought to light about 1750; and since that time excavations have been frequently made on the site, but the results are far less interesting than those of Pompeii and Herculaneum. They confirm the account of Pliny, by showing that there was no town on the spot, but merely a row of straggling villas, and these for the most part of an inferior class. They seem to have suffered severely from the earthquake of A. D. 63, which did so much damage to Pompeii also. (Swinburne's *Travels*, vol. i. p. 82.) [E. H. B.]

STA'BULA, in Gallia, is placed by the Antonine Itin. vi. from Cambes (*Gros Kembs*) and xviii. from Argentovaria (*Artzenheim*). These distances bring us to a place between *Otmarsheim* and *Bautzheim*, where Rhenanus, quoted by D'Anville, says that traces of an old place are found.

The word Stabula meant a station or resting place for travellers, a kind of inn, as we see from a passage of Ulpian (*Dig.* 47. tit. 5. s. 1): "qui naves, cauponas, stabula exercent;" and the men who kept these places were "Stabularii." [G. L.]

STA'BULUM, AD, in Gallia, is placed by the Antonine Itin. between Salsulae (*Salses*) and Summus Pyrenaeus, or the pass of the Pyrenees at *Bellegarde*. It is supposed to be *Le Boulu*, which looks like a part of the old name, on the left bank of the *Tech*. The distances in the Itin. both from Salsulae to Ad Stabulum, and from Ad Stabulum to Summus Pyrenaeus, are a great deal too much. The name, however, and the place *Le Boulu* on the *Tech* seem to fix the position of this Stabulum. [Centuriones, Ad; Stabula.] [G. L.]

STA'BULUM DIOME'DIS (*Itin. Ant.* p. 331; *It. Hier.* p. 603), a place on the coast of Thrace, on the Via Egnatia, 18,000 paces, according to Itin. Ant., 12,000, according to It. Hier., from Porsula, or Maximianopolis; probably the same as Pliny (iv. 11. s. 18) calls Tirida: "Oppidum fuit Tirida, Diomedis equorum stabulis dirum." This Diomedes was king of the Bistones in Thrace, and was in the habit of throwing strangers to be devoured by his savage horses, till at length he himself was punished in the same way by Hercules. (Mela, ii. 2. § 8.) Lapie places it near the modern *Iassikeni.* [J. R.]

STA'BULUM NOVUM, a town probably of the Cosetani, in Hispania Tarraconensis. (*Itin. Ant.* p. 390.) Variously identified with *Villanueva de Sitges*, *Villanueva*, and *Solivela*, or *Sagarre.* [T. H. D.]

STACHIR (Στάχειρ, Ptol. iv. 6. §§ 7 and 8), a river on the W. coast of Libya Interior, which rose in Mount Ryssadium. Not far from its source it formed a lake named Clonia, and after flowing in a westerly direction, discharged itself into the Sinus Hesperius, to the SE. of the promontory of Ryssadium. It is probably the same river which Pliny (v. 1. s. 1) calls Salsus, and may be the modern *St. John* or *St. Antonio* river, also called *Rio de Guaon.* [T. H. D.]

STAGEIRA, STAGEIRUS (Στάγειρος, Herod. vii. 115; Thuc. iv. 88, v. 18; Strab. vii. p. 331, *Fr.* 33, 35; Στάγειρα, al. Στάντειρα, Ptol. iii. 13. § 10; Plin. iv. 17, xvi. 57), a town of Chalcidice in Macedonia, and a colony of Andros. The army of Xerxes, after passing through the plain of Syleus, passed through Stageirus to arrive at Acanthus. In the eighth year of the Peloponnesian War it surrendered to Brasidas, and two years afterwards was included in the treaty between Sparta and Athens. It was the birthplace of Aristotle. Alexander, from regard to his great teacher, restored this town, which with other Grecian colonies in that quarter had fallen into decay, when W. Thrace had become part of the Macedonian kingdom. (Plut. *Alex.* 7; Diog. Laert. v. § 4; Theophr. *H. P.* 102; Aelian, *V. H.* iii. 17.) But the improvement was not permanent, and no memorial of the birthplace of Aristotle remains, unless the coins inscribed 'Ορθαγορέων are of this place, as Eckhel (vol. ii. p. 73) supposed, on the authority of a fragment in the Geographi Minores (vol. iv. p. 42, ed. Hudson). Leake (*Northern Greece*, vol. iii. p. 168) has fixed the site at *Stavrós*, which he considers to be a contraction of the old name: it is almost presumption to differ with so great an authority in comparative geography; but it may be observed that the name *Stavrós* or "Cross" is common enough in Greece, and Mr. Bowen (*Mount Athos, &c.* p. 120, London, 1852) has shown, from a comparison with the passage in Herodotus (*l. c.*), that the traditional belief of the Macedonian peasants in identifying *Isboros* or *Nizoro*, as it is called by them, with Stageirus, rests upon satisfactory grounds. The position of this village, on the S. face of a wooded mountain which commands a view of Mt. Athos and the Aegean, is very much that of an Hellenic city, and there are vast substructions of Hellenic masonry all around. The Epitomiser of Strabo (vii. p. 331), who lived not long before the eleventh century, has a port and island called Caprus (Κάπρος) near Stageirus, which is probably the island of *Leftherídha* near *C. Marmári;* Leake (*l. c.*) prefers, in accordance with his views that *Stavrós* represents Stageirus, the port and island of *Lybtzádha.* [E. B. J.]

STAGNA VOLCARUM, on the coast of Gallia Narbonensis. Mela (ii. 5) speaks of the Stagna Volcarum, which he places W. of the Rhone. They are the long line of *étangs* between *Aigues-Morte* and *Agde*, separated from the land by a long, narrow, flat, which widens near *Cette*, where the Mons Setius is. These lagunes are the *E'tangs de Tau*, *de Frontignan*, *de Maguelone*, and others. Avienus (*Or. Marit.* 58) mentions the Taurus or *E'tang de Tau:*

> "Taurum paludem namque gentiles vocant."

[Fecyi Jugum; Ledus]. [G. L.]

STALIOCA'NUS PORTUS (Σ(τ)αλιοκανὸς λιμήν). Ptolemy (ii. 8. § 2) places this port between Gobaeum Promontorium [Gobaeum] and the mouth of the Tetus, on the coast of Gallia Lugdunensis. D'Anville (*Notice, &c.*) found in a manuscript plan of the *Anse du Conquet* the name of *Port Sliocan*, N. of *Cap Mahé*, at the bottom of the road of *Loo-Christ.* Lobineau in his *History of Bretagne* says that the name means White Tower, and that there were traces of a port there, constructed of brick and cement. Gosselin places the Staliocanus on the N. coast of *Bretagne*, at the outlet of the river on which *Morlaix* stands. It is impossible to determine which of the numerous bays on this irregular coast is Ptolemy's Staliocanus. [G. L.]

STANACUM, a place in Noricum, on the road leading along the Danube from Augusta Vindelicorum to Carnuntum and Vindobona. (*It. Ant.* p. 249; *Tab. Peut.*) Its exact site is uncertain. (Comp. Muchar, *Norikum*, i. p. 285.) [L. S.]

STATIELLI (Στατίελλοι), a tribe of Ligurians, who inhabited the northern slopes of the Apennines, on both sides of the valley of the *Bormida.* Their locality is clearly fixed by that of the town of Aquae Statiellae, now *Acqui*, which grew up under the Roman Empire from a mere watering place into a large and populous town, and the chief place of the surrounding district. The Statielli are mentioned by Livy in B.C. 173, as an independent tribe, who were attacked by the Roman consul, M. Popillius: after defeating them in the field, he attacked and took their city, which Livy calls Carystus, and, not content with disarming them, sold the captives as slaves. This proceeding was severely arraigned at Rome by the tribunes, especially on the ground that the Statielli had previously been uniformly faithful to the Roman alliance; but they did not succeed in enforcing reparation (Liv. xlii. 7, 8, 9, 21). Livy writes the name Statiellates, while Decimus Brutus, who crossed their territory on his march from Mutina, B.C. 44, and addresses one of his letters to Cicero from thence, dates it "finibus Statiellensium" (Cic. *ad Fam.* xi. 11). Pliny, who enumerates them among the tribes of Ligurians existing in his time, calls them Statielli, and their chief town Aquae Statiellorum (Plin. iii. 5. s. 7). The site of Carystus, mentioned only by Livy, in the passage above cited, is wholly unknown. [E. H. B.]

STATO'NIA (Στατωνία: *Eth.* Statoniensis), a town of Southern Etruria, which is mentioned by Strabo among the smaller towns (πολίχναι) in that part of Italy. (Strab. v. p. 226.) Pliny also mentions the Statones among the municipalities of Etruria (iii. 5. s. 8), but neither author affords any nearer clue to its situation. We learn, however, that it was celebrated for its wine, which was one of the most noted of those grown in Etruria (Plin. xiv. 6. s. 8), and that there were valuable stone-quarries in its territory. (Vitruv. ii. 7. § 3.) From the terms in which Vitruvius speaks of these, it seems probable that the district of Statonia, which he calls "praefectura Statoniensis," adjoined that of Tarquinii; and both Pliny and Seneca allude to the existence of a lake "in agro Statoniensi," in which there were floating islands. (Plin. ii. 95. s. 96; Senec. *N. Q.* iii. 25.) This can hardly be any other than the small *Lago di Mezzano*, a few miles W. of the more extensive *Lago di Bolsena:* we must therefore probably look for Statonia between this and Tarquinii. But within this space several sites have been indicated as possessing traces of ancient habitation; among others, *Farnese* and *Castro*, the last of which is regarded by Cluver as the site of Statonia, and has as plausible a claim as any other. But there is nothing really to decide the point. (Cluver, *Ital.* p. 517; Dennis's *Etruria*, vol. i. pp. 463–468.) [E. H. B.]

STATUAS (AD), the name of two places in Pannonia, one of which was situated on the Danube, a little to the west of Bregetio (*It. Ant.* p. 246; *Notit. Imp.*), and the other further south-east, in the neighbourhood of Alisca and Alta Ripa (*It. Ant.* p. 244), which Muchar (*Norikum*, i. p. 264) identifies with *Szekszard.* [L. S.]

STATUAS (AD), a town in the territory of the Contestani in Hispania Tarraconensis. (*Itin. Ant.* p. 400.) Variously identified with *Adsaneta* and *Xativa* or *S. Felipe.* [T. H. D.]

STAVANI (Σταυανοί, Ptol. iii. 5. § 25), a people in European Sarmatia, at the N. foot of Mons Bodinus. Ukert (iii. 2. § 435) conjectures that we should read Στλαυάνοι, that is, Slavi, and seeks them on the *Dunä* and the *Ilmensee.* [T. H. D.]

STECTO'RIUM (Στεκτόριον: *Eth.* Στεκτορηνός), a town of Phrygia, between Peltae and Synnada. (Ptol. v. 2. § 25; Paus x. 27. § 1.) Kiepert (in Franz's *Fünf Inschriften*, p. 36) identifies it with the modern *Afijum Karahissar.* (Comp. Sestini, *Num. Vet.* p. 126.) [L. S.]

STEI'RIA. [Attica, p. 332, a.]

STELAE (Στῆλαι, Steph. B. *s. v.*), a Cretan city which is described by the Byzantine geographer as being near two towns, which are called, in the published editions of his work, Paraesus and Rhithymna. In Mr. Pashley's map the site is fixed at the Mohammedan village of *Philippo* on the route from *Kasteliana* (Inatus) to *Haghías Dhéka* (Gortyna). [E. B. J.]

STELLA'TIS CAMPUS was the name given to a part of the rich plain of Campania, the limits of which cannot be clearly determined, but which appears to have adjoined the "Falernus ager," and to have been situated likewise to the N. of the Vulturnus. Livy mentions it more than once during the wars of the Romans with the Samnites (ix. 44, x. 31), and again during the Second Punic War, when Hannibal found himself there by an error of his guides (Liv. xxii. 13). From his expressions it would appear to have adjoined the "Calenus ager," and apparently was the part of the plain lying between Cales and the Vulturnus. It was a part of the public lands of the Roman people, which the tribune Rullus proposed by his agrarian law to parcel out among the poorer citizens (Cic. *de Leg. Agr.* i. 7. ii. 31): this was for the time successfully opposed by Cicero, but the measure was carried into effect a few years later by the agrarian law of Caesar, passed in his consulship, B. C. 59 (Suet. *Caes.* 20). The statement of Suetonius that the district thus named was previously regarded by the Romans as consecrated, is clearly negatived by the language of Cicero in the passages just referred to. The name of Stellatinus Ager seems to have been given to a district in quite another part of Italy, forming a part of the territory of Capena in southern Etruria. It was from this district that the Stellatine tribe derived its name (Fest. *s. v. Stellatina*). [E. H. B.]

STENA, a station in Macedonia, on the road from Tauriana (*Doïrân*) to Stobi (*Peut. Tab.*), which is evidently the pass now called *Demirkapi*, or "Iron Gate," where the river Axius is closely bordered by perpendicular rocks, which in one place have been excavated for the road (Leake, *Northern Greece*, vol. iii. p. 442.) [E. B. J.]

STE'NTORIS LACUS (Στεντορὶς λίμνη, Herod. vii. 58; Acropol. p. 64), a lake on the south-east coast of Thrace, formed by the Hebrus, and opening into the Aegean near the town of Aenos. Pliny (iv. 11. s. 18) incorrectly places on it a Stentoris Portus; and Mannert conjectures that perhaps the right reading in Herodotus (*l. c.*) is λιμένα, not λίμνην. [J. R.]

STENUS, a river of Thrace, mentioned by Mela only (ii. 2. § 8) as near Maronea, on the south coast. The name is probably corrupt, as it occurs in the MSS. in a great variety of forms,—Stenos, Stonos, Schoenus, Scenus, Sithenos, &c. (See Tzschucke, *ad loc.*). [J. R.]

STENYCLA'RUS (Στενύκλαρος, Στενύκληρος: *Eth.* Στενυκλήριος), a town in the north of Messenia, and the capital of the Dorian conquerors, built by Cresphontes. Andania had been the ancient capital of the country. (Paus. iv. 3. § 7; Strab. viii. p. 361.) The town afterwards ceased to exist, but its name was given to the northern of the two Messenian plains. (Paus. iv. 33. § 4, iv. 15. § 8; Herod. ix. 64.) [Messenia, p. 341.]

STEPHANAPHANA, more correctly, perhaps, Stephani Fanum, a place in Illyris Graeca, on the Via Egnatia (*Itin. Hieros.* p. 608). It was the castle of St. Stephen (τοῦ ἁγίου Στεφάνου), repaired by Justinian. (Procop. *de Aed.* iv. 4.) Lapie places it on the river *Boscovitza.* [T. H. D.]

STEPHANE (Στεφάνη), a small port town on the coast of Paphlagonia, according to Arrian (*Peripl. P. E.* p. 15) 180 stadia east of Cimolis, but according to Marcian (p. 72) only 150. The place was mentioned as early as the time of Hecataeus as a town of the Mariandyni (Steph. B. *s. v.* Στεφανίς), under the name of Stephanis. (Comp. Scylax, p. 34; Ptol. v. 4. § 2.) The modern village of *Stephanio* or *Estifan* probably occupies the site of the ancient Stephane. [L. S.]

STEREO'NTIUM (Στερεόντιον), a town in North-western Germany, probably in the country of the Bructeri or Marsi, the exact site of which cannot be ascertained. (Ptol. ii. 11. § 27.) [L. S.]

STIPHANE (Στιφάνη), a lake in the north-western part of Pontus, in the district called Phazemonitis. The lake was entensive and abounded in fish, and its shores afforded excellent pasture (Strab. xii. p. 560.) Its modern name is *Boghaz Kieui Ghieul.* (Hamilton, *Researches*, i. p. 336. foll.) [L. S.]

STI'RIA. [Attica, p. 332, a.]

STIRIS (Στῖρις: *Eth.* Στιρίτης), a town of Phocis situated 120 stadia from Chaeroneia, the road between the two places running across the mountains. The inhabitants of Stiris claimed descent from an Athenian colony of the Attic demus of Steiria, led by Peteus, when he was driven out of Attica by Aegeus. Pausanias describes the city as situated upon a rocky summit, with only a few wells, which did not supply water fit for drinking, which the inhabitants obtained from a fountain, four stadia below the city, to which fountain there was a descent excavated among the rocks. The city contained in the time of Pausanias a temple of Artemis Stiritis, made of crude brick, containing two statues, one of Pentelic marble, the other of ancient workmanship, covered with bandages. (Paus. x. 35. §§ 8—10.) Stiris was one of the Phocian cities destroyed by Philip at the close of the Sacred War (Paus. x. 3. § 2); but it was afterwards rebuilt and was inhabited at the time of the visit of Pausanias. The ruins of Stiris, now called *Paleá khora*, are situated upon a tabular height defended by precipitous rocks, about a quarter of an hour's ride from the monastery of St. Luke. The summit is surrounded with a wall of loose construction, and the surface of the rock within the inclosure is excavated in many places for habitations. The fountain of water described by Pausanias is probably the copious source within the walls of the monastery issuing from the side of the hill. This fountain is mentioned in an inscription fixed in the outer wall of the church. (Leake, *Northern Greece*, vol. ii. p. 528, seq.)

STLUPI or STLUPPI (Στλοῦπι, Στλοῦππι, Ptol. ii. 16. (17.) § 9), a place in Liburnia. The inhabitants are called Stlupini by Pliny (iii. 21. s. 25). Perhaps the present *Sluni.* [T. H. D.]

STOBI (Στόϐοι, Strab. vii. p. 329, *Fr.* 4, viii. p. 389; Ptol. iii. 13. § 4; Liv. xxxiii. 19, xxxix. 59, xl. 21, xlv. 29; Plin. iv. 17), a town in the NW. of Paeonia in Macedonia, which appears to have been a place of some importance under the Macedonian kings, although probably it had been greatly reduced by the incursions of the Dardani, when Philip had an intention of founding a new city near it in memory of a victory over these troublesome neighbours, and which he proposed to call Perseis, in honour of his son. At the Roman conquest, Stobi was made the place of deposit of salt, for the supply of the Dardani, the monopoly of which was given to the Third Macedonia. In the time of Pliny (*l. c.*) Stobi was a municipal town, but probably as late as the time of Heliogabalus it was made a "colonia." When about A. D. 400 Macedonia was under a "consular," Stobi became the chief town of Macedonia II or Salutaris (Marquardt, in *Becker's Röm. Alter.* vol. iii. pt. i. p. 118). According to the Tabular Itinerary it stood 47 M. P. from Heracleia of Lyncus, which was in the Via Egnatia, and 55 M. P. from Tauriana, and was therefore probably in the direct road from Heracleia to Serdica. The position must have been therefore on the Erigon, 10 or 12 miles above the junction of that river with the Axius, a situation which agrees with that of Livy, who describes it as belonging to Deuriopus of Paeonia, which was watered by the Erigon. Stobi was a point from which four roads issued. (*Peut. Tab.*) One proceeded NW. to Scupi, and from thence to Naissus on the great SE. route from Viminacium on the Danube to Byzantium; the second NE. to Serdica, 100 M. P. SE. of Naissus on the same route; the third SE. to Thessalonica; and the fourth SW. to Heracleia, the last forming a communication with that central point on the Via Egnatia leading through Stobi from all the places on the three former routes. In A. D. 479 Stobi was captured by Theodoric the Ostrogoth (Malch. Philadelph. *Exc. de Leg. Rom.* pp. 78—86, *ap. Müller, Fragm. Hist. Graec.* vol. iv. p. 125); and in the Bulgarian campaign of A. D. 1014, it was occupied by Basil II. and the Byzantine army (Στόπειον, Cedren. p. 709). The geography of the basin of the Erigon in which Stobi was situated is so imperfectly known that there is a difficulty in identifying its site: in Kiepert's map (*Europaïsche Turkei*) the ruins of Stobi are marked to the W. of *Demírkapi*, or the pass of the "Iron Gate." (Leake, *Northern Greece*, vol. iii. pp. 306, 440.) [E. B. J.]

STOBORRUM PROM. (Στόβορρον ἄκρον, Ptol. iv. 3. § 5), a headland of Numidia, between the promontory of Hippus and the town of Aphrodisium, at the E. point of the Sinus Olchacites. Now *Cap Ferro* or *Ras Hadid.* [T. H. D.]

STOE'CHADES (αἱ Στοιχάδες νῆσοι) or STI'CHADES, on the S. coast of Gallia. Strabo (iv. p. 184) speaks of the Stoechades islands lying off the coast of Narbonensis, five in number, three larger and two smaller. They were occupied by the Massaliots. Steph. B. (*s. v.* Στοιχάδες) says, "islands near Massalia; and they are also named Ligystides." Ptolemy (ii. 10. § 21) also mentions five islands Stoechades, which he places in the meridian of the Citharistes Promontorium [CITHARISTES].

Pliny (iii. 5) mentions only three Stoechades, which he says were so named from being in a line (στοῖχος), and he gives to them the Greek names respectively Prote, Mese or Pomponiana, and Hypaea. These must be the islands now named *Isles d'Hières*, of which the most westerly is *Porqueroles*, the central is *Portcroz*, and the most easterly is *l'Isle du Levant* or *du Titan*, opposite to the town of *Hières*, in the department of *Var*. These islands are mere barren rocks. Besides the three larger islands, which have been enumerated, there are two others at least, mere rocks, *l'Esquillade* and *Bagneau*, which make up the number of five. Coral was got in the sea about the Stoechades (Plin. xxxii. 3), and is still got on this part of the French coast.

Agathemerus (*Geog. Min.* ii. p. 13, ed. Hudson) places the Stoechades along the coast which was occupied by the settlements of the Massaliots; but he fixes the two small Stoechades near Massilia. These are the two dismal rocks named *Ratoneau* and *Pomègue* which are seen as soon as you get out of the port of *Marseille*, with some still smaller rocks near them [MASSILIA, p. 292], one of which contains the small fort named *Château d'If*.

The Stoechades still belonged to the Massaliots in Tacitus' time (*Hist.* iii. 43). The Romans who were exiled from Rome sometimes went to Massilia, as L. Scipio Asiaticus did; if he did not go to the Stoechades as the Scholiast says (Cic. *pro Sest.* c. 3); but the Roman must have found the Stoechades a dull place to live in. When Lucan (iii. 516) says "Stoechados arva," he uses a poetic license; and Ammianus (xv. 11) as usual in his geography blunders when he places the Stoechades about Nicaea and Antipolis (*Nizza*, *Antibes*). [G. L.]

STOENI. [EUGANEI.]

STOMA, AD, a place in Moesia on the Southernmost arm of the Danube. (*Tab. Peut.*; Geogr. Rav. iv. 5.) Mannert (vii. p. 123) places it by the modern *Zof.* [T. H .D.]

STOMALIMNE. [FOSSA MARIANA.]

STRADELA, a town of Palestine mentioned only in the Itinerarium Hierosolymitanum as x. M.P. from Maximianopolis, and xii. M.P. from Sciopolis (i. e. Scythopolis), and identified by the writer with the place where Ahab abode and Elias prophesied, and —by a strange confusion—where David slew Goliath (p. 586, ed. Wesseling). The name is undoubtedly a corruption of Esdraela, the classical form of the Scriptural Jezreel. [ESDRAELA.] [G. W.]

STRA'GONA (Στραγόνα), a town in the south-eastern part of Germany, either in the country of the Silingae or in that of the Diduni, on the northern slope of Mons Asciburgius. (Ptol. ii. 11. § 28.) If the resemblance of names be a safe guide, we might identify it with *Strigau*, though this hardly agrees with the degrees in which it is placed by Ptolemy; whence others suppose it to have been situated at *Strehlen*, between *Schweidnitz* and *Brieg.* [L. S.]

STRAPELLUM. [APULIA, p. 167.]

STRA'TIA. [ENISPE.]

STRATONI'CE (Στρατονίκη, Ptol. iii. 13. § 11), a town of Chalcidice in Macedonia, which Ptolemy places on the Singitic gulf. Leake (*Northern Greece*, vol. iii. p. 160) considers that there is here the same mistake as in the case of Acanthus [ACANTHUS], and refers it to the Hellenic remains on the coast of the Strymonic gulf in the confined valley of *Stratóni.* [E.B.J.]

STRATONICEIA (Στρατονίκεια or Στρατονίκη, Ptol. v. 2. § 20: *Eth.* Στρατονικεύς), one of the most important towns in the interior of Caria, was situated on the south-east of Mylasa, and on the south of the river Marsyas. It appears to have been founded by Antiochus Soter, who named it after his wife Stratonice. (Strab. xiv. p. 660; Steph. B. *s. v.*) The subsequent Syro-Macedonian kings adorned the town with splendid and costly buildings. At a later time it was ceded to the Rhodians. (Liv. xxxiii. 18, 30.) Mithridates of Pontus resided for some time at Stratoniceia, and married the daughter of one of its principal citizens. (Appian, *Mithr.* 20.) Some time after this it was besieged by Labienus, and the brave resistance it offered to him entitled it to the gratitude of Augustus and the Senate (Tac. *Ann.* iii. 62; Dion Cass. xlviii. 26). The emperor Hadrian is said to have taken this town under his special protection, and to have changed its name into Hadrianopolis (Steph. B. *l. c.*), a name, however, which does not appear to have ever come into use. Pliny (v. 29) enumerates it among free cities in Asia. Near the town was the temple of Zeus Chrysaoreus, at which the confederate towns of Caria held their meetings; at these meetings the several states had votes in proportion to the number of towns they possessed. The Stratoniceans, though not of Carian origin, were admitted into the confederacy, because they possessed certain small towns or villages, which formed part of it. Menippus, surnamed Catochas, according to Cicero (*Brut.* 91) one of the most distinguished orators of his time, was a native of Stratoniceia. Stephanus B. (*s v.* Ἰδριάς) mentions a town of Idrias in Caria, which had previously been called Chrysaoris; and as Herodotus (v. 118) makes the river Marsyas, on whose banks stood the white pillars at which the Carians held their national meetings, flow from a district called Idrias, it is very probable that Antiochus Soter built the new city of Stratoniceia upon the site of Idrias. (Leake, *Asia Minor*, p. 235.) *Eskihissar*, which now occupies the place of Stratoniceia, is only a small village, the whole neighbourhood of which is strewed with marble fragments, while some shafts of columns are standing single. In the side of a hill is a theatre, with the seats remaining, and ruins of the proscenium, among which are pedestals of statues, some of which contain inscriptions. Outside the village there are broken arches, with pieces of massive wall and marble coffins. (Chandler, *Travels in Asia Minor*, p. 240; Leake, *Asia Minor*, p. 229; Fellows, *Asia Minor*,

p. 254, foll., *Lycia*, p. 80, foll.; Sestini, *Num. Vet.* p. 90.) [L. S.]

STRATO'NIS INSULA, an island in the Arabian gulf between the harbour Elaea and the harbour Saba. (Strab. xvi. p. 770; Plin. vi. 29. s. 34.)

STRATONIS TURRIS. [CAESAREIA, No. 4, p. 470.]

STRATUS (Στράτος: *Eth.* Στράτιος: its territory ἡ Στρατική: *Surovigli*), the chief town of Acarnania, was situated in the interior of the country, in a fertile plain on the right bank of the Achelous. It commanded the principal approaches to the plain from the northward, and was thus a place of great military importance. Strabo (x. p. 450) places it 200 stadia from the mouth of the Achelous by the course of the river. At the distance of 80 stadia S. of the town the river Anapus flowed into the Achelous; and 5 Roman miles to its N., the Achelous received another tributary stream, named Petitaurus. (Thuc. ii. 82; Liv. xliii. 22.) Stratus joined the Athenian alliance, with most of the other Acarnanian towns, at the commencement of the Peloponnesian War. In B. C. 429 it was attacked by the Ambraciots, with a number of barbarian auxiliaries, aided by some Peloponnesian troops, under the command of Cnemus; but they were defeated under the walls of Stratus, and obliged to retire. Thucydides describes Stratus at that time as the chief town of Acarnania, which it is also called by Xenophon in his account of the expedition of Agesilaus into this country. (Thuc. ii. 80, seq., iii. 106; Xen. *Hell.* iv. 6.) When the Aetolians extended their dominions, Stratus fell into the hands of this people, whence it is called by Livy a town of Aetolia. It is frequently mentioned during the Macedonian and Roman wars. Neither Philip V. nor his successor Perseus was able to wrest the town from the Aetolians; and it remained in the power of the latter till their defeat by the Romans, who restored it to Acarnania, together with the other towns, which the Aetolians had taken from the Acarnanians. (Polyb. iv. 63, v. 6, 7, 13, 14, 96; Liv. xxxvi. 11, xliii. 21, 22.) Livy (xliii. 21) gives an erroneous description of the position of Stratus when he says that it is situated above the Ambracian gulf, near the river Inachus.

There are considerable remains of Stratus at the modern village of *Surovígli*. The entire circuit of the city was about 2½ miles. The eastern wall followed the bank of the river. Leake discovered the remains of a theatre situated in a hollow: its interior diameter below is 105 feet, and there seem to have been about 30 rows of seats. (Leake, *Northern Greece*, vol. i. p. 137, seq.)

STRAVIA'NAE or STRAVIA'NA, a town in Lower Pannonia, on the road from Siscia to Mursa, of which the exact site has not been ascertained. (*It. Ant.* p. 265, where it appears in the ablat. form Stavianis.) [L. S.]

STRENUS (Στρῆνος: *Eth.* Στρήνιος), a town of Crete, which Stephanus of Byzantium (*s. v.*) mentions on the authority of Herodian (others read Herodotus), but no further notice is found of it either in Herodotus or any other author. [E. B. J.]

STREVINTA (Στρεουίντα), a place in the south-east of Germany, near Mons Asciburgius, of uncertain site. (Ptol. ii. 11. § 29.) [L. S.]

STRO'BILUS (Στρόβιλος), a peak of mount Caucasus, to which, according to the legend, Prometheus had been fastened by Hephaestus. (Arrian, *Peripl. P. E.* p. 12.) [L. S.]

STRO'NGYLE. [AEOLIAE INSULAE.]

STRO'NGYLUS. [SEMIRAMIDIS MONS.]

STRO'PHADES (Στροφάδες: *Eth.* Στροφαδεύς: *Strofadia* and *Strivali*), formerly called Plotae (Πλωταί), two small islands in the Ionian sea, about 35 miles S. of Zacynthus, and 400 stadia distant from Cyparissia in Messenia, to which city they belonged. The sons of Boreas pursued the Harpies to these islands, which were called the "Turning" islands, because the Boreadae here returned from the pursuit. (Strab. viii. p. 359; Ptol. iii. 16. § 23; Steph. B. *s. v.*; Plin. iv. 12. s. 19; Mela, ii. 7; Apoll. Rhod. ii. 296; Apollod. i. 9. § 21; Virg. *Aen.* iii. 210; *It. Ant.* p. 523.)

STRUCHATES (Στρούχατες), one of the six tribes into which Herodotus divides the ancient inhabitants of Media. (Herod. i. 101.) [V.]

STRUTHUS. [HERMIONE.]

STRYME (Στρύμη), a town on the S. coast of Thrace, a little to the W. of Mesembria, between which and Stryme flowed the small river Lissus, which the army of Xerxes is said to have drunk dry. (Herod. vii. 108.) Stryme was a colony of Thasos; but disputes seem to have arisen respecting it between the Thasii and the people of the neighbouring city of Maroneia. (Philip. *ap. Demos.* p. 163, R.) [J. R.]

STRYMON (Στρυμών, Ptol. iii. 13. § 18), the largest river of Macedonia, after the Axius, and, before the time of Philip, the ancient boundary of that country towards the E. It rises in Mount Scomius near Pantalia (the present *Gustendil*) (Thuc. ii. 96), and, taking first an E. and then a SE. course, flows through the whole of Macedonia. It then enters the lake of Prasias, or Cercinitis, and shortly after its exit from it, near the town of Amphipolis, falls into the Strymonic gulf. Pliny, with less correctness, places its sources in the Haemus (iv. 10. s. 12). The importance of the Strymon is rather magnified in the ancient accounts of it, from the circumstance of Amphipolis being seated near its mouth; and it is navigable only a few miles from that town. Apollodorus (ii. 5. 10) has a legend that Hercules rendered the upper course of the river shallow by casting stones into it, it having been previously navigable much farther. Its banks were much frequented by cranes (Juv. xiii. 167; Virg. *Aen.* x. 269; Mart. ix. 308). The Strymon is frequently alluded to in the classics. (Comp. Hesiod. *Theog.* 339; Aesch. *Suppl.* 258, *Agam.* 192; Herod. vii. 75; Thuc. i. 200; Strab. vii. p. 323; Mela. ii. 2; Liv. xliv. 44. &c.) Its present name is *Struma*, but the Turks call it *Karasu*. (Comp. Leake, *North. Gr.* iii. pp. 225, 465, &c.) [T. H. D.]

STRYMO'NICUS SINUS (Στρυμονικὸς κόλπος, Strab. vii. p. 330), a bay lying between Macedonia and Thrace, on the E. side of the peninsula of Chalcidice (Ptol. iii. 13. § 9). It derived its name from the river Strymon, which fell into it. Now the gulf of *Rendina*. [T. H. D.]

STRYMO'NII (Στρυμόνιοι), the name by which, according to tradition, the Bithynians in Asia originally were called, because they had immigrated into Asia from the country about the Strymon in Europe. (Herod. vii. 75; Steph. B. *s. v.* Στρυμών.) Pliny (v. 40) further states that Bithynia was called by some Strymonis. [L. S.]

STUBERA. [STYMBARA.]

STU'CCIA (Στουκκία, Ptol. ii. 3. § 3), a small river on the W. coast of Britain, identified by Camden (p. 772) with the *Ystwyth* in *Cardiganshire*. [T. H. D.]

STURA (*Stura*), a river of Northern Italy, one of the confluents of the Padus (Plin. iii. 16. s. 20), which joins that river a few miles below *Turin* (Augusta Taurinorum), within a few miles of the Duria Minor or *Dora Riparia*. It still retains its ancient name and is a considerable stream, rising in the glaciers of the Alps, between the *Roche Melon* and *Mont Iseran*. [E. H. B.]

STURA (Στουρά), a small place in Pattalene, near the mouths of the Indus, mentioned by Arrian (*Ind.* c. 4). [V.]

STURIUM INSULA. [Phila].

STU'RNIUM (Στοῦρνοι: *Eth.* Sturninus: *Sternaccio*), a town of Calabria, mentioned both by Pliny and Ptolemy among the municipal towns of that region. (Plin. iii. 11. s. 16; Ptol. iii. 1. § 77.) Its name is not otherwise known, but it is supposed to be represented by the modern village of *Sternaccio*, about 10 miles S. of *Lecce* (Lupiae) and a short distance NE. of *Soleto* (Soletum). (Cluver. *Ital.* p. 1231; Romanelli, vol. ii. p. 114.) There exist coins with the inscription ΣΤΥ, and types resembling those of the Tarentines, which are ascribed to Sturnium. [E. H. B.]

STYLLA'NGIUM (Στυλλάγγιον, Polyb. iv. 77, 80; Στυλλάγιον, Steph. B. *s. v.*: *Eth.* Στυλλάγιος, Στυλλαγιεύς), a town of Triphylia in Elis of uncertain site, which surrendered to Philip in the Social War.

STY'MBARA (Στύμϐαρα, Strab. vii. p. 327; Στυϐέῤῥα, Polyb. xxviii. 8. § 8; Stubera, Liv. xxxi. 39, xliii. 20, 22), a town on the frontier of regal Macedonia, which is by some assigned to Deuriopus, and by others to Pelagonia, which in the campaign of B. C. 400 was the third encampment of the consul Sulpicius; it must be looked for in the basin of the Erigon. (Leake, *Northern Greece*, vol. iii. p. 306.) [E. B. J.]

STYMPHA'LIS, a district annexed by the Romans, along with Atintania and Elimiotis, to Macedonia upon the conquest of this kingdom, A.D. 168. (Liv. xlv. 30.) From the mention of this district along with Atintania and Elimiotis, which were portions of Epeirus upon the borders of Thessaly, it would appear that Stymphalis is only another form of the more common name Tymphalis or Tymphaea; though, it is true, as Cramer has observed, that Diodorus has mentioned Stymphalia (Diod. xx. 28), and Callimachus speaks of the Stymphalian oxen in that territory (*Hymn. in Dian.* 179). Ptolemy (iii. 13. § 43) likewise mentions a town Gyrtona in Stymphalia, but in this passage other MSS. read Tymphalia. (Cramer, *Ancient Greece*, vol. i. p. 198.)

STYMPHA'LUS (Στύμφαλος, Στύμφηλος, Paus. et alii; τὸ Στύμφηλον, Schol. *ad Pind. Ol.* vi. 129; Stymphalum, Plin. iv. 6. s. 10; Stymphala, Lucret. v. 31: *Eth.* Στυμφάλιος, Στυμφήλιος), the name of a town, district, mountain, and river in the NE. of Arcadia. The territory of Stymphalus is a plain, about six miles in length, bounded by Achaia on the N., Sicyonia and Phliasia on the E., the territory of Mantineia on the S., and that of Orchomenus and Pheneus on the W. This plain is shut in on all sides by mountains. On the N. rises the gigantic mass of Cyllene, from which a projecting spur, called Mt. Stymphalus, descends into the plain. (Στύμφαλος ὄρος, Ptol. iii. 16. § 14; Hesych. *s. v.*; nivalis Stymphalus, Stat. *Silv.* iv. 6. 100.) The mountain at the southern end of the plain, opposite Cyllene, was called Apelaurum (τὸ Ἀπέλαυρον, Polyb. iv. 69)*, and at its foot is the katavóthra or subterraneous outlet of the lake of Stymphalus (ἡ Στυμφαλὶς λίμνη, Strab. viii. p. 371; ἡ Στυμφηλίη λίμνη, Herod. vi. 76). This lake is formed partly by the rain-water descending from Cyllene and Apelaurum, and partly by three streams which flow into it from different parts of the plain. From the west descends a small stream, which rises in Mount Geronteium in the neighbourhood of *Kastanía*; and from the east comes another stream, which rises near *Dusa*. But the most important of the three streams is the one which rises on the northern side of the plain, from a copious kefalóvrysi. In summer it flows about two miles through the plain into the katavóthra of Apelaurum; but in winter it becomes almost immediately a part of the waters of the lake, though its course may be traced through the shallower water to the katavóthra. This stream was called Stymphalus by the ancients; it was regarded by them as the principal source of the lake, and was universally believed to make its reappearance, after a subterranean course of 200 stadia, as the river Erasinus in Argolis. (Herod. vi. 76; Paus. ii. 3. § 5, ii. 24. § 6, viii. 22. § 3; Strab. viii. p. 371; Argos, Vol. I. p. 201, a.) The Stymphalii worshipped the Erasinus and Metope (Μετώπη, Aelian, *V. H.* ii. 33), whence it has been concluded that Metope is only another name of the river Stymphalus. Metope is also mentioned by Callimachus (*Hymn. in Jov.* 26), with the epithet pebbly (πολύστειος), which, as Leake observes, seems not very appropriate to a stream issuing in a body from the earth, and flowing through a marsh. (*Peloponnesiaca*, p. 384.) The water, which formed the source of the Stymphalus, was conducted to Corinth by the emperor Hadrian, by means of an aqueduct, of which considerable remains may still be traced. The statement of Pausanias, that in summer there is no lake, is not correct, though it is confined at that time to a small circuit round the katavóthra. As there is no outlet for the waters of the lake except the katavóthra, a stoppage of this subterraneous channel by stones, sand, or any other substance occasions an inundation. In the time of Pausanias there occurred such an inundation, which was ascribed to the anger of Artemis. The water was said to have covered the plain to the extent of 400 stadia; but this number is evidently corrupt, and we ought probably to read τεσσαράκοντα instead of τετρακοσίους. (Paus. viii. 22. § 8.) Strabo relates that Iphicrates, when besieging Stymphalus without success, attempted to obstruct the katavóthra, but was diverted from his purpose by a sign from heaven (viii. p. 389). Strabo also states that originally there was no subterraneous outlet for the waters of the lake, so that the city of the Stymphalii, which was in his time 50 stadia from the lake, was originally situated upon its margin. But this is clearly an error, even if his statement refers to old Stymphalus, for the breadth of the whole lake is less than 20 stadia.

The city derived its name from Stymphalus, a son of Elatus and grandson of Arcas; but the ancient city, in which Temenus, the son of Pelasgus, dwelt, had entirely disappeared in the time of Pausanias, and all that he could learn respecting it was, that Hera was formerly worshipped there in three different sanctuaries, as virgin, wife, and widow The modern city lay upon the southern edge of the lake, about a mile and a half from the katavóthra, and upon a rocky promontory connected with the mountains behind. Stymphalus is mentioned by Homer (*Il.* ii. 608), and also by Pindar (*Ol.* vi. 169), who calls it the mother of Arcadia. Its name does not often occur in history, and it owes its chief importance to its being situated upon one of the most frequented routes leading to the westward from Argolis and Corinth. It was taken by Apollonides, a general of Cassander (Diod. xix. 63), and subsequently belonged to the Achaean League (Polyb. ii. 55, iv. 68, &c.). In the time of Pausanias it was included in Argolis (viii. 22. § 1). The only building of the city, mentioned by Pausanias, was a temple of Artemis Stymphalia, under the roof of which were figures of the birds Stymphalides; while behind the temple stood statues of white marble, representing young women with the legs and thighs of birds. These birds, so celebrated in mythology, the destruction of which was one of the labours of Heracles (*Dict. of Biogr.* Vol. II. p. 396), are said by Pausanias to be as large as cranes. but resembling in form the ibis, only that they have stronger beaks, and not crooked like those of the ibis (viii. 22. § 5). On some of the coins of Stymphalus, they are represented exactly in accordance with the description of Pausanias.

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* There was also a small town, Apelaurus, which is mentioned by Livy as the place where the Achaeans under Nicostratus gained a victory over the Macedonians under Androsthenes, B. C. 197. (Liv. xxxiii. 14.)

The territory of Stymphalus is now called the vale of *Zaraká*, from a village of this name, about a mile from the eastern extremity of the lake. The remains of the city upon the projecting cape already mentioned are more important than the cursory notice of Pausanias would lead one to expect. They cover the promontory, and extend as far as the fountain, which was included in the city. On the steepest part, which appears from below like a separate hill, are the ruins of the polygonal walls of a small quadrangular citadel. The circuit of the city walls, with their round towers, may be traced. To the east, beneath the acropolis, are the foundations of a temple in antis; but the most important ruins are those on the southern side of the hill, where are numerous remains of buildings cut out of the rock. About ten minutes N. of Stymphalus, are the ruins of the medieval town of *Krónia* (Leake, *Morea*, vol. iii. p. 108, seq.; *Peloponnesiaca*, p. 384; Boblaye, *Recherches, &c.*, p. 384; Ross, *Reisen im Peloponnes*, p. 54; Curtius, *Peloponnesos*, vol. i. p. 201, seq.).

STYRA (τὰ Στύρα: *Eth.* Στυρεύς: *Stura*), a town of Euboea, on the W. coast, N. of Carystus, and nearly opposite the promontory of Cynosura in Attica. The town stood near the shore in the inner part of the bay, in the middle of which is the island Aegileia, now called *Sturanísi.* Styra is mentioned by Homer along with Carystus (*Il.* ii. 539). Its inhabitants were originally Dryopians, though they denied this origin (Herod. viii. 46; Paus. iv. 34. § 11), and claimed to be descended from the demus of Steiria in Attica. (Strab. x. p. 446.) In the First Persian War (B. C. 490) the Persians landed at Aegileia, which belonged to Styra, the prisoners whom they had taken at Eretria. (Herod. vi. 107.) In the Second Persian War (B. C. 480, 479) the Styrians fought at Artemisium, Salamis, and Plataeae. They sent two ships to the naval engagements, and at Plataeae they and the Eretrians amounted together to 600 men. (Herod. viii. 1, 46, ix. 28; Paus. v. 23. § 2.) They afterwards became the subjects of Athens, and paid a yearly tribute of 1200 drachmae. (Thuc. vii. 57; Franz, *Elem. Epigr. Gr.* n. 49.) The Athenian fleet was stationed here B. C. 356. (Dem. *c. Mid.* p. 568.) Strabo relates (x. p. 446) that the town was destroyed in the Maliac war by the Athenian Phaedrus, and its territory given to the Eretrians; but as the *Maliac* war is not mentioned elsewhere, we ought probably to substitute *Lamiac* for it. (Leake, *Northern Greece*, vol. ii. pp. 422, 432.)

STYX (Στύξ), a waterfall descending from a lofty rock in the Aroanian mountains, above Nonacris, a town in the NE. of Arcadia, in the district of Pheneus. The water descends perpendicularly in two slender cascades, which, after winding among a labyrinth of rocks, unite to form a torrent that falls into the Crathis. It is by far the highest waterfall in Greece; the scenery is one of wild desolation; and it is almost impossible to climb over the rocks to the foot of the cascade. The wildness of the scenery, the inaccessibility of the spot, and the singularity of the waterfall made at an early period a deep impression upon the Greeks, and invested the Styx with superstitious reverence. It is correctly described by both Homer and Hesiod. The former poet speaks of the "down-flowing water of the Styx" (τὸ κατειβόμενον Στυγὸς ὕδωρ, *Il.* xv. 37), and of the "lofty torrents of the Styx" (Στυγὸς ὕδατος αἰπὰ ῥέεθρα, *Il.* viii. 369). Hesiod describes it as "a cold stream, which descends from a precipitous lofty rock" (ὕδωρ ψυχρὸν ὅ τ᾽ ἐκ πετρῆς καταλείβεται ἠλιβάτοιο ὑψηλῆς, *Theog.* 785), and as "the perennial most ancient water of the Styx, which flows through a very rugged place" (Στυγὸς ἄφθιτον ὕδωρ ὠγύγιον, τὸ δ᾽ ἵησι καταστυφέλου διὰ χώρου, *Theog.* 805). The account of Herodotus, who does not appear to have visited the Styx, is not so accurate. He says that the Styx is a fountain in the town Nonacris; that only a little water is apparent; and that it dropt from the rock into a cavity surrounded by a wall (vi. 74). In the same passage Herodotus relates that Cleomenes endeavoured to persuade the chief men of Arcadia to swear by the waters of the Styx to support him in his enterprise. Among the later descriptions of this celebrated stream that of Pausanias (viii. 17. § 6) is the most full and exact. "Not far from the ruins of Nonacris," he says, "is a lofty precipice higher than I ever remember to have seen, over which descends water, which the Greeks call the Styx." He adds that when Homer represents Hera swearing by the Styx, it is just as if the poet had the water of the stream dropping before his eyes. The Styx was transferred by the Greek and Roman poets to the invisible world [see *Dict. of Gr. and Rom. Biogr. and Myth.* art. STYX]; but the waterfall of Nonacris continued to be regarded with superstitious terrors; its water was supposed to be poisonous; and it was believed that it destroyed all kinds of vessels, in which it was put, with the exception of those made of the hoof of a horse or an ass. There was a report that Alexander the Great had been poisoned by the water of the Styx. (Arrian, *Anab.* vii. 27; Plut. *Alex.* 77, *de Prim. Frig.* 20. p. 954; Paus. viii. 18. § 4; Strab. viii. p. 389; Aelian, *H. An.* x. 40; Antig. *Hist. Mirab.* 158 or 174; Stob. *Ecl. Phys.* i. 52. § 48; Plin. ii. 103. s. 106, xxx. 16. s. 53, xxxi. 2. s. 19; Vitruv. viii. 3; Senec. *Q. N.* iii. 25.) The belief in the deleterious nature of the water continues down to the present day, and the inhabitants of the surrounding villages relate that no vessel will hold the water. It is now called τὰ Μαυρανέρια, or the Black Waters, and sometimes τὰ Δρακο-νέρια, or the Terrible Waters. (Leake, *Morea*, vol. iii. p. 160, seq.; Fiedler, *Reise durch Griechenland*, vol. i. p. 400, who gives a drawing of the Styx: Curtius, *Peloponnesos*, vol. i. p. 195.)

SUA'GELA (Σουάγελα), a town of Caria, in which was shown the tomb of Car, the ancestor of all the Carians; the place was in fact believed to have received its name from this circumstance, for in Carian σοῦα signified a tomb, and γέλας a king. (Steph. B. *s. v.*) Strabo, who calls the place Syangela (xiii. p. 611), states that this town and Myndus were preserved at the time when Mausolus united six other towns to form Halicarnassus. [L.S.]

SUANA (Σούανα, Ptol.: *Eth.* Suanensis: *Sovana*), a town of Southern Etruria, situated in the valley of the *Fiora* (Arminia), about 24 miles from the sea, and 20 W. of Volsinii (*Bolsena*). No mention of it is found in history as an Etruscan city, but both Pliny and Ptolemy notice it as a municipal town of Etruria under the Roman Empire. (Plin. iii. 5. s. 8; Ptol. iii. 1. § 49.) Its site is clearly marked by the modern town of *Sovana* or *Soana*, which was a considerable place in the middle ages, and still retains the title of a city, and the see of a bishop, though now a very poor and decayed place. It has only some slight remains of Roman antiquity, but the ravines around the town abound with tombs hewn in the rock, and adorned with architectural façades and ornaments, strongly resembling in character those at *Castel d' Asso* and *Bieda.* These relics, which are pronounced to be among the most interesting of the kind in Etruria, were first discovered by Mr. Ainsley in 1843, and are described by him in the *Annali dell' Instituto di Corrispondenza Archeologica* for 1843 (pp. 223—226); also by Mr. Dennis (*Etruria*, vol. i. pp. 480—500). [E. H. B.]

SUARDONES, a tribe of the Suevi in Northern Germany, on the right bank of the Albis, south of the Saxones, and north of the Langobardi. (Tac. *Germ.* 40.) Zeuss (*Die Deutschen*, p. 154), deriving their name from *suard* or *sward* (a sword), regards it as identical with that of the Pharodini, mentioned by Ptolemy (ii. 11. § 13) as living in nearly the same part of Germany. [L. S.]

SUARNI, a rude people of Asiatic Sarmatia, in the neighbourhood of the Portae Caucasiae and the Rha. They possessed gold mines (Plin. vi. 11. s. 12). They are probably the same people whom Ptolemy calls Surani (Σουρανοί, v. 9. § 20) and places between the Hippic and Ceraunian mountains. [T. H. D.]

SUASA (Σουάσα: *Eth.* Suasanus: Ru. near *Castel Leone*), a town of Umbria mentioned both by Ptolemy and Pliny, of whom the latter reckons it among the municipal towns of that country. Ptolemy places it, together with Ostra, in the district of the Senones, and it was therefore situated on the northern declivity of the Apennines. Its site is clearly identified at a spot between *S. Lorenzo* and *Castel Leone* in the valley of the *Cesano*, about 18 miles from the sea. Considerable ruins were still extant on the spot in the time of Cluver, including the remains of the walls, gates, a theatre, &c.; and inscriptions found there left no doubt of their identification. (Cluver, *Ital.* p. 620.) [E. H. B.]

SUASTE'NE (Σουαστήνη, Ptol. vii. 1. § 42), a district in the NW. of India, beyond the *Panjáb*, and above the junction of the *Kabúl* river and the Indus. It derives its name from the small river Suastus (the *Suvastú* or *Suwad*), which is one of the tributaries of the *Kabúl* river. [GORYA.] [V.]

SUASTUS. [SUASTENE.]

SUBANECTI. [SILVANECTES.]

SUBATII. [TUBANTES.]

SUBDINNUM. [CENOMANI.]

SUBERTUM, another reading of SUDERTUM.

SUBI, a river on the E. coast of Hispania Tarraconensis, which entered the sea near the town of Subur. (Plin. iii. 3. s. 4.) Probably the modern *Francoli.* [T. H. D.]

SUBLA'QUEUM (*Subiaco*), a place in the valley of the Anio about 24 miles above Tibur (*Tivoli*). It derived its name from its situation below the lake or lakes formed by the waters of the Anio in this part of its course, and called the SIMBRUINA STAGNA or SIMBRIVII LACUS. These lakes have now entirely disappeared: they were evidently in great part artificial, formed as reservoirs for the Aqua Marcia and Aqua Claudia, both of which were derived from the Anio in this part of its course. There is no mention of Sublaqueum before the time of Nero, who had a villa there called by Frontinus "Villa Neroniana Sublacensis;" and Tacitus mentions the name as if it was one not familiar to every one. (Tac. xiv. 22; Frontin. *de Aquaed.* 93). It seems certain therefore that there was no town of the name, and it would appear from Tacitus (*l. c.*) that the place was included for municipal purposes within the territory of Tibur. Pliny also notices the name of Sublaqueum in the 4th Region of Augustus, but not among the municipal towns: as well as the lakes ("lacus tres amoenitate nobiles") from which it was derived. (Plin. iii. 12. s. 17.) It appears from mediaeval records that these lakes continued to exist down to the middle ages, and the last of them did not disappear till the year 1305. (Nibby, *Dintorni*, vol. iii. p. 125.) *Subiaco* obtained a great celebrity in the middle ages as the place of retirement of St. Benedict, and the cradle of the celebrated monastic order to which he gave his name. It seems probable that the site was in his time quite deserted, and that the modern town owes its origin to the monastery founded by him, and a castle which was soon after established in its neighbourhood. (Nibby, *l. c.* p. 123.) [E. H. B.]

SUBLA'VIO (*It. Ant.* p. 280) or SUBLA'BIO (*Tab. Peut.*), a place in Rhaetia, on the site of the modern convent of *Seben*, near the town of *Clausen.* Some suppose the correct name to be Subsavione, which occurs in a middle age document of the reign of the emperor Conrad II. [L. S.]

SUBUR (Σούβουρ, Ptol. ii. 6. § 17), a town of the Laeëtani in Hispania Tarraconensis lying E. of Tarraco. (Mela, ii. 6.) Ptolemy (*l. c.*) ascribes it to the Cosetani, and Pliny (iii. 3. s. 4) to the Ilergetes. It is mentioned in an inscription. (Gruter, p. 414.) Variously identified with *Sitges* and *Villanueva.* [T. H. D.]

SUBUR (Σούβουρ, Ptol. iv. 1. § 13). 1. A town in the interior of Mauretania Tingitana, near the river of the same name.

2. (Ptol. iv. 1. § 2), a river of Mauretania Tingitana. Pliny (v. 1. s. 1) calls it a fine navigable river. It fell into the Atlantic near Colonia Banasa, 50 miles S. of Lixus. It is still called *Subu* or *Cubu*, and rises among the forests of *Mount Salelo* in the province of *Sciaus* (Graberg of Hemsö, *Das Kaiserreich Marokko*, tr. by Reumont, p. 12). [T H. D.]

SUBUS (Σοῦβος, Ptol. iv. 6. § 8), a river on the

W. coast of Libya Interior, which had its source in Mount Sagapola, and discharged itself to the S. of the point of Atlas Major; now the *Sus*. [T. H. D.]

SUBZUPARA, a place in Thracia, on the road from Philippopolis to Hadrianopolis (*Itin. Ant.* pp. 137, 231). It is called Castozobra or Castra Iarba in the *Itin. Hieros.* (p. 568), and Καστράζαρβα by Procopius (*de Aed.* iv. 11. p. 305, ed. Bonn), and still retains the name of *Castro Zarvi*, or simply *Zarvi*. It has, however, also been identified with *Hirmenly* and *Coiunlou*. In the *Tab. Peut.* it is called Castra Rubra. [T. H. D.]

SU'CCABAR (Ζουχάβαῤῥι, Ptol. iv. 2. § 25, 3. § 20, xiii. 13. § 11), a town in the interior of Mauretania Caesariensis, lying to the SE. of the mouth of the Chinalaph, and a Roman colony with the name of Colonia Augusta (Plin. v. 2. s. 1). It appears in Ammianus Marcellinus under the name of Oppidum Sugabarritanum (xxix. 5). Mannert (x. 2. p. 451) would identify it with the present *Mazuna*, where Leo Africanus (Lohrsbach, p. 382) found considerable remains of an ancient city, with inscriptions, &c. [T. H. D.]

SUCCI or SUCCORUM ANGUSTIAE, the principal pass of Mount Haemus in Thrace, between Philippopolis and Serdica, with a town of the same name. (Amm. Marc. xxi. 10. § 2, xxii. 2. § 2, xxvi. 10. § 4.) It is called Σοῦκις by Sozomenus (ii. 22), and Σουσάκεες by Nicephorus (ix 13). Now the pass of *Ssulu Derbend* or *Demir Kapi* (Comp. V. Hammer, *Gesch. des Osman. Reichs*, i. p. 175.) [T. H. D.]

SUCCO'SA (Σουκκῶσα, Ptol. ii. 6. § 68), a town of the Ilergetes in Hispania Tarraconensis [T.H.D.]

SUCCOTH (LXX. Σοκχωθά, Vat., Σωχώ, Alex.), a city of the tribe of Gad in the valley, formerly part of the kingdom of Sihon king of Heshbon (*Josh.* xiii. 27). It is connected with Zarthan in 1 *Kings*, vii. 46, where Hiram is said to have cast his brasen vessels, &c. for Solomon's temple "in the plain of Jordan, in the clay ground between Succoth and Zarthan," elsewhere called Zaretan, mentioned in the account of the miraculous passage of the Israelites (*Josh.* iii. 16). The city doubtless derived its name from the incident in the life of Jacob mentioned in Genesis (xxxiii. 17) where the name is translated by the LXX. as in the parallel passage in Josephus (*Ant.* i. 21. § 1), Σκηναί (booths). It was therefore south of the Jabbok, and the last station of Jacob before he crossed the Jordan towards Shechem. S. Jerome, in his commentary on the passage, says, "Sochoth: est usque hodie civitas trans Jordanem hoc vocabulo in parte Scythopoleos," from which some writers have inferred that Scythopolis may have derived its name from this place in its vicinity (Robinson, *Bibl. Res.* vol. iii. p. 175. n. 5), and this hypothesis is supported by the respectable names of Reland, Gesenius, and Rosenmüller. A place called *Succât* is still pointed out by the Arabs south of *Beisan* (=Bethshan=Scythopolis), on the east side of Jordan, near the mouth of *Wady Mús*. [G. W.]

SUCCUBO, a town in Hispania Baetica, in the jurisdiction of Corduba. (Plin. iii. 1. s. 3.) Capitolinus mentions it under the name of Municipium Succubitanum. (*Anton. Phil.* 1; cf. Florez, *Esp. Sagr.* xii. p. 302.) [T. H. D.]

SUCHE (τὸ Σούχου φρούριον, Strab. xvi. p. 770), the Suchim of the Hebrews (2 *Chron.* xii. 3), and the modern *Suachim*, was a harbour on the western coast of the Red Sea, just above the bay of Adule, lat. 16° N. It was occupied by the Aegyptians and Greeks successively as a fort and trading station; but the native population of Suche were the Sabae Aethiopians. [W. B. D.]

SUCIDAVA (Σουκίδαυα, Ptol. iii. 10. § 11), a town in Moesia Inferior, between Durostorum and Axiopolis. (*Itin. Ant.* p. 224; *Tab. Peut.*; *Not. Imp.*) Procopius calls it Συκιδάβα (*de Aed.* iv. 7. p. 298, ed. Bonn) and Σικίβιδα (*Ib.* p. 291). Variously identified with *Osenik*, or *Assenik*, and *Satonou*. [T. H. D.]

SUCRO (Σούκρων, Ptol. ii. 6. § 14), a river of Hispania Tarraconensis, which rose in the country of the Celtiberi in a S. offshoot of Mount Idubeda, and after a considerable bend to the SE. discharged itself in the Sucronensis Sinus, to the S. of Valentia. (Strab. iii. pp. 158, 159, 163, 167; Mela, ii. 6; Plin. iii. 3. ss. 4, 5, 11.) Now the *Xucar*. [T. H. D.]

SUCRON (Σούκρων, Strab. iii. p. 158), a town of the Edetani in Hispania Tarraconensis, on the river of the same name, midway between Carthago Nova and the river Iberus. (*Itin. Ant.* p. 400; cf. Cic. *Balb.* 2; Liv. xxviii. 24, xxix. 19; App. *B. C.* i. 110; Plut. *Sert.* 19, &c.) It was already destroyed in the time of Pliny (iii. 3. s. 4). Variously placed at *Alcira*, *Sueca*, and *Cullera*. (Cf. Florez, *Esp. Sagr.* v. p. 35; Marca, *Hisp.* ii. 5.) [T. H. D.]

SUCRONENSIS SINUS, a bay on the E. coast of Hispania Tarraconensis, now the *Gulf of Valencia*. (Mela, ii. 6 and 7.) [T. H. D.]

SUDE'NI (Σουδηνοί), a tribe in the east of Germany, about the Gabreta Silva, and in close proximity to the Marcomanni. (Ptol. ii. 11. § 15; comp. Sideni.) [L. S.]

SUDERTUM (Σούδερτον: *Eth.* Sudertanus), a town in the southern part of Etruria, apparently situated between Volsinii and the sea-coast, but we have no clue to its precise situation. The name itself is uncertain. The MSS. of Pliny, who enumerates it among the municipal towns of Etruria, vary between Sudertani and Subertani; and the same variation is found in Livy (xxvi. 23), who mentions a prodigy as occurring "in foro Sudertano." Ptolemy on the other hand writes the name Σούδερνον, for which we should probably read Σούδερτον. (Ptol. iii. 1. § 50.) Cluver would identify it, without any apparent reason, with the Maternum of the Itineraries, and place it at *Farnese*. *Sorano*, a few miles NE. of *Sovana* (Suana), would seem to have a more plausible claim, but both identifications are merely conjectural. (Cluver, *Ital.* p. 517; Dennis's *Etruria*, vol. i. p. 478.) [E. H. B.]

SUDE'TI MONTES (Σούδητα ὄρη), a range of mountains in the SE. of Germany, on the N. of the Gabreta Silva, thus forming the western part of the range still called the *Sudeten*, in the NW. of *Bohemia*. (Ptol. ii. 11. §§ 7, 23.) [L. S.]

SUE'BUS (Σούηβος), a river on the north coast of Germany, between the Albis and Viadus, which flows into the Baltic at a distance of 850 stadia to the west of the mouth of the Viadus (Marcian. p. 53), and which, according to Ptolemy (ii. 11. § 1), divided at its mouth into several branches. Notwithstanding these explicit statements, it is extremely difficult to identify the river, whence some regard it as the *Peene*, others as the *Warne*, and others again as the Viadus or *Oder* itself, or rather the central branch of it, which is called the *Swine* or *Schweene*. [L. S.]

SUEL (Σουῦελ, Ptol. ii. 4. § 7), a town of Hispania Baetica, on the road from Malaca to Gades.

(*Itin. Ant.* p. 405.) According to inscriptions it was a Roman municipium in which libertini had been settled. (Reines. pp. 13, 131; Spon, *Miscell.* v. p. 189; Orelli, *Inscr.* no. 3914; Mela, ii. 6; Plin. iii. 1. s. 3.) It is the modern *Fuengirola.* (*Inscr.* in Aldrete, *Orig. Ling. Cast.* i. 2.) [T. H. D.]

SUELTERI, a people of Gallia Narbonensis, enumerated by Pliny (iii. 4), between the Camatullici and the Verrucini. The name Selteri is placed in the Table above Forum Julia (*Fréjus*). Nothing can be ascertained about the position of this people [Camatullici]. [G. L.]

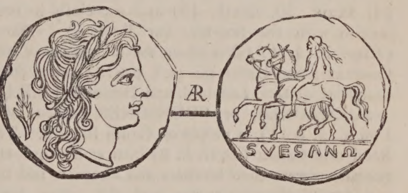
SUESIA PALUS, a large lake of Germany mentioned only by Pomponius Mela (iii. 3) along with two others, the Estia and Melsagium, but it is impossible to say what lake he is alluding to. [L. S.]

SUESSA, sometimes called for distinction's sake SUESSA AURUNCA (Σύεσσα: *Eth.* Suessanus: *Sessa*), a city of Latium in the widest sense of that term, but previously a city of the Aurunci, situated on the SW. slope of the volcanic mountain of *Rocca Monfina*, about 5 miles S. of the Liris, and 8 from the sea. Though it became at one time the chief city of the Aurunci, it was not a very ancient city, but was founded as late as B. C. 337, in consequence of the Aurunci having abandoned their ancient city (called from their own name Aurunca), which was situated a good deal higher up, and about 5 miles N. of Suessa. [Aurunca.] Aurunca was now destroyed by the Sidicini, and Suessa became thenceforth the capital of the Aurunci (Liv. viii. 15). That people had, after their defeat by T. Manlius in B. C. 340, placed themselves under the protection of Rome, and we do not know by what means they afterwards forfeited it: perhaps, like the neighbouring Ausonians of Vescia and Minturnae, their fidelity had been shaken by the defeat of the Romans at Lautulae: but it is clear that they had in some manner incurred the displeasure of the Romans, and given the latter the right to treat their territory as conquered land, for in B. C. 313 a Roman colony was established at Suessa. (Liv. ix. 28; Vell. Pat. i. 14.) It was a colony with Latin rights, and is mentioned among those which in the Second Punic War professed their inability to furnish their required quota to the Roman armies. It was punished a few years later by the imposition of double contributions. (Liv. xxvii. 9, xxix. 15.) It is again mentioned in the Civil Wars of Marius and Sulla, when it espoused the party of the latter, but was surprised and occupied by Sertorius. (Appian, *B. C.* i. 85, 108). In the time of Cicero it had passed into the condition of a municipium by virtue of the Lex Julia, and is spoken of by that orator as a prosperous and flourishing town: it was the scene of a massacre by Antonius of a number of military captives. (Cic. *Phil.* iii. 4, iv. 2, xiii. 8.) It received a fresh colony under Augustus, and assumed in consequence the titles of "Colonia Julia Felix Classica," by which we find it designated in an inscription. (*Lib. Col.* p. 237; Plin. iii. 5. s. 9; Gruter, *Inscr.* p. 1093. 8; Orell. *Inscr.* 4047.) Numerous other inscriptions attest its continuance as a flourishing and important town under the Roman Empire (Orell. *Inscr.* 130, 836, 1013, 2284, 3042; Mommsen, *Inscr. R. N.* pp. 210—212); and this is confirmed by existing remains: but no mention of it is found in history. Nor is its name found in the Itineraries; but we learn from existing traces that there was an ancient road which branched off from the Via Appia at Minturnae and proceeded by Suessa to Teanum, from which it was continued to Beneventum. (Hoare's *Class. Tour.* vol. i. p. 145. This is evidently the same line given in the *Itin. Ant.* p. 121, though the name of Suessa is not there mentioned.)

Suessa Aurunca was the birthplace of the celebrated satirical poet Lucilius, whence he is called by Juvenal "Auruncae alumnus." (Auson. *Epist.* 15. 9; Juv. i. 20.)

The modern city of *Sessa* undoubtedly occupies the ancient site: and considerable ruins are still visible, including, besides numerous inscriptions and other fragments, the remains of a temple incorporated into the church of the *Vescovado*, a remarkable crypto-porticus, and several extensive subterranean vaults under the church of *S. Benedetto*, constructed of reticulated masonry. Some remains of an amphitheatre are also visible, and an ancient bridge of 21 arches, constructed for the support of the road which leads into the town at the modern *Porta del Borgo*. It is still called *Ponte di Ronaco*, supposed to be a corruption of *Ponte Aurunco* (Hoare, *l. c.* pp. 145—147; Giustiniani, *Diz. Topogr.* vol. ix. p. 28, &c.).

The fertile plain which extends from the foot of the hills of *Sessa* to the Liris and the sea, now known as the *Demanio di Sessa*, is the ancient "Ager Vescinus," so called from the Ausonian city of Vescia, which seems to have ceased to exist at an early period [Vescia]. The district in question was probably afterwards divided between the Roman colonies of Suessa and Sinuessa. [E. H. B.]



COIN OF SUESSA AURUNCA.

SUESSA POME'TIA (Σούεσσα Πωμεντιάνη, Dionys.: *Eth.* Πωμεντῖνος), an ancient city of Latium, which had ceased to exist in historical times, and the position of which is entirely unknown, except that it bordered on the "Pomptinus ager" or Pomptinae Paludes, to which it was supposed to have given name. Virgil reckons it among the colonies of Alba, and must therefore have considered it as a Latin city (*Aen.* vi. 776): it is found also in the list of the same colonies given by Diodorus (vii. Fr. 3); but it seems certain that it had at a very early period become a Volscian city. It was taken from that people by Tarquinius Superbus, the first of the Roman kings who is mentioned as having made war on the Volscians (Liv. i. 53; Strab. v. p. 231; Vict. *Vir. Ill.* 8): Strabo indeed calls it the metropolis of the Volscians, for which we have no other authority; and it is probable that this is a mere inference from the statements as to its great wealth and power. These represent it as a place of such opulence, that it was with the booty derived from thence that Tarquinius was able to commence and carry on the construction of the Capitoline temple at Rome. (Liv. *l. c.*; Dionys. iv. 50; Cic. *de Rep.* ii. 24; Plin. vii. 16. s. 15). This was indeed related by some writers of Apiolae, another city taken by Tarquin (Val. Antias, *ap. Plin.* iii. 5. s. 9), but the current tradition seems to have been that connected with Pometia (Tac. *Hist.* iii. 72). The name of Suessa Pometia is only once mentioned before this time, as the place where the sons of Ancus Marcius retired into exile on the accession of Servius. (Liv. i. 41). It is clear also that it survived its capture by Tarquin, and even appears again in the wars of the Republic with the Volscians, as a place of great power and importance. Livy indeed calls it a "Colonia Latina," but we have no account of its having become such. It, however, revolted (according to his account) in B. C. 503, and was not taken till the following year, by Sp. Cassius, when the city was destroyed and the inhabitants sold as slaves. (Liv. ii. 16, 17). It nevertheless appears again a few years afterwards (B. C. 495) in the hands of the Volscians, but was again taken and pillaged by the consul P. Servilius (*Ib.* 25; Dionys. vi. 29). This time the blow seems to have been decisive; for the name of Suessa Pometia is never again mentioned in history, and all trace of it disappears. Pliny notices it among the cities which were in his time utterly extinct (Plin. iii. 5. s. 9), and no record seems to have been preserved even of its site. We are, however, distinctly told that the Pomptinus ager and the Pomptine tribe derived their appellation from this city (Fest. *s. v. Pomptina*, p. 233), and there can therefore be no doubt that it stood in that district or on the verge of it; but beyond this all attempts to determine its locality must be purely conjectural. [E. H. B.]

SUESSETA'NI, a people of Hispania Tarraconensis, mentioned only by Livy (xxv. 34, xxviii. 24, xxxiv. 20, xxxix. 42) and especially in connection with the Sedetani (or Edetani). Marca (*Hisp.* ii. 9. 4) takes them for a branch of the Cossetani; and Ukert (ii. pt. i. p. 318) seeks them near the Celtiberi, Lacetani, and Ilergetes. [T.H.D.]

SUESSIONES, or SUE'SSONES (Οὐέσσονες, Ptol. ii. 9. § 11), a people of Gallia Belgica. The Remi told Caesar (*B. G.* ii. 3) in B. C. 57 that the Suessiones were their brothers and kinsmen, had the same political constitution and the same laws, formed one political body with them, and had the same head or chief: their territory bordered on the territory of the Remi, and was extensive and fertile; within the memory of man the Suessones had a king, Divitiacus, the most powerful prince in Gallia, who even had the dominion of Britannia; at this time (B. C. 57) they had a king named Galba, a very just and wise man, to whom the Belgae who were combining against Caesar unanimously gave the direction of the war. The Suessiones had twelve towns, and promised a contingent of 50,000 men for the war with Caesar.

Caesar (*B. G.* ii. 12) took Noviodunum, a town of the Suessiones, and the people submitted [Noviodunum; Augusta Suessionum]. The Suessiones had the rich country between the *Oise* and the *Marne*, and the town of *Soissons* on the *Aisne* preserves their name unchanged. The Suessiones are mentioned (*B. G.* vii. 75) among the peoples who sent their contingent to attack Caesar at Alesia, B. C. 52; but their force was only 5000 men. Caesar paid the Suessiones for their pains by subjecting them to their brothers the Remi (*B. G.* viii. 6: "qui Remis erant attributi"); in which passage the word "attributi" denotes a political dependence, and in Gallia that signified payment of money. The Remi took care of themselves [Remi].

Pliny names the Suessiones Liberi (iv. 17), which, if it means anything, may mean that they were released in his time from their dependence on the Remi. In Pliny's text the name "Sueconi" stands between the name Veromandui and Suessiones; but nobody has yet found out what it means.

The orthography of this name is not quite certain; and the present name *Soissons* is as near the truth as any other form. In Strabo (iv. p. 195) it is Σουεσσιῶνες, and Lucan (i. 423) has—

> "Et Biturix, longisque leves Suessones in armis:"

Suessones is a correction; but there is no doubt about it (ed. Oudendorp). [G. L.]

SUE'SSULA (Σουέσσουλα: *Eth.* Suessulanus: *Sessola*), a city of Campania, situated in the interior of that country, near the frontiers of Samnium, betwen Capua and Nola, and about 4 miles NE. of Acerrae. It is repeatedly mentioned during the wars of the Romans with the Samnites, as well as in their campaigns against Hannibal. Thus in the First Samnite War (B. C. 343) it was the scene of a decisive victory by Valerius Corvus over the Samnites, who had gathered together the remains of their army which had been previously defeated at Mount Gaurus (Liv. vii. 37). In the great Campanian War shortly after, the Suessulani followed the fortunes of the citizens of Capua, and shared the same fate, so that at the close of the contest they must have obtained the Roman civitas, but without the right of suffrage (Id. viii. 14). In the Second Punic War the city bears a considerable part, though apparently more from its position than its own importance. The line of hills which rises from the level plain of Campania immediately above Suessula, and forms a kind of prolongation of the ridge of Mount Tifata, was a station almost as convenient as that mountain itself, and in B. C. 216, it was occupied by Marcellus with the view of protecting Nola, and watching the operations of Hannibal against that city (Liv. xxiii. 14, 17). From this time the Romans seem to have kept up a permanent camp there for some years, which was known as the Castra Claudiana, from the name of Marcellus who had first established it, and which is continually alluded to during the operations of the subsequent campaigns (Liv. xxiii. 31, xxiv. 46, 47, xxv. 7, 22, xxvi. 9). But from this period the name of Suessula disappears from history. It continued to be a municipal town of Campania, though apparently one of a secondary class; and inscriptions attest its municipal rank under the Empire. It had received a body of veterans as colonists under Sulla, but did not attain the colonial rank (Strab. v. p. 249; Plin. iii. 5. s. 9; Orell. *Inscr.* 129, 130, 2333; *Lib. Col.* p. 237). The Tabula places it on a line of road from Capua to Nola, at the distance of 9 miles from each of those cities (*Tab. Peut*). It was an episcopal see in the first ages of Christianity, and its destruction is ascribed to the Saracens in the 9th century. Its ruins are still visible in a spot now occupied by a marshy forest about 4 miles S. of *Maddaloni*, and an adjacent castle is still called *Torre di Sessola*. Inscriptions, as well as capitals of columns and other architectural fragments, have been found there (Pratilli *Via Appia*, iii. 3. p. 347; Romanelli, vol. iii. p. 590). [E. H. B.]

SUETRI (Σουητρίοι, Ptol. iii. 1. § 42, written Σουκτρίοι in some editions), a Ligurian people, placed by Pliny (iii. 4) above the Oxybii, who were on the coast between *Fréjus* and *Antibes*. The Suetri are the last people named in the Trophy of the Alps. If the position of their town Salinae [Salinae] is properly fixed, the Suetri were in the northern part of the diocese of *Fréjus*. [G. L.]

SUEVI (Σοῆϐοι or Σουῆϐοι), is the designation for a very large portion of the population of ancient Germany, and comprised a great number of separate tribes with distinctive names of their own, such as the Semnones. German authors generally connect the name Suevi with *Swiban*, i. e. to sway, move unsteadily, and take it as a designation of the unsteady and migatory habits of the people, to distinguish them from the Ingaevones, who dwelt in villages or fixed habitations (Zeuss, *Die Deutschen*, p. 55, foll.); others, however, and apparently with good reason, regard the name as of Celtic or even Slavonian origin; for the Romans no doubt employed the name, not because indigenous in Germany, but because they heard it from the Celts in Gaul. We must, however, from the first distinguish between the Suevi of Caesar (*B. G.* i. 37, 51, 54, iii. 7, iv. 1, &c.) and those of Tacitus (*Germ.* 38, &c.): the Suevi in Caesar occupied the eastern banks of the Rhine, in and about the country now called *Baden*, while Tacitus describes them as occupying the country to the north and east of the Suevi of Caesar, so that the two writers assign to them quite a different area of country. Strabo (vii. p. 290) again states that in his time the Suevi extended from the Rhenus to the Albis, and that some of them, such as the Hermunduri and Longobardi, had advanced even to the north of the Albis. Whether the nations called Suevi by Caesar and Tacitus are the same, and if so, what causes induced them in later times to migrate to the north and east, are questions to which history furnishes no answers. It is possible, however, that those whom Caesar encountered were only a branch of the great body, perhaps Chatti and Longobardi. That these latter were pure Germans cannot be doubted; but the Suevi of Tacitus, extending from the Baltic to the Danube, and occupying the greater part of Germany, no doubt contained many Celtic and still more Slavonic elements. It has in fact been conjectured, with great probability, that the name Suevi was applied to those tribes which were not pure Germans, but more or less mixed with Slavonians; for thus we can understand how it happened that in their habits and mode of life they differed so widely from the other Germans, as we see from Tacitus; and it would also account for the fact that in later times we find Slavonians peaceably established in countries previously occupied by Suevi. (Comp. Plin. iv. 28; Ptol. ii. 11. § 15; Oros. i. 2.) It deserves to be noticed that Tacitus (*Germ.* 2, 45) calls all the country inhabited by Suevian tribes by the name Suevia. The name Suevi appears to have been known to the Romans as early as B. C. 123 (Sisenna, *ap. Non. s. v. lancea*), and they were at all times regarded as a powerful and warlike people. Their country was covered by mighty forests, but towns (oppida) also are spoken of. (Caes. *B. G.* iv. 19.) As Germany became better known to the Romans, the generic name Suevi fell more and more into disuse, and the separate tribes were called by their own names, although Ptolemy still applies the name of Suevi to the Semnones, Longobardi, and Angli.

In the second half of the third century we again find the name Suevi limited to the country to which it had been applied by Caesar. (Amm. Marc. xvi. 10; Jornand. *Get.* 55; *Tab. Peut.*) These Suevi, from whom the modern *Suabia* and the *Suabians* derive their names, seem to have been a body of adventurers from various German tribes, who assumed the ancient and illustrious name, which was as applicable to them as it was to the Suevi of old. These later Suevi appear in alliance with the Alemannians and Burgundians, and in possession of the German side of Gaul, and Switzerland, and even in Italy and Spain, where they joined the Visigoths. Ricimer, who acts so prominent a part in the history of the Roman empire, was a Suevian. (Comp. Zeuss, *l. c.*; Wilhelm, *Germanien*, p. 101, &c.; Grimm, *Deutsche Gram.* i. pp. 8, 60. ii. p. 25, *Gesch. der Deutschen Spr.* i. p. 494; Latham, on *Tacit. Germ. Epileg.* p. lxxi.) [L. S.]

SUEVICUM MARE, is the name given by Tacitus (*Germ.* 45) to the *Baltic Sea*, which Ptolemy calls the Σαρματικὸς Ὠκεανός (vii. 5. § 2, viii. 10. § 2.) [L. S.]

SUFES a place in Byzacena (*Itin. Ant.* pp. 47, 48, 49, 51, 55). Now *Sbiba* or *Sbihah*. [T. H. D.]

SUFE'TULA a town of Byzacene, 25 miles S. of Sufes. In its origin it seems to have been a later and smaller place than the latter, whence its name as a diminutive—little Sufes. In process of time, however, it became a very considerable town, as it appears to have been the centre whence all the roads leading into the interior radiated. Some vast and magnificent ruins, consisting of the remains of three temples, a triumphal arch, &c., at the present *Sfaitla*, which is seated on a lofty plateau on the right bank of the *Wed Dschmila*, 80 kilomètres SW. of *Kairwan*, attest its ancient importance. (See Shaw's *Travels*, p. 107; Pelissier, in *Revue Archeol.* July 1847.) [T. H. D.]

SUIA (Συΐα, Steph. B. *s. v.*: *Eth.* Συϊάτης, Συϊεύς; Σύϐα, *Stadiasm*, §§ 331, 332), the harbour of Elyrus in Crete, 50 stadia to the W. of Poecilassus, situated on a plain. It probably existed as late as the time of Hierocles, though now entirely uninhabited. Mr. Pashley (*Travels*, vol. ii. p. 100) found remains of the city walls as well as other public buildings, but not more ancient than the time of the Roman Empire. Several tombs exist resembling those of *Hághio Ky'rko*; an aqueduct is also remaining. [E. B. J.]

SUILLUM [HELVILLUM.]

SUINDINUM. [CENOMANI.]

SUIONES, are mentioned only by Tacitus (*Germ.* 44) as the most northern of the German tribes, dwelling on an island in the ocean. He was no doubt thinking of Scandia or Scandinavia; and Suiones unquestionably contains the root of the modern name *Sweden* and *Swedes*. [L. S.]

SUISSA, a town in Armenia Minor (*It. Ant.* pp. 207, 216), where, according to the Notitia Imperii (p. 27), the Ala I. Ulpia Dacorum was stationed; but its site is now unknown. [L. S.]

SUISSATIUM (in Ptol. Σουεστάσιον, ii. 6. § 65), a town of the Caristi in Hispania Tarraconensis. The Geogr. Rav. (iv. 45) calls it Seustatium. It is the modern *Vittoria*. [T. H. D]

SULCI (Σολκοί, Steph. B., Ptol.; Σοῦλχοι, Strab.; Σύλκοι, Paus.: *Eth.* Sulcitanus: *S. Antioco*), one of the most considerable cities of Sardinia, situated in the SW. corner of the island, on a small island, now called *Isola di S. Antioco*, which is, however, joined to the mainland by a narrow isthmus or neck of sand. S. of this isthmus, between the island and the mainland, is an extensive bay, now called the *Golfo di Palmas*, which was known in ancient times as the Sulcitanus Portus (Ptol.). The foundation of Sulci is expressly attributed to the Carthaginians (Paus. x. 17. § 9; Claudian. *B. Gild.* 518), and it seems to have become under that people one of the most considerable cities of Sardinia, and one of the chief seats of their power in the island. Its name was first mentioned in history during the First Punic War, when the Carthaginian general, Hannibal, having been defeated in a sea-fight by C. Sulpicius, took refuge at Sulci, but was slain in a tumult by his own soldiers (Zonar. viii. 12). No other mention of the name occurs in history till the Civil War between Pompey and Caesar, when the citizens of Sulci received in their port the fleet of Nasidius, the admiral of Pompey, and furnished him with supplies; for which service they were severely punished by Caesar, on his return from Africa, B. C. 46, who imposed on the city a contribution of 100,000 sesterces, besides heavily increasing its annual tribute of corn (Hirt. *B. Afr.* 98). Notwithstanding this infliction, Sulci seems to have continued under the Roman Empire to be one of the most flourishing towns in the island. Strabo and Mela both mention it as if it were the second city in Sardinia; and its municipal rank is attested by inscriptions, as well as by Pliny. (Strab. v. p. 225; Mel. ii. 7. § 19; Plin. iii. 7. s. 13; Ptol. iii. 3. § 3; *Inscr.* ap De la Marmora, vol. ii. pp. 479, 482.) The Itineraries give a line of road proceeding from Tibula direct to Sulci, a sufficient proof of the importance of the latter place. (*Itin. Ant.* pp. 83, 84.) It was also one of the four chief episcopal sees into which Sardinia was divided, and seems to have continued to be inhabited through a great part of the middle ages, but ceased to exist before the 13th century. The remains of the ancient city are distinctly seen a little to the N. of the modern village of *S. Antioco*, on the island or peninsula of the same name: and the works of art which have been found there bear testimony to its flourishing condition under the Romans. (De la Marmora, vol. ii. p. 357; Smyth's *Sardinia*, p. 317.) The name of *Sulcis* is given at the present day to the whole district of the mainland, immediately opposite to *S. Antioco*, which is one of the most fertile and best cultivated tracts in the whole of Sardinia. The Sulcitani of Ptolemy (iii. 3. § 6) are evidently the inhabitants of this district.

The Itineraries mention a town or village of the name of Sulci on the E. coast of Sardinia, which must not be confounded with the more celebrated city of the name. (*Itin. Ant.* p. 80.) It was probably situated at *Girasol*, near *Tortoli*. (De la Marmora, p. 443.) [E. H. B.]

SULGAS, river. [GALLIA, p. 954; VINDALIUM.]

SU'LIA, SULE'NA (Σουλία, Σουλήνα, *Stadiasm.* §§ 324, 325), a promontory of Crete, 65 stadia from Matala, where there was a harbour and good water, identified by Mr. Pashley (*Travels*, vol. i. p. 304) with *Hághio Galéne*, the chief port of *Amári*, on the S. coast of the island. [E. B. J.]

SULIS, in Gallia, is placed in the Table on a route from Dartoritum, which is Dariorigum [DARIORIGUM] the capital of the Veneti, to Gesocribate the western extremity of *Bretagne*. The distance from Dariorigum to Sulis is xx. By following the direction of the route we come to the junction of a small river named *Seuel* with the river of *Blavet*. The name and distance, as D'Anville supposes, indicate the position of Sulis. [G. L.]

SULLONIACAE, a town in Britannia Romana (*Itin. Ant.* p. 471), now *Brockley Hill* in *Hertfordshire*. (Camden, p. 359.) [T. H. D.]

SULMO (*Sermoneta*), an ancient city of Latium, mentioned only by Pliny (iii. 5. s. 9) among those which were extinct in his time, and incidentally noticed by Virgil. (*Aen.* x. 517.) It is in all probability the same place with the modern *Sermoneta*, which stands on a hill between Norba and Setia, looking over the Pontine Marshes. [E. H. B.]

SULMO (Σουλμῶν: *Eth.* Sulmonensis: *Sulmona*), a city of the Peligni, situated in the valley of the *Gizio*, in a spacious basin formed by the junction of that river with several minor streams. There is no doubt that it was one of the principal cities of the Peligni, as an independent tribe, but no notice of it is found in history before the Roman conquest. A tradition alluded to by Ovid and Silius Italicus, which ascribed its foundation to Solymus, a Phrygian and one of the companions of Aeneas, is evidently a mere etymological fiction (Ovid, *Fast.* iv. 79; Sil. Ital. ix. 70—76.) The first mention of Sulmo occurs in the Second Punic War, when its territory was ravaged by Hannibal in B. C. 211, but without attacking the city itself. (Liv. xxvi. 11.) Its name is not noticed during the Social War, in which the Peligni took so prominent a part; but according to Florus, it suffered severely in the subsequent civil war between Sulla and Marius, having been destroyed by the former as a punishment for its attachment to his rival. (Flor. iii. 21.) The expressions of that rhetorical writer are not, however, to be construed literally, and it is more probable that Sulmo was confiscated and its lands assigned by Sulla to a body of his soldiers. (Zumpt, *de Colon.* p. 261.) At all events it is certain that Sulmo was a well-peopled and considerable town in B.C. 49, when it was occupied by Domitius with a garrison of seven cohorts; but the citizens, who were favourably affected to Caesar, opened their gates to his lieutenant M. Antonius as soon as he appeared before the place. (Caes. *B. C.* i. 18; Cic. *ad Att.* viii. 4, 12 a.) Nothing more is known historically of Sulmo, which, however, appears to have always continued to be a considerable provincial town. Ovid speaks of it as one of the three municipal towns whose districts composed the territory of the Peligni ("Peligni pars tertia ruris," *Amor.* ii. 16. 1): and this is confirmed both by Pliny and the Liber Coloniarum; yet it does not seem to have ever been a large place, and Ovid himself designates it as a small provincial town. (*Amor.* iii. 15.) From the Liber Coloniarum we learn also that it had received a colony, probably in the time of Augustus (Plin. iii. 12. s. 17; *Lib. Colon.* pp. 229, 260); though Pliny does not give it the title of a Colonia. Inscriptions, as well as the geographers and Itineraries, attest its continued existence as a municipal town throughout the Roman Empire. (Strab. v. p. 241; Ptol. iii. 1. § 64; *Tab. Peut.*; Orell. *Inscr.* 3856; Mommsen, *Inscr. R.N.* pp. 287—289.) The modern city of *Sulmona* undoubtedly occupies the ancient site: it is a tolerably flourishing place and an episcopal see, having succeeded to that dignity after the fall of *Valva*, which had arisen on the ruins of Corfinium. (Romanelli, vol. iii. pp. 154—156.)

The chief celebrity of Sulmo is derived from its having been the birthplace of Ovid, who repeatedly alludes to it as such, and celebrates its salubrity, and the numerous streams of clear and perennial water in which its neighbourhood abounded. But, like the whole district of the Peligni, it was extremely cold in winter, whence Ovid himself, and Silius Italicus in imitation of him, calls it "gelidus

Sulmo" (Ovid, *Fast.* iv. 81, *Trist.* iv. 10. 3, *Amor.* ii. 16; Sil. Ital. viii. 511.) Its territory was fertile, both in corn and wine, and one district of it, the Pagus Fabianus, is particularly mentioned by Pliny (xvii. 26. s. 43) for the care bestowed on the irrigation of the vineyards.

The remains of the ancient city are of little interest as ruins, but indicate the existence of a considerable town; among them are the vestiges of an amphitheatre, a theatre, and thermae, all of them without the gates of the modern city. About 2 miles from thence, at the foot of the *Monte Morrone*, are some ruins of reticulated masonry, probably those of a Roman villa, which has been called, without the slightest reason or authority, that of Ovid. (Romanelli, vol. iii. pp. 159, 161; Craven's *Abruzzi*, vol. ii. p. 32.)

Sulmo was distant seven miles from Corfinium, as we learn both from the Tabula and from Caesar. (Caes. *B. C.* i. 18; *Tab. Peut.*) Ovid tells us that it was 90 miles from Rome (*Trist.* iv. 10. 4), a statement evidently meant to be precise. The actual distance by the highroad would be 94 miles; viz. 70 to Cerfennia, 17 from thence to Corfinium, and 7 from Corfinium to Sulmo. (D'Anville, *Anal. Géogr. de l'Italie*, pp. 175, 179.) There was, however, probably a branch road to Sulmo, after passing the Mons Imeus, avoiding the *détour* by Corfinium. [E. H. B.]

SUMA'TIA (*Σουματία*, Paus. viii. 3. § 4; Steph. B. *s. v.*; *Σουμητία*, Paus. viii. 36. § 7; *Σουμάτειον*, Paus. viii. 27. § 3; *Σουμήτεια*, Steph. B. *s. v.*), a town of Arcadia in the district Maenalia, on the southern slope of Mt. Maenalus. It was probably on the summit of the hill now called *Sylímna*, where there are some remains of polygonal walls. (Leake, *Morea*, vol. ii. p. 51; Ross, *Peloponnes*, p. 120.)

SUMMONTORIUM, a place in Vindelicia (*It. Ant.* p. 277), where, according to the Notitia Imperii, the commander of the 3rd legion was stationed. Its exact site is uncertain. [L. S.]

SUMMUS PYRENAEUS. One of the passes of this name mentioned in the Antonine Itin. and the Table was on the road from Narbo (*Narbonne*) to Juncaria (*Junquera*) in Spain. The road passed from Narbo through Ad Centuriones and Ad Stabulum; but the distances in the Itins. are not correct; nor is the distance in the Itin. correct from Summus Pyrenaeus to Juncaria. The pass, however, is well marked; and it is the *Col de Pertus*, which is commanded by the fort of *Bellegarde*. This is the road by which Hannibal entered Gallia, and the Roman armies marched from Gallia into Spain. A second pass named Summus Pyrenaeus in the Antonine Itin. was on the road from Beneharnum [Beneharnum] in Aquitania to Caesaraugusta (*Saragosa*) in Spain. The road went through Iluro (*Oleron*) and Aspa Luca [Aspa Luca] and Forum Ligneum [Forum Ligneum], which is 5 from Summus Pyrenaeus. This road follows the *Gave d'Aspe* from *Oleron;* and on reaching the head of the valley there are two roads, one to the right and the other to the left. That to the right called *Port de Bernère* must be the old road, because it leads into the valley of *Aragues* and to *Beilo* in Spain, which is the Ebellinum of the Itin. on the road from Summus Pyrenaeus to *Saragosa.*

There is a third pass the most western of all also named Summus Pyrenaeus on the road from Aquae Tarbellicae (*Dax*) in Aquitania to Pompelon (*Pamplona*) in Spain. The Summus Pyrenaeus is the *Sommet de Castel-Pinon*, from which we descend into the valley of *Roncesvalles* on the road to *Pamplona* [Imus Pyrenaeus]. (D'Anville, *Notice, &c.*) [G. L.]

SUNA [Aborigines.]

SU'NICI. Tacitus (*Hist.* iv. 66) mentions the Sunici in the history of the war with Civilis. Civilis having made an alliance with the Agrippinenses (*Cöln*) resolved to try to gain over the nearest people to *Cöln*, and he first secured the Sunici. Claudius Labeo opposed him with a force hastily raised among the Betasii, Tungri and Nervii, and he was confident in his position by having possession of the bridge over the Mosa. [Pons Mosae]. No certain conclusion as to the position of the Sunici can be derived from this; but perhaps they were between *Cöln* and the *Maas.* Pliny (iv. 17) mentions the Sunici between the Tungri and the Frisiabones. [G. L.]

SU'NIUM (*Σούνιον*: *Eth.* *Σουνιεύς*), the name of a promontory and demus on the southern coast of Attica. The promontory, which forms the most southerly point in the country, rises almost perpendicularly from the sea to a great height, and was crowned with a temple of Athena, the tutelary goddess of Attica. (Paus. i. 1. § 1; *Σούνιον ἱρόν*, Hom. *Od.* iii. 278; Soph. *Ajax*, 1235; Eurip. *Cycl.* 292; Vitruv. iv. 7). Sunium was fortified in the nineteenth year of the Peloponnesian War (B.C. 413) for the purpose of protecting the passage of the corn-ships to Athens (Thuc. viii. 4), and was regarded from that time as one of the principal fortreses of Attica (Comp. Dem. *pro Cor.* p. 238; Liv. xxxi. 25; Scylax, p. 21.) Its proximity to the silver mines of Laurium probably contributed to its prosperity, which passed into a proverb (Anaxand. *ap. Athen.* vi. p. 263, c.); but even in the time of Cicero it had sunk into decay (*ad Att.* xiii. 10). The circuit of the walls may still be traced, except where the precipitous nature of the rocks afforded a natural defence. The walls which are fortified with square towers, are of the most regular Hellenic masonry, and enclose a space of a little more than half a mile in circumference. The southern part of Attica, extending northwards from the promontory of Sunium as far as Thoricus on the east, and Anaphlystus on the west, is called by Herodotus the Suniac angle (*τὸν γουνὸν τὸν Σουνιακόν*, iv. 99). Though Sunium was especially sacred to Athena, we learn from Aristophanes (*Equit.* 557, *Aves*, 869) that Poseidon was also worshipped there.

The promontory of Sunium is now called *Cape Kolónnes*, from the ruins of the temple of Athena which still crown its summit. Leake observes that "the temple was a Doric hexastyle; but none of the columns of the fronts remain. The original number of those in the flanks is uncertain; but there are still standing nine columns of the southern, and three of the northern side, with their architraves, together with the two columns and one of the antae of the pronaus, also bearing their architraves. The columns of the peristyle were 3 feet 4 inches in diameter at the base, and 2 feet 7 inches under the capital, with an intercolumniation below of 4 feet 11 inches. The height, including the capital, was 19 feet 3 inches. The exposed situation of the building has caused a great corrosion in the surface of the marble, which was probably brought from the neighbouring mountains; for it is less homogeneous, and of a coarser grain, than the marble of Pentele. The walls of the fortress were faced with the same kind of stone. The entablature of the peristyle of the temple was adorned with sculpture, some remains of which have been found among the ruins. North of the temple, and nearly in a line with its eastern front, are foundations of the Propylaeum or entrance into the sacred peribolus: it was about 50 feet long and 30 broad, and presented at either end a front of two Doric columns between antae, supporting a pediment. The columns were 17 feet high, including the capital, 2 feet 10 inches in diameter at the base, with an opening between them of 8 feet 8 inches." (*The Demi of Attica*, p. 63, 2nd ed.) Leake remarks that there are no traces of any third building visible, and that we must therefore conclude that here, as in the temple of Athena Polias at Athens, Poseidon was honoured only with an altar. Wordsworth, however, remarks that a little to the NE. of the peninsula on which the temple stands is a conical hill, where are extensive vestiges of an ancient building, which may perhaps be the remains of the temple of Poseidon. (*Athens and Attica*, p. 207.)

SUNNESIA, a small island on the S. coast of Spain (Geogr. Rav. v. 27.) [T. H. D.]

SUNONENSIS LACUS, a lake in Bithynia, between the Ascania Lacus and the river Sangarius. (Amm. Marc. xxvi. 8.) It is probably the same lake which is mentioned by Evagrius (*Hist. Eccl.* ii. 14) under the name of Βοάνη λίμνη in the neighbourhood of Nicomedeia, and which is at present known under the name of *Shabanja*. It seems, also, to be the same lake from which the younger Pliny (x. 50) proposed to cut a canal to the sea. [L. S.]

SUPERAEQUUM or SUPEREQUUM (*Eth.* Superaequanus: *Castel Vecchio Subequo*), a town of the Peligni, one of the three which possessed municipal rights, and among which the territory of that people was divided. [PELIGNI.] Hence it is mentioned both by Pliny and in the Liber Coloniarum, where it is termed "Colonia Superaequana." It received a colony of veterans, probably under Augustus, to which a fresh body of colonists was added in the reign of M. Aurelius. (Plin. iii. 12. s. 17; *Lib. Colon.* p. 229; Zumpt, *de Colon.* p. 361.) The name is not mentioned by any other author, but several inscriptions attest its municipal importance. Its site, which was erroneously transferred by Cluverius to *Palena*, was clearly fixed by Holstenius at a place still called *Castel Vecchio Subequo* (in older documents *Subrequo* or *Subrego*), where the inscriptions alluded to are still extant. It is situated on a hill on the right bank of the Aternus, and about 4 miles on the left of the Via Valeria. Its territory probably comprised the hilly district between that road and the Aternus. (Cluver, *Ital.* p. 758; Holsten. *Not. in Cluver.* p. 145; Romanelli, vol. iii. pp. 134—137; Mommsen, *Inscr. R. N.* p. 289.) [E. H. B.]

SUPERATII. [ASTURES.]

SUPERUM MARE. [ADRIATICUM MARE.]

SU'PPARA (Σούππαρα, *Peripl. M. E.* c. 52, ed. Müll.), a place on the western coast of *Hindostan*, at no great distance from Barygaza or *Beroach*. Ptolemy calls it Σουπάρα (vii. 1. § 6). In Lassen's map it is placed on the left bank of the *Tápati* or *Managúna*, not far to the N. of *Surat*. This place is also mentioned by Edrisi (i. p. 171), and by Cosmas Indicopleustes under the form of Ὀῤῥαθὰ (p. 337, ed. Montfauc.). It has been suspected, with much reason, by Benfey, that this is the "Ophir" of the Bible,—the name in Sanscrit and Hebrew respectively offering some remarkable analogies. (Benfey, art. *Indien*, in *Ersch und Gruber*, p. 28.) [V.]

SURA (τὰ Σοῦρα: *Eth.* Σουρηνός). a city of Syria, situated on the Euphrates, in the district of Palmyrene, long. 72° 40′, lat. 35° 40′ of Ptolemy, who places it between Alalis and Alamata (v. 15. § 25); apparently the Sure of the Peutinger Table, according to which it was 105 M.P. distant from Palmyra. It is called in the Notitiae Imperii (§ 24) Flavia Turina Sura (ap. Mannert, p. 408). It is probably identical with the Ura of Pliny, where, according to him, the Euphrates turns to the east from the deserts of Palmyra (v. 24. s. 87). He, however, mentions Sura (26. s. 89) as the nearest town to Philiscum, a town of the Parthians on the Euphrates. It was 126 stadia distant from Heliopolis, which was situated in what was called "Barbaricus campus." It was a Roman garrison of some importance in the Persian campaigns of Belisarius; and a full account is given of the circumstances under which it was taken and burned by Chosroes I. (A. D. 532), who, having marched three long days' journey from Circesium to Zenobia, along the course of the Euphrates, thence proceeded an equal distance up the river to Sura. Incidental mention of the bishop proves that it was then an episcopal see. (Procop. *Bell. Pers.* i. 18, ii. 5.) Its walls were so weak that it did not hold out more than half an hour; but it was afterwards more substantially fortified, by order of the emperor Justinian. (Id. *de Aedificiis Justiniani*, ii. 9.) "About 36 miles below Balis (the Alalis of Ptolemy), following the course of the river, are the ruins of *Sura*; and about 6 miles lower is the ford of *El-Hammám*," which Col. Chesney identifies with the Zeugma of Thapsacus, where, according to local tradition, the army of Alexander crossed the Euphrates (*Expedition for Survey, &c.* vol. i. p. 416). In the Chart (iii.) it is called *Sooreah*, and marked as "brick ruins," and it is probable that the extensive brick ruins a little below this site, between it and *Phunsa* (Thapsacus), may be the remains of Alamata, mentioned in connection with Sura by Ptolemy. Ainsworth is certainly wrong in identifying the modern *Suriyeh* with the ancient Thapsacus (p. 72). [G. W.]

SURA, a branch of the Mosella in Gallia. Ausonius (*Mosella*, v. 354):—

> "Namque et Pronacae Nemesaeque adjuta meatu
> Sura tuas properat non degener ire sub undas."

The Sura (*Sour* or *Sure*), comes from *Luxembourg*, and after receiving the Pronaea (*Prum*) and Nemesa (*Nims*), joins the *Our*, which falls into the *Moselle* on the left bank above Augusta Trevirorum. [G. L.]

SURAE. [SORAE.]

SURASE'NAE (Σουρασήναι, Arrian, *Ind.* c. 8), an Indian nation, noticed by Arrian, who appear to have dwelt along the banks of the Jumna. They were famous for the worship of the Indian Hercules, and had two principal cities, Methora (*Madura*) and Cleisobora. The name is, pure Sanscrit, *Surasénakas*. [V.]

SURDAONES, a people of Hispania Tarraconensis, seated near Ilerda, and probably belonging to the Ilergetes. (Plin. iii. 3. s. 4.) [T. H. D.]

SU'RIUM (Σούριον, Ptol. v. 10. § 6), a place in Colchis, at the mouth of the Surius. (Plin. vi. 4. s. 4.) There is still at this spot a plain called *Suram*. (Ritter, *Erdkunde*, ii. p. 809.) [T. H. D.]

SU'RIUS a small tributary river of the Phasis in Colchis. (Plin. vi. 4. s. 4.) According to the same authority, its water had a petrifying power (ii. 103. s. 106.) [T. H. D.]

SURRENTINUM PROM. [MINERVAE PROM.]

SURRENTUM (Συῤῥεντόν, Strab.; Σούρεντον, Ptol.: *Eth.* Surrentinus: *Sorrento*), a city on the coast of Campania, on the southern side of the beautiful gulf called the Crater or *Bay of Naples*, about 7 miles from the headland called Minervae Promontorium, which forms the southern boundary of that bay. We have very little information as to its early history: its name is never mentioned till after the Roman conquest of Campania. Tradition indeed ascribed the foundation of Surrentum to the Greeks, but whether it was a colony from Cumae, or an earlier Greek settlement, we have no account: and there does not appear any evidence that it had, like many places in this part of Italy, a distinctly Greek character in historical times. Strabo calls it a Campanian city (Strab. v. p. 247), but this may very probably refer to its not being one of those occupied by the Picentines. According to the Liber Coloniarum a great part of its territory, and perhaps the town itself, was considered in a certain sense as consecrated to Minerva, on account of its proximity to her celebrated temple on the adjoining promontory, and was for that reason occupied by Greek settlers (*Lib. Col.* p. 236). It nevertheless received a partial colony under Augustus (*Ib.*), but without attaining the rank or character of a Colonia. Numerous inscriptions record its existence as a municipal town under the Roman Empire, and it is noticed by all the geographers: but its name is rarely mentioned in history (Strab. *l. c.*; Plin. iii. 5. s. 9; Mel. ii. 4. § 9; Ptol. iii. 1. § 7; Orell. *Inscr.* 3742; Mommsen, *Inscr. R. N.* 2111—2125). It was, however, resorted to by wealthy Romans on account of its beautiful scenery and delightful climate; among others Pollius Felix, the friend of Statius, had a villa there, which the poet has celebrated at considerable length in one of his minor poems (*Silv.* ii. 2). We are told also that Agrippa Postumus, when he first incurred the displeasure of Augustus, was ordered to retire to Surrentum, before he was consigned to more complete banishment in the island of Planasia (Suet. *Aug.* 65).

But the chief celebrity of Surrentum was derived from its wine, which enjoyed a high reputation at Rome, and is repeatedly alluded to by the poets of the Empire. It was considered very wholesome, and was in consequence recommended by physicians to convalescents and invalids. Tiberius indeed is said to have declared that it owed its reputation entirely to the physicians, and was in reality no better than vinegar. It did not attain its maturity till it had been kept 25 years (Plin. xiv. 6. s. 8; Athenae. i. p. 126; Ovid. *Met.* xv. 710; Martial, xiii. 110; Stat. *Silv.* iii. 5. 102; Strab. v. p. 243; Colum. *R. R.* iii. 2. § 10). We learn from Martial also (xiii. 110, xiv. 102) that Surrentum was noted for its pottery. The hills which produced the celebrated wine were those which encircle the plain in which the city was situated ("Surrentini colles," Ovid. *Met. l. c.*), and separate it from the gulf of Posidonia on the other side These hills form a part of the ridge which descends from the lofty mountain group of the *Monte S. Angelo* between *Castellamare* and *Amalfi*, and is continued as far as the headland opposite *Capri* This point, now called the *Punta della Campanella*, the ancient Promontorium Minervae, was known also by the name of Surrentinum Promontorium, from its close connection with the town of Surrentum (Tac. *Ann.* iv. 67; Stat. *Silv.* v. 3. 165). The celebrated sanctuary of the Sirens, from which Surrentum itself was supposed to have derived its name, seems to have been situated (though the expressions of Strabo are not very clear) between this headland and the town (Strab. v. p. 247). But the islands of the Sirens (Sirenusae Insulae) were certainly the rocks now called *Li Galli*, on the opposite side of the promontory. The villa of Pollius, which is described by Statius as looking down upon the deep *Gulf of Puteoli*, stood upon the headland now called *Capo di Sorrento*, on the W. of the town, separating the *Bay of Sorrento* from that of *Massa:* extensive ruins of it are still visible, and attest the accuracy of the poet's description. (Stat. *Silv.* ii. 2; Swinburne's *Travels*, vol. i. pp. 88—90.)

The other ruins still visible at *Sorrento* and in its neighbourhood are of no great interest: they present numerous fragments of buildings of imperial times, to some of which the names of a temple of Hercules, temple of Neptune, &c. have been applied by local antiquarians, with no other foundation than the fact that we learn from Statius the existence of temples to those divinities at Surrentum. The most considerable relic of antiquity is a Piscina of large dimensions, which is in such good preservation that it still serves to supply the inhabitants with water. The modern town of *Sorrento* is a flourishing and populous place with a population of above 6000 souls: it is much resorted to by strangers on account of its mild and delicious climate, for which it is already extolled by Silius Italicus ("Zephyro Surrentum molle salubri," Sil. Ital. v. 466) [E. H. B.]

SUSA (τὰ Σοῦσα, Aeschyl. *Pers.* 535, 730; Herod. i. 188; Xen. *Cyr.* viii. 6. § 8, &c.; in O. T. SHUSHAN, *Esther*, i. 2; *Nehemiah*, i. 1; *Daniel*, viii. 2), the chief city of the province of Susiana, on the eastern bank of the Choaspes (*Kerkhah*). There was considerable doubt among the ancient writers as to the exact position of this celebrated city. Thus Arrian (vii. 7), Pliny (vi. 27. s. 31), and Daniel (viii. 2) place it on the Eulaeus (Ulai in Daniel): while from other authors (Strab. xv. p. 728) it may be gathered that it was situated on the Choaspes. (For the probable cause of this confusion, see CHOASPES.) We may add, however, that, according to Curtius, Alexander on his way from Babylon had to cross the Choaspes before he could reach Susa (v. 2), and that the same inference may be drawn from the account of Aristagoras of the relative position of the places in Persia in his address to Cleomenes. (Herod. v. 52.) It appears to have been an early tradition of the country that Susa was founded by Dareius the son of Hystaspes (Plin. *l. c.*); and it is described by Aeschylus as μέγ' ἄστυ Σουσίδος (*Pers.* 119). By others it is termed Μεμνόνειον ἄστυ (Herod. v. 54), and its origin is attributed to Memnon, the son of Tithonus. (Strab. *l. c.*; Steph. B. *s. v.*) The name is said to have been derived from a native Persian word *Susan* (meaning *lily*), from the great abundance of those plants in that neighbourhood. (Steph. B. *s. v.*; Athen. xii. p. 513, ed. Cassaub.) Athenaeus also confirms the account of the excellence of the climate of Susa (*l. c.*). It may be remarked that the word Σούσινον was well known as applied to an unguent extracted from lilies. (Dioscor. iii. c. *de lilio*: Athen. xv. p. 609; Etymol. M. *s. v.* Σούσινον). The city was said to have been 120 stadia in circumference (Strab. *l. c.*), and to have been surrounded by a wall, built like that of Babylon of burnt brick. (Strab. *l. c.*; Paus. iv. 31.

§ 5.) Diodorus (xix. 16, xvii. 65) and Cassiodorus (vii. 15) speak of the strength and splendour of its citadel; and the latter writer affirms that there was a splendid palace there, built for Cyrus by Memnon. Besides this structure, Pliny speaks of a celebrated temple of Diana (*l. c.*; see also Mart. Capella, vi. *de India*, p. 225, ed. Grotius), in all probability that of the Syrian goddess Anaitis: while St. Jerome adds, that Daniel erected a town there (Hieronym. *in Dan.*), a story which Josephus narrates, with less probability, of Ecbatana. (*Ant.* x. 11.) Susa was one of the capitals at which the kings of Persia were wont to spend a portion of the year. Thus Cyrus, according to Xenophon, lived there during the three months of the spring. (*Cyrop.* viii. 6. § 22.) Strabo offers the most probable reason for this custom, where he states that Susiana was peculiarly well suited for the royal residence from its central position with respect to the rest of the empire, and from the quiet and orderly character of its government (*l. c.*) From these and other reasons, Susa appears to have been the chief treasury of the Persian empire (Herod. v. 49); and how vast were the treasures laid up there by successive kings, may be gathered from the narrative in Arrian, of the sums paid by Alexander to his soldiers, and of the presents made by him to his leading generals, on the occasion of his marriage at Susa with Barsine and Parysatis (Curt. vii. 4, 5): even long after Alexander's death, Antigonus found a great amount of plunder still at Susa. (Diod. xix. 48.)

With regard to the modern site to be identified as that of the ruins of Susa, there has been considerable difference of opinion in modern times. This has, however, chiefly arisen from the scarcity of travellers who have examined the localities with any sufficient accuracy. The first who did so, Mr. Kinneir, at once decided that the modern *Sús*, situated at the junction of *Kerkhah* and river of *Díz*, must represent the Shushan of Daniel, the Susa of profane authors. (*Travels*, p. 99; comp. Malcolm, *Hist. Persia*, i. p. 256.) Rennell had indeed suspected as much long before (*Geogr. Herodot.* i. p. 302); but Vincent and others had advanced the rival claim of *Shuster*. (*Anc. Commerce*, i. p. 439.) The question has been now completely set at rest, by the careful excavations which have been made during the last few years, first by Colonel (now Sir W. F.) Williams, and secondly by Mr. Loftus. The results of their researches are given by Mr. Loftus in a paper read to the Royal Society of Literature in November, 1855. (*Transactions*, vol. v. new series.) Mr. Loftus found three great mounds, measuring together more than 3½ miles in circumference, and above 100 feet in height; and, on excavating, laid bare the remains of a gigantic colonnade, having a frontage of 343 feet, and a depth of 244, consisting of a central square of 36 columns, flanked to the N., E., and W. by a similar number—the whole arrangement being nearly the same as that of the Great Hall of Xerxes at Persepolis. A great number of other curious discoveries were made, the most important being numerous inscriptions in the cuneiform character. Enough of these has been already deciphered to show, that some of the works on the mound belong to the most remote antiquity. Among other important but later records is an inscription,—the only memorial yet discovered of Artaxerxes Mnemon, the conqueror of the Greeks at Cunaxa,—which describes the completion of a palace, commenced by Dareius the son of Hystaspes and dedicated to the goddesses Tanaitis and Mithra. A Greek inscription was also met with, carved on the base of a column, and stating that Arreneides was the governor of Susiana. The natives exhibit a monument in the neighbourhood, which they call and believe to be the tomb of Daniel. There is no question, however, that it is a modern structure of the Mohammedan times. [V.]

SUSIA'NA (ἡ Σουσιανή, Ptol. vi. 3. § 1; Polyb. v. 46; Strab. xv. 729, &c.; ἡ Σουσίς, Strab. xv. 731; ἡ Σουσιάς, Strab. ii. p. 134), an extensive province in the southern part of Asia, consisting in great measure of plain country, but traversed by some ranges of mountains. Its boundaries are variously given by different writers according as it was imagined to include more or less of the adjacent district of Persis. Generally, its limits may be stated to have been, to the N., Media with the mountains Charbanus and Cambalidus, part of the chain of the Parachoathras; to the E. the outlying spurs of the Parachoathras and the river Oroatis; to the S. the Persian gulf from the mouth of the Oroatis to that of the Tigris; and to the W. the plains of Mesopotamia and Babylonia. (Cf. Ptol. *l. c.* with Strab. *l. c.*, who, however, treats Susiana as part of Persis). As a province it appears to have been very fertile, especially in grain, but exposed along the coasts to intense heat. (Strab. xv. p. 731.) The vine, the Macedonians are said to have introduced. (Strab. *l. c.*) Its principal mountains are those on the N., called by Pliny Charbanus and Cambalidus (vi. 27. s. 31), while a portion of the Montes Uxii probably belonged to this province, as in them is a pass called Πύλαι Συσίδες. (Polyaen. iv. 3. 27.)

Susiana was intersected by numerous rivers which flowed either to the Tigris or Persian gulf, from the high mountain watershed whereby it was surrounded. Of these the principal were the Eulaeus (*Karún*), the Choaspes (*Kerkhah*), the Coprates (river of *Díz*), the Hedyphon or Hedypnus (*Jerráhi*), and the Oroatis (*Táb*). The inhabitants of the district appear to have borne indifferently the names of Susii or Susiani, and, as inhabitants of the plain country, to have been devoted to agricultural employments; in the mountains, however, were tribes of robbers, who, from time to time, were strong enough to levy black mail even on their kings when traversing their passes. (Strab. xv. p. 728.) Another name, whereby the people were known, at least in early times, was Cissii (Aesch. *Pers.* 16), and the land itself Cissia (Strab. xv. p. 728; Herod. v. 49). This name is clearly connected with that of one of the chief tribes of the people, the Cossaei, who are repeatedly mentioned in ancient authors. (Strab. xi. p. 522; Arr. *Ind.* 40; Polyb. v. 54, &c.) There were many different tribes settled in different parts of Susiana; but it is hardly possible now to determine to what different races they may have belonged. Among these, the most prominent were the Uxii, a robber tribe on the mountain borders of Media; the Messabatae, who occupied a valley district, probably now that known as *Máh-Sabadan;* the Cossaei, in the direction along the Median mountains; and the Elymaei, inhabitants of Elymais, the remnant, in all probability, of the earliest dwellers in this province—ELAM being the name whereby this whole district is known in the sacred records. (*Isaiah*, xxi. 2; *Jerem.* xlix. 25.) Besides these, several smaller districts are noticed in different authors, as Cabandene, Corbiana, Gabiene, and Characene. Though Ptolemy has preserved the names of several small towns, there seems to have been no city of importance in Susiana, excepting Susa itself. [V.]

SUSUDATA (Σουσουδάτα), a place in the south-east of Germany, probably in the country inhabited by the Silingae, at the foot of the Vandalici Montes. (Ptol. ii. 11. § 28.) Its exact site cannot be ascertained. [L. S.]

SUTHUL, a town and fortress in the interior of Numidia, where Jugurtha had a treasury. (Sall. *Jug.* 37.) [T. H. D.]

SU'TRIUM (Σούτριον: *Eth.* Sutriensis: *Sutri*), a city of Etruria, situated in the southern part of that country, 32 miles from Rome, on the line of the Via Cassia. There is no doubt that it was an ancient Etruscan site, but apparently a small town, and in all probability a mere dependency of one of its more powerful neighbours. It was not till after the fall of Veii that the Romans carried their arms as far as Sutrium, which they first attacked in B. C. 391, with what success is uncertain (Diod. xiv. 98); but it must have fallen into their hands either in that or the following year, as we find it in a state of dependency on Rome immediately after the Gaulish invasion. (Liv. vi. 3.) The very year after that event (B. C. 389) the neighbouring Etruscans laid siege to Sutrium with a large force; the city fell into their hands, but was recovered (as the tradition related) by the dictator Camillus on the same day. (Liv. vi. 3; Diod. xiv. 117.) Very nearly the same story is told again in B. C. 385, when the city was half taken by the Etruscans, but recovered by Camillus and Valerius. (Liv. vi. 9.) It was doubtless with a view to guard against the repetition of these surprises that two years afterwards Sutrium received a Roman colony, B. C. 383 (Vell. Pat. i. 14), and henceforth became, in conjunction with the neighbouring Nepete, one of the principal frontier fortresses of the Roman territory on this side; hence Livy terms it "claustra Etruriae." (Liv. ix. 32.) We do not find any subsequent mention of it in history till B. C. 311, when the Etruscans again laid siege to the city with their united forces, but were defeated in a great battle under its walls by Aemilius Barbula. (Liv. *l. c.*) The next year (B. C. 310) they were able to renew the siege at the opening of the campaign, but were once more defeated by the consul Q. Fabius Maximus, and took refuge in the Ciminian forest, which lay only a few miles distant. (*Ib.* 33, 35.) But this barrier was now for the first time passed by the Roman arms, and henceforth the wars with the Etruscans were transferred to a more northerly region. From this time, therefore, we hear but little of Sutrium, which was, however, still for a time the outpost of the Roman power on the side of Etruria. (Liv. x. 14.) Its name is next mentioned after a long interval during the Second Punic War, as one of the Coloniae Latinae, which, in B. C. 209, declared their inability to bear any longer the burdens of the war. It was in consequence punished at a later period by the imposition of still heavier contributions. (Liv. xxvii. 9, xxix. 15.) Its territory was one of those in which permission was given to the exiled citizens of Capua to settle. (Id. xxvi. 34.)

Sutrium continued under the Roman government to be a small and unimportant country town: it is only once again mentioned in history, at the outbreak of the Perusian War (B. C. 41), when it was occupied by Agrippa, in order to cut off the communications of Lucius Antonius with Rome. (Appian, *B. C.* v. 31.) But its position on the Cassian Way preserved it from falling into decay, like so many of the Etruscan cities, under the Roman Empire: it is noticed by all the geographers, and its continued existence down to the close of the Western Empire is proved by inscriptions as well as the Itineraries. We learn that it received a fresh colony under Augustus, in consequence of which it bears in inscriptions the titles "Colonia Julia Sutrina." (Strab. v. p. 226; Plin. iii. 5. s. 8; Ptol. iii. 1. § 50; *Itin. Ant.* p. 286; *Tab. Peut.*; *Lib. Col.* p. 217; Gruter, *Inscr.* p. 302. 1; Zumpt, *de Col.* p. 351.)

The modern town of *Sutri* is but a poor place with only about 2000 inhabitants, but retains its episcopal see, which it has preserved throughout the middle ages. It occupies the site of the ancient city, as is shown by many fragments of columns and other architectural ornaments built into the modern houses, as well as by some portions of the ancient walls, which resemble in their style of construction those of Nepe and Falerii. The situation is, like that of most of the towns in this part of Etruria, on a nearly isolated hill bounded by precipitous cliffs or banks of tufo rock, of no great elevation, and surrounded by small glens or ravines on all sides. In the cliffs which bound these are excavated numerous tombs, of no great interest. But the most remarkable relic of antiquity at *Sutri* is its amphitheatre, which is excavated in the tufo rock, and is in this respect unique of its kind. It is, however, of small size, and, though irregular in construction, its architectural details are all of a late character: hence it is probable that it is really of Roman and Imperial times, though great importance has been sometimes attached to it as a specimen of an original Etruscan amphitheatre. Its anomalies and irregularities of structure are probably owing only to the fact that it was worked out of a previously existing stone-quarry. (Dennis's *Etruria*, vol. i. pp. 94—97; Nibby, *Dintorni*, vol. iii. pp. 142, 143.) [E. H. B.]

SUZAEI (Σουζαῖοι), a tribe of ancient Persis, noticed by Ptolemy (vi. 4. § 3). Lassen considers from this name that they were connected with the people of Susa, and that they were of the same race as the Uxii, one of the mountain races of Susiana. (Ersch. u. Grüber's *Encycl.* iii. sect. vol. xvii. p. 438.) [V.]

SYAGROS PROMONTORIUM (Σύαγρος ἄκρα), a promontory of the S. coast of Arabia, at the eastern extremity of the Adramitae, the westernmost of the gulf of the Sachalitae, placed by Ptolemy in long. 90°, lat. 14° (vi. 7. § 11). He comments on an error of his predecessor, Marinus, who, he says, places the gulf Sachalites on the W. of Cape Syagros, while all who had navigated those seas distinctly asserted that the country Sachalitis and its synonymous bay were to the E. of Syagros (i. 17. §§ 2, 3). Marcianus (p. 23, *ap. Hudson Geogr. Min.* tom. i.) agrees with Ptolemy. The author of the Periplus ascribed to Arrian seems, however, to confirm the testimony of Marinus, by placing the Sinus Sachalites next to Cane Emporium, between that and Syagros Promontorium, and naming the bay to the E. of Syagros, Omana, which he reckons as 600 stadia in width; but as he mentions still further to the E., Moscha Portus, as a magazine for the spicery of Sachalitis, which he there more fully describes, it is possible that he may have included all the country as far E. as Moscha under this name. It is at least clear that the Omana Sinus could be no part of the present district of *Oman*. The maps give no bay to the W. of Syagros, where the Tretus Portus was situated. The Periplus says that the cape extended eastward, places a castle with a harbour and magazine at Syagros, and describes, in connection with it, the Dioscoridis Insula (*Socotora*), which Pliny places at a distance of 2240 stadia.

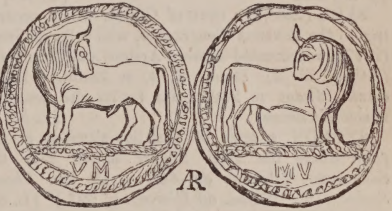
There is no difficulty in identifying this promontory Syagros with the modern *Ras Fartask*, which derives its designation from *the snout* of the animal commemorated in its Greek name, which was probably a loose translation of its native appellation. The Periplus describes Syagros as the largest promontory in the world,—an hyperbolical expression, no doubt, but better suited to this cape than to any other on the coast, since the isolated mountain that forms *Ras Fartask* reaches an elevation of 2500 feet, and is visible at a distance of 60 miles; while those of *Ras Saugra* (al. *Saukira*), further to the E., sometimes identified with Syagros on account of the similarity of name, do not exceed 600 feet. The subject, it must be admitted, is not free from difficulty, mainly owing to the fact that Ptolemy places Moscha Portus,—which is usually supposed to be the same as the Moscha Portus of the Periplus, and is identified with *Dzafar* or *Saphar*,—W. of Syagros; in which case *Ras Noos* (al. *Nous*), or *Ras Saugra* (al. *Saukira*), must be his Syagros, and the Sachalites Sinus still further E. But since the distance between Socatra and the coast at *Ras Fartask*, about 2000 stadia, approximates much more nearly to Pliny's figures, 240 M.P. (= 2240 stadia), than that between the same island and either of the other capes,—for *Ras Noos* is 3600 stadia distant, and *Ras Saugra* considerably more,—the most probable solution of the difficulty is found in the hypothesis adopted above, of two ports called Moscha on the same coast. [Moscha.] (See Müller's *Notes to Didot's ed. of the Geogr. Graec. Min.* vol. i. pp. 279, 280.) The question has been examined by Dean Vincent, who was the first to fix correctly this important point in Arabian geography, and his main conclusions are acquiesced in by Mr. Forster, who has corroborated them by fresh evidence from the researches of modern travellers; and it is an interesting fact, that while the Greek geographers appear to have translated the native name of the cape, which it retains to this day, the natives would appear to have adopted a modification of that Greek translation as the name of the town situated, then as now, under the cape, which still bears the name of *Sugger*. (Vincent, *Periplus*, vol. ii. pp. 331—351; Forster, *Arabia*, vol. ii. pp. 166—177.) [G. W.]

SY'BARIS (Σύϐαρις: *Eth.* Συϐαρίτης, Sybarita), a celebrated city of Magna Graecia, situated on the W. shore of the Tarentine gulf, but a short distance from the sea, between the rivers Crathis and Sybaris. (Strab. vi. p. 263; Diod. xii. 9.) The last of these, from which it derived its name, was the stream now called the *Coscile*, which at the present day falls into the *Crati* about 3 miles from its mouth, but in ancient times undoubtedly pursued an independent course to the sea. Sybaris was apparently the earliest of all the Greek colonies in this part of Italy, being founded, according to the statement of Scymnus Chius, as early as B. C. 720. (Scymn. Ch. 360; Clinton, *F. H.* vol. i. p. 174.) It was an Achaean colony, and its Oekist was a citizen of Helice in Achaia: but with the Achaean emigrants were mingled a number of Troezenian citizens. The Achaeans, however, eventually obtained the preponderance, and drove out the Troezenians. (Strab. *l. c.*; Arist. *Pol.* v. 3.) The Sybarites indeed appear to have sought for an origin in heroic times; and Solinus has a story that the first founder of the city was a son of Ajax Oïleus (Solin. 2. § 10); but this is evidently mere fiction, and the city was, historically speaking, undoubtedly an Achaean colony. It rose rapidly to great prosperity, owing in the first instance to the fertility of the plain in which it was situated. Its citizens also, contrary to the policy of many of the Greek states, freely admitted settlers of other nations to the rights of citizenship, and the vast population of the city is expressly ascribed in great measure to this cause. (Diod. xii. 9.) The statements transmitted to us of the power and opulence of the city, as well as of the luxurious habits of its inhabitants, have indeed a very fabulous aspect, and are without doubt grossly exaggerated, but there is no reason to reject the main fact that Sybaris had in the sixth century B. C. attained a degree of wealth and power unprecedented among Greek cities, and which excited the admiration of the rest of the Hellenic world. We are told that the Sybarites ruled over 25 subject cities, and could bring into the field 300,000 of their own citizens (Strab. *l. c.*), a statement obviously incredible. The subject cities were probably for the most part Oenotrian towns in the interior, but we know that Sybaris had extended its dominion across the peninsula to the Tyrrhenian sea, where it had founded the colonies of Posidonia, Laüs, and Scidrus. The city itself was said to be not less than 50 stadia in circumference, and the horsemen or knights who figured at the religious processions are said to have amounted to 5000 in number (Athen. xii. p. 519), which would prove that these wealthy citizens were more than four times as numerous as at Athens. Smindyrides, a citizen of Sybaris, who was one of the suitors for the daughters of Cleisthenes of Sicyon, is said by Herodotus to have surpassed all other men in refined luxury. (Herod. vi. 127.) It was asserted that on this occasion he carried with him a train of 1000 slaves, including cooks, fishermen, &c. (Athen. vi. p. 273; Diod. viii. Fr. 19.) It is unnecessary to repeat here the tales that are told by various writers, especially by Athenaeus, concerning the absurd refinements of luxury ascribed to the Sybarites, and which have rendered their very name proverbial. (Athenae. xii. pp. 518—521; Diod. viii. Fr. 18—20; Suid. *s. v.* Συϐαριτικαῖς.) They were particularly noted for the splendour of their attire, which was formed of the finest Milesian wool, and this gave rise to extensive commercial relations with Miletus, which produced a close friendship between the two cities. (Timaeus, *ap. Athen.* xii. p. 519; Herod. vi. 21.) As an instance of their magnificence we are told that Alcimenes of Sybaris had dedicated as a votive offering in the temple of the Lacinian Juno a splendid figured robe, which long afterwards fell into the power of Dionysius of Syracuse, and was sold by him for 120 talents, or more than 24,000*l.* sterling. (Pseud Arist. *Mirab.* 96; Athen. xii. p. 541.)

Notwithstanding these details concerning the wealth and luxury of Sybaris, we are almost wholly without information as to the history of the city until shortly before its fall. Herodotus incidentally refers to the time of Smindyrides (about 580—560, B. C.) as the period when Sybaris was at the height of its power. At a later period it seems to have been agitated by political dissensions, with the circumstances of which we are very imperfectly acquainted. It appears that the government had previously been in the hands of an oligarchy, to which such persons as Smindyrides and Alcimenes naturally belonged; but the democratic party, headed by a demagogue named Telys, succeeded in overthrowing their power, and drove a considerable number of the leading citizens into exile. Telys hereupon seems to have raised himself to the position of despot or tyrant of the city. The exiled citizens took refuge at Crotona; but not content with their victory, Telys and his partisans called upon the Crotoniats to surrender the fugitives. This they refused to do, and the Sybarites hereupon declared war on them, and marched upon Crotona with an army said to have amounted to 300,000 men. They were met at the river Traeis by the Crotoniats, whose army did not amount to more than a third of their numbers; notwithstanding which they obtained a complete victory, and put the greater part of the Sybarites to the sword, continuing the pursuit to the very gates of the city, of which they easily made themselves masters, and which they determined to destroy so entirely that it should never again be inhabited. For this purpose they turned the course of the river Crathis, so that it inundated the site of the city and buried the ruins under the deposits that it brought down. (Diod. xii. 9, 10; Strab. vi. p. 263; Herod. v. 44; Athenae. xii. p. 521; Scymn. Ch. 337—360.) This catastrophe occurred in B. C. 510, and seems to have been viewed by many of the Greeks as a divine vengeance upon the Sybarites for their pride and arrogance, caused by their excessive prosperity, more especially for the contempt they had shown for the great festival of the Olympic Games, which they are said to have attempted to supplant by attracting the principal artists, athletes, &c., to their own public games. (Scymn. Ch. 350—360; Athen. *l. c.*)

It is certain that Sybaris was never restored. The surviving inhabitants took refuge at Laüs and Scidrus, on the shores of the Tyrrhenian sea. An attempt was indeed made, 58 years after the destruction of the city, to establish them anew on the ancient site, but they were quickly driven out by the Crotoniats, and the fugitives afterwards combined with the Athenian colonists in the foundation of Thurii. [THURII.] At the present day the site is utterly desolate, and even the exact position of the ancient city cannot be determined. The whole plain watered by the rivers *Coscile* and *Crati* (the ancient Sybaris and Crathis), so renowned in ancient times for its fertility, is now a desolate swampy tract, pestilential from malaria, and frequented only by vast herds of buffaloes, the usual accompaniment in Southern Italy of all such pestiferous regions. The circumstance mentioned by Strabo that the river Crathis had been turned from its course to inundate the city, is confirmed by the accidental mention in Herodotus of the dry channel of the Crathis" (*παρὰ τὸν ξηρὸν Κρᾶθιν*, Herod. v. 44): and this would sufficiently account for the disappearance of all traces of the city. Swinburne indeed tells us that some "degraded fragments of aqueducts and tombs" were still visible on the peninsula formed by the two rivers, and were pointed out as the ruins of Sybaris, but these, as he justly observes, being built of brick, are probably of Roman times, and have no connection with the ancient city. Keppel Craven, on the other hand, speaks of "a wall sometimes visible in the bed of the Crathis when the waters are very low" as being the only remaining relic of the ancient Sybaris. (Swinburne's *Travels*, vol. i. pp. 290—292; Craven's *Southern Tour*, pp. 217, 218.) The ruins marked on Zannoni's large map as *l'Antica Sibari* are probably those of Thurii [THURII.] But it is certain that the locality has never yet been thoroughly examined, and it is probable that some light may even yet be thrown upon the site of this celebrated city: especially if the marshy plain in which it is situated should ever be reclaimed and cultivated. There is no doubt that if this were done, it would again be a tract of surpassing fertility: it is cited as such by Varro, who tells us that "in Sybaritano" wheat was said to produce a hundred-fold. (Varr. *R. R.* i. 44.) Even at the present day the drier spots produce very rich crops of corn. (Swinburne, *l. c.*)

The river Sybaris was said to be so named by the Greek colonists from a fountain of that name at Bura in Achaia (Strab. viii. p. 386): it had the property, according to some authors, of making horses shy that drank of its waters. (Pseud. Arist. *Mirab.* 169; Strab. vi. p. 263.) It is a considerable stream, and has its sources in the Apennines near *Murano*, flows beneath *Castrovillari*, and receives several minor tributary streams before it joins the Crathis. [E. H. B.]



COIN OF SYBARIS.

SY'BOTA. [CORCYRA, p. 670.]

SYBRITA (*Σύϐριτα*, Scyl. p. 18; *Σούϐριτα*, Ptol. iii. 17. § 10; *Σούϐριτος*, Hierocles; *Σίϐυρτος*, Polyb. *ap. Steph. B. s. v.: Eth.* *Σιϐρύτιος*, Böckh, *Corp. Inscr.* vol. ii. p. 637), a town of Crete, 8 M. P. from Eleutherna (*Peut. Tab.*), and famous for its numerous and beautiful silver coins, which, though some of them belong to a very early period, are the finest specimens of the Cretan mint; the types are always connected with the worship of Dionysus or Hermes. (Eckhel, vol. ii. p. 320.) [E. B. J.]

SYCAMINA (*Συκαμίνων πόλις*), a city of Palestine, placed by Strabo between Acre (*Ἄκη*) and Caesareia Palaestinae (*Στράτωνος πύργος*), the name of which alone remained in his time. There were, he says, many such; of which he specifies this and Bucolon (*Βουκόλων*) and Crocodeilon (*Κροκοδείλων*). (Strab. xvi. p. 758.) It was here that Ptolemy Lathyrus, son of Cleopatra, landed the army of 30,000 men whom he had brought from Cyprus to besiege Ptolemais, which would imply that it was not far distant from Acre (Josephus, lib. xiii. 13. § 3). The Itinerary of Antoninus makes it xxiv. M. P. from Ptolemais, xx. M. P. from Caesareia; the Jerusalem Itinerary xv. M.P. from Ptolemais, xvi. from Caesareia. (Wesseling, pp. 149, 584.) The last-named authority places it at Mount Carmel, thereby justifying its identification with the modern *Kaipha* or *Haifa*, followed by Reichard, Mannert, and Kiepert, rather than with *Atlit*, suggested by Lapie. Indeed the testimony of Eusebius would seem to be conclusive on this point, as he speaks of a village of this name (Συκαμίνων πόλις) on the coast between Ptolemais and Caesareia, near Mount Carmel, called also Hepha (Ἡφὰ) in his day. (*Onomast. s. v.* Ἰαφέθ.) Dr. Wilson, however, thinks that the modern *Haifa* "more probably occupies the site of the 'Mutatio Calamon,' given in the Jerusalem Itinerary as 12 Roman miles from Ptolemais, while the 'Mansio Sicamenos' of the same work was 3 miles farther on. Ruins have been discovered along the shore, about 2 Roman miles to the the W. of *Haifa ;* . . . these ruins may have been those of Sycaminos." (*Lands of the Bible*, vol. ii. p. 241.) *Haifa* is a small walled town to the S. of the *Bay of Acre*, at the northern base of the promontory of Mount Carmel, distant about 10 miles from Ptolemais (*Acre*); a distance far too small to satisfy the statement of the Itinerary of Antoninus, or even that of the Jerusalem Itinerary. But, notwithstanding this, its identity with Sycamina seems to be sufficiently established by the testimony of Eusebius, joined to the historical fact recorded by Josephus, which better suits this than any other place on the coast, being in fact the very place where Ibrahim Pasha, when engaged in a similar enterprise against *Acre*, landed some of his troops and concentrated his army, in 1831, preparatory to forming the siege of the town. (Alderson, *Notes on Acre*, pp. 23, 24.) [G. W.]

SYCE (Σύκη), a town of Cilicia, which according to the Ravenna Geographer, who calls it Sycae (i. 17), was situated between Arsinoë and Celenderis. (Athen. iii. 5; Steph. B. *s. v.* Συκαί.) Leake (*Asia Minor*, p. 202) looks for its site near the moder *Kizliman.* [L. S.]

SYCEON, a town of Galatia, situated at the point where the river Siberis flowed into the Sangarius. (Procop. *de Aed.* v. 4 ; *Vit. Theod. Syceotae*, 2 ; Wessel. *ad Hierocl.* p. 697.) [L. S.]

SYCU'RIUM, a town of Thessaly in the district Pelasgiotis, at the foot of Mt. Ossa, which Leake identifies with *Marmarianí.* (Liv. xlii. 54; Leake, *Northern Greece*, vol. iii. p. 374.)

SYEBI MONTES (τὰ Σύηϐα ὕρη, Ptol. vi. 14. § 8), a mountain chain in Scythia, running from the Tapuri mountains in a NE. direction towards Imaus. [T. H. D.]

SYEDRA (Σύεδρα: *Eth.* Συεδρεύς), a coast-town in the west of Cilicia, between Coracesium and Selinus (Strab. xiv. p. 669, where the common but erroneous reading is Arsinoë : Steph. B. *s. v.*; Ptol. v. 8. § 1; Hierocl. p. 683; Lucan, viii. 259; Flor. iv. 2.) It should, however, be observed that Stephanus B. calls it a town of Isauria, and that Hierocles assigns it to Pamphylia. Beaufort (*Karamania*, p. 178) observed some ruins on a steep hill in that district, which he thinks may mark the site of Syedra; and Mr. Hamilton, in his map of Asia Minor, also marks the ruins of Sydre on the same spot, a little to the south-east of *Alaya*, the ancient Coracesium. [L. S.]

SYE'NE (Συήνη, Herod. ii. 30; Strab. ii. p. 133, xvii. p. 797, seq.; Steph. B. *s. v.*; Ptol. vii. 5. § 15, viii. 15. § 15 ; Plin. ii. 73. s. 75, v. 10. s. 11, vi. 29. s. 34; *It. Ant.* p. 164), the modern *Assouan*, was the frontier town of Aegypt to the S. Syene stood upon a peninsula on the right bank of the Nile, immediately below the Great Falls, which extend to it from Philae. It is supposed to have derived its name from Suan, an Aegyptian goddess, the Ilithya of the Greeks, and of which the import is "the opener;" and at Syene Upper Aegypt was in all ages, conceived to *open* or begin. The quarries of Syene were celebrated for their stone, and especially for the marble called *Syenite.* They furnished the colossal statues, obelisks, and monolithal shrines which are found throughout Aegypt; and the traces of the quarrymen who wrought in these 3000 years ago are still visible in the native rock. They lie on either bank of the Nile, and a road, 4 miles in length, was cut beside them from Syene to Philae. Syene was equally important as a military station and as a place of traffic. Under every dynasty it was a garrison town; and here were levied toll and custom on all boats passing southward and northward. The latitude of Syene— 24° 5′ 23″ — was an object of great interest to the ancient geographers. They believed that it was seated immediately under the tropic, and that on the day of the summer solstice a vertical staff cast no shadow, and the sun's disc was reflected in a well at noonday. This statement is indeed incorrect; the ancients were not acquainted with the true tropic: yet at the summer-solstice the length of the shadow, or $\frac{1}{400}$th of the staff, could scarcely be discerned, and the northern limb of the sun's disc would be nearly vertical. The Nile is nearly 3000 yards wide above Syene. From this frontier town to the northern extremity of Aegypt it flows for more than 750 miles without bar or cataract. The voyage from Syene to Alexandreia usually occupied between 21 and 28 days in favourable weather. [W. B. D.]

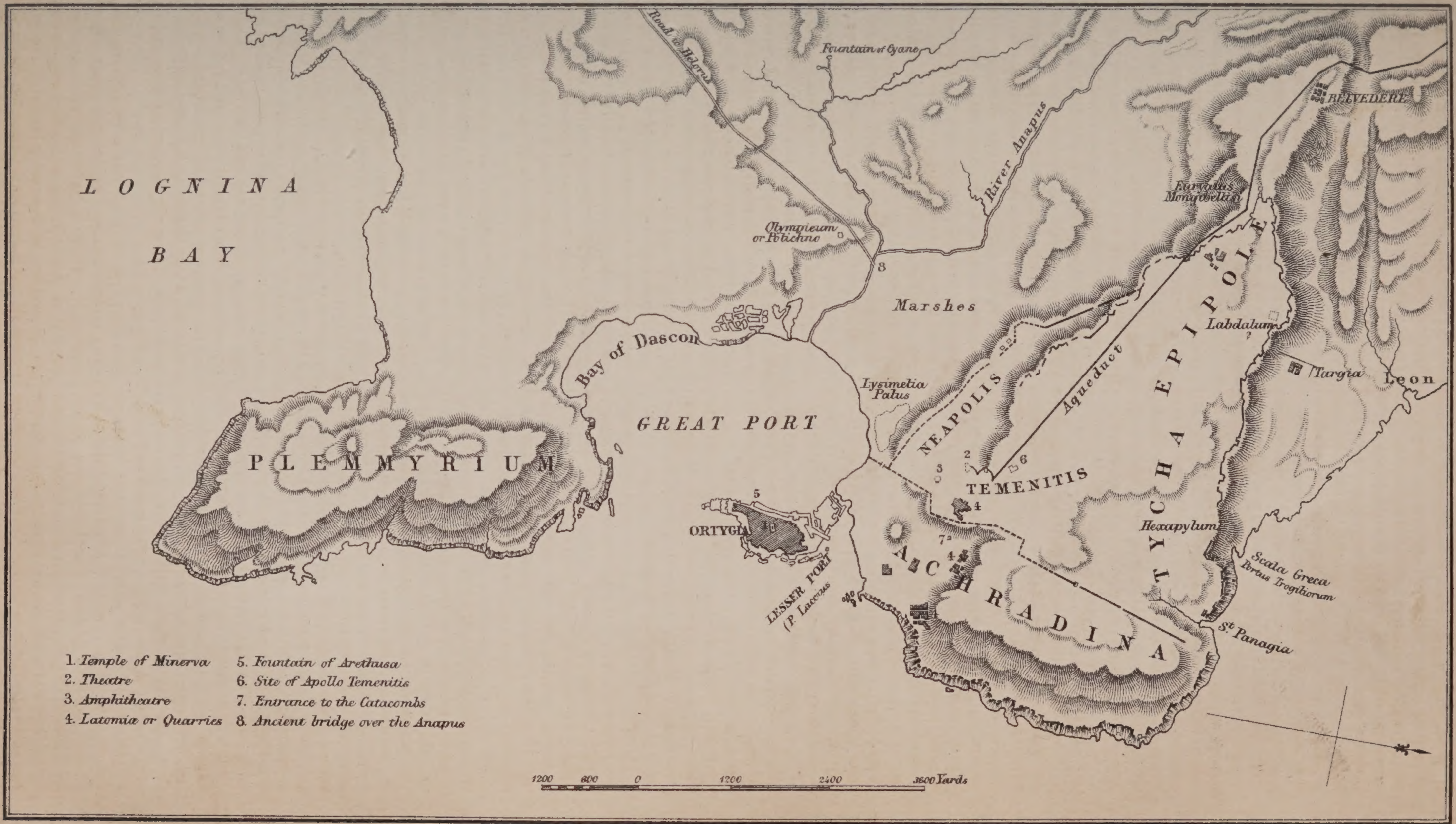
SYGAMBRI. [SICAMBRI.]

SYLINA INSULA. [SILURA.]

SYLLIUM (Σύλλιον), a fortified town of Pamphylia, situated on a lofty height between Aspendus and Side, and between the rivers Eurymedon and Cestrus, at a distance of 40 stadia from the coast. (Strab. xiv. p. 667; Arrian, *Anab.* i. 25; Scylax, p. 40; Ptol. v. 5. § 1; Hierocl. p. 679; Polyb. xxii. 17; Steph. B. mentions it under the name Σύλειον, while in other passages it is called Σύλαιον, Σύλλον, and Σίλουον.) Sir C. Fellows (*Asia Minor*, p. 200) thinks that the remains of a Greek town which he found in a wood on the side of a rocky hill near *Bolcascooe* belong to the ancient Syllium; but from his description they do not appear to exist on a lofty height. [L. S.]

SYMAETHUS (Σύμαιθος: *Simeto*), one of the most considerable rivers of Sicily, which rises in the chain of Mons Nebrodes, in the great forest now called the *Bosco di Caronia*, and flows from thence in a southerly direction, skirting the base of Aetna, till it turns to the E. and flows into the sea about 8 miles S. of *Catania.* In the lower part of its course it formed the boundary between the territory of Leontini and that of Catana. (Thuc. vi. 65.) It receives in its course many tributaries, of which the most considerable are, the *Fiume Salso*, flowing from the neighbourhood of *Nicosia* and *Traina*, probably the Cyamosorus of Polybius (i. 9), which he describes as flowing near Centuripa (*Centorbi*), and the *Dittaino*, which rises in the hills near *Asaro*, the ancient Assorus. This is undoubtedly the stream called in ancient times CHRYSAS. Stephanus of Byzantium apparently gives the name of Adranus to the upper part or main branch of the Symaethus itself, which flows under the walls of ADRANUM (*Adernò*). This part of the river is still called the *Simeto ;* but in the lower part of its course, where it approaches the sea, it is now known as the *Giarretta.* Such differences of name are common in modern, as well as in ancient times. The Symae-

PLAN OF SYRACUSE.


LOGNINA BAY
PLEMMYRIUM
Bay of Dascon
GREAT PORT
ORTYGIA
LESSER PORT (P. Laccus
Road to Helorus
Fountain of Cyane
River Anapus
Olympieum or Polichno
Marshes
Lysimelia Palus
NEAPOLIS
TEMENITIS
ACHRADINA
TYCHA
EPIPOLÆ
Aqueduct
Hexapylum
Labdalum
Euryalus Mongibellisi
BELVEDERE
Targia
Leon
Scala Greca Portus Trogiliorum
St. Panagia
1. Temple of Minerva
2. Theatre
3. Amphitheatre
4. Latomiæ or Quarries
5. Fountain of Arethusa
6. Site of Apollo Temenitis
7. Entrance to the Catacombs
8. Ancient bridge over the Anapus
1200
600
0
1200
2400
3600 Yards

Stanford's Geog! Estab! Charing Cross

thus is much the most considerable river on the E. coast of Sicily, and is in consequence noticed by all the geographers (Scyl. p. 4. § 13; Strab. vi. p. 272; Plin. iii. 8. s. 14; Ptol. iii. 4. § 9). It is also repeatedly alluded to by the Roman poets (Virg. *Aen.* ix. 584; Ovid, *Fast.* iv. 472; Sil. Ital. xiv. 232.) [E. H. B.]

SY'MBOLON PORTUS (Συμϐόλων λιμήν, Ptol. iii. 6. § 2; Συμϐόλου λιμήν, Arrian, *Per. Pont. Eux.* p. 20), a harbour with a narrow entrance on the S. coast of the Chersonesus Taurica, between the town of Chersonesus and the port of Cienus. In ancient times it was the chief station for the pirates of the Tauric peninsula. (Strab. vii. p. 309; Plin. iv. 12. s. 26; Anon. *Per. Pont. Eux.* p. 6.) Now the port of *Balaklava.* (Comp. Clarke's *Travels*, ii. p. 398; Pallas, ii. p. 128.) [T. H. D.]

SY'MBOLUM (Σύμϐυλον, Dion Cass. xlvii. 35), a place in the Thracian district of Edonis, in the neighbourhood of Philippi. (Comp. Leake, *North. Gr.* iii. p. 217.) [T. H. D.]

SYMBRA (Σύμϐρα), a small town in Babylonia mentioned by Zosimus (iii. 27). It is probably the same as that called by Ammianus, Hucumbra (xxiv. 8). [V.]

SYME (Σύμη: *Symi*), an island off the coast of Caria, to the west of Cape Cynossema, between the Cnidian peninsula and Rhodes, at the entrance of the Sinus Schoenus. (Herod. i. 174; Thuc. viii. 41; Strab. xiv. p. 656; Scylax, p. 38; Athen. vi. p. 262.) The island is described as 37 Roman miles in circumference, and as possessing eight harbours (Plin. v. 31, 133) and a town of the same name as the island. The island itself is very high but barren. According to Stephanus B. (*s. v.*; comp. Athen. vii. p. 296) Syme was formerly called Metapontis and Aegle, and obtained its later name from Syme, a daughter of Ialysus, who, together with Chthonius, a son of Poseidon, is said to have first peopled the island. In the story of the Trojan war, Syme enjoys a kind of celebrity, for the hero Nireus is said to have gone with three ships to assist Agamemnon. (Hom. *Il.* ii. 671; Dictys. Cret. iv. 17; Dares Phryg. 21.) The first historical population of the island consisted of Dorians; but subsequently it fell into the hands of the Carians, and when they, in consequence of frequent droughts, abandoned it, it was for a long time uninhabited, until it was finally and permanently occupied by Argives and Lacedaemonians, mixed with Cnidians and Rhodians. (Diod. Sic. v. 33; Raoul-Rochette, *Hist. des Colon. Grecques*, i. p. 337, iii. p. 72.) There are still a few but unimportant remains of the acropolis of Syme, which, however, are constantly diminished, the stones being used to erect modern buildings. (Comp. Ross, *Reisen auf den Griech. Inseln.* vol. iii. p. 121, foll.) [L. S.]

SYMPLE'GADES. [BOSPORUS, p. 424.]

SYNCA (Σύνκα), a small village of Babylonia noticed by Zosimus (iii. c. 28). [V.]

SYNNADA (Σύνναδα: *Eth.* Συναδεύς), a town of Phrygia Salutaris, at the extremity of a plain about 60 stadia in length, and covered with olive plantations. It is first noticed during the march of the consul Manlius against the Gallograeci (Liv. xxxviii. 15, xlv. 34); and Cicero (*ad Att.* v. 20; comp. *ad Fam.* iii. 8. xv. 4) mentions that he passed through Synnada on his way from Ephesus to Cilicia. In Strabo's time (xii. p. 577) it was still a small town, but when Pliny wrote (v. 29) it was an important place, being the conventus juridicus for the whole of the surrounding country. It was very celebrated among the Romans for a beautiful kind of marble furnished by the neighbouring quarries, and which was commonly called Synnadic marble, though it came properly from a place in the neighbourhood, Docimia, whence it was more correctly called Docimites lapis. This marble was of a light colour, interspersed with purple spots and veins. (Strab. *l. c.*; Plin. xxxv. 1; Stat. *Silv.* i. 5. 36; Comp. Steph. B. *s. v.*; Ptol. v. 2. § 24; Martial, ix. 76; Symmach. ii. 246.) There still are appearances of extensive quarries between *Kosru-Khan* and *Bulwudun*, which Col. Leake (*Asia Minor*, p. 36) is inclined to identify with those of Synnada or Docimia. Remains of the town of Synnada still exist under the name *Eski-kara-hissar* about 3 miles to the north-west of these quarries, where they were discovered by Texier. Earlier travellers imagined they had found them at *Surmina* or *Surmeneh*, or in the plain of *Sandakleh*. (Comp. Hamilton, *Researches*, i. p. 466, ii. 177; *Journal of the R. Geogr. Society*, vii. p. 58, viii. p. 144; Eckhel, *Doctr. Num.* iii. p. 172; Sestini, *Num. Vet.* p. 127.) [L. S.]

SYNNAUS (Σύνναος), a town in Phrygia Pacatiana, not far from the sources of the Macestus, probably on the site of the modern *Simawul.* (Ptol. v. 2. § 22; Socrat. *Hist. Eccl.* vii. 3; Niceph. *Hist. Eccles.* xiv. 11; *Concil. Chalced.* p. 674; Hamilton, *Researches*, ii. p. 124; Franz, *Fünf Inschriften*, p. 33.) [L. S.]

SYNO'DIUM (Συνόδιον, Appian, *Illyr.* 27; Σινώτιον, Strab. vii. p. 315), a town of Dalmatia, situated in a deep gorge between two hills, where Gabinius was defeated, and to which the Dalmatians retreated in the campaign of B. C. 34. Octavius, suspecting their intentions, sent skirmishers over the high ground while he advanced through the valley and burnt Synodium. [E. B. J.]

SYRACU'SAE (Συρακοῦσαι: *Eth.* Συρακούσιος, Steph. B.; but Thucydides, Diodorus, &c. use the form Συρακόσιος, which, as we learn from coins and inscriptions, was the native form; Syracusanus: *Siracusa, Syracuse*), the most powerful and important of all the Greek cities in Sicily, situated on the E. coast of the island, about midway between Catana and Cape Pachynus. Its situation exercised so important an influence upon its history and progress, that it will be desirable to describe this somewhat more fully before proceeding to the history of the city, reserving, at the same time, the topographical details for subsequent discussion.

I. SITUATION.

Syracuse was situated on a table-land or tabular hill, forming the prolongation of a ridge which branches off from the more elevated table-land of the interior, and projects quite down to the sea, between the bay known as the Great Harbour of Syracuse, and the more extensive bay which stretches on the N. as far as the peninsula of THAPSUS or *Magnisi.* The broad end of the kind of promontory thus formed, which abuts upon the sea for a distance of about 2½ miles, may be considered as the base of a triangular plateau which extends for above 4 miles into the interior, having its apex formed by the point now called *Mongibellisi*, which was occupied by the ancient fort of EURYALUS. This communicates, as already stated, by a narrow ridge with the table-land of the interior, but is still a marked point of separation, and was the highest point of the ancient city, from whence the table-land slopes very gradually to the sea. Though of small elevation, this plateau is bounded on all sides by precipitous banks or cliffs, varying in height, but only accessible at a few points. It may be considered as naturally divided into two portions by a slight valley or depression running across it from N. to S., about a mile from the sea: of these the upper or triangular portion was known as EPIPOLAE, the eastern portion adjoining the sea bore the name of ACHRADINA, which thus forms in some degree a distinct and separate plateau, though belonging, in fact, to the same mass with Epipolae.

The SE. angle of the plateau is separated from the Great Harbour by a small tract of low and level ground, opposite to which lies the island of ORTYGIA, a low islet about a mile in length, extending across the mouth of the Great Harbour, and originally divided by only a narrow strait from the mainland, whilst its southern extremity was separated from the nearest point of the headland of Plemmyrium by an interval of about 1200 yards, forming the entrance into the Great Harbour. This last was a spacious bay, of above 5 miles in circumference; thus greatly exceeding the dimensions of what the ancients usually understood by a port, but forming a very nearly land-locked basin of a somewhat oval form, which afforded a secure shelter to shipping in all weather; and is even at the present day one of the finest harbours in Sicily. But between the island of Ortygia and the mainland to the N. of it, was a deep bight or inlet, forming what was called the Lesser Port or PORTUS LACCEIUS, which, though very inferior to the other, was still equal to the ordinary requirements of ancient commerce.

S. of the Great Harbour again rose the peninsular promontory of PLEMMYRIUM, forming a table-land bounded, like that on the N. of the bay, by precipitous escarpments and cliffs, though of no great elevation. This table-land was prolonged by another plateau at a somewhat lower level, bounding the southern side of the Great Harbour, and extending from thence towards the interior. On its NE. angle and opposite to the heights of Epipolae, stood the temple of Jupiter Olympius, or the OLYMPIEUM, overlooking the low marshy tract which intervenes between the two table-lands, and through which the river Anapus finds its way to the sea. The beautiful stream of the CYANE rises in a source about 1½ mile to the N. of the Olympieum, and joins its waters with those of the Anapus almost immediately below the temple. From the foot of the hill crowned by the latter extends a broad tract of very low marshy ground, extending along the inner side of the Great Harbour quite to the walls of the city itself. A portion of this marsh, which seems to have formed in ancient times a shallow pool or lagoon, was known by the name of LYSIMELEIA (Λυσιμέλεια, Thuc. vii. 53; Theocr. Id. xvi. 84), though its more ancient appellation would seem to have been SYRACO (Συρακώ), from whence the city itself was supposed to derive its name. (Steph. B. *s. v.* Συρακοῦσαι; Scymn. Ch. 281.) It is, however, uncertain whether the names of Syraco and Lysimeleia may not originally have belonged to different portions of these marshes. This marshy tract, which is above a mile in breadth, extends towards the interior for a considerable distance, till it is met by the precipitous escarpments of the great table-land of the interior. The proximity of these marshes must always have been prejudicial to the healthiness of the situation; and the legend, that when Archias and Myscellus were about to found Syracuse and Crotona, the latter chose health while the former preferred wealth (Steph. B. *l. c.*), points to the acknowledged insalubrity of the site even in its most flourishing days. But in every other respect the situation was admirable; and the prosperity of Syracuse was doubtless owing in a great degree to natural as well as political causes. It was, moreover, celebrated for the mildness and serenity of its climate, it being generally asserted that there was no day on which the sun was not visible at Syracuse (Cic. *Verr.* v. 10), an advantage which it is said still to retain at the present day.

II. HISTORY.

Syracuse was, with the single exception of Naxos, the most ancient of the Greek colonies in Sicily. It was a Corinthian colony, sent out from that city under a leader named Archias, son of Euagetes, who belonged to the powerful family of the Bacchiadae, but had been compelled to expatriate himself. According to some accounts the colony was strengthened by an admixture of Dorian or Locrian colonists with the original Corinthian settlers; but it is certain that the Syracusans regarded themselves in all ages as of pure Corinthian origin (Theocr. *Id.* xv. 91), and maintained relations of the closest amity with their parent city. The colony was founded in B. C. 734, and the first settlers established themselves in the island of Ortygia, to which it is probable that the city was confined for a considerable period. (Thuc. vi. 2; Strab. vi. p. 269; Scymn. Ch. 279—282; Marm. Par.; concerning the date, see Clinton, *F. H.* vol. i. p. 164.) The name of Ortygia is evidently Greek, and derived from the well-known epithet of Diana, to whom the island was regarded as consecrated (Diod. v. 3); but the city seems to have assumed from the very beginning the name of Syracusae, which was derived, as already mentioned, from the name of the adjoining marsh or lake, Syraco, doubtless an indigenous name, as it has no signification in Greek. It appears indeed that the form Syraco was used by Epicharmus for the name of the city itself, but this was evidently a mere poetic license. (Strab. viii. p. 364.)

As in the case of most of the Greek colonies in Sicily, we have very little information concerning the early history and progress of Syracuse; but we may infer that it rose steadily, if not rapidly, to prosperity, from the circumstance that it continued to extend its power by the foundation of fresh colonies: that of Acrae within 70 years after its own establishment (B. C. 664); Casmenae 20 years later (B. C. 644), and Camarina 45 years afterwards, or B. C. 599. None of these colonies, however, rose to any considerable power: it was obviously the policy of Syracuse to keep them in the position of mere dependencies; and Camarina, having given umbrage to the parent city, was destroyed only 46 years after its foundation. (Thuc. vi. 5; Scymn. Ch. 294—296.) Syracuse was not, however, free from internal dissensions and revolutions. An obscure notice preserved to us by Thucydides indicates the occurrence of these as early as B. C. 648, which led to the expulsion of a party or clan called the Myletidae, who withdrew into exile and joined in the foundation of Himera. (Thuc. vi. 5.) Another indication of such disputes is found in Aristotle (*Pol.* v. 4), but we are unable to assign any definite place in chronology to the occurrence there alluded to. At a later period we find the government in the hands of an exclusive oligarchy called the Geomori or Gamori, who, from their name, would appear to have been the descendants of the original colonists, around whom there naturally grew up a democracy or *plebs*, composed of the citizens derived from other sources. At length, about B. C. 486, a revolution took place; and the democracy succeeded in expelling the Geomori, who thereupon withdrew to Casmenae. (Herod. vii. 155; Dionys. vi. 62.) But this revolution quickly led to another; Gelon, the powerful despot of Gela, having espoused the cause of the exiles. Gela was at this time at least equal, if not superior, to Syracuse in power. Hippocrates, its late despot, had extended his power over many of the other cities in the east of Sicily, and defeated the Syracusans themselves in a great battle at the river Helorus. He would probably indeed have made himself master of Syracuse upon this occasion had it not been for the interposition of the Corinthians and Corcyraeans, who brought about a peace upon equitable terms. (Herod. vii. 154.) But the expulsion of the Geomori opened a fresh opportunity to Gelon, who, putting himself at the head of the exiles, easily effected their restoration, while the people of Syracuse readily admitted Gelon himself as their ruler with despotic authority. (*Ib.* 155.)

This revolution (which occurred in B. C. 485) seemed at first likely to render Syracuse subordinate to Gela, but it ultimately produced a directly contrary effect. Gelon seems to have been fully alive to the superior advantages of Syracuse, and from the moment he had established his power in that city, made it the chief object of his solicitude, and directed all his efforts to the strengthening and adorning his new capital. Among other measures, he removed thither the whole body of the citizens of Camarina (which had been repeopled by Hippocrates), and subsequently more than half of those of Gela itself, admitting them all to the full rights of Syracusan citizens. Afterwards, as he directed his arms successively against the Sicilian Megara and Euboea, he removed the wealthy and noble citizens of both those cities also to Syracuse. (*Ib.* 156.) That city now rose rapidly to a far greater amount of power and prosperity than it had previously enjoyed, and became, under the fostering care of Gelon, unquestionably the first of the Greek cities in Sicily. It was probably at this period that it first extended itself beyond the limits of the island, and occupied the table-land or heights of Achradina, which were adapted to receive a far more numerous population, and had already become thickly peopled before the time of Thucydides. (Thuc. vi. 3.) This portion of the city now came to be known as the Outer City (ἡ ἔξω πόλις), while the island of Ortygia was called the Inner City, though still frequently designated as "the Island." Strictly speaking, however, it had ceased to merit that term, being now joined to the mainland by an artificial dike or causeway. (Thuc. *l. c.*)

From the time of Gelon the history of Syracuse becomes inseparably blended with that of Sicily in general; its position in the island being so important that, as Strabo justly remarks, whatever vicissitudes of fortune befel the city were shared in by the whole island. (Strab. vi. p. 270.) Hence it would be useless to recapitulate the events of which a brief summary has been already given in the article SICILIA, and which are more fully detailed by all the general historians of Greece. The following summary will, therefore, be confined to those historical events which more immediately affected the city itself, as distinguished from the political vicissitudes of the state.

There can be no doubt that Syracuse continued to flourish extremely throughout the reign of Gelon (B. C. 485—478), as well as that of his successor Hieron (B. C. 478—467), who, notwithstanding the more despotic character of his government, was in many respects a liberal and enlightened ruler. His patronage of letters and the arts especially rendered Syracuse one of the chief resorts of men of letters, and his court afforded shelter and protection to Aeschylus, Pindar, and Bacchylides. Nor was Syracuse itself deficient in literary distinction. Epicharmus, though not a native of the city, spent all the latter years of his life there, and Sophron, the celebrated writer of mimes, was a native of Syracuse, and exhibited all his principal works there. The care bestowed upon the arts is sufficiently attested by the still extant coins of the city, as well as by the accounts transmitted to us of other monuments; and there is every probability that the distinction of Syracuse in this respect commenced from the reign of Hieron. The tranquil reign of that monarch was followed by a brief period of revolution and disturbance; his brother Thrasybulus having, after a short but tyrannical and violent reign, been expelled by the Syracusans, who established a popular government, B. C. 466. This was for a time agitated by fresh tumults, arising out of disputes between the new citizens who had been introduced by Gelon and the older citizens, who claimed the exclusive possession of political power; but after some time these disputes were terminated by a compromise, and the new citizens withdrew to Messana. (Diod. xi. 67, 68, 72, 73, 76.)

The civil dissensions connected with the expulsion of Thrasybulus, which on more than one occasion broke out into actual hostilities, show how great was the extent which the city had already attained. Thrasybulus himself, and afterwards the discontented citizens, are mentioned as occupying the Island and Achradina, both of which were strongly fortified, and had their own separate walls (Diod. xi. 68, 73); while the popular party held *the rest of the city*. It is evident therefore that there were already considerable spaces occupied by buildings outside the walls of these two quarters, which are distinctly mentioned on one occasion as "the suburbs" (τὰ προαστεῖα, *Ib.* 68). Of these, one quarter called Tycha, which lay to the W. of Achradina, adjoining the N. slope of the table-land, is now first mentioned by name (*Ibid.*); but there can be no doubt that the plain between the heights of Achradina and the marshes was already occupied with buildings, and formed part of the city, though it apparently was not as yet comprised within the fortifications.

The final establishment of the democracy at Syracuse was followed by a period of about sixty years of free government, during which we are expressly told that the city, in common with the other Greek colonies in Sicily, developed its resources with great rapidity, and probably attained to its maximum of wealth and power. (Diod. xi. 68, 72.) Before the close of this period it had to encounter the severest danger it had yet experienced, and gave abundant proof of its great resources by coming off victorious in a contest with Athens, then at the very height of its power The circumstances of the great siege of Syracuse by the Athenians must here be related in some detail, on account of their important bearing on all questions connected with the topography of the city, and the interest they confer on its localities. At the same time it will obviously be impossible to do more than give a very brief sketch of that memorable contest, for the details of which the reader must refer to the narrative of Thucydides, with the copious illustrations of Arnold, Grote, and Col. Leake.

It was not till the spring of B. C. 414 that the siege of Syracuse was regularly commenced. But in the autumn of 415, the Athenians had already made a demonstration against the city, and sailing into the Great Harbour, effected a landing without opposition near the Olympieum, where they established their camp on the shore, and erected a temporary fort at a place called Dascon (Thuc. vi. 66; Diod. xii. 6), apparently on the inner bight of the harbour, between the mouth of the Anapus and the bay now called the *Bay of Maddalena*. But though successful in the battle that ensued, Nicias did not attempt to follow up his advantage, and withdrew to winter at Catana. The next spring the Athenians landed to the N. of Syracuse, at a place called Leon, about 6 or 7 stadia from the heights of Epipolae, while they established their naval station at the adjoining peninsula of Thapsus (*Magnisi*). The land troops advanced at once to occupy Epipolae, the military importance of which was felt by both parties, and succeeded in establishing themselves there, before the Syracusans could dislodge them. They then proceeded to build a fort at a place called Labdalum, which is described by Thucydides as situated "on the top of the cliffs of Epipolae, looking towards Megara" (Thuc. vi. 97), and having occupied this with a garrison, so as to secure their communications with their fleet, they advanced to a place called Syce (ἡ Συκῆ), where they established themselves, and began to construct with great rapidity a line of circumvallation across the plateau of Epipolae.* The construction of such a line was the customary mode of proceeding in Greek sieges, and it was with the special object of guarding against it that the Syracusans had in the preceding winter extended their fortifications by running a new line of wall so as to enclose the temple of Apollo Temenites (Thuc. vi. 75), which probably extended from thence down to the Great Harbour. Nevertheless the Athenian line of circumvallation was carried on so rapidly as to excite in them the greatest alarm. Its northern extremity was made to rest on the sea at a point called Trogilus (probably near the *Scala Greca*), and it was from thence carried across the table-land of the Epipolae, to the point nearest to the Great Harbour. Alarmed at the rapid progress of this wall, the Syracusans endeavoured to interrupt it by constructing a counter or cross wall (ὑποτείχισμα or ἐγκάρσιον τεῖχος), directed apparently from the wall recently erected around the temple of Apollo Temenites towards the southern cliff of Epipolae. (Thuc. vi. 99.) This wall was, however, carried by the Athenians by a sudden attack and destroyed, whereupon the Syracusans attempted a second counterwork, carried through the marshes and low ground, so as to prevent the Athenians from connecting their works on Epipolae with the Great Harbour. But this work was, like the preceding one, taken and destroyed; and the Athenians, whose fleet had meanwhile entered the Great Harbour, and established itself there, were able to construct a strong double line of wall, extending from the cliffs of Epipolae quite down to the harbour. (*Ib.* 100—103.) On the table-land above, on the contrary, their works were still incomplete, and especially that part of the line of circumvallation near Trogilus was still in an unfinished state when Gylippus landed in Sicily, so that that commander was able to force his passage through the lines at this point, and effect an entry into Syracuse. (Id. vii. 2.) It is remarkable that the hill of Euryalus, though in fact the key of the position on the Epipolae, seems to have been neglected by Nicias, and was still undefended by any fortifications.

Gylippus immediately directed his efforts to prevent the completion of the Athenian lines across the table-land, and obtained in the first instance an important advantage by surprising the Athenian fort at Labdalum. He next began to erect another cross wall, running out from the walls of the city across the plateau, so as to cross and intersect the Athenian lines; and notwithstanding repeated efforts on the part of the Athenians, succeeded in carrying this on so far as completely to cut off their line of circumvallation, and render it impossible for them to complete it. (Id. vii. 4—6.) Both parties seem to have looked on the completion of this line as the decisive point of the siege; Nicias finding himself unable to capture the outwork of the Syracusans, almost despaired of success, and wrote to Athens for strong reinforcements. Meanwhile he sought to strengthen his position on the Great Harbour by occupying and fortifying the headland of Plemmyrium, which completely commanded its entrance. (*Ib.* 4.) The Syracusans, however, still occupied the Olympieum (or Polichne, as it was sometimes called) with a strong body of troops, and having, under the guidance of Gylippus, attacked the Athenians both by sea and land, though foiled in the former attempt, they took the forts which had been recently erected on the Plemmyrium. (*Ib.* 4, 22—24.) This was a most important advantage, as it rendered it henceforth very difficult for the Athenians to supply their fleet and camp with provisions; and it is evident that it was so regarded by both parties (*Ib.* 25, 31): the Syracusans also subsequently gained a decisive success in a sea-fight within the Great Harbour, and were preparing to push their advantage further, when the arrival of Demosthenes and Eurymedon from Athens with a powerful fleet restored for a time the superiority of the Athenians. Demosthenes immediately directed all his efforts to the capture of the Syracusan counterwork on Epipolae; but meanwhile Gylippus had not neglected to strengthen his position there, by constructing three redoubts or forts, each of them occupied with a strong garrison, at intervals along the sloping plateau of Epipolae, while a fort had been also erected at the important post of Euryalus, at the extreme angle of the heights. (Thuc. vii. 43.) So strong indeed was their position that Demosthenes despaired of carrying it by day, and resolved upon a night attack, in which he succeeded in carrying the fort at Euryalus, but was foiled in his attempt upon the other outworks, and repulsed with heavy loss. (*Ib.* 43—45.)

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* The account here given of the Athenian operations assumes that "the circle" repeatedly spoken of by Thucydides (vi. 98, 99, &c.), is the circuit of the lines of circumvallation. This is the construction adopted by Göller, and all earlier editors of Thucydides, as well as by Col. Leake; and appears to the writer of this article by far the most natural and intelligible interpretation. Mr. Grote, on the contrary, as well as Dr. Arnold in his later edition adopts the suggestion of M. Firmin Didot that "the circle" (ὁ κύκλος) was a particular intrenchment or fortified camp of a circular form. It is difficult to understand the military object of such a work, as well as to reconcile it with the subsequent details of the siege operations.

The failure of this attack was considered by Demosthenes himself as decisive, and he advised the immediate abandonment of the siege. But the contrary advice of Nicias prevailed; and even when increasing sickness in the Athenian camp had induced him also to consent to a retreat, his superstitious fears, excited by an eclipse of the moon, again caused them to postpone their departure. The consequences were fatal. The Syracusans now became rather the besiegers than the besieged, attacked the Athenian fleet in the Great Harbour, and cut off and destroyed the whole of their right wing under Eurymedon, in the bay of Dascon. Elated with this success, they sought nothing less than the capture of the whole armament, and began to block up the mouth of the Great Harbour, from Ortygia across to Plemmyrium, by mooring vessels across it. The Athenians were now compelled to abandon all their outposts and lines on the heights, and draw together their troops as close to the naval camp as possible; while they made a final effort to break through the barrier at the entrance of the harbour. But this attempt proved unsuccessful, and led to a complete defeat of the Athenian fleet. There was now no course but to retreat. The army under Nicias and Demosthenes broke up from its camp, and at first directed their course along the valley of the Anapus, till they came to a narrow pass, commanded by a precipitous ridge called the Acraean Rock (Ἀκραῖον λέπας, Thuc. vii. 78), which had been occupied in force by the Syracusans. Failing in forcing this defile, the Athenians changed their line of retreat, and followed the road to Helorus, but after forcing in succession, though not without heavy loss, the passage of the two rivers Cacyparis and Erineus, and reaching the banks of the Asinarus, the last survivors of the Athenian army were compelled to lay down their arms. The whole number of prisoners was said to amount to 7000. A trophy was erected by the Syracusans on the bank of the Asinarus, and a festival called the Asinaria instituted to commemorate their victory. (Thuc. vii. 78—87; Diod. xiii. 18, 19.)

The failure of the Athenian expedition against Syracuse seemed likely to secure to that city the unquestionable superiority among the Greek colonies in Sicily. But a new and formidable power now appeared—the Carthaginians, who were invited by the Segestans to support them against the Selinuntines, but who, not content with the destruction of Selinus and Himera (B. C. 410), and with that of Agrigentum (B. C. 406), pushed forward their conquests with a view of making themselves masters of the whole island. Dionysius, then a young man, took advantage of the alarm and excitement caused by this danger to raise himself to despotic power at Syracuse (B. C. 405), and he soon after concluded a peace with the Carthaginians, whose career of victory had been checked by a pestilence. The history of the reign of Dionysius at Syracuse, which continued for a period of 38 years (B. C. 405—387), cannot be here related: it is briefly given in the *Biogr. Dict.*, art. Dionysius, and very fully in Grote's *History of Greece*, vols. x. and xi.; but its influence and effects upon the city itself must be here noticed. From a very early period he turned his attention to the strengthening and fortification of the city, and constructed great works, partly with a view to the defence of the city against external invasion, partly for the security of his own power. One of his first operations was to convert the island of Ortygia into a strong fortress, by surrounding it with a lofty wall, fortified with numerous towers, especially on the side where it adjoined the land, where he raised a strongly fortified front, called the Pentapyla; while, for still further security, he constructed an interior fort or citadel within the island, which became the acropolis of Syracuse, and at the same time the residence of Dionysius and his successors in the despotism. Adjoining this he constructed within the lesser port, or Portus Lacceius, docks for his ships of war on a large scale, so as to be capable of receiving 60 triremes: while they were enclosed with a wall, and accessible only by a narrow entrance. But not content with this, he a few years afterwards added docks for 160 more ships, within the Great Port, in the recess or bight of it which approaches most nearly to the Portus Lacceius, and opened a channel of communication between the two. At the same time he adorned the part of the city immediately outside the island with porticoes and public buildings for the convenience of the citizens. (Diod. xiv. 7.) But his greatest work of all was the line of walls with which he fortified the heights of Epipolae. The events of the Athenian siege had sufficiently proved the vital importance of these to the safety of the city; and hence before Dionysius engaged in his great war with Carthage he determined to secure their possession by a line of permanent fortifications. The walls erected for this purpose along the northern edge of the cliffs of Epipolae (extending from near *Sta Panagia* to the hill of Euryalus, or *Mongibellisi*) were 30 stadia in length, and are said to have been erected by the labour of the whole body of the citizens in the short space of 20 days. (Diod. xiv. 18.) It is remarkable that we hear nothing of the construction of a similar wall along the southern edge of the plateau of Epipolae; though the table-land is at least as accessible on this side as on the other; and a considerable suburb called Neapolis had already grown up on this side (Diod. xiv. 9), outside of the wall of Achradina, and extending over a considerable part of the slope, which descends from the Temenitis towards the marshy plain of the Anapus. But whatever may have been the cause, it seems certain that Syracuse continued till a later period to be but imperfectly fortified on this side.

The importance of the additional defences erected by Dionysius was sufficiently shown in the course of the war with Carthage which began in B. C. 397. In that war Dionysius at first carried his arms successfully to the western extremity of Sicily, but fortune soon turned against him, and he was compelled in his turn to shut himself up within the walls of Syracuse, and trust to the strength of his fortifications. The Carthaginian general Himilco entered the Great Port with his fleet, and established his head-quarters at the Olympieum, while he not only ravaged the country outside the walls, but made himself master of one of the suburbs, in which were situated the temples of Ceres and Proserpine, both of which he gave up to plunder. But the anger of the goddesses, brought on by this act of sacrilege, was believed to be the source of all the calamities that soon befel him. A pestilence broke out in the Carthaginian camp, from which they sustained very heavy losses, and Dionysius took advantage of their enfeebled state to make a general attack on their camp both by sea and land. The position occupied by the Carthaginians was very much the same as that which had been held by the Athenians: they occupied the headland of Plemmyrium, on which they had erected a fort, while they had also fortified the Olympieum, or Polichne, and constructed a third fort close to the edge of the Great Harbour for the protection of their fleet, which lay within the inner bay or harbour of Dascon. But Dionysius, by a sudden attack from the land side, carried both the last forts, and at the same time succeeded in burning a great part of the Carthaginian fleet, so that Himilco was compelled to abandon the enterprise, and by a secret capitulation secured a safe retreat for himself and the native Carthaginians in his army, abandoning his allies and mercenaries to their fate. (Diod. xiv. 62, 63, 70—75.)

The defeat of the Carthaginian armament left Dionysius undisputed master of Syracuse, while that city held as unquestioned a pre-eminence over the other cities of Sicily; and it is probable that the city itself continued to increase in extent and population. The impregnable citadel in the island of Ortygia constructed by the elder Dionysius continued to be the bulwark of his power, as well as that of his son and successor. Even when the citizens, in B. C. 357, opened their gates to Dion, who made a triumphal entry into Achradina, and made himself master with little difficulty of the fort on the summit of Epipolae, the island still held out, and Dion was compelled to resort to a blockade, having erected a line or wall of contravallation across from the lesser port to the greater, so as effectually to cut off the garrison from all communication with the interior. (Plut. *Dion.* 29; Diod. xvi. 12.) It was not till after the blockade had been continued for above a year that Apollocrates was compelled by scarcity of provisions to surrender this stronghold, and Dion thus became complete master of Syracuse, B. C. 356. But that event did not, as had been expected, restore liberty to Syracuse, and the island citadel still remained the stronghold of the despots who successively ruled over the city. When at length Timoleon landed in Sicily (B. C. 344) Ortygia was once more in the possession of Dionysius, while the rest of the city was in the hands of Hicetas, who was supported by a Carthaginian fleet and army, with which he closely blockaded the island fortress. But the arrival of Timoleon quickly changed the face of affairs: Ortygia was voluntarily surrendered to him by Dionysius; and Neon, whom he left there as commander of the garrison, by a sudden sally made himself master of Achradina also. Soon after Timoleon carried the heights of Epipolae by assault, and thus found himself master of the whole of Syracuse. One of the first measures he took after his success was to demolish the fortress erected by Dionysius within the Island, as well as the palace of the despot himself, and the splendid monument that had been erected to him by his son and successor. On the site were erected the new courts of justice. (Plut. *Timol.* 22.)

Syracuse had suffered severely from the long period of civil dissensions and almost constant hostilities which had preceded its liberation by Timoleon; and one of the first cares of its deliverer was to recruit its exhausted population, not only by recalling from all quarters the fugitive or exiled citizens, but by summoning from Corinth and other parts of Greece a large body of new colonists. Such was the success of his invitation that we are assured the total number of immigrants (including of course the restored exiles) amounted to not less than 60,000. (Plut. *Timol.* 22, 23.) The democratic form of government was restored, and the code of laws which had been introduced by Diocles after the Athenian expedition, but had speedily fallen into neglect under the long despotism of the two Dionysii, was now revived and restored to its full vigour. (Diod. xiii. 35, xvi. 70.) At the same time a new annual magistracy was established, with the title of Amphipolus of the Olympian Jove, who was thenceforth destined, like the Archon at Athens, to give name to the year. The office was apparently a merely honorary one, but the years continued to be designated by the names of the Amphipoli down to the time of Augustus. (Diod. xvi. 70; Cic. *Verr.* ii. 51, iv. 61.)

There can be no doubt that the period following the restoration of liberty by Timoleon was one of great prosperity for Syracuse, as well as for Sicily in general. Unfortunately it did not last long. Less than 30 years after the capture of Syracuse by Timoleon, the city fell under the despotism of Agathocles (B. C. 317), which continued without interruption till B. C. 289. We hear very little of the fortunes of the city itself under his government, but it appears that, like his predecessor Dionysius, Agathocles devoted his attention to the construction of great works and public buildings, so that the city continued to increase in magnificence. We are told, among other things, that he fortified the entrance of the lesser port, or Portus Lacceius, with towers, the remains of one of which are still visible. During the absence of Agathocles in Africa, Syracuse was indeed exposed to the assaults of the Carthaginian general Hamilcar, who encamped, as Himilco had formerly done, at Polichne, and from thence made desultory attacks upon the city, but without any important result; and having at length made a night attack upon the fort of Euryalus, he was defeated, and himself taken prisoner. (Diod. xx. 29.) After the death of Agathocles, Syracuse for a short time recovered its liberty, but soon fell again under the virtual despotism of Hicetas, and subsequently passed into the hands of successive military adventurers, till in B. C. 275, the government became vested in Hieron, the son of Hierocles, who, at first with the title of general autocrator, and afterwards with that of king, continued to reign over the city till B. C. 216. His wisdom and moderation proved a striking contrast to the despotism of several of the former rulers of Syracuse, and while his subjects flourished under his liberal and enlightened rule, external tranquillity was secured by the steadiness with which he adhered to the alliance of Rome, after having once measured his strength against that formidable power. By the treaty concluded between him and the Romans in B. C. 263, he was recognised as king of Syracuse, with the dependent towns of Acrae, Helorus, Netum, Megara, and Leontini, to which was annexed Tauromenium also, as an outlying dependency. (Diod. xxiii. Exc. H. p. 502.) Notwithstanding the small extent of his territory, Hieron was undoubtedly a powerful prince, and Syracuse seems to have risen, during this long period of peace and tranquillity, to a high state of wealth and prosperity. Its commercial relations with foreign countries, especially with Egypt, were assiduously cultivated and extended, while the natural resources of its fertile territory were developed to the utmost by the wise and judicious regulations of Hieron, which, under the name of the Lex Hieronica, were subsequently introduced into all parts of Sicily, and continued to be observed by the Romans, in their administration of that province. At the same time the monarch adorned the city with many public works and buildings, including temples, gymnasia, &c., while he displayed his wealth and magnificence by splendid offerings, both at Rome and the most noted sanctuaries of Greece. On the whole it may probably be assumed that the reign of Hieron II. was the period when Syracuse attained its highest degree of splendour and magnificence, as well as of wealth and population.

But this state of things was abruptly changed after the death of Hieron. His grandson, Hieronymus, who succeeded him, deserted the alliance of Rome for that of Carthage, and though the young king was shortly after assassinated, the Carthaginian party continued to maintain its ascendency at Syracuse under two leaders named Hippocrates and Epicydes, who were appointed generals with supreme power. They shut the gates against Marcellus, who was in command of the Roman armies in Sicily, and having refused all terms of accommodation, compelled that general to form the siege of Syracuse, B. C. 214. (Liv. xxiv. 21—33.) The enterprise proved far more arduous than the Roman General seems to have anticipated. He established his camp, as the Carthaginians had repeatedly done, on the height of the Olympieum; but his principal attacks were directed against the northern walls, in the neighbourhood of Hexapylum (the outlet of the city towards Leontini and Megara), as well as against the defences of Achradina from the sea. His powerful fleet gave Marcellus the complete command of the sea, and he availed himself of this to bring up his ships with powerful battering engines under the very walls which bordered the rocks of Achradina; but all his efforts were baffled by the superior skill and science of Archimedes; his engines and ships were destroyed or sunk, and after repeated attempts, both by sea and land, he found himself compelled to abandon all active assaults and convert the siege into a blockade. (Liv. xxiv. 33, 34.)

During the winter he left the camp and army at the Olympieum, under the command of T. Quinctius Crispinus, while he himself took up his winter-quarters and established a fortified camp at Leon, on the N. side of the city. But he was unable to maintain a strict blockade by sea, and the Carthaginians succeeded in frequently throwing in supplies, so that the blockade was prolonged for more than two years; and Marcellus began to entertain little prospect of success, when in the spring of B. C. 212 an accident threw in his way the opportunity of scaling the walls by night, at a place called by Livy the Portus Trogiliorum (evidently the little cove called *Scala Greca*); and having thus surprised the walls he made himself master of the gate at Hexapylum, as well as of a great part of the slope of Epipolae. But the strong fort of Euryalus, at the angle of Epipolae, defied his efforts, and the walls of Achradina, which still retained its separate fortifications, enabled the Syracusans to hold possession of that important part of the city, as well as of the island and fortress of Ortygia. The two quarters of Tycha and Neapolis were, however, surrendered to him, and given up to plunder, the citizens having stipulated only for their lives; and shortly after Philodemus, who commanded the garrison of Euryalus, having no hopes of relief, surrendered that important post also into the hands of Marcellus. (Liv. xxv. 23—25.) The Roman general was now in possession of the whole heights of Epipolae, and being secured from attacks in the rear by the possession of Euryalus, he divided his forces into three camps, and endeavoured wholly to blockade Achradina. At the same time Crispinus still held the old camp on the hill of the Olympieum. (*Ib.* 26.) In this state of things a vigorous effort was made by the Carthaginians to raise the siege: they advanced with a large army under Himilco and Hippocrates, and attacked the camp of Crispinus; while Bomilcar, with a fleet of 150 ships, occupied the Great Harbour, and took possession of the shore between the city and the mouth of the Anapus, at the same time that Epicydes made a vigorous sally from Achradina against the lines of Marcellus. But they were repulsed at all points, and though they continued for some time to maintain their army in the immediate neighbourhood of the city, it was soon attacked by a pestilence, arising from the marshy nature of the low grounds in which they were encamped, to which both Hippocrates and Himilco fell victims, with a great part of their troops. Bomilcar, also, who had quitted the port with the view of obtaining reinforcements from Carthage, never returned, and Epicydes, who had gone out to meet him, abandoned the city to its fate, and withdrew to Agrigentum. The defence of Syracuse was now entrusted to the leaders of the mercenary troops, and one of these, a Spaniard named Mericus, betrayed his post to Marcellus. A body of Roman troops was landed in the night at the extremity of the island, near the fountain of Arethusa, and quickly made themselves masters of the whole of Ortygia; while Marcellus, having at the same time made a general assault on Achradina, succeeded in carrying a portion of that quarter also. The remaining part of the city was now voluntarily surrendered by the inhabitants; and Marcellus, after taking precautions to secure the royal treasures, and the houses of those citizens who had been favourable to the Romans, gave up the whole city to be pillaged by his soldiers. Archimedes, who had contributed so much to the defence of the city, was accidentally slain in the confusion. The plunder was said to be enormous; and the magnificent statues, pictures, and other works of art which were carried by Marcellus to Rome, to adorn his own triumph, are said to have given the first impulse to that love of Greek art which afterwards became so prevalent among the Romans. (Liv. xxv. 26—31, 40; Plut. *Marc.* 14—19; Diod. xxvi. Fr. 18—20.)

From this time Syracuse sank into the ordinary condition of a Roman provincial town; but it continued to be the unquestionable capital of Sicily, and was the customary residence of the Roman praetors who were sent to govern the island, as well as of one of the two quaestors who were charged with its financial administration. Even in the days of Cicero it is spoken of by that orator as "the greatest of Greek cities, and the most beautiful of all cities." (Cic. *Verr.* iv. 52.) Its public buildings had apparently suffered little, if at all, from its capture by

Marcellus, and were evidently still extant in the days of the orator, who enumerates most of them by name. All the four quarters of the city, the Island, Achradina, Tycha, and Neapolis, were still well inhabited; though as a measure of precaution no persons of native Syracusan extraction were permitted to dwell in the Island. (*Ib.* v. 32.) But the prosperity of Syracuse seems to have sustained a severe shock in the time of Sextus Pompeius, who, according to Strabo, inflicted upon it injuries, from which it appears never to have recovered. Such was its decayed condition that Augustus endeavoured to recruit it by sending thither a Roman colony (B. C. 21). But the new settlers were confined to the Island and to the part of the city immediately adjoining it, forming a portion only of Achradina and Neapolis. (Strab. vi. p. 270; Dion Cass. liv. 7; Plin. iii. 8. s. 14.) It is in this part of the town that the amphitheatre and other edifices of Roman construction are still found.

But though greatly fallen from its former splendour, Syracuse continued throughout the Roman Empire to be one of the most considerable cities of Sicily, and still finds a place in the 4th century in the Ordo Nobilium Urbium of Ausonius. The natural strength of the Island as a fortress rendered it always a post of the utmost importance. After the fall of the Western Empire, it fell with the rest of Sicily under the dominion of the Goths, but was recovered by Belisarius in A. D. 535, and annexed to the dominions of the Byzantine emperors, in whose hands it continued till the 9th century, when it was finally wrested from them by the Arabs or Saracens. Syracuse was, with the single exception of Tauromenium, the last place in Sicily that fell into the hands of those invaders: it was still a very strong fortress, and it was not till 878, more than fifty years after the Saracens first landed in the island, that it was compelled to surrender, after a siege of nine months' duration. The inhabitants were put to the sword, the fortifications destroyed, and the city given up to the flames. Nor did it ever recover from this calamity, though the Island seems to have always continued to be inhabited. Its fortifications were strengthened by Charles V., and assumed very much their present appearance. The modern city, which is still confined to the narrow limits of the Island, contains about 14,000 inhabitants. But the whole of the expanse on the opposite side of the strait, as well as the broad table-land of Achradina and Epipolae, are now wholly bare and desolate, being in great part uncultivated as well as uninhabited.

III. TOPOGRAPHY.

The topographical description of Syracuse as it existed in the days of its greatness cannot better be introduced than in the words of Cicero, who has described it in unusual detail. "You have often heard (says he) that Syracuse was the largest of all Greek cities, and the most beautiful of all cities. And it is so indeed. For it is both strong by its natural situation and striking to behold, from whatever side it is approached, whether by land or sea. It has two ports, as it were, enclosed within the buildings of the city itself, so as to combine with it from every point of view, which have different and separate entrances, but are united and conjoined together at the opposite extremity. The junction of these separates from the mainland the part of the town which is called the Island, but this is reunited to the continent by a bridge across the narrow strait which divides them. So great is the city that it may be said to consist of four cities, all of them of very large size; one of which is that which I have already mentioned, the Island, which is surrounded by the two ports, while it projects towards the mouth and entrance of each of them. In it is the palace of king Hieron, which is now the customary residence of our praetors. It contains, also, several sacred edifices, but two in particular, which far surpass the others, one a temple of Diana, the other of Minerva, which before the arrival of Verres was most highly adorned. At the extremity of this island is a fountain of fresh water, which bears the name of Arethusa, of incredible magnitude, and full of fish: this would be wholly overflowed and covered by the waves were it not separated from the sea by a strongly-built barrier of stone. The second city at Syracuse is that which is called Achradina, which contains a forum of very large size, beautiful porticoes, a most highly ornamented Prytaneum, a spacious Curia, and a magnificent temple of Jupiter Olympius; not to speak of the other parts of the city, which are occupied by private buildings, being divided by one broad street through its whole length, and many cross streets. The third city is that which is called Tycha, because it contained a very ancient temple of Fortune; in this is a very spacious gymnasium, as well as many sacred edifices, and it is the quarter of the town which is the most thickly inhabited. The fourth city is that which, because it was the last built, is named Neapolis: at the top of which is a theatre of vast size; besides this it contains two splendid temples, one of Ceres, the other of Libera, and a statue of Apollo, which is known by the name of Temenites, of great beauty and very large size, which Verres would not have hesitated to carry off if he had been able to remove it." (Cic. *Verr.* iv. 52, 53.)

Cicero here distinctly describes the four quarters of Syracuse, which were commonly compared to four separate cities; and it appears that Diodorus gave the same account. (Diod. xxvi. 19, ed. Didot.) In later times, also, we find it alluded to as "the quadruple city" ("quadruplices Syracusae," Auson. *Cl. Urb.* 11). Others, however, enumerated five quarters, as Strabo tells us that it was formerly composed of five cities (*πεντάπολις ἦν τὸ παλαιόν*, Strab. v. p. 270), probably because the heights of Epipolae towards the castle of Euryalus were at one time inhabited, and were reckoned as a fifth town. But we have no distinct statement to this effect. The several quarters of the city must now be considered separately.

1. ORTYGIA (*'Ορτυγία*, Pind., Diod., Strab., &c.), more commonly known simply as "the Island" (*ἡ νῆσος*, Thuc., &c., and in the Doric dialect *Νᾶσος*: hence Livy calls it Nasus, while Cicero uses the Latin Insula), was the original seat of the colony, and continued throughout the flourishing period of the city to be as it were the citadel or Acropolis of Syracuse, though, unlike most citadels, it lay lower than the rest of the city, its strength as a fortress being derived from its insular position. It is about a mile in length, by less than half a mile in breadth, and of small elevation, though composed wholly of rock, and rising perceptibly in the centre. There is no doubt that it was originally an island, naturally separated from the mainland, though in the time of Thucydides it was united with it (Thuc. vi. 3): probably, however, this was merely effected by an artificial mole or causeway,

for the purpose of facilitating the communication with "the outer city," as that on the mainland was then called. At a later period it was again severed from the land, probably by the elder Dionysius, when he constructed his great docks in the two ports. It was, however, undoubtedly always connected with the mainland by a bridge, or series of bridges, as it is at the present day. The citadel or castle, constructed by Dionysius, stood within the island, but immediately fronting the mainland, and closely adjoining the docks or *navalia* in the Lesser Port. Its front towards the mainland, which appears to have been strongly fortified, was known as the Pentapyla (*τὰ πεντάπυλα*, Plut. *Dion.* 29); and this seems to have looked directly upon the Agora or Forum, which we know to have been situated on the mainland. It is therefore clear that the citadel must have occupied nearly the same position with the modern fortifications which form the defence of Syracuse on the land side. These were constructed in the reign of Charles V., when the isthmus by which Ortygia had been reunited to the mainland was cut through, as well as a Roman aqueduct designed to supply this quarter of the city with water, constructed, as it appeared from an inscription, by the emperor Claudius. (Fazell. *Sic.* iv. i. p. 169.)

Ortygia was considered from an early time as consecrated to Artemis or Diana (Diod. v. 3), whence Pindar terms it "the couch of Artemis," and "the sister of Delos" (*δέμνιον Ἀρτέμιδος, Δάλου κασιγνάτα*, *Nem.* i. 3). Hence, as we learn from Cicero (*l. c.*), one of the principal edifices in the island was a temple of Diana. Some remains of this are supposed to be still extant in the NE. corner of the modern city, where two columns, with a portion of their architrave, of the Doric order, are built into the walls of a private house. From the style and character of these it is evident that the edifice was one of very remote antiquity. Much more considerable remains are extant of the other temple, noticed by the orator in the same passage— that of Minerva. This was one of the most magnificent in Sicily. Its doors, composed of gold and ivory, and conspicuous for their beautiful workmanship, were celebrated throughout the Grecian world: while the interior was adorned with numerous paintings, among which a series representing one of the battles of Agathocles was especially celebrated. All these works of art, which had been spared by the generosity of Marcellus, were carried off by the insatiable Verres. (Cic. *Verr.* iv. 55, 56.) On the summit of the temple was a shield, which served as a landmark to sailors quitting or approaching the port. (Polemon, *ap. Athen.* xi. p. 462.) There can be no doubt that this temple, which must have stood on the highest point of the island, is the same which has been converted into the modern cathedral or church of *Sta Maria delle Colonne.* The columns of the sides, fourteen in number, are still perfect, though built into the walls of the church; but the portico and *façade* were destroyed by an earthquake. It was of the Doric order, and its dimensions (185 feet in length by 75 in breadth), which nearly approach those of the great temple of Neptune at Paestum, show that it must have belonged to the first class of ancient edifices of this description. The style of the architectural details and proportions of the columns would render it probable that this temple may be referred to the sixth century B. C., thus confirming an incidental notice of Diodorus (viii. Fr. 9), from which it would appear that it was built under the government of the Geomori, and therefore certainly prior to the despotism of Gelon. No other ancient remains are now extant in the island of Ortygia; but the celebrated fountain of Arethusa is still visible, as described by Cicero, near the southern extremity of the island, on its western shore. It is still a very copious source, but scarcely answering to the accounts of its magnitude in ancient times; and it is probable that it has been disturbed and its supply diminished by earthquakes, which have repeatedly afflicted the modern town of Syracuse.

At the extreme point of the island, and outside the ancient walls, probably on the spot where the castle built by John Maniaces now stands, was situated a temple of the Olympian Juno, with an altar from which it was the custom for departing sailors to take a cup with certain offerings, which they flung into the sea when they lost sight of the shield on the temple of Minerva (Polemon, *ap. Athen. l. c.*). Of the other edifices in the island the most remarkable were the Hexecontaclinus (*οἶκος ὁ Ἑξηκοντάκλινος καλούμενος*, Diod. xvi. 86), built, or at least finished, by Agathocles, but the purpose and nature of which are uncertain ; the public granaries, a building of so massive and lofty a construction as to serve the purposes of a fortress (Liv. xxiv. 21); and the palace of king Hieron, which was afterwards made the residence of the Roman praetors (Cic. *Verr.* iv. 52). The site of this is uncertain: the palace of Dionysius, which had been situated in the citadel constructed by him, was destroyed together with that fortress by Timoleon, and a building for the courts of justice erected on the site. Hence it is probable that Hieron, who was always desirous to court popularity, would avoid establishing himself anew upon the same site. No trace now remains of the ancient walls or works on this side of the island, which have been wholly covered and concealed by the modern fortifications. The remains of a tower are, however, visible on a shoal or rock near the N. angle of the modern city, which are probably those of one of the towers built by Agathocles to guard the entrance of the Lesser Harbour, or Portus Lacceius (Diod. xvi. 83); but no traces have been discovered of the corresponding tower on the other side.

2. ACHRADINA (Ἀχραδίνη, Diod., and this seems to be the more correct form of the name, though it is frequently written Acradina ; both Livy and Cicero, however, give Achradina), or "the outer city," as it is termed by Thucydides, was the most important and extensive of the quarters of Syracuse. It consisted of two portions, comprising the eastern part of the great triangular plateau already described, which extended from the angle of Epipolae to the sea, as well as the lower and more level space which extends from the foot of this table-land to the Great Harbour, and borders on the marshes of Lysimeleia. This level plain, which is immediately opposite to the island of Ortygia, is not, like the tract beyond it extending to the Anapus, low and marshy ground, but has a rocky soil, of the same limestone with the table-land above, of which it is as it were a lower step. Hence the city, as soon as it extended itself beyond the limits of the island, spread at once over this area ; but not content with this, the inhabitants occupied the part of the table-land above it nearest the sea, which, as already mentioned in the general description, is partly separated by a cross valley or depression from the upper part of the plateau, or the heights of Epipolae. Hence this part of the city

was of considerable natural strength, and seems to have been early fortified by a wall. It is not improbable that, in the first instance, the name of Achradina was given exclusively to the heights*, and that these, as well as the island, had originally their own separate defences; but as the city spread itself out in the plain below, this must also have been protected by an outer wall on the side towards the marshes. It has indeed been supposed (Grote's *Greece*, vol. vii. p. 556) that no defence existed on this side till the time of the Athenian expedition, when the Syracusans, for the first time, surrounded the suburb of Temenitis with a wall; but no mention is found in Thucydides of so important a fact as the construction of this new line of defence down to the Great Harbour, and it seems impossible to believe that this part of the city should so long have remained unprotected.† It is probable indeed (though not certain) that the Agora was already in this part of the city, as we know it to have been in later times; and it is highly improbable that so important a part of the city would have been placed in an unfortified suburb. But still more necessary would be some such defence for the protection of the naval arsenals or dockyards in the inner bight of the Great Harbour, which certainly existed before the Athenian invasion. It seems, therefore, far more natural to suppose that, though the separate defences of Ortygia and the heights of Achradina (Diod. xi. 67, 73) were not destroyed, the two were from an early period, probably from the reign of Gelon, united by a common line of defence, which ran down from the heights to some point near that where the island of Ortygia most closely adjoined the mainland. The existence of such a boundary wall from the time of the Athenian War is certain; and there seems little doubt that the name of Achradina, supposing it to have originally belonged to the heights or table-land, soon came to be extended to the lower area also. Thus Diodorus describes Dionysius on his return from Gela as arriving at the gate of Achradina, where the outer gate of the city is certainly meant. (Diod. xiii. 113.) It is probable that this gate, which was that leading to Gela, is the same as the one called by Cicero the Portae Agragianae, immediately outside of which he had discovered the tomb of Archimedes. (Cic. *Tusc. Quaest.* v. 23.) But its situation cannot be determined: no distinct traces of the ancient walls remain on this side of Syracuse, and we know not how they may have been modified when the suburb of Neapolis was included in the city. It is probable, however, that the wall (as suggested by Col. Leake) ran from the brow of the hill near the amphitheatre in a direct line to the Great Harbour.

Of the buildings noticed by Cicero as still adorning Achradina in his day there are scarcely any vestiges; but the greater part of them were certainly situated in the lower quarter, nearest to the island and the two ports. The Forum or Agora was apparently directly opposite to the Pentapyla or fortified entrance of the island; it was surrounded with porticoes by the elder Dionysius (Diod. xiv. 7), which are obviously those alluded to by Cicero ("pulcherrimae porticus," *Verr.* iv. 53). The temple of Jupiter Olympius, noticed by the orator, also adjoined the Agora; it was built by Hieron II. (Diod. xvi. 83), and must not be confounded with the more celebrated temple of the same divinity on a hill at some distance from the city. The prytaneum, which was most richly adorned, and among its chief ornaments possessed a celebrated statue of Sappho, which fell a prey to the cupidity of Verres (Cic. *Verr.* iv. 53, 57), was probably also situated in the neighbourhood of the Agora; as was certainly the Timoleonteum, or monument erected to the memory of Timoleon. (Plut. *Timol.* 39.) The splendid sepulchral monument which had been erected by the younger Dionysius in memory of his father, but was destroyed after his own expulsion, seems to have stood in front of the Pentapyla, opposite the entrance of the citadel. (Diod. xv. 74.) A single column is still standing on this site, and the bases of a few others have been discovered, but it is uncertain to what edifice they belonged. The only other ruins now visible in this quarter of the city are some remains of Roman baths of little importance. But beneath the surface of the soil there exist extensive catacombs, constituting a complete necropolis: these tombs, as in most similar cases, are probably the work of successive ages, and can hardly be referred to any particular period. There exist, also, at two points on the slope of the hill of Achradina, extensive quarries hewn in the rock, similar to those found in Neapolis near the theatre, of which we shall presently speak.

Traces of the ancient walls of Achradina, crowning the low cliffs which bound it towards the sea, may be found from distance to distance along the whole line extending from the quarries of the *Cappuccini* round to the little bay or cove of *Sta Panagia* at the NW. angle of the plateau. Recent researches have also discovered the line of the western wall of Achradina, which appears to have run nearly in a straight line from the cove of *Sta Panagia*, to the steep and narrow pass or hollow way that leads up from the lower quarter to the heights above, thus taking advantage of the partial depression or valley already noticed. The cove of *Sta Panagia* may perhaps be the PORTUS TROGILIORUM of Livy (xxv. 23), though the similar cove of the *Scala Greca*, about half a mile further W., would seem to have the better claim to that designation. The name is evidently the same with that of Trogilus, mentioned by Thucydides as the point on the N. side of the heights towards which the Athenians directed their lines of circumvallation, but without succeeding in reaching it. (Thuc. vi. 99, vii. 2.)

3. TYCHA (Τύχη), so called, as we are told by Cicero, from its containing an ancient and celebrated temple of Fortune, was situated on the plateau or table-land W. of Achradina, and adjoining the northern face of the cliffs looking towards Megara. Though it became one of the most populous quarters of Syracuse, no trace of its existence is found at the period of the Athenian siege; and it may fairly be assumed that there was as yet no considerable

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* These still abound in the wild pear-trees (ἀχράδες), from which the name, as suggested by Leake, was probably derived.

† The argument against this, urged by Cavallari, and derived from the existence of numerous tombs, especially the great necropolis of the catacombs, in this part of the city, which, as he contends, must have been without the walls, would prove too much, as it is certain that these tombs were ultimately included in the city; and if the ordinary custom of the Greeks was deviated from at all, it may have been so at an earlier period. In fact we know that in other cases also, as at Agrigentum and Tarentum, the custom was violated, and persons habitually buried within the walls.

suburb on the site, which must otherwise have materially interfered with the Athenian lines of circumvallation, while the Syracusans would naturally have attempted to protect it, as they did that of Temenitis, by a special outwork. Yet it is remarkable that Diodorus notices the name, and even speaks of it as a distinct quarter of the city, as early as B. C. 466, during the troubles which led to the expulsion of Thrasybulus (Diod. xi. 68). It is difficult to reconcile this with the entire silence of Thucydides. Tycha probably grew up after the great wall erected by Dionysius along the northern edge of the plateau had completely secured it from attack. Its position is clearly shown by the statement of Livy, that Marcellus, after he had forced the Hexapylum and scaled the heights, established his camp *between* Tycha and Neapolis, with the view of carrying on his assaults upon Achradina. (Liv. xxv. 25.) It is evident therefore that the two quarters were not contiguous, but that a considerable extent of the table-land W. of Achradina was still unoccupied.

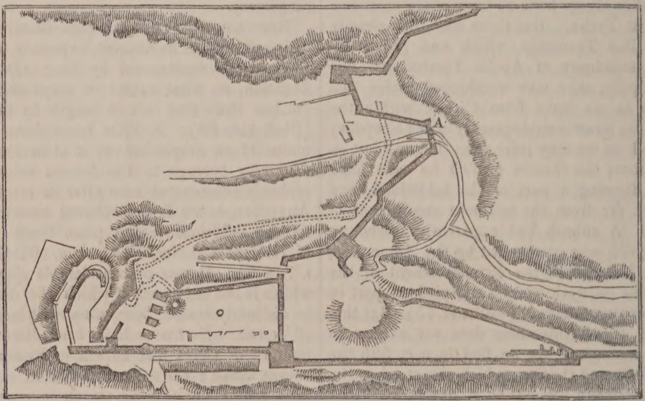
4. NEAPOLIS (Νεάπολις), or the New City, was, as its name implied, the last quarter of Syracuse which was inhabited, though, as is often the case, the New Town seems to have eventually grown up into one of the most splendid portions of the city. It may, however, well be doubted whether it was in fact more recent than Tycha; at least it appears that some portion of Neapolis was already inhabited at the time of the Athenian invasion, when, as already mentioned, we have no trace of the existence of a suburb at Tycha. But there was then already a suburb called Temenitis, which had grown up around the sanctuary of Apollo Temenites. The statue of Apollo, who was worshipped under this name, stood as we learn from Cicero, within the precincts of the quarter subsequently called Neapolis; it was placed, as we may infer from Thucydides, on the height above the theatre (which he calls ἄκρα Τεμενῖτις), forming a part of the table-land, and probably not far from the southern escarpment of the plateau. A suburb had apparently grown up around it, which was surrounded by the Syracusans with a wall just before the commencement of the siege, and this outwork bears a conspicuous part in the operations that followed. (Thuc. vi. 75). But this extension of the fortifications does not appear to have been permanent, for we find in B.C. 396 the temples of Ceres and the Cora, which also stood on the heights not far from the statue of Apollo, described as situated in a suburb of Achradina, which was taken and the temples plundered by the Carthaginian general Himilco. (Diod. xiv. 63.) The name of Neapolis (ἡ Νέα πόλις) is indeed already mentioned some years before (Id. xiv. 9), and it appears probable therefore that the city had already begun to extend itself over this quarter, though it as yet formed only an unfortified suburb. In the time of Cicero, as is evident from his description, as well as from existing remains, Neapolis had spread itself over the whole of the southern slope of the table-land, which here forms a kind of second step or underfall, rising considerably above the low grounds beneath, though still separated from the heights of Temenitis by a second line of cliff or abrupt declivity. The name of Temenitis for the district on the height seems to have been lost, or merged in that of Neapolis, which was gradually applied to the whole of this quarter of the city. But the name was retained by the adjoining gate, which was called the Temenitid Gate (Plut. *Dion.* 29, where there seems no doubt that we should read Τεμενίτιδας for Μενίτιδας), and seems to have been one of the principal entrances to the city.

Of the buildings described by Cicero as existing in Neapolis, the only one still extant is the theatre, which he justly extols for its large size ("theatrum maximum," *Verr.* iv. 53). Diodorus also alludes to it as the largest in Sicily (xvi. 83), a remark which is fully borne out by the existing remains. It is not less than 440 feet in diameter, and appears to have had sixty rows of seats, so that it could have accommodated no less than 24,000 persons. The lower rows of seats were covered with slabs of white marble, and the several cunei are marked by inscriptions in large letters, bearing the name of king Hieron, of two queens, Philistis and Nereïs, both of them historically unknown, and of two deities, the Olympian Zeus and Hercules, with the epithet of Εὐφρῶν. These inscriptions evidently belong to the time of Hieron II., who probably decorated and adorned this theatre, but the edifice itself is certainly referable to a much earlier period, probably as early as the reign of the elder Hieron. It was used not merely for theatrical exhibitions, but for the assemblies of the people, which are repeatedly alluded to as being held in it (Diod. xiii. 94; Plut. *Dion.* 38, *Timol.* 34, 38, &c.), as was frequently the case in other cities of Greece. The theatre, as originally constructed, must have been outside the walls of the city, but this was not an unusual arrangement.

Near the theatre have been discovered the remains of another monument, expressly mentioned by Diodorus as constructed by king Hieron in that situation, an altar raised on steps and a platform not less than 640 feet in length by 60 in breadth (Diod. xiv. 83). A little lower down are the remains of an amphitheatre, a structure which undoubtedly belongs to the Roman colony, and was probably constructed soon after its establishment by Augustus, as we find incidental mention of gladiatorial exhibitions taking place there in the reigns of Tiberius and Nero (Tac. *Ann.* xiii. 49; Val. Max. i. 7. § 8). It was of considerable size, the arena, which is the only part of which the dimensions can be distinctly traced, being somewhat larger than that of Verona. No traces have been discovered of the temples of Ceres and Libera or Proserpine on the height above: the colossal statue of Apollo Temenites had apparently no temple in connection with it, though it had of course its altar, as well as its sacred enclosure or τέμενος. The statue itself, which Verres was unable to remove on account of its large size, was afterwards transported to Rome by Tiberius (Suet. *Tib.* 74).

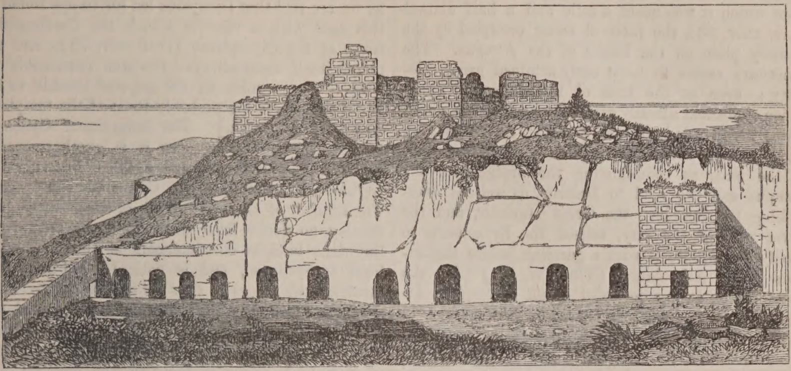
Immediately adjoining the theatre are extensive quarries, similar in character to those already mentioned in the cliffs of Achradina. The quarries of Syracuse (Latomiae or Lautumiae) are indeed frequently mentioned by ancient authors, and especially noticed by Cicero among the most remarkable objects in the city. (Cic. *Verr.* v. 27; Aelian, *V. H.* xii. 44.) There can be no doubt that they were originally designed merely as quarries for the extraction of the soft limestone of which the whole table-land consists, and which makes an excellent building stone; but from the manner in which they were worked, being sunk to a considerable depth, without any outlet on a level, they were found places of such security, that from an early period they were employed as prisons. Thus, after the Athenian expedition, the whole number of the captives, more than 7000 in number, were confined in these quarries (Thuc. vii. 86, 87; Diod. xiii. 33); and they continued to be used for the same purpose under successive despots and tyrants. In the days of Cicero they were used as a general prison for criminals from all parts of Sicily. (Cic. *Verr.* v. 27.) The orator in one passage speaks of them as constructed expressly for a prison by the tyrant Dionysius (*Ib.* 55), which is a palpable mistake if it refers to the Lautumiae in general, though it is not unlikely that the despot may have made some special additions to them with that view. But there is certainly no authority for the popular tradition which has given the name of the Ear of Dionysius to a peculiar excavation of singular form in the part of the quarries nearest to the theatre. This notion, like many similar ones now become traditional, is derived only from the suggestion of a man of letters of the 16th century.

5. EPIPOLAE (Ἐπίπολαι), was the name originally given to the upper part of the table-land which, as already described, slopes gradually from its highest point towards the sea. Its form is that of a tolerably regular triangle, having its vertex at Euryalus, and its base formed by the western wall of Achradina. The name is always used by Thucydides in this sense, as including the whole upper part of the plateau, and was doubtless so employed as long as the space was uninhabited; but as the suburbs of Tycha and Temenitis gradually spread themselves over a considerable part of the heights, the name of Epipolae came to be applied in a more restricted sense to that portion only which was nearest to the vertex of the triangle. It is generally assumed that there subsequently arose a considerable town near this angle of the walls, and that this is the fifth quarter of the city alluded to by Strabo and those who spoke of Syracuse as a Pentapolis or aggregate of *five* cities. But there is no allusion to it as such in the passage of Cicero already quoted, or in the description of the capture of Syracuse by Marcellus; and it seems very doubtful whether there was ever any considerable population at this remote point. No vestiges of any ancient buildings remain within the walls; but the line of these may be distinctly traced along the top of the cliffs which bound the table-land both towards the N. and the S.; in many places two or three courses of the masonry remain; but the most important ruins are those at the angle or vertex of the triangle, where a spot named *Mongibellisi* is still crowned by the ruins of the ancient castle or fort of EURYALUS (Εὐρύηλος, Thuc., but the Doric form was Εὐρύαλος, which was adopted by the Romans). The ruins in question afford one of the best examples extant of an ancient fortress or castle, designed at once to serve as a species of citadel and to secure the approach to Epipolae from this quarter. The annexed plan will give a good idea of its general form and arrangement. The main entrance to the city was by a double gate (A.), flanked on both sides by walls and towers, with a smaller postern or sally-port a little to the right of it. The fortress itself was an irregular quadrangle, projecting about 200 yards beyond the approach to the gate, and fortified by strong towers of solid masonry with a deep ditch cut in the rock in front of it, to which a number of subterraneous passages gave access from within. These passages communicating with the fort above by narrow openings and stairs, were evidently designed to facilitate the sallies of the besieged without exposing the fortress itself to peril. As the whole arrangement is an unique specimen of ancient fortification a view is added of the external, or N. front of the fort, with the subterranean openings.



PLAN OF THE FORT EURYALUS.

There can be no doubt that the fortress at *Mongibellisi* is the one anciently known as Euryalus. This clearly appears from the mention of that fort at the time of the siege of Syracuse by Marcellus, as one capable of being held by a separate garrison after the capture of the outer walls of Epipolae, and threatening the army of Marcellus in the rear, if he proceeded to attack Achradina. (Liv. xxv. 25, 26.) Euryalus is also mentioned by Thucydides at the time of the Athenian expedition, when it was still unfortified, as the point which afforded a ready ascent to the heights of Epipolae (Thuc. vi. 99, vii. 2); and it must indeed have always been, in a military point of view, the key of the whole position. Hence, the great care with which it was fortified after the occupation of Epipolae by the Athenians had shown the paramount importance of that position in case of a siege. The existing fortifications may, indeed, be in part the work of Hieron II. (as supposed by Col. Leake); but it is certain that a strong fort was erected there by Dionysius I.*, and the importance of this was sufficiently shown in the reign of Agathocles, when the attack of Hamilcar was repulsed by means of a strong garrison posted at Euryalus, who attacked his army in flank, while advancing to the attack of Epipolae. (Diod. xx. 29.)



VIEW OF THE FORT EURYALUS.

Some writers on the topography of Syracuse have supposed the fortress of *Mongibellisi* to be the ancient Hexapylum, and that Euryalus occupied the site of *Belvedere*, a knoll or hill on the ridge which is continued from *Mongibellisi* inland, and forms a communication with the table-land of the interior. But the hill of *Belvedere*, which is a mile distant from *Mongibellisi*, though somewhat more elevated than the latter point, is connected with it only by a narrow ridge, and is altogether too far from the table-land of Epipolae to have been of any importance in connection with it; while the heights of *Mongibellisi*, as already observed, form the true key of that position. Moreover, all the passages that relate to Hexapylum, when attentively considered, point to its position on the N. front of the heights, looking towards Megara and Thapsus; and Colonel Leake has satisfactorily shown that it was a fort constructed for the defence of the main approach to Syracuse on this side; a road which then, as now, ascended the heights at a point a short distance W. of the *Scala Greca*, where a depression or break in the line of cliffs affords a natural approach. (Leake, *Notes on Syracuse*, pp. 258, 342, &c.) The gate at Hexapylum thus led, in the first instance, into the suburb or quarter of Tycha, a circumstance completely in accordance with, if not necessarily required by, a passage in Livy (xxiv. 21), where the two are mentioned in close connection.

It is more difficult to determine the exact position of Labdalum, where the Athenians erected a fort during the siege of Syracuse. The name is not subsequently mentioned in history, so that we have no knowledge of its relation to the fortifications as they existed in later times; and our only clue to its position is the description of Thucydides, that it stood "on the summit of the cliffs of Epipolae, looking towards Megara." It was probably situated (as placed by Göller and Mr. Grote) on the point of those heights which forms a slightly projecting angle near the farmhouse now called *Targia*. Its purpose was, doubtless, to secure the communications of the Athenians with their fleet which lay at Thapsus, as well as with the landing-place at Leon.

It was not till the reign of the elder Dionysius (as we have already seen) that the heights of Epipolae were included within the walls or fortifications of Syracuse. Nor are we to suppose that even after that time they became peopled like the rest of the city. The object of the walls then erected was merely to secure the heights against military occupation by an enemy. For that purpose he in B. C. 402 constructed a line of wall 30 stadia in length, fortified with numerous towers, and extending along the whole N. front of the plateau, from the NW. angle of Achradina to the hill of Euryalus. (Diod. xiv. 18.) The latter point must at the same time have been occupied with a strong fort. The north side of Epipolae was thus securely guarded; but it is singular that we hear of no similar defence for the S. side. There is no doubt that this was ultimately protected by a wall of the same character, as the remains of it may be traced all around the edge of the plateau; but the period of its construction is uncertain. The portion of the cliffs extending from Euryalus to Neapolis may have been thought sufficiently strong by nature; but this was not the case with the slope towards Neapolis, which was easily accessible. Yet this appears to have continued the weakest side of the city, as in B. C. 396 Himilco was able to plunder the temples in the suburb of Temenitis with apparently little difficulty. At a later period, however, it is certain from existing remains, that not only was there a line of fortifications carried along the upper escarpment as far as Neapolis, but an outer line of walls was carried round that suburb, which was now included for all purposes as part of the city. Strabo reckons the whole circuit of the walls of Syracuse, including the fortifications of Epipolae, at 180 stadia (Strab. vi. p. 270); but this statement exceeds the truth, the actual circuit being about 14 English miles, or 122 stadia. (Leake, p. 279.)

It only remains to notice briefly the different localities in the immediate neighbourhood of Syracuse, which are noticed by ancient writers in connection with that city. Of these the most important is the Olympieum, or Temple of Jupiter Olympius, which stood, as already mentioned, on a height, facing the southern front of Epipolae and Neapolis, from which it was about a mile and a half distant (Liv. xxiv. 33), the interval being occupied by the marshy plain on the banks of the Anapus. The sanctuary seems to have early attained great celebrity: even at the time of the Athenian expedition there had already grown up around it a small town, which was known as Polichne (ἡ Πολίχνη, Diod.), or the Little City. The military importance of the post, as commanding the bridge over the Anapus and the road to Helorus, as well as overlooking the marshes, the Great Harbour, and the lower part of the city, caused the Syracusans to fortify and secure it with a garrison before the arrival of the Athenians. (Thuc. vi. 75.) For the same reason it was occupied by all subsequent invaders who threatened Syracuse; by Himilco in B.C. 396, by Hamilcar in B.C. 309, and by Marcellus in B.C. 214. The remains of the temple are still visible: in the days of Cluverius, indeed, seven columns were still standing, with a considerable part of the substructure (Cluver. *Sicil.* p. 179), but now only two remain, and those have lost their capitals. They are of an ancient style, and belong probably to the original temple, which appears to have been built by the Geomori as early as the 6th century B.C.

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* This must have been the fort on Epipolae taken by Dion, which was then evidently held by a separate garrison. (Plut. *Dion.* 29.)

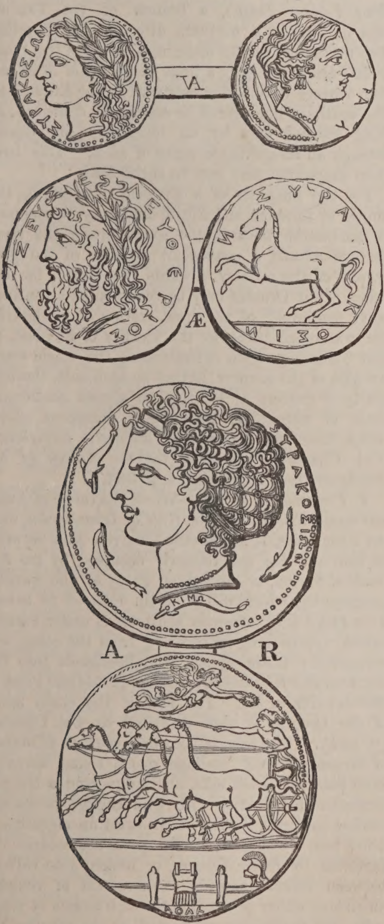
The adjoining promontory of Plemmyrium does not appear to have been ever inhabited, though it presents a table-land of considerable height, nor was it ever permanently fortified. It is evident also, from the account of the operations of successive Carthaginian fleets, as well as that of the Athenians, that the Syracusans had not attempted to occupy, or even to guard with forts, the more distant parts of the Great Harbour, though the docks or arsenal, which were situated in the inner bight or recess of the bay, between Ortygia and the lower part of Achradina, were strongly fortified. The southern bight of the bay, which forms an inner bay or gulf, now known as the bay of *Sta Maddalena*, is evidently that noticed both during the Athenian siege and that by the Carthaginians as the gulf of Dascon. (Δάσκων, Thuc. vi. 66; Diod. xiii. 13, xiv. 72.) The fort erected by the Athenians for the protection of their fleet apparently stood on the adjacent height, which is connected with that of the Olympieum.

Almost immediately at the foot of the Olympieum was the ancient bridge across the Anapus, some remains of which may still be seen, as well as of the ancient road which led from it towards Helorus, memorable on account of the disastrous retreat of the Athenians. They did not, however, on that occasion cross the bridge, but after a fruitless attempt to penetrate into the interior by following the valley of the Anapus, struck across into the Helorine Way, which they rejoined some distance beyond the Olympieum. Not far from the bridge over the Anapus stood the monument of Gelon and his wife Demarete, a sumptuous structure, where the Syracusans were in the habit of paying heroic honours to their great ruler. It was adorned with nine towers of a very massive construction; but the monument itself was destroyed by Himilco, when he encamped at the adjacent Olympieum, and the towers were afterwards demolished by Agathocles. (Diod. xi. 38, xiv. 63.)

About a mile and a half SW. of the Olympieum is the fountain of Cyane, a copious and clear stream rising in the midst of a marsh: the sanctuary of the nymph to whom it was consecrated (τὸ τῆς Κυάνης ἱερόν, Diod.), must have stood on the heights above, as we are told that Dionysius led his troops round to this spot with a view to attack the Carthaginian camp at the Olympieum (Diod. xiv. 72); and the marsh itself must always have been impassable for troops. Some ruins on the slope of the hill to the W. of the source are probably those of the temple in question. [Cyane.] The fountain of Cyane is now called *La Pisma:* near it is another smaller source called *Pismotta*, and a third, known as *Il Cefalino*, rises between the Cyane and the Anapus. The number of these fountains of clear water, proceeding no doubt from distant sources among the limestone hills, is characteristic of the neighbourhood of Syracuse, and is noticed by Pliny, who mentions the names of four other noted sources besides the Cyane and the more celebrated Arethusa. These he calls Temenitis, Archidemia, Magaea, and Milichia, but they cannot be now identified. (Plin. iii. 8. s. 14.) None of these springs ,however, was well adapted to supply the city itself with water, and hence an aqueduct was in early times carried along the heights from the interior. The existence of this is already noticed at the time of the Athenian siege (Thuc. vi. 100); and the channel, which is in great part subterraneous, is still visible at the present day, and conveys a stream sufficient to turn a mill situated on the steps of the great theatre.

A few localities remain to be noticed to the N. of Syracuse, which, though not included in the city, are repeatedly alluded to in its history. Leon, the spot where the Athenians first landed at the commencement of the siege (Thuc. vi. 97), and where Marcellus established his winter quarters when he found himself unable to carry the city by assault (Liv. xxiv. 39), is probably the little cove or bay about 2 miles N. of the *Scala Greca:* this is not more than a mile from the nearest point of Epipolae, which would agree with the statement of Thucydides, who calls it 6 or 7 stadia from thence; Livy, on the contrary, says it was 5 miles from Hexapylum, but this must certainly be a mistake. About 3 miles further N. is the promontory of Thapsus (ἡ Θάψος, now called *Magnisi*), a low but rocky peninsula, united to the mainland by a sandy isthmus, so that it formed a tolerably secure port on its S. side. On this account it was selected, in the first instance, by the Athenians for their naval camp and the station of their fleet, previous to their taking possession of the Great Harbour. (Thuc. vi. 97.) It had been one of the first points on the Sicilian coast occupied by Greek colonists, but these speedily removed to Megara (Thuc. vi. 4); and the site seems to have subsequently always remained uninhabited, at least there was never a town upon it. It was a low promontory, whence Virgil appropriately calls it 'Thapsus jacens." (Virg. *Aen.* iii. 689; Ovid, *Fast.* iv. 477.) About a mile inland, and directly opposite to the entrance of the isthmus, are the remains of an ancient monument of large size, built of massive blocks of stone, and of a quadrangular form. The portion now remaining is above 20 feet high, but it was formerly surmounted by a column, whence the name by which it is still known of *L'Aguglia*, or "the Needle." This monument is popularly believed to have been erected by Marcellus to commemorate the capture of Syracuse; but this is a mere conjecture, for which there is no foundation. It is probably in reality a sepulchral monument. (D'Orville, *Sicula*, p. 173; Swinburne, vol. ii. p. 318.)

The topography of Syracuse attracted attention from an early period after the revival of letters; and the leading features are so clearly marked by nature that they could not fail to be recognised. But the earlier descriptions by Fazello, Bonanni, and Mirabella, are of little value. Cluverius, as usual, investigated the subject with learning and diligence; and the ground has been carefully examined by several modern travellers. An excellent survey of it was also made by British engineers in 1808; and the researches and excavations carried on by the duke of Serra di Falco, and by a commission appointed by the Neapolitan government in 1839 have thrown considerable light upon the extant remains of antiquity, as well as upon some points of the topography. These have been discussed in a separate memoir by the architect employed, Saverio Cavallari, and the whole subject has been fully investigated, with constant reference to the ancient authors, in an elaborate and excellent memoir by Col. Leake. The above article is based mainly upon the researches of the last author, and the local details given in the great work of the duke of Serra di Falco, the fourth volume of which is devoted wholly to the antiquities of Syracuse. (Fazell. *de Reb. Sic.* iv. 1; Bonanni, *Le Antiche Siracuse*, 2 vols. fol. Palermo, 1717; Mirabella, *Dichiarazione della Pianta dell' antiche Siracuse*, reprinted with the preceding work; Cluver. *Sicil.* i. 12; D'Orville, *Sicula*, pp. 175—202; Smyth's *Sicily*, pp. 162—176; Swinburne, *Travels in the Two Sicilies*, vol. ii. pp. 318—346; Hoare, *Classical Tour*, vol. ii. pp. 140—176; Leake, *Notes on Syracuse*, in the *Transactions of the Royal Society of Literature*, 2nd series, vol. iii. pp. 239—354; Serra di Falco, *Antichità della Sicilia*, vol. iv; Cavallari, *Zur Topographie von Syrakus*, 8vo. Göttingen, 1845.) [E. H. B.]



COINS OF SYRACUSAE.

SYRASTRE'NE (Συραστρηνή, *Peripl. M. E.* c. 41; Ptol. vii. 1. § 2), a district of ancient India, near and about the mouths of the Indus. There can be no doubt that it is represented by the modern *Saurashtrán*, for a long time the seat of a powerful nation. *Surashtra* means in Sanscrit "the beautiful kingdom." Ptolemy (*l. c.*) mentions a small village Syrastra, which may have once been its capital. It is probable that the Syrieni of Pliny (vi. 20. s. 23) were inhabitants of the same district. [V.]

SYRGIS (Σύργις, Herod. iv. 123), a considerable river of European Sarmatia, which flowed from the country of the Thyssagetae through the territory of the Maeotae, and discharged itself into the Palus Maeotis. Modern geographers, have variously attempted to identify it. Rennell (*Geogr. of Herod.* p. 90) considers it to be one of the tributaries of the *Wolga*. Gatterer (*Comment. Soc. Gott.* xiv. p. 36) takes it to be the *Donetz*, whilst Reichard identifies it with the *Irgitz*, and Linder (*Scythien*, p. 66) with the *Don* itself. [T. H. D.]

SY'RIA (Συρία: *Eth.* Σύριος), the classical name for the country whose ancient native appellation was Aram, its modern *Esh-Sham*.

I. *Name.*—The name Aram (אֲרָם), more comprehensive than the limits of Syria Proper, extends, with several qualifying adjuncts, over Mesopotamia and Chaldaea. Thus we read (1.) of Aram of the two rivers, or Aram Naharaim (אֲרַם נַהֲרַיִם, LXX. τὴν Μεσοποταμίαν, *Gen.* xxiv. 10), equivalent to Padan-Aram, or the Plain of Aram (פַּדַּן אֲרָם, LXX. τῆς Μεσοποταμίας Συρίας, *Gen.* xxv. 20, xxviii. 2, 5, 6, 7, xxxi. 18), but comprehended also a mountain district called "the mountains of the east" (*Num.* xxii. 5, xxiii. 7; *Deut.* xxiii. 4). (2.) Aram Sobah (אֲרַם צוֹבָה, LXX. Σουβά, 1 *Sam.* xiv. 47; 2 *Sam.* viii. 3, x. 6, 8). (3.) Aram of Damascus (אֲרַם דַּמֶּשֶׂק, LXX. Συρία Δαμασκοῦ, 2 *Sam.* viii. 5). (4.) Aram Beth-Rehob (אֲרַם בֵּית־רְחוֹב, LXX. Ῥοὼβ, 2 *Sam.* x. 6, 8). (5.) Aram Maacâh (מַעֲכָה, LXX. Μααχὰ, 1 *Chron.* xix. 6). Of these five districts thus distinguished, the first has no connection with this article. With regard to the second, fourth, and fifth, it is doubtful whether Sobah and Rehob were in Mesopotamia or in Syria Proper. Gesenius supposes the empire of Sobah to have been situated north-east of Damascus; but places the town, which he identifies with Nesebin, Nisibis, and Antiochia Mygdoniae, in Mesopotamia (*Lex. s. vv.* אֲרָם and צוֹבָה); but a comparison of 2 *Sam.* x. 6 with 1 *Chron.* xix. 6 seems rather to imply that Rehob was in Mesopotamia, Soba and Maacha in Syria Proper; for, in the former passage, we have the Aramites of Beth-Rehob, and the Aramites of Soba, and the king of Maacah,—in the latter, Aram Naharaim = Mesopotamia, and Aram Maacah and Zobah; from which we may infer the identity of Beth-Rehob and Mesopotamia, and the distinction between this latter and Maacah or Zobah: and again, the alliance between Hadadezer, king of Zobah, and the Aramites of Damascus (2 *Sam.* viii. 3—6; 1 *Chron.* xix. 3—6) would imply the contiguity of the two states; while the expedition of the former "to recover his border," or "establish his dominion at the river Euphrates" (ver. 3), during which David attacked him, would suppose a march from west to east, through Syria, rather than in the opposite direction through Mesopotamia.

With regard to the origin of the name Aram, there are two Patriarchs in the early genealogies from whom it has been derived; one the son of Shem, the progenitor of the Hebrew race, whose other children Uz, Asshur, Arphaxad, and Lud, represent ancient kingdoms or races contiguous to Syria; while Uz, the firstborn son of Aram, apparently gave his name to the native land of Job, at a very early period of the world's history. (*Gen.* x. 22, 23.) The other Aram was the grandson of Nahor, the brother of Abraham, by Kemuel, whose brother Huz is by some supposed to have given his name to the country of Job, as it can scarcely admit of a doubt that the third brother, Buz, was the patriarch from whom the neighbouring district took its name. (*Gen.* xxii. 20, 21; *Job*, i. 1, xxxii. 2.) But as we find the name Aram already applied to describe the country of Bethuel and Laban, the uncle and cousin of the later Aram, it is obvious that the country must have derived its name from the earlier, not from the later patriarch. (*Gen.* xxv. 20, xxviii. 5, &c.)

The classical name Syria is commonly supposed to be an abbreviation or modification of Assyria, and to date from the period of the Assyrian subjugation of the ancient Aram; and this account of its origin is confirmed by the fact that the name Syria does not occur in Homer or Hesiod, who speak of the inhabitants of the country under the name of Arimi, (εἰν Ἀρίμοις, Hom. *Il.* β. 783. Hes. *Theog.* v. 304), in connection with the myth of Typhon, recorded by Strabo in describing the Orontes [ORONTES]; and this writer informs us that the Syrians were called Aramaei or Arimi (i. p. 42, xiii. p. 627, xvi. pp. 784, 785), which name was, however, extended too far to the west or north by other writers, so as to comprehend Cilicia, and the Sacae of Scythia. (See Bochart, *Geog. Sac.* lib. ii. cap. 6.) Herodotus, the earliest extant writer who distinctly names the Syrians, declares the people to be identical with the Assyrians, where he is obviously speaking of the latter, making the former to be the Greek, the latter the barbarian name (vii. 63); and this name he extends as far south as the confines of Egypt,—placing Sidon, Azotus, Cadytis, and, in short, the Phoenicians in general, in Syria (ii. 12, 158, 159), calling the Jews the Syrians in Palestine (ii. 104); and as far west as Asia Minor, for the Cappadocians, he says, are called Syrians by the Greeks (i. 72), and speaks of the Syrians about the Thermodon and Parthenius, rivers of Bithynia (ii. 104). Consistently with this early notice, Strabo, at a much later period, states that the name of Syri formerly extended from Babylonia as far as the gulf of Issus, and thence as far as the Euxine (xvi. p. 737); and in this wider sense the name is used by other classical writers, and thus includes a tract of country on the west which was not comprehended within the widest range of the ancient Aram.

II. *Natural boundaries and divisions.* — The limits of Syria proper, which is now to be considered, are clearly defined by the Mediterranean on the west, the Euphrates on the east, the range of Amanus and Taurus on the north, and the great Desert of Arabia on the south. On the west, however, a long and narrow strip of coast, commencing at Marathus, and running south to Mount Carmel, was reckoned to Phoenice, and has been described under that name. In compensation for this deduction on the south-west, a much more ample space is gained towards the south-east, by the rapid trending away of the Euphrates eastward, between the 36th and 34th degree north lat., from near the 38th to the 41st degree of east longitude, thereby increasing its distance from the Mediterranean sea, from about 100 miles at Zeugma (*Bîr*), to 250 miles at the boundary of Syria, south of Circesium (*Karkisia*). Commencing at the northern extremity of the Issicus Sinus (*Gulf of Iskanderûn*), near Issus itself, the Amanus Mons (*Alma Dagh*), a branch of the Taurus, runs off first in a northern direction for 18 miles, then north-east for 30 more, until it joins the main chain (*Durdûn Dagh*), a little westward of *Mar'ash*, from whence it runs due eastward to the Euphrates. The southern line cannot be accurately described, as being marked only by an imaginary line drawn through an interminable waste of sand. This irregular trapezium may now be subdivided.

For the purposes of a physical description, the ranges of Lebanon and Antilibanus may be assumed as landmarks towards the south, while the river Orontes affords a convenient division in the geography of the country towards the north; for the valley of the Orontes may be regarded as a continuation northward of the great crevass of Coelesyria, the watershed being in the vicinity of Baalbek, so that "this depression extends along the whole western side of the country, having on each side, through nearly 6 degrees of latitude, an almost continuous chain of mountains, from which numerous offsets strike into the interior in different directions." (Col. Chesney, *Expedition for the Survey of the Euphrates and Tigris*, vol. i. p. 384.)

1. *The western range.*—Where the range of Amanus meets the coast at the *Gulf of Iskanderûn*, near the river Issus, it leaves only a narrow pass between its base and the sea, formerly occupied by the Armenian, Syrian, or Amanidan gates of the various geographers, which will be again referred to below. This range then advances southwards under various names, approaching or receding from the coast, and occasionally throwing out bold headlands into the sea, as at *Ras Khanzeer*, *Ras Bosyt* (Posidium Prom.), *Ras-esh-Shaka*, &c. The part of the chain north of the Orontes is thus described by Col. Chesney (p. 384): "The base of the chain consists of masses of serpentines and diallage rocks, rising abruptly from plains on each side, and supporting a tertiary formation, terminating with bold rugged peaks and conical summits, having at the crest an elevation of 5387 feet. The sides of this mass are occasionally furrowed by rocky fissures, or broken into valleys, between which there is a succession of rounded shoulders, either protruding through forests of pines, oaks, and larches, or diversified by the arbutus, the myrtle, oleander, and other shrubs. Some basalt

appears near *Ayas*, and again in larger masses at some little distance from the NE. side of the chain. ... Southward of *Beilan* the chain becomes remarkable for its serrated sides and numerous summits, of which the *Akhma Tagh* shows about fifteen between that place and the valley of the Orontes." The sharp ridge of *Jebel Rhoms* terminates in the rugged and serrated peaks of *Cape Khanzir*, which overhangs the sea, and separates the *Gulf of Iskanderûn* from the *Bay of Antioch*. South of this is *Jebel Musa*, the Mons Pieria of classic writers, a limestone offset from *Mount Rhoms*, and itself imperfectly connected with the other classical mount, Casius, by the lower range of *Jebel Simân*. A little to the south of the *embouchure* of the Orontes, Mount Casius reaches an elevation of 5699 feet, composed of supra-cretaceous limestone, on the skirts of which, among the birch and larch woods, are still to be seen the ruins of the temple, said to have been consecrated by Cronus or Ham (Ammianus Marcell. xxii. 14), while the upper part of its cone is entirely a naked rock, justifying its native modern name *Jebel-el-Akra* (the bald mountain). From this point the mountain chain continues southward, at a much lower elevation, and receding further from the coast, throws out its roots both east and west, towards the Orontes on the one side and the Mediterranean on the other. This range has the general name of *Jebel Anzarieh* from the tribe that inhabits it, but is distinguished in its various parts and branches by local names, chiefly derived from the towns and villages on its sides or base. The southern termination of this range must be the intervening plains which Pliny places between Libanus and Bargylus ("interjacentes campi"), on the north of the former. (Plin. v. 20.) These plains Shaw finds in the *Jeune* (*fruitful*), as the Arabs call a comparatively level tract, which "commences a little south of *Maguzzel*, and ends at *Sumrah*, extending itself all the way from the sea to the eastward, sometimes five, sometimes six or seven leagues, till it is terminated by a long chain of mountains. These seem to be the Mons Bargylus of Pliny." *Sumrah* he identifies with Simyra, — which Pliny places in Coelesyria at the northern extremity of Mount Libanus,—but remarks that, as *Sumrah* lies in the Jeune, 2 leagues distant from that mountain, this circumstance will better fall in with Arca, where Mount Libanus is remarkably broken off and discontinued. (Shaw, *Travels in Syria*, pp. 268, 269, 4to ed.) We here reach the confines of Phoenice, to which a separate article has been devoted, as also to Mount Lebanon, which continues the coast-line to the southern extremity of Syria.

2. *Coelesyria, and the valley of the Orontes.* — Although the name of Coelesyria (Hollow Syria) is sometimes extended so as to include even the coast of the Mediterranean — as in the passage above cited from Pliny—from Seleucis to Egypt and Arabia (Strabo, *ut infra*), and especially the prolongation of the southern valley along the crevass of the Jordan to the Dead Sea (see Reland, *Palaestina*, pp. 103, 458, 607, 774), yet, according to Strabo, the name properly describes the valley between Libanus and Antilibanus (xvi. 2. § 21), now known among the natives as *El-Bŭkâ'a* (*the deep plain*). "Under this name is embraced the valley between Lebanon and Anti-Lebanon, from *Zahleh* southward; including the villages on the declivities of both mountains, or rather at their foot: for the eastern declivity of Lebanon is so steep as to have very few villages much above its base; and the western side of Anti-Lebanon is not more inhabited. Between *Zahleh* and its suburb, *Mu'allahah*, a stream called *El-Bŭrdôny* descends from Lebanon and runs into the plain to join the *Lîtâny*. The latter river divides the *Bŭkâ'a* from north to south; and at its southern end passes out through a narrow gorge, between precipices in some places of great height, and finally enters the sea north of *Sûr*, where it is called *Kâsimêyeh*" [LEONTES]. To the south of the *Bŭkâ'a* is the *Merj 'Ayûn* (*meadow of the springs*), "between *Belâd Beshârah* and *Wâdy-et-Teim*, on the left of the *Lîtâny*. Here Lebanon and Anti-Lebanon come together, but in such a manner that this district may be said to separate rather than to unite them. It consists of a beautiful fertile plain, surrounded by hills, in some parts high, but almost every where arable, until you begin to descend towards the *Lîtâny*. The mountains farther south are much more properly a continuation of Lebanon than of Anti-Lebanon." (Dr. Eli Smith, in *Biblical Researches*, vol. iii. Appendix B. pp. 136, 140.) This then is the proper termination to the south of Coelesyria. The *Merj 'Ayûn* terminates in the *Erd-el-Huleh*, which is traversed by the several tributaries of the Jordan, and extends as far south as the *Bahr-el-Huleh*. [SAMACHONITIS LACUS; PALAESTINA, pp. 521, 522.]

To return now to the watershed. *Baalbek* gives its name to the remainder of the *Bŭkâ'a*, from the village of *Zahleh* northward (Smith, *ut sup.* p. 143), in which direction, as has been stated, the remotest sources of the Orontes are found, not far from *Baalbek*, which lies in the plain nearer to the range of Antilibanus than to Lebanon. [ORONTES; HELIOPOLIS.] The copious fountain of *Labweh* is about 10 miles north-east of *Baalbek;* and this village gives its name to the stream which runs for 12 miles through a rocky desert, until it falls into the basin of a much larger stream at the village of *Er-Ras* or *'Ain Zerka*, where is the proper source of the Orontes, now *El-'Azi*. The body of water now "becomes at least threefold greater than before, and continues in its rugged chasm generally in a north-easterly course for a considerable distance, until it passes near *Ribleh*," then runs north through the valley of *Homs*, having been fed on its way by numerous streams from the slopes of Lebanon and Antilibanus, draining the slopes of *Jebel Anzerieh*, and forming as it approaches *Homs* the *Bahr-el-Kades*, which is 6 miles long by about 2 wide. (*Chesney*, *ut sup.* p. 394; Robinson, *Journal of the R. G. S.* vol. xxiv. p. 32.) Emerging from the lake, it waters the gardens of *Homs* about a mile and a half to the west of the town, then running north to *Er-Rustan*, where is a bridge of ten arches, it is turned from its direct course by *Jebel Arbâyn* on its left bank, round the roots of which it sweeps almost in a semicircle, and enters *Hamah*, where it is crossed by a bridge of thirteen arches. It now continues its course north-west for about 15 miles to *Kalâat-es-Sejar* (Larissa), then due west for 8 miles, when it turns due north, and so continues to the *Jisr Hadid* mentioned below. About 20 miles below Larissa it passes *Kalâat-em-Medaik* (Apameia) on its right bank, distant about 2 miles; a little to the north of which it receives an affluent from the small lake *Et-Taka*, remarkable for its abundance of black-fish and carp (Burckhardt, *Syria*, p. 143; Chesney, p. 395), then, running through *Wady-el-Ghab*, enters the *Birket-el-Howash*, 8 miles north of Apameia, where its impetuosity is curbed and its waters dissipated in the morasses, so that it flows off in a diminished stream to *Jisr Shogher*, to be again replenished in its course through the plain of *'Umk* by other affluents, until it reaches its northernmost point at *Jisr Hadid* (*the Iron Bridge*), a little below which it winds round to the west, and about 5 miles above Antioch receives from *Bahr-el-Abiad* (*the White Sea*) the *Nahr-el-Kowshît*, a navigable river, containing a greater volume of water than *El-Azy* itself. It now flows to the north of Antioch and the infamous groves of Daphne, through an exceedingly picturesque valley, in a south-west course to the sea, which it enters a little to the south of Seleucia, after a circuitous course of about 200 miles, between 34° and 36° 15′ of north latitude, 36° and 37° of east longitude.

3. *Antilibanus and the eastern range.*—The mountain chain which confines Coelesyria on the east is properly designated Antilibanus, but it is further extended towards the north and south by offsets, which confine the valley of the Orontes and the Jordan valley respectively. Antilibanus itself, now called *Jebel-esh-Shurkeh* (*Eastern Mountain*), which is vastly inferior to Libanus both in majesty and fertility, has been already described, as has also its southern prolongation in Mount Hermon, now *Jebel-esh-Sheikh*, sometimes *Jebel-et-Telge* (*the Snow Mountain*). [ANTILIBANUS.] The northern chain, on the east of the Orontes valley, has not been sufficiently surveyed to admit of an accurate description, but there is nothing striking in the height or general aspect of the range, which throws out branches into the great desert, of which it forms the western boundary.

4. *The eastern desert.*—Although for the purposes of a geographical description the whole country east of the mountain chains above described may be regarded as one region, and the insufficient materials for a minute and accurate survey make it convenient so to regard it, yet it is far from being an uniform flat, presenting throughout the same features of desolation. On the contrary, so far as it has yet been explored, particularly to the south of the parallel of Damascus, the country is diversified by successions of hills and valleys, which often present large fertile tracts of arable land, cultivated in many parts by a hardy and industrious race of inhabitants. By far the richest of these is the plain of Damascus (*El-Ghûtah*), at the foot of the eastern declivity of Antilibanus, the most excellent of the four earthly paradises of the Arabian geographers. (Dr. Eli Smith, in *Bib. Res.* vol. iii. Append. B. p. 147.) It owes its beauty, not less than its fertility, to the abundance of water conveyed to it in the united streams of the *Barada* and the *Phêgeh*, which, issuing together from the eastern roots of Antilibanus, and distributed into numerous rivulets, permeate the city and its thousands of gardens, and finally lose themselves in the Sea of the Plain, *Bahr-el-Merj*, which the exploration of a recent traveller has found to consist of two lakes instead of one, as has been hitherto represented in all modern maps. (Porter, *Five Years in Damascus*, 1855, vol. i. pp. 377—382, and map.) Indeed, so much fresh light has been thrown on the south-west of Syria by Mr. Porter's careful surveys, that the geography of the whole country will have to be greatly modified in all future maps, as we are now, for the first time, in a position to define with some degree of accuracy the limits of several districts mentioned both by sacred and classical writers, whose relative position even has hitherto been only matter of doubtful conjecture. The statements of Burckhardt, who has hitherto been the sole authority, require considerable correction.

The *Barada*, the ancient Abana, from its rise in Antilibanus, near the plain of *Zebdany* to its termination in the South and East Lakes, is computed to traverse a distance of 42 miles, and to water a tract equal to 311 square miles, inhabited by a population of 150,000 souls, or an average of 482 to every square mile, including Damascus and its suburbs. "The prevailing rock of the mountains through which it flows is limestone. In the higher regions it is hard and compact, but near Damascus soft and chalky, with large nodules of flint intermixed. Fossil shells and corals in great variety are found along the central chain of Antilibanus, through which the river first cuts. In the white hills near Damascus are large quantities of ammonites. At *Sûk Wady Barada* (near its source) is a vast bed of organic remains, not less than a mile in length, and in some places exceeding 100 feet in thickness. Trunks of trees, branches of every size and form, and even the delicate tracery of the leaves may be seen scattered about in vast masses. There are in several places among the mountains traces of volcanic action. On a lofty summit, two hours' north-east of *Sûk*, is what appears to be an extinct crater. The mountain has been rent, the limestone strata thrown back, and black porous trap-rock fills up the cavity. The plain of Damascus has a loamy soil intermixed with fine sand. The substratum is generally conglomerate, made up of rounded smooth pebbles, flint, and sand. The south-eastern portion of the plain is entirely volcanic." (Porter, *Journal of Sacred Literature*, vol. iv. p. 262.) The plain of Damascus is bounded towards the south by a low range of hills called *Jebel-el-Aswad* (*the Black Mountain*), the southern base of which is washed by a stream, which has lately been supposed by some travellers to represent the ancient Pharpar. It is now called *Nahr-el-Awaj*, which, rising in the roots of Hermon, runs in a course about north-east to a small lake named *Bahret-el-Heijâny*, only about 4 miles south of the *Bahret-el-Kibliyah*, into which the Barada flows. It runs partly through a limestone and partly through a volcanic formation, which continues hence far to the south. (Porter, in *Journal of Sac. Lit.* vol. v. pp. 45—57, *Travels*, vol. i. pp. 297—322.) On the south side of the river, opposite to *Jebel-el-Aswad*, is another low mountain range called *Jebel Mânia*, and a higher elevation connected with this range commands a view of those ancient divisions of Southern Syria, which have hitherto been only conjecturally placed in modern maps. Their boundaries have notwithstanding been indelibly traced by the hand of nature, and the limits so clearly defined that they actually exist, mostly under their identical ancient names, as an evidence of the fidelity of classical and sacred geographers. But these will be more conveniently considered in connection with Trachonitis, round which they are grouped [TRACHONITIS], particularly as this part of the country may be regarded as debateable ground between Syria, Arabia, and Palestine.

Turning now to the north of Damascus and the east of the mountain range, the country between this city and Aleppo offers nothing worthy of particular notice; indeed its geography is still a blank in the map of Syria, except its western side, which is traversed by the *Haj* road, the most northern part of which has been described by Burckhardt, and its southern by the no less enterprising and more accurate Porter, in more recent times. (Burckhardt, *Syria*, p. 121, &c.; Porter, *Damascus*, vol. ii. p. 350, &c.)

The northern part of Syria is now comprehended in the pashalic of Aleppo. It is bounded on the east by the Euphrates, and on the north and west by the mountain chains of Taurus and Amanus, the former of which throws off other diverging branches to the south, until they ultimately flank the valley of the Orontes on the east, so continuing the connection between Antilibanus and its parent stock. Aleppo itself is situated in a rich and extensive plain, separated on the east by undulating hills from the almost unoccupied country, which consists of a level sheep-track, extending from thence to the Euphrates. The sandy level of this Syrian desert is, however, diversified by occasional ranges of hills, and the plateaus are of various elevation, rising a little west of the meridian of Aleppo to a height of 1500 feet above the Mediterranean, and thence declining suddenly to the east and much more gradually to the west. It is on one of these ranges in the heart of the desert, north-east of Damascus, that Palmyra is situated, the only noticeable point in all the dreary waste, which has been described in an article of its own [PALMYRA]. The tract between Damascus and Palmyra has been frequently explored by modern travellers, as well as the ruins themselves; but there is no better account to be found of them than in Mr. Porter's book, already so frequently referred to (vol. i. pp. 149—254; compare Irby and Mangles, pp. 257—276).

III. *Ancient geographical divisions.*—The earliest classical notice of Syria, which could be expected to enter into any detail, is that of Xenophon in his *Anabasis*. Unhappily, however, this writer's account of the march of Cyrus through the north of Syria is very brief. The following notes are all that he offers for the illustration of its ancient geography. Issus he mentions as the last city of Cilicia, towards Syria. One day's march of 5 parasangs brought the army to the gates of Cilicia and Syria: two walls, 3 stadia apart,—the river Cersus (Κέρσος) flowing between,—drawn from the sea to the precipitous rocks, fitted with gates, allowing a very narrow approach along the coast, and so difficult to force, even against inferior numbers, that Cyrus had thought it necessary to send for the fleet in order to enable him to turn the flank of the enemy: but the position was abandoned by the general of Artaxerxes. One day's march of 5 parasangs brought them to Myriandrus (Μυρίανδρος), a mercantile city of the Phoenicians, on the sea. Four days' march, or 20 parasangs, to the river Chalus (Χάλος), abounding in a fish held sacred by the Syrians. Six days, or 30 parasangs, to the fountains of the Daradax (*al.* Dardes, Δάρδης), where were palaces and parks of Belesys, governor of Syria. Three days, 15 parasangs, to the city Thapsacus on the Euphrates (*Anab.* i. 4. §§ 4—18). It is to be remarked that the 9 days' march of 50 parasangs beyond this is said by Xenophon to have led through Syria, where he uses that term of the Aram Naharaim, of the Scriptures, equivalent to Mesopotamia. Of the places named by the historian in Syria Proper, Issus has been fully described [ISSUS]. The position of the Cilician and Syrian gates is marked by the narrow passage left between the base of the Amanus and the sea, where the ruins of two walls, separated by an interval of about 600 yards, still preserve the tradition of the fortifications mentioned in the narrative. The Cersus, however, now called the *Merkez-su*, appears to have been diverted from its ancient channel, and runs to the sea in two small streams, one to the north of the northern wall, the other to the south of the southern. The site of Myriandrus has not yet been positively determined, but it must have been situated about half-way between *Iskanderûn* (Alexandria) and *Arsûs* (Rhosus), as Strabo also intimates (see below). From this point the army must have crossed the Amanus by the *Beïlán* pass, and have marched through the plain of *'Umk*, north of the lake of Antioch, where three fordable rivers, the Labotas (*Kara-su*), the Oenoparas (*Aswád*), and the Arceuthus (*'Afrin*), must have been crossed on their march; which, however, are unnoticed by the historian. The river Chalus, with its sacred fish, is identified with the *Chalib* or *Koweik*, the river of Aleppo, the principal tributary to which in the mountains is still called *Balóklú-sú*, or *Fish-river*. The veneration of fish by the Syrians is mentioned also by Diodorus, Lucian, and other ancient writers. (Ainsworth, *Travels in the Track of the Ten Thousand*, pp. 57—65.) The source of the river Daradax, with the palaces and parks of Belesys, 30 parasangs, or 90 geographical miles, from Chalus, is marked by an ancient site called to the present day *Ba'lis*, "peculiarly positioned with regard to the Euphrates, and at a point where that river would be first approached on coming across Northern Syria in a direct line trending a little southward, and corresponding at the same time with the distances given by Xenophon." (Ainsworth, *l. c.* p. 66.) The ruins of a Roman castle, built upon a mound of ruins of greater antiquity, doubtless preserve the site of the satrap's palace; while the rich and productive alluvial soil of the plain around, covered with grasses, flowering plants, jungle, and shrubs, and abounding in game, such as wild boars, francolin, quails, landrails, &c., represents "the very large and beautiful paradise:" the river Daradax, however, is reduced to a canal cut from the Euphrates, about a mile distant, which separated the large park from the mainland; and Mr. Ainsworth thinks that the fact of the fountain being 100 feet wide at its source, "tends to show that the origin of a canal is meant, rather than the source of a river" (p. 67. n. 1). Thapsacus is described in a separate article. [THAPSACUS.]

Far more full, but still unsatisfactory, is the description of Syria given by Strabo, a comparison of which with the later notices of Pliny and Ptolemy, illustrated by earlier histories and subsequent Itineraries, will furnish as complete a view of the classical geography of the country as the existing materials allow. The notices of Phoenicia, necessarily intermingled with those of Syria, are here omitted as having been considered in a separate article [PHOENICIA]. On the north Syria was separated from Cilicia by Mons Amanus. From the sea at the gulf of Issus to the bridge of the Euphrates in Commagene was a distance of 1400 stadia. On the east of the Euphrates, it was bounded by the Scenite Arabs, on the south by Arabia Felix and Egypt, on the west by the Egyptian sea as far as Issus (xvi. p. 749). He divides it into the following districts, commencing on the north: Commagene; Seleucis of Syria; Coelesyria; Phoenice on the coast; Judaea inland. Commagene was a small territory, having Samosata for its capital, surrounded by a rich country. Seleucis, the fortress of Mesopotamia, was situated at the bridge of the Euphrates in this district, and was assigned to Commagene by Pompey. Seleucis, otherwise called Tetrapolis, the best of the before-named districts, was subdivided according to the number of its four principal cities, Seleucis of Pieria, Antioch, Apameia, and Laodiceia. The Orontes flowed from Coelesyria through this district, having to the east the cities of Bambyce, Beroea, and Heracleia, and the river Euphrates. Heracleia was 20 stadia distant from the temple of Athena at Cyrrhestis. This gave its name to Cyrrhestice which extended as far as Antiochis to the south, touched the Amanus on the north, and was conterminous with Commagene on the east. In Cyrrhestice were situated Gindarus, its capital, and near it Heracleum. Contiguous to Gindarus lay Pagrae of Antiochis, on the Amanus, above the plain of Antioch, which was watered by the Arceuthus, the Orontes, the Labotas, and the Oenoparas, in which was also the camp of Meleager; above these lay the table mount, Trapezae. On the coast were Seleuceia and Mount Pieria, attached to the Amanus, and Rhosus (Ῥωσός), between Issus and Seleuceia. South of Antiochis was Apameia, lying inland; south of Seleucis Mount Casius and Anticasius: but the former was divided from Seleuceia by the *embouchure* of the Orontes and the rock-hewn temple of Nymphaeum; then Posidium a small town, Heracleia, Laodiceia, &c. The mountains east of Laodiceia, sloping gradually on their west side, had a steeper inclination on the east towards Apameia (named by the Macedonians Pella) and the Chersonese, as the rich valley of the Orontes about that city was called. Conterminous with the district of Apamene, on the east, was the country of the phylarch of the Arabs, named Parapotamia, and Chalcidice, extending from the Massyas; while the Scenite Arabs also occupied the south, being less wild and less distinctively Arabs in proportion as they were brought nearer by position to the influences of Syrian civilisation. (*Ibid.* pp. 749—753.) Then follows the description of the coast, which belongs to Phoenicia (sup. p. 606), and his extraordinary mis-statement about Libanus and Antilibanus (p. 755) alluded to under those articles. According to this view, the western termination of Libanus was on the coast, a little to the south of Tripoli, at a place called Θεοῦ πρόσωπον, while Antilibanus commenced at Sidon. The two ranges then ran parallel towards the east, until they terminated in the mountains of the Arabians, above Damascus, and in the two Trachones [TRACHONITIS]. Between these two ranges lay the great plain of Coelesyria, divided into several districts, the width at the sea 200 stadia, the length inland about double the width; fertilised by rivers, the largest of which was the Jordan, and having a lake called Gennesaritis [TIBERIAS MARE]. The Chrysorrhoas, which rose near Damascus, was almost wholly absorbed in irrigation. The Lycus and Jordan were navigated by the Aradians. The westernmost of the plains, along the sea-border, was called Macra (Μάκρα πεδίον), next to which was Massyas, with a hilly district in which Chalcis was situated as a kind of acropolis of the district, which commenced at Laodiceia ad Libanum. This hilly district was held by the Ituraeans and Arabs [ITURAEA]. Above Massyas was the Royal Plain (Αὐλὼν Βασιλικὸς) and the country of Damascus, followed by the Trachones, &c. (pp. 755, 756). This very confused and inaccurate description has been sufficiently corrected in the account above given of the Physical Geography of Syria, and need not be further noticed than to observe that it is very strange that, after Syria had been occupied by the Macedonians and the Romans for so many years, and notwithstanding the frequent campaigns of the Roman legions in that country, even its main features were so little known.

Pliny confines Syria to the limits usually assigned it, that is he distinguishes between Syria and Palestine, which are confounded by Strabo. He describes Galilee as that part of Judaea which adjoins Syria (v. 14. s. 15), but coincides with Strabo in giving a description of the coast under the name of Phoenice (19. s. 17). His notion of the direction of the ranges of Libanus and Antilibanus is more correct than that of Strabo; but his description of the coast of Phoenice, like that of his predecessor, is far more correct than that of the interior of the country; while his grouping of the various districts is altogether arbitrary and incorrect. Thus, while he correctly describes Mount Lebanon as commencing behind Sidon, he makes it extend for 1500 stadia (a monstrous exaggeration, if the reading is correct) to Simyra, and this he calls Coelesyria. Then he loosely states the parallel range of Antilibanus to be equal to this, and adds a fact, unnoticed by other writers, that the two ranges were joined by a wall drawn across the intermediate valley. Within, i. e. east of, this last range ("post eum introrsus") he places the region of Decapolis and the tetrarchies which he had before enumerated (viz. Trachonitis, Paneas, Abila, Arca, Ampeloessa, Gabe), and the whole extent of Palestine ("Palaestinae tota laxitas"), —a confusion on the part of the author involving a double or triple error; for, 1st, unless Damascus be included in the Decapolis, the whole region lay south of Antilibanus; 2dly, the cities of the Decapolis lay in several tetrarchies, and therefore ought not to be distinguished from them as a separate district; 3dly, the tetrarchies themselves, which are wrongly enumerated, lay, for the most part, within Coelesyria proper, and only Abilene, in any proper sense, to the east of Antilibanus, although this description might loosely apply to Trachonitis also [TRACHONITIS]. But to descend to particulars.

Phoenice terminates to the north, according to Pliny, at the island Aradus, north of the river Eleutheros, near Simyra and Marathos. On the coast were situated Carne, Balanea, Paltos, Gabale, the promontory on which lay Laodiceia Libera, Diospolis, Heraclea, Charadrus, Posidium; then the promontory of Syria of Antioch, then that of Seleucia Libera, called also Pieria. Another egregious error follows this generally correct statement, and is accompanied with another example of exaggeration. Mons Casius he places above Seleucia ("super eam") — from which it is distant about 15 miles to the north, the Orontes intervening — and states its ascent to be xix. M.P., and its direct height iv. M. P., or nearly 20,000 feet! — its actual height being about 5,700 feet, — from the summit of which the sun might be seen above the horizon at the fourth watch, i. e. three hours before sunrise. North of this came the town Rhosos, behind which ("a tergo") Portae Syriae, between the Rhosii Montes and the Taurus; then Myriandros, on the coast, and Mount Amanus, on which was Bomitae, and which separated Syria from Cilicia (v. 20 – 22). In the interior the following districts belonged to Coelesyria: Apameia, divided by the river Marsyas from the tetrarchy of the Nazerini; Bambyce, otherwise called Hierapolis, but Mabog by the Syrians (famous for the worship of the monstrous Atargatis, the Derceto of the Greeks); Chalcis ad Belum, which gave its name to the region of Chalcidene, the most fertile in Syria; then Cyrrhestice, named from Cyrrhum; the Gazatae, Gindareni, Gabeni; two tetrarchies named Granucomatae; the Emeseni; Hylatae; the Ituraeans and their kindred Baetarveni; the Mariammitani, the tetrarchy of Mammisea, Paradisus, Pagrae, Pinaritae; two other Seleuciae, the one at the Euphrates, the other at Belus; the Cardytenses. All these he places in Coelesyria: the towns and peoples enumerated in the rest of Syria, omitting those on the Euphrates, which are separately described, are the Arethusii, Beroeenses, Epiphanoenses; on the east, the Laodiceans by Libanus, the Leucadii, Larisaei, besides seventeen tetrarchies with barbarous names not further specified. The towns named in connection with the Euphrates are, Samosata, the head of Commagene, xl. M. P. below the cataracts, where it receives the Marsyas; Cingilla the end, and Immea the commencement, of Commagene; Epiphania, Antiochia ad Euphraten; then Zeugma, lxxii. M. P. from Samosata, celebrated for the bridge over the Euphrates — whence its name — which connected it with Apameia on the left bank of the river; Europus; Thapsacus, then called Amphipolis. On reaching Ura, the river turned to the east, leaving the vast desert of Palmyra on the right. Palmyra was cccxxxvii. M. P. from the Parthian city of Seleuceia ad Tigrim, cciii. M. P. from the nearest part of the Syrian coast, and xxvii. M. P. from Damascus. Below ("infra") the deserts of Palmyra was the region Strelendena, and the above-named Hierapolis, Beroea, and Chalcis; and beyond ("ultra") Palmyra, Emesa and Elatius, half as near again ("dimidio propior") to Petra as was Damascus (Ib. cc. 23—26).

It is difficult to discover many of these names in their Latin disguise still further obscured by corrupt readings; but many of them will occur in the more accurate and methodical notices of Ptolemy, in connection with which a comparative Geography of Ancient and Modern Syria may be attempted. The boundaries of Syria are fixed by Ptolemy consistently with earlier writers. On the N., Cilicia, part of Cappadocia, and Mons Amanus; on the W. the Syrian sea; on the S. Judaea; on the E. the Arabian desert as far as the ford of the Euphrates, near Thapsacus; then the river itself as far as Cappadocia (Ptol. v. 15. §§ 1—8).

The districts and towns are enumerated under the following subdivisions: —

i. THE COAST (§§ 2, 3) after Issus and the Cilician Gates. 1. Alexandreia by the Issus. 2. Myriandrus. 3. Rhossus. 4. The Rhossian Rock (σκόπελος). 5. Seleuceia of Pieria. 6. The mouth of the Orontes. 7. Poseidion. 8. Heracleia. 9. Laodiceia. 10. Gabala. 11. Paltos. 12. Balaneae. [Then follows Phoenice, from the Eleutherus to the Chorseus, S. of Dora. See PHOENICE.] Of the above-named maritime towns of Syria, No. 2 alone has occurred in Xenophon, 5 parasangs S. of the Cilician Gates. Both this and most of the others occur in Strabo and Pliny, and the distances are furnished by the author of the Stadiasmus Maris Magni, and the Itinerarium Hierosolymitanum. Alexandreia (*Iskanderûn*), not mentioned by Strabo or Pliny, was 45 stadia from the Cilician Pylae. Myriandrus was 80 stadia from Alexandreia. Its site has not been identified (Ainsworth, *Travels in the Track of the Ten Thousand*, p. 59), but is conjecturally, though probably, placed by Pococke on the river *Dulgehan*. (*Observations on Syria*, p. 179.) Rhossus (now *Arsûs*) is 90 stadia from Myriandrus; while the Rhossicus Scopulus, 80 stadia from Rhossus, is to be identified in the *Ras Khanzeer*, the southern promontory of the *Gulf of Iskanderûn*, a well-known nautical feature on this coast. (*Ib.* p. 180; Chesney, *Expedition*, i. p. 410.) Between Seleuceia and the Rhossic rock the Stadiasmus inserts Georgia, 40 stadia from the former, 80 from the latter. Seleuceia is clearly marked by extensive and important ruins. [SELEUCEIA.] From Seleuceia to the Orontes, 40 stadia. Between the Orontes and Poseidion the Stadiasmus enumerates Nymphaeum, 15 stadia; Long Island (Μακρὰ νῆσος), one of *the Pigeon Rocks*, 50 stadia; Chaladrus, or Chaladropolis (obviously the Charadrus of Ptolemy), 10 stadia; Sidonia, 60 stadia, above which was a lofty mountain called the Throne (Θρόνος), distant 80 stadia from Poseidium. Heracleia (*Ras-el-Basit*), situated on a cape called Polia, was 100 stadia from Poseidium, and Laodiceia 120 stadia direct distance from Heracleia; between which the Stadiasmus inserts Pasieria and Albus Portus, the former 120 stadia from Polia, the latter 30 stadia from Laodiceia, with a like interval between the two. From Laodiceia the Stadiasmus reckons 200 stadia to Balaneae (*Banias*), in direct distance, subdivided as follows: from Laodiceia to a navigable river, probably *Nahr-el-Kebir*, 70 stadia; from that to Gabala (*Jebili*), 80; to Paltus (*Boldo*), 30; to Cape Balaneae, 70 stadia.

ii. BY THE EUPHRATES (§ 11). 1. Cholmadara. 2. Samosata.

iii. PIERIA. (§ 12.) 1. Pinara. 2. Pagrae. 3. The Syrian Gates. This was the N.-western part of the country, where *Bagras* still marks about the centre of the district. [PAGRAE.]

iv. CYRRHESTICE (§ 13). 1. Ariseria. 2. Rhegias. 3. Buba. 4. Heracleia. 5. Niara. 6. Hierapolis. 7. Cyrrhus. 8. Berrhoea. 9. Baena. 10. Paphara. This district lay to the east of Pieria, and corresponded with the fertile plain watered by the three streams that flow into the lake of Antioch, the Labotas, the Arceuthus, and the Oenoparas of Strabo; on the last and easternmost of which, now called the *Afrîn*, the modern village of *Corus* still represents the ancient Cyrrhus, the capital of the district to which it gave its name. This part of Syria is so little known that it is impossible to identify its other ancient towns, the names of which, however, might doubtless be recovered in existing villages or sites. The village of *Corus*, which has ruins in its vicinity, is situated on the slopes of the Taurus, about 40 miles N. by W. of Aleppo and 15 miles NW. of *Kilis*, the seat of the Turcoman government, whose limits nearly correspond with those of the ancient Cyrrhestice. (Chesney, *Euphrates Expedition*, vol. i. p. 422, and map i.)

v. BY THE EUPHRATES (§ 14). 1. Urima. 2. Arustis. 3. Zeugma. 4. Europus. 5. Caecilia. 6. Bethamania. 7. Gerrhe. 8. Arimara. 9. Eragiza or Errhasiga. These towns of the Euphrates were situated lower down the stream than those mentioned above (iii.), apparently between *Samosat* and the river *Sajûr*, a tributary of the Euphrates, which, rising near *'Ain Tab*, enters that river a little below some ancient ruins, supposed to represent the Caecilia of Ptolemy (No. 5). The names of several of these towns are still preserved in the native villages situated between the *Sajur* and the Euphrates; and it is clear that the geographer did not intend to say that all these towns were on the river. The castle of *Oroum*, not far above *Bireh-Jik* and *Port William*, is Urima (No. 1 in the list), to the west of which, not far from *'Ain Tab*, is the small village of *Arúl*, Arulis (No. 2). (Chesney, p. 419.)

vi. Seleucis (§ 15). 1. Gephyra. 2. Gindarus. 3. Imma. The Seleucis of Ptolemy comprehended a small part only of that district described under the same name by Strabo, probably that tract of coast to the north of the Orontes, in which Seleuceia Pieria was situated. [Seleucis; Seleuceia Pieria.]

vii. Cassiotis (§ 16). 1. Antioch on the Orontes. 2. Daphne. 3. Bactäialle. 4. Audeia (*al.* Lydia). 5. Seleuceia ad Belum. 6. Larissa. 7. Epiphaneia. 8. Rhaphaneae. 9. Antaradus. 10. Marathus. 11. Mariame. 12. Mamuga. This district comprehended the coast from the mouth of the Orontes to Aradus, so including part of Phoenice, while to the east it extended as far as the Orontes; thus corresponding nearly with the pashalic of Tripoli in the modern division of the country. This also was part of Strabo's Seleucis, in which he places Antioch. Of the towns recited, 7, 6, 5, 1, 2 were situated at or near the Orontes; 8, 9, and 10 on the coast (see under the names): 3, 4, 11, and 12 have not been identified.

viii. Chalybonitis (§ 17). 1. Thema. 2. Acoraca (*al.* Acoraba). 3. Derrhima. 4. Chalybon. 5. Spelunca; and, by the Euphrates, 6, Barbarissus. 7. Athis. Chalybonitis received its name from No. 4 in the list of cities, afterwards called Beroea by Seleucus Nicator, and so designated by Strabo, situated about half-way been Antioch and Hierapolis. [Beroea, No. 3.] This fixes the district to the east of Cassiotis, in the pashalic of Aleppo, whose renowned capital called in Arabic *Chaleb*, is the modern representative of Chalybon, which had resumed its ancient name as early as the time of Ptolemy, unless it had rather retained it throughout among the natives. The district extended from the Orontes to the Euphrates. The sites have not been identified.

ix. Chalcidice (§ 18). 1. Chalcis. 2. Asapheidama. 3. Tolmidessa. 4. Maronias. 5. Coara. This district lay south of Aleppo, and therefore of Chalybonitis, according to Pococke (*Observations on Syria*, p. 149), which is confirmed by the existence of *Kennasserin*, which he takes to be identical in situation with Chalcis, and which, among Arab writers, gives its name to this part of Syria, and to the gate of Aleppo, which leads in this direction. [Chalcis, No. 1.]

x. Apamene (§ 19). 1. Nazaba (*al.* Nazama). And on the east of the Orontes, 2. Thelmenissus (*al.* Thelbenissus). 3. Apameia. 4. Emissa. This is comprehended in Strabo's Seleucis, and is easily identified with the district of *Homs*. [See Emesa, &c.]

xi. Laodicene (§ 20). 1. Scabiosa Laodiceia, 2. Paradisus. 3. Jabruda. To the south of the former, higher up the Orontes, also comprehended in the Seleucis of Strabo. No. 1 is identical with Strabo and Pliny's Laodiceia ad Libanum, placed by Mr. Porter and Dr. Robinson at *Tell Neby Mindan* on the left bank of the Orontes, near *Lake Homs*, Paradisus (2), still marked by a pyramid, on which are represented hunting scenes. (See above, p. 495, *s.v.* Orontes.) Dr. Robinson so nearly agrees with this identification as to place Paradisus at *Júseiéh-el-Kadim*, which is only a few miles distant from the pyramid of *Hurmul* to the east. (Robinson, *Bib. Res.* 1852, p. 556; Porter, *Five Years in Damascus*, vol. ii. p. 339.) Jabruda (3) is distinctly marked by *Yabrúd* on the east of Antilibanus, a town mentioned by writers of sacred geography as an episcopal city in the fourth century, a distinction which it still retains.

xii. Phoenice, inland cities (§ 21). 1. Arca. 2. Palaeobiblus. 3. Gabala. 4. Caesareia Panias. These have been noticed under the articles Phoenice, &c.

xiii. Coelesyria, cities of the Decapolis (§§ 22. 23). 1. Heliopolis. 2. Abila, named of Lysanias, 3. Saana. 4. Ina. 5. *Damascus.* 6. Samulis. 7. Abida. 8. *Hippus.* 9. Capitolias. 10. *Gadara.* 11. Adra. 12. *Scythopolis.* 13. *Gerasa.* 14. *Pella.* 15. *Dion.* 16. Gadôra. 17. *Philadelpheia.* 18. *Canatha.* The statement of the geographer that these are the cities of the Decapolis, preceding, as it does, the enumeration of eighteen cities, can only be taken to mean that the ten cities of the Decapolis were comprehended in the list, and that the remainder might be regarded as situated in that region. It is remarkable, too, that the name Coelesyria is here used in a more restricted and proper sense than at the heading of the chapter under consideration, where it is equivalent to Syria in its widest acceptation. According to Pliny the nine cities marked by italics in the above list, with the addition of Raphana,—apparently the Raphaneae of Ptolemy in Cassiotis,—properly constituted the cities of the Decapolis, according to most authorities. These and the remaining cities require a very large district to be assigned to this division of the country, comprehending the whole length of the *Bŭkâ'a*, i. e. Coelesyria Proper, from Heliopolis (1) (*Baalbek*) to Philadelpheia (17) (*Ammon*), and in width from Damascus almost to the Mediterranean. Abila of Lysanias (2), has only lately been identified, and attracted the notice which it deserves, as the capital of the tetrarchy of Abilene, mentioned by St. Luke, in connection perhaps with this same Lysanias, whose name is attached to it by the geographer. (*St. Luke*, iii. 1.) It is situated in the heart of Antilibanus, on the north side of the river *Barada*, where the numerous remains of antiquity and some inscriptions leave no doubt of the identity of the site. (De Saulcy, *Voyage autour de la Mer Morte*, vol. ii. pp. 593—604; Porter, *Damascus*, vol. i. pp. 15, 102, 261—273; Robinson, *Bib. Res.* 1852, pp. 479—484.)

xiv. Palmyrene (§ 24). 1. Rhesapha. 2. Cholle. 3. Oriza. 4. Putea. 5. Adada. 6. Palmyra. 7. Adacha. 8. Danaba. 9. Goaria. 10. Aueria (*al.* Aueira). 11. Casama. 12. Odmana. 13. Atera; and, near the Euphrates, 14. Alalis. 15. Sura. 16. Alamatha. This district obviously lay to the east of the last-named, and south of Chalybonitis. It comprehended the vast desert region in which Palmyra is situated, but which is almost a blank on the map, so as to defy all attempts to identify the sites.

xv. Batanaea (§ 26). 1. Gerra. 2. Elere. 3. Nelaxa. 4. Adrama. This district will best be considered in connection with Trachonitis. [G. W.]

IV. *History.*—The earliest accounts which we possess of Syria represent it as consisting of a number of independent kingdoms. Thus we hear of the kings of Maacha in the time of David (2 *Sam.* x. 6), of the kings of the neighbouring town of Gesher in the time of Solomon (*Ib.* iii. 3, xiii. 37), &c. But of all the Aramaean monarchies the most powerful in the time of Saul and David was Zobah, as appears from the number of men which that people brought into the field against David (*Ib.* viii. 4), and from the rich booty of which they were spoiled by the Israelites (*Ib.* v. 7). Even after sustaining a signal defeat, they were able in a little time to take the field again with a considerable force (*Ib.* x. 6). David nevertheless subdued all Syria, which, however, recovered its independence after the death of Solomon, B.C. 975. From this period Damascus, the history of which has been already given [Damascus, Vol. I. p. 748], became the most considerable of the Syrian kingdoms. Syria was conquered by Tiglath-Pileser, king of Assyria, about the year 747 B.C., and was annexed to that kingdom. Hence it successively formed part of the Babylonian and Persian empires; but its history presents nothing remarkable down to the time of its conquest by Alexander the Great. After the death of that conqueror in B.C. 323, Syria and Mesopotamia fell to the share of his general Seleucus Nicator. The sovereignty of Seleucus, however, was disputed by Antigonus, and was not established till after the battle of Ipsus, in 301 B.C., when he founded Antioch on the Orontes, as the new capital of his kingdom. [Antiocheia, Vol. I. p. 142.] From this period the descendants of Seleucus, known by the appellation of Seleucidae, occupied the throne of Syria down to the year 65 B.C., when Antiochus XIII. Asiaticus was dethroned by Pompey, and Syria became a Roman province. (Plut. *Pomp.* 39; Appian, *Syr.* 46; Eutrop. vi. 14.) Into the history of Syria under the Seleucidae it is unnecessary to enter, since a table of that dynasty is given in the *Dictionary of Biography* [Vol. III. p. 769], and the public events will be found described in the lives of the respective monarchs.

The tract of which Pompey took possession under the name of Syria comprised the whole country from the gulf of Issus and the Euphrates to Egypt and the deserts of Arabia. (Appian, *Syr.* 50, *Mith.* 106.) The province, however, did not at first comprehend the whole of this tract, but consisted merely of a strip of land along the sea-coast, which, from the gulf of Issus to Damascus, was of slender breadth, but which to the S. of that city spread itself out as far as the town of Canatha. The rest was parcelled out in such a manner that part consisted of the territories of a great number of free cities, and part was assigned to various petty princes, whose absolute dependence upon Rome led to their dominions being gradually incorporated into the province. (Appian, *Syr.* 50.) The extent of the province was thus continually increased during the first century of the Empire; and in the time of Hadrian it had become so large, that a partition of it was deemed advisable. Commagene, the most northern of the ten districts into which, according to Ptolemy (v. 15), the upper or northern Syria was divided, had become an independent kingdom before the time of Pompey's conquest, and therefore did not form part of the province established by him. [Commagene, Vol. I. p. 651.] The extent of this province may be determined by the free cities into which it was divided by Pompey; the names of which are known partly from their being mentioned by Josephus (*Ant.* xiv. 4. § 4), and partly from the era which they used, namely that of B.C. 63, the year in which they received their freedom. In this way we are enabled to enumerate the following cities in the original province of Syria: Antiocheia, Seleuceia in Pieria, Epiphaneia, between Arethusa and Emesa, Apameia; nearly all the towns of the Decapolis, as Abila (near Gadara), Antiocheia ad Hippum or Hippos, Canatha, Dium, Gadara, Pella, and Philadelpheia; in Phoenicia, Tripolis, Sidon, Tyrus, Dora; in the north of Palestine, Scythopolis and Samaria; on the coast, Turris Stratonis (Caesareia), Joppe, Iamneia, Azotus, Gaza; and in the south, Marissa. The gift of freedom to so many cities is not to be attributed to the generosity of the Romans, but must be regarded as a necessary measure of policy. All these towns had their own jurisdiction, and administered their own revenues; but they were tributary to the Romans, and their taxes were levied according to the Roman system established on the organisation of the province. ("Syria tum primum facta est stipendiaria," Vell. Pat. ii. 37.) The first governors of Syria, and especially Gabinius, who was proconsul in the year 57 B.C., took much pains in restoring the cities which had been destroyed. (Joseph. *Ant.* xiv. 5, § 3.) The divisions established in Judaea by Gabinius have been noticed in another article. [Palaestina, Vol. II. p. 532.] Caesar, during his expedition against Pharnaces, B.C. 47, confirmed these cities in their rights, and likewise extended them to others, as Gabala, Laodiceia ad Mare, and Ptolemais. (Eckhel, vol. iii. p. 314, sq.; Norisius, *Ep. Syrom.* pp. 175—213, 450.) Of the regulations adopted in Syria during the reign of Augustus we have little information.

The same political reasons which dictated the establishment of these free cities, where it was possible to do so, rendered the continuance of dynastic governments necessary in the eastern and southern districts of the province, where either the nomadic character of the population, or its obstinate adherence to ancient institutions was adverse to the introduction of new and regular forms of government. These dynasties, however, like the free cities, were used as the responsible organs of the Roman administration, and were tributaries of Rome. Thus, in the histories of Commagene and Judaea, we find instances in which their sovereigns were cited to appear at Rome, were tried, condemned, and punished. The Roman idea of a province is essentially a financial one. A province was considered as a "praedium populi Romani" (Cic. *Verr.* ii. 3); and hence the dynasties of Syria may be considered as belonging to the province just as much as the free towns, since, like them, they were merely instruments for the collection of revenue. (Cf. Huschke, *Ueber den zur Zeit der Geburt Jesu Christi gehaltenen Census*, pp. 100—112.) Thus we find these petty sovereigns in other parts of the world regarding themselves merely as the agents, or procuratores, of the Roman people (Sall. *Jug.* 14; Maffei, *Mus. Ver.* p. 234); nor were they allowed to subsist longer than was necessary to prepare their subjects for incorporation with the province of which they were merely adjuncts.

The Syrian dynasties were as follows: 1. Chalcis ad Belum. 2. The dynasty of Arethusa and Emesa. 3. Abila. 4. Damascus. 5. Judaea. 6. Palmyra. These states have been treated of under their respective names, and we shall here only add a few particulars that may serve further to illustrate the history of some of them during the time that they were under the Roman sway. All that is essential to be known respecting the first three dynasties has already been recorded. With regard to Damascus, it may be added that M. Aemilius Scaurus, the first governor of Syria appointed by Pompey, after having punished its ruler, the Arabian prince Aretas, for the attacks which he had made upon the province before it had been reduced to order, concluded a treaty with him in B. C. 62. It is to this event that the coins of Scaurus refer, bearing the inscription REX ARETAS. (Eckhel, vol. v. p. 131; cf. Dion Cass. xxxvii. 15; Appian. *Syr.* 51; Joseph. *Ant.* xiv. 4. § 5, 5. § 1.) Damascus was dependent on the Romans, and sometimes had a Roman garrison (Hieron. *in Isai.* c. 17; Joseph. *Ant.* xiv. 11. § 7), though it cannot be doubted that the Arabian kings were in possession of it, on the condition of paying a tribute. It has already been remarked that the city was in the possession of an ethnarch of Aretas in A. D. 39; and it was not till the year 105, when Arabia Petraea became a province, that Damascus was united with Syria, in the proconsulship of Cornelius Palma. (Eckhel, vol. iii. p. 330.)

On the other hand, Judaea appears to have been annexed to the province of Syria immediately after its conquest by Pompey in B. C. 63 (Dion Cass. xxxvii. 15, 16; Eutrop. vi. 14; Liv. *Ep.* 102; Strab. xvi. p. 762, sq.; Joseph. *B. J.* i. 7. § 7; Amm. Marc. xiv. 8. § 12); though it retained its own administration, with regard especially to the taxes which it paid to the Romans. (Joseph. *Ant.* xiv. 4. § 4, *B. J.* i. 7. § 6.) The race of the Jewish kings ended with Aristobulus, whom Pompey, after the capture of Jerusalem, carried to Rome to adorn his triumph (Appian, *Syr.* 50; Dion Cass. xxxvii. 16; Plut. *Pomp.* 45; Joseph. *Ant.* xiv. 4, &c.) Hyrcanus, the brother of Aristobulus, was left indeed in Judaea as chief priest and ethnarch, in which offices he was confirmed by Caesar; but his dignity was only that of a priest and judge. (Dion Cass. *l. c.*; and Joseph. *l. c.* and xiv. 7. § 2, 10. § 2.) The land, like the province of Syria, was divided for the convenience of administration into districts or circles of an aristocratic constitution (Joseph. *B. J.* i. 8. § 5); and during the constant state of war in which it was kept either by internal disorders, or by the incursions of the Arabians and Parthians, the presence of Roman troops, and of the governor of the province himself, was almost always necessary.

It has been already related [JERUSALEM, Vol. I. p. 26] that Antigonus, the son of Aristobulus, obtained possession of the throne with the assistance of the Parthians in B. C. 40. In the following year the Parthians were expelled from Syria by Ventidius (Dion Cass. xlviii. 39—41; Liv. *Epit.* 127); and in B. C. 38 Judaea was conquered by Sosius, Antony's legatus, Antigonus was captured and executed, and Herod, surnamed the Great, was placed upon the throne, which had been promised to him two years previously. (Dion Cass. xlix. 19—22; Plut. *Anton.* 34, sqq.; Tac. *Hist.* v. 9; Appian, *B. C.* v. 75; Strab. xvi. p. 765.) From this time, Judaea again became a kingdom. With regard to the relation of Herod to the Romans we may remark, that a Roman legion was stationed at Jerusalem to uphold his sovereignty, that the oath of fealty was taken to the emperor, as lord paramount, as well as to the king, and that the absolute dependence of the latter was recognised by the payment of a tribute and the providing of subsidiary troops. (Joseph. *Ant.* xv. 3. § 7, xvii. 2. § 4; Appian, *B. C.* v. 75.) Herod, therefore, is to be regarded only as a procurator of the emperor, with the title of king. Antony assigned part of the revenues of Judaea to Cleopatra. (Joseph. *Ant.* xv. 4. §§ 2, 4.) According to an ordinance of Caesar, the places in the jurisdiction of Jerusalem, with the exception of Joppa, had to pay a yearly tribute of a fourth of all agricultural produce, which was to be delivered the following year in Sidon, besides a tenth to be paid to Hyrcanus. (*Ibid.* xiv. 10. § 6.) In the seventh, or Sabbath year, however, the tribute was intermitted. Besides this tribute, there was a capitation tax; and it was for the organising of this tax that the census mentioned in the Gospel of St. Luke (ii. 1, 2) was taken in the year of our Saviour's birth, which appears to have been conducted by Herod's officers according to a Roman forma censualis. The division of Judaea among the sons of Herod, and its subsequent history till it was incorporated in the province of Syria by the emperor Claudius, A. D. 44 (Tac. *Ann.* xii. 23, *Hist.* v. 9), have been already narrated [Vol. II. p. 532], as well as the fate of Jerusalem under the emperors Titus and Hadrian. [Vol. II. p. 26, seq.]

With regard to Palmyra, the sixth of the dynasties before enumerated, we need here only add to what has been already said [Vol. II. p. 536] that it was united to the province of Syria by Hadrian, and bore from him the name of Ἀδριανὴ Πάλμυρα. (Steph. B. p. 498, ed Meineke; cf. Gruter, p. 86. 8.) But whether it became a colony with the Jus Italicum on that occasion or at a later period, cannot be determined.

Respecting the administration of the province of Syria, it may be mentioned that the series of Roman governors commences with M. Scaurus, who was left there by Pompey in the year 62 B. C. with the title of quaestor pro praetore. Scaurus was succeeded by two pro-praetores, L. Marcius Philippus, 61—60, and Lentulus Marcellinus, 59—58; when, on account of the war with the Arabs, Gabinius was sent there as proconsul, with an army (Appian, *Syr.* 51; cf. Joseph. xiv. 4, seq., *B. Jud.* i. 6—8; Eckhel, vol. v. p. 131). We then find the following names: Crassus, 55—53; Cassius, his quaestor, 53—51; M. Calpurnius Bibulus, proconsul. (Drumann, *Gesch. Roms*, vol. ii. pp. 101, 118—120). After the battle of Pharsalus, Caesar gave Syria to Sex. Julius Caesar, B. C. 47, who was put to death in the following year by Caecilius Bassus, an adherent of Pompey. (*Ib.* p. 125, iii. p. 768.) Bassus retained possession of the province till the end of 44, when Cassius seized it, and assumed the title of proconsul. (Cic. *ad Fam.* xii. 11.) After the battle of Philippi, Antony appointed to it his lieutenant, L. Decidius Saxa, B. C. 41, whose overthrow by the Parthians in the following year occasioned the loss of the whole province. (Dion Cass. xlviii. 24; Liv. *Epit.* 127.) The Parthians, however, were driven out by Ventidius, another of Antony's lieutenants, in the autumn of 39. (Dion Cass. *ib.* 39—43; Liv. *ib.*; Plut. *Ant.* 33.) Syria continued to be governed by Antony's officers till his defeat at Actium in 31, namely, C. Sosius, B. C. 38 (by whom, as we have said, the throne of Judaea was given to Herod), L. Munatius Plancus, B. C. 35, and L. Bibulus, B. C. 31. In B. C. 30, Octavian intrusted Syria to his legate, Q. Didius. After the division of the provinces between the emperor and senate in B. C. 27, Syria continued to have as governors legati Augusti pro praetore, who were always consulares. (Suet. *Tib.* 41; Appian, *Syr.* 51.) The most accurate account of the governors of Syria, from B. C. 47 to A. D. 69, will be found in Norisius, *Cenotaphia Pisana.* (Opp. vol. iii. pp. 424—531.) Their residence was Antioch, which, as the metropolis of the province, reached its highest pitch of prosperity. It was principally this circumstance that induced the emperor Hadrian to divide Syria into three parts (Spart. *Hadr.* 14), namely: I. SYRIA, which by way of distinction from the other two provinces was called Syria Coele, Magna Syria, Syria Major, and sometimes simply Syria. (Gruter, *Inscr.* 346. 1, 1091. 5; Orelli, *Inscr.* no. 3186, 4997; Galen, *de Antidot.* i. 2.) Antioch remained the capital till the time of Septimius Severus, who deprived it of that privilege on account of its having sided with Pescennius Niger, and substituted Laodiceia, which he made a colony in its stead (Capitol. *M. Anton.* 25; *Avid Cass.* 9; Ulp. *Dig.* 50. tit. 15. s. 1. § 3); and although Caracalla procured that its rights should be restored to Antioch, yet Laodiceia retained its title of metropolis, together with a small territory comprising four dependent cities, whilst Antioch, which had also been made a colony by Caracalla, was likewise called *Metrocolonia* (*Corp. Inscr. Gr.* no. 4472; Paul. *Dig.* 50. tit. 15. s. 8. § 5; Eckhel, iii. p. 302, sq., 319, sq.) II. SYRIA PHOENICE, or SYROPHOENICE, under a legatus Augusti pro praetore (Murat. 2009. 1, 2; Marini, *Atti, &c.* p. 744), consisted of three parts, with three metropolitan cities, namely: 1. Tyre, which first obtained the title of metropolis, with relation to the Roman province, under Hadrian (Suidas, ii. p. 147, Bernh.), though it had that appellation previously with relation to its own colonies (Strab. xvi. p. 756; Eckhel, vol. iii. p. 386). 2. Damascus, which from the time of Hadrian became a metropolis, with a small territory comprising five towns. (Just. Mart. *Dial. c. Tryphone*, c. 78; Tertull. *adv. Marcian*, iii. 13; Eckhel, vol. iii. pp. 331—333.) 3. Palmyra, which appears to have been the residence of a procurator Caesaris; whence we may infer that it was the centre of a fiscal circle (*Notit. Dign.* i. p. 85; Ulpian, *Dig.* 50. tit. 15. s. 1. § 5; Procop. *de Aed.* ii. 11; *Corp. Inscr. Gr.* no. 4485. 4496—4499.) A fourth metropolis, Emesa, was added under Heliogabalus (Eckhel, iii. p. 311; Ulpian, *Dig.* 50. tit. 15. s. 1. § 4). Trachonitis also formed a separate circle at this time, with the village of Phaina as its μετροκωμία (*Corp. Inscr. Gr.* 4551; Orell. *Inscr.* vol. ii. p. 437, no. 5040). III. SYRIA PALAESTINA, from the time of Hadrian administered by a legatus Augusti pro praet. The name of Syria Palaestina does not appear on coins till the time of the Antonines (Eckhel, iii. p. 435; cf. Aristid. ii. p. 470, Dind.; Galen. *de Simpl. Medic.* iv. 19; Just. Mart. *Apol.* i. 1; *Corp. Inscr. Gr.* no. 4029, 4151, &c.). Its metropolis was Caesareia, anciently Turris Stratonis (Eckhel, iii. p. 432).

This division of the province of Syria was connected with an alteration in the quarters of the three legions usually stationed in Syria. In the time of Dion Cassius (lv. 23) the Legio VI. Scythica was cantoned in Syria, the Legio III. Gallica in Phoenicia, and the Legio VI. Ferrata in Syria Palaestina. The system of colonisation which was begun by Augustus, and continued into the third century of our era, was also adapted to insure the security of the province. The first of these colonies was Berytus, where Augustus settled the veterans of the Legio V. Macedonica and VIII. Augusta. It was a Colonia juris Italici. (Eckhel, iii. p. 356; Orelli, *Inscr.* no. 514; Ulpian, *Dig.* 50. tit. 15. s. 1. § 1; Euseb. *Chron.* p. 155, Scal.) Augustus also founded Heliopolis (*Baalbek*), which received the jus Italicum under Septimius Severus (Ulpian, *l. c.*; Eckhel, iii. p. 334). Under Claudius was founded Ptolemais (Ace), which did not possess the jus Italicum (Ulpian, *ib.* § 3; Plin. v. 1; Eckhel, iii. p. 424). Vespasian planted two colonies, Caesareia (Turris Stratonis) and Nicopolis (Emmaus) Paul. *Dig.* 50. tit. 15. s. 8. § 7; Eckhel, iii. p. 430); which latter, however, though originally a military colony, appears to have possessed neither the right, nor the name of a colonia (Eckhel, iii. p. 454; Joseph. *Bell. Jud.* vii. 6; Sozomen, *Hist. Eccles.* v. 21.) The chief colony founded by Hadrian was Aelia Capitolina (Jerusalem), whose colonists, however, were Greeks, and therefore it did not possess the jus Italicum. (Dion Cass. lxix. 12; Euseb. *Hist. Eccles.* iv. 6; Malalas, xi. p. 279, ed. Bonn; Ulpian, *l. c.* § 6.) Hadrian also probably founded Palmyra. Under Septimius Severus we have Laodiceia, Tyrus, and Sebaste (Samaria), of which the first two possessed the jus Italicum. (Ulpian, *ib.* § 3. and 7; Eckhel, iii. p. 319, 387, seq., 440, seq.) Caracalla founded Antioch and Emesa (Ulpian, *ib.* § 4; Paul. *ib.* § 5; Eckhel, iii. 302, 311), Elagabalus Sidon (Eckhel, iii. p. 371), and Philippus, apparently, Damascus (*ib.* p. 331). To these must be added two colonies whose foundation is unknown, Capitolias, of whose former name we are ignorant (Paul. *Dig.* 50. tit. 15. s. 8. § 7; Eckhel, iii. p. 328, seq.), and Caesareia ad Libanum (Arca). (Eckhel, *ib.* p. 361.)

At the end of the fourth century of our era, Syria was divided into still smaller portions, namely: 1. Syria prima, governed by a consularis, with the metropolis of Antioch and the following cities: Seleuceia, Laodiceia, Gabala, Paltos, Beroea, Chalcis. 2. Syria Secunda, under a praeses, with Apameia for its chief city, and the dependent towns of Epiphaneia, Arethusa, Larissa, Mariamne, Balaneia, Raphaneae, and Seleuceia ad Belum. Malalas (xiv. p. 265, ed. Bonn.) ascribes its separation from Syria Prima to the reign of Theodosius II., which, however, may be doubted. Böcking attributes the division to Theodosius the Great (*ad Not. Dignit.* i. p. 129). 3. Phoenicia Prima, under a consularis, with the metropolis of Tyrus and the cities Ptolemais, Sidon, Berytus, Byblos, Botryo, Tripolis, Arcae, Orthosias, Aradus, Antaradus, Caesarea Paneas. 4. Phoenicia Secunda, or Phoenicia ad Libanum, under a praeses, having Damascus for its capital, and embracing the cities of Emesa, Laodiceia ad Libanum, Heliopolis, Abila, Palmyra. It was first separated by Theodosius the Great. 5. Palaestina Prima, administered by a consularis, and in the years 383—385 by a proconsul. Its chief city was Caesareia, and it comprehended the towns of Dora, Antipatris, Diospolis, Azotus ad Mare, Azotus Mediterranea, Eleutheropolis, Aelia Capitolina (Jerusalem), Neapolis, Livias, Sebaste, Anthedon, Diocletianopolis, Joppa, Gaza, Raphia, Ascalon, &c. 6. Palaestina Secunda, under a praeses, with the capital of Scythopolis, and the towns of Gadara, Abila, Capitolias, Hippos, Tiberias, Dio Caesareia, and Gabae. 7. Palaestina Tertia. This was formed out of the former province of Arabia. (Procop. *de Aed.* v. 8.) It was governed by a praeses, and its chief city was Petra. (Cf. PALAESTINA, Vol. II. p. 533.)

With respect to these later subdivisions of Syria, the reader may consult Hierocles, p. 397, ed. Bonn, with the notes of Wesseling, p. 518, sqq.; the *Notitia Dignit.* i. p. 5, seq., and the commentary of Böcking, pp. 128—140, 511; Bingham, *Orig. Eccl.* vol. iii. p. 434, seq.; Norisius, *de Epoch. Syromaced.* in Opp. vol. ii. p. 374, sqq., p. 419, seq.

In the year 632, Syria was invaded by the Saracens, nominally under the command of Abu Obeidah, one of the "companions" of Mahomet, but really led by Chaled, "the sword of God." The easy conquest of Bosra inspirited the Moslems to attack Damascus: but here the resistance was more determined, and, though invested in 633, the city was not captured till the following year. Heraclius had been able to collect a large force, which, however, under the command of his general Werdan, was completely defeated at the battle of Aisnadin; and Damascus, after that decisive engagement, though it still held out for seventy days, was compelled to yield. Heliopolis and Emesa speedily shared the fate of Bosra and Damascus. The last efforts of Heraclius in defence of Syria, though of extraordinary magnitude, were frustrated by the battle of the Yermuk. Jerusalem, Aleppo, and Damascus successively yielded to the Saracen arms, and Heraclius abandoned a province which he could no longer hope to retain. Thus in six campaigns (633—639) Syria was entirely wrested from the Roman empire. (Gibbon, *Decline and Fall*, ch. 51; Marquardt, *Röm. Alterth.* vol. iii.) [T. H. D.]

SYRIAE PORTAE (Συρίαι πύλαι), a pass between Mount Amanus and the coast of the bay of Issus, which formed a passage from Cilicia into Syria. It was 3 stadia in length, and only broad enough to allow an army to pass in columns. (Xenoph. *Anab.* i. 4. § 4; Arrian, *Anab.* ii. 8; Plin. v. 18; Ptol. v. 15. § 12; Strab. xiv. p. 676.) This mountain pass had formerly been closed up at both ends by walls leading from the rocks into the sea; but in the time of Alexander they seem to have existed no longer, as they are not mentioned by any of his historians. Through the midst of this pass, which is now called the pass of *Beilan*, there flowed a small stream, which is still known under the name of *Merkez-su*, its ancient name being Cersus. [L. S.]

SYRIAS (Συριάς), a headland in the Euxine, on the coast of Paphlagonia, which, to distinguish it from the larger promontory of Carambis in its vicinity, was also called ἄκρα λεπτή. (Marcian, p. 72; Arrian, *Peripl. P. E.* p. 15; Anonym. *Peripl. P. E.* p. 7.) Its modern name is *Cape Indje*. [L.S.]

SYRIE'NI. [SYRASTRENE.]

SYRNOLA (*Itin. Hier.* p. 568), a town in the north-western part of Thrace, between Philippopolis and Parembole. [J. R.]

SYRO-PHOENICE. [SYRIA, p. 1079.]

SYROS or SYRUS (Σῦρος, also Συρίη, Hom. *Od.* xv. 403, and Σύρα, Diog. Laert. i. 115; Hesych.; Suid.: *Eth.* Σύριος: *Syra* (Σύρα), and the present inhabitants call themselves Συριῶται or Συριανοί, not Σύριοι), an island in the Aegaean sea, one of the Cyclades, lying between Rheneia and Cythnus, and 20 miles in circumference, according to some ancient authorities. (Plin. iv. 12. s. 22.) Syros produces good wine, but is upon the whole not fertile, and does not deserve the praises bestowed upon it by Homer (*l. c.*), who describes it as rich in pastures, cattle, wine, and wheat. It is usually stated upon the authority of Pliny (xxxiii. 12. s. 56) that Syros produced Sil or yellow ochre; but in Sillig's edition of Pliny, Scyros is substituted for Syros.

Syros had two cities even in the time of Homer (*Od.* xv. 412), one on the eastern, and the other on the western side of the island. The one on the eastern side, which was called Syros (Ptol. iii. 15. § 30), stood on the same site as the modern capital of the island, which is now one of the most flourishing cities in Greece, containing 11,000 inhabitants, and the centre of a flourishing trade. In consequence of the numerous new buildings almost all traces of the ancient city have disappeared; but there were considerable remains of it when Tournefort visited the island. At that time the ancient city was abandoned, and the inhabitants had built a town upon a lofty and steep hill about a mile from the shore: this town is now called *Old Syra*, to distinguish it from the modern town, which has arisen upon the site of the ancient city. The inhabitants of *Old Syra*, who are about 6000 in number, are chiefly Catholics, and, being under the protection of France and the Pope, they took no part in the Greek revolution during its earlier years. Their neutrality was the chief cause of the modern prosperity of the island, since numerous merchants settled there in consequence of the disturbed condition of the other parts of Greece.

There are ruins of the second ancient city on the western coast, at the harbour of *Maria della Grazia.* Ross conjectures that its name may have been Grynche or Gryncheia, since we find the Γρυγχῆς, who are otherwise unknown, mentioned three times in the inscriptions containing lists of the tributary allies of Athens. There was another ancient town in the island, named Eschatia. (Böckh, *Inscr.* no. 2347, c.) Pherecydes, one of the early Greek philosophers, was a native of Syros. (Comp. Strab. x. pp. 485, 487; Scylax, p. 22; Steph. B. *s. v.*; Tournefort, *Voyage*, vol. i. p. 245, seq. Engl. tr.; Prokesch, *Erinnerungen*, vol. i. p. 55, seq.; Ross, *Reisen auf den Griech. Inseln*, vol. i. p. 5, seq., vol. ii. p. 24, seq.; Fiedler, *Reise*, vol. ii. p. 164, seq.)

SY'RTICA REGIO (ἡ Συρτική, Ptol. iv. 3), a tract on the coast of N. Africa, between the Syrtis Major and Minor, about 100 miles in length. (Strab. xvii. p. 834, sq.; Mela, i. 7; Plin. v. 4. s. 4.) After the third century it obtained the name of the Regio Tripolitana, from the three principal cities, which were allied together, whence the modern name of *Tripoli* (*Not. Imp. Occid.* c. 45; Procop. *de Aed.* vi. 3; cf. Solinus, c. 27). Mannert conjectures (x. pt. ii. p. 133) that the emperor Septimius Severus, who was a native of Leptis, was the founder of this Provincia Tripolitana, which, according to the Not. Imp. (*l. c.*), was governed by its own duke (Dux) (Comp. Amm. Marc. xxviii. 6). The district was attributed by Ptolemy, Mela, and Pliny to Africa Propria; but in reality it formed a separate district, which at first belonged to the Cyrenaeans, but was subsequently wrested from them and annexed to Carthage, and, when the whole kingdom of the latter was subjected to the Romans, formed a part of the Roman province of Africa. For the most part the soil was sandy and little capable of cultivation, as it still remains to the present day (Della Cella, *Viaggio*, p. 50); yet on the borders of the river Cinyps and in the neighbourhood of the town of Leptis, there was some rich and productive land. (Herod. iv. 198; Scylax, p. 47; Strab. xvii. p. 835; Ovid, *ex Pont.* ii. 7. 25.) Ptolemy mentions several mountains in the district, as Mount Giglius or Gigius (τὸ Γίγιον ὄρος, iv. 3. § 20), Mount Thizibi (τὸ Θίζιϐι ὄρος, *ib.*) Mount Zuchabbari or Chuzabarri (τὸ Ζουχάϐϐαρι ἢ Χουζάϐαῤῥι, *ib.*) and Mount Vasaluetum or Vasaleton (τὸ Οὐασάλαιτον ἢ Οὐασάλετον ὄρος, *ib.* § 18). The more important promontories were Cephalae (Κεφαλαὶ ἄκρον, Ptol. iv. 3. § 13), near which also, on the W., the same author mentions another promontory, Trieron (Τριήρων or Τριηρον ἄκρον, *ib.*) and Zeitha (τὰ Ζεῖθα, *ib.* § 12). The principal rivers were the Cinyps or Cinyphus (Ptol. *ib.* § 20), in the eastern part of the district, and the Triton, which formed its western boundary, and by which the three lakes called Tritonitis, Pallas, and Libya were supplied (*ib.* § 19). Besides these waters there were extensive salt lakes and marshes along the coast (Strab. *l. c.*; *Tab. Peut.* tab. vii.) The lotus is mentioned among the scanty products of this unfertile land (Plin. xxiv. 1. s. 1), and a peculiar kind of precious stones, called after the country Syrtides gemmae, was found on the coast (Id. xxxvii. 10. § 67). The tribes that inhabited the country besides the Nasamones, Psytti, and Macae, who in the earlier times at least spread themselves over this district, were the Lotophagi [Vol. II. p. 205], who dwelt about Syrtis Minor, and the Gindanes [Vol. I. p. 1002], who were situated to the W. of the former. Ptolemy, however, in place of these more ancient tribes, mentions others that are heard of nowhere else, as the Nigitimi, Samamycii, Nycpii, Nygbeni, Elaeones, Damnesii, &c. (iv. 3. §§ 23–27). But Egyptian and Phoenician colonists had been mixed at a very early period with these aboriginal Libyan tribes, whom the Greeks found there when they settled upon the coast, and with whom, probably, they had for some time previously had connections. The most important towns of the Regio Syrtica were the three from which it subsequently derived its name of Tripolitana, that is, Leptis Magna, Oea, and Sabrata; besides which we find Tacape and other places mentioned by Ptolemy. Opposite to the coast lay the islands of Meninx and Cercina. [T. H. D.]

SYRTIS MAJOR and MINOR (Σύρτις μεγάλη καὶ μικρά, Ptol. iv. 3), two broad and deep gulfs in the Libyan sea on the N. coast of Africa, and in the district called after them Regio Syrtica. The name is derived from the Arabic, *Sert*, a desert from the desolate and sandy shore by which the neighbourhood of the Syrtes is still characterised. The navigation of them was very dangerous because of their shallow and sunken rocks, so that the smaller Syrtis was considered in ancient times as altogether unnavigable, and even into the larger one only small ships ventured. (Strab. xvii. p. 835; Scylax, p. 48; Polyb. i. 39; Mela, i. 7; Plin. v. 4. s. 4; Procop. *de Aed.* vi. 3.) The reports of modern travellers, however, do not tend to establish these dangers. (Lauthier, *Relazione* in Della Cella's *Viaggio*, p. 214, sqq.) The Greater Syrtis, which was the eastern one, now the *Gulf of Sidra*, extended from the promontory of Boreum on the E. side to that of Cephalae on the W. (Scyl. 46, sq.; Polyb. iii. 29; Strab. *l. c.* and ii. p. 123; Mela and Plin. *ll. cc.*) According to Strabo it was from 4000 to 5000 stadia in circumference (*l. c.*); but in another place (xvii. p. 835) he puts down the measure more accurately at 3930 stadia. Its depth, or landward recess, was from 1500 to 1800 stadia, and its diameter 1500 stadia. (Comp. Agathem. i. 3, and ii. 14). The smaller, or more western Syrtis (now *Gulf of Cabes*), was formed on the E. by the promontory of Zeitha and on the W. by that of Brachodes. (Scyl. p. 48; Polyb. i. 39, ii. 23, xii. 1; Strab. ii. p. 123, iii. p. 157, xvii. p. 834, &c.) According to Strabo it had a circumference of 1600 stadia and a diameter of 600 (comp. Agathem. *l. c.*). Particulars respecting the size of both will likewise be found in Mela i. 7; and *Itin. Ant.* p. 64, sqq. The shores of both were inhospitable, and sandy to such a degree that men and even ships were often overwhelmed by the huge cloud-like masses lifted by the wind (Diod. xx. 41; Sall. *Jug.* 79; Herod. iii. 25, 26, iv. 173; Lucan, ix. 294, sqq.); and it is affirmed by modern travellers that these descriptions of the ancients are not exaggerated. (See Browne's *Travels*, p. 282; Bruce, *Travels*, iv. p. 458; Beechey, *Expedition, &c.* ch. 10; Ritter, *Erdkunde*, i. p. 1030.) [T.H.D.]

SYSPIRI'TIS (Συσπιρῖτις, Strab. xi. p. 503), a district in Armenia Major. [T. H. D.]

SYTHAS. [ACHAIA, p. 13, b.]

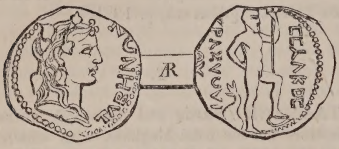
T.

TAANACH (Θανάκ and Θαναάχ), a town in Palestine, not far from Megiddo, with which it is generally mentioned, was originally one of the royal cities of the Canaanites. (*Josh.* xii. 21; *Judges*, v. 19; 1 *Kings*, iv. 12.) It was assigned to Manasseh (*Josh.* xvii. 11), but was afterwards one of the cities given to the Levites. (*Josh.* xxi. 25.) "Taanach by the waters of Megiddo" was the scene of the great battle of Deborah and Barak. (*Judges*, v. 19.) In the time of the Judges the Canaanitish inhabitants still remained in Taanach (*Judges*, i. 27), but in the reign of Solomon it appears as an Israelitish town. (1 *Kings*, iv. 12.) Eusebius describes it as 3 Roman miles, and Jerome as 4 Roman miles from Legio, which is undoubtedly the Megiddo of Scripture. [LEGIO.] Taanach is still called *Ta'annuk*, a village standing on the slope of the hills which skirt the plain of Esdraelon towards the south. (Robinson, *Bibl. Res.* vol. ii. p. 316, vol. iii. p. 117, 2nd ed.; Stanley, *Sinai and Palestine*, p. 331.)

TABAE (Τάϐαι: *Eth.* Ταϐηνός), a town which, according to Strabo (xii. p. 570), was situated on the confines between Phrygia and Caria, and which, in another passage (p. 576), he evidently includes in Phrygia. The country was situated in a plain which derived from the town the name of Πεδίον Ταϐηνόν. (Strab. xii. p. 576.) Stephanus Byz. (*s. v.*) on the other hand calls Tabae a Lydian town, though he at the same time mentions another in Caria; but it is highly probable that not only both are one and the same town, but also the same as the one assigned by Strabo to Phrygia, and that in point of fact the town was in Caria near the confines of Phrygia. Mythically the name of the place was derived from a hero Tabus, while others connected it with an Asiatic term τάϐα, which signified a rock. (Steph. B. *l. c.*) The latter etymology is not inconsistent with Strabo's account, for though the town is described as being in a plain, it, or at least a part of it, may have been built on a rock. The plain contained several other little towns besides Tabae. Livy (xxxviii. 13), in his account of the expedition of Manlius, states that he marched in three days from Gordiutichos to Tabae. It must then have been a considerable place, for, having provoked the hostility of the Romans, it was ordered to pay 20 talents of silver and furnish 10,000 medimni of wheat. Livy remarks that it stood on the borders of Pisidia towards the shore of the Pamphylian sea. There can be no doubt that D'Anville is correct in identifying the modern *Thaous* or *Davas*, a place of some note north-east of *Moglah*, with the ancient Tabae. Col. Leake (*Asia Minor*, p. 153), relying too implicitly on Strabo, looks too far east for its site; for Hierocles

(p. 689) distinctly enumerates it among the Carian towns. *Davas* is a large and well-built town, and the capital of a considerable district; the governor's residence stands on a height overlooking the town, and commanding a most magnificent view. (Richter, *Wallfahrten*, p. 543; Franz, *Fünf Inschriften*, p. 30.)

It should be observed that Pliny (v. 27) mentions another town in Cilicia of the name of Tabae, of which, however, nothing is known. [L. S.]



COIN OF TABAE.

TABALA (Τάϐαλα), a town of Lydia near the river Hermus, is known only from coins found in the country; but it is no doubt the same as the one mentioned by Hierocles (p. 670) under the name of Gabala, which is perhaps only miswritten for Tabala. It is even possible that it may be the town of Tabae which Stephanus Byz. assigns to Lydia. Some trace of the ancient place seems to be preserved in the name of the village *Tonbaili* on the left bank of the Hermus, between *Adala* and *Kula*. [L. S.]

TABANA (Τάϐανα, Ptol. iii. 6. § 6), a place in the interior of the Chersonesus Taurica. [T.H.D.]

TABASSI (Τάϐασσοι, Ptol. vii. 1. § 65), a tribe of Indians who ocupied the interior of the southern part of *Hindostân*, in the neighbourhood of the present province of *Mysore*. Their exact position cannot be determined, but they were not far distant from *M. Bettigo*, the most S. of the *W. Ghâts*. They derived their name from the Sanscrit *Tapasja*, "woods." (Lassen, *Ind. Alterth.* vol. i. p. 243.) [V.]

TABERNAE, in Gallia, is placed by the Itineraries between Noviomagus (*Speier*) and Saletio(*Seltz*). The position of Tabernae is supposed to correspond to that of *Rheinzabern*. Tabernae is mentioned by Ammianus Marcellinus (xvi. 2), unless in this passage he means another place (No. 2) which has the same name.

2. Between Argentoratum (*Strassburg*) and Divodurum (*Metz*) is *Elsatz-Zabern*, or *Saverne* as the French call it, which is about 21 miles from *Strassburg*. This seems to be the place which Ammianus (xvi. 11) calls Tres Tabernae. When Julian was marching against the Alemanni, who were encamped near Argentoratum, he repaired Tres Tabernae, for the purpose of preventing the Germans from entering Gallia by this pass in the *Vosges*. Ammianus (xvi. 12) also gives the distance from Tres Tabernae to the German camp at Argentoratum at 14 "leugae," which is 21 Roman miles, and agrees very well with the distance between *Saverne* and *Strassburg* (D'Anville, *Notice*, *&c.*).

3. Tabernae is mentioned by Ausonius (*Mosella*, v. 8) on the road between Bingium (*Bingen*) and Noviomagus (*Neumagen*); but the geographers are not agreed about the position, whether it is *Bergzabern*, a place which is out of the way, *Baldenau*, or *Berncastel* on the *Mosel*. Ausonius says there is a spring there:—

> "Praetereo arentem sitientibus undique terris
> Dumnissum riguasque perenni fonte Tabernas."

[G. L.]

TABIE'NI (Ταϐιηνοί, Ptol. vi. 14. § 11), a people in the N. part of Scythia, on this side of the Imaus. [T. H. D.]

TABIE'NI. (Ταϐιηνοί), an Aethiopian tribe, situated NW of the Regio Troglodytica, near the headland of Bazium (*Ras-el-Naschef*), mentioned by Ptolemy alone (iv. 27. § 28). [W. B. D.]

TABLAE, in Gallia, is marked in the Table between Lugdunum Batavorum (*Leiden*) and Noviomagus (*Nymegen*). D'Anville and others suppose it to be *Alblas*, a little above the junction of the *Leck* and the *Maas*, and opposite to *Dort*. [G. L.]

TABOR, a celebrated mountain in Galilee, called by the Greek writers Atabyrium, under which name it is described. [ATABYRIUM.]

TABRACA. [THABRACA.]

TABUDA, or TABULLAS in some editions of Ptolemy (ii. 9. § 3), a river of North Gallia. The mouth of this river is placed by Ptolemy between Gesoriacum (*Boulogne*) and the mouth of the Mosa (*Maas*). In another passage (ii. 9. § 9), after fixing the position of the Morini, whose towns were Gesoriacum and Taruanna, he adds, "Then after the Tabullas are the Tungri." All these indications seem to show that the Tabuda or Tabullas is the *Schelde*, which would be correctly placed between the Morini and the Tungri. Ortelius, cited by D'Anville and others, is said to have produced evidence from writings of the middle ages, that the *Schelde* was named Tabul and *Tabula*. [G. L.]

TABURNUS MONS (*Monte Taburno*), was the name given in ancient times to one of the most important mountain groups of the Apennines of Samnium. It is situated nearly due W. of Beneventum, between the valley of the Calor (*Calore*) and that of the smaller stream of the *Isclero*. Like the still more elevated mass of the *Monte Matese*, which fronts it on the N., it forms no part of the main chain of the Apennines (if that be reckoned, as usual, by the line of water-shed), but is considerably advanced towards the W., and its W. and NW. slopes consequently descend at once to the broad valley or plain of the Vulturnus, where that river receives its tributary the Calor. It is evidently these slopes and underfalls to which Virgil alludes as affording a favourable field for the cultivation of olives (Virg. *Georg.* ii. 38; Vib. Sequest. p. 33), with which they are covered at this day. But in another passage he alludes to the "lofty Taburnus" as covered with forests, which afforded pasture to extensive herds of cattle. (Id. *Aen.* xii. 715.) Gratius Faliscus also speaks of it as a rugged and rocky group of mountains (*Cyneget.* 509). We learn from that writer that it was included in the territory of the Caudine Samnites [CAUDINI], and indeed the celebrated pass of the Caudine Forks was at a very short distance from the foot of Mount Taburnus. The name of *Monte Taburno* or *Taburo* is still commonly applied to the whole group, though the different summits, like those of the *Matese*, have each their peculiar name.

There is no ground for reading (as has been suggested) Τάϐυρνον ὄρος for Αἴϐυρνον ὄρος, in Polybius, iii. 100); the mountain of which that author is speaking must have been situated in quite a different part of Italy. [E. H. B.]

TACAPE (Τακάπη or Κάπη, Ptol. iv. 3. § 11), a town in the Roman province of Africa, in the Regio Syrtica and in the innermost part of the Syrtis Minor. The surrounding country is represented by Pliny (xvi. 27. s. 50, xviii. 22. s. 51) as exceedingly fruitful, but its harbour was bad. (Geogr. Nub. *Clim.* iii. pt. ii. p. 87.) In early times it was subject to Byzacium; but subsequently, as a Roman colony, belonged to the Regio Tripolitana, of which it was the most westerly town. In its neighbourhood were warm mineral springs called the Aquae Tacapitanae (*Itin. Ant.* p. 78), now *El-Hammah.* (Cf. Plin. v. 4. s. 3; *Itin. Ant.* pp. 48, 50, 59, &c., where it is called Tacapae). Now *Gabs*, *Cabes*, or *Quâbes.* [T. H. D.]

TACARAEI (Τακαραῖοι, Ptol. vii. 2. § 15), a mountain tribe of India extra Gangem, who lived in the extreme NW. near the junction of the Imaus and Emodus chains, adjoining the Mons Bepyrrhus. They must have occupied part of the district now called *Assam.* [V.]

TACHOMPSO (Ταχομψώ, Herod. ii. 29; Tacompsos, Plin. vi. 29. s. 33; Mela, i. 9. § 2), a town in the Regio Dodecaschoenus, S. of Aegypt and the Cataracts. It stood upon an island of the Nile, and was inhabited by a mixed colony of Aegyptians and Aethiopians. The Coptic word Tachempsa signifies "the place of many crocodiles." Tachompso was seated on the E. bank of the river, lat. 23° 12′ N., nearly opposite the town of Pselcis. As Pselcis increased, Tachompso declined, so that it at last was regarded as merely a suburb of that town, and went by the name of Contra-Pselcis. Though supposed by some to have been near the modern village of *Conzo* in Lower Nubia, it is impossible to reconcile any known locality with the ancient descriptions of this place. Heeren (*African Nations*, vol. i. pp. 346, 383) supposes it to have been either at the island *Kalabshe* (Talmis) or 20 miles further S. as *Ghyrshe.* Herodotus (*l. c.*) describes the island on which Tachompso stood as a plain contiguous to a vast lake. But neither such a lake nor island now appear in this part of the Nile's course. The lake may have been the result of a temporary inundation, and the island gradually undermined and carried away by the periodical floods. [W. B. D.]

TACO'LA (Τάκωλα, Ptol. vii. 2. § 5), a place on the west coast of the Aurea Chersonesus, in India extra Gangem, which Ptolemy calls an emporium. There can be no doubt that it is represented now by either *Tavoy* or *Tenasserim.* [V.]

TACU'BIS (Τακουϐίς, Ptol. ii. 5. § 7), a place in Lusitania. [T. H. D.]

TADER, a river on the S. coast of Hispania Tarraconensis. (Plin. iii. 3. s. 4.) It is probably indicated by Ptolemy (ii. 6. § 14) under Τέρεϐος ποταμοῦ ἐκϐολαί. Now the *Segura.* [T. H. D.]

TADINUM (*Eth.* Tadinas: Ru. near *Gualdo*), a town of Umbria, mentioned by Pliny among the municipal towns of that region. (Plin. iii. 14. s. 19.) It is not noticed by any other ancient author previous to the fall of the Western Empire; but its name is repeatedly found in the epistles of Gregory the Great, and it is evidently the same place called by Procopius Taginae (Τάγιναι, Procop. *B. G.* iv. 29), near which the Gothic king Totila was defeated by Narses in a great battle, in which he was himself mortally wounded, A. D. 552. The site is clearly fixed by the discovery of some ruins and other ancient monuments in 1750 at a place about a mile and a half from *Gualdo*, where there is an old church consecrated in the middle ages to *Sta Maria di Tadino.* *Gualdo* is about 9 miles N. of *Nocera* (Nuceria), close to the line of the Flaminian Way: hence there is little doubt that we should substitute Tadinas for "Ptanias," a name obviously corrupt, given in the Jerusalem Itinerary as a station on the Flaminian Way. (*Itin. Hier.* p. 614; Wesseling, *ad loc.*; Cramer, *Italy*, vol. i. p. 267.) [E. H. B.]

TADMOR. [PALMYRA.]

TADU (Plin. vi. 29. s. 35; comp. Strab. xvii. p. 786), a small island of the Nile that formed the harbour of the city of Meroe. Bruce (*Travels*, vol. iv. p. 618) supposes Tadu to have been the modern *Curgo*, N. of *Schendy.* As, however, the site of Meroe is much disputed, that of Tadu is equally uncertain (Ritter, *Erdkund.* vol. i. p. 567). [W. B. D.]

TAE'NARUM (Ταίναρον, Herod. Strab. et alii; ἡ Ταιναρία ἄκρα, Ptol. iii. 16. § 9), a promontory at the extremity of Laconia, and the most southerly point of Europe, now called *C. Matapán.* The name of Taenarum, however, was not confined to the extreme point bearing the name of *Matapán.* It has been shown by Leake that it was the name given to the peninsula of circular form about seven miles in circumference, which is connected with the end of the great Taÿgetic promontory by an isthmus about half a mile wide in a direct distance. Hence Taenarum is correctly described by Strabo as an ἀκτὴ ἐκκειμένη (viii. p. 363). Leake conjectures with great probability that *Matapán* is merely another form of Μέτωπον, which may have been the name given by the ancients to the southern extremity of the peninsula. (*Morea*, vol. i. p. 301.) On either side of the isthmus, which connects the promontory of Taenarum with that of Taÿgetus, is a bay, of which the one on the east is called *Porto Quaglio*, corrupted into *Kaio*, and the one on the west *Marinári* or *Marmári.* The name of *Quaglio* was given to the eastern bay by the Venetians, because it was the last place in Europe at which the quails rested in the autumn before crossing over to Crete and Cyrene. *Porto Quaglio* is one of the best harbours in Laconia, being sheltered from the S. and SE.; it is nearly circular, with a narrow entrance, a fine sandy bottom, and depth of water for large ships. *Porto Marmári* is described as only a dangerous creek. In the Taenarian peninsula there are also two ports on its eastern side, of which the northern, called *Vathý*, is a long narrow inlet of the sea, while the southern, called *Asómato* or *Kistérnes*, is very small and ill sheltered. A quarter of a mile southward of the inner extremity of the last-mentioned port, a low point of rock projects into the sea from the foot of the mountain, which, according to the inhabitants of the peninsula, is the real *C. Matapán.* The western side of the peninsula is rocky and harbourless.

The whole of the Taenarian peninsula was sacred to Poseidon, who appears to have succeeded to the place of Helios, the more ancient god of the locality. (Hom. *Hymn. in Apoll.* 411.) At the extremity of this peninsula was the temple of Poseidon, with an asylum, which enjoyed great celebrity down to a late period. It seems to have been an ancient Achaean sanctuary before the Dorian conquest, and to have continued to be the chief sacred place of the Perioeci and Helots. The great earthquake, which reduced Sparta to a heap of ruins in B. C. 464, was supposed to have been owing to the Lacedaemonians having torn away some suppliant Helots from this sanctuary. (Thuc. i. 128, 133; Paus. iii. 25. § 4; Strab. viii. p. 363; Eurip. *Cycl.* 292.) Near the sanctuary was a cavern, through which Hercules is said to have dragged Cerberus to the upper regions. (Paus. Strab. *ll. cc.*; Pind. *Pyth.* iv. 77; *Taenariae fauces*, Virg. *Georg.* iv. 467;

Taenarus aperta umbris, Lucan, ix. 36.) There is a slight difference between Strabo and Pausanias in the position of the cave; the former placing it near the temple, which agrees with present appearances (see below); the latter describing the cave itself as the temple, before which stood a statue of Poseidon. Among the many dedicatory offerings to Poseidon the most celebrated was the brazen statue of Arion seated on a dolphin, which was still extant in the time of Pausanias. (Herod. i. 23, 24.) The temple was plundered for the first time by the Aetolians. (Polyb. ix. 34.)

Taenarum is said to have taken its name from Taenarus, a son either of Zeus or Icarius or Elatus. (Paus. iii. 14. § 2; Steph. B. *s. v.*; Schol. *ad Apoll. Rhod.* i. 102.) Bochart derives the word from the Phoenician *tinar* "rupes" (*Geograph. Sacra*, p. 459); and it is not improbable that the Phoenicians may have had a settlement on the promontory at an early period.

Pausanias (iii. 25. § 4) mentions two harbours in connection with the Taenarian promontory, called respectively Psamathus (Ψαμαθοῦς), and the Harbour of Achilles (ὁ λιμὴν Ἀχίλλειος). Scylax (p. 17) also mentions these two harbours, and describes them as situated back to back (ἀντίπυγος). Strabo (viii. p. 373) speaks of the former of these two harbours under the name of Amathus (Ἀμαθοῦς), but omits to mention the Harbour of Achilles. It would appear that these two harbours are the *Porto Quaglio* and the port of *Vathý* mentioned above, as these are the two most important in the peninsula. Leake identifies Psamathus with *Quaglio*, and the Harbour of Achilles with *Vathý*, but the French Commission reverse these positions. We have, however, no doubt that Leake is correct; for the ancient remains above the *Porto Quaglio*, the monastery on the heights, and the cultivated slopes and levels, show that the Taenarian population has in all ages been chiefly collected here. Moreover, no ancient writers speak of a town in connection with the Harbour of Achilles, while Strabo and others describe Amathus or Psamathus as a πόλις. (Steph. B. *s. v.* Ψαμαθοῦς; cf. Aeschin. *Ep.* 1; Plin. iv. 5. s. 8.) If we were to take the description of Scylax literally, Psamathus would be *Porto Quaglio*, and the Harbour of Achilles *Porto Marmári;* and accordingly, they are so identified by Curtius; but it is impossible to believe that the dangerous creek of *Marmári* is one of the two harbours so specifically mentioned both by Scylax and Pausanias.

The remains of the celebrated temple of Poseidon still exist at *Asómato*, or *Kistérnes*, close to *C. Matapán* on the eastern side. They now form part of a ruined church; and the ancient Hellenic wall may be traced on one side of the church. Leake observes that the church, instead of facing to the east, as Greek churches usually do, faces south-eastward, towards the head of the port, which is likely to have been the aspect of the temple. No remains of columns have been found. A few paces north-east of the church is a large grotto in the rock, which appears to be the cave through which Hercules was supposed to have dragged Cerberus; but there is no appearance of any subterranean descent, as had been already remarked by Pausanias. In the neighbourhood there are several ancient cisterns and other remains of antiquity.

There were celebrated marble quarries in the Taenarian peninsula. (Strab. viii. p. 367.) Pliny describes the Taenarian marble as black (xxxvi. 18. s. 29, 22. s. 43); but Sextus Empiricus (*Pyrrh. Hypot.* i. 130) speaks of a species that was white when broken to pieces, though it appeared yellow in the mass. Leake inquired in vain for these quarries.

At the distance of 40 stadia, or 5 English miles, north of the isthmus of the Taenarian peninsula, was the town Taenarum or Taenarus, subsequently called Caenepolis. (Καινήπολις, Paus. iii. 25. § 9; Καινή, Ptol. iii. 16. § 9; Plin. iv. 15. s. 16; Steph. B. *s. v.* Ταίναρος; the same town is probably mentioned by Strab. viii. p. 360, under the corrupt form Κιναίδιον.) It contained a temple of Demeter and another of Aphrodite, the latter near the sea. The modern village of *Kypárisso* stands on the site of this town. Some ancient remains and inscriptions of the time of the Antonines and their successors have been found here. On the door-posts of a small ruined church are two inscribed quadrangular στῆλαι, decorated with mouldings above and below. One of the inscriptions is a decree of the Taenarii, and the other is by the community of the Eleuthero-Lacones (τὸ κοινὸν τῶν Ἐλευθερολακώνων). We have the testimony of Pausanias (iii. 21. § 7) that Caenepolis was one of the Eleuthero-Laconian cities; and it would appear from the above-mentioned inscription that the maritime Laconians, when they were delivered from the Spartan yoke, formed a confederation and founded as their capital a city in the neighbourhood of the revered sanctuary of Poseidon. The place was called the New Town (Caenepolis); but, as we learn from the inscriptions, it continued to be also called by its ancient name. For the inscriptions relating to Taenarum, see Böckh, *Inscr.* no. 1315—1317, 1321, 1322, 1389, 1393, 1483. (On the topography of the Taenarian peninsula, see Leake, *Morea*, vol. i. p 290, seq., *Peloponnesiaca*, p. 175, seq.; Boblaye, *Recherches, &c.*, p. 89, seq.; Curtius, *Peloponnesos*, vol. ii. p. 277, seq.)

TAEZALI (Ταιζαλοι or Ταίξαλοι, Ptol. ii. 3. § 15), a people on the eastern coast of Britannia Barbara. In their territory was the promontory called Ταίξαλον ἄκρον (*Ib.* § 5), now *Kinneird's Head.* [T. H. D.]

TAGAE (Ταγαί, Polyb. x. 29. § 3), a town in the northern part of Parthia, situated in the defiles of the chain of Labutas, visited by Antiochus in his war against Arsaces. It has been conjectured by Forbiger that it is the same place as Tape, mentioned by Strabo (xi. p. 508) as a royal palace in the adjacent province of Hyrcania; but this conjecture seems unnecessary. Perhaps it may be represented by the present *Dameghan.* [V.]

TAGARA (Τάγαρα, *Peripl. M. Erythr.* § 51, ed. Müller; Ptol. vii. 1. § 82), one of the two principal emporia of the interior of the *Deccan*, according to the author of the Periplus. It is not certain what modern town now represents this ancient site, but there is a fair presumption in favour of *Deoghir*, which was the seat of government down to A. D. 1293, and which is now in ruins, close to *Dowlatabad.* (Vincent, *Voyage of Nearchus*, ii. p. 413; Mannert, v. 1. p. 83; Ritter, *Erdk.* v. p. 513; Berghaus's Map.) Ptolemy, who places the town in Ariaca, probably copied from the author of the Periplus. It may be remarked that the distance given between Barygaza (*Beroach*), Paethana (*Pythan*), and Tagara (*Deoghir*), are not reconcileable with the actual position of these places. [V.]

TAGASTE, or TAGESTENSE OPP. (Plin. v. 4. s. 4), a town of Numidia, whose spot is now marked by the ruins at *Tajilt* on the *Oued Hamise* or *Sugerast*, a tributary of the river *Mejerda*. (*Itin. Ant.* p. 44.) Tagaste is particularly distinguished by having been the birthplace of St. Augustine. (Aug. *Conf.* ii. 3.) [T. H. D.]

TAGO'NIUS (Ταγώνιος, Plut. *Sert.* 17), a tributary of the Tagus in Hispania Tarraconensis, either the *Tajuna* or *Henares*. (Cf. Florez, *Esp. Sagr.* v. p. 40; Ukert, ii. pt. i. p. 389.) [T. H. D.]

TAGORI. [Tagri.]

TAGRI (Τάγροι, Ptol. iii. 5. § 25), a people of European Sarmatia, on the borders of Dacia, and probably identical with the Tagori of Pliny (vi. 7. s. 7) and Jornandes (*Get.* 4). [T. H. D.]

TAGUS (Τάγος, Ptol. ii. 5. § 4), one of the principal rivers of Spain, being considerably larger than the Anas and having its sources between Mounts Orospeda and Idubeda, in the country of the Celtiberi. (Strab. iii. pp. 139, 152, 162.) After a tolerably straight course of upwards of 300 miles in a westerly direction, it falls into the Atlantic ocean below Olisippo, where it is 20 stadia broad, and capable of bearing the largest ships. It was navigable as far up as Moron for smaller vessels. According to Strabo, at flood tides it overflowed the country at its mouth for a circumference of 150 stadia. It was celebrated for its fish and oysters (Strab. *ib.*; Mart. x. 78), and likewise for its gold sand (Plin. iv. 22. s. 35; Mela, iii. 1; Catull. xx. 30; Ov. *Met.* ii. 251, &c.); of which last, however, so little is now to be found that it hardly repays the amphibious paupers who earn a precarious living by seeking for it. (Ford's *Handbook of Spain*, p. 487; Dillon, i. p. 257.) The Tagonius alone, is named as a tributary. The Tagus is still called *Tajo* in Spain, *Tejo* in Portugal. (Cf. Liv. xxi. 5, xxvii. 19; Plin. iii. 3. s. 4, viii. 42. s. 67; Sen. *Thyest.* 352, &c.) [T. H. D.]

TAHPA'NIS or TEHAPHE'NES (*Jerem.* xliii. 7, xliv. 1; *Ezek.* xxx. 18; ἐς Τάφνας, LXX.), is supposed to be the same place with the Daphne of Pelusium of the Greeks. It was the seat of a garrison under the native and the Persian kings of Aegypt (Herod. ii. 30), and was probably a place of considerable strength and importance, since it commanded the high road to Syria (Strab. xvii. p. 802). According to the Hebrew writers, Tahpanis was also occasionally a royal residence in Pharaonic times. In the reign of Psammitichus (B.C. 670, foll.) the troops quartered at Tahpanis, in common with the rest of the native Aegyptian army, offended by the king's favour to his Carian and Greek mercenaries, abandoned their country, and established themselves in the Regio Dodecaschoenus S. of Syene (Diodor. i. 67). From the Itineraries it appears that Daphne or Tahpanis was 16 Roman miles from Pelusium. *Tel-defenneh*, lying nearly in a direct line between the modern *Sala-kéëeh* and Pelusium, is supposed to be on the site of Tahpanis. [W.B.D.]

TALABRIGA (τὰ Ταλάϐριγα, App. *Hisp.* 73), a town of Lusitania, between Eminium and Langobriga. (*Itin. Ant.* p. 421; Plin. ii. 5. s. 7, iv. 21. s. 35.) Variously identified with *Cacia*, *Aveiro*, *Talavera de la Reyna*, and *Villarinho*. [T. H. D.]

TALA'BROCA (Ταλαϐρόκη, Strab. xi. p. 508), one of the four principal towns of Hyrcania noticed by Strabo. It is perhaps the same place that is called Tambrax by Polybius (x. 31). Its site cannot now be identified. [V.]

TALACO'RY (Ταλάκωρυ, Ptol. vii. 4. § 7), a port on the north-western side of the island of Taprobane or *Ceylon*. It is described as an emporium, and has, probably, derived its name from the promontory of Cory, which was opposite to it, on the mainland. It appears to have been also called Aacote (Ἀακότη). [V.]

TALADUSII (Ταλαδούσιοι, Ptol. iv. 2. § 17), a people in the north part of Mauretania Caesariensis. [T. H. D.]

TALAEUS MONS. [Tallaeus.]

TALAMINA (Ταλαμίνη, Ptol. ii. 6. § 27), a town of the Seurri in Gallaecia. [T. H. D.]

TALARES (Τάλαρες), a Molossian people of Epeirus, extinct in the time of Strabo (ix. p. 434).

TALAURA (Τάλαυρα), a mountain fortress in Pontus to which Mithridates withdrew with his most precious treasures, which were afterwards found there by Lucullus. (Dion Cass. xxxv. 14; Appian, *Mithr.* 115.) As the place is not mentioned by other writers, some suppose it to have been the same as Gaziura, the modern *Tourkhal* which is perched upon a lofty isolated rock. (Hamilton, *Researches*, vol. i. p. 360.) [L. S.]

TALBENDA (Τάλϐενδα or Τάλϐουδα), a town in the interior of Pisidia, noticed only by Ptolemy (v. 5. § 8). [L. S.]

TA'LETUM. [Laconia, p. 108, b.]

TALIA (*Itin. Ant.* p. 218), or TALIATA (*Not. Imp.*), erroneously called Τανάτις by Ptolemy (iii. 9. § 4), Tabata by the Geogr. Rav. (iv. 7), and Faliata in the Tab. Peut. A place in Upper Moesia, between Novae and Egeta. Variously identified with *Tatalia*, *Gögerdsinlik*, and a place near *Alt Porecs*. [T. H. D.]

TALICUS, a river of Scythia intra Imaum. (Amm. Marc. xxiii. 6. § 63.) [T. H. D.]

TALLAEUS or TALAEUS MONS (Böckh, *Corp. Inscr. Graec.* vol. ii. p. 423; Hesych. *s. v.*), the station of Talus, the mythical man of bronze, and the guardian of the island of Crete. The well-known inscription which deplores the loss of Artemis, the chaste wife of Salvius Menas, is now buried by the mass of earth and stones heaped up at the entrance of the stalactitic cavern of *Melidhóni*. This grotto, memorable in modern times for the massacre of the Cretan Christians by the Mohammedans, is identified from the inscription with the spot where in ancient times human victims were presented before the statue of Talus. (Pashley, *Travels*, vol. i. pp. 126—139.) [E. B. J.]

TALMEN (Ταλμήν, Arrian, *Indic.* c. 29), a port of Gedrosia at which the fleet of Nearchus found a secure harbour. It is not clear what place now may be identified with it, and different geographers have held different opinions. Vincent (*Voyage of Nearchus*, i. p. 271) thinks it is the bay formed by the mouth of a small river called by Ptolemy Candriaces or Hydriaces (vi. 8. § 8). It was probably close to the modern town, *Choubar Tiz* and *Purug*. (Cf. Gosselin, iii. p. 148.) [V.]

TALMIS (*It. Anton.* p. 161; Olympiodor. *ap. Photium*, p. 62, ed. Bekker), a town in the Regio Dodecaschoenus, S. of Philae, from which it was five days' journey distant, situated in lat. 23° 30′ N., and consequently immediately under the tropic of Cancer. Talmis stood on the western bank of the Nile, and is represented by the modern *Kalabsche*. The Libyan hills which rise immediately behind the town afforded an inexhaustible supply of materials for building, and the ancient quarries are still visible in their sides. The ruins of Talmis are of surpassing interest, and comparatively in good preservation, probably because, being excavated in the sandstone, they escaped mutilation or destruction by the Persians. The principal structure was a rock-temple at the foot of the hills, dedicated, as appears both from a hieroglyphical and a Greek inscription, to a deity named Mandulis or Malulis, a son of Isis. His mythical history is exhibited on bas-reliefs. But the sculptures at Talmis are of the highest interest, both as works of art and as historical monuments. Their execution is the work of various ages: some, as appears by their rude forms, ascending to a remote antiquity, others, as those in the temple of Mandulis, being of the best days of Aegyptian art. The temple was founded by Amunoph II., was rebuilt by one of the Ptolemies, and repaired in the reigns of the Caesars, Augustus, Caligula, and Trajan. The subjects of these sculptures represent partly the triumphs of the Pharaohs, and partly the tributes exacted by them from the conquered. On one wall is the warrior in his chariot putting to flight bearded men in short garments, armed with bows and arrows, and a sickle-shaped knife or sword. In another compartment the conqueror is in the act of putting his captives to death. Another represents the booty obtained after a victory, and, besides the captives, exhibits the spoils taken, e. g. lion-headed and lion-clawed chairs, knives, loaves, sandals, skins of animals, &c. These sculptures illustrate also the natural history of S. Aethiopia. They contain figures of lions, antelopes, and bulls, greyhounds, giraffes, ostriches and monkeys. The giraffes and ostriches point clearly to a country south of the utmost limit of Aegyptian dominion, and seem to indicate wars with the Garamantes and the kingdom of *Bornoo*. Herodotus (iii. 97) mentions ebony wood among the articles of tribute which every three years Aethiopia offered to the Persian king. Ebony as well as ivory, a product of the interior of Libya, appears on the walls of the temple of Mandulis. A coloured facsimile of these sculptures is displayed in one of the rooms of the British Museum. At a short distance from Talmis stood another temple of scarcely inferior interest, and the space between is covered with heaps of earth and fragments of pottery, mixed with human bones and bandages that have been steeped in bitumen — the evident traces of a large necropolis. At Talmis has been also discovered an inscription in the Greek language, supposed to be of the age of Diocletian, in which Silco, king of Aethiopia and Nubia, commemorates his victories over the Blemmyes. The wealth of Talmis, apparent in its sculptures, was doubtless in great measure owing to its position as a commercial station between Aegypt and Aethiopia, but partly also to the emerald mines in its neighbourhood. In the fifth century A.D., the town and its neighbourhood were occupied by the Blemmyes, who had a regular government, since they had chiefs of tribes (φυλάρχοι) and were celebrated for their skill in divination. (Olympiodor. *ap. Photium*, p. 62.) [W. B. D.]

TALUBATH (Ταλουϐάθ, Ptol. iv. 6. § 25), a town of Gaetulia, in the NW. of Libya Interior, perhaps the modern *Tafilet*. [T. H. D.]

TALUCTAE, a tribe of India extra Gangem, mentioned by Pliny (vi. 19. s. 22). They were probably seated beyond the *Brahmaputra*, in the mountains of *Birmah*. Sillig, in his recent edition of Pliny, has given the name as Thalutae. [V.]

TAMARA (Ταμαρή, Ptol. ii. 3. § 30), a town of the Dumnonii, at the SW. extremity of Britannia Romana, at the mouth of the Tamarus. Now *Tamerton* near *Plymouth*. (Camden, p. 25.) [T.H.D.]

TAMARICI, a Gallaecian tribe on the river Tamaris in Hispania Tarraconensis. (Plin. iv. 20. s. 34; Mela, iii. 1.) According to Pliny (xxx. 2. s. 18) there were certain noted springs in their territory, which are undoubtedly the same described by Florez (*Cantabria*, p. 4) near the hermitage of *S. Juan de fuentas divinas*, 12 Spanish miles E. of *Leon*, and 5 N. of *Saldanna*. (Cf. Ukert, ii. pt. i. p. 302, note 80.) [T. H. D.]

TAMARIS (called by Ptolemy, Ταμάρα, ii. 6. § 2), a small river of Gallaecia in Hispania Tarraconensis, which falls into the Atlantic ocean by the port of Ebora, between the Minius and the promontory Nerium. (Mela, iii. 1.) Now the *Tambre*. [T.H.D.]

TAMARUS (*Tamaro*), a river of Samnium, which falls into the Calor (*Calore*), about 5 miles above Beneventum. Its name is known only from the Itinerary of Antoninus, which places a station "super Tamarum fluvium" on the road from Bovianum to Equus Tuticus. (*Itin. Ant.* p. 103.) The line of this road is not very clear, but the modern name of the *Tamaro* leaves no doubt of the river meant. It rises in the mountains near Saepinum, only a few miles from Bovianum, and flows with a general direction from N. to S. till it joins the Calor as above indicated. [E. H. B.]

TAMARUS (Τάμαρος, Ptol. ii. 3. § 4), a small river on the S. coast of Britannia Romana, now the *Tamar*. [T. H. D.]

TAMASSUS (Ταμασσός, Ptol. v. 14. § 6; called also Tamaseus by Pliny, v. 31. s. 35, Ταμάσος by Constantine Porphyr. *de Them.* i. p. 39, and Tamesa by Statius, *Achill.* i. 413; cf. coins in Eckhel, i. 3. p. 88), a town in the interior of the island of Cyprus, 29 miles SW. of Soloe, and on the road from that place to Tremithus. It lay in a fruitful neighbourhood (Ovid, *M.* x. 644), and in the vicinity of some extensive copper mines, which yielded a kind of rust used in medicine (Strab. xiv. p. 864). It is very probably the Τεμέση of Homer (*Od.* i. 184; Nitzch, *ad loc*; cf. Mannert, vi. 1. p. 452), in which case it would appear to have been the principal market for the copper trade of the island in those early times. Hence some derive its name from the Phoenician word *themaes*, signifying *smelting*. [T. H. D.]

TAMBRAX. [Talabroca.]

TAMESA or TAMESIS (Τάμεσα, Dion Cass. xl. 3), a river on the E. coast of Britannia Romana, on which Londinium lay; the *Thames*. (Caes. *B. G.* v. 11; Tac. *Ann.* xiv. 32.) [T. H. D.]

TAMESIS. [Tamesa.]

TAMIA (Τάμεια, Ptol. ii. 3. § 13), a town of the Vacomagi on the E. coast of Britannia Barbara, probably on *Loch Tay*. [T. H. D.]

TAMIA'THIS (Ταμίαθις, Steph. B. *s. v.*), was a considerable town in Lower Aegypt, situated at the mouth of the Phatnitic arm of the Nile. It is less celebrated in history than its representative, the modern *Damiat* or *Damietta*, which, since the era of the Crusades, has always been, until the rise of *Alexandria* in the present century, one of the most populous and commercial places in the Delta. Many antique columns and blocks from the ancient town are built into the walls of the mosques in the modern one. The present *Damietta*, indeed, does not occupy the site of Tamiathis, since, according to Abulfeda, the original town of that name was destroyed, on account of its exposed situation, and rebuilt higher up the Nile, about 5 miles further from the sea. The date of this change of position is fixed by Abulfeda in the year of the Hegira 648 (A.D. 1251). [W.B.D.]

TAMNA (Τάμνα, Strab. xvi. p. 768; Steph. B. *s. v.*; Tamna, Plin. vi. 28. s. 32: Θούμνα, Ptol. vi. 7. § 37; Thomna, Plin. xii. 14. s. 32: *Eth.* Ταμνίτης), a city of Arabia, and the chief town of the Cattabaneis (Catabani), according to Strabo, or of the Gebanitae, according to Pliny. It is described by Pliny as a large commercial town with 65 temples, to which caravans from Gaza in Palestine resorted. It is probably *Saná*, the present capital of *Yemen.*

TAMNUM, in Gallia, is placed by the Itineraries on a road from Burdigala (*Bordeaux*) to Mediolanum Santonum (*Saintes*); but in the Table the name is written Lamnum. The distance from Blavia or Blavium (*Blaye*) to Tamnum is xvi. in the Itins.; but the distance xxii. in the Table is nearer the truth, if *Tallemont* or *Talmon* is the site of Tamnum. *Talmon* is below *Blaye* on the right bank of the *Gironde.* [G. L.]

TAMUGADIS, a town in Numidia, on the E. side of Mount Aurasius, and 14 miles NE. of Lambese. (*It. Ant.* pp. 34, 40; Thamugadis, *Tab. Peut.*) It still retains the name of *Temugadi.* (Bruce.) Lapie identifies it with *Ager Soudah.* [T. H. D.]

TAMYNAE (Ταμύναι, Strab. et alii; Ταμύνα, Steph. B. *s. v.*: *Eth.* Ταμυναῖος, Ταμυνεύς), a town of Euboea in the territory of Eretria, at the foot of Mt. Cotylaeum, with a temple of Apollo, said to have been built by Admetus. (Strab. x. p. 447; Steph. B. *s. vv.* Τάμυνα, Κοτύλαιον.) It was taken by the Persians, when they attacked Eretria in B. C. 490 (Herod. vi. 101), but it is chiefly memorable for the victory which the Athenians, under Phocion, gained here over Callias of Chalcis, B. C. 350. (Aesch. *c. Ctes.* §§ 85—88, *de Fals. Leg.* 180; Dem. *de Pac.* 5; Plut. *Phoc.* 12.) Leake places Tamynae at the village of *Ghymnó*, at the foot of a high mountain, which he supposes to be the ancient Cotylaeum (*Ancient Greece*, vol. ii. p. 439); but Ulrichs regards *Aliveri*, where there are several ancient remains, as the site of Tamynae. (*Rheinisches Museum*, for 1847, p. 512.)

TAMY'RACA (Ταμυράκη, Ptol. iii. 5. § 8, viii. 10. § 3), a town and promontory of European Sarmatia in the neighbourhood of a lake (Arrian, *Per. P. Eux.* p. 20), and in the innermost part of the gulf of Carcinitis, now gulf of *Achmeschid* or *Perekop.* Hence, according to Strabo, the Sinus Carcinites was also called the gulf of Tamyracë (vii. p. 308). But the coast has undergone such extensive alterations at this part, that all attempts to determine the site of the town are unavailing. Some, indeed, have doubted its existence, as it is mentioned only by Ptolemy. (Cf. Neumann, *Die Hellenen in Skythenlande*, p. 375; Ukert, iii. 2. p. 457; Gail, *Geogr. M.* iii. p. 127.) [T. H. D.]

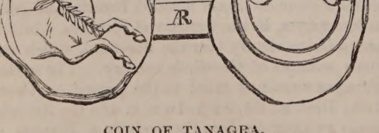
TAMYRACES SINUS. [CARCINA; TAMYRACA.]

TAMYRAS or DAMU'RAS (Ταμύρας, Strab. xvi. p. 756; Δαμοῦρας, Polyb. v. 68), a river of Phoenicia between Sidon and Berytus, the modern *Nahr-ed-Dâmûr.* (Robinson, *Bibl. Res.* vol. ii. p. 488, 2nd ed.) [Comp. LEONTES.]

TANAGER or TANAGRUS (*Tanagro*), a river of Lucania, a tributary of the Silarus. It rises in the mountains near *Lago Negro*, flows for about 30 miles in a NNE. direction, through a broad and level upland valley called the *Valle di Diano*, till near *La Polla* it sinks into the earth, and emerges again through a cavern at a place thence called *La Pertusa.* This peculiarity is mentioned by Pliny, who calls it "fluvius in Atinate campo," without mentioning its name (Plin. ii. 103. s. 106, with Harduin's note): but this is known to us from Virgil, who notices it in connection with Mount Alburnus, which rises immediately to the W. of it, and the epithet "siccus" which he applies to it ("sicci ripa Tanagri") doubtless refers to this same peculiarity. (Virg. *Georg.* iii. 151; Serv. *ad loc.*; Vib. Seq. p. 19.) There is no doubt, also, that in the Itinerary we should read "Ad Tanagrum" for "Ad Tanarum," a station which it places on the road from Salernum to Nerulum. (*Itin. Ant.* p. 109.) The same Itinerary gives a station "Ad Calorem," as the next on this line of route, which seems to show that the river was then, as now, called in the upper part of its course Calor or *Calore*, while in the lower part it assumes the name of *Tanagro* or *Negro.* This part of the route, however, is very confused. [E. H. B.]

TANAGRA (Τάναγρα: *Eth.* Ταναγραῖος: the territory Ταναγραία, Paus. ix. 22. § 1, and Ταναγραϊκή or Ταναγρική, Strab. ix. p. 404: *Adj.* Ταναγρικός: *Grimádha* or *Grimála*), a town of Boeotia, situated upon the left bank of the Asopus, in a fertile plain, at the distance of 130 stadia from Oropus and 200 from Plataeae (Dicaearch. *Stat. Gr.* pp. 12, 14, ed. Hudson). Several ancient writers identified Tanagra with the Homeric Graea (Γραῖα, Hom. *Il.* ii. 498; Lycophr. 644); but others supposed them to be distinct places, and Aristotle regarded Oropus as the ancient Graea. (Steph. B. *s. v.* Τάναγρα; Strab. ix. p. 404; Paus. ix. 20. § 2.) It is possible, as Leake has remarked, that Tanagra, sometimes written Tanagraea, may be connected with the ancient name Graea, Tana, being an Aeolic suffix, and that the modern name *Grimádha* or *Grimála* may retain traces of the Homeric name. Tanagra was also called Poemandria, and its territory Poemandris, from the fertile meadows which surrounded the city. (Steph. B. *s. v.*; Strab. ix. p. 404.) The most ancient inhabitants of Tanagra are said to have been the Gephyraei, who came from Phoenicia with Cadmus, and from thence emigrated to Athens. (Herod. v. 57; Strab. ix. p. 404). From its vicinity to Attica the territory of Tanagra was the scene of more than one battle. In B. C. 457 the Lacedaemonians on their return from an expedition to Doris, took up a position at Tanagra, near the borders of Attica, with the view of assisting the oligarchical party at Athens to overthrow the democracy. The Athenians, with a thousand Argeians and some Thessalian horse, crossed Mount Parnes and advanced against the Lacedaemonians. Both sides fought with great bravery; but the Lacedaemonians gained the victory, chiefly through the treacherous desertion of the Thessalians in the very heat of the engagement. (Thuc. i. 107, 108; Diod. xi. 80.) At the beginning of the following year (B. C. 456), and only sixty-two days after their defeat at Tanagra, the Athenians under Myronides again invaded Boeotia, and gained at Oenophyta, in the territory of Tanagra, a brilliant and decisive victory over the Boeotians, which made them masters of the whole country. The walls of Tanagra were now razed to the ground. (Thuc. i. 108; Diod. xi. 81, 82.) In B. C. 426 the Athenians made an incursion into the territory of Tanagra, and on their return defeated the Tanagraeans and Boeotians. (Thuc. iii. 91.) Dicaearchus, who visited Tanagra in the time of Cassander, says that the city stands on a rugged and lofty height, and has a white chalky appearance. The houses are adorned with handsome porticoes and encaustic paintings. The surrounding country does not grow much corn, but produces the best wine in Boeotia. Dicaearchus adds that the inhabitants are wealthy but frugal, being for the most part landholders, not manufacturers; and he praises them for their justice, good faith, and hospitality. (*De Statu Graec.* p. 12.) In the time of Augustus, Tanagra and Thespiae were the two most prosperous cities in Boeotia. (Strab. ix. p. 403.) Tanagra is called by Pliny (iv. 7. s. 12) a free state; it is mentioned by Ptolemy (iii. 15. § 20); and it continued to flourish in the sixth century. (Hierocl. p. 645.) Its public buildings are described at some length by Pausanias (ix. 20. § 3, seq.). The principal temple was that of Dionysus, which contained a celebrated statue of Parian marble, by Calamis, and a remarkable Triton. Near it were temples of Themis, Aphrodite and Apollo, and two of Hermes, in one of which he was worshipped as Criophorus, and in the other as Promachus. Near the latter was the theatre, and probably at no great distance the gymnasium, which contained a picture of Corinna, who was a native of Tanagra. There was also a monument of this poetess in a conspicuous part of the city. Pausanias remarks as a peculiarity in Tanagra, that all their sacred buildings were placed by themselves, apart from the houses of the town (ix. 22. § 2.) He likewise notices (ix. 22. § 4) that Tanagra was famous for its breed of fighting-cocks, a circumstance which is mentioned by other writers. (Varr. *de Re Rust.* iii. 9. § 6; Hesych. *s. v.* Κολοίφρυξ; Suidas, *s. v.* Ταναγραῖοι ἀλεκτορίσκοι.) Tanagra possessed a considerable territory; and Strabo (ix. p. 405) mentions four villages belonging to it, Eleon or Heleon, Harma, Mycalessus, and Pharae. (Pherae, Plin iv. 7. s. 12).

The ruins of Tanagra are situated at an uninhabited spot, called *Grimâdha* or *Grimâla*, situated 3 miles south of the village of *Skimátari*. The site is a large hill nearly circular, rising from the north bank of the Asopus. The upper part of the site is rocky and abrupt, looking down upon the town beneath; and it was probably upon this upper height that the sacred edifices stood apart from the other buildings of the town. The walls of the city which embraced a circuit of about two miles, may still be traced, but they are a mere heap of ruins. About 100 yards below the height already described are the remains of the theatre, hollowed out of the slope. On the terrace below the theatre to the NE. are the foundations of a public building, formed of marble of a very dark colour with a green cast. The ground is thickly strewn in every direction with remains of earthenware, betokening the existence of a numerous population in former times. (Leake. *Northern Greece*, vol. ii. p. 454, seq.; Wordsworth, *Athens and Attica*, p. 14, seq.; comp. K. O. Müller, *Orchomenos*, p. 20.)



COIN OF TANAGRA.

TA'NAIS (Τάναϊς, Ptol. iii. 5. § 14, v. 9. §§ 1, 2, &c.), a famous river, which in the course of time was universally assumed as the boundary between Europe and Asia. (Strab. vii. 310, xi. 490; Mela, i. 3; Scyl. p. 30, &c.) The older writers of antiquity thought that it rose from a large lake (Herod. iv. 57; Ephor. ap. Anon. *Per. P. Eux.* p. 4), which is really the case, its source being in the lake *Ivan Ozero*, in the government of *Toula;* whilst later writers held that it had its sources either in the Caucasus (Strab. xi. 493; Ammian. xxii. 8), or in the Rhipaean mountains. (Mela, i. 19; Lucan, iii. 272; Procop. *B. G.* iv. 6, &c.) The last of these hypotheses was most generally accepted; but there was likewise a fourth which made it a branch of the Ister (Strab. *l. c.*). Whilst Strabo, however, adduces these different opinions, he himself holds that its source was entirely unknown (ii. 107). It is represented as flowing in so rapid a stream that it never froze. (Mela, *l. c.*; cf. Nonnus, *Dionys.* xxiii. 85.) It flows first in a SE. and then in a SW. direction; and after receiving the Hyrgis (or Syrgis) as a tributary, empties itself into the Palus Maeotis (*Sea of Azof*) by two mouths. (Herod. iv. 100.) These mouths, which are at the most northern point of the Palus Maeotis, Strabo places at the distance of 60 stadia from one another (vii. 310), whilst Artemidorus (ap. Eustath. *ad Dion.* 14) makes them only 7 stadia distant. At present, however, the *Don* has 13 mouths. (Clarke, *Trav.* i. p. 423.) The etymology of the name is discussed by Plutarch (*de Flum.* 14) and Eustathius (*l. c.*); but its true derivation is from the Scythian word *Don* or *Dan*, signifying *water*, which occurs in the names of other rivers, as Danubius, Eridanus, &c. (Forbiger, *Handb. des Alt. Geogr.* p. 325, n. 16.) The Tanais is frequently alluded to by the Latin poets. (Hor. *Od.* iii. 10. 1; Virg. *G.* iv. 517; Ov. *Ex. Pont.* iv. 10, 55, &c.) Clarke (*Travels*, i. pp. 339, 448, note) would identify it with the *Danaetz*, from the similarity of the name, an hypothesis also accepted by Lindner (*Scythien*, p. 66); but there can scarcely be a doubt that it should be identified with the *Don*. [T. H. D.]

TA'NAIS (Τάναϊς, Ptol. iii. 5. § 26, viii. 18. § 5), a town of Asiatic Sarmatia, lying on the more southern mouth and between both mouths of the river of the same name. It may also be described as situated at the northernmost point of the Palus Maeotis, and not far from the sea. It was a flourishing colony of the Milesians, enjoying an extensive commerce, and being the principal market of the surrounding tribes, both of Europe and Asia, who here bartered slaves and skins for the wine, apparel, and other articles of more civilised nations. (Strab. xi. p. 493.) The inhabitants soon reduced a considerable part of the neighbouring coasts to subjection, but were in turn themselves subdued by the kings of the Bosporus (Id. vii. p. 310, xi. p. 495). An attempt to regain their independence only ended in the destruction of their city by Polemon I. (Id. p. 493), a little before the time when Strabo wrote. Pliny (vi. 7. s. 7) speaks of Tanaïs as no longer existing in his time; but it appears to have been subsequently restored (Ptol. *ll. cc.*; Steph. B. p. 633), though it never recovered its former prosperity. Clarke (i. p. 415) could discover no trace of it, nor even a probable site; but its ruins are said to exist near the modern *Nedrigoska* (cf. Gräfe, *Mém. de l'Ac. des Sc. à St. Petersb.* vi. Ser. vi. p. 24; Stempowsky, *Nouv. Jour. Asiat.* i. p. 55; Böckh. *Inscr.* ii. p. 1008). [T. H. D.]

TANAI'TAE (Ταναῖται, Ptol. iii. 5. § 24), a people of European Sarmatia, dwelling NE. of the Roxolani, and between them and the Tanais. [T. H. D.]

TANARUS (*Tanaro*), a river of Liguria, the most important of all the southern tributaries of the Padus. It rises in the Maritime Alps above *Ceva* (Ceba), flows at first due N., receives near *Cherasco* the waters of the *Stura*, a stream as considerable as itself, then turns to the NE., passes within a few miles of Pollentia (*Pollenza*), flows under the walls of Alba Pompeia and Asta (*Asti*), and discharges its waters into the *Po* about 15 miles below *Valenza* (Forum Fulvii). It receives many considerable tributaries besides the *Stura* already mentioned, of which the most important is the *Bormida*, the ancient name of which has not been preserved to us; but the *Orba*, a minor stream which falls into it a few miles above its junction with the *Tanaro*, is evidently the river Urbs, mentioned by Claudian (*B. Get.* 555), the name of which had given rise to an ambiguous prophecy, that had misled the Gothic king Alaric. The *Belbo*, which falls into the *Tanaro* a few miles above the *Bormida*, has been identified with the Fevus of the Tabula; but the names of rivers given in that document in this part of Italy are so corrupt, and their positions so strangely misplaced, that it is idle to attempt their determination. Though the Tanarus is one of the most important rivers of Northern Italy, its name is not mentioned by any of the geographers except Pliny; nor does it occur in history until long after the fall of the Western Empire. (Plin. iii. 16. s. 20; P. Diac. *Hist. Lang.* vi. 58.) [E. H. B.]

TANATIS, according to Solinus (c. 12), an island in the neighbourhood of Britain. It is undoubtedly the same which Beda (*Hist. Eccl.* i. 25) calls Tanatos, and which still bears the name of *Thanet.* [T. H. D.]

TANATIS. [TALIA.]

TANAUS. [ARGOS, Vol. I. p. 201, a.]

TANE'TUM or TANNE'TUM (Τάνητον, Ptol.: *Eth.* Tanetanus, Plin.: *S. Ilario*), a small town of Gallia Cispadana, on the Via Aemilia, between Regium Lepidum and Parma, and distant 10 miles from the former and 8 from the latter city. (*Itin. Ant.* p. 287; *Itin. Hier.* p. 616; *Tab. Peut.*) It is mentioned in history before the Roman conquest of this part of Italy, as a Gaulish village, to which the praetor L. Manlius retired after his defeat by the Boii in B. C. 218, and where he was surrounded and besieged by that people. (Pol. iii. 40; Liv. xxi. 25.) Its name is not again noticed in history, but it is mentioned both by Pliny and Ptolemy as a municipal town of Gallia Cispadana, though it appears to have never risen to be a place of importance. (Plin. iii. 15. s. 20; Ptol. iii. 1. § 46; Phlegon, *Macrob.* 1.) Livy calls the Gaulish town "vicus Pado propinquus," an expression which would lead to an erroneous idea of its position; for we learn from the Itineraries that it certainly stood on the Via Aemilia, at a distance of more than 10 miles from the Padus. The site is still occupied by a large village, which is now called, from the name of its principal church, *Sant' Ilario;* but a hamlet or village about half a mile to the N. still retains the name of *Taneto.* It is distant about 2 miles from the river *Enza*, the Nicia of Pliny (iii. 16. s. 20), which flows into the *Po*, about 12 miles from the point where it crosses the Aemilian Way. [E. H. B.]

TANIS (Τάνις, Herod. ii. 166; Strab. xvii. p. 802; Ptol. iv. 5. § 52; the ZOAN of the Hebrews, *Numb.* xiii. 23; the Coptic TANI or ATHENNES, and the modern *San*), was a city of Lower Aegypt, situated, in lat. 30° 59′, on the Tanitic arm of the Nile. [NILUS, Ostium Taniticum.] It was the capital of the Tanitic Nome. Although the name of Tanis does not appear in Aegyptian annals earlier than the xxi-st dynasty, which consisted of 21 Tanite kings, it had long previously been among the most important cities of the Delta. The branch of the Nile on which it stood was, with the exception of the Pelusiac, the most easterly, and the nearest to Palestine and Arabia. It is described in the Book of Numbers (*l. c.*) as founded only seven years later than Hebron; and Hebron, being extant in the time of Abraham, was one of the oldest towns in Palestine. Tanis owed its importance partly to its vicinity to the sea, and partly to its situation among the Deltaic marshes. It probably was never occupied by the Hyksos, but, during their usurpation, afforded refuge to the exiled kings and nobles of Memphis. It was a place of strength during the wars of the early kings of the New Monarchy—the xviiith dynasty—with the shepherds; and when the Aegyptians, in their turn, invaded Western Asia, the position of Tanis became of the more value to them. For after Aegypt became a maritime power, in its wars with Cyprus and Phoenicia, a city at no great distance from the coast would be indispensable for its naval armaments. To these purposes Tanis was better adapted than the more exposed and easterly Pelusium. The eastern arms of the Nile were the first that silted up, and the Pelusiac mouth of the river was at a very early period too shallow for ships of war. The greatness of Tanis is attested in many passages of the Hebrew writers. In the 78th Psalm the wonders that attended the departure of the Israelites from Aegypt are said to have been "wrought in the plain of Zoan." This Psalm, indeed, is somewhat later than David (B.C. 1055—1015); but it proves the tradition that Tanis was the capital of that Pharaoh who oppressed the Hebrew people. In the age of Isaiah (xix. 11, foll.), about 258 years later, Tanis was still reckoned the capital of the Delta, since the prophet speaks of the princes of Zoan and the princes of Noph (Memphis) as equivalent to the nobles of Aegypt. Again, Isaiah (xxx. 4) describes the ambassadors who were sent to Aegypt to form an alliance with its king as repairing to Zoan and Hanes, or Heracleopolis; and the desolation of Zoan is threatened by Ezekiel as the consequence of Nebuchadnezzar's invasion. Tanis probably declined as Sais and Memphis rose into importance; yet twenty years before the Christian era it was still a large town (Strab. xvii. p. 802); nor did it shrink into insignificance until nearly 80 A.D. (Joseph. *B. Jud.* iv. 11, § 4.) Its linen manufacture probably long sustained it. The marshy grounds in its environs were well suited to the cultivation of flax; and Pliny (ix. 1) speaks of the Tanitic linen as among the finest in Aegypt.

No city in the Delta presents so many monuments of interest as Tanis. The extensive plain of *San* is indeed thinly inhabited, and no village exists in the immediate vicinity of the buried city. A canal passes through, without being able to fertilise, the field of Zoan, and wild beasts and marsh fever prevent all but a few fishermen from inhabiting it. The mounds which cover the site of Tanis are very high and of great extent, being upwards of a mile from north to south, and nearly three quarters of a mile from east to west. The arm in which the sacred enclosure of the temple of Pthah stood is about 1500 feet in length by 1250 broad. The enclosure, which is of crude brick, is 1000 feet long and about 700 wide. A gateway of granite or fine gritstone, bearing the name of Rameses the Great, stands on the northern side of this enclosure. The numerous obelisks and the greater part of the sculptures of the temple were contributed by Rameses. His name is also inscribed on two granite columns outside the enclosure, and apparently unconnected with the temple. Though in a very ruinous condition, the fragments of walls, columns, and obelisks sufficiently attest the former splendour of this building. The architecture is generally in the best style of Aegyptian art, and the beauty of the lotus-bud and palm capitals of the columns is much celebrated by travellers. Among the deities worshipped at Tanis were Pthah (Hephaestus), Maut, Ra, Horus, &c. The Pharaohs who raised these monuments were of various dynasties, ranging from the kings of the xviiith dynasty to the Aethiopian Tirhaka. The numerous remains of glass and pottery found here, and the huge mounds of brick, prove that the civil portions of Tanis were commensurate in extent and population with the religious. The modern village of *San* consists of mere huts. Early in the present century an attempt was made to establish nitre-works there; but they have been long abandoned; and the only occupation of the few inhabitants of this once flourishing city is fishing. North of the town, and between it and the coast of the Mediterranean, was the lake Tanis, the present *Menzaleh*. (Wilkinson, *Mod. Egypt and Thebes*, vol. i. pp. 407, 449, foll.; Kenrick, *Ancient Egypt*, vol. ii. p. 341.) [W.B.D.]

TANUS (Τάνος, Artemidorus, *ap. Steph. B. s. v.*), a town in Crete of which there is a coin with the epigraph ΤΑΝΙΩΝ. (Eckhel, vol. ii. p. 321). [E.B.J.]

TANUS. [ARGOS, Vol. I. p. 201, a.]

TA'OCE (Ταόκη, Arrian, *Ind.* c. 39; Strab. xv. p. 728), a town or fortress of the district of Taocene, in Persis. It was, according to Strabo, the seat of one of the three treasuries of the kings of Persia. It is not certain from Arrian's statement whether he means the town or the district, but probably the former. The town appears to have been placed near the river Granis. Ptolemy speaks of a promontory and a town of this name (vi. 4. §§ 2 and 7). It is probable that it is the same place as that called by Al-Edrisi, *Toudj* or *Touj* (ii. p. 391, &c.). Where Dionysius (1069), enumerating the three palaces, speaks of the Ταοκυί, we ought most likely to read Τωκοί or Τακοί, with reference to the people of this district. The Granis is the river of *Abushir*. [GRANIS.] [V.]

TA'OCHI (Τάοχοι), a tribe in the interior of Pontus (Steph. B. *s. v.*), which is frequently noticed by Xenophon in the Anabasis (iv. 4. § 18). They lived in mountain fortresses in which they kept all their possessions (iv. 7. § 1, comp. 6. § 5, v. 15. § 17). They occupied the country near the frontiers of Armenia. [L. S.]

TAPANI'TAE (Ταπανῖται, Ptol. iv. 5. § 21), a people in the interior of Marmarica. [T. H. D.]

TAPE. [TAGAE.]

TA'PHIAE, and more anciently TELEBO'IDES, a number of small islands off the western coast of Greece, between Leucas and Acarnania (Plin. iv. 12. s. 19), also called the islands of the Taphii or Teleboae (Ταφίων, Τηλεϐοῶν νῆσοι, Strab. x. p. 459), who are frequently mentioned in the Homeric poems as pirates. (*Od.* xv. 427, xvi. 426.) When Athena visited Telemachus at Ithaca, she assumed the form of Mentes, the leader of the Taphians. (*Od.* i. 105.) The Taphians or Teleboans are celebrated in the legend of Amphitryon, and are said to have been subdued by this hero. (Herod. v. 59; Apollod. ii. 4. §§ 6, 7; Strab. *l. c.*; Plaut. *Amph.* i. 1; *Dict. of Biog.* art. AMPHITRYON.) The principal island is called Taphos (Τάφος) by Homer (*Od.* i. 417), and by later writers Taphiūs, Taphiussa, or Taphias (Ταφιοῦς, Ταφιοῦσσα, Ταφιάς, Strab. *l. c.*; Plin. *l. c.*; Steph. B. *s. v.* Τάφος), now *Meganisí*. The next largest island of the Taphii was Carnus, now *Kálamo*. (Scylax, p. 13; Steph. B. *s. v.*; Leake, *Northern Greece*, vol. iv. p. 16; Dodwell, vol. i. p. 60.) Stephanus B. mentions a town in Cephallenia, named Taphus, represented by the modern *Tafió*, where many ancient sepulchres are found. (Leake, *Northern Greece*, vol. iii. p. 67.)

TAPHIASSUS. [AETOLIA, p. 63.]

TAPHIS (*Itin. Anton.* p. 161; Ταθίς, Ptol. iv. 4. § 17; Τάπις, Olympiod. *ap. Phot.* p. 62, ed. Bekker), a town situated on the western bank of the Nile, in the Regio Dodecaschoenus, S. of Philae and the Lesser Cataract. The ruins of an ancient city have been discovered at *Teffah* in Lower Nubia, which are supposed to correspond with the ancient Taphis. It was in the neighbourhood of large stone-quarries. On the opposite side of the river was a suburb called Contra-Taphis. Both towns in the 5th century A. D. were occupied by the Blemmyes. [W. B. D.]

TAPHOS. [TAPHIAE.]

TAPHRAE or TAPHROS (Τάφραι, Steph. B. p. 642; cf. Mela, ii. 1; Plin. iv. 12. s. 26; Τάφρος, Ptol. iii. 6. § 5), that part of the neck of the Chersonesus Taurica which was cut through by a dyke and fortified (Herod. iv. 3). Pliny and Ptolemy (*ll. cc.*) mention a town called Taphrae; and Strabo (vii. 308) also notices at this spot a people called Τάφριοι. (Cf. D'Anville, *Mém de l'Ac. d. Inscr.* xxxvii. p. 581; Rennell, *Geogr. of Herod.* p. 96; Mannert, iv. p. 291.) *Perecop*, or *Prezecop*, the modern name of the isthmus, also signifies in Russian a ditch or entrenchment. (Clarke, *Trav.* ii. p. 316.) [T. H. D.]

TAPHROS. [TAURUS.]

TAPORI, a people of Lusitania. (Plin. iv. 22. s. 25.) [T. H. D.]

TAPOSI'RIS (Ταπόσειρις, Strab. xvii. p. 799; Ταπόσιρις, Ptol. iv. 5. § 34; Dioscorides, *Mater. Med.* iii. 24; Ταφόσιρις, Steph. B. *s. v.*; Tapostris, *Tab. Peut.*: the *Bosiri* of Leo Africanus), was a town in the Libyan Nome, west of the Delta, and about 25 miles distant from Alexandreia. There were probably several places of this name in Aegypt, since each Nome would be desirous to possess a "tomb of Osiris." Abulfeda mentions a *Basir* near Sebennytus, another in the Arsinoite Nome, the *Fyoum*; a third at *Gizeh*, close to the Pyramids. The town, however, in the Libyan Nome appears to have been the most considerable of all, inasmuch as it was the place where the prefect of Alexandreia held the periodical census of the Libyan Nome. Its market, indeed, was so much frequented that the emperor Justinian (A. D. 527, foll.) constructed at Taposiris a town-hall, and public baths. (Procop. *de Aedif.* vi. 1.) Nearer Alexandreia was a smaller town of this name. (Ταποσείρις πλησίον Ἀλεξανδρείας, Steph. B. *s. v.*; ἡ μίκρα, Strab. xvii. p. 800.) [W. B. D.]

TAPPUAH or BETH-TAPPUAH, a city in Palestine, upon the mountains of Judah, not far from Hebron, which Robinson identifies with the ancient village of *Teffûh*, lying in the midst of olive-groves and vineyards. (*Josh.* xv. 53; Robinson, *Bibl. Res.* vol. ii. p. 71, 2nd ed.) There was another Tappuah in the plain of Judah (*Josh.* xv. 34); but which of these was the place conquered by Joshua, cannot be determined. (*Josh.* xii. 17.)

TAPRO'BANE (ἡ Ταπροϐάνη, Strab. i. 63, xv. 690, &c.; Steph. B. *s. v.*; Ptol. vii. 4; Plin. vi. 22. s. 24; Mela, iii. 77; Ov. *ex Pont.* i. 5. 80), a very large island, now *Ceylon.* It is situated to the SE. of the peninsula of *Hindostán*, and is all but joined to the continent by a reef now called *Adam's Bridge*, and by an island called *Ramisúr* or *Ramisceram Cor*, the Κῶρυ of Ptolemy (vii. 1. § 11) and the Insula Solis of Pliny (vi. 22. s. 24). (Comp. Duncan, *As. Res.* v. p. 39; Ritter, *Erdk.* vi. p. 63.)

Taprobane was not known to the writers of classical antiquity before the time of Alexander the Great, and the various narratives which have reached the West subsequent to his invasion of the *Panjáb*, though often correct as to its natural productions, are singularly erroneous as to its position, its size, and its shape. Thus Onesicritus estimates it at 5000 stadia, though whether this number implies length, breadth, or circumference, is not stated by Strabo (xv. p. 690). If the last, he is nearly correct, Rennell considering this to be about 660 miles. (See *Map, and Memoir of India.*) He adds that it was twenty days' sail from the continent — the ships being badly constructed and unfit for sailing; a view remarkably confirmed by Pliny, who notices the change in the length of the voyage owing to the improved kind of vessels, and the shallow character of the intervening strait (vi. 22. s. 24). Eratosthenes reduces the distance to a navigation of seven days — the same time as Pliny states (*l. c.*); but this is far too great (Strab. xv. p. 691), as it is really little more than 50 miles from its nearest shores to the mainland of *Hindostán.* (Vincent, *Voy. of Nearchus*, i. p. 495; Boyd, in *Ind. Ann. Regist.* 1799.) Eratosthenes is still more erroneous in the position he assigns to the island, for he extends it 8000 stadia in the direction of Africa (Strab. *l. c.*), while the author of the *Periplus M. Erythr.* makes it reach almost to the coast of Azania (c. 61, ed. Müller) — an error which has probably led to that of Edrisi, who has confounded *C. Comorin* with *Madagascar*, and in his map has even placed this island to the E. of *Ceylon.* Strabo supposes that *Ceylon* is not less than Britain (ii. p. 130), and Ptolemy gives it a length of more than 1000 miles, and a breadth of more than 700 (i. 14. § 9, viii. 28. § 3). (Compare with this the statement of Marco Polo, which is, as to circumference, identical with Ptolemy, *l. c.*; and Caesar Frederick, *ap. Hackluyt's Voy.* ii. pp. 225—227.)

The history of ancient *Ceylon* falls naturally into three heads: 1. What may be gathered from the writers who followed the march of Alexander. 2. What we may learn from the Roman writers. 3. What may be obtained from the Byzantines.

Of the times preceding the invasion of India by Alexander we have no distinct notice in classical history; yet it may be inferred from Pliny that *some* report of its existence had reached the West, where he states that it had long been the opinion that Taprobane was another world, and bore the name of Antichthonus, but that it was determined to be an island about the aera of Alexander (vi. 22. s. 24): while it is not impossible that Herodotus may have heard some tradition on the subject, since he states that cinnamon is produced in those countries in which Dionysus was brought up (iii. 111); from which passage, however, it cannot be determined whether the true cinnamon, that is the bark of the shrub, is intended, or some other kind of cassia.

To the first class of writers belong Onesicritus, the companion of Alexander, Megasthenes and Daimachus, who were sent as ambassadors by Seleucus to Sandrocottus (*Chandragupta*) and his son Amitrochates (*Amitragháta*), from whose memorials almost all that is preserved in Strabo and in the earlier portion of the notice in Pliny has been taken. There is no reason to suppose that either Onesicritus or Megasthenes themselves visited this island; they probably collected, while in India, the narratives they subsequently compiled.

The second class of writers are of the period when the vast commerce of Alexandria had extended to India subsequent to the death of Strabo, A. D. 24. (Groskurd, *Proleg. in Strab.* i. p. 16.) Previous to this period, some few ships may have reached India from Egypt; but, from Strabo's own statement, they appear to have been those only of private individuals (*l. c.*). Pliny, the writer of the Periplus of the Erythraean Sea, Marcian of Heraclea, Mela, and Ptolemy, belong to this class, and, in the fulness of their narratives, show clearly how much additional knowledge had been acquired during the extension of the power of the early emperors of Rome.

Lastly, under the head of Byzantine writers, we have the remarkable account of the island in Cosmas Indicopleustes, the latest which belongs to the period of ancient or classical history.

The most important notice is that of Pliny (*l. c.*), who states that ambassadors from the island were received at Rome by the emperor Claudius, through the instrumentality of the freedman of a certain Annius Plocamus, who, after having been driven out of his course upon the island, remained there six months, and became intimate with the people and their rulers. He states that Plocamus landed at a port he calls Hippuros, which may be identified with the modern *Kudremalai*, which means the same in Sanscrit; and that the name of the king was Rachia, evidently the Indian *Rájah:* he adds that the island contained 500 towns, the chief of which was called Palaesimundum, and a vast lake Megisba, from which flowed two rivers, one called Cydara (*Kundara* or *Kadambo* in the *Annals*, now *Aripo*). It is not possible accurately to determine what modern place is to be identified with Megisba, but the *Mahawanso* speaks of enormous works of this nature attributed to Vasabha and other early kings. (*Mah.* pp. 65, 210, 221, 215.) Pliny adds some astronomical facts, which are not equally coincident with the truth; and remarks on the richness of the island in precious stones and metals, and on the fineness of the climate, which extended the life of man beyond its usual limits.

We may mention also, that Diodorus tells a remarkable story, which has been generally held to refer to *Ceylon*, though this is not capable of proof. According to him Iambulus, the son of a merchant, on his way to the spice countries, was taken prisoner by the Aethiopians, and, after a time, with one other companion, placed in a boat and left to his fate. After a long voyage, he came to an island, rich in all kinds of natural productions and 5000 stadia round (*στρογγύλῃ μὲν ὑπαρχούσῃ τῷ σχήματι*). Iambulus stayed there seven years, and thence went to Palibothra, where he was well received by the king, who is said to have been *φιλέλλην* (Diod. ii. 55, &c.). That the details of this voyage are fabulous no one can doubt, yet the narrative is probably founded on fact, and points to an early intercourse between the shores of Eastern Africa and India.

The fullest and by far the most interesting account of *Ceylon*, is that preserved by Cosmas Indicopleustes, which was published by Montfaucon (*Coll. Nov. Patr.* ii. p. 336). Cosmas, who flourished in the reign of Justinian, about A.D. 535, states that he obtained his information from a Greek named Sopatrus, whom he met at Adulis. According to this writer, the Taprobane of the Greeks is the Sielediba of the Hindus, an island lying beyond the Pepper Coast, or *Malabar*, and having near it a great number of small islands (i. e. the *Maldives*). He reckons it about 900 miles in length and breadth, a measure he deduces from a native measure called *Gaudia* (still said to be known in the island, and the same as the Tamil *naliguai*, Vincent, ii. p. 506). There were, at the time he received his information, two kings in the island, one the possessor of the Hyacinth (i. e. of the mountain districts which abound in precious stones), and the other of the plain country and coast, where in later times the Arabians, Portuguese, Dutch, and English, have in succession established factories. A Christian church, he adds, was established there *ἐπιδημούντων Περσῶν Χριστιανῶν*, with a priest and deacon ordained in Persia. There is no doubt that these were Nestorians, whose Catholicos resided at Ctesiphon, and who, on the Malabar coast, are often called Christians of St. Thomas. He determines the position of Sielediba, by stating that it is as far from it to China, as from the *Persian Gulf* to the island (p. 138). Again, he says, which is less correct, that Sielediba is five days' sail from the continent; and that on the continent is a place named Marallo (*Marawar ?*), which produces the pearl oysters; and adds, that the king of *Ceylon* sells elephants for their height; and that in India elephants are trained for war, while in Africa they are captured for their ivory. Horses imported from Persia pay no tax. It is remarkable that this notice of the elephants is in strict accordance with that of Aelian, who asserts that they were bred in *Ceylon* and transported in large native vessels to the opposite continent, and sold to the king of Calingae (*Hist. An.* xxvi. 18). Pliny (*l. c.*), on the authority of Onesicritus, affirms that larger and more warlike elephants are reared in this island than anywhere else in India, and that the hunting of them was a constant sport: and Ptolemy places under the Malea M. (*Adam's Peak*) his *ἐλεφάντων νομαὶ*, in the exact position in which they were, till lately, most abundant (vii. 4. § 8). The testimony of all modern travellers on the subject of the *Ceylon* elephant is, that those bearing great tusks, and therefore valuable for their ivory, are extremely rare in the island. (Compare also Dionys. Perieg. v. 593, who calls *Ceylon* *μήτερα Ἀσιηγενέων ἐλεφάντων*; Alex. Lychn. in Steph. B., who speaks of *εὔρρινοι ἐλεφάντες* as the product of the island; Solin. c. 56; and Tzetzes *Chil.* viii. *Hist.* 215). Cosmas concludes his remarkable story with a notice of a conference between the king of *Ceylon* and Sopatrus, in which the latter convinced the king that the Romans were a greater people than the Persians, by exhibiting some gold coins of Byzantium. It confirms the veracity of the narrator that we know from other sources that the Sassanian princes of the sixth century had only silver money, while at the capital of the Eastern Empire gold coin was not rare. There were many temples in the island, one of them famous for a hyacinth of extraordinary size.

Few islands have borne, at different times, so large a number of names: as many of these have considerable interest, we shall notice them in succession.

The first, as we have stated, by which it was known to the Greeks was *Ταπροϐάνη*. Several explanations have been given of this name; the best is probably *Tamraparni* (Sanscrit for red-leaved; cf. Burnouf, *Journ. Asiat.* viii. p. 147; *Mahawanso*, ed. Turnour, p. 50; Lassen, *Inst. Ling. Pracrit.* p. 246), a form slightly changed from the *Pali Támbapanni*, the spot where the first king Vigaya is said to have landed (*Mahawanso, l. c.*). This name is not unknown in other Indian writings: thus we find so named a place on the adjoining continent of *Hindostán*, and a river of the same district which flows from the *Ghâts* into the sea near *Tinnevelly* (Wilson, *Vishnu Purana*, p. 176); and a pearl-fishery at the mouth of this stream is noticed in the *Raghu-vansa* (iv. p. 50; cf. also *Vishnu Purana*, p. 175, and *Asiat. Research.* viii. p. 330). Other interpretations of Taprobane may be found in Bochart (*Geogr. Sacra*, p. 692), who, after the fashion of the scholars of his day, derives it from two Hebrew words, and imagines it the *Ophir* of the Bible; Wahl (*Erdbeschr. v. Ost-Indien*, ii. 682, 683), Mannert (v. p. 285), Duncan (*Asiat. Research.* v. p. 39), Gladwin (*Ayin Akberi*, iii. 36), Bohlen (*Altes Indien*, i. 27), Vincent (*Periplus*, ii. p. 493), none of which are, however, free from objection. There can be no doubt that the early language of *Ceylon* approximated very closely to that of the adjoining continent, and was, in fact, a form of *Tamil*. (Cf. Rask, *Cingal. Skrift.* p. 1, Colombo, 1821; Buchanan Hamilton, ap. M. Martin's *East India*, ii. p. 795; cf. also Ptol. viii. 1. § 80). It may be observed that the name *Támbapanni* is found in the *Girnar* inscription of Asoka (B. C. 280), and would therefore naturally be known to the Seleucidan Greeks. (*As. Journ. Beng.* vii. p. 159.)

We may add that Pliny states that the ancient inhabitants were called by Megasthenes *Palaeogoni* (*l. c.*), doubtless the translation into Greek of some Indian name. It is not impossible that Megasthenes may have been acquainted with the Indian fable, which made the *Rakshasas*, or Giants, the children of the Earth, the earliest inhabitants of this island.

The next name we find applied to Ceylon was that of *Simundu* or *Palaesimundu*, which is found after the time of Strabo, but had, nevertheless, gone out of use before Ptolemy. (Ptol. *l. c.*; Steph. B. *s. v. Taprobane*; *Peripl. M. E.*, ed. Hudson, p. 2; Marcian, ed. Hudson, p. 26, and pp. 2, 9.) There is a difficulty at first sight about these names, as to which form is the correct one: on the whole, we are inclined to acquiesce in that of Palaesimundu (*Παλαισιμούνδου*), on the authority of Marcian (*l. c.*) and of the Periplus (§ 61, ed. Müller). Pliny, too, in his account of the embassy to Rome, calls the city, where the royal palace was, Palaesimundu. There can be little doubt that this word is the Graecised form of the Sanscrit *Páli-Simanta*, the

Head of the Holy Law, which is confirmed by another name of analogous character, Andrasimundu (Ptol. vii. 4), a promontory now called *Calpentyn* (Mannert, *l. c.* p. 211). The ancient city noticed by Pliny, with the royal palace, must be that elsewhere called *Anurogrammon*, and by the natives *Anurájápura*, the royal seat of empire from B. C. 267 to A. D. 769 (*Mahawanso*, *Intr.* p. lxi.). (For other derivations of Palaesimundu, see Dodwell, *Dissert. de Geogr. Min.* p. 95; Wahl, *Erdbeschr.* ii. p. 684; Renaudot, *Anc. Relat. des Indes*, p. 133; Malte-Brun, *Précis de Géogr.* iv. 113; Mannert, i. p. 210; Paolino-a-St. Barth, *Voyage aux Indes*, ii. p. 482.) The conjecture of Wilford (*As. Res.* x. p. 148) that it may be *Sumatra*, and of Heeren (*Soc. Reg. Götting.* vol. vii. p. 32) that it is the town of "Pontgemolle," do not need refutation.

The other names which this island has borne appear to have been as follow: Salice, with its inhabitants, the Salae, Serendivus, Sielediba, Serendib, Zeilan, Ceylon. These are all closely connected and in reality euphonic modifications of one original form. The first, Salice, — perhaps more correctly Saline, — which seems to have been in use when Ptolemy wrote the common name of Taprobane (*l. c.*), is certainly derivable from *Sinala*, the *Páli* form of *Sinhala* (*Mahaw.* cap. vii. p. 50): from this would naturally come the Σιελε of Cosmas (Cosm. Indicopl. *l. c.*), the termination of this name, διϐα, being nothing more than the Sanscrit *d'wípa*, an island. (Cf. in the same neighbourhood the Lakka*dive* and Mal*dive* islands.) The slight and common interchange of the L and R gives the Serendivus of Ammianus (xxii. 7). From this, again, we obtain the more modern forms of the Arabic, Dutch, and English. *Sinhala* would mean the abode of lions— which word is found with the same sense, and the form *Sengkialo*, in the narrative of the Chinese travellers who visited *Ceylon* in A. D. 412. (*Foe-koue-ki*, p. xli., cf. p. 328, Annot. p. 336). Besides these names there is one other whereby alone this island is known in the sacred Brahminical writings. This is *Lanka* (see *Mahábh.* ii. 30, v. 1177, iii. c. 278, &c.). It is most likely that this name had passed out of use before the time of Alexander, as it is not mentioned by any of the classical writers: it has been, however, preserved by the Buddhists, as may be seen from the notices in the *Mahawanso* (pp. 2, 3, 49, &c.). (Comp. also Colebrooke, *Ess.* ii. p. 427; Davis in *As. Res.* ii. p. 229.)

Ceylon is a very mountainous island, the greater masses being grouped towards the southern end, and forming thereby the watershed for most of its rivers. The ancients had a tolerably accurate knowledge of the position of these hills. To the N. were the Montes Galibi, terminating in a promontory called Boreum (now *Cape Pedro*), and overlooking the principal capital, *Anurájápura*. To the S. the great chain was known by the generic name of *Malea*, doubtless a form derived from the Sanscrit *Mala*, a mountain. The centre of this group is the well-known *Adam's Peak*—in the native *Pali* language, *Samana Kúta* (the Mountain of the Gods) (Upham, *Sacred Books of Ceylon*, iii. p. 202), and the high land now called *Neura-Ellia*.

The principal rivers of Ceylon, as known to the ancients, were the Phasis, which flowed from the Montes Galibi in a northern direction; the Ganges (now *Mahávali-Ganga*), the chief of all the streams whereby the island is watered, the principal source of which is in the S. range, of which *Adam's Peak* is the pre-eminent mountain (Brooke on *Mahavella-Ganga*, *Roy. Geograph. Journ.* iii. p. 223), and whose course is nearly NE.; the Baraces, which rose in the M. Malea, and flowed SE.; and the Soanas, which flows from the same source in a westerly direction. Besides these rivers was the celebrated lake called Megisba, the size of which has been extravagantly overstated by Pliny (vi. 22. s. 24). It is probable that this lake was formed by the connecting together of several great tanks, many remains of which still exist; and thus Forbiger suggests that it may be near the mouths of the *Mahávali-Ganga*, in which neighbourhood there are still extraordinary remains of canals, earthworks, &c. (Brooke, *l. c.*). It was on the shores of this lake that Pliny placed the capital Palaesimundum, with a population of 200,000 souls. The island was rich in towns and peoples, which are not clearly distinguished by ancient writers; of these the Anurogrammi with the town Anurogrammon (now *Anurájápura*) is the most important. The greatness of this place, which was the royal residence of the kings from B. C. 267 to A. D. 769 (*Mahawanso*, *Introd.* p. lxi.), is shown by the vast remains which still exist on the spot. (Chapman, *Ancient Anurájápura*, in *Trans. Roy. As. Soc.* ii. pl. ii. p. 463).

Other less known peoples and places were the Soani, Sandocandae, Rhogandani, Danae (now *Tangalle*), the Morduli with their seaport Mordulamne, the Nagadibi, Spartana (now *Trincomali*), Maagrammon (probably *Tamankadawe*), and the Modutti. For these and many more we are indebted to Ptolemy, who from his own account (i. 17. § 4), examined the journals and conversed with several persons who had visited the island. It is a strong confirmation of what he states, that a considerable number of the names preserved can be re-produced in the native Indian form.

The people who inhabited the island were for the most part of Indian descent, their language being very nearly connected with the *Pali*, one of the most widely spread Indian dialects. To this race belong all the monuments which remain of its former greatness, together with a very curious and authentic series of annals which have been of late brought to light by the exertions of Sir Alexander Johnston and the critical acumen of Mr. Turnour (*Mahawanso*) and Upham (*Sacr. Hist. Books*). There are, however, still existing in the island some few specimens of a wholly different race, locally known by the name of the *Veddahs*. These wild and uncivilised people are found in the valleys and woods to the E. and S. of the *Mahávalí-Ganga;* and are, in all probability, the remains of the aboriginal race who dwelt in the land antecedent to the arrival of Vigaya and his Indian followers. In physiognomy and colour they bear a striking resemblance to the earliest inhabitants of the S. provinces of *Hindostán* and are, most likely, of similarly Scythic origin. (Knox, *Account of Ceylon*, Lond. 1657; Perceval, *Account of Ceylon*, Lond. 1803; Gardiner, *Descr. of Ceylon*, Lond. 1807; Davy, *Ceylon and its Inhabitants*, Lond. 1821; W. Hamilton, *India*, ii. 522; Ritter, iv. 2. p. 226; Lassen, *Indische Alterth.* i. p. 198; *Dissert. de Taprobane*, Bonn, 1832; Turnour, *Mahawanso*, Ceylon, 1836; *Jour. Asiat. Beng.* vi. 856; Chapman, *Anc. City of Anurájápura*, in *Tr. R. As. Soc.* iii. 463; Chitty, *Ruins of Tammana Nuwera*, in *R. As. Soc.* vi. 242; Brooke, *Mahavella-Ganga*, *R. Geogr. Soc.* iii. 223.) [V.]

TAPSUS FLUVIUS. [Thapsus.]

TAPU'RA (Τάπουρα), a town of uncertain site in Armenia Minor, is mentioned only by Ptolemy (v. 7. § 3). [L. S.]

TAPUREI (Ταπούρεοι, Ptol. vi. 14. §§ 12, 13), a tribe in Scythia intra Imaum. [T. H. D.]

TAPU'RI (Τάπουροι or Τάπυροι, Strab. xi. p. 520; Plin. vi. 16. s. 18), a tribe whose name and probable habitations appear, at different periods of history, to have been extended along a wide space of country from Armenia to the eastern side of the Oxus. Strabo places them alongside the Caspian Gates and Rhagae, in Parthia, (xi. p. 514), or between the Derbices and Hyrcani (xi. p. 520), or in company with the Amardi and other people along the southern shores of the Caspian (xi. p. 523); in which last view Curtius (vi. 4. § 24, viii. 1. § 13), Dionysius (*de Situ Orbis*, 733), and Pliny (vi. 16. s. 18) may be considered to coincide. Ptolemy in one place reckons them among the tribes of Media (vi. 2. § 6), and in another ascribes them to Margiana (vi. 10. § 2). Their name is written with some differences in different authors; thus Τάπουροι and Τάπυροι occur in Strabo; Tapuri in Pliny and Curtius; Τάπυῤῥοι in Steph. B. There can be no doubt that the present district of *Taberistán* derives its name from them. Aelian (*V. H.* iii. 13) gives a peculiar description of the Tapuri who dwelt in Media. (Wilson, *Ariana*, p. 157.) [V.]

TAPU'RI MONTES, a chain of mountains, in Scythia, to the N. of the Jaxartes, apparently a portion of the *Altai* range, towards its western extremity (Ptol. vi. 14. § 7). It may, however, be doubted whether this view of Ptolemy is really correct. It would seem more likely that they are connected with the Tapuri, a tribe who nearly adjoined the Hyrcani [Tapuri]; and this a notice in Polybius would appear clearly to imply (v. 44). [V.]

TARACHI (Τάραχοι, Ptol. vii. 4. § 8), a tribe of Taprobane or *Ceylon*, who occupied the SE. corner of the island below the Malea mountains (*Adam's Peak*). They appear to have had a port called Ἡλίου λίμην, probably in the neighbourhood of the present *Vintam*. Near to them was a river called the Barace (Ptol. vii. 4. § 5). It is not unlikely that the river and the people had once the same name, which has since been modified by the change of the initial letters. [V.]

TARANDRUS (Τάρανδρος: *Eth.* Ταράνδριος), a place in Phrygia of unknown site, is mentioned only by Stephanus Byz. (*s. v.*). [L. S.]

TARANEI, a people in Arabia Deserta of unknown site. (Plin. vi. 28. s. 32.)

TARAS. [Tarentum.]

TARASCON (Ταρασκών: *Tarascon*), a town in the Provincia Narbonensis, on the east side of the *Rhone*, between *Arles* and *Avignon*. The railway from *Avignon* to *Marseille* passes through *Tarascon*, and there is a branch from *Tarascon* to *Nímes*. Ptolemy (in whose text the name is written Ταρουσκών) enumerates Tarascon among the towns of the Salyes [Salyes]. Strabo (iv. p. 178) says that the road from Nemausus (*Nîmes*) to Aquae Sextiae passes through Ugernum (*Beaucaire*) and Tarascon, and that the distance from Nemausus to Aquae Sextiae is 53 Roman miles; which, as D'Anville observes, is not correct. In another passage (iv. p. 187) Strabo makes the distance from *Nîmes* to the bank of the *Rhone* opposite to *Tarascon* about 100 stadia, which is exact enough. [Tarusconienses.] [G. L.]

TARBA. [Tarrha.]

TARBELLI (Τάρϐελλοι, Τάρϐελοι) are mentioned by Caesar among the Aquitanian peoples (*B. G.* iii. 27). They lived on the shores of the Ocean, on the Gallic bay (Strab. iv. p. 190), of which they were masters. Gold was found abundantly in their country, and at little depth. Some pieces were a handful, and required little purification. The Tarbelli extended southwards to the Aturis (*Adour*) and the Pyrenees, as the passages cited from Tibullus (i. 7, 9) and Lucan (*Pharsal.* i. 421) show, so far as they are evidence:—

> "Qui tenet et ripas Aturi, quo littore curvo
> Molliter admissum claudit Tarbellicus aequor."

Ausonius (*Parent.* iv. 11) gives the name "Tarbellus" to the Ocean in these parts. Ptolemy (ii. 7. § 9) places the Tarbelli south of the Bituriges Vivisci, and makes their limits extend to the Pyrenees. He names their city Ὕδατα Αὐγούστα, or Aquae Tarbellicae. [Aquae Tarbellicae.]

Pliny (iv. 19) gives to the Tarbelli the epithet of Quatuorsignani, a term which indicates the establishment of some Roman soldiers in this country, as in the case of the Cocossates, whom Pliny names Sexsignani. [Cocossates.] The country of the Tarbelli contained hot and cold springs, which were near one another. [G. L.]

TARBESSUS (Ταρϐησσός), a town of Pisidia, mentioned only by Strabo (xii. p. 570). [L. S.]

TARENTI'NUS SINUS (ὁ Ταραντῖνος κόλπος: *Golfo di Taranto*) was the name given in ancient as well as in modern times to the extensive gulf comprised between the two great promontories or peninsulas of Southern Italy. It was bounded by the Iapygian promontory (*Capo della Leuca*) on the N., and by the Lacinian promontory (*Capo delle Colonne*) on the S.; and these natural limits being clearly marked, appear to have been generally recognised by ancient geographers. (Strab. vi. pp. 261, 262; Mel. ii. 4. § 8; Plin. iii. 11. s. 16; Ptol. iii. 1. § 12.) Strabo tells us it was 240 miles in extent, following the circuit of the shores, and 700 stadia (87½ miles) across from headland to headland. Pliny reckons it 250 miles in circuit, and 100 miles across the opening. The latter statement considerably exceeds the truth, while Strabo's estimate is a very fair approximation. This extensive gulf derived its name from the celebrated city of Tarentum, situated at its N E. extremity, and which enjoyed the advantage of a good port, almost the only one throughout the whole extent of the gulf. (Strab. vi. p. 278.) But notwithstanding this disadvantage, its western shores were lined by a succession of Greek colonies, which rose into flourishing cities. Crotona, Sybaris, Metapontum, and, at a later period, Heraclea and Thurii, all adorned this line of coast; the great fertility of the territory compensating for the want of natural harbours. On the northern or Iapygian shore, on the contrary, the only city was Callipolis, which never rose above a subordinate condition. [E. H. B.]

TARENTUM (Τάρας, -αντος: *Eth.* Ταραντῖνος, Tarentinus: *Taranto*), one of the most powerful and celebrated cities of Southern Italy, situated on the N. shore of the extensive bay, which derived from it, both in ancient and modern times, the name of the gulf of Tarentum. (Tarentinus Sinus: ὁ Ταραντῖνος κόλπος: *Golfo di Taranto*). It was included within the limits of the province of Calabria, as that term was used by the Romans; but the Greeks would generally have reckoned it a city of Magna Graecia, and not have regarded it as included in Iapygia. Its situation is peculiar, occupying a promontory or peninsula at the entrance of an extensive but shallow bay, now called the *Mare Piccolo*, but in ancient times known as the Port of Tarentum, an inlet of above 6 miles in length, and from 2 to 3 in breadth, but which was so nearly closed at its mouth by the peninsula occupied by the city, that the latter is now connected by a bridge with the opposite side of the harbour. There can be no doubt that the ancient city originally occupied only the same space to which the modern one is now confined, that of the low but rocky islet which lies directly across the mouth of the harbour, and is now separated from the mainland at its E. extremity by an artificial fosse or ditch, but was previously joined to it by a narrow neck of sand. This may probably have been itself a later accumulation; and it is not unlikely that the city was originally founded on an island, somewhat resembling that of Ortygia at Syracuse, which afterwards became joined to the mainland, and has again been artificially separated from it. As in the case of Syracuse, this island or peninsula afterwards became the Acropolis of the enlarged city, which extended itself widely over the adjoining plain.

Tarentum was a Greek city, a colony of Sparta, founded within a few years after the two Achaean colonies of Sybaris and Crotona. The circumstances that led to its foundation are related with some variation by Antiochus and Ephorus (both cited by Strabo), but both authors agree in the main fact that the colonists were a body of young men, born during the First Messenian War under circumstances which threw over their birth a taint of illegitimacy, on which account they were treated with contempt by the other citizens; and after an abortive attempt at creating a revolution at Sparta, they determined to emigrate in a body under a leader named Phalanthus. They were distinguished by the epithet of Partheniae, in allusion to their origin. Phalanthus, who was apparently himself one of the disparaged class, and had been the chief of the conspirators at Sparta, after consulting the oracle at Delphi, became the leader and founder of the new colony. (Antiochus, *ap. Strab.* vi. p. 278; Ephorus, *Ib.* p. 279; Serv. *ad Aen.* iii. 551; Diod. xv. 66; Justin, iii. 4; Scymn. Ch. 332.) Both Antiochus and Ephorus represent them as establishing themselves without difficulty on the spot, and received in a friendly manner by the natives; and this is far more probable than the statement of Pausanias, according to which they found themselves in constant warfare; and it was not till after a long struggle that they were able to make themselves masters of Tarentum. (Paus. x. 10. § 6.) The same author represents that city as previously occupied by the indigenous tribes, and already a great and powerful city, but this is highly improbable. The name, however, is probably of native origin, and seems to have been derived from that of the small river or stream which always continued to be known as the Taras; though, as usual, the Greeks derived it from an eponymous hero named Taras, who was represented as a son of Neptune and a nymph of the country. (Paus. *Ib.* § 8.) It is certain that the hero Taras continued to be an object of special worship at Tarentum, while Phalanthus, who was revered as their Oekist, was frequently associated with him, and gradually became the subject of many legends of a very mythical character, in some of which he appears to have been confounded with Taras himself. (Paus. x. 10. §§ 6—8, 13. § 10; Serv. *ad Aen. l. c.*) Nevertheless, there is no reason to doubt the historical character of Phalanthus, or the Lacedaemonian origin of Tarentum, which was confirmed by numerous local names and religious observances still retained there down to a very late period. (Pol. viii. 30, 35.) The Roman poets also abound in allusions to this origin of the Tarentines. (Hor. *Carm.* iii. 5. 56, ii. 6. 11; Ovid. *Met.* xv. 50, &c.) The date of the foundation of Tarentum is given by Hieronymus as B. C. 708, and this, which is in accordance with the circumstances related in connection with it, is probably correct, though no other author has mentioned the precise date. (Hieron. *Chron.* ad Ol. xviii.)

The history of Tarentum, for the first two centuries of its existence, is, like that of most other cities of Magna Graecia, almost wholly unknown. But the main fact is well attested that it attained to great power and prosperity, though apparently at first overshadowed by the superior power of the Achaean cities, so that it was not till a later period that it assumed the predominant position among the cities of Magna Graecia, which it ultimately attained. There can be no doubt that it owed this prosperity mainly to the natural advantages of its situation. (Scymn. Ch. 332—336; Strab. vi. p. 278.) Though its territory was not so fertile, or so well adapted for the growth of grain as those of Metapontum and Siris, it was admirably suited for the growth of olives, and its pastures produced wool of the finest quality, while its port, or inner sea as it was called, abounded in shell-fish of all descriptions, among which the Murex, which produced the celebrated purple dye, was the most important and valuable. But it was especially the excellence of its port to which Tarentum owed its rapid rise to opulence and power. This was not only landlocked and secure, but was the only safe harbour of any extent on the whole shores of the Tarentine gulf; and as neither Brundusium nor Hydruntum, on the opposite side of the Messapian peninsula, had as yet attained to any eminence, or fallen into the hands of a seafaring people, the port of Tarentum became the chief emporium for the commerce of all this part of Italy. (Pol. x. 1; Flor. i. 18. § 3.) The story of Arion, as related by Herodotus (i. 24) indicates the existence of extensive commercial relations with Corinth and other cities of Greece as early as the reign of Periander, B. C. 625—585.

As the Tarentines gradually extended their power over the adjoining territories, they naturally came into frequent collision with the native tribes of the interior,—the Messapians and Peucetians; and the first events of their history recorded to us relate to their wars with these nations. Their offerings at Delphi noticed by Pausanias (x. 10. § 6, 13. § 10), recorded victories over both these nations, in one of which it appears that Opis, a king of the Iapygians, who had come to the assistance of the Peucetians, was slain; but we have no knowledge of the dates or circumstances of these battles. It would appear, however, that the Tarentines were continually gaining ground, and making themselves masters of the Messapian towns one after the other, until their progress was checked by a great disaster, their own forces, together with those of the Rhegians, who had been sent to their assistance, being totally defeated by the barbarians with great slaughter. (Herod. vii. 170; Diod. xi. 52.) So heavy was their loss that Herodotus, without stating the numbers, says it was the greatest slaughter of Greeks that had occurred up to his time. The loss seems to have fallen especially upon the nobles and wealthier citizens, so that it became the occasion of a political revolution, and the government, which had previously been an aristocracy, became thenceforth a pure democracy. (Arist. *Pol.* v. 3.) Of the internal condition and constitution of Tarentum previously to this time, we know scarcely anything, but it seems probable that its institutions were at first copied from those of the parent city of Sparta. Aristotle speaks of its government as a πολίτεια, in the sense of a mixed government or commonwealth; while Herodotus incidentally notices a king of Tarentum (iii. 156), not long before the Persian War, who was doubtless a king after the Spartan model. The institutions of a democratic tendency noticed with commendation by Aristotle (*Pol.* vi. 5) probably belong to the later and democratic period of the constitution. We hear but little also of Tarentum in connection with the revolutions arising out of the influence exercised by the Pythagoreans: that sect had apparently not established itself so strongly there as in the Achaean cities; though many Tarentines are enumerated among the disciples of Pythagoras, and it is clear that the city had not altogether escaped their influence. (Iambl. *Vit. Pyth.* 262, 266; Porphyr. *Vit. Pyth.* 56.)

The defeat of the Tarentines by the Messapians, which is referred by Diodorus to B. C. 473 (Diod. xi. 52), is the first event in the history of Tarentum to which we can assign a definite date. Great as that blow may have been, it did not produce any permanent effect in checking the progress of the city, which still appears as one of the most flourishing in Magna Graecia. We next hear of the Tarentines as interfering to prevent the Thurians, who had been recently established in Italy, from making themselves masters of the district of the Siritis. On what grounds the Tarentines could lay claim to this district, which was separated from them by the intervening territory of Metapontum, we are not informed; but they carried on war for some time against the Thurians, who were supported by the Spartan exile Cleandridas; until at length the dispute was terminated by a compromise, and a new colony named Heracleia was founded in the contested territory (B. C. 432), in which the citizens of both states participated, but it was agreed that it should be considered as a colony of Tarentum. (Antioch. *ap. Strab.* vi. p. 264; Diod. xii. 23, 36.) At the time of the Athenian expedition to Sicily, the Tarentines kept aloof from the contest, and contented themselves with refusing all supplies and assistance to the Athenian fleet (Thuc. vi. 44), while they afforded shelter to the Corinthian and Laconian ships under Gylippus (*Ib.* 104), but they did not even prevent the second fleet under Demosthenes and Eurymedon from touching at the islands of the Choerades, immediately opposite to the entrance of their harbour, and taking on board some auxiliaries furnished by the Messapians. (Id. vii. 33.)

Another long interval now elapses, during which the history of Tarentum is to us almost a blank; yet the few notices we hear of the city represent it as in a state of great prosperity. We are told that at one time (apparently about 380—360 B.C.) Archytas, the Pythagorean philosopher, exercised a paramount influence over the government, and filled the office of Strategus or general no less than seven times, though it was prohibited by law to hold it more than once; and was successful in every campaign. (Diog. Laert. viii. 4. §§ 79—82.) It is evident, therefore, that the Tarentines were far from enjoying unbroken peace. The hostilities alluded to were probably but a renewal of their old warfare with the Messapians; but the security of the Greek cities in Italy was now menaced by two more formidable foes, Dionysius of Syracuse in the south, and the Lucanians on the north and west. The Tarentines, indeed, seem to have at first looked upon both dangers with comparative indifference: their remote position secured them from the immediate brunt of the attack, and it is even doubtful whether they at first joined in the general league of the Greek cities to resist the danger which threatened them. Meanwhile, the calamities which befel the more southern cities, the destruction of some by Dionysius, and the humiliation of others, tended only to raise Tarentum in comparison, while that city itself enjoyed an immunity from all hostile attacks; and it seems certain that it was at this period that Tarentum first rose to the preponderating position among the Greek cities in Italy, which it thenceforth enjoyed without a rival. It was apparently as an acknowledgment of that superiority, that when Tarentum had joined the confederacy of the Greek cities, the place of meeting of their congress was fixed at the Tarentine colony of Heracleia. (Strab. vi. p. 280.)

It was impossible for the Tarentines any longer to keep aloof from the contest with the Lucanians, whose formidable power was now beginning to threaten all the cities in Magna Graecia; and they now appear as taking a leading part in opposing the progress of those barbarians. But they were not content with their own resources, and called in successively to their assistance several foreign leaders and generals of renown. The first of these was the Spartan king Archidamus, who crossed over into Italy with a considerable force. Of his operations there we have no account, but he appears to have carried on the war for some years, as Diodorus places his first landing in Italy in B. C. 346, while the battle in which he was defeated and slain was not fought till the same time as that of Chaeroneia, B. C. 338. (Diod. xvi. 63, 88.) This action, in which Archidamus himself, and almost all the troops which he had brought with him from Greece perished, was fought (as we are told), not with the Lucanians, but with the Messapians, in the neighbourhood of Manduria, only 24 miles from Tarentum (Plut. *Agis.* 3; Paus. iii. 10. § 5; Diod. *l. c.*); but there can be no doubt, however, that both nations were united, and that the Lucanians lent their support to the Messapians, as the old enemies of Tarentum. Henceforth, indeed, we find both names continually united. A few years after the death of Archidamus, Alexander, king of Epirus, was invited by the Tarentines, and landed in Italy, B. C. 332. The operations of his successive campaigns, which were continued till B. C. 326, are very imperfectly known to us, but he appears to have first turned his arms against the Messapians, and compelled them to conclude a peace with the Tarentines, before he proceeded to make war upon the Lucanians and Bruttians. But his arms were attended with considerable success in this quarter also: he defeated the Samnites and Lucanians in a great battle near Paestum, and penetrated into the heart of the Bruttian territory. Meanwhile, however, he had quarrelled with his allies the Tarentines, so that he turned against them, took their colony of Heracleia, and endeavoured to transfer the congress of the Greek cities from thence to a place on the river Acalandrus, in the territory of Thurii. (Strab. vi. p. 280; Liv. viii. 24; Justin. xii. 2.) Hence his death, in B.C. 226, only liberated the Tarentines from an enemy instead of depriving them of an ally. They appear from this time to have either remained tranquil or carried on the contest single-handed, till B.C. 303, when we find them again invoking foreign assistance, and, as on a former occasion, sending to Sparta for aid. This was again furnished them, and a large army of mercenaries landed at Tarentum under Cleonymus, the uncle of the Spartan king. But though he compelled the Messapians and Lucanians to sue for peace, Cleonymus soon alienated the minds of his Greek allies by his arrogance and luxurious habits, and became the object of general hatred before he quitted Italy. (Diod. xx. 104.) According to Strabo, the Tarentines subsequently called in the assistance of Agathocles (Strab. vi. p. 280); but we find no mention of this elsewhere, and Diodorus tells us that he concluded an alliance with the Iapygians and Peucetians, which could hardly have been done with favourable intentions towards Tarentum. (Diod. xxi. p. 490.)

Not long after this the Tarentines first came into collision with a more formidable foe than their neighbours, the Messapians and Lucanians. The wars of the Romans with the Samnites, in which the descendants of the latter people, the Apulians and Lucanians, were from time to time involved, had rendered the name and power of Rome familiar to the Greek cities on the Tarentine gulf and coast of the Adriatic, though their arms were not carried into that part of Italy till about B.C. 283, when they rendered assistance to the Thurians against the Lucanians [THURII]. But long before this, as early as the commencement of the Second Samnite War (B.C. 326), the Tarentines are mentioned in Roman history as supporting the Neapolitans with promises of succour, which, however, they never sent; and afterwards exciting the Lucanians to war against the Romans. (Liv. viii. 27.) Again, in B.C. 321 we are told that they sent a haughty embassy to command the Samnites and Romans to desist from hostilities, and threatened to declare war on whichever party refused to obey. (Id. ix. 14.) But on this occasion also they did not put their threat in execution. At a subsequent period, probably about B.C. 303 (Arnold's *Rome*, vol. ii. p. 315), the Tarentines concluded a treaty with Rome, by which it was stipulated that no Roman ships of war should pass the Lacinian cape. (Appian, *Samnit.* 7.) It was therefore a direct breach of this treaty when, in B.C. 302, a Roman squadron of ten ships under L. Cornelius, which had been sent to the assistance of the Thurians, entered the Tarentine gulf, and even approached within sight of the city. The Tarentines, whose hostile disposition was already only half concealed, and who are said to have been the prime movers in organising the confederacy against Rome which led to the Fourth Samnite War (Zonar. viii. 2.), immediately attacked the Roman ships, sunk four of them, and took one. After this they proceeded to attack the Thurians on account of their having called in the Romans, expelled the Roman garrison, and made themselves masters of the city. (Appian, *Samn.* 7. § 1; Zonar. viii. 2.) The Romans sent an embassy to Tarentum to complain of these outrages; but their demands being refused, and their ambassador treated with contumely, they had now no choice but to declare war upon the Tarentines, B.C. 281. (Appian, *l. c.* § 2; Zonar. *l. c.*; Dion Cass. *Fr.* 145.) Nevertheless, the war was at first carried on with little energy; but meanwhile the Tarentines, following their usual policy, had invited Pyrrhus, king of Epirus, to their assistance. That monarch readily accepted the overture, and sent over his general Milo to occupy the citadel of Tarentum with 3000 men, while he himself followed in the winter. (Zonar. viii. 2; Plut. *Pyrrh.* 15, 16.)

It is usual to represent the Tarentines as at this period sunk in luxury and effeminacy, so that they were unable to defend themselves, and hence compelled to have recourse to the assistance of Pyrrhus. But there is certainly much exaggeration in this view. They were no doubt accustomed to rely much upon the arms of mercenaries, but so were all the more wealthy cities of Greece; and it is certain that the Tarentines themselves (apart from their allies and mercenaries), furnished not only a considerable body of cavalry, but a large force or phalanx of heavy-armed infantry, called the Leucaspids, from their white shields, who are especially mentioned as serving under Pyrrhus at the battle of Asculum. (Dionys. xx. Fr. Didot. 1, 5.) It is unnecessary here to repeat the history of the campaigns of that monarch. His first successes for a time saved Tarentum itself from the brunt of the war: but when he at length, after his final defeat by Curius, withdrew from Italy (B.C. 274), it was evident that the full weight of the Roman arms would fall upon Tarentum. Pyrrhus, indeed, left Milo with a garrison to defend the city, but the Tarentines themselves were divided into two parties, the one of which was disposed to submit to Rome, while the other applied for assistance to Carthage. A Carthaginian fleet was actually sent to Tarentum, but it arrived too late, for Milo had already capitulated and surrendered the citadel into the hands of the Roman consul Papirius, B.C. 272. (Zonar. viii. 6; Oros. iv. 3.)

From this time Tarentum continued subject to Rome. The inhabitants were indeed left in possession of their own laws and nominal independence, but the city was jealously watched; and a Roman legion seems to have been commonly stationed there. (Pol. ii. 24.) During the First Punic War the Tarentines are mentioned as furnishing ships to the Romans (Pol. i. 20): but with this exception we hear no more of it till the Second Punic War, when it became a military post of great importance. Hannibal was from an early period desirous to make himself master of the city, which, with its excellent port, would at once have secured his communications with Africa. It is evident also that there was a strong Carthaginian party in the city, who shortly after the battle of Cannae, opened negotiations with Hannibal, and renewed them upon a subsequent occasion (Liv. xxii. 61, xxiv. 13); but they were kept down by the presence of the Roman garrison, and it was not till B.C. 212 that Nico and Philemenus, two of the leaders of this party, found an opportunity to betray the city into his hands. (Liv. xxv. 8—10; Pol. viii. 26—33.) Even then the Roman garrison still held the citadel; and Hannibal having failed in his attempts to carry this fortress by assault, was compelled to resort to a blockade. He cut it off on the land side by drawing a double line of fortifications across the isthmus, and made himself master of the sea by dragging a part of the fleet which was shut up within the inner port (or *Mare Piccolo*), across the narrowest part of the isthmus, and launching it again in the outer bay. (Pol. viii. 34—36; Liv. xxv. 11.) This state of things continued for more than two years, during the whole of which time the Carthaginians continued masters of the city, while the Roman garrison still maintained possession of the citadel, and the besiegers were unable altogether to prevent them from receiving supplies from without, though on one occasion the Romans, having sent a considerable fleet under D. Quintius to attempt the relief of the place, this was met by the Tarentines, and after an obstinate conflict the Roman fleet was defeated and destroyed. (Liv. xxv. 15, xxvi. 39, xxvii. 3.) At length in B. C. 209 Fabius determined if possible to wrest from Hannibal the possession of this important post; and laid siege to Tarentum while the Carthaginian general was opposed to Marcellus. He himself encamped on the N. of the port, close to the entrance, so that he readily put himself in communication with M. Livius, the commander of the citadel. But while he was preparing his ships and engines for the assault, an accident threw in his way the opportunity of surprising the city, of which he made himself master with little difficulty. The Carthaginian garrison was put to the sword, as well as a large part of the inhabitants, and the whole city was given up to plunder. (Id. xxvii. 12, 15, 16; Plut. *Fab.* 21—23.) Livy praises the magnanimity of Fabius in not carrying off the statues and other works of art in which Tarentum abounded (Liv. xxvii. 16; Plut. *Fab.* 23); but it is certain that he transferred from thence to Rome a celebrated statue of Hercules by Lysippus, which long continued to adorn the Capitol. (Strab. vi. p. 278; Plin. xxxiv. 7. s. 18.) The vast quantity of gold and silver which fell into the hands of the victors sufficiently bears out the accounts of the great wealth of the Tarentines. (Liv. *l. c.*)

Tarentum had already suffered severely on its capture by Hannibal, and there can be no doubt that it sustained a still severer blow when it was retaken by Fabius. (Strab. vi. p. 278.) It was at first proposed to degrade it to a condition similar to that of Capua, but this was opposed by Fabius, and the decision was postponed till after the war. (Liv. xxvii. 25.) What the final resolution of the senate was, we know not; but Tarentum is alluded to at a subsequent period, as still retaining its position of an allied city, "urbs foederata." (Liv. xxxv. 16.) It is certain that it still remained the chief place in this part of Italy, and was the customary residence of the praetor or other magistrate who was sent to the S. of Italy. Thus we find in B. C. 185, L. Postumius sent thither to carry on investigations into the conspiracies that had arisen out of the Bacchanalian rites, as well as among the slave population. (Liv. xxxix. 29, 41.) But it is nevertheless clear that it was (in common with the other Greek cities of this part of Italy) fallen into a state of great decay; and hence, in B. C. 123, among the colonies sent out by C. Gracchus, was one to Tarentum, which appears to have assumed the title of Colonia Neptunia. (Vell. Pat. i. 15; Plin. iii. 11. s. 16; see Mommsen, in *Berichte der Sächsischen Gesellschaft* for 1849, pp. 49—51.) According to Strabo this colony became a flourishing one, and the city enjoyed considerable prosperity in his day. But it was greatly fallen from its former splendour, and only occupied the site of the ancient citadel, with a small part of the adjoining isthmus. (Strab. vi. p. 278.) It was, however, one of the few cities which still retained the Greek language and manners, in common with Neapolis and Rhegium. (*Ib.* p. 253.) The salubrity of its climate, as well as the fertility of its territory, and, above all, the importance of its port, preserved it from the complete decay into which so many of the cities of Magna Graecia fell under the Roman government. It is repeatedly mentioned during the civil wars between Octavian, Antony, and Sex. Pompeius as a naval station of importance; and it was there that in B. C. 36 a fresh arrangement was come to between Octavian and Antony, which we find alluded to by Tacitus as the "Tarentinum foedus." (Appian, *B. C.* ii. 40, v. 50, 80, 84, 93—99; Tac. *Ann.* i. 10.)

Even under the Empire Tarentum continued to be one of the chief seaports of Italy, though in some measure eclipsed by the growing importance of Brundusium. (Tac. *Ann.* xiv. 12, *Hist.* ii. 83.) An additional colony of veterans was sent there under Nero, but with little effect, most of them having soon again dispersed. (Tac. *Ann.* xiv. 27.) No subsequent mention of Tarentum is found in history until after the fall of the Western Empire, but it then appears as a considerable town, and bears an important part in the Gothic Wars on account of its strength as a fortress, and the excellence of its port. (Procop. *B. G.* iii. 23, 27, 37, iv. 26, 34.) It was taken by Belisarius, but retaken by Totila in A. D. 549, and continued in the hands of the Goths till it was finally wrested from them by Narses. From that time it continued subject to the Byzantine Empire till A. D. 661, when it was taken by the Lombard Romoaldus, duke of Beneventum (P. Diac. vi. 1); and afterwards fell successively into the hands of the Saracens and the Greek emperors. The latter did not finally lose their hold of it till it was taken by Robert Guiscard in 1063. It has ever since formed part of the kingdom of Naples. The modern city of Tarentum has a population of about 20,000 souls; it is the see of an archbishop, and still ranks as the most important city in this part of Italy. But it is confined to the space occupied by the ancient citadel, the extremity of the peninsula or promontory between the two ports: this is now an island, the low isthmus which connected it with the mainland having been cut through by king Ferdinand I., for the purpose of strengthening its fortifications.

Scarcely any remains are now extant of the celebrated and opulent city of Tarentum. "Never (says Swinburne) was a place more completely swept off the face of the earth." Some slight remains of an amphitheatre (of course of Roman date) are visible outside the walls of the modern city; while within it the convent of the Celestines is built on the foundations of an ancient temple. Even the extent of the ancient city can be very imperfectly determined. A few slight vestiges of the ancient walls are, however, visible near an old church which bears the name of *Sta Maria di Murveta*, about 2 miles from the gates of the modern city; and there is no doubt that the walls extended from thence, on the one side to the *Mare Piccolo*, on the other side to the outer sea. The general form of the city was thus triangular, having the citadel at the apex, which is now joined to the opposite shore by a bridge of seven arches. This was already the case in Strabo's time, though no mention of it is found at the time of the siege by Hannibal.

The general form and arrangement of the city cannot be better described than they are by Strabo. He says: "While the whole of the rest of the Tarentine gulf is destitute of ports, there is here a very large and fair port, closed at the entrance by a large bridge, and not less than 100 stadia in circumference. [This is beneath the truth: the *Mare Piccolo* is more than 16 miles (128 stadia) in circuit.] On the side towards the inner recess of the port it forms an isthmus with the exterior sea, so that the city lies upon a peninsula; and the neck of the isthmus is so low that ships can easily be drawn over the land from one side to the other. The whole city also lies low, but rises a little towards the citadel. The ancient wall comprises a circuit of great extent; but now the greater part of the space adjoining the isthmus is deserted, and only that part still subsists which adjoins the mouth of the port, where also the Acropolis is situated. The portion still remaining is such as to make up a considerable city. It has a splendid Gymnasium, and a good-sized Agora, in which stands the bronze colossal statue of Jupiter, the largest in existence next to that at Rhodes. In the interval between the Agora and the mouth of the port is the Acropolis, which retains only a few remnants of the splendid monuments with which it was adorned in ancient times. For the greater part were either destroyed by the Carthaginians when they took the city, or carried off as booty by the Romans, when they made themselves masters of it by assault. Among these is the colossal bronze statue of Hercules in the Capitol, a work of Lysippus, which was dedicated there as an offering by Fabius Maximus, who took the city." (Strab. vi. p. 278.)

In the absence of all extant remains there is very little to be added to the above description. But Polybius, in his detailed narrative of the capture of the city by Hannibal, supplies us with some local names and details. The principal gate on the E. side of the city, in the outer line of walls, seems to have been that called the Temenid Gate (*αἱ πύλαι Τημένιδαι*, Pol. viii. 30); outside of which was a mound or tumulus called the tomb of Hyacinthus, whose worship had obviously been brought from Sparta. A broad street called the Batheia, or Low Street, led apparently from this gate towards the interior of the city. This from its name may be conjectured to have lain close to the port and the water's edge, while another broad street led from thence to the Agora. (*Ib.* 31.) Another street called the Soteira (*Σωτεῖρα*) was apparently on the opposite side of the city from the Batheia, and must therefore have adjoined the outer sea. (*Ib.* 36.) Immediately adjoining the Agora was the Museum (*Μουσεῖον*), a public building which seems to have served for festivals and public banquets, rather than for any purposes connected with its name. (*Ib.* 27, 29.) There is nothing to indicate the site of the theatre, alluded to by Polybius on the same occasion, except that it was decidedly *within* the city, which was not always the case. Strabo does not notice it, but it must have been a building of large size, so as to be adapted for the general assemblies of the people, which were generally held in it, as was the case also at Syracuse and in other Greek cities. This is particularly mentioned on several occasions; it was there that the Roman ambassadors received the insult which finally led to the ruin of the city. (Flor. i. 18. § 3; Val. Max. ii. 2. § 5; Appian, *Samnit.* 7.)

Livy inaccurately describes the citadel as standing on lofty cliffs ("praealtis rupibus," xxv. 11): the peninsula on which it stood rises indeed (as observed by Strabo) a little above the rest of the city, and it is composed of a rocky soil; but the whole site is low, and no part of it rises to any considerable elevation. The hills also that surround the *Mare Piccolo* are of trifling height, and slope very gradually to its banks, as well as to the shore of the outer sea. There can be no doubt that the port of Tarentum, properly so called, was the inlet now called the *Mare Piccolo* or "Little Sea," but outside this the sea on the S. side of the city forms a bay or roadstead, which affords good shelter to shipping, being partially sheltered from the SW. by the two small islands of *S. Pietro* and *S. Paolo*, apparently the same which were known in ancient times as the Choerades. (Thuc. vii. 33.)

Tarentum was celebrated in ancient times for the salubrity of its climate and the fertility of its territory. Its advantages in both respects are extolled by Horace in a well-known ode (*Carm.* ii. 6), who says that its honey was equal to that of Hymettus, and its olives to those of Venafrum. Varro also praised its honey as the best in Italy (*ap. Macrob. Sat.* ii. 12). Its oil and wines enjoyed a nearly equal reputation; the choicest quality of the latter seems to have been that produced at Aulon (Hor. *l. c.*; Martial, xiii. 125; Plin. xiv. 6. s. 8), a valley in the neighbourhood, on the slope of a hill still called *Monte Melone* [Aulon]. But the choicest production of the neighbourhood of Tarentum was its wool, which appears to have enjoyed an acknowledged supremacy over that of all parts of Italy. (Plin. xxix. 2. s. 9; Martial, *l. c.*; Varr. *R. R.* ii. 2. § 18; Strab. vi. p. 284; Colum. vii. 2. § 3.) Nor was this owing solely to natural advantages, as we learn that the Tarentines bestowed the greatest care upon the preservation and improvement of the breed of sheep. (Colum. vii. 4.) Tarentum was noted likewise for its breed of horses, which supplied the famous Tarentine cavalry, which was long noted among the Greeks. Their territory abounded also in various kinds of fruits of the choicest quality, especially pears, figs, and chestnuts, and though not as fertile in corn as the western shores of the Tarentine gulf, was nevertheless well adapted to its cultivation. At the same time its shores produced abundance of shell-fish of all descriptions, which formed in ancient times a favourite article of diet. Even at the present day the inhabitants of *Taranto* subsist to a great extent upon the shell-fish produced in the *Mare Piccolo* in a profusion almost incredible. Its Pectens or scallops enjoyed a special reputation with the Roman epicures. (Hor. *Sat.* ii. 4. 34.) But by far the most valuable production of this class was the Murex, which furnished the celebrated purple dye. The Tarentine purple was considered second only to the Tyrian, and for a long time was the most valuable known to the Romans. (Corn. Nep. *ap. Plin.* ix. 39. s. 63.) Even in the time of Augustus it continued to enjoy a high reputation. (Hor. *Ep.* ii. 1, 207.) So extensive were the manufactories of this dye at Tarentum that considerable mounds are still visible on the shore of the *Mare Piccolo*, composed wholly of broken shells of this species. (Swinburne's *Travels*, vol. i. p. 239.)

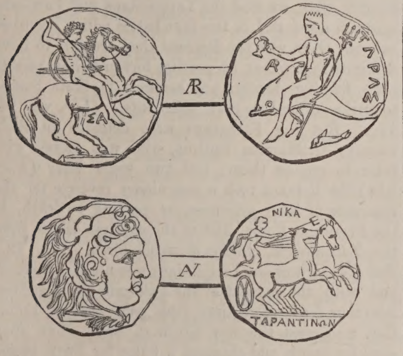
The climate of Tarentum, though justly praised by Horace for its mildness, was generally reckoned soft and enervating, and was considered as in some degree the cause of the luxurious and effeminate habits ascribed to the inhabitants ("molle Tarentum," Hor. *Sat.* ii. 4. 34; "imbelle Tarentum," Id. *Ep.* i. 7. 45.) It is probable that this charge, as in many other cases, was greatly exaggerated; but there is no reason to doubt that the Tarentines, like almost all the other Greeks who became a manufacturing and commercial people, indulged in a degree of luxury far exceeding that of the ruder nations of Central Italy. The wealth and opulence to which they attained in the 4th century B. C. naturally tended to aggravate these evils, and the Tarentines are represented as at the time of the arrival of Pyrrhus enfeebled and degraded by luxurious indulgences, and devoted almost exclusively to the pursuit of pleasure. To such an excess was this carried that we are told the number of their annual festivals exceeded that of the days of the year. (Theopomp. *ap. Athen.* iv. p. 166; Clearch. *ap. Athen.* xii. p. 522; Strab. vi. p. 280; Aelian, *V.H.* xii. 30.) Juvenal alludes to their love of feasting and pleasure when he calls it "coronatum ac petulans madidumque Tarentum" (vi. 297). But it is certain, as already observed, that they were not incapable of war: they furnished a considerable body of troops to the army of Pyrrhus; and in the sea-fight with the Roman fleet off the entrance of the harbour, during the Second Punic War, they displayed both courage and skill in naval combat. (Liv. xxvi. 39.) In the time of their greatest power, according to Strabo, they could send into the field an army of 30,000 foot and 3000 horse, besides a body of 1000 select cavalry called Hipparchs. (Strab. vi. p. 280.) The Tarentine light cavalry was indeed celebrated throughout Greece, so that they gave name to a particular description of cavalry, which are mentioned under the name of Tarentines (Ταραντῖνοι), in the armies of Alexander the Great and his successors; and the appellation continued in use down to the period of the Roman Empire. (Arrian, *Anab.*; Id. *Tact.* 4; Pol. iv. 77, xi. 12; Liv. xxxv. 28; Aelian, *Tact.* 2. p. 14; Suidas, *s. v.* Ταραντῖνοι.) It is probable, however, that these may have been always recruited in great part among the neighbouring Messapians and Sallentines, who also excelled as light horsemen.

With their habits of luxury the Tarentines undoubtedly combined the refinements of the arts usually associated with it, and were diligent cultivators of the fine arts. The great variety and beauty of their coins is, even at the present day, a sufficient proof of this, while the extraordinary numbers of them which are still found in the S. of Italy attest the wealth of the city. Ancient writers also speak of the numbers of pictures, statues, and other works of art with which the city was adorned, and of which a considerable number were transported to Rome. (Flor. i. 18; Strab. vi. p. 278; Liv. xxvii. 16.) Among these the most remarkable were the colossal statue of Jupiter, mentioned by Strabo (*l. c.*), and which was apparently still standing in the Agora in his time; the bronze statue of Hercules by Lysippus already noticed; and a statue of Victory, which was also carried to Rome, where it became one of the chief ornaments of the Curia Julia. (Dion Cass. li. 22.) Nor were the Tarentines deficient in the cultivation of literature. In addition to Archytas, the Pythagorean philosopher, celebrated for his mathematical attainments and discoveries, who long held at Tarentum a place somewhat similar to that of Pericles at Athens (Diog. Laert. viii. 4; Suid. *s. v.* Ἀρχύτας; Athen. xii. p. 545), Aristoxenus, the celebrated musician and disciple of Aristotle, was a native of Tarentum; as well as Rhinthon, the dramatic poet, who became the founder of a new species of burlesque drama which was subsequently cultivated by Sopater and other authors. (Suid. *s. v.* Ῥίνθων.) It was from Tarentum also that the Romans received the first rudiments of the regular drama, Livius Andronicus, their earliest dramatic poet, having been a Greek of Tarentum, who was taken prisoner when the city fell into their hands. (Cic. *Brut.* 18.)

Polybius tells us that Tarentum retained many traces of its Lacedaemonian origin in local names and customs, which still subsisted in his day. Such was the tomb of Hyacinthus already mentioned (Pol. viii. 30): the river Galaesus also was called by them the Eurotas (*Ib.* 35), though the native name ultimately prevailed. Another custom which he notices as peculiar was that of burying their dead within the walls of the city, so that a considerable space within the walls was occupied by a necropolis. (*Ib.* 30.) This custom he ascribes to an oracle, but it may have arisen (as was the case at Agrigentum and Syracuse) from the increase of the city having led to the original necropolis being inclosed within the walls.

The name of Tarentum (Taras) was supposed to be derived from a river of the name of TARAS (Τάρας), which is noticed by several ancient writers. (Steph. B. *s. v.* Τάρας; Paus. x. 10. § 8.) This is commonly identified with a deep, but sluggish, stream, which flows into the sea about 4 miles W. of the entrance of the harbour of Tarentum, and is still called *Tara*, though corrupted by the peasantry into *Fiume di Terra*. (Romanelli, vol. i. p. 281; Swinburne, vol. i. p. 271.) The more celebrated stream of the GALAESUS flowed into the *Mare Piccola* or harbour of Tarentum on its N. shore: it is commonly identified with the small stream called *Le Citrezze*, an old church near which still retains the name of *Sta Maria di Galeso*. [GALAESUS.] Another locality in the immediate neighbourhood of Tarentum, the name of which is associated with that of the city by Horace, is AULON, a hill or ridge celebrated for the excellence of its wines. This is identified by local topographers, though on very slight grounds, with a sloping ridge on the seashore about 8 miles SE. of Tarentum, a part of which bears the name of *Monte Melone*, supposed to be a corruption of *Aulone* [AULON]. A more obscure name, which is repeatedly mentioned in connection with Tarentum, is that of SATURIUM (Σατύριον). From the introduction of this name in the oracle alleged to have been given to Phalanthus (Strab. vi. p. 279), it seems probable that it was an old native name, but it is not clear that there ever was a town or even village of the name. It is more probable that it was that of a tract or district in the neighbourhood of Tarentum. Stephanus of Byzantium distinctly calls it *χώρα πλήσιον Τάραντος* (*s. v.* Σατύριον); and the authority of Servius, who calls it a *city* (civitas) near Tarentum, is not worth much in comparison. There was certainly no *city* of the name in historical times. Virgil applies the epithet "Saturium" (as an adjective) to Tarentum itself (*Georg.* ii. 197; Serv. *ad loc.*: many commentators, however, consider "saturi" from "satur" to be the true reading), and Horace speaks of "Satureianus cabellus" as equivalent to Tarentine. (*Sat.* i. 6. 59.) The memory of the locality is preserved by a watch-tower on the coast, about seven miles SE. of Tarentum, which is still called *Torre di Saturo* (Romanelli, vol. i. p. 294; Zannoni *Carta del Regno di Napoli*).

(Concerning the history and ancient institutions of Tarentum, see Heyne, *Opuscula*, vol. ii. pp. 217—232; and Lorentz, *de Civitate Veterum Tarentinorum*, 4to. Lips. 1833. The present state and localities are described by Swinburne, vol. i. pp. 225—270; Keppel Craven, *Southern Tour*, pp. 174—190; and Romanelli, vol. i. pp. 282—289; but from the absence of existing remains, the antiquities of Tarentum have scarcely received as much attention as they deserve.) [E. H. B.]



COINS OF TARENTUM.

TARE'TICA (Ταρετικὴ, or Τορετική ἄκρα, Ptol. v. 9. § 9), a headland of Asiatic Sarmatia in the Pontus Euxinus, and in the neighbourhood of the modern town of *Sudaski*. [T. H. D.]

TARGINES (*Tacino*), a small river of Bruttium, mentioned only by Pliny (iii. 10. s. 15) among the rivers on the E. coast of that peninsula. It is probably the stream now called the *Tacino*, which rises in the mountains of the *Sila*, and falls into the *Gulf of Squillace* (Sinus Scylaceus). [E. H. B.]

TARI'CHEAE or TARICHAEAE (Ταριχέαι, Strab. xvi. p. 764; Joseph. *Vita*, 32, 54, 73; Ταριχαῖαι, Joseph. *B. J.* iii. 10. § 1, et alibi; Ταριχέα, Steph. B. *s. v.*; Taricheae, Suet. *Tit.* 4; Tarichea, Plin. v. 15: *Eth.* Ταριχεάτης), a city in Lower Galilee situated below a mountain at the southern end of the lake of Tiberias, and 30 stadia from the city of Tiberias itself. (Joseph. *B. J.* iii. 10. § 1.) It derived its name from its extensive manufactories for salting fish. (Strab. *l. c.*) It was strongly fortified by Josephus, who made it his headquarters in the Jewish war; and it was taken by Titus with great slaughter. (Joseph. *B. J.* iii. 10. §§ 1—6.) Its ruins stand upon a rising ground, called *Kerak*, where at present there is a Muslim village, at the southern end of the lake. The river Jordan, in issuing from the lake, runs at first south for about a furlong, and then turns west for half a mile. The rising ground *Kerak* stands in the space between the river and lake, and was a place easily defensible according to the ancient mode of warfare. (Robinson, *Bibl. Res.* vol. ii. p. 387, 2nd ed.)

TARNE (Τάρνη), is mentioned by Homer (*Il.* v. 44), and after him by Strabo (ix. p. 413), as a town in Asia Minor; but Pliny (v. 30) knows Tarne only as a fountain of Mount Tmolus in Lydia. [L. S.]

TARNIS (*Tarn*), a river in Gallia, a branch of the *Garonne*. It rises near *Mount Lozère*, in the *Cévennes*, and flows in the upper part of its course in a deep valley. After running near 200 miles it joins the *Garonne* below *Moissac*. Sidonius Apollinaris (24, 44) calls it "citus Tarnis." [LESORA.] Ausonius (*Mosella*, v. 465) speaks of the gold found in the bed of the Tarn:—

> "Et auriferum postponet Gallia Tarnem."

[G. L.]

TARODU'NUM (Ταρόδουνον), a town in the south-west of Germany, between Mons Abnoba and the Rhenus. (Ptol. ii. 11. § 30.) It is universally identified with *Mark Zarten* near *Freiburg* in the *Breisgau*, which, down to the 8th century, bore the name of Zarduna, a name which is formed from Tarodunum in the same way in which *Zabern* is formed from Tabernae. [L. S.]

TARO'NA (Ταρῶνα, Ptol. iii. 6. § 5), a place in the interior of the Chersonesus Taurica. [T. H. D.]

TARPHE (Τάρφη: *Eth.* Ταρφαῖος), a town of the Locri Epicnemidii, mentioned by Homer (*Il.* ii. 533). It was situated upon a height in a fertile and woody country, and was said to have derived its name from the thickets in which it stood. In the time of Strabo it had changed its name into that of Pharygae (Φαρύγαι), and was said to have received a colony from Argos. It contained a temple of Hera Pharygaea. It is probably the modern *Pundonítza*. (Strab. ix. p. 426; Groskurd and Kramer, *ad loc.*; Steph. B. *s. v.*; Leake, *Northern Greece*, vol. iv. p. 179.)

TARPODIZUS (*It. Ant.* p. 230; *It. Hier.* p. 569; in Geog. Rav. iv. 6, Tarpodizon), a town in the E. of Thrace, on the road from Byzantium to Anchialus. According to Kiepert, its site answers to that of the modern *Bojuk-Derbend;* according to Reichard, to that of *Kodsje-Tarla;* according to Lapie, to that of *Dewlet-Agatch*. But in some maps it is placed nearly due south of Sadame, and on or near the river Artiscus: if this is correct, Tarpodizus must have been in the neighbourhood of *Erekli*. [J. R.]

TARQUI'NII (Ταρκυνία, Strab. Dionys.; Ταρκουίνιαι, Ptol: *Eth.* Tarquiniensis: *Corneto*), one of the most ancient and important cities of Etruria, situated about 4 miles from the Tyrrhenian sea, and 14 miles from Centumcellae (*Civita Vecchia*), near the left bank of the river Marta. All ancient writers represent it as one of the most ancient of the cities of Etruria; indeed according to a tradition generally prevalent it was the parent or metropolis of the twelve cities which composed the Etruscan League, in the same manner as Alba was represented as the metropolis of the Latin League. Its own reputed founder was Tarchon, who according to some accounts was the son, according to others the brother, of the Lydian Tyrrhenus; while both versions represented him as subsequently founding all the other cities of the league. (Strab. v. p. 219; Serv. *ad Aen.* x. 179, 198.) The same superiority of Tarquinii may be considered as implied in the legends that represented the divine being Tages, from whom all the sacred traditions and religious rites of the Etruscans were considered to emanate, as springing out of the soil at Tarquinii (Cic. *de Div.* ii. 23; Censorin. *de Die Nat.* 4; Joan. Lyd. *de Ost.* 3.) Indeed it seems certain that there was a close connection considered as subsisting between this Tages and Tarchon himself, the eponymous hero of Tarquinii. (Müller, *Etrusker*, vol. i. p. 73.) It is impossible here to discuss the historical bearings of these traditions, which seem to point to Tarquinii as the point from whence the power and civilisation of the Etruscans emanated as from a centre, while on the other hand there is another body of traditions which seems to represent that people as gradually extending themselves *from the north*, and Cortona as the first centre and stronghold of their power. [ETRURIA, Vol. I. p. 859.] A somewhat different version is given by Justin, who states that Tarquinii was founded by the Thessalians, probably meaning the Pelasgians from Thessaly, to whom Hellanicus ascribed the colonisation of Etruria in general. (Justin, xx. 1; Hellanic. *ap Dionys.* i. 28.)

But whatever value may be attached to these traditions, they may at least be admitted as proving the reputed high antiquity and early power of Tarquinii as compared with the other cities of Southern Etruria: and this is confirmed by the important position it appears to have held, when its name first appears in connection with the Roman history. Cicero calls it "urbem Etruriae florentissimam" at the time when Demaratus, the father of Tarquinius Priscus, was said to have established himself there. (Cic. *de Rep.* ii. 19.) It is remarkable indeed that the story which derived the origin of the Roman king Tarquinius from Corinth represented his father Demaratus as bringing with him Greek artists, and thus appears to ascribe the first origin or introduction of the arts into Etruria, as well as its religious institutions, to Tarquinii. (Plin. xxxv. 12. s. 43; Strab. v. p. 220.) It is unnecessary to repeat here the well-known story of the emigration of an Etruscan Lucumo from Tarquinii to Rome, where he became king under the name of Lucius Tarquinius. (Liv. i. 34; Dionys. iii. 46—48; Cic. *de Rep.* ii. 19, 20; Strab. v. p. 219.) The connection with Tarquinii is rejected by Niebuhr, as a mere etymological fable, but it is not easy to say on what grounds. The name of Tarquinius, as that of a gens or family, as well as that of the city, is undoubtedly Etruscan; the native form being "Tarcnas:" and the strong infusion of Etruscan influence into the Roman state before the close of the regal period is a fact which cannot reasonably be questioned. It is remarkable also that the Roman traditions represented the Tarquinians as joining with the Veientes in the first attempt to restore the exiled Tarquins, B.C. 509, though from this time forth we do not again hear of their name for more than a century. (Liv. ii. 6, 7; Dionys. v. 14.) The story of the emigration of the elder Tarquin to Rome, as well as that of his father Demaratus from Corinth, may fairly be deemed unworthy of belief *in its present form*; but it is probable that in both cases there was a historical foundation for the fiction.

After the war already mentioned, in the first year of the Republic, no subsequent mention of Tarquinii occurs in Roman history till B.C. 398, when the Tarquinians took up arms, and ravaged the Roman territories, while their army was engaged in the siege of Veii. They were, however, intercepted on their march home, and all their booty taken from them. (Liv. v. 16.) Livy distinctly calls them on this occasion "novi hostes:" but from this time they took an active part in the wars of the Etruscans with Rome. The conquest of Veii in B.C. 396, had indeed the effect of bringing the Romans into immediate collision with the cities which lay next beyond it, and among these Tarquinii and Volsinii seem to have taken the lead. Already in B.C. 389, we find the Tarquinians joining with the other cities of Southern Etruria in an attempt to recover Sutrium: the next year their territory was in its turn invaded by the Romans, who took the towns of Cortuosa and Contenebra, both places otherwise unknown, but which appear to have been dependencies of Tarquinii. (Liv. vi. 3, 4.) From this time we hear no more of them till B.C. 358, when the Tarquinians, having ravaged the Roman territories, the consul C. Fabius marched against them, but was defeated in a pitched battle, and 307 of the prisoners taken on the occasion were put to death in the Forum of Tarquinii, as a sacrifice to the Etruscan deities. (Liv. vii. 12, 15.) Shortly after, we find the Tarquinians and Faliscans again in arms, and in the first battle which occurred between them and the Romans they are said to have obtained the victory by putting forward their priests with flaming torches and serpents in their hands, to strike terror into their assailants. (Liv. vii. 16, 17). But the Etruscans were defeated in their turn by C. Marcius Rutilus, who was named dictator to oppose them: and two years later (B.C. 354) the Romans took a sanguinary revenge for the massacre of their prisoners, by putting to death, in the Forum at Rome, 358 of the captives taken from the Tarquinians, chiefly of noble birth. (*Ib.* 19.) But the spirit of the Tarquinians was not yet subdued, and with the support of the Faliscans and Caerites, who now for a short time took part against Rome, they continued the war till B.C. 351, when they sued for peace, and obtained a truce for forty years. (*Ib.* 19—22.)

This truce appears to have been faithfully observed, for we hear nothing more of hostilities with Tarquinii till B.C. 311, when the Tarquinians appear to have united with the other confederate cities of Etruria in attacking the Roman colony of Sutrium. They were, however, defeated by the Roman consul Aemilius Barbula, and again the next year by Q. Fabius, who followed up his victory by passing the Ciminian forest, and carrying his arms for the first time into Northern Etruria. There is no doubt that the Tarquinians, though not mentioned by name, bore a part in this contest as well as in the great battle at the Vadimonian lake in the following year (B.C. 309), as we find them soon after making their submission to Rome, and purchasing the favour of the consul Decius by sending him supplies of corn. (Liv. ix, 32, 35—39, 41.) They now obtained a fresh truce for forty years (*Ib.* 41); and from this time we hear no more of them as an independent nation. Whether this long truce, like the last, was faithfully observed, or the Tarquinians once more joined in the final struggles of the Etruscans for independence, we know not; but it is certain that they passed, in common with the other chief cities of Etruria, gradually into the condition of dependent allies of Rome, which they retained till the Social War (B.C. 90), when they as well as all the other Etruscans obtained the full Roman franchise. (Appian, *B. C.* i. 49.) The only mention of Tarquinii that occurs in this interval is during the Second Punic War, when the citizens came forward to furnish the expedition of Scipio with sail-cloth for his fleet. (Liv. xxviii. 45.) According to the Liber Coloniarum a body of colonists was sent thither by

Gracchus; but though it is there termed "Colonia Tarquinii," it is certain that it did not retain the title of a colony; Cicero distinctly speaks of it as a "municipium," and the Tarquinienses are ranked by Pliny among the ordinary municipal towns of Etruria. Its municipal rank is further confirmed by inscriptions recently discovered on the site. (*Lib. Col.* p. 219; Cic. *pro Caec.* 4; Plin. iii. 5. s. 8; Ptol. iii. 1. § 50; *Inscr. in Bullett. d. Inst. Arch.* 1830, pp. 198, 199.) From these last records we learn that it was apparently still a flourishing town in the time of the Antonines, and its name is still found in the Tabula near three centuries later (*Tab. Peut.*) It is probable, therefore, that it survived the fall of the Western Empire, and owed its final desolation to the Saracens.

At the present day the site of the ancient city is wholly desolate and uninhabited; but on a hill about a mile and a half distant stands the modern city of *Corneto*, the origin of which does not date further back than the eighth or ninth century. It was probably peopled with the surviving inhabitants of Tarquinii. The site of the latter is clearly marked: it occupied, like most Etruscan cities, the level summit of a hill, bounded on all sides by steep, though not precipitous escarpments, and occupying a space of about a mile and a half in length, by half a mile in its greatest breadth. It is still known as *Turchina*, though called also the *Piano di Civita*. Hardly any ruins are now visible, but the outline of the walls may be traced around the brow of the hill, partly by foundations still *in situ*, partly by fallen blocks. The highest point of the hill (furthest to the W. and nearest to the *Marta*) seems to have served as the Arx or citadel, and here the foundations of some buildings, supposed to be temples, may be traced. Numerous fragments of buildings of Roman date are also visible, and though insignificant in themselves, prove, in conjunction with the inscriptions already mentioned, that the site was well inhabited in Roman times. (Dennis's *Etruria*, vol. i. pp. 371—385.)

But by far the most interesting remains now visible at Tarquinii are those of the Necropolis, which occupied almost the whole of the hill opposite to the city, at the W. extremity of which stands the modern town of *Corneto*. The whole surface of the hill (says Dennis) "is rugged with tumuli, or what have once been such," whence the appellation by which it is now known of *Montarozzi*. Vast numbers of these tombs have been opened, and have yielded a rich harvest of vases, ornaments, and other objects of antiquity. But the most important are those of which the walls are adorned with paintings, which possess a double interest, both as works of art and from the light they throw upon Etruscan manners. It may indeed be asserted in general of the paintings in these tombs that while the influence of Greek *art* is unquestionably to be traced in their design and execution, the subjects represented and the manners they exhibit are purely Etruscan. The number of these painted tombs found at Tarquinii greatly exceeds those which have been discovered on the site of any other city of Etruria; but they still bear only a very small proportion to the whole number of tombs opened, so that it is evident this mode of decoration was far from general. The paintings in many of those first opened, which are figured in the works of Micali and Inghirami, have since been allowed to fall into decay, and have in great measure disappeared. Detailed descriptions of all the most interesting of them, as well as those more recently discovered, will be found in Dennis's Etruria (vol. i. pp. 281—364.) [E. H. B.]

TARRACI'NA (Ταῤῥάκινα, Strab.; Ταῤῥάκηνα, Steph. B.: *Eth.* Ταῤῥακινίτης, Tarracinensis: *Terracina*), a city of Latium in the more extended sense of that name, but originally a Volscian city, situated on the Tyrrhenian sea, about 10 miles from Circeii, and at the extremity of the Pomptine Marshes. It was also known by the name of ANXUR, and we learn from Pliny and Livy that this was its Volscian name, while Tarracina was that by which it was known to the Latins and Romans. (Plin. iii. 5. s. 9; Ennius ap. Fest. *s. v. Anxur*; Liv. iv. 59.) The name of Anxur is frequently used at a much later period by the Roman poets (Hor. *Sat.* i. 5. 26; Lucan. iii. 84; Martial, v. 1. 6, &c.), obviously because Tarracina could not be introduced in verse; but Cicero, Livy, and all other prose writers, where they are speaking of the Roman town, universally call it Tarracina. The Greek derivation of the latter name suggested by Strabo (v. p. 233), who says it was originally called Τραχινή, from its rugged situation, is probably a mere etymological fancy. The first mention of it in history occurs in the treaty between Rome and Carthage concluded in B. C. 509, in which the people of Tarracina are mentioned in common with those of Circeii, Antium, &c., among the subjects or dependencies of Rome. (Pol. iii. 22.) It seems certain therefore that Tarracina, as well as Circeii, was included in the Roman dominions before the fall of the monarchy. But it is clear that it must have again fallen under the dominion of the Volscians, probably not long after this period. It was certainly in the possession of that people, when its name next appears in history, in B. C. 406. On that occasion it was attacked by N. Fabius Ambustus, and taken by a sudden assault, while the attention of the Volscian armies was drawn off in another direction. (Liv. iv. 57; Diod. xiv. 16.) Livy speaks of it as having at this time enjoyed a long period of power and prosperity, and still possessing great wealth, which was plundered by the Roman armies. A few years afterwards (B. C. 402) it again fell into the hands of the Volscians, through the negligence of the Roman garrison (Liv. v. 8). In B. C. 400, it was again besieged by the Roman arms under Valerius Potitus, and though his first assaults were repulsed, and he was compelled to have recourse to a blockade, it soon after fell into his hands. (*Ib.* 12, 13.) An attempt of the Volscians to recover it in 397 proved unsuccessful (*Ib.* 16), and from this time the city continued subject to Rome. Nearly 70 years later, after the conquest of Privernum, it was thought advisable to secure Tarracina with a Roman colony, which was established there in B. C. 329. (Liv. viii. 21; Vell. Pat. i. 14.)

The condition of Tarracina as a Roman colony is not quite clear, for Velleius notices it as if it had been one of the "Coloniae Latinae," while Livy certainly does not consider it as such, for he omits its name among the thirty Latin colonies in the time of the Second Punic War, while he on two occasions mentions it in connection with the other maritime colonies, Antium, Minturnae, &c. In common with these, the citizens of Tarracina in vain contended for exemption from military service during the Second Punic War, and at a later period claimed exemption from naval service also. (Liv. xxvii. 38, xxxvi. 3.) There can, therefore, be no doubt that Tarracina was a "colonia maritima civium," and it seems to have early become one of the most important of the maritime towns subject to Rome. Its position on the Appian Way, which here first touched on the sea (Strab. v. p. 233; Hor. *Sat.* i. 5. 26), doubtless contributed to its prosperity; and an artificial port seems to have in some degree supplied the want of a natural harbour. (Liv. xxvii. 4.) In a military point of view also its position was important, as commanding the passage of the Appian Way, and the narrow defile of Lautulae, which was situated a short distance from the city on the side of Fundi. (Liv. xxii. 15.) [LAUTULAE.]

Under the Roman Republic Tarracina seems to have continued to be a considerable and flourishing town. Cicero repeatedly notices it as one of the customary halting-places on the Appian Way, and for the same reason it is mentioned by Horace on his journey to Brundusium. (Cic. *de Orat.* ii. 59, *ad Fam.* vii. 23, *ad Att.* vii. 5; Hor. *Sat.* i. 5. 26; Appian, *B. C.* iii. 12; Val. Max. viii. 1. § 13.) At the outbreak of the civil war between Caesar and Pompey, Tarracina was occupied by the latter with three cohorts under the praetor Rutilius Lupus, but they abandoned their post, when Pompey withdrew to Brundusium. (Caes. *B. C.* i. 24; Cic. *ad Att.* viii. 11, B.) Again, during the civil war between Vespasian and Vitellius, Tarracina was evidently regarded as a place of importance in a military point of view, and was occupied by the partisans of Vespasian, but was wrested from them by L. Vitellius just before the death of his brother. (Tac. *Hist.* iii. 57, 76, 77.) It was at Tarracina also that the funeral convoy of Germanicus was met by his cousin Drusus and the chief personages of Rome. (Id. *Ann.* iii. 2.) The neighbourhood seems to have been a favourite site for villas under the Roman Empire: among others the Emperor Domitian had a villa there (Martial. v. 1. 6); and it was at another villa near the town, on the road to Fundi, that the emperor Galba was born. (Suet. *Galb.* 4.) In addition to the other natural advantages of the situation, there existed mineral springs in the neighbourhood, which seem to have been much frequented. (Martial, v. 1. 6, x. 51. 8.) The important position of Tarracina doubtless prevented its falling into decay as long as the Western Empire subsisted. Its name is found in the Itineraries as a "civitas" (*Itin. Ant.* p. 187; *Itin. Hier.* p. 611), and even after the fall of the Roman dominion it appears as a fortress of importance during the Gothic wars. (Procop. *B. G.* ii. 2, 4, &c.)

The position of Tarracina at the extremity of the Pomptine Marshes, just where a projecting ridge of the Volscian mountains runs down to the sea, and separates the marshy tract on the W. from a similar but much smaller tract on the E., which extends from thence towards Fundi, must in all ages have rendered it a place of importance. The ancient city stood on the hill above the marshes. Horace distinctly describes it as standing on lofty rocks, which were conspicuous afar, from their white colour:—

> "Impositum saxis late candentibus Anxur"

(Hor. *Sat.* i. 5. 26); and the same circumstance is alluded to by other Latin poets. (Lucan, iii. 84; Sil. Ital. viii. 392.) Livy also describes the original Volscian town as "loco alto situm" (v. 12), though it extended also down the slope of the hill towards the marshes ("urbs prona in paludes," iv. 59). At a later period it not only spread itself down the hill, but occupied a considerable level at the foot of it (as the modern city still does), in the neighbourhood of the port. This last must always have been in great part artificial, but the existence of a regular port at Tarracina is noticed by Livy as early as B. C. 210. (Liv. xxvii. 4.) It was subsequently enlarged and reconstructed under the Roman Empire, probably by Trajan, and again restored by Antoninus Pius. (Capit. *Ant. P.* 8.) Its remains are still distinctly visible, and the whole circuit of the ancient basin, surrounded by a massive mole, may be clearly traced, though the greater part of it is now filled with sand. Considerable portions of the ancient walls also still remain, constructed partly in the polygonal style, partly in the more recent style known to the Romans as "opus incertum." Several ancient tombs and ruins of various buildings of Roman date are still extant in the modern city and along the line of the Via Appia. The modern cathedral stands on the site of an ancient temple, of which only the substructions and two columns remain. This is generally called, though on very uncertain authority, a temple of Apollo. The most celebrated of the temples at Tarracina was, however, that of Jupiter, which is noticed by Livy (xxviii. 11, xl. 45), and the especial worship of this deity in the Volscian city under the title of Jupiter Anxurus is alluded to by Virgil (*Aen.* vii. 799). He was represented (as we are told by Servius) as a beautiful youth, and the figure of the deity corresponding to this description is found on a Roman coin of the Vibian family. (Eckhel, vol. v. p. 340.) It is probable that this temple was situated in the highest part of the city, very probably in the ancient citadel, which occupied the summit of a hill above the town, where remains of its walls and substructions are still extant.

Tarracina was distant by the Via Appia 62 miles from Rome, and 18 from the Forum Appii. (*Itin. Ant.* p. 107; *Itin. Hier.* p. 611; Westphal, *Röm. Kamp.* p. 68.) Three miles from the city, at the side of the Via Appia, as well as of the canal which was frequently used by travellers, was the fountain of Feronia, celebrated by Horace, together with the sacred grove attached to it. [FERONIA.] [E.H.B.]

TA'RRACO (Ταῤῥακών, Ptol. ii. 6. § 17), an ancient city of Spain, probably founded by the Phoenicians, who called it *Tarchon*, which, according to Bochart, means "a citadel." This name was probably derived from its situation on a high rock, between 700 and 800 feet above the sea; whence we find it characterised as "arce potens Tarraco." (Auson. *Clar. Urb.* 9; cf. Mart. x. 104.) It was seated on the river Sulcis, on a bay of the Mare Internum, between the Pyrenees and the river Iberus. (Mela, ii. 6; Plin. iii. 3. s. 4.) Livy xxii. 22) mentions a "portus Tarraconis;" and according to Eratosthenes (*ap. Strab.* iii. p. 159) it had a naval station or roads (ναύσταθμον); but Artemidorus (*ap. Strab. l. c.*; Polyb. iii. 76) says with more probability that it had none, and scarcely even an anchoring place; and Strabo himself calls it ἀλίμενος. This answers better to its present condition; for though a mole was constructed in the 15th century with the materials of the ancient amphitheatre, and another subsequently by an Englishman named John Smith, it still affords but little protection for shipping. (Ford's *Handbook of Spain*, p. 222.) Tarraco lay on the main road along the S. coast of Spain. (*Itin. Ant.* pp. 391, 396, 399, 448, 452.) It was fortified and much enlarged by the brothers Publius and Cneius Scipio, who converted it into a fortress and arsenal against the Carthaginians. Subsequently it became the capital of the province named after it, a Roman colony, and "conventus juridicus." (Plin. *l. c.*; Tac. *Ann.* i. 78; Solin. 23, 26; Polyb. x. 34; Liv. xxi. 61; Steph. B. p. 637) Augustus wintered at Tarraco after his Cantabrian campaign, and bestowed many marks of honour on the city, among which were its honorary titles of "Colonia Victrix Togata" and "Colonia Julia Victrix Tarraconensis." (Grut. *Inscr.* p. 382; Orelli, no. 3127; coins in Eckhel, i. p. 27; Florez, *Med.* ii. p. 579; Mionnet, i. p. 51, *Suppl.* i. p. 104; Sestini, p. 202.) According to Mela (*l. c.*) it was the richest town on that coast, and Strabo (*l. c.*) represents its population as equal to that of Carthago Nova. Its fertile plain and sunny shores are celebrated by Martial and other poets; and its neighbourhood is described as producing good wine and flax. (Mart. x. 104, xiii. 118; Sil. Ital. iii. 369, xv. 177; Plin. xiv. 6. s. 8, xix. 1. s. 2.) There are still many important ancient remains at *Tarragona*, the present name of the city. Part of the bases of large Cyclopean walls near the *Quartel de Pilatos* are thought to be anterior to the Romans. The building just mentioned, now a prison, is said to have been the palace of Augustus. But Tarraco, like most other ancient towns which have continued to be inhabited, has been pulled to pieces by its own citizens for the purpose of obtaining building materials. The amphitheatre near the sea-shore has been used as a quarry, and but few vestiges of it now remain. A circus, 1500 feet long, is now built over it, though portions of it are still to be traced. Throughout the town Latin, and even apparently Phoenician, inscriptions on the stones of the houses proclaim the desecration that has been perpetrated. Two ancient monuments, at some little distance from the town, have, however, fared rather better. The first of these is a magnificent aqueduct, which spans a valley about a mile from the gates. It is 700 feet in length, and the loftiest arches, of which there are two tiers, are 96 feet high. The monument on the NW. of the city, and also about a mile distant, is a Roman sepulchre, vulgarly called the "Tower of the Scipios;" but there is no authority for assuming that they were buried here. (Cf. Ford, *Handbook*, p. 219, seq.; Florez, *Esp. Sagr.* xxix. p. 68, seq.; Miñano, *Diccion.* viii. p. 398.) [T. H. D.]

TARRACONENSIS PROVINCIA (called by the Greeks Ταρρακωνησία, Ptol. ii. 6, viii. 4. § 5, &c.; and Ἰϐηρία ἡ περὶ Ταρράκωνα, Dion Cass. liii. 3), at first constituted, as already remarked [Vol. I. p. 1081], the province of Hispania Citerior. It obtained its new appellation in the time of Augustus from its chief city Tarraco, where the Romans had established themselves, and erected the tribunal of a praetor. The Tarraconensis was larger than the other two provinces put together. Its boundaries were, on the E. the Mare Internum; on the N. the Pyrenees, which separated it from Gallia, and further westward the Mare Cantabricum; on the W., as far southward as the Durius, the Atlantic ocean, and below that point the province of Lusitania; and on the S. the province of Lusitania and the province of Baetica, the boundaries of which have been already laid down. (Mela, ii. 6; comp. Strab. iii. p. 166; Plin. iv. 21. s. 35; Marcian, p. 34.) Thus it embraced the modern provinces of *Murcia*, *Valencia*, *Catalonia*, *Arragon*, *Navarre*, *Biscay*, *Asturias*, *Gallicia*, the N. part of *Portugal* as far down as the *Douro*, the N. part of *Leon*, nearly all the *Castiles*, and part of *Andalusia*. The nature of its climate and productions may be gathered from what has been already said [HISPANIA, Vol. I. p. 1086.] A summary of the different tribes, according to the various authorities that have treated upon the subject, has also been given in the same article [p. 1083], as well as the particulars respecting its government and administration [p. 1081.] [T. H. D.]

TARRAGA (Τάῤῥαγα, Ptol. ii. 6. § 67), called by the Geogr. Rav. (iv. 43) TERRACHA, a town of the Vascones in Hispania Tarraconensis (Plin. iii. 3. s. 4). Now *Larraga*. (Cf. Cellarius, *Orb. Ant.* i. p. 91.) [T. H. D.]

TARRHA (Τάῤῥα, Pausan. ix. 16. § 13; Theophrast. *H. P.* ii. 2; Steph. B. *s. v.*; Orac. *ap. Euseb. P. E.* p. 133, ed. Stephan.; Τάῤῥος, *Stadiasm.* §§ 329, 330), a town on the SW. coast of Crete between Phoenice and Poecilassus, one of the earliest sites of the Apollo-worship, and the native country of the writer Lucillus. For Tarba (Τάρϐα, Ptol. iii. 17. § 3) Meursius proposes to read Tarrha There can be little or no doubt that its position should be fixed on the SW. coast of the island, at the very entrance of the glen of *Hághia Ruméli*, where the bold hanging mountains hem in the rocky bed of the river. (Pashley, *Travels*, vol. ii. p. 270). The Florentine traveller Buondelmonti, who visited Crete A. D. 1415, describes considerable remains of a temple and other buildings as existing on the site of the ancient city (*ap. Cornelius*, *Creta Sacra*, vol. i. p. 85). [E. B. J.]

TARSATICA (Ταρσάτικα, Ptol. ii. 17. § 2), called in the *Itin. Ant.* p. 273, Tharsaticum, a place in Illyricum, on the road from Aquileia to Siscia through Liburnia, now *Tersat*, to the E. of *Fiume*. (Cf. Pliny, iii. 21. s. 25; *Tab. Peut.*) [T. H. D.]

TARSHISH. [TARTESSUS.]

TA'RSIA (Ταρσίη, Arrian, *Ind.* c. 37), a promontory on the coast of Carmania, visited by the fleet of Nearchus. The conjecture of Vincent (*Voyage of Nearchus*, i. p. 362) that it is represented by the present *Rás-al-Djerd* appears well founded. It is perhaps the same as the Themisteas Promontorium of Pliny (vi. 25) as suggested by Müller. (*Geog. Graec.* i. p. 360.) [V.]

TA'RSIUM (Τάρσιον, Ptol. ii. 16. § 8), a place in Pannonia Inferior, now *Tersacz*. [T. H. D.]

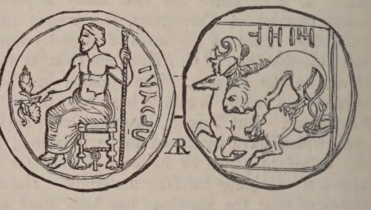
TA'RSIUS (Τάρσιος), a river of Mysia in the neighbourhood of the town of Zeleia, which had its source in Mount Temnus, and flowed in a north-eastern direction through the lake of Miletopolis, and, issuing from it, continued its north-eastern course till it joined the Macestus. (Strab. xiii. p. p. 587.) Strabo indeed states that the river flowed in numerous windings not far from Zeleia; but he can scarcely mean any other river than the one now bearing the name *Balikesri*, and which the Turks still call *Tarza*. Hamilton (*Researches*, vol. ii. p. 106) identifies it with the *Kara Su* or *Kara Dere Su*, which flows into *Lake Maniyas*. [L. S.]

TARSU'RAS (Ταρσούρας, Arrian, *Per. P. Eux.* p. 10), a river of Colchis falling into the sea between the Singames and the Hippus. (Cf. Plin. vi. 4. s. 4.) It is probably the same river called Tassiaros in the *Tab. Peut.* [T. H. D.]

TARSUS (Ταρσός: *Eth.* Ταρσηνός or Ταρσεύς). sometimes also called Tarsi (Ταρσοί), Tersus Τερσός), Tharsus (Θαρσός), or Ταρσὸς πρὸς τῷ Κύδνῳ, to distinguish it from other places of the same name was the chief city of Cilicia, and one of the most important places in all Asia Minor. It was situated in a most fertile and productive plain, on both sides of the river Cydnus, which, at a distance of 70 stadia from the city, flowed into a lagoon called Rhegma or Rhegmi. This lagoon formed the port of Tarsus, and was connected with the sea. The situation of the city was most favourable, for the river was navigable up to Tarsus, and several of the most important roads of Cilicia met there. Its foundation is ascribed to Sardanapalus, the Assyrian king, and the very name of the city seems to indicate its Semitic origin. But the Greeks claimed the honour of having colonised the place at a very early period; and, among the many stories related by them about the colonisation of Tarsus, the one adopted by Strabo (xiv. p. 673; comp. Steph. B. *s. v.*) ascribes the foundation to Argives who with Triptolemus arrived there in search of Io. The first really historical mention of Tarsus occurs in the Anabasis of Xenophon, who describes it as a great and wealthy city, situated in an extensive and fertile plain at the foot of the passes of Mount Taurus leading into Cappadocia and Lycaonia. (*Anab.* i. 2. § 23, &c.) The city then contained the palace of Syennesis, king of Cilicia, but virtually a satrap of Persia, and an equivocal ally of Cyrus when he marched against his brother Artaxerxes. When Cyrus arrived at Tarsus, the city was for a time given up to plunder, the troops of Cyrus being exasperated at the loss sustained by a detachment of Cilicians in crossing the mountains. Cyrus then concluded a treaty with Syennesis, and remained at Tarsus for 20 days. In the time of Alexander we no longer hear of kings; but a Persian satrap resided at Tarsus, who fled before the young conqueror and left the city, which surrendered to the Macedonians without resistance. Alexander himself was detained there in consequence of a dangerous fever brought on by bathing in the Cydnus. (Arrian, *Anab.* ii. 4; Curt. iii. 5.) After the time of Alexander, Tarsus with the rest of Cilicia belonged to the empire of the Seleucidae, except during the short period when it was connected with Egypt under the second and third Ptolemy. Pompey delivered Tarsus and Cilicia from the dominion of the eastern despots, by making the country a Roman province. Notwithstanding this, Tarsus in the war between Caesar and Pompey sided with the former, who on this account honoured it with a personal visit, in consequence of which the Tarsians changed the name of their city into Juliopolis. (Caes. *B. Alex.* 66; Dion Cass. xlvii. 24; Flor. iv. 2.) Cassius afterwards punished the city for this attachment to Caesar by ordering it to be plundered, but M. Antony rewarded it with municipal freedom and exemption from taxes. It is well known how Antony received Cleopatra at Tarsus when that queen sailed up the Cydnus in a magnificent vessel in the disguise of Aphrodite. Augustus subsequently increased the favours previously bestowed upon Tarsus, which on coins is called a "libera civitas." During the first centuries of the empire Tarsus was a place of great importance to the Romans in their campaigns against the Parthians and Persians. The emperor Tacitus, his brother Florian, and Maximinus and Julian died at Tarsus, and Julian was buried in one of its suburbs. It continued to be an opulent town until it fell into the hands of the Saracens. It was, however, taken from them in the second half of the 10th century by the emperor Nicephorus, but was soon after again restored to them, and has remained in their hands ever since. The town still exists under the name of *Tersoos*, and though greatly reduced, it is still the chief town of that part of *Karamania*. Few important remains of antiquity are now to be seen there, but the country around it is as delightful and as productive as ever.

Tarsus was not only a great commercial city, but at the same time a great seat of learning and philosophy, and Strabo (xiv. p. 673, &c.) gives a long list of eminent men in philosophy and literature who added to its lustre; but none of them is more illustrious than the Apostle Paul, who belonged to one of the many Jewish families settled at Tarsus. (*Acts*, x. 30, xi. 30, xv. 22, 41, xxi. 39; comp. Ptol. v. 8. § 7; Diod. xiv. 20; Hierocl. p. 704; *Stadiasm. Mar. M.* § 156; Leake, *Asia Minor*, p. 214; Russegger, *Reisen in Asien*, i. 1. p. 395, foll., 2. p. 639, foll.)

Another town of the name of Tarsus is said to have existed in Bithynia (Steph. B. *s. v.*), but nothing is known about it. [L. S.]



COIN OF TARSUS.

TA'RTARUS (*Tartaro*), a river of Venetia, near the borders of Gallia Transpadana. It is intermediate between the Athesis (*Adige*) and the Padus (*Po*); and its waters are now led aside by artificial canals partly into the one river and partly into the other, so that it may be called indifferently a tributary of either. In ancient times it seems to have had a recognised mouth of its own, though this was even then wholly artificial, so that Pliny calls it the "fossiones Philistinae, quod alii Tartarum vocant." (Plin. iii. 16. s. 20.) In the upper part of its course it formed, as it still does, extensive marshes, of which Caecina, the general of Vitellius, skilfully availed himself to cover his position near Hostilia. (Tac. *Hist.* iii. 9.) The river is here still called the *Tartaro:* lower down it assumes the name of *Canal Bianco*, and after passing the town of Adria, and sending off part of its waters right and left into the *Po* and *Adige*, discharges the rest by the channel now known as the *Po di Levante*. The river Atrianus ('Ατριανὸς ποταμός), mentioned by Ptolemy (iii. 16. § 20), could be no other than the mouth of the Tartarus, so called from its flowing by the city of Adria; but the channels of these waters have in all ages been changing. [E. H. B.]

TARTESSUS (Ταρτησσός, Herod. i. 163; Ταρτησσός and Ταρτεσός, Diodor. Siculus, *Frag.* lib. xxv.), a district in the south of Spain, lying to the west of the Columns of Hercules. It is now the prevailing opinion among biblical critics that the Tarshish of Scripture indicates certain localities in the south of Spain, and that its name is equivalent to the Tartessus of the Greek and Roman writers. The connection in which the name of Tarshish occurs in the Old Testament with those of other places, points to the most western limits of the world, as known to the Hebrews (*Genes.* x. 4; 1 *Chron.* i. 7; *Psalms*, lxxii. 10; *Isaiah*, lxvi. 19);

and in like manner the word Tartessus, and its derivative adjectives, are employed by Latin writers as synonymous with the West (Ovid, *Met.* xiv. 416; Sil. Ital. iii. 399; Claud. *Epist.* iii. v. 14). Tarshish appears in Scripture as a celebrated emporium, rich in iron, tin, lead, silver, and other commodities; and the Phoenicians are represented as sailing thither in large ships (*Ezek.* xxvii. 12, xxviii 13; *Jerem.* x. 9). Isaiah speaks of it as one of the finest colonies of Tyre, and describes the Tyrians as bringing its products to their market (xxiii. 1, 6, 10). Among profane writers the antiquity of Tartessus is indicated by the myths connected with it (Strab. iii. p. 149; Justin, xliv. 4). But the name is used by them in a very loose and indefinite way. Sometimes it stands for the whole of Spain, and the Tagus is represented as belonging to it (Rutilius, *Itin.* i. 356; Claud. *in Rufin.* i. 101; Sil. Ital. xiii. 674, &c.). But in general it appears, either as the name of the river Baetis, or of a town situated near its mouth, or thirdly of the country south of the middle and lower course of the Baetis, which, in the time of Strabo, was inhabited by the Turduli. The Baetis is called Tartessus by Stesichorus, quoted by Strabo (iii. p. 148) and by Avienus (*Ora Marit.* i. 224), as well as the town situated between two of its mouths; and Miot (*ad Herod.* iv. 152) is of opinion that the modern town of *S. Lucar de Barameda* stands on its site. The country near the lower course of the Baetis was called Tartessis or Tartesia, either from the river or from the town; and this district, as well as others in Spain, was occupied by Phoenician settlements, which in Strabo's time, and even later, preserved their national customs. (Strab iii. p. 149, xvii. p. 832; Arr. *Exp. Alex.* ii. 16; App. *Hisp.* 2; Const. Porphyrog. *de Them.* i. p. 107, ed. Bonn.) There was a temple of Hercules, the Phoenician Melcarth, at Tartessus, whose worship was also spread amongst the neighbouring Iberians. (Arr. *l.c.*) About the middle of the seventh century B. C. some Samiot sailors were driven thither by stress of weather; and this is the first account we have of the intercourse of the Greeks with this distant Phoenician colony (Herod. iv. 152). About a century later, some Greeks from Phocaea likewise visited it, and formed an alliance with Arganthonius, king of the Tartessians, renowned in antiquity for the great age which he attained. (Herod. i. 163; Strab. iii. p. 151.) These connections and the vast commerce of Tartessus, raised it to a great pitch of prosperity. It traded not only with the mother country, but also with Africa and the distant Cassiterides, and bartered the manufactures of Phoenicia for the productions of these countries (Strab. i. p. 33; Herod. iv. 196; cf. Heeren, *Ideen*, i. 2. §§ 2, 3). Its riches and prosperity had become proverbial, and we find them alluded to in the verses of Anacreon (*ap. Strab.* iii. p. 151). The neighbouring sea (Fretum Tartessium, Avien. *Or. Mar.* 64) yielded the lamprey, one of the delicacies of the Roman table (Gell. vii. 16); and on a coin of Tartessus are represented a fish and an ear of grain (Mionnet, *Med. Ant.* i. p. 26). We are unacquainted with the circumstances which led to the fall of Tartessus; but it may probably have been by the hand of Hamilcar, the Carthaginian general. It must at all events have disappeared at an early period, since Strabo (iii. pp. 148, 151), Pliny (iii. 1, iv. 22, vii. 48), Mela (ii. 6), Sallust (*Hist. Fr.* ii.), and others, confounded it with more recent Phoenician colonies, or took its name to be an ancient appellation of them. [T. H. D.]

TARUALTAE (Ταρούαλται, Ptol. iv. 6. § 19), a people of Libya Interior. [T. H. D.]

TARVEDUM. [ORCAS.]

TARUENNA or TARUANNA (Ταρούαννα, Ptol. ii. 9. § 8), a town in North Gallia, and according to Ptolemy an inland town of the Morini. [MORINI.] It is written Teruanna in the Table, where it is marked a capital town, and the modern name is *Térouenne.* It is mentioned in several Roman routes. The distance between Gesoriacum (*Boulogne*) in the Antonine Itin. and Taruenna does not agree with the true distance; nor does the distance in the same Itin. between Taruenna and Castellum (*Cassel*) agree with the actual measurement. In both instances we must assume that there is an error in the numerals of the Itin. D'Anville says that the Roman road appears to exist between *Térouenne* and the commencement of the *Boulenois*, or district of *Boulogne*, near *Devre*, where it passes by a place called *La Chaussée.* There are also said to be traces of a Roman road from Itius Portus (*Wissant*) to *Térouenne.* [G. L.]

TARVESEDE (*It. Ant.* p. 279) or TARVESSEDO, according to the Peuting. Table, was a place in Rhaetia on the road from Mediolanum leading by Comum to Augusta Vindelicorum. Its exact site is now unknown, though it seems to have been situated near *Torre di Vercella.* [L. S.]

TARVI'SIUM (Ταρϐίσιον: *Eth.* Tarvisianus: *Treviso*), a town of Northern Italy, in the province of Venetia, situated on the left bank of the river Silis (*Sele*), about 15 miles from its mouth. The name is not mentioned by any of the geographers, though Pliny speaks of the Silis as flowing "ex montibus Tarvisanis," in a manner that would lead us to suppose it to have been a municipal town (Plin. iii. 18. s. 22), and this is confirmed by an inscription given by Muratori (*Inscr.* p. 328). After the fall of the Western Empire it appears as a considerable city, and is repeatedly noticed by Procopius during the Gothic Wars, as well as by Cassiodorus and Paulus Diaconus. (Cassiod. *Var.* x. 27; Procop. *B. G.* ii. 29, iii. 1, 2; P. Diac. *Hist. Lang.* ii. 12, iv. 3, v. 28, &c.) It retained this consideration throughout the middle ages, and is still a flourishing city under the name of *Treviso.* [E. H. B.]

TARUS (*Taro*), a river of Gallia Cispadana, one of the southern tributaries of the Padus, which crosses the Aemilian Way between 5 and 6 miles west of Parma. (Plin. iii. 16. s. 20; Geogr. Rav. iv. 36.) [E. H. B.]

TARUSATES are mentioned by Caesar (*B. G.* iii. 27) among the Aquitanian peoples who submitted to P. Crassus: "Vocates, Tarusates, Elusates." After Crassus had defeated the Sotiates [SOTIATES] he entered the territory of the Vocates, and Tarusates, a statement which gives some indication of their position. Pliny (iv. 19) places the Tarusates between the Succasses and Basabocates; but the MSS. reading in Pliny seems to be Latusates, which probably should be Tarusates. There appears to be no variation in the name in the MSS. of Caesar. D'Anville conjectures that the name Tarusates is preserved in *Tursan*, or *Teursan*, a part of the diocese of *Aire.* The town of *Aire* is on the Aturis (*Adour*). [G. L.]

TARUSCONIENSES, as the name stands in Harduin's edition of Pliny (iv. 4), but the reading is doubtful. Harduin found Taracunonienses in five MSS., and there are other variations. Besides *Tarascon* on the *Rhone*, there is *Tarascon* on the

Arriège, a branch of the *Garonne*. This Tarascon is in the *Pays de Foix*, and in a valley at the foot of the Pyrenees, which circumstance seems to indicate more probably the position of a small tribe or people than that of *Tarascon* on the *Rhone*. This *Tarascon* on the *Arriège* is mentioned in middle age documents under the name of Castrum Tarasco. Pliny's Tarusconienses, or whatever may be the true name, are enumerated among the Oppida Latina of Narbonensis. [G. L.]

TASCIACA, a town in Gallia, placed by the Table between Avaricum (*Bourges*) and Caesarodunum (*Tours*). The first station from Avaricum is Gabris, supposed to be *Chabris* on the *Cher*, and the next is Tasciaca, supposed to be *Tezée*, also on the *Cher*. But the number xxiiii. placed in the Table at the name of Tasciaca, which number should represent the distance from *Chabris* to *Tezée*, is nearly the distance between *Tezée* and *Tours*, and accordingly there is some error here. The Table gives no distance between Tasciaca and Caesarodunum. (D'Anville, *Notice;* Ukert, *Gallien.*) [G. L.]

TASCONI is the name of a Gallic people in the Narbonensis, mentioned by Pliny (iii. 4), as the name is read in five MSS. There is a small river *Tescon* or *Tescou*, which flows into the *Tarn*, near *Montauban*. D'Anville quotes a life of S. Théodard, archbishop of *Narbonne*, which speaks of this river as called Tasco by the people of that part. and as the limit between the territories of the Tolosani, or people of *Toulouse*, and the Caturcenses, or people of *Cahors*. This is a valuable passage, for it shows how far north the Narbonensis, to which the territory of *Toulouse* belonged, extended in this part of its frontier; and it also confirms the conjecture about the northern limits of the Ruteni Provinciales [RUTENI], who were also included in the Narbonensis. [G. L.]

TASTA. [DATII.]

TATTA LACUS (ἡ Τάττα), a large salt lake on the frontiers between Lycaonia and Galatia; it had originally belonged to Phrygia, but was afterwards annexed to Lycaonia. Its waters were so impregnated with brine, that any substance dipped into it, was immediately incrusted with a thick coat of salt; even birds flying near the surface had their wings moistened with the saline particles, so as to become incapable of rising into the air, and to be easily caught. (Strab. xii. p. 568; Plin. xxxi. 41, 45; Dioscorid. v. 126.) Stephanus Byz. (*s. v.* Βοτίειον) speaks of a salt lake in Phrygia, which he calls Attaea (Ἄτταια), near which there was a town called Botieum, and which is probably the same as Lake Tatta. The Turks now call the lake *Tuzla*, and it still provides all the surrounding country with salt. (Leake, *Asia Minor*, p. 70.) [L. S.]

TAUA. [TAUM.]

TAUA (Ταῦα, Steph. B. *s. v.*; Ταούα, Ptol. iv. 5. § 50; Taba, *Itin. Ant.* p. 153), a town in Lower Aegypt, situated on the left bank of the Canopic arm of the Nile, S. of the city of Naucratis. It was the capital of the small Phthemphuthic Nome (Plin. v. 9. s. 9), and is supposed to be represented by the present *Thaouah*. (D'Anville, *Memoire sur l'Egypte*, vol. i. p. 82.) [W. B. D.]

TAUCHI'RA or TEUCHI'RA (Ταύχειρα, Herod. iv. 171, et alii; Τεύχειρα, Hierocl. p. 732; Plin. v. 5. s. 5, &c.), a town on the coast of Cyrenaica, founded by Cyrene. It lay 200 stadia W. of Ptolemais. Under the Ptolemies it obtained the name of Arsinoë. (Strab. xvii. p. 836; Mela, i. 8; Plin. *l. c.*) At a later period it became a Roman colony (*Tab. Peut.*), and was fortified by Justinian. (Procop. *de Aed.* vi. 3.) Tauchira was particularly noted for the worship of Cybele, in honour of whom an annual festival was celebrated. (Synes. *Ep.* 3.) It is the same town erroneously written Τάριχα by Diodorus (xviii. 20). It is still called *Tochira.* (Cf. Della Cella, *Viagg.* p. 198; Pacho, *Voyage*, p. 184.) [T. H. D.]

TA'VIUM (Ταουίον, Ταύιον) or TAVIA, a town in the central part of eastern Galatia, at some distance from the eastern bank of the river Halys, was the chief town of the Galatian tribe of the Trocmi, and a place of considerable commercial importance, being the point at which five or six of the great roads met. (Plin. v. 42; Strab. xii. p. 567; Ptol. v. 4. § 9; Steph. B. *s. v.* Ἄγκυρα; Hierocl. p. 696; *It. Ant.* pp. 201, 203.) It contained a temple with a colossal bronze statue of Zeus. Leake (*Asia Minor*, p. 311) is strongly inclined to believe that *Tshorum* occupies the site of ancient Tavium; but Hamilton (*Researches*, i. p. 379, &c.) and most other geographers, with much more probability, regard the ruins of *Boghaz Kieui*, 6 leagues to the north-west of *Jazgat* or *Juzghat*, as the remains of Tavium. They are situated on the slope of lofty and steep rocks of limestone, some of which are adorned with sculptures in relief. There are also the foundations of an immense building, which are believed to be remains of the temple of Zeus. (Comp. Hamilton in the *Journal of the Roy. Geogr. Soc.* vol. vii. p. 74, foll.; Cramer, *Asia Minor*, ii. p. 98.) [L. S].

TAULA'NTII (Ταυλάντιοι, Ptol. iii. 13. § 3), a people of Roman Illyria, in the neighbourhood of Epidamnus and Dyrrachium. In ancient times they were a powerful tribe, possessing several cities, and governed by their own kings, but subsequently they were reduced to subjection by the kings of Illyria, and at the time when the Romans waged war with Teuta they had sunk into insignificance. (Cf. Thucyd. i. 24; Arrian, *Anab.* i. 5; Mela, ii. 3; Liv. xlv. 26; Plin. iii. 22. s. 26.) Aristotle relates that they had a method of preparing mead from honey. (*Mir. Ausc.* t. ii. p. 716.) [T. H. D.]

TAUM, TAUS, or TAVA (Ταούα εἴσχυσις, Ptol. ii. 3. § 5), a bay on the E. coast of Britannia Barbara. (Tac. *Agr.* 22.) Now *Frith of Tay.* [T. H. D.]

TAUM (AD), a place in the SE. of Britannia Romana, in the territory of the Iceni (*Tab. Peut.*). Probably *Yarmouth.* [T. H. D.]

TAUNUS MONS, a range of hills in western Germany, beginning near the river Nicer (*Neckar*), and running northward till they reach the point where the Moenus (*Main*) joins the Rhenus. (Pomp. Mela, iii. 3; Tac. *Ann.* i. 56, xii. 28.) This range of hills still bears its ancient name, though it is sometimes simply called the *Höhe*, that is, the Height, Taunus being probably the Celtic word Dun or Daun, which signifies a height. In various places along this range of hills Roman inscriptions have been found, in which Cives Taunenses are mentioned, from which it may be inferred that there once existed a town of the name of Taunus. (Orelli, *Inscript.* nos. 181, 4981, 4982; Wilhelm, *Germanien*, p. 44.) [L. S.]

TAURA'NIA, a town of Campania, mentioned only by Pliny (iii. 5. s. 9) as having in his time entirely disappeared, like Stabiae. He affords no clue to its position. The name of Taurania (Ταυρανία) is found also in the older editions of Stephanus of

Byzantium; but it appears that the true reading is Taurasia. (Steph. B. *s. v.* ed. Mein.) [E. H. B.]

TAURANI'TIUM, a district of Armenia Major lying N. of Tigranocerta, in the direction of Artaxata. (Tac. *Ann.* xiv. 24; Cf. Moses Chor. i. 5; Ritter, *Erdkunde*, x. p. 650, sq.) [T. H. D.]

TAURA'SIA (*Taurasi*), an ancient city of Samnium, in the country of the Hirpini situated on the right bank of the river Calor, about 16 miles above its junction with the Tamarus. The name of the city is known only from the inscription on the tomb of L. Scipio Barbatus, which records it among the cities of Samnium taken by him during the Third Samnite War. (Orell. *Inscr.* 550.) It was probably taken by assault, and suffered severely, for no subsequent mention of the town occurs in history: but its territory ("ager, qui Taurasinorum fuerat"), which was doubtless confiscated at the same time, is mentioned long afterwards, as a part of the "ager publicus populi Romani," on which the Apuan Ligurians who had been removed from their own abodes were established by order of the senate. (Liv. xl. 38.) These Ligurians appear to have been settled in the plain on the banks of the Tamarus near its junction with the Calor; but there can be little doubt that the modern village of *Taurasi*, though 16 miles further S., retains the name, and marks (approximately at least) the site of the ancient Taurasia.

Several modern writers identify these Taurasini Campi with the Arusini Campi near Beneventum, which were the scene of the defeat of Pyrrhus by M'. Curius Dentatus (Flor. i. 18; Oros. iv. 2), and the suggestion is probable enough, though unsupported by any authority. [BENEVENTUM.] [E. H. B.]

TAURAUNITES. [BAGRAUDANENE.]

TAURE'SIUM (*Ταυρήσιον*, Procop. *de Aed.* iv. 1. p. 266), a place in Moesia Superior, near Scupi or Justiniana Prima. It was situated in the Haemus, not far from the borders, and was the birthplace of the emperor Justinian. (Cf. Gibbon, vol. v. p. 79, ed. Smith.) [T. H. D.]

TAURI (Ταῦροι, Strab. vii. p. 308), the inhabitants of the Chersonesus Taurica, or modern *Crimea.* They were probably the remains of the Cimmerians, who were driven out of the Chersonese by the Scythians. (Herod. iv. 11, 12; Heeren, *Ideen*, i. 2. p. 271; Mannert, iv. p. 278.) They seem to have been divided into several tribes: but the two main divisions of them were the nomad Tauri and the agricultural. (Strab. vii. p. 311.) The former possessed the northern part of the country, and lived on meat, mare's milk, and cheese prepared from it. The agricultural Tauri were somewhat more civilised; yet altogether they were a rude and savage people, delighting in war and plunder, and particularly addicted to piracy. (Herod. iv. 103; Strab. vii. p. 308; Mela, ii. 1; Tac. *Ann.* xii. 17.) Nevertheless, in early times at least, they appear to have been united under a monarchical government (Herod. iv. 119). Their religion was particularly gloomy and horrible, consisting of human sacrifices to a virgin goddess, who, according to Ammianus Marcellinus (xxii. 8. s. 34), was named Oreiloche, though the Greeks regarded her as identical with their Artemis, and called her Tauropolos. (Soph. *Aj.* 172; Eur. *Iph. Taur.* 1457; Diod. iv. 44; Ach. Tat. viii. 2; Strab. xiii. 535; Böckh, *Inscr.* ii. p. 89.) These victims consisted of shipwrecked persons, or Greeks that fell into their hands. After killing them, they stuck their heads upon poles, or, according to Ammianus (*l. c.*), affixed them to the wall of the temple, whilst they cast down the bodies from the rock on which the temple stood. (Herod. iv. 103; Ov. *ex Pont.* iii. 2. 45, seq., *Trist.* iv. 4. 63.) According to a tradition among the Tauri themselves, this goddess was Iphigenia, the daughter of Agamemnon (Herod. *l. c.*) They had also a custom of cutting off the heads of prisoners of war, and setting them on poles above the chimneys of their houses, which usage they regarded as a protection of their dwellings (*Ib*). If the king died, all his dearest friends were buried with him. On the decease of a friend of the king's, he either cut off the whole or part of the deceased person's ear, according to his dignity. (Nic. Damasc. p. 160, Orell.) [T. H. D.]

TAURIA'NUM (*Traviano*), a town on the W. coast of Bruttium, near the mouth of the river Metaurus (*Marro*). Its name is mentioned by Mela, who places it between Scylla and Metaurum. It was probably, therefore, situated to the S. of the river, while the town of Metaurum was on its N. bank. Subsequently all trace of the latter disappears; but the name of Tauriana is still found in the Tabula, which places it 23 miles S. of Vibo Valentia. (Mel. ii. 4. § 8; *Tab. Peut.*) It became the see of a bishop in the later ages of the Roman empire, and retained that dignity down to the time of Gregory VII., when the town had fallen into complete decay. Its ruins, however, still exist, and the site is said to retain the name of *Traviano.* (Holsten. *Not. ad Cluver.* p. 299; Romanelli, vol. i. p. 70.)

There can be no doubt that the "Tauroentum oppidum" of Pliny (iii. 5. s. 10), which he mentions immediately after the "Metaurus amnis," is the same place that is called by Mela Taurianum. [E. H. B.]

TAU'RICA CHERSONE'SUS (ἡ Ταυρικὴ Χερσόνησος, Ptol. iii. Arg. 2, &c.), a peninsula stretching into the Pontus Euxinus from Sarmatia, or the country of the nomad Scythians, with which it is connected by a narrow isthmus, anciently called Taphrus, or Taphrae, now the isthmus of *Perecop.* The peninsula also bore the name of Chersonesus Scythica, and was sometimes styled simply Taurica. (Plin. iv. 12. s. 26; Scylax, i. p. 29, Huds.) It is now called the *Crimea*, from the once famous city of *Eski-Krim;* but since its incorporation with the Russian empire, the name of *Taurica* has also been again applied to it.

The isthmus which connects the peninsula with Sarmatia is so slender, being in some parts scarcely 40 stadia or 5 miles across (Strab. vii. p. 308; Clarke, *Trav.* ii. p. 314, 4th ed. 1816), as to make it probable that in a very remote period Taurica was an island. (Plin. *l. c.*; cf. Pallas, *Voyages*, &c., ii. p. 2, Fr. Transl. 4to.) The ancients compared it with the Peloponnesus, both as to size and shape (Strab. vii. p. 310; cf. Herod. iv. 99); and this comparison is sufficiently happy, except that Taurica throws out another smaller peninsula on its E. side, the Bosporan peninsula, or peninsula of *Kertsch*, which helps to form the S. boundary, or coast, of the Palus Maeotis. The Chersonese is about 200 miles across in a direct line from *Cape Tarchan*, its extreme W. point, to the *Straits of Kertsch*, and 125 miles from N. to S., from *Perecop* to *Cape Kikineis.* It contains an area of about 10,050 square miles. Nearly three-fourths of Taurica consist of flat plains little elevated above the sea; the remainder towards the S. is mountainous. The NW. portion of the low country, or that which would lie to the W. of a line drawn from the isthmus to the mouth of the river *Alma*, consists of a sandy soil interspersed with salt lakes, an evidence that it was at one time covered by the sea (Pallas, *Ib.* p. 605, &c.); but the E. and S. part has a fertile mould. The mountain chain (Taurici Montes) begins to rise towards the centre of the peninsula, gently at first on the N., but increasing in height as the chain approaches the sea, into which it sinks steeply and abruptly. Hence the coast at this part presents huge cliffs and precipices, and the sea is so deep that the lead often finds no bottom at the distance of a mile or two from the shore. From these mountains, which extend from Symbolon, or *Balaclava*, on the W., to Theodosia, or *Caffa*, on the E., many bold promontories are projected into the sea, enclosing between them deep and warm valleys open to the S., and sheltered from the N. wind, where the olive and vine flourish, the apricot and almond ripen, and the laurel creeps among the dark and frowning cliffs. The most remarkable mountains of this chain are that anciently called the Cimmerium at the N. extremity, and the Trapezus at the S. (Strab. vii. p. 309.) The former, which is said to have derived its name from the Cimmerians, once dominant in the Bosporus, is now called *Aghirmisch-Daghi*. It lies nearly in the centre of the peninsula, to the NW. of the ancient Theodosia, and near the town of *Eski-Krim*, or *Old Crim*. Some writers, however, identify Cimmerium with *Mount Opouk*, on the S. coast of the peninsula of *Kertsch*. (Köhler, *Mém. de l'Acad. de St. Petersb.* 1824, p. 649, seq.; Dubois de Montperreux, *Voyages, &c.* v. p. 253, seq.) But Trapezus is by far the highest mountain of Taurica. Kohl estimates its height at 5000 German feet (*Reisen in Südrussland*, i. p. 204); other authorities make it rather less, or 4740 feet. (Neumann, *Die Hellenen im Scythenlande*, p. 448.) According to Mr. Seymour, it is 5125 English feet high. (*Russia on the Black Sea*, p. 146.) Its form justifies its ancient name, and is said to resemble that of the *Table Mountain* at the *Cape of Good Hope* (Kohl, *Ib.*). A good idea of it may be obtained from the vignette in Pallas (ii. p. 196). As it stands somewhat isolated from the rest of the chain, it presents a very striking and remarkable object, especially from the sea. At present it is called *Tchatyr-Dagh*, or the *Tent Mountain*. The other mountains seldom exceed 1200 feet. Their geological structure presents many striking deviations from the usual arrangement, especially in the absence of granite. These anomalies are fully described by Pallas in his second volume of travels. That part of Taurica which lay to the E. of them was called the Rugged, or Rocky, Chersonesus (τρηκέη, Herod. *l. c.*) It is in these mountains that the rivers which water the peninsula have their sources, none of which, however, are considerable. They flow principally from the northern side, from which they descend in picturesque cascades. Only two are mentioned by the ancients, the Thapsis and the Istrianus. At present the most fertile districts of Taurica are the calcareous valleys among the mountains, which, though often covered with only a thin layer of mould, produce excellent wheat. The nature of the country, however, does not now correspond with the descriptions of the ancients. Strabo (*l. c.*) praises its fertility in producing corn, especially in that part which lies between Panticapaeum (*Kertsch*) and Theodosia (*Caffa*), which at present is a desolate and monotonous steppe. But this may probably be accounted for by the physical and political revolutions which the country has undergone. Taurica yielded a large tribute of wheat to Mithridates Eupator, King of Bosporus. That sovereign took much interest in promoting the cultivation of the country, especially by the planting of trees; but all his care to rear the laurel and the myrtle in the neighbourhood of Panticapaeum is said to have been vain, though other trees grew there which required a mild temperature. (Plin. xvi. s. 59.) Wine was produced in abundance, as at the present day, and the custom mentioned by Strabo (p. 307), of covering the vines with earth during the winter, is still observed, though Pallas considers it unnecessary (*Voyages, &c.* ii. p. 444.)

The interest connected with the ancient history of the Tauric Chersonese is chiefly derived from the maritime settlements of the Greeks, and our attention is thus principally directed to the coasts. An account of the barbarous people who inhabited the peninsula at the time when these settlements were made is given in a separate article [TAURI]. Its coasts, like those of the Euxine in general, were early visited by the Milesians, who planted some flourishing colonies upon it. Besides these we find a Dorian colony established near the site of the present *Sebastopol;* and, if we may believe Aeschines (*contra Ctesiph.* p. 141, sq.), the Athenians once possessed the town of Nymphaeon on the Cimmerian Bosporus, which, according to him, was betrayed to the Bosporan kings by Gylon, the maternal grandfather of Demosthenes (Cf. Crateros in Harpocration, *s. v.* Νύμφαιον.) The interior of the peninsula was but little known to the ancients, and we shall therefore best explain their connection with it by taking a survey of the coasts.

We shall begin on the NW. side, after the bay of Carcina or Tamyraca, which has been already described [CARCINA; TAMYRACA]. From this bay the peninsula stretches to its most westerly point, *Cape Tarchan*, which presents some high land; but to the S. of *Tarchan* the coast sinks to a dead level as far as the river *Alma*, to the S. of which it again begins to rise in high cliffs. All the W. coast, however, presents no place of note in ancient history till we come to its extreme southern point, where a bald plateau of hills runs in a westerly direction into the sea. On the E. this tract is divided from the rest of the peninsula by a deep and broad valley, into which it falls by steep declivities. The harbour of *Sebastopol* (or *Roads of Aktiar*) on the N., which bites into the land for about 4 miles in a SE. direction, and that of *Balaclava* on the S. coast of the peninsula, which runs up towards the N., form an isthmus having a breadth, according to Strabo (p. 308), of 40 stadia, or 5 miles. This measurement is confirmed by Clarke (*Trav.* ii. p. 219), who, however, seems only to have been guided by his eye; for in reality it is rather more, or about 6 miles. The S. coast of the little peninsula formed by this isthmus presents several promontories and small bays, with cliffs of from 500 to 700 feet in height.

So barren a spot presented no attractions to the Milesians, the chief colonisers of the Euxine; but a more hardy race of emigrants, from the Dorian city of Heracleia in Pontus, found a new home upon it, and founded there the town of Chersonesus (Strab. *l. c.*). We learn from Pliny (iv. 12. s. 26) that it was at first called Megarice, apparently from the circumstance that Megara was the mother city of the Pontic Heracleots. From these settlers the little peninsula we have just described obtained the name of the CHERSONESUS HERACLEOTICA, or Heracleotic Chersonese, sometimes also called "the small Chersonesus" (ἡ μικρά, Strab. *l. c.*), by way of distinction from the great, or Tauric, peninsula.

The original city of Chersonesus seems to have been founded at the westernmost point of the peninsula, close to the present *Cape Fanary*. The date and occasion of its foundation are not ascertained; but Neumann conjectures that it may have been built about the middle of the fifth century B.C. (*Die Hellenen, &c.* p. 383). Considerable remains of the ancient city were visible so late as the end of the last century (Clarke, *Trav.* ii. pp. 292, seq.; Pallas, ii. pp. 70, seq); but every trace of them had vanished when Murawiew Apostol visited the spot (*Reise durch Taurien*, p. 62). They were destroyed by a certain Lieut. Kruse, who used the stones for building and converted the ground into a vineyard (Dubois de Montperreux, *Voyages, &c.* vi. p. 133). The ancient Chersonesus, however, had fallen into decay before the time of Strabo; but the new town was flourishing and appears from the ruins to have been seated on the W. side of what is now the Quarantine Harbour of *Sebastopol* (Neumann, p. 392). The place was much damaged towards the end of the fourteenth century by Olgierd, sovereign of Lithuania, since which time it has been gradually falling into ruins (Karamsin, *Russ. Gesch.* v. 13. Germ. tr.). The Turks carried away many of its sculptures and columns to adorn Constantinople. Nevertheless, the town, although almost entirely deserted, remained for three centuries in so perfect a state that a plan might have been drawn of it at the time when it came into the possession of the Russians; but its ruin was soon completed by its new masters, who blew up the walls and destroyed the graves and temples. (Clarke, ii. p. 207.) Pliny (iv. 12. s. 26) gives the circumference of its walls at 5 miles; but their outline could still be traced in 1820, and according to Dubois de Montperreux (vi. 138), was only about a quarter of that size. It is probable that Pliny may have confounded the town walls with the wall or rampart which extended across the isthmus, which, as we have already seen, Strabo describes as being 40 stadia, or 5 miles, broad. The same writer speaks of it in another place (p. 312) as being fortified with a wall. This wall ran from Ctenus, at the E. extremity of the harbour of *Sebastopol* to Symbolon (*Balaclava*) on the S. coast, and appears to have been made by the Bosporan kings as a defence against the Scythians. An account of its remaining vestiges is given by Clarke (ii. p. 285, seq.; cf. Seymour, p. 149.). The whole enclosure was anciently covered with gardens and villas, and the foundations of houses and of the boundary walls of fields and gardens may still be traced, as well as many remains of the town on the promontory between *Quarantine Bay* and *Streletska Bay*. Vestiges of the principal street show it to have been 20 feet broad. The town wall on the land side was near 2 miles long, built of limestone, and 5 or 6 feet thick, with 3 towers (Seymour, p. 150). Many antiquities and coins have been found in the ruins of Chersonesus. In the neighbourhood are graves of the most simple kind, hewn in the rock. They are easy of access, and present in this respect a remarkable contrast to those at Panticapaeum; but, from this cause, nothing but bones have been found in them, whilst those at Panticapaeum have yielded valuable antiquities. According to Clarke (ii. 201, 210), the town of Eupatorium stood close to Chersonesus, though others have identified it with *Inkerman*. About the latter place, the ancient Ctenus, the rock is pierced all over with the subterranean dwellings of the ancient Tauri. On the top are the ruins of the castle built by Diophantes, general of Mithridates, to defend the Chersonese against the Tauro-Scythians. These caverns or crypts are now rapidly falling in. (Seymour, p. 140.) Similar caves are found in other parts of the peninsula.

The Heracleotic Chersonese was noted as the seat of the savage worship of Diana Tauropolis. The natives, or Tauri, themselves had a worship of a similar kind [TAURI]; but whether it was indigenous among them, or whether they borrowed it from the Dorian Heracleots who settled here, cannot be ascertained. The account of the Tauri themselves, that their virgin goddess was Iphigenia, the daughter of Agamemnon, would seem to lead to the latter conclusion; though it is well known that the nations of pagan antiquity readily adopted one another's deities when any similarity was observable in their rights and attributes; and from the account of Herodotus (iv. 103) it might perhaps be inferred that this horrible worship existed among the Tauri before the arrival of the Greeks. Artemis was a peculiarly Dorian deity, and was worshipped in several parts of Greece with human sacrifices. There was a tradition that the town of Chersonesus was founded by Artemis herself. The Heracleot Chersonites erected a famous temple on a headland which took the name of Parthenium from it. Strabo however merely calls the Parthenium "the temple of the virgin, a certain daemon" (p. 308), and does not mention Artemis. Opinions vary as to which is the real promontory of Parthenium. Many seek it at cape *Fanary* or *Chersonese*, which seems too near the town of Chersonesus, as Strabo places the temple at the distance of 100 stadia from the town, though *Fanary* answers to his description in other respects. Clarke and Pallas identify it with the *Aia Barun* or "Sacred Promontory" (Clarke, ii. p. 286, and note), between *Cape Fiolente* and *Balaclava*, which, besides its name, has also a ruin to recommend it; though the latter claim to notice is shared by *C. Fiolente*. Dubois de Montperreux (vi. p. 194, sq.) thinks that the temple may have stood on the spot now occupied by the monastery of St. George; whilst Neumann, again places it on the headland a little to the NW. of *C. Fiolente*. It will be seen that these opinions rest on little more than conjecture. On the coins of the Heracleotic Chersonese the image of Artemis occurs by far the most frequently. She sometimes appears with Apollo, sometimes with Hercules, the patron hero of the mother city, but more generally alone, and always as the goddess of the chase, never as Selene (Von Köhne, in *the Memoirs of the Archaeolog. and Numism. Society of St. Petersburg*, vol. ii. ap. Neumann, p. 420). On other coins a fish is frequently seen; and one has a plough on the obverse, and an ear of corn between two fishes on the reverse (*Ib.*). The bays of the Heracleotic peninsula abound with fish, which formed a great part of the riches of the country.

Of the history of the Heracleotic Chersonesus we know but little, but it may perhaps be inferred from the Inscription of Agasicles that its constitution was republican. It was important enough to take a part in political affairs as an independent city, at least as late as about the middle of the 2nd century B. C., when, like its mother city, Heracleia, it was a party to the alliance against Pharnaces I., king of Pontus, and Mithridates, satrap of Armenia. (Polyb. Frg. lib. xxvi. c. 6, vol. iv. p. 345, sqq., ed. Sweigh.) Soon afterwards, however, we find it struggling with the Taurians and their allies the Sarmatians for existence (Polyaen. *Strat.* viii. c. 56), and it was ultimately compelled to place itself under the protection of Mithridates the Great. Subsequently, however, it regained its independence, through the Romans, and under the name of Cherson or Chorson flourished till a late period of the middle ages, and even overturned the Bosporan kingdom. (Const. Porphyr. *de Adm. Imp.* c. 53.)

Leaving the Heracleotic Chersonese, we will now proceed to describe the remainder of the coast of the Tauric peninsula, which may be soon despatched, as an account of its different cities is given in separate articles. From the haven of Symbolon (*Balaclava*) to Theodosia (*Caffa*) the coast is correctly described by Strabo as craggy, mountainous, and stormy, and marked with many headlands (p. 309). The distance, however, which he assigns to this tract of 1000 stadia, or 125 miles, is rather too small. In both the Periplus of the Euxine the distance given is 1320 stadia, but this must include all the indentures of the coast. The most remarkable promontory in this part was the Criu-metopon, or Ram's Head, which has been variously identified. Some writers have taken it for the promontory of *Laspi*, which is in reality the most southern point of the peninsula. Some again have identified it with *Ai Petri*, and a still greater number with the *Aju-dagh.* But the account given by Arrian and the Anonymous agrees better with *Cape Aithodor.* These writers say that the Criu-metopon lay 220 stadia to the W. of Lampas. (Arrian, *Peripl.* p. 20; Anon. *Peripl.* p. 6.) Now Lampas is undoubtedly the present *Bijuk Lampat*, the distance between which and *Cape Aithodor* agrees very accurately with the preceding measurement. Scymnus indeed (ii. 320, Gail) states the distance at only 120 stadia; but this is evidently an error, as it is too short by half even for *Aju-dagh. Cape Aithodor* is not much N. of *Lapsi*, and from its position might easily have been taken by the Greeks for the southernmost point of the peninsula. (See Neumann, 451, sq.)

From the traces of Greek names, ruins, remains of marble columns, &c., it may be inferred that the whole of this tract was once in the hands of the Greeks. But these relics probably belong to the Byzantine times, since the older geographers mention only four places on this part of the coast, namely, Charax, Lagyra, Lampas, and Athenaeon.

To the E. of Theodosia the coast of the Euxine trends into a large bay, which, approaching the Palus Maeotis on the N., forms an isthmus about 12 miles broad, to the E. of which, as far as the Cimmerian Bosporus, extends the Bosporan peninsula, or that of *Kertsch*, which swells out to double the breadth of the isthmus. The western half of this peninsula is flat; but the eastern portion rises into hills, which surround the bay in which Panticapaeum was situated. It possessed several flourishing maritime towns, as Cazeka and Cimmericum on the S. coast; Nymphaeon Panticapaeum, the Bosporan capital, on the Cimmerian Bosporus; with some others of less note, as Myrmecium, Porthmion, and Hermisium. There were also probably towns in the interior; but we know the name of only one, namely, Iluratum. (Ptol. iii. 6. § 6.) Beyond the Bosporan straits we have little to guide us but the accounts of Ptolemy. From those straits, the N. coast of the peninsula, which is high and chalky, proceeded in a westerly direction to the modern *Arabat.* Somewhere on this tract lay the Greek colony of Heracleion.

On the E. side of the Tauric peninsula, the *Tongue of Arabat*, a narrow slip of land scarcely raised above the level of the sea, 52 miles long and about half a mile broad, runs along the whole coast, dividing the Maeotis from the Σαπρὰ λίμνη, or *Putrid Sea.* But though Strabo knew that the latter formed the western portion of the Maeotis (p. 208), he nowhere mentions the *Tongue of Arabat.* The *Putrid Sea* seems to be the Lacus Buges of Pliny (iv. 12. s. 26); but his description is not very intelligible. According to the accounts of recent travellers the *Putrid Sea*, now called the *Shiváshe*, does not appear to deserve its name, as it has neither an unpleasant smell nor are its shores unhealthy (Seymour, p. 33); yet in the times of Clarke and Pallas it seems to have possessed both these offensive qualities. (Clarke, *Trav.* vol. ii. p. 314, note.)

The chief feature in the history of the Chersonesus Taurica, is that of the kingdom of the Bosporus, a sketch of which has been already given. [Bosporus Cimmerius, Vol. I. p. 421, seq.] After the extinction of that dynasty, towards the end of the 4th century of our era, the peninsula fell into the hands of the Huns, of which race remnants still existed between Panticapaeum and Cherson in the 6th century. (Procop. *Goth.* iv. 5.) It was subsequently overrun by the Goths and other nations who followed the great stream of emigration. Justinian reunited the kingdom of the Bosporus to the Greek Empire; and the Byzantine emperors, till the fall of Constantinople, always regarded the Tauric peninsula as part of their dominions. But the Tatars had made themselves the actual masters of it before the middle of the 13th century. Under these possessors, the Genoese, who settled on the coasts towards the end of the same century, played the same part as the Greeks did when the country was possessed by the Tauri, and planted several flourishing colonies. (Neumann, *Die Hellenen im Skythenlande*; Georgii, *Alte Geographie*, vol. ii ; Clarke's *Travels*, vol. ii. ; Danby Seymour, *Russia on the Black Sea;* Forbiger, *Handb. der alt. Geogr.* vol. iii.) [T. H. D.]

TAUR'ICI MONTES. [Taurica Chersonesus.]

TAURI'NI (Ταυρινοί), a Ligurian tribe, who occupied the country on the E. slope of the Alps, down to the left bank of the Padus, in the upper part of its course. They were the most northerly of the Ligurian tribes, and from their geographical position would more naturally have been regarded as belonging to Cisalpine Gaul than to Liguria; but both Strabo and Pliny distinctly say they were a Ligurian tribe, and the same thing may be inferred from the omission of their name by Polybius where he is relating the successive settlements of the *Gaulish* tribes in the N. of Italy (Pol. ii. 17; Strab. iv. p. 204 ; Plin. iii. 17. s. 21). Their territory adjoined that of the Vagienni on the S., and that of the Insubres on the NE.; though the Laevi and Lebecii, tribes of which we know very little, must also have bordered on their NE. frontier (Pol. *l. c.*). The first mention of the Taurini in history is at the time of Hannibal's passage of the Alps (B. C. 218), when that general, on descending into the plains of Italy, found the Taurini on hostile terms with the Insubres, and, in consequence, turned his arms against them, took their principal city, and put the inhabitants to the sword. (Pol. iii. 60; Liv. xxi. 38, 39.) Neither Polybius nor Livy mention the name of this city, but Appian calls it Taurasia (*Annib.* 5): it was probably situated on the same site which was afterwards occupied by the Roman colony. The name of the Taurini is not once mentioned during the long wars of the Romans with the Cisalpine Gauls and Ligurians, and we are ignorant of the time when they finally passed under the Roman yoke. Nor have we any precise account of the foundation of the Roman colony in their territory which assumed the name of Augusta Taurinorum, though it is certain that this took place under Augustus, and it was doubtless connected with his final subjugation of the Alpine tribes in B.C. 8. From this time the name of the Taurini never again appears in history as that of a people; but during the latter ages of the Roman Empire the *city* of Augusta Taurinorum seems to have been commonly known (as was the case in many instances in Transalpine Gaul) by the name of the tribe to which it belonged, and is called simply Taurini in the Itineraries, as well as by other writers. (*Itin. Ant.* p. 341; *Itin. Hier.* p. 556; *Tab. Peut.*; Ammian. xv. 8. § 18.) Hence its modern name of *Torino* or *Turin.* This is the only city that we can assign with any certainty to the Taurini. On the W. their territory was bounded (at least in the days of Augustus) by the Segusiani and the other tribes subject to Cottius; and their limit in this direction is doubtless marked by the station Ad Fines, situated 18 miles from Augusta, on the road to Segusio (*Itin. Ant. l. c.*). But it appears probable that at an earlier period the nation of the Taurini was more widely spread, or their name used in a more comprehensive sense, so as to comprise the adjoining passes of the Alps; for Livy speaks of the Insubrian Gauls who crossed into Italy, "per Taurinos saltusque invios Alpes transcenderunt" (Liv. v. 34), and Strabo, in enumerating, after Polybius, the passes across the Alps, designates one of them as τὴν διὰ Ταυρινῶν (Strab. iv. p. 209.). Whether the pass here meant is the *Mont Genèvre* or the *Mont Cenis* (a much disputed point), it would not be included within the territory of the Taurini in the more restricted sense. [E. H. B.]

TAURIS, an island of the Ionian sea, between Pharus and Corcyra, opposite to the NW. point of the peninsula of Hyllis and the mouth of the Naron. (Auct. *B. A.* 47.) Now *Torcola.* [T. H. D.]

TAURISCI. [Noricum, Vol. II. p. 447.]

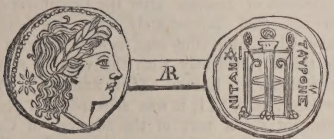
TAUROEIS, TAUROE'NTIUM (Ταυρόεις, Ταυροέντιον: *Eth.* Ταυροέντιος). Steph. B. (*s. v.* Ταυρόεις), who calls it a Celtic town and a colony of the Massaliots, quotes the first book of Artemidorus' geography for a foolish explanation of the origin of the name. The place is mentioned by Caesar (*B. C.* ii. 4), who says "Tauroenta quod est castellum Massiliensium perveniunt;" by Strabo (iv. pp. 180, 184), by Scymnus Chius, and by Ptolemy (ii. 10. § 8), who places it between Massilia and Citharistes Promontorium. D'Anville erroneously supposes that Caesar uses Tauroenta for the plural number; but it is the accusative of Tauroeis. Strabo (iv. p. 184) enumerates the Massaliot settlements between Massilia and the Varus in this order: Tauroentium, Olbia, Antipolis, Nicaea. Mela (ii. 5) enumerates the places on this coast in a different order from east to west: Athenopolis, Olbia, Taurois, Citharistes, and "Lacydon Massiliensium portus." Ptolemy, as we have seen, places Tauroeis between Massilia and Citharistes. In the Maritime Itin. the positions between Telo Martius (*Toulon*) and Immadrus seem to be out of order [Immadrus]; and they are to be placed thus — Aemines (*Embiez*), Tauroeis (*Taurenti*), Citharista [Citharista], Carsici (*Cassis*), Immadrus, Massilia. Geographers have been much divided in opinion on the site of Tauroeis, but the modern name seems to determine the place to be at the right of the entry of the bay of *Ciotat.* [G. L.]

TAUROME'NIUM (Ταυρομένιον: *Eth.* Ταυρομενίτης, Tauromenitanus: *Taormina*), a Greek city of Sicily, situated on the E. coast of Sicily, about midway between Messana and Catana. It was only about 3 miles from the site of the ancient Naxos, and there is no doubt that Tauromenium did not exist as a city till after the destruction of Naxos by Dionysius of Syracuse, B. C. 403; but the circumstances connected with its foundation are somewhat confused and uncertain. [Naxos.] It appears, however, from Diodorus that after the destruction of Naxos, the remaining inhabitants of that city were driven into exile, and its territory was assigned by Dionysius to the neighbouring Siculi. These, however, did not re-occupy the site of the ancient city, but established themselves on a hill to the N. of it, which was called the hill of Taurus (ὁ λόφος ὁ καλούμενος Ταῦρος). Here they at first constructed only a temporary camp (in B. C. 396), but afterwards erected walls and converted it into a regular fortress or town, to which they gave the name of Tauromenium. (Diod. xiv. 58, 59.) The place was still in the hands of the Siculi in B. C. 394, and they held it against the efforts of Dionysius, who besieged the city in vain for great part of the winter, and though he on one occasion forced his way within the walls by a nocturnal surprise, was again driven out and repulsed with heavy loss. (*Ib.* 87, 88.) But by the peace concluded in B. C. 392, it was expressly stipulated that Tauromenium should be subject to Dionysius, who expelled the greater part of the Siculi that had settled there, and supplied their place with his own mercenaries. (*Ib.* 96.) From this time we hear no more of Tauromenium till B. C. 358, when we are told that Andromachus, the father of the historian Timaeus, brought together all the remains of the exiled Naxians, who were still scattered about in different parts of Sicily, and established them all at Tauromenium. (Id. xvi. 7.) This is related by Diodorus as if it were a new foundation, and even as if the *name* had then first been applied to the city, which is in direct contradiction with his former statements. What had become of the former inhabitants we know not, but there is little doubt that the account of this resettlement of the city is substantially correct, and that Tauromenium now for the first time became a Greek city, which was considered as taking the place of Naxos, though it did not occupy the same site. (Wesseling, *ad Diod.* xiv. 59.) Hence Pliny's expression, that Tauromenium had formerly been called Naxos (Plin. iii. 8. s. 14) is nearly, though not strictly, correct.

The new settlement seems to have risen rapidly to prosperity, and was apparently already a considerable town at the time of the expedition of Timoleon in B.C. 345. It was the first place in Sicily where that leader landed, having eluded the vigilance of the Carthaginians, who were guarding the straits of Messana, and crossed direct from Rhegium to Tauromenium. (Diod. xvi. 68; Plut. *Timol.* 10.) The city was at that time still under the government of Andromachus, whose mild and equitable administration is said to have presented a strong contrast with that of the despots and tyrants of the other Sicilian cities. He welcomed Timoleon with open arms, and afforded him a secure resting place until he was enabled to carry out his plans in other parts of Sicily. (Diod. *l. c.*; Plut. *l. c.*) It is certain that Andromachus was not deprived of the chief power, when all the other tyrants were expelled by Timoleon, but was permitted to retain it undisturbed till his death. (Marcellin. *Vit. Thucyd.* § 27.) We hear, however, very little of Tauromenium for some time after this. It is probable that it passed under the authority of Agathocles, who drove the historian Timaeus into exile; and some time after this it was subject to a domestic despot of the name of Tyndarion, who was contemporary with Hicetas of Syracuse and Phintias of Agrigentum. (Diod. xxii. *Exc. H.* p. 495.) Tyndarion was one of those who concurred in inviting Pyrrhus into Sicily (B.C. 278), and when that monarch landed with his army at Tauromenium, joined him with all his forces, and supported him in his march upon Syracuse. (Diod. *l. c.* pp. 495, 496.) A few years later we find that Tauromenium had fallen into the power of Hieron of Syracuse, and was employed by him as a stronghold in the war against the Mamertines. (*Ib.* p. 497.) It was also one of the cities which was left under his dominion by the treaty concluded with him by the Romans in B.C. 263. (Diod. xxiii. p. 502.) This is doubtless the reason that its name is not again mentioned during the First Punic War.

There is no doubt that Tauromenium continued to form a part of the kingdom of Syracuse till the death of Hieron, and that it only passed under the government of Rome when the whole island of Sicily was reduced to a Roman province; but we have scarcely any account of the part it took during the Second Punic War, though it would appear, from a hint in Appian (*Sic.* 5), that it submitted to Marcellus on favourable terms; and it is probable that it was on that occasion it obtained the peculiarly favoured position it enjoyed under the Roman dominion. For we learn from Cicero that Tauromenium was one of the three cities in Sicily which enjoyed the privileges of a "civitas foederata" or allied city, thus retaining a nominal independence, and was not even subject, like Messana, to the obligation of furnishing ships of war when called upon. (Cic. *Verr.* ii. 66, iii. 6, v. 19.) But the city suffered severe calamities during the Servile War in Sicily, B.C. 134—132, having fallen into the hands of the insurgent slaves, who, on account of the great strength of its position, made it one of their chief posts, and were able for a long time to defy the arms of the consul Rupilius. They held out until they were reduced to the most fearful extremities by famine, when the citadel was at length betrayed into the hands of the consul by one of their leaders named Sarapion, and the whole of the survivors put to the sword. (Diod. xxxiv. *Exc. Phot.* p. 528; Oros. v. 9.) Tauromenium again bore a conspicuous part during the wars of Sextus Pompeius in Sicily, and, from its strength as a fortress, was one of the principal points of the position which he took up in B.C. 36, for defence against Octavian. It became the scene also of a sea-fight between a part of the fleet of Octavian, commanded by the triumvir in person, and that of Pompeius, which terminated in the defeat and almost total destruction of the former. (Appian, *B.C.* v. 103, 105, 106—111, 116; Dion Cass. xlix. 5.) In the settlement of Sicily after the defeat of Pompey, Tauromenium was one of the places selected by Augustus to receive a Roman colony, probably as a measure of precaution, on account of the strength of its situation, as we are told that he expelled the former inhabitants to make room for his new colonists. (Diod. xvi. 7.) Strabo speaks of it as one of the cities on the E. coast of Sicily that was still subsisting in his time, though inferior in population both to Messana and Catana. (Strab. vi. pp. 267, 268.) Both Pliny and Ptolemy assign it the rank of a "colonia" (Plin. iii. 8. s. 14; Ptol. iii. 4. § 9), and it seems to have been one of the few cities of Sicily that continued under the Roman Empire to be a place of some consideration. Its territory was noted for the excellence of its wine (Plin. xiv. 6. s. 8), and produced also a kind of marble which seems to have been highly valued. (Athen. v. p. 207.) Juvenal also speaks of the sea off its rocky coast as producing the choicest mullets. (Juv. v. 93.)

The Itineraries place Tauromenium 32 miles from Messana, and the same distance from Catana. (*Itin. Ant.* p. 90; *Tab. Peut.*) It continued after the fall of the Roman Empire to be one of the more considerable towns of Sicily, and from the strength of its position was one of the last places that was retained by the Greek emperors; but it was taken by the Saracens in A. D. 906 after a siege of two years, and totally destroyed, a calamity from which it has never more than partially recovered. The present town of *Taormina* is a very poor place, with about 3500 inhabitants; but it still occupies the ancient site, on a lofty hill which forms the last projecting point of the mountain ridge that extends along the coast from Cape Pelorus to this point. The site of the town is about 900 feet above the sea, while a very steep and almost isolated rock, crowned by a Saracen castle, rises about 500 feet higher: this is undoubtedly the site of the ancient Arx or citadel, the inaccessible position of which is repeatedly alluded to by ancient writers. Portions of the ancient walls may be traced at intervals all round the brow of the hill, the whole of the summit of which was evidently occupied by the ancient city. Numerous fragments of ancient buildings are scattered over its whole surface, including extensive reservoirs of water, sepulchres, tesselated pavements, &c., and the remains of a spacious edifice, commonly called a Naumachia, but the real destination of which it is difficult to determine. But by far the most remarkable monument remaining at *Taormina* is the ancient theatre, which is one of the most celebrated ruins in Sicily, on account both of its remarkable preservation and of the surpassing beauty of its situation. It is built for the most part of brick, and is therefore probably of Roman date, though the plan and arrangement are in accordance with those of Greek, rather than Roman, theatres; whence it is supposed that the present structure was rebuilt upon the foundations of an older theatre of the Greek period. The greater part of the seats have disappeared, but the wall which surrounded the whole *cavea* is preserved, and the *proscenium* with the back wall of the *scena* and its appendages, of which only traces remain in most ancient theatres, are here preserved in singular integrity, and contribute much to the picturesque effect, as well as to the interest, of the ruin. From the fragments of architectural decorations still extant we learn that it was of the Corinthian order, and richly ornamented. In size it ranks next to the theatre of Syracuse, among those of Sicily. Some portions of a temple are also visible, converted into the church of *S. Pancrazio*, but the edifice is of small size and of little interest. The ruins at *Taormina* are described in detail by the Duke of Serra di Falco (*Antichità della Sicilia*, vol. v. part iv.), as well as by most travellers in Sicily. (Swinburne's *Travels*, vol. ii. p. 380; Smyth's *Sicily*, p. 129, &c.) [E. H. B.]



COIN OF TAUROMENIUM.

TAUROSCYTHAE (Ταυροσκύθαι, Ptol. iii. 5. § 25), called by Pliny Tauri Scythae (iv. 12. s. 26), a people of European Sarmatia, composed of a mixture of Taurians and Scythians. They were seated to the W. of the Jazyges, and the district which they inhabited appears to have been called Tauroscythia. (Cf. Strab. ap. Hudson, p. 87; Capit. *M. Ant.* 9; Procop. *de Aed.* iii. fin.) [T. H. D.]

TAURU'NUM (Ταύρουνον), a strong fortress in Lower Pannonia, at the point where the Savus joins the Danubius, on the road from Sirmium to Singidunum. It was the station of a small fleet of the Danubius. (Plin. iii. 28; Ptol. ii. 16. § 4; *It. Ant.* pp. 131, 241; *Tab. Peut.*; Geogr. Rav. iv. 19, where it is called Taurynum.) Its site is now occupied by the fortress of *Semlin*, opposite to *Belgrade*. [L. S.]

TAURUS MONS (ὁ Ταῦρος), one of the great mountain ranges of Asia, the name of which is believed to be derived from the Aramaic Tur or Tura, i. e., a high mountain or Alp, and accordingly is in reality a common noun applied to all the high mountains of Asia. The name has even been transferred to Europe, for the Taurian Chersonesus in Sarmatia and the Taurisci in the Norican Alps appear to owe their name to the same origin. We cannot wonder therefore when we find that Eratosthenes (*ap. Strab.* xv. 689) and Strabo (ii. pp. 68, 129, x. p. 490) apply the name to the whole range of mountains extending from the Mediterranean to the eastern ocean, although their connection is often broken. This extent of mountains is, according to Strabo's calculation (xi. p. 490), 45,000 stadia in length, and 3000 in breadth. But in the narrower and common acceptation Mount Taurus is the range of mountains in Asia Minor which begins at Cape Sacrum or Chelidonium on the coast of Lycia, which for this reason is called by Mela (i. 15) and Pliny (v. 28) Promontorium Tauri. It was, however, well known to the ancients that this promontory was not the real commencement, but that in fact the range extended to the south-western extremity of Asia Minor. (Strab. ii. p. 129, xi. p. 520, xiv. pp. 651, 666.) This range rises in the W. as a lofty and precipitous mountain, and runs without any interruptions, first in a northern direction between Lycia and Pamphylia, then in an eastern direction through Pisidia and Isauria as far as the frontiers of Cilicia and Lycaonia. There it separates into two main branches. The one proceeds north-eastward under the name of Antitaurus (Ἀντίταυρος), and surpasses the other in height. It runs through Cappadocia, where it forms Mount Argaeus (Ἀργαῖος), and Armenia, where it is called Mons Capotes, and through the Montes Moschici it is connected with the Caucasus, while a more southerly branch, under the names of Abus and Macis or Massis, runs through Armenia towards the Caspian sea. The second branch, which separates itself on the frontiers of Cilicia and Lycaonia, retains the name of Taurus, and proceeds from Cilicia, where it forms the Portae Ciliciae, and sends forth Mons Amanus in a southern direction, while the main branch proceeds through Cappadocia. After being broken through by the Euphrates, it again sends forth a southern branch under the name of Mons Masius. The name Taurus ceases in the neighbourhood of Lake Arsissa, the mountains further east having other names, such as Niphates, Zagrus, &c. Most parts of Mount Taurus, which still bears its ancient name, were well wooded, and furnished abundance of timber to the maritime cities on the south coast of Asia Minor. [L. S.]

TAURUS PALUS, an *étang* on the coast of Narbonensis, west of the delta of the Rhone. It is named in the verses of Avienus, quoted in the article FECYI JUGUM; and to the verses there cited may be added the following verse:—

> "Taurum paludem namque gentici (gentili) vocant."

But I. Vossius in his edition of Mela (ii. 5, note) writes the verses of Avienus thus:—

> "In usque Taphrum pertinet,
> Taphron paludem namque gentili vocant;"

an alteration or corruption which D'Anville justly condemns, for the *étang* is still named *Taur*, or vulgarly *Tau*. [G. L.]

TAXGAE'TIUM (Ταξγαίτιον), a place assigned by Ptolemy (ii. 12. § 5) to Rhaetia, but which more properly belonged to Vindelicia, was situated on the northern shore of the Lacus Brigantinus, and probably on the site of the modern *Lindau*. [L. S.]

TA'XILA (Τάξιλα, Arrian, *Anab.* v. 8; Ταξίαλα, Ptol. vii. 1. § 45), a place of great importance in the Upper *Panjáb*, between the Indus and Hydaspes, which was visited by Alexander the Great. It is said to have been ruled at that time by a chief named Taxiles, who behaved in a friendly manner to the Grecian king. The country around was said to be very fertile, and more abundant than even Egypt (Strab. xv. pp. 698—714). There can be little doubt that it is represented by the vast ruins of *Manikyala*, which has in modern times been the scene of some very remarkable researches (Elphinstone, *Cabul*, p. 79; Burnes, *Travels*, i. p. 65, ii. p. 470.) The famous Topes of *Manikyala*, which were examined by General Ventura and others (*Asiatic Res.* xvii. p. 563), lie to the eastward of *Rawil-pindi.* Wilson considers Taxila to be the same as the *Takhsasila* of the Hindus (*Ariana*, p. 196). [V.]

TAY'GETUS. [LACONIA, pp. 108, 109.]

TAZUS (Ταζός, Ptol. iii. 6. § 6). 1. A town in the SE. part of the Chersonesus Taurica.

2. A town of Asiatic Sarmatia, on the N. coast of the Pontus Euxinus. (Ptol. v. 9. § 9.) [T. H. D.]

TEA'NUM (Τέανον: *Eth.* Teanensis: *Civitate*), sometimes also called TEANUM APULUM (Cic. *pro Cluent.* 9; Τέανον Ἄπουλον, Strab.: *Eth.* Teanenses Apuli), to distinguish it from the Campanian city of the same name, was a city of Apulia, situated on the right bank of the river Frento (*Fortore*), about 12 miles from its mouth. It appears to have been one of the most considerable cities of Apulia before its conquest by the Romans; but its name is first mentioned in B. C. 318, when, in conjunction with Canusium, it submitted to the Roman consuls M. Foslius Flaccinator and L. Plautius Venno. (Liv. ix. 20.) It is again noticed during the Second Punic War, when it was selected by the dictator M. Junius Pera as the place of his winter-quarters in Apulia. (Id. xxiii. 24.) Cicero incidentally notices it as a municipal town, at the distance of 18 miles from Larinum (Cic. *pro Cluent.* 9), and its name is found in all the geographers among the municipal towns of Apulia. (Strab. vi. p. 285; Mel. ii. 4. § 6; Plin. iii. 11. s. 16; Ptol. iii. 1. § 72.) Its municipal rank is confirmed also by an inscription, as well as by the Liber Coloniarum, and it is clear that it never attained the rank of a colony. (Orell. *Inscr.* 140; *Lib. Col.* p. 210.) Its ruins still exist at a place called *Civitate*, near the remains of a Roman bridge (now called the *Ponte di Civitate*), over the *Fortore*, by which the ancient road from Larinum to Luceria crossed that river. The distance from the site of Larinum agrees with that stated by Cicero of 18 miles (the Tabula erroneously gives only 12), and the discovery of inscriptions on the spot leaves no doubt of the identification. Considerable remains of the walls are still extant, as well as fragments of other buildings. From these, as well as from an inscription in which we find mention of the "Ordo splendidissimus Civitatis Theanensium," it seems probable that it continued to be a flourishing town under the Roman Empire. The period of its final decay is uncertain, but it retained its episcopal see down to modern times. (Holsten. *Not. ad Cluver.* p. 279; Romanelli, vol. ii. p. 291; Mommsen, *Inscr. R. N.* p. 271.)

Strabo speaks of Teanum as situated at some distance inland from a lake, the name of which he does not mention, but which is clearly the Lacus Pantanus of Pliny, now called the *Lago di Lesina.* From an inscription found on its banks it appears that this was comprised within the territory of Teanum, which thus extended down to the sea (Romanelli, *l. c.*), though about 12 miles distant from the coast.

Several Italian topographers have assumed the existence of a city in Apulia of the name of Teate, distinct from Teanum (Giovenazzi, *Sito di Aveja*, p. 13; Romanelli, vol. ii. p. 286); but there seems no doubt that the two names are only different forms of the same, and that the Teates Apuli of Livy (ix. 20) are in reality the people of Teanum. It is true that that writer mentions them as if they were distinct from the Teanenses whom he had mentioned just before; but it is probable that this arises merely from his having followed different annalists, and that both statements refer in fact to the same people, and are a repetition of the same occurrence. (Mommsen, *Unter-Ital. Dialekt.* p. 301.) In like manner the Teate mentioned in the Liber Coloniarum (p. 261) is evidently the same place called in an earlier part of the same document (p. 210) Teanum. [E. H. B.]

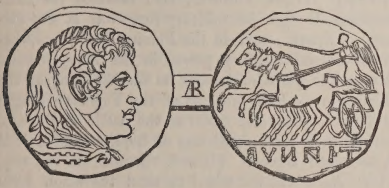
TEA'NUM (Τέανον: *Eth.* Teanensis: *Teano*), sometimes called for distinction's sake Teanum Sidicinum (Liv. xxii. 57; Cic. *ad Att.* viii. 11; Plin. iii. 5. s. 9; Τέανον Σιδικῖνον, Strab. v. p. 237), an important city of Campania, situated in the interior of that province, on the Via Latina, between Cales and Casinum. (Strab. v. p. 237.) It was therefore the frontier city of Campania, as that term was understood under the Roman Empire; but originally Teanum was not reckoned a Campanian city at all, but was the capital of the small independent tribe of the Sidicini. [Sidicini.] It was indeed the only place of importance that they possessed, so that Livy in more than one instance alludes to it, where he is speaking of that people, merely as "their city," without mentioning its name (Liv. viii. 2, 17). Hence its history before the Roman conquest is identical with that of the people, which will be found in the article Sidicini. The first mention of Teanum after the Roman conquest, is in B.C. 216, immediately after the battle of Cannae, when Marcellus sent forward a legion from Rome thither, evidently with the view of securing the line of the Via Latina. (Liv. xxii. 57.) A few years later, B. C. 211, it was selected as a place of confinement for a part of the senators of Capua, while they were awaiting their sentence from Rome; but the consul Fulvius, contrary to the opinion of his colleague App. Claudius, caused them all to be put to death without waiting for the decree of the senate. (Liv. xxvi. 15.) From this time Teanum became an ordinary municipal town: it is incidentally mentioned as such on several occasions, and its position on the Via Latina doubtless contributed to its prosperity. A gross outrage offered to one of its municipal magistrates by the Roman consul, was noticed in one of the orations of C. Gracchus (*ap.* A. Gell. x. 3), and we learn from Cicero that it was in his time a flourishing and populous town. (Cic. *de Leg. Agr.* ii. 31, 35, *ad. Att.* viii. 11, d.) Its name repeatedly occurs in the Social War and the contest between Sulla and Marius (Appian, *B. C.* i. 45, 85); and at a later period it was the place where the commanders of the legions in Italy held a kind of congress, with a view to bring about a reconciliation between Octavian and L. Antonius (*Ib.* v. 20). It was one of the cities whose territory the tribune Rullus proposed by his law to divide among the Roman people (Cic. *l. c.*); but this misfortune was averted. It subsequently, however, received a colony under Augustus (*Lib. Col.* p. 238; Plin. iii. 5. s. 9), and seems to have retained its colonial rank under the Empire. (Mommsen, *Inscr. R. N.* 3989, 3999.) Strabo tells us that it was the largest and most populous town on the Via Latina, and the most considerable of the inland cities of Campania after Capua. (Strab. v. pp. 237, 248.) Inscriptions and existing remains confirm this account of its importance, but we hear little more of it under the Roman Empire. The Itineraries place it 16 miles from Casinum, and 18 from Venafrum: a cross road also struck off from Teanum to Allifae, Telesia, and Beneventum. (*Itin. Ant.* pp. 121, 304; *Tab. Peut.*) Another branch also communicated with Suessa and Minturnae.

Teanum was not more than 5 miles from Cales: the point where the territories of the two cities joined was marked by two shrines or aediculae of Fortune, mentioned by Strabo, under the name of αἱ δύο Τύχαι (v. p. 249).

Teanum appears to have declined during the middle ages, and the modern city of *Teano* is a poor place, with only about 4000 inhabitants, though retaining its episcopal see. Many ruins of the ancient city are visible, though none of them of any great interest. They are situated below the modern city, which stands on a hill, and considerably nearer to

Calvi (Cales). The most important are those of an amphitheatre and a theatre, situated near the Via Latina; but numerous remains of other buildings are found scattered over a considerable space, though for the most part in imperfect preservation. They are all constructed of brick, and in the reticulated style, and may therefore probably be all referred to the period of the Roman Empire. Numerous inscriptions have also been found, as well as coins, vases, intaglios, &c., all tending to confirm the account given by Strabo of its ancient prosperity. (Romanelli, vol. iii. p. 456; Hoare's *Class. Tour*, vol. i. pp. 249—264; Mommsen, *Inscr. R. N.* pp. 208, 209).

At a short distance from *Teano* are some mineral springs, now called *Le Caldarelle*, which are evidently the same with the "aquae acidulae," mentioned both by Pliny and Vitruvius as existing near Teanum. (Plin. xxxi. 2. s. 5; Vitruv. viii. 3. § 17.) The remains of some ancient buildings, called *Il Bagno Nuovo*, are still visible on the spot. [E. H. B.]



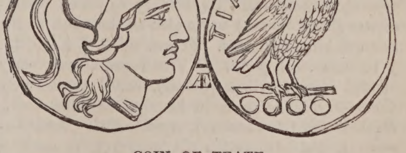
COIN OF TEANUM SIDICINUM.

TEARI JULIENSES, the inhabitants of a town of the Ilercaones in Hispania Tarraconensis (Plin. iii. 3. § 4). It is called by Ptolemy Τιαριουλία, and is probably the modern *Trayguera*. [T. H. D.]

TEARUS (Plin. iv. 11. s. 18; Τέαρος, Herod. iv. 90), now *Teare*, *Deara*, or *Dere*, a river in the SE. of Thrace, flowing in a SW. direction, until it joins the Contadesdos, their united waters falling into the Agrianes, one of the principal eastern tributaries of the Hebrus. Herodotus (*l. c.*) states that the sources of the Tearus are equidistant from Heraeum on the Propontis and Apollonia on the Euxine; that they are thirty-eight in number; and that, though they all issue from the same rock, some of them are cold, others warm. Their waters had the reputation, among the neighbouring people, of being pre-eminently medicinal, especially in cases of itch or mange (ψώρη). On his march towards the Danube, Darius halted his army for three days at the sources of the Tearus, and erected a pillar there, with an inscription commemorative of their virtues, and of his own. [J. R.]

TEA'TE (Τεατέα, Strab. Ptol.: *Eth.* Teatinus: *Chieti*), the chief city of the Marrucini, was situated on a hill about 3 miles from the river Aternus, and 8 from the Adriatic. All the ancient geographers concur in representing it as the metropolis or capital city of the tribe (Strab. v. p. 241; Plin. iii. 12. s. 17; Ptol. iii. 1. § 60); and Silius Italicus repeatedly notices it with the epithets "great" and "illustrious" ("magnum Teate," Sil. Ital. viii. 520; Clarum Teate, Id. xvii. 453); but, notwithstanding this, we find no mention of it in history. Inscriptions, however, as well as existing remains, concur in proving it to have been a flourishing and important town under the Roman dominion. It was apparently the only municipal town in the land of the Marrucini, and hence the limits of its municipal district seem to have coincided with those of that people. We learn from the Liber Coloniarum that it received a body of colonists under Augustus, but it did not bear the title of a colony, and is uniformly styled in inscriptions a municipium. (*Lib. Colon.* p. 258; Orell. *Inscr.* 2175, 3853; Mommsen, *Inscr. R. N.* pp. 278, 279.) It derived additional splendour in the early days of the Empire from being the native place of Asinius Pollio, the celebrated statesman and orator; indeed the whole family of the Asinii seem to have derived their origin from Teate. Herius Asinius was the leader of the Marrucini in the Social War, and a brother of the orator is called by Catullus "Marrucine Asini." (Liv. *Epit.* lxxiii.; Catull. 12. 1.) The family of the Vettii also, to which belonged the Vettius Marcellus mentioned by Pliny (ii. 83. s. 85), appears to have belonged to Teate. (Mommsen, *l. c.* 5311.)

The Itineraries place Teate on the Via Valeria, though from the position of the town, on a hill to the right of the valley of the Aternus, the road must have made a considerable *détour* in order to reach it. (*Itin. Ant.* p. 310; *Tab. Peut.*) Its name is also noticed by P. Diaconus (ii. 20), and there seems no doubt that it continued throughout the middle ages to be a place of importance, and the capital of the surrounding district. *Chieti* is still one of the most considerable cities in this part of Italy, with above 14,000 inhabitants, and is the see of an archbishop. Still existing remains prove that the ancient city occupied the same site as the modern *Chieti*, on a long ridge of hill stretching from N. to S., though it must have been considerably more extensive. Of these the most important are the ruins of a theatre, which must have been of large size; those of a large edifice supposed to have been a reservoir for water, and two temples, now converted into churches. One of these, now the church of *S. Paolo*, and considered, but without any authority, as a temple of Hercules, was erected by the Vettius Marcellus above noticed; the other, from the name of *Sta Maria del Tricaglio* which it bears, has been conjectured to have been dedicated to Diana Trivia. All these edifices, from the style of their construction, belong to the early period of the Roman Empire. Besides these, numerous mosaics and other works of art have been discovered on the site, which attest the flourishing condition of Teate during the first two centuries of the Christian era. (Romanelli, vol. iii. pp. 104—109; Craven, *Abruzzi*, vol. ii. pp. 8, 9.) [E. H. B.]



COIN OF TEATE.

TEBENDA (Τέβενδα), a town in the interior of Pontus Galaticus (Ptol. v. 6. § 9), is no doubt the same as the Tebenna mentioned by Anna Comnena (p. 364, B.) as situated in the vicinity of Trapezus. [L. S.]

TECE'LIA (Τεκελία), a town placed by Ptolemy

(ii. 11. § 27) in the north of Germany, perhaps in the country of the Chauci, on the left bank of the Visurgis (*Weser*). Its site must probably be looked for near or at the village of *Zetel*, about 3 miles from the western bank of the *Weser*. (Reichard, *Germanien*, p. 245.) [L. S.]

TECMON (Τέκμων: *Eth.* Τεκμώνιος), a city of Molossis in Epeirus, incorrectly called by Stephanus B. a city of Thesprotia, taken by L. Anicius, the Roman commander, in B. C. 167. Leake supposes that *Guriánista*, near *Kúrendo*, about 20 miles to the W. of *Joánnina*, may have been the site of Tecmon or Horreum, which Livy mentions in connection with Tecmon. (Liv. xlv. 26; Steph. B. *s. v.*; Leake, *Northern Greece*, vol. iv. p. 83.)

TECTOSACES (Τεκτόσακες, Ptol. vi. 14. § 9), a people of Scythia within Imaus. [T. H. D.]

TECTOSAGES. [VOLCAE.]

TECTOSAGES, TECTOSAGAE, or TECTOSAGI (Τεκτόσαγες, Τεκτοσάγαι), one of the three great tribes of the Celts or Gallograeci in Asia Minor, of which they occupied the central parts. For particulars about their history, see GALATIA. These Tectosages were probably the same tribe as the one mentioned by Polybius under the names of Aegosages or Rigosages. (Polyb. v. 33, 77, 78, 111.) [L. S.]

TECUM. [TICHIS.]

TEDA'NIUS (Τηδάνιος), a small river of Illyricum (Ptol. ii. 16. § 3), on the frontier of the district called Iapydia (Plin. iii. 25), is in all probability the modern *Zermanja*. [L. S.]

TE'GEA (Τεγέα, Steph. B. *s. v.*), a town of Crete, which, according to legend, was founded by Agamemnon. (Vell. Pat. i. 1.) The coins which Sestini and Pellerin attributed to the Cretan Tegea have been restored by Eckhel (vol. ii. p. 321) to the Arcadian city of that name. [E. B. J.]

TE'GEA (Τεγέα, Ion. Τεγέη: *Eth.* Τεγεάτης, Tegeāta), one of the most ancient and powerful towns of Arcadia, situated in the SE. of the country. Its territory, called TEGEATIS (Τεγεᾶτις), was bounded by Cynuria and Argolis on the E., from which it was separated by Mt. Parthenium, by Laconia on the S., by the Arcadian district of Maenalia on the W., and by the territory of Mantineia on the N. The Tegeatae are said to have derived their name from Tegeates, a son of Lycaon, and to have dwelt originally in eight, afterwards nine, demi or townships, the inhabitants of which were incorporated by Aleus in the city of Tegea, of which this hero was the reputed founder. The names of these nine townships, which are preserved by Pausanias, are: *Gareatae* (Γαρεᾶται), *Phylaceis* (Φυλακεῖς), *Caryātae* (Καρυᾶται), *Corytheis* (Κορυθεῖς), *Potachidae* (Πωταχίδαι), *Oeātae* (Οἰᾶται), *Manthyreis* (Μανθυρεῖς), *Echeuetheis* (Ἐχευήθεις), to which *Apheidantes* (Ἀφείδαντες) was added as the ninth in the reign of king Apheidas. (Paus. viii. 3. § 4, viii. 45. § 1; Strab. viii. p. 337.) The Tegeatae were early divided into 4 tribes (φυλαί), called respectively *Clareōtis* (Κλαρεῶτις, in inscriptions Κραριῶτις), *Hippothoïtis* (Ἱπποθοῖτις), *Apolloneātis* (Ἀπολλωνεᾶτις), and *Athaneātis* (Ἀθανεᾶτις), to each of which belonged a certain number of metoeci (μέτοικοι) or resident aliens. (Paus. viii. 53. § 6; Böckh, *Corp. Inscr.* no. 1513.)

Tegea is mentioned in the Iliad (ii. 607), and was probably the most celebrated of all the Arcadian towns in the earliest times. This appears from its heroic renown, since its king Echemus is said to have slain Hyllus, the son of Hercules, in single combat. (Herod. ix. 26; Paus. viii. 45. § 3.) The Tegeatae offered a long-continued and successful resistance to the Spartans, when the latter attempted to extend their dominion over Arcadia. In one of the wars between the two people, Charilāus or Charillus, king of Sparta, deceived by an oracle which appeared to promise victory to the Spartans, invaded Tegeatis, and was not only defeated, but was taken prisoner with all his men who had survived the battle. (Herod. i. 66; Paus. iii. 7. § 3, viii. 5. § 9, viii. 45. § 3, 47. § 2, 48. § 4.) More than two centuries afterwards, in the reign of Leon and Agesicles, the Spartans again fought unsuccessfully against the Tegeatae; but in the following generation, in the time of their king Anaxandrides, the Spartans, having obtained possession of the bones of Orestes in accordance with an oracle, defeated the Tegeatae and compelled them to acknowledge the supremacy of Sparta, about B. C. 560. (Herod. i. 65, 67, seq.; Paus. iii. 3. § 5, seq.) Tegea, however, still retained its independence, though its military force was at the disposal of Sparta; and in the Persian War it appears as the second military power in the Peloponnesus, having the place of honour on the left wing of the allied army. Five hundred of the Tegeatae fought at Thermopylae, and 3000 at the battle of Plataea, half of their force consisting of hoplites and half of light-armed troops. (Herod. vii. 202, ix. 26, seq., 61.) As it was not usual to send the whole force of a state upon a distant march, we may probably estimate, with Clinton, the force of the Tegeatae on this occasion as not more than three-fourths of their whole number. This would give 4000 for the military population of Tegea, and about 17,400 for the whole free population. (Clinton, *F. H.* vol. ii. p. 417.)

Soon after the battle of Plataea, the Tegeatae were again at war with the Spartans, of the causes of which, however, we have no information. We only know that the Tegeatae fought twice against the Spartans between B. C. 479 and 464, and were each time defeated; first in conjunction with the Argives, and a second time together with the other Arcadians, except the Mantineians at Dipaea, in the Maenalian district. (Herod. ix. 37; Paus. iii. 11. § 7.) About this time, and also at a subsequent period, Tegea, and especially the temple of Athena Alea in the city, was a frequent place of refuge for persons who had rendered themselves obnoxious to the Spartan government. Hither fled the seer Hegesistratus (Herod. ix. 37) and the kings Leotychides, and Pausanias, son of Pleistoanax. (Herod. vi. 72; Xen. *Hell.* iii. 5. § 25; Paus. iii. 5. § 6.)

In the Peloponnesian War the Tegeatae were the firm allies of the Spartans, to whom they remained faithful both on account of their possessing an aristocratical constitution, and from their jealousy of the neighbouring democratical city of Mantineia, with which they were frequently at war. [For details see MANTINEIA.] Thus the Tegeatae not only refused to join the Argives in the alliance formed against Sparta in B. C. 421, but they accompanied the Lacedaemonians in their expedition against Argos in 418. (Thuc. v. 32, 57.) They also fought on the side of the Spartans in the Corinthian War, 394. (Xen. *Hell.* iv. 2. § 13.) After the battle of Leuctra, however (371), the Spartan party in Tegea was expelled, and the city joined the other Arcadian towns in the foundation of Megalopolis and in the formation of the Arcadian confederacy. (Xen. *Hell.* vi. 5. § 6, seq.) When Mantineia a few years afterwards quarrelled with the supreme Arcadian government, and formed an alliance with its old enemy Sparta, Tegea remained faithful to the new confederacy, and fought under Epaminondas against the Spartans at the great battle of Mantineia, 362. (Xen. *Hell.* vii. 4. § 36, seq., vii. 5. § 5, seq.)

Tegea at a later period joined the Aetolian League, but soon after the accession of Cleomenes III. to the Spartan throne it formed an alliance with Sparta, together with Mantineia and Orchomenus. It thus became involved in hostilities with the Achaeans, and in the war which followed, called the Cleomenic War, it was taken by Antigonus Doson, the ally of the Achaeans, and annexed to the Achaean League, B. C. 222. (Pol. ii. 46, 54, seq.) In 218 Tegea was attacked by Lycurgus, the tyrant of Sparta, who obtained possession of the whole city with the exception of the acropolis. It subsequently fell into the hands of Machanidas, but was recovered by the Achaeans after the defeat of the latter tyrant, who was slain in battle by Philopoemen. (Pol. v. 17, xi. 18.) In the time of Strabo Tegea was the only one of the Arcadian towns which continued to be inhabited (Strab. viii. p. 388), and it was still a place of importance in the time of Pausanias, who has given us a minute account of its public buildings. (Paus. viii. 45—48, 53.) Tegea was entirely destroyed by Alaric towards the end of the 4th century after Christ. (Claud. *B. Get.* 576; comp. Zosim. v. 6.)

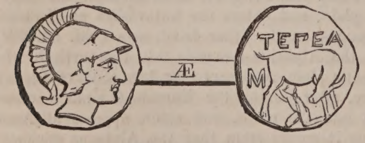
The territory of Tegea formed the southern part of the plain of *Tripolitzá*, of which a description and a map are given under MANTINEIA. Tegea was about 10 miles S. of the latter city, in a direct line, and about 3 miles SE. of the modern town of *Tripolitzá.* Being situated in the lowest part of the plain, it was exposed to inundations caused by the waters flowing down from the surrounding mountains; and in the course of ages the soil has been considerably raised by the depositions brought down by the waters. Hence there are scarcely any remains of the city visible, and its size can only be conjectured from the broken pieces of stone and other fragments scattered on the plain, and from the foundations of walls and buildings discovered by the peasants in working in the fields. It appears, however, that the ancient city extended from the hill of *Aio Sostis* (*St. Saviour*) on the N., over the hamlets *Ibrahim-Effendi* and *Paleó-Episkopí*, at least as far as *Akhúria* and *Pialí.* This would make the city at least 4 miles in circumference. The principal remains are at *Pialí.* Near the principal church of this village Leake found the foundations of an ancient building, of fine squared stones, among which were two pieces of some large columns of marble; and there can be little doubt that these are the remains of the ancient temple of Athena Alea. This temple was said to have been originally built by Aleus, the founder of Tegea; it was burnt down in B. C. 394, and the new building, which was erected by Scopas, is said by Pausanias to have been the largest and most magnificent temple in the Peloponnesus (Paus. viii. 45. § 4, seq.; for details see *Dict. of Biogr.* art. SCOPAS.) Pausanias entered the city through the gate leading to Pallantium, consequently the south-western gate, which must have been near *Pialí.* He begins his description with the temple of Athena Alea, and then goes across the great agora to the theatre, the remains of which Ross traces in the ancient foundations of the ruined church of *Paleó-Episkopí.* Perhaps this theatre was the splendid marble one built by Antiochus IV. Epiphanes in B.C. 175. (Liv. xli. 20.) Pausanias ends his description with the mention of a height (χωρίον ὑψηλόν, viii. 53. § 9), probably the hill *Aio Sostis* in the N. of the town, and apparently the same as that which Pausanias elsewhere calls the Watch-Hill (λόφος Φυλακτρίς, viii. 48. § 4), and Polybius the acropolis (ἄκρα, v. 17). None of the other public buildings of Tegea mentioned by Pausanias can be identified with certainty; but there can be no doubt if excavations were made on its site many interesting remains would be discovered, since the deep alluvial soil is favourable to their preservation.

The territory of Tegea N. of the city, towards Mantineia, is a plain of considerable size, and is usually called the Tegeatic plain (Τεγεατικὸν πέδιον). There was a smaller plain, separated from the former by a low range of mountains S. of *Tripolitzá*, and lying between Tegea and Pallantium: it was called the Manthyric plain (Μανθυρικὸν πέδιον), from Manthyrea, one of the ancient demi of Tegea, the ruins of which are situated SW. of Tegea, on a slope of Mt. Boreium. (Paus. viii. 44. § 7, comp. viii. 45. § 1, 47. § 1; Steph. B. *s. v.* Μανθυρέα.) The remainder of the Tegeatis on the E. and S. is occupied by the mountains separating it from Argolis and Sparta respectively, with the exception of a small plain running eastward from the Tegeatic plain to the foot of Mt. Parthenium, and probably called the Corythic plain, from Corytheis, one of the ancient demi of Tegea, which was situated in this plain. (Paus. viii. 45. § 1, 54. § 4.)

The plain of Tegea having no natural outlet for its waters is drained by natural chasms through the limestone mountains, called katavóthra. Of these the two most important are at the modern village of *Persová* and at the marsh of *Taki.* The former is situated in the Corythic plain above mentioned, at the foot of Mt. Parthenium, and the latter is the marsh in the Manthyric plain, SW. of Tegea. The chief river in the district is now called the *Sarantapótamos*, which is undoubtedly the Alpheius of Pausanias (viii. 54. § 1, seq.). The Alpheius rose on the frontiers of Tegea and Sparta, at a place called PHYLACE (Φυλάκη, near *Krya Vrysis*), one of the ancient demi of Tegea, and, as we may infer from its name, a fortified watch-tower for the protection of the pass. A little beyond Phylace the Alpheius receives a stream composed of several mountain torrents at a place named SYMBOLA (Σύμϐολα); but upon entering the plain of Tegea its course was different in ancient times. It now flows in a north-easterly direction through the plain, receives the river of *Dhulianá* (the ancient Garates, Γαράτης, Paus. viii. 54. § 4), flows through the Corythic plain, and enters the katavóthra at *Persová.* Pausanias, on the other hand, says (viii. 54. § 2) that the Alpheius descends into the earth in the Tegeatic plain, reappears near Asea (SW. of Tegea), where, after joining the Eurotas, it sinks a second time into the earth, and again appears at Asea. Hence it would seem that the Alpheius anciently flowed in a north-westerly direction, and entered the katavóthra at the marsh of *Taki*, in the Manthyric plain. There is a tradition among the peasants that the course of the river was changed by a Turk, who acquired property in the neighbourhood, because the katavóthra at the *Takí* did not absorb quickly enough the waters of the marsh. The Garates therefore anciently flowed into the katavóthra at *Persová* without having any connection with the Alpheius. It probably derived its name from Garea or Gareae, one of the ancient demi of Tegea, which may have been situated at the village of *Dhulianá*. (Ross, *Peloponnes*, p. 70, seq.; Leake, *Peloponnesiaca*, p. 112, seq.)

There were five roads leading from Tegea. One led due N. across the Tegeatic plain to Mantineia. [MANTINEIA.] A second led due S. by the valley of the Alpheius to Sparta, following the same route as the present road from *Tripolitzá* to *Mistrá*. A third led west to Pallantium. It first passed by the small mountain Cresium (Κρήσιον), and then ran across the Manthyric plain along the side of the *Takí*. Mount Cresium is probably the small isolated hill on which the modern village of *Vunò* stands, and not the high mountain at the end of the plain, according to the French map. Upon reaching the *Choma* (χῶμα), the road divided into two, one road leading direct to Pallantium, and the other SW. to Megalopolis through Asea. (Paus. viii. 44. § 1, seq.; Xen. *Hell.* vi. 5. § 9, αἱ ἐπὶ τὸ Παλλάντιον φέρουσαι πύλαι.) This choma separated the territories of Pallantium and Tegea, and extended as far south as Mount Boreium (*Krávori*), where it touched the territory of Megalopolis. There are still remains of this choma running NE. to SW. by the side of the marsh of *Taki*. These remains consist of large blocks of stone, and must be regarded as the foundations of the *choma*, which cannot have been a *chaussée* or causeway, as the French geographers call it, since χῶμα always signifies in Greek writers an artificial heap of earth, a tumulus, mound, or dyke. (Ross, p. 59.) A fourth road led SE. from Tegea, by the sources of the Garates to Thyreatis. (Paus. viii. 54. § 4.) A fifth road led NE. to Hysiae and Argos, across the Corythic plain, and then across Mt. Parthenium, where was a temple of Pan, erected on the spot at which the god appeared to the courier Pheidippides. This road was practicable for carriages, and was much frequented. (Paus. viii. 54. § 5, seq.; Herod. vi. 105, 106; *Dict. of Biogr.* art. PHEIDIPPIDES.) (Leake, *Morea*, vol. i. p. 88, seq., vol. ii. p. 333, *Peloponnesiaca*, pp. 112, seq., 369; Ross, *Peloponnes*, p. 66, seq.; Curtius, *Peloponnesos*, vol. i. p. 247, seq.; Koner, *Com. de Rebus Tegeatarum*, Berol. 1843.)

The Roman poets use the adjective Tegēeus or Tegeaeus as equivalent to Arcadian: thus it is given as an epithet to Pan (Virg. *Georg.* i. 18), Callisto, daughter of Lycaon (Ov. *Ar. Am.* ii. 55, *Fast.* ii. 167), Atalanta (Ov. *Met.* viii. 317, 380), Carmenta (Ov. *Fast.* i. 627), and Mercury (Stat. *Silv.* i. 54)



COIN OF TEGEA.

TEGIA'NUM (*Eth.* Tegianensis: *Diano*), a municipal town of Lucania, situated in the interior of that country, on the left bank of the river Tanager. Its name is found only in a corrupt form in Pliny, who enumerates the Tergilani among the "populi" in the interior of Lucania (Plin. iii. 11. s. 15); but the Liber Coloniarum mentions the "Praefectura Tegenensis" among the Praefecturae of Lucania (*Lib. Col.* p. 209), and the correct form of the name is preserved by inscriptions. From the same source we learn that it was a town of municipal rank, while the discovery of them in the neighbourhood of *Diano* leaves no doubt that that place represents the ancient Tegianum. (Romanelli, vol. i. p. 415; Mommsen, *Inscr. R. N.* pp. 18, 19.) The modern city of *Diano* is a considerable place situated on a hill about 4 miles west of *La Sala*, and gives the name of *Valle di Diano* to the whole of the extensive upland valley which is traversed by the river *Tanagro* in the upper part of its course. Some remains of the ancient city are still visible in the plain at the foot of the hill (Romanelli, *l. c.*). [E. H. B.]

TEGLI'CIUM (*Itin. Ant.* p. 223), TEGULICIUM (*Tab. Peut.*), and TEGULITIA (Geogr. Rav. iv. 7), a place in Moesia Inferior, on the road between Candidiana and Dorostolum. It contained, according to the *Not. Imp.*, a garrison of light troops. Variously placed near *Veternicza* and *Tataritza*. Some modern writers identify it with the fortress in Moesia called Saltopyrgus by Procopius (*de Aedif.* iv. 7.) [T. H. D.]

TEGNA, in Gallia Narbonensis, was on the Roman road on the east bank of the Rhone between Vienna (*Vienne*) and Valentia (*Valence*). The name occurs in the Table, in which the place is fixed at xiii. from Valentia. Tegna is *Tein*, the name of which in the writings of a later date is Tinctum. A milestone at *Tein* marks the distance to Vienna xxxviii. *Tein* is right opposite to *Tournon*, which is on the west side of the river. *Tournon* is well situated, and the mountains there approach close to the *Rhone*. (D'Anville, *Notice, &c.*; Ukert, *Gallien.*) [G. L.]

TEGRA. [TIGRA.]

TEGULATA, in Gallia Narbonensis, is placed in the Itins. east of Aquae Sextiae (*Aix*) on the road to Ad Turrim (*Tourves*). The distance from Aquae Sextiae to Tegulata is xv. or xvi., and from Tegulata to Ad Turrim xvi. The distance measured along the road between Aquae Sextiae and Ad Turrim is said to exceed the direct distance between these two places, which is not more than 28 Roman miles. Tegulata is supposed to be *La Grande Peigière*, near the bourg of *Porrières* or *Pourrières*, perhaps somewhere about the place where C. Marius defeated the Teutones B. C. 102, and where a pyramid was erected to commemorate the great victory. This monument is said to have existed to the fifteenth century (A. Thierry, *Hist. des Gaulois, Deux. Partie*, c. 3); and the tradition of this great battle is not yet effaced. *Pourrières* is said to be a corruption of Putridi Campi. (D'Anville, *Notice, &c.*) [G. L.]

TEGULICIUM [TEGLICIUM].

TEGYRA (Τεγύρα: *Eth.* Τεγυρεύς), a village of Boeotia, near Orchomenus, and situated above the marshes of the river Melas. It was celebrated for its oracle and Temple of Apollo, who was even said to have been born there. In its neighbourhood was a mountain named Delos. Leake places Tegyra at *Xerópyrgo*, situated 3 miles ENE. of *Skripú* (Orchomenus), on the heights which bound the marshes. (Plut. *Pelop.* 16, *de Def. Or.* 5 and 8; Lycophr. 646; Steph. B. *s. v.*; Leake, *Northern Greece*, vol. ii. pp. 155, 159; comp. Ulrichs, *Reisen*, vol. i. p. 196.)

TEHAPHENES. [Tahpanis.]

TEICHIUM (Τείχιον), a town of Aetolia Epictetus, on the borders of Locris, and one day's march from Crocyleium. (Thuc. iii. 96.)

TEKOAH (Θεκωέ, 1 *Maccab.* ix. 33; Θεκώα or Θεκουέ, Joseph. *Vit.* 75), a town of Palestine in Judah, to the south of Bethlehem. It was the residence of the wise woman who pleaded in behalf of Absalom; was fortified by Rehoboam; was the birthplace of the prophet Amos, and gave its name to the adjacent desert on the east. (2 *Sam.* xiv. 2; 2 *Chron.* xi. 6; *Amos*, i. 1; 2 *Chron.* xx. 20; 1 *Macc.* ix. 33.) Jerome describes Tekoah as situated upon a hill, 6 miles south of Bethlehem, from which city it was visible. (Hieron. *Prooem. in Amos.* and *Comm. in Jerem.* vi. 1.) Its site still bears the name of *Tekû'a*, and is described by Robinson as an elevated hill, not steep, but broad on the top, and covered with ruins to the extent of four or five acres. These consist chiefly of the foundations of houses built of squared stones; and near the middle of the site are the remains of a Greek church. (Robinson, *Bibl. Res.* vol. i. p. 486, 2nd ed.)

TELA, a place of the Vaccaei in Hispania Tarraconensis (*Itin. Ant.* p. 440). Variously identified with *Fordesillas* and *Medina de Rio Seco.* [T.H.D.]

TE'LAMON (Τελαμών: *Telamone*), a city on the coast of Etruria, situated on a promontory between the Mons Argentarius and the mouth of the Umbro (*Ombrone*), with a tolerable port adjoining it. The story told by Diodorus of its having derived its name from the hero Telamon, who accompanied the Argonauts on their voyage, may be safely dismissed as an etymological fable (Diod. iv. 56). There seems no reason to doubt that it was originally an Etruscan town, but no mention of its name occurs in history during the period of Etruscan independence. It is first noticed in B. C. 225, when a great battle was fought by the Romans in its immediate neighbourhood with an army of Cisalpine Gauls, who had made an irruption into Etruria, but were intercepted by the consuls C. Atilius and L. Aemilius in the neighbourhood of Telamon, and totally defeated. They are said to have lost 40,000 men slain, and 10,000 prisoners, among whom was one of their chiefs or kings (Pol. i. 27—31). The battle, which is described by Polybius in considerable detail, is expressly stated by him to have occurred "near Telamon in Etruria:" Frontinus, in speaking of the same battle, places the scene of it near Populonia (*Strat.* i. 2. § 7), but the authority of Polybius is certainly preferable. The only other mention of Telamon that occurs in history is in B. C. 87, when Marius landed there on his return from exile, and commenced gathering an army around him. (Plut. *Mar.* 41.) But there is no doubt that it continued to exist as a town, deriving some importance from its port, throughout the period of the Roman dominion. Its name is found both in Mela and Pliny, who calls it "portus Telamon," while Ptolemy notices only the promontory of the name (Τελαμὼν ἄκρον, Ptol. iii. 1. § 4; Plin. iii. 5. s. 8; Mel. ii. 4. § 9). The Itineraries prove that it was still in existence as late as the 4th century (*Tab. Peut.*; *Itin. Marit.* p. 500, where it is called "Portus Talamonis"); but from this time all trace of it disappears till the 14th century, when a castle was erected on the site. This, with the miserable village which adjoins it, still bears the name of *Telamone;* and the shores of the bay are lined with remains of Roman buildings, but of no great interest; and there are no relics of Etruscan antiquity. (Dennis's *Etruria*, vol. ii. p.258.) [E. H. B.]

TELCHI'NES. [Rhodus, p. 713.]

TELEBOAE. [Taphiae.]

TELE'BOAS (ὁ Τηλεβόας ποταμός, Xen. *Anab.* iv. 4. § 3), a river of Armenia Major, a tributary of the Euphrates. Probably identical with the Arsanias. [T. H. D.]

TELE'PHRIUS MONS. [Euboea.]

TELEPTE. [Thala.]

TELE'SIA (Τελεσία: *Eth.* Telesinus: *Telese*), a considerable city of Samnium, situated in the valley of the Calor, a short distance from its right bank, and about 3 miles above its confluence with the Vulturnus. It is remarkable that its name is never mentioned during the long wars of the Romans with the Samnites, though the valley in which it was situated was often the theatre of hostilities. Its name first occurs in the Second Punic War, when it was taken by Hannibal on his first irruption into Samnium, B. C. 217 (Liv. xxii. 13); but was recovered by Fabius in B. C. 214. (Id. xxiv. 20.) From this time we hear no more of it till it became an ordinary Roman municipal town. Strabo speaks of it as having in his time fallen into almost complete decay, in common with most of the cities of Samnium. (Strab. v. p. 250.) But we learn that it received a colony in the time of the Triumvirate (*Lib. Colon.* p. 238); and, though not mentioned by Pliny as a colony (the name is altogether omitted by him), it is certain, from inscriptions, that it retained its colonial rank, and appears to have continued under the Roman Empire to have been a flourishing and considerable town. (Orell. *Inscr.* 2626; Romanelli, vol. ii. p. 423; Mommsen, *Inscr. R. N.* 4840—4915.) It was situated on the line of the Via Latina, or rather of a branch of that road which was carried from Teanum in Campania through Allifae and Telesia to Beneventum (*Itin. Ant.* pp. 122, 304; *Tab. Peut.*), and this probably contributed to preserve it from decay.

The ruins of the ancient city are still visible about a mile to the NW. of the village still called *Telese:* the circuit of the walls is complete, inclosing a space of octagonal shape, not exceeding 1½ mile in circumference, with several gates, flanked by massive towers. The masonry is of reticulated work, and therefore probably not earlier than the time of the Roman Empire. The only ruins within the circuit of the walls are mere shapeless mounds of brick; but outside the walls may be traced the vestiges of a circus, and some remains of an amphitheatre. All these remains undoubtedly belong to the Roman colony, and there are no vestiges of the ancient Samnite city. The present village of *Telese* is a very small and poor place, rendered desolate by malaria; but in the middle ages it was an episcopal see, and its principal church is still dignified by the name of a cathedral. Its walls contain many Latin inscriptions, brought from the ancient city, the inhabitants of which migrated to the later site in the ninth century. (Craven, *Abruzzi*, vol. ii. pp. 173—175; Giustiniani, *Dizion. Topogr.* vol. ix. pp. 149, 150.)

Telesia was remarkable as being the birthplace of the celebrated Samnite leader, during the Social War, Pontius Telesinus; and it is probable (though there is no distinct authority for the fact) that it was also that of the still more celebrated C. Pontius, who defeated the Romans at the Caudine Forks. [E. H. B.]

TELIS. [Ruscino.]

TELLE'NAE (Τελλήνη; Dion. Hal.; Τελλῆναι, Strab.: *Eth.* Τελληνεύς, Tellenensis), an ancient city of Latium, which figures in the early Roman history. According to Dionysius it was one of the cities founded by the Aborigines soon after their settlement in Latium (Dionys. i. 16), a proof at least that it was regarded as a place of great antiquity. Livy also reckons it as one of the cities of the Prisci Latini (i. 33), which may perhaps point to the same result, while Diodorus includes it in his list of the colonies of Alba. (Diod. vii. *ap. Euseb. Arm.* p. 185.) It was attacked by the Roman king Ancus Marcius, who took the city, and transported the inhabitants to Rome, where he settled them on the Aventine, together with those of Politorium and Ficana. (Liv. i. 33; Dionys. iii. 38, 43.) Tellenae, however, does not seem, like the other two places just mentioned, to have been hereby reduced to insignificance; for its name appears again in B. C. 493 among the confederate cities of the Latin League (Dionys. v. 61); and though this is the last mention that we find of it in history, it is noticed both by Strabo and Dionysius as a place still in existence in their time. (Dionys. i. 16; Strab. v. p. 231.) It is probable, however, that it had at that time fallen into complete decay, like Antemnae and Collatia; as it is only mentioned by Pliny among the once celebrated cities of Latium, which had left no traces of their existence in his day (Plin. iii. 5. s. 9), and from this time its name wholly disappears. The notices of Tellenae afford scarcely any clue to its position; though the circumstance that it continued to be inhabited, however slightly, down to the days of Augustus, would afford us more hope of being able to identify its site than is the case with Politorium, Apiolae, and other places, which ceased to exist at a very early period. It is this reason that has led Nibby to identify the ruins of an ancient city at *La Giostra*, as those of Tellenae, rather than Politorium, as supposed by Gell. [POLITORIUM.] The site in question is a narrow ridge, bounded by two ravines of no great depth, but with abrupt and precipitous banks, in places artificially scarped, and still presenting extensive remains of the ancient walls, constructed in an irregular style of massive quadrangular blocks of tufo. No doubt can exist that these indicate the site of an ancient city, but whether of Politorium or Tellenae, it is impossible to determine; though the remains of a Roman villa, which indicate that the spot must have been inhabited in the early ages of the Empire, give some additional probability to the latter attribution. *La Giostra* is situated on the right of the Via Appia, about 2 miles from a farm-house called *Fiorano*, immediately adjoining the line of the ancient highroad. It is distant 10 miles from Rome, and 3 from *Le Frattocchie*, on the Via Appia, adjoining the ruins of Bovillae. (Gell, *Top. of Rome*, pp. 280—283; Nibby, *Dintorni*, vol. iii. pp. 146—153.)

Whether the proverbial expression of "tricae Tellenae" has any reference to the ancient city of Latium or not, can hardly be determined, the origin and meaning of the phrase being involved in complete obscurity. (Varro, *ap. Non.* i. p. 8; Arnob. *adv. Gentes*, v. p. 28, with Oehler's note.) [E. H. B.]

TELMESSUS, or TELMISSUS (Τελμησσός, Τελμισσός, or Τελμισός: *Eth.* Τελμισσεύς). 1. A flourishing and prosperous city in the west of Lycia, was situated near Cape Telmissis (Strab. xiv. p. 665), or Telmissias (Steph. B. *s. v.* Τελμισσός), on a bay which derived from it the name of Sinus Telmissicus. (Liv. xxxvii. 16; Lucan, viii. 248.) On the south-west of it was Cape Pedalium, at a distance of 200 stadia. Its inhabitants were celebrated in ancient times for their skill as diviners, and were often consulted by the Lydian kings. (Herod. i. 78; comp. Arrian, *Anab.* ii. 3. § 4.) In the time of Strabo, however, who calls it a small town (πολίχνη), it seems to have fallen into decay; though at a later period it appears to have been an episcopal see. (Hierocl. p. 684; comp. Pomp. Mela, i. 15; Plin. v. 28; Ptol. v. 3. § 2; Polyb. xxii. 27; *Stadiasm. Mar. M.* §§ 255, 256; Scylax, p. 39, where it is miswritten Θεανισσός.) Considerable remains of Telmessus still exist at *Myes* or *Meis;* and those of a theatre, porticoes, and sepulchral chambers in the living rock, are among the most remarkable in all Asia Minor. (Leake, *Asia Minor*, p. 128; Fellows, *Asia Minor*, p. 243, where some representations of the remains of Telmessus are figured; *Lycia*, p. 106, foll.)

2. A small town of Caria, at a distance of 60 stadia from Halicarnassus, is likewise sometimes called Telmessus, and sometimes Telmissus. (Suid. *s. v.*; *Etym. Mag. s. v.*; Arrian, *Anab.* i. 25. § 8; Cic. *de Div.* i. 41; Plin. v. 29, xxx. 2.) The Carian Telmessus has often been confounded with the Lycian, and it is even somewhat doubtful whether the famous Telmessian soothsayers belonged to the Carian or the Lycian town. But the former must at all events have been an obscure place; and that it cannot have been the same as the latter is clear from the statement of Polemo in Suidas, that it was only 60 stadia from Halicarnassus. [L. S.]

TELMESSUS, according to Pliny (v. 29), a tributary of the river Glaucus in Caria, but it flowed in all probability near the town of Telmessus, which derived its name from it. [L. S.]

TELMI'SSICUS SINUS, a bay between Lycia and Caria, which derived its name from the Lycian town of Telmessus (Liv. xxxvii. 16; Lucan, viii. 248); but it is more commonly known by the name Glaucus Sinus, and is at present called the *Bay of Macri.* [L. S.]

TELMISSIS PROMONTORIUM. [TELMESSUS.]

TE'LOBIS (Τηλοβίς, Ptol. ii. 6. § 72), a town of the Jaccetani in Hispania Tarraconensis, now *Martorell.* (Cf. Laborde, *Itin.* i. § 73; Swinburne, Lett. 8.) [T. H. D.]

TELO MARTIUS (*Toulon*), in Gallia Narbonensis. This name is not mentioned by the geographers. It occurs in the Maritime Itin. and in the Notit. Imp. Occid., where a "procurator Baphii Telonensis Galliarum" is mentioned, which indicates the existence of a dyeing establishment there. In Lucan (iii. 592) Telo is the name of a pilot or helmsman, and Oudendorp supposes that the poet gave the man this name because he was of the town Telo; which seems a strange conjecture. And again Silius (xiv. 443) is supposed to allude to the same town, when he says—

> "Et Neptunicolae transverberat ora Telonis."

The old Roman town is said to have been at or near *Toulouzan*, where the Lazaretto now is. (*Statist. du Dép. des Bouches du Rhône*, referred to by Ukert, *Gallien*, p. 428.) [G. L.]

TELONNUM, in Gallia. The Table has a name on the route between Aquae Bormonis (*Bourbon l'Archambault*) and Augustodunum (*Autun*), which name begins with *T* and ends with *onnum.* D'Anville gives good reasons for supposing that the place may be *Toulon-sur-Arroux;* and thus the modern name may enable us to correct the reading of the Table. [G. L.]

TELOS (Τῆλος: *Eth.* Τήλιος: *Dilos* or *Piscopia*), a small rocky island in the Carpathian sea, between Rhodus and Nisyrus, from the latter of which its distance is only 60 stadia. Strabo (x. p. 488) describes it as long and high, and abounding in stones fit for millstones. Its circumference was 80 stadia, and it contained a town of the same name, a harbour, hot springs, and a temple of Poseidon. The attribute long given to it by Strabo is scarcely correct, since the island is rather of a circular form. The family of the Sicilian tyrant Gelon originally came from Telos. (Herod. vii. 153.) According to Pliny (iv. 69) the island was celebrated for a species of ointment, and was in ancient times called Agathussa. (Steph. B. *s. v.* Τῆλος; Scylax, p. 38; *Stadiasm. Mar. Magni*, § 272.) The town of Telos was situated on the north coast, and remains of it are still seen above the modern village of *Episcopi.* The houses, it appears, were all built in terraces rising above one another, and supported by strong walls of unhewn stone. The acropolis, of which likewise a few remains exist, was at the top, which is now occupied by a mediaeval castle. Inscriptions have been found in Telos in great numbers, but, owing to the nature of the stone, many of them are now illegible. (Comp. Ross, *Hellenica*, i. p. 59, foll., *Reisen auf den Griech. Inseln*, iv. p. 42, foll.) [L. S.]

TELPHU'SA. [THELPUSA.]

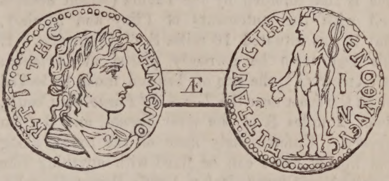
TEMA, a tribe and district in Arabia, which took their name from Tema, one of the twelve sons of Ishmael. (*Gen.* xxv. 15; *Is.* xxi. 14; *Jer.* xxv. 23; *Job*, vi. 19.) Ptolemy mentions in Arabia Deserta a town Themma (Θέμμη, v. 19. § 6). Tema is distinguished in the Old Testament from Teman, a tribe and district in the land of the Edomites (Idumaea), which derived their name from Teman, a grandson of Esau. (*Gen.* xxxvi. 11, 15, 42; *Jer.* xlix. 7, 20; *Ezek.* xxv. 13; *Amos*, i. 12; *Hab.* iii. 3; *Obad.* 9.) The Temanites, like the other Edomites, are celebrated in the Old Testament for their wisdom (*Jerem.* xlix. 7; *Obad.* 8; *Baruch*, iii. 22, seq.); and hence we find that Eliphaz, in the book of Job, is a Temanite. (*Job*, ii. 11, iv. 1.) Jerome (*Onomast. s. v.*) represents Tema as distant 5 miles (Eusebius says 15 miles) from Petra, and possessing a Roman garrison.

TE'MALA (Τημάλα, Ptol. vii. 2. § 3), a river in the Aurea Regio, in the district of India extra Gangem, probably now represented by the great river of *Pegu*, the *Irawaddy.* Near it was a town which bore the same name. [V.]

TEMA'THIA. [MESSENIA, p. 341, b.]

TEME'NIUM (Τημένιον), a town in the Argeia, at the upper end of the Argolic gulf, built by Temenus, the son of Aristomachus. It was distant 50 stadia from Nauplia (Paus. ii. 38. § 2), and 26 from Argos. (Strab. viii. p. 368.) The river Phrixus flowed into the sea between Temenium and Lerna. (Paus. ii. 36. § 6, ii. 38. § 1.) Pausanias saw at Temenium two temples of Poseidon and Aphrodite and the tomb of Temenus (ii. 38. § 1). Owing to the marshy nature of the plain, Leake was unable to explore the site of Temenium; but Ross identifies it with a mound of earth, at the foot of which, in the sea, are remains of a dam forming a harbour, and upon the shore foundations of buildings, fragments of pottery, &c. (Leake, *Morea*, vol. ii. p. 476; Ross, *Reisen im Peloponnes*, p. 149; Curtius, *Peloponnesos*, vol. ii. p. 383.)

TEMENOTHYRA (Τημένου θύραι, Paus. i. 35. § 7: *Eth.* Τημενοθυρεύς, Coins), a small city of Lydia, according to Pausanias (*l. c.*), or of Phrygia, according to Hierocles (p. 668, ed. Wess.). It would seem to have been situated upon the borders of Mysia, since the Trimenothuritae (Τριμενοθουρῖται) —which name is probably only another form of the Temenothyritae — are placed by Ptolemy (v. 2. § 15) in Mysia. (Eckhel, vol. iii. p. 119.)



COIN OF TEMENOTHYRA.

TE'MESA or TEMPSA (Τεμέση and Τέμψα, Strab.; Τεμέση, Steph. B.; Τέμψα, Ptol.: *Eth.* Τεμεσαῖος, Tempsanus), an ancient city on the W. coast of Bruttium, a little to the N. of the Gulf of Hipponium, or *Golfo di Sta Eufemia.* Strabo tells us that it was originally an Ausonian city, but subsequently occupied by a colony of Aetolians who had accompanied Thoas to the Trojan War. (Strab. vi. p. 255.) Many writers appear to have supposed this to be the Temesa mentioned by Homer in the Odyssey on account of its mines of copper (*Odyss.* i. 184); and this view is adopted by Strabo; though it is much more probable that the place alluded to by the poet was Temesa in Cyprus, otherwise called Tamasus. (Strab. *l. c.*; Steph. B. *s. v.*; Schol. *ad Hom. Odyss. l. c.*) We have no account of Temesa having received a Greek colony in historical times though it seems to have become to a great extent Hellenised, like so many other cities in this part of Italy. At one period, indeed, we learn that it was conquered by the Locrians (about 480—460 B. C.); but we know not how long it continued subject to their rule. (Strab. *l. c.*) Neither Scylax nor Scymnus Chius mention it among the Greek cities in this part of Italy; but Livy says expressly that it was a Greek city before it fell into the hands of the Bruttians (Liv. xxxiv. 45). That people apparently made themselves masters of it at an early period of their career, and it remained in their hands till the whole country became subject to the dominion of Rome. (Strab. *l. c.*) During the Second Punic War it suffered severely at the hands, first of Hannibal, and then of the Romans; but some years after the close of the war it was one of the places selected by the Romans for the establishment of a colony, which was sent thither at the same time with that to Crotona, B. C. 194. (Liv. xxxiv. 45.) But this colony, the members of which had the privileges of Roman citizens, does not appear to have been numerous, and the town never rose to be a place of importance. Its copper mines, which are alluded to by several writers (Ovid, *Met.* xv. 706; Stat. *Silv.* i. 1. 42), had ceased to be productive in the days of Strabo (Strab. vi. p. 256). The only mention of Tempsa which occurs in Roman history is in connection with the great servile insurrection under Spartacus, when a remnant of the servile force seem to have established themselves at Tempsa, and for a time maintained possession of the town. (Cic. *Verr.*

v. 15, 16.) Its name is afterwards found in all the geographers, as well as in the Tabula, so that it must have subsisted as a town throughout the Roman Empire. (Strab. *l. c.*; Plin. iii. 5. s. 10; Ptol. iii. 1. § 9; *Tab. Peut.*) Pausanias expressly tells us it was still inhabited in his day; and Pliny also notices it for the excellence of its wine. (Paus. vi. 6. § 10; Plin. xiv. 6. s. 8.) The period of its destruction is unknown; but after the fall of the Roman Empire the name wholly disappears, and its exact site has never been determined. The best clue is that afforded by the Tabula (which accords well with the statements of Pliny and Strabo), that it was situated 10 miles S. of Clampetia. If this last town be correctly placed at *Amantea* [Clampetia], the site of Tempsa must be looked for on the coast near the *Torre del Piano del Casale*, about 2 miles S. of the river *Savuto*, and 3 from *Nocera*. Unfortunately none of the towns along this line of coast can be fixed with anything like certainty. (Cluver. *Ital.* p. 1286; Romanelli, vol. i. p. 35.)

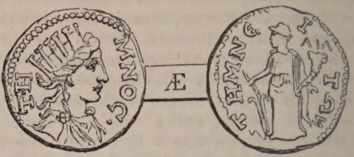
Near Temesa was a sacred grove, with a shrine or sanctuary of the hero Polites, one of the companions of Ulysses, who was said to have been slain on the spot, and his spectre continued to trouble the inhabitants, until at length Euthymus, the celebrated Locrian athlete, ventured to wrestle with the spirit, and having vanquished it, freed the city from all further molestation. (Strab. vi. p. 255; Paus. vi. 6. §§ 7—11; Suid. *v.* Εὔθυμος.) [E. H. B.]

TEMI'SDIA (ἡ Τεμισδία, Ptol. vi. 4. § 3), one of the districts into which ancient Persia was divided. It cannot now be determined exactly what its position was; but, as it adjoined the Mesabatae, it probably was part of a long narrow plain which extends through that province in a direction north-west and south-east. (Lassen, in Ersch und Gruber's *Encycl.* vol. xvii. p. 438.) [V.]

TEMMICES. [Boeotia, p. 414.]

TEMNUS (Τῆμνον ὄρος), a mountain range of Mysia, extending from Mount Ida eastward into Phrygia, and dividing Mysia into two halves, a northern and a southern one. It contained the sources of the Macestus, Mysius, Caicus, and Evenus. (Strab. xiii. p. 616; Ptol. v. 2. § 13.) Hamilton (*Researches*, ii. p. 125) is inclined to believe that Mons Temnus is the same as the *Ak Dagh*, or, as it is commonly called in maps, *Morad Dagh.* [L. S.]

TEMNUS (Τῆμνος: *Eth.* Τημνίτης), a town of Aeolis in Asia Minor, not far from the river Hermus, situated on a height, from which a commanding view was obtained over the territories of Cyme, Phocaea, and Smyrna. (Strab. xiii. p. 621.) From a passage in Pausanias (v. 13. § 4), it might be inferred that the town was situated on the northern bank of the Hermus. But this is irreconcilable with the statement that Temnus was 30 miles south of Cyme, and with the remarks of all other writers alluding to the place. Pliny (v. 29) also seems to be mistaken in placing Temnus at the mouth of the Hermus, for although the deposits of the river have formed an extensive alluvial tract of land, it is evident that the sea never extended as far as the site of Temnus. The town had already much decayed in the time of Strabo, though it never appears to have been very large. (Xenoph. *Hell.* iv. 8. § 5; Herod. i. 149; Polyb. v. 77, xx. 25; Cic. *pro Flacc.* 18.) In the reign of Tiberius it was much injured by an earthquake (Tac. *Ann.* ii. 47), and in the time of Pliny it had ceased to be inhabited altogether. Its site is commonly identified with the modern *Menimen*, though Texier, in his *Description de l'Asie Mineure*, looks for it at the site of the village of *Guzal-Hissar.* [L. S.]



COIN OF TEMNUS.

TEMPE (τὰ Τέμπη, contr. of Τέμπεα), a celebrated valley in the NE. of Thessaly, is a gorge between Mounts Olympus and Ossa, through which the waters of the Peneius force their way into the sea. The beauties of Tempe were a favourite subject with the ancient poets, and have been described at great length in a well-known passage of Aelian, and more briefly by Pliny: but none of these writers appear to have drawn their pictures from actual observation; and the scenery is distinguished rather by savage grandeur than by the sylvan beauty which Aelian and others attribute to it. (Catull. lxiv. 285; Ov. *Met.* i. 568; Virg. *Georg.* ii. 469; Aelian, *V. H.* iii. 1; Plin. iv. 8. s. 15.) The account of Livy, who copies from Polybius, an eye-witness, is more in accordance with reality. This writer says, "Tempe is a defile, difficult of access, even though not guarded by an enemy; for besides the narrowness of the pass for 5 miles, where there is scarcely room for a beast of burden, the rocks on both sides are so perpendicular as to cause giddiness both in the mind and eyes of those who look down from the precipice. Their terror is also increased by the depth and roar of the Peneus rushing through the midst of the valley." (Liv. xliv. 6.) He adds that this pass, so inaccessible by nature, was defended by four fortresses, one at the western entrance at Gonnus, a second at Condylon, a third at Charax, and a fourth in the road itself, in the middle and narrowest part of the valley, which could be easily defended by ten men. The pass is now called *Lykóstomo*, or the *Wolf's Mouth.* Col. Leake gives about four miles and a half as the distance of the road through the valley. In this space the width of the gorge is in some parts less than 100 yards, comprehending in fact no more than the breadth of the road in addition to that of the river. The modern road follows in the track of the ancient military road made by the Romans, which ran along the right bank of the river. Leake remarks that even Livy in his description of Tempe seems to have added embellishments to the authority from which he borrowed; for, instead of the Peneius flowing rapidly and with a loud noise, nothing can be more tranquil and steady than its ordinary course. The remains of the fourth castle mentioned by Livy are noticed by Leake as standing on one side of an immense fissure in the precipices of Ossa, which afford an extremely rocky, though not impracticable descent from the heights into the vale; while between the castle and the river space only was left for the road. About half a mile beyond this fort there still remains an inscription engraved upon the rock, on the right-hand side of the road, where it ascends the hill: "L. Cassius Longinus Pro Cos. Tempe munivit." It is probable from the position of this inscription that it relates to the making of the road, though some refer it to defensive works erected by Longinus in Tempe. This Longinus appears to have been the L. Cassius Longinus who was sent by Caesar from Illyria into Thessaly. (Caes. *B. C.* iii. 34.) When Xerxes invaded Greece, B. C. 480, the Greeks sent a force of 10,000 men to Tempe, with the intention of defending the pass against the Persians; but having learnt from Alexander, the king of Macedonia, that there was another pass across Mt. Olympus, which entered Thessaly near Gonnus, where the gorge of Tempe commenced, the Greeks withdrew to Thermopylae. (Herod. vii. 173.)

It was believed by the ancient historians and geographers that the gorge of Tempe had been produced by an earthquake, which rent asunder the mountains, and afforded the waters of the Peneius an egress to the sea. (Herod. vii. 129; Strab. ix. p. 430.) But the Thessalians maintained that it was the god Poseidon who had split the mountains (Herod. *l. c.*); while others supposed that this had been the work of Hercules. (Diod. iv. 58; Lucan, vi. 345.)

The pass of Tempe was connected with the worship of Apollo. This god was believed to have gone thither to receive expiation after the slaughter of the serpent Pytho, and afterwards to have returned to Delphi, bearing in his hand a branch of laurel plucked in the valley. Every ninth year the Delphians sent a procession to Tempe consisting of well-born youths, of which the chief youth plucked a branch of laurel and brought it back to Delphi. On this occasion a solemn festival, in which the inhabitants of the neighbouring regions took part, was celebrated at Tempe in honour of Apollo Tempeites. The procession was accompanied by a flute-player. (Aelian, *V. H.* iii. 1; Plut. *Quaest. Graec.* c. 11. p. 292, *de Musica*, c. 14. p. 1136; Böckh, *Inscr.* No. 1767, quoted by Grote, *Hist. of Greece*, vol. ii. p. 365.)

The name of Tempe was applied to other beautiful valleys. Thus the valley, through which the Helorus flows in Sicily, is called "Heloria Tempe" (Ov. *Fast.* iv. 477); and Cicero gives the name of Tempe to the valley of the Velinus, near Reate (*ad Att.* iv. 15). In the same way Ovid speaks of the "Heliconia Tempe" (*Am.* i. 1. 15).

(Leake, *Northern Greece*, vol. iii. p. 390, seq.; Dodwell, vol. ii. p. 109, seq.; Hawkins, in Walpole's *Collection*, vol. i. p. 517, seq.; Kriegk, *Das Thessalische Tempe*, Leipzig, 1835.)

TEMPSA. [TEMESA.]

TEMPY'RA (Ov. *Trist.* i. 10. 21; in Geogr. Rav. iv. 6, Tympira; in *It. Ant.* p. 322, Timpirum; and in *It. Hier.* p. 602, Ad Unimpara), a town in the S. of Thrace, on the Egnatian Way, between Trajanopolis and Maximianopolis. It was situated in a defile, which rendered it a convenient spot for the operations of the predatory tribes in its neighbourhood. Here the Thrausi attacked the Roman army under Cn. Manlius, on its return, loaded with booty, through Thrace from Asia Minor (B. C. 188); but the want of shelter exposed their movements to the Romans, who were thus enabled to defeat them. (Liv. xxxviii. 41.) The defile in question is probably the same as the Κορπίλων στενά mentioned by Appian (*B. C.* iv. 102), and through which, he states, Brutus and Cassius marched on their way to Philippi (Tafel, *de Viae Egnatiae Parte orient.* p. 34). Paul Lucas (*Trois Vog.* pp. 25, 27) regards it as corresponding to the modern *Gürschine.* [J. R.]

TE'NCTERI or TE'NCHTERI (Τέγκτεροι, Τέγκτηρυι, Τέγκεροι, and Ταγχρέαι or Ταγχαρέαι), an important German tribe, which is first mentioned by Caesar (*B. G.* iv. 1, 4). They appear, together with the Usipetes, originally to have occupied a district in the interior of Germany; but on being driven from their original homes by the Suevi, and having wandered about for a period of three years, they arrived on the banks of the Lower Rhine, and compelled the Menapii who inhabited both sides of the river to retreat to the western bank. Some time after this, the Germans even crossed the Rhine, established themselves on the western bank, in the country of the Menapii, and spread in all directions as far as the districts of the Eburones and Condrusi, who seem to have invited their assistance against the Romans. This happened in B.C. 56. The Germans demanded to be allowed to settle in Gaul; but Caesar, declaring that there was no room for them, promised to procure habitations for them in the country of the Ubii, who happened to have sent ambassadors to him at that time. The Germans asked for three days to consider the matter, requesting Caesar not to advance farther into their country. But, suspecting some treacherous design, he proceeded on his march, and an engagement ensued, in which the Romans were defeated and sustained serious losses. On the following day the chiefs of the Germans appeared before Caesar, declaring that their people had attacked the Romans without their orders, and again begged Caesar to stop his march. Caesar, however, not only kept the chiefs as his prisoners, but immediately ordered an attack to be made on their camp. The people, who during the absence of their chiefs had abandoned themselves to the feeling of security, were thrown into the greatest confusion by the unsuspected attack. The men, however, fought on and among their waggons, while the women and children took to flight. The Roman cavalry pursued the fugitives; and when the Germans heard the screams of their wives and children, and saw them cut to pieces, they threw away their arms and fled towards the Rhine; but as the river stopped their flight, a great number of them perished by the sword of the Romans, and others were drowned in the Rhine. Those who escaped across the river were hospitably received by the Sigambri, who assigned to the Tencteri the district between the *Ruhr* and the *Sieg.* (Caes. *B. G.* iv. 4—16; Livy, *Epit.* lib. cxxxviii.; Tac. *Germ.* 32, 33, *Ann.* xiii. 56, *Hist.* iv. 21, 64, 77; Plut. *Caes.* 21; Dion Cass. xxxix. 47, liv. 20, 21; Flor. iii. 10, iv. 12; Oros. iv. 20; Appian, *de Reb. Gall.* 4, 18; Ptol. ii. 11. § 8.) The Tencteri were particularly celebrated for their excellent cavalry; and in their new country, on the eastern bank of the Rhine, they possessed the town of Budaris (either *Monheim* or *Düsseldorf*), and the fort of Divitia (*Deutz*). In the reign of Augustus, the Tencteri joined the confederacy of the Cherusci (Liv. *l. c.*), and afterwards repeatedly appear joining other tribes in their wars against Rome, until in the end they appear as a part of the great confederacy of the Franks. (Greg. Tur. ii. 9; comp. Wilhelm, *Germanien*, p. 141; Reichard, *Germanien*, p. 31; Latham, *Tacit. Germ.* p. 110.) [L. S.]

TE'NEA (Τενέα: *Eth.* Τενεάτης), the most important place in the Corinthia after the city of Corinth and her port towns, was situated south of the capital, and at the distance of 60 stadia from the latter, according to Pausanias. The southern gate of Corinth was called the Teneatic, from its leading to

Tenea. Stephanus describes Tenea as lying between Corinth and Mycenae. (*s. v.* Τενέα.) The Teneatae claimed descent from the inhabitants of Tenedos, who were brought over from Troy as prisoners, and settled by Agamemnon in this part of the Corinthia; and they said that it was in consequence of their Trojan origin that they worshipped Apollo above all the other gods. (Paus. ii. 5. § 4.) Strabo also mentions here the temple of Apollo Teneates, and says that Tenea and Tenedos had a common origin in Tennus, the son of Cycnus. (Strab. viii. p. 380.) According to Dionysius, however, Tenea was of late foundation. (Cic. *ad Att.* vi. 2. § 3.) It was at Tenea that Oedipus was said to have passed his childhood. It was also from this place that Archias took the greater number of the colonists with whom he founded Syracuse. After the destruction of Corinth by Mummius, Tenea had the good fortune to continue undisturbed, because it is said to have assisted the Romans against Corinth. (Strab. *l. c.*) We cannot, however, suppose that an insignificant place like Tenea could have acted in opposition to Corinth and the Achaean League; and it is more probable that the Teneatae were spared by Mummius in consequence of their pretended Trojan descent and consequent affinity with the Romans themselves. However this may be, their good fortune gave rise to the line:

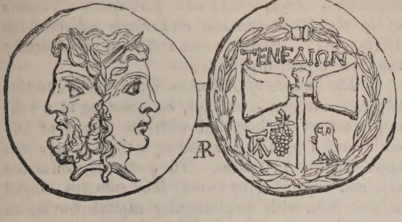
εὐδαίμων ὁ Κόρινθος, ἐγώ δ' εἴην Τενεάτης.

Tenea lay in the mountain valley through which flows the river that falls into the Corinthian gulf to the east of Corinth. In this valley are three places at which vases and other antiquities have been discovered, namely, at the two villages of *Chilimódi* and *Klénia*, both on the road to Nauplia, and the latter at the very foot of the ancient road Contoporia [see Vol. I. p. 201, b.], and at the village of *Athíki*, an hour east of *Chilimódi*, on the road to *Sophikó*. In the fields of *Athíki* there was found an ancient statue of Apollo, a striking confirmation of the prevalence of the worship of this god in the district. The Teneatae would therefore appear to have dwelt in scattered abodes at these three spots and in the intervening country; but the village of Tenea, properly so called, was probably at *Chilimódi*, since the distance from this place to Corinth corresponds to the 60 stadia of Pausanias.

Since one of the passes from the Argeia into the Corinthia runs by *Klénia* and *Chilimódi*, there can be little doubt that it was by this road that Agesilaus marched from the Argeia to Corinth in B. C. 391. (Xen. *Hell.* iv. 5. § 19.) In the text of Xenophon the words are ἐκεῖθεν ὑπερβαλὼν κατὰ Τεγέαν ἐς Κόρινθον, but Τενέαν ought to be substituted for Τεγέαν, since it is impossible to believe that Agesilaus could have marched from the Argeia to Corinth by way of Tegea. Moreover, we learn from Strabo (viii. p. 380) that the well-known name of Tegea was in other cases substituted for that of Tenea. In the parallel passage of the *Agesilaus* of Xenophon (ii. 17), the pass by Tenea is called κατὰ τὰ στενὰ. (Leake, *Morea*, vol. iii. p. 320, *Peloponnesiaca*, p. 400; Curtius, *Peloponnesos*, vol. ii. 549, foll.)

TENE'BRIUM (Τενέβριον ἄκρον, Ptol. ii. 6. § 16), a promontory on the E. coast of Spain, near the mouth of the Iberus. Stephanus B. (*s. v.*) also mentions a district called Tenebria, and Ptolemy a harbour called Tenebrius, which Marca (*Hisp.* ii. 8) takes to be *Alfachs* near *Tarragona*, but which must be looked for to the SW. [T. H. D.]

TENEDOS (Τένεδος: *Eth.* Τενέδιος: *Tenedo*, Turk. *Bogdsha-Adassi*), an island off the coast of Troas, from which its distance is only 40 stadia, while from Cape Sigeum it is 12 miles distant. (Strab. xiii. p. 604; Plin. ii. 106, v. 39.) It was originally called Leucophrys, from its white cliffs, Calydna, Phoenice, or Lyrnessus (Strab. *l.c.*; Paus. x. 14. § 3; Steph. B. *s. v.* Τένεδος; Eustath. *ad Hom. Il.* p. 33; Plin. *l. c.*), and was believed to have received the name of Tenedos from Tennes, a son of Cycnus (Strab. viii. p. 380; Diod. v. 83; Conon, *Narrat.* 28; Cic. *in Verr.* i. 19). The island is described as being 80 stadia in circumference, and containing a town of the same name, which was an Aeolian settlement, and situated on the eastern coast. (Herod. i. 149; Thucyd. vii. 57.) The town possessed two harbours, one of which was called Βόρειον (Arrian, *Anab.* ii. 2. § 2; Scylax, p. 35, who, however, notices only one), and a temple of the Smynthian Apollo. (Strab. *l. c.*; Hom. *Il.* i. 38, 452.) In the Trojan legend, the island plays a prominent part, and at an early period seems to have been a place of considerable importance, as may be inferred from certain ancient proverbial expressions which owe their origin to it, such as Τενέδιος πέλεκυς (Steph. B. *s. v.*; Apostol. xviii. 28; Diogenian. viii. 58; comp. Cic. *ad Quint. Frat.* ii. 11), Τενέδιος ἄνθρωπος (Zenob. vi. 9; Eustath. *ad Dionys.* 536), Τενέδιος αὐλητής (Steph. B. *s. v.*; Plut. *Quaest. Gr.* 28), Τενέδιον κακόν (Apostol. x. 80), and Τενέδιος ξυνήγορος (Steph. B. *s. v.*). The laws and civil institutions of Tenedos seem to have been celebrated for their wisdom, if we may credit Pindar, whose eleventh Nemean ode is inscribed to Aristagoras, a prytanis or chief magistrate of the island. We further know from Stephanus B. that Aristotle wrote on the polity of Tenedos. During the Persian wars the island was taken possession of by the Persians (Herod. vi. 31), and during the Peloponnesian War it sided with Athens and paid tribute to her (Thuc. *l. c.* ii. 2), which seems to have amounted to 3426 drachmae every year. (Franz, *Elem. Epigraph.* n. 52.) Afterwards, in B. C. 389, Tenedos was ravaged by the Lacedaemonians for its fidelity to Athens (Xen. *Hist. Gr.* v. 1. § 6); but though the peace of Antalcidas gave up the island to Persia, it yet maintained its connection with Athens. (Demosth. *c. Polycl.* p. 1223, *c. Theocr.* p. 1333.) In the time of Alexander the Great, the Tenedians threw off the Persian yoke, and, though reconquered by Pharnabazus, they soon again revolted from Persia. (Arrian, *Anab.* ii. 2, iii. 2.) During the wars of Macedonia with the Romans, Tenedos, owing to its situation near the entrance of the Hellespont, was an important naval station. (Polyb. xvi. 34, xxvii. 6; Liv. xxxi. 16, xliv. 28.) In the war against Mithridates, Lucullus fought a great naval battle near Tenedos. (Plut. *Luc.* 3; Cic. *p. Arch.* 9, *p. Mur.* 15.) In the time of Virgil, Tenedos seems to have entirely lost its ancient importance, and, being conscious of their weakness, its inhabitants had placed themselves under the protection of Alexandria Troas (Paus. x. 14. § 4). The favourable situation of the island, however, prevented its utter decay, and the emperor Justinian caused granaries to be erected in it, to receive the supplies of corn conveyed from Egypt to Constantinople. (Procop. *de Aed.* v. 1.) The women of Tenedos are reported to have been of surpassing beauty. (Athen. xiii. p. 609.) There are but few ancient remains in the island worthy of notice. (Chandler, *Travels in Asia Minor*, p. 22; Prokesch, *Denkwürdigkeiten*, i. p. 111, foll.; Hemmer, *Respublica Tenediorum*, Hafniae, 1735.) [L. S.]



COIN OF TENEDOS.

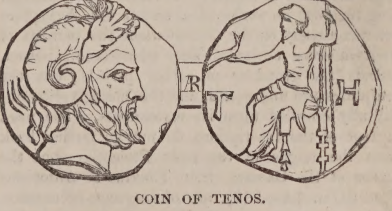
TENEDOS (Τένεδος: *Eth.* Τενεδεύς), a fortified coast-town in the west of Pamphylia, 20 stadia to the west of Attalia. (Steph. B. *s. v.*; *Stadiasm. Mar. M.* §§ 224, 225.) It has been conjectured that this town is the same as Olbia, the remains of which are exactly 20 stadia from Attalia, and that one of the two names was Lycian and the other Greek. (Müller, *ad Stadiasm.* p. 490.) [L. S.]

TENE'RICUS CAMPUS. [Boeotia, p. 413, b.]

TE'NESIS REGIO (Τηνεσίς, Strab. xvi. p. 770), was, according to Strabo, who alone mentions it, an inland province of Aethiopia, lying due E. of the Sabae, and not far distant from the kingdom or city of Meroe. Tenesis was governed, at least when Strabo wrote, by a queen, who was also the sovereign of Meroe. This was one of the many districts of Aethiopia assigned by rumour to the Automoli, Sembritae, or Aegyptian war-caste, who abandoned their native country in the reign of Psammetichus [Sembritae]. The lake Coloe and the sources of the Astapus are by some geographers placed in Tenesis. It was an alluvial plain bounded on the E. by the Abyssinian Highlands, and frequented by elephants, rhinoceroses, &c. [W. B. D.]

TENOS (Τῆνος: *Eth.* Τήνιος: *Tino*), an island in the Aegaean sea, and one of the Cyclades, lying between Andros and Delos, distant from the former 1 mile and from the latter 15 miles. (Plin. iv. 12. s. 22.) It stretches from NW. to SE., and is 15 miles long according to Pliny (*l. c.*), or 150 stadia according to Scylax (p. 55). It was also called Hydrussa (Ὑδροῦσσα, Ὑδρόεσσα) from the number of its springs, and Ophiussa because it abounded in snakes. (Plin. *l. c.*; Mela, ii. 7. § 11; Steph. B. *s. v.*) The sons of Boreas are said to have been slain in this island by Hercules. (Apoll. Rhod. i. 1304, with Schol.) In the invasion of Greece by Xerxes, the Tenians were compelled to serve in the Persian fleet; but a Tenian trireme deserted to the Greeks immediately before the battle of Salamis (B. C. 480), and accordingly the name of the Tenians was inscribed upon the tripod at Delphi in the list of Grecian states which had overthrown the Persians. (Herod. viii. 82.) Pausanias relates that the name of the Tenians was also inscribed on the statue of Zeus at Olympia among the Greeks who had fought at the battle of Plataea (v. 23. § 2). The Tenians afterwards formed part of the Athenian maritime empire, and are mentioned among the subject allies of Athens at the time of the Sicilian expedition (Thuc. vii. 57). They paid a yearly tribute of 3600 drachmae, from which it may be inferred that they enjoyed a considerable share of prosperity. (Franz, *Elem. Epigr. Gr.* No. 49.) Alexander of Pherae took possession of Tenos for a time (Dem. c. *Polycl.* p. 1207); and the island was afterwards granted by M. Antonius to the Rhodians (Appian, *B. C.* v. 7.) After the conquest of Constantinople by the Latins, Tenos fell to the share of the Venetians, and remained in their hands long after their other possessions in the Aegaean had been taken by the Turks. It was ceded by Venice to the Sultan by the peace of Passarovitz, 1718. It is still one of the most prosperous islands in the Aegaean, and the inhabitants are remarkable for their industry and good conduct. The present population is about 15,000 souls, of whom more than half are Catholics,—a circumstance which, by bringing them into closer connection with western Europe, has contributed to their prosperity.

The ancient city of Tenos, of the same name as the island, stood at the south-western end upon the same site as *St. Nicolaos*, the present capital. Scylax says that it possessed a harbour, and Strabo describes it as a small town. (Scyl. p. 22; Strab. x. p. 487; Ptol. iii. 14. § 30.) In the neighbourhood of the city there was a celebrated temple of Poseidon situated in a grove, where festivals were celebrated, which were much frequented by all the neighbouring people. (Strab. *l. c.*; Tac. *Ann.* iii. 63; Clem. *Protr.* p. 18; Böckh, *Inscr.* No. 2329, 2331.) The attributes of Poseidon appear on the coins of Tenos. There was another town in the island named Eriston (Ἥριστον; Böckh, *Inscr.* 2336, 2337), which was situated in the interior at the village of *Komi*. Among the curiosities of Tenos was mentioned a fountain, the water of which would not mix with wine. (Athen. ii. p. 43, c.) The island was celebrated in antiquity for its fine garlic. (Aristoph. *Plut.* 18.) The chief modern production of the island is wine, of which the best kind is the celebrated Malvasia, which now grows only at Tenos and no longer at *Monembasia* in Peloponnesus, from which place it derived its name. (Tournefort, *Voyage, &c.* vol. i. p. 271, transl.; *Exped. Scientif.* vol. iii. p. 2; Fiedler, *Reise*, vol. ii. p. 241, seq.; Finlay, *Hist. of Greece under Othoman and Venetian Domination*, pp. 276, 287; and especially Ross, *Reise auf den Griech. Inseln*, vol. i. p. 11, seq., who cites a monograph, Marcaky Zallony, *Voyage à Tine, l'une des îles de l'Archipel de la Grèce*, Paris, 1809.)



COIN OF TENOS.

TE'NTYRA or TE'NTYRIS (τὰ Τέντυρα, Strab. xvii. p. 814; Ptol. iv. 5. §§ 6, 8; Steph. B. *s. v.*: *Eth.* Τεντυρίτης), the Coptic *Tentoré* and the modern *Denderah*, was the capital of the Tentyrite Nome in Upper Aegypt (Agatharch. *ap. Phot.* p. 447, ed. Bekker). It was situated in lat. 26° 9′ N., on the western bank of the Nile, about 38 miles N. of Thebes. The name of the city was probably derived from the principal object of worship there—the goddess Athor (Aphrodite), being a contracted form of Thy-ñ-Athor or abode of Athor. The hieroglyphic legend of the genius of the place contains the name of the town, and is generally attached to the head-dress of Athor, accompanied by the sign Kali or "the land." The Tentyrite Athor has a human face with the ears of a cow (Rosellini, *Monum. del. Culto*, pl. 29. 3), and her attributes so closely resemble those of Isis, that it was long doubtful to which of the two goddesses the great temple at Tentyra was dedicated. Like Isis, Athor is delineated nursing a young child named *Ehôou*, said, in hieroglyphics, to be her son. He is the third member of the Tentyrite triad of deities.

The principal fabrics and produce of Tentyra were flax and linen. (Plin. xix. 1.) Its inhabitants held the crocodile in abhorrence, and engaged in sanguinary conflicts with its worshippers, especially with those of the Ombite Nome [Ombos]. Juvenal appears to have witnessed one of these combats, in which the Ombites had the worst of it, and one of them, falling in his flight, was torn to pieces and devoured by the Tentyrites. Juvenal, indeed, describes this fight as between the inhabitants of contiguous nomes ("inter finitimos"); but this is incorrect, since Ombos and Tentyra are more than 50 miles apart. As, however, Coptos and Tentyra were nearly opposite to each other, and the crocodile was worshipped by the Coptites also, we should probably read Coptos for Ombos in Juvenal. (*Sat.* xv.) The latter were so expert in the chase of this animal in its native element, that they were wont to follow it into the Nile, and drag it to shore. (Aelian, *Hist. Anim.* x. 24; Plin. viii. 25. s. 38.) Seneca (*Nat. Quaest.* ii. 2) says that it was their presence of mind that gave the Tentyrites the advantage over the crocodile, for the men themselves were small sinewy fellows. Strabo (xvii. pp. 814, 815) saw at Rome the exhibition of a combat between the crocodile and men purposely imported from Tentyra. They plunged boldly into the tanks, and, entangling the crocodiles in nets, haled them backwards and forwards in and out of the water, to the great amazement of the beholders.

So long as Aegypt was comparatively unexplored, no ruins attracted more admiration from travellers than those of Tentyra. They are the first in tolerable preservation and of conspicuous magnitude that meet the eyes of those who ascend the Nile. They are remote from the highways and habitations of men, standing at the foot of the Libyan hills, amid the sands of the western desert. But though long regarded as works of a remote era, Aegyptian art was already on the decline when the temples of Tentyra were erected. The architecture, indeed, reflects the grandeur of earlier periods; but the sculptures are ungraceful, and the hieroglyphics unskilfully crowded upon its monuments. The most ancient of the inscriptions do not go farther back than the reigns of the later Ptolemies; but the names of the Caesars, from Tiberius to Antoninus Pius (A. D. 14—161), are of frequent occurrence. Tentyra, in common with Upper Aegypt generally, appears to have profited by the peace and security it enjoyed under the imperial government to enlarge or restore its monuments, which, since the Persian occupation of the country, had mostly fallen into decay. The principal structures at Tentyra are the great temple dedicated to Athor; a temple of Isis; a Typhonium; and an isolated building without a roof, of which the object has not been discovered. With the exception of the latter, these structures are inclosed by a crude brick wall, forming a square, each side of which occupies 1000 feet, and which is in some parts 35 feet high and 15 feet thick. Full descriptions of the remains of Tentyra may be found in the following works; Belzoni's *Travels in Nubia*; Hamilton's *Aegyptiaca*; and Richardson's *Travels along the Mediterranean and Parts adjacent, in* 1816—1817. Here it must suffice to notice briefly the three principal edifices:—

1. *The Temple of Athor.*—The approach to this temple is through a dromos, commencing at a solitary stone pylon, inscribed with the names of Domitian and Trajan, and extending to the portico, a distance of about 110 paces. The portico is open at the top, and supported by twenty-four columns, ranged in four rows with quadrangular capitals, having on each side a colossal head of Athor, surmounted by a quadrangular block, on each side of which is carved a temple doorway with two winged globes above it. These heads of the goddess, looking down upon the dromos, were doubtless the most imposing decorations of the temple. To the portico succeeds a hall supported by six columns, and flanked by three chambers on either side of it. Next comes a central chamber, opening on one side upon a staircase, on the other into two small chambers. This is followed by a similar chamber, also with lateral rooms; and, lastly, comes the *naos* or sanctuary, which is small, surrounded by a corridor, and flanked on either side by three chambers. The hieroglyphics and picturesque decorations are so numerous, that nowhere on the walls, columns, architraves, or ceiling of the temple, is there a space of two feet unoccupied by them. They represent men and women engaged in various religious or secular employments; animals, plants, public ceremonies and processions, and the emblems of agriculture or manufactures. Occasionally, also, occur historical portraits of great interest, such as those of Cleopatra and her son Caesarion. The effect of this wilderness of highly-coloured basso-relievos was greatly enhanced by the mode by which the temple itself was lighted. The sanctuary itself is quite dark: the light is admitted into the chambers through small perforations in their walls. Yet the entire structure displays wealth and labour rather than skill or good taste, and, although so elaborately ornamented, was never completed. The emperor Tiberius finished the *naos*, erected the portico, and added much to the decoration of the exterior walls; but some of the cartouches designed for royal or imperial names have never been filled up.

On the ceiling of the portico is the famous zodiac of Tentyra, long imagined to be a work of the Pharaonic times, but now ascertained to have been executed within the Christian era. Though denominated a zodiac, however by the French savans, it is doubtful whether this drawing be not merely mythological, or at most astrological, in its object. In the first place the number of the supposed signs is incomplete. The crab is wanting, and the order of the other zodiacal signs is not strictly observed. Indeed if any astral signification at all be intended in the picture, it refers to astrology, the zodiac, as we know it, being unknown to the Aegyptians. Archaeologists are now pretty well agreed that a panegyris or procession of the Tentyrite triad with their cognate deities is here represented. The Greek inscription, which, long overlooked, determines the recent date of this portion of the temple, runs along the projecting summit of the cornice of the portico. It was engraved in the twenty-first year of Tiberius, A. D. 35 (Letronne, *Inscript.* p. 97). Upon the ceiling of one of the lateral chambers, behind the portico, and on the right side of the temple, was a smaller group of mythological figures, which has also been styled a planisphere or zodiac. This being sculptured on a kind of sandstone, was removeable, and by the permission of Mehemet Ali, in 1821, was cut out of the ceiling by M. Lelorrain, and brought to Paris. It was purchased by the French government, and is now in the Imperial Museum. It is probably a few years older than the larger zodiac.

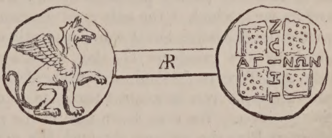
2. *The Iseium.* — "The chapel of Isis is behind the temple of Athor." (Strab. xvii. p. 814.) It stands, indeed, immediately behind its SW. angle. It consists of one central and two lateral chambers, with a corridor in front. Among its hieroglyphics appear the names of Augustus, Claudius, and Nero. About 170 paces E. of this chapel stands a pylon, with a Greek inscription, importing that in the thirty-first year of Caesar (Augustus) it was dedicated to Isis. (Letronne, *Ib.* pp. 82, 84.)

3. *The Typhonium*, as it is denominated from the emblems of Typhon on its walls, stands about 90 paces N. of the great temple. It comprises two outer passage-chambers and a central and lateral adytum. A peristyle of twenty-two columns surrounds the sides and the rear of the building. On its walls are inscribed the names of Trajan, Hadrian, and Antoninus Pius. But although the symbols of the principle of destruction are found on its walls, Typhon can hardly have been the presiding deity of this temple. From the circumstance that all the other sculptures refer to the birth of Ehôou, Champollion (*Lettres sur l'Egypte*, vol. ii. p. 67) suggests that this was one of the chapels styled "Mammeisi," or "lying-in places," and that it commemorated the accouchment of Athor, mother of *Ehôou*. Typhon is here accordingly in a subordinate character, and symbolises not destruction, but darkness, chaos, or the "night primeval," which precedes creation and birth.

For the monuments of Tentyra, besides the works already enumerated, Wilkinson's *Ancient Egyptians* and *Modern Egypt and Thebes*, and the volumes in the *Library of Entertaining Knowledge*, entitled *British Museum, Egyptian Antiquities*, may be consulted; and for the zodiacs, Visconti, *Oeuvres* tom. iv.; Letronne, *Observations sur l'Objet des Représentations Zodiacales de l'Antiquité*, 8vo. Paris, 1824; or Halma, *Examen et Explications des Zodiaques Egyptiennes*, 8vo. 1822. [W. B. D.]

TENURCIO. [TINURTIUM.]

TEOS (Τέως: *Eth.* Τήιος), an Ionian city on the coast of Asia Minor, on the south side of the isthmus connecting the Ionian peninsula of Mount Mimas with the mainland. It was originally a colony of the Minyae of Orchomenos led out by Athamas, but during the Ionian migration the inhabitants were joined by numerous colonists from Athens under Nauclus, a son of Codrus, Apoecus, and Damasus; and afterwards their number was further increased by Boeotians under Geres. (Strab. xiv. p. 633; Paus. vii. 3. § 3; Herod. i. 142; Scylax, p. 37; Steph. B. *s. v.*) The city had two good harbours, one of which is mentioned even by Scylax, and the second, 30 stadia distant from the former, is called by Strabo Γεῤῥαίδαι (xiv. p. 644), and by Livy (xxxvii. 27) Geraesticus. Teos became a flourishing commercial town, and enjoyed its prosperity until the time of the Persian dominion, when its inhabitants, unable to bear the insolence of the barbarians, abandoned their city and removed to Abdera in Thrace. (Herod. i. 168; Strab. *l. c.*) But though deserted by the greater part of its inhabitants, Teos still continued to be one of the Ionian cities, and in alliance with Athens. (Thucyd. iii. 32.) After the Sicilian disaster, Teos revolted from Athens, but was speedily reduced (Thucyd. viii. 16, 19, 20). In the war against Antiochus, the fleet of the Romans and Rhodians gained a victory over that of the Syrian king in the neighbourhood of this city. (Liv. *l. c.*; comp. Polyb. v. 77.) The vicinity of Teos produced excellent wine, whence Bacchus was one of the chief divinities of the place. Pliny (v. 38) erroneously calls Teos an island, for at most it could only be termed a peninsula. (Comp. Pomp. Mela, i. 17; Ptol. v. 2. § 6.) There still exist considerable remains of Teos at a place called *Sighajik*, which seems to have been one of the ports of the ancient city, and the walls of which are constructed of the ruins of Teos, so that they are covered with a number of Greek inscriptions of considerable interest, referring, as they do, to treaties made between the Teians and other states, such as the Romans, Aetolians, and several cities of Crete, by all of whom the inviolability of the Teian territory, the worship of Bacchus, and the right of asylum are confirmed. The most interesting among the ruins of Teos are those of the theatre and of the great and splendid temple of Bacchus; the massive walls of the city also may still be traced along their whole extent. The theatre commands a magnificent view, overlooking the site of the ancient city and the bay as far as the bold promontory of Myonnesus and the distant island of Samos. For a detailed description of these remains, see Hamilton, *Researches*, ii. p. 11, foll.; comp. Leake, *Asia Minor*, p. 350. [L. S.]



COIN OF TEOS.

TERACA'TRIAE (Τερακατρίαι), a German tribe in Noricum, on the banks of the Danube, probably on the south of the territory occupied by the Baemi (Ptol. ii. 11. § 26.) [L. S.]

TEREDON. [EUPHRATES].

TEREN (Τήρην, Diod. v. 72), a river in Crete, perhaps a tributary of the Amnisus, or the modern *Aposelemi.* [T. H. D.]

TERENU'THIS (Τερενοῦθις, *Not. Imp.*), the modern *Teranieh*, a town in Lower Aegypt, was situated on the left bank of the Canopic arm of the Nile. At this point a pass through the hills conducted to the Natron Lakes, about 30 miles to the W. of the town. The people of Terenuthis farmed of the government a monopoly for collecting and exporting natron. [NITRIAE]. Ruins at the modern hamlet of *Abou-Belleu* represent the ancient Terenuthis. (Sonnini, *Voyages*, vol. i. p. 228.) [W. B. D.]

TEREPS FLUVIUS. [TADER.]

TERESES FORTUNALES, a place in the W. of Hispania Baetica (Plin. iii. 1. s. 3). [T. H. D.]

TERGESTE (Τέργεστε, Strab. Τέργεστον, Ptol.: *Eth.* Tergestinus: *Trieste*), a city of Venetia or Istria, situated on a bay to which it gave the name of TERGESTINUS SINUS, which forms the inner bight or extremity of the Adriatic sea towards the N. It was very near the confines of Istria and Venetia, so that there is considerable discrepancy between ancient authors as to which of these provinces it belonged, both Strabo and Ptolemy reckoning it a city of Istria, while Pliny includes it in the region of the Carni, which was comprised in Venetia. (Strab. v. p. 215, vii. p. 314; Plin. iii. 18. s. 22; Ptol. iii. 1. § 27.) Mela on the contrary calls it the boundary of Illyricum (ii. 4. § 3). From the time that the Formio, a river which falls into the sea 6 miles S. of *Trieste*, became fixed as the boundary of the provinces [Formio], there can be no doubt that Pliny's attribution is correct. It is probable that Tergeste was originally a native town either of the Carni or Istrians, but no mention is found of its name till after the Roman conquest, nor does it appear to have risen into a place of importance until a later period. The first historical mention of it is in B. C. 51, when we learn that it was taken and plundered by a sudden incursion of the neighbouring barbarians (Caes. *B. G.* viii. 24; Appian, *Illyr.* 18); but from the terms in which it is there noticed it is evident that it was already a Roman town, and apparently had already received a Roman colony. It was afterwards restored, and, to protect it for the future against similar disasters, was fortified with a wall and towers by Octavian in B. C. 32. (Gruter, *Inscr.* p. 266. 6.) It is certain that it enjoyed the rank of a Colonia from the time of Augustus, and is styled such both by Pliny and Ptolemy. (Plin. iii. 18. s. 22; Ptol. iii. 1. § 27.) That emperor also placed under the protection and authority of the city the neighbouring barbarian tribes of the Carni and Catali, and, by reducing to subjection their more formidable neighbours, the Iapodes, laid the foundations of the prosperity of Tergeste. The growth of this was mainly promoted by the advantages of its port, which is the only good harbour in this part of the Adriatic; but it was apparently overshadowed by the greatness of the neighbouring Aquileia, and Tergeste, though a considerable municipal town, never rose in ancient times to a commanding position. We even learn that in the reign of Antoninus Pius the citizens obtained the admission of the Carni and Catali—who had previously been mere subjects or dependents—to the Roman "civitas," in order that they might share the burthensome honours of the local magistracy. (Orell. *Inscr.* 4040.) The inscription from which we learn this fact is one of the most interesting municipal records preserved to us from ancient times, and has been repeatedly published, especially with notes and illustrations by C. T. Zumpt (*Decretum Municipale Tergestinum*, 4to. Berol. 1837) and by Göttling (*Fünfzehn Römische Urkunden*, p. 75). No subsequent mention of Tergeste is found in history under the Roman Empire; but it is certain that it continued to exist; and retained its position as a considerable town throughout the middle ages. But it is only within the last century that it has risen to the position that it now occupies of one of the most populous and flourishing cities on the Adriatic. The only remains of antiquity extant at *Trieste* are some portions of a Roman temple, built into the modern cathedral, together with several inscriptions (including the celebrated one already noticed) and some fragments of friezes, bas-reliefs, &c.

Tergeste is placed by the Itineraries at a distance of 24 miles from Aquileia, on the line of road which followed the coast from that city into Istria. (*Itin. Ant.* p. 270; *Tab. Peut.*) Pliny, less correctly, calls it 33 miles from that city (Plin. *l. c.*). The spacious gulf on which it was situated, called by Pliny the Tergestinus Sinus, is still known as the *Gulf of Trieste*. [E. H. B.]

TERGOLAPE, a town in Noricum, on the road from Ovilaba to Juvavum; was situated in all probability near *Lambach*. (*Tab. Peut.*; Muchar, *Norikum*, vol. i. p. 266.) [L. S.]

TERIA (Τήρεια), is mentioned in Homer (*Il.* ii. 829) in connection with a lofty mountain, or as a mountain itself (Τηρείης ὄρος αἰπύ), and, according to Strab (xii. p. 565, comp. xiii. p. 589), ought to be regarded as a height in the neighbourhood of Cyzicus; although others pointed out, at a distance of 40 stadia from Lampsacus, a hill with a temple of the Mother of the Gods, surnamed Tereia. [L. S.]

TE'RIAS (Τηρίας: *Fiume di S. Leonardo*), a river of Sicily, on the E. coast of the island, flowing into the sea between Catana and Syracuse. It is mentioned by Pliny (iii. 8. s. 14) immediately after the Symaethus; and Scylax tells us it was navigable for the distance of 20 stadia up to Leontini. (Scyl. p. 4. § 13.) Though this last statement is not quite accurate, inasmuch as Leontini is at least 60 stadia from the sea, it leaves little doubt that the river meant is that now called the *Fiume di S. Leonardo*, which flows from the *Lake of Lentini* (which is not mentioned by any ancient author) to the sea. It has its outlet in a small bay or cove, which affords a tolerable shelter for shipping. Hence we find the mouth of the Terias twice selected by the Athenians as a halting-place, while proceeding with their fleet along the E. coast of Sicily. (Thuc. vi. 50, 96.) The connection of the Terias with Leontini is confirmed by Diodorus, who tells us that Dionysius encamped on the banks of that river near the city of Leontini. (Diod. xiv. 14.) [E. H. B.]

TERICIAE. [Tuiciae.]

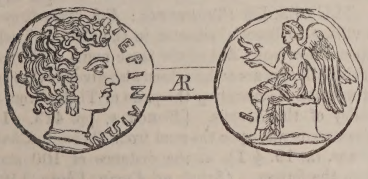
TERINA (Τερίνα, but Τέρειναα Lycophr.: *Eth.* Τεριναῖος, Terinaeus), a city on the W. coast of the Bruttian peninsula, near the *Gulf of St. Eufemia*, to which it gave the name of Terinaeus Sinus. All writers agree in representing it as a Greek city and a colony of Crotona (Scymn. Ch. 307; Steph. B. *s. v.*; Scyl. p. 4. § 12; Strab. vi. p. 256; Plin. iii. 5. s. 10; Solin. 2. § 10), but we have no account of the time or circumstances of its foundation. It was regarded as the burial-place of the Siren Ligeia, a tradition which evidently pointed to the existence of a more ancient town on the spot than the Greek colony. (Lycophr. *Alex.* 726; Steph. B. *s. v.*) The name of Terina is scarcely mentioned in history during the flourishing period of Magna Graecia; but we learn from an incidental notice that it was engaged in war with the Thurians under Cleandridas (Polyaen. *Strat.* ii. 10. § 1)—a proof that it was at this time no inconsiderable city; and the number, beauty, and variety of its coins sufficiently attest the fact that it must have been a place of wealth and importance. (Millingen, *Numism. de l'Italie*, p. 53.) Almost the first notice of Terina is that of its conquest by the Bruttians, an event which appears to have taken place soon after the rise of that people in B. C. 356, as, according to Diodorus, it was the first Greek city which fell into their hands. (Diod. xvi. 15.) It was recovered from them by Alexander, king of Epirus, about 327 B. C. (Liv. viii. 24), but probably fell again under their yoke after the death of that monarch. It was one of the cities which declared in favour of Hannibal during the Second Punic

War; but before the close of the war that general found himself compelled to abandon this part of Bruttium, and destroyed Terina, when he could no longer hold it. (Strab. vi. p. 256.) The city never recovered this blow; and though there seems to have been still a town of the name in existence in the days of Strabo and Pliny, it never again rose to be a place of any importance. (Strab. *l. c.*; Plin. iii. 5. s. 10.) An inscription in which its name appears in the reign of Trajan (Orell. *Inscr.* 150) is in all probability spurious.

The site of Terina cannot be determined with any certainty; but the circumstance that the extensive bay now known as the *Gulf of Sta Eufemia* was frequently called the SINUS TERINAEUS (Plin. iii. 5. s. 10; ὁ Τεριναῖος κόλπος, Thuc. vi. 104), sufficiently proves that Terina must have been situated in its immediate proximity. The most probable conjecture is, that it occupied nearly, if not exactly, the same site as the *old* town of *Sta Eufemia* (which was destroyed by a great earthquake in 1638), about a mile below the modern village of the name, and near the N. extremity of the gulf to which it gives its name. Cluverius and other antiquarians have placed it considerably further to the N., near the modern *Nocera*, where there are said to be the ruins of an ancient city (Cluver. *Ital.* p. 1287; Barrius, *de Sit. Calabr.* ii. 10. p. 124); but this site is above 7 miles distant from the gulf, to which it could hardly therefore have given name. There is also reason to suppose that the ruins in question are those of a town which bore in ancient times the name of Nuceria, which it still retains with little alteration. [NUCERIA, No. 4.]

Lycophron seems to place Terina on the banks of a river, which he names OCINARUS (Ὠκίναρος, Lycophr. *Alex.* 729, 1009); and this name, which is not found elsewhere, has been generally identified with the river now called the *Savuto* (the Sabatus of the Itineraries), which flows by *Nocera*. But this identification rests on the position *assumed* for Terina: and the name of the Ocinarus may be equally well applied to any of the streams falling into the *Gulf of Sta Eufemia*.

The variety and beauty of the silver coins of Terina (which belong for the most part to the best period of Greek art), has been already alluded to. The winged female figure on the reverse, though commonly called a Victory, is more probably intended for the Siren Ligeia. [E. H. B.]



COIN OF TERINA.

TERINAEUS SINUS. [HIPPONIATES SINUS.]

TERI'OLA CASTRA or TERI'OLIS, a fortress in Rhaetia, mentioned only in the *Notitia Imperii*, but generally identified with the castle near *Meran*, near which many Roman remains are found. (Comp. Pallhausen, *Beschreib. der Röm. Heerstrasse von Verona nach Augsburg*, p. 86.) [L. S.]

TERMANTIA. [TERMES.]

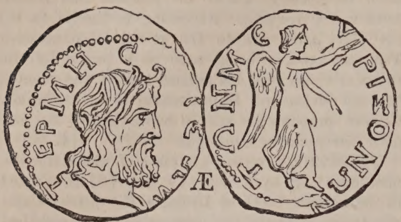
TERMERA (τὰ Τέρμερα or Τέρμερον: *Eth.* Τερμερεύς), a maritime town of Caria, on the south coast of the peninsula of Halicarnassus, near Cape Termerium. (Herod. v. 37; Strab. xiv. p. 657; Plin. v. 29; Steph. B. *s. v.*, who erroneously assigns the town to Lycia.) Under the Romans this Dorian town was a free city. According to Suidas (*s. v.*) the place gave rise to the proverbial expression Τερμέρια κακά, it being used as a prison by the rulers of Caria; but his remark that it was situated between Melos and Halicarnassus is unintelligible. Cramer supposes its site to be marked by the modern *Carbaglar* or *Gumishlu*. [L. S.]

TERMERE (Τερμέρη), a place of uncertain site, mentioned only by Ptolemy (v. 2. § 16) as situated in the extreme north of Lydia, in the district Catacecaumene, near the two sources of the river Hermus. [L. S.]

TERMERIUM. [TERMERA.]

TERMES (Τέρμες, Ptol. ii. 6. § 56), a town of the Arevaci in Hispania Tarraconensis. It is probably the same town called Τερμησός and Τερμαντία by Appian (vi. 76 and 99). The inhabitants are called Termestini in Livy (*Epit.* liv.) and Tacitus (*Ann.* iv. 45; cf. coins in Sertini, p. 208). Termes was seated on a steep hill, and was often besieged without success by the Romans, till at last the inhabitants, on account of their hostile disposition towards Rome, were compelled in B. C. 97 to build a new city on the plain and without walls (App. vi. 99). It lay undoubtedly on the site of the present *Ermita de nuestra Señora de Termes*, 9 leagues W. of Numantia. [T. H. D.]

TERMESSUS (Τερμησσός, Τερμησός, Τερμεσός, Τερμισσός, Τελμισσός: *Eth.* Τερμησσεύς), a town of Pisidia, celebrated for its natural strength no less than for its artificial fortifications, was situated on a height of Mount Taurus, at the entrance of the defiles which are traversed by the river Catarrhactes, and formed the means of communication between Pisidia, Pamphylia, and Lycia. (Strab. xiii. p. 630, xiv. p. 666; Ptol. v. 5. § 6, viii. 17. § 34; Polyb. xxii. 18; Steph. B. *s. v.*; Dion. Per. 859.) A peak of the mountain rising above the acropolis bore the name of Solymus; and the inhabitants of the town itself were, as Strabo says, called Solymi. They were certainly not Greeks, for Arrian (i. 27) distinctly calls them Pisidians and barbarians. Their town stood on a lofty height, precipitous on all sides; and the road running close by the place was very difficult, passing through a narrow gorge, which could be defended by a small force. Alexander the Great succeeded indeed in forcing his way through it, but despairing of the possibility of taking Termessus, he continued his march. Strabo (xiv. p. 666) therefore seems to be mistaken in stating that Alexander conquered the place. The consul Manlius, after relieving Isionda, passed along the same road. (Liv. xxxviii. 15.) The town of Termessus continued to exist down to a late period, when it was the see of a Christian bishop, who also had the administration of two neighbouring places, Jovia and Eudocia. (Hierocl. p. 680.) The site of ancient Termessus has not been difficult to discover by modern travellers, and considerable remains still exist at *Karabunar Kiui*, at the foot of the height on which the ancient fortress was situated. (Leake, *Asia Minor*, pp. 133—135.) As to the coins of Termessus, which come down as far as the reign of the emperor Severus, see Sestini, p. 96. On some of these coins we read μειζόνων in addition to the name of the Termessians, a circumstance which confirms the statement of Stephanus B. that there was another town of the same name in Pisidia, which was called Lesser Termessus (Τερμησσός ἡ μικρά.) [L. S.]



COIN OF TERMESSOS.

TERMETIS, a mountain of Lydia between Mounts Olympus and Tmolus, is mentioned only by Pliny (v. 31). [L. S.]

TERMILAE (Τερμίλαι) is said to have been the ancient name of the inhabitants of Lydia, before the name Lydi came into use. These Termilae were believed to have come from Crete; and even in the time of Herodotus the Lydians were often called Termilae by the neighbouring nations. (Herod. i. 173, vii. 92; Paus. i. 19. § 4.) [L. S.]

TERPO'NUS (Τέρπωνος), a town of the Iapodes in Illyria, of uncertain site. (Appian, *B. Illyr.* 18.)

TESA (Τησά, Marcian, *Peripl.* p. 23; Τεισά, Ptol. vi. 8. § 8), a small town on the coast of Gedrosia, visited by the fleet of Nearchus. It is probably the same as the Τάοι or Τροίοι of Arrian (*Ind.* c. 29), and may be represented by the present *Tiz.* [V.]

TESEBA'RICE (Τισηβαρική, sc. χώρα, *Peripl. Mar. Eythyr.* p. 1, *ap. Hudson, Geogr. Min.*), is supposed to have been a portion of the district inhabited by the Troglodytes. The modern Persian name *Trez-u-Bareek* closely resembles the ancient one, and is said to mean, when applied to a country, "low and flat," which designation would accord with the S. portion of the Regio Troglodytica in the level region of Aethiopia, near the mouth of the Red Sea. (Vincent, *Commerce and Navigation of the Ancients*, vol. ii. p. 89. [Troglodytae.] [W.B.D.]

TESTRINA. [Aborigines.]

TE'TIUS (Τέτιος, Ptol. v. 14. § 2), a river on the S. coast of Cyprus, probably the *Tesis.* [T. H. D.]

TETRADIUM. [Tyriaeum.]

TETRANAULOCHUS. [Naulochus, No. 3.]

TETRAPHYLIA, a town of Athamania in Epeirus, where the royal treasures were kept. (Liv. xxxviii. 1.)

TETRA'POLIS. 1. Of Attica. [Marathon.]

2. Of Doris. [Doris.]

TETRAPYRGIA (Τετραπυργία). 1. A town in the Cyrenaica, of uncertain site, situated above the harbour Plynus. (Strab. xvii. p. 838; Polyb. xxxi. 26.)

2. A town of Cappadocia in the district Garsauria. (Ptol. v. 6. § 14.)

TETRICA MONS, a mountain in the central range of the Apennines, adjoining the territory of the Sabines. Virgil enumerates the "Tetricae horrentes rupes" among the localities of that people, and Silius Italicus in like manner closely associates the "Tetrica rupes" with Nursia. Varro also speaks of the Montes Fiscellus and Tetrica as abounding in wild goats. (Virg. *Aen.* vii. 713; Sil. Ital. viii. 417; Varr. *R. R.* ii. 1. § 5.) From all these passages it is evident that it was one of the lofty and rugged chain of the Central Apennines, which extend from the *Monti della Sibilla*, southwards as far as the *Gran Sasso*, separating Picenum from the country of the Sabines: and this position is confirmed by Servius and Vibius Sequester, of whom the former calls it "Mons in Piceno asperrimus," while the latter terms it "Mons Sabinorum." (Serv. *ad Aen. l. c.*; Vib. Seq. p. 33.) It cannot be identified with more accuracy. The two grammarians just quoted write the name "Tetricus Mons;" but Varro, as well as Virgil and Silius, adopts the feminine form, which is not therefore one merely poetical. [E. H. B.]

TETRISIUS [Tirizis].

TETUS (Τῆτος), a river on the Atlantic coast of Gallia, which Ptolemy (ii. 8. § 2) places between the Staliocanus Portus and Argenus, or the outlet of the river Argenus, if that is the true reading. It is impossible to determine what river is the Tetus. D'Anville assumes the place to be the bay of *Seu*, which receives the rivers *Sée* and *Sélune.* Others take the Tetus to be the *Treguier* or *Trieu.* (Ukert, *Gallien*, p. 144.) [G. L.]

TEUCERA, in North Gallia, is placed by the Table about halfway between Nemetacum (*Arras*) and Samarobriva (*Amiens*). *Tièvre*, on the road from *Amiens* to *Arras*, represents Teucera. (D'Anville, *Notice, &c.*) [G. L.]

TEUCRI. [Troas.]

TEUDE'RIUM (Τευδέριον), a place in the country of the Chauci Minores, on the river Amasia, in Germany (Ptol. ii. 11. § 28). Its site is commonly identified with that of the village of *Dörgen*, near *Meppen.* [L. S.]

TEUDURUM, in North Gallia, is placed in the Antonine Itinerary on a route from Colonia Trajana [Colonia Trajana] through Juliacum (*Juliers*) to Colonia Agrippina (*Cologne*). The place is *Tuddern.* The distance from *Tuddern* to the supposed site of Coriovallum is marked viii. [Coriovallum.] [G. L.]

TEUGLUSSA (Τεύγλουσσα), an island mentioned by Thucydides (viii. 42, where some read Τεύτλουσσα), which, from the manner he speaks of it, must have been situated between Syme and Halicarnassus. Stephanus B. also mentions the island on the authority of Thucydides, but calls it Teutlussa and an island of Ionia. There can be no doubt that the Scutlusa mentioned by Pliny (v. 36) is the same as the Teuglussa or Teutlussa of Thucydides. [L. S.]

TEUMESSUS (Τευμησσός: *Eth.* Τευμήσσιος), a village in Boeotia, situated in the plain of Thebes, upon a low rocky hill of the same name. The name of this hill appears to have been also given to the range of mountains separating the plain of Thebes from the valley of the Asopus. [Boeotia, pp. 413, 414.] Teumessus was upon the road from Thebes to Chalcis (Paus. ix. 19. § 1), at the distance of 100 stadia from the former. (Schol. *ad Eurip. Phoen.* 1105.) It is mentioned in one of the Homeric hymns (*Hymn. in Apoll.* 228) with the epithet λεχεποίη or grassy, an epithet justified by the rich plain which surrounds the town. Teumessus is celebrated in the epic legends, especially on account of the Teumessian fox, which ravaged the territory of Thebes. (Paus. *l. c.*; Anton. Lib. 41; Palaeph. *de Incredib.* 8; see *Dict. of Biogr.* Vol. I. p. 667.) The only building at Teumessus mentioned by Pausanias was a temple of Athena Telchinia, without any statue. (Besides the authorities already quoted, see Strab.

ix. p. 409; Aristot. *Rhet.* iii. 6; Plin. iv. 7. s. 12; Steph. B. *s. v.*; Phot. *Lex.* p. 428; Leake, *Northern Greece*, vol. ii. p. 245, seq.)

TEURIOCHAEMAE (Τευριοχαῖμαι), a German tribe, occupying the country south of the Cherusci, on the north of Mons Sudeta, in the modern *Erzgebirge* and *Voigtland.* (Ptol. ii. 11. § 23.) [L. S.]

TEURISCI (Τευρίσκοι, Ptol. iii. 8. § 5), a Dacian tribe near the sources of the Tyras. [T. H. D.]

TEU'RNIA (Τεουρνία), a Celtic town in Noricum, on the left bank of the upper part of the river Dravus (Plin. iii. 27; Ptol. ii. 14. § 3). Its site is still marked by considerable ruins not far from the little town of *Spital.* (Comp. Orelli, *Inscript.* Nos. 498 and 5071; Eugippus, *Vit. S. Severi,* 17, 21, where it is called Tiburnia.) [L. S.]

TEUTHEA. [Dyme.]

TEUTHEAS. [Achaia, p. 14, a.]

TEUTHIS (Τεῦθις: *Eth.* Τευθίδης), a town in the centre of Arcadia, which together with Theisoa and Methydrium belonged to the confederation (συντέλεια) of Orchomenus. Its inhabitants were removed to Megalopolis upon the foundation of the latter. The *Paleócastron* of *Galatás* probably represents Teuthis. (Paus. viii. 27. §§ 4, 7, 28. § 4; Steph. B. *s. v.*; Ross, *Reisen im Peloponnes*, vol. i. p. 114.)

TEUTHRANIA (Τευθρανία), the name of the western part of Mysia about the river Caicus, which was believed to be derived from an ancient Mysian king Teuthras. This king is said to have adopted, as his son and successor, Telephus, a son of Heracles; and Eurypylus, the son of Telephus, appears in the Odyssey as the ruler of the Ceteii. (Strab. iii. p. 615; Hom. *Od.* x. 520; comp. Mysia.)

In the district Teuthrania a town of the same name is mentioned as situated between Elaea, Pitane, and Atarneus (Strab. *l. c.*; Steph. B. *s. v.*; Xenoph. *Hist. Gr.* iii. 1. § 6), but no other particulars are known about it. [L. S.]

TEUTHRAS (Τεύθρας), the south-western part of Mt. Temnus in Teuthrania (Ctesias, *ap. Stob. Serm.* p. 213, ed. Bähr), is perhaps the mountain now called *Domacli,* which the caravans proceeding from *Smyrna* to *Brusa* have to traverse. (Lucas, *Trois-Voyage,* i. p. 133.) [L. S.]

TEUTHRO'NE (Τευθρώνη), a town of Laconia, situated upon the western side of the Laconian gulf, 150 stadia from Cape Taenarum. It was said to have been founded by the Athenian Teuthras. The chief deity worshipped here was Artemis Issoria. It had a fountain called Naia. Its ruins exist at the village of *Kotrónes,* and its citadel occupied a small peninsula, called *Skopos, Skopia* or *Skopópolis.* The distance assigned by Pausanias of 150 stadia from Teuthrone to Cape Taenarum is, according to the French Commission, only from 8 to 10 stadia in excess. Augustus made Teuthrone one of the Eleuthero-Laconian towns. (Paus. iii. 21. § 7, iii. 25. § 4; Ptol. iii. 16. § 9; Boblaye, *Recherches, &c.* p. 89; Curtius, *Peloponnesos,* vol. ii. p. 276.)

TEUTIBU'RGIUM or TEUTOBURGIUM (Τευτοϐούργιον), a town in Lower Pannonia, near the confluence of the Dravus and Danubius, on the road from Mursa to Cornacum, was the station of the praefect of the sixth legion and a corps of Dalmatian horsemen. (*It. Ant.* p. 243; Ptol. ii. 16. § 5; *Notit. Imp.*; *Tab. Peut.*, where it is miswritten Tittoburgium.) The name seems to indicate that it was originally a settlement of the Teutones, which may have been founded at the time when they roamed over those countries, about B. C. 113. No remains are now extant, and its exact site is only matter of conjecture. (Muchar, *Norikum,* vol. i. p. 265.) [L. S.]

TEUTOBERGIENSIS SALTUS, a mountain forest in Western Germany, where in A.D. 9 the Roman legions under Varus suffered the memorable defeat, and where, six years later, their unburied remains were found by Drusus. (Tac. *Ann.* i. 60.) A general description of the locality without the mention of the name is found in Dion Cassius (lvi. 20, 21; comp. Vell. Pat. ii. 105, 118, foll.). This locality has in modern times been the subject of much discussion among German antiquaries; but the words of Tacitus seem to imply clearly that he was thinking of the range of hills between the sources of the Lupia and Amasis; that is, the range between *Lippspringe* and *Haustenbeck.* (Giefers, *De Alisone Castello deque Varianae Cladis Loco Commentatio,* p. 47, foll.) [L. S.]

TEUTONES or TEUTONI (Τεύτονες), the name of a powerful German tribe, which about B. C. 113 appeared on the frontiers of Gaul at the same time when the Cimbri, probably a Celtic people, after defeating the Romans in several battles, traversed Gaul and invaded Spain. The Teutones, however, remained behind ravaging Gaul, and were joined by the Ombrones. At length, in B. C. 102, they were defeated by C. Marius in a great battle near Aquae Sextiae, where, according to the most moderate accounts, 100,000 of them were slain, while 80,000 or 90,000 are said to have been taken prisoners. A body of 6000 men, who survived that terrible day, are said to have established themselves in Gaul between the *Maas* and *Schelde,* where they became the ancestors of the Aduatici. (Liv. *Epit.* lib. lxvii.; Vell. Pat. ii. 12; Flor. iii. 3; Plut. *Mar.* 36, foll.; Oros. v. 16; Caes. *B. G.* ii. 4, 29.) After this great defeat, the Teutones are for a long time not heard of in history, while during the preceding ten years they are described as wandering about the Upper Rhine, and eastward even as far as Pannonia. In later times a tribe bearing the name of Teutones is mentioned by Pomp. Mela (iii. 3), Pliny (xxxvii. 11), and Ptolemy (ii. 11. § 17) as inhabiting a district in the north-west of Germany, on the north of the river Albis, where according to Pliny, they dwelt even as early as the time of Pytheas of Massilia. The question here naturally presents itself whether these Teutones in the north of Germany were the same as those who in the time of Marius invaded Gaul in conjunction with the Cimbri, who in fact came from the same quarters. This question must be answered in the affirmative; or in other words, the Teutones who appeared in the south were a branch of those in the north-west of Germany, having been induced to migrate southward either by inundations or other calamities. The numerous body of emigrants so much reduced the number of those remaining behind, that thereafter they were a tribe of no great importance. That the name of Teutones was never employed, either by the Germans themselves or by the Romans, as a general name for the whole German nation, has already been explained in the article Germania. Some writers even regard the Teutones as not Germans at all, but either as Slavonians or Celts. (Latham, *Epileg. ad Tac. Germ.* p. cx.) The fact that the country between the lower Elbe and the Baltic was once inhabited by the

Teutones seems to be attested by the names of *Teutenwinkel*, a village near *Rostock*, and *Teutendorf*, between *Travemünde* and *Schwartau*. [L. S.]

TEUTONO'ARI (Τευτονόαροι), a German tribe mentioned by Ptolemy (ii. 11. § 17) in close proximity to the Teutones, whence it may be inferred that they were only a branch of the Teutones. (Latham, *Epileg. ad Tac. Germ.* p. cxi.) [L. S.]

THABOR. [Atybarium.]

THA'BRACA (Θάϐρακα κολωνία, Ptol. vi. 3. §§ 5, 21, 28, viii. 14. § 3; Mela, i. 7), also called Tabraca (Plin. v. 3. s. 2, 6), a maritime city of Numidia, seated at the mouth of the Tusca. It was the border city towards Zeugitana, and a Roman colony. (Ptol., Plin., *ll. cc.*) The surrounding country was covered with thick woods. (Juv. *S.* x. 194.) Thabraca was the scene of the death of Gildo. (Claud. *Laud. Stil.* i. 359.) It still retains the name of *Tabarka*. (Cf. *Itin. Ant.* pp. 21, 495, 514; Aug. *adv. Donat.* vi. 32.) [T. H. D.]

THABRASTA, a place in the Libyan Nomos (*Itin. Ant.* p. 72), identified by Lapie with *Kasr Boum Adjoubah*. [T. H. D.]

THABU'SIUM, a fortress on the river Indus in Caria, not far from Cibyra. (Liv. xxxviii. 14.)

THAGULIS (Θαγουλίς, Ptol. iv. 3. § 43), or Tagulus (*Itin. Ant.* p. 65), a town in Africa Propria, on the Syrtis Major, according to Lapie near *Ali*. Called Tagulis in *Tab. Peut.* [T. H. D.]

THAGURA (called Thacora in *Tab. Peut.*), a place in Numidia, variously identified with *El-Guettar* and *El-Matnainia*. (*Itin. Ant.* p. 41.) [T. H. D.]

THAGURUM (Θάγουρον ὄρος, Ptol. vi. 16. § 2), a mountain in Serica, stretching from the Ottorocorras in a northerly direction towards the Asmiraean mountains. It is in the S. part of the Mongol territory, and N. of the *Hoang-ho*. [T. H. D.]

THALA (Θάλα, Strab. xvii. p. 831), an important town of Numidia, with a treasury and arsenal. (Sall. *J.* 75, 77, 80, 89; Tac. *Ann.* iii. 21; Flor. iii. 1.) It is probably identical with Telepte (Τελεπτή, Procop. *de Aed.* vi. 6), a fortified town of Numidia, lying to the NW. of Capsa, and from which there was a road to Tacape on the Syrtis Minor (*Itin. Ant.* p. 77). Shaw (*Trav.* vol. i. p. 288, seq.) takes *Ferreanah*, both from its ruins and its situation, to have been the ancient Thala or Telepte (cf. Mannert, x. 2. p. 321), but Lapie seeks it at *Haouch-el-Khima*. [T. H. D.]

THALA (τὸ Θάλα ὄρος, Ptol. iv. 6. §§ 12, 14, 16), a mountain in the interior of Libya, near which dwelt a tribe of the same name (Θάλαι, Ptol. iv. 6. § 21). [T. H. D.]

THA'LAMAE (Θαλάμαι). 1. A town of Elis, situated above Pylos on the frontiers of Achaia, and in the rocky recesses of Mount Scollis, probably near the modern village of *Sandaméri*, at the head of a narrow valley. It was here that the Eleians took refuge with their property and flocks, when their country was invaded by Philip in B. C. 219. (Xen. *Hell.* viii. 4. § 26; Polyb. iv. 75; Leake, *Morea*, vol. ii. p. 204, *Peloponnesiaca*, p. 220; Curtius, *Peloponnesos*, vol. ii. p. 38.)

2. (Also Θαλάμη, Ptol. iii. 16. § 22: *Eth.* Θαλαμάτας), a town of Laconia, distant 80 stadia north of Oetylus, and 20 stadia from Pephnus. (Paus. iii. 26. §§ 1, 2.) Pephnus was on the coast, on the eastern side of the Messenian gulf, and Thalamae was situated inland, probably at or near *Platza*, upon the river *Miléa*, the minor Pamisus of Strabo (viii. p. 361). Ptolemy (*l. c.*) also calls it one of the inland towns of Laconia. Theopompus called Thalamae a Messenian town (Steph. B. *s. v.* Θαλάμαι), and we know that the Messenians said that their territory originally extended as far as the minor Pamisus. [Laconia, p. 114, b.] Thalamae was said to have been founded by Pelops, and was called in the time of Strabo the Boeotian Thalamae, as if it had received a Boeotian colony. (Strab. viii. p. 360.) Thalamae is mentioned by Polybius (xvi. 16). It was subsequently one of the Eleuthero-Laconian towns. (Paus. iii. 21. § 7.) In the territory of Thalamae, on the road to Oetylus was a temple and oracle of Ino or Pasiphaë, in which the future was revealed to those that slept in the temple. Even the Spartan kings sometimes slept in the temple for this purpose. The temple probably stood upon the promontory *Trachéla*, where there are some ancient remains. (Paus. iii. 26. § 1; Plut. *Agis*, 9; Cic. *de Divin.* i. 43; Hermann, *Gottesd. Alterth.* § 41. 7.) (Leake, *Peloponnesiaca*, p. 178; Boblaye, *Recherches*, &c. p. 92; Curtius, *Peloponnesos*, vol. ii. p. 284.)

THALIADES. [Arcadia, p. 193, No. 15.]

THALLI, a people of Asiatic Sarmatia, E. of the mouth of the Rha. (Plin. vi. 5. s. 5.) [T. H. D.]

THAMANAEI, a people in central Asia, belonging to the fifteenth satrapy of Dareius Hystaspis. Their exact position is uncertain. (Herod. iii. 93, 117; Steph. B. *s. v.*)

THAMARA (Θαμαρά, Euseb. and *Onom. s. v. Hazazon-Thamar;* Θαμαρώ, Ptol. v. 16. § 8; *Tab. Peut.*; Tamar, *Ezek.* xlvii. 19, xlviii. 28), a town in Palestine, and one of the most southerly points in the country according to Ezekiel. According to Eusebius and Jerome it was a town and fortress one day's journey from Malatha on the way from Hebron to Ailah, and in their time was held by a Roman garrison. Robinson fixes it at *Kurnub*, the site with ruins 6 miles S. of *Milh* towards the pass *es-Sŭfâh*. (*Bibl. Res.* vol. ii. p. 202, 2nd ed.)

THAMBES (Θάμϐης, Θάμμης, or Θάμης, Ptol. iv. 3. §§ 16, 25), a mountain in the eastern part of Numidia, in which the river Rubricatus has its sources. [T. H. D.]

THAMNA (Θάμνα: *Eth.* Θαμνίτης), a large village of Palestine near Lydda, on the way to Jerusalem, which gave its name to the Toparchia Thamnitica. (Ptol. v. 16. § 8; Joseph. *B. J.* iii. 3, v. 4; Plin. v. 14. s. 15; Euseb. *Onom. s. v.*; Steph. B. *s. v.*; Robinson, *Bibl. Res.* vol. ii. p. 239, seq., 2nd ed.)

THAMONDACANA. [Nigeir, p. 418, b.]

THAMUDE'NI (Θαμουδηνοί), a people of Arabia, dwelling upon the coast of the Arabian gulf, for more than 1000 stadia from about *Moilah* to *Widjeh*. (Diod. iii. 44; Agatharch. p. 59, Hudson, § 92, with Müller's note.) Ptolemy mentions the Thamydeni (Θαμυδηνοί) among the inland tribes of Arabia (vi. 7. § 21), but in another passage he places them upon the coast, under the slightly altered name of Thamyditae (Θαμυδῖται, vi. 7. § 4). In Pliny they are called Thamudeni (vi. 28. s. 32). Stephanus B. makes Thamuda (Θαμουδά) a neighbour of the Nabataeans. The name is evidently the same as Thamud, a celebrated tribe in early Arabian history.

THANA or THOANA (Θάνα, Θοάνα, Ptol. v. 17. § 5; Thorma, *Tab. Peut.*), a town of Arabia Petraea, probably corresponds to *Dhâna*, a village visited by Burckhardt, on the declivity of a mountain N. of

Wady-el-Ghuweir. (Robinson, *Bibl. Res.* vol. ii. p. 168, 2nd ed.)

THAPSA. [RUSICADE.]

THA'PSACUS (Θάψακος), a town of considerable importance on the right bank of the Euphrates, in lat. 35° 15′ N. It is mentioned very early in ancient history, and is almost certainly the same as the Tiphsah, of the Old Testament (1 *Kings*, iv. 24; in the LXX. written Θάψα), which is mentioned as the eastern boundary of the kingdom of Solomon. There is some difference among ancient writers as to the province in which it should be included. Thus, Pliny (v. 24. s. 21) and Stephanus B. (*s. v.*) place it in Syria; Ptolemy (v. 19. § 3) in Arabia Deserta. The reason of this is, that it was a frontier town, and might therefore be claimed as belonging to one or more provinces. At Thapsacus was the most important passage of the Euphrates in the northern portion of that river's course. As such, we read it was used by Cyrus the younger, whose army forded it, the water reaching up to their breasts, there being probably at that time no bridge. (Xen. *Anab.* i. 4. § 11.) Some years later Dareius crossed it to meet Alexander in Cilicia, and recrossed it in haste after his defeat at Issus. (Arrian, ii. 13.) Alexander, pursuing Dareius, crossed the river also at the same spot, as the historian especially notices, on two bridges (probably of boats), which were joined together (iii. 7). Strabo, who makes frequent mention of Thapsacus, considers it, on the authority of Eratosthenes, as distant from Babylon about 4800 stadia, and from Commagene 2000 (ii. pp. 77, 78, 81, xvi. p. 746); and states that it was situated just at that spot where Mesopotamia is the widest (*l. c.*). There is no doubt that it derived its name from a Semitic verb, meaning to pass over (Winer, *Bibl. Wörterb. s. v.*): hence another passage-place of the same name, which is mentioned in 2 *Kings*, xv. 16, but which is really in Palestine, has been often confounded with Tiphsah on the Euphrates. Pliny states that the name was changed by the Macedonian Greeks to Amphipolis (v. 24. s. 21), and Stephanus calls the Amphipolis of Seleucus Tourmeda. No trace of any of these names is now found in the country (Ritter, x. p. 1114), nor any ruins that can certainly be identified with its site. It was, however, probably near the present *Deir*. [V.]

THAPSIS (Θάψις, Diodor. xx. 23), a deep river of the Chersonesus Taurica, on which lay a royal castle. Ukert (iii. 2. p. 193) identifies it with the *Salgir*. But Köhler seeks the castle on *Mount Opuk*, 45 wersts south of Kertsch. (*Mém. de l'Ac. de St. Petersb.* ix. p. 649, seq.) [T. H. D.]

THAPSUS (Θάψος, Ptol. iv. 3. § 10), a maritime city of Byzacium, in Africa Propria. It lay on a salt lake, which, according to Shaw (*Trav.* p. 99), still exists, and on a point of land 80 stadia distant from the opposite island of Lopadussa. Thapsus was strongly fortified and celebrated for Caesar's victory over the Pompeians, B. C. 46. (Hirt. *B. Af.* 28, seq.) Shaw (*l. c.*) identifies it with the present *Demass*, where its ruins are still visible. (Cf. Strabo, xvii, pp. 831, 834; Liv. xxxiii. 48; Plin. v. 4. s. 3, &c.) [T. H. D.]

THAPSUS, a river of Numidia, falling into the sea near the town of Rusicade, probably the present *Oued Resas* (Vib. Sequest.) [T. H. D.]

THAPSUS [SYRACUSAE.]

THARRANA, a place on the great line of road which led across the desert from the Euphrates to Hatrae (*Al-Hathr*). It is marked on the Tabula Peutingeriana. It has been conjectured by Mannert (v. 2. p. 233) that the name is a mistake for Charrana, another form of Charrae; but this hypothesis seems hardly tenable. Reichard believes it is represented by the present *Araban*. [V.]

THARRAS (Θάῤῥας, Ptol.: Ru. at *Capo del Sevo*), a city of Sardinia, mentioned only by Ptolemy (where the name is written in many MSS. and editions Tarrae or Tarras) and in the Itineraries, but which seems to have been one of the most considerable places in the island. It was situated on the W. coast, on a projecting point of land at the N. extremity of the *Gulf of Oristano*, where its ruins are still visible, though half buried in sand, and numerous minor antiquities have been discovered. From its position there can be little doubt that it was a Phoenician or Carthaginian settlement; but continued to be a considerable town under the Romans, and an inscription records the repair of the road from Tharras to Cornus as late as the reign of the emperor Philip. (De la Marmora, *Voy. en Sardaigne*, vol. ii. pp. 359, 477.) The Antonine Itinerary correctly places it 18 miles from Cornus and 12 from Othoca (*Oristano*). (*Itin. Ant.* p. 84; Ptol. iii. 3. § 2.) [E. H. B.]

THARSANDALA (Θαρσάνδαλα), a town in Thrace, between Byzantium and the wall of Anastasius, which was one of the numerous places fortified by Justinian. (Procop. *de Aed.* iv. 11. p. 305, Bonn.) According to Reichard, *Ezatalcza* now occupies its site. [J. R.]

THASOS (Θάσος, sometimes Θάσσος: *Eth.* Θάσιος: *Thaso* or *Tasso*), an island in the N. of the Aegaean sea, off the coast of Thrace, and distant only 3¼ miles from the plain of the river Nestus or *Kara-Su*. It was distant half a day's sail from Amphipolis (Thuc. iv. 104), and 32 miles from Abdera. (Plin. iv. 12. s. 23.) It was also called Aeria or Aethra (Plin. *l. c.*; Steph. B. *s. v.*) and Chryse, from its gold mines (Eustath. *ad Dionys. Per.* 517), which were the chief source of the prosperity of the island. The earliest known inhabitants of Thasos were the Phoenicians, who were doubtless attracted to the island by its valuable mines, but who are said to have come thither in search of Europa, five generations before the birth of the Grecian Hercules. They were led by Thasos, the son of Agenor, from whom the island derived its name. (Herod. ii. 44, vi. 47; Paus. v. 25. § 12; Scymn. 660; Conon, c. 37; Steph. B. *s. v.*) Thasos was afterwards colonised in Ol. 15 or 18 (B. C. 720 or 708) by settlers from Paros, led by Telesicles, the father of the poet Archilochus. (Thuc. iv. 104; Strab. ix. p. 487; Clem. Alex. *Strom.* i. p. 144; Euseb. *Praep. Ev.* vi. 7.) There also existed at that time in the island a Thracian tribe called Saians, with whom the Parian settlers carried on war, but not always successfully; and on one occasion Archilochus was obliged to throw away his shield. (Archiloch. *Fragm.* 5, ed. Schneidewin; Aristoph. *Pac.* 1298, with the Schol.) The Greek colony rapidly rose in power, and obtained valuable possessions on the adjoining mainland, which contained even richer mines than those in the island. Shortly before the Persian invasion, the clear surplus revenue of the Thasians was 200, and sometimes even 300 talents yearly (46,000*l.*, 66,000*l.*), of which Scaptê Hylê produced 80 talents, and the mines in the island rather less. (Herod. vi. 46.) Besides Scaptê Hylê the Thasians also possessed upon the mainland Galepsus and Oesyma (Thuc. iv.

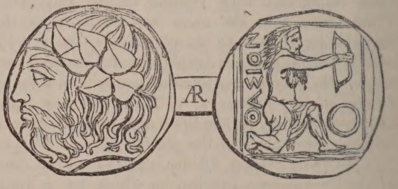
107; Diod. xii. 68), Stryme (Herod. vii. 118; Suid. *s. v.* Στρύμη), Datum, and at a later period Crenides. (Böckh, *Publ. Econ. of Athens*, p. 312, Engl. tr.) Herodotus, who visited Thasos, says that the most remarkable mines were those worked by the Phoenicians on the eastern side of the island between Aenyra and Coenyra opposite Samothrace, where a large mountain had been overturned in search of the gold. (Herod. vi. 47.) The Thasians appear to have been the only Greeks who worked the valuable mines in Thrace, till Histiaeus, the Milesian, settled upon the Strymon and built the town of Myrcinus, about B. C. 511. (Herod. v. 11, 23.) After the capture of Miletus (B. C. 494), Histiaeus made an unsuccessful attempt to subdue Thasos (Herod. vi. 28), but the growing power of the Thasians excited the suspicions of Dareius, who commanded them in B. C. 492 to pull down their fortifications and remove their ships of war to Abdera, — an order which they did not venture to disobey. (Herod. vi. 46.) When Xerxes marched through Thrace on his way to Greece, the Thasians, on account of their possessions on the mainland, had to provide for the Persian army as it marched through their territories, the cost of which amounted to 400 talents (92,800*l.*). (Herod. vii. 118.) After the defeat of the Persians, Thasos became a member of the confederacy of Delos; but disputes having arisen between the Thasians and Athenians respecting the mines upon the mainland, a war ensued, and the Athenians sent a powerful force against the island under the command of Cimon, B. C. 465. After defeating the Thasians at sea, the Athenians disembarked, and laid siege to the city both by land and sea. The Thasians held out more than two years, and only surrendered in the third year. They were compelled to raze their fortifications; to surrender their ships of war; to give up their continental possessions; and to pay an immediate contribution in money, in addition to their annual tribute. (Thuc. i. 100, 101; Diod. xi. 70; Plut. *Cim.* 14.) In B. C. 411 the democracy in Thasos was overthrown, and an oligarchical government established by Peisander and the Four Hundred at Athens; but as soon as the oligarchy had got possession of the power they revolted from Athens, and received a Lacedaemonian garrison and harmost. (Thuc. viii. 64.) Much internal dissension followed, till at length in B. C. 408 a party of the citizens, headed by Ecphantus, expelled the Lacedaemonian harmost Eteonicus with his garrison and admitted Thrasybulus, the Athenian commander. (Xen. *Hell.* i. 1. §§ 12, 32, i. 4. § 9; Dem. *c. Lept.* p. 474.) After the battle of Aegospotamos, Thasos passed into the hands of the Lacedaemonians; but it was subsequently again dependent upon Athens, as we see from the disputes between Philip and the Athenians. (Dem. *de Halon.* p. 80; *Philipp. Epist.* p. 159.) In the Roman wars in Greece Thasos submitted to Philip V. (Polyb. xv. 24), but it received its freedom from the Romans after the battle of Cynoscephalae, B. C. 197 (Polyb. xviii. 27, 31; Liv. xxxiii. 30, 35), and continued to be a free (*libera*) town in the time of Pliny (iv. 12. s. 23).

The city of Thasos was situated in the northern part of the island, and possessed two ports, of which one was closed. (Scylax, p. 27; Ptol. iii. 11. § 14.) It stood on three eminences; and several remains of the ancient walls exist, intermixed with towers built by the Venetians, who obtained possession of the island after the capture of Constantinople by the Turks. In the neighbourhood is a large statue of Pan cut in the rocks. No remains have been discovered of Aenyra and Coenyra; and the mines have long ceased to be worked.

Archilochus describes Thasos as an "ass's backbone overspread with wild wood" (. . . ἥδε δ' ὥστ' ὄνου ῥάχις ἕστηκεν, ὕλης ἀγρίας ἐπιστεφής, *Fragm.* 17, 18, ed. Schneidewin), a description which is still strikingly applicable to the island after the lapse of 2500 years, as it is composed entirely of naked or woody mountains, with only scanty patches of cultivable soil, nearly all of which are close to the sea-shore. (Grote, *Hist. of Greece*, vol. iv. p. 34.) The highest mountain, called Mount *Ipsarió*, is 3428 feet above the sea, and is thickly covered with fir-trees. There is not enough corn grown in the island for its present population, which consists only of 6000 Greek inhabitants, dispersed in twelve small villages. Hence we are surprised to find it called by Dionysius (*Perieg.* 532) Δημήτερος ἀκτή; but the praises of its fertility cannot have been written from personal observation, and must have arisen simply from the abundance possessed by its inhabitants in consequence of their wealth. Thasos produced marble and wine, both of which enjoyed considerable reputation in antiquity. (Athen. i. pp. 28, 32, iv. p. 129; Xen. *Symp.* 4. § 41; Virg. *Georg.* ii. 91.) The chief produce of the island at present is oil, maize, honey, and timber; the latter, which is mostly fir, is the principal article of export.

The coins of Thasos are numerous. The one figured below represents on the obverse the head of Dionysus, and on the reverse a figure of Hercules kneeling.

(Prokesch von Osten, *Denkwürdigkeiten*, vol. iii. p. 611, seq.; Cousinery, *Voyage dans la Macédoine*, vol. ii. p. 85, seq.; Griesbach, *Reise*, vol. i. p. 210, seq.; *Journal of Geogr. Society*, vol. vii. p. 64.)



COIN OF THASOS.

THAUBA'SIUM (*Itin. Ant.* p. 171; Thaubasteum, *Not. Imp.*), was a frontier town of Lower Aegypt, situated on the Canopic arm of the Nile, about 8 miles N. of Serapeium and the Natron Lakes. In Roman times Thaubasium was the head-quarters of a company of light auxiliary troops "II Ala Ulpia Afrorum." (Orelli, *Inscript.* no. 2552.) It is supposed to be at the modern *Cheych-el-Nedy*. (Champollion, *l'Egypte*, vol. ii. p. 71.) [W. B. D.]

THAU'MACI (Θαυμακοί: *Eth.* Θαυμακός), a town of Phthiotis in Thessaly, was situated on the pass called Coela, on the road from Thermopylae and the Maliac gulf passing through Lamia. At this place, says Livy, the traveller, after traversing rugged mountains and intricate valleys, comes suddenly in sight of an immense plain like a vast sea, the extremity of which is scarcely visible. From the astonishment which it excited in the traveller, the city was supposed to have derived its name. It stood upon a lofty and precipitous rock. It was besieged by Philip in B. C. 199; but a reinforcement of Aetolians having made their way into the town, the king was obliged to abandon the siege. (Liv. xxxii. 4.) Thaumaci was taken by the consul Acilius in the war with Antiochus, B. C. 191. (Liv. xxxvi. 14; comp. Strab. ix. p. 434; Steph. B. *s. v.* Θαυμακία.) *Dhomokó* occupies the site of Thaumaci, and at this place inscriptions are found containing the ancient name. Its situation and prospect are in exact accordance with the description of Livy, who copied from Polybius, an eye-witness. Dodwell says that "the view from this place is the most wonderful and extensive he ever beheld," and Leake observes that "at the southern end of the town a rocky point, overtopping the other heights, commands a magnificent prospect of the immense plain watered by the Peneius and its branches." (Dodwell, vol. ii. p. 122; Leake, *Northern Greece*, vol. i. p. 458.)

THAUMA'CIA (Θαυμακία: *Eth.* Θαυμακιεύς), a town of Magnesia in Thessaly, one of the four cities whose ships in the Trojan War were commanded by Philoctetes. It was said to have been founded by Thaumacus, the son of Poeas. Leake supposes it to be represented by the paleókastro of *Askíti*, one of the villages on the Magnesian coast. This Thaumacia must not be confounded with Thaumaci in Phthiotis mentioned above. (Hom. *Il.* ii. 716; Strab. ix. p. 436; Steph. B. *s. v.*; Eustath. *ad Hom.* p. 329. 6; Plin. iv. 9. s. 16; Leake, *Northern Greece*, vol. iv. p. 416.)

THEA'NGELA (Θεάγγελα: *Eth.* Θεαγγελεύς), a town of Caria, which Alexander placed under the jurisdiction of Halicarnassus, is known as the birthplace of Philip, the historian of Caria. (Plin. v. 29; Athen. vi. p. 271; Steph. B. *s. v.*)

THEBAE (Θῆϐαι, Herod. i. 182, ii. 42; Strab. xvii. pp. 805, 815, foll.; Thebe, Plin. v. 9. s. 11), the No (*Ezekiel*, xxx. 14) or NO-AMMON (*Nahum*, vv. 3, 8) of the Hebrew Scriptures; at a later period DIOSPOLIS the Great of the Greeks and Romans (Διόσπολις μεγάλη, Ptol. iv. 5. § 73; Steph. B. *s. v.*), was one of the most ancient cities of Aegypt, and even, according to Diodorus (i. 50, comp. xv. 45), of the world. Its foundation, like that of Memphis, was attributed to Menes, the first mortal king of Aegypt, i. e. it went back to the mythical period of Aegyptian history. By some writers, however, Memphis was reported to have been a colony of Thebes. It was the capital of the nome formed by the city itself and its environs, though Ptolemy (*l. c.*) describes it as pertaining to the Nome of Coptos. In all Upper Aegypt no spot is so adapted for the site of a great capital as the plain occupied by ancient Thebes. The mountain chains, the Libyan on the western, and the Arabian on the eastern, side of the Nile, sweep boldly from the river, and leave on both banks a spacious area, whose breadth, including the river, amounts to nearly 4 leagues, and the length from N. to S. is nearly as much. Towards the N. the plain is again closed in by the return of the hills to the Nile; but on the S., where the western chain continues distant, it remains open. The ground, therefore, on which Thebes stood was large enough to contain a city of at least equal extent with ancient Rome or modern Paris; and, according to Strabo, ancient Thebes covered the entire plain. Only a portion of it, however, was available for population. An immense area was covered with the temples and their avenues of sphinxes; and on the western side, as far as the Libyan hills, lay the monuments of the dead. On the eastern bank, therefore, the population was generally collected; and there it was probably densely crowded, since ancient writers assign to Thebes an almost incredible number of inhabitants, and Diodorus (i. 45) describes the houses as consisting of many stories. The extent of the city is very differently stated by ancient authors. Rumours of its greatness had reached the Greeks of Homer's age, who (*Il.* ix. 381) speaks of its "hundred gates" and its 20,000 war-chariots, just as the Arabian story-tellers speak of the glories of Bagdad or Damascus under the Caliphs. Before the Persian invasion (B.C. 525) no Greek writer had visited Thebes; and after that catastrophe its dimensions had considerably shrunk, since Cambyses is said to have burnt all such portions of Thebes as fire would destroy, i. e. all the private buildings; and under the Persian viceroys no Aegyptian city was likely to regain its original proportions. It does not appear that Herodotus ever visited Upper Egypt, and his account of Thebes is extremely vague and meagre. Diodorus, on the contrary, who saw it after its capture by Ptolemy Lathyrus, about B.C. 87, beheld Thebes in the second period of its decay, and after Alexandreia had diverted much of its commerce to Berenice and the Arsinoite bay. He estimates its circuit at 140 stadia or about 17 miles. Strabo, again, who went thither with the expedition of Aelius Gallus in B.C. 24, beheld Thebes at a still lower stage of decadence, and assigns it a compass of about 10 miles. But at that time the continuity of its parts was broken up, and it was divided into certain large hamlets (κωμῆδον) detached from one another. Neither of these writers, accordingly, was in a position to state accurately the real dimensions of the city in its flourishing estate, i. e. between 1600 and 800 B.C. Modern travellers, again, have still further reduced its extent; for example, Sir Gardner Wilkinson supposes the area of Thebes not to have exceeded 5½ English miles. As, however, during the space of 2600 years (800 B.C.—1800 A.D.) there have been very material changes in the soil from the contraction of the habitable ground, partly by the depositions of the Nile, and partly by the drifting of the sands, it is scarcely possible for modern travellers to determine how far Aegyptian labour and art may once have extended their capital. An author quoted by Stephanus of Byzantium, probably Hecataeus, runs into the opposite extreme, and ascribes to Thebes a population (7,000,000) hardly possible for the entire Nile-valley, and an extent (400 stadia, or 50 miles) larger than the Theban plain itself. (Steph. B. *s. v.* Διόσπολις.) The name of Thebes is formed from the Tápé of the ancient Aegyptian language, pronounced Thaba in the Memphitic dialect of Coptic, and thence easily converted into Θῆϐαι, Thebè, or Thebes. In hieroglyphics it is written AP or APE, with the feminine article, T-APE, the meaning of which is said to be "head," Thebes being the "head" or capital of the Upper Kingdom. Its later appellation of Diospolis Magna (Διόσπολις ἡ μεγάλη) answers also to the Aegyptian title Amunei or "abode of Amun,"—Ammon or Zeus, the ram-headed god, being the principal object of worship at Thebes. The name Tapè or Thebes applied to the entire city on either bank of the Nile; but the western quarter had the distinctive name of Pathyris, or, according to Ptolemy (iv. 5. § 69), Tathyris, as being under the special protection of Athor, who is sometimes called the President of the West. The necropolis, indeed, on the Libyan side was appropriately placed under the guardianship of this deity, since she was believed to receive the sun in her arms as he sank behind the *western* hills. This quarter, again, in the age of the Ptolemies, was termed "the Libyan suburb," which was subdivided also into particular districts, such as the Memnoneia (τὰ Μεμνονειά, Young, *Hieroglyph. Literature*, pp. 69, 73) and Thynabunum, where the priests of Osiris were interred. (Wilkinson, *Anc. Egyptians*, vol. v. p. 387.)

The power and prosperity of Thebes arose from three sources — trade, manufactures, and religion. Its position on the Nile, near the great avenues through the Arabian hills to the Red Sea, and to the interior of Libya through the western desert, rendering it a common entrepôt for the Indian trade on the one side, and the caravan trade with the gold, ivory, and aromatic districts on the other, and its comparative vicinity to the mines which intersect the limestone borders of the Red Sea, combined to make Thebes the greatest emporium in Eastern Africa, until Alexandreia turned the stream of commerce into another channel. It was also celebrated for its linen manufacture—an important fabric in a country where a numerous priesthood was interdicted from the use of woollen garments (Plin. ix. 1. s. 4). The glass, pottery, and intaglios of Thebes were also in high repute, and generally the number and magnitude of its edifices, sacred and secular, must have attracted to the city a multitude of artisans, who were employed in constructing, decorating, or repairing them. The priests alone and their attendants doubtless constituted an enormous population, for, as regarded Aegypt, and for centuries Aethiopia also, Thebes stood in the relation occupied by Rome in medieval Christendom, — it was the sacerdotal capital of all who worshipped Ammon from Pelusium to Axume, and from the Oases of Libya to the Red Sea.

The history of Thebes is not entirely the same with that of Aegypt itself, since the predominance of the Upper Kingdom implies a very different era in Aegyptian annals from that of the lower, or the Delta. It may perhaps be divided into three epochs: 1. The period which preceded the occupation of Lower Aegypt by the Assyrian nomades, when it is doubtful whether Memphis or Thebes were the capital of the entire country, or whether indeed both the Thebaid and the Delta were not divided into several smaller states, such as that of Heliopolis in the N., and Abydus in the S., the rivals respectively of Memphis and Thebes. 2. The interval between the expulsion of the Assyrians by Thoutmosis, and the 21st dynasty of Tanite kings. During all this period, Thebes was unquestionably the capital of all the Nile-valley, from the Mediterranean to the island of Argo in lat. 19° 31′ N. 3. The period of decadence, when the government of Aegypt was centered in the Delta, and Thebes was probably little more than the head-quarters of the sacerdotal caste and the principal refuge of old Aegyptian life and manners. And this threefold division is rendered the more probable by the consideration that, until the Assyrian empire became formidable, and Phoenicia important from its maritime power, Aethiopia, rather than Arabia or Syria, was the formidable neighbour of Aegypt.

Under the Old Monarchy there is no trace of Aegyptian dominion extending beyond the peninsula of Sinai, the northern shores of the Red Sea, or the Libyan tribes adjoining the Delta. During this period invasion was apprehended almost exclusively from the S. The Aethiopians were no less warlike, and perhaps as civilised, as the Aegyptians: the Nile afforded them direct ingress to the regions north of the Cataracts, and they were then, as the Syrians and north-eastern states became afterwards, the immediate objects of war, treaties, or intermarriages with the Pharaohs of Thebes. When the Theban state was powerful enough to expel the Assyrian nomades, it must have already secured the alliance or the subjection of Aethiopia; and the attention of its rulers was thenceforward directed to the eastern frontier of the Lower Kingdom. Accordingly we find that while only one nome in the Thebaid and one in Middle Aegypt were assigned to the native militia, the bulk of the Calasirians and Hermobytians was permanently quartered in the Delta.

The greatness of Thebes commences with the 18th dynasty of the Pharaohs, and the immediate cause of it appears to have been the collective efforts of the Upper Country to expel the Assyrian shepherds from the Delta. The Thebaid and its capital were, probably, at no period occupied by these invaders; since, according to Manetho's account of the 17th dynasty, there were then two contemporaneous kingdoms in Aegypt — the Delta governed by the Hyksos, and the Thebaid by native monarchs. Thoutmosis, king of Thebes, was the principal agent in the expulsion of the intruders, and his exploits against them are commemorated on the temples at *Karnak*. Memphis and the Delta, together with the lesser states, such as Xois, delivered from the invaders, thenceforward were under the dominion of the kings of Thebes. Its flourishing era lasted nearly eight centuries, i. e. from about 1600 to 800 B. C.

During this period the most conspicuous monarchs were Amenophis I., who appears, from the monuments, to have received divine honours after his decease, and to have been regarded as the second founder of the monarchy. He probably carried his arms beyond the north-eastern frontier of the Delta into Syria, and his presence in Aethiopia is recorded in a grotto at *Ibrim* near *Aboosimbel*. The victories or conquests of Amenophis in the N. and S. are inferred from the circumstance that in the sculptures he is represented as destroying or leading captive Asiatic and Aethiopian tribes. Next in succession is Thothmes I., with whose reign appears to have begun the series of Theban edifices which excited the wonder of the Greeks, who beheld them almost in their original magnificence, and of all subsequent travellers. The foundations, at least, of the palace of the kings were laid by this monarch. Thothmes also, like his predecessors, appears, from the monuments, to have made war with Assyria, and to have extended his dominion as high up the Nile as the island of Argo in upper Nubia. Thothmes II. maintained or even enlarged the realm which he inherited, since his name has been found at *Gebel-el-Birkel*, the Napata of the Romans, lat. 18° 30′ N. At this period Aethiopia was apparently an appanage of the Theban kingdom, and its rulers or viceroys seem to have been of the blood royal of Aegypt, since now for the first time, and until the reign of Setei Menephthah (Rosellini, *Mon. Reg.* tab. xxxi.—iv.), we meet with the title of the royal son or prince of Aethiopia. The records of this reign have nearly perished; the great obelisks of *Karnak*, however, attest the flourishing condition of contemporary art. They were erected by Nemt Amen, the sister of Thothmes II., who appears, like the Nitocris of the

Old Monarchy, to have exercised the functions of royalty. The reign of Thothmes III. is one of the most splendid in the annals of the 18th dynasty. The frontiers of Aegypt extended S. a little beyond the second cataract, and E. nearly to Mount Sinai. Thothmes III. completed in Thebes itself many of the structures begun by his predecessors, e. g. the palace of the kings, — and generally enriched the cities of the Thebaid with sumptuous buildings. He commenced the temple at Amada, which was completed by Amunoph II. and Thothmes IV; and his name was inscribed on the monuments of Ombi, Apollinopolis Magna, and Eilithya. Thebes, however, was the centre of his architectural labours, and even the ruins of his great works there have served to adorn other capital cities. In the Hippodrome of Constantinople is a mutilated obelisk of the reign of Thothmes III., which was brought from Aegypt by one of the Byzantine emperors, and which originally adorned the central court of *Karnak*. Again the obelisk which Pope Sixtus V. set up in front of the church of St. John Lateran at Rome, the loftiest and most perfect structure of its kind, was first raised in this reign, and bears its founder's titles on the central column of its hieroglyphics. The records of this reign are inscribed on two interesting monuments, — a painting in a tomb at *Gourneh* (Hoskins, *Travels in Aethiopia*, p. 437, foll.; Wilkinson, *Mod. Egypt and Thebes*, vol. ii. p. 234), and the great Tablet of *Karnak*, which is strictly an historical and statistical document, and which, there can be little doubt, is the very Tablet which the priests of Thebes exhibited and expounded to Caesar Germanicus in A. D. 16 (Tac. *Ann.* ii. 60). From the paintings and the hieroglyphics, so far as the latter have been read, on these monuments, it appears that in this reign tribute was paid into the Theban treasury by nations dwelling on the borders of the Caspian sea, on the banks of the Tigris, in the kingdom of Meroe or Aethiopia, and by the more savage tribes who wandered over the eastern flank of the great *Sahara*. Thirteen expeditions, indeed, of Thothmes III., are distinctly registered, and the 35th year of his reign, according to Lepsius, is recorded. At this period the kingdom of Thebes must have been the most powerful and opulent in the world. Of the son of Thothmes, Amunophis II., little is known; but he also added to the erections at Thebes, and reared other monuments in Nubia. Inscriptions found at *Surabit-el-Kaalim*, in the peninsula of Sinai, record his name, and at Primis (*Ibrim*) he appears in a *speos*, or excavated chapel, seated with two principal officers, and receiving the account of a great chase of wild beasts.

Next in importance, though not in succession, of the Theban kings of the 18th dynasty, is Amunoph, or Amenophis III. His name is found at *Toumbos*, near the third Cataract, and he permanently extended the frontiers of the Theban kingdom to Soleb, a degree further to S. than it had hitherto reached. These extensions are not only geographically, but commercially, important, inasmuch as the farther southward the boundaries extended, the nearer did the Aegyptians approach to the regions which produced gold, ivory, gems, and aromatics, and the more considerable, therefore, was the trade of Thebes itself. Only on the supposition that it was for many generations one of the greatest emporiums in the world can we understand the lavish expenditure of its monarchs, and its fame among northern nations as the greatest and richest of cities. And this consideration is the more important towards a correct estimate of the resources of the Theban kingdom, since its proper territory barely sufficed for the support of its dense population, and there is no evidence of its having any remarkable traffic by sea. It is probable, indeed, that the dominions of Amenophis III. stretched to within five days' journey of Axume on the Red Sea; for a scarabaeus inscribed with his name and that of his wife Taia mentions the land of *Karoei* or *Kaloei*, supposed to be Coloe (Rosellini, *Mon. Stor.* iii. 1, 261; Birch, *Gall. Brit. Mus.* p. 83), as their southern limit. Thebes was enriched by this monarch with two vast palaces, one on the eastern, the other on the western bank of the Nile. He also commenced and erected the greater portion of the buildings at *Luxor*. On the walls of their chambers Amenophis was designated "The vanquisher of the Mennahoun," an unknown people, and the "Pacificator of Aegypt." From the fragment of a monolithal granite statue now in the Louvre, it may be inferred that his victories were obtained over negro races, and consequently were the results of campaigns in the interior of Libya and the S. of Aethiopia. Amenophis has a further claim to notice, since he was probably the Memnon, son of Aurora, whom Achilles slew at the siege of Troy. Of all the Aethiopian works the Memnonian statues, from their real magnitude and from the fabulous stories related of them, have attracted the largest share of attention. By the word Memnon the Greeks understood an Aethiopian or man of dark complexion (Steph. B. *s. v.*; Agathem. *ap. Gr. Geograph. Min.*), or rather, perhaps, a dark-complexioned warrior (comp. Eustath. *ad Il.* v. 639); and the term may very properly have been applied to the conqueror of the southern land, who was also hereditary prince of Aethiopia. The statues of Memnon, which now stand alone on the plain of Thebes, originally may have been the figures at the entrance of the long dromos of crio-sphinxes which led up to the Amenopheion or palace of Amenophis. Of the eastern and northern limits of the Theban kingdom under the third Amenophis, we have no evidence similar to that afforded by the tablet of *Karnak;* yet from the monuments of his battles we may infer that he levied tribute from the Arabians on the Red Sea and in the peninsula of Sinai, and at one time pushed his conquests as far as Mesopotamia. According to Manetho he reigned 31 years: his tomb is the most ancient of the sepulchres in the *Bab-el-Melook;* and even so late as the Ptolemaic age he had divine honours paid him by a special priest-college called "The pastophori of Amenophis in the Memnoneia." (Kenrick, *Ancient Aegypt*, vol. ii. p. 246.)

Setei Menephthah is the next monarch of the 18th dynasty who, in connection with Thebes, deserves mention. Besides the temples which he constructed at Amada in Nubia and at Silsilis (*Silseleh*), he began the great palace called Menephtheion in that city, although he left it to be completed by his successors Rameses II. and III. From the paintings and inscriptions on the ruins at *Karnak* and *Luxor* it appears that this monarch triumphed over five Asiatic nations as well as over races whose position cannot be ascertained, but whose features and dress point to the interior of Libya. The tomb and sarcophagus of Setei Menephthah were discovered by Belzoni in the *Bab-el-Melook*. (*Travels*, vol. i. p. 167.) If he be the same with the Sethos of the lists, he reigned 50 or 51 years. We now come to the name of Rameses II. and III., the latter of whom is the Sesostris of Herodotus, and who may therefore be regarded as a clearly historical personage. There can be no doubt of the greatness of Thebes under his sceptre. In this, as in many other instances where Aegypt is concerned, the monuments of the country enable us to approach the truth, while the credulity of the Greek travellers and historians in accepting the narrations of the Aegyptian priests — naturally eager, after their subjection by the Persians, to exalt their earlier condition — only tends to bewilder and mislead. Thus, for example, Diodorus (i. 54) was informed that Sesostris led into the field 600,000 infantry, 24,000 cavalry, and 27,000 chariots; and he appeals to the passage already cited from Homer to show that Thebes sent so many chariots out of its hundred gates. There is no evidence that the Aegyptians then possessed a fleet in the Mediterranean; yet Diodorus numbers among his conquests the Cyclades, and Dicaearchus (*Schol. in Apoll. Rhod.* iv. 272) assigns to him "the greater part of Europe." The monuments, on the contrary, record nothing so incredible of this monarch; although if we may infer the extent of his conquests and the number of his victories from the space occupied on the monuments by their pictorial records, he carried the arms of Aegypt beyond any previous boundaries, and counted among his subjects races as various as those which, nearly 17 centuries later, were ruled by Trajan and the Antonines. The reign of Rameses was of 60 years' duration, that is nearly of equal length with his life, for the first of his victories — that recorded on the propylaea of the temple of *Luxor*, and much more fully on those of *Aboosimbel* — was gained in his fifth year. We must refer to works professedly dealing with Aegyptian annals for his hisotry: here it will be sufficient to observe of Rameses or Sesostris that he added to Thebes the Rameseion, now generally admitted to be the "monument of Osymandyas," upon the western bank of the Nile; that he was distinguished from all his predecessors by the extent of his conquests and the wisdom of his laws; and among his subjects for his strength, comeliness, and valour. The very pre-eminence of Rameses III. has, indeed, obscured his authentic history. To him were ascribed many works of earlier and of later monarchs, — such as the canal of the Pharaohs, between the Nile and the Red Sea; the dykes and embankments which rendered the Delta habitable; the great wall, 1500 stadia in length, between Pelusium and Heliopolis, raised as a barrier against the Syrians and Arabians; a re-partition of the land of Aegypt; the law of hereditary occupation (Aristot. *Pol.* vii. 10); and foreign conquests, or at least expeditions into Western Asia, which rendered tributary to him even the Colchians and the Bactrians. (Tacit. *Ann.* ii. 60.)

With the 21st dynasty appear the traces of a revolution affecting the Upper Kingdom. Tanite and Bubastite Pharaohs are now lords of the Nile-valley: and these are succeeded by an Aethiopian dynasty, marking invasion and occupation of the Thebaid by a foreigner. Perhaps, as Aegypt became more involved with the affairs of Asia — a result of the conquests of the house of Rameses — it may have proved expedient to remove the seat of government nearer to the Syrian frontier. The dynasty of Sethos, the Aethiopian, however, indicates a revolt of the provinces S. of the cataracts; and even after the Aethiopians had withdrawn, the Lower Kingdom retained its pre-eminence. The Saite Pharaohs feared or despised the native militia, and surrounded themselves with foreign mercenaries. Greek colonies were established in the Delta; and Aegypt maintained a fleet — an innovation extremely prejudicial to Thebes, since it implied that the old isolation of the land was at an end, and that the seat of power was on the Syrian, and not on the Aethiopian frontier. The stages of its decline cannot be traced; but Thebes seems to have offered no opposition, after the fall of Memphis, to the Persians, and certainly, after its occupation by Cambyses, never resumed its place as a metropolitan city. That Thebes was partially restored after the destruction of at least its secular buildings by the Persians, admits of no doubt, since it was strong enough in B. C. 86 to hold out against the forces of Ptolemy Lathyrus. But although the circuit of its walls may have been undiminished, it seems never again to have been filled as before with a dense population. The foundation of Alexandreia was more fatal to Thebes than even the violence of Cambyses; and its rebellion against the Macedonians was perhaps prompted by jealousy of Greek commerce and religion. The hand of Lathyrus lay heavy on Thebes; and from this epoch probably dates the second stage of its decline. From the glimpses we gain of it through the writings of the Greeks and Romans, it appears to have remained the head-quarters of the sacerdotal order and of old Aegyptian life and manners. As a Macedonian or Roman prefecture, it took little or no part in the affairs of Aegypt; yet it profited by the general peace of the world under the Caesars, and employed its wealth or labour in the repair or decoration of its monuments. The names of Alexander and some of the Ptolemies, of the Caesars from Tiberius to the Antonines, are inscribed on its monuments; and even in the fourth century A. D. it was of sufficient importance to attract the notice of historians and travellers. Perhaps its final ruin was owing as much to the fanaticism of the Christians of the Thebaid, who saw in its sculptures only the abominations of idol-worship, as to its occupation by the Blemmyes and other barbarians from Nubia and Arabia. When the Saracens, who also were iconoclasts, broke forth from Arabia, Thebes endured its final desolation, and for many centuries its name almost disappears: nor can its monuments be said to have generally attracted the notice of Europeans, until the French expedition to Aegypt once again disclosed its monuments. From that period, and especially since the labours of Belzoni, no ancient city has been more frequently visited or described.

The growth of Thebes and the additions made to it by successive monarchs or dynasties have been partly traced in the foregoing sketch of its political history. A few only of its principal remains can here be noticed, since the ruins of this city form the subject of many works, and even the most condensed account of them would almost demand a volume for itself. Ancient Thebes, as has already been observed, occupied both the eastern and western banks of the Nile; and four villages, two, on each side of the river, now occupy a portion of its original area. Of these villages two, *Luxor* and *Karnak*, are on the eastern bank, and two, *Gourneh* and *Medinet-Aboo*, on the western. There is some difference in the character and purpose of the structures in the opposite quarters of the city. Those on the western bank formed part of its vast necropolis; and here are found the rock-hewn painted tombs, — "the tombs of the kings,"—whose sculptures so copiously illustrate the history, the arts, and the social life of Aegypt. On this side there are also the remains of temples, palaces, and halls of assembly or judicature, with their vast enclosure of walls and their long avenues of sphinxes. But the western quarter of Thebes was reserved principally for the dead, and for the service of religion and the state, while the mass of the population was contained in the eastern. Yet the numbers who inhabited the western side of the city must have been considerable, since each temple had its own establishment of priests, and each palace or public edifice its proper officers and servants. Still we shall probably be correct in describing the eastern quarter as the civil, and the western as the royal and ecclesiastical, portion of Thebes. At present no obelisks have been discovered in the western quarter, but, with this exception, the monuments of *Gourneh* and *Medinet-Aboo* yield little in grandeur, beauty, or interest to those of *Luxor* and *Karnak*, and in one respect indeed are the more important of the two, since they afford the best existing specimens of Aegyptian colossal or portrait statues.

Beginning then with the western quarter,—the Memnoneia of the Ptolemaic times,—we find at the northern limit of the plain, about three quarters of a mile from the river, the remains of a building to which Champollion has given the name of *Menephtheion*, because the name of Setei-Menephthah is inscribed upon its walls. It appears to have been both a temple and a palace, and was approached by a dromos of 128 feet in length. Its pillars belong to the oldest style of Aegyptian architecture, and its bas-reliefs are singularly fine.

The next remarkable ruin is the Memnoneium of Strabo (xvii. p. 728), the tomb of Osymandyas of Diodorus, now commonly called the *Rameseion* on the authority of its sculptures. The situation, the extent, and the beauty of this relic of Thebes are all equally striking. It occupies the first base of the hills, as they rise from the plain; and before the alluvial soil had encroached on the lower ground, it must have been even a more conspicuous object from the city than it now appears. The inequalities of the ground on which it was erected were overcome by flights of steps from one court to another, and the *Rameseion* actually stood on a succession of natural terraces improved by art. The main entrance from the city is flanked by two pyramidal towers: the first court is open to the sky, surrounded by a double colonnade, and 140 feet in length and 18 in breadth. On the left of the staircase that ascends to the second court still stands the pedestal of the statue of Rameses, the largest, according to Diodorus (i. 49), of the colossi of Aegypt. From the dimensions of its foot, parts of which still remain, it is calculated that this statue was 54 feet in height and 22 feet 4 inches in breadth across the shoulders. The court is strewn with its fragments. How it was erected, or how overthrown in a land not liable to earthquakes, are alike subjects of wonder; since, without mechanical aids wholly beyond the reach of barbarians, it must have been almost as difficult to cast it down from its pedestal as to transport it originally from the quarries. The walls of the second court are covered with sculptures representing the wars of Rameses III., a continuation and complement of the historical groups upon the interior walls of the pylon. Diodorus (i. 47) speaks of "monolithal figures, 16 cubits high, supplying the place of columns," and these are probably the pillars of this second court. He also mentions the attack of a city surrounded by a river; and this group of sculpture, still extant, identifies the Memnoneium with the monument of Osymandyas. A third flight of stairs conducts from the court to a hall, which, according to Champollion was used for public assemblies. A sitting statue of Rameses flanked each side of the steps, and the head of one of them, now called the *young* Memnon adorns the British Museum. The columns and walls of the court are covered with sculptures partly of a religious, partly of a civil character, representing the homage of the 23 sons of Rameses to their parent and his offerings to the gods. Nine smaller apartments succeed to the hall. One of these was doubtless the library or "Dispensary of the Mind" (ψυχῆς ἰατρεῖον) of which Diodorus (i. 49) speaks, since in it are found sculptures of Thoth, the inventor of letters, and his companion Saf, the "lady of letters" and "President of the Hall of Books." This chamber had also at one time an astronomical ceiling adorned with the figures or symbols of the Aegyptian months; but it was carried off by the Persians, and the Greek travellers, Diodorus, Hecataeus &c., knew of it only from hearsay. Of the nine original chambers, two only remain, the one just described, and a second, in which Rameses is depicted sacrificing to various divinities of the Theban Pantheon. Beneath the upper portion of the Memnoneium rock-sepulchres and brick graves have been discovered, both coeval with the Rameseian dynasty (Lepsius, *Rev. Arch.* Jan. 1845). The entire area of the Memnoneium was enclosed by a brick wall, in the double arches of which are occasionally imbedded fragments of still more ancient structures, the remains probably of the Thebes which the 18th dynasty of the Pharaohs enlarged and adorned. A dromos NW. of the Memnoneium, formed of not less than 200 sphinxes, and at least 1600 feet in length, led to a very ancient temple in a recess of the Libyan hills. This was probably a place of strength before the lowlands on each side of the Nile were artificially converted by drainage and masonry into the solid area upon which Thebes was built.

The next object which meets the traveller's eye is a mound of rubbish, the fragments of a building once occupying the ground. It is called by the Arabs *Koum-el-Hattam*, or mountain of sandstone, and is composed of the ruins of the Amenopheion, the palace or temple of Amunoph III.—the Memnon of the Greeks. About a quarter of a mile distant from the Amenopheion, and nearer to the Nile, are the two colossal statues called *Tama* and *Chama* by the natives, standing isolated on the plain and eminent above it. The most northerly of these statues is the celebrated vocal Memnon. Their present isolation, however, is probably accidental, and arises from the subsidence or destruction of an intermediate dromos, of which they formed the portals, and which led to the Amenopheion. These statues have already been described in the *Dictionary of Biography*, *s. v.* MEMNON [Vol. II. p. 1028.] It may be added here that the present height of these colossal figures, inclusive of the pedestal, is 60 feet. The alluvial soil, however, rises to nearly one half of the pedestal, and as there is an inscription of the age of Antoninus Pius, A. D. 139, foll., i. e. about 1720 years old, we obtain some measure of the amount of deposition in so many centuries. The blocks from which the statues are formed are composed of a coarse, hard breccia, intermixed with agatised pebbles. (Russegger, *Reisen*, vol. ii. pt. 1. p. 410.) The village of *Medinet-Aboo* stands about one third of a mile SW. of *Koum-el-Hattam*, upon a lofty mound formed by the ruins of the most splendid structure in western Thebes. It consisted of two portions, a temple and a palace, connected with each other by a pylon and a dromos. The temple was the work of successive monarchs of the name of Thothmes, and hence has received the name of the Thothmeseion. Apparently this site found favour with the sovereigns of Aegypt in all ages, since, either on the main building or on its numerous outworks, which extend towards the river, are inscribed the names of Tirhakah the Aethiopian, of Nectanebus, the last independent king of Aegypt, of Ptolemy Soter II., and of Antoninus Pius. The original Thothmeseion comprises merely a sanctuary surrounded by galleries and eight chambers ; the additions to it represent the different periods of its patrons and architects. The palace of Rameses—the southern Rameseion of Champollion—far exceeds in dimensions and the splendour of its decorations the Thothmeseion. It stands a little S. of the temple, nearer the foot of the hills. The dromos which connects them is 265 feet in length. The sculptures on the pylon relate to the coronation of Rameses IV. and his victories over the Aethiopians. A portion of the southern Rameseion seems to have been appropriated to the private uses of the king. The mural decorations of this portion are of singular interest, inasmuch as they represent Rameses in his hours of privacy and recreation.

The walls of the southern Rameseion generally are covered both on the inside and the out with representations of battles, sacrifices, religious processions and ceremonies, relating to the 18th dynasty. A plain succeeds, bounded by sand-hills and heaps of Nile-mud. It is variously described by modern travellers as the site of a race-course, of a camp or barrack, or an artificial lake, over which, according to Sir Gardner Wilkinson, the dead were ferried to the neighbouring necropolis. Whatever may have been its purpose, this plain is of considerable extent, being somewhat less than a mile and half in length, and more than half a mile in breadth.

The contrast between the portion of Thebes once crowded with the living, and that which was equally thronged with the dead, is less striking now, when the whole city is a desert or occupied only by a few straggling villages. But under the Pharaohs the vicinity of life and death must have been most solemn and expressive. From *Gourneh* to *Medinet-Aboo* the Libyan hills, along a curve of nearly 5 miles, are honey-combed with sepulchres, and conspicuous among them are the Tombs of the Kings, situated in the valley of *Bab-el-Melook*. The Theban necropolis is excavated in the native calcareous rock. The meaner dead were interred in the lower ground, where the limestone is of a softer grain, and more exposed to decomposition by wind and water. This portion of the cemetery has, accordingly, fallen into decay. But the upper and harder strata of the hills are of finer and more durable texture, and here the priest-caste and nobles were interred. The tombs of the lower orders are generally without sculpture, but filled with mummies of animals accounted sacred by the Aegyptians. A favourite companion in death appears to have been the ape; and such numbers of this animal have been found in one portion of the necropolis that the valley containing their mummies bears the name of the "Apes' Burial Place." Upon the graves of the upper classes painting and sculpture were lavished in a measure hardly inferior to that which marks the sepulchres of the kings. The entire rock is tunnelled by them, and by the galleries and staircases which led to the various chambers. The entrances to these tombs are rectangular, and open into passages which either pierce the rock in straight lines, or wind through it by ascending and descending shafts. Where the limestone is of a crumbling nature, it was supported by brick arches, and drains were provided for carrying off standing or casual water. The walls of these passages and chambers were carefully prepared for the artist. Rough or carious portions were cut out, and their place filled up with bricks and plaster. Their entire surface was then covered with stucco, on which the paintings were designed and highly coloured. The decorations are rarely in relief, but either drawn on the flat surface, or cut into the stucco. They are mostly framed in squares of chequer and arabesque work. The subjects portrayed within these frames or niches are very various,—ranging through religious ceremonies and the incidents of public or private life. The ornaments of these tombs may indeed be termed the miniature painting of the Aegyptians. Within a space of between 40 and 50 feet no less than 1200 hieroglyphics are often traced, and finished with a minute delicacy unsurpassed even in buildings above ground, which were meant for the eyes of the living.

The Royal Sepulchres, however, form the most striking feature of the Theban necropolis. They stand in a lonely and barren valley, seemingly a natural chasm in the limestone, and resembling in its perpendicular sides and oblong shape a sarcophagus. At the lower end of this basin an entrance has been cut—there seems to be no natural mode of ingress—in the rock. Forty-seven tombs were, at one time, known to the ancients. (Diodor. i. 46.) Of these twenty or twenty-one have been counted by modern explorers. Here reposed the Theban Pharaohs from the 18th to the 21st dynasty. The only tombs, hitherto discovered, complete are those of Amunoph III., Rameses Meiamun, and Rameses III. To prepare a grave seems to have been one of the duties or pleasures of Aegyptian royalty; and since the longest survivor of these monarchs rests in the most sumptuous tomb, it may be inferred that the majority of them died before they had completed their last habitation.

The queens of Aegypt were buried apart from the kings, in a spot about three-fourths of a mile NW. of the temple of *Medinet-Aboo*. Each of them bears the title of "Wife of Amun," indicating either that their consorts combined with their proper names that also of the great Theban deity, or that, after death, they were dignified by apotheosis. Twenty-four tombs have at present been discovered in this cemetery, twelve of which are ascertained to be those of the queens. The least injured of them by time or violence bears the name of Taia, wife of Amunoph III.

On the eastern bank of the Nile, the monuments are even more magnificent. The villages of *Luxor* and *Karnak* occupy a small portion only of the true Diospolis. The ruins at *Luxor* stand close to the river. The ancient landing place was a jetty of stone, which also served to break the current of the stream. The most remarkable monuments are two obelisks of Rameses III., respectively 70 and 60 feet high, one of which still remains there, while the other has been removed to the *Place de la Concorde* at Paris. Their unequal height was partially concealed from the spectator by the lower obelisk being placed upon the higher pedestal. Behind them were two monolithal statues of that monarch, in red Syenite granite. These are now covered from the breast downwards with rubbish and fluvial deposit, but were, originally, including their chairs or bases, 39 feet high. Next succeeds a court, surrounded by a corridor of double columns, 190 feet long and 170 broad. It is entered through a portal 51 feet in height, whose pyramidal wings are inscribed with the battles of Rameses. On the opposite side of the court a second portal, erected by Amunoph III., opens upon a colonnade which leads to a smaller court, and this again terminates with a portico composed of four rows of columns, eight in each row. Beyond the third portico follows a considerable number of apartments, flanking a sanctuary on the walls of which are represented the birth of Amunoph, and his presentation to Amun.

A dromos of *andro-sphinxes*, and various buildings now covered with sand and dried mud, formerly connected the quarter of eastern Thebes, represented by *Luxor*, with that represented by *Karnak*. Near to the latter place a portion of the dromos still exists, and a little to the right of it a second dromos of *crio-sphinxes* branches off, which must have been one of the most remarkable structures in the city. It led up to the palace of the kings, and consisted of a double row of statues, sixty or seventy in number, each 11 feet distant from the next, and each having a lion's body and a ram's head. The SW. entrance of the palace is a lofty portal, followed by four spacious courts with intervening gateways.

The grandeur of the palace is, in some degree, lessened by later additions to its plan, for on the right side of the great court was a cluster of small chambers, while on its left were only two apartments. Their object is unknown, but they probably served as lodgings or offices for the royal attendants. In the first of the two main courts stand two obelisks of Thothmes I., one in fragments, the other still erect and uninjured. In a second court to the right of the first, there were two obelisks also: the one which remains is 92 feet high. The oldest portion of the palace of *Karnak* appears to be a few chambers, and some polygonal columns bearing the shield of Sesortasen I. To these—the nucleus of the later structures—Thothmes III. made considerable additions; among them a chamber whose sculptures compose the great *Karnak* Tablet, so important a document for Aegyptian chronology.

But the Great Court is surpassed in magnificence by the Great Hall. This is 80 feet in height, and 329 feet long by 179 broad. The roof is supported by 134 columns, 12 in the centre and 122 in the aisles. The central columns are each 66 feet high, clear of their pedestals, and each 11 feet in diameter. The pedestals were 10 feet high, and the abacus over their capitals, on which rested the architraves of the ceiling, was 4 feet in depth. The columns were each about 27 feet apart from one another. The aisle-columns stood in 7 rows, were each 41 feet high, and 9 feet in girth. Light and air were admitted into the building through apertures in the side walls. The founder of the palace was Setei-Menephthah, of the 18th dynasty; but one reign cannot have sufficed for building so gigantic a court, and we know indeed not only that many of the historical bas-reliefs which cover the walls were contributed by his son Rameses II., but also that the latter added to the Great Hall, on its NW. side, a vast hypethral court, 275 feet in breadth, by 329 in length. This, like the hall, had a double row of columns down its centre, and a covered corridor round its sides. Four gateways opening to the four quarters gave admission into this court: and to the principal one which fronted the Nile an avenue of crio-sphinxes led up, headed by two granite statues of Rameses II.

The purpose for which these spacious courts and their annexed halls and esplanades were erected was perhaps partly religious, and partly secular. Though the kings of the 18th and succeeding dynasties had ceased to be chief-priests, they still retained many ceremonial functions, and the sacred calendar of Aegypt abounded in days of periodical meetings for religious objects. At such *panegyries* the priests alone were a host, and the people were not excluded. From the sculptures also it appears that the Court of Royal Palaces was the place where troops were reviewed, embassies received, captives executed or distributed, and the spoils or honours of victory apportioned. Both temples and palaces also served occasionally for the encampment of soldiers and the administration of justice. The temperature of the Thebaid rendered vast spaces indispensable for the congregation of numbers, and utility as well as pomp may have combined in giving their colossal scale to the structures of the Pharaohs.

In the Great Hall a great number of the columns are still erect. The many which have fallen have been undermined by water loosening the soil below: and they fall the more easily, because the architraves of the roof no longer hold them upright. The most costly materials were employed in some parts of the palace. Cornices of the finest marble were inlaid with ivory mouldings or sheathed with beaten gold.

These were the principal structures of the eastern moiety of Thebes: but other dromoi and gateways stand within the circuit of its walls, and by their sculptures or inscriptions attest that the Macedonian as well as the native rulers extended, renovated, or adorned the capital of the Upper Country. The eastern branch of the dromos which connects *Luxor* with *Karnak* appears from its remains to have been originally 500 feet in length, and composed of a double row of ram-headed lions 58 in number. The loftiest of Aegyptian portals stands at its SW. extremity. It is 64 feet high, but without the usual pyramidal propyla. It is indeed a work of the Greek era, and was raised by Ptolemy Euergetes I. Rameses IV. and Rameses VIII. added temples and a dromos to the city. Nor was Thebes without its benefactors even so late as the era of the Roman Caesars. The name of Tiberius was inscribed on one of its temples; and Hadrian, while engaged in his general survey of the Empire, directed some repairs or additions to be made to the temple of Zeus-Ammon. That Thebes, as Herodotus and Diodorus saw it, stood upon the site and incorporated the remains of a yet more ancient city, is rendered probable by its sudden expansion under the 18th dynasty of the Pharaohs, as well as by extant specimens of its architecture, more in affinity with the monuments S. of the cataracts than with the proper Aegyptian style. It seems hardly questionable that

Thebes was indebted for its greatness originally to its being the principal centre of Ammon-worship,—a worship which, on the one hand, connected it with Meroe, and, on the other, with the islands of the Libyan desert. The strength which the Thebaid and its capital thus acquired not only enabled it to rise superior to Abydus in the earlier period, but also to expel the Assyrian invaders from the Delta. It becomes then an interesting question which quarter of Thebes was its cradle? Did it spread itself from the eastern or the western shore of the Nile? Both Diodorus and Strabo are agreed in placing the "old town," with its Ammonian temple, on the eastern bank of the river; and this site too was the more accessible of the two, whether its population came from the left or, as it is more likely they did, from the right shore. Between *Luxor* and *Karnak* lies the claim to be considered as the site of the earliest Diospolis. Now in the former place there is no conspicuous trace of Ammon-worship, whereas the latter, in its ram-headed dromoi, abounds with symbols of it. At *Karnak*, every monument attests the presence of Ammon. Osiris indeed appears as his son or companion on the sculptures, and in some of the temple-legends they were represented as joint founders of the shrine. But Ammon was without doubt the elder of the two. We may accordingly infer that the first Thebes stood nearly on the site of the present *Karnak*, at a period anterior to all record: that it expanded towards the river, and was separated by the whole breadth of the stream and of the plain to the foot of the Libyan hills from the necropolis. Finally, that as its population became too large for the precincts of the eastern plain, a suburb, which grew into a second city, arose on the opposite bank of the Nile; and thus the original distinction between eastern and western Thebes partially disappeared, and the river, having thenceforward habitations on both its banks, no longer parted by a broad barrier the city of the living from the city of the dead.

(Kenrick, *Ancient Aegypt under the Pharaohs*, vol. i. pp. 149—178; Heeren, *Historical Researches, Thebes and its Monuments*, vol. ii. pp. 201—342; Champollion, *Lettres sur l'Egypte;* Hamilton, *Aegyptiaca;* Belzoni, *Travels*, *&c.*)

The territory of Thebes was named Thebais (*ἡ Θηβαΐς*, sc. *χώρα*, or *οἱ ἄνω τόποι*, the Upper Country, Ptol. iv. 5. § 62), the modern *Sais* or *Pathros*, and was one of the three principal divisions of Aegypt. Its frontiers to the S. varied accordingly as Aegypt or Aethiopia preponderated, the Theban Pharaohs at times ruling over the region above the Cataracts as far S. as Hiera Sycamina lat. 23° 6′ N.; while, at others, the kings of Meroe planted their garrisons N. of Syene, and, at one period, occupied the Thebais itself. But the ordinary limits of Upper Aegypt were Syene to S., lat. 24° 5′ N., and Hermopolis Magna to N., lat. 27° 45′ N. On the E. it was bounded by the Arabian, on the W. by the Libyan hills and desert. As rain seldom falls in the Thebais (Herod. iii. 10), and as its general surface is rocky or sandy, the breadth of cultivable land depends on the alluvial deposit of the Nile, and this again is regulated by the conformation of the banks on either side. For a similar cause the population of the Thebais was mostly gathered into towns and large villages, both of which are often dignified by ancient writers with the appellation of cities. But numerous cities were incompatible with the physical character of this region, and its population must have been considerably below the estimate of it by the Greeks and Romans.

The Thebais was divided into ten nomes (Strab. xvii. p. 787), and consequently ten halls in the Labyrinth were appropriated to its Nonarchs. But this number apparently varied with the boundaries of Upper Aegypt, since Pliny (v. 9) enumerates eleven, and other writers mention fourteen Nomes. The physical aspect of the Thebais requires especial notice, since it differed, both geologically and in its Fauna and Flora, from that of Lower Aegypt.

For the most part it is a narrow valley, intersected by the river and bounded by a double line of hills, lofty and abrupt on the eastern or Arabian side, lower and interrupted by sandy plains and valleys on the Libyan or western. The desert on either side produces a stunted vegetation of shrubs and herbs, which emit a slight aromatic odour. The cultivable soil is a narrow strip on each side of the Nile, forming, with its bright verdure, a strong contrast to the brown and arid hue of the surrounding district. The entire breadth of this valley, including the river, does not exceed 11 miles, and sometimes is contracted by the rocky banks of the Nile even to two.

Upper Aegypt belongs to Nubia rather than to the Heptanomis or the Delta. Herodotus (iii. 10) was mistaken in his statement that rain never falls in the Thebais. It is, however, of rare occurrence. Showers fall annually during four or five days in each year, and about once in eight or ten years heavy rains fill the torrent-beds of the mountains, and convert the valleys on either side of the Nile into temporary pools. That this was so even in the age of Hecataeus and Herodotus is proved by the circumstance that the lions on the cornices of the Theban temples have tubes in their mouths to let the water off.

But the fertility of the Thebais depends on the overflow of the Nile. From Syene nearly to Latopolis, lat. 25° 17′ N., the cultivable soil is a narrow rim of alluvial deposit, bounded by steep walls of sandstone. On the Arabian shore were the quarries from which the great temples of Upper Aegypt were constructed. At Apollinopolis Magna (*Edfu*) the sandstone disappears from the W. bank of the river, and on the E. it extends but a little below that city. Four miles below Eilithya, the limestone region begins, and stretches down nearly to the apex of the Delta, descending on the Libyan side in terraces to the Mediterranean. At this point a greater breadth of land is cultivable, and in the Arabian hills deep gorges open towards the Red Sea, the most considerable of which are the valleys that run from Eilithya in a SE. direction to Berenice, and from Coptos, past the porphyry quarries, to Cosseir on the Red Sea. The tanks and stations for the caravans which the Theban Pharaohs or the Ptolemies constructed in these valleys are still occasionally found buried in the sand. At Latopolis the Nile-valley is nearly 5 miles wide, but it is again contracted by the rocks at *Gebelein*, where, owing to the precipitous character of the banks, the road quits the river and crosses the eastern desert to Hermonthis.

The next material expansion of the Nile-valley is at the plain of Thebes. At this point both chains of hills curve boldly away from the river, and leave an area of more than 5 miles in length and 3 in breadth. At the northern extremity of this plain the banks again contract, and at *Gourneh* are almost close to the Nile. Re-opening again, the borders of the stream as far as Hermopolis Magna, the northern boundary of the Thebaid, generally extend inland on the E. side about one mile and a half, on the W. about two miles. They do not indeed observe an unbroken line, but the alluvial soil, where the mouths of the collateral valleys permit, occasionally stretches much farther into the country. Canals and dykes in the Pharaonic period admitted and retained the Nile's deposit to an extent unknown either in Grecian, Roman, or modern eras.

Seen from the river the Thebaid, in the flourishing periods of Aegypt, presented a wide and animated spectacle of cultivation and industry, wherever the banks admitted of room for cities or villages. Of the scenery of the Nile, its teeming population and multitudinous river-craft, mention has already been made in the article Nilus. Among many others, the following objects were beheld by those who travelled from Syene to Hermopolis. At first the general appearance of the shores is barren and dreary. *Koum-Ombos*, the ancient Ombi, would first arrest attention by the brilliant colours of its temples, and, at certain seasons of the year, by the festivals held in honour of the crocodile-headed deity Sevak. At times also, if we may credit the Roman satirist (Juvenal, *Sat.* xv.), the shore at Ombi was the scene of bloody frays with the crocodile exterminators from Tentyra. Sixteen miles below Ombi was the seat of the special worship of the Nile, which at this point, owing to the escarped form of its sandstone banks, admits of a narrow road only on either side, and seems to occupy the whole breadth of Aegypt. Here too, and on the eastern bank especially are the vast quarries of stone which supplied the Theban architects with their durable and beautiful materials. Various landing-places from the river gave access to those quarries: the names of successive sovereigns and princes of the xviiith dynasty, their wars and triumphs, are recorded on the rocks; and blocks of stone and monolithal shrines are still visible in their galleries. The temples of Apollinopolis Magna (*Edfu*), the hypogaea of Eilithya, Thebes occupying either bank, Coptos, long the seat of Aegyptian commerce with India, the temples of Athor and Isis at Tentyra, the mouth of the ancient branch of the Nile, the canal of *Jusuf* at Diospolis Parva, the necropolis of Abydos, near which runs the highroad to the greater Oasis, the linen-works and stone-masons' yards of Chemmis or Panopolis (*Ekhmin*), the sepulchral chambers at Lycopolis, and, finally, the superb portico of Hermopolis Magna, all evince, within a compass of about 380 miles, the wealth, enterprise, and teeming population of Upper Aegypt.

The vegetation of this region announces the approach to the tropics. The productions of the desert, stunted shrubs and trees, resemble those of the Arabian and Libyan wastes. But wherever the Nile fertilises, the trees and plants belong rather to Aethiopia than to the lower country. The sycamore nearly disappears: the Theban palm and the date-palm take its place. The lotus (*Nymphaea Lotus* and *Nymphaea caerulea*) is as abundant in the Thebais as the papyrus in the Delta. It is the symbol of the Upper Land: its blue and white cups enliven the pools and canals, and representations of them furnished a frequent and graceful ornament to architecture. Its bulb afforded a plentiful and nutritious diet to the poorer classes. The deserts of the Thebais, which in Christian times swarmed with monasteries and hermitages, contained the wolf, hyaena, and jackal: but the larger carnivorous animals of Libya were rarely seen in Aegypt. (Herod. ii. 65.) In the Pharaonic times the hippopotamus was found in the Nile below the Cataracts: more recently it has seldom been found N. of them. The crocodile, being an object of worship in several of the Theban nomes, was doubtless more abundant than it is now. From both papyri and sculptures we know that the Theban landowners possessed horned cattle and sheep in abundance, although they kept the latter for their wool and milk principally; and the chariots of Thebes attest the breeding and training of horses. From extant drawings on the monuments we know also that horticulture was a favourite occupation in Upper Aegypt.

The population of the Thebais was probably of a purer Aegyptian stamp than that of the Delta; at least its admixtures were derived from Arabia or Meroe rather than from Phoenicia or Greece. Its revolutions, too, proceeded from the south, and it was comparatively unaffected by those of the Lower Country. Even as late as the age of Tiberius, A.D. 14—37, the land was prosperous, as is proved by the extension and restoration of so many of its public monuments; and it was not until the reign of Diocletian that its ruin was consummated by the inroad of the Blemmyes, and other barbarous tribes from Nubia and the Arabian desert. [W. B. D.]

THEBAE (Θῆϐαι, orig. Θήϐη, Dor. Θήϐα: *Eth.* Θηϐαῖος, fem. Θηϐαΐς, Thebanus, fem. Thebais), the chief city in Boeotia, was situated in the southern plain of the country, which is divided from the northern by the ridge of Onchestus. Both these plains are surrounded by mountains, and contained for a long time two separate confederacies, of which Orchomenus in the north and Thebes in the south were the two leading cities.

I. HISTORY.

No city in Greece possessed such long continued celebrity as Thebes. Athens and Sparta, which were the centres of Grecian political life in the historical period, were poor in mythical renown; while Argos and Mycenae, whose mythical annals are full of glorious recollections, sank into comparative insignificance in historical times, and Mycenae indeed was blotted out of the map of Greece soon after the Persian wars. But in the mythical ages Thebes shone pre-eminent, while in later times she always maintained her place as the third city of Greece; and after the battle of Leuctra was for a short period the ruling city. The most celebrated Grecian legends cluster round Thebes as their centre; and her two sieges, and the fortunes of her royal houses, were the favourite subjects of the tragic muse. It was the native city of the great seer Teiresias and of the great musician Amphion. It was the reputed birthplace of the two deities Dionysus and Hercules, whence Thebes is said by Sophocles to be "the only city where mortal women are the mothers of gods (*οὗ δὴ μόνον τίκτουσιν αἱ ϑνηταὶ ϑεούς*, Fragm. *ap.* Dicaearch, § 17, ed. Müller; Mure, *Tour in Greece*, vol. i. p. 253.)

According to the generally received tradition, Thebes was founded by Cadmus, the leader of a Phoenician colony, who called the city Cadmeia (Καδμεία), a name which was afterwards confined to the citadel. In the Odyssey, Amphion and Zethus, the two sons of Antiope by Zeus, are represented as the first founders of Thebes and the first builders of its walls. (*Od.* xi. 262.) But the logographers placed Amphion and Zethus lower down in the series, as we shall presently see. The legends connected with the foundation of the city by Cadmus are related elsewhere. [*Dict. of Biogr. and Myth.* art. Cadmus.] The five Sparti, who were the only survivors of the warriors sprung from the dragon's teeth, were the reputed ancestors of the noblest families in Thebes, which bore the name of Sparti down to the latest times. It is probable that the name of their families gave origin to the fable of the sowing of the dragon's teeth. It appears certain that the original inhabitants of Thebes were called Cadmeii (Καδμεῖοι, *Il.* iv. 388, 391, v. 807, x. 288, *Od.* xi. 276) or Cadmeiones (Καδμείωνες, *Il.* iv. 385, v. 804, xxiii. 680), and that the southern plain of Boeotia was originally called the Cadmeian land (Καδμηΐς γῆ, Thuc. i. 12). The origin of these Cadmeians has given rise to much dispute among modern scholars. K. O. Müller considers Cadmus a god of the Tyrrhenian Pelasgians, and maintains that the Cadmeians are the same as the Tyrrhenian Pelasgians; Welcker endeavours to prove that the Cadmeians were a Cretan colony; while other writers adhere to the old traditions that the Cadmeians were Phoenicians who introduced the use of letters into Greece. (Müller, *Orchomenos*, p. 111, seq., 2nd ed.; Thirlwall, *Hist. of Greece*, vol. i. p. 111.) It is useless, however, to enter into the discussion of a subject respecting which we possess no materials for arriving at a satisfactory conclusion. It is certain that the Greeks were indebted to the Phoenicians for their alphabet; but whether the Cadmeians were a Phoenician colony or some other race must be left uncertain.

But we must return to the legendary history of Thebes. Cadmus had one son, Polydorus, and four daughters, Ino, Semele, Autonoë, and Agave, all of whom are celebrated in the mythical annals. The tales respecting them are given in the *Dict. of Biogr. and Myth.*, and it is only necessary to mention here that Ino became the wife of Athamas and the mother of Melicertes; Semele was beloved by Zeus and became the mother of the god Dionysus; Autonoë was the mother of the celebrated hunter Actaeon, who was torn to pieces by the dogs of Artemis; and Agave was the mother of Pentheus, who, when Cadmus became old, succeeded him as king of Thebes, and whose miserable end in attempting to resist the worship of Dionysus forms the subject of the *Bacchae* of Euripides. After the death of Pentheus, Cadmus retired to the Illyrians, and his son Polydorus became king of Thebes. Polydorus is succeeded by his son Labdacus, who leaves at his death an infant son Laius. The throne is usurped by Lycus, whose brother Nycteus is the father of Antiope, who becomes by Zeus the mother of the twin sons, Amphion and Zethus. Nycteus having died, Antiope is exposed to the persecutions of her uncle Lycus and his cruel wife Dirce, till at length her two sons, Amphion and Zethus, revenge her wrongs and become kings of Thebes. They fortify the city; and Amphion, who had been taught by Hermes, possessed such exquisite skill on the lyre, that the stones, obedient to his strains, moved of their own accord, and formed the wall ("movit Amphion lapides canendo," Hor. *Carm.* iii. 11). The remainder of the legend of Amphion and Zethus need not be related; and there can be no doubt, as Mr. Grote has remarked, that the whole story was originally unconnected with the Cadmeian family, as it still stands in the Odyssey, and has been interwoven by the logographers into the series of the Cadmeian myths. In order to reconcile the Homeric account of the building of the city by Amphion and Zethus with the usually received legend of its foundation by Cadmus, it was represented by later writers that, while Cadmus founded the Cadmeia, Amphion and Zethus built the *lower* city (τὴν πόλιν τὴν κάτω), and gave to the united city the name of Thebes. (Paus. ix. 5. §§ 2, 6.)

After Amphion and Zethus, Laius became king of Thebes; and with him commences the memorable story of Oedipus and his family, which is too well known to need repetition here. When Oedipus was expelled from Thebes, after discovering that he had murdered his father Laius and married his mother Jocasta, his two sons Eteocles and Polynices quarrelled for their father's throne. Their disputes led to the two sieges of Thebes by the Argive Adrastus, two of the most memorable events in the legendary history of Greece. They formed the subject of the two epic poems, called the Thebais and the Epigoni, which were considered only inferior to the Iliad and the Odyssey. Polynices, having been driven out of Thebes by Eteocles, retires to Argos and obtains the aid of Adrastus, the king of the city, to reinstate him in his rights. Polynices and Adrastus are joined by five other heroes, making the confederacy known under the name of the "Seven against Thebes." The names of these seven chiefs were Adrastus, Amphiaräus, Capaneus, Hippomedon, Parthenopaeus, Tydeus, and Polynices; but there are discrepancies in the lists, as we shall notice more fully below: and Aeschylus (*Sept. c. Theb.* 461) in particular omits Adrastus, and inserts Eteocles in his place. The Seven Chiefs advanced against Thebes, and each attacked one of the celebrated gates of the city. Polynices and Eteocles fell by each other's hands; and in the general engagement which followed the combat of the two brothers, the Argives were defeated, and all their chiefs slain, with the exception of Adrastus, who was saved by the swiftness of his horse Areion, the offspring of Poseidon. A few years afterwards the sons of the Seven Chiefs undertook an expedition against Thebes, to avenge their fathers' fate, hence called the war of the Epigoni or Descendants. This expedition was also led by Adrastus, and consisted of Aegialeus, son of Adrastus, Thersander, son of Polynices, Alcmaeon and Amphilochus, sons of Amphiaräus, Diomedes, son of Tydeus, Sthenelus, son of Capaneus, and Promachus, son of Parthenopaeus. The Epigoni gained a victory over the Cadmeians at the river Glisas, and drove them within their walls. Upon the advice of the seer Teiresias, the Cadmeians abandoned the city, and retired to the Illyrians under the guidance of Laodamas, son of Adrastus. (Apollod. iii. 7. § 4; Herod. v. 57—61; Paus. ix. 5. § 13; Diod. iv. 65, 66.) The Epigoni thus became masters of Thebes, and placed Thersander, son of Polynices, on the Throne. (For a full account of the legends of Thebes, see Grote, *Hist. of Greece*, vol. i. c. xiv.) According to the mythical chronology, the war of the Seven against Thebes took place 20 years before the Trojan expedition and 30 years before the capture of Troy; and the war of the Epigoni was placed 14 years after the first expedition against Thebes, and consequently only 4 years before the departure of the Greeks against Troy. (Clinton, *F. H.* vol. i. p. 140.)

There is another important event in the mythical times of Thebes, which was not interwoven with the series of the legends already related. This is the birth of Hercules at Thebes, and the important services which he rendered to his native city by his war against Orchomenus. It was stated that the Thebans were compelled to pay tribute to Erginus, king of Orchomenus; but that they were delivered from the tribute by Hercules, who marched against Orchomenus, and greatly reduced its power (Paus. ix. 37. § 2; Strab. ix. p. 414; Diod. iv. 18). This legend has probably arisen from the historical fact, that Orchomenus was at one time the most powerful city in Boeotia, and held even Thebes in subjection.

Thebes is frequently mentioned in Homer, who speaks of its celebrated seven gates (*Il.* iv. 406, *Od.* xi. 263); but its name does not occur in the catalogue of the Greek cities which fought against Troy, as it was probably supposed not to have recovered from its recent devastation by the Epigoni. Later writers, however, related that Thersander, the son of Polynices, accompanied Agamemnon to Troy, and was slain in Mysia by Telephus, before the commencement of the siege; and that upon his death the Thebans chose Peneleos as their leader, in consequence of the tender age of Tisamenus, the son of Thersander. (Paus. ix. 5. §§ 14, 15.) In the Iliad (ii. 494) Peneleos is mentioned as one of the leaders of the Boeotians, but is not otherwise connected with Thebes.

According to the chronology of Thucydides, the Cadmeians continued in possession of Thebes till 60 years after the Trojan War, when they were driven out of their city and country by the Boeotians, an Aeolian tribe, who migrated from Thessaly. (Thuc. i. 12; Strab. ix. p. 401.) This seems to have been the genuine tradition; but as Homer gives the name of Boeotians to the inhabitants of the country called Boeotia in later times, Thucydides endeavours to reconcile the authority of the poet with the other tradition, by the supposition that a portion of the Aeolic Boeotians had settled in Boeotia previously, and that these were the Boeotians who sailed against Troy. According to other accounts, Thebes was taken by the Thracians and Pelasgians during the Trojan War, and its inhabitants driven into exile in Thessaly, whence they returned at a later period. (Strab. ix. p. 401; Diod. xix. 53,)

Pausanias gives us a list of the kings of Thebes, the successors of Tisamenus, till the kingly dignity was abolished and a republic established in its place (ix. 5. § 16). But, with the exception of one event, we know absolutely nothing of Theban history, till the dispute between Thebes and Plataea in the latter end of the sixth century B. C.

The event to which we allude is the legislation of Philolaus, the Corinthian, who was enamoured of Diocles, also a Corinthian, and the victor in the Olympian games, B. C. 728. Both Philolaus and Diocles left their native city and settled at Thebes, where the former drew up a code of laws for the Thebans, of which one or two particulars are mentioned by Aristotle. (*Pol.* ii. 9. §§ 6, 7.) At the time when Thebes first appears in history, we find it under an oligarchical form of government, and the head of a political confederation of some twelve or fourteen Boeotian cities. The greater cities of Boeotia were members of this confederation, and the smaller towns were attached to one or other of these cities in a state of dependence. [BOEOTIA, p. 415.] The affairs of the confederation were managed by certain magistrates or generals, called Boeotarchs, of whom there were eleven at the time of the battle of Delium (B. C. 424), two being elected by Thebes, and one apparently by each of the other members of the confederation (Thuc. iv. 91). But the real authority was vested in the hands of the Thebans, who used the power of the confederation with an almost exclusive view to Theban interests, and kept the other states in virtual subjection.

The first well-known event in Grecian history is the dispute, already mentioned, between Thebes and Plataea. The Plataeans, discontented with the supremacy of Thebes, withdrew from the Boeotian confederation, and surrendered their city to the Athenians. This led to a war between the Thebans and Athenians, in which the Thebans were defeated and compelled to cede to the Plataeans the territory S. of the Asopus, which was made the boundary between the two states. (Herod. vi. 108; Thuc. iii. 68.) The interference of Athens upon this occasion was bitterly resented by Thebes, and was the commencement of the long enmity between the two states, which exercised an important influence upon the course of Grecian history. This event is usually placed in B.C. 519, upon the authority of Thucydides (*l. c.*); but Mr. Grote brings forward strong reasons for believing that it must have taken place after the expulsion of Hippias from Athens in B. C. 510. (*Hist. of Greece*, vol. iv. p. 222.) The hatred which the Thebans felt against the Athenians was probably one of the reasons which induced them to desert the cause of Grecian liberty in the great struggle against the Persian power. But in the Peloponnesian War (B.C. 427) the Theban orator pleaded that their alliance with Persia was not the fault of the nation, but of a few individuals who then exercised despotic power. (Thuc. iii. 62.) At the battle of Plataea, however, the Thebans showed no such reluctance, but fought resolutely against the Athenians, who were posted opposite to them. (Herod. ix. 67.) Eleven days after the battle the victorious Greeks appeared before Thebes, and compelled the inhabitants to surrender their *medising* leaders, who were immediately put to death, without any trial or other investigation. (Herod. ix. 87, 88.) Thebes had lost so much credit by the part she had taken in the Persian invasion, that she was unable to assert her former supremacy over the other Boeotian towns, which were ready to enter into alliance with Athens, and would doubtless have established their complete independence, had not Sparta supported the Thebans in maintaining their ascendency in the Boeotian confederation, as the only means of securing the Boeotian cities as the allies of Sparta against Athens. With this view the Spartans assisted the Thebans in strengthening the fortifications of their city, and compelled the Boeotian cities by force of arms to acknowledge the supremacy of Thebes. (Diod. xi. 81; Justin, iii. 6.) In B.C. 457 the Athenians sent an army into Boeotia to oppose the Lacedaemonian forces in that country, but they were defeated by the latter near Tanagra. Sixty-two days after this battle (B.C. 456), when the Lacedaemonians had returned home, the Athenians, under the command of Myronides, invaded Boeotia a second time. This time they met with the most signal success. At the battle of Oenophyta they defeated the combined forces of the Thebans and Boeotians, and obtained in consequence possession of Thebes and of the other Boeotian towns. A democratical form of government was established in the different cities, and the oligarchical leaders were driven into exile. (Thuc. i. 108; Diod. xi. 81.) This state of things lasted barely ten years; the democracy established at Thebes was ill-conducted (Arist. *Pol.* v. 2. § 6); and in B.C. 447 the various Boeotian exiles, combining their forces, made themselves masters of Orchomenus, Chaeroneia, and some other places. The Athenians sent an army into Boeotia under the command of Tolmides; but this general was slain in battle, together with many of his men, while a still larger number were taken prisoners. To recover these prisoners, the Athenians agreed to relinquish their power over Thebes and the other Boeotian cities. The democratical governments were overthrown; the exiles were restored; and Thebes again became the bitter enemy of Athens. (Thuc. i. 113, iii. 62; Diod. xii. 6.) The Thebans were indeed more anti-Athenian than were the Spartans themselves, and were the first to commence the Peloponnesian War by their attempt to surprise Plataea in the night, B.C. 431. The history of this attempt, and of the subsequent siege and capture of the city, belongs to the history of Plataea. [PLATAEA.] Throughout the Peloponnesian War the Thebans continued the active and bitter enemies of the Athenians; and upon its close after the battle of Aegospotami they joined the Corinthians in urging the Lacedaemonians to destroy Athens, and sell its population into slavery. (Xen. *Hell.* ii. 2. § 19.) But soon after this event the feelings of the Thebans towards Athens became materially changed in consequence of their jealousy of Sparta, who had refused the allies all participation in the spoils of the war, and who now openly aspired to the supremacy of Greece. (Plut. *Lys.* 27; Justin, vi. 10.) They consequently viewed with hostility the Thirty Tyrants at Athens as the supporters of the Spartan power, and gave a friendly welcome to the Athenian exiles. It was from Thebes that Thrasybulus and the other exiles started upon their enterprise of seizing the Peiraeeus; and they were supported upon this occasion by Ismenias and other Theban citizens. (Xen. *Hell.* ii. 4. § 2.) So important was the assistance rendered by the Thebans on this occasion that Thasybulus, after his success, showed his gratitude by dedicating in the temple of Hercules colossal statues of this god and Athena. (Paus. ix. 11. § 6.)

The hostile feelings of Thebes towards Sparta continued to increase, and soon produced the most important results. When Agesilaus was crossing over into Asia in B.C. 397, in order to carry on war against the Persians, the Thebans refused to take any part in the expedition, and they rudely interrupted Agesilaus when he was in the act of offering sacrifices at Aulis, in imitation of Agamemnon;—an insult which the Spartan king never forgave. (Xen. *Hell.* iii. 5. § 5; Plut. *Ages.* 6; Paus. iii. 9. §§ 3—5.) During the absence of Agesilaus in Asia, Tithraustes, the satrap of Asia Minor, sent an envoy to Greece to distribute large sums of money among the leading men in the Grecian cities, in order to persuade them to make war against Sparta. But before a coalition could be formed for this purpose, a separate war broke out between Thebes and Sparta, called by Diodorus (xiv. 81) the Boeotian war. A quarrel having arisen between the Opuntian Locrians and the Phocians respecting a strip of border land, the Thebans espoused the cause of the former and invaded Phocis. Thereupon the Phocians invoked the aid of the Lacedaemonians, who were delighted to have an opportunity of avenging the affronts they had received from the Thebans. (Xen. *Hell.* iii. 5. §§ 3—5; Paus. iii. 9. § 9.) The Lacedaemonians made active preparations to invade Boeotia. Lysander, who had been foremost in promoting the war, was to lay siege to Haliartus, under the walls of which town Pausanias was to join him on a given day with the united Lacedaemonian and Peloponnesian forces. Thus menaced, the Thebans applied for assistance to their ancient enemies, the Athenians, who readily responded to their appeal, though their city was still undefended by walls, and they had no ships to resist the maritime power of Sparta. (Xen. *Hell.* iii. 5. § 16; Dem. *de Cor.* p. 258.) Orchomenus, however, seized the opportunity to revolt from Thebes, and joined Lysander in his attack upon Haliartus. (Xen. *Hell.* iii. 5. § 17; Plut. *Lys.* 28.) The death of Lysander under the walls of Haliartus, which was followed by the retreat of Pausanias from Boeotia, emboldened the enemies of Sparta; and not only Athens, but Corinth, Argos, and some of the other Grecian states joined Thebes in a league against Sparta. In the following year (B.C. 394) the war was transferred to the territory of Corinth; and so powerful were the confederates that the Lacedaemonians recalled Agesilaus from Asia. In the month of August Agesilaus reached Boeotia on his homeward march, and found the confederate army drawn up in the plain of Coroneia to oppose him. The right wing and centre of his army were victorious, but the Thebans completely defeated the Orchomenians, who formed the left wing. The victorious Thebans now faced about, in order to regain the rest of their army, which had retreated to Mount Helicon. Agesilaus advanced to meet them; and the conflict which ensued was one of the most terrible that had yet taken place in Grecian warfare. The Thebans at length succeeded in forcing their way through, but not without great loss. This was the first time that the Thebans had fought a pitched battle with the Spartans; and the valour which they showed on this occasion was a prelude to the victories which were soon to overthrow the Spartan supremacy in Greece. (Xen. *Hell.* iv. 3. §§ 15—21.)

We have dwelt upon these events somewhat at length in order to explain the rise of the Theban power; but the subsequent history must be related more briefly. After the battle of Coroneia the course of events appeared at first to deprive Thebes of the ascendency she had lately acquired. The peace of Antalcidas (B.C. 387), which was concluded under the influence of Sparta, guaranteed the independence of all the Grecian cities; and though the Thebans at first claimed to take the oath, not in their own behalf alone, but for the Boeotian confederacy in general, they were compelled by their enemy Agesilaus to swear to the treaty for their own city alone, since otherwise they would have had to contend single-handed with the whole power of Sparta and her allies. (Xen. *Hell.* v. 1. §§ 32, 33.) By this oath the Thebans virtually renounced their supremacy over the Boeotian cities; and Agesilaus hastened to exert all the Spartan power for the purpose of weakening Thebes. Not only was the independence of the Boeotian cities proclaimed, and a legal oligarchy organised in each city hostile to Thebes and favourable to Sparta, but Lacedaemonian garrisons were stationed in Orchomenus and Thespiae for the purpose of overawing Boeotia, and the city of Plataea was rebuilt to serve as an outpost of the Spartan power. (Paus. ix. 1. § 4). A more direct blow was aimed at the independence of Thebes in B. C. 382 by the seizure of the Cadmeia, the citadel of the city, by the Spartan commander, Phoebidas, assisted by Leontiades and a party in Thebes favourable to Sparta. Though Phoebidas appears to have acted under secret orders from the Ephors (Diod. xv. 20; Plut. *Agesil.* 24), such was the indignation excited throughout Greece by this treacherous act in time of peace, that the Ephors found it necessary to disavow Phoebidas and to remove him from his command; but they took care to reap the fruits of his crime by retaining their garrison in the Cadmeia. (Xen. *Hell.* v. 2. § 25.) Many of the leading citizens at Thebes took refuge at Athens, and were received with the same kindness which the Athenian exiles experienced at Thebes after the close of the Peloponnesian War. Thebes remained in the hands of the Spartan party for three years; but in B. C. 379 the Spartan garrison was expelled from the Cadmeia, and the party of Leontiades overthrown by Pelopidas and the other exiles. The history of these events is too well known to be repeated here. In the following year (B. C. 378) Thebes formed an alliance with Athens, and with the assistance of this state resisted with success the attempts of the Lacedaemonians to reduce them to subjection; but the continued increase of the power of the Thebans, and their destruction of the city of Plataea [PLATAEA] provoked the jealousy of the Athenians, and finally induced them to conclude a treaty of peace with Sparta, B. C. 371. This treaty, usually called the peace of Callias from the name of the leading Athenian negotiator, included all the parties in the late war with the exception of the Thebans, who were thus left to contend single-handed with the might of Sparta. It was universally believed that Thebes was doomed to destruction; but only twenty days after the signing of the treaty all Greece was astounded at the news that a Lacedaemonian army had been utterly defeated, and their king Cleombrotus slain, by the Thebans, under the command of Epaminondas, upon the fatal field of Leuctra (B. C. 371). This battle not only destroyed the prestige of Sparta and gave Thebes the ascendency of Greece, but it stript Sparta of her Peloponnesian allies, over whom she had exercised dominion for centuries, and led to the establishment of two new political powers in the Peloponnesus, which threatened her own independence. These were the Arcadian confederation and the restoration of the state of Messenia, both the work of Epaminondas, who conducted four expeditions into Peloponnesus, and directed the councils of Thebes for the next 10 years. It was to the abilities and genius of this extraordinary man that Thebes owed her position at the head of the Grecian states; and upon his death, at the battle of Mantineia (B. C. 362), she lost the pre-eminence she had enjoyed since the battle of Leuctra. During their supremacy in Greece, the Thebans were of course undisputed masters of Boeotia, and they availed themselves of their power to wreak their vengeance upon Orchomenus and Thespiae, the two towns which had been the most inimical to their authority, the one in the north and the other in the south of Boeotia. The Orchomenians had in B. C. 395 openly joined the Spartans and fought on their side; and the Thespians had withdrawn from the Theban army just before the battle of Leuctra, when Epaminondas gave permission to any Boeotians to retire who were averse to the Theban cause. (Paus. ix. 13. § 8.) The Thespians were expelled from their city and Boeotia soon after the battle of Leuctra [THESPIAE]; and Orchomenus in B. C. 368 was burnt to the ground by the Thebans; the male inhabitants were put to the sword, and all the women and children sold into slavery. [ORCHOMENUS.]

The jealousy which Athens had felt towards Thebes before the peace of Callias had been greatly increased by her subsequent victories; and the two states appear henceforward in their old condition of hostility till they were persuaded by Demosthenes to unite their arms for the purpose of resisting Philip of Macedon. After the battle of Mantineia their first open war was for the possession of Euboea. After the battle of Leuctra this island had passed under the supremacy of Thebes; but, in B.C. 358, discontent having arisen against Thebes in several of the cities of Euboea, the Thebans sent a powerful force into the island. The discontented cities applied for aid to Athens, which was readily granted, and the Thebans were expelled from Euboea. (Diod. xvi. 7; Dem. *de Cherson.* p. 108, *de Cor.* p. 259, *c. Ctesiph.* p. 397.) Shortly afterwards the Thebans commenced the war against the Phocians, usually known as the Sacred War, and in which almost all the leading states of Greece were eventually involved. Both Athens and Sparta supported the Phocians, as a counterpoise to Thebes, though they did not render them much effectual assistance. This war terminated, as is well known, by the intervention of Philip, who destroyed the Phocian towns, and restored to Boeotia Orchomenus and the other towns which the Phocians had taken away from them, B.C. 346. The Thebans were still the allies of Philip, when the latter seized Elateia in Phocis towards the close of B.C. 339, as preparatory to a march through Boeotia against Athens. The old feeling of ill-will between Thebes and Athens still continued: Philip calculated upon the good wishes, if not the active co-operation, of the Thebans against their old enemies; and probably never dreamt of a confederation between the two states as within the range of probability. This union, however, was brought about by the eloquence of Demosthenes, who was sent as ambassador to Thebes, and who persuaded the Thebans to form an alliance with the Athenians for the purpose of resisting the ambitious schemes of Philip. In the following year (B. C. 338) Philip defeated the combined forces of Thebes and Athens at the battle of Chaeroneia, which crushed the liberties of Greece, and made it in reality a province of the Macedonian monarchy. On this fatal field the Thebans maintained the reputation they had won in their battles with the Spartans; and their Sacred Band was cut to pieces in their ranks. The battle was followed by the surrender of Thebes, which Philip treated with great severity. Many of the leading citizens were either banished or put to death; a Macedonian garrison was stationed in the Cadmeia; and the government of the city was placed in the hands of 300 citizens, the partisans of Philip. The Thebans were also deprived of their sovereignty over the Boeotian towns, and Orchomenus and Plataea were restored, and again filled with a population hostile to Thebes. (Diodor. xvi. 87; Justin, ix. 4; Paus. iv. 27. § 10, ix. 1. § 8.) In the year after Philip's death (B.C. 335) the Theban exiles got possession of the city, besieged the Macedonian garrison in the Cadmeia, and invited the other Grecian states to declare their independence. But the rapidity of Alexander's movements disconcerted all their plans. He appeared at Onchestus in Boeotia, before any intelligence had arrived of his quitting the north. He was willing to allow the Thebans an opportunity for repentance; but as his proposals of peace were rejected, he directed a general assault upon the city. The Theban troops outside the gates were driven back, and the Macedonians entered the town along with them. A dreadful carnage ensued; 6000 Thebans are said to have been slain, and 30,000 to have been taken prisoners. The doom of the conquered city was referred to the Grecian allies in his army, Orchomenians, Plataeans, Phocians, and other inveterate enemies of Thebes. Their decision must have been known beforehand. They decreed that Thebes should be razed to the ground, with the exception of the Cadmeia, which was to be held by a Macedonian garrison; that the territory of the city should be divided among the allies; and that all the inhabitants, men, women, and children should be sold as slaves. This sentence was carried into execution by Alexander, who levelled the city to the ground, with the exception of the house of Pindar (Arrian, *Anab.* i. 8, 9; Diodor. xvii. 12—14; Justin, xi. 4.) Thebes was thus blotted out of the map of Greece, and remained without inhabitants for the next 20 years. In B.C. 315, Cassander undertook the restoration of the city. He united the Theban exiles and their descendants from all parts of Greece, and was zealously assisted by the Athenians and other Grecian states in the work of restoration. The new city occupied the same area as the one destroyed by Alexander; and the Cadmeia was held by a garrison of Cassander. (Diodor. xix. 52—54, 78; Paus. ix. 7. § 4.) Thebes was twice taken by Demetrius, first in B. C. 293, and a second time in 290, but on each occasion he used his victory with moderation. (Plut. *Demetr.* 39, 40; Diod. xxi. p. 491, ed. Wess.)

Dicaearchus, who visited Thebes not long after its restoration by Cassander, has given a very interesting account of the city. "Thebes," he says (§ 12, seq. ed. Müller), "is situated in the centre of Boeotia, and is about 70 stadia in circumference; its site is level, its shape circular, and its appearance gloomy. The city is ancient, but it has been lately rebuilt, having been three times destroyed, as history relates*, on account of the insolence and haughtiness of its inhabitants. It is well adapted for rearing horses since it is plentifully provided with water, and abounds in green pastures and hills: it contains also better gardens than any other city in Greece. Two rivers flow through the town, and irrigate all the subjacent plain. There is also a subterraneous stream issuing from the Cadmeia, through pipes, said to be the work of Cadmus. Thebes is a most agreeable residence in the summer, in consequence of the abundance and coolness of the water, its large gardens, its agreeable breezes, its verdant appearance, and the quantity of summer and autumnal fruits. In the winter, however, it is a most disagreeable residence, from being destitute of fuel, and constantly exposed to floods and winds. It is then often covered with snow and very muddy." Although Dicaearchus in this passage gives to Thebes a circumference of 70 stadia, he assigns in his verses (*Stat. Graec.* 93) a much smaller extent to it, namely 43 stadia. The latter number is the more probable, and, being in metre was less likely to be altered; but if the number in prose is correct, it probably includes the suburbs and gardens outside the city walls. Dicaearchus also gives an account of the character of the inhabitants, which is too long to be extracted. He represents them as noble-minded and sanguine, but insolent and proud, and always ready to settle their disputes by fighting rather than by the ordinary course of justice.

Thebes had its full share in the later calamities of Greece. After the fall of Corinth, B.C. 146, Mummius is said to have destroyed Thebes (Liv. *Epit.* 52), by which we are probably to understand the walls of the city. In consequence of its having sided with Mithridates in the war against the Romans, Sulla deprived it of half its territory, which he dedicated to the gods, in order to make compensation for his having plundered the temples at Olympia, Epidaurus, and Delphi. Although the Romans afterwards restored the land to the Thebans, they never recovered from this blow (Paus. ix. 7. §§ 5, 6); and so low was it reduced in the time of Augustus and Tiberius that Strabo says that it was little more than a village (ix. p. 403). In the time of the Antonines, Pausanias found the Cadmeia alone inhabited, and the lower part of the town destroyed, with the exception of the temples (ix. 7. § 6). In the decline of the Roman Empire, Thebes became the seat of a considerable population, probably in consequence of its inland situation, which afforded its inhabitants greater security than the maritime towns from hostile attacks. In the eleventh and twelfth centuries Thebes was one of the most flourishing cities in Greece, and was celebrated for its manufactures of silk. In A. D. 1040 the Thebans took the field to oppose the Bulgarian invaders of Greece, but were defeated with great loss. (Cedren. p. 747, ed. Paris., p. 529, ed. Bonn.) In A. D. 1146 the city was plundered by the Normans of Sicily, who carried off a large amount of plunder (Nicetas, p. 50, ed. Paris., p. 98, ed. Bonn.) Benjamin of Tudela, who visited Thebes about 20 years later, speaks of it as still a large city, possessing 2000 Jewish inhabitants, who were very skilful manufacturers of silk and purple cloth (i. 47, ed. Asher; Finlay, *Byzantine Empire*, vol. i. p. 493, vol. ii. p. 199). The silks of Thebes continued to be esteemed even at a later period, and were worn by the emperors of Constantinople. (Nicetas, p. 297, ed. Paris., p. 609, ed. Bonn.) They were, however, gradually supplanted by those of Sicily and Italy; and the loss of the silk trade was followed by the rapid decline of Thebes. Under the Turks the city was again reduced, as in the time of Pausanias, to the site of the Cadmeia.

II. TOPOGRAPHY.

Thebes stood on one of the hills of Mount Teumessus, which divides southern Boeotia into two distinct parts, the northern being the plain of Thebes and the southern the valley of the Asopus. The Greeks, in founding a city, took care to select a spot where there was an abundant supply of water, and a hill naturally defensible, which might be easily converted into an acropolis. They generally preferred a position which would command the adjacent plain, and which was neither immediately upon the coast nor yet at a great distance from it. But as Boeotia lies between two seas, the founders of Thebes chose a spot in the centre of the country, where water was very plentiful, and where the nature of the ground was admirably adapted for defence. The hill, upon which the town stands, rises about 150 feet above the plain, and lies about 2 miles northward of the highest part of the ridge. It is bounded on the east and west by two small rivers, distant from each other about 6 or 7 stadia, and which run in such deep ravines as to form a natural defence on either side of the city. These rivers, which rise a little south of the city, and flow northward into the plain of Thebes, are the celebrated streams of Ismenus and Dirce. Between them flows a smaller stream, which divided the city into two parts, the western division containing the Cadmeia*, and the southern the hill Ismenius and the Ampheion. This middle torrent is called Cnopus by Leake, but more correctly Strophia (Callim. *Hymn. in Del.* 76) by Forchhammer. The Cnopus is a torrent flowing from the town Cnopia, and contributing to form the Ismenus, whence it is correctly described by the Scholiast on Nicander as the same as the Ismenus. (Strab. ix. p. 404; Nicand. *Theriac.* 889, with Schol.) The three streams of Ismenus, Dirce, and Strophia unite in the plain below the city, to which Callimachus (*l. c.*) appears to allude:—

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* Dicaearchus probably means the capture of the city by the Epigoni; secondly by the Pelasgi, during the Trojan war; and lastly by Alexander.

> Δίρκη τε Στροφίη τε μελαμψηφῖδος ἔχουσαι
> Ἰσμηνοῦ χέρα πατρός.

The middle torrent is rarely mentioned by the ancient writers; and the Ismenus and Dirce are the streams alluded to when Thebes is called διπόταμος πόλις. (Eurip. *Suppl.* 622; comp. *Phoen.* 825. *Bacch.* 5, *Herc. Fur.* 572.) Both the Ismenus and Dirce, though so celebrated in antiquity, are nothing but torrents, which are only full of water in the winter after heavy rains. The Ismenus is the eastern stream, now called *Ai Iánni*, which rises from a clear and copious fountain, where the small church of St. John stands, from which the river derives its name. This fountain was called in antiquity Melia, who was represented as the mother of Ismenus and Tenerus, the hero of the plain which the Ismenus inundates. It was sacred to Ares, who was said to have stationed a dragon to guard it. (Callimach. *Hymn. in Del.* 80; Spanheim, *ad loc.*; Pind. *Pyth.* xi. 6; Paus. ix. 10. § 5; Forchhammer, *Hellenica*, p. 113.) The Dirce is the western stream, now called *Platziótissa*, which rises from several fountains, and not from a single one, like the Ismenus. A considerable quantity of the water of the *Platziótissa* is now diverted to supply the fountains of the town, and it is represented as the purest of the Theban streams; and it appears to have been so regarded in antiquity likewise, judging from the epithets bestowed upon it by the poets. (Ἁγνὸν ὕδωρ, Pind. *Isthm.* vi. 109, καλλίῤῥοος. *Isthm.* viii. 43; ὕδωρ Διρκαῖον εὐτραφέστατον πωμάτων, Aesch. *Sept. c. Theb.* 307; καλλιπόταμος, Eurip. *Phoen.* 647; Δίρκης νᾶμα λευκόν, *Herc. Fur.* 578.)

Though the position of Thebes and of its celebrated streams is certain, almost every point connected with its topography is more or less doubtful. In the other cities of Greece, which have been inhabited continuously, most of the ancient buildings have disappeared; but nowhere has this taken place more completely than at Thebes. Not a single trace of an ancient building remains; and with the exception of a few scattered remains of architecture and sculpture, and some fragments of the ancient walls, there is nothing but the site to indicate where the ancient city stood. In the absence of all ancient monuments, there must necessarily be great uncertainty; and the three writers who have investigated the subject upon the spot, differ so widely, that Leake places the ancient city to the south of the Cadmeia, and Ulrichs to the north of it, while Forchhammer supposes both the western heights between the Strophia and the Dirce to have been in a certain sense the Cadmeia, and the lower city to have stood eastward, between the Strophia and the Ismenus. In the great difficulty of arriving at any independent judgment upon the subject without a personal inspection of the site, we have adopted the hypothesis of Forchhammer, which seems consistent with the statements of the ancient writers.

The most interesting point in Theban topography is the position of the seven celebrated Theban gates. They are alluded to by Homer (Θήϐης ἕδος ἑπταπύλοιο, *Od.* xi. 263) and Hesiod (ἑπτάπυλος Θήϐη, *Op.* 161); and their names are given by seven different authors, whose statements will be more easily compared by consulting the following table. The numeral represents the order in which the gates are mentioned by each writer. The first line gives the names of the gates, the second the names of the Argive chiefs, the third the emblems upon their shields, and the fourth the names of the Theban chiefs.

Nonnus designates five of the gates by the names of the gods and the planets, and to the other two, to which he gives the names of Electrae and Oncaea, he also adds their position. Hyginus calls the gates by the names of the daughters of Amphion; and that of Ogygia alone agrees with those in the other writers. But, dismissing the statements of Nonnus and Hyginus, whose authority is of no value upon such a question, we find that the remaining five writers agree as to the names of all the seven gates, with two or three exceptions, which will be pointed out presently. The position of three of the gates is quite clear from the description of Pausanias alone. These are the ELECTRAE, PROETIDES, and NEITAE. Pausanias says that Electrae is the gate by which a traveller from Plataea enters Thebes (ix. 8. § 6); that there is a hill, on the right hand of the gate, sacred to Apollo, called the Ismenian, since the river Ismenus runs in this direction (ix. 10. § 2); and that on the left hand of the gate are the ruins of a house, where it was said that Amphitryon lived, which is followed by an account of other ancient monuments on the Cadmeia (ix. 11. § 1). Hence it is evident that the gate Electrae was in the south of the city, between the hills Ismenius and Cadmeia. The gate Proetides was on the north-eastern side of the city, since it led to Chalcis (ix. 18. § 1). The gate Neitae was on the north-western side of the city, since it led to Onchestus and Delphi; and the river which Pausanias crossed, could have been no other than the Dirce (ix. 25. §§ 1, 3, ix. 26. § 5). The names of these three gates are the same in all the five writers: the manuscripts of Apollodorus have the corrupt word Ὀχνηΐδας, which has been altered by the editors into Ὀγχαΐδας, instead of Νήϊται, which was the reading suggested by Porson (*ad.* Eurip. *Phoen.* 1150), and adopted by Valckenaer. (See Unger, *Thebana Paradoxa*, vol. i. p. 313.)

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* The western division contains two eminences, and the question as to which of them was the Cadmeia will be discussed below.

TABLE OF THE SEVEN GATES OF THEBES ACCORDING TO SEVEN WRITERS.

Aeschylus. Sept. c. Th. 360.	Euripides. Phoeniss. 1120.	Pausanias. IX. 8. § 4.	Apollodorus. III. 6. § 6.	Statius. Theb. VIII. 353, sqq.	Nonnus. Dionys. V. 69, sqq.	Hyginus. 69. cf. 11.
1. Προιτίδες. Τυδεύς. πανσέληνος. Μελάνιππος.	2. Προιτίδες. Ἀμφιάραος. ἄσημα ὅπλα.	2. Προιτίδες. Τυδεύς. Μελάνιππος.	3. Προιτίδες. Ἀμφιάραος. cf. III. 6, 8, 6.	4. Proetides. Hypseus.	6. Ζηνός (?). cf. Schol. Lycoph. 1204.	Astycratia.
2. Ἠλέκτραι. Καπανεύς. ἄνδρα πυρφόρον. Πολυφόντης.	6. Ἠλέκτραι. Καπανεύς. γίγας γηγενής.	1. Ἠλέκτραι. Καπανεύς.	6. Ἠλέκτραι. Παρθενοπαῖος.	5. Electrae. Dryas.	4. Ἠλέκτραι.	Cleodoxa.
3. Νήϊται. Ἐτέοκλος. ἀνὴρ ὁπλίτης κλίμακ. Μεγαρεύς.	1. Νήϊται. Παρθενοπαῖος. Ἀταλάντη.	3. Νήϊται. Πωλυνείκης. (Ἐτεοκλῆς.)	4. Νήϊται. Ἱππομέδων.	2. Neïtae. Eteocles.	2. Ἑρμάωνος (?).	Astynome.
4. Ὄγκας. Ἱππομέδων. Τυφῶν' πυρπνόον. Ὑπέρβιος.	5. Κρηναῖαι. Πολυνείκης. Ποτνιάδες πῶλοι. Ἐτεοκλῆς.	4. Κρηναῖαι. (Ἱππομέδων.)	7. Κρηνίδες. Τυδεύς (?).	7. Culmina Dircaea. Menoeceus. Haemon. x. 651.	1. Ὀγκαίη (ἐς ἑσπέριον κλίμα πήξας).	Chias.
5. Βοῤῥαῖαι. Παρθενοπαῖος. Σφίγξ. Ἄκτωρ.	3. Ὠγύγιαι. Ἱππομέδων. πανόπτης.	7. Ὠγύγιαι. (Παρθενοπαῖος.)	2. Ὠγύγιαι. Καπανεύς.	1. Ogygiae. Creon. Echion, x. 494.	7. Κρόνου.	Ogygia.
6. Ὁμολωΐδες. Ἀμφιάραος. σῆμα δ' οὐκ ἐπῆν. Λασθένης.	4. Ὁμολωΐδες. Τυδεύς. λέοντος δέρος. Τι τὰν Προμηθεὺς.	6. Ὁμολωΐδες. Ἀμφιάραος (?). cf. Paus. ix. 8. § 3.	1. Ὁμολωΐδες. Ἄδραστος.	3. Homoloïdes. Haemon.	3. Ἀφροδίτης.	Chloris.
7 Ἕβδομαι. Πολυνείκης. Δίκη. Ἐτεοκλῆς.	7. Ἕβδομαι. Ἄδραστος. ἑκατὸν ἐχίδναι ὕδρα.	5. Ὕψισται. (Ἄδραστος.) (Διὸς ὑψίστου ἱερόν.)	5. Ὕψισται. Πολυνείκης.	6. Hypsistae. Eurymedon.	5. Ἄρεως.	Thera. (Νέαιρα.)

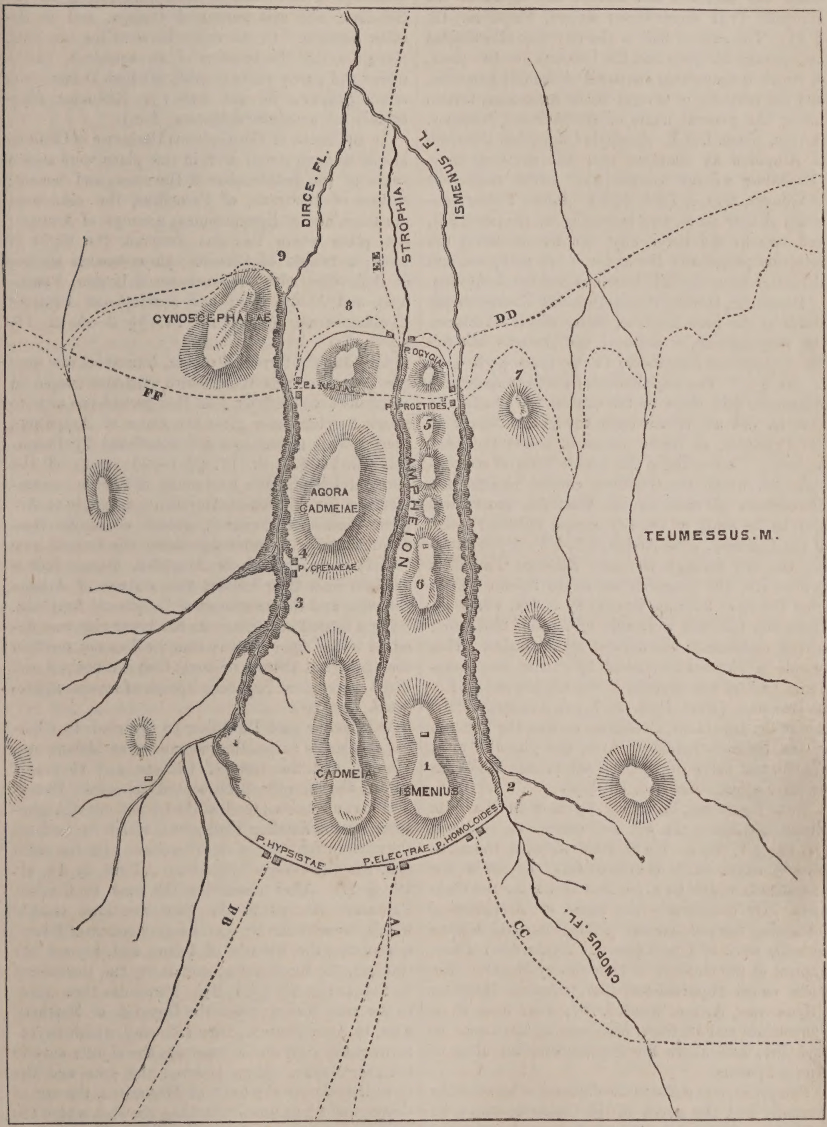
Of the other four gates, the Homoloides is also the same in all the five writers. Of the remaining three Aeschylus does not mention their proper names, but specifies two by their locality, one as near the temple of Athena Onca, and the other as the Northern gate (Βοῤῥαῖαι πύλαι), and describes the last simply as the Seventh gate. The names of these three gates are nearly the same in the other four writers, the one near the temple of Athena Onca being called Crenaeae, and in Statius Culmina Dircaea, the Northern gate Ogygiae, and the Seventh gate Hypsistae,—Euripides, however, also giving the name of Seventh to the last-mentioned gate.

Having described the position of the Electrae, Proetides, and Neitae, it remains to speak of the position of the other four, which we shall take in the order of Aeschylus. The fourth gate was probably situated on the western side of the city, and was called Crenaeae, because it was near one of the fountains of Dirce, now called Παραπόρτι, situated upon the right bank of the river. Near that fountain was a hill, called by the Greeks ὄγκος, whence Athena derived the name of Onca. Accordingly Statius, in calling the fourth gate Culmina Dircaea, connects both the fountain and the hill. Nonnus, who calls this gate Oncaea, describes it at the same time as situated towards the west. It is usually stated, on the authority of Hesychius, that the Oncaean gate is the same as the Ogygian; but this identification throws everything into confusion, while the change of three letters, proposed by Forchhammer, brings the statement of Hesychius into accordance with the other writers. (Ὄγκας Ἀθηνᾶς τὰς Ὀγκαίας [instead of Ὠγυγίας] πύλας λέγει, i. e. Aesch. *Sept. c. Theb.* 486.)

The fifth gate was called Ogygian from Ogygus, the most ancient king of Thebes, in whose time the deluge is said to have taken place. Now there is no part of Thebes more exposed to inundation than the north of the city between the gates Neitae and Proetides, where the torrent Strophia descends into the plain. Here we may probably place the Ogygian gate, which Aeschylus calls the Northern, from its position.

The exact position of the sixth gate, called Homoloides, and of the seventh, designated by its number in Aeschylus and Euripides, but by the name of Hypsistae in the other writers, is doubtful. Forchhammer maintains that these gates were in the southern part of the city, one on either side of the gate Electrae; but none of his arguments are conclusive; and the position of these gates must be left uncertain. Pausanias relates that, after the victory of the Epigoni at Glisas, some of the Thebans fled to Homole in Thessaly; and that the gate, through which the exiles re-entered the city, when they were recalled by Thersander, was named the Homoloides, from Homole in Thessaly (ix. 8. §§ 6, 7). Forchhammer thinks that it would have been supposed that the exiles entered the city by the same gate by which they quitted it; and as the gate leading to Glisas must have been either in the southern or eastern side of the city, the gate Homoloides must have been on the southern side, as the Proetides lay towards the east. But this is mere conjecture; and Leake supposes, with quite as much probability, that the Homoloides was on the north-western side of the city, since the Thebans would re-enter the city in that direction on their return from Homole.

The divisions of the city, and its monuments, of which Pausanias has given a full description, must be treated more briefly. The city, as already remarked, was divided into two parts by the torrent Strophia, of which the western half between the Strophia and the Dirce was the Cadmeia, while the eastern half between the Strophia and the Ismenus


DIRCE. FL.
STROPHIA
ISMENUS. FL.
EE
9
8
DD
CYNOSCEPHALAE
FF
P. OGYGIAE
P. NEITAE
P. PROETIDES.
7
5
AGORA
CADMEIAE
AMPHEION
4
P. CRENAEAE
3
6
TEUMESSUS. M.
CADMEIA
1
ISMENIUS
2
P. HYPSISTAE
P. ELECTRAE
P. HOMOLOIDES
BB
AA
CC
CNOPUS. FL.

PLAN OF THEBES FROM FORCHHAMMER.

1. Temple of the Ismenian Apollo.
2. Melia, the fountain of the Ismenus.
3. Athena Onca.
4. Fountain of Dirce. *Paraporti.*
5. Theatre and Temple of Dionysus.
6. Monument of Amphion and Zethus.
7. Fountain of St. Theodore.
8. Syrma Antigonae.
9. House of Pindar.

AA. Road to Plataea.
BB. Road to Leuctra.
CC. Road to Tanagra.
DD. Road to Chalcis.
EE. Road to Acraephnium.
FF. Road to Thespiae.

was the lower city (ἡ κάτω πόλις), said to have been added by Amphion and Zethus. (Paus. ix. 5. §§ 2, 6.) The Cadmeia is again divided by a slight depression near the fountain of Dirce and the Crenaean gate into two hills, of which the larger and the higher one to the south was the acropolis proper, and was called the Cadmeia κατ᾽ ἐξοχήν, while the northern hill formed the agora of the acropolis (τῆς ἀκροπόλεως ἀγορά, Paus. ix. 12. § 3). The eastern half of the city was also divided between the Strophia and the Ismenus into two parts, of which the southern consisted of the hill Ismenius, and the northern of several minor eminences, known under the general name of Ampheion. (Ἀμφεῖον, Arrian, *Anab.* i. 8.) Aeschylus describes the tomb of Amphion as standing near the northern gate. (Βοῤῥαίαις πύλαις τύμβον κατ᾽ αὐτὸν Διογενοῦς Ἀμφίονος, *Sept. c. Theb.* 528.) Hence Thebes consisted of four parts, two belonging to the acropolis, and two to the lower city, the former being the acropolis proper and the agora of the acropolis, and the latter being the hill Ismenius and the Ampheion.

Pausanias, leaving Potniae, entered Thebes on the south by the gate Electrae, before which he noticed the Polyandrium, or tomb of the Thebans who fell fighting against Alexander. (Paus. ix. 8. §§ 3, 4, 7, ix. 10. § 1.) The explanation of Forchhammer that Alexander laid siege to the city on the south, and that he did not return from the gate Electrae to the Proetides, as Leake supposes, seems the most probable. Accordingly the double lines of circumvallation, which the Thebans erected against the Macedonian garrison in the Cadmeia, must have been to the south of the city around the chief gates of the Cadmeia. (See Arrian, i. 7, 8.) Upon entering the city through the gate Electrae, Pausanias notices the hill Ismenius sacred to Apollo, named from the river Ismenus flowing by it (ix. 10. § 2). Upon the hill was a temple of Apollo, containing several monuments enumerated by Pausanias. This temple is likewise mentioned by Pindar and Herodotus, both of whom speak of the tripods situated in its treasury. (Pind. *Pyth.* xi. 7, seq.; Herod. v. 59.) Above the Ismenium, Pausanias noticed the fountain of the Ismenus, sacred to Ares, and guarded by a dragon, the name of which fountain was Melia, as we have already seen (ix. 10. § 5).

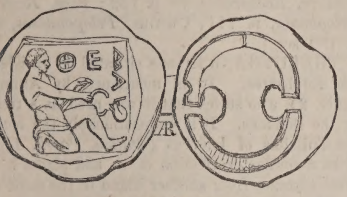
Next Pausanias, beginning again from the gate Electrae, turns to the left and enters the Cadmeia (ix. 11. § 1, seq.). He does not mention the acropolis by name, but it is evident from the list of the monuments which he gives that he was in the Cadmeia. He enumerates the house of Amphitryon, containing the bedchamber of Alcmena, said to have been the work of Trophonius and Agamedes; a monument of the children of Hercules by Megara; the stone called Sophronister; the temple of Hercules (Ἡράκλειον, Arrian, *Anab.* i. 8); and, near it, a gymnasium and stadium, both bearing the name of this God; and above the Sophronister an altar of Apollo Spodius.

Pausanias next came to the depression between the acropolis and the agora of the Cadmeia, where he noticed an altar and statue of Athena, bearing the Phoenician surname of Onga (Ὄγγα), or Onca (Ὄγκα) according to other authorities, and said to have been dedicated by Cadmus (ix. 12. § 2). We know from Aeschylus that there was originally a temple of Athena Onca in this locality, which stood outside the city near one of the gates, whence the goddess was called ἀγχίπτολις. Some derived the name from a village named Onca or Oncae. (Aesch. *Sept. c. Theb.* 163, 487, 501, with Schol.; Schol. *in Euripid. Phoen.* 1069; Steph. B. *s. v.* Ὀγκαῖαι; Hesych. *s. v.* Ὄγκας; Schol. *ad Pind. Ol.* ii. 39, 48; Tzetzes, *ad Lycophron.* 1225; Phavorinus, *s. v.* Ὄγκαι.) Sophocles also speaks of two temples of Athena at Thebes (πρὸς Παλλάδος διπλοῖς ναοῖς, *Oed. Tyr.* 20), in one of which, according to the Scholiast, she was surnamed Oncaea, and in the other Ismenia. In the valley between the two hills, there are still the remains of an aqueduct, partly under and partly above ground, to which Dicaearchus refers (φέρεται δὲ καὶ ἀπὸ τῆς Καδμείας ὕδωρ ἀφανὲς διὰ σωλήνων ἀγόμενον, *l. c.*)

In the agora of the Cadmeia the house of Cadmus is said to have stood; and in this place were shown ruins of the bedchamber of Harmonia and Semele; statues of Dionysus, of Pronomus, the celebrated musician, and of Epaminondas; a temple of Ammon; the place where Teiresias observed the flight of birds; a temple of Fortune; three wooden statues of Aphrodite, with the surnames of Urania, Pandemus, and Apostrophia; and a temple of Demeter Thesmophorus. (Paus. ix. 12. §§ 3—5, ix. 16. §§ 1—5.)

Crossing the torrent Strophia, Pausanias saw near the gate Proetides the theatre with the temple of Dionysus (ix. 16. § 6). In this part of the city, to which Forchhammer gives the name of Ampheion, the following monuments are mentioned by Pausanias (ix. 16. § 7, ix. 17. §§ 1—4): ruins of the house of Lycus and a monument of Semele; monuments of the children of Amphion; a temple of Artemis Eucleia, and, near it, statues of Apollo Boedromius and of Hermes Agoraeus; the funeral pile (πυρά) of the children of Amphion, distant half a stadium from their tombs; two statues of Athena Zosteria; and the monument of Zethus and Amphion, being a mound of earth. As the lower city was deserted in the time of Pausanias, he does not mention the agora; but there is no doubt that it contained one, if not more, since Sophocles speaks of several agorae (*Oed. Tyr.* 20).

Outside the gate Proetides, on the road to Chalcis, Pausanias names the monuments of Melanippus, Tydeus, and the sons of Oedipus, and 15 stadia beyond the latter the monument of Teiresias. Pausanias also mentions a tomb of Hector and one of Asphodicus, at the fountain Oedipodeia, which is perhaps the modern fountain of *St. Theodore.* On the same road was the village Teumessus. (Paus. ix. 18, ix. 19. § 1.) After describing the road to Chalcis, Pausanias returns to the gate Proetides, outside which, towards the N., was the gymnasium of Iolaus, a stadium, the heroum of Iolaus, and, beyond the stadium, the hippodrome, containing the monument of Pindar (ix. 23. §§ 1, 2). Pausanias then comes to the road leading from the Ogygian or Northern gate, to Acraephnium, after following which he returns to the city, and enumerates the objects outside the gate Neitae. Here, between the gate and the river Dirce, were the tomb of Menoeceus, the son of Creon, and a monument marking the spot where the two sons of Oedipus slew each other. The whole of this locality was called the Syrma (Σύρμα) of Antigone, because, being unable to carry the dead body of her brother Polynices, she *dragged* it to the funeral pile of Eteocles. On the opposite side of the Dirce were the ruins of the house of Pindar, and a temple of Dindymene (ix. 25. §§ 1—3). Pausanias then appears to have returned to the gate Neitae and followed the road which ran from this gate to Onchestus. He first mentions a temple of Themis, then temples of the Fates and of Zeus Agoraeus, and, a little further, a statue of Hercules, surnamed Rhinocolustes, because he here cut off the noses of the heralds of Orchomenus. Twenty-five stadia beyond was the grove of Demeter Cabeiria and Persephone, and 7 stadia further a temple of the Cabeiri, to the right of which was the Teneric plain, and to the left a road which at the end of 50 stadia conducted to Thespiae (ix. 25. § 5, ix. 26. §§ 1, 6).



COIN OF THEBES.

(Leake, *Northern Greece*, vol. ii. p. 218, seq., vol. iv. p. 573, seq.; Ulrichs, *Topographie von Theben*, in *Abhandl. der Bayer. Akad.* p. 413, seq. 1841; Unger, *Thebana Paradoxa*, 1839; Forchhammer, *Topographia Thebarum Heptapylarum*, Kiliae, 1854.)

THEBAE CORSICAE. [Corseia, No. 2.]

THEBAE PHTHIO'TIDES or PHTHIAE (*Θῆϐαι αἱ Φθιώτιδες*, Polyb. v. 99; Strab. ix. p. 433; Thebae Phthiae, Liv. xxxii. 33), an important town of Phthiotis in Thessaly, was situated in the north-eastern corner of this district, near the sea, and at the distance of 300 stadia from Larissa. (Polyb. *l. c.*) It is not mentioned in the Iliad, but it was at a later time the most important maritime city in Thessaly, till the foundation of Demetrias, by Demetrius Poliorcetes, about B. C. 290. ("Thebas Phthias unum maritimum emporium fuisse quondam Thessalis quaestuosum et fugiferum," Liv. xxxix. 25.) It is first mentioned in B. C. 282, as the only Thessalian city, except Pelinnaeum, that did not take part in the Lamiac war. (Diod. xviii. 11.) In the war between Demetrius Poliorcetes and Cassander, in B. C 302, Thebes was one of the strongholds of Cassander. (Diod. xx. 110.) It became at a later time the chief possession of the Aetolians in northern Greece; but it was wrested from them, after an obstinate siege, by Philip, the son of Demetrius, who changed its name into Philippopolis. (Polyb. v. 99, 100; Diod. xxvi. p. 513, ed. Wesseling.) It was attacked by the consul Flamininus, previous to the battle of Cynoscephalae, B. C. 197, but without success. (Liv. xxxiii. 5; Polyb. xviii. 2.) After the defeat of Philip, the name of Philippopolis was gradually dropped, though both names are used by Livy in narrating the transactions of the year B. C. 185. (Liv. xxxix. 25.) It continued to exist under the name of Thebes in the time of the Roman Empire, and is mentioned by Hierocles in the sixth century. ("Thebae Thessalae," Plin. v. 8. s. 15; *Θῆϐαι Φθιώτιδος*, Ptol. iii. 13. § 17; Steph. B. *s. v.*; Hierocl. p. 642, ed. Wess.) The ruins of Thebes are situated upon a height half a mile to the north-east of *Ak-Ketjel*. The entire circuit of the walls and towers, both of the town and citadel, still exist; and the circumference is between 2 and 3 miles. The theatre, of which only a small part of the exterior circular wall of the cavea remains, stood about the centre of the city, looking towards the sea. (Leake, *Northern Greece*, vol. iv. p. 358.)

THEBAIS. [Thebae Aegypti.]

THEBE (*Θήϐη*), a famous ancient town in Mysia, at the southern foot of Mount Placius, which is often mentioned by Homer as governed by Eetion, the father of Andromache (*Il.* i. 366, vi. 397, xxii. 479). The town is said to have been destroyed during the Trojan War by Achilles (*Il.* ii. 691; Strab. xiii. pp. 584, 585, 612, foll.) It must have been restored after its first destruction, but it was decayed in the time of Strabo, and when Pliny (v. 32) wrote it had entirely disappeared. The belief of some of the ancient grammarians (Etym. M. *s. v.*; Didym. *ad Hom. Il.* i. 336; Diac. *ad Hesiod. Scut.* 49; and Eustath. *ad Hom. Il.* ii. 691) that Thebe was only another name for Adramyttium, is contradicted by the most express testimony of the best writers. Xenophon (*Anab.* vii. 8. § 7) places it between Antandrus and Adramyttium, and Strabo, perhaps more correctly, between Adramyttium and Carina, about 80 stadia to the north-east of the former. (Comp. Pomp. Mela, i. 18; Steph. B. *s. v.*) Although this town perished at an early period, its name remained celebrated throughout antiquity, being attached to the neighbouring plain (*Θήϐης πεδίον*, Campus Thebanus), which was famed for its fertility, and was often ravaged and plundered by the different armies, whom the events of war brought into this part of Asia. (Herod. vii. 42; Xenoph. *l. c.*; Strab. xiii. p. 588; Liv. xxxvii. 19.) Stephanus B. (*s. v.*) mentions another town of this name as belonging to the territory of Miletus in Asia Minor. [L. S.]

THECHES (*Θήχης*), one of the highest points of Mount Paryadres in Pontus, south-east of Trapezus, on the borders of the country inhabited by the Macrones. From it the Ten Thousand Greeks under Xenophon for the first time descried the distant Euxine. (Xenoph. *Anab.* iv. 7. § 21.) Diodorus Siculus (xiv. 29) calls the mountain *Χήνιον ὄρος*; but it still bears its ancient name *Tekieh*. (Ritter, *Erdkunde*, ii. p. 768.) [L. S.]

THECOA. [Tekoah.]

THEGANUSSA. [Messenia, p. 342, b.]

THEI'SOA (*Θεισόα*: *Eth.* *Θεισοάτης*). 1. A town of Arcadia, in the district Cynuria or Parrhasia, on the northern slope of Mt. Lycaeus, called after the nymph Theisoa, one of the nurses of Zeus. Its inhabitants were removed to Megalopolis upon the foundation of the latter city. Leake places it at the castle of *St. Helen* above *Lavdha*. Ross discovered some ancient remains N. of *Andritzäna*, which he conjectures may be those of Theisoa. (Paus. viii. 38. §§ 3, 9, viii. 27. § 4; Steph. B. *s. v.*; Leake, *Morea*, vol. ii. p. 315, *Peloponnesiaca*, p. 154; Ross, *Reisen im Peloponnes*, vol. i. p. 101; Boblaye, *Recherches*, p. 151.)

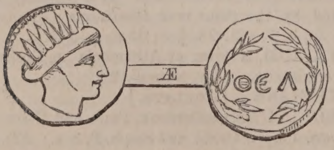
2. A town of Arcadia, in the territory of Orchomenus, the inhabitants of which also removed to Megalopolis. It is mentioned along with Methydrium and Teuthis as belonging to the confederation (*συντέλεια*) of Orchomenos. It is probably represented by the ruins near *Dimitzana*. (Paus. viii. 27. §§ 4, 7, viii. 28. § 3; Ross, p. 115.)

THEIUM, a town of Athamania in Epeirus, of uncertain site. (Liv. xxxviii. 2.)

THELINE. [Arelate.]

THELPU'SA (*Θέλπουσα*, Paus. and Coins; *Τέλφουσα*, Polyb., Diod., and Steph. B. *s. v.*: *Eth.* *Θελπούσιος*, *Τελφούσιος*), a town in the west of Arcadia, situated upon the left or eastern bank of the river Ladon. Its territory was bounded on the north by that of Psophis, on the south by that of Heraea, on the west by the Eleia and Tisatis, and on the east by that of Cleitor, Tripolis, and Theisoa. The town is said to have derived its name from a nymph, the daughter of the river Ladon, which nymph was probably the stream flowing through the lower part of the town into the Ladon. It is first mentioned in history in B. C. 352, when the Lacedaemonians were defeated in its neighbourhood by the Spartans. (Diod. xvi. 39.) In B. C. 222 it was taken by Antigonus Doson, in the war against Cleomenes, and it is also mentioned in the campaigns of Philip. (Polyb. ii. 54, iv. 60, 73, 77; Steph. B. *s. v.* Τέλφουσα; Plin. iv. 6. s. 20.) Its coins show that it belonged to the Achaean League. (Leake, *Peloponnesiaca*, p. 206.) When Pausanias visited Thelpusa, the city was nearly deserted, so that the agora, which was formerly in the centre of the city, then stood at its extremity. He saw a temple of Asclepius, and another of the twelve gods, of which the latter was nearly levelled with the ground. (Paus. viii. 25 § 3.) Pausanias also mentions two temples of some celebrity in the neighbourhood of Thelpusa, one above and the other below the city. The one above was the temple of Demeter Eleusinia, containing statues of Demeter, Persephone and Dionysus, made of stone, and which probably stood at the castle opposite to *Spáthari* (viii. 25. §§ 2, 3). The temple below the city was also sacred to Demeter, whom the Thelpusians called Erinnys. This temple is alluded to by Lycophron (1038) and Callimachus (*Fr.* 107). It was situated at a place called Onceium, where Oncus, the son of Apollo, is said once to have reigned (viii. 25. § 4, seq.; Steph. B. *s. v.* Ὄγκειον). Below this temple stood the temple of Apollo Oncaeates, on the left bank of the Ladon, and on the right bank that of the boy Asclepius, with the sepulchre of Trygon, said to have been the nurse of Asclepius (viii. 25. § 11). The ruins of Thelpusa stand upon the slope of a considerable hill near the village of *Vánena* (Βάνενα). There are only few traces of the walls of the city. At the ruined church of St. John, near the rivulet, are some Hellenic foundations and fragments of columns. The saint is probably the successor of Asclepius, whose temple, as we learn from Pausanias, stood longest in the city. There are likewise the remains of a Roman building, about 12 yards long and 6 wide, with the ruins of an arched roof. There are also near the Ladon some Hellenic foundations, and the lower parts of six columns. Below *Vánena* there stands upon the right bank of the Ladon the ruined church of St. Athanasius the Miraculous, where Leake found the remains of several columns. Half a mile below this church is the village of *Tumbíki*, where a promontory projects into the river, upon which there is a mound apparently artificial. This mound is probably the tomb of Trygon, and *Tumbíki* is the site of the the temple of Asclepius.

Pausanias, in describing the route from Psophis to Thelpusa, after mentioning the boundaries between the territories of the two states [PSOPHIS], first crosses the river Arsen, and then, at the distance of 25 stadia, arrives at the ruins of a village Caus and a temple of Asclepius Causius, erected upon the roadside. From this place the distance to Thelpusa was 40 stadia. (Leake, *Morea*, vol. ii. pp. 97, seq., 250, seq., *Peloponnesiaca*, pp. 205, 222, 228; Boblaye, *Recherches, &c.* p. 152; Ross, *Reisen im Peloponnes*, p. 111; Curtius, *Peloponnesos*, vol. i. p. 370, seq.)



COIN OF THELPUSA.

THELUTHA, a fortress situated on an island in the Euphrates. It is mentioned by Ammianus (xxiv. 2), who states that it was used as a treasury by the Persians. It is unquestionably the same as the Thilabus of Isidorus (*Stathm. Parth.* 1), who gives a similar description of it, and places it at no great distance from another island in the same river, Anatho. Zosimus, speaking of the same region, notices a fortified island, which he calls φρούριον ὀχυρώτατον (iii. 15); probably the same place. It is doubtless represented now by an island which Colonel Chesney calls *Telbes*, *Tilbus*, or *Anatelbes* (i. p. 53 and Map.). [V.]

THEMEOTAE (Θεμεῶται, Ptol. v. 9. § 17), a people of Asiatic Sarmatia. [T. H. D.]

THEMMA. [TEMA].

THEMISCY'RA (Θεμίσκυρα), a plain in the north of Pontus, about the mouths of the rivers Iris and Thermodon, was a rich and beautiful district, ever verdant, and supplying food for numberless herds of oxen and horses. It also produced great abundance of grain, especially pannick and millet; and the southern parts near the mountains furnished a variety of fruits, such as grapes, apples, pears, and nuts in such quantities that they were suffered to waste on the trees. (Strab. ii. p. 126, xii. p. 547, foll.; Aeschyl. *Prom.* 722; comp. Apollod. ii. 5; Apollon. Rhod. ii. 370; Plin. vi. 3, xxiv. 102.) Mythology describes this plain as the native country of the Amazons.

A Greek town of the name of Themiscyra, at a little distance from the coast and near the mouth of the Thermodon, is mentioned as early as the time of Herodotus (iv. 86; comp. Scylax, p. 33; Paus. i. 2. § 1). Ptolemy (v. 6. § 3) is undoubtedly mistaken in placing it further west, midway between the Iris and Cape Heraclium. Scylax calls it a Greek town; but Diodorus (ii. 44) states that it was built by the founder of the kingdom of the Amazons. After the retreat of Mithridates from Cyzicus, Themiscyra was besieged by Lucullus. The inhabitants on that occasion defended themselves with great valour; and when their walls were undermined, they sent bears and other wild beasts, and even swarms of bees, against the workmen of Lucullus (Appian, *Mithrid.* 78). But notwithstanding their gallant defence, the town seems to have perished on that occasion, for Mela speaks of it as no longer existing (i. 19), and Strabo does not mention it at all. (Comp. Anon. *Peripl. P. E.* p. 11; Steph. B. *s. v.* Χαδισία.) Some suppose that the town of *Thermeh*, at the mouth of the Thermodon, marks the site of ancient Themiscyra; but Hamilton (*Researches*, i. p. 283) justly observes that it must have been situated a little further inland. Ruins of the place do not appear to exist, for those which Texier regards as indicating the site of Themiscyra, at a distance of two days' journey from the Halys, on the borders of Galatia, cannot possibly have belonged to it, but are in all probability the remains of Tavium. [L. S.]

THEMISO'NIUM (Θεμισώνιον: *Eth.* Θεμισώνιος), a town of Phrygia, near the borders of Pisidia, whence in later times it was regarded as a town of Pisidia. (Strab. xii. p. 576; Paus. x. 32; Ptol. v. 2. § 26; Steph. B. *s. v.*; Plin. v. 29; Hierocl. p. 674; Geogr. Rav. i. 18.) Pausanias relates that the Themisonians showed a cave, about 30 stadia from their town, in which, on the advice of Heracles, Apollo, and Hermes, they had concealed their wives and children during an invasion of the Celts, and in which afterwards they set up statues of these divinities. According to the Peuting. Table, Themisonium was 34 miles from Laodiceia. Arundell (*Discoveries*, ii. p. 136), guided by a coin of the place, fixes its site on the river Azanes, and believes the ruins at *Kai Hissar* to be those of Themisonium; but Kiepert (in Franz's *Fünf Inschriften*, p. 29) thinks that the ruins of *Kisel Hissar*, which Arundell takes to mark the site of Cibyra, are those of Themisonium. [L. S.]

THENAE (Θεναί, Callim. *in Jov.* 42; Steph. B. *s. v.* Ὀμφάλιον), a town of Crete close on the Omphalian plain, and near Cnossus. If not on the very site it must have been close to the *Castello Temenos* of the Venetians, which was built A. D. 961, when the Cretans, under their Saracenic leaders, were vanquished by Nicephorus Phocas and the forces of the Byzantine emperor. (Pashley, *Travels*, vol. i. p. 224; comp. Finlay, *Byzantine Empire*, vol. i. p. 377; Gibbon. c. lii.) [E. B. J.]

THENAE (Θεναί), a maritime city of Byzacium in Africa Proper, at the mouth of a small river which fell into the Syrtis Minor, and 216 miles SE. of Carthage. (Plin. v. 4. s. 3.) By Strabo it is called ἡ Θένα (xvii. p. 831), and by Ptolemy Θαίνα, or Θέαιναι (i. 15. § 2, iv. 3. § 11). At a later period it became a Roman colony with the name of Aelia Augusta Mercurialis (Gruter, *Inscr.* p. 363; cf. *Itin. Ant.* p. 59, also pp. 46, 47, 48, 57). Now *Thaini*, or *Têny*. [T. H. D.]

THEODORIAS. [VACCA.]

THEODORO'POLIS (Θεωδωρόπολις, Procop. *de Aed.* iv. 6, 7), a town of Moesia Inferior, founded by the emperor Justinian. [T. H. D.]

THEODO'SIA (Θεοδοσία, Ptol. iii. 6. § 3), a flourishing colony of the Milesians, on the coast of the Chersonesus Taurica, in European Sarmatia, with a harbour capable of containing 100 ships. (Strab. vii. 309; Arrian, *Per. P. Eux.* p. 20.) In the dialect of the natives, it was called Ardabda (Ἀρδάβδα, Anon. *Per. P. Eux.* p. 5), which is said to have signified, in the dialect of the Taurians, "seven gods" (Pallas, i. p. 416), and at a later period Kapha (Κάφα, Const. Porphyr. *de Adm. Imp.* c. 53); whilst by the Geogr. Rav. (iv. 3, v. 11) we find it named Theodosiopolis. It enjoyed an extensive commerce, particularly in corn (Dem. *adv. Lept.* p. 255), but appears to have been ruined before the age of Arrian, in the beginning of the second century. (Arrian, *l. c.*) Yet it continues to be mentioned by later writers (Polyaen. v. 23; Amm. Marc. xxii. 8. § 36; Oros. i. 2; Steph. B. *s. v.* &c.) Yet we should not, perhaps, allow these writers much authority; at all events the very name of the Milesian colony appears to have vanished in the time of the emperor Constantine Porphyrogenitus, under whom the site on which it stood was already called Kaffon (*de Adm. Imp.* c. 43; cf. Neumann, *Die Hellenen im Skythenlande*, p. 469.) Clarke imagined that he had discovered its ruins at *Stara Crim*, where there are still some magnificent remains of a Greek city (*Trav.* ii. p. 154, sq.; cf. p. 150 and note); but the more general, and perhaps better founded opinion is, that it stood, near its namesake, the modern *Caffa* or *Theodosia.* (Cf. Raoul-Rochette, *Ant. du Bosp. Cimm.* p. 30; Dubois, v. p. 280.) For coins and inscriptions, see Köhler, *Nov. Act. Acad. Petrop.* xiv. p. 122, and *Mém. de St. Petersb.* ix. p. 649, sq.; Clarke, *Trav.* ii. 148, sq. [T. H. D.]

THEODOSIO'POLIS (also called APRI), a town in the SE. of Thrace, on the road from Cypsela to Byzantium, a short distance to the E. of the source of the river Melas. Ammianus (xxvii. 4. § 12) mentions it by the latter name as one of the two chief towns of Europa, the designation in his time of the SE. division of Thrace. [J. R.]

THEODOSIO'POLIS (Θεοδοσιούπολις, Procop *de Aed.* iii. 5), a city in Armenia Major, founded by Theodosius II. to keep the Armenians in subjection It was enlarged by the emperor Anastasius, and its fortifications were much strengthened by Justinian. (Procop. *B. P.* i. 10.) It lay S. of the Araxes and 42 stadia S. of the mountain in which the Euphrates rises, the present *Bingöl.* (Id. *Ib.* 17; cf. Ritter, *Erdk.* x. p. 79, seq.) Theodosiopolis enjoyed an extensive commerce. (Const. Porphyr. *de Adm. Imp.* 45.) Some writers identify it with *Arzeroum* (Ritter, *Ib.* pp. 80, 271, seq.; Zeune, p. 431); but according to D'Anville (*Geogr. Anc.* ii. p. 99, sq.) it lay 35 miles E. of that place. (Cf. Chardin, ii. p. 173, sq.; Hamilton, *Asia Minor, &c.* i. p. 178; Gibbon, *Decline and Fall*, iv. p. 168, ed. Smith.) [T. H. D.]

THEODOSIO'POLIS, in Mysia. [PERPERENA.]

THEON OCHEMA. [LIBYA, p. 179, b.]

THEOPHA'NIUS (Θεοφάνιος, Ptol. v. 9. § 3), a river of Asiatic Sarmatia, which fell into the Palus Maeotis, between the greater and less Rhombites. (Cf. Amm. Marc. xxii. 8. § 29.) [T. H. D.]

THEO'POLIS. This place in Gallia, with a pure Greek name, was near Sisteron, in the department of *Basses-Alpes*, on the left bank of the Druentia (*Durance*). An inscription cut on the slope of a rock in honour of Dardanus, praefect of the Praetorium of Gallia in the time of Honorius, and in honour of his mother, informs us that they made a road for this town by cutting both sides of the mountains, and they gave it walls and gates. The place is still called *Théoux*, and there are said to be remains there. (D'Anville, Notice, &c.) [G. L.]

THERA (Θήρα, Ion. Θήρη: *Eth.* Θηραῖος: *Santorin*), an island in the Aegaean sea, and the chief of the Sporades, is described by Strabo as 200 stadia in circumference, opposite the Cretan island of Dia, and 700 stadia from Crete itself. (Strab. x. p. 484.) Pliny places Thera 25 Roman miles S. of Ios (iv. 12. s. 23). Thera is said to have been formed by a clod of earth thrown from the ship Argo, to have received the name of Calliste, when it first emerged from the sea, and to have been first inhabited by the Phoenicians, who were left there by Cadmus. Eight generations afterwards it was colonised by Lacedaemonians and Minyae under the guidance of the Spartan Theras, the son of Autesion, who gave his name to the island. (Herod. iv. 147, seq.; Pind. *Pyth.* iv. 457; Callin. *ap. Strab.* viii. p. 347, x. p. 484; Apoll. Rhod. iv. 1762; Paus. iii. 1. § 7, iii. 15. § 6, vii. 2. § 2.) Its only importance in history is owing to its being the mother-city of Cyrene in Africa, which was founded by Battus of Thera in B.C. 631. (Herod. iv. 150, seq.) At this time Thera contained seven districts (χῶροι, Herod. iv. 153.) Ptolemy (iii. 15. § 26) has preserved the names of two places, Eleusin or Eleusis, and Oea; and a third, called Melaenae, occurs in an inscription. (Böckh, *Inscr.* no. 2448.) Like Melos, Thera sided with the Lacedaemonians at the commencement of the Peloponnesian War (Thuc. ii. 9), but of its subsequent history we have no information.

Thera and the surrounding islands are remarkable as having been the scene of active volcanic operations in ancient as well as in modern times. In consequence of the survey made by command of the English Admiralty, we now possess precise information respecting these islands, the result of which, with additional particulars, is given by Lieutenant Leycester in a paper published in the Journal of the Royal Geographical Society, from which the following account is chiefly taken. Thera, now called *Santorin*, the largest of the group, has been likened in form to a horse-shoe; but a crescent with its two points elongated towards the west would be a more exact description. The distance round the inner curve is 12 miles, and round the outer 18, making the coast-line of the whole island 30 miles: its breadth is in no part more than 3 miles. Opposite to Thera westward is Therasia, which still bears the same name. (Strab. i. p. 57, v. p. 484; Steph. B. *s. v.* Θηρασία; Ptol. iii. 15. § 28; Plin. ii. 87. s. 89, iv. 12. s. 70.) Its circuit is 7½ miles, its length from N. to S. about 2½ miles, and its breadth a mile. About 1¾ mile S. of Therasia, lies *Aspronisi*, or White Island, only a mile in circuit, and so called from being capped with a deep layer of pozzolana: the name of this island is not mentioned by the ancient writers. These three islands, Thera, Therasia, and *Aspronisi*, enclose an expanse of water nearly 18 miles in circumference, which is in reality the crater of a great volcano. The islands were originally united, and were subsequently separated by the eruption of the crater. In the centre of this basin three volcanic mountains rise, known by the name of *Kamméni* or the *Burnt*, (καμμένη, i. e. καυμένη instead of κεκαυμένη), and distinguished as the *Palaea* or Old, the *Nea* or New, and the *Mikra* or Little. It was formerly asserted that the basin was unfathomable, but its depth and shape have been clearly ascertained by the soundings of the English Survey. Supposing the basin could be drained, a gigantic bowl-shaped cavity would appear, with walls 2449 feet high in some places, and nowhere less than 1200 feet high, while the *Kamménis* would be seen to form in the centre a huge mountain 5½ miles in circumference with three summits, the *Palaea Kamméni*, the *Nea Kamméni*, and the *Mikra Kamméni*, rising severally from the bottom of the abyss to the height of 1606, 1629, and 1550 feet. The rim of the great crater thus exposed would appear in all parts unbroken, except at the northern point between Thera and Therasia, where there is a chasm or door into the crater about a mile in width, and 1170 feet in depth midway between the two islands. (See Map, B.) If we now suppose the waters of the Aegaean let in, the edges of the crater, forming the inner curve of Thera and Therasia, rise above the sea from the height of 500 to 1200 feet, and present frightful precipices, of the colour of iron dross, except where their summits are capped with a deep layer of pozzolana. The *Palaea Kamméni* is 328 feet above the water; the *Nea Kamméni* 351 feet; and the *Mikra Kamméni* 222 feet.

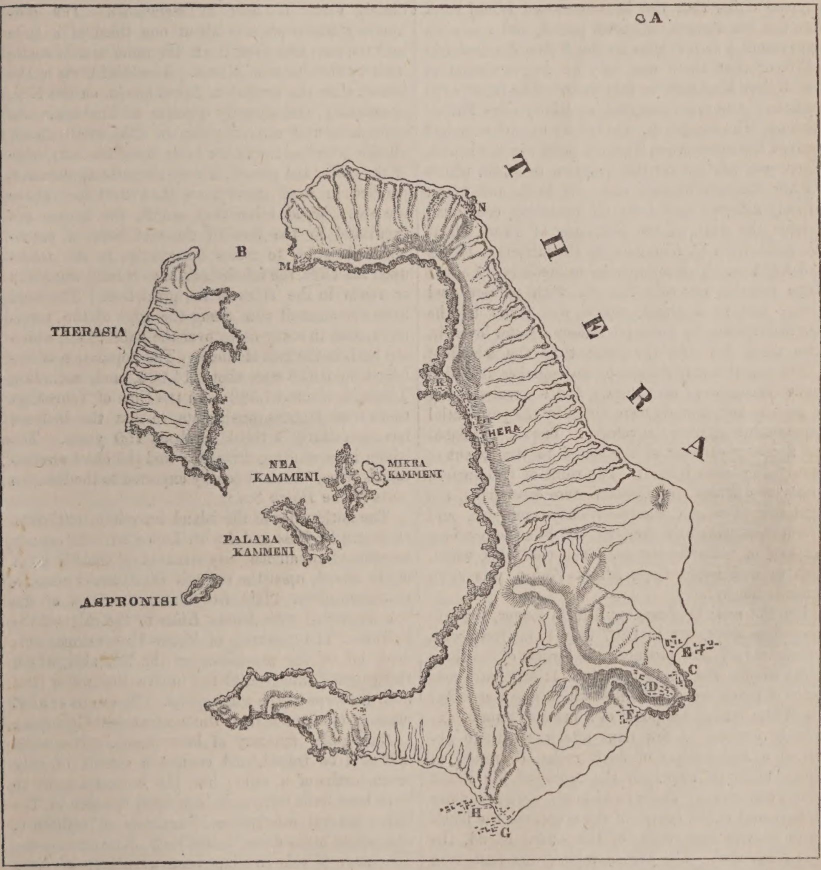
Thera, Therasia, and *Aspronisi* are all composed of volcanic matter, except the southern part of Thera, which contains *Mount Elias*, of limestone formation, the peak of which rises 1887 feet above the level of the sea, and is the highest land in the island. This mountain must have been originally a submarine eminence in the bed of the Mediterranean before the volcanic cone was formed (Lyell, *Principles of Geology*, p. 445, 9th ed.).

The first appearance of the three *Kamménis* belongs to historical times, and has been narrated by several writers. The *Nea Kamméni*, which is the largest of the group, did not emerge till the year 1707; but the other two were thrown up in ancient times. The exact time of their appearance, however, is differently related, and it is difficult, and in some cases impossible, to reconcile the conflicting statements of ancient writers upon the subject. It appears certain that the oldest of these islands is the most southerly one, still called the *Palaea* or *Old Kamméni*. It burst out of the sea in B. C. 197, and received the name of Hiera, a name frequently given in antiquity to volcanic mountains. This fact is stated by Eusebius, Justin, Strabo, and Plutarch. It is related by Strabo that flames burst out of the sea for four days, and that an island was formed 12 stadia or 1½ English mile in circumference. (Euseb. *Chron.* p. 144, *Olymp.* 145. 4; Justin, XXX. 4; Strab. i. p. 57; Plut. *de Pyth. Or.* 11. p. 399.) The unanimous statement of these four writers is, however, at variance with that of Pliny (ii. 87. s. 89), who says "that in the 4th year of the 135th Olympiad [B. C. 237] there arose Thera and Therasia; between these islands, 130 years later [B. C. 107], Hiera, also called Automate; and 2 stadia from the latter, 110 years [A. D. 3] afterwards, in the consulship of M. Junius Silanus and L. Balbus, on the 8th of July, Thia." In another passage he says (iv. 12. s. 23): "Thera, when it first emerged from the sea, was called Calliste. Therasia was afterwards torn away from it; between the two there presently arose Automate, also called Hiera; and in our age Thia near Hiera." Seneca refers apparently to the events mentioned by Pliny, when he states (*Qu. Nat.* ii. 26), upon the authority of Posidonius, that an island arose in the Aegaean sea "in the memory of our ancestors" (majorum nostrorum memoria), and that the same thing happened a second time "in our memory" (nostra memoria) in the consulship of Valerius Asiaticus [A. D. 46]. (Comp. *Qu. Nat.* vi. 21.)

According to the preceding statements there would have been five different eruptions of islands in the space of little more than 200 years. First Thera and Therasia themselves appeared in B. C. 237, according to Pliny; secondly Hiera, according to Eusebius, Justin, Strabo, and Plutarch, in B. C. 197; thirdly Hiera or Automate, according to Pliny, 130 years later than the first occurrence, consequently in B. C. 107; fourthly, according to Pliny, 110 years afterwards, Thia, that is in A. D. 3; fifthly, according to Seneca and other writers, who will be mentioned presently, an island in the reign of the emperor Claudius, A. D. 46.

Now it is evident that there is some gross error in the text of Pliny, or that he has made use of his authorities with a carelessness which is not unusual with him. The most surprising thing is, that he has omitted the eruptions of the islands in B. C. 197 and A. D. 46, which are guaranteed by several authorities. His statement that Thera and Therasia first appeared in the 4th year of the 135th Olympiad,

i. e. B. C. 237, is absurd, as they are mentioned by Callinus and Herodotus, and must have existed even long before the time of those writers; but if we suppose a slight error in the numerals in the text of Pliny (reading "Olympiadis cxxxxv anno quarto" instead of "Olympiadis cxxxv anno quarto"), we have the very year (B. C. 197) in which Eusebius and Justin place the appearance of Hiera. There can be little doubt, therefore, that Pliny's authorities referred to this event, and that it was only through carelessness that he spoke of the appearance of Thera and Therasia in that year. Thus the first statement of Pliny may be reconciled with the accounts of Eusebius, Justin, and the other writers. The appearance of the second island, to which he falsely transfers the name of Hiera from the earlier occurrence, must be placed in B. C. 67, according to the corrected chronology. This island no longer exists; and it must therefore either have been thrown up and disappeared again immediately, as was the case in the eruption of 1650, or it was simply an addition to the ancient Hiera, of which there are some instances at a later period. It is apparently to this eruption that the statement of Posidonius, quoted by Seneca, refers. The last statement of Pliny that a new island, named Thia, was thrown up 2 stadia from Thia in the consulship of M. Junius Silanus and L. Balbus, on the 8th of July, is so exact that it seems hardly possible to reject it; but here again is an error in the date. If we take the numbers as they stand, this event would have happened in A. D. 3, or, according to the corrected numbers, in A. D. 43, whereas we know that M. Junius Silanus and L. Balbus were consuls in A. D. 19. No other writer, however, speaks of an eruption of an island in this year, which, if it actually happened, must again have disappeared. Moreover, it is strange that Pliny should have passed over the eruption of the real Thia, or *Mikra Kamméni*, which occurred in his lifetime, in the consulship of Valerius Asiaticus, and in



MAP OF THERA AND THE SURROUNDING ISLANDS.

A. Shoal formed by the submarine volcanic eruption in 1650.
B. Entrance to the crater.
C. *Mount Elias.*
D. *Messa-Vouno* and ruined city, probably Thera.
E. Submarine ruins at *Kamari*, probably Oea.
F. Ruins at *Perissa.*
G. *C. Exomiti.*
H. Ruins, probably of Eleusis.
I. Modern capital *Thera* or *Phira.*
K. Promontory of *Skaro.*
L. *Merovouli.*
M. *Epanomeria.*
N. *C. Kolumbo.*

the reign of Claudius, A. D. 46. This event, with the difference of only a single year, is mentioned by several writers. (Senec. *Qu. Nat.* ii. 26, vi. 21; Dion Cass. lx. 29; Aurel. Vict. *Caes.* 4, *Epit.* 4; Oros. vii. 6; Amm. Marc. xvii. 7; Georg. Cedren. i. p. 197, ed. Par.) Moreover Pliny himself, in another passage (iv. 12. s. 23), says that Thia appeared in our age ("in nostro aevo"), which can hardly apply to the consulship of Silanus and Balbus, since he was not born till A. D. 23.

In A. D. 726, during the reign of Leo the Isaurian, Hiera, or the *Palaea Kamméni*, received an augmentation on the NE. side. (Theoph. *Chronogr.* p. 338, ed. Paris.; Cedren. i. p. 454, ed. Paris.; Nicephor. p. 37, ed. Par.) There have been several eruptions in modern times, of which a full account is given by Lieut. Leycester and Ross. Of these one of the most important was in 1573, when the *Mikra Kamméni* is said to have been formed. But as we have already seen from several authorities that an island was formed in the reign of Claudius, A. D. 46, we must suppose either that the last-mentioned island sunk into the sea at some unknown period, and made its appearance a second time as the *Mikra Kamméni* in 1573, or that there was only an augmentation of the *Mikra Kamméni* in this year. The latter supposition is the more probable, especially since Father Richard, who records it, was not an eye-witness, but derived his information from old people in the island. There was another terrible eruption in 1650, which Father Richard himself saw. It broke out at an entirely different spot from all preceding eruptions, outside the gulf, off the NE. coast of Thera, about 3½ miles from *C. Kolumbo*, in the direction of Ios and Anydros. This submarine outbreak lasted about three months, covering the sea with pumice, and giving rise to a shoal, which was found by the English Survey to have 10 fathoms water over it. (See map, A.) At the same time the island of Thera was violently shaken by earthquakes, in which many houses were overthrown, and a great number of persons and animals were killed by the pestilential vapours emitted from the volcano. The sea inundated the flat eastern coast of the island to the extent of two Italian miles inland. The ruins of two ancient towns at *Perissa* and *Kamari* were disinterred, the existence of which was previously unknown, and which must have been overwhelmed by some previous eruption of volcanic matter. The road also, which then existed round *Cape Messa-Vouno*, was sunk beneath the waters.

For the next 50 years, or a little longer, the volcanic fires slept, but in 1707 they burst forth with redoubled fury, and produced the largest of the three burnt islands, the *Nea Kamméni.* It originally consisted of two islands. The first which rose was called the White Island, composed of a mass of pumice extremely porous. A few days afterwards there appeared a large chain of dark rocks, composed of brown trachyte, to which the name of the Black Island was given. These two islands were gradually united; and in the course of the eruptions, the black rocks became the centre of the actual island, the *Nea Kamméni.* The White Island was first seen on the 23rd of May, 1707, and for a year the discharges of the volcano were incessant. After this time the eruptions were less frequent; but they continued to occur at intervals in 1710 and 1711; and it was not till 1712 that the fires of the volcano became extinct. The island is now about 2½ miles in circuit, and has a perfect cone at its SE. side, which is 351 feet high. From 1712 down to the present day there has been no further eruption.

There are several thermal and mineral springs at Thera and the surrounding islands, of which Lieut. Leycester gives an account, and which are more fully described by Landerer in the treatise entitled Περὶ τῶν ἐν Θήρᾳ (Σαντορήνῃ) ϑερμῶν ὑδάτων, Athens, 1835. The most important are the iron springs in a bay on the SE. side of *Nea Kamméni.* There are springs on the NE. side of *Palaea Kamméni*, likewise near *Cape Exomiti* in the south of Thera, and at other places. Fresh water springs are very rare at Thera, and are only found round *Mount Elias* springing from the limestone. The inhabitants depend for their supply of water upon the rain which they catch in the tanks during the winter.

The principal modern town of the island is now called *Thera*, or *Phira*, and is situated in the centre of the curve of the gulf. When Tournefort visited Thera, the capital stood upon the promontory *Skaro*, a little to the N. of the present capital, and immediately under the town of *Merovouli.* The promontory *Skaro* projects about one third of a mile into the sea; and upon it are the remains of a castle built by the dukes of Naxos. The chief town in the island, after the capital, is *Epanomeria*, on the NW. promontory, and directly opposite to Therasia. As space is of the utmost value in this small island, all the principal towns are built upon the very edge of the cliffs, and present a very singular appearance, perched in some cases more than 900 feet above the sea. Wood being very scarce, the houses are excavated in the face of the vast beds of pozzolana. In order to make approaches to the towns upon the cliffs, the inhabitants have cut zig-zag stairs or roads in the sides of the precipices. The road upon the summit runs along the edge of the precipices, and, in many cases, over the habitations, which are built in the face of them. The population of the island in 1848 was about 14,000, and, including Therasia, about 14,380. In the time of Tournefort there were 10,000 inhabitants, so that the increase has been nearly a third in about 150 years. The island is carefully cultivated; and the chief production is wine, which is mostly exported to the Russian ports in the *Black Sea.*

The antiquities of the island have been explained at length by Ross and Lieut. Leycester. There are remains of an ancient city situated on the SE. point of the island, upon the summit of *Messa-Vouno*, a mountain about 1100 feet above the level of the sea, connected with *Mount Elias* by the ridge of the *Sellada.* The mountain of *Messa-Vouno* slopes suddenly off to the precipices on the NE. side, which rise perpendicularly 600 feet above the water and form the cape of the same name. The walls exhibit masonry of all ages, from the most ancient Cyclopean to the regular masonry of later times. The walls may still be traced, and enclose a circuit of only seven-tenths of a mile; but the houses appear to have been built terrace-fashion upon the side of the hill. Several inscriptions, fragments of sculpture, and other antiquities, have been discovered here. The name of this city has been a subject of some dispute. In an inscription found below *Messa-Vouno*, at *Kamari*, in the church of *St. Nicholas*, the name Oea occurs, which, as we have already seen, is one of the two towns mentioned by Ptolemy. But in an inscription upon some steps cut out of the rock of *Messa-Vouno* we find Θήρα πόλις. Ross, however, does not consider this to be a proof that

Thera was the name of the city, supposing that πόλις here signifies only the political community of the Theraeans. On the other hand, it was so usual for the islands of the Aegaean to possess a capital of the same name, that, taken in connection with the inscription last mentioned, it is probable, either that Ptolemy has accidentally omitted the name of the capital, or that in his time the Theraeans had removed from the lofty site at *Messa-Vouno* to Oea upon the sea-coast at *Kamari*, where submarine ruins still exist. Upon the other or S. side of the *Cape Messa-Vouno*, at *Perissa*, there are also so many ancient remains as to lead us to suppose that this was the site of an ancient city, but no inscription has been discovered to give a clue to its name. Upon either side of the mountain of *Messa-Vouno* there are numerous tombs.

South of *Perissa* is *C. Exomiti*, and a little to the N. of this cape there are the remains of an ancient city, which is probably the Eleusis of Ptolemy. Here are the ruins of a mole under water, and upon the side of the mountain many curious tombs. There are likewise some ruins and tombs at *C. Kolumbo*, in the NE. of the island, which Ross conjectures may be the site of Melaenae. The island of Therasia possessed a town of the same name (Ptol. iii. 15. § 28), the ruins of which were discovered by Ross opposite *Epanomeria* in Thera. (Besides the earlier writers, such as Tournefort and others, the reader is particularly referred to Ross, *Reisen auf den Griechischen Inseln*, vol. i. pp. 53, seq., 86, seq., 180, seq.; and Lieut. Leycester, *Some Account of the Volcanic Group of Santorin or Thera*, in the *Journal of the Royal Geographical Society*, vol. xx. p. 1, seq.)

THERAMBOS or THRAMBUS (Θεράμϐως, Herod. vii. 123; Θράμϐος, Steph. B. *s. v.*; Θραμϐηΐς, Scylax, p. 26; Θραμϐουσία δειράς, Lycophr. 1404), a town of the peninsula Pallene, in Chalcidice in Macedonia, is called a promontory by Stephanus B., and is hence supposed by Leake (*Northern Greece*, vol. iii. p. 156) to have occupied a position very near the promontory Canastraeum, the most southerly point of Pallene; but from the order of the names in Scylax we would rather place it at the promontory upon the western side of the peninsula, called Posidium by Thucydides (iv. 129).

THERANDA, a town of Moesia, now *Trenonitza* (Geogr. Rav. iv. 15; *Tab. Peut.*). [T. H. D.]

THERAPNAE (Θεράπναι: *Eth.* Θεραπναῖος), a place in the territory of Thebes, between this city and the Asopus. (Eurip. *Bacch.* 1029; Strab. ix. p. 409; Leake, *Northern Greece*, vol. ii. p. 369.)

THERAPNE. [Sparta, p. 1029, b.]

THERA'SIA. [Thera.]

THERIO'DES SINUS (Θηριώδης κόλπος, Ptol. vii. 3. § 2), a gulf on the coast of the Sinae, between the promontories Notium (Νότιον), and Satyron (Σατύρων). Perhaps the gulf of *Tonkin*, or that between the *Cape St. James* and the river of *Campodja*. [T. H. D.]

THERMA. [Thessalonica.]

THERMAE (Θέρμαι) was the name of two cities in Sicily, both of which derived their name from their position in the neighbourhood of hot springs.

1. The *northern* Thermae, sometimes called for distinction's sake Thermae Himerenses (now *Termini*), was situated on the N. coast of the island, in the immediate neighbourhood of the more ancient city of Himera, to the place of which it may be considered as succeeding. Hence its history is given in the article Himera.

2. The *southern* Thermae, or Thermae Selinuntiae (*Sciacca*), was situated on the SW. coast of the island, and, as its name imports, within the territory of Selinus, though at a distance of 20 miles from that city in the direction of Agrigentum. There can be no doubt that it occupied the same site as the modern town of *Sciacca*, about midway between the site of Selinus and the mouth of the river Halycus (*Platani*), where there still exist sulphureous waters, which are in constant use. (Smyth's *Sicily*, p. 217; Cluver, *Sicil.* p. 223.) We have no account of the existence of a town on the site during the period of the independence of Selinus, though there is little doubt that the thermal waters would always have attracted some population to the spot. Nor even under the Romans did the place attain to anything like the same importance with the northern Thermae; and there is little doubt that Pliny is mistaken in assigning the rank of a colonia to the southern instead of the northern town of the name. [Himera.] Strabo mentions the waters (τὰ ὕδατα τὰ Σελινούντια, Strab. vi. p. 275); and they are again noticed in the Itineraries under the name of Aquae Labodes or Labrodes (*Itin. Ant.* p. 89; *Tab. Peut.*) [E. H. B.]

THERMAICUS SINUS. [Thessalonica.]

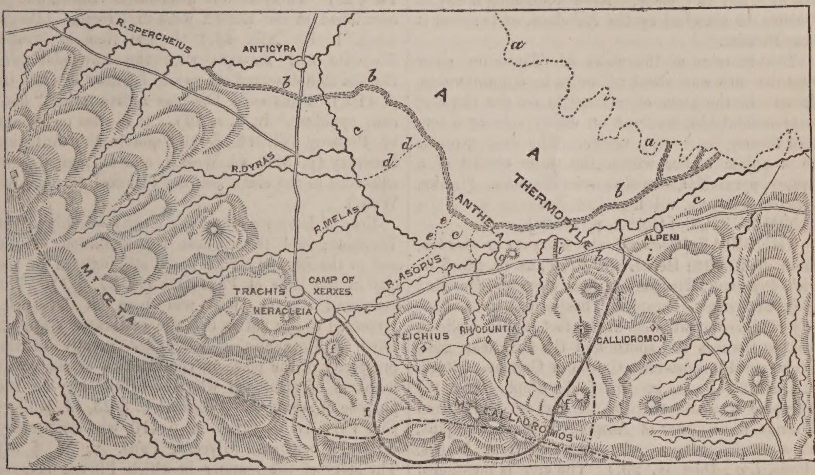
THERMO'DON (Θερμώδων: *Thermeh*), a river of Pontus, celebrated in the story about the Amazons, is described by Pliny (vi. 3) as having its sources in the Amazonian mountains, which are not mentioned by any other ancient writer, but are believed still to retain their ancient name in the form of *Mason Dagh.* (Hamilton, *Researches*, i. p. 283.) Strabo (xii. p. 547) places its many sources near Phanaroea, and says that many streams combine to form the Thermodon. Its course is not very long, but its breadth was nevertheless three plethra, and it was a navigable river (Xen. *Anab.* v. 6. § 9, vi. 2. § 1; Arrian, *Peripl. P.E.* p. 16.) It discharged itself into the Euxine near the town of Themiscyra, at a distance of 400 stadia to the north-east of the mouth of the Iris. This river is very often noticed by ancient writers. See Aeschyl. *Prom.* 274, *Suppl.* 290; Herod. ix. 27; Scylax, p. 33; Strab. i. p. 52, vii. p. 298; Anon. *Peripl. P. E.* p. 10; Ptol. v. 6. § 4; Pomp. Mela, i. 19; Plin. xi. 19, xxxvii. 37; Virg. *Aen.* xi. 659; Ov. *ex Pont.* iv. 19. 51; Propert. iv. 4. 71, and many other passages. [L. S.]

THERMO'PYLAE (Θερμοπύλαι), or simply PYLAE (Πύλαι), that is, the *Hot Gates* or the *Gates*, a celebrated narrow pass, leading from Thessaly into Locris, and the only road by which an enemy can penetrate from northern into southern Greece. It lay between Mount Oeta and an inaccessible morass, forming the edge of the Maliac gulf. In consequence of the change in the course of the rivers, and in the configuration of the coast, this pass is now very different from its condition in ancient times; and it is therefore necessary first to give the statement of Herodotus and other ancient writers respecting the locality, and then to compare it with its present state. In the time of Herodotus the river Spercheius flowed into the sea in an easterly direction at the town of Anticyra, considerably W. of the pass. Twenty stadia E. of the Spercheius was another river, called Dyras, and again, 20 stadia further, a third river, named Melas, 5 stadia from which was the city Trachis. Between the mountains where Trachis stands and the sea the plain is widest. Still further E. was the Asopus, issuing from a rocky gorge (διασφάξ), and E. again is a small stream, named Phoenix, flowing into the Asopus. From the Phoenix to Thermopylae the distance, Herodotus says, is 15 stadia. (Herod. vii. 198—200.) Near the united streams of the Phoenix and the Asopus, Mt. Oeta approached so close to the morass of the gulf as to leave space for only a single carriage. In the immediate vicinity of the pass is the town of Anthela, celebrated for the temples of Amphictyon and of the Amphictyonic Demeter, containing seats for the members of the Amphicytonic council, who held here their autumnal meetings. At Anthela Mount Oeta recedes a little from the sea, leaving a plain a little more than half a mile in breadth, but again contracts near Alpeni, the first town of the Locrians, where the space is again only sufficient for a single carriage. At this pass were some hot springs, which were consecrated to Hercules (Strab. ix. p. 428), and were called by the natives Chytri or the Pans, on account of the cells here prepared for the bathers. Across this pass the Phocians had in ancient times built a wall to defend their country against the attacks of the Thessalians, and had let loose the hot water, so as to render the pass impracticable. (Herod. vii. 200, 176.) It appears from this description that the proper Thermopylae was the narrow pass near the Locrian town of Alpeni; but the name was also applied in general to the whole passage from the mouth of the Asopus to Alpeni. Taking the term in this acceptation, Thermopylae consisted of the two narrow openings, with a plain between them rather more than a mile in length and about half a mile in breadth. That portion of Mt. Oeta, which rises immediately above Thermopylae is called Callidromon by Livy and Strabo, but both writers are mistaken in describing it as the highest part of the range. Livy says that the pass is 60 stadia in breadth. (Liv. xxxvi. 15; Strab. ix. p. 428.)

In consequence of the accumulation of soil brought down by the Spercheius and the other rivers, three or four miles of new land have been formed, and the mountain forming the gates of Thermopylae is no longer close to the sea. Moreover, the Spercheius, instead of flowing into the sea in an easterly direction, considerably W. of Thermopylae, now continues its course parallel to the pass and at the distance of a mile from it, falling into the sea lower down, to the E. of the pass. The rivers Dyras, Melas, and Asopus, which formerly reached the sea by different mouths, now discharge their waters into the Spercheius. In addition to this there has been a copious deposit from the warm springs, and a consequent formation of new soil in the pass itself. The present condition of the pass has been described by Colonel Leake with his usual clearness and accuracy. Upon entering the western opening, Leake crossed a stream of warm mineral water, running with great rapidity towards the Spercheius, and leaving a great quantity of red deposit. This is undoubtedly the Phoenix, which probably derived its name from the colour of the sediment. After crossing a second salt-spring, which is the source of the Phoenix, and a stream of cold salt water, Leake entered upon that which Herodotus calls the plain of Anthela, which is a long triangular slope, formed of a hard gravelly soil, and covered with shrubs. There is an easy descent into this plain over the mountains, so that the western opening was of no importance in a military point of view. Upon reaching the eastern pass, situated at the end of the plain of Anthela, the traveller reaches a white elevated soil formed by the deposit of the salt-springs of the proper Thermopylae. There are two principal sources of these springs, the upper or western being immediately at the foot of the highest part of the cliffs, and the lower or eastern being 200 yards distant. From the lower source the water is conducted in an artificial canal for a distance of 400 yards to a mill. This water emits a strong sulphureous vapour, and, as it issues from the mill, it pours out a great volume of smoke. Beyond the hill are conical heights, and in their neighbourhood are two salt ponds, containing cold water; but as this water is of the same composition as the hot springs, it is probably also hot at its issue. Leake observes that the water of these pools, like that of the principal hot source, is of a dark blue colour, thus illustrating the remark of Pausanias, that the bluest water he ever saw was in one of the baths at Thermopylae. (Paus. iv. 35. § 9.) The springs at this pass are much hotter, and have left a far greater deposit than those at the other end of the plain, at the opening which may be called the false Thermopylae. Issuing from the pass are foundations of a Hellenic wall, doubtless the remains of works by which the pass was at one time fortified; and to the left is a tumulus and the foundations of a circular monument. Upwards of a mile further is a deep ravine, in which the torrents descending from Mt. Callidromon, are collected into one bed, and which afford the easiest and most direct passage to the summit of the mountain. This is probably the mountain path by which the Persians, under Hydarnes, descended in the rear of Leonidas and his companions. This path, as well as the mountain over which it leads, is called Anopaea (ἡ Ἀνόπαια) by Herodotus, who does not use the name of Callidromon. He describes the path as beginning at the gorge of the Asopus, passing over the crest of the mountain, and terminating near Alpeni and the rock called Melampygus, and the seats of the Cercopes, where the road is narrowest. (Herod. vii. 216.) The history of the defence of Thermopylae by Leonidas is too well known to require to be related here. The wall of the Phocians, which Leonidas repaired, was probably built a little eastward of the western salt-spring. When the Spartan king learnt that Hydarnes was descending in his rear, he advanced beyond the wall into the widest part of the pass, resolved to sell his life as dearly as possible. Upon the arrival of Hydarnes, the Greeks retired behind the wall, and took up their position upon a hill in the pass (*κολωνός ἐν τῇ εἰσόδῳ*), where a stone lion was afterwards erected in honour of Leonidas. This hill Leake identifies with the western of the two small heights already described, as nearest to the position of the Phocian wall, and the narrowest part of the pass. The other height is probably the rock Melampygus.

Thermopylae is immortalised by the heroic defence of Leonidas; but it was also the scene of some important struggles in later times. In B. C. 279 an allied army of the Greeks assembled in the pass to oppose the Gauls under Brennus, who were marching into southern Greece with the view of pillaging the temple of Delphi. The Greeks held their ground for several days against the attacks of the Gauls, till at length the Heracleotae and Aenianes conducted the invaders across Mount Callidromon by the same path which Hydarnes had followed two centuries before. The Greeks, finding their position no longer tenable, embarked on board their ships and retired without further loss. (Paus. x. 19—22.) In B.C. 207, when the Romans were carrying on war in Greece against Philip, king of Macedonia, the Aetolians, who were then in alliance with the Romans, fortified Thermopylae with a ditch and a rampart, but Philip shortly afterwards forced his way through the pass. (Liv. xxviii. 5, 7; Polyb. x. 41.) In B. C. 181, Antiochus, who was then at war with the Romans, took up his position at Thermopylae, which he fortified with a double rampart, a ditch, and a wall; and, in order to prevent the Romans from crossing the mountains and descending upon his rear, he garrisoned with 2000 Aetolians the three summits, named Callidromum, Teichius, and Rhoduntia. The consul Acilius sent some troops against these fortresses and at the same time attacked the army of Antiochus in the pass. While the battle was going on in the pass, the Roman detachment, which had succeeded in taking Callidromum, appeared upon the heights, threatening the king's rear, in consequence of which Antiochus immediately took to flight. (Liv. xxxvi. 15—19.) There are still remains of three Hellenic fortresses upon the heights above Thermopylae, which probably represent the three places mentioned by Livy. Appian (*Syr.* 17) speaks only of Callidromum and Teichius, but Strabo (ix. p. 428) mentions Rhoduntia also. Procopius relates that the fortifications of Thermopylae were restored by Justinian (*de Aed.* iv. 2).

(On the topography of Thermopylae, see the excellent account of Leake, *Northern Greece*, vol. ii. pp. 5, seq., 40, seq.; there is also a treatise by Gordon, *Account of two Visits to the Anopaea or the Highlands above Thermopylae*, Athens, 1838, which the writer of this article has not seen.)



MAP OF THERMOPYLAE AND THE SURROUNDING COUNTRY.

AA. Alluvial deposits.
aa. Present line of coast,
bb. Present course of the Spercheius.
cc. Ancient line of coast.
dd. Present course of the Dyras.
ee. Present course of the Asopus.
ff. Track of the Persians under Hydarnes.
g. Hot springs at the western entrance, or the false Thermopylae.
h. Hot springs at the eastern entrance, or the real Thermopylae.
i. Phocian wall.

THERMUM, THERMUS or THERMA (τὸ Θέρμον, Pol. v. 8; τὰ Θέρμα, Strab. x. p. 463; Pol. v. 7; Θέρμος, Steph. B. *s.v.*: *Eth.* Θέρμιος: *Vlokho*), the chief city of Aetolia during the flourishing period of the Aetolian League, and the place where the meetings of the league were usually held and an annual festival celebrated. It possessed a celebrated temple of Apollo, in connection with which the festival was probably celebrated. It was situated in the very heart of Aetolia, N. of the lake Trichonis, and on a height of Mt. Panaetolium (*Viena*). It was considered inaccessible to an army, and from the strength of its situation was regarded as a place of refuge, and, as it were, the Acropolis of all Aetolia. The road to it ran from Metapa, on the lake Trichonis, through the village of Pamphia. The city was distant 60 stadia from Metapa, and 30 from Pamphia; and from the latter place the road was very steep and dangerous, running along a narrow crest with precipices on each side. It was, however, surprised by Philip V., king of Macedonia, in his invasion of Aetolia in B. C. 218. The Aetolians, who had never imagined that Philip would have penetrated so far into their country, had deposited here all their treasures, the whole of which now fell into the hands of the king, together with a vast quantity of arms and armour. He carried off the most valuable part of the spoil, and burnt all the rest, among which were more than 15,000 suits of armour. Not content with this, he set fire to the sacred buildings, to retaliate for the destruction of Dium and Dodona. He also defaced all the works of art, and threw down all the statues, which were not less than 2000 in number, only sparing those of the Gods. (Pol. v. 6—9, 13.) A few years afterwards, when the Aetolians had sided with the Romans, Philip again surprised Thermus (about B. C. 206), when he destroyed everything which had escaped his ravages in his first attack. (Pol. xi. 4.) We have no further details of the history of Thermum. Polybius alludes, in one or two other passages (xviii. 31, xxviii. 4), to the meetings of the league held there. In the former of these passages Livy (xxxiii. 35) has misunderstood the words τὴν *τῶν Θερμικῶν σύνοδον* to mean the assembly held at Thermopylae.

Polybius's account of Philip's first invasion of Aetolia, which resulted in the capture of Thermum, supplies us with the chief information respecting the towns in the central plain of Aetolia. Philip set out from Limnaea, on the south-eastern corner of the Ambraciot gulf, crossed the Achelous between Stratus and Conope, and marched with all speed towards Thermum, leaving on his left Stratus, Agrinium, and Thestienses (Θεστιεῖς), and on his right Conope, Lysimachia, Trichonium, and Phoeteum. He thus arrived at Metapa, on the lake Trichonis, and from thence marched to Thermus by the road already mentioned, passing by Pamphia in his way. He returned by the same road as far as Metapa, but from the latter place he marched in one day to a place called Acrae, where he encamped, and on the next day to Conope. After remaining a day at Conope, he marched up the Achelous, and crossed it near Stratus.

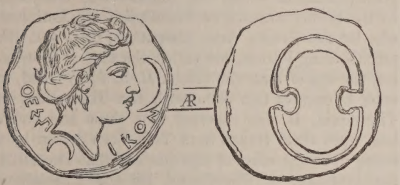
The remains of the walls of Thermum show that the city was about 2½ miles in circumference. It was in the form of a triangle on the slope of a pyramidal hill, bordered on either side by a torrent flowing in a deep ravine. The only remains of a public edifice within the walls consist of a square, pyramidal, shapeless mass of stones. (Leake, *Northern Greece*, vol. i. p. 126, &c.)

THERVINGI. [GOTHI, p. 1009.]

THE'SPIAE (Θεσπιαί, also Θέσπεια or Θέσπια, Hom. *Il.* ii. 498; Herod. viii. 50; Paus. ix. 26. § 6: *Eth.* Θεσπιεύς, Thespiensis, fem. Θεσπίας, Θεσπίς: *Adj.* Θεσπιακός, Thespius, Thespiacus), an ancient city of Boeotia, situated at the foot of Mt. Helicon, looking towards the south and the Crissaean gulf, where stood its port-town Creusa or Creusis. (Strab. ix. p. 409; Paus. ix. 26. § 6; Steph. B. *s. v.*) Thespiae was said to have derived its name from Thespia, a daughter of Asopus, or from Thespius, a son of Erechtheus, who migrated from Athens. (Paus. *l. c.*; Diod. iv. 29.) The city is mentioned in the catalogue of Homer. (*Il.* ii. 498.) Thespiae, like Plataea, was one of the Boeotian cities inimical to Thebes, which circumstance affected its whole history. Thus Thespiae and Plataea were the only two Boeotian cities that refused to give earth and water to the heralds of Xerxes. (Herod. vii. 132.) Seven hundred Thespians joined Leonidas at Thermopylae; and they remained to perish with the 300 Spartans, when the other Greeks retired. (Herod. vii. 202, 222.) Their city was burnt by Xerxes, when he overran Boeotia, and the inhabitants withdrew to Peloponnesus. (Herod. viii. 50.) The survivors, to the number of 1800, fought at the battle of Plataea in the following year, but they were reduced to such distress that they had no heavy armour. (Herod. ix. 30.) After the expulsion of the Persians from Greece, Thespiae was rebuilt, and the inhabitants recruited their numbers by the admission of strangers as citizens. (Herod. viii. 75.) At the battle of Delium (B. C. 424) the Thespians fought on the left wing against the Athenians, and were almost all slain at their post. (Thuc. iv. 93, seq.) In the following year (B. C. 423), the Thebans destroyed the walls of Thespiae, on the charge of *Atticism*, the Thespians being unable to offer any resistance in consequence of the heavy loss they had sustained while fighting upon the side of the Thebans. (Thuc. iv. 133.) In B. C. 414 the democratical party at Thespiae attempted to overthrow the existing government; but the latter receiving assistance from Thebes, many of the conspirators withdrew to Athens. (Thuc. vi. 95.) In B. C. 372 the walls of Thespiae were again destroyed by the Thebans. According to Diodorus (xv. 46) and Xenophon (*Hell.* vi. 3. § 1) Thespiae was at this time destroyed by the Thebans, and the inhabitants driven out of Boeotia; but this happened after the battle of Leuctra, and Mr. Grote (*Hist. of Greece*, vol. x. p. 219) justly infers from a passage in Isocrates that the fortifications of the city were alone demolished at this period. Pausanias expressly states that a contingent of Thespians was present in the Theban army at the time of the battle of Leuctra, and availed themselves of the permission of Epaminondas to retire before the battle. (Paus. ix. 13. § 8, ix. 14. § 1.) Shortly afterwards the Thespians were expelled from Boeotia by the Thebans. (Paus. ix. 14. § 2.) Thespiae was afterwards rebuilt, and is mentioned in the Roman wars in Greece. (Polyb. xxvii. 1; Liv. xlii. 43.) In the time of Strabo, Thespiae and Tanagra were the only places in Boeotia that deserved the name of cities. (Strab. ix. p. 410.) Pliny calls Thespiae a free town ("liberum oppidum," iv. 7. s. 12). It is also mentioned by Ptolemy (iii. 15. § 20) and in the Antonine Itinerary (p. 326. ed. Wess.), and it was still in existence in the sixth century (Hierocl. p. 645, ed. Wess.).

Eros or Love was the deity chiefly worshipped at Thespiae; and the earliest representation of the god in the form of a rude stone still existed in the city in the time of Pausanias (ix. 27. § 1). The courtesan Phryne, who was born at Thespiae, presented to her native city the celebrated statue of Love by Praxiteles, which added greatly to the prosperity of the place in consequence of the great numbers of strangers who visited the city for the purpose of seeing it. (Dicaearch. § 25, ed. Müller; Cic. *Verr.* iv. 2; Strab. ix. p. 410, who erroneously calls the courtesan Glycera; Paus. ix. 27. § 3.) The story of the manner in which Phryne became possessed of this statue, and its subsequent history, are related in the life of PRAXITELES. [*Dict. of Biogr.* Vol. III. pp. 520, 521.] In the time of Pausanias there was only an imitation of it at Thespiae by Menodorus. Among the other works of art in this city Pausanias noticed a statue of Eros by Lysippus, statues of Aphrodite and Phryne by Praxiteles; the agora, containing a statue of Hesiod; the theatre, a temple of Aphrodite Melaenis, a temple of the Muses, containing their figures in stone of small size, and an ancient temple of Hercules. (Paus. ix. 27.) Next to Eros, the Muses were specially honoured at Thespiae; and the festivals of the Ἐρωτίδια and Μούσεια celebrated by the Thespians on Mt. Helicon, at the end of every four years, are mentioned by several ancient writers. (Paus. ix. 31. § 3; Plut. *Amat.* 1; Athen. xiii. p. 561; K. F. Hermann, *Lehrbuch der gottesd. Alterth.* § 63, n. 4.) Hence the Muses are frequently called Thespiades by the Latin writers. (Varr. *L. L.* vii. 2; Cic. *Verr.* ii. 4; Ov. *Met.* v. 310; Plin. xxxvi. 5. s. 4, § 39, ed. Sillig.)

The remains of Thespiae are situated at a place called *Lefka* from a deserted village of that name near the village of *Erimókastro* or *Rimókastro*. Unlike most other Greek cities, it stands in a plain surrounded by hills on either side, and its founders appear to have chosen the site in consequence of its abundant supply of water, the sources of the river *Kanavári* rising here. Leake noticed the foundations of an oblong or oval enclosure, built of very solid masonry of a regular kind, about half a mile in circumference; but he observes that all the adjacent ground to the SE. is covered, like the interior of the fortress, with ancient foundations, squared stones, and other remains, proving that if the enclosure was the only fortified part of the city, many of the public and private edifices stood without the walls. The site of some of the ancient temples is probably marked by the churches, which contain fragments of architraves, columns, and other ancient remains. (Leake, *Northern Greece*, vol. ii. p. 479, seq.; Dodwell, vol. i. p. 253.)



COIN OF THESPIAE.

THESPRO'TI, THESPRO'TIA. [Epeirus.]

THESSA'LIA (Θεσσαλία or Θετταλία : *Eth.* Θεσσαλός or Θετταλός, Thessalus, *fem.* Θεσσαλίς, Θετταλίς, Thessalis: *Adj.* Θεσσαλικός, Θετταλικός, Thessalicus, Thessalius), the largest political division of Greece, was in its widest extent the whole country lying N. of Thermopylae as far as the Cambunian mountains, and bounded upon the W. by the range of Pindus. But the name of Thessaly was more specifically applied to the great plain, by far the widest and largest in all Greece, enclosed by the four great mountain barriers of Pindus, Othrys, Ossa and Pelion, and the Cambunian mountains. From Mount Pindus,—the Apennines or back-bone of Greece, — which separates Thessaly from Epeirus, two large arms branch off towards the eastern sea, running parallel to one another at the distance of 60 miles. The northern, called the Cambunian mountains, forms the boundary between Thessaly and Macedonia, and terminates in the summit of Olympus, which is the highest mountain in all Greece [Olympus]. The southern arm, named Othrys, separates the plain of Thessaly from Malis, and reaches the sea between the Malian and Pagasaean gulfs [Othrys]. The fourth barrier is the range of mountains, first called Ossa and afterwards Pelion, which run along the coast of Thessaly upon the E., nearly parallel to the range of Pindus [Ossa; Pelion]. The plain of Thessaly, which is thus enclosed by natural ramparts, is broken only at the NE. corner by the celebrated vale of Tempe, which separates Ossa from Olympus, and is the only way of entering Greece from the N., except by a pass across the Cambunian mountains. This plain, which is drained by the river Peneius and its affluents, is said to have been originally a vast lake, the waters of which were afterwards carried off through the vale of Tempe by some sudden convulsion, which rent the rocks of the valley asunder. (Herod. vii. 129.) [Tempe.] The lakes of Nessonis and Boebeis, which are connected by a channel, were supposed by Strabo (ix. p. 430) to have been the remains of this vast lake. In addition to this plain there are two other districts included under the general name of Thessaly, of which one is the long and narrow slip of rocky coast, called Magnesia, extending from the vale of Tempe to the gulf of Pagasae, and lying between Mounts Ossa and Pelion and the sea; while the other, known under the name of Malis, is quite distinct in its physical features from the rest of Thessaly, being a long narrow valley between Mounts Othrys and Oeta, through which the river Spercheius flows into the Maliac gulf.

The plain of Thessaly properly consists of two plains, which received in antiquity the name of Upper and Lower Thessaly; the Upper, as in similar cases, meaning the country near Mount Pindus most distant from the sea, and the Lower the country near the Thermaic gulf. (Strab. ix. pp. 430, 437.) These two plains are separated by a range of hills between the lakes Nessonis and Boebeis on the one hand, and the river Enipeus on the other. Lower Thessaly, which constituted the ancient division Pelasgiotis, extends from Mounts Titarus and Ossa on the N. to Mount Othrys and the shores of the Pagasaean gulf on the S. Its chief town was Larissa. Upper Thessaly, which corresponded to the ancient divisions Thessaliotis and Histiaeotis, of which the chief city was Pharsalus, stretches from Aeginium in the N. to Thaumaci in the S., a distance of at least 50 miles in a straight line. The road from Thermopylae into Upper Thessaly entered the plain at Thaumaci, which was situated at the pass called Coela, where the traveller came in sight of a plain resembling a vast sea. (Liv. xxxii. 4.) [Thaumaci.]

The river Peneius, now called the *Salamvría* or *Salambría* (Σαλαμϐρίας, Σαλαμπρίας), rises at the NW. extremity of Thessaly, and is composed of streams collected in the valleys of Mount Pindus and the offshoots of the Cambunian mountains. At first it flows through a contracted valley till it reaches the perpendicular rocks, named the *Meteóra*, upon the summits of which several monasteries are perched. Below this spot, and near the town of Aeginium or *Stagús*, the valley opens out into the vast plain of Upper Thessaly, and the river flows in a general southerly direction. At Tricca, or *Tríkkala*, the Peneius makes a bend to the E., and shortly afterwards reaches the lowest point in the plain of Upper Thessaly, where it receives within a very short space many of its tributaries. Next it passes through a valley formed by a range of hills, of which those upon the right divide the plains of Upper and Lower Thessaly. It then emerges into the plain a few miles westward of Larissa; after passing which city it makes a sudden bend to the N., and flows through the vale of Tempe to the sea. Although the Peneius drains the greater part of Thessaly, and receives many tributaries, it is in the greater part of its course a shallow and sluggish river, except after the melting of the snows, when it sometimes floods the surrounding plain. Hence on either side of the river there is frequently a wide gravelly uncultivable space, described by Strabo as ποταμόκλυστος (ix. p. 430; Leake, *Northern Greece*, vol. i. p. 420). When the river is swollen in the spring, a channel near Larissa conducts the superfluous waters into the *Karatjaï'r* or Μαυρολίμνη, the ancient Nessonis; and when this basin is filled, another channel conveys the waters into the lake of *Karla*, the ancient Boebeis. (Leake, iv. p. 403.) In the lower part of its course, after leaving Larissa, the Peneius flows with more rapidity, and is full of small vortices, which may have suggested to Homer the epithet ἀργυροδίνης (*Il.* ii. 753); though, as Leake has remarked, the poet carries his flattery to an extreme in comparing to silver the white hue of its turbid waters, derived entirely from the earth suspended in them. (*Northern Greece*, vol. iv. p. 291.)

The principal rivers of Thessaly, according to Herodotus (vii. 129), are the Peneius, Apidanus, Onochonus, Enipeus and Pamisus. The four latter rivers all flow from the S. Of these the most important is the Enipeus, now called the *Fersalíti*, which flows through the plain of Pharsalus, and falls into the Peneius near Piresiae in the lowest part of the plain. The Apidanus, now called *Vrysiá*, into which the Cuarius (*Sofadhítiko*) falls, is a tributary of the Enipeus. [ENIPEUS.] The Pamisus, now called the *Bliúri* or *Piliúri*, also joins the Peneius a little to the W. of the Enipeus. The Onochonus, which is probably the same as the Onchestus, flows into the lake Boebeis and not into the Peneius. [For details, see Vol. II. p. 483, a.] The chief tributary of the Peneius on the N. is the Titaresius, now called *Elassonítiko* or *Xerághi*, which rises in Mt. Titarus, a part of the Cambunian range, and joins the main stream between Larissa and the vale of Tempe. Homer relates (*Il.* ii. 753, seq.) that the waters of the Titaresius did not mingle with those of the Peneius, but floated upon the surface of the latter like oil upon water, whence it was regarded as a branch of the infernal river Styx. (Comp. Lucan, vi. 375.) Leake calls attention to the fact that Strabo (ix. p. 441), probably misled by the epithet (ἀργυροδίνης) applied by the poet to the Peneius, has reversed the true interpretation of the poet's comparison of the Peneius and the Titaresius, supposing that the Peneius was the pellucid river, whereas the apparent reluctance of the Titaresius to mingle with the Peneius arises from the former being clear and the latter muddy. (*Northern Greece*, iii. p. 396, iv. p. 296.) The Titaresius was also called Eurotas (Strab. vii. p. 329) and Horcus or Orcus (Plin. iv. 8. s. 15).

The plain of Thessaly is the most fertile in all Greece. It produced in antiquity a large quantity of corn and cattle, which supported a numerous population in the towns, and especially a rich and proud aristocracy, who were at frequent feuds with one another and much given to luxury and the pleasures of the table (ἐκεῖ γὰρ δὴ πλείστη ἀταξία καὶ ἀκολασία, Plat. *Crit.* 15; Athen. xii. p. 564; Theopomp. *ap. Athen.* vi. p. 260; Dem. *Olynth.* p. 16). The Thessalian horses were the finest in Greece, and their cavalry was at all times efficient; but we rarely read of their infantry. The nobles, such as the Aleuadae of Larissa and the Scopadae of Crannon, supplied the poorer citizens with horses; but there was no class of free equal citizens, from which the hoplites were drawn in other Grecian states. (See Grote, *Hist. of Greece*, vol. ii. p. 367.) Hence the political power was generally either in the hands of these nobles or of a single man who established himself as despot. The numerous flocks and herds of the Scopadae at Crannon are alluded to by Theocritus (*Id.* xvi. 36), and the wealth of the Thessalian nobles is frequently mentioned by the ancient writers.

Thessaly is said to have been originally known by the names of Pyrrha, Aemonia, and Aeolis. (Rhian. *ap. Schol. Rhod.* iii. 1089; Steph. B. *s. v.* Αἱμονία; Herod. vii. 176.) The two former appellations belong to mythology, but the latter refers to the time when the country was inhabited by the Aeolian Pelasgi, who were afterwards expelled from the country by the Thessalians. This people are said to have been immigrants, who came from Thesprotia in Epeirus, and conquered the plain of the Peneius. (Herod. vii. 176, comp. i. 57; Strab. ix. p. 444.) The Boeotians are said to have originally dwelt at Arne, in the country afterwards called Thessaly, and to have been expelled by the Thessalian invaders 60 years after the Trojan War. (Thuc. i. 12.) The expulsion of the Boeotians by the Thessalians seems to have been conceived as an immediate consequence of the immigration of the Thessalian invaders; but, however this may be, the name of Thessaly is unknown in Homer, who only speaks of the several principalities of which the country was composed. In the Homeric catalogue Pheidippus and Antiphus, who led the Greeks from Carpathus, Cos, and the neighbouring islands, are called the sons of Thessalus, the son of Hercules (Hom. *Il.* ii. 676); and, in order to connect this name with the Thessalians of Thesprotia, it was reported that these two chiefs had, upon their return from Troy, been driven by a storm upon the coast of Epeirus, and that Thessalus, the grandson of Pheidippus, led the Thessalians across Mount Pindus and imposed his name upon the country. (Vell. Pat. i. 2, 3; Steph. B. *s. v.* Δώριον; Polyaen. viii. 44.) There are many circumstances in the historical period which make it probable that the Thessalians were a body of immigrant conquerors; though, if they came from Thesprotia, they must have gradually dropt their original language, and learnt that of the conquered people, as the Thessalian was a variety of the Aeolic dialect. There was in Thessaly a triple division of the population analogous to that in Laconia. First, there were the Thessalians proper, the rich landed proprietors of the plain. Secondly, there were the descendants of the original inhabitants of the country, who were not expelled by the Thessalian conquerors, and who were more or less dependent upon them, corresponding to the Lacedaemonian Perioeci, but, unlike the latter, retaining their original names and their seats in the Amphictyonic council. These were the PERRHAEBI, who occupied the mountainous district between Mount Olympus and the lower course of the Peneius; the MAGNETES, who dwelt along the eastern coast between Mounts Pelion and Ossa and the sea; the ACHAEANS, who inhabited the district called Phthiotis, which extended S. of the Upper Thessalian plain, from Mount Pindus on the W. to the gulf of Pagasae on the S.; the DOLOPES, who occupied the mountainous regions of Pindus, S. of Phthiotis; and the MALIANS, who dwelt between Phthiotis and Thermopylae. The third class of the Thessalian population were the Penestae, serfs or dependent cultivators, corresponding to the Helots of Laconia, although their condition seems upon the whole to have been superior. They tilled the estates of the great nobles, paying them a certain proportion of the produce, and followed their masters to war upon horseback. They could not, however, be sold out of the country, and they possessed the means of acquiring property, as many of them were said to have been richer than their masters. (Archemach. *ap. Athen.* vi. p. 264; Plat. *Leg.* vi. p. 777; Aristot. *Pol.* ii. 6. § 3, vii. 9. § 9; Dionys. ii. 84.) They were probably the descendants of the original inhabitants of the country, reduced to slavery by the conquering Thesprotians; but when Theopompus states that they were the descendants of the conquered Perrhaebians and Magnetes (*ap. Athen.* vi. p. 265), this can only be true of a part of these tribes, as we know that the Penestae were entirely distinct from the subject Perrhaebians, Magnetes, and Achaeans. (Aristot. *Polit.* ii. 6. § 3.) The Penestae, like the Laconian Helots, frequently rose in revolt against their masters.

In the Homeric poems the names of Perrhaebi, Magnetes, Achaeans, and Dolopes occur; and Achaea Phthiotis was the residence of the great hero Achilles. This district was the seat of Hellen, the founder of the Hellenic race, and contained the original Hellas, from which the Hellenes gradually spread over the rest of Greece. (Hom. *Il.* ii. 683; Thuc. i. 3; Strab. ix. p. 431; Dicaearch. p. 21, ed. Hudson; Steph. B. *s. v.* Ἑλλάς). The Achaeans of Phthiotis may fairly be regarded as the same race as the Achaeans of Peloponnesus.

Thessaly Proper was divided at an early period into four districts or tetrarchies, named Thessaliotis, Pelasgiotis, Histiaeotis and Phthiotis. When this division was introduced is unknown. It was older than Hecataeus (Steph. B. *s. v.* Κράννων), and was ascribed to Aleuas, the founder of the family of the Aleuadae. (Hellenic. *Fragm.* 28, ed. Didot; Harpocrat. *s. v.* Τετραρχία; Strab. ix. p. 430.) This quadruple division continued to the latest times, and seems to have been instituted for political purposes; but respecting the internal government of each we have no precise information. The four districts were nominally united under a chief magistrate, called Tagus; but he seems to have been only appointed in war, and his commands were frequently disobeyed by the Thessalian cities. "When Thessaly is under a Tagus," said Jason, despot of Pherae, "she can send into the field an army of 6000 cavalry and 10,000 hoplites." (Xen. *Hell.* vi. 1. § 8.) But Thessaly was rarely united. The different cities, upon which the smaller towns were dependent, not only administered their own affairs independent of one another, but the three most important, Larissa, Pharsalus and Pherae, were frequently at feud with one another, and at the same time torn with intestine faction. Hence they were able to offer little resistance to invaders, and never occupied that position in Grecian history to which their population and wealth would seem to have entitled them. (Respecting the Thessalians in general, see Mr. Grote's excellent remarks, *Hist. of Greece*, vol. ii. p. 363, seq.)

The history of Thessaly may be briefly dismissed, as the most important events are related under the separate cities. Before the Persian invasion, the Thessalians had extended their power as far as Thermopylae, and threatened to overrun Phocis and the country of the Locrians. The Phocians built a wall across the pass of Thermopylae to keep off the Thessalians; and though active hostilities seem to have ceased before the Persian invasion, as the wall was at that time in ruins, the two nations continued to cherish bitter animosity towards one another. (Herod. vii. 176.) When Xerxes invaded Greece, the Thessalians were at first opposed to the Persians. It is true that the powerful family of the Aleuadae, whom Herodotus calls (vii. 6) kings of Thessaly, had urged Xerxes to invade Greece, and had promised the early submission of their countrymen; but it is evident that their party was in the minority, and it is probable that they were themselves in exile, like the Athenian Peisistratidae. The majority of the Thessalians sent envoys to the confederate Greeks at the Isthmus, urging them to send a force to the pass of Tempe, and promising them active co-operation in the defence. Their request was complied with, and a body of 10,000 heavy-armed infantry was despatched to Thessaly; but the Grecian commanders, upon arriving at Tempe, found that there was another pass across Mount Olympus, and believing it impossible to make any effectual resistance north of Thermopylae, retreated to their ships and abandoned Thessaly. (Herod. vii. 172, seq.) The Thessalians, thus deserted, hastened to make their submission to Xerxes; and under the influence of the Aleuadae, who now regained the ascendency in Thessaly, they rendered zealous and effectual assistance to the Persians. After the death of Leonidas and his heroic companions at Thermopylae, the Thessalians gratified their enmity against the Phocians by directing the march of the Persians against the Phocian towns and laying their country waste with fire and sword.

From the Persian to the Peloponnesian wars the Thessalians are rarely mentioned. After the battle of Oenophyta (B. C. 456) had given the Athenians the ascendency in Boeotia, Locris, and Phocis, they endeavoured to extend their power over Thessaly. With this view they marched into Thessaly under the command of Myronides in B. C. 454, for the purpose of restoring Orestes, one of the exiled nobles or princes of Pharsalus, whom Thucydides calls son of the king of the Thessalians. The progress of Myronides was checked by the powerful Thessalian cavalry; and though he advanced as far as Pharsalus, he was unable to accomplish anything against the city, and was compelled to retreat. (Thuc. i. 111; Diodor. xi. 85.) In the Peloponnesian War the Thessalians took no part; but the mass of the population was friendly to the Athenians, though the oligarchical governments favoured the Spartans. With the assistance of the latter, combined with his own rapidity and address, Brasidas contrived to march through Thessaly in B. C. 424, on his way to attack the Athenian dependencies in Macedonia (Thuc. iv. 78); but when the Lacedaemonians wished to send reinforcements to Brasidas in the following year, the Thessalians positively refused them a passage through their country. (Thuc. iv. 132.) In B. C. 395 the Thessalians joined the Boeotians and their allies in the league against Sparta; and when Agesilaus marched through their country in the following year, having been recalled by the Spartan government from Asia, they endeavoured to intercept him on his return; but their cavalry was defeated by the skilful manoeuvres of Agesilaus. (Xen. *Hell.* vi. 3. § 3, seq.)

About this time or a little earlier an important change took place in the political condition and relative importance of the Thessalian cities. Almost down to the end of the Peloponnesian War the powerful families of the Aleuadae at Larissa, of the Scopadae at Crannon, and of the Creondae at Pharsalus, possessed the chief power in Thessaly. But shortly before the close of this war Pherae rose into importance under the administration of Lycophron, and aspired to the supremacy of Thessaly. Lycophron overthrew the government of the nobles at Pherae, and made himself tyrant of the city. In prosecution of his ambitious schemes he attacked Larissa; and in B. C. 404 he gained a great victory over the Larissaeans and the other Thessalians who were opposed to him. (Xen. *Hell.* ii. 3. § 4.) In B. C. 395 Lycophron was still engaged in a contest with Larissa, which was then under the government of Medius, probably the head of the Aleuadae. Lycophron was supported by Sparta; and Medius accordingly applied for succour to the confederacy of Greek states which had been lately formed to resist the Lacedaemonian power. With their assistance Medius took Pharsalus, which was then occupied by a Lacedaemonian garrison, and is said to have sold all its inhabitants as slaves. (Diod. xiv. 82.) The return of Agesilaus, and his victory over the Thessalians, probably deprived Medius and his party of their power, and Larissa no longer appears as the rival of Pherae for the supremacy of Thessaly. Pharsalus soon recovered from the blow which it had received from Medius, and became, next to Pherae, the most important city in Thessaly. The inhabitants of Pharsalus agreed to entrust the supreme power to Polydamas, one of their own citizens, in whose integrity and abilities all parties placed the greatest confidence. The acropolis and the whole management of the finances were placed in his hands, and he discharged his trust to the satisfaction of all parties. (Xen. *Hell.* vi. 1. §§ 2, 3.)

Meantime the supreme power at Pherae had passed into the hands of Jason, a man of great energy and ability, and probably the son of Lycophron, though this is not expressly stated. He inherited the ambitious views of Lycophron, and meditated nothing less than extending his dominion over the whole of Greece, for which his central situation seemed to offer many facilities. He cherished even still more extensive projects of aggrandisement, and, once master of Greece, he looked forward to conquer the Persian empire, which the retreat of the Ten Thousand Greeks and the campaigns of Agesilaus in Asia seemed to point out as an easy enterprise. But the first step was his election as Tagus of Thessaly, and the submission of all the Thessalian cities to his authority. For this purpose it was necessary to obtain the acquiescence of Pharsalus, and although he might have gained his object by force, he preferred to effect it by negotiation, and accordingly frankly disclosed his schemes to Polydamas, and offered him the second place in Thessaly, if he would support his views. Polydamas asked the advice of the Spartans, and finding that he could receive from them no help, he acceded to the proposals of Jason, and induced the Pharsalians to espouse his cause. Soon after this, probably in B. C. 374, Jason was elected Tagus of Thessaly, and proceeded to settle the contingent of cavalry and heavy-armed troops which the Pharsalian cities were to furnish. He now possessed a force of 8000 cavalry and more than 20,000 infantry; and Alcetas I., king of Epeirus, and Amyntas II., king of Macedonia were his allies. (Xen. *Hell.* vi. 1. §§ 2—19; Diod. xv. 60.) He could in effect command a greater force than any other state in Greece; and from the disunion and exhaustion of the other Grecian states, it seemed not improbable that he might be able to carry his ambitious projects into effect. He had already formed an alliance with Thebes, and after the battle of Leuctra (B. C. 371) he was invited by the Thebans to join them in attacking the Lacedaemonian camp. But Jason's policy was to prevent any other power from obtaining the preponderance in Greece, and accordingly upon his arrival at Leuctra he advised the Thebans not to drive the Lacedaemonians to despair, and obtained a truce for the latter, which enabled them to secure their safety by a retreat. (Xen. *Hell.* vi. 4. § 20, seq.) In the following year he announced his intention of marching to Delphi at the head of a body of Thessalian troops and presiding at the Pythian festival. Great alarm was felt throughout Greece; but before the time came, he was assassinated by seven youths as he sat in public to give audience to all comers. His death was felt as a relief by Greece; and the honours paid in many of the Grecian cities to his assassins prove the general fear which his ambitious schemes had excited. (Xen. *Hell.* vi. 4. §§ 28—32.)

Jason had so firmly established his power that he was succeeded in the post of Tagus of Thessaly by his two brothers Polyphron and Polydorus; but they did not possess his abilities or energy, and Thessaly again sank into political insignificance. Polyphron was assassinated by his brother Polydorus, who became sole Tagus. Polydorus exercised his authority with great cruelty; he put to death Polydamas of Pharsalus, and killed or drove into exile many other distinguished persons of this city and of Larissa. (Xen. *Hell.* vi. 4. §§ 33, 34.) At the end of a year he was also assassinated by Alexander, who was either his brother (Diod. xv. 61) or his nephew (Plut. *Pelopid.* 29.) Alexander surpassed even Polyphron in cruelty, and was guilty of gross enormities. The Aleuadae and other noble families, who were chiefly exposed to his vengeance, applied in their distress to Alexander, the youthful king of Macedonia, who had recently succeeded his father Amyntas. Alexander invaded Thessaly, defeated the tyrant, and took possession of Larissa and Crannon, which he garrisoned with his troops. (Diodor. xv. 61.) It would seem, however, that the necessities of his own kingdom compelled him shortly afterwards to withdraw his troops from Thessaly; since we find the Thessalian cities opposed to the tyrant inviting the aid of the Thebans. Accordingly, about B. C. 369, Pelopidas invaded Thessaly, and took Larissa and several other cities under his protection, apparently with the sanction of Alexander of Macedonia, with whom he formed an alliance. (Diodor. xv. 67.) In the following year (B.C. 368) Pelopidas again marched into Thessaly at the head of a Theban force, to protect Larissa and the other cities against the projects of Alexander of Pherae, who had solicited aid from Athens. Alexander was compelled to sue for peace; and Pelopidas, after arranging the affairs of Thessaly, marched into Macedonia, where the young king had been lately assassinated. Ptolemy, the regent of the kingdom, was also compelled to enter into alliance with Pelopidas, and to give him several hostages, among whom was the youthful Philip, afterwards king of Macedonia. (Diod. xv. 71; Plut. *Pelop*, c. 26.) By these means the influence of Thebes was extended over the greater part of Thessaly. Two years afterwards (B.C. 366) the Thebans obtained from the Persian court a rescript acknowledging their claims to the headship of Greece; and in the same year Pelopidas, accompanied by Ismenias, visited Thessaly with the view of obtaining the recognition of their claim from Alexander of Pherae and the other Thessalian cities. Alexander met them at Pharsalus, but when he found that they were not supported by any armed force, he seized them as prisoners and carried them off to Pherae. The first attempt of the Thebans to rescue their countryman proved unsuccessful; and the army which they sent into Thessaly was only saved from destruction by the genius of Epaminondas, who was then serving as a private, and was compelled by the soldiers to take the command. So greatly was Alexander strengthened in his power by this failure that all the Thessalian cities submitted to him, and the influence of Thebes in Thessaly was for a time destroyed. Subsequently a second expedition was sent into Thessaly under the command of Epaminondas, who compelled the tyrant to release Pelopidas and Ismenias, but without restoring Thebes to the commanding position which she had formerly held in Thessaly. (Diod. xv. 71—75; Plut. *Pelop.* 27—29; Cornel. Nep. *Pelop.* 5; Paus. ix. 15. § 1.) The continued oppressions of Alexander of Pherae became so intolerable that the Thessalian cities once more applied to Thebes for assistance. Accordingly in B. C. 364 Pelopidas was again sent into Thessaly at the head of a Theban army. In the first engagement Pelopidas was slain, but Alexander was defeated. (Diod. xv. 80, 81; Plut. *Pelop.* 31, 32; Cornel. Nep. *Pelop.* 5; respecting the different expeditions of Pelopidas into Thessaly, as to which there are discrepancies in the accounts, see Grote, *Hist. of Greece*, vol. x. p. 361, note, p. 391, note.) The death of Pelopidas, however, proved almost fatal to Alexander. Burning to revenge his loss, the Thebans sent a powerful army into Thessaly, which compelled him to renounce his supremacy in Thessaly, to confine himself to Pherae, and to submit to all the demands of Thebes. (Plut. *Pelop.* 35.)

After the death of Epaminondas at the battle of Mantineia (B. C. 362) the supremacy of Thebes in Thessaly was weakened, and Alexander of Pherae recovered much of his power, which he continued to exercise with his accustomed cruelty and ferocity till his assassination in B. C. 359 by his wife Thebe and her brothers. One of these brothers, Tisiphonus, succeeded to the supreme power, under the direction of Thebe; but his reign lasted only a short time, and he was followed in the government by Lycophron, another brother. (Xen. *Hell.* vi. 4. § 37; Diod. xvi. 14; Plut. *Pelop.* 35.) Meanwhile Philip, who had ascended the throne of Macedon in B. C. 369, had been steadily extending his dominions and his influence; and the Aleuadae of Larissa now had recourse to him in preference to Thebes. Accordingly Philip marched into Thessaly in B. C. 353. Lycophron, unable to resist him, invoked the aid of Onomarchus and the Phocians; and Philip, after a severe struggle was driven out of Thessaly. (Diodor. xvi. 35.) In the following year Philip returned to Thessaly, and gained a signal victory over Onomarchus and Lycophron. Onomarchus was slain in the battle; and when Philip followed up his victory by laying siege to Pherae, Lycophron surrendered the city to him, upon being allowed to retire to Phocis with his mercenaries. (Diodor. xvi. 37.) Thus ended the powerful dynasty of the tyrants of Pherae. Philip established a popular government at Pherae (Diod. xvi. 38), and gave nominal independence to the Thessalian cities. But at the same time he garrisoned Magnesia and the port of Pagasae with his troops, and kept steadily in view the subjugation of the whole country. An attempt made in B. C. 344 to restore the dynasty of the tyrants at Pherae gave him an opportunity of carrying his designs into effect. Not only did he garrison Pherae with his own troops, but he revived the ancient division of the country into four tetrarchies or tetradarchies, and placed at the head of each some of the chiefs of the Aleuadae, who were entirely devoted to his interests. The result of this arrangement was the entire subjection of Thessaly to Philip, who drew from the country a considerable addition to his revenues and to his military resources. (Harpocrat. *s. v.* Τετραρχία; Dem. *Olynth.* i. § 23; Strab. ix. p. 440; Thirlwall, *Hist. of Greece*, vol. vi. pp. 12—14.) Upon the death of Philip the Thessalians were the first Grecian people who promised to support Alexander in obtaining the supremacy of Greece. (Diod. xvii. 4.) After the death of Alexander the Thessalians took an active part with the other Grecian states in attempting to throw off the Macedonian yoke, but by the victory of Antipater they were again united to the Macedonian monarchy, to which they remained subject till the defeat of Philip by the Romans at the battle of Cynoscephalae, B. C. 197. The Roman senate then declared Thessaly free (Liv. xxxiii. 32); but from this time it was virtually under the sovereignty of Rome. The government was vested in the hands of the more wealthy persons, who formed a kind of senate, which was accustomed to meet at Larissa. (Liv. xxxiv. 52, xxxvi. 8, xlii. 38.)

When Macedonia was reduced to the form of a Roman province, Thessaly was incorporated with it. (Strab. xvii. p. 840.) Under Alexander Severus it formed a separate province governed by a procurator (Gruter, *Inscr.* p. 474. 4); and in the later constitution of the Empire after the time of Constantine, it also appears as a separate province under the administration of a praeses. (*Not. Dig.* i. p. 7; Böcking, i. p. 151; Marquardt, in Becker's *Röm. Alterth.* vol. iii. pt. i. p. 117.)

In giving an enumeration of the Thessalian tribes and cities, we will first describe the four tetrarchies already mentioned, and then take the other divisions of the country.

1. HESTIAEOTIS or HISTIAEOTIS (Ἑστιαιῶτις, Ἱστιαιῶτις), inhabited by the Hestiaeotae (Ἑστιαιῶται), was the northern part of Thessaly, of which the Peneius may be described in general as its southern boundary. It occupied the passes of Olympus, and extended westward as far as Pindus. (Plin. iv. 1; Strab. ix. pp. 430, 437, 438.) It was the seat of the Perrhaebi (Πεῤῥαιϐοί), a warlike and powerful tribe, who possessed in historical times several towns strongly situated upon the mountains. They are mentioned by Homer (*Il.* ii. 749) as taking part in the Trojan War, and were regarded as genuine Hellenes, being one of the Amphictyonic states (Aeschin. *de Fals. Leg.* p. 122). The part of Hestiaeotis inhabited by them was frequently called Perrhaebia, but it never formed a separate Thessalian province. The Perrhaebi are said at one time to have extended south of the Peneius as far as the lake Boebeis, but to have been driven out of this district by the mythical race of the Lapithae. (Strab. ix. pp. 439, 440.) It is probable that at an early period the Perrhaebi occupied the whole of Hestiaeotis, but were subsequently driven out of the plain and confined to the mountains by the Thessalian conquerors from Thesprotia. Strabo states that Hestiaeotis, was formerly, according to some authorities, called Doris (ix. p. 437), and Herodotus relates that the Dorians once dwelt in this district at the foot of Mts. Ossa and Olympus (i. 56). It is said to have derived the name of Hestiaeotis from the district of this name in Euboea, the inhabitants of which were transplanted to Thessaly by the Perrhaebi (Strab. ix. p. 437); but this is an uncertified statement, probably founded alone upon similarity of name. Homer mentions another ancient tribe in this part of Thessaly called the Aethices, who are placed by Strabo upon

the Thessalian side of Pindus near the sources of the Peneius. They are described as a barbarous tribe, living by plunder and robbery. (Hom. *Il.* ii. 744; Strab. vii. p. 327, ix. p. 434; Steph. B. *s. v.* Αἰθικία.) The towns of Hestiaeotis were: OXYNEIA, PIALIA, AEGINIUM, MELIBOEA, PHALORIA, ERICINIUM, PELINNAEUM, TRICCA, OECHALIA, SILANA, GOMPHI, PHECA or PHECADUM, ITHOME, LIMNAEA, PHACIUM, PHAESTUS, PHARCADON, MYLAE, MALLOEA, CYRETIAE, ERITIUM, OLOOSSON, AZORUS, DOLICHE, PYTHIUM, ELONE subsequently LEIMONE, EUDIERU, LAPATHUS, GONNUS or GONNI, CHARAX, CONDYLON, PHALANNA, ORTHE, ATRAX.

2. PELASGIOTIS (Πελασγιῶτις), inhabited by the Pelasgiotae (Πελασγιῶται), extended S. of the Peneius, and along the western side of Pelion and Ossa, including the district called the Pelasgic plain. (Strab. ix. p. 443.) The name shows that this district was originally inhabited by Pelasgians; and its chief town was Larissa, a well known name of Pelasgic cities. The towns of Pelasgiotis were: ELATEA, MOPSIUM, METROPOLIS, GYRTON or GYRTONA, ARGURA, LARISSA, SYCURIUM, CRANNON, AMYRUS, ARMENIUM, PHERAE, CYNOSCEPHALAE, SCOTUSSA, PALAEPHARUS.

3. THESSALIOTIS (Θεσσαλιῶτις), the central plain of Thessaly and the upper course of the river Peneius, so called from its having been first occupied by the Thessalian conquerors from Epeirus. Its towns were: PEIRESIAE, PHYLLUS, METROPOLIS, CIERIUM, EUHYDRIUM, PHARSALUS, the most important in the district, THETIDIUM.

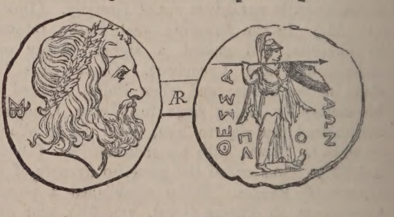
4. PHTHIOTIS (Φθιῶτις), inhabited by the Achaean Phthiotae (Ἀχαιοὶ Φθιῶται), under which name they are usually mentioned as members of the Amphictyonic league. This district, according to Strabo, included the southern part of Thessaly, extending from the Maliac gulf on the E. to Dolopia and Mount Pindus on the W., and stretching as far N. as Pharsalus and the Thessalian plains. (Strab. ix. p. 430.) Phthiotis derived its name from the Homeric Phthia (Φθίη, *Il.* i. 155, ii. 683), which appears to have included in the heroic times not only Hellas and Dolopia, which is expressly called the furthest part of Phthia (*Il.* ix. 484), but also the southern portion of the Thessalian plain, since it is probable that Phthia was also the ancient name of Pharsalus. (Leake, *Northern Greece*, vol. iv. p. 484, seq.) The cities of Phthiotis were: Amphanaeum (Scylax, p. 25), or Amphanae (Ἀμφαναί, Steph. B. *s. v.*), on the promontory Pyrrha and on the Pagasaean gulf; THEBAE, ERETRIA, PHYLACE, ITON, HALUS, PTELEUM, ANTRON, LARISSA, CREMASTE, PROERNA, PRAS, NARTHACIUM, THAUMACI, MELITAEA, CORONEIA, XYNIAE, LAMIA, PHALARA, ECHINUS.

5. MAGNESIA (Μαγνησία), inhabited by the Magnetes (Μάγνητες), was the long and narrow slip of country between Mts. Ossa and Pelion on the W. and the sea on the E., and extending from the mouth of the Peneius on the N. to the Pagasaean gulf on the S. The Magnetes were members of the Amphictyonic league, and were settled in this district in the Homeric times. (*Il.* ii 756.) The Thessalian Magnetes are said to have founded the Asiatic cities of Magnesia on Mt. Sipylus and of Magnesia on the river Maeander. (Aristot. *ap. Athen.* iv. p. 173; Conon, 29; Strab. xiv. p. 647). The towns of Magnesia were: CERCINIUM, BOEBE, GLAPHYRAE, AESONIS, PAGASAE, IOLCUS, DEMETRIAS, NELIA, APHETAE, HOMOLE or HOMOLIUM, EURYMENAE, MELIBOEA, THAUMACIA, CASTHANAEA, RHIZUS, MAGNESIA, OLIZON, MYLAE, SPALAETHRA, CORACAE, METHONE.

6. DOLOPIA (Δολοπία), inhabited by the Dolopes (Δόλοπες), a mountainous district in the SW. corner of Thessaly, lying between Mt. Tymphrestus, a branch of Pindus, on the one side, and Mt. Othrys on the other. The Dolopes were, like the Magnetes, an ancient Hellenic people, and members of the Amphictyonic league. They are mentioned by Homer (*Il.* ix. 484) as included in Phthia, but were governed by a subordinate chieftain of their own. Though nominally belonging to Thessaly, they seem practically to have been independent: and their country was at a later period a constant subject of contention between the Aetolians and the kings of Macedonia. The only place in Dolopia of the slightest importance was CTIMENE.

7. OETAEA (Οἰταία), inhabited by the Oetaei (Οἰταῖοι), was the mountainous district around Mt. Oeta in the upper valley of the Spercheius, and to the E. of Dolopia. The Oetaeans appear to have been the collective name of the various predatory tribes, dwelling upon the northern declivities of Mt. Oeta, who are mentioned as plundering both the Malians on the east, and the Dorians on the south (Thuc. iii. 92—97, viii. 3.) The most important of these tribes were the Aeniānes (Αἰνιᾶνες), called Eniēnes (Ἐνιῆνες) by Homer (*Il.* ii. 749) and Herodotus (vii. 132), an ancient Hellenic Amphictyonic race. (Paus. x. 8. § 2; Harpocrat. *s. v.* Ἀμφικτύονες.) They are said to have first occupied the Dotian plain in Pelasgiotis; afterwards to have wandered to the borders of Epeirus, and finally to have settled in the upper valley of the Spercheius, where Hypata was their chief town. (Plut. *Quaest. Gr.* 13. p. 294; Strab. i. p. 61, ix. p. 442.) Besides HYPATA, which was the only place of importance in Oetaea, we find mention of SPERCHIAE and MACRA COME by Livy (xxxii. 13), and of Sosthenis (Σωσθενίς), Homilae (Ὅμιλαι), Cypaera (Κύπαιρα) and Phalachthia (Φαλαχθία) by Ptolemy (iii. 13. § 45.)

8. MALIS, the lower valley of the Spercheius, described in a separate article. [MALIS.]



COIN OF THESSALIA.

THESSALIO'TIS. [THESSALIA.]

THESSALONI'CA (Θεσσαλονίκη; Θετταλονίκη, Polyb. xxiii. 4; Scymn. Ch. 625; Θεσσαλονικεία, Strab. vii. *Epit.* 3: *Eth.* Θεσσαλονικεύς), a large and important city, the capital of Roman Macedonia, situated at the head of the Thermaic gulf, in the district anciently called Mygdonia.

1. SITUATION.—This is well described by Pliny (iv. 10) as "medio flexu litoris [sinus Thermaici]." The gulf extends about 30 leagues in a NW. direction from the group of the Thessalian islands, and then turns to the NE., forming a noble basin be-

tween *Capes Vardár* and *Karáburnu.* On the edge of this basin is the city, partly on the level shore and partly on the slope of a hill, in 40° 38′ 47″ N. lat., and 22° 57′ 22″ E. long. The present appearance of the city, as seen from the sea, is described by Leake, Holland, and other travellers as very imposing. It rises in the form of a crescent up the declivity, and is surrounded by lofty whitened walls with towers at intervals. On the E. and W. sides of the city ravines ascend from the shore and converge towards the highest point, on which is the citadel called Ἑπταπύργιον, like that of Constantinople. (A view of Thessalonica from the sea is given by Cousinéry). The port is still convenient for large ships, and the anchorage in front of the town is good. These circumstances in the situation of Thessalonica were evidently favourable for commanding the trade of the Macedonian sea. Its relations to the inland districts were equally advantageous. With one of the two great levels of Macedonia, viz. the plain of the "wide-flowing Axius" (Hom. *Il.* ii. 849), to the N. of the range of Olympus, it was immediately connected. With the other, viz. the plain of the Strymon and Lake Cercinitis, it communicated by a pass across the neck of the Chalcidic peninsula. Thus Thessalonica became the chief station on the Roman VIA EGNATIA, between the Hadriatic and the Hellespont. Its distance from Pella, as given by the Itineraries, is 27 miles, and from Amphipolis (with intermediate stations; see *Act. Apost.* xvii. 1) 67 miles. It is still the chief centre of the trade of the district. It contains a population of 60,000, or 70,000, and (though Adrianople may possibly be larger) it is the most important town of European Turkey, next after Constantinople.

2. NAME.—Two legendary names, which Thessalonica is said to have borne in early times, are Emathia (Zonar. *Hist.* xii. 26) and Halia (Steph. B. *s. v.*), the latter probably having reference to the maritime position of the town. During the first period of its authentic history, it was known under the name of THERMA (Θέρμα, Aesch.; Θέρμη, Herod., Thucyd.; Θέρμαι, Mal. *Chronog.* p. 190, ed. Bonn), derived, in common with the designation of the gulf (Thermaicus Sinus), from the hot salt-springs, which are found on various parts of this coast, and one of which especially is described by Pococke as being at a distance of 4 English miles from the modern city. (See Scylax, p. 278, ed. Gail.) Three stories are told of the origin of the name Thessalonica. The first (and by far the most probable) is given by Strabo (vii. *Epit.* 10), who says that Therma was rebuilt by Cassander, and called after his wife Thessalonica, the daughter of Philip: the second is found in Steph. B. (*s. v.*), who says that its new name was a memorial of a victory obtained by Philip over the Thessalians (see Const. Porphyrog. *De Them.* ii. p. 51, ed Bonn): the third is in the *Etym. Magn.* (*s. v.*), where it is stated that Philip himself gave the name in honour of his daughter. Whichever of these stories is true, the new name of Thessalonica, and the new eminence connected with the name, are distinctly associated with the Macedonian period, and not at all with the earlier passages of true Greek history. The name, thus given, became permanent. Through the Roman and Byzantine periods it remained unaltered. In the Middle Ages the Italians gave it the form of *Salonichi* or *Saloniki*, which is still frequent. In Latin chronicles we find *Salonicia.* In German poems of the thirteenth century the name appears, with a Teutonic termination, as *Salnek.* The uneducated Greeks of the present day call the place Σαλονίκη, the Turks *Selanik.*

3. POLITICAL AND MILITARY HISTORY.— Thessalonica was a place of some importance, even while it bore its earlier name of THERMA. Three passages of chief interest may be mentioned in this period of its history. Xerxes rested here on his march, his land-forces being encamped on the plain between Therma and the Axius, and his ships cruising about the Thermaic gulf; and it was the view from hence of Olympus and Ossa which tempted him to explore the course of the Peneius. (Herod. vii. 128, seqq.) A short time (B. C. 421) before the breaking out of the Peloponnesian War, Therma was occupied by the Athenians (Thucyd. i. 61); but two years later it was given up to Perdiccas (Id. ii. 29.) The third mention of Therma is in Aeschines (*de Fals. Leg.* p. 31, ed. Bekk.), where it is spoken of as one of the places taken by Pausanias.

The true history of THESSALONICA begins, as we have implied above, with the decay of Greek nationality. The earliest author who mentions it under its new name is Polybius. It seems probable that it was rebuilt in the same year (B. C. 315) with Cassandreia, immediately after the fall of Pydna and the death of Olympias. [CASSANDREIA.] We are told by Strabo (*l. c.*) that Cassander incorporated in his new city the population, not only of Therma, but likewise of three smaller towns, viz. Aeneia and Cissus (which are supposed to have been on the eastern side of the gulf), and Chalastra (which is said by Strabo (vii. *Epit.* 9) to have been on the further side of the Axius, whence Tafel (p. xxii.) by some mistake infers that it lay between the Axius and Therma). It does not appear that these earlier cities were absolutely destroyed; nor indeed is it certain that Therma lost its separate existence. Pliny (*l. c.*) seems to imply that a place bearing this name was near Thessalonica; but the text is probably corrupt.

As we approach the Roman period, Thessalonica begins to be more and more mentioned. From Livy (xliv. 10) this city would appear to have been the great Macedonian naval station. It surrendered to the Romans after the battle of Pydna (Ib. xliv. 45), and was made the capital of the second of the four divisions of Macedonia (Ib. xlv. 29). Afterwards, when the whole of Macedonia was reduced to one province (Flor. ii. 14), Thessalonica was its most important city, and virtually its metropolis, though not so called till a later period. [MACEDONIA.] Cicero, during his exile, found a refuge here in the quaestor's house (*pro Planc.* 41); and on his journeys to and from his province of Cilicia he passed this way, and wrote here several of his extant letters. During the first Civil War Thessalonica was the head-quarters of the Pompeian party and the senate. (Dion Cass. xli. 20.) During the second it took the side of Octavius and Antonius (Plut. *Brut.* 46; Appian, *B. C.* iv. 118), and reaped the advantage of this course by being made a free city. (See Plin. *l. c.*) It is possible that the word ἐλευθερίας, with the head of Octavia, on some of the coins of Thessalonica, has reference to this circumstance (see Eckhel, ii. p. 79); and some writers see in the the *Vardár* gate, mentioned below, a monument of the victory over Brutus and Cassius.

Even before the close of the Republic Thessalonica was a city of great importance, in consequence of its position on the line of communication between Rome and the East. Cicero speaks of it as *posita in gremio imperii nostri.* It increased in size and rose in importance with the consolidation of the Empire. Strabo in the first century, and Lucian in the second, speak in strong language of the amount of its population. The supreme magistrates (apparently six in number) who ruled in Thessalonica as a free city of the Empire were entitled πολίταρχαι, as we learn from the remarkable coincidence of St. Luke's language (*Act. Ap.* xvii. 6) with an inscription on the *Vardár* gate. (Böckh, 1967. Belley mentions another inscription containing the same term.) In *Act. Ap.* xvii. 5, the δῆμος is mentioned which formed part of the constitution of the city. Tafel thinks that it had a βουλὴ also.

During the first three centuries of the Christian era, Thessalonica was the capital of the whole country between the Adriatic and the Black Sea ; and even after the founding of Constantinople it remained practically the metropolis of Greece, Macedonia, and Illyricum. In the middle of the third century, as we learn from coins, it was made a Roman *colonia ;* perhaps with the view of strengthening this position against the barbarian invasions, which now became threatening. Thessalonica was the great safeguard of the Empire during the first shock of the Gothic inroads. Constantine passed some time here after his victory over the Sarmatians; and perhaps the second arch, which is mentioned below, was a commemoration of this victory : he is said also by Zosimus (ii. p. 86, ed. Bonn) to have constructed the port, by which we are, no doubt, to understand that he repaired and improved it after a time of comparative neglect. Passing by the dreadful massacre by Theodosius (Gibbon's *Rome*, ch. xxvii.), we come to the Sclavonic wars, of which the Gothic wars were only the prelude, and the brunt of which was successfully borne by Thessalonica from the middle of the sixth century to the latter part of the eighth. The history of these six Sclavonic wars, and their relation to Thessalonica, has been elaborated with great care by Tafel.

In the course of the Middle Ages Thessalonica was three times taken ; and its history during this period is thus conveniently divided into three stages. On Sunday, July 29th, 904, the Saracen fleet appeared before the city, which was stormed after a few days' fighting. The slaughter of the citizens was dreadful, and vast numbers were sold in the various slave-markets of the Levant. The story of these events is told by Jo. Cameniata, who was crozier-bearer to the archbishop of Thessalonica. From his narrative it has been inferred that the population of the city at this time must have been 220,000. (*De Excidio Thessalonicensi*, in the volume entitled *Theophanes Continuatus* of the Bonn ed. of the Byz. writers, 1838.) The next great catastrophe of Thessalonica was caused by a different enemy, the Normans of Sicily. The fleet of Tancred sailed round the Morea to the Thermaic gulf, while an army marched by the Via Egnatia from Dyrrhachium. Thessalonica was taken on Aug. 15th, 1185, and the Greeks were barbarously treated by the Latins. Their cruelties are described by Nicetas Choniates (*de Andron. Comneno*, p. 388, ed. Bonn, 1835). The celebrated Eustathius was archbishop of Thessalonica at this time; and he wrote an account of this capture of the city, which was first published by Tafel (Tübingen, 1832), and is now printed in the Bonn ed. of the Byz. writers. (*De Thessalonica a Latinis capta*, in the same vol. with Leo Grammaticus, 1842.) Soon after this period follows the curious history of western feudalism in Thessalonica under Boniface, marquis of Montferrat, and his successors, during the first half of the 13th century. The city was again under Latin dominion (having been sold by the Greek emperor to the Venetians) when it was finally taken by the Turks under Amurath II., in 1430. This event also is described by a writer in the Bonn Byzantine series (Joannes Anagnostes, *de Thessalonicensi Excidio Narratio*, in the same volume with Phranzes and Cananus, 1838).

For the medieval history of Thessalonica see Mr. Finlay's works, *Medieval Greece* (1851), pp. 70, 71, 135—147; *Byzantine and Greek Empires*, vol. i. (1853), pp. 315—332, vol. ii. (1854), pp. 182, 264—266, 607. For its modern condition we must refer to the travellers, especially Beaujour, Cousinéry, Holland, and Leake.

4. ECCLESIASTICAL HISTORY. — The annals of Thessalonica are so closely connected with religion, that it is desirable to review them in this aspect. After Alexander's death the Jews spread rapidly in all the large cities of the provinces which had formed his empire. Hence there is no doubt that in the first century of the Christian era they were settled in considerable numbers at Thessalonica: indeed this circumstance contributed to the first establishment of Christianity there by St. Paul (*Act. Ap.* xvii. 1). It seems probable that a large community of Jews has been found in this city ever since. They are mentioned in the seventh century during the Sclavonic wars; and again in the twelfth by Eustathius and Benjamin of Tudela. The events of the fifteenth century had the effect of bringing a large number of Spanish Jews to Thessalonica. Paul Lucas says that in his day there were 30,000 of this nation here, with 22 synagogues. More recent authorities vary between 10,000 and 20,000. The present Jewish quarter is in the south-east part of the town.

Christianity, once established in Thessalonica, spread from it in various directions, in consequence of the mercantile relations of the city. (1 *Thess.* i. 8.) During the succeeding centuries this city was the bulwark, not simply of the Byzantine Empire, but of Oriental Christendom,—and was largely instrumental in the conversion of the Sclavonians and Bulgarians. Thus it received the designation of "The Orthodox City." It is true that the legends of Demetrius, its patron saint (a martyr of the early part of the fourth century), disfigure the Christian history of Thessalonica; in every siege success or failure seems to have been attributed to the granting or withholding of his favour: but still this see has a distinguished place in the annals of the Church. Theodosius was baptized by its bishop; even his massacre, in consequence of the stern severity of Ambrose, is chiefly connected in our minds with ecclesiastical associations. The see of Thessalonica became almost a patriarchate after this time; and the withdrawal of the provinces subject to its jurisdiction from connection with the see of Rome, in the reign of Leo Isauricus, became one of the principal causes of the separation of East and West. Cameniata, the native historian of the calamity of 904, was, as we have seen, an ecclesiastic. Eustathius, who was archbishop in 1185, was, beyond dispute, the most learned man of his age, and the author of an invaluable commentary on the Iliad and Odyssey, and of theological works, which have been recently published by Tafel. A list of the Latin archbishops of Thessalonica from 1205 to 1418, when a Roman hierarchy was established along with Western feudalism, is given by Le Quien (*Oriens Christianus*, iii. 1089). Even to the last we find this city connected with questions of religious interest. Symeon of Thessalonica, who is a chief authority in the modern Greek Church on ritual subjects, died a few months before the fatal siege of 1430; and Theodore Gaza, who went to Italy soon after this siege, and, as a Latin ecclesiastic, became the translator of Aristotle, Theophrastus, and Hippocrates, was a native of the city of Demetrius and Eustathius.

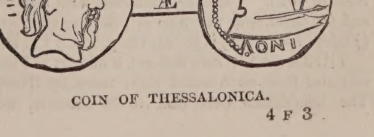
5. Remains of Antiquity. — The two monuments of greatest interest at Thessalonica are two arches connected with the line of the Via Egnatia. The course of this Roman road is undoubtedly preserved in the long street which intersects the city from east to west. At its western extremity is the *Vardár* gate, which is nearly in the line of the modern wall, and which has received its present name from the circumstance of its leading to the river *Vardár* or Axius. This is the Roman arch believed by Beaujour, Holland, and others to have been erected by the people of Thessalonica in honour of Octavius and Antonius, and in memory of the battle of Philippi. The arch is constructed of large blocks of marble, and is about 12 feet wide and 18 feet high; but a considerable portion of it is buried deep below the surface of the ground. On the outside face are two bas-reliefs of a Roman wearing the toga and standing before a horse. On this arch is the above-mentioned inscription containing the names of the *politarchs* of the city. Leake thinks from the style of the sculpture, and Tafel from the occurrence of the name Flavius in the inscription, that a later date ought to be assigned to the arch. (A drawing of it is given by Cousinéry). The other arch is near the eastern (said in Clarke's *Travels*, iv. p. 359, by mistake, to be near the western) extremity of the main street. (A drawing of this arch also is given by Cousinéry and an imaginary restoration by Pococke.) It is built of brick and faced with marble, and formerly consisted of three archways. The sculptured camels give an oriental aspect to the monument; and it is generally supposed to commemorate the victory of Constantine over Licinius or over the Sarmatians.

Near the line of the main street, between the two above-mentioned arches are four Corinthian columns supporting an architrave, above which are Caryatides. This monument is now part of the house of a Jew; and, from a notion that the figures were petrified by magic, it is called by the Spanish Jews *Las Incantadas*. The Turks call it *Sureth-Maleh*. (A view will be found in Cousinéry, and a more correct one, with architectural details, in Stuart and Revett's *Athen. Antiq.* vol. iii. ch. 9. p. 53). This colonnade is supposed by some to have been part of the Propylaea of the Hippodrome, the position of which is believed by Beaujour and Clarke to have been in the south-eastern part of the town, between the sea and a building called the *Rotunda*, now a mosque, previously the church *Eski-Metropoli*, but formerly a temple, and in construction similar to the Pantheon at Rome. (Pococke has a ground-plan of this building.) Another mosque in Thessalonica, called *Eski-Djumà*, is said by Beaujour to have been a temple consecrated to Venus Thermaea. The city walls are of brick, and of Greek construction, resting on a much older foundation, which consists of hewn stones of immense thickness. Everywhere are broken columns and fragments of sculpture. Many remains were taken in 1430 to Constantinople. One of the towers in the city wall is called the Tower of the Statue, because it contains a colossal figure of Thessalonica, with the representation of a ship at its feet. The castle is partly Greek and partly Venetian. Some columns of verd antique, supposed to be relics of a temple of Hercules, are to be noticed there, and also a shattered triumphal arch, erected (as an inscription proves) in the reign of Marcus Aurelius, in honour of Antoninus Pius and his daughter Faustina.

In harmony with what has been noticed of its history, Thessalonica has many remains of ecclesiastical antiquity. Leake says that in this respect it surpasses any other city in Greece. The church of greatest interest (now a mosque) is that of St. Sophia, built, according to tradition, like the church of the same name at Constantinople, in the reign of Justinian, and after the designs of the architect Anthemius. This church is often mentioned in the records of the Middle Ages, as in the letters of Pope Innocent III. and in the account of the Norman siege. It remains very entire, and is fully described by Beaujour and Leake. The church of St. Demetrius (apparently the third on the same site, and now also a mosque) is a structure of still greater size and beauty. Tafel believes that it was erected about the end of the seventh century; but Leake conjectures, from its architectural features, that it was built by the Latins in the thirteenth. Tafel has collected with much diligence the notices of a great number of churches which have existed in Thessalonica. Dapper says, that in his day the Greeks had the use of thirty churches. Walpole (in Clarke's *Travels*, iv. p. 349) gives the number as sixteen. All travellers have noticed two ancient pulpits, consisting of "single blocks of variegated marble, with small steps cut in them," which are among the most interesting ecclesiastical remains of Thessalonica.

6. Authorities. — The travellers who have described Thessalonica are numerous. The most important are Paul Lucas, *Second Voyage*, 1705; Pococke, *Description of the East*, 1743—1745; Beaujour, *Tableau du Commerce de la Grèce*, translated into English, 1800; Clarke, *Travels in Europe, &c.* 1810—1823; Holland, *Travels in the Ionian Isles &c.*, 1815; Cousinéry, *Voyage dans la Macédoine*, 1831; Leake, *Northern Greece*, 1835; Zachariä, *Reise in den Orient*, 1840; Grisebach, *Reise durch Rumelien*, 1841; Bowen, *Mount Athos, Thessaly, and Epirus*, 1852.

In the *Mémoires de l'Académie des Inscriptions*, tom. xxxviii. *Sect. hist.* pp. 121—146, is an essay on the subject of Thessalonica by the Abbé Belley; but the most elaborate work on the subject is that by Tafel, the first part of which was published at Tübingen in 1835. This was



COIN OF THESSALONICA.

afterwards reprinted as "Prolegomena" to the *Dissertatio de Thessalonica ejusque Agro Geographica*, Berlin, 1839. With this should be compared his work on the *Via Egnatia*. To these authorities we ought to add the introduction to some of the commentaries on St. Paul's *Epistles to the Thessalonians*, —especially those of Koch (Berlin 1849) and Lünemann (Göttingen, 1850). [J. S. H.]

THE'STIA. [Thestienses.]

THESTIENSES (Θεστιεῖς, Pol. v. 7), are usually called the inhabitants of a town Thestia in Aetolia. But no town of this name is mentioned by the ancient writers, and it is not improbable that the town itself was called Θεστιεῖς. The name occurs only in Polybius, and the exact site of the place is unknown. We only learn, from the narrative of Polybius, that it was situated in the Northern part of the upper plain of Aetolia. The name is perhaps connected with Thestius, one of the old Aetolian heroes.

THETI'DIUM (Θετίδιον, Strab. ix. p. 431; Polyb. xviii. 3, 4; Θετίδειον, Eurip. *Androm.* 20; Θεστίδειον, Steph. B. *s. v.*: *Eth.* Θετιδεύς), a place in Thessaly, close to Pharsalus, where Flamininus encamped at the end of the second march from Pherae towards Scotussa, before the battle of Cynoscephalae. It derived its name from Thetis, the mother of Achilles, the national hero of the Achaean Phthiotae. Leake places it at or near *Magúla*, on the opposite bank of the Enipeus. (*Northern Greece*, vol. iv. pp. 472, 473.)

THEUDO'RIA, one of the chief towns of the Athamanes in Epeirus, is identified by Leake with the modern *Thodhóriana*, a village situated near *Mount Tzumérka* in a pass which leads from the Achelous to the Arachthus. (Liv. xxxviii. 1; Leake, *Northern Greece*, vol. iv. p. 212.)

THEUMA, a town of Thessaly, near the frontiers of Dolopia (Liv. xxxii. 13.)

THEUPROSOPON. [Phoenicia, p. 606, a.]

THEVESTE (Θεουέστη, Ptol. iv. 3. § 30), an important town of Numidia, but which is only mentioned in the later writers. It was a Roman colony (Gruter, *Inscr.* p. 600; *Itin. Ant.* p. 27), and the place where many roads running in a SE. direction into the Roman province of Africa, had their commencement. (Cf. *Itin. Ant.* pp. 33, 46, 47, 53, 54.) It is the town of *Tebessa*, recently discovered by General Negrier, considerable ruins of which still exist, especially the ancient walls, the circumference of which indicates a town capable of containing 40,000 inhabitants. (See Letronne, in *Rev. Archéol.* iv. p. 360, sqq.; *Sur l'Arc de Triomphe de Teveste, &c.*, Paris, 1847; Jahn's *Jahrbücher*, lii. p. 409.) [T. H. D.]

THIA. [Thera.]

THIANNICE (Θιαννική, Arrian, *Per. P. Eux* p. 7), or THIANITICE (Θιανιτικὴ, Anon. *Per. P. Eux.* p. 14), a district of Asia in the Pontus Euxinus, which was separated from Colchis by the river Ophis. Its name probably should be Sannice, as the Sanni, or Tzani, were a well-known people in this region. (Cf. Mannert, iv. p. 378, vi. pt. 2. p. 421; Gail, *ad Arrian.* p. 95.) [T. H. D.]

THIAR, a town of the Contestani in Hispania Tarraconensis, between Carthago Nova, and Ilici (*Itin. Ant.* p. 401). Variously identified with *San Gines* and *Orihuela*, near which latter place are many ruins. (Florez, *Esp. Sagr.* v. p. 30, vii. p. 124.) [T. H. D.]

THIBA (Θίϐα: *Eth.* Θίϐιος), a district in Pontus, so called from an Amazon slain there by Hercules. The inhabitants were said to be socerers, whose breath was poisonous, and who would not perish if thrown into the water, but would float on the surface. (Eustath. *ad Dionys. Per.* 828; Steph. B. *s. v.* Θιϐαΐs; Plut. *Symp.* v. 7. § 1; Phylarch. *ap. Plin.* vii. 2. s. 2.)

THILSAPHATA (Amm. Marc. xxv. 8), a fortified town in the south of Mesopotamia, probably the present *Tel el Hava*, between *Mosul* and the *Sinjar*, in the neighbourhood of the *Tigris*. [V.]

THILUTHA, an impregnable fortress on an island in the Euphrates, near Anatho, which defied the arms of Julian (Amm. Marc. xxiv. 2). Zosimus (iii. 15) speaks of this island, and of the impregnable fortress (φρούριον ὀχυρώτατον) situated upon it, but without mentioning its name. It is described by Isidorus Charax (*Mans. Parth.* § 1, ed. C. Müller) as an island in the Euphrates, containing a treasury of the Parthians, and distant two schoeni from Anatho. The old editions read 'Ολαϐούς; but the MSS. have 'Ολαϐούς, which Müller has changed into Θιλαϐούς, and there can be little doubt of the propriety of this correction. It corresponds to the island called *Tilbus* by Chesney (vol. i. p. 57), and in his map *Telbes* or *Anatelbes*, containing ruins of very ancient buildings. (See Müller, *ad Isid. Char. l. c.*)

THINAE (Θῖναι, or Σῖναι, Ptol. vii. 3. § 6, viii. 27. § 12), or THINA (Θῖνα, Arrian, *Per. M. Erythr.* p. 36), a capital city of the Sinae, who carried on here a large commerce in silk and woollen stuffs. It appears to have been an ancient tradition that the city was surrounded with brazen walls; but Ptolemy remarks that these did not exist there, nor anything else worthy of remark. The ancient writers differ very considerably as to its situation. According to the most probable accounts it was either *Nankin*, or rather perhaps *Thsin*, *Tin*, or *Tein*, in the province *Schensi*, where, according to the accounts of the Chinese themselves, the first kingdom of *Sin*, or *China*, was founded. (Cf. Ritter, *Erdkunde*, ii. p. 199.) [T. H. D.]

THINO'DES (τὸ Θινῶδες ὄρος, i. e. *the Sand Hill*, Ptol. iv. 5. § 18), a mountain of Egypt, belonging to the Libyan chain, on the S. borders of Marmarica. [T. H. D.]

THIRMIDA, a place in Numidia, the situation of which is totally unknown. (Sall. *Jug.* 12.) [T. H. D.]

THIS. [Abydus.]

THISBE (Θίσϐη, Hom., Paus., Steph. B. *s. v.*; Θίσϐαι, Strab., Xen.: *Eth.* Θισϐαῖος), a town of Boeotia, described by Strabo as situated at a short distance from the sea, under the southern side of Helicon, bordering upon the confines of Thespiae and Coroneia. (Strab. ix. p. 411.) Thisbe is mentioned by Homer, who says that it abounds in wild pigeons (πολυτρήτρωνά τε Θίσϐην, *Il.* ii. 502); and both Strabo and Stephanus B. remark that this epithet was given to the city from the abundance of wild pigeons at the harbour of Thisbe. Xenophon remarks that Cleombrotus marched through the territory of Thisbe on his way to Creusis before the battle of Leuctra. (*Hell.* vi. 4. § 3.) The only public building at Thisbe mentioned by Pausanias (ix. 32. § 3) was a temple of Hercules, to whom a festival was celebrated. The same writer adds that between the mountain on the sea-side and the mountain at the foot of which the town stood, there is a plain which would be inundated by the water flowing into it, were it not for a mole or causeway constructed through the middle, by means of which the water is diverted every year into the part of the plain lying on one side of the causeway, while that on the other is cultivated. The ruins of Thisbe are found at *Kakósia*. "The position is between two great summits of the mountain, now called *Karamúnghi* and *Paleovuná*, which rise majestically above the vale, clothed with trees, in the upper part, and covered with snow at the top. The modern village lies in a little hollow surrounded on all sides by low cliffs connected with the last falls of the mountain. The walls of Thisbe were about a mile in circuit, following the crest of the cliffs which surround the village; they are chiefly preserved on the side towards *Dobrená* and the south-east. The masonry is for the most part of the fourth order, or faced with equal layers of large, oblong, quadrangular stones on the outside, the interior as usual being filled with loose rubble. On the principal height which lies towards the mountain, and which is an entire mass of rock, appear some reparations of a later date than the rest of the walls, and there are many Hellenic foundations on the face of this rock towards the village. In the cliffs outside the walls, to the north-west and south, there are many sepulchral excavations." (Leake, *Northern Greece*, vol. ii. p. 506.) Leake observed the mole or causeway which Pausanias describes, and which serves for a road across the marsh to the port. The same writer remarks that, as the plain of Thisbe is completely surrounded by heights, there is no issue for the river which rises in the Ascraea and here terminates. "The river crosses the causeway into the marsh by two openings, the closing of which in the winter or spring would at any time cause the upper part of the plain to be inundated, and leave the lower fit for cultivation in the summer; but as the river is now allowed to flow constantly through them, the western side is always in a state of marsh, and the ground has become much higher on the eastern side."

The port of Thisbe is now called *Vathý*. The shore is very rocky, and abounds in wild pigeons, as Strabo and Stephanus have observed; but there is also a considerable number at *Kakósia* itself. The Roman poets also allude to the pigeons of Thisbe. Hence Ovid (*Met.* xi. 300) speaks of the "Thisbaeae columbae," and Statius (*Theb.* vii. 261) describes Thisbe as "Dionaeis avibus circumsona." Thisbe is mentioned both by Pliny (iv. 7. s. 12) and Ptolemy (iii. 15. § 20).

THISOA. [Theisoa.]

THIUS. [Megalopolis.]

THMUIS (Θμουΐς, Herod. ii. 168; Aristides, *Aegypt.* vol. iii. p. 610; Ptol. iv. 5. § 51), the modern *Tmai*, was a town in Lower Aegypt, situated upon a canal E. of the Nile, between its Tanite and Mendesian branches. It was the capital of the Thmuite Nome, in which the Calasirian division of the Aegyptian army possessed lands. At the time of Herodotus's visit to the Delta the Thmuite Nome had been incorporated with the Mendesian. Their incorporation was doubtless owing, partly to the superior size of the latter, and partly to their having a common object of worship in the goat Mendes (*Pan*), of whom *Thmu* was in the old Aegyptian language (Hieronym. *in Isaiam*, xlvi. 1) the appellation. In the reigns of Valentinian and Theodosius the Great (A.D. 375, foll.) Thmuis was a town of some consequence, governed by its own magistrates, and exempt from the jurisdiction of the Alexandrian prefect (Amm. Marc. xxii. 16. § 6). It was also an episcopal see, and one of its bishops, Serapion, is mentioned by Heracleanus. (*ap. Photium*, p. 65, ed. Bekker.) Remains of the ancient city are supposed to exist at *Tel-etmai* or '*Tmai*, SW. of *Mansoorah*. A monolithal shrine and many sarcophagi of granite have been found there, and a factitious mound at the village of *Ternay*, raised above the level of the inundation, is probably an Aegyptian work. (Champollion, *Egypte sous les Pharaons*, vol. ii. p. 114.) That dykes were essential to the preservation of the city appears from the description of it by Aristides (*l. c.*), who represents Thmuis as standing upon and surrounded by flat and marshy grounds. [W.B.D.]

THOAE. [Echinades.]

THOANA. [Thana.]

THO'ARIS or THOA'RIUS (Θόαρις or Θοάριος), a small coast river in Pontus Polemoniacus (Arrian, *Peripl. P. E.* p. 16; Anon. *Peripl. P. E.* p. 11), is now called *Gheureh, Irmak*, or perhaps more correctly *Thureh Irmak.* (Hamilton, *Researches*, i. p. 279.) [L. S.]

THO'CNIA (Θωκνία, Θώκνεια: *Eth.* Θωκνεύς), a town of Arcadia in the district Parrhasia, situated upon a height on the river Aminius, which flows into the Helisson, a tributary of the Alpheius. The town was said to have been founded by Thocnus, the son of Lycaon, and was deserted in the time of Pausanias, as its inhabitants had been removed to Megalopolis. It is placed by Leake in the position of *Vromoséla.* (Paus. viii. 3. § 2, 27. § 4, 29. § 5; Steph. B. *s. v.*; Leake, *Morea*, vol. ii. p. 293.)

THOMNA. [Tamna.]

THONITIS LACUS. [Thospitis.]

THORAE. [Attica, p. 331, a.]

THO'RICUS (Θορικός: *Eth.* Θορίκιος: *Therikó*), a town of Attica on the SE. coast, and about 7 or 8 miles N. of the promontory of Sunium, was originally one of the twelve cities into which Attica is said to have been divided before the time of Theseus, and was afterwards a demus belonging to the tribe Acamantis. (Strab. ix. p. 397.) It continued to be a place of importance during the flourishing period of Athenian history, as its existing remains prove, and was hence fortified by the Athenians in the 24th year of the Peloponnesian War. (Xen. *Hell.* i. 2. § 1.) It was distant 60 stadia from Anaphlystus upon the western coast. (Xen. *de Vect.* 4. § 43.) Thoricus is celebrated in mythology as the residence of Cephalus, whom Eos or Aurora carried off to dwell with the gods. (Apollod. ii. 4. § 7; Eurip. *Hippol.* 455.) It has been conjectured by Wordsworth, with much probability, that the idea of Thoricus was associated in the Athenian mind with such a translation to the gods, and that the "Thorician stone" (Θορίκιος πέτρος) mentioned by Sophocles (*Oed. Col.* 1595), respecting which there has been so much doubt, probably has reference to such a migration, as the poet is describing a similar translation of Oedipus.

The fortifications of Thoricus surrounded a small plain, which terminates in the harbour of the city, now called *Porto Mandri.* The ruins of the walls may be traced following the crest of the hills on the northern and southern sides of the plain, and crossing it on the west. The acropolis seems to have stood upon a height rising above the sheltered creek of *Frangó Limióna*, which is separated only by a cape from *Porto Mandri.* Below this height, on the northern side, are the ruins of a theatre, of a singular form, being an irregular curve, with one of the sides longer than the other. In the plain, to the westward, are the remains of a quadrangular colonnade, with Doric columns. (Leake, *Demi of Attica*,

p. 68, seq. 2nd ed.; Wordsworth, *Athens and Attica*, p. 208, seq.)

THORNAX (Θόρναξ). 1. A mountain near the city of Hermione in Argolis, between which and Mt. Pron the road ran from Hermione to Halice. It was subsequently called Coccygium, because Zeus was said to have been here transformed into a cuckoo; and on its summit was a temple of Zeus Coccygius. (Paus. ii. 36. §§ 1, 2; Leake, *Peloponnesiaca*, p. 288; Curtius, *Peloponnesos*, vol. ii. p. 463.)

2. A mountain in Laconia, on the road from Sparta to Sellasia, upon which stood a colossal statue of Apollo Pythaeus. (Herod. i. 69; Paus. iii. 10. § 8; Steph. B. *s. v.*; Leake, *Morea*, vol. ii. p. 534, *Peloponnesiaca*, pp. 348, 352; Boblaye, *Rech.* p. 75; Ross, *Peloponnes*, p. 190; Curtius, *Peloponnesos*, vol. ii. pp. 237, 259.)

THO'SPIA (Θωσπία, Ptol. v. 13. § 19, viii. 19. § 12), the capital of the district Thospitis. [T. H. D.]

THOSPI'TIS (Θωσπῖτις, Ptol. v. 13. § 18), a district of Armenia Major. It lay at the northern side of the LACUS THOSPITES (ἡ Θωσπῖτις λίμνη, Ptol. *ib.* § 7), through which the Tigris flowed (Plin. vi. 27. s. 31). It is perhaps the same lake called Thonitis or Thopitis by Strabo (Θωνῖτις or Θωπῖτις, xi. p. 529), and Priscian (Lacus Thonitidis, *Perieg.* 913), the water of which is described by Strabo as nitrous and undrinkable. It is probably the modern *Wan*, in the district of *Tosp*, and hence called by the Armenians *Dzow Tospai*. [T. H. D.]

THRA'CIA (Θρῄκη, Hom.; Θρηϊκίη, Herod. i. 168, or Θρηΐκη, iv. 99; Attic, Θρᾴκη: *Eth.* Θρῆϊξ, Hom.; Θρήϊξ, Herod. viii. 116; Attic, Θρᾷξ; Trag. Θρῇξ: Thrax, Threx, the latter form being chiefly, if not exclusively, employed of gladiators), a country at the south-eastern extremity of Europe, and separated from Asia only by the Propontis and its two narrow channels, the Bosporus and the Hellespont.

I. NAME. — Besides its ordinary name, the country had, according to Steph. B. (*s. v.*), two older appellations, Πέρκη and Ἀρία; and Gellius (xiv. 6) mentions Sithon as another. Respecting the origin of these names, various conjectures have been made both in ancient and in modern times; but as none of them, with the exception to be presently mentioned, are of much value, it is not worth while to devote any space to their consideration.* The exception alluded to is the etymology adopted by Col. Mure (*Hist. of Lang. and Lit. of Anc. Greece*, i. p. 153, note), which is far more probable and satisfactory than any other that the present writer has seen, and which derives the name Thrace from the adjective τραχεῖα, "rugged," by the common transfer of the aspirate. Thus the name would indicate the geographical character of the various districts to which it is given; for, as we shall see, it was by no means confined to the country which is the special subject of the present notice.

II. EXTENT. — In the earliest times, the region called Thrace had no definite boundaries, but was often regarded as comprising all that part of Europe which lies to the north of Greece. Macedonia, in the south, is spoken of by Hecataeus as belonging to it (cf. Mel. ii. 2, sub fin., where the Chalcidic peninsula is described under the title of Thrace); and Scythia, in the north, is included in it by Steph. B. (*s. v.* Σκύθαι: cf. Amm. xxvii. 4. § 3). This explains the fable reported by Andron (Tzetz. *ad Lycophr.* 894), to the effect that Oceanus had four daughters, Asia, Libya, Europa, and Thracia; thus elevating the last-named country to the rank of one of the four quarters of the known—or rather unknown—world. But as the Greeks extended their geographical knowledge, the designation Thrace became more restricted in its application, and at length was generally given to that part of Europe which is included within the following boundaries: the Ister on the N. (Strab. ii. p. 129; Plin. iv. 18; Mel. ii. 2); the Euxine and the Bosporus on the E.; the Propontis, the Hellespont, the Aegean, and the northern part of Macedonia, on the S.; the Strymon, or subsequently, i. e. in the time of Philip II. and his son Alexander the Great, the Nestus (Strab. vii. pp. 323, 330; Ptol. iii. 11), and the countries occupied by the Illyrians, on the W., where, however, the boundary was never very settled or accurately known. (Plin. and Mel. *ll. cc.*) These were the limits of Thrace until the Romans subdued the country, when, in the reign of Augustus, it was divided into two parts, separated by the Haemus; the portion to the south of that mountain chain retaining the name of Thrace, while the part between the Ister and the Haemus received the appellation of Moesia, and was constituted a Roman province. [MOESIA, Vol. II. p. 367.] But even after this period both countries were sometimes included under the old name, which the Latin poets frequently used in its earliest and widest extent of meaning. (Cf. Heyne, *ad Virg. Aen.* xi. 659; Burman, *ad Val. Flacc.* iv. 280; Muncker, *ad Hygin. Fab.* 138; Tzschucke, *ad Mel.* ii. 2. p. 63.) As the little that is known about Moesia is stated in the article above referred to, the present will, as far as possible, be confined to Thrace proper, or south of the Haemus, corresponding pretty nearly to the modern *Roumelia*, which, however, extends somewhat more to the west than ancient Thrace.

III. PHYSICAL GEOGRAPHY, CLIMATE, PRODUCTIONS, &c. — Many circumstances might have led us to expect that the ancients would have transmitted to us full information respecting Thrace: its proximity to Greece; the numerous Greek colonies established in it; the fact that it was traversed by the highroad between Europe and Asia; and that the capital of the Eastern Empire was situated in it,—all these things seem calculated to attract attention to the country in an unusual degree, and to induce authors of various kinds to employ their pens in recording its natural and political history. Yet the latest and most profound historian of Greece is compelled to admit that, apart from two main roads, "scarcely anything whatever is known of [the interior of] the country." (Grote, vol. xii. p. 34, note. For this various reasons may be assigned; but the principal one is the barbarous character, in all ages, of the occupants of the land, which has, at least until very recently, precluded the possibility of its exploration by peaceful travellers.* Those who have traversed it have been almost invariably engaged in military enterprises, and too much occupied with their immediate objects to have either opportunity or inclination, even had they possessed the necessary qualifications, to observe and describe the natural features of the country. What adds to the difficulty of the writer on the classical geography of Thrace is the unfortunate loss of the whole of that portion of the seventh book of Strabo which was devoted to the subject. Strabo, in several parts of his work, treats incidentally of Thrace: but this is a poor substitute for the more systematic account of it which has perished, and of which little more than a table of contents has been preserved in the meagre epitome which alone remains of it.

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* Those who are curious about such matters may consult Steph. B. *s. v.*; Eustath. *ad Dion. Per.* 322, 323; Sickler, *Handb.* i. § 480; Berkel *ad Steph. B.* p. 400; Tzschucke, *ad Mel.* ii. 2. p. 62; Kenrick, *Philol. Mus.* i. p. 618.

* Even one of the latest travellers there, M. Viquesnel, commissioned by the French government, and countenanced by the Turkish authorities, found it impossible to induce his guides to conduct him to a certain district which he wished to visit, although he offered to take as numerous an escort as they pleased. (See *Archives des Missions scient. et litt.* vol. i. p. 210.)

In modern times, several travellers have endeavoured, with various degrees of success, to explore the country; and some of them have published the results of their investigations; but it is evident from their very frequent disagreement as to the sites of the places which they attempt to identify with those mentioned in ancient writers, that as yet the necessary data have not been obtained; and the Itineraries, instead of assisting, not seldom add to the difficulty of the task, and render its accomplishment almost hopeless. Moreover, the extent of country examined by these travellers was very limited. "The mountainous region of Rhodope, bounded on the west by the Strymon, on the north and east by the Hebrus, and on the south by the Aegean, is a *terra incognita*, except the few Grecian colonies on the coast. Very few travellers have passed along or described the southern or king's road; while the region in the interior, apart from the highroad, was absolutely unexplored until the visit of M. Viquesnel in 1847. (Grote, *l. c.*)

The results of this traveller's researches have not yet, we believe, appeared in a complete and connected form. His reports to the French minister by whom he was commissioned are published in the work already referred to; but most of them are mere outlines, written on the spot from brief notes. They contain much that is valuable and interesting; but no one except their author could make full use of them; and it is to be hoped that he may be able to employ the materials so ably collected in the composition of a work that would dispel much of the obscurity that at present rests upon the country. M. Viquesnel was engaged little more than a year in Thrace, a period evidently insufficient for its complete exploration; accordingly he seems to have devoted his principal attention to its geology, especially of the the mountain systems, above all in the district of Rhodope.

According to Ami Boué's chart of the geological structure of the globe, copied in Johnston's *Physical Atlas*, the three principal geological formations in Thrace are: (1) the crystalline schistous, comprehending all the granitoid rocks; this occupies the W. portion of the country, and a small district on the Euxine, immediately S. of the Haemus: (2) the tertiary, extending over the basin of the Hebrus: (3) the primary stratifications, or the transition series, including the carboniferous formations; this occupies the SE. part of the country, and a region S. of the Haemus, and W. of the tertiary formation above mentioned. Near the sources of the *Bourghaz*, Viquesnel found volcanic rocks (p. 213).

The surface of Thrace is, on the whole, decidedly mountainous, the vast plains spoken of by Virgil (*Aen.* iii. 13) belonging to Moesia. From the great range of Haemus, three chains of mountains branch off towards the SE., and with their various ramifications occupy nearly the entire country. The most westerly of these begins at the NW. extremity of the boundary line, and soon separates into two almost parallel ranges, the Pangaeus and Rhodope, which are separated from each other by the river Nestus; the former filling up the whole space between that river and the Strymon, the latter the district E. of the Nestus and SW. of the Hebrus. Both Pangaeus and Rhodope extend down to the coast of the Aegean, and the latter is continued parallel to it as far E. as the Hebrus. The central offshoot of the Haemus branches off between the sources of the Hebrus and the Tonzus, and extends to their junction near Hadrianopolis. The most easterly chain diverges from the Haemus about 100 miles W. of the Euxine, to the W. shore of which it is nearly parallel, though it gradually approaches nearer to it from N. to S.: it extends as far as the Bosporus, and with its lateral offshoots occupies nearly the whole country between the E. tributaries of the Hebrus and the Euxine. The central and E. ranges appear to have had no general distinctive names; at least we are not aware that any occur in ancient writers: the modern name of the most easterly is the *Strandja-Dagh*. A continuation of this range extends along the shore of the Propontis, and is now called the *Tekir-Dagh*.

The loftiest peaks, among these mountains, belong to Rhodope, and attain an elevation of about 8500 feet (Viquesnel, p. 325); the summits of the *Strandja-Dagh*, are 2600 feet high (Id. p. 314); those of the *Tekir-Dagh*, 2300 (Id. p. 315); the other mountains are from 2000 to 600 feet in height (Id. pp. 314, 315). The Haemus is not more than 4000 feet high, in that portion of it which belongs to Thrace. It is obvious from these measurements that the statements of some of the ancients that the summits of the Thracian mountains were covered with eternal snow (Θρῃκῶν ὄρεα νιφόεντα, Hom. *Il.* xiv. 227), and that from the highest peak of the Haemus the Adriatic and the Euxine could be seen, are mere fancies. Strabo (vii. pp. 313, 317) points out the inaccuracy of this notion. An interesting account is given by Livy (xl. 21, 22) of the ascent of Haemus by Philip V., who shared in the popular belief in question. Livy states plainly enough his conviction that Philip's labour, which was far from slight, was thrown away; but he and his attendants were prudently silent upon the subject, not wishing, says Livy, to be laughed at for their pains. Yet Florus, who alludes to the same circumstance (ii. 12), but makes Perseus the mountain-climber, assumes that the king's object was accomplished, and that the bird's-eye view of his dominions, obtained from the mountain top, assisted him in forming a plan for the defence of his kingdom, with reference to his meditated war with Rome. Mela too repeats the erroneous statement (ii. 2).

The main direction of the rivers of Thrace is from N. to S., as might be inferred from the foregoing description of its mountain system. The Strymon forms its W. boundary. In the lower part of its course, it expands to a considerable width, and was called Lake Cercinitis, into which flowed a smaller river, the Angites (Herod. vii. 113); next, towards the E., comes the Nestus; then, in succession, the Travus, which falls into Lake Bistonis, the Schoenus, the Hebrus, the principal river of Thrace, and lastly the Melas. All these rivers fall into the Aegean. Several small streams flow into the Hellespont and the Propontis, of which we may mention Aegospotami, renowned, notwithstanding its insignificant size, the Arzus, and the Erginus. The rivers which fall into the Euxine are all small, and few of them are distinguished by name in the geographers, though doubtless not so unhonoured by the dwellers upon their banks: among them Pliny (iv. 18) mentions the Pira and the Orosines. The Hebrus drains at least one-half, probably nearer two-thirds, of the entire surface of Thrace; and on its banks, or on those of its tributaries, most of the level portions of the country are situated, as well as nearly all the inland towns. Its principal affluents are the Arda (in some maps called the Harpessus), and the Suemus on the W., the Tonzus, Artiscus, and Agrianes on the E.

The Thracian coast of the Aegean is extremely irregular in its outline, being broken up by bays which enter far into the land, yet appear to be of comparatively little depth. Most of them, indeed, are at the mouths of rivers, and have probably been filled up by alluvial deposits. It was perhaps for this reason that several of them were called *lakes*, as if they had been regarded as belonging to the land rather than to the sea; e. g. Lake Cercinitis, already mentioned, which seems, indeed, to have been little more than a marsh, and in Kiepert's map its site is so represented; Lake Bistonis, east of Abdera; and Stentoris Lacus, at the mouth of the Hebrus. The gulf of Melas, formed by the northern shore of the Chersonesus and the opposite coast of what may be called the mainland, is an exception to this description of the Thracian bays. The coasts on the Propontis and the Euxine are comparatively unbroken, the only gulf of any extent being Portus Hellodos, near Anchialus, which is known in modern times, by the name of the bay of *Bourghaz*, as one of the best harbours in the Euxine, the Thracian shore of which was regarded by the ancients as extremely dangerous. [SALMYDESSUS.]

The principal promontories were, Ismarum, Serrheum, Sarpedonium, and Mastusium, on the southern coast; Thynias and Haemi Extrema, on the eastern.

For an account of one of the most remarkable parts of Thrace, see CHERSONESUS, Vol. I. p. 608.

Off the southern coast are situated the islands of Thasos, Samothrace, and Imbros; the first is separated from the mainland by a channel about 5 miles wide; the other two are considerably more distant from the shore.

The climate of Thrace is always spoken of by the ancients as being extremely cold and rigorous: thus Athenaeus (viii. p. 351) describes the year at Aenus as consisting of eight months of cold and four months of winter; but such statements are not to be taken literally, since many of them are mere poetical exaggerations, and are applied to Thrace as the representative of the north in general. The Haemus was regarded as the abode of the north wind, and the countries beyond it were believed to enjoy a beautifully mild climate. (See Niebuhr, *Ethnog. and Geog.* i. p. 16, Eng. trans.; Soph. *Antig.* 985; Eurip. *Rhes.* 440; Theophr. *de Caus.* v. 17; Virg. *Georg.* iii. 350 seq.; Ov. *Pont.* iv. 10. 41, *ib.* 7. 8; *Trist.* iii. 10; &c.). Even after making full allowance for the undoubted effect of vast forests, undrained marshes, and very partial cultivation, in lowering the average temperature of a country, it is difficult to believe that a land, the northern boundary of which (i. e. of Thrace Proper) is in the same parallel of latitude as Tuscany and the Pyrenees, and the highest mountains of which are less than 9000 feet above the level of the sea, can have had a very severe climate. That the winter was often extremely cold, there can be no doubt. The Hebrus was sometimes frozen over: not to dwell upon the "Hebrus nivali compede vinctus" of Horace (*Ep.* i. 3. 3; cf. Virg. *Aen.* xii. 331, and the epigram, attributed by some to Caesar, beginning, "Thrax puer adstricto glacie dum ludit in Hebro"), Florus (iii. 4) relates that, in the campaign of Minucius in southern Thrace, a number of horsemen in his army were drowned while trying to cross that river on the ice. Xenophon states that the winter which he passed in Thrace, in the mountainous district of the Thyni, was so cold that even wine was frozen in the vessels, and that many Greek soldiers had their noses and ears frostbitten; the snow also lay deep upon the ground. And that this was not an exceptional season may be inferred from Xenophon's remarks on the dress of the Thracians, which seemed to him to have been devised with special reference to the climate, and to prevent such mishaps as those which befel the Greeks (*Anab.* vii. 4. §§ 3, 4). Tacitus (*Ann.* iv. 51) assigns the early and severe winter of Mount Haemus among the causes which prevented Poppaeus Sabinus (A. D. 26) from following up his first success over the rebellious Thracians.* Pliny (xvii. 3) says that the vines about Aenus were often injured by frosts, after the Hebrus was brought nearer to that city; the allusion probably being to the formation of the western mouth of the river, nearly opposite to Aenus, the floating ice and the cold water brought down by which would have some effect in lowering the temperature of the neighbourhood. Mela (ii. 2, init.) describes Thrace generally as agreeable neither in climate nor in soil, being, except in the parts near the sea, barren, cold, and very ill adapted for agriculture and fruit-trees of all kinds, except the vine, while the fruit even of that required to be protected from the cold by a covering of the leaves, in order to ripen. This last remark throws some doubt upon the accuracy of the writer; for the shading of the grapes from the direct rays of the sun is obviously more likely to prevent than to promote their arrival at maturity; and hence, as is well known, it is the practice in many parts of Europe to *remove* the leaves with a view to this object.

However this may be, it is certain that Thrace did produce wine, some kinds of which were famous from very early times. Homer, who bestows upon Thrace the epithet ἐριβῶλαξ (*Il.* xx. 485), represents Nestor reminding Agamemnon that the Grecian ships bring to him cargoes of wine from that country every day (*Ib.* ix. 76); and the poet celebrates the excellence of the produce of the Maroneian vineyards. (*Od.* ix. 197, seq.) Pliny (xiv. 6) states that this wine still maintained its reputation, and describes it as black, perfumed, and growing rich with age; a description which agrees with Homer's (*l. c.*). Paul Lucas says that he found the Thracian wine excellent. (*Voy. dans la Turquie*, i. p. 25; see also, Athen. i. p. 31.) Thrace was fertile in corn (Plin. xvii. 3), and its wheat is placed by Pliny high in the scale of excellence as estimated by weight. It has, he says (xviii. 12), a stalk consisting of several coats (*tunicae*), to protect it, as he supposes, from the severity of the climate; by which also he accounts for the cultivation, in some parts of the country, of the *triticum trimestre* and *bimestre*, so called because those varieties were reaped in the third and second month respectively after they were sown. Corn was exported from Thrace, and especially from the Chersonesus to Athens (Theoph. *de Plantis*, viii. 4; Lys. *in Diogit.* p. 902), and to Rome (Plin. *l. c.*). Millet was cultivated in some parts of Thrace; for Xenophon (*Anab.* vii. 5. § 12) states that on the march to Salmydessus, Seuthes and his allies traversed the country of the "millet-eating Thracians" (cf. Strab. vii. p. 315.) The less important vegetable productions of Thrace may be briefly mentioned: a species of water-chestnut (*tribulus*) grew in the Strymon, the leaves of which were used by the people who lived on its banks to fatten their horses, while of its nuts they made a very sweet kind of bread. (Plin. xxi. 58, xxii. 12.) Roses (*Rosa centifolia*) grew wild on the Pangaeus, and were successfully transplanted by the natives (Id. xxi. 10). The mountains, in general, abounded in wild-thyme and a species of mint (Id. xix. 55). A sort of morel or truffle (*iton*) was found in Thrace (Id. xix. 12; Athen. ii. p. 62), and a styptic plant (*ischaemon*), which was said to stop bleeding from even divided blood-vessels. (Theoph. *de Plant.* ix. 15; Plin. xxv. 45.) Several varieties of ivy grew in the country, and were sacred to Dionysus. (Theoph. *de Plant.* iii. 16; Plin. xvi. 62.) Herodotus (iv. 74) states that the Scythians had hemp both wild and cultivated; and as he proceeds to say that the Thracians made clothing of it, we may fairly infer that it grew in Thrace also. "The Athenians imported their timber chiefly from the country about the Strymon, for the Thracian hills abounded in oak and fir-trees." (Niebuhr, *Lect. Anc. Hist.* i. p. 292, Eng. trans.). M. Viquesnel states that the *Strandja-dagh* is covered with forests of oak (p. 314), and that in some parts of the district of Rhodope tobacco is now cultivated (p. 320).

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* M. Viquesnel states, on two occasions, that he was compelled to change his route in consequence of heavy and continuous snow-storms, in the month of November (pp. 213, 312). The wind also was extremely violent.

Among the animals of Thrace, white horses are repeatedly mentioned. The famous steeds of Rhesus were "whiter than snow." (Hom. *Il.* x. 437; Eurip. *Rhes.* 304.) When Xerxes reached the banks of the Strymon in his onward march, the magi sacrificed white horses (Herod. vii. 113), which were probably Thracian, for the same reason, whatever that was, that the human victims spoken of in the next chapter were the children of natives. Xenophon states that, during a banquet given by Seuthes, a Thracian entered, leading a white horse, which he presented to his prince, with an encomium on its fleetness (*Anab.* vii. 3. § 26). Virgil speaks of Thracian horses with white spots (*Aen.* v. 565, ix. 49). Horses were no doubt plentiful in Thrace: Homer (*Il.* xiv. 227) calls the Thracians ἱπποπόλοι; and cavalry always formed a large part of their armies. Thus Thucydides (ii. 98) estimates the number of horsemen in the army with which Sitalces invaded Macedonia at about 50,000. One of the twelve labours of Hercules was to bring to Mycenae the savage mares of Diomedes, king of the Bistones in Thrace, who fed them with human flesh. (Ov. *Met.* ix. 194.) Herodotus (vii. 126) states that lions were found throughout the country bounded on the W. by the Achelous and on the E. by the Nestus; a statement which is repeated by Aristotle (*H. A.* vi. 31, viii. 28); so that the part of Thrace between the Strymon and the Nestus must have been infested, at least in early times, by those formidable animals. Herodotus says that they attacked the baggage-camels of Xerxes during the march of his army from Acanthus to Therme (vii. 125). Cattle, both great and small, were abundant, and seem to have constituted the chief wealth of a people who, like most barbarians, considered agriculture a base occupation. (Herod. v. 6.) The fertile valleys were well adapted for oxen, and the thyme-covered hills for sheep; and it is clear, from several passages in Xenophon, that even the wildest Thracian tribes were rich in this kind of wealth. (*Anab.* vii. 3. § 48, 7. § 53.) Aristotle informs us that the Thracians had a peculiar method of fattening swine (*H. A.* viii. 6). He attributes the smallness of their asses to the coldness of the climate (*Ib.* 28). Cranes are often mentioned as belonging to Thrace. (Virg. *Georg.* i. 120; Ov. *A. A.* iii. 182; Juv. xiii. 167.) Aristotle says that an aquatic bird of the pelican kind (πελεκᾶνες) migrates from the Strymon to the Ister (*H. A.* viii. 11); and that the people in some marshy districts of Thrace were assisted in catching water-fowl by hawks; which do not seem to have been trained for the purpose, but, though wild, to have been induced by a share of the game, to second the proceedings of their human associates (*Ib.* ix. 36). Eels were caught at certain seasons in the Strymon (*Ib.* viii. 2, ad fin.). The tunny fishery was a source of great wealth to Byzantium. (Strab. vii. p. 320.)

The principal mineral productions of Thrace were gold and silver, most of which came from the mountainous district between the Strymon and the Nestus. There, at the southern extremity of the Pangaeus, was situated Crenides, founded by the Thasians, and afterwards called Philippi, in a hill near which, named the hill of Dionysus (Appian, *B. C.* iv. 106), were the most productive gold mines of Thrace, to get possession of which was Philip's principal object in annexing the district in question to his dominions. He is said to have derived from the mines an annual income of 1000 talents. (Diod. xvi. 8; cf. Strab. vii. p. 323.)* Strabo (xiv. p. 680) says that the wealth of Cadmus came from the mines of the Pangaeus; and Pliny refers to the same tradition when he states (vii. 57) that according to some authorities, the Pangaeus was the place where Cadmus first discovered gold-mines, and the art of melting their produce (*conflatura*). Herodotus (vii. 112) mentions silver, as well as gold, mines in the Pangaeus, which in his time were in the possession of the native tribes called Pieres, Odomanti, and Satrae. He states also (vi. 46) that the Thasians had gold mines at Scapte Hyle, near Abdera, from which they derived an (annual) revenue of about 80 talents; and that a part of the revenues of Peisistratus came from the Strymon, by which the mines on its banks are probably meant (i. 64). (See also, ix. 75; Eurip. *Rhes.* 921; Strabo (or rather his epitomiser), vii. p. 331.) According to Pliny (xxxiii. 21) gold was found in the sands of the Hebrus; and this is confirmed by Paul Lucas (*l. c.*), and by Viquesnel, who states (p. 204) that in rainy years the affluents of that river are frequented by gold-finders, who wash the sands which contain gold in grains (*en paillettes*). Thucydides was interested in gold mines and works near Amphipolis, as he himself informs us (iv. 105). Of the other minerals of Thrace we may mention the opal (*paederos*, Plin. xxxvii. 46); the *Thracia gemma*, one variety of which seems to resemble the bloodstone (*ib.* 68); a stone which burnt in water (Id. xxxiii. 30); and nitre, which was found near Philippi (Id. xxxi. 46). In addition to these, M. Viquesnel mentions fine marble, which is quarried from the mountains of *Lidja* (p. 200); excellent iron, manufactured at *Samakor* (p. 209); alum, produced at *Chaphanê* (p. 213); and potter's clay, in the district of Rhodope, used by the Turks in the fabrication of earthenware (p. 319). He states also that Rhodope abounds in mineral waters (*ib.*), and that there are warm springs at *Lidja* (p. 212).

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* On these mines, see Niebuhr, *Lect. Ethnog. and Geog.* i. pp. 285, 295, Eng. trans.

A few miscellaneous notes will conclude this part of our subject.

The narrow portion of Thrace between the Euxine, Bosporus and Propontis, is sometimes called the Delta (τὸ Δέλτα, Xen. *Anab.* vii. 1. § 33, 5. § 1).

Reference is several times made to violent natural convulsions, which destroyed various Thracian cities. Thus Strabo (i. 59) says that it appeared that some cities were swallowed up by a flood in Lake Bistonis; and he (vii. p. 319), Pliny (iv. 18), and Mela (ii. 2) speak of the destruction of Bizone, on the Euxine, by earthquakes.

Livy (xl. 22) describes the region between Maedica and the Haemus as without inhabitants (*solitudines*).

Herodotus (vii. 109) speaks of a lake near Pistyrus (on the coast N. of Abdera), about 30 stadia in circumference, abounding in fish, and extremely salt.

Thrace possessed two highroads, "both starting from Byzantium; the one (called the King's road, from having been in part the march of Xerxes in his invasion of Greece, Liv. xxxix. 27; Herod. vii. 115), crossing the Hebrus and the Nestus, touching the northern coast of the Aegean sea at Neapolis, a little south of Philippi, then crossing the Strymon at Amphipolis, and stretching through Pella across Inner Macedonia and Illyria to Dyrrhachium. The other road took a more northerly course, passing along the upper valley of the Hebrus from Adrianople to Philippopolis, then through Sardica (*Sophia*) and Naissus (*Nisch*), to the Danube near Belgrade, being the highroad now followed from Constantinople to Belgrade." (Grote, vol. xii. p. 34, note.) Herodotus (*l. c.*) remarks, with evident surprise, that the King's road had not, up to his time, been destroyed by the Thracians, a circumstance which he seems to attribute to the almost religious respect with which they regarded the "great king." It may be safely inferred that people who were considered to have done something wonderful in abstaining from breaking up a road, were not great makers or maintainers of highways; and it is clear from Livy's account of the march of Manlius (xxxviii. 40, 41) along this very road (afterwards called by the Romans, Via Egnatia, *q. v.*), that, although it was the principal line of communication between Europe and Asia, it was at that time (B. C. 188) in a very bad condition. From this some conception may be formed of the deplorable state in which the roads of the interior and mountainous districts must have been, and in which, indeed, they still remain. (Viquesnel, p. 312.) The Thracians no doubt were well aware that their independence would soon be lost, if there were an easy access for disciplined armies to every part of their country. Such paths as they possessed were sufficient for their own purposes of depredation, of ambush, and, when overpowered, of flight.

IV. ETHNOLOGY, MANNERS, RELIGION, ETC.—The first point to be determined here is, whether the Thracians mentioned in the ancient writers as extending over many parts of Greece, as far south as Attica, were ethnologically identical with those who in historical times occupied the country which is the subject of the present article. And before discussing the topic, it will be convenient to lay before the reader some of the principal passages in the classics which bear upon it.

It is Strabo who makes the most distinct statements on the point. He says (vii. p. 321), "Hecataeus the Milesian states that, before the Hellenes, barbarians inhabited Peloponnesus. But in fact nearly all Greece was originally the abode of barbarians, as may be inferred from the traditions. Pelops brought a people with him into the country, to which he gave his name, and Danaus came to the same region with followers from Egypt, at a time when the Dryopes, Caucones, Pelasgi, Leleges, and other similar races had settlements within the Isthmus; and indeed without it too, for the Thracians who accompanied Eumolpus had Attica and Tereus possessed Daulis in Phocis; the Phoenician companions of Cadmus occupied Cadmeia, the Aones, Temmices, and Hyantes Boeotia." Strabo subsequently (ix. 401) repeats this statement respecting Boeotia, and adds that the descendants of Cadmus and his followers, being driven out of Thebes by the Thracians and Pelasgians, retired into Thessaly. They afterwards returned, and, having joined the Minyans of Orchomenos, expelled in their turn the Pelasgians and Thracians. The former went to Athens, where they settled at the foot of Hymettus, and gave the name of Pelasgicum to a part of the city (cf. Herod. vi. 137): the Thracians, on the other hand, were driven to Parnassus. Again (ix. p. 410) he says, speaking of Helicon: "The temple of the Muses, and Hippocrene, and the cave of the Leibethridan nymphs are there; from which one would conjecture that those who consecrated Helicon to the Muses were Thracians; for they dedicated Pieris, and Leibethrum, and Pimpleia to the same goddesses. These Thracians were called Pierians (Πίερες); but their power having declined, the Macedonians now occupy these (last named) places." This account is afterwards (x. p. 471) repeated, with the addition that "the cultivators of ancient music, Orpheus, Musaeus, Thamyris, and Eumolpus, were Thracians."

The difficulty that presents itself in these passages,—and they are in general agreement with the whole body of Greek literature,—arising from the confounding under a common name of the precursors of Grecian poetry and art with a race of men designated as barbarous, is well stated by K. O. Müller (*Hist. of Greek Liter.* p. 26, seq.): "It is utterly inconceivable that, in the later historic times, when the Thracians were contemned as a barbarian race, a notion should have sprung up that the first civilisation of Greece was due to them; consequently we cannot doubt that this was a tradition handed down from a very early period. Now, if we are to understand it to mean that Eumolpus, Orpheus, Musaeus, and Thamyris were the fellow-countrymen of those Edonians, Odrysians, and Odomantians, who in the historical age occupied the Thracian territory, and who spoke a barbarian language, that is, one unintelligible to the Greeks, we must despair of being able to comprehend these accounts of the ancient Thracian minstrels, and of assigning them a place in the history of Grecian civilisation; since it is manifest that at this early period, when there was scarcely any intercourse between different nations, or knowledge of foreign tongues, poets who sang in an unintelligible language could not have had more influence on the mental development of the people than the twittering of birds."

Müller therefore concludes that the Thracians of the ante-historical era, and those of subsequent times, belonged to distinct races. "When we come to trace more precisely the country of these Thracian bards, we find that the traditions refer to Pieria, the district to the east of the Olympus range, to the north of Thessaly, and the south of Emathia or Macedonia: in Pieria likewise was Leibethra, where the Muses are said to have sung the lament over the tomb of Orpheus: the ancient poets, moreover, always make Pieria, not Thrace, the native place of the Muses, which last Homer clearly distinguishes from Pieria. (*Il.* xiv. 226.) It was not until the Pierians were pressed in their own territory by the early Macedonian princes that some of them crossed the Strymon into Thrace Proper, where Herodotus (vii. 112) mentions the castles of the Pierians at the time of the expedition of Xerxes. It is, however, quite conceivable that in early times, either on account of their close vicinity, or because all the north was comprehended under one name, the Pierians might, in Southern Greece, have been called Thracians. These Pierians, from the intellectual relations which they maintained with the Greeks, appear to be a Grecian race; which supposition is also confirmed by the Greek names of their places, rivers, fountains, &c., although it is probable that, situated on the limits of the Greek nation, they may have borrowed largely from neighbouring tribes. (See Müller's *Dorians*, vol. i. pp. 472, 488, 501.)" After referring to the accounts of the Thracians in Southern Greece, Müller adds: "From what has been said, it appears sufficiently clear that these Pierians or Thracians, dwelling about Helicon and Parnassus in the vicinity of Attica, are chiefly signified when a Thracian origin is ascribed to the mythical bards of Attica."

Colonel Mure, after referring to the foregoing view, which he designates as "plausible," goes on as follows: "But the case admits of another, and perhaps more satisfactory explanation. It is certain that, in the mythical geography, a tract of country on the frontiers of Boeotia and Phocis, comprehending Mount Parnassus and Helicon, bore the name of Thrace. [See the etymology, *ante.*] In this region the popular mythology also lays the scene of several of the most celebrated adventures, the heroes of which are called Thracians." The author then applies this explanation to the stories of Tereus and Procne, and of Lycurgus, "king of Thrace;" and proceeds thus: "Pausanias makes the 'Thracian' bard Thamyris virtually a Phocian. He assigns him for mother a nymph of Parnassus called Argiope. His father, Philammon, is described as a native of the same region, son of Apollo, by the nymph Chione, and brother of Autolycus, its celebrated robber chieftain. The divine grandsire is obviously here but a figure of his own sacred region; the grandmother Chione, as her name bears, of its snow. Others call the latter heroine Leuconoë. The names of these heroines are all so many varied modes of typifying the same 'snow-white' Parnassus. This view of the 'Thracian' character of these sages becomes the more plausible, if it be remembered that the region of Central Greece, in which the Hellenic Thrace was situated, is that from which first or chiefly, the seeds of elementary culture were propagated throughout the nation. Here tradition places the first introduction of the alphabet. Here were also the principal seats of Apollo and the Muses. In the heart of the same region was situated the Minyean Orchomenos, the temple of the Graces, rivalling Thebes herself in the splendour of her princes and zeal for the promotion of art. Among the early masters of poetry or music, not vulgarly styled Thracians, the most illustrious, Amphion and Linus, are Boeotians. Nor was this region of Central Greece less favoured in respect of its religious institutions. It was not only the favourite seat of Apollo, the Muses, and the Graces, but the native country of the Dionysiac rites, zeal for the propagation of which is a characteristic of the Thracian sages." (*Hist. of Lang. and Lit. of Ant. Greece*, i. pp. 150—153; cf. Niebuhr, *Lect. on Ethnog. and Geog.* i. p. 287.)

In thus entirely disconnecting these early "Thracians," from those of later times, we have the authority of Thucydides (ii. 29), who, in speaking of Teres, the father of Sitalces, remarks: "This Teres had no connection whatever with Tereus, who married Procne, daughter of Pandion of Athens; they did not even belong to the same Thrace. Tereus dwelt at Daulia, a city of the country now called Phocis, and which was then occupied by the Thracians." And he proceeds to show that it was not likely that Pandion would form an alliance with any one who lived so far from Athens as the country of the Odrysae.*

The consideration of the ethnological relations of the early Thracians hardly falls within the scope of this article; but since identity of name has often caused them to be confounded with the historical inhabitants of Thrace, it may be desirable briefly to discuss the subject in this place.

The view which seems to the present writer to be best supported by the evidence, and to explain most satisfactorily the ancient authors, is that which regards the mythical Thracians as members of the widely extended race to which the name of Pelasgians is usually given. It is clear from Homer that a close connection existed between the people of Southern Thrace and the Trojans, who were probably Pelasgians, and who are at the same time represented by him as agreeing, in language, religion, and other important respects, with the Greeks. Again, Homer mentions among the auxiliaries of Priam, the Caucones, who are named along with the Pelasgians (*Il.* x. 429), and the Cicones (*Il.* ii. 846). These two names bear so close a resemblance to each other as to suggest the probability of the cognate origin of the tribes so designated. Now the Cicones were undoubtedly Thracians (*Odys.* ix. 39, seqq.); while as to the Caucones, Strabo (xii. p. 542) informs us that they occupied part of the coast of Bithynia, and were regarded by some as Scythians, by others as Macedonians, by others again as Pelasgians. It will be remembered that Caucones are mentioned by him (vii. p. 321) among the earliest inhabitants of Peloponnesus. Another noticeable fact is, that in the passage of Strabo already quoted (ix. p. 401), he represents the Thracians and Pelasgians as acting in concert. The same author (xiii. p. 590) points out the similarity of many Thracian names of places to those existing in the Trojan territory. Finally, the names of the places mentioned by Strabo (vii. p. 321) as common to Pieria and the southern Thracians, are evidently Greek (see Müller's *Dorians*, i. p. 501); and, as we have seen, the name Thrace itself is in all probability a significant Greek word.

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* Yet subsequent prose writers, to say nothing of poets, fall into the error of making Tereus an inhabitant of Thrace Proper; and Pliny (iv. 18) even mentions the castle there in which the crime of Tereus was perpetrated!

These considerations appear to us to lead to the conclusion already stated, namely, that the mythical Thracians, as well as those spoken of by Homer, were Pelasgians; and hence that that race once occupied the northern as well as the other shores of the Aegean, until, at a comparatively late period, its continuity was broken by the irruption of the historical Thracians from the north into the country between the Strymon and the Euxine. The circumstance that the Greeks designated these barbarians by the name which had been borne by those whom they supplanted, admits of easy explanation, and history abounds in instances of a similar kind. But it may be doubted whether the Thracians had any general designation in their own language: they probably called themselves Edones, Denseletae, Thyni, Satrae, and so on; but we have no evidence that they really were all branches of a common stock. Under these circumstances, it was inevitable that the Greeks should bestow upon them the name of the earlier possessors of the country; and those Thracians who were brought in contact with the more civilised race would probably adopt it. (On the foregoing question, see Niebuhr, *Lect. on Anc. Hist.* i. pp. 142, 212; *Lect. on Ethnog. and Geog.* i. p. 287; Wachsmuth, *Hist. Ant.* i. p. 44, seqq.)

Respecting the historical Thracians we have tolerably full information, but not of that kind which will enable us to arrive at any very definite conclusions as to their ethnological relations. That they belonged to an extensively diffused race, whose early abodes were in the far northern regions, may be regarded as sufficiently proved by the concurrent testimony of the ancient writers. Herodotus, in a well-known passage (v. 3), says that the Thracian nation is the greatest in the world, after the Indians, and that its subdivisions, of which the Getae are one, have many names, according to the countries which they severally occupy. Strabo too (vii. p. 295) states that the Getae and the Mysi were Thracians (as to the Mysi, see also i. p. 6), who extended north of the Danube (vii. p. 296). In confirmation of his assertion that the Getae were ethnologically akin to the Thracians, he adduces the identity of their language (vii. p. 303). He adds (vii. p. 305) that the Daci also spoke this language. From his remark (vii. p. 315) about the Iapodes, it would seem that he regarded the Illyrians also as nearly allied to, if not actually a branch of, the Thracians. In another passage (x. p. 471) he says that the Phrygians were colonists of the Thracians; to which race also the Saraparae, a nation still farther towards the east, north of Armenia, were reported to belong (xi. p. 531). "The Bithyni, previously called Mysi, were so named, as is admitted by most authorities, from the Thracian Bithyni and Thyni, who emigrated to that country (i. e. Asia Minor; cf. Herod. vii. 75). And I conjecture that the Bebryces, who settled in Mysia before the Bithyni and Mysi, were also Thracians. The Mysians themselves are said to be colonists of those Thracians who are now called Mysi. As the Mariandyni are in all respects like the Bithyni, they too are probably Thracians." (Strab. xii. pp. 541, 542.) Justin couples the Thracians with the Illyrians and Dardani (xi. 1). In the west and south-west it is impossible to define the Thracian boundary: we have seen that Mela describes the whole of the Chalcidic peninsula as part of Thrace (cf. Thucyd. ii. 79); and there is no doubt that they extended as far south as Olympus, though mixed up with Macedonians, who were the preponderating race in that quarter. In later times the intrusive and undoubtedly distinct races which were mingled with the Thracians near the Danube, were sometimes confounded with them. Thus Florus (iii. 4) calls the Scordisci the most savage of all the Thracians.

Of the language of the Thracians scarcely a trace exists. They were too barbarous to have any literary or artistic memorials, so that the principal guides of the ethnologist are wanting. Strabo (vii. p. 319) states that *bria*, which occurs as the termination of several names of Thracian towns, signified "city" or "town." This and a few proper names constitute all that remains of their language.

The following is the account which Herodotus gives of the customs of the Thracians. They sell their children into foreign slavery. The women while unmarried enjoy perfect freedom in their intercourse with men; but after marriage they are strictly guarded. The men pay large sums of money for their wives to the parents of the latter. To be tattooed is considered an indispensable mark of noble birth. (Cf. Strab. vii. p. 315.) Idleness is most honourable; the cultivator of the soil is regarded as the meanest of men; to live by war and plundering is most noble. The only gods they worship are Ares, Dionysus, and Artemis. But their kings differ in this respect from their subjects; for they worship Hermes especially, and swear by him alone, from whom they say that they are descended. When a wealthy man dies, his corpse lies in state for three days: his friends then make a great feast, at which, after bewailing the departed, they slaughter victims of every kind: the body is then buried, having sometimes been previously burnt. A mound is raised above the grave, upon which athletic games are celebrated (v. 6—8; cf. Xen. *Hell.* iii. 2. § 5). Besides these customs, which were common to all the Thracians, Herodotus mentions some which were peculiar to certain tribes; as, for instance, that which prevailed among the people to the north of the Crestonians. "Among them, each man has many wives. When any man dies, a great contest arises among his widows on the question as to which of them was most beloved by their husband; and in this their relations take a very active part. She in whose favour the point is decided, receives the congratulations of both men and women, and is then slain upon her husband's grave by her nearest male relation. The other widows regard themselves as extremely unfortunate, for they are considered to be disgraced." (*Ib.* 5.) Herodotus here seems to speak of polygamy as confined to a certain tribe of Thracians; but Strabo (vii. p. 297) represents this custom as general among them. In a note upon this passage, Casaubon quotes from Heracleides Ponticus to the effect that Thracians often had as many as thirty wives, whom they employed as servants, a practice still common in many eastern countries. Xenophon furnishes us with an illustration of the Thracian custom of purchasing wives. He states that at his first interview with Seuthes, the Thracian prince proposed to give his daughter in marriage to Xenophon; and if the Greek himself had a daughter, offered to buy her as a wife. (*Anab.* vii. 2. § 38; cf. Mela, ii. 2.)

The want of union among the Thracians is mentioned by Herodotus (v. 3) as the only cause of their weakness. Their tribes, like the Highland clans, seem to have been constantly engaged in petty warfare with one another, and to have been incapable of co-operating even against foreign foes, except for very brief periods, and rarely with any higher object than plunder. Until a late period (Flor. iv. 12. §17) they appear to have been destitute of discipline, and this, of course, rendered their bravery of comparatively little avail. Thus we learn from Thucydides (ii. 96, 98) that, although Sitalces was the most powerful Thracian king that had ever reigned—(he seems indeed to have been subsequently regarded as a kind of national hero; Xen. *Anab.* vi. 1. § 6),—yet a large part of the army with which he invaded Macedonia consisted of mere volunteers, formidable chiefly for their numbers, and attracted to his standard by his offers of pay, or by their hope of plunder. Any one, in fact, who held out these inducements, could easily raise an army in Thrace. Thus Clearchus no sooner received supplies of money from Cyrus the Younger, than he collected a force in the Chersonesus, which, although in great part undoubtedly Thracian, was employed by him in making war upon other Thracians, until he was required to join Cyrus in Asia Minor (*Ib.* i. 1. § 9, 2. § 9, &c.). So when Seuthes undertook the expedition against his so-called revolted subjects, his army was soon tripled by volunteers, who hastened from other parts of Thrace to serve him, as soon as they heard of his enterprise (*Ib.* vii. 4. § 21). Such soldiers could not, of course, be depended upon for one moment after a reverse. A considerable number of Thracian mercenaries in the army of Cyrus took the earliest opportunity to desert to Artaxerxes after the battle of Cunaxa (*Ib.* ii. 2. § 7).

Tacitus (*Ann.* iv. 46) informs us that the principal cause of the insurrection (A. D. 26) of the Thracians who dwelt in the elevated mountain districts (probably of Rhodope), was their dislike of the conscription, which, it would appear, the Romans had introduced into Thrace. This was a yoke to which they could not submit; they were not accustomed to obey even their own rulers, except when it pleased them; and when they sent troops to the assistance of their princes, they used to appoint their own commanders, and to war against the neighbouring tribes only. (Cf. Liv. xlii. 51; Xen. *Anab.* vii. 4. § 24, 7. § 29, seq.)

Thracian troops were chiefly light-armed infantry and irregular horse. (Xen. *Anab.* i. 2. § 9, vii. 6. § 27, *Memor.* iii. 9. § 2; Curt. iii. 9.) The bravest of the foot-soldiers in the army of Sitalces were the free mountaineers of Rhodope, who were armed with short swords (μαχαιροφόροι; Thucyd. ii. 98). The equipment of the Asiatic Thracians is described by Herodotus (vii. 75), and as this description agrees with what Xenophon states respecting Seuthes' forces (*Anab.* vii. 4. § 4), it is no doubt substantially true of the Thracians generally. They wore caps covering their ears, made of fox-skins, cloaks, and party-coloured mantles (ζειραί, ? = plaids); their boots, which came high up the leg, were made of deer-skin; their arms were shields, javelins, and daggers (cf. Thucyd. vii. 27). The Thracians in the army of Philip V. were armed with very long *rhomphaeae*, a word which some translate *javelins*, others *swords*. (Liv. xxxi. 39; Plut. *Paul. Aemil.* 17.) Thracian soldiers fought with impetuosity and with no lack of bravery; but they, like all barbarian and undisciplined troops were incapable of sustained efforts. Livy (xlii. 59) describes them as rushing to the attack like wild beasts long confined in cages: they hamstrung the horses of their adversaries, or stabbed them in the belly. When the victory was gained on this occasion (the first encounter in the war between the Romans and Perseus), they returned to their camp, singing loud songs of triumph, and carrying the heads of the slain on the tops of their weapons (*Ib.* 60). When defeated, they fled with rapidity, throwing their shields upon their backs, to protect them from the missiles of the pursuers. (Xen. *Anab.* vii. 4. § 17.)

About the time of the Peloponnesian War, Thrace began to be to the countries around the Aegean what Switzerland has long, to its disgrace, been to the despotic powers of modern Europe, a land where men might be procured to fight for any one who could hold out sufficient inducements in the shape of pay or plunder. (Thucyd. vii. 27, et alibi; Xen. *Anab.* i. pass.; Just. xi. 1 & 9.) The chief causes of this, apart from the character of its people, appear to have been the want of any central government, and the difficult nature of the country, which rendered its savage independence tolerably secure; so that there was nothing to restrain those who might wish to seek their fortune in foreign warfare. During the period of Macedonian supremacy, and after its close, under the Roman power, Thracians are often mentioned as auxiliaries in Macedonian and Roman armies; but few of these, it is probable, were volunteers. (Liv. xxxi. 39, xlii. 29, 51, et al.; Caes. *B. C.* iii. 4; Vell. Pat. ii. 112; Tac. *Hist.* i. 68, &c.) Cicero (*de Prov. Cons.* 4) seems to imply that Thracians were sometimes hired to assassinate like the modern Italian bravos; these were perhaps gladiators, of whom great numbers were Thracians. Caligula gave the command of his German bodyguard to Thracians. (Suet. *Calig.* 55.)

Another point in which the Thracians remind us of the natives of India, is mentioned by Thucydides (ii. 97) in these words: "The tribute of the barbarians and of the Greek cities received by Seuthes, the successor of Sitalces, might be reckoned at 400 talents of silver, reckoning gold and silver together. The presents in gold and silver amounted to as much more. And these presents were made not only to the king, but also to the most influential and distinguished of the Odrysae. For these people, like those of Thrace generally, differ in this respect from the Persians, that they would rather receive than give; and among them it is more shameful not to give when you are asked, than to be refused when you ask. It is true that abuses arise from this custom; for nothing can be done without presents." (Cf. Liv. xlii. 19, xlv. 42; Tac. *Germ.* 15.) Xenophon (*Anab.* vii. 3) gives some amusing illustrations of this practice among the Thracians.

Mention is often made of the singing and dancing of the Thracians, especially of a martial kind. Xenophon (*Anab.* vi. 1. § 5, seq.) gives an account of a dance and combat performed by some Thracians, to celebrate the conclusion of a peace between the remnant of the 10,000 Greeks and the Paphlagonians: they danced fully armed to the music of the flute, jumping up nimbly to a considerable height, and fencing with their swords: at last, one man struck another, to all appearance mortally and he fell as if dead, though in reality not in the least injured. His antagonist then stripped off his armour, and went out singing the praises of Sitalces, while the other man was carried out like a corpse by his comrades (cf. *Ib.* vii. 3. § 32, seq.; Tac. *Ann.* iv. 47).

Their music was rude and noisy. Strabo (x. p. 471) compares it to that of the Phrygians, whom, indeed, he regards as descended from the Thracians. Xenophon, in the passage last referred to, says that they played on horns and on trumpets made of raw ox-hide. Their worship of Dionysus and Cotytto was celebrated on mountain tops with loud instruments of music, shouting, and noises like the bellowing of cattle. (Strab. x. p. 470.)

Their barbarity and ferocity became proverbial. Herodotus (viii. 116) tells a story of a king of the Bisaltae, who punished his six sons for disobeying him by putting out their eyes. Seuthes, with his own hand, transfixed some of the Thyni who had been taken prisoners (Xen. *Anab.* vii. 4. § 6). Rhascuporis invited his nephew to a banquet, plied him with wine, then loaded him with fetters, and afterwards put him to death. (Tac. *Ann.* ii. 64, seqq.) Thucydides (vii. 27, seq.) gives an instance of the ferocity of the Thracians in their massacre of the inhabitants of Mycalessus.

A truly barbarian trait in the character of the Thracians was their faithlessness, even to one another. This is especially shown in their disregard of their obligations towards the hostages whom they gave as securities for their observance of their engagements with others. Seuthes had received from the Thyni a number of old men as hostages; yet the Thyni, seeing a favourable opportunity, as they supposed, for renewing hostilities, at once seized it, apparently without a thought of the but too probable consequences of such conduct to their helpless countrymen. (Xen. *Anab.* vii. 4. § 21; cf. Liv. xl. 22). Some of the tribes inhabiting the Thracian coast of the Euxine were systematic wreckers [Salmydessus]. Robbery, as we have seen, was considered honourable by them; and plunder was their chief inducement to engage in war. (Strab. vii. p. 318; Cic. *Pis.* 34; Liv. xxvi. 25, xxxviii. 40, seq.) Strabo (iii. pp. 164, 165), Mela (ii. 2), and Tacitus (*Ann.* iv. 51) bear witness to the bravery of the Thracian women.

The deity most worshipped by the Thracians was Dionysus, whom they, as well as the Phrygians, called Sabazius. (Schol. *Aristoph. Vesp.* 9.) The mythical stories respecting Orpheus and Lycurgus are closely connected with the worship of this god, who had an oracle on Rhodope, in the country of the Satrae, but under the direction of the Bessi [Satrae]. Herodotus (vii. 111) states that the mode of delivering the answers of this oracle resembled that which prevailed at Delphi. He compares also the worship of Artemis (whose Thracian name was Bendis or Cotytto), as he had seen it celebrated by Thracian and Paeonian women, with some of the ceremonies at Delos (iv. 33). These resemblances may be accounted for on the supposition that the Thracian rites were derived from the original Pelasgian population, remnants of which may have maintained themselves amid the mountain fastnesses; as Niebuhr holds (*Ethnog. and Geog.* i. p. 287) was the case with the Paeonians, who are mentioned by Herodotus in the passage last referred to. (On the Thracian divinities, see Strabo, x. pp. 470, 471; Soph. *Antig.* 955, seq.; Plin. xvi. 62; and the articles Bendis, Cotys, and Rhea, in the *Dict. Biog. and Myth.*)

It has sometimes been asserted that the Thracians were accustomed to sacrifice human victims to their divinities; but this appears to be either an incorrect generalisation, or a confounding of them with other races; for we find no reference to such a custom in any of the ancient accounts of their manners. Herodotus, it is true, states (ix. 119) that when the Persian Oeobazus fell into the hands of the Apsinthii, after the taking of Sestus by the Athenians, they sacrificed him to their local god, Pleistorus; but from the next words (τρόπῳ τῷ σφετέρῳ) it is clear that he regarded the practice as characteristic of the Apsinthii, and not as one common to all Thracians: nor is it conceivable that he would have omitted to mention so striking a circumstance, in his general description of Thracian manners, which has been already quoted (v. 3, seqq); for the practice of slaying the favourite wife on the tomb of her deceased husband cannot with any propriety be called a sacrifice.

Whether indulgence in wine was regarded as a part of the homage due to Dionysus, or simply as a means of sensual gratification, certain it is that it was prevalent in Thrace, and frequently attended with violent and sanguinary quarrels: "Natis in usum laetitiae scyphis pugnare Thracum est," says Horace, and evidence is not wanting in support of the accusation. Ammianus (xxvii. 4. § 9) describes the Odrysae as so fond of bloodshed that in their banquets, after eating and drinking to satiety, they used to fall to blows with one another. Tacitus (*Ann.* iv. 48) relates that the Thracians serving with Poppaeus Sabinus against their fellow-countrymen, indulged to such a degree in feasting and drinking that they kept no guard at night, so that their camp was stormed by their exasperated brethren, who slew great numbers of them. Xenophon tells us that at his first interview with Seuthes, they drank horns of wine to each other's health, according to the Thracian custom (*Anab.* vii. 2. § 23). At the banquet which Seuthes afterwards gave to Xenophon and some other important persons the drinking seems to have been deep. Xenophon admits that he had indulged freely; and he was evidently astonished that when Seuthes rose from the table, he manifested no signs of intoxication. (*Ib.* 3. § 26, seqq.) The Thracians are said to have had a custom, which prevailed in England as late as the last century, of compelling all the guests to drink the same quantity. (Callim. *ap. Athen.* x. p. 442.) The Odrysian auxiliaries of Dercyllidas poured great quantities of wine upon the graves of their slain comrades. (Xen. *Hell.* iii. 2. § 5.) It would appear from Mela (ii. 2), that some of the Thracians were unacquainted with wine, but practised another mode of producing intoxication: while feasting, they threw into the fires around which they were seated certain seeds, the fumes of which caused a cheerful kind of drunkenness. It is possible that these may have been the seeds of hemp, which, as we have seen, probably grew in Thrace, and contains, as is well known, a narcotic principle.

The Thracians against whom Seuthes led his forces lived in villages (*Ib.* § 43), the houses being fenced round with large stakes, within the inclosure formed by which their sheep were secured (*Ib.* 4. § 14; cf. Tac. *Ann.* iv. 49).

Pliny (vii. 41) states that the Thracians had a custom of marking their happy or unhappy days, by placing a white or a black stone in a vessel at the close of each day. On any one's death, the vessel belonging to him was emptied, the stones were separately counted, and his life pronounced to have been happy or the reverse, as the white or the black were more numerous.

V. HISTORY.—Thrace is one of those countries whose people, not being sufficiently civilised to establish a national government or to possess a national literature, cannot have histories of their own. We become acquainted with the Thracians at second hand, as it were, through the narrations of foreigners, who necessarily make them subordinate to their own countrymen; and therefore it is only in connection with foreign states that their history has been recorded. Hence it is fragmentary, and, consequently, often obscure; nor would its importance, indeed, repay the labour that might be employed in elucidating it, even if we possessed the requisite materials. Destitute of union, the Thracians, notwithstanding their numbers, their wide diffusion, their powers of endurance, and their contempt of death, exerted no perceptible influence upon the general course of history; but were reduced, in spite of their wild love of independence, to assist, as humble allies or subjects, in the aggrandisement of the more civilised or politic races with which they came in contact. These were the Greeks, the Persians, the Macedonians, and the Romans, with the successors of the last in the Eastern Empire. We shall now briefly state the leading points of their history, as connected with that of the nations just mentioned ; referring the reader for details, especially as to the little that is known of their purely internal affairs, to the articles in this work which relate to the BESSI, ODRYSAE, and other prominent Thracian tribes.

We pass over the alleged conquest of Thrace by Sesostris (Herod. ii. 103; Diod. i. 53), and that said to have been effected by the Teucri and Mysi before the Trojan War (Herod. vii. 20 ; cf. Eurip. *Rhes.* 406, seq.), and come at once to the strictly historical periods.

The first connection of the Greeks with Thrace was through colonies planted upon its various coasts, the original object of which seems generally to have been of a commercial kind. Only an approximation to the date of most of these can be made, since the majority were established long before the commencement of authentic history. Byzantium and Selymbria, colonies of Megara, belong to the seventh century B. C., the year 675 B. C. being assigned for the foundation of the former. In 651 B. C. an unsuccessful attempt is said to have been made by settlers from Clazomenae to establish themselves at Abdera (Solin. x. 10); but that city was not actually founded till 560 B. C., and then by emigrants from Teos. (Herod. i. 168.) Mesembria, on the Euxine, was a colony of the Byzantians and Chalcedonians, who abandoned their cities on the approach of the Phoenician fleet, B. C. 493. (Id. vi. 33). When Dicaea, Maronea, and Aenus, all on the south coast, were established, is not known; which is the case also with Cardia and Sestus in the Chersonesus. That these settlements were generally exposed to the hostility of their Thracian neighbours, there can be no doubt, though we rarely have their infant struggles so fully recorded as in the instance of Amphipolis. The Athenians sent no less than 10,000 men (B. C. 465) to found a colony there; and they succeeded in driving off the Edonians who occupied the country; but having advanced into the interior, they were defeated at Drabescus by the natives, and compelled to abandon the country. About thirty years afterwards, however, the Athenians returned, and this time overcame all resistance. Sometimes the relation between the Greeks and the Thracians was of a more friendly description. Thus, in the time of Peisistratus, the Dolonci, who dwelt in the Chersonesus, invited Miltiades (the elder) to rule over them, as they were unable to cope with their neighbours the Apsinthii; and this led to the Athenians obtaining a firm footing in that most important and valuable district. (Herod. vi. 34, seq.) By these various means, the Greeks had obtained possession of nearly the whole coast of Thrace, a considerable period before the commencement of the great contest between themselves and the Persian empire. Of the interior they appear to have known scarcely anything whatever; and although in some cases the surrounding barbarians may have been brought into subjection (Byzantium is said to have reduced the Bithynian Thracians to the condition of tributary perioeci), yet this was rarely the case. On the contrary, it is clear from Thucydides (ii. 97), that the Greeks sometimes paid tribute to the native kings. The Greeks, even when dwelling among hostile strangers, showed their tendency to separation rather than to union; and hence their settlements on the Thracian coast never gained the strength which union would have conferred upon them. Each city had a government and to a great extent a history of its own; and we must therefore refer the reader for information respecting those states to the separate articles in this work devoted to them.

The first Persian expedition to Thrace was that of Darius, who crossed the Bosporus with his army about B. C. 513 (or 508, as some authorities hold). As the principal object of Darius was to chastise the Scythians for their invasion of Asia in the reign of Cyaxares, he took the shortest route through Thrace, where he met with no opposition. The Greeks whom he found there were required to follow in his train to the Danube: among them was the younger Miltiades, the destined hero of Marathon, who then ruled over the Chersonesus, as his uncle had formerly done, and who had married the daughter of a Thracian king. (Herod. vi. 39.) * On returning from the north, Darius directed his march to the Hellespont, and before crossing from Sestus into Asia, erected a fort at Doriscus, near the mouth of the Hebrus. (Herod. iv. 89—93, 143, 144, vii. 59.) Megabazus was left with 80,000 men to subdue the whole of Thrace, a task which he began by besieging Perinthus, which, though previously weakened by the attacks of the Paeonians, made a brave but fruitless resistance. After this, Megabazus reduced the country into subjection, though perhaps only the districts near the sea. (Herod. v. 1, 2, 10.) That his conquests extended as far as the Strymon appears from Darius's grant of a district upon that river to Histiaeus, who founded there the town of Myrcinus. (Herod. v. 11.) Megabazus soon returned to Asia ; and it seems probable that he took with him the greater part of his army; for if the Persians had maintained a powerful force in Thrace, the Paeonians could hardly have succeeded in making their escape from Phrygia back to the Strymon (Id. v. 98), nor could the revolted Ionians (B. C. 498) have taken Byzantium and all the other cities in that country. (Id. v. 103.) It is to this period that we must refer the invasion of the Scythians, who are said to have advanced as far as the Chersonesus, thus occasioning the temporary flight of Miltiades, who, they were aware, had assisted Darius in his attack upon their country. (Id. vi. 40.)

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* Instances occur in later times of the intermarriage of Greeks with Thracians: thus the wife of Sitalces was a daughter of Pythes, a citizen of Abdera (Thucyd. ii. 29); and Iphicrates married a daughter of the Thracian king Cotys. (Nep. *Iph.* 3.)

After the suppression of the Ionian revolt (B. C. 493), the Phoenician fleet sailed to the Hellespont, and again brought the country under the Persian dominion, Cardia being the only city which they were unable to take. (Id. vi. 33.) Miltiades made his escape from the Chersonesus to Athens, on hearing of the approach of the hostile fleet. (*Ib.* 41.)

Next year Mardonius led an army across the Hellespont, and advanced as far as Macedonia; but his fleet having been wrecked off Mount Athos, and his land forces having suffered considerably in a war with the Thracians, who then occupied the country W. of the Strymon, he retraced his steps, and transported his shattered army into Asia (Id. vi. 43, seqq.).

It was not till B. C. 480 that the vast army under the command of Xerxes crossed the Hellespont by the famous bridges which spanned the strait from Abydos to Sestus. Of his march through Thrace, Herodotus gives an interesting account (vii. 108—115); but, as he met with no opposition, we need not dwell upon these circumstances.

After the disastrous battle of Salamis, Xerxes, with an escort of 60,000 men, hastened back by the same road which he had so recently trod in all the overweening confidence of despotic power: in Thrace, his miserable troops suffered greatly from hunger and consequent disease, but do not appear to have been openly attacked. (Herod. viii. 115, seqq.)

Next year (B. C. 479) was fought the battle of Plataeae in which Thracians formed part of the motley host arrayed against Greek freedom (Id. ix. 32). Artabazus led the 40,000 men, who alone remained of the Persian army, by forced marches through Thessaly, Macedonia, and Thrace. He struck through the interior of the latter country, probably for fear of the Greek cities on the coast; but he encountered enemies as much to be dreaded, and lost a great part of his army by hunger, fatigue, and the attacks of the Thracians, before he reached Byzantium.

It was now the turn of the victorious Greeks to assail their foes in their own territories. Thrace, with the exception of Doriscus, was soon cleared of the Persians. After the battle of Mycale, their fleet sailed to the Hellespont, where the Athenians laid siege to Sestus, which was taken early in the following year (B. C. 478) [SESTUS]. Eion, at the mouth of the Strymon, made a desperate resistance; but at length (B. C. 476) fell into the hands of Cimon and the Athenians, after its Persian governor had put to death all his family, and finally himself. (Herod. vii. 107; cf. Thucyd. i. 98). Byzantium had been taken by Pausanias the year before. Thus the Persians were driven out of Europe, and the Greek settlements in Thrace resumed their internal freedom of action, though most of them, it is probable, were under the supremacy of Athens, as the chosen head of the great Greek confederacy.

During the administration of Pericles, 1000 Athenian citizens were settled in the Thracian Chersonesus, which was always the chief stronghold of Athens in that quarter. Under the auspices of the same statesman, in B. C. 437, the Athenians succeeded in founding Amphipolis, the contests for the possession of which occupy a very prominent place in the subsequent history of Greece. [AMPHIPOLIS, Vol. I. p. 126.]

About this time flourished the most powerful Thracian kingdom that ever existed, that of the Odrysae, for the history of which see ODRYSAE, Vol. II. pp. 463—465. At the commencement of the Peloponnesian War (B.C. 431), the Athenians entered into an alliance with Sitalces, the king of the Odrysae (Thucyd. ii. 29), who, they hoped, would enable them to subdue all opposition to their supremacy in the Chalcidic peninsula. In consequence of this alliance, Sitalces led (B. C. 429) a vast host into Macedonia, the ruler of which supported the enemies of Athens: he encountered no opposition, yet was compelled by want of supplies to return to Thrace, about a month after he had left it (*Ib.* 95—101). But although Sitalces was an ally of Athens, this did not prevent Brasidas from having great numbers of light-armed Thracians in his armies, while commanding the Spartan forces in the neighbourhood of Amphipolis (B. C. 422).

It would occupy too much space to relate minutely the various turns of fortune which occurred in Thrace during the Peloponnesian War. The principal struggle in this quarter was for the command of the Bosporus and Hellespont, so important, especially to the Athenians, on account of the corn trade with the Euxine, from which Athens drew a large part of her supplies. Hence many of the most important naval battles were fought in the Hellespont; and the possession of Byzantium and Sestus was the prize of many a victory. The battle of Aegospotami, which terminated the long contest for supremacy, took place to the S. of Sestus, B. C. 405. By the peace concluded next year, Athens gave up all her foreign possessions; and those in the east of Thrace fell into the hands of the Spartans and Persians. [See BYZANTIUM, SESTUS, &c.]

When the remnant of the 10,000 Greeks returned (B. C. 400) to Europe, they were engaged by Seuthes, an Odrysian prince, to assist him in recovering the dominions which had belonged to his father, in the south eastern part of Thrace. (Xen. *Anab.* vii. pass.) Having thus been reinstated in his principality, he showed his gratitude to the Greeks, by sending auxiliaries to Dercyllidas, who commanded the Spartan forces against the Persians, with whom they were now (B. C. 399) at war (Xen. *Hell.* iii. 2). Next year Dercyllidas crossed over into the Chersonesus, and erected a wall across its northern extremity, as a protection to the Greek inhabitants, who were exposed to constant attacks from their barbarous neighbours (*Ib.* 2. §§ 8—10). The same general successfully defended Sestus from the combined forces of Conon and Pharnabazus (B. C. 394: *Ib.* iv. 8. § 5, seqq.) But in B. C. 390 Thrasybulus restored Athenian influence in Thrace, by forming an alliance with two native princes, and by establishing democracy at Byzantium (*Ib.* § 25, seqq.); and his success was confirmed by the victory of Iphicrates over Anaxibius the next year (*ib.* § 34). The peace of Antalcidas, however, released all the Greek states from their connection with Athens, and virtually gave the supremacy to Sparta (B. C. 387).

Nothing of any importance happened in Thrace after this event till the accession of Philip II. to the throne of Macedonia (B. C. 359). This able but unscrupulous monarch at once began his career of aggrandisement towards the east. He contrived to get possession of Amphipolis (B. C. 358), and thus obtained a secure footing from which he might extend his dominions in Thrace as opportunity offered. At this time there were three native Thracian princes, probably brothers, who seem to have ruled over most of the country. According to Justin (viii. 3), Berisades and Amadocus, two of them, chose Philip as judge of their disputes; of which position he treacherously availed himself to seize upon their dominions. Though this statement is not supported, we believe, by any other ancient author, yet it is probably true; for such conduct is highly characteristic of the Macedonian monarch; and the almost entire disappearance from history of these Thracian princes soon after Philip's accession, would thus be accounted for. Cersobleptes, the third brother, who seems to have had the E. portion of Thrace, maintained a long struggle against his ambitious neighbour. In B. C. 357 he ceded the Chersonesus to the Athenians, who sent a colony to occupy it four years afterwards. [See CERSOBLEPTES, *Dict. Biog.* Vol. I. p. 674 : SESTUS.] Philip at various times marched into Thrace, and repeatedly defeated Cersobleptes, whom he at length (B. C. 343) completely subdued and rendered tributary. Next year he established colonies in the eastern part of Thrace, and acts of hostility occurred between him and Diopeithes, the Athenian commander in that quarter. Philip was occupied the next three years in Thrace, and laid siege to Perinthus and Byzantium, which were in alliance with Athens, whose forces, commanded by Phocion, compelled Philip to abandon the sieges; and he soon afterwards left Thrace, to advance towards the south against the confederate Greeks. On his departure Phocion recovered several of the cities in which Macedonian garrisons had been placed.

Notwithstanding these checks, Philip had brought under his command a great part of Thrace, especially on the south coast: he had, above all, completely incorporated with his kingdom the district between the Strymon and the Nestus, and from the mines of the Pangaeus, which he seized in B. C. 356, he obtained abundant supplies of the precious metals.

Philip was assassinated B. C. 336: next year his successor, Alexander the Great, marched across the Haemus to attack the Triballi; but his chief attention was bestowed upon the preparations for the Asiatic expedition, which he entered upon next year, crossing the Hellespont from Sestus.

On the death of Alexander (B. C. 323), Thrace was allotted to Lysimachus, who was soon involved in hostilities with Seuthes, a king of the Odrysae. The reader is referred to the account of Lysimachus [*Dict. Biog.* Vol. II. pp. 867—870] for details respecting his government of Thrace: the result of his various wars was that his sway was firmly established over all the countries south of the Danube, as far as the confines of Macedonia; the Greek cities on the Euxine were garrisoned by his troops; and though many of the native tribes, in the more inaccessible districts, no doubt retained their freedom, yet he had completely defeated all their attacks upon his power. In B. C. 309 he founded Lysimachia, near the northern extremity of the Chersonesus and made it his capital. Having engaged in a war with Seleucus, the ruler of Syria, he advanced to meet his antagonist in Asia, and was defeated and slain at Corupedion (B. C. 281), upon which Seleucus passed over into Europe and took possession of Thrace. Next year, however, he was assassinated by Ptolemy Ceraunus, who was thereupon acknowledged king; but shortly afterwards a vast horde of Celts invaded the country, and Ptolemy was slain in a battle with them. Anarchy now prevailed for some years in the country: the Celts again advanced to the south in B. C. 279, and under Brennus penetrated as far as Delphi, on their repulse from which they retreated northwards, and some of them settled on the coast of Thrace.

For nearly fifty years after this time little mention is made of Thrace in history; it appears to have been annexed to Macedonia; but the rulers of that kingdom were too insecure, even in their central dominions, to be able to exercise much control over such a country as Thrace, inhabited now by races differing so widely as the Thracians, the Greeks, and the Celts, and offering so many temptations to the assertion of independence. [See ANTIGONUS GONATAS, DEMETRIUS II., and PYRRHUS, in *Dict. Biog.*]

About B. C. 247, the fleet of Ptolemy Euergetes captured Lysimachia and other important cities on the coast; and they remained for nearly half a century under the kings of Egypt. (Polyb. v. 34, 58.)

In B. C. 220, Philip V. ascended the throne of Macedonia. Under him the Macedonian power regained something of its old prestige; and had it not been brought in collision with Rome, it might have become as extensive as in former times. But Philip unfortunately directed his ambitious views in the first instance towards the West, and thus soon encountered the jealous Republic. It was not till B. C. 211 that Philip commenced his enterprises against Thrace: he then led an army into the country of the Maedi, who were in the habit of making incursions into Macedonia. Their lands were laid waste, and their capital, Iamphorina, compelled to surrender. Having made peace with the Romans (B. C. 205), he invaded Thrace, and took Lysimachia. In B. C. 200, he again attacked that country, both by sea and land; and it is evident that he did not anticipate much resistance, since he took with him only 2000 infantry and 200 cavalry. Yet with this insignificant force, aided by the fleet, he made himself master of the whole of the south coast, and of the Chersonesus. He then laid siege to Abydos, and after a desperate resistance took it (Liv. xxxi. 16). This seems to have hastened the declaration of war on the part of the Romans; a war which lasted till B. C. 196, when Philip was reduced to procure peace by surrendering all his conquests, and withdrawing his garrisons from the Greek cities (Liv. xxxiii. 30). L. Stertinius was sent to see that these terms were complied with (*ib.* 35). But scarcely had the cities been evacuated by the Macedonian garrisons, when Antiochus the Great crossed the Hellespont, and took possession of the Chersonesus, which he claimed as a conquest of Seleucus (*ib.* 38). He refused to comply with the demand of the Romans, that he should withdraw his army from Europe; but left his son Seleucus to complete the restoration of Lysimachia, and to extend his influence, which seems to have been done by placing garrisons in Maroneia and Aenus.

In the war which ensued between the Romans and Antiochus (B. C. 190), Philip rendered the former good service, by providing everything necessary for their march through Thrace, and securing them from molestation by the native tribes (Liv. xxxvii. 7). Antiochus was defeated by Scipio at Magnesia, and sued for peace, which was at length granted to him (B.C. 188) on condition of his abandoning all his dominions west of the Taurus (Liv. xxxviii. 38). The Romans gave the Chersonesus and its dependencies to their ally Eumenes (*ib.* 39). As indicative of the internal condition of Thrace, even along the great southern road, the account which Livy (*ib.* 40, seq.) gives of the march of the consul Manlius' army through the country on its return from Asia Minor, is highly interesting. The army was loaded with booty, conveyed in a long train of baggage-waggons, which presented an irresistible temptation to the predatory tribes through whose territories its route lay. They accordingly attacked the army in a defile, and were not beaten off until they had succeeded in their object of sharing in the plunder of Asia.

The possession of the Chersonesus by Eumenes soon led to disagreements with Philip, who was charged by Eumenes (B.C. 185) with having seized upon Maroneia and Aenus, places which he coveted for himself. (Liv. xxxix. 24, 27). The Romans insisted upon the withdrawal of the Macedonian garrisons (B.C. 184), and Philip, sorely against his will, was obliged to obey. He wreaked his anger upon the defenceless citizens of Maroneia, by conniving at, if not actually commanding, the massacre of a great number of them (*ib.* 33, 34). In the course of the disputes about these cities, it was stated that at the end of the war with Philip, the Roman commissioner, Q. Fabius Labeo, had fixed upon the king's road, which is described as nowhere approaching the sea, as the S. boundary of Philip's possessions in Thrace; but that Philip had afterwards formed a new road, considerably to the S., and had thus included the cities and lands of the Maronitae in his territories (*ib.* 27).

In the same year, Philip undertook an expedition into the interior of Thrace, where he was fettered by no engagements with the Romans. He defeated the Thracians in a battle, and took their leader Amadocus prisoner. Before returning to Macedonia he sent envoys to the barbarians on the Danube to invite them to make an incursion into Italy (*ib.* 35). Again in B.C. 183, Philip marched against the Odrysae, Dentheletae and Bessi, took Philippopolis, which its inhabitants had abandoned at his approach, and placed a garrison in it, which the Odrysae, however, soon afterwards drove out (*ib.* 53). In B.C. 182, Philip removed nearly all the inhabitants of the coast of Macedonia into the interior, and supplied their places by Thracians and other barbarians, on whom he thought he could more safely depend in the war with the Romans, which he now saw was inevitable (Liv. xl. 3). He had done something of the same kind a few years before (Id. xxxix. 24).

Philip's ascent of the Haemus, already referred to, took place in B. C. 181: on the summit he erected altars to Jupiter and the Sun. On his way back his army plundered the Dentheletae; and in Maedica he took a town called Petra. (Liv. xl. 21, seq.)

Philip died in B. C. 179, and his successor Perseus continued the preparations which his father had made for renewing the war with Rome, which did not begin, however, till B. C. 171. The Romans had formed an alliance the year before with a number of independent Thracian tribes, who had sent ambassadors to Rome for the purpose, and who were likely to be formidable foes to Perseus. The Romans took care to send valuable presents to the principal Thracians, their ambassadors having no doubt impressed upon the senate the necessity for compliance with this national custom. (Liv. xlii. 19.)

The advantage of this alliance was soon seen. Cotys, king of the Odrysae, was an ally of Perseus, and marched with him to meet the Romans in Thessaly, but with only 1000 horse and 1000 foot, a force which shows how greatly the power of the Odrysian monarchy had declined since the reign of Sitalces (*ib.* 51). Cotys commanded all the Thracians in Perseus's army in the first engagement with the Roman cavalry, which was defeated (*ib.* 57, seq.). When Perseus retreated into Macedonia a report was brought that the Thracian allies of Rome had invaded the dominions of Cotys, whom Perseus was therefore obliged to dismiss for their protection (*ib.* 67), and he does not seem to have personally taken any further part in the war, though he probably sent part of his forces to assist Perseus (xliv. 42). His son Bitis fell into the hands of the Romans, after the battle of Pydna (B.C. 168), which put an end to the Macedonian kingdom. Cotys sent ambassadors to Rome to endeavour to ransom his son, and to excuse himself for having sided with Perseus. The senate rejected his offers of money, but liberated his son, and gave a considerable sum to each of the Thracian ambassadors. The reason it assigned for this generosity was the old friendship which had existed between Rome and Cotys and his ancestors. The Romans were evidently unwilling to engage in a war with the Thracian people at this time; and were anxious to secure friends among them for the sake of the peace of Macedonia, which, though not yet nominally made a province, was completely in their power. They sent (B. C. 167) three commissioners to conduct Bitis and the other Thracians home; and at the same time, no doubt, to make observations on the state of that country. (Liv. xlv. 42).

After the fall of Perseus, the senate divided his dominions into four districts (*regiones*), the first of which included the territory between the Strymon and the Nestus, and all the Macedonian possessions east of the latter, except Aenus, Maroneia, and Abdera: Bisaltica and Sintice, west of the Strymon, also belonged to this district, the capital of which was Amphipolis. (*Ib.* 29.) It is important to recollect that the Thrace spoken of by the Latin historians subsequently to this time does not include the territories here specified, which thenceforth constituted an integral part of Macedonia.

From the year B. C. 148, when the Romans undertook the direct government of that country, they were brought into contact with the various barbarous nations on its frontiers, and were continually at war with one or another of them. For some years, however, their chief occupation was with the Scordisci, a people of Celtic origin which had settled south of the Danube, and often made devastating incursions into the more civilised regions of the south. They are sometimes called Thracians (e. g. by Florus, iii. 4; cf. Amm. xxvii. 4. § 4), which is the less surprising when we remember that great numbers of Celts had settled in Southern Thrace, and would soon be confounded under a common name with the other occupants of the country. The history of all this period, up to the time of Augustus, is very obscure, owing to the loss of so great a part of Livy's work; enough, however, appears in other writers to show that Thrace was left almost entirely to its native rulers, the Romans rarely interfering with it except when provoked by the predatory incursions of its people into Macedonia: they then sometimes made retaliatory expeditions into Thrace; but seem generally to have made their way back as soon as the immediate object was accomplished. The relation existing between the Romans and the Thracians, for more than a century after the conquest of Macedonia, thus bears a close resemblance to that which has long existed between our own countrymen and the Caffres.

During the years B. C. 110, 109, the Consul M. Minucius Rufus was engaged in hostilities with the Scordisci and Triballi; and, according to Florus (*l. c.*), laid waste the whole valley of the Hebrus (cf. Eutr. iv. 27). In B. C. 104, Calpurnius Piso penetrated into the district of Rhodope (Flor. *l. c.*). In B. C. 92, the Maedi defeated the praetor, C. Sentius, and then ravaged Macedonia (Cic. *Pis.* 34; Liv. *Epit.* 70). After the breaking out of the Mithridatic War (B.C. 88), mention is made in several successive years of the incursions of the Thracians into the Roman provinces, and it is probable that they were acting in concert with Mithridates, whose general Taxiles, in B. C. 86, led a vast army through Thrace, and Macedonia to the assistance of Archelaus. (Liv. *Epit.* 74, 76, 81, 82). On the final defeat of Archelaus, Sulla directed his march towards Asia through Thrace B. C. 84, and, either to punish the people for their connection with Mithridates, or because they opposed his passage, made war upon them with complete success (Id. 83). C. Scribonius Curio defeated the Dardani, and penetrated to the Danube, being the first Roman who had ventured into that part of Europe (B. C. 75; Liv. *Epit.* 92; Eutr. vi. 2). Curio was succeeded as governor of Macedonia by M. Lucullus (B. C. 73), who defeated the Bessi in a pitched battle on Mount Haemus, took their capital, and ravaged the whole country between the Haemus and the Danube (Liv. *Epit.* 97; Eutr. vi. 10). The Bessi were again conquered in B. C. 60 by Octavius, the father of Augustus (Suet. *Aug.* 3; cf. *Ib.* 94; Freinsh. *Suppl.* cxxxv. 2). In the years B. C. 58, 57, Piso, so well known to us from Cicero's celebrated speech against him, was governor of Macedonia; and, if we may believe Cicero, acted in the most cruel and faithless manner towards the Bessi and other peaceable Thracian tribes. (*Pis.* 34, *de Prov. Cons.* 2, seq.). From the latter passage it appears that although Thrace was not under the government of Rome, yet the Romans claimed the right of way through it to the Hellespont; for Cicero calls the Egnatian Way "via illa nostra militaris."

In the civil war between Caesar and Pompey, several Thracian princes furnished the latter with auxiliary forces. Why they interfered in the contest, and why they preferred Pompey to Caesar, are matters of conjecture only. Pompey had been chiefly engaged all his life in the East, Caesar in the West; and that is probably sufficient to account for the greater influence of Pompey in Thrace. (Caes. *B. C.* iii. 4; Flor. iv. 2; Dion Cass. xli. 51, 63, xlvii. 25).

At the time of Caesar's death two brothers, Rhascuporis and Rascus [*Dict. Biog.* Vol. III. p. 647] ruled over the greater part of Thrace; and when the war broke out between the triumvirs and the republican party, Rhascuporis sided with the latter, while Rascus aided the former. By this plan they hoped to be safe, whichever party might be victorious; and it is said that their expectations were realised.

When the power of Rome was at length wielded by Augustus without a rival, the relation of Thrace to the Roman state seems to have become in many respects like that which the native princes of India long bore to the British. The Thracian kings were generally allowed to exercise, without restraint, their authority over their own subjects, and when needful it was supported by the arms of Rome. But all disputes among the native rulers were referred to the decision of the emperors, who disposed of the country as its acknowledged lords. These subject princes were expected to defend Thrace from external and internal foes; to assist the Romans in the field; to allow them to enlist troops, and in other ways to exercise the rights of sovereignty. For illustrations of these statements we must refer the reader to Tacitus, especially to the following passages: *Ann.* ii. 64—67, iii. 38, 39, iv. 5, 46—51. The few Thracian coins which are extant afford a proof of the dependent character of the Thracian kings; they bear on the obverse the effigy of the reigning emperor, on the reverse that of the native prince. [See *Dict. Biog.* Vol. III. p. 653.]

The interference of the Romans in the government of Thrace was not submitted to by the nation at large without several severe struggles. The most formidable of these occurred about B. C. 14, the fullest account of which is given by Dion Cassius (lib. liv.). The leader in this insurrection was Vologaesus, a Bessian priest of Bacchus, who availed himself of his sacerdotal character to inflame the religious feelings of his countrymen. Having thus assembled a large army, he attacked, defeated, and slew Rhascuporis, a king under Roman protection; his uncle, Rhoemetalces, was next assailed and compelled to flee: the insurgents pursued him as far as the Chersonesus, where they devastated the country and captured the fortified places. On receiving information of these proceedings, Augustus ordered L. Piso, the governor of Pamphylia, to transport his army into Thrace, where, after a three years' war and several reverses, he at length succeeded in subduing the Bessi, who had adopted Roman arms and discipline. They soon afterwards made a second attempt to regain their independence; but were now easily crushed. (Vell. Pat. ii. 98; Tac. *Ann.* vi. 10; Sen. *Ep.* 83; Flor. iv. 12; Liv. *Epit.* 137.)

After this war, the Romans gradually absorbed all the powers of government in the country. Germanicus visited it in A. D. 18, and introduced reforms in its administration (Tac. *Ann.* ii. 54). A system of conscription seems to have been imposed upon the Thracians about A. D. 26 (*Ib.* iv. 46). The last native prince of whom we find any mention is Rhoemetalces II., who, in A. D. 38, was made by Caligula ruler over the whole country; and at length, in the reign of Vespasian (A. D. 69—79), Thrace was reduced into the form of a province. (Suet. *Vesp.* 8; Eutr. vii. 19; cf. Tac. *Hist.* i. 11.) The date of this event has been disputed on the authority of the Eusebian Chronicle, which states that it took place in A. D. 47, in the reign of Claudius; but the statement of Suetonius is express on the point. It is possible that Rhoemetalces II. may have died about the year last mentioned; and if Claudius refused to appoint a successor to him, this would be regarded as equivalent to incorporating the country in the Roman empire, although its formal constitution as a province was delayed; as we know was commonly the case. It is remarkable that Moesia was made a province upwards of 50 years before Thrace Proper, its first propraetor being mentioned in A. D. 15. (Tac. *Ann.* i. 79; cf. *Ib.* ii. 66; Plin. iii. 26. s. 29.)

Thrace now shared in the general fortunes of the Roman world, on the division of which into the Eastern and Western Empires, it was attached to the former, being governed by the *Vicarius Thraciarum*, who was subordinate to the *Praefectus Praetorio Orientis*. Its situation rendered it extremely liable to the inroads of barbarians, and its history, so far as it is known, is little else than a record of war and devastation. The Goths made their first appearance there in A. D. 255; the emperor Probus, about A. D. 280, established in it 100,000 Bastarnae. In A. D. 314, and again in 323, the emperor Licinius was defeated at Hadrianople by Constantine, who, in A. D. 334, settled a multitude of Sarmatians in Thrace, which, in 376, received another accession to its heterogeneous population, Valens having given permission to the Goths to reside in it. This gave rise to innumerable wars, the details of which are recorded by Ammianus (lib. xxxi.). In 395 the devoted country was overrun by Alaric, and in 447 by the more dreadful Attila. Through all these misfortunes, however, Thrace remained in connection with the Eastern Empire, the capital of which was within its boundaries, until the year 1353, when the Turks, who had crossed over into Europe in 1341, obtained possession of the Thracian fortresses. Their leader Amurath conquered the whole country, except Constantinople, and made Hadrianople his capital. At length, in 1453, Constantinople itself was taken, and the Turks have ever since been the undisputed lords of Thrace.

VI. TOPOGRAPHY.— Under this head we shall merely collect such names as will serve to direct the reader to articles in this work, where fuller information is given.

Pliny (iv. 18; cf. Mela, ii. 2; Amm. xxvii. 4) enumerates the following as the principal Thracian tribes: Denseletae, Maedi, Bisaltae, Digeri, Bessi, Elethi, Diobessi, Carbilesi, Brysae, Sapaei, Odomanti, Odrysae, Cabyleti, Pyrogeri, Drugeri, Caenici, Hypsalti, Beni, Corpilli, Bottiaei, Edoni, Selletae, Priantae, Dolonci, Thyni, Coeletae. To these we may add, the Apsinthii, Bistones, Cicones, Satrae, Dii, and Trausi.

Of the towns mentioned by Pliny (*l. c.*), these belonged to Thrace Proper: 1. On the coast (i.) of the Aegean: Oesyma, Neapolis, Datum, Abdera, Tirida, Dicaea, Maronea, Zone, and Aenus; to these must be added Amphipolis, Pistyrus, Cosinthus, and Mesembria; (ii.) of the Chersonesus: Cardia, Lysimachia, Pachyta, Callipolis, Sestus, Elaeus, Coelos, Tiristasis, and Panormus; besides these there were Alopeconnesus and Agora; (iii.) of the Propontis: Bisanthe, Perinthus, and Selymbria; (iv.) of the Bosporus: Byzantium; (v.) of the Euxine: Mesembria, Anchialus, Apollonia, Thynias, Salmydessus, and Phinopolis. 2. In the interior: Philippopolis, Philippi, Scotusa, Topiris, Doriscus, Cypsela, Apros, and Develton. This is a very scanty list; but many of the principal inland towns were founded after Pliny's time: their names also were often changed. The following are some of the chief towns in the interior: Hadrianopolis, Plotinopolis, Trajanopolis, Tempyra, Nicopolis, Beroea, Iamporina, and Petra.

Besides the rivers mentioned in the course of this article, the following occur: the Bathynias, Pydaras or Atyras, Bargus, Cossinites, Compsatus, and Xerogypsus.

As to the political divisions of Thrace, Pliny (*l. c.*) states that it was divided into fifty *strategiae*; but he describes Moesia as part of Thrace. According to Ptolemy (iii. 11. § 8, seq.), its districts were Maedica, Dentheletica, Sardica, Bessica, Drosica, Bennica, Usdicesica, Selletica, Samaica, Coeletica, Sapaica, Corpiliaca, Caenica, and Astica.

Ammianus (*l. c.*) states that in the 4th century Thrace was divided into six provinces, but of these only four belonged to Thrace south of the Haemus: (i.) Thrace Proper (speciali nomine), including the W. part of the country; principal cities, Philippopolis and Beroea: (ii.) Haemimontus, i. e. the NE. district; chief towns, Hadrianopolis and Anchialus: (iii.) Europa, comprehending the SE. district; cities, Apri and Perinthus (Constantinople, being the capital of the whole Eastern Empire, was not regarded as belonging to any province): (iv.) Rhodopa, comprising the SW. region; principal cities, Maximianopolis, Maroneia, and Aenus.

The principal modern writers in whose works information will be found respecting Thrace, have been mentioned in the course of this article. Among the other authors whom the reader may consult, we may name the following: Dapper, *Beschryving der Eilanden in de Archipel*, Amst. 1688, of which Latin and French translations were published at Amsterdam in 1703. Paul Lucas, *Voyage dans la Turquie, l'Asie, &c.* 2 vols. Amst. 1720. Choiseul, *Voyage Pittoresque dans l'Empire Ottoman*: of this work the first volume was published at Paris in 1782, the first part of the second not till 1809; the author died in 1817. A new edition, with many corrections and additions, was published in 4 vols. 8vo. at Paris in 1842. This work is devoted chiefly to the antiquities of the country; of which the plates contained in the illustrative Atlas which accompanies the book give many representations. Ami Boué's, *La Turquie d'Europe*, 4 vols. 8vo. Paris, 1840, is the most complete work yet written on the subject; its author, a man of great scientific acquirements, made two journeys in Turkey, in 1836, when he was accompanied by M. Viquesnel, and in 1838. The first volume contains an elaborate account of the physical geography, geology, vegetation, fauna, and meteorology of the country; but takes little or no notice of its classical geography. A map is prefixed to it, which was a vast improvement on all that had preceded it; but it is now in its turn superseded by that of Kiepert, who has employed in its construction the materials afforded by M. Viquesnel's reports already referred to. (Comp. Gatterer, *De Herodoti ac Thucydidis Thracia*, contained in the *Commentationes Soc. Reg. Gottin.* vol. iv. pp. 87—112, vol. v. pp. 59—88. [J. R.]

THRACIA, in Asia. A district in Asia Minor on the coast of the Euxine, is sometimes called Thrace, and its inhabitants Thracians. (Herod. i. 28; Xen. *Anab.* vi. 2. § 14, et al.) This country is more commonly called Bithynia. [See BITHYNIA, Vol. I. p. 404.] [J. R.]

THRA'CIUS BO'SPORUS. [BOSPORUS.]

THRASYME'NUS LACUS [TRASIMENUS.]

THRAUSTUS (Θραύστος, Xen) or THRAESTUS (Θραιστός), a town in the mountainous district of Acroreia in Elis, of unknown site. (Xen. *Hell.* vii. 14. § 14; Diod. xiv. 17.)

THRIA. [ATTICA, p. 328, b.]

THROASCA (Θρόασκα), a place in Carmania, mentioned by Ptolemy (vi. 8. § 14). Perhaps the modern *Girost*. [V.]

THRONI (Θρόνοι), a town and promontory on the SE. coast of Cyprus, distant 700 stadia from the promontory Curias. On the promontory of Throni

Pococke observed an ancient tower. (Strab. xiv. p. 682; Ptol. v. 14. §§ 2, 3; Engel, *Kypros*, vol. i. p. 99.)

THRO'NIUM (Θρόνιον: *Eth.* Θρόνιος, Θρονίτης, Θρονιεύς). 1. The chief town of the Locri Epicnemidii, situated 20 stadia from the coast and 30 stadia from Scarpheia, upon the river Boagrius, which is described by Strabo as sometimes dry, and sometimes flowing with a stream two plethra in breadth. (Strab. ix. p 436.) It is mentioned by Homer, who speaks of it as near the river Boagrius. (*Il.* ii. 533.) It was at one time partly destroyed by an earthquake. (Strab. i. p. 60.) At the beginning of the Peloponnesian War (B.C. 431) Thronium was taken by the Athenians. (Thuc. ii. 26; Diod. xii. 44.) In the Sacred War it was taken by Onomarchus, the Phocian general, who sold its inhabitants into slavery, and hence it is called by Scylax a Phocian city. (Diod. xvi. 33; Aesch. *de Fals. Leg.* p. 45, 33; Scylax, p. 23.) (Thronium is also mentioned by Polyb. ix. 41, xvii. 9; Eurip. *Iph. Aul.* 264; Liv. xxxii. 5, 6, xxxiii. 3, xxxv. 37, xxxvi. 20; Paus. v. 22. § 4; Lycophr. 1148; Ptol. iii. 15. § 7; Plin. iv. 7. s. 12; Steph. B. *s. v.*) The site of Thronium was ascertained by Meletius who found above the village *Români*, at a place named *Paleókastro*, where some remains of the city still exist, a dedicatory inscription of the council and demus of the Thronienses. (Leake, *Northern Greece*, vol. ii. pp. 177, 178.)

2. A town in Greek Illyria in the neighbourhood of Amantia [Amantia], said to have been founded after the Trojan War by the Abantes of Euboea and the inhabitants of the Locrian Thronium. It was taken at an early period by the inhabitants of the neighbouring town of Apollonia, and annexed to their territory, as appears from an epigram inscribed on a dedicatory offering of the Apolloniatae at Olympia. (Paus. v. 22. §§ 3, 4.)

THRYON, THRYOESSA. [Epitalium.]

THULE (Θούλη, Ptol. ii. 6. § 32), a celebrated island in the Northern Ocean, discovered by the navigator Pytheas. Pytheas arrived at it after a voyage of six days from the Orcades, in which it may be computed that he had accomplished about 3000 stadia. (Plin. ii. 77.) According to the account of Pytheas, he reached the polar circle, so that on this island the longest day was twenty-four hours, and there was constant day during the six summer months and constant night during the six winter ones. It was deficient in animals, and even the most necessary fruits, but produced a little corn. From the time of its discovery it was regarded as the most northerly point of the known world, although no further knowledge was obtained respecting it; and this view seems to be confirmed by its name, since in Gothic *Tiel* or *Tiule* (τέλος, *goal*) denoted the remotest land. (Strab. i. p. 63, ii. pp. 104, 114, iv. p. 201; Agath. i. 8; Prisc. *Perieg.* 587, sqq.; Mela, iii. 6; Plin. iv. 16. s. 30; Tac. *Agr.* 10; Virg. *G.* i. 30; Solin. c. 22, &c.; cf. Praetorius, *de Orbe Goth.* iii. 4. 3. p. 33; D'Anville, *Sur la Navig. de Pytheas*, p. 439; Rudbeck, *Atlant.* i. p. 514.) Ptolemy is the only writer who places Thule a great deal further S., though he undoubtedly had in view the island discovered by Pytheas; and according to him it would seem to have been the largest of the Shetland islands, or the modern *Mainland* (see ii. 3. § 32, i. 24. §§ 4, 6, 17, 20, vi. 16. § 21, vii. 5. § 12, viii. 3. § 3). Most modern geographers incline to the opinion that Pytheas meant *Iceland*; though according to others his Thule is to be variously sought in *Norway*; in that part called *Thile* or *Thilemark*; in *Jutland*, the extreme point of which is called *Thy* or *Thyland;* or in the *whole Scandinavian peninsula* (Malte-Brun, *Geogr. Univ.* i. p. 120; Ortelius, *Theatr. Orb.* p. 103.) [T. H. D.]

THUMATA (Θουμάτα, Ptol. vi. 7. § 33; Plin. vi. 28. s. 32; Thamatha, *Not. Imp. Rom.* § 22, p. 37), a town of Arabia Felix, according to Ptolemy, and described by Pliny as distant 10 days' sail from Petra, and subject to the king of the Characeni.

THUMNA. [Tamna.]

THUNU'DROMON (Θουνούδρομον, Ptol. iv. 3. § 29), a Roman colony in Numidia. It seems to be the same place as the Tynidrumense oppidum of Pliny (v. 4. s. 4). [T. H. D.]

THU'RIA (Θουρία: *Eth.* Θουριάτης), a town of Messenia, situated in the eastern part of the southern Messenian plain, upon the river Aris (*Pídhima*), and at the distance of 80 stadia from Pharae, which was about a mile from the coast (Paus. iv. 31. § 1). It was generally identified with the Homeric Antheia, though others supposed it to be Aepeia. (Paus. *l. c.*; Strab. viii. p. 360.) It must have been a place of considerable importance, since the distant Messenian gulf was even named after it (ὁ Θουριάτης κόλπος, Strab. *l. c.*). It was also one of the chief towns of the Lacedaemonian Perioeci after the subjugation of Messenia; and it was here that the Third Messenian War took its rise, B. C. 464 (Thuc. i. 101). On the restoration of the Messenians by Epaminondas, Thuria, like the other towns in the country, was dependent upon the newly-founded capital Messene; but after the capture of this city by the Achaeans in B. C. 182, Thuria, Pharae, and Abia joined the Achaean League as independent members. (Polyb. xxv. 1.) Thuria was annexed to Laconia by Augustus (Paus. *l. c.*); but it was restored to Messenia by Tiberius. [Messenia, p. 345, a.] Pausanias found two cities of this name. The Thuriatae had descended from the summit of the lofty hill of the upper city to dwell upon the plain; but without abandoning altogether the upper city, where a temple of the Syrian goddess still stood within the town walls (Paus. iv. 31. § 2). There are considerable remains of both places. Those of Upper Thuria are on the hill of the village called *Paleókastro*, divided from the range of mountains named *Makrypláï* by a deep ravine and torrent, and which commands a fine view of the plain and gulf. The remains of the walls extend half a mile along the summit of the hill. Nearly in the centre of the ruins is a quadrangular cistern, 10 or 12 feet deep, cut out of the rock at one end, and on the other side constructed of masonry. The cistern was divided into three parts by two cross walls. Its whole length is 29 paces; the breadth half as much. On the highest part of the ridge there are numerous ruins, among which are those of a small Doric temple, of a hard brown calcareous stone, in which are cockle and muscle shells, extremely perfect. In the plain at *Paleá Lutra* are the ruins of a large Roman building, standing in the middle of fig and mulberry grounds. Leake observes that "it is in an uncommon state of preservation, part even of the roof still remaining. The walls are 17 feet high, formed of equal courses of Roman tiles and mortar. The roof is of rubble mixed with cement. The plan does not seem to be that of a bath only, as the name would imply, though there are many appearances of the building having contained baths: it seems rather to have been the palace of some Roman governor. As there are no sources of water here, it is to be supposed that the building was supplied by an aqueduct from the neighbouring river of *Pídhima*." (Leake, *Morea*, vol. i. pp. 354, seq. 360; Boblaye, *Recherches*, *&c.* p. 105; Ross, *Reisen im Peloponnes*, p. 2; Curtius, *Peloponnesos*, vol. ii. p. 161.)

THU'RII (Θούριοι: *Eth.* Θουρῖνος, Thurinus), called also by some Latin writers and by Ptolemy Thurium (Θούριον, Ptol.), a city of Magna Graecia, situated on the Tarentine gulf, within a short distance of the site of Sybaris, of which it may be considered as having taken the place. It was one of the latest of all the Greek colonies in this part of Italy, not having been founded till nearly 70 years after the fall of Sybaris. The site of that city had remained desolate for a period of 58 years after its destruction by the Crotoniats [Sybaris]; when at length, in B.C. 452, a number of the Sybarite exiles and their descendants made an attempt to establish themselves again on the spot, under the guidance of some leaders of Thessalian origin; and the new colony rose so rapidly to prosperity that it excited the jealousy of the Crotoniats, who, in consequence, expelled the new settlers a little more than 5 years after the establishment of the colony. (Diod. xi. 90, xii. 10.) The fugitive Sybarites first appealed for support to Sparta, but without success: their application to the Athenians was more successful, and that people determined to send out a fresh colony, at the same time that they reinstated the settlers who had been lately expelled from thence. A body of Athenian colonists was accordingly sent out by Pericles, under the command of Lampon and Xenocritus; but the number of Athenian citizens was small, the greater part of those who took part in the colony being collected from various parts of Greece. Among them were two celebrated names,—Herodotus the historian, and the orator Lysias, both of whom appear to have formed part of the original colony. (Diod. xii. 10; Strab. vi. p. 263; Dionys. *Lys.* p. 453; *Vit. X. Orat.* p. 835; Plut. *Peric.* 11, *Nic.* 5.) The new colonists at first established themselves on the site of the deserted Sybaris, but shortly afterwards removed (apparently in obedience to an oracle) to a spot at a short distance from thence, where there was a fountain named Thuria, from whence the new city derived its name of Thurii. (Diod. *l. c.*; Strab. *l. c.*) The foundation of Thurii is assigned by Diodorus to the year 446 B. C.; but other authorities place it three years later, B. C. 443, and this seems to be the best authenticated date. (Clinton, *F. H.* vol. ii. p. 54.) The protection of the Athenian name probably secured the rising colony from the assaults of the Crotoniats, at least we hear nothing of any obstacles to its progress from that quarter; but it was early disturbed by dissensions between the descendants of the original Sybarite settlers and the new colonists, the former laying claim not only to honorary distinctions, but to the exclusive possession of important political privileges. These disputes at length ended in a revolution, and the Sybarites were finally expelled from the city. They established themselves for a short time upon the river Traens, but did not maintain their footing long, being dislodged and finally dispersed by the neighbouring barbarians. (Diod. xii. 11, 22; Arist. *Pol.* v. 3.) The Thurians meanwhile concluded a treaty of peace with Crotona, and the new city rose rapidly to prosperity. Fresh colonists poured in from all quarters, especially the Peloponnese; and though it continued to be generally regarded as an Athenian colony, the Athenians in fact formed but a small element of the population. The citizens were divided, as we learn from Diodorus, into ten tribes, the names of which sufficiently indicate their origin. They were,—the Arcadian, Achaean, Elean, Boeotian, Amphictyonic, Dorian, Ionian, Athenian, Euboean, and Nesiotic, or that of the islanders. (Diod. xii. 11.) The form of government was democratic, and the city is said to have enjoyed the advantage of a well-ordered system of laws; but the statement of Diodorus, who represents this as owing to the legislation of Charondas, and that lawgiver himself as a citizen of Thurii, is certainly erroneous. [*Dict. of Biogr.* art. Charondas.] The city itself was laid out with great regularity, being divided by four broad streets or "plateae," each of which was crossed in like manner by three others. (Diod. xii. 10.)

Very shortly after its foundation, Thurii became involved in a war with Tarentum. The subject of this was the possession of the fertile district of the Siritis, about 30 miles N. of Thurii, to which the Athenians had a claim of long standing [Siris], which was naturally taken up by their colonists. The Spartan general, Cleandridas, who had been banished from Greece some years before, and taken up his abode at Thurii, became the general of the Thurians in this war, which, after various successes, was at length terminated by a compromise, both parties agreeing to the foundation of the new colony of Heracleia in the disputed territory. (Diod. xii. 23, 36, xiii. 106; Strab. vi. p. 264; Polyaen. *Strat.* ii. 10.) [Heracleia.] Our knowledge of the history of Thurii is unfortunately very scanty and fragmentary. Fresh disputes arising between the Athenian citizens and the other colonists were at length allayed by the oracle of Delphi, which decided that the city had no other founder than Apollo. (Diod. xii. 35.) But the same difference appears again on occasion of the great Athenian expedition to Sicily, when the city was divided into two parties, the one desirous of favouring and supporting the Athenians, the other opposed to them. The latter faction at first prevailed, so far that the Thurians observed the same neutrality towards the Athenian fleet under Nicias and Alcibiades as the other cities of Italy (Thuc. vi. 44); but two years afterwards (B. C. 213) the Athenian party had regained the ascendency; and when Demosthenes and Eurymedon touched at Thurii, the citizens afforded them every assistance, and even furnished an auxiliary force of 700 hoplites and 300 dartmen. (Id. vii. 33, 35.) From this time we hear nothing of Thurii for a period of more than 20 years, though there is reason to believe that this was just the time of its greatest prosperity. In B. C. 390 we find that its territory was already beginning to suffer from the incursions of the Lucanians, a new and formidable enemy, for protection against whom all the cities of Magna Graecia had entered into a defensive league. But the Thurians were too impatient to wait for the support of their allies, and issued forth with an army of 14,000 foot and 1000 horse, with which they repulsed the attacks of the Lucanians; but having rashly followed them into their own territory, they were totally defeated, near Laüs, and above 10,000 of them cut to pieces (Diod. xiv. 101).

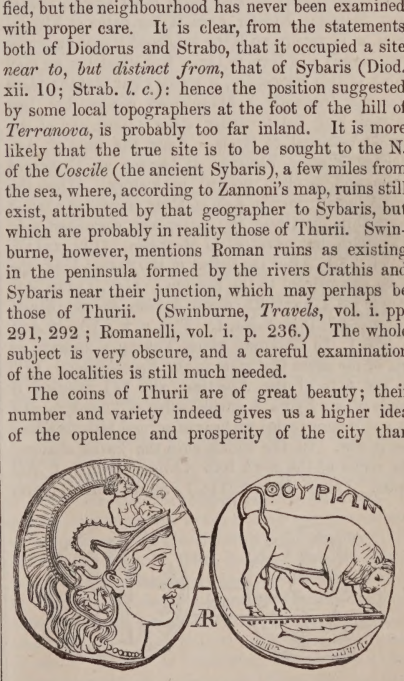
This defeat must have inflicted a severe blow on the prosperity of Thurii, while the continually increasing power of the Lucanians and Bruttians, in their immediate neighbourhood would prevent them from quickly recovering from its effects. The city continued also to be on hostile, or at least unfriendly, terms with Dionysius of Syracuse, and was in consequence chosen as a place of retirement or exile by his brother Leptines and his friend Philistus (Diod. xv. 7). The rise of the Bruttian people about B. C. 356 probably became the cause of the complete decline of Thurii, but the statement of Diodorus that the city was *conquered* by that people (xvi. 15) must be received with considerable doubt. It is certain at least that it reappears in history at a later period as an independent Greek city, though much fallen from its former greatness. No mention of it is found during the wars of Alexander of Epirus in this part of Italy; but at a later period it was so hard pressed by the Lucanians that it had recourse to the alliance of Rome; and a Roman army was sent to its relief under C. Fabricius. That general defeated the Lucanians, who had actually laid siege to the city, in a pitched battle, and by several other successes to a great extent broke their power, and thus relieved the Thurians from all immediate danger from that quarter. (Liv. *Epit.* xi.; Plin. xxxiv. 6. s. 15; Val. Max. i. 8. § 6.) But shortly after they were attacked on the other side by the Tarentines, who are said to have taken and plundered their city (Appian, *Samn.* 7. § 1); and this aggression was one of the immediate causes of the war declared by the Romans against Tarentum in B. C. 282.

Thurii now sunk completely into the condition of a dependent ally of Rome, and was protected by a Roman garrison. No mention is found of its name during the wars with Pyrrhus or the First Punic War, but it plays a considerable part in that with Hannibal. It was apparently one of the cities which revolted to the Carthaginians immediately after the battle of Cannae, though, in another passage, Livy seems to place its defection somewhat later. (Liv. xxii. 61, xxv. 1.) But in B. C. 213, the Thurians returned to their alliance with Rome, and received a Roman garrison into their city. (Id. xxv. 1.) The very next year, however, after the fall of Tarentum, they changed sides again, and betrayed the Roman troops into the hands of the Carthaginian general Hanno. (Id. xxv. 15; Appian, *Hann.* 34.) A few years later (B. C. 210), Hannibal, finding himself unable to protect his allies in Campania, removed the inhabitants of Atella who had survived the fall of their city to Thurii (Appian, *Hann.* 49); but it was not long before he was compelled to abandon the latter city also to its fate; and when he himself in B. C. 204 withdrew his forces into Bruttium, he removed to Crotona 3500 of the principal citizens of Thurii, while he gave up the city itself to the plunder of his troops. (Appian, *l. c.* 57.) It is evident that Thurii was now sunk to the lowest state of decay; but the great fertility of its territory rendered it desirable to preserve it from utter desolation: hence in B. C. 194, it was one of the places selected for the establishment of a Roman colony with Latin rights. (Liv. xxxiv. 53; Strab. vi. p. 263.) The number of colonists was small in proportion to the extent of land to be divided among them, but they amounted to 3000 foot and 300 knights. (Liv. xxxv. 9.) Livy says merely that the colony was sent "in Thurinum agrum," and does not mention anything of a change of name; but Strabo tells us that they gave to the new colony the name of COPIAE, and this statement is confirmed both by Stephanus of Byzantium, and by the evidence of coins, on which, however, the name is written COPIA. (Strab. *l. c.*; Steph. Byz. *s. v.* Θούριοι; Eckhel, vol. i. p. 164.) But this new name did not continue long in use, and Thurii still continued to be known by its ancient appellation. It is mentioned as a municipal town on several occasions during the latter ages of the Republic. In B. C. 72 it was taken by Spartacus, and subjected to heavy contributions, but not otherwise injured. (Appian, *B. C.* i. 117.) At the outbreak of the Civil Wars it was deemed by Caesar of sufficient importance to be secured with a garrison of Gaulish and Spanish horse; and it was there that M. Coelius was put to death, after a vain attempt to excite an insurrection in this part of Italy. (Caes. *B. C.* iii. 21, 22.) In B. C. 40 also it was attacked by Sextus Pompeius, who laid waste its territory, but was repulsed from the walls of the city. (Appian, *B. C.* v. 56, 58.)

It is certain therefore that Thurii was at this time still a place of some importance, and it is mentioned as a still existing town by Pliny and Ptolemy, as well as Strabo. (Strab. vi. p. 263; Plin. iii. 11. s. 15; Ptol. iii. 1. § 12.) It was probably, indeed, the only place of any consideration remaining on the coast of the Tarentine gulf, between Crotona and Tarentum; both Metapontum and Heraclea having already fallen into almost complete decay. Its name is still found in the Itineraries (*Itin. Ant.* p. 114, where it is written "Turios;" *Tab. Peut.*); and it is noticed by Procopius as still existing in the 6th century. (Procop. *B. G.* i. 15.) The period of its final decay is uncertain; but it seems to have been abandoned during the middle ages, when the inhabitants took refuge at a place called *Terranova*, about 12 miles inland, on a hill on the left bank of the Crathis.

The exact site of Thurii has not yet been identified, but the neighbourhood has never been examined with proper care. It is clear, from the statements both of Diodorus and Strabo, that it occupied a site *near to, but distinct from*, that of Sybaris (Diod. xii. 10; Strab. *l. c.*): hence the position suggested by some local topographers at the foot of the hill of *Terranova*, is probably too far inland. It is more likely that the true site is to be sought to the N. of the *Coscile* (the ancient Sybaris), a few miles from the sea, where, according to Zannoni's map, ruins still exist, attributed by that geographer to Sybaris, but which are probably in reality those of Thurii. Swinburne, however, mentions Roman ruins as existing in the peninsula formed by the rivers Crathis and Sybaris near their junction, which may perhaps be those of Thurii. (Swinburne, *Travels*, vol. i. pp. 291, 292; Romanelli, vol. i. p. 236.) The whole subject is very obscure, and a careful examination of the localities is still much needed.

The coins of Thurii are of great beauty; their number and variety indeed gives us a higher idea of the opulence and prosperity of the city than



COIN OF THURII.

we should gather from the statements of ancient writers. [E. H. B.]

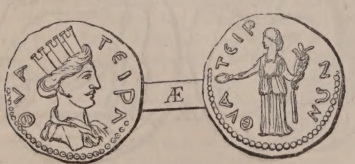
THU'RIUM. [Boeotia, p. 412, b.]

THYA'MIA. [Phlius, p. 602, b.]

THY'AMIS (Θύαμις), a river of Epeirus, flowing into the sea near a promontory of the same name. (Ptol. iii. 14. §§ 4, 5.) It formed the northern boundary of Thesprotia, which it separated from Cestrine, a district of Chaonia (Thuc. i. 46; Strab. vii. p. 324; Paus. i. 11. § 2; Cic. *ad Att.* vii. 2, *de Leg.* ii. 3; Plin. iv. 1.) It is now called *Kalamá*, apparently from the large reeds and aquatic plants which grow upon one of its principal tributaries. Its ancient name seems to have been derived from the ϑύα or juniper, which, Leake informs us, though not abundant near the sources of the river, is common in the woody hills which border the middle of its course. The historian Phylarchus related (*ap. Athen.* iii. p. 73) that the Egyptian bean, which grew only in marshy places and nowhere but in Egypt, once grew for a short time upon the banks of the Thyamis. (Leake, *Northern Greece*, vol. i. p. 103, vol. iv. p. 97.)

THY'AMUS (Θύαμος), a mountain lying to the S. of Argos Amphilochicum, identified by Leake with *Spartovúni*. (Thuc. iii. 106; Leake, *Northern Greece*, vol. iv. p. 251.)

THYATEIRA (τὰ Θυάτειρα: *Eth.* Θυατειρηνός), a considerable city in the north of Lydia, on the river Lycus, and on the road leading from Sardes in the south to Germa in the north. It was anciently called Pelopeia, Euhippa, and Semiramis. (Plin. v. 31; Steph. B. *s. v.* Θυάτειρα.) Strabo (xiii. p. 625) calls it a Macedonian colony, which probably means only that during the Macedonian period it was increased and embellished, for Stephanus B., admitting that it previously existed under other names, relates that Seleucus Nicator gave it the name of Thygateira or Thyateira on being informed that a daughter (Θυγάτηρ) was born to him. But whatever we may think of this etymology, it seems clear that the place was not originally a Macedonian colony, but had existed long before under other names, and at one period belonged to Mysia. After the time of Antiochus Nicator, however, it became an important place, and is often noticed in history. When the two Scipios arrived in Asia on their expedition against Antiochus the Great, the latter was encamped near Thyateira, but retreated to Magnesia. (Liv. xxxvii. 8, 21, 37.) After the defeat of the Syrian king, the town surrendered to the Romans. (Liv. xxxvii. 44; Polyb. xvi. 1, xxxii. 25; comp. Appian, *Syr.* 30; Strab. xiii. p. 646; Plut. *Sulla*, 15; Ptol. v. 2. § 16; *It. Ant.* p. 336.) In Christian times Thyateira appears as one of the seven Churches in the Apocalypse (ii. 18); in the Acts of the Apostles (xvi. 14) mention is made of one Lydia, a purple-seller of Thyateira, and at a still later period we hear of several bishops whose see it was. In the middle ages the Turks changed the name of the town into *Akhissar*, which it still bears. (Mich. Duc. p. 114.) Sir C. Fellows (*Asia Min.* p. 22), who calls the modern place *Aksa*, states that it teems with relics of an ancient splendid city, although he could not discover a trace of the site of any ruin or early building. These relics consist chiefly of fragments of pillars, many of which have been changed into well-tops or troughs. (Comp. Arundell, *Seven Churches*, p. 188, foll.; Wheeler and Spon, vol. i. p. 253; Lucas, *Troisième Voy.* p. 192, &c.; Prokesch, *Denkwürdigkeiten*, iii. p. 60, foll.) [L. S.]



COIN OF THYATEIRA.

THYIA (Θυιά), a place in Phocis, where the Delphians erected an altar to the winds, derived its name from Thyia, a daughter of Cephissus or Castalius, and the mother of Delphus by Apollo. (Herod. vii. 178; *Dict. of Biogr.* art. Thyia.)

THYMBRA (Θύμϐρη or Θύμϐρα), a town of Troas, in the vicinity of Ilium. (Hom. *Il.* x. 430; Steph. B. *s. v.*; Plin. v. 33.) Strabo (xiii. p. 598) speaks of it only as a plain traversed by the river Thymbrius. The valley of Thymbra and the hill in it, called Callicolone (Hom. *Il.* xx. 53, 151; Strab. *l. c.*), are said still to retain their ancient names. (Prokesch, *Denkwürdigkeiten*, i. p. 145, foll.) The town of Thymbra must have perished at an early period; but its name remained celebrated in religion, for Apollo, who had had a temple at Thymbra, is frequently called Thymbraeus (Θυμϐραῖος; Virg. *Aen.* iii. 85; Eurip. *Rhesus*, 224; Steph. B. *s. v.* Θύμϐρα). [L. S.]

THYMBRARA (Θύμϐραρα), a place near Sardes, not far from the small river Pactolus, at which the contingents of the Persian army furnished by the inhabitants of Asia Minor used to assemble. (Xen. *Cyrop.* vi. 2. § 11, vii. 1. § 45; Steph. B. *s. v.*) Some are inclined to identify this place with Thybarna, mentioned by Diodorus Siculus (xiv. 80); but this latter place could hardly be said to be situated on, or even near the Pactolus. [L. S.]

THYMBRES, a tributary of the Sangarius in Phrygia (Liv. xxxviii. 18), is no doubt the same as the Tembrogius of Pliny (vi. 1) and the Timbrius in the Argonautica bearing the name of Orpheus (713), where the river is described as abounding in fish. [L. S.]

THY'MBRIA (Θυμϐρία), a small town of Caria, only 4 stadia east of Myus on the banks of the Maeander; in its neighbourhood there was a so-called Charonium, or cave from which poisonous vapours issued. (Strab. xiv. p. 636.) [L. S.]

THY'MBRIUM (Θύμϐριον: *Eth.* Thymbrianus), a town of Phrygia, at a distance of 10 parasangs to the west of Tyriaeum (Xenoph. *Anab.* i. 2. § 13; Hierocl. p. 673; *Conc. Constant.* iii. p. 505.) Vibius Sequester (p. 25. ed. Oberlin) mentions a forest Thymbra in Phrygia, which seems to have been near the town of Thymbrium. [L. S.]

THY'MBRIUS (Θύμϐριος), a small river of Troas in the neighbourhood of Ilium; it was a tributary of the Scamander, and on its banks stood the town of Thymbra (Strab. xiii. p. 598; Eustath. *ad Hom. Il.* x. 430.) There still exists in that district a small river called *Timbrek*, which, however, does not flow into the Scamander, but into a bay of the sea; if this be the ancient Thymbrius, the plain of Thymbra must have been at a considerable distance from Ilium. For this reason, Col. Leake is inclined to identify the Thymbrius rather with the *Kamara Su*, which still is a tributary of the Scamander or *Mendere Su* (*Asia Minor*, p. 289.) [L. S.]

THYME'NA (Θύμηνα), a place on the coast of Paphlagonia, at a distance of 90 stadia from Aegialus. (Arrian, *Peripl. P. E.* p. 15; Anonym. *Peripl. P. E.* p. 6.) Ptolemy (v. 4. § 2) mentions it under the name of Thymaena, and states that it was also called Teuthrania. [L. S.]

THYMIATE'RION (*Θυμιατήριον*, Hanno, *Peripl.* p. 2), called by Scylax (p. 23) *Θυμιατηρίας*, the first Carthaginian colony planted by Hanno on the west coast of Mauretania, 26 miles south-west of Lixus, on the Sinus Emporicus. There is no further mention of it. It has been variously identified with *Marmora, Larache*, and *Tangier*, but perhaps most correctly with the first. [T. H. D.]

THY'MNIAS, a bay on the south-west coast of Caria, on the south-west of the bay of Schoenus, and between Capes Aphrodisium and Posidium. (Pomp Mela, i. 16; Plin. v. 29.) [L. S.]

THYMOETADAE. [Attica, p. 325, b.]

THYNI (Plin. iv. 11. s. 18, v. 32. s. 43 ; *Θυνοί*, Herod. i. 28), a people in the SE. part of Thrace, between the Agrianes and the mountains which separate its head-waters from the Euxine. At a very early period, a portion of the tribe, along with the related race of the Bithyni, emigrated to Asia Minor, where they occupied the district afterwards called Bithynia; but part of which seems originally to have been named more directly from the Thyni, since we find the names *Θυνιακὴ Θρᾴκη* (Memnon. *c.* 18), *Θυνιάς* (Scymn. 727, and 236), *Θυνία* (Steph. B. p. 315), and Thynia (Amm. xxii. 8. § 14). Respecting the Asiatic Thyni, see also Strabo, vii. p. 295, xii. p. 541; and the article Bithynia.

Of the Thyni who remained in Europe scarcely any notice is taken by the ancient historians. When Xenophon and the remnant of the 10,000 Greeks entered the service of Seuthes, one expedition in which they were employed had for its object the subjugation of the Thyni, who were said to have defeated Teres, an ancestor of Seuthes (*Anab.* vii. 2. § 22). Xenophon gives them the somewhat equivocal character of being the most warlike of all people, especially by night: and he had personal experience of their fondness for nocturnal fighting; for, having encamped in their villages at the foot of the mountains, to which the Thyni had retired on the approach of Seuthes and his forces, he was attacked by them on the next night, and narrowly escaped being burnt to death in the house in which he had taken up his quarters (*Ib.* 4. § 14, seq.). But this attack having failed, the Thyni again fled to the mountains, and soon afterwards submitted to Seuthes. Xenophon visited the country of the Thyni in the winter (*Ib.* 6. § 31), which he describes as being extremely severe, there being deep snow on the ground, and so low a temperature, that not only water, but even wine in the vessels was frozen ; and many of the Greeks lost noses and ears through frostbite. (*Ib.* 4. § 3.) [J. R.]

THY'NIAS (*Θυνίας*), a small island in the Euxine at a distance of one mile from the coast of Thynia or Bithynia; its distance from the port of Rhoë was 20 stadia, and from Calpe 40. (Plin. vi. 13; Arrian, *Peripl. P. E.* p. 13.) The island had only 7 stadia in circumference, and had at first been called Apollonia from a temple of Apollo which existed in it. (Plin., Arrian, *ll. cc.*; Apollon. Rhod. ii. 177, 675; Anon. *Peripl. P. E.* p. 3.) According to Ptolemy (v. 1. § 15) it was also called Daphnusia, and obtained its name of Thynias from the Thyni, who inhabited the opposite coast. The island had a port and a naval station belonging to Heracleia (Scylax, p. 34; Arrian, *l. c.*); and Mela (ii. 7) is probably mistaken in believing that the island contained a town of the same name. (Comp. Strab. xii. p. 543, where it is called Thynia; Marcian, p. 69; Steph. B. *s. v.*; Orph. *Argon.* 717, where it bears the name Thyneis.) The modern name of the island is *Kirpeh.* [L. S.]

THY'NIAS (Mela ii. 2. § 5; Plin. iv. 11. s. 18; *Θυνίας*, Strabo vii. p. 319, xii. p. 541 : Scymn. 727; Arrian. *Per. P. Eux.* p. 24; Anon. *Per. P. Eux.* p. 15; Ptol. iii. 11. § 4; Steph. B. *s. v.*), a promontory on the Thracian coast of the Euxine, N. of Salmydessus, which was probably at one time in the territories of the Thyni, although Strabo (vii. p. 319) speaks of the district as belonging to the people of Apollonia. Pliny (*l. c.*) mentions a town of the same name, which in some maps is placed a little to the south of the promontory, on the site of the modern *Inada* or *Iniada;* but which, according to Dapper (*de l'Archip.* p. 515), is still called *Thinno.* [J. R.]

THYNOS or TYNOS, a town mentioned only by Pliny (v. 22) as situated between Mopsus and Zephyrium in Cilicia. [L. S.]

THYRAEUM (*Θυραῖον*: *Eth.* *Θυραῖος*), a town of Arcadia in the district Cynuria, said to have been founded by Thyraeus, a son of Lycaon. It is placed by Leake at *Palamári.* (Paus. viii. 3. § 3, 35. § 7; Steph. B. *s. v.*; Leake, *Peloponnesiaca*, p. 240.)

THYRAEUM. [Megalopolis, p. 310, a.]

THY'REA, THYREA'TIS. [Cynuria.]

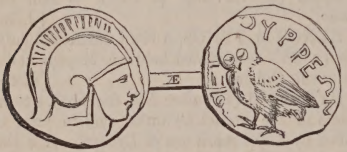
THYREA'TES SINUS. [Cynuria, p. 727, a.]

THYREUM. [Thyrium.]

THYRGO'NIDAE. [Attica, p. 330, a,]

THYRIDES (*Θυρίδες*), a promontory of Laconia, on the western coast of the Taÿgetic peninsula, now called *Cape Grosso.* It is of a semicircular form, nearly 7 miles in circumference, and rises from the sea to the height of 700 feet. There are many apertures and clefts in the rocks, the abodes of innumerable pigeons, and from the window-like form of these holes the whole promontory has received the name of Thyrides. Strabo describes it as a *ῥοώδης κρημνὸς*, "a precipitous cape beaten by the winds," distant 130 stadia from Taenarum (reckoning from the northern point of Thyrides) ; Pausanias, as a promontory (*ἄκρα*), situated 70 stadia from Taenarum (reckoning from the southern point of the promontory). Pausanias likewise calls it a promontory of Taenarum, using the latter word in its widest sense, to signify the whole peninsula of *Mani.* According to Strabo, the Messenian gulf terminated at this promontory. Pliny (iv. 12. s. 56) mentions three islands of the name of Thyrides in the Asinaean gulf. (Paus. iii. 25. § 9; Strab. viii. pp. 360, 362; Leake, *Morea*, vol. i. p. 302, seq.; Boblaye, *Recherches, &c.* p. 91; Curtius, *Peloponnesos*, vol. ii. p. 281.)

THY'RIUM, or THY'REUM (*Θύριον*, Pol. iv. 25; *Θύρεον*, Pol. iv. 6; *Θούριον*, Pol. xxviii. 5; *Θύῤῥειον*, Anth. Graec. ix. 553: *Eth.* *Θυριεύς*, Thyriensis), a city in Acarnania, the exact site of which is unknown. It placed by Pouqueville in the interior near the sources of the Anapus; and his authority is followed by K. O. Müller and others. This, however, is evidently a mistake. Cicero tells us (*ad Fam.* xvi. 5) that in sailing from Alyzia to Leucas, he touched at Thyrium, where he remained two hours; and from this statement, as well as from the history of the events in which Thyrium is mentioned, we may infer that it was situated on or near the Ionian sea, and that it was the first town on the coast S. of the canal which separated Leucas from the mainland. It is placed by Leake in the plain of *Zavérdha*, but no ruins of it have been discovered. Its name does not occur in Strabo. Thyrium is first mentioned in B. C. 373, when its territory was invaded by Iphicrates. (Xen. *Hell.* vi. 2. § 37.) Xenophon describes it as a place of importance; and it appears as one of the chief cities of Acarnania at the time of the Roman wars in Greece, when its name frequently occurs. At this period Thyrium was one of the places at which the meetings of the Acarnanian League were usually held. [ACARNANIA.] It was one of the many towns whose ruin was occasioned by the foundation of NICOPOLIS, to which its inhabitants were removed by order of Augustus. (Pol. iv. 6, 25, xvii. 10, xxii. 12, xxviii. 5; Liv. xxxvi. 11, 12, xxxviii. 9, xliii. 17; Anth. Graec. *l. c.*; Leake, *Northern Greece*, vol. iv. p. 16.)



COIN OF THYRIUM.

THYRSUS or TYRSUS (*Θύρσος ποταμός*, Ptol.; *Θόρσος*, Paus.: *Tirso*), the most considerable river of Sardinia, which still retains its ancient name almost unaltered. It has its sources in the mountains in the NE. corner of the island, and flows into the *Gulf of Oristano* on the W. coast, after a course of above 75 miles. About 20 miles from its mouth it flowed past Forum Trajani, the ruins of which are still visible at *Fordungianus;* and about 36 miles higher up are the *Bagni di Benetutti*, supposed to be the Aquae Lesitanae of Ptolemy. The Itineraries give a station "ad Caput Tyrsi" (*Itin. Ant.* p. 81), which was 40 M.P. from Olbia by a rugged mountain road: it must have been near the village of *Budusò*. (De la Marmora, *Voy. en Sardaigne*, vol. ii. p. 445.) Pausanias tells us that in early times the Thyrsus was the boundary between the part of the island occupied by the Greeks and Trojans and that which still remained in the hands of the native barbarians. (Paus. x. 17. § 6.) [E. H. B.]

THYSDRUS (*Θύσδρος*, Ptol. iv. 3. § 39), the oppidum Tusdritanum or Thysdritanum of Pliny (v. 4. s. 4), a city of Byzacium, in the Roman province of Africa, lying midway between Thenae and Thapsus, and west of the promontory Brachodes. It was here that the emperor Gordianus first set up the standard of rebellion against Maximin (Herodian. vii. 4, seq.; Capitol. *Gord.* c. 7, seq.), and it was from him, probably, that it derived its title of a Roman colony. We find the name variously written, as Tusdra, by Hirtius or whoever was the author of the history of the African War (*B. Afr.* 26, 27, &c.), and Tusdrus, in the *Itin. Ant.* (p. 59). Now *El Jemme* or *Legem*, with extensive ruins, especially of a fine amphitheatre in a tolerably perfect state. (Shaw, *Travels*, vol. i. p. 220, sqq.) [T. H. D.]

THYSSA'GETAE (*Θυσσαγέται*, Herod. iv. 22), a numerous people of Asiatic Sarmatia, living principally by the chase. They dwelt to the north-east of a great desert of 7 days' journey, which lay between them and the Budini. Stephanus B. (*s. v.*) erroneously places them on the Maeotis, apparently from misunderstanding Herodotus. They are called Thussagetae by Mela (i. 19) and Pliny (iv. 12 s. 26), and Thyssagetae by Valerius Flaccus (vi. 140). [T. H. D.]

THYSSUS (*Θύσσος*), a town of Chalcidice in Macedonia, situated on the W. or S. side of the peninsula of Acte or Mt. Athos. Its exact position is uncertain, but it appears that Thyssus and Cleonae occupied the central part of the W. or S. coast of the peninsula, and that one of them may be placed at *Zográfu* or *Dhokhiári*, and the other at *Xeropotámi.* (Herod. vii. 22; Thuc. iv. 109, v. 35; Scylax, p. 26; Strab. vii. p. 331; Plin. iv. 10. s. 17; Leake, *Northern Greece*, vol. iv. pp. 149—152.)

TIARANTUS (*Τιαραντός*, Herod. iv. 48), a river in Scythia, flowing into the Ister from the N. Mannert identifies it with the *Syl* (iv. p. 105; cf. Ukert, iii. 2. p. 184). [T. H. D.]

TIARIULIA. [TEARI JULIENSES.]

TIASA. [LACONIA, p. 110, a.]

TIASUM (*Τίασον* or *Τίασσον*, Ptol. iii. 8. § 9), a town in Dacia, in the neighbourhood of the modern *Fokschani.* [T. H. D.]

TIBARANI, a tribe of Cilicia, about Mount Amanus and in the vicinity of Pindenissus, which was subdued by Cicero during his proconsular administration of that country, but is otherwise unknown. (Cic. *ad Fam.* xv. 4.) [L. S.]

TIBARE'NI (*Τιϐαρηνοί*), a tribe on the coast of Pontus, occupying the country between the Chalybes and the Mosynoeci, on the east of the river Iris. They are mentioned as early as the time of Herodotus (iii. 94), and were believed to be of Scythian origin. (Schol. *ad Apoll. Rhod.* ii. 378, 1010; Xen. *Anab.* v. 5. § 2; Scylax, p. 33; Steph. B. *s. v. Τιϐαρηνία.*) Strabo (xi. p. 527) describes them as inhabiting the mountains branching off from the Montes Moschici and Colchici, and mentions Cotyura as their principal town. (Comp. Xen. *l. c.*; Plin. vi. 4.) They appear to have been a harmless and happy people, who performed all their duties in a joyous manner. (Schol. *ad Apoll. Rhod. l. c.*; Steph. B. *l. c.*; Anon. *Peripl. P. E.* p. 12; Pomp. Mela, i. 19.) Their arms consisted of wooden helmets, small shields, and short spears with long points. (Herod. vii. 78.) Xenophon and his Greeks spent three days in travelling through their country. (Xen. *l. c.*, vii. 8. § 25; Diod. Sic. xiv. 30; Dionys. Per. 767; Pomp. Mela, i. 2; Val. Flacc. v. 149; Strab. ii. p. 129, vii. p. 309, xi. p. 549, xii. p. 555.) [L. S.]

TIBERIACUM, in North Gallia, is placed in the Antonine Itin. between Juliacum (*Juliers*) and Colonia Agrippina (*Cologne*), viii. from Juliacum and x. from Colonia. D'Anville and others fix Tiberiacum at *Berghem*, at the passage of the river *Erfft*, which flows between *Juliers* and *Cologne.* Others place Tiberiacum at *Tarren*, south of *Berghem*, where the bridge is. D'Anville adds "that a place situated in the direction between *Juliers* and *Berghem* is called *Stein-Stras*, that is to say, Lapidea Strata (*Stone Street*), just as in our provinces they say *Chemin Perré.*" (D'Anville, *Notice, &c.*; Ukert, *Gallien*, p. 544.) [G. L.]

TIBE'RIAS (*Τιϐεριάς*, Joseph. *Ant.* xviii. 3, *B. J.* ii. 8, iii. 16; Steph. B. *s. v.*; Ptol. viii. 20. § 16), the principal town of Galilaea, on the SW. bank of the sea of Tiberias or Gennesareth. It was situated in the most beautiful and fruitful part of that state (Joseph. *Ant.* xviii. 2. § 3), and was adorned with a royal palace and stadium. (Joseph. *Vit* 12, 13, 64.) It was built by the tetrarch Herodes Antipas, in honour of the Roman emperor Tiberius, from whom it derived its name. (Joseph. *l. c.*) It is stated to have been 30 stadia from Hippo, 60 from Gadara, and 120 from Scythopolis (Joseph. *Vit.* 65); distances which are not much at variance with that of Joliffe, who states that it is 20 miles English from Nazareth and 90 from Jerusalem. (*Travels*, p. 40.)

From the time of Herodes Antipas to that of the reign of Agrippa II., Tiberias was probably the capital of the province (Joseph. *Vit.* 9), and it was one of the four cities which Nero added to the kingdom of Agrippa. (Joseph. *Ant.* xx. 8. § 4.) In the last Jewish War, Tiberias, from its great strength, played an important part (Joseph. *B. J.* ii. 20); as, after Sepphoris, it was held to be the largest place in Galilaea (Joseph, *Vit.* 65), and was very strongly fortified. (*B. J.* iii. 10. § 1.) The inhabitants derived their sustenance in great measure from their fisheries in the adjoining sea. (Joseph. *Vit.* 12.) On the destruction of Jerusalem, and for several centuries subsequently, Tiberias was famous for its academy of learned Jews. (Lightfoot, *Hor. Hebr.* p. 140.)

In the immediate neighbourhood of Tiberias were the celebrated hot springs of Emmaus (Joseph. *B. J.* ii. 21, *Ant.* xviii. 2.) [EMMAUS.] It is not certain whether Tiberias occupied the site of Chinnereth, though Hieronymus thinks so (*Onom. s. v. Chinnereth*); it seems more likely that this place belonged to the tribe of Naphthali. (Josh. xix. 35; Reland, *Palaest.* p. 161.) Nor is there any better reason for identifying it, as some have done, with Chammath (Joseph. xix. 35) or Rakkah, which was the Rabbinical notion. (Cf. Hieron. *Megil.* fol. 701; Lightfoot, *Chorograph. Cent.* cap. 72—74.) The modern name of Tiberias is *Tabarieh*: it is not, however, built actually on the site of the old town, though close to its ruins. When Joliffe was there, it had a population of 11,000 (*Travels*, pp. 48—58.) It was nearly destroyed by an earthquake on New Year's Day, 1837, since which time it has never been completely rebuilt. (Russegger, iii. p. 132; Strauss, p. 356; Robinson, iii. p. 500.) [V.]

TIBE'RIAS MARE (*λίμνη Τιϐερίας*, Pausan. v. 7. § 4; Ptol. v. 16. § 4; *λίμνη ἡ Τιϐερίων*, Joseph. *B. J.* iv. 26), the principal lake or sea of Palestine in the province of Galilaea. It was bordered on the W. side by the tribes of Issachar and Zabulon, and on the E. by the half-tribe of Manasseh. The waters were fresh (Joseph. *B. J.* iii. 35) and full of fish (Joseph. *B. J.* iv. 26; *Matth.* iv. 18; *Luke*, v. 1, &c.), and its size is variously stated, by Josephus (*l. c.*), to have been 140 stadia long by 40 broad, and by Pliny, to have been 16 M. P. long and 6 M. P. broad (v. 15). It was traversed in a direction NW. and SE. by the river Jordan. [JORDANES; PALAESTINA.] This sea is known by many different names in the Bible and profane history. Its earliest title would seem to have been Chinnereth (*Numb.* xxxiv. 11; *Josh.* xiii. 27; LXX. Χεννερέθ.) From this form has probably arisen its second appellation of Gennesareth (*ἡ λίμνη Γεννεσαρὲτ*, *Matth.* xiv. 34, &c.; *ὕδωρ Γεννησὰρ*, 1 *Maccab.* ii. 67; *ἡ λίμνη Γεννησὰρ*, Joseph. *B. J.* *ἡ λίμνη Γεννεσαρῖτις*, Joseph. *Ant.* xviii. 3; Strab. xvi. p. 755; Genasara, Plin. v. 15.) A third appellation it has derived from the province with which it was most nearly connected, viz. the sea of Galilee (*ϑάλασσα τῆς Γαλιλαίας*, *Matth.* iv. 18; *Mark*, vii. 31, &c.; and with a double title, *ϑάλασσα τῆς Γαλιλαίας, τῆς Τιϐερίαδος*, *John* vi. 1). Pliny, in describing the same localities, speaks of a town called Tarichaea, from whence also he says the adjoining lake was sometimes named (*l. c.*; cf. also Strab. xvi. p. 764). The present name is *Bahr-al-Tabarieh.* (Pococke, ii. p. 103; Thevenot, p. 387; Haselquist, i. p. 181; Robinson, iii. pp. 499—509, &c.) [V.]

TIBERIO'POLIS (Τιϐεριούπολις), a town in Phrygia Major, in the neighbourhood of Eumenia. (Ptol. v. 2. § 25; Socrat. *Hist. Eccles.* vii. 46.) Its site is yet uncertain, but Kiepert (in Franz, *Fünf Inschriften*, p. 33) is disposed to regard the extensive ruins near *Suleiman* as the remnants of Tiberiopolis. Hamilton (*Researches*, i. p. 127, foll.), probably more correctly, regards them as the ruins of Blaundos. (Comp. Arundell, *Discoveries*, i. p. 81, foll.) [L. S.]

TI'BERIS (*ὁ Τίϐερις*: *Tevere*, *Tiber*: the forms Tibris, Tybris, and Thybris are chiefly poetical, as is *Θύμϐρις* also in Greek: the Latin poets use also Tiberinus as an adjective form, as Tiberinus pater, Tiberinum flumen, &c., and thence sometimes Tiberinus by itself as the name of the river), one of the most important rivers of Central Italy. It has its sources in the Apennines above Tifernum, but in the territory of Arretium (Plin. iii. 5. s. 9), on the confines of Etruria and Umbria, and flows at first in a southerly direction, passing by the walls of Tifernum, which derived from it the name of Tiberinum (*Città di Castello*), and afterwards within a few miles of Perusia on the E., and within a still shorter distance to the W. of Tuder (*Todi*). From thence it still preserves a general S. direction, notwithstanding considerable windings, till it receives the waters of the Anio (*Teverone*), a few miles from the walls of Rome, from which point it has a general SW. course to the sea at Ostia. Pliny estimates the upper part of its course at 150 miles, to which must be added about 35 more for the lower part, giving as a total 185 miles (Plin. *l. c.*; Strab. v. p. 218); but this estimate is below the truth, the whole course of the river being about 180 geogr. or 225 Roman miles. During the whole of its course from Tifernum to the sea the Tiber formed in ancient times the eastern boundary of Etruria, separating that country from Umbria in the upper part of its course, afterwards from the territory of the Sabines, and, in the lower part, from the mouth of the Anio downwards, dividing it from Latium. (Strab. v. p. 219; Plin. *l.c.*) It receives numerous confluents or tributaries, of which the most important are, the TINIA, an inconsiderable stream which joins it from the E. a little below Perusia, bringing with it the waters of the more celebrated Clitumnus; the CLANIS, which falls into it from the right bank, descending from the marshy tract near Clusium; the NAR, a much more considerable stream, which is joined by the VELINUS a few miles above Interamna, and discharges their combined waters into the Tiber, a few miles above Ocriculum; and the ANIO, which falls into the Tiber at Antemnae, 3 miles above Rome. These are the only affluents of the Tiber of any geographical importance, but among its minor tributaries, the ALLIA on its left bank, a few miles above the Anio, and the CREMERA on the right, are names of historical celebrity, though very trifling streams, the identification of which is by no means certain. [See the respective articles.] Two other streams of less note, which descend from the land of the Sabines and fall into the Tiber between Ocriculum and Eretum, are, the Himella (*Aia*) and the Farfarus or Fabaris (*Farfa*).

The Tiber is unquestionably, in a merely geographical point of view, the most important river of Central Italy, but its great celebrity is derived from its flowing under the walls of Rome, or rather through the heart of the city, after this had attained to its full extension. The detailed account of the river in this part of its course must be sought in the article Roma: we need here only mention that after flowing under the Milvian Bridge [Pons Milvius or Mulvius] the river makes a considerable bend to the W. so as to approach the foot of the Vatican hills, and leave, on the other side, between its left bank and the nearest ridge of hills, a broad tract of plain, early known as the Campus Martius, the whole of which was eventually included within the imperial city. A short distance lower down, but still within the walls of the city, its stream was divided into two by an island known as the Insula Tiberina, and reported by tradition to have been formed by alluvial accumulations within the period of Roman history. It is remarkable that this is the only island of any consideration in the whole course of the river, with the exception of that called the Insula Sacra, at its mouth, formed by the two arms of the river, and which is undoubtedly of late growth, and in great part of artificial formation.

The Tiber was at all times, like most rivers which are supplied principally by mountain streams, a turbid, rapid, and irregular river, that must always have presented considerable difficulties to navigation. The yellow and muddy hue of its turbid waters is repeatedly alluded to by the Roman poets ("flavum Tiberim," Hor. *Carm.* i. 2. 13; "suo cum gurgite flavo," Virg. *Aen.* ix. 816; &c.), and the truth of Virgil's description, "Vorticibus rapidis et multa flavus arena," (*Aen.* vii. 31), must be familiar to every one who has visited Rome. In the upper part of its course, as we learn from Pliny, the river was with difficulty navigable, even for small boats; nor did its first tributaries, the Tinia and Clanis contribute much to its facilities in this respect, though their waters were artificially dammed up, and let off from time to time in order to augment the main stream. (Plin. iii. 5. s. 9.) But from the point of its junction with the Nar, the Tiber became navigable for larger vessels, and even from an early period extensive supplies of various kinds were brought down the river to Rome. (Liv. ii. 34, v. 54; Cic. *de Rep.* ii. 5; &c.) In the more flourishing period of the city the navigation of the Tiber was of course enormously increased; and vast supplies of timber, stone, and other materials for building, as well as corn and provisions, were continually introduced by means of the river and its tributaries. (Strab. v. p. 235.) Corn was brought down the Tiber even from the neighbourhood of Tifernum, when the upper part of the stream was navigable. (Plin. *Ep.* v. 6.) It seems also to have been used as an ordinary mode of travelling, as we are told that in A. D. 20, Piso, the murderer of Germanicus, proceeded from Narnia to Rome by descending the Nar and the Tiber. (Tac. *Ann.* iii. 9.) At the present day the river is navigated by boats of large size as far as the confluence of the *Nera*, and small steamers ascend as far as *Borghetto*, a few miles from *Otricoli*.

But it was from Rome itself to the sea, a distance of 27 miles by the river (Strab. v. p. 232), that the navigation of the Tiber was the most important. Pliny speaks of it as in this part of its course navigable for the largest vessels ("quamlibet magnarum navium ex Italo mari capax"), and as becoming the receptacle of merchandise from every part of the world. The latter statement may be readily admitted; but the former is calculated to astonish any one acquainted with the river in its present condition yet it is partly confirmed by the distinct statement of Strabo (v. p. 232), that the larger class of merchant vessels used to ride at anchor in the open sea off the mouth of the river, until they had been lightened of a part of their cargoes, which they discharged into barges, and afterwards proceeded up the river to Rome. Dionysius gives the same account, with the exception that vessels which exceeded 3000 amphorae in burden were unable to enter the river at all, and forced to send their cargoes up by barges. (Dionys. iii. 44.) But all kinds of rowing vessels, not excepting the largest ships of war, were able to ascend the river (*Ib.*); and thus we find the younger Cato on his return from Cyprus proceeding at once in his galley to the Navalia within the walls of Rome. (Plut. *Cat. Min.* 39.) We learn also from Livy that the ships of war which had been taken from Perseus king of Macedonia, though of unusual size ("inusitatae ante magnitudinis"), were carried up the river as far as the Campus Martius (Liv. xlv. 42); and even the gigantic vessel constructed for the purpose of bringing the obelisk that was set up in the Circus Maximus, was able to ascend as far as the Vicus Alexandri, within three miles of Rome (Ammian. xvii. 4. § 14). The chief difficulties that impeded the navigation of the river in the time of Strabo were caused by its own accumulations at its mouth, which had destroyed the port of Ostia. These were afterwards in great measure removed by the construction of an artificial port, called the Portus Augusti, commenced by Claudius, and enlarged by Trajan, which communicated by an artificial canal or arm with the main stream of the river. (The history of these works, and the changes which the mouths of the Tiber underwent in consequence, are fully given in the article Ostia.) The importance of the navigation of the Tiber led to the formation of distinct bodies or corporations in connection with it, called Navicularii and Lenuncularii, both of which are frequently mentioned in inscriptions of imperial times (Preller, p. 147).

Another disadvantage under which the Tiber laboured, in common with most rivers of mountain origin, arose from the frequent inundations to which it was subject. These appear to have occurred in all ages of the Roman history; but the earliest recorded is in B. C. 241, immediately after the close of the first Punic War (Oros. iv. 11), which is said to have swept away all the houses and buildings at Rome in the lower part of the city. Similar inundations, which did more or less damage to the city are recorded by Livy in B. C. 215, 202, 193, and again in 192 and 189 (Liv. xxiv. 9, xxx. 38, xxxv. 9, 21, xxxviii. 28) and there is little doubt that it is only from the loss of the detailed annals that we do not hear again of the occurrence of similar catastrophes till near the close of the Republic. Thus we find a great inundation of the Tiber noticed as taking place in B. C. 54 (Dion Cass. xxxix. 61), which is alluded to by Cicero (*ad Q. Fr.* iii. 7); and several similar inundations are known to have occurred in the time of Augustus, in B. C. 27, 23 and 22, of which the first is probably that alluded to by Horace in a well-known ode. (Hor. *Carm.* i. 2. 13; Orell. *Excurs. ad l. c.*; Dion Cass. liii. 20, 33, liv. 1.) Great attention was bestowed by Augustus upon the subject, and he first instituted magistrates with the title of Curatores Tiberis, whose special duty was to endeavour to restrain the river within due bounds, to preserve the embankments, &c. (Suet. *Oct.* 37.) These officers received increased powers under Tiberius, and continued down to the close of the Empire. We frequently meet with mention in inscriptions of the "Curatores alvei Tiberis et riparum," and the office seems to have been regarded as one of the most honourable in the state. (Dion Cass. lvii. 14; Orell. *Inscr.* 1172, 2284, &c.; Gruter, *Inscr.* pp. 197, 198.) But it is evident that all their efforts were ineffectual. In the reign of Tiberius so serious was the mischief caused by an inundation in A. D. 15 that it was proposed in the senate to diminish the bulk of the waters by diverting some of the chief tributaries of the stream, such as the Nar, Velinus and Clanis. (Tac. *Ann.* i. 76; Dion Cass. lvii. 14.) This plan was, however, abandoned as impracticable; and in A. D. 69 another inundation took place, which appears to have caused still more damage than any that had preceded it (Tac. *Hist.* i. 86). It is strange that in face of these facts Pliny should assert that the Tiber was so confined within artificial banks as to have very little power of outbreak, and that its inundations were rather subjects of superstitious alarm than formidable in themselves. (Plin. iii. 5. s. 9.) During the later ages of the Empire indeed we hear but little of such outbreaks of the Tiber, but this is very probably owing only to the scanty nature of our records. One great inundation is, however, recorded as doing great mischief in the reign of Trajan, another in that of Macrinus, and a third in that of Valerian. (Dion Cass. lxxviii. 25; Vict. *Caes.* 34, *Epit.* 13.) One of the most destructive of all is said to have been that of A. D. 590, which added to the various calamities that at that time almost overwhelmed the city. (*Hist. Miscell.* xviii. p. 583; Greg. Turon. x. 1.) At the present day the lower parts of Rome are still frequently flooded by the river, for though the soil of these parts of the city has unquestionably been raised, in some places many feet, the bed of the Tiber has undoubtedly been also elevated, though probably in a less degree. The whole subject of the inundations and navigation of the Tiber, and the measures taken in ancient times in connection with them, is fully illustrated by Preller in an article entitled *Rom und der Tiber* in the *Berichte der Sächsischen Gesellschaft* for 1848 and 1849.

The Tiber appears to have been in ancient times occasionally frozen, at least partially; a circumstance to which the Latin poets repeatedly allude. But we must not construe their rhetorical expressions too strictly; and it is clear from the terms in which Livy notices its being frozen over in the extraordinary winter of B. C. 398, that such an occurrence was of extreme rarity. ("Insignis annus hieme gelida ac nivosa fuit, adeo ut viae clausae, Tiberis innavigabilis fuerit, Liv. v. 13.) St. Augustin also alludes to such a winter (apparently the same noticed by Livy), "ut Tiberis quoque glacie duraretur," as a thing unheard of in his times. (Augustin, *Civ. Dei*, iii. 17.)

It was a tradition generally received among the Romans that the Tiber had been originally called Albula; and that it changed its name in consequence of Tiberinus, one of the fabulous kings of Alba, having been drowned in its waters. (Liv. i. 3; Dionys. i. 71; Vict. *Orig. G. Rom.* 18.) Virgil, however, who calls the king Thybris, assigns him to an earlier period, prior to the landing of Aeneas (*Aen.* viii. 330). Hence the river is not unfrequently called by the Roman poets Albula. (Sil. Ital. vi. 391, viii. 455, &c.) It had naturally its tutelary divinity or river-god, who, as we learn from Cicero, was regularly invoked in their prayers by the augurs under the name of Tiberinus (Cic. *de N. D.* iii. 20). He is frequently introduced by the Roman poets as "pater Tiberinus" (Enn. *Ann.* i. p. 43; Virg. *Aen.* viii. 31, 72; &c.) [E. H. B.]

TIBIGENSE OPPIDUM, a town in Africa Propria, apparently the Thigiba (Θιγίβα) of Ptolemy (iv. 3. § 29; Plin. v. 4. s. 4). [T. H. D.]

TIBILIS, a town in the interior of Numidia, 54 miles from Cirta, having hot mineral springs (Aquae Tibilitanae) (August. *Ep.* 128; *Itin. Ant.* p. 42), commonly identified with *Hammam Meskutin* in the mountains near the river *Seibouse;* but, according to D'Avezac and the map of the province of Constantine (Par. 1837), it is *Hammam-el-Berda*, somewhat more to the N. [T. H. D.]

TIBISCUM (Τίβισκον, Ptol. iii. 8. § 10), a town of Dacia, on the river Tibiscus. By the Geogr. Rav. it is called Tibis (iv. 14), and in the *Tab. Peut.* Tiviscum. Its ruins exist at *Kavaran*, at the junction of the *Temesz* (Tibiscus) and *Bistra* (cf. Ukert, iii. 2. p. 616). [T. H. D.]

TIBISCUS (Τίβισκος, Ptol. iii. 8. § 1), a tributary river of the Danube in Dacia. We also find it called Tibissus (*Inscr.* Grut. p. 448. 3) and Tibisia (Geogr. Rav. iv. 14). Several authors identify it with the Tisianus or Tysia (the modern *Theiss*), with which, indeed, Ptolemy seems to have confounded it, as he does not mention the latter (Mannert, iv. p. 203; Sickler, i. p. 196; cf. Ukert, iii. 2. p. 603). But Forbiger, after Reichard, identifies it with the *Temesz;* his grounds for that opinion being that Jornandes (*Get.* c. 34) and the Geographer of Ravenna (*l. c.*) mention the Tysia and Tibisia as two distinct rivers, and that the site of the ancient town of Tibiscum appears to point to the *Donesz* (*Handb. d. alt. Geogr.* iii. p. 1103, note). It is probable that the Pathissus of Pliny (iv. 12. s. 25) and Parthiscus of Ammianus Marcellinus (xvii. 13. § 4) are the same river, though some identify them with the Tisianus. [T. H. D.]

TIBISIS (Τίβισις), a large river of Scythia, which Herodotus describes as rising in Mt. Haemus, and flowing into the Maris (iv. 49). It is identified by some with the *Kara Low.*

TIBULA (Τίβουλα, Ptol.), a town of Sardinia, near the N. extremity of the island, which appears to have been the customary landing-place for travellers coming from Corsica; for which reason the Itineraries give no less than four lines of route, taking their departure from Tibula as a starting-point. (*Itin. Ant.* pp. 78—83.) It is very unfortunate therefore that its position is a matter of great uncertainty. That assigned to it by Ptolemy would place it on the site of *Castel Sardo* on the N. coast of the island, and only about 18 miles from *Porto Torres*, but this is wholly incompatible with the statements of the Itineraries, and must certainly be erroneous. Indeed Ptolemy himself places the Tibulates, or Tibulatii (Τιβουλάτιοι), who must have been closely connected with the town of that name, in the extreme N. of the island (Ptol. iii. 3. § 6), and all the data derived from the Itineraries concur in the same result. The most probable position is, therefore, that assigned it by De la Marmora, who fixes it on the port or small bay called *Porto di Lungo Sardo*, almost close to the northernmost point of the island, the Errebantium Prom. of Ptolemy. (De la Marmora, *Voy. en Sardaigne*, vol. ii. pp. 421—432, where the whole question is fully examined and discussed.) [E. H. B.]

TIBUR (*ἡ Τιϐουρίνων* or *Τιϐουρήνων πόλις*, Polyb. vi. 14; *τὰ Τίϐουρα*, Strab. v. p. 238; *τὸ Τιϐούρ*, Ptol. iii. 1. § 58; *ἡ Τίϐυρις*, Steph. B. p. 564: *Eth.* Tiburs, Liv. vii. 9; Virg. *Aen.* xi. 757; Hor. *S.* i. 6. 108; Tac. *Ann.* xiv. 22, &c.; Tiburtinus, Cic. *Phil.* v. 7; Prop. iv. 7. 85; Plin. *Ep.* vii. 29, &c.; Tiburnus, Stat. *Silv.* i. 3. 74; Prop. iii. 22, 23: now *Tivoli*), an ancient and celebrated town of Latium, seated on the Anio, to the NE. of Rome, from which it was distant 20 Roman miles (*Itin. Ant.* p. 309; cf. Mart. iv. 57; Procop. *B. G.* ii. 4). Tibur lies on an offshoot or spur thrown out from the northern side of what is now called *Monte Ripoli*, at a level of between 800 and 900 feet above the sea. This ledge extends across the bed of the Anio to *Monte Catillo* on its north bank, thus forming a natural barrier over which the river leaps into the valley below, from a height of about 80 feet, and forms the celebrated waterfall so frequently mentioned by the ancient writers (Strab. *l. c.*; Dionys. H. v. 37; Hor. *Od.* i. 7. 13, &c.). The town lay principally on the cliff on the left or southern bank, where it is half encircled by the Anio. It is probable that at a remote period the waterfall was lower down the river than it is at present, since there are tokens that the stream once washed the substructions of the terrace on which the round temple is built; especially a broken wheel embedded in the cliff at a height of 150 feet above the abyss called the *Grotto of Neptune*. The awful catastrophe in A. D. 105 recorded by the younger Pliny (*Ep.* viii. 17), when the Anio burst its banks and carried away whole masses of rock — *montes* he calls them — with the groves and buildings upon them, must have produced a remarkable change in the character of the fall. We may gather, from some descriptions in Propertius (iii. 16. 4) and Statius (*Silv.* i. 3. 73), that previously to that event the Anio leaped indeed from a high rock, but that its fall was broken towards its lower part by projecting ledges, which caused it to form small lakes or pools. From the time of Pliny the cataract probably remained much in the same state down to the year 1826, when the river again swept away a number of houses on the left bank, and threatened so much danger to the rest that it was found necessary to divert its course by forming a tunnel for its waters through *Monte Catillo* on the right bank. This alteration spoiled the romantic points of view on the side of the grottoes of Neptune and the Sirens; but the fall is still a very fine one. Scarcely inferior to it in picturesque beauty are the numerous small cascades, called *Cascatelle*, on the western side of the town. These are formed by water diverted from the Anio for the supply of various manufactories, which, after passing through the town, seeks its former channel by precipitating itself over the rock in several small streams near what is commonly called the villa of Maecenas. Nothing can be finer than the view of these cascades from the declivities of *Monte Peschiavatore*, whence the eye ranges over the whole of the *Campagna*, with Rome in the distant background.

The country around Tibur was not very fertile in grain; but it was celebrated for its fruit-trees and orchards ("pomosi Tiburis arva," *Col. R. R.* x. p. 347, ed. Lugd 1548; cf. Propert. iv. 7. 81: "Pomosis Anio qua spumifer incubat arvis"), and especially for its grapes and figs (Plin. xiv. 4. s. 7, xv. 19). Its stone, now called *travertino*, was much used at Rome for building, whither it was easily conveyed by means of the Anio, which became navigable at Tibur (Strab. *l. c.*). Vast remains of ancient quarries may still be seen on the banks of that river (Nibby, *Viaggio Ant.* i. 112). Of this material were constructed two of the largest edifices in the world, the Colosseum and the Basilica of St. Peter. The air of Tibur was healthy and bracing, and this was one of the recommendations, together with its beautiful scenery, which made it a favourite retirement of the wealthy Romans. Besides its salubrity, the air was said to possess the peculiar property of bleaching ivory (Sil. It. xii. 229; Mart. viii. 28. 12). Tibur was also famed for its pottery (Sen. *Ep.* 119).

The foundation of Tibur was long anterior to that of Rome (Plin. xvi. 87). According to Dionysius of Halicarnassus (i. 16), it was one of the cities founded by the Siculi when they had possession of Italy; in proof of which statement he adduces the fact that in his own time part of the town was still called Sicelion; a name which would also indicate its having been one of the chief cities of that people. Another legend affirmed that the Siculi were expelled by Tiburtus, Coras and Catillus II., sons of Catillus I. The last was the son of Amphiaraus, the celebrated Theban king and prophet, who flourished about a century before the Trojan War. Catillus migrated to Italy in consequence of a ver sacrum. Tiburtus, or Tiburnus, the eldest of his three sons, became the eponymous hero of the newly founded city; for such it may be called, since the Siculi dwelt only in unwalled towns, which were subsequently fortified by the Greek colonists of Italy. According to Cato's version of the legend, Tibur was founded by Catillus, an officer of Evander (Solin. i. 2). From these accounts we may at all events infer the high antiquity of Tibur. The story of its Greek origin was very generally adopted by the Roman poets, whence we find it designated as the "moenia Catili" by Horace (*Od.* i. 18. 2; cf. *Ib.* ii. 6. 5; Virg. *Aen.* vii. 670; Ov. *Fast.* iv. 71, *Amor.* iii. 6. 45; Stat. *Silv.* i. 3. 74: Sil. It. iv. 225, viii. 364). Tibur possessed a small surrounding territory, the limits of which, however, we are unable to fix, all that we know respecting it being that the towns of Empulum and Sassula, besides one or two others, at one time belonged to it. Both these places lay in what is called the *Valle di Siciliano*, to the NE. of the town, the name of which is probably connected with the Sicelion of Dionysius. Empulum is identified with the present *Ampiglione*, a place about 4 miles distant from Tibur. Sassula probably lay 2 or 3 miles beyond Empulum, in the same direction. The boundary between the Tiburtine territory and that of the Sabines was very uncertain. Augustus adopted the Anio as the limit; yet considerable uncertainty seems to have prevailed even subsequently to the assumption of that boundary. Thus according to Tacitus (*Ann.* xiv. 22), the territory of Tibur extended beyond the Anio, and included Sublaqueum, the modern *Subiaco*, which is commonly assigned to the Aequi. Originally Tibur with its territory seems to have belonged to the Sabines. Pliny enumerates Tibur among the Sabine towns (iii. 12. s. 17).

We know nothing of the history of Tibur except in connection with that of Rome. The first occasion on which we find it mentioned is in the time of the decemvirate, B. C. 446, when M. Claudius, the infamous tool of the decemvir Appius, went into exile there (Liv. iii. 58). It does not appear, however, as taking any active part in affairs till B. C. 357; in which year the Tiburtines shut their gates against the Roman consuls C. Sulpicius and C. Licinius Calvus, who were returning from a successful expedition against the Hernici. There appear to have been previous disputes and complaints between the Tiburtines and Romans, and the latter seized the opportunity to declare war (Liv. vii. 9). But hostilities were suspended for a time by an incursion of the Gauls, who crossed the Anio and advanced to within 3 miles of Rome. This invasion of the Gauls was assisted by the Tiburtines; and therefore, after the barbarians had been repulsed by the prodigious valour of Manlius Torquatus, the consul C. Poetelius was sent against them with an army in the following year. But the Gauls returned to the assistance of the Tiburtines; and, to meet this emergency, Q. Servilius Ahala was named dictator. The Gauls again advanced close to the walls of Rome, and a great battle was fought just outside the Porta Collina, in the sight of all the citizens. After a desperate conflict, the barbarians were defeated and fled to Tibur for refuge. Here they were intercepted by the consul Poetelius, who drove them into the city, as well as the Tiburtines who had come to their aid. For this achievement a triumph was awarded to Poetelius, which we find recorded in the *Fasti Capitolini* as well as by Livy. This triumph, however, excited the ridicule of the Tiburtines, who denied that the Romans had ever met them in a fair and open field: and in order to wipe out this affront, they made, in the following year, a nocturnal attempt upon Rome itself. But when day dawned and two armies, led by the two consuls, marched out against them from different gates, they were scarcely able to sustain the first charge of the Romans (Liv. vii. 11, 12). Yet the war continued for several years. In B. C. 350, the consul M. Popilius Laenas devastated their territory (*ib.* 17), and in the following year Valerius Poplicola took Empulum, one of their dependent cities (*ib.* 18; cf. Empulum). Sassula also yielded in 348 to the arms of M. Fabius Ambustus; and the Tiburtines would have lost all the rest of their territory had they not laid down their arms and submitted to the Roman consul. The triumph of Fabius is recorded in the *Fasti* and by Livy (*ib.* 19). Yet a few years later we find the Tiburtines joining the Latin league against the Romans; and even after the overthrow of the Latins they allied themselves with the Praenestini and Veliterni to defend Pedum (Id. viii. 12). In B. C. 335, the consul L. Furius Camillus, attacked and completely defeated them under the walls of that place, in spite of a sortie of the inhabitants, and then took the town by escalade. All Latium was now subdued, and we do not again hear of the Tiburtines taking up arms against Rome (*ib.* 13). For this exploit Camillus not only obtained a triumph, but also an equestrian statue in the forum, a rare honour in that age. In the Senatusconsultum subsequently drawn up for the settlement of Latium, Tibur and Praeneste were treated with more severity than the other cities, except Velitrae. They were deprived of part of their territory, and were not admitted to the Roman franchise like the rest. The cause of this severity was not their recent insurrection, the guilt of which they shared with the rest of the Latin cities, but their having formerly joined their arms with those of the Gauls (*ib.* 14). Thus Tibur remained nominally free and independent, so that Roman exiles might resort to it (Polyb. vi. 14). Hence we find the tibicines taking refuge there when they fled from the rigour of the censors (B. C. 310), who had deprived them of the good dinners which they were accustomed to enjoy in the temple of Jupiter; an event more important than at first sight it might seem to be, since, without the tibicines, neither sacrifices, nor several other important ceremonies, could be performed at Rome. On this occasion the rights of the Tiburtines were respected. The senators sent ambassadors to them as to an independent city, to request their assistance in procuring the return of the fugitives. The Tiburtines, like able diplomatists, took the pipers by their weak side. They invited them to dinner and made them drunk, and during the night carted them in waggons to Rome, so that when they awoke in the morning sober, they found themselves in the Forum (Liv. ix. 30). The story is also told by Ovid with his usual felicity (*Fast.* vi. 665, sqq.). Other instances might be adduced in which Tibur enjoyed the privilege of affording an asylum. That of M. Claudius, before alluded to, was of course previous to the conquest of Latium by the Romans; but we find Cinna taking refuge at Tibur after the murder of Caesar (App. *B. C.* i. 65): and Ovid (*ex Ponto*, i. 3, 81, sq.) notes it as the most distant land of exile among the ancient Romans.

It was at Tibur that Syphax, king of Numidia, expired, in B. C. 201, two years after being captured in Africa. He had been brought thither from Alba, and was destined to adorn the triumph of Scipio; a humiliation which he escaped by his death (Liv. xxx. 45). Some centuries later Tibur received a more interesting captive, the beautiful and accomplished Zenobia. The former queen of the East resided near the villa of Hadrian, in the unostentatious manner of a Roman matron; and at the time when Trebellius Pollio wrote her history, the estate still bore her name. (Poll. *XXX. Tyr.* 26.)

In the Barberini palace at Rome is preserved a bronze tablet on which is engraved the following fragment of a Senatusconsultum: *Propterea . quod . scibamus . ea . vos . merito . nostro . facere . non . potuisse . neque . vos . dignos . esse . quei . faceretis . neque . id . vobeis . neque . rei . poplicae . vostrae . oitile . esse . facere.* This monument, first acquired by Fulvio Orsini, and left by him to Cardinal Farnese, is published by Gruter (*Inscr.* ccccxcix. 12). The tenour seems to show that the Tiburtines had been accused of some grave offence from which they succeeded in exculpating themselves; but, as there is nothing to fix the date of the inscription, various opinions have been entertained respecting the occasion of it. As the style seems to belong to about the middle of the 7th century of Rome, Nibby (*Dintorni*, iii. p. 172) is of opinion that the document refers to the social war; that the Tiburtines had cleared themselves from the charge of taking part in that league, and were in consequence admitted to the Roman franchise, at the same time with many other Latin and Etruscan cities. This conjecture is by no means improbable. If, however, Tibur received the franchise before the civil wars of Marius and Sulla, the latter must have taken it away when he deprived the rest of the municipal cities of it, with the exception of Anagnia (Cic. *pro Dom.* 30), but it was probably regained on the abdication of the dictator. The treasure deposited at Tibur in the temple of Hercules was appropriated by Octavian during his war against Lucius Antonius, when so many other temples were plundered at Rome and in its neighbourhood. (App. *B. C.* v. 24.) From this period we have no notices of Tibur till the time of the Gothic war in the 6th century of our era. During the siege of Rome by Vitiges, Belisarius placed 500 men in it, and afterwards garrisoned it with Isaurians. (Procop. *B. G.* ii. 4.) But under his successor Totila a party of the Tiburtines having introduced the Goths by night into the city, the Isaurians fled, and the Goths murdered many of the inhabitants with circumstances of great cruelty (*Ib.* iii. 10.) Great part of the city must have been destroyed on this occasion, since it appears further on (c. 24) that Totila having retired to Tivoli, after a vain attempt upon Rome, rebuilt the fortress.

At present there are but few traces of the boundaries of the ancient city; yet there are certain points which, according to Nibby (*Dintorni*, iii. p. 186, seq.), enable us to determine the course of the walls with some degree of accuracy, and thus to estimate its circumference, at all events during the time of its subjection to the Romans. These points are determined partly by the nature of the ground, partly by existing remains, and partly by positive testimony. The nature of the ledge upon which the town is built shows that the walls must have traversed the edge of it towards the N. and E.; and this assumption is confirmed by some remains. The two temples commonly known as those of the Sibyl and of Drusilla in the quarter called *Castro Vetere*, and the evident pains taken to isolate this part, indicate it to have been the ancient acropolis or arx, and probably the Sicelion of Dionysius. On the W. the boundary is marked by some remains of the walls and of the gate opening on the road to Rome. On investigating this track, we find that it inclined inwards towards the church of the *Annunziata*, leaving out all that part now occupied by the *Villa d'Este* and its appurtenances. From that church it proceeded towards the modern gate of *Santa Croce* and the citadel built by Pope Pius II. on the site of the ancient amphitheatre. Thence to the Anio two points serve to fix the direction of the walls: first, the church of *S. Clemente*, which was certainly outside of them, since, according to the testimony of Marzi, some sepulchral stones were discovered there; second, the church of *S. Vincenzo*, which was certainly within them, as vestiges of ancient baths may still be seen at that spot. From the fortress of Pius II. the wall seems to have proceeded in an almost direct line to the Anio between the church of *S. Bartolommeo* and the modern gate of *S. Giovanni*. It did not extend to the opposite bank, as a small sepulchre of the imperial times has recently been discovered there, at the spot where the tunnel for diverting the Anio was opened; where also were found remains of an ancient bridge. Thus the plan of the city, with the abatement of some irregularities, formed two trapeziums joined together at their smallest sides. The arx also formed a trapezium completely isolated, and was connected with the town by a bridge on the same site as the present one of *S. Martino*. The circumference of the city, including the arx, was about 8000 Roman feet, or $1\frac{1}{2}$ miles. The remains of the wall which still exist are of three different epochs. The rarest and most ancient consist of trapezoidal masses. Others, near the *Porta Romana* or *del Colle*, are of opus incertum, and belong to the time of Sulla. The gate itself, though composed of quadrilateral masses, is of the style of the gates of Rome of the age of Justinian. From the nature of the place and the direction of the ancient roads, Tibur must have had five gates; namely, three towards the W., one towards the S., and one towards the E., without counting that which communicated with the citadel; but with the exception of the Reatina, where the aqueduct called Anio Vetus began, their names are unknown, and even with regard to that the reading is doubtful. (Front. *Aq.* p. 30.)

The ancient remains existing at *Tivoli*, to call them by the names under which they commonly pass, are, the temple and portico of Hercules, the temples of Vesta and Sibylla, the thermae or baths, the two bridges and the little tomb recently discovered, the temple of Tussis, the villas of Maecenas, of Varus, &c.

Tibur was famed for the worship of Hercules, and hence the epithet of Herculean, so frequently applied to it by the Roman poets (Prop. ii. 32. 5; Sil. It. iv. 224; Mart. i. 13. 1, &c.; cf. Stat. *Silv.* iii. 1. 183.) The temple of that demigod at Tibur was, with the exception of the vast temple of Fortune at Praeneste, the most remarkable presented by any city in the neigbourhood of Rome. Thus Strabo (*l. c.*) mentions the Heracleum and the waterfall as the distinguishing features of Tibur, just as he alludes to the temple of Fortune as the principal object at Praeneste. And Juvenal (xiv. 86, seq.) censures the extravagance of Cetronius in building by saying that his villas at Tibur and Praeneste outdid the fanes of Hercules and Fortune at those places. The name of Heracleum used by Strabo of the former, as well as the term τέμενος applied to it by Stephanus Byzantinus, show that it embraced a large tract of ground, and as Augustus is said to have frequently administered justice in its porticoes (Suet. *Oct.* 72), they must have been of considerable size. It possessed a library, which, however, in the time of the Antonines appears to have fallen into decay. (A. Gell. *N. A.* xix. 5.) We have already seen that it had a treasury. There was also an oracle, which, like that at Praeneste, gave responses by means of sortes. (Stat. *Silv.* i. 3. 79.) Some antiquaries seek this vast temple behind the tribune of the present cathedral, where there are some remains of a circular cella composed of materials of a rhomboidal shape, thus marking the transition in the mode of building which took place about the age of Augustus from the opus incertum to the opus reticulatum. But it would be difficult to regard these vestiges as forming part of a temple 150 feet in circumference; nor was it usual to erect the principal Christian church on the foundations of a heathen temple. Nibby therefore (*Dintorni*, iii. p. 193), after a careful investigation, and a comparison of the remains at *Palestrina* with those of the so-called villa of Maecenas at *Tivoli*, is inclined to regard the latter, which will be described further on, as belonging to the celebrated temple of Hercules. It is probable, however, that there were several temples to that deity at Tibur, just as there were at Rome. The principal one was doubtless that dedicated to Hercules Victor Tiburs; but there was also one of Hercules Saxanus, which will be described by and by; and the remains at the cathedral may have belonged to a third. It is pretty certain, however, that the Forum of Tibur was near the cathedral, and occupied the site of the present *Piazza dell' Ormo* and its environs, as appears from a Bull of Pope Benedict VII. in the year 978, referred to by Ughelli in his *Italia Sacra* (t. i. p. 1306), and copied by Marini (*Papiri Diplomatici*, p. 316). In this Bull, the object of which was to determine the rights and jurisdiction of the bishop of *Tivoli*, many places in the town are mentioned by their ancient names; as the Forum, the Vicus Patricius, the Euripus, the Porta Major, the Porta Obscura, the walls, the postern of Vesta, the district of Castrum Vetus, &c. The round temple at the cathedral belonged therefore to the Forum, as well as the crypto-porticus, now called *Porto di Ercole* in the street *del Poggio*. The exterior of this presents ten closed arches about 200 feet in length, which still retain traces of the red plaster with which they were covered. Each arch has three loopholes to serve as windows. The interior is divided into two apartments or halls, by a row of twenty-eight slender pillars. Traces of arabesque painting on a black ground may still be seen. The mode of building shows it to be of the same period as the circular remains.

In that part of the city called *Castro Vetere*, which Nibby identifies with the arx, are two temples, one round, the other oblong, both of which have been variously identified. The round one, a charming relic of antiquity, is commonly regarded as the temple of the Sibyl. We know that the tenth and last of the Sibyls, whose name was Albunea, was worshipped at Tibur (Varro, ap. Lactant. *de Falsa Rel.* i. 6; cf. δεκάτη ἣ Τιϐουρτία ὀνόματι 'Αλϐουναία, Suid. p. 3302 Gaisf.); and Horace evidently alludes to her when he speaks of the "domus Albuneae resonantis" at that place. (*Od.* i. 7. 12.) It can scarcely be doubted therefore that she had a fane at Tibur. But Nibby is of opinion that the epithet of "resonantis," which alludes to the noise of the waterfall, is inapplicable to the situation of the round temple on the cliff; for though it immediately overhung the fall, before the recent diversion of the stream, the cataract, as before shown, must in the time of Horace have been lower down the river. This objection however, may perhaps be considered as pressing a poetical epithet rather too closely; nor is there anything to show how far the fall may have been removed by the catastrophe described by the younger Pliny. Some writers have ascribed the temple to Vesta, an opinion which has two circumstances in its favour: first, we know that Vesta was worshipped at Tibur, from inscriptions recording the Vestal virgins of the Tiburtini; secondly, the temples of Vesta were round, like the celebrated one near the Roman forum. Unfortunately, however, for this hypothesis, the Bull of Pope Benedict before referred to shows that the district of Vesta was on the opposite side of the river. Hence Nibby (*Dintorni*, iii. p. 205) regards the building in question as the temple of Hercules Saxanus. We know that round temples were sometimes erected to that deity, as in the Forum Boarium at Rome; and the epithet of Saxanus is applicable to the one in question, from its being seated on a rock. It may be observed, however, that Saxanus is not a usual derivative form from Saxum; and on the whole it may perhaps be as satisfactory to follow the ancient tradition which ascribes the temple to the Sibyl. It is of the style called peripteral, or having columns all round. These were originally eighteen in number, but only ten now remain, of which seven are isolated and three are built into the wall of a modern structure; but in such a manner that the sides towards the cell are visible. The columns are of *travertino*, of the Corinthian order, and channelled: hence the temple bears considerable resemblance to that in the Forum Boarium at Rome. According to the Bull before quoted, it was, in the 10th century, a church dedicated to the Virgin Mary.

The same was the case with the adjoining temple, which was dedicated to S. George. This building is also principally of *travertino*. It has four columns in front, now hidden by modern houses, and six at each side, five of which are built into the walls of the cella to the extent of two-thirds of their circumference. Hence it was of the style called prostylos tetrastylos pseudo-peripteros. The columns are of the Ionic order. From an inscription found near it, some writers have inferred that the temple was dedicated to the worship of Drusilla, the sister of Caligula: but the style of building is considerably earlier, and belongs to the age of Sulla. Others have called it the temple of the Sibyl. Professor Nibby (*Dintorni*, iii. p. 210) started a novel hypothesis, and regarded it as the temple of Tiburtus, or Tiburnus. It is certain that the eponymous founder of the city enjoyed divine honours in it, as we see from Horace ("Tiburni lucus," *Od.* i. 7. 13) and Statius ("illa recubat Tiburnus in umbra," *Silv.* i. 3. 74). But these expressions refer to a sacred grove or *τέμενος*, probably with a shrine, or perhaps merely an altar, and therefore situated, in all likelihood, in the outskirts of the town, and not in a narrow crowded place like the arx. And we must here point out a little inconsistency into which the learned professor has fallen: for whilst he objects to the round temple being called that of Vesta, on the ground that it was not within hearing of the waterfall, when that was in its ancient state, yet he regards the square one, which immediately adjoins it, as the temple of Tiburnus, because it was close to the cataract. On the whole, therefore, we must for the present content ourselves with one of the ancient names for this building, or else, which may perhaps be the safer course, leave it altogether unidentified.

The catastrophe of 1826 brought to light the remains of a bridge; and another still more perfect one was discovered in 1832, in the progress of the works for diverting the course of the river. At the same time the workmen came upon a small tomb, between the Via Valeria and the banks of the river, containing several skeletons and monumental stones. Among these was a cenotaph to Senecio, who was consul for the fourth time A. D. 107, and several inscriptions. Under this tomb was an ancient aqueduct, intended to distribute the waters of the Anio among the adjacent villas.

There are no other remains in the town except some fine opus reticulatum et lateritium, near the church of S. Andrea. At this spot were discovered, in 1778, some large and handsome columns with Corinthian capitals, and also the pedestal of a statue to Fur. Maecius Graccus, with an inscription connecting it with some embellishment of the baths. Hence we may conclude that the thermae were situated here.

Outside the city, on the Via Constantiana, is the building known as the temple of Tussis, for which appellation, however, no authority exists. Externally it is of an octagon form, but round inside.

Nibby holds that it is not anterior to the 4th century of our era, its construction resembling that of the villa of Maxentius on the Via Appia. There are traces of painting of the 13th century, showing that then, if not previously, it was a Christian church. A little further on we come to an inscription which records the levelling of the Clivus Tiburtinus in the time of Constantius and Constans. The name of the latter is purposely effaced, no doubt by the order of Magnentius. This monument was discovered in 1736, and re-erected by order of the magistrates of Tibur at the same spot where it was found.

The delightful country in the vicinity of Tibur caused many villas to be erected there during the latter period of the Republic and under the first Caesars, as we see from the writings of Catullus, Horace, Propertius, Statius, and other poets. Of these villas, however, of which we shall mention only the more interesting, there are but few remains, and scarcely any that can be identified with certainty. The most striking are those commonly called the villa of Maecenas on the SW. side of the town, near the *Cascatelle.* Ligorio was the first who called this building the villa of Maecenas; but there is no authority for the assumption. It was probably founded on a wrong conception of a passage in Horace (*Od.* iii. 29. 6, seq.), which is also quoted by Mr. Cramer (*Italy*, vol. ii. p. 60) under a misapprehension that it contains an allusion to a residence possessed by Maecenas at Tibur, instead of to his town-house on the Esquiline. The plan of this building published by Marquez and Uggeri is correct. It was founded on gigantic substructions, the magnitude of which may be best observed on the N. side, or that towards the valley of the Anio. It is an immense quadrilateral edifice, 637½ feet long, and 450 broad, surrounded on three sides by sumptuous porticoes. The fourth side, or that which looks towards Rome, which is one of the long sides, had a theatre in the middle of it, with a hall or saloon on each side. The porticoes are arched, and adorned on the side towards the area with half columns of the Doric order. Behind is a series of chambers. An oblong tumulus now marks the site of the house, or, according to Nibby, who regards it as the temple of Hercules, of the Cella. The pillars were of travertine, and of a beautiful Ionic order. One of them still existed on the ruins as late as 1812. This immense building intercepted the ancient road, for which, as appears from an inscription preserved in the Vatican, a vault or tunnel was constructed, part of which is still extant. Hence it gave name to the *Porta Scura*, or *Obscura*, mentioned in the Bull of Benedict, which it continued to bear at least as late as the 15th century.

To our apprehension, the plan here laid down is rather that of a palace or villa, than of a temple, nor do we perceive the resemblance, insisted on by Nibby, to the temple of Fortune at Praeneste. It is not probable that the chief fane of Hercules, the patron deity of Tibur, should have been erected outside the town, nor would it have been a convenient spot for Augustus to administer justice, as we have mentioned that he did in his frequent retirements to Tibur, in the porticoes of the temple of Hercules. The precincts of the Forum would have been more adapted to such a purpose. But if that emperor so much frequented Tibur, evidently the favourite among all his country retreats (Suet. *l. c.*), he must have had a suitable residence for his reception. Might not this villa have been his palace? Nibby himself observes that the style of building is of the Augustan, or transition, period; and a subject would scarcely have ventured to occupy the highroad with his substructions. But we offer this notion as a mere conjecture in favour of which we can adduce nothing but its probability.

Catullus had a paternal estate in the neighbourhood of Tibur; and the pretended site of his house is still pointed out in the valley by *Monte Catillo.* It is evident, however, from his address to his farm (*Carm.* 42), that it was more distant from the town, and lay at a point where the boundary between the Sabine and the Tiburtine territory was uncertain. He himself wished it to be considered as in the latter, probably as the more fashionable and aristocratic situation; but his ill-wishers persisted in asserting that it was Sabine. Horace had also a residence at Tibur, besides his Sabine farm; and, according to his biographer, it was situated near the grove of Tiburnus (Suet. *Vit. Hor.*); but whether it was at the spot now pointed out, near the hermitage of *S. Antonio*, on the road from *Tivoli* to the *Cascatelle*, is very problematical, the remains there being, according to Nibby (*Dintorni*, iii. p. 221), of a period anterior to that of Horace. Nibby would identify them as belonging to the villa of Sallust, who, if we may trust the *Declamatio in Sallustium* (c. 7) falsely ascribed to Cicero, had a residence at Tibur. But this is mere conjecture. Equally uncertain is the site of the villa of Vopiscus, a poet of the age of Domitian, of which Statius has left us a pretty description (*Silv.* i. 3). The grounds seem to have extended on both sides of the river, and from certain particulars in the description, Nibby (*Dintorni*, iii. p. 216) imagines that he has discovered the spot near the place commonly assigned to the villa of Catullus and the grove of Tiburnus, in the valley between *M. Catillo* and *M. Peschiavatore.* The Cynthia of Propertius, whose real name was Hostia (Appul. *Apol.* ii. p. 405, ed. Bosscha), lived and died at Tibur (Prop. iii. 30, iv. 7. 85, &c.); so that scarcely any place was more associated with the domestic life of the Roman poets. The situation of the villa of Quintilius Varus, a little further on the same road, is rather better supported than most of the others. Horace alludes to the estate of Varus at Tibur, which appears to have lain close to the town (*Od.* i. 18. 2). A tract on the declivity of *Monte Peschiavatore*, opposite to the *Cascatelle*, bore the name of *Quintiliolo* as far back as the 10th century, and the little church at this spot is called *La Madonna di Quintiliolo*, an appellation which may possibly have been derived from the family name of Varus. Here are the remains of a magnificent villa, in which marble pavements, columns, capitals, statues, consular coins, &c., have been discovered, and especially, in 1820, two beautiful marble Fauns, now in the Vatican. Just below this villa is the *Ponte Acquoria*, which, as well as the surrounding district, takes its name, literally "the golden water," from a beautifully clear spring which rises near it. This bridge was traversed by the primitive Via Tiburtina. One arch of it still remains, constructed of large blocks of travertine. Near it is another bridge of bricks of the imperial times, as well as a modern one of the 15th century, but none of these are at present in use. On the other side of the river, which is crossed by a rude wooden bridge, the road ascends the Clivus Tiburtinus in returning towards the town. Portions of the pavement are in complete preservation. Under a rock on the right is an ancient artificial cave, called by the local antiquaries *Il Tempio del Mondo*, but which was probably either a sepulchre, or one of those caves consecrated by the ancients to the rustic tutelary deities. This road joins the Via Constantia before mentioned, leading up to the ruins of the so-called villa of Maecenas.

Outside the *Porta S. Croce* is a district called *Carciano*, a corruption of the name of Cassianum which it bore in the 10th century, derived from a magnificent villa of the gens Cassia which was situated in it. In the time of Zappi, in the 16th century, a great part of this building was extant. The splendour of this residence is attested by the numerous beautiful statues found there, many of which were acquired by Pope Pius VI. and now adorn the Vatican. In the neighbourhood of Tibur are also the remains of several aqueducts, as the Anio Vetus, the Aqua Marcia, and the Aqua Claudia. The ruins of the sumptuous villa of Hadrian lie about 2 miles S. of the town. A description of it would be too long for this place, and it will suffice to say that, in a circuit of about 8 miles, it embraced, besides the imperial palace and a barracks for the guard, a Lyceum, an Academy, a fac-simile of the Poecile at Athens and of the Serapeum at Alexandria, a vale of Tempe, a Tartarus, a tract called the Elysian Fields, a stream called the Euripus, numerous temples, &c. (Cf. Nibby, *Viaggio Antiquario*, vol. i.; *Analisi della Carta de' Dintorni di Roma*, v. viii.; Gell, *Topography of Rome and its vicinity*, ed. Bunbury; Ant. del Ré, *Antichità Tiburtine*; Cabrale and F. del Ré, *Della Villa e de' Monumenti antichi della Città e del Territorio di Tivoli*; Santo Viola, *Storia di Tivoli*; Keller, *De vetere cum novo Tibure comparato*: concerning the villa of Hadrian, Piero Ligorio, *Pianta della Villa Tiburtina*; Fea, *ap. Winckelmann*, ii. p. 379.) [T. H. D.]

TIBURES or TIBURI (Τειϐούρων in gen., Ptol. ii. 6. § 37), a branch of the Astures in Hispania Tarraconensis, whose principal town was Nemetobriga. [T. H. D.]

TICHIS (*Tech*), a river of Gallia Narbonensis, placed by Mela (ii. 5) in the "Ora Sardonum" [Sardones]. The Tichis is the Tecum of Pliny (iii. 4). The *Tet* and the *Tech*, two small rivers, cross the territory of *Roussillon* from west to east. The Tichis is named Illiberis or Illeris by other writers. [Illiberis.] [G. L.]

TI'CHIUM. [Teichium.]

TICHIUSSA (Τειχιοῦσσα), is mentioned twice by Thucydides (viii. 26, 28) as a fortified place in Caria in the territory of Miletus. Stephanus B. speaks of it under the name of Τειχιόεσσα, and Athenaeus knew it under the name of Τειχιοῦς (viii. p. 351.) It seems to have been situated on the north coast of the bay of Iassus. [L. S.]

TICHOS or TEICHOS. [Dyme.]

TICINUM (Τίκινον: *Eth.* Ticinensis: *Pavia*), a city of Gallia Transpadana, situated on the river Ticinus, from which it derived its name, about 5 miles above the junction of that stream with the Padus. According to Pliny it was founded by the two tribes of the Laevi and Marici, at the period of the first Gaulish immigrations into this part of Italy. (Plin. iii. 17. s. 21.) But it is remarkable that no mention is found of any town on the site during the operations of P. Scipio against Hannibal in B. C. 218, though he must have crossed the Ticinus in the immediate neighbourhood of the spot where the city afterwards stood. It is probable, indeed, that in this, as in many other cases, the rise of a town upon the spot was mainly owing to the existence of a convenient passage across the river. There seems no reason to doubt that under the Roman government Ticinum had grown up into a considerable municipal town before the close of the Republic, though its name is not noticed in history. But it is mentioned by all the geographers, and repeatedly figures in history during the Roman Empire. It is included by Ptolemy among the cities of the Insubres, and would naturally be so reckoned, though not of Insubrian origin, as soon as the river Ticinus came to be considered as the boundary of that people. (Strab. v. p. 217; Plin. iii. 17. s. 21; Ptol. iii. 1. § 36.)

The earliest mention of Ticinum in history is on occasion of the death of Drusus, the father of Germanicus, when we are told that Augustus advanced as far as Ticinum to meet his funeral procession. (Tac. *Ann.* iii. 5.) Its name is also repeatedly mentioned during the civil wars of A.D. 69, when its position on the great highroad that led from the foot of the Alps to join the Aemilian Way at Placentia, rendered it an important post. It was the scene of a serious sedition among the troops of Vitellius, while that emperor halted there. (Id. *Hist.* ii. 17, 27, 30, 68, 88.) At a later period it was at Ticinum that the emperor Claudius (the second of the name) was saluted with the imperial title, while he was commanding the garrison of the city. (Vict. *Caes.* 33, *Epit.* 34.) It was there also that Constantius took leave of his nephew Julian, whom he had just raised to the rank of Caesar. (Ammian. xv. 8. § 18.) From these frequent notices of Ticinum it seems probable that it had already risen under the Roman Empire into a flourishing municipal town, and derived importance from its position, the great highroad which formed the continuation of the Aemilian Way from Placentia to the foot of the Alps passing through Ticinum, until the increasing importance of Mediolanum, which became the second capital of Italy, made it customary to proceed through that city instead of following the direct route. (*Itin. Ant.* pp. 283, 340, 347.)

But though Ticinum was undoubtedly a considerable town under the Roman Empire, it was not till after the fall of that empire that it rose to the position it subsequently occupied. In A. D. 452, indeed, it had sustained a great calamity, having been taken and devastated by Attila (Jornand. *Get.* 42); but the Gothic king Theodoric, being struck with the importance of its position, not only raised it from its ruins, but erected a royal palace there, and strengthened the city with fresh fortifications, until it became one of the strongest fortresses in this part of Italy. It consequently bears an important part in the Gothic wars, that people having made it their chief stronghold in the north of Italy (Procop. *B. G.* ii. 12, 25, iii. 1, iv. 32, &c.), in which the royal treasures and other valuables were deposited. At the time of the Lombard invasion, it offered a prolonged resistance to the arms of Alboin, and was not taken by that monarch till after a siege of more than three years, A. D. 570 (P. Diac. *Hist. Lang.* ii. 26, 27). It thenceforth became the residence of the Lombard kings, and the capital of the kingdom of Italy, and continued to hold this position till A. D. 774, when Desiderius, the last of the Lombard kings, was compelled to surrender the city to Charlemagne, after a blockade of more than 15 months.

From this time Ticinum sank again into the condition of an ordinary provincial town, which it has retained ever since. Before the close of the Lombard period we find that it was already designated by the name of Papia, from which its modern appellation of *Pavia* is derived. Paulus Diaconus calls it "Ticinus quae alio nomine Papia appellatur" (P. Diac. ii. 15); and the anonymous Geographer of Ravenna gives the same double appellation (Geogr. Ravenn. iv. 30). The most probable explanation of this change of name is that when Ticinum became admitted to the rights of a Roman municipium its inhabitants were enrolled in the Papian tribe, a fact which we learn from inscriptions (Gruter, *Inscr.* p. 1093. 7; Murat. *Inscr.* p. 1087. 1, p. 1119. 4), and that in consequence of this the city came to be known as "Civitas Papia," in contradistinction to Mediolanum, which belonged to the Ufentine tribe. (Aldini, *Antiche Lapidi Ticinesi*, pp. 43—60.)

The modern city of *Pavia* contains no remains of antiquity except a few sarcophagi and inscriptions. These confirm the municipal condition of the city under the Roman Empire, but are not in themselves of much interest. [E. H. B.]

TICINUS (Τίκινος: *Ticino*), a considerable river of Northern Italy, and one of the most important of the northern tributaries of the Padus. It has its sources among the high Alps, in the Mons Adula or *Mont St. Gothard*, and, where it first emerges from the Alpine valleys forms an extensive lake, called the LACUS VERBANUS or *Lago Maggiore*. Where it issues from this again it is a deep, clear, and rapid stream, and flows through the level plains of *Lombardy*, with a course of above 60 miles, passing under the walls of Ticinum (*Pavia*), and discharging its waters into the Padus or *Po*, about 3 miles below that city. (Strab. iv. p. 209, v. p. 217; Plin. ii. 103. s. 106, iii. 19. s. 23.) Throughout this lower part of its course (from the *Lago Maggiore* to the *Po*) it is navigable for vessels of considerable burden; but the extreme rapidity of the current renders the navigation inconvenient if not dangerous. Its banks are low and marshy, the river being bordered on each side by a belt of thickets and marshy woods. This character of its banks is noticed by Claudian (*de VI. Cons. Hon.* 194), while Silius Italicus alludes to the beautiful clearness of its waters. (Sil. Ital. iv. 82.)

The Ticinus appears to have been recognised at an early period as the boundary between the Insubrians and their neighbours the Libicii and Laevi (Liv. v. 34, 35). From its geographical position it must always have presented a formidable barrier to any invader advancing into Italy after having crossed the Cottian, Graian or Pennine Alps, and for this reason its banks have been the scene of many successive battles. Even in the first descent of the Gauls into the plains of Northern Italy, we are told that they defeated the Etruscans in a battle near the river Ticinus (Liv. v. 34). But much the most celebrated of the contests which were fought on its banks was that between Hannibal and P. Scipio in B.C. 218, shortly after the descent of the Carthaginian general into Italy. The precise scene of this action cannot, however, be determined; but it appears to have been fought on the W. or right bank of the Ticinus, at a short distance from the Padus, and probably not far from the site of Ticinum or *Pavia*. Livy marks it more distinctly as being within 5 miles of a place called Victumvii (?); but as no other mention of this obscure name occurs, this lends us no assistance. (Liv. xxi. 45.) The narrative of Polybius is far from clear and has given rise to considerable discussion. Scipio, who had hastened from Pisae into Cisalpine Gaul, on hearing that Hannibal had actually crossed the Alps and descended into the plains of Italy, advanced to meet him, crossed the Padus by a bridge constructed for the occasion, and afterwards crossed the Ticinus in like manner. After this, Polybius tells us, "both generals advanced along the river, on the side facing the Alps, the Romans having the stream on their left hand, the Carthaginians on their right" (iii. 65). It is clear that this is not consistent with the statement that the Romans had crossed the Ticinus*, as in ascending that river they would have had the stream on their right, unless we suppose "the river" to mean not the Ticinus but the Padus, which is at least equally consistent with the general plan of operations. Hannibal was in fact advancing from the country of the Taurini, and no reason can be assigned why he should have turned so far to the N. as to be descending the Ticinus, in the manner supposed by those who would place the battle near *Vigevano* or *Borgo S. Siro*. If we are to understand the river in question to be the Ticinus, the words of Polybius above quoted would necessarily require that the battle should have been fought on the *left* bank of the Ticinus, which is at variance with all the other particulars of the operations, as well as with the probabilities of the case. The battle itself was a mere combat of cavalry, in which the Roman horse was supported by a portion of their light-armed troops. They were, however, defeated, and Scipio at once retreated to the bridge over the Padus, leaving a small body of troops to break up that over the Ticinus. These troops, 600 in number, were cut off and made prisoners by Hannibal, who, however, gave up the attempt to pursue Scipio, and turned up the stream of the Padus, till he could find a point where he was able to construct a bridge of boats across it. (Pol. iii. 65, 66.) The account of Livy (which is based mainly upon that of Polybius, though he must have taken some points, such as the name of Victumvii, from other sources) agrees with the above explanation, though he certainly seems to have transferred what Polybius relates as occurring at the bridge over the Ticinus to that over the Padus. It appears also by his own account that there was considerable discrepancy among his authorities as to the point at which Hannibal eventually crossed the Padus. (Liv. xxi. 45—47.) It may therefore on the whole be assumed as probable that the battle was fought at a short distance W. of the Ticinus, and not close to the banks of that river: the circumstance that Scipio had encamped on the banks of the Ticinus just before, and advanced from thence to meet Hannibal will explain why the battle was always called the "pugna ad Ticinum" or "apud Ticinum."

Two other battles were fought in the same neighbourhood before the close of the Roman empire: one in A.D. 270, in which the Alemanni, who had invaded Italy, were finally defeated by the Emperor Aurelian (Vict. *Epit.* 35): the other in A.D. 352, between the rival emperors Magnentius and Constantius. (*Ib.* 42.) [E. H. B.]

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* Polybius, indeed, does not distinctly say that the Romans crossed the Ticinus, but it is implied in his whole narrative, as he tells us that the consul ordered a bridge to be built over the Ticinus with the purpose of crossing that river, and afterwards relates their advance without further allusion to it (iii. 64, 65). But after narrating the defeat and retreat of Scipio, he says that Hannibal followed him as far as the bridge on *the first river*, which can be no other than the Ticinus. (*Ib.* 66.)

TIERNA (called by Ptol. Δίερνα, iii. 8. § 10), a town of Dacia on the Danube, opposite to the castle of Zernes (*Old Orsova*) in Moesia. In inscriptions we find it called Statio Tsiernensis (Murat. p. 332. 3; Griselini, i. p. 265); in the Digest (*de Cens.* i. 8), Colonia Zernensium; and in the *Not. Imp.* (c. 3), Trans Diernis. [T. H. D.]

TIFATA (τὰ Τιφατηνὰ ὄρη, Dion Cass.: *Monte di Maddaloni*), a mountain ridge on the borders of Campania and Samnium, only about a mile from the city of Capua. It is one of the last outlying masses of the Apennines, and is a long, narrow ridge of no great elevation, but above 12 miles in length from E. to W., and presenting a bold and steep mountain front towards the Campanian plain, upon which it looks directly down. The name was derived according to Festus from the woods of evergreen oak with which it was covered, "Tifata" being equivalent to "iliceta," though whether it was an Oscan or old Latin word, we are not told. (Fest. *s. v. Tifata.*) It is first mentioned during the war between the Samnites and Campanians which immediately preceded the First Samnite War. On that occasion the Samnites in the first instance occupied the ridge itself with a strong force, and afterwards drew out their main army into the plain below, where they soon defeated the Campanians in a pitched battle. (Liv. vii. 29.) Livy calls it on this occasion "Tifata, imminentes Capuae colles," and elsewhere "montem imminentem Capuae" (xxvi. 5), which well describes its character and situation. It was this opportune position with regard to Capua and the surrounding plain, that caused it to be selected by Hannibal as a post where he established his camp in B. C. 215, and from whence he long carried on his operations against the various cities of Campania. (Id. xxiii. 36, 37, 39, 43, xxvi. 5; Sil. Ital. xii. 487.) At a later period it was in the plain at the foot of Tifata that Sulla defeated the Marian general Norbanus, B. C. 83; and in gratitude for this victory, he consecrated a considerable tract of territory to Diana, the tutelary goddess of the mountain. (Vell. Pat. ii. 25.) We hence learn that that divinity had a celebrated temple on Tifata, and the "Dianae Tifatinae fanum" is noticed also in inscriptions found at Capua. From one of these we learn that the consecrated territory was again assigned to the goddess by Vespasian. (Orell. *Inscr.* 1460, 3055.) As the Tabula marks a station "Ad Dianae" near the W. extremity of the ridge, it is probable that the temple was situated in that neighbourhood. (*Tab. Peut.*) From the same authority we learn that Jupiter, who was worshipped on so many of the highest points of the Apennines, had a temple also on Tifata, to which it gives the name of Jovis Tifatinus. It is placed in the Tabula at the E. extremity of the ridge. (*Tab. Peut.*) Again in B. C. 48 the fastnesses of this mountain ridge afforded a shelter to Milo when driven from Capua. (Dion Cass. xlii. 25.) This is the last time its name is mentioned in history, and it is not noticed by any of the geographers: in the middle ages the name seems to have been wholly forgotten; and the mountain is now called from a neighbouring village the *Monte di Maddaloni.* But the descriptions of Livy and Silius Italicus leave no doubt of the identification. It is indeed, from its proximity to Capua and the abruptness with which it rises from the plain, one of the most striking natural features of this part of Campania. [E. H. B.]

TIFERNUM (Τίφερνον) was the name of two cities or towns of Umbria, which were distinguished by the epithets Tiberinum and Metaurense (Plin. iii. 14. s. 19).

1. TIFERNUM TIBERINUM, which appears to have been the most considerable place of the name, was situated on or near the site of the modern *Città di Castello*, in the upper valley of the Tiber, about 20 miles E. of *Arezzo.* The Tifernates Tiberini are enumerated among the municipal communities of Umbria by Pliny (*l. c.*); but our principal knowledge of the town is derived from the epistles of the younger Pliny, whose Tuscan villa was situated in its neighbourhood. For this reason the citizens had chosen him at a very early age to be their patron; and in return for this honour he had built a temple there at his own expense. (Plin. *Ep.* iv. 1.) He afterwards adorned this with statues of the various Roman emperors, to which he in one of his letters begs leave to add that of Trajan (*Ib.* x. 24). From the circumstance that Pliny's villa itself was in Etruria (whence he always calls it his *Tuscan* villa), while Tifernum was certainly in Umbria, it is evident that the frontier of the two countries ran very near the latter place, very probably as that of the Tuscan and Roman States does at the present day, between *Città di Castello* and *Borgo S. Sepolcro.* The position of Tifernum on nearly the same site with the former of these cities seems to be well established by the inscriptions found there and reported by Cluverius (Cluver. *Ital.* p. 624; Gruter, *Inscr.* p. 494. 5). But it was probably situated rather further from the Tiber, as Pliny describes it as being, like Perugia and Ocriculum, "not far" from that river (Plin. iii. 5. s. 9), while the modern *Città di Castello* almost adjoins its banks.

The precise site of Pliny's Tuscan villa cannot be ascertained, as the terms in which he describes its position (*Ep.* v. 6) will apply to many localities on the underfalls of the Apennines in the upper valley of the Tiber. It is, however, most probable that it was situated (as suggested by Cluverius) in the neighbourhood of *Borgo S. Sepolcro*, about 10 miles N. of *Città di Castello*, rather than in the immediate vicinity of Tifernum. (Cluver. *Ital.* p. 590.)

2. TIFERNUM METAURENSE was evidently, as its name implies, situated on the other side of the Apennines, in the valley of the Metaurus. Its name is mentioned only by Pliny among ancient writers; but it is found in several inscriptions (in which the citizens are termed, as by Pliny, Tifernates Metaurenses), and the discovery of these at *S. Angelo in Vado* leaves no doubt that Tifernum occupied the same site as that town, near the sources of the Metaurus, about 20 miles above *Fossombrone.* (Forum Sempronii). (Cluver. *Ital.* p. 621; Orell. *Inscr.* 3049, 3305, 3902.)

It is uncertain which of the towns above mentioned is the Tifernum of Ptolemy (iii. 1. § 53); perhaps the first has the better claim. [E. H. B.]

TIFERNUS (Φίτερνος, Ptol.: *Biferno*), one of the most considerable rivers of Samnium, which has its sources in the heart of that country, near Bovianum (*Bojano*), in a lofty group of mountains, now known by the same name as the river (*Monte Biferno*). This is evidently the same which is called by Livy the TIFERNUS MONS, which the Samnite army had occupied as a stronghold in B. C. 295; but notwithstanding the strength of the position, they were attacked and defeated there by the Roman consul L. Volumnius Flamma (Liv. x. 30, 31). Upon two other occasions during the Samnite wars Livy speaks of Tifernus or Tifernum in a manner that would leave it uncertain whether this mountain fastness is meant, or a town of the same name (Liv. ix. 44, x. 14); but as we have no other mention of a town of Tifernum in Samnium, it is perhaps more probable that in all these cases the mountain of that name is meant. The group thus named is a part of that known collectively as the *Monte Matese*,—one of the most conspicuous mountain masses in Samnium. [SAMNIUM.] The river Tifernus has a course of above 60 miles from its source to the Adriatic, in a general direction from SW. to NE. In the lower part of its course, after leaving the confines of Samnium, it constituted in ancient times the boundary between Apulia and the Frentani. (Mel. ii. 4. § 6; Plin. iii. 11. s. 16, 12. s. 17; Ptol. iii. 1. § 18, where the MSS. have Φίτερνος; but this is probably a mistake for Τίφερνος.) [E. H. B.]

TIGAVA CASTRA (*It. Ant.* p. 38; Tigavae, Plin. v. 2. s. 1; Τιγαῦα, Ptol. iv. 2. § 26), a fortress in Mauretania Caesariensis, between Oppidum Novum and Malliana, variously identified with *El-Herba*, *Cantara*, *Abd-el-Kader*.

TIGRA (called Τίγα by Procopius, *de Aed.* iv. 7), a fortress in Moesia Inferior, near the Danube, and between Sexantaprista and Appiaria (*Itin. Ant.* p. 222). In the *Not. Imp.* it is called Tegra. Variously identified with *Marotin* and a place near *Olughissar*. [T. H. D.]

TIGRANOCERTA (τὰ Τιγρανόκερτα, Strab. xi. pp. 522, 532; Ptol. v. 13. § 22; ἡ Τιγρανοκέρτα, Plut. *Lucull.* 25, &c.), literally, the city of Tigranes, since κέρτα (*kert*, *gerd*, or *karta*) meant, in the Armenian dialect, *city* (Hesych. iii. p. 237). The later capital of Armenia, built by Tigranes on an eminence by the river Nicephorius, a city of considerable size and strongly fortified. It was in a great measure populated with Greeks and Macedonians, taken thither by force from Cappadocia and Cilicia. After Lucullus gained his victory over Tigranes before its walls, he caused a great part of the still unfinished town to be pulled down, and permitted its kidnapped inhabitants to return to their homes. Nevertheless, the town continued to exist, though we hear but little of it subsequently to this event. (Cf. Strab. *ll. cc.* and xii. p. 539, xvi. p. 747; App. *Mithr.* 67; Plut. *Lucull.* 25, sqq.; Tac. *Ann.* xii. 50, xiv. 24, xv. 4; Plin. vi. 9. s. 10.) It has been variously identified with the ruins of *Sert* on the *Chabur*, with *Mejafurkin*, and with *Amid* or *Amadiah*. (See Ainsworth, ii. p. 361; St. Martin, i. p. 173; Ritter, *Erdk.* x. p. 87, xi. p. 106, sqq.) [T. H. D.]

TIGRIS, a celebrated river of Asia. We find various forms of its name, both in Greek and Latin writers. The earlier and more classical Greek form is ὁ Τίγρης, *gen.* Τίγρητος (Herod. vi. 20; Xen. *Anab.* iv. 1. § 3; Arr. *Anab.* vii. 7, &c.), whilst the form ὁ Τίγρις, *gen.* Τίγριδος, and sometimes Τίγριος, is more usual among the later writers. (Strab. ii. p. 79, xv. p. 728; Ptol. v. 13. § 7; Plut. *Lucull.* 22, &c.) Amongst the Romans the *nom.* is constantly Tigris, with the *gen.* Tigris and *acc.* Tigrin and Tigrim among the better writers (Virg. *Ecl.* i. 63; Lucan, iii. 261; Plin. vi. s. 9; Curt. iv. 5, &c.); but sometimes Tigridis, Tigridem (Lucan, iii. 256; Eutrop. ix. 18; Amm. Marc. xxiii. 6. § 20, &c.) According to Pliny, the river in the upper part of its course, where it flowed gently, was called Diglito; but lower down, where it moved with more rapidity, it bore the name of Tigris, which, in the Median language, signified an arrow (cf. Strab. xi. p. 529; Curt. iv. 9; Isid. *Or.* xii. c. 2, &c.) Josephus (*Ant.* i. 1, 2, sq.) and Zonaras (*Ann.* i. 2) mention that it bore the name of Diglad; and in its earliest course it is still called *Daghele*, *Didschle* or *Dadschla*.

According to the general testimony of the ancients the Tigris rose in Armenia (Xen. *Anab.* iv. 1. § 3; Eratosth. *ap. Strab.* ii. p. 80; Plin. vi. 27. s. 31; Ptol. *l. c.*, &c.). Diodorus, indeed, places its sources in the territory of the Uxii in Persia (xvii. 67); but he has here confounded the Tigris with the Pasitigris. Herodotus (v. 52) observes that there were three rivers bearing the name of Tigris, but that they did not spring from the same source; one of them rising in Armenia, another in the country of the Matieni, whilst he does not mention the origin of the third. These two branches, which are not mentioned by any other ancient writer, are the more western and proper sources of the Tigris in Sophene, to the NE. of the cataracts of the Euphrates. The more eastern of them forms the little river Nymphius or Nymphaeus (now the *Batman Su* or river of *Miafarakin*.) The union of these two sources forms the main western arm of the Tigris, which flows for between 100 and 200 miles, first in a NE., then in a S., and lastly in an E. direction, before it joins the main eastern branch of the river, about 62 miles SE. of Tigranocerta. The authors subsequent to Herodotus do not notice his correct account of these sources, but confine themselves entirely to the eastern branch. According to Strabo (xi. pp. 521, 529) this rose in Mount Niphates, at a distance of 2500 stadia from the sources of the Euphrates. But Pliny, who has written in most detail concerning this eastern branch, describes it as rising in a plain of Armenia Major, at a place called Elegosine (vi. 27. s. 31). It then flowed through the nitrous lake of Arethusa, without, however, mingling its waters with those of the lake, and after losing itself at a place called Zoroanda (near the present *Hazur*), under a chain of the Taurus (the *Nimrud Dagh*), burst again from the earth, and flowed through a second lake, the Thospites. After emerging from this, it again sank into the earth with much noise and foam (cf. Strab. xvi. p. 746; Prisc. *Perieg.* 913; Amm. Marc. xxiii. 6. § 15, &c.), and, after a subterranean passage of 25 miles, reappeared at a place called Nymphaeum (cf. Justin, xlii. 3). The account of Strabo, however, varies very considerably from the preceding one of Pliny. The former writer mentions only one lake (xi. p. 529), the description of which entirely resembles Pliny's Arethusa, but which Strabo calls Arsene or Thopitis, meaning evidently the Thospites of Pliny, the present *Wan* in *Tosp*, on which is situated the town of *Ardschisch*, with which the Tigris is in reality quite unconnected. Subsequently the river approaches the Euphrates in the neighbourhood of Seleucia, forming in this part of its course the boundary between Assyria and Mesopotamia. Diodorus Siculus (ii. 11) and Curtius (v. 1) erroneously represent it as flowing through Media, which it does not even touch. Near Seleucia, it was connected with the Euphrates by means of canals (Arrian, *Anab.* vii. 7). After this, it again retires from the Euphrates, till at last, bending its course to the SW., it completely unites with that river, at a place called by Pliny (*l. c.*) Digba, 1000 stadia above their common embouchure in the Persian gulf. Many of the ancients were aware that the two rivers joined one another, and had a common mouth (Plin. *ib.*; Strab. ii. p. 79; Procop. *B. P.* i. 17, &c.), whilst others were of opinion that the Euphrates had a separate embouchure (Onesicritus, *ap. Strab.* xv. p. 729; Arrian, *Anab. l. c.*; and *Ind.* 41; Nearch. p. 37, Huds.). But even those who recognised their junction were not agreed as to which stream it was that received the other, and whether their united course, now the *Shat-el-Arab*, should be called Tigris or Euphrates. Most writers adopted the former name, but Nearchus and Onesicritus preferred that of the Euphrates (cf. Arrian, *Indic.* 41). It is not impossible, however, that the Euphrates may at one time have had a separate mouth (cf. Plin. *l. c.*; Ritter, *Erdk.* x. p. 27). There was also a difference of opinion as to the number of mouths by which the united stream emptied itself into the Persian gulf. Its western mouths were entirely unknown to the ancient Greeks, as Antiochus Epiphanes was the first who caused the coast to the W. of the Tigris to be accurately surveyed; and amongst later conquerors, Trajan alone penetrated as far as this neighbourhood. Hence the ancient Greeks, as well as Pliny (*l. c.*), speak of only one mouth, the breadth of which is given by the latter at 10 miles. Ptolemy, however, mentions two mouths (vi. 3. § 2) at a distance of 1½ degrees apart, which is confirmed by Onesicritus (ap. Philostorg. *Hist. Eccl.* iii. 7, 8), according to whom the island between these mouths was inhabited by the Meseni. But probably by the eastern mouth was meant that of the river Eulaeus, the present *Karún*, one arm of which unites with the Tigris, whilst the other falls into the sea by an independent mouth. This river was also called Pasitigris by the ancients (Πασίτιγρις, Strab. xv. p. 729), that is, "the little Tigris," from the old Persian word *pas*, signifying "small;" whence also among the modern Persians it bears the name of *Didjlahi-Kudak*, which means the same thing. Hence we may explain how the united stream of the Tigris and Euphrates itself was throughout its course called Pasitigris by some writers (Strab. *l. c.*; Plin. *l. c.*); whilst others regarded the Pasitigris as quite a separate stream, rising in the territory of the Uxii, and disemboguing into the Persian gulf (Nearch. *ap. Strab. l. c.*; Arrian, *Ind.* 42; Diodor. xvii. 67; Curt. v. 3, init). This last view would make it identical with the present *Karún* (cf. Kinneir, *Mem.* p. 59; Gosselin, *Recherches, &c.* ii. p. 86, sqq; Vincent, *Peripl.* iii. p. 67, not. &c.). The other affluents of the Tigris were the Nicephorius or Centritis, the Zabatus or Lycus, the Bumadus, the Caprus, the Tornadotus or Torna, apparently the same as the Physcus of Xenophon (*Anab.* ii. 4. § 25), the Gyndes or Delas, the Choaspes, and the Coprates, which fell into the main stream after joining the Eulaeus. All these rivers were on the left or eastern bank of the Tigris. The stream of the Tigris was very rapid, and according to Strabo (p. 529) from its very source; whilst Pliny (*l. c.*) more correctly ascribes this quality only to its lower course. It was, in fact, owing to the large quantity of water which the Tigris received by means of the canals which connected it with the Euphrates, none of which was returned through the same channels, owing to the bed of the Tigris being at a lower level. (Arrian, *l. c.*; Dion Cass. lxviii. 28; Strab. *l. c.*; Hor. *Od.* iv. 14, 46; Lucan, iii. 256, &c.) In ancient times many dams had been constructed in its course from Opis to its mouth, designed to retain its waters for the purpose of irrigating the adjoining districts (cf. Heeren, *Ideen*, i. 2. p. 171; Tavernier, *Voyages*, i. p. 185; Niebuhr, *Reise*, ii. p. 243). These, however, were all cut through by Alexander, in order to improve the navigation, which began as high up as Opis (Arrian, *l. c.*; Strab. 739, sq.) Between *Mosul* and the confluence of the greater *Zab*, and 3 hours' journey above the latter, there still remains an ancient dam of masonry thrown across the stream (Ritter, *Erdkunde*, x. p. 5, sqq.). [T. H. D.]

TIGUADRA, a small island off the coast of Spain, opposite the town of Palma, in the island of Balearis Major. (Plin. iii. 5. s. 11.) [T. H. D.]

TIGURINUS PAGUS. [HELVETII.]

TILADAE (Τιλάδαι, Ptol. vii. 2. § 15), a race who lived under the Mons Maeandrus in Western India. They are probably the same as the Taluctae of Pliny (vi. 19. s. 22). [TALUCTAE.] [V.]

TILAVEMPTUS (Τιλαούεμπτος: *Tagliamento*), a river of Venetia, which has its sources in the Alps, above 80 miles from the sea, and after traversing the broad plain of the *Frioul*, falls into the Adriatic sea between Aquileia and Concordia. (Plin. iii. 18. s. 22; Ptol. iii. 1. § 26.) It is the most considerable river in this part of Italy, and, like all the neighbouring rivers, is subject to be swollen by floods and winter rains, so that it leaves a broad bed of shingle, great part of which is dry at ordinary seasons. The name is found in Pliny and Ptolemy; and it is doubtless the same river which is described by Strabo, though without mentioning its name, as separating the territory of Aquileia from the province of Venetia, and which he says was navigable for 1200 stadia from its mouth. (Strab. v. p. 214.) This last statement is indeed a great exaggeration; but the valley of the *Tagliamento* is one of the natural openings of this part of the Alps, and was followed by the line of a Roman road, which proceeded from Aquileia by Julium Carnicum (*Zuglio*) over the pass of the *Monte di Sta Croce* into the valley of the *Gail*. [ALPES, p. 110.]

Pliny speaks (*l. c.*) of a "Tilaventum majus minusque," but it is impossible to say what river he meant to designate under the latter appellation. The name is written in the Tabula "Tiliabinte," while it assumes very nearly its modern form in the Geographer of Ravenna. (Taliamentum, Geogr. Rav. iv. 36.) [E. H. B.]

TILENE, in Gallia. The name is File in the Table, or Filena as some say. D'Anville altered it to Tilene, and he finds the place on a road in the Table from Andomatunum (*Langres*) to Cabillonum (*Challon-sur-Saône*). The place is *Til-le-Château*, the Tile Castrum of the eleventh century. Some documents of that time have Tiricastrum and Tricastel, and accordingly the place is vulgarly called *Tré-château* or *Tri-château*. [G. L.]

TILPHOSSA FONS. [BOEOTIA, p. 412, a.]

TILPHO'SSIUM or TILPHOSSAEUM. [BOEOTIA, p. 412, a.]

TILURIUM (Geogr. Rav. iv. 31), or TILURI PONS (*Itin. Ant.* p. 337), a place in Dalmatia, on the river Tilurus. It appears to be the same place as the Tribulium of Pliny (iii. 22. s. 26). Now *Trigl.* [T. H. D.]

TILURUS, a river of Dalmatia falling into the sea near Dalminium. (*Itin. Ant.* p. 337; *Tab. Peut.*) Now the *Czettina*. [T. H. D.]

TIMACHUS, a river in Upper Moesia, a tributary of the Danube, which it joined between Dorticum and Florentiana. (Plin. iii. 26. s. 29; *Tab. Peut.*) Now the *Timok*. [T. H. D.]

TIMACUM MAJUS and MINUS (Τίμακον, Ptol. iii. 9. § 5), two towns of Moesia Superior situated on the Timachus. (Geogr. Rav. iv. 7; *Tab. Peut.*) One still exists by the name of *Timok;* but Mannert seeks the larger town near *Iperik*, and the smaller one near *Geurgowatz*. [T. H. D.]

TIMALINUM, a place in Gallaecia in Hispania Tarraconensis (*Itin. Ant.* pp. 425, 430). Variously identified with *Villartelin* and *Fontaneira*. [T. H. D.]

TIMA'VUS (Τίμαυος: *Timao*), a river of Venetia, flowing into the Adriatic sea between Aquileia and Tergeste, about 12 miles E. of the former city. Notwithstanding its classical celebrity, it is one of the shortest of rivers, being formed by copious sources which burst out from the rock at the foot of a lofty cliff, and immediately constitute a broad and deep river, which has a course of little more than a mile before it discharges itself into the sea. There can be no doubt that these sources are the outlets of some subterranean stream, and that the account of Posidonius (*ap. Strab.* v. p. 215), who says that the river after a course of some length falls into a chasm, and is carried under ground about 130 stadia before it issues out again and falls into the sea, is substantially correct. Such subterranean passages are indeed not uncommon in *Carniola*, and it is impossible to determine from what particular river or lake the waters of the Timavus derive their origin; but the popular notion still regards them as the outflow of a stream which sinks into the earth near *S. Canzian*, about 13 miles from the place of their reappearance. (Cluver. *Ital.* p. 193.) The number of the sources is variously stated: Virgil, in the well-known passage in which he describes them (*Aen.* i. 245), reckons them nine in number, and this agrees with the statement of Mela; while Strabo speaks of seven; and this would appear from Servius to have been the common belief (Serv. *ad Aen. l. c.*; Mel. ii. 4. § 3), which is supported also by Martial, while Claudian follows Virgil (Mart. iv. 25. 6; Claudian, *de VI. Cons. Hon.* 198). Cluverius, on the other hand, could find but six, and some modern travellers make them only four. Strabo adds that, according to Polybius, all but one of them were *salt*, a circumstance which would imply some connection with the sea, and, according to Cluverius, who described them from personal observation, this was distinctly the case in his time; for though at low water the stream issued tranquilly from its rocky sources, and flowed with a still and placid current to the sea, yet at high tides the waters were swollen, so as to rush forth with much greater force and volume, and inundate the neighbouring meadows: and at such times, he adds, the waters of all the sources but one become perceptibly brackish, doubtless from some subterranean communication with the sea. (Cluver. *Ital.* p. 194.) It appears from this account that Virgil's remarkable expressions—

> "Unde per ora novem, vasto cum murmure montis
> It *mare* proruptum, et *pelago* premit arva sonanti"

—are not mere rhetorical exaggerations, but have a foundation in fact. It was doubtless from a reference to the same circumstance that, according to Polybius (*ap. Strab. l. c.*), the stream was called by the natives "the source and mother of the sea" (μητέρα τῆς θαλάττης.) It is probable that the communication with the sea has been choked up, as no modern traveller alludes to the phenomenon described by Cluverius. The *Timao* is at present a very still and tranquil stream, but not less than 50 yards broad close to its source, and deep enough to be navigable for vessels of considerable size. Hence it is justly called by Virgil "magnus Timavus" (*Ecl.* viii. 6); and Ausonius speaks of the "aequoreus amnis Timavi" (*Clar. Urb.* xiv. 34).

Livy speaks of the "lacum Timavi," by which he evidently means nothing more than the basin formed by the waters near their source (Liv. xli. 1): it was close to this that the Roman consul A. Manlius established his camp, while C. Furius with 10 ships appears to have ascended the river to the same point, where their combined camp was attacked and plundered by the Istrians. According to Strabo there was a temple in honour of Diomed erected near the sources of the Timavus, with a sacred grove attached to it. (Strab. v. p. 214). There were also warm springs in the same neighbourhood, which are now known as the *Bagni di S. Giovanni*. [E. H. B.]

TIMOLAEUM (Τιμολαῖον), a fort or castle on the coast of Paphlagonia, 40 or 60 stadia to the north of Climax, and 100 or 150 stadia from Cape Carambis. (Marcian, p. 71; Anon. *Peripl. P. E.* p. 6.) [L. S.]

TIMONI'TIS (Τιμωνῖτις), a district in the interior of Paphlagonia, near the borders of Bithynia. (Strab. xii. p. 562; Ptol. v. 1. § 12.) Pliny (v. 42) mentions its inhabitants under the name of Timoniacenses, and Stephanus B. knows Timonium (Τιμώνιον) as a fort in Paphlagonia, from which the district no doubt derived its name. [L. S.]

TINA (Τίνα or Τίννα, Ptol. ii. 3. § 5), a river on the E. coast of Britannia Romana, forming the boundary between it and Britannia Barbara, and still called the *Tyne*. [T. H. D.]

TINCONCIUM, in Gallia, is placed in the Itins. on a road between Avaricum (*Bourges*) and Decetia (*Décise*). In the Table the name is Tincollo. The distance in the Itins. is the same (xx.) from Avaricum to Tinconcium (*Sancoins*), which is named Tincentium in some middle-age documents. The Itins. do not agree in the distance between Tinconcium and Decetia. [G. L.]

TINFADI, a place in Numidia, 22 miles W. of Theveste (*Itin. Ant.* p. 33). According to Lapie, the ruins on the *Oued Hrhia*. [T. H. D.]

TINGENTERA. [TRANSDUCTA.]

TINGIS (Τίγγις, Strab. iii. p. 140, and Τίγα, xvii. p. 827; in Ptol. iv. 1. § 5, Τίγγις Καισάρεια), a very ancient city on the N. coast of Mauretania. Mela (i. 5) calls it Tinge, Pliny (v. 1. s. 1) Tingi. It lay 60 miles W. of the promontory of Abyla (*Itin. Ant.* p. 9, &c) and 30 miles from Belo on the opposite coast of Spain (Plin. *l. c.*). Mela and Pliny record the tradition of its foundation by Antaeus, whilst according to Plutarch it was founded by Sophax, a son of Hercules and the widow of Antaeus (*Sert.* 9). In that neighbourhood was the fabled grave of Antaeus, and his skeleton 60 cubits long (Strab. xvii. 829, cf. iii. p. 422). These mythic legends serve at least to indicate the great antiquity of the place. (Cf. Strab. *l. c.*; Solin. c. 45.) It was raised by Augustus to the rank of a free city

(Dion Cass. xlviii. 45), and in the time of Claudius became a Roman colony (Plin. *l. c.*; *Itin. Ant.* 8, 12) and the capital of the province of Tingitana. It was also a place of considerable trade. Now *Tangier*. [T. H. D.]

TI'NIA (Τενέας: *Timia*), a small river of Umbria, falling into the Tiber, a few miles below Perusia. The name is given by the ancient geographers to the affluent of the Tiber (one of the first tributaries which that river receives), but at the present day the stream called the *Timia* loses its name after its junction with the *Topino*, a more considerable stream. Four small rivers indeed bring down their united waters to the Tiber at this point: 1, the *Maroggia*, which rises between *Todi* and *Spoleto*, and brings with it the waters of the *Clitunno*, the ancient Clitumnus; 2, the *Timia*, which joins the Clitumnus near Mevania (*Bevagna*); 3, the *Topino*, which descends from the Apennines near *Nocera*, and turns abruptly to the NW., after receiving the waters of the *Timia*; and 4, the *Chiascio*, which joins the *Topino* from the N. only 3 miles from the point where it falls into the Tiber. Though thus augmented from various quarters the Tinia was always an inconsiderable stream. Pliny speaks of it as navigable with difficulty even for boats, and Silius Italicus calls it "Tiniae inglorius humor." (Sil. Ital. viii. 452; Plin. iii. 5. s. 9; Strab. v. p. 227.) [E. H. B.]

TINNE'TIO, a place in Rhaetia, mentioned only in the Antonine Itinerary (p. 277), but still retaining its ancient name in the form of *Tinzen*. [L. S.]

TINU'RTIUM, in Gallia, is placed in the Itins. near the *Saône*, between Cabillonum (*Challon*) and Matisco (*Mâcon*). The Antonine Itin. marks M.P. xxi., leugas xiiii. between Cabillonum and Tinurtium, which is *Tournus*. The Table gives only xii., which appears to be nearer the truth. The two Itins. do not agree in the distance between Tinurtium and Matisco. Spartianus (*Vita Septim. Severi*, c. 11) says that Severus defeated Clodius Albinus at Tinurtium, or Trinurtium, for the reading is perhaps doubtful. (Is. Casaubon, in Aelium Spartianum notae). Dion (lxxv. c. 6), Herodian (iii. 7), and Eutropius (viii. 18) speak of Clodius Albinus being defeated by Severus at or near Lugdunum (*Lyon*). The name Tinurtium appears to be sometimes miswritten Tiburtium. [G. L.]

TIORA MATIENA. [Aborigines.]

TIPARENUS, an island off the coast of Hermionis in Argolis, mentioned only by Pliny (iv. 12. s. 19). It is frequently identified with *Spétzia*; but Leake remarks that Tiparenus has no appearance of a Greek name, and conjectures that it is an error for Tricarenus, the same as the Tricrana of Pausanias (ii. 34. § 8) and the modern *Tríkhiri*. (Leake, *Morea*, vol. ii. p. 465; Ross, *Wanderungen in Griechenland*, vol. ii. p. 21).

TIPASA (Τίπασα, Ptol. iv. 2. § 5). 1. A town in Mauretania Caesariensis, endowed with the jus Latii by the emperor Claudius (Plin. v. s. 1) and subsequently a Roman colony (*Itin. Ant.* p. 15). It lay between Icosium and Caesarea (*Ib.*). Procopius (*B. V.* ii. 10) mentions two columns near Tipasa in the SE. of Mauretania, which had on them the following inscription in the Phoenician language: "We are fugitives from the face of Joshua, the robber, and his son Nave." Now *Tefessad* or *Tefesah*.

2. A town in Numidia, on the road from Sicca to Cirta (*Itin. Ant.* p. 41). Now *Tebessa* or *Tifech*. [T. H. D.]

TIPHAE. [Siphae.]

TIPHSAH. [Thapsacus.]

TIPSUM or TIPSUS (*It. Hier.* p. 569), a place in Thrace, now *Sundukli* or *Karassiui*, according to Lapie. [J. R.]

TIRIDA. [Stabulum Diomedis.]

TIRISSA (Geogr. Rav. iv. 6), called by Arrian Τετρισίας (*Per. P. Eux.* p. 24), and in the Tab. Peut. Trissa; a fortified place on the promontory of Tirizis. From its situation on this bold headland it was sometimes called simply Ἄκρα (Steph. B. p. 53; Hierocl. p. 637), and hence at present *Ekerne* or *Kavarna*. [T. H. D.]

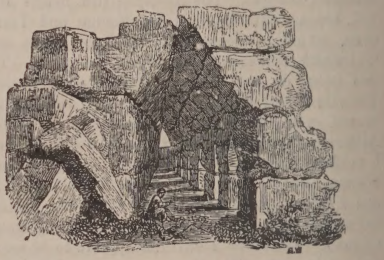
TIRISTASIS (Plin. iv. 11. s. 18; Τειρίστασις, Scyl. p. 28; Τιρίστασις, *Epist. Phil. ad Ath.* ap. Dem. p. 159, R.), a town of the Thracian Chersonesus, on the coast of the Propontis. It was included in the dominions of Philip, who in the letter above referred to complains that the Athenian general Diopeithes had taken it and sold its inhabitants for slaves (B. C. 340) [Diopeithes, *Dict. Biog.*] According to Choiseul, its site is still occupied by a village bearing the same name. [J. R.]

TIRIZIS (Τίριζις, Strab. vii. p 319), a very projecting headland of Moesia in the Pontus Euxinus. The name varies, being written Τίριζα in Anon. (*Perip. P. Eux.* p. 13), Τιριστρίς or Τιριστρία ἄκρα by Ptolemy (iii. 10. § 8), and Tiristis by Mela (ii. 2). Now *Cape Gülgrad*. [T. H. D.]

TIRYNS (Τίρυνς: *Eth.* Τιρύνθιος: the name is perhaps connected with τύῤῥις, Lepsius, *Tyrrh. Pelasger*, p. 13), one of the most ancient cities of Greece, lay a short distance SE. of Argos, on the right of the road leading to Epidaurus (Paus. ii. 25. § 8), and at the distance of 12 stadia from Nauplia. (Strab. viii. p. 373.) Its massive walls, which have been regarded with wonder in all ages, are said to have been the work of the Cyclopes, and belong to the same age as those of Mycenae. (Paus. ii. 16. § 5, ii. 25. § 8, vii. 25. § 6, ix. 36. § 5; Strab. *l. c.*; Plin. vii. 56. s. 57.) Hence Homer calls the city Τίρυνς τειχιόεσσα. (*Il.* ii. 559.) Pindar speaks of the Κυκλώπια πρόθυρα of Tiryns (*Fragm.* 642, ed. Böckh), and Pausanias says that the walls are not less worthy of admiration than the pyramids of Egypt (ix. 36. § 5.) In another passage he describes the walls as consisting of wide masses of stone (ἀργοὶ λίθοι), of such a size, that a yoke of oxen could not stir the least of them, the interstices being filled in with smaller stones to make the whole more compact and solid. (Paus. ii. 25. § 8.) The foundation of Tiryns ascends to the earliest mythical legends of the Argeia. It was said to have derived its name from Tiryns, the son of Argus (Paus. ii. 25. § 8), and to have been founded by Proetus. (Strab. viii. p. 372; Paus. ii. 16. § 2.) According to the common tradition, Megapenthes, the son of Proetus, ceded Tiryns to Perseus, who transmitted it to his descendant Electryon. Alcmena, the daughter of Electryon, married Amphitryon, who would have succeeded to the crown, had he not been expelled by Sthenelus, king of Argos. Their son Hercules afterwards regained possession of Tiryns, where he lived for many years, and hence is frequently called Tirynthius by the poets. (Hes. *Scut.* 81; Pind. *Ol.* x. 37, *Isthm.* vi. 39; Virg. *Aen.* vii. 662; Ov. *Met.* vii. 410.) Although Tiryns was thus closely connected with the Heraclidae, yet the city remained in the hands of the old Achaean population after the return of the Heraclidae and the conquest of Peloponnesus by the

Dorians. The strong fortress of Tiryns was dangerous to the neighbouring Dorian colony of Argos. After the dreadful defeat of the Argives by Cleomenes, their slaves took possession of Tiryns and held it for many years, (Herod. vi. 83.) In the Persian War the Tirynthians sent some men to the battle of Plataea. (Herod. ix. 28.) Subsequently their city was taken by the Argives, probably about the same time as Mycenae, B. C. 468. The lower city was entirely destroyed; the citadel was dismantled; and the inhabitants fled to Epidaurus and Halieis, a town on the coast of Hermionis. (Strab. viii. p. 373; Ephorus, *ap. Steph. B. s. v.* Ἁλιεῖς; Eustath. *ad Hom. Il.* ii. 559, p. 286,) It was probably owing to this circumstance that Stephanus B. (*s. v.* Τίρυνς) was led into the mistake of saying that Tiryns was formerly called Halieis. The Tirynthians, who did not succeed in effecting their escape, were removed to Argos. (Paus. ii. 25. § 8.) From this time Tiryns remained uninhabited; and when Pausanias visited the city in the second century of our era, he saw nothing but the remains of the walls of the citadel, and beneath them towards the sea the so-called chambers of the daughters of Proetus. No trace of the lower city appears to have been left. The citadel was named Licymna, after Licymnius, son of Electryon, who was slain at Tiryns by Tleptolemus, son of Hercules. (Strab. vii. p. 373; Pind. *Ol.* vii. 47.) Hence Statius calls the marshes in the neighbourhood of Tiryns "stagna Licymnia." (*Theb.* iv. 734.) Theophrastus represents the Tirynthians as celebrated for their laughing propensities, which rendered them incapable of attention to serious business (*ap. Athen.* vi. p. 261, d.).

The ruins of the citadel of Tiryns are now called *Paleó Anápli.* They occupy the lowest and flattest of several rocky hills, which rise like islands out of the plain. The impression which they produce upon the beholder is well described by Col. Mure: "This colossal fortress is certainly the greatest curiosity of the kind in existence. It occupies the table summit of an oblong hill, or rather knoll, of small extent or elevation, completely encased in masses of enormous stones, rudely piled in tiers one above another, into the form alternately of towers, curtain walls, abutments, gates, and covered ways. There is not a fragment in the neighbourhood indicating the existence of suburb or outer town at any period; and the whole, rising abruptly from the dead level of the surrounding plain, produces at a distance an effect very similar to that of the hulk of a man-of-war floating in a harbour." The length of the summit of the rock, according to Col. Leake's measurement, is about 250 yards, the breadth from 40 to 80, the height above the plain from 20 to 50 feet, the direction nearly N. and S. The entire circuit of the walls still remains more or less preserved. They consist of huge masses of stone piled upon one another, as Pausanias describes. The wall is from about 20 to 25 feet in thickness, and it had two entrances, one on the eastern, and the other on the southern side. "In its general design the fortress appears to have consisted of an upper and lower enclosure of nearly equal dimensions, with an intermediate platform, which may have served for the defence of the upper castle against an enemy in possession of the lower. The southern entrance led by an ascent to the left into the upper inclosure, and by a direct passage between the upper inclosure and the eastern wall of the fortress into the lower inclosure, having also a branch to the left into the middle platform, the entrance into which last was nearly opposite to the eastern gate. Besides the two principal gates, there was a postern in the western side. On either side of the great southern entrance, that is to say, in the eastern as well as in the southern wall, there were galleries in the body of the wall of singular construction. In the eastern wall, where they are better preserved, there are two parallel passages, of which the outer has six recesses or niches in the exterior wall. These niches were probably intended to serve for the protracted defence of the gallery itself, and the galleries for covered communications leading to towers or places of arms at the extremity of them. The passage which led directly from the southern entrance, between the upper inclosure and the eastern wall into the lower division of the fortress, was about 12 feet broad. About midway, there still exists an immense door-post, with a hole in it for a bolt, showing that the passage might be closed upon occasion. The lower inclosure of the fortress was of an oval shape, about 100 yards long and 40 broad; its walls formed an acute angle to the north, and several obtuse angles on the east and west. Of the upper inclosure of the fortress very little remains. There is some appearance of a wall of separation, dividing the highest part of all from that next to the southern entrance; thus forming four interior divisions besides the passages." (Leake.) The general appearance of these covered galleries is shown in the accompanying drawing from Gell's *Itinerary.* (Leake, *Morea*, vol. ii. p. 350, seq.; Mure, *Tour in Greece*, vol. ii. p. 173, seq.; Curtius, *Peloponnesos*, vol. ii. p. 388, seq.)



GALLERY AT TIRYNS.

TISAEUM (Τισαῖον: *Bardjóia*), a lofty mountain on the promontory of Aeantium in Magnesia in Thessaly, at the entrance of the Pagasaean gulf, on which stood a temple of Artemis, and where in B. C. 207 Philip V., son of Demetrius, caused watch-fires to be lighted, in order to obtain immediate knowledge of the movements of the Roman fleet. (Apoll. Rhod. i. 568; Val. Flacc. ii. 6; Polyb. x. 42; Liv. xxviii. 5; Leake, *Northern Greece*, vol. iv. p. 397.)

TISCANUS (Jornand. *Get.* 5), or Tysca (*Ib.* 34; Geogr. Rav. iv. 14); a river in Thrace, a tributary of the Danube, the modern *Theiss.* [T.H.D.]

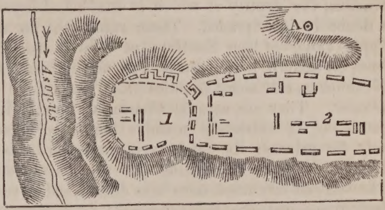
TISEBARICE. [Tesebarica.]

TI'SIA (Τισία: *Eth.* Τισιάτης), a town of the Bruttii, mentioned by Appian in his account of the operations of Hannibal in that country. It had been occupied by that general with a Carthaginian garrison, but was betrayed by one of the citizens into the hands of the Romans, who held it for a short time, but it was soon recovered by Hannibal. (Appian, *Hann.* 44.) It is probably the same place which is called Isia by Diodorus, from whom we learn that it was besieged without success by the leaders of the Italian forces during the Social War. (Diod. xxxvii. *Exc. Phot.* p. 240.) On both occasions it appears as a strong fortress, situated apparently in the neighbourhood of Rhegium; but no other mention is found of the city, which is not noticed by any of the geographers, and must probably have ceased to exist, like so many of the smaller towns of Bruttium. The name is, however, found in Stephanus of Byzantium, who confirms the correctness of the form Tisia, found in Appian. (Steph. B. *s. v.*) Its site is wholly uncertain. [E. H. B.]

TISSA (*Τίσσα*, Ptol.; *Τίσσαι*, Steph. B.: *Eth.* *Τισσαῖος*, Tissiensis, Cic., Tissinensis, Plin.), a town in the interior of Sicily, repeatedly mentioned by ancient authors, but without any clue to its position. As its name is cited from Philistus by Stephanus of Byzantium (*s. v.*), it must have existed as a Siculian town from an early period, but its name is not found in history. Under the Romans it continued to subsist as a municipal town, though a very small place. Cicero calls it "perparva et tenuis civitas," and Silius Italicus also terms it "parvo nomine Tisse." (Cic. *Verr.* iii. 38; Sil. Ital. xiv. 267.) It is again noticed by Pliny and Ptolemy among the towns of the interior of Sicily, but all trace of it is subsequently lost. The only clue to its site is derived from Ptolemy, who places it in the neighbourhood of Aetna. It has been fixed by Cluverius and others on the site of the modern town of *Randazzo*, at the northern foot of Aetna, but this is a mere conjecture. (Plin. iii. 8. s. 14; Ptol. iii. 4. § 12; Cluver. *Sicil.* p. 308.) [E. H. B.]

TITACIDAE. [ATTICA, p. 330, a.]

TITANE (*Τιτάνη*, Paus.; *Τίτανα*, Steph. B. *s. v.*: *Eth.* *Τιτάνιος*), a place in the Sicyonia, upon the left bank of the Asopus, distant 60 stadia from Sicyon, and 40 from Phlius. It was situated upon the summit of a hill, where Titan, the brother of the Sun, is said to have dwelt, and to have given his name to the spot. It was celebrated for a temple of Asclepius, reported to have been built by Alexander, the son of Machaon, the son of Asclepius. This temple still existed in the time of Pausanias, in the middle of a grove of cypress trees, in which the servants of the god attended to the patients who came thither for the recovery of their health. Within the temple stood statues of Asclepius and Hygieia, and of the heroes Alexanor and Euamerion. There was also a temple of Athena at Titane, situated upon a hill, and containing an ancient wooden statue of the goddess. In descending from the hill there was an altar of the Winds. (Paus. ii. 11. §§ 5—8, ii. 12. § 1, ii. 27. § 1.) Stephanus B. (*s. v.*) refers the *Τιτάνοιό τε λευκὰ κάρηνα* of Homer (*Il.* ii. 735) to Titane, but those words indicate a mountain in Thessaly. [Vol. I. p. 248, b.] The ruins of Titane were first discovered by Ross. Leake heard that there were some ancient foundations on the summit of the hill above *Liópesi*, which he supposed to be the remains of the temple of Asclepius at Titane; but although Hellenic remains exist at this site, there can be no doubt that Titane is represented by the more important *Paleókastron* situated further S., and a few minutes N. of the village of *Voivónda*. This *Paleókastron* stands upon a projecting spur of the mountains which run eastward towards the Asopus, and terminate just above the river in a small hill, which is surrounded by beautiful Hellenic walls, rising to the height of 20 or 30 ft. on the S. and SW. side, and flanked by three or four quadrangular towers. On this hill there stands a chapel of St. Tryphon, containing fragments of Doric columns. This was evidently the acropolis of the ancient city, and here stood the temple of Athena mentioned by Pausanias. The other parts of this projecting ridge are covered with ancient foundations; and upon this part of the mountain the temple of Asclepius must have stood. (Leake, *Morea*, vol. iii. p. 354, seq.; Ross, *Reisen im Peloponnes*, p. 49, seq.; Curtius, *Peloponnesos*, vol. ii. p. 500, seq.)



PLAN OF TITANE.

A. Village of *Voivónda*.
1. Acropolis of Titane.
2. Temple of Asclepius and surrounding Buildings.

TI'TANUS. [ASTERIUM.]

TITARE'SIUS. [THESSALIA, p. 1166, a.]

TITARUS. [THESSALIA, p. 1166, a.]

TITHOREA. [NEON.]

TITHRO'NIUM (*Τιθρώνιον*: *Eth.* *Τιθρωνιεύς*), a frontier town of Phocis, on the side of Doris. Livy, who calls it Tritonon, describes it as a town of Doris (xxviii. 7), but all other writers place it in Phocis. It was destroyed by the army of Xerxes together with the other Phocian towns. It is placed by Pausanias in the plain at the distance of 15 stadia from Amphicleia. The site of Tithronium is probably indicated by some ruins at *Mulki* below *Verzaná*, where a torrent unites with the Cephissus. (Herod. viii. 33; Paus. x. 3. § 2, x. 33. § 11; Steph. B. *s. v.*; Leake, *Northern Greece*, vol. ii. p. 87.)

TITTHIUM. [EPIDAURUS, p. 841, a.]

TITULCIA, a town of the Carpetani in Hispania Tarraconensis, on the road from Emerita to Caesaraugusta (*Itin. Ant.* pp. 436, 438, &c.) It seems to be the same town called *Τιτουακία* by Ptolemy (ii. 6. § 57). Variously placed near *Torrejon*, at *Getafe*, and at *Bayona*. [T. H. D.]

TITYRUS (*Τίτυρος*, Strab. x. p. 479), a mountain in the NW. part of Crete, not far from Cydonia. Upon it was the sanctuary or temple called Dictynnaeum. (Strab. *ib.*) One of its spurs formed the headland also called Tityrus (*Stadiasm.* p. 302) or Psacum. (*Cape Spada.*) [T. H. D.]

TIUS or TIUM (*Τῖος* or *Τίον*: *Eth.* *Τιανός*), a town on the coast of Bithynia, or, according to others, belonging to Paphlagonia. It was a Greek town situated at the mouth of the river Billaeus, and seems to have belonged to Paphlagonia until Prusias annexed it to Bithynia. (Memnon, 17—19; Pomp. Mela, i. 19; Marcian, p. 70; Arrian, *Peripl. P. E.* p. 14; Anon. *Peripl. P. E.* p. 2.) In Strabo's (xii. pp. 542, 543, 565) time, Tius was only a small place but remarkable as the birthplace of Philetaerus, the founder of the royal dynasty of Pergamum. (Comp. Plin. vi. 1.) There are coins of Tius as late as the reign of Gallienus, on which the ethnic name appears as *Τιανοί*, *Τεῖοι*, and *Τειανοί*. (Sestini, p. 71; Eckhel, ii. p. 438.) [L. S.]

TLOS (*Τλώς* or *Τλῶς*), an ancient and important city of Lycia. It is not often mentioned by ancient writers, but we know from Artemidorus (*ap. Strab.* xiv. p. 665) that it was one of the six cities forming the Lycian confederacy. Strabo only remarks further that it was situated on the road to Cibyra. (Comp. Plin. v. 28; Ptol. v. 3. § 5; Steph. B. *s. v.*; Hierocl. p. 659.) Until recently the site of this town was unknown, though D'Anville had correctly conjectured that it ought to be looked for in the valley of the Xanthus. Sir C. Fellows was the first modern traveller who saw and described its beautiful remains, the identity of which is established beyond a doubt by inscriptions. These ruins exist in the upper valley of the Xanthus, at a little distance from its eastern bank, almost due north of the city of Xanthus, and about 5 miles from the village of *Doover*. They are, says Sir Charles, very extensive, consisting of extremely massive buildings, suited only for palaces; the design appears to be Roman, but not the mode of building nor the inscriptions. The original city must have been demolished in very early times, and the finely wrought fragments are now seen built into the strong walls, which have fortified the town raised upon its ruins. The theatre was large, and the most highly and expensively finished that he had seen; the seats not only are of marble, but the marble is highly wrought and has been polished, and each seat has an overhanging cornice often supported by lions' paws. There are also ruins of several other extensive buildings with columns; but the most striking feature in the place is the perfect honeycomb formed in the sides of the acropolis by excavated tombs, which are cut out of the rock with architectural ornaments, in the form of triangles, &c., some showing considerable taste. (Fellows, *Asia Minor*, p. 237, foll., *Lycia*, p. 132, foll., where some of the remains are figured and a number of inscriptions given.) [L. S.]

TMARUS. [Dodona, p. 783, b.]

TMOLUS (Τμῶλος), a mountain range on the south of Sardes, forming the watershed between the basins of the Hermus in the north and the Cayster in the south, and being connected in the east with Mount Messogis. It was said to have received its name from a Lydian king Timolus, whence Ovid (*Met.* vi. 16) gives this name to the mountain itself. Mount Tmolus was celebrated for the excellent wine growing on its slopes (Virg. *Georg.* ii. 97; Senec. *Phoen.* 602; Eurip. *Bacch.* 55, 64; Strab. xiv. p. 637; Plin. v. 30). It was equally rich in metals; and the river Pactolus, which had its source in Mount Tmolus, at one time carried from its interior a rich supply of gold. (Strab. xiii. pp. 591, 610, 625; Plin. xxxiii. 43; comp. Hom. *Il.* ii. 373; Aesch. *Pers.* 50; Herod. i. 84, 93, v. 101; Ptol. v. 2. § 13; Dion. Per. 831.) On the highest summit of Mount Tmolus, the Persians erected a marble watch-tower commanding a view of the whole of the surrounding country (Strab. xiii. p. 625). The Turks now call the mountain *Bouz Dagh.* (Richter, *Wallfahrten*, pp. 512, 519.) [L. S.]

TMOLUS, a town of Lydia, situated on Mount Tmolus, which was destroyed during the great earthquake in A. D. 19. (Tac. *Ann.* ii. 47; Plin. v. 30; Euseb. *Chron. ad Ann. V. Tib.*; Niceph. Call. i. 17.) Some coins are extant with the inscription Τμωλειίτων. (Sestini, p. 114.) [L. S.]

TO'BIUS (Τόϐιος or Τούϐιος, Ptol. ii. 3. § 5), a river on the western coast of Britannia Romana, now the *Towy.* [T. H. D.]

TOCAE (Τῶκαι), a very large city of Numidia, mentioned only by Diodorus (xx. 57), is perhaps the same as Tucca.

TOCHARI (Τόχαροι, Ptol. vi. 11. § 6), a powerful Scythian people in Bactriana, which also spread itself to the E. of the Jaxartes over a portion of Sogdiana, and even as far as the borders of Serica. (Plin. vi. 17. s. 20; Amm. Marc. xxiii. 6. § 57.) [T. H. D.]

TOCOLOSIDA (Τοκολόσιδα, Ptol. iv. 1. § 14), the most southern place in the Roman possession in Mauretania Tingitana. (*Itin. Ant.* p. 23.) Variously identified with *Magilla*, *Fortin* near *Sidi Casseni*, and *Mergo* or *Amergo.* [T. H. D.]

TOCOSANNA (Τοκοσάννα, Ptol. vii. 2. § 2), a river which falls into the *Bay of Bengal* at its NE. end. It is probably that now called the river of *Arracan*, which is formed by the junction near its mouth of three other rivers. (Lassen, *Map of Anc. India.*) [V].

TODUCAE (Τοδοῦκαι, also Δοῦκαι or Τοδούκωνες, Ptol. iv. 2. § 21), a people in Mauretania Caesariensis, on the left bank of the Ampsaga. [T. H. D.]

TOE'SOBIS (Τοίσοϐις, Ptol. ii. 3. § 2), a river on the western coast of Britannia Romana, now the *Conway.* [T. H. D.]

TOGARMAH. [Armenia.]

TOGISONUS (*Bacchiglione*), a river of Venetia, mentioned only by Pliny, who describes it as flowing through the territory of Patavium, and contributing a part of its waters to the artificial canals called the Fossiones Philistinae, as well as to form the port of Brundulus (Plin. iii. 16. s. 20.) The rivers in this part of Italy have changed their course so frequently that it is very difficult to identify them: but the most probable conjecture is that the Togisonus of Pliny is the modern *Bacchiglione*, one arm of which still flows into the sea near the *Porto di Brondolo*, while the other joins the *Brenta* (Medoacus) under the walls of *Padoua* (Patavium). [E. H. B.]

TOLBIACUM, in North Gallia, on the road from Augusta Trevirorum (*Trier*) to Colonia Agrippina (*Cologne*). The distance of Tolbiacum from Colonia is xvi. in the Antonine Itin. Tolbiacum is *Zülpich*, south-west of *Bonn*, on the direct road from *Trier* to *Cologne.* The words "vicus supernorum" or "vicus supenorum," which occur in the MSS. of the Itin. after the name "Tolbiaco," have not been explained. Several writers have proposed to alter them. Tacitus (*Hist.* iv. 79) places Tolbiacum within the limits of the territory of the Agrippinenses or the Colonia Agrippina. [G. L.]

TOLENTI'NUM or TOLLENTI'NUM (*Eth.* Tolentinas, ātis: *Tolentino*), a town of Picenum, in the valley of the Flusor or *Chienti*, about 12 miles below Camerinum (*Camerino*). It is mentioned by Pliny among the municipal towns of Picenum, and its municipal rank is attested by the Liber Coloniarum, which mentions the "ager Tolentinus," and by inscriptions. (Plin. iii. 13. s. 18; *Lib. Col.* pp. 226, 259; Orell. *Inscr.* 2474; Gruter, *Inscr.* pp. 194. 2, 410. 2.) The modern city of *Tolentino*, which retains the ancient site as well as name, is situated on the present highroad from Rome to Ancona; but as no ancient road descended the valley of the Flusor, the name is not found in the Itineraries. [E. H. B.]

TOLE'NUS (*Turano*), a river of Central Italy, which rises in the mountains between Carseoli and the lake Fucinus, flows within a short distance of the walls of the former city, and falls into the Velinus a few miles below Reate. Its name is mentioned only by Ovid and Orosius, in reference to a great battle fought on its banks during the Social War, between the Roman consul Rutilius and the Marsi, in which the Romans were defeated with great slaughter and Rutilius himself slain. (Ovid, *Fast.* vi. 565; Oros. v. 18.) [E. H. B.]

TOLE'RIUM (Τολέριον, Steph. B.: *Eth.* Τολερῖνος, Toleriensis: *Valmontone?*), an ancient town of Latium, the name of which occurs in the early Roman history, but which appears to have ceased to exist at an early period. Its name is found in the list given by Dionysius of the thirty Latin cities which formed the league in B. C. 493 (Dionys. v. 61, according to the Vatican MS.; Niebuhr, vol. ii. note 21): and it is again mentioned among the places taken by Coriolanus at the head of the Volscian army in B.C. 486 (Dionys. viii. 17; Plut. *Coriol.* 28). According to the narrative given by Dionysius, and by Plutarch who copies him, it was the first place attacked by Coriolanus in that campaign, and its reduction was followed in succession by that of Bola, Labicum, Pedum and Corbio. It is singular that no mention of Tolerium occurs in the narrative of the same operations by Livy (ii. 39), and it seems probable that the name of Trebiam, which is found in that author (for which the best MSS. give Trebium), is a corruption for Tolerium, a name otherwise little known and therefore liable to alteration by copyists. (Cluver. *Ital.* p. 969; Bormann, *Alt-Latinische Chorographie*, p. 203.) The only other notice of Tolerium is found in Pliny, who enumerates the "Tolerienses" among the "populi" of Latium who had formerly shared in the sacrifices on the Alban Mount, but were in his time utterly extinct (iii. 5. s. 9). We have no account of the period of its destruction or final decay. The only clue to its position is that derived from the narratives above referred to, and it seems very doubtful how far we are justified in drawing strict topographical inferences from such relations. It may, however, be admitted as probable that Tolerium was situated in the same neighbourhood with Bola, Labicum, and Pedum; and the conjecture of Nibby, who would place it at *Valmontone*, derives at least some support from the circumstance that the latter town stands just at the source of the river *Sacco*, called in ancient times the Trerus or Tolerus [TRERUS]. The name of *Valmontone*, is of modern origin, but it in all probability occupies an ancient site: some vestiges of its ancient walls are still visible, as well as some remains of Roman date, while the scarped sides of the rocks which surround it, and render the position one of great natural strength, abound in ancient sepulchres. Gell, however, regards it as the site of Vitellia rather than Tolerium, a conjecture which has also much to recommend it. [VITELLIA.] *Valmontone* is 5 miles S. of *Palestrina* and about 3 miles beyond *Lugnano*, on the line of the modern Via Latina, and 26 from Rome. (Nibby, *Dintorni*, vol. iii. pp. 370, 377; Gell, *Top. of Rome*, p. 436; Abeken, *Mittel-Italien*, p. 76.) [E. H. B.]

TOLE'TUM (Τώλητον, Ptol. ii. 6. § 57: *Eth.* Toletani, Plin. iii. 3. s. 4; Orelli, *Inscr.* no. 980), the capital of the Carpetani, in Hispania Tarraconensis, situated on the Tagus, and on the road from Emerita to Caesaraugusta, and connected also by another road with Laminium. (*Itin. Ant.* pp. 438, 446.) It was a very strong town, though only of moderate size, and famed for its manufacture of arms and steel-ware. (Liv. xxxv. 7, 22, xxxix, 30; Grat. *Cyneg.* 341; cf. Miñano, *Diccion.* viii. p. 453.) According to an old Spanish tradition, Toledo was founded in the year 540 B. C. by Jewish colonists, who named it *Toledoch*, that is, "mother of people," whence we might perhaps infer a Phoenician settlement. (Cf. Miñano, *l. c.*; Puente, *Travels*, i. p. 27.) It is still called *Toledo*, and contains several remains of Roman antiquities, and especially the ruins of a circus. (Cf. Florez, *Esp. Sagr.* v. p. 22; Puente, i. p. 165, seq.) [T. H. D.]

TOLIAPIS (Τολιάπις, Ptol. ii. 3. § 33), a small island on the E. coast of Albion, opposite to the country of the Trinobantes. *Sheppy* seems the only island with which it is at all possible to identify it; yet it lies farther S. than the account of Ptolemy appears to indicate. [T. H. D.]

TOLISTOBOGII, TOLISTOBOGI, or TOLISTOBOII. [GALATIA.]

TOLLENTI'NUM. [TOLENTINUM.]

TOLOBIS, a coast town of the Ilercaones, in Hispania Tarraconensis. (Mela, ii. 6.) [T. H. D.]

TO'LOPHON (Τολοφών: *Eth.* Τολοφώνιος), a town of the Locri Ozolae, possessing a large harbour according to Dicaearchus (66; comp. Thuc. iii. 101; Steph. B. *s. v.*). According to Leake it occupied the valley of *Kiselí.* (*Northern Greece*, vol. ii. p. 620.)

TOLO'SA or THOLO'SA (Τολώσσα, Τολῶσα, Τόλοσα, Dion Cass. xxxviii. c. 32: *Eth.* Tolosates, Tolosenses, Tolosani), in Gallia, is *Toulouse*, in the department of *Haute-Garonne*, on the right bank of the *Garonne.*

The identity of Tolosa and *Toulouse* is easily proved from the Itineraries and other evidence. In Caesar's time Tolosa was within the Roman Provincia. (*B. G.* i. 10.) When Caesar is speaking of the intention of the Helvetii to migrate into the country of the Santones, he remarks that the Santones are not far from the territory of the Tolosates, who are in the Provincia. He considered that it would be dangerous to the Provincia if the warlike Helvetii, the enemies of Rome, should be so near to an open country, which produced a great deal of grain. The commentators have found some difficulty in Caesar's expression about the proximity of the Santones and the Tolosates, for the Nitiobriges and Petrocorii were between the Santones and the Tolosates; but Caesar only means to say that the Helvetii in the country of the Santones would be dangerous neighbours to the Provincia. In Caesar's time Tolosa and Carcaso, both in the basin of the *Garonne*, were fully organised as a part of the Provincia; for when P. Crassus invaded Aquitania, he summoned soldiers from the muster-rolls of these towns to join his army. (*B. G.* iii. 20.) Tolosa being situated on the neck of land where Gallia is narrowest [GALLIA TRANSALPINA, Vol. I. p. 949] and in a position easy of access from the west, north, and east, was one of the places threatened by the Galli in the great rising of B. C. 52; but Caesar with his usual vigilance protected the province on this side by placing a force at Tolosa. (*B. G.* vii. 7.)

Tolosa was an old town of the Volcae Tectosages which existed probably many centuries before it was conquered by the Romans. A great quantity of gold and silver was collected there, the gold the produce of the auriferous region near the Pyrenees, and both the precious metals the offerings of Gallic superstition. The treasure was kept in chambers in the temples, and also in sacred tanks. This is the story of Posidonius (Strab. iv. p. 188), who had travelled in Gallia; and it is more probable than the tradition that the gold of Tolosa was the produce of the plunder of Delphi by Brennus and his men, among whom it is said there were some Tectosages (Justin, xxxii. c. 3); for it is very doubtful if any of Brennus' soldiers got back to Gallia, if we admit that they came from Gallia. Tolosa was in some kind of alliance with Rome (Dion Cass. xxxiv. 97) about B. C. 106; but the Teutones and Cimbri at this time had broken into Gallia, and fear or policy induced the Tolosates to side with them. Q. Servilius Caepio (consul B. C. 106) made this a pretext for attacking Tolosa, which he took and plundered of its treasures, either in B. C. 106 or in the following year. This act of sacrilege was supposed to have been punished by the gods, for Caepio was defeated by the Cimbri B. C. 105, and his army was destroyed. (Liv. *Epit.* 67; Orosius, v. 15; Gell. iii. 9.) The treasure of Tolosa never reached Rome, and perhaps Caepio himself laid hold of some of it. However this may be, the "Aurum Tolosanum" became a proverb. All who had touched the consecrated treasure came to a miserable end. It seems that there was inquiry made into the matter at Rome, for Cicero (*De Nat. Deorum*, iii. 30) speaks of a "quaestio auri Tolosani."

The Tolosani or Tolosates were that division of the Tectosages which was nearest to the Aquitani. A place called Fines, between Tolosa and Carcaso, denotes the boundary of the territory of Tolosa in that direction, as this term often indicates a territorial limit in the Roman geography of Gallia [Fines]; and another place named Fines marks the boundary on the north between the Tolosates and the Cadurci.

Pliny (iii. 4) mentions Tolosa among the Oppida Latina of Narbonensis, or those towns which had the Latinitas, and, as Ptolemy (ii. 10. § 9) names it a Colonia, we must suppose that it was made a Colonia Latina. Tolosa maintained its importance under the Empire. Ausonius (*Ordo Nob. Urb.* xii.) describes Tolosa as surrounded by a brick wall of great circuit, and as a populous city, which had sent out inhabitants enough to found four other cities. The name Palladia, which Martial (*Ep.* ix. 101), Sidonius Apollinaris, and Ausonius give to Tolosa appears to refer to the cultivation of the liberal arts in this Gallic city —

> "Te sibi Palladiae antetulit toga docta Tolosae."

(Auson. *Parent.* iii. 6; and *Commem. Profess. Burdig.* xvii. 7.) [G. L.]

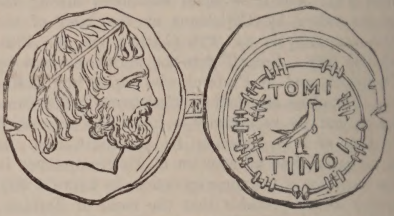
TOLOUS, a place of the Ilergetes in Hispania Tarraconensis. (*Itin. Ant.* p. 391.) Probably *Monzon.* [T. H. D.]

TO'MARUS. [Dodona, p. 783, b.]

TOME'RUS (Τόμηρος, Arrian, *Ind.* 24), a river, or rather torrent of Gedrosia, called Tonberos or Tomberos by Pliny (vi. 23. s. 25. § 93, ed. Sillig.), and Tubero by Mela (iii. 7). According to the distances in Arrian, this river is the *Muklow* or *Hingul.*

TOMEUS. [Messenia, p. 341, b.]

TOMIS or TOMI (Τόμις, Strab. vii. p. 319; Ov. *Tr.* iii. 9. 33; Geogr. Rav. iv. 6, &c.: Τόμαι, Ptol. iii. 10. § 8; Tomi, Plin. iv. 11. s. 18; Stat. *S.* i. 2, 255; *Itin. Ant.* p. 227, &c.; in Mela, ii. 2, Tomoe: we also find the Greek form Τομεύς, Steph. B. *s. v.*; Arrian, *Per. P. Eux.* p. 24), a town of Lower Moesia, on the Euxine, and the capital of the district of Scythia Minor (Sozom. *H. Eccl.* vii. 25; Hierocl. p. 637). It was situated at a distance of about 300 stadia or 36 miles from Istros or Istropolis (Anon. *Per. P. Eux.* p. 12; *Itin. Ant.* p. 227), but according to the Tab. Peut. 40 miles. It was a Milesian colony, and according to the legend the place where Medea cut up her brother's body, or where their father Aeëtes got together and buried the pieces (Ov. *l. c.*; Apollod. i. 9, 25; Hygin. *Fab.* 13.) The legend is no doubt connected with the name of the town, which, however, is still better known as the place of banishment of Ovid. Now *Tomisvar* or *Jeni Pangola.* [T. H. D.]



COIN OF TOMIS OR TOMI.

TO'MISA (Τόμισα: *Eth.* Τομισηνός, Τομισεύς, a town of Sophene, in Armenia, was ceded by Lucullus to the Cappadocians. (Polyb. xxxiv. 13; Strab. xii. p. 535, xiv. pp. 663, 664; Steph. B. *s. v.*)

TONBEROS. [Tomerus.]

TONICE. [Niconis Dromus.]

TONOSA, a town of Cappadocia, 50 miles from Sebastia, still called *Tonus.* (*It. Ant.* pp. 181, 182, 212.)

TONSUS, or TONZUS (Τόνσος, Zos. ii. 22. § 8; cf. Lampr. *Elag.* 7), the principal tributary of the Hebrus in Thrace. It rises in the Haemus: its general course for about 70 miles is almost due E.; it then makes a sudden bend to the S., and, after a farther southerly course of nearly the same length, falls into the Hebrus, a short distance from Hadrianopolis. Now *Tuncza* or *Toondja.* [J. R.]

TOPI'RIS (Plin. iv. 11. s. 18; Τοπιρίς or Τοπηρίς, Ptol. iii. 11. § 13), or Topirus (*It. Ant.* p. 321; in p. 331, it is corrupted into Otopisus; and in *It. Hier.* p. 603, into Epyrus; *Tab. Peut.*; Τόπειρος, Hierocl. p. 634), a town in the SW. of Thrace, a little NE. from the mouth of the Nestus, and a short distance W. of Abdera. In the time of Procopius (*B. G.* iii. 38) it was the first of the maritime cities of Thrace, and is described as distant 12 days' journey from Byzantium. Very little is known about this place. In later times it was called Rhusion (Ῥούσιον, Hierocl. *l. c.*; cf. Apospozm. Geo. in Hudson. iv. p. 42; and Anna Comn. p. 212), and was the seat of a bishopric. (*Conc. Chalced.*) Justinian rebuilt its walls, which had been demolished, and made them stronger than before. (Procop. *de Aed.* iv. 11.) According to Paul Lucas and Boudoue, the modern *Tosbur* occupies its site; but Lapie identifies it with *Kara-Giuenzi.* [J. R.]

TOREA'TAE. [Toretae.]

TORECCADAE. [Toretae.]

TO'RETAE (Τορεταί, Steph. B. *s. v.*; Dionys. Per. 682; Plin. vi. 5; Mela, i. 2; Avien. *Orb. Terr.* 867) or TOREA'TAE (Τορεᾶται, Strab. xi. p. 495), a tribe of the Maeotae in Asiatic Sarmatia. Ptolemy (v. 9. § 9) mentions a Τορετικὴ ἀκρὰ in Asiatic Sarmatia; and in another passage (iii. 5. § 25) he speaks of the Τορεκκάδαι as a people in European Sarmatia, who are perhaps the same as the Toretae or Toreatae.

TORNADOTUS, a small river of Assyria, mentioned by Pliny (vi. 27. s. 31), and a tributary of the Tigris. It is probably the same stream as that noticed by Xenophon under the name of the Physcus. (*Anab.* ii. 4. § 25.) It may be the modern *Torna* or *Odorneh.* Mannert (vi. 2. p. 317) takes it to be the same as the Adiabas of Ammianus (xxiii. 6); but the Adiabas is more likely to be that elsewhere called the Zabatus (now *Záb*). [V.]

TORNATES, an Aquitanian people, whose name is preserved in Pliny (iv. 19). There is no indication of their position, unless it be the name *Tournai*, a small town on the *Arros*, a branch of the *Adour*, and in the diocese of *Tarbes*, which, under the name of Turba, was the chief place of the Bigerriones. [BIGERRIONES.] [G. L.]

TORONAICUS SINUS. [TORONE.]

TORO'NE (Τορώνη: *Eth.* Τορωναῖος), a town of Chalcidice in Macedonia, situated upon the SW. coast of the peninsula of Sithonia. It was said to have derived its name from Torone, a daughter of Proeteus or Poseidon and Phoenice. (Steph. B. *s. v.* Τορώνη.) It was a Greek colony, founded by the Chalcidians of Euboea, and appears to have been originally the chief settlement of the Chalcidians in these parts. Hence the gulf lying between the peninsulas of Sithonia and Torone was generally called the Toronaean, now the *Gulf of Kassándhra.* (Τορωναϊκὸς κόλπος, Steph. B. *s. v.* Τορώνη; Ptol. iii. 13. § 13; Τορωνικὸς κόλπος, Strab. vii. p. 330; Scymn. Ch. 640; Toronaicum mare, Liv. xliv. 11; Toronaeus sinus, Tac. *Ann.* v. 10.) Like the other Greek cities in these parts, Torone furnished ships and men to the army of Xerxes in his invasion of Greece. (Herod. vii. 122.) After the Persian War Torone came under the dominion of Athens. In B.C. 424 a party in the town opened the gates to Brasidas, but it was retaken by Cleon two years afterwards. (Thuc. iv. 110, seq., v. 2.) At a later time it seems to have been subject to Olynthus, since it was recovered by the Athenian general Timotheus. (Diodor. xv. 81.) It was annexed by Philip, along with the other Chalcidian cities, to the Macedonian empire. (Diodor. xvi. 53.) In the war against Perseus, B. C. 169, it was attacked by a Roman fleet, but without success. (Liv. xliv. 12.) Theophrastus related that the Egyptian bean grew in a marsh near Torone (*ap. Athen.* iii. p. 72, d.); and Archestratus mentions a particular kind of fish, for which Torone was celebrated (*ap. Athen.* vii. p. 310, c.). The harbour of Torone was called Cophos (Κωφός), or "deaf," because being separated from the sea by two narrow passages, the noise of the waves was never heard there: hence the proverb κωφότερος τοῦ Τορωναίου λιμένος. (Strab. vii. p. 330; Mela, ii. 3; Zenob. *Prov. Graec.* cent. iv. pr. 68.) This port is apparently the same as the one called by Thucydides (v. 2) the harbour of the Colophonians, which he describes as only a little way from the city of the Toronaeans. Leake conjectures that we ought perhaps to read Κωφῶν instead of Κολοφωνίων. It is still called *Kufó*, and Torone likewise retains its ancient name. (Leake, *Northern Greece*, vol. iii. pp. 119, 155, 455.)

TORYNE (Τορύνη, Plut. *Ant.* 62; Τορώνη, Ptol. iii. 14. § 5), a town of Thesprotia in Epeirus, off which the fleet of Augustus was moored a short time before the battle of Actium, seems from the order of the names in Ptolemy to have stood in one of the bays between the mouth of the river Thyamis and Sybota, probably at *Parga.* (Leake, *Northern Greece*, vol. i. p. 103, vol. iii. p. 8.)

TOTTAEUM, a place in Bithynia of uncertain site (*It. Ant.* p. 141; *It. Hieros.* p. 573, where it is called Tutaium; *Concil. Chalced.* p. 98); but some look for its site near *Geiveh*, and others near *Karakaia.* [L. S.]

TOXANDRI. These inhabitants of North Gallia are first mentioned by Pliny (iv. 17) in a passage which has been interpreted several ways. Pliny's Belgica is limited on the north by the Scaldis (*Schelde*). [GALLIA TRANS., Vol. I. p. 960.] Pliny says: "A Scaldi incolunt extera Toxandri pluribus nominibus. Deinde Menapii, Morini." D'Anville and others explain "extera" to signify beyond the limits of the *Schelde*, that is, north and east of this boundary; and Cluver places the Toxandri in the islands of *Zeeland.* D'Anville supposes that they took a part of their territory from the Menapii, and that this newly acquired country was the *Campen* north of *Brabant* and the bishopric of *Liège.* This conjecture is supposed to be confirmed by the passage of Ammianus Marcellinus (xvii. 8), in which he says that Julian marched against the Franci named Salii, who had dared to fix themselves on Roman ground "apud Toxiandriam locum." The geographers who are best acquainted with the Netherlands fix Toxiandri locus at *Tessender Lo*, a small place in the *Campen* to the north of *Brabant.* Ukert (*Gallien*, p. 372) gives a different meaning to the word "extera." He remarks that Pliny, describing the north coast of Europe (iv. 14), says: "Toto autem hoc mari ad Scaldim usque fluvium Germanicae accolunt gentes," and he then enumerates the peoples as far as the Scaldis. Afterwards (c. 17) he adds "a Scaldi incolunt," &c.; and a few lines further, a word "introrsus" is opposed tô this "extera"; from which Ukert concludes that "extera" here means the coast country, a meaning which it has in two other passages of Pliny (ii. 67, iv. 13). After describing the nations which occupy the "extera," or coast, Pliny mentions the peoples in the interior, and in the third place the Germanic peoples on the Rhine. Accordingly Ukert concludes that we must look for the Toxandri in the neighbourhood of *Ghent* and *Bruges.* [G. L.]

TRACANA (Τράκανα, Ptol. iii. 5. § 27), an inland city of European Sarmatia. [T. H. D.]

TRACHIS or TRACHIN (Τραχίς, Herod., Thuc., et alii; Τραχίν, Strab.: *Eth.* Τραχίνιος). 1. A city of Malis, in the district called after it Trachinia. It stood in a plain at the foot of Mt. Oeta, a little to the N. or rather W. of Thermopylae, and derived its name from the rocks which surrounded the plain. It commanded the approach to Thermopylae from Thessaly, and was, from its position, of great military importance. (Herod. vii. 176; Strab. ix. p. 428; Steph. B. *s. v.*) The entrance to the Trachinian plain was only half a plethrum in breadth, but the surface of the plain was 22,000 plethra, according to Herodotus. The same writer states that the city Trachis was 5 stadia from the river Melas, and that the river Asopus issued from a gorge in the mountains, to the S. of Trachis. (Herod. vii. 198.) According to Thucydides, Trachis was 40 stadia from Thermopylae and 20 from the sea (Thuc. iii. 92.) Trachin is mentioned in Homer as one of the cities subject to Achilles (*Il.* ii. 682), and is celebrated in the legends of Hercules as the scene of this hero's death. (Soph. *Trach.* passim.) It became a place of historical importance in consequence of the colony founded here by the Lacedaemonians in the sixth year of the Peloponnesian War, B. C. 426. The Trachinians and the neighbouring Dorians, who suffered much from the predatory incursions of the Oetaean mountaineers, solicited aid from the Spartans, who eagerly availed themselves of this opportunity to plant a strong colony in this commanding situation. They issued an invitation to the other states of Greece to join in the colony; and as many as 10,000 colonists, under three Spartan oecists, built and fortified a new town, to which the name of HERACLEIA was given, from the great hero, whose name was so closely associated with the surrounding district. (Thuc. iii. 92; Diod. xii. 59.) It was usually called the Trachinian Heracleia, to distinguish it from other places of the same name, and by later writers Heracleia in Phthiotis, as this district was subsequently included in the Thessalian Phthiotis. (Ἡράκλεια ἡ ἐν Τραχινίᾳ, Xen. *Hell.* i. 2. § 18; Diod. xii. 77, xv. 57; Ἡρακλεῶται οἱ ἐν Τραχῖνι, Thuc. v. 51; Ἡ. ἡ Τραχὶν καλουμένη πρότερον, Strab. ix. p. 428; Heraclea Trachin dicta, Plin. iv. 7. s. 14; Ἡ. Φθιώτιδος, Ptol. iii. 13. § 46.) The new colonists also built a port with docks near Thermopylae. It was generally expected that this city, under the protection of Sparta, would become a formidable power in Northern Greece, but it was attacked from the beginning by the Thessalians, who regarded its establishment as an invasion of their territory; and the Spartans, who rarely succeeded in the government of dependencies, displayed haughtiness and corruption in its administration. Hence the city rapidly dwindled down; and in B. C. 420 the Heracleots were defeated with great loss by the neighbouring Thessalian tribes, and Xenares, the Lacedaemonian governor, was slain in the battle. Sparta was unable at the time to send assistance to their colony; and in the following year the Boeotians, fearing lest the place should fall into the hands of the Athenians, took possession of it, and dismissed the Lacedaemonian governor, on the ground of misconduct. (Thuc. v. 51, 52.) The Lacedaemonians, however, regained possession of the place; and in the winter of B. C. 409—408, they experienced here another disaster, 700 of the Heracleots being slain in battle, together with the Lacedaemonian harmost. (Xen. *Hell.* i. 3. § 18.) But, after the Peloponnesian War, Heracleia again rose into importance, and became the head-quarters of the Spartan power in Northern Greece. In B. C. 399 Herippidas, the Lacedaemonian, was sent thither to repress some factious movements in Heracleia; and he not only put to death all the opponents of the Lacedaemonians in the town, but expelled the neighbouring Oetaeans and Trachinians from their abodes. (Diod. xiv. 38; Polyaen. ii. 21.) In B. C. 395 the Thebans, under the command of Ismenias, wrested this important place from the Spartans, killed the Lacedaemonian garrison, and gave the city to the old Trachinian and Oetaean inhabitants. (Diod. xiv. 82.) The walls of Heracleia were destroyed by Jason, lest any state should seize this place and prevent him from marching into Greece. (Xen. *Hell.* vi. 4. § 27.) At a later time Heracleia came into the hands of the Aetolians, and was one of the main sources of their power in Northern Greece. After the defeat of Antiochus at Thermopylae, B. C. 191, Heracleia was besieged by the Roman consul Acilius Glabrio, who divided his army into four bodies, and directed his attacks upon four points at once; one body being stationed on the river Asopus, where was the gymnasium; the second near the citadel outside of the walls (extra muros), which was almost more thickly inhabited than the city itself; the third towards the Maliac gulf; and the fourth on the river Melas, opposite the temple of Diana. The country around was marshy, and abounded in lofty trees. After a siege of twenty-four days the Romans succeeded in taking the town, and the Aetolians retired to the citadel. On the following day the consul seized a rocky summit, equal to the citadel in height, and separated from it only by a chasm so narrow that the two summits were within reach of a missile. Thereupon the Aetolians surrendered the citadel. (Liv. xxxvi. 24.) Leake remarks that it seems quite clear from this account of Livy that the city occupied the low ground between the rivers *Karvunariá* (Asopus) and *Mavra-Néria* (Melas), extending from the one to the other, as well as a considerable distance into the plain in a south-eastern direction. There are still some vestiges of the citadel upon a lofty rock above; and upon its perpendicular sides there are many catacombs excavated. "The distance of the citadel above the town justifies the words *extra muros*, which Livy applies to it, and may explain also the assertion of Strabo (*l. c.*), that Heracleia was six stadia distant from the ancient Trachis; for, although the town of Heracleia seems to have occupied the same position as the Trachis of Herodotus, the citadel, which, according to Livy, was better inhabited in the Aetolian War than the city, may very possibly have been the only inhabited part of Heracleia two centuries later." (Leake, *Northern Greece*, vol. ii. pp. 26—29.)

2. Surnamed PHOCICA (ἡ Φωκική), a small city of Phocis, situated upon the confines of Boeotia, and on the road to Lebadeia. (Strab. ix. p. 423; Paus. x. 3. § 2.)

TRACHONI'TIS (Τραχωνῖτις, *Luke*, iii. 1; Joseph. *Ant.* xvi. 9, *B. J.* iii. 3; Plin. v. 18. s. 16; Τράχων, Joseph. *Ant.* xiii. 16), according to Josephus, a portion of Palestine which extended in a NE. direction from the neighbourhood of the sea of Galilee in the direction of Damascus, having the Syrian desert and Auranitis on its eastern frontier, Ituraea on the S., and Gaulanitis on the W. It was considered as the northern portion of Peraea (Περαία, i. e. Πέραν τοῦ Ἰορδανου, *Judith*, i. 9; *Matth.* iv. 25.) According to Strabo, it lay between Damascus and the Arabian mountains (xvi. p. 755); and from other authorities we may gather that it adjoined the province of Batanaea (Joseph. *B. J.* i. 20. § 4), and extended between the Regio Decapolitana (Plin. v. 15) as far S. as Bostra (Euseb. *Onomast. s. v. Ituraea.*) It derived its name from the rough nature of the country (τραχών, i. e. τραχὺς καὶ πετρώδης τόπος); and Strabo mentions two τραχῶνες (xvi. p. 755, 756), which Burckhardt considers to be the summits of two mountain ranges on the road from *Mekka* to *Damascus*, near the village of *Al-Kessue.* (*Travels*, p. 115.) The inhabitants of Trachonitis are called by Ptolemy, οἱ Τραχωνῖται Ἄραβες (v. 15. § 26), and they seemed to have maintained their character for remarkable skill in shooting with the bow and plundering (Joseph. *B. J.* ii. 4. § 2), for which the rocky nature of the country they inhabited, full as it was of clefts, and holes and secret fastnesses, was peculiarly well suited (Joseph. *Ant.* xv. 10. § 1.) Trachonitis belonged originally to the tetrarchy of Philippus, the son of Herod the

Great (Joseph. *Ant.* xvii. 8. § 1, *B. J.* ii. 6. § 3); but it subsequently formed part of the dominion of Herodes Agrippa. (Joseph. *Ant.* xviii. 6. § 10, *B. J.* iii. 3. § 5; Philo, *Opp.* ii. p. 593.)

The whole district has been recently explored and examined with much care and judgment by the Rev. J. L. Porter of Damascus, who has shown that the ancient accounts of this province, properly weighed, coincide with remarkable accuracy with what we know of it now. According to him, it must have been to the NW. of Batanaea, and have extended along the stony tract at the base of the *Jebel Haurán*, as Kenath (now *Kunawát*) was a city of Trachon (Euseb. *Onomast. s. v. Canath*), while the Targums extend it, though improbably, as far S. as Bostra. Mr. Porter observes that the name is sometimes applied in a more general sense by ancient writers, so as to include the neighbouring provinces (as in *Luke*, iii. 1, where the "Region of Trachonitis" must be understood as embracing Batanaea and Auranitis; Joseph. *Ant.* xvii. 14. § 4.) He thinks, too, that the plain on the western side as far as the *Háj* road was embraced in Trachonitis, and likewise that on the north to the *Jebel Khiyárah*, with a considerable section of the plain on the east, N. of *Ard-al-Bathanyeh.* The Argob of *Numb.* xxxiv. 15, 1 *Kings*, iv. 13, &c., Mr. Porter considers to be the same district as Trachonitis, the latter being the Greek rendering of the Hebrew form. (Porter, *Five Years in Damascus*, ii. pp. 259—262, 268—272; Robinson, iii. p. 907; Russegger, iii. p. 279; Winer, *Bibl. Realwörterbuch.*) [V.]

TRACHY. [Orchomenus, p. 490, a.]

TRACTARI, a tribe in the Chersonesus Taurica (Plin. iv. 12. s. 26). [T. H. D.]

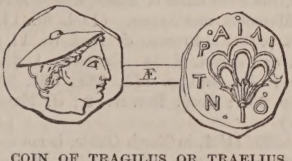
TRAELIUS. [Tragilus.]

TRAENS or TRAÏS (*Τράεις* or *Τράευς, -ευτος*: *Trionto*), a river of Bruttium celebrated for the sanguinary defeat of the Sybarites on its banks by their rivals the Crotoniats, which led to the destruction of the city of Sybaris, B. C. 510. (Iambl. *Vit. Pyth.* § 260.) It is singular that the banks of a stream which had been the scene of such a catastrophe should be again selected by the remnant of the Sybarites who were expelled from the new colony of Thurii shortly after its foundation [Thurii] for the site of their settlement. They, however, did not remain long, being expelled and put to the sword by the neighbouring barbarians, whom Diodorus by a remarkable anachronism calls Bruttians, apparently within a few years of their establishment. (Diod. xii. 22.) The name of the river is not found in any of the geographers, but there can be little doubt of its being the one still called the *Trionto*, which falls into the gulf of Tarentum a few miles E. of *Rossano*, and gives name also to an adjoining headland, the *Capo di Trionto.* [E. H. B.]

TRA'GIA (*Τραγία*), also called Tragiae (*Τραγίαι*), Tragia, Tragaeae (*Τραγαῖαι*), or Tragaea (*Τραγαία*), a small island off the south coast of Samos, near which Pericles, in B. C. 440, defeated the Samians in a naval engagement. (Thucyd. i. 116; Plin. iv. 71, v. 135; Plut. *Per.* 25; Strab. xiii. p. 635; Steph. B. *s. v. Τραγαία.*) Respecting the Tragasaeae Salinae, see Halesion. [L. S.]

TRA'GIA or TRAGAEA. [Naxos, p. 406, a.]

TRA'GILUS (*Τράγιλος* : *Eth. Τραγιλεύς*, Steph. B. *s. v.*), a town of Macedonia, and doubtless the same as the *Βράγιλος* or *Δράγιλος* found in Hierocles (p. 639) among the towns of the first or consular Macedonia. In the Table there is a place "Triulo" marked as 10 miles from Philippi. This is apparently a corruption of "Traelio," since numerous coins (one of which is figured below) have been found near Amphipolis with the inscription TRAIΛIΩN. Leake conjectures with much probability that the real name was Tragilus, and that in the local form of the name the Γ may have been omitted, so that the ΤΡΑΙΛΙΩΝ of the coin may represent the Hellenic *Τραγιλίων.* (Eckhel, vol. ii. p. 81 ; Leake, *Northern Greece*, vol. iii. p. 228.)



COIN OF TRAGILUS OR TRAELIUS.

TRAGU'RIUM (*Τραγούριον*, Strab., Ptol.; *Τραγύριον*, Polyb.), an important town of Dalmatia, situated upon an island, which was separated from the mainland by an artificial canal. According to the Antonine Itinerary, it was distant 16 miles from Praetorium and 13 from Salonae. Pliny calls it "Tragurium civium Romanorum," and says that it was celebrated for its marble. Its name is preserved in the modern *Trau.* (Polyb. xxxii. 18 ; Strab. ii. p. 124, vii. p. 315 ; Ptol. ii. 17. § 14 ; Plin. iii. 22. s. 26 ; Mela, ii. 3 ; *It. Ant.* p. 272 ; *Tab. Peut.*; Geogr. Rav. iv. 16.)

TRAGUS. [Caphyae.]

TRAIA CAPITA (*Itin. Ant.* p. 399), more correctly Tria Capita (Geog. Rav. v. 3), since it lay near the three mouths of the Iberus, a town of the Cosetani, in Hispania Tarraconensis, between Dertosa and Tarraco. Variously identified with *Tivisa* and *Torre del Aliga.* [T. H. D.]

TRAJA'NI MUNIMENTUM, a fort or castle built by Trajan on the southern bank of the river Moenus, not far from its junction with the Rhenus. (Amm. Marc. xvii. 1.) The site is uncertain, nor is it known what the Munimentum really was. [L. S.]

TRAJA'NI PORTUS. [Ostia.]

TRAJANO'POLIS (*Τραϊανόπολις*), a town in Mysia, in the district occupied by the tribe of the Thraemenothyritae, on the frontiers of Phrygia. (Ptol. v. 2. §§ 14, 15.) The Cilician city of Selinus also for a time bore the name of Trajanopolis. [Selinus.] [L. S.]

TRAJANO'POLIS (*Τραϊανόπολις*), an important town in the S. of Thrace, which was probably founded by or in honour of the emperor Trajan, about the time when Plotinopolis was founded, to perpetuate the name of his wife Plotina. Its exact site appears to be somewhat doubtful. Some authorities describe it as situated on the right bank of the Hebrus, near the pass in the range of Mount Rhodope, through which that river flows, and about 40 miles from its mouth. Now this is the site of the modern *Orikhova*, with which accordingly it is by some identified. It would be difficult, however, to reconcile this with the various distances given in the Itineraries: e. g. Trajanopolis is stated to be 9000 paces from Tempyra, and 29,000 from Cypsela ; whereas the site above mentioned is nearly equidistant from those assigned to Tempyra and Cypsela, being, however, more distant from the former. But this is only one example out of many showing how extremely imperfect is our knowledge of the geography of Thrace, both ancient and modern. In the map of the Society for the Diffusion of Useful Knowledge Trajanopolis is placed on the Egnatian Way at a considerable distance W. of the Hebrus, and at a point which fulfils tolerably well the conditions of distance from the two places above mentioned.

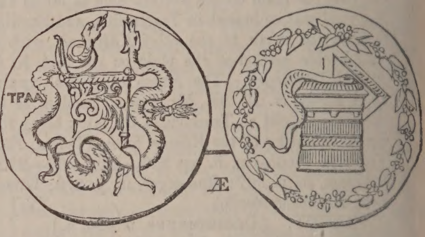
Trajanopolis became the capital of the province of Rhodope, and continued to be a place of importance until the fourth century. It is remarkable, however, that it is not mentioned by Ammianus in his general description of Thrace (xxvii. 4); according to him, the chief cities of Rhodope were Maximianopolis, Maroneia, and Aenus. (Ptol. iii. 11. § 13; Hierocl. p. 631: Procop. *de Aed.* iv. 11; Const. Porph. *de Caerim.* ii. 54; Cantacuz. i. 38, iii. 67, et alibi; *It. Ant.* pp. 175, 322, 332, 333; *It. Hier.* p. 602; Geog. Rav. iv. 6; cf. Mannert, vii. p. 224.) [J. R.]

TRAJECTUM, in North Gallia, is not mentioned in any Roman writing before the Itin. of Antoninus. It was on the Roman road which ran along the Rhine from Lugdunum Batavorum, and the site is *Utrecht* in the kingdom of the *Netherlands*, at the bifurcation of the old Rhine and the *Vecht.* The modern name contains the Roman name abbreviated, and the part U seems to be a corruption of the word *Oude* (Vetus); but D'Anville observes that the name is written *Utrecht* as early as 870. [G. L.]

TRAJECTUS in Gallia, placed by the Antonine, Itin. on a road which runs from Aginnum (*Agen*) through Excisum and Trajectus to Vesunna (*Perigueux*). Trajectus is xxi. from Excisum (*Ville Neuve*), and xviii. from Vesunna, and it marks the passage of the Duranius (*Dordogne*) between these two positions at a place called *Pontons* on the *Dordogne*, opposite to which on the other bank of the river is *La Linde*, mentioned in the Table under the name of Diolindum. [DIOLINDUM.] [G. L.]

TRAIS. [TRAENS.]

TRALLES or TRALLIS (Τράλλεις, Τράλλις: *Eth.* Τραλλιανός), a large and flourishing city of Caria, on the southern slope of mount Messogis, a little to the north of the Scamander, a small tributary of which, the Eudon, flowed close by the city, while another passed right through it. Its acropolis was situated on a lofty eminence in the north of the city. Tralles was said to have been founded by Argives in conjunction with a body of Thracians, whence its name Tralles was believed to be derived (Strab. xiv. pp. 648, 649; Hesych, *s. v.*; Diod. Sic. xvii. 65; Plut. *Ages.* 16), for it is said to have previously been called Anthea, Evanthea, Erymna, Charax, Seleucia, and Antiochia (Steph. B. *s. vv.* Τράλλις, Χάραξ; *Etym. M.* p. 389; Plin. v. 29). Others, however, state that it was a Pelasgian colony, and originally bore the name of Larissa (Agath. ii. 17; Schol. *ad Hom. Il.* x. 429). It was situated in a most fertile district, at a point where highroads met from the south, east, and west; so that it must have been a place of considerable commerce. (Cic. *ad Att.* v. 14, *ad Fam.* iii. 5, *ad Quint. Frat.* i. 1; Strab. xiv. p. 663.) The inhabitants of Tralles were celebrated for their great wealth, and were generally appointed asiarchs, that is, presidents of the games celebrated in the district. But the country in which Tralles was situated was much subject to earthquakes; in the reign of Augustus many of its public buildings were greatly damaged by a violent shock; and the emperor gave the inhabitants a handsome sum of money to repair the losses they had sustained. (Strab. xii. p. 579.) Out of gratitude, the Trallians petitioned to be permitted to erect a temple in honour of Tiberius, but without effect. (Tac. *Ann.* iv. 55.) According to Pliny (xxxv. 49), king Attalus had a palace at Tralles. A statue of Caesar was set up in the temple of Victoria at Tralles; and during the presence of Caesar in Asia a miracle is said to have happened in the temple, respecting which see Caes. *Bell. Civ.* iii. 105; Plut. *Caes.* 47; and Val. Max. i. 6. The city is very often mentioned by ancient writers (Xen. *Anab.* i. 4. § 8, *Hist. Gr.* iii. 2. § 19; Polyb. xxii. 27; Liv. xxxvii. 45, xxxviii. 39; Diod. xiv. 36, xix. 75; Juven. iii. 70; Ptol. v. 2. § 19; Hierocl. p. 659). During the middle ages the city fell into decay, but was repaired by Andronicus Palaeologus (G. Pachymer, p. 320). Extensive ruins of the place still exist above the modern *Ghiuzel Hissar*, in a position perfectly agreeing with the description of Strabo. (See Arundell, *Seven Churches*, pp. 58, 65, 293; Leake, *Asia Minor*, pp. 243, 246; Fellows, *Asia Minor*, p. 276, *Lycia*, p. 16; Hamilton, *Researches*, i. p. 533.) As to the coins of Tralles, which are very numerous, see Sestini, p. 89. [L. S.]



COIN OF TRALLES.

TRALLES or TRALLIS (Τράλλης), a town in Phrygia, on the west of Apamea, and 15 miles east of Hierapolis, not far from the banks of the Maeander (Hierocl. p. 667; *Conc. Const.* ii. p. 243; *Conc. Nicaen.* ii. p. 51; *Tab. Peut.*). The ruins seen by Arundell (*Seven Churches*, p. 231) near the village of *Kuslar* are probably those of Tralles. [L. S.]

TRA'LLIA (Τραλλία: *Eth.* Τραλλός, Τραλλεύς, Steph. B. *s. v.*), a district of Illyria, whose inhabitants, the Tralli, are mentioned several times by Livy (xxvii. 32, xxxi. 35, xxxiii. 4).

TRALLICON, a town of Caria, mentioned only by Pliny (v. 29), situated on the river Harpasus; but in his time it had already ceased to exist. [L. S.]

TRAMPYA. [TYMPHAEA.]

TRANSCELLENSIS MONS, a mountain in Mauretania, between Caesarea and the river Chinalaph. (Amm. Marc. xxix. 5. § 20.) [T. H. D.]

TRANSDUCTA (Τρανσδοῦκτα, Ptol. ii. 4. § 6), and in a fuller form, JULIA TRANSDUCTA or TRADUCTA, a town of the Bastuli, in Hispania Baetica, to the E. of Mellaria. It is doubtless the same place which Strabo (ii. p. 140) calls 'Ιουλία 'Ιόζα, and sets down between Belon and Gades, whither the Romans transplanted the inhabitants of Zelis, in Mauretania Tingitana. According to Ukert (ii. pt. i. p. 345) it is also the Tingentera of Mela (ii. 6), who informs us that he was born there; though it is not easy to see how it could have had so many names. But the ground for the conjecture is that Tingentera, according to Mela, was inhabited by Phoenicians, who had been transported thither, which in some respects resembles Strabo's account of Julia Ioza. It is sought at the modern *Tarifa*, or in its neighbourhood. For coins see Florez, *Med.* ii. p. 596; Eckhel, *Doctr. Num.* i. 1. p. 30; Mionnet, i.

p. 26, and Suppt. i. pp. 19, 45; Sestini, p. 90; Florez, *Esp. Sagr.* x. p. 50; *Mém. de l'Acad. des Inscr.* xxx. p. 103.) [T. H. D.]

TRANSMARISCA (Τρομάρισκα, Ptol. iii. 10. § 11; Τραμαρίσκας and Τρασμάρικα, Procop. *de Aed.* iv. 7. p. 292; Stamarisca, Geogr. Rav. iv. 7), a strong fortress of Lower Moesia, opposite to the spot where the Mariscus flows into the Danube. It was the head-quarters of two cohorts of the Legio XI. Claudia, and also of some light-armed troops. (*Itin. Ant.* p. 223; *Not. Imp.*; *Tab. Peut*). Now *Turtukai*, *Tuturkai*, or *Toterkan*. [T. H. D.]

TRANSMONTA'NI (Τρανσμοντανοί, Ptol. iii. 5. § 21), the name of a tribe in European Sarmatia dwelling between the sources of the Borysthenes and the Peucinian mountains. [T. H. D.]

TRAPEZO'POLIS (Τραπεζόπολις or Τραπεζούπολις: *Eth.* Trapezopolitae), a town situated, according to Ptolemy (ii. 2. § 18), in Caria, but according to Socrates (*Hist. Eccles.* vii. 36) and Hierocles (p. 665), in Phrygia. The former is the more correct statement, for the town stood on the southern slope of Mount Cadmus, to the south-east of Antiochia, and, according to the Notitia Imperii, afterwards belonged to the province of Pacatiana. It is possible that the ruins which Arundell (*Discoveries*, ii. p. 147) found at *Kesiljah-bouluk* may be those of Trapezopolis. [L. S.]

TRA'PEZUS (Τραπεζοῦς: *Eth.* Τραπεζούντιος: now *Tarabosan* or *Trebizond*), an important city on the coast of Pontus, on the slope of a hill, 60 stadia to the east of Hermonassa, in the territory of the Macrones (Anon. *Peripl. P. E.* p. 13), was a colony founded by the Sinopians, who formed many establishments on this coast. (Xenoph. *Anab.* iv. 8. § 22; Arrian, *Peripl. P. E.* pp. 1, 3, 6; Scylax, p. 33.) It derived its name probably from its form, being situated on an elevated platform, as it were a table above the sea; though the town of Trapezus in Arcadia pretended to be the mother-city of Trapezus in Pontus (Paus. viii. 27. § 4). Trapezus was already a flourishing town when Xenophon arrived there on his memorable retreat; and he and his men were most hospitably treated by the Trapezuntians. (Xen. *Anab.* v. 5. § 10.) At that time the Colchians were still in possession of the territory, but it afterwards was occupied by the Macrones. The real greatness of Trapezus, however, seems to have commenced under the dominion of the Romans. Pliny (vi. 4) calls it a free city, a distinction which it had probably obtained from Pompey during his war against Mithridates. In the reign of Hadrian, when Arrian visited it, it was the most important city on the south coast of the Euxine, and Trajan had before made it the capital of Pontus Cappadocicus, and provided it with a larger and better harbour. (Arrian, *Peripl. P. E.* p. 17; comp. Tac. *Ann.* xiii. 39, *Hist.* iii. 47; Pomp. Mela, i. 19; Strab. vii. pp. 309, 320, xi. p. 499, xii. p. 548; Steph. B. *s. v.*) Henceforth it was a strongly fortified commercial town; and although in the reign of Gallienus it was sacked and burnt by the Goths (Zosim. i. 33; Eustath. *ad Dion. Per.* 687), it continued to be in such excellent condition, that in the reign of Justinian it required but few repairs. (Procop. *de Aed.* iii. 7.) From the Notitia Imperii (c. 27) we learn that Trapezus was the station of the first Pontian legion and its staff. Some centuries later a branch of the imperial house of the Comneni declared themselves independent of the Greek Empire, and made Trapezus the seat of their principality. This small principality maintained its independence even for some time after the fall of Constantinople; but being too weak to resist the overwhelming power of the Turks, it was obliged, in A. D. 1460, to submit to Mohammed II., and has ever since that time been a Turkish town. (Chalcond. ix. p. 263, foll.; Duc. 45; comp. Gibbon, *Decline*, c. xlviii. foll.) The port of Trapezus, called Daphnus, was formed by the acropolis, which was built on a rock running out into the sea. (Anon. *Peripl. P. E.* p. 13.) The city of Trebizond is still one of the most flourishing commercial cities of Asia Minor, but it contains no ancient remains of any interest, as most of them belong to the period of the Lower Empire. (Tournefort, *Voyage au Levant*, iii., lettre 17, p. 79, foll.; Fontanier, *Voyages dans l'Orient*, p. 17—23; Hamilton's *Researches*, i. p. 240.) The coins of Trapezus all belong to the imperial period, and extend from the reign of Trajan to that of Philip. (Eckhel, i. 2. p. 358; Sestini, p. 60.) [L. S.]

TRA'PEZU'S (Τραπεζοῦς, -οῦντος: *Eth.* Τραπεζούντιος), a town of Arcadia, in the district Parrhasia, a little to the left of the river Alpheius, is said to have derived its name from its founder Trapezeus, the son of Lycaon, or from *trapeza* (τράπεζα), "a table," because Zeus here overturned the table on which Lycaon offered him human food. (Paus. viii. 3. §§ 2, 3; Apollod. iii. 8. § 1.) It was the royal residence of Hippothous, who transferred the seat of government from Tegea to Trapezus. On the foundation of Megalopolis, in B. C. 371, the inhabitants of Trapezus refused to remove to the new city; and having thus incurred the anger of the other Arcadians, they quitted Peloponnesus, and took refuge in Trapezus on the Pontus Euxeinus, where they were received as a kindred people. The statues of some of their gods were removed to Megalopolis, where they were seen by Pausanias. Trapezus stood above the modern *Mavriá*. (Paus. viii. 5. § 4, 27. §§ 4—6, viii. 29. § 1, 31. § 5; Herod. vi. 127; Steph. B. *s. v.*; Leake, *Morea*, vol. ii. p. 292; Ross, *Reisen im Peloponnes*, vol. i. p. 90.)

TRAPEZUS MONS. [TAURICA CHERSONESUS.]

TRA'RIUM (Τράριον), a town of Mysia, mentioned by Strabo in conjunction with Perperena (xiii. p. 607.) Tzetzes (*ad Lycophr.* 1141, 1159) mentions a mountain named Traron (Τράρων) in the Troad.

TRASIMENUS LACUS* (ἡ Τρασουμέννα or Τρασυμένα λίμνη, Strab.; ἡ Ταρσιμένη λίμνη, Pol.: *Lago di Perugia*), one of the most extensive and important of the lakes of Etruria, situated between Cortona and Perusia. It is the largest of all the lakes of Etruria, being above 10 miles in length by 8 in breadth: and differs from all the other considerable lakes of that country in not being of volcanic origin. It is merely formed in a depressed basin, surrounded on all sides by hills of moderate elevation, and having no natural outlet. The hills on the N. side of the lake, which extend from Crotona to Perusia, are considerably more elevated than those that form the other sides of the basin, but even these scarcely rise to the dignity of mountains. The lake itself is of small depth, nowhere exceeding 30 feet, and its banks are almost everywhere low, flat, and covered with reeds. No considerable town was situated on its shores: Perusia, from which it derives its modern name of the *Lago di Perugia*, stands on a lofty hill about 10 miles to the E. of it; Clusium is situated about 9 miles to the SW. and Cortona between 6 and 7 to the NW. The highroad from Arretium to Perusia followed the northern shore of the lake for a considerable distance.

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* This is the form universally found in the best MSS. of Latin writers: there is no good ancient authority for the orthography of THRASIMENUS or THRASYMENUS, so generally adopted by modern writers.

The lake Trasimenus derives its chief celebrity from the great victory obtained upon its shores by Hannibal over the Roman consul, C. Flaminius, B. C. 217, one of the greatest defeats sustained by the Roman arms during the whole course of their history. The circumstances of this battle are more clearly related and more readily understood with reference to the actual localities than those of any of the other great battles of Hannibal. The Carthaginian general, after crossing the Apennines, and effecting his toilsome march through the marshes of Etruria, had encamped in the neighbourhood of Faesulae (Pol. iii. 80, 82). Flaminius was at this time posted with his army at Arretium, and Hannibal, whose object was to draw him into a general battle, moved along the upper valley of the Arnus, and passing within a short distance of the consul's camp, advanced along the road towards Rome (i. e. by Perusia), laying waste the country as he advanced. Flaminius on this hastily broke up his camp, and followed the Carthaginian army. Hannibal had already passed the city of Cortona on his left, and was advancing along the N. shore of the lake, which lay on his right hand, when, learning that Flaminius was following him, he determined to halt and await his attack, taking advantage of the strong position which offered itself to him. (Pol. iii. 82; Liv. xxii. 4.) The hills which extend from Cortona to the lake, called by Livy the "montes Cortonenses," and now known as the *Monte Gualandro*, descend completely to the bank of the lake, or at least to the marshes that border it, at a point near the NW. angle of the lake, now marked by a village and a round tower called *Borghetto*. This spur of the hills completely separates the basin of the lake from the plains below Cortona, and it is not until after surmounting it that the traveller by the modern road comes in sight of the lake, as well as of the small plain or valley, shut in between its N. shore and the *Gualandro*, which was the actual scene of the catastrophe. "Arrived at the highest point of the road, the traveller has a partial view of the fatal plain, which opens fully upon him as he descends the *Gualandro*. He soon finds himself in a vale, enclosed to the left, and in front, and behind him by the *Gualandro* hills, bending round in a segment larger than a semicircle, and running down at each end to the lake, which obliques to the right and forms the chord of this mountain arc. The position cannot be guessed at from the plains of Cortona, nor appears to be so completely enclosed, unless to one who is fairly within the hills. It then indeed appears a place made as it were on purpose for a snare, 'locus insidiis natus.' (Liv. xxii. 4.) *Borghetto* is then found to stand in a narrow marshy pass close to the hill and to the lake, whilst there is no other outlet at the opposite turn of the mountains than through the little town of *Passignano*, which is pushed into the water by the foot of a high rocky acclivity. There is a woody eminence branching down from the mountains into the upper end of the plain nearer to the site of *Passignano*, and on this stands a village called *Torre*" (more properly *Tuoro*). (Hobhouse, *Notes and Illustrations to Childe Harold*, canto iv. st. 63.)

From this description of the localities by an eyewitness, which agrees almost exactly with that given by Livy (xxii. 4), the details of the battle are rendered perfectly clear. Hannibal occupied the hill last-mentioned with the main body of his troops, his heavy-armed African and Spanish infantry, while he sent round his light-armed troops to occupy the slopes of *Monte Gualandro* on his right, so as to threaten the left flank of the advancing Roman army, while he posted his cavalry and the Gaulish troops on the hills on the left between *Borghetto* and the present road. Flaminius advanced the next morning almost before daylight, while a thick fog rising from the lake still further concealed the position of the enemy. He therefore advanced through the pass, in ignorance of the bodies of troops that hung upon both his flanks, and, seeing only the array in front on the hill of *Tuoro*, began to draw up his forces for battle in the plain in front of them. But before he was able to commence the engagement, he found himself suddenly attacked on all sides at once: the surprise was complete, and the battle quickly became a mere promiscuous massacre. Flaminius himself fell early in the day, and numbers of the Roman troops were driven into the lake, and either perished in its waters or were put to the sword by the enemy's cavalry. A body of about 6000 men having forced their way through the enemy, occupied a hill on which there stood an Etruscan village, but finding themselves wholly isolated, surrendered the next day to Maharbal. Sixteen thousand Roman troops perished in this disastrous battle: the site of the chief slaughter is still marked by a little rivulet which traverses the plain, and is known at the present day by the name of the *Sanguineto*.* (Hobhouse, *l. c.*) The details of the battle are given by Polybius (iii. 83, 84) and Livy (xxii. 4—6). It is remarkable that in this instance the localities are much more clearly and accurately described by Livy than by Polybius: the account given by the latter author is not incompatible with the existing local details, but would not be easily understood, unless we were able to correct it by the certainty that the battle took place on this particular spot. The narratives of Appian and Zonaras add nothing to our knowledge of the battle. (Appian, *Annib.* 9, 10; Zonar. viii. 25.) Numerous allusions to and notices of the memorable slaughter at the lake of Trasimene are found in the later Roman writers, but they have preserved no additional circumstances of interest. The well-known story related by Livy, as well as by Pliny and later writers, that the fury of the combatants rendered them unconscious of the shock of an earthquake, which occurred during the battle, is easily understood without any prodigy, such shocks being frequently very local and irregular phenomena. (Plin. ii. 84. s. 86, xv. 18. s. 20; Cic. *de N. D.* ii. 3,

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* The name of *Ossaja*, a village on the road from Cortona to the lake, has been thought to be also connected with the slaughter of the battle, but this is very improbable. *Ossaja* is several miles distant from the lake, and on the other side of the hills. (Hobhouse, *l. c.*) It is probable moreover that the modern name is only a corruption of *Orsaja* or *Orsaria*. (Niebuhr, *Lectures*, vol. ii. p. 102.)

de Div. ii. 8; Eutrop. iii. 9; Flor. ii. 6. § 13; Oros. iv. 15; Val. Max. i. 6. § 6; Sil. Ital. i. 49, v. 1, &c.; Ovid, *Fast.* vi. 770; Strab. v. p. 226.)

The lake is now commonly known as the *Lago di Perugia*, though frequently called on maps and in guide-books the *Lago Trasimeno*. [E. H. B.]

TRAUSI (*Τραυσοί*, Herod. v. 3, 4; Thrausi, Liv. xxxviii. 41), a Thracian people, who appear, in later times at least, to have occupied the SE. offshoots of Mount Rhodope, to the W. of the Hebrus, and about Tempyra. Herodotus tells us that the Trausi entertained peculiar notions respecting human life, which were manifested in appropriate customs. When a child was born, his kinsfolk, sitting around him, bewailed his lot in having to encounter the miseries of mortal existence; whereas when any one died, they buried him with mirth and rejoicing, declaring him to have been freed from great evils, and to be now in perfect bliss.*

As to the Thrausi spoken of by Livy, see TEMPYRA.

Suidas and Hesychius (*s. v.*) mention a Scythian tribe called the Trausi, who, according to Steph. B. (*s. v.*), were the same people as the Agathyrsi. The last-named author speaks of a Celtic race also, bearing this appellation. On this slight foundation the strange theory has been built that the Thracian Trausi were the original stock of the Celts; and by way of supporting this notion, its propounders arbitrarily read Τραυσοί instead of Πραῦσοι in Strabo, iv. p. 187, where Strabo expressly says that he was unable to state what was the original abode of the Prausi: had he been writing about the Thracian Trausi we may safely assume that no such ignorance would have been acknowledged. (Cf. Ukert, ii. 2. § 230.) [J. R.]

TRAVUS (Τραῦος, Herod. vii. 109), a small river in the S. of Thrace, which falls into the *λίμνη Βιστονίς*, a shallow aestuary penetrating far into the land, NE. of Abdera. The Travus is the principal outlet for the drainage of that part of southern Thrace which is included between the Nestus and the Hebrus. [J. R.]

TREBA or TRE'BIA. 1. (*Eth.* Trebias, ātis: *Trevi*), a municipal town of Umbria, situated at the western foot of the Apennines, between Fulginium and the sources of the Clitumnus, about 4 miles from the latter. It is mentioned by Pliny among the municipal cities of Umbria, and its name is found in an inscription among the "xv Populi Umbriae:" in both these authorities the name of the people is written Trebiates. The Jerusalem Itinerary, which places it on the Via Flaminia, 4 miles from Sacraria (at the sources of the Clitumnus) and 5 from Fulginium, writes the name Trevis, thus approximating closely to the modern name of *Trevi*. The modern town is still a considerable place standing on a hill which rises abruptly from the valley of the Clitumnus. (Plin. iii. 14. s. 19; *Itin. Hier.* p. 613; Orell. *Inscr.* 98).

2. (*Τρῆβα*, Ptol.: *Eth.* Trebanus: *Trevi*), a city of Latium, in the upper valley of the Anio, about 5 miles from the sources of that river and 10 above *Subiaco*. It is mentioned both by Pliny and Ptolemy, as well as by Frontinus, who calls it Treba Augusta (Plin. iii. 5. s. 9; Ptol. iii. 1. § 62; Frontin. *de Aquaed.* 93); and in an inscription, which proves it to have been a town of municipal rank under the Roman Empire. (Orell. *Inscr.* 4101.) But its name is not mentioned in history, and it was apparently never a place of importance, for which its secluded position is alone sufficient to account. The ancient name and site are retained by the modern village of *Trevi*, a poor place, surrounded on all sides by lofty mountains. [E. H. B.]

TRE'BIA (ὁ Τρεβίας: *Trebbia*), a considerable river of Gallia Cispadana, falling into the Padus about 2 miles W. of Placentia. From its proximity to the latter city Pliny designates it as "Trebias Placentinus." (Plin. iii. 16. s. 20; Strab. v. p. 217.) It has its sources in the Ligurian Apennines near *Montebruno*, and has a course of above 50 miles from thence to the *Po*. Throughout the greater part of this course it flows through a mountain valley, passing under the walls of *Bobbio* (celebrated in the middle ages for its convent, from which some of the most valuable MSS. of ancient authors have been derived), and does not emerge from the hills which form the underfalls of the Apennines till within about 12 miles of its mouth. For the remainder of its course it flows through the fertile plain of the Padus, and crosses the Via Aemilia about 3 miles W. of Placentia. It appears probable that the Trebia was fixed by Augustus as the western limit of the Eighth Region, and continued from that period to be regarded as the limit of Gallia Cispadana towards Liguria. This is not distinctly stated, but may probably be inferred from the circumstance that Placentia was situated in the Eighth Region, while Iria (*Voghera*), the next town to the W., was certainly in Liguria. (Plin. iii. 5. s. 7, 15. s. 20.) Like most of the rivers which flow from the Apennines, the Trebia varies very much according to the season: in summer it is but a scanty stream, winding through a broad bed of stones, but in winter and after heavy rains it becomes a formidable torrent.

The chief celebrity of the Trebia is derived from the battle which was fought on its banks in B.C. 218 between Hannibal and the Roman consul Sempronius, and which was the first of the decisive victories obtained by the Carthaginian general. Unfortunately the movements which preceded and led to this battle, and the exact site on which it occurred, are very difficult to determine. Scipio after his defeat on the Ticinus had recrossed the Padus and withdrawn to Placentia, where the presence of a Roman colony afforded him a secure stronghold. Hannibal on the other hand effected his passage of the Padus higher up, above its junction with the Ticinus, and then advanced along the right bank of the river, till he approached Placentia, and established his camp within 5 miles of that of Scipio. (Pol. iii. 66.) The defection of the Boian Gauls having soon after given the alarm to Scipio, he broke up his camp and withdrew "to the hills that bordered the river Trebia." (*Ib.* 67.) In this movement, it is clear, from what we are told immediately afterwards that, he *crossed* the river Trebia (*Ib.* 68): his former camp therefore, though in the neighbourhood of Placentia, must have been on the W. side of the Trebia. In this new position, which was one of considerable natural strength (*Ib.* 67), Scipio awaited the arrival of Sempronius with his army, who was advancing from Ariminum, and succeeded in effecting a junction with his colleague, without opposition from Hannibal. (*Ib.* 68.) The attention of the Carthaginian general had been apparently drawn off to the W.; where the town of Clastidium was betrayed into his hands. Meanwhile Sempronius, who was newly arrived, after a short interval of repose, was eager for a general engagement, and his confidence was increased by a partial success in a combat of cavalry, in the plain between the Trebia and the Padus (*Ib.* 69.) Hannibal, who on his side was equally desirous of a battle, took advantage of this disposition of Sempronius, and succeeded in drawing him out of his camp, where he could not venture to attack him, into the plain below, which was favourable to the operations of the Carthaginian cavalry and elephants. For this purpose he sent forward a body of Numidian horse, who crossed the Trebia and approached the Roman camp, but, as soon as a body of Roman cavalry and light-armed troops were sent out against them, retreated skirmishing until they had recrossed the river. Sempronius followed with his whole army, and crossed the Trebia, not without difficulty, for the river was swollen with late rains, and was only just fordable for the infantry. His troops suffered severely from cold and wet, and when the two armies met in order of battle, early began to feel themselves inferior to the enemy: but the victory was decided by a body of 1000 foot and 1000 horse, under the command of Mago, the brother of Hannibal, which had been placed by that general in ambuscade, in the hollow bed of a stream which crossed the field of battle, and by a sudden onset on the rear of the Roman army, threw it into complete confusion. A body of about 10,000 Roman infantry succeeded in forcing their way through the centre of the enemy's line, but finding themselves isolated, and their retreat to their camp quite cut off, they directed their march at once towards Placentia, and succeeded in reaching that city in safety. The other troops were thrown back in confusion upon the Trebia, and suffered very heavy loss in passing that river; but those who succeeded in crossing it, fell back upon the body already mentioned and made good their retreat with them to Placentia. Thither also Scipio on the following day repaired with that part of the Roman forces which had not been engaged in the battle. (Pol. iii. 70—74.)

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* Mela has followed Herodotus very closely in the following passage (ii. 2): "Lugentur apud quosdam puerperia, natique deflentur: funera contra festa sunt, et veluti sacra, cantu lusuque celebrantur."

From the view above given of the battle and the operations that preceded it, which coincides with that of General Vaudoncourt (*Campagnes d'Annibal en Italie*, vol. i. pp. 93—130), it seems certain that the battle itself was fought on the *left* bank of the Trebia, in the plain, but a short distance from the foot of the hills; while the Roman camp was *on* the hills, and on the right bank of the Trebia. It is certain that this view affords much the most intelligible explanation of the operations of the armies, and there is nothing in the narrative of Polybius (which has been exclusively followed in the above account) *inconsistent* with it, though it must be admitted that some difficulties remain unexplained. Livy's narrative on the contrary is confused, and though based for the most part on that of Polybius, seems to be mixed up with that of other writers. (Liv. xxi. 52—56.) From his account of the retreat of the Roman army and of Scipio to Placentia after the battle, it seems certain that he considered the Roman camp to be situated on the left bank of the river, so that Scipio must necessarily cross it in order to arrive at Placentia, and therefore he must have conceived the battle as fought on the right bank: and this view has been adopted by many modern writers, including Niebuhr and Arnold; but the difficulties in its way greatly exceed those which arise on the contrary hypothesis. Niebuhr indeed summarily disposes of some of these, by maintaining, in opposition to the distinct statements of Polybius, that Hannibal had crossed the Padus below Placentia, and that Sempronius joined Scipio from Genua and not from Ariminum. Such arbitary assumptions as these are worthless in discussing a question, the decision of which must rest mainly, if not entirely, on the authority of Polybius. (Niebuhr's *Lectures on Roman History* vol. ii. pp. 94—96; Arnold, *Hist. of Rome*, vol. iii. pp. 94—101.) Cramer adopts the views of General Vaudoncourt. (*Anct. Italy*, vol. i. p. 82.)

The battle on the Trebia is alluded to by Lucan, and described by Silius Italicus: it is noticed also by all the epitomisers of Roman history; but none of these writers add anything to our knowledge of the details. (Lucan, ii. 46; Sil. Ital. iv. 484—666; Corn. Nep. *Hann.* 4; Eutrop. iii. 9; Oros. iv. 14; Flor. ii. 6. § 12.) [E. H. B.]

TREBULA (Τρήβουλα: *Eth.* Trebulanus: *Treglia*), a city of Campania, situated in the district N. of the Vulturnus, in the mountain tract which extends from near *Cajazzo* (Calatia) to the Via Latina. Pliny terms the citizens "Trebulani cognomine Balinienses," probably to distinguish them from those of the two cities of the same name among the Sabines (Plin. iii. 5. s. 9); but the Campanian town seems to have been the most considerable of the three, and is termed simply Trebula by Ptolemy, as well as by Livy. The first mention of the name occurs in B. C. 303, when we are told that the Trebulani received the Roman franchise at the same time with the Arpinates. (Liv. x. 1.) There seems no doubt that the Campanian city is here meant: and this is quite certain in regard to the next notice in Livy, where he tells us that the three cities of Compulteria, Trebula, and Saticula, which had revolted to Hannibal, were recovered by Fabius in B. C. 215. (Id. xxiii. 39.) The "Trebulanus ager" is mentioned also by Cicero among the fertile districts of Campania, which Rullus proposed to distribute among the poorer Roman citizens (Cic. *de Leg. Agr.* ii. 25); and we learn from Pliny that it was noted for its wines, which had rapidly risen in estimation in his day. (Plin. xiv. 6. s. 8.) The Liber Coloniarum also mentions Trebula among the municipal towns of Campania. It appears to have received a fresh body of settlers under Augustus, but without attaining the rank of a colony. (*Lib. Col.* p. 238; Plin. iii. 5. s. 9; Ptol. iii. 1. § 68.) The site of Trebula, which was erroneously fixed by Cluverius and some local writers to the S. of the Vulturnus, appears to be correctly identified by local antiquarians with a place called *Treglia* or *Tregghia*, at the foot of the *Pizzo S. Salvatore*, about 6 miles N. of the Vulturnus and 8 NE. of *Capua*. There are said to be considerable ancient remains upon the spot, which together with the resemblance of name would seem clearly to establish the position of the ancient city. (Romanelli, vol. iii. pp. 575, 576; Trutta, *Antichità Allifane. Diss.* xxiii; Abeken, *Mittel-Italien*, p. 99.) [E. H. B.]

TREBULA (Τρήβουλα: *Eth.* Trebulanus), was the name of two cities or towns of the Sabines, apparently at no great distance from one another, which were called for the sake of distinction Trebula Mutusca and Trebula Suffenas.

1. TREBULA MUTUSCA, called by Virgil simply MUTUSCAE, while the full name is preserved to us by Pliny, the only author who mentions both places ("Trebulani qui cognominantur Mutuscaei, et qui

Suffenates," Plin. vi. 12. s. 17). Its site is clearly fixed at *Monte Leone*, sometimes called *Monte Leone della Sabina*, a village about 2 miles on the right of the Via Salaria, between *Osteria Nuova* and *Poggio S. Lorenzo*. Here there are considerable ruins, including those of a theatre, of thermae or baths, and portions of the ancient pavement. Several inscriptions have also been found here, some of which have the name of the people, "Plebs Trebulana," "Trebulani Mutuscani," and "Trebulani Mut.," so that no doubt can remain of their attribution. (Chaupy, *Maison d'Horace*, vol. iii. pp. 93—96; Orell. *Inscr.* 923, 3442, 3963.) As this seems to have been much the most considerable place of the two, it is probably that meant by Strabo, who mentions Trebula without any distinctive adjunct but in conjunction with Eretum (Strab. v. p. 228). The Liber Coloniarum also mentions a "Tribule, municipium" (p. 258) which is probably the same place. Martial also alludes to Trebula as situated among cold and damp mountain valleys (v. 72), but it is not certain which of the two places he here refers to. Virgil speaks of Mutusca as abounding in olives ("oliviferaeque Mutuscae," *Aen.* vii. 711), which is still the case with the neighbourhood of *Monte Leone*, and a village near it bears in consequence the name of *Oliveto*.

2. Trebula Suffenas, the name of which is known only from Piny, is of very uncertain site. Chaupy would place it at *Rocca Sinibaldi*, in the valley of the *Turano*, but this is mere conjecture. Guattani on the other hand fixes it on a hill near *Stroncone*, between *Rieti* and *Terni*, where there are said to be distinct traces of an ancient town. (Chaupy, *l. c.*; Guattani *Mon. della Sabina*, vol. i. p. 190.) It is probable that the Tribula (Τρίβολα) of Dionysius, mentioned by him among the towns assigned by Varro to the Aborigines (Dionys. i. 14) may be the same with the Trebula Suffenas of Pliny. In this case we know that it could not be far from Reate. [E. H. B.]

TREIA (*Eth.* Treiensis: Ru. near *Treja*), a municipal town of Picenum, situated on the left bank of the river Potentia, about 9 miles below Septempeda (*S. Severino*) and 5 above Ricina. Pliny is the only geographer that mentions it; but it is probable that the Τραΐανα of Ptolemy is only a corruption of its name. (Plin. iii. 13. s. 18; Ptol. iii. 1. § 52.) The Treienses are enumerated by Pliny among the municipal communities of Picenum, and the municipal rank of the town is further attested by several inscriptions. (Orell. *Inscr.* 516, 3899.) It seems indeed to have been a considerable place. The Itinerary of Antoninus places it on the branch of the Via Flaminia which led direct to Ancona: it was 9 miles from Septempeda and 18 from Auximum. (*Itin. Ant.* p. 312.) Cluverius says that he could find no trace either of the place or the name; but the ruins were pointed out by Holstenius as still existing on the left bank of the *Potenza*, at the foot of the hill occupied by the village of *Montecchio*. The latter place has since adopted the ancient name of *Treja*, and having been augmented by the population of several neighbouring villages, is now become a considerable town. (Cluver. *Ital.* p. 738; Holsten. *Not. ad Cluv.* p. 136.) [E. H. B.]

TREMERUS INS. [Diomedeae Insulae.]

TRE'MITHUS (Τρεμιθοῦς, Steph. B. *s. v.*; Τρεμηθοῦς, Ptol. v. 14. § 6; Τρίμυθος, Constant. *de Them.* i. 15, p. 39, ed. Bonn; Τρεμιθούντων, Hierocl. p. 707: *Eth.* Τρεμιθούσιος, Τρεμιθοπολίτης), a town in the interior of Cyprus, was the seat of a bishopric and a place of some importance in the Byzantine times. According to the Peutinger Table it was 18 miles from Salamis, 24 from Citium, and 24 from Tamassus. Stephanus B. calls it a village of Cyprus, and derives its name from the turpentine trees (τερέβινθοι) which grew in its neighbourhood. (Engel, *Kypros*, vol. i. p. 148.)

TRE'MULA, a town in Mauretania Tingitana. (*Itin. Ant.* p. 24.) Variously identified with *Ezadschen* and *Soe el Campa*. [T. H. D.]

TREPONTIUM or TRIPUNTIUM, a place on the Appian Way near the entrance of the Pontine Marshes, 4 miles nearer Rome than Forum Appii. It is not mentioned as a station in the Itineraries, but we learn from an inscription of the time of Trajan that it was from thence the part of the road which was restored by that emperor began. This important work, as we are informed by another inscription, was continued for *nineteen miles*, a circumstance that explains the origin of the name of Decennovium, which occurs at a later period in connection with the Pontine Marshes. Procopius calls the Decennovium a *river;* but it is evident that it was in reality an artificial cut or canal, such as must always have accompanied the highroad through these marshes, and as we know already existed in the days of Horace from Forum Appii. The importance of this work will account for the circumstance that we find the Pontine Marshes themselves called by Cassiodorus "Decennovii Paludes." (Cassiod. *Var.* ii. 32, 33; Procop. *B. G.* i. 11.) The site of Trepontium is clearly marked at the distance of 39 miles from Rome, by the name of *Torre di Treponti*, together with the remains of the 3 ancient bridges, from which it derives its name (Chaupy, *Maison d'Horace*, vol. iii. pp. 387—392; D'Anville, *Analyse de l'Italie*, pp. 184—187.)

The inscriptions above cited are given by Sir R. Hoare, *Class. Tour*, vol. i. pp. 97, 98; and by the Abbé Chaupy (*l. c.*). The name of Τραπόντιον, found in Strabo (v. p. 237) among the cities on the left of the Appian Way, can hardly be other than a corruption of Trepontium, but it is wholly out of place in that passage, and is supposed by Kramer to be an interpolation. [E. H. B.]

TRERES (Τρῆρες), a people repeatedly mentioned by Strabo, generally as a tribe of, or at least as closely connected with, the Cimmerii, but in a few passages as Thracians. They are not named by Homer or Herodotus. Strabo was evidently undecided whether to regard them as a distinct race, or as identical with the Cimmerii, in whose company they several times made destructive inroads into Asia Minor. "The Cimmerii, whom they name Treres also, or some tribe of them, often overran the southern shores of the Euxine and the adjoining countries, sometimes throwing themselves upon the Paphlagonians, at other times upon the Phrygians, at the time when they say Midas died from drinking bull's blood. And Lygdamis led his army as far as Lydia and Ionia, and took Sardes, but perished in Cilicia. And the Cimmerii and Treres often made such expeditions. But they say that the Treres and Cobus [their leader] were at last driven out [of Asia] by Madys, the king of the Scythians."* (Strab. i. p. 61). "Callisthenes states that Sardes was taken several times; first by the Cimmerians; then by the Treres and Lycians, as Callinus also shows; lastly in the time of Cyrus and Croesus." (Id. xiii. p. 627). "In olden times, it befel the Magnetes [the people of Magnesia on the Maeander] to be utterly destroyed by the Treres, a Cimmerian tribe." (Id. xiv. p. 647; see also xi. p. 511, xii. p. 573; Cimmerii, Vol. I. p. 623, seq.; Müller, *Hist. Lit. Anc. Greece*, pp. 108, 109; and cf. Herod. i. 6, 15, 16, 103.)

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* The reading in the text is ὑπὸ Μάδυος τοῦ τῶν Κιμμερίων βασιλέως; but as just before we find Μάδυος τοῦ Σκυθικοῦ, we can have no hesita-

Various attempts have been made to fix the dates of these events; but the means of doing so appear to be wanting, and hence scholars have arrived at very different conclusions on the subject. Strabo infers from some expressions of Callinus that the destruction of Sardes preceded that of Magnesia, which latter occurred, he considers, after the time of that poet, and during the age of Archilochus, who alludes to it.

Thucydides (ii. 96) states that the kingdom of Sitalces was bounded on the side next to the Triballi by the Treres and Tilataei, who dwelt on the northern slope of Mount Scombrus (Scomius), and extended towards the W. as far as the river Oscius (Oescus). Whether this relative clause applies to the Treres as well as to the Tilataei is doubtful; but the collocation of the words seems to confine it to the latter.

Strabo (i. p. 59) speaks of the Treres as dwelling with the Thracians; and says that the Treres, who were Thracians, possessed a part of the Troad after the time of Priam (xiii. p. 586).

Pliny does not mention the Treres as a Thracian people; but in the description of Macedonia (iv. 10. s. 17), says that they, with the Dardani and Pieres, dwelt on its borders; it is not clear, however, which borders are meant. (Cf. Theopom. *Frag.* 313, where they are called Τρᾶρες; and Steph. B. p. 664, where also a district of Thrace inhabited by them is named Τρῆρος.)

It is possible that these Thracian Treres were the descendants of a body of the Cimmerian Treres, left N. of the Haemus when the main body advanced to Asia Minor; for there can be little doubt that Niebuhr's view respecting the course of their inroads is correct. "The general opinion, which is presupposed in Herodotus also, is that the Cimmerians invaded Asia Minor from the E., along the coasts of the Euxine. But it would seem that, on the contrary, they came through Thrace, for they make their first appearance in Ionia and Lydia. The former road is almost entirely impassable for a nomadic people, as the Caucasus extends to the very shores of the Euxine." (*Lect. Anc. Hist.* i. p. 32, note.)

In confirmation of the conjecture above made, we may refer to the parallel case mentioned by Caesar (*B. G.* ii. 29), that the Aduatuci, a Belgian tribe, were the descendants of the 6000 men whom the Cimbri and Teutoni, on their march towards Italy, left behind them W. of the Rhine, to guard that part of their property which they were unable to take with them any farther. [J. R.]

TRERUS (Τρῆρος, Strab.: *Sacco*), a river of Latium, and one of the principal tributaries of the Liris (*Garigliano*), into which it discharges its waters close to the ruins of Fabrateria. (Strab. v. p. 237.) Its name is mentioned only by Strabo, but there is no doubt of its identification: it is still called the *Tolero* in the lower part of its course, near its junction with the *Garigliano*, but more commonly known as the *Sacco*. It has its sources in the elevated plain which separates the mountains about Praeneste from the Volscian group; and the broad valley through which it flows for above 40 miles before it joins the *Garigliano* must always have formed a remarkable feature in this part of Italy. Throughout its extent it separates the main or central ranges of the Apennines from the outlying mass of the *Monti Lepini* or Volscian mountains, and hence it must, from an early period, have constituted one of the natural lines of communication between the plains of Latium proper (the modern *Campagna di Roma*) and those of Campania. After the whole district had fallen under the power of Rome it was the line followed by the great highroad called the Via Latina. [Via Latina.] [E. H. B.]

TRES ARBORES, the Three Trees, was a Mutatio or relay for horses mentioned in the Jerusalem Itin. between Vasatae and Elusa (*Eause*). The site is unknown. [G. L.]

TRES TABERNAE, was the name of a station on the Via Appia, between Aricia and Forum Appii, which is noticed not only in the Itineraries (*Itin. Ant.* p. 107; *Tab. Peut.*), but by Cicero and in the Acts of the Apostles. From the former we learn that a branch road from Antium joined the Appian Way at this point (Cic. *ad Att.* ii. 12); while in the latter it is mentioned as the place where many of the disciples met St. Paul on his journey to Rome. (*Acts*, xxviii. 15.) It was probably therefore a village or place of some importance from the traffic on the Appian Way. Its position would appear to be clearly determined by the Antonine Itinerary, which gives 17 miles from Aricia to Tres Tabernae, and 10 from thence to Forum Appii: and it is a strong confirmation of the accuracy of these data that the distance thus obtained from Forum Appii to Rome corresponds exactly with the true distance of that place, as marked by ruins and ancient milestones. It is therefore wholly unnecessary to change the distances in the Itinerary, as proposed by D'Anville and Chaupy, and we may safely fix Tres Tabernae at a spot about 3 miles from the modern *Cisterna*, on the road to *Terracina*, and very near the commencement of the Pontine Marshes. The Abbé Chaupy himself points out the existence of ancient remains on this spot, which he supposes to be those of the station Ad Sponsas mentioned only in the Jerusalem Itinerary. It is far more likely that they are those of Tres Tabernae; if indeed the two stations be not identical, which is very probable. This situation would also certainly accord better than that proposed by Chaupy with the mention of Tres Tabernae in Cicero, who there joined the Appian Way on his road from Antium to his Formian villa, not to Rome. (Cic. *ad Att.* ii. 12, 13, 14; Chaupy, *Maison d'Horace*, vol. iii. p. 383; D'Anville, *Analyse de l'Italie*, p. 195; Westphal, *Röm. Kampagne*, p. 69.) [E. H. B.]

TRES TABERNAE, in Gaul. [Tabernae.]

TRETA (Τρῆτα, Strab. xiv. p. 683), in Cyprus, called Τρίτοι in the *Stadiasmus Maris Magni* (p. 285, ed. Hoffmann), where it is placed 50 stadia from Palaepaphus or Old Paphus, was apparently a promontory in the SW. of the island, and probably the same as the one called Φρούριον by Ptolemy (v. 14. § 2).

TRETUM (Τρῆτον ἄκρον, Ptol. iv. 3. § 3), a

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tion in adopting Kramer's emendation of Σκυθικῶν for Κιμμερίων.

promontory of Numidia at the W. point of the Sinus Oleachites. (Strab. xvii. p. 829, 832.) It probably derived its name from the numerous caves in the cliffs, which are still the lurking places of the piratical tribes of this coast. Now *Sebba Rus.* [T. H. D.]

TRETUM PROM. (Τρητόν, *Stadiasm.* § 327), the NW. promontory of Crete now called *Grabúsa*, the Corycus of Ptolemy. [E. B. J.]

TRETUS. [Argos, p. 201, b.]

TREVA (Τρηούα), a town of the Saxones in north-western Germany (Ptol. ii. 11. § 27), which must have been situated somewhere on the *Trave*, but as no further details are known, it is impossible to fix its site with any degree of certainty. [L. S.]

TREVENTUM or TEREVENTUM (*Eth.* Treventinas, Plin.; but inscriptions have Terventinas and Tereventinas: *Trivento*), a town of Samnium, in the country of the Pentri, situated on the right bank of the Trinius (*Trigno*), not far from the frontiers of the Frentani. Its name is not noticed in history, but Pliny mentions it among the municipal towns of Samnium in his time: and we learn from the Liber Coloniarum that it received a Roman colony, apparently under the Triumvirate (Plin. iii. 14. s. 17; *Lib. Colon.* p. 238). It is there spoken of as having been thrice besieged ("ager ejus . . . post tertiam obsidionem adsignatus est"), probably during the Social War and the civil wars that followed; but we have no other account of these sieges; and the name is not elsewhere mentioned. But from existing remains, as well as inscriptions, it appears to have been a place of considerable importance, as well as of municipal rank. The modern *Trivento*, which is still the see of a bishop and the capital of the surrounding district, stands on a hill above the river *Trigno*, but the ruins of ancient buildings and fragments of masonry are scattered to a considerable extent through the valley below it. (Romanelli, vol. ii. p. 473.) The inscriptions which have been discovered there are given by Mommsen (*Inscr. R. N.* pp. 269, 270). [E. H. B.]

TREVERI or TREVIRI (Τρηούϊροι, Τριϐηροί, Ptol.). There is authority for both forms of the name. The position of the Treviri is determined by several passages of Caesar. The Treviri bordered on the Rhine (*B. G.* iii. 11, iv. 10), and south of them along the Rhine were the Triboci or Tribocci. The Arduenna Silva extended through the middle of the territory of the Treviri from the Rhine to the commencement of the territory of the Remi (*B. G.* v. 3). The Treviri were separated from the Germans by the Rhine (*B. G.* vii. 63, viii. 25); the Ubii were their neighbours on the opposite side of the Rhine (*B. G.* vi. 29, 35). In Caesar's time the Treviri differed little from the Germans in their way of living and their savage temper. Tacitus remarks (*de Mor. Germ.* c. 28) that the Treviri and Nervii affected a Germanic origin, and it is probable that the Treviri were mixed with Germans, but Caesar supposed them to be a Gallic people. Mela (iii. 2) calls them the most renowned of the Belgae. When Hieronymus speaks of the resemblance between the language of the Galatae of Asia and of the Treviri, he means to say that the Treviri are Galli [Galatia, Vol. I. p. 931]. Strabo (iv. p. 194) speaks of the Nervii as being German. He says: "The Nervii are neighbours of the Treviri, and they (the Nervii) are also a German people;" which remark about the Nervii being also German does not refer to the Treviri, but to the Triboci, whom he had just spoken of as a German nation which had settled on the Gallic side of the Rhine.

It seems impossible to determine whether Caesar includes the Treviri among the Belgae or the Celtae. Some geographers include them in the Gallia of Caesar in the limited sense, that is, in the country of the Celtae, which lay between the *Garonne* and the *Seine*, and between the Ocean and the Rhine. If this determination is correct, the Mediomatrici also of course belong to Caesar's Gallia in the limited sense. [Mediomatrici.]

The Treviri are often mentioned by Caesar, for they had a strong body of cavalry and infantry, and often gave him trouble. From one passage (*B. G.* vi. 32) it appears that the Segni and Condrusi, German settlers in Gallia, were between the Treviri and the Eburones; and the Condrusi and Eburones were dependents of the Treviri (*B. G.* iv. 6). Caesar constructed his bridges over the Rhine in the territory of the Treviri (*B. G.* vi. 9); and Strabo speaks of a bridge over the Rhine in the territory of the Treviri. It appears then that the Treviri occupied a large tract of country between the Mosa (*Maas*) and the Rhine, which country was intersected by the lower course of the Mosella (*Mosel*), for Augusta Trevirorum (*Trier*), on the Mosella, was the chief town of the Treviri in the Roman imperial period and probably a town of the Treviri in Caesar's time. It is not possible to fix the exact limits of the Treviri on the Rhine, either to the north or the south. When the Germans were settled on the west side of the Rhine by Agrippa and after his time, the Treviri lost part of their territory; and some modern writers maintain that they lost all their country on the Rhine, a conclusion derived from a passage of Pliny (iv. c. 17), but a conclusion by no means certain. Another passage of Pliny, cited by Suetonius (*Calig.* c. 8), says that Caligula was born "in Treveris, vico Ambiatino, supra Confluentes," and this passage places the Treviri on the Rhine. Ptolemy in his geography gives the Treviri no place on the Rhine: he assigns the land on the west bank of the river to the Germania Inferior and Germania Superior. The bishopric of *Trier* used to extend from the *Maas* to the *Rhine*, and along the Rhine from the *Ahr* below *Andernach* as far south as *Bingen*. The limits of the old country of the Treviri and of the diocese may have been the same, for we find many examples of this coincidence in the geography of Gallia. The rugged valley of the *Ahr* would be a natural boundary of the Treviri on the north.

Tacitus gives the Treviri the name of Socii (*Ann.* i. 63); and in his time, and probably before, they had what the Romans called a Curia or senate. The name of the Treviri often appears in the history of the war with Civilis (Tacit. *Hist.* iv.). The Treviri under the Empire were in that part of Gallia which was named Belgica, and their city Augusta Trevirorum was the chief place, and under the later emperors frequently an imperial residence. [Augusta Trevirorum.] [G. L.]

TREVIDON, a place in Gallia, mentioned by Sidonius Apollinaris (*Propempt.*), the position of which is partly determined by the fact of the poet fixing Trevidon in the mountainous region of Central France, and partly by the existence of a place named *Trève* on the boundary of the old province of *Rouergue*, and on a little river named *Trevesel.* The mountain in which the *Trevesel* rises (*Lesperou*) is the

> "Vicinum nimis heu! jugum Rutenis"

of Sidonius. [Ruteni.] [G. L.]

TREVIRI. [TREVERI.]

TRIACONTASCHOENUS (Τριακοντάσχοινος, Ptol. iv. 7. § 32), a district so named by Ptolemy after the analogy of the Dodecaschoenus of Egypt, and forming the most northern part of Aethiopia on the W. side of the Nile, between the cataracts of that river and the Aethiopian mountains. [T. H. D.]

TRIADITZA (Τριάδιτζα; Nicet. Chon. iii. p. 214; *Apost. Geog.* Huds. iv. p. 43), a town in Upper Moesia, at the confluence of the sources of the Oescus, and the capital of the district called in late times Dacia Interior. It was situated in a fertile plain, and its site is identified with that of some extensive ruins S. of *Sophia*. [J. R.]

TRIBALLI (Τριϐαλλοί), a Thracian people which appears to have been in early times a very widely diffused and powerful race, about the Danube; but which, being pressed upon from the N. and W. by various nations, became gradually more and more confined, and at length entirely disappeared from history. Herodotus speaks of the Triballic plain, through which flowed the river Angrus, which fell into the Brongus, a tributary of the Ister (iv. 49). This is probably the plain of *Kossovo* in the modern *Servia*.

Thucydides states (ii. 96) that on the side of the Triballi, who were independent at the beginning of the Peloponnesian War, the territories of Sitalces were bounded by the Treres and Tilataei, whose W. limit was the river Oscius (Oescus), which must therefore, at that time, have been the E. frontier of the Triballi. (Cf. Plin. iii. 29, iv. 17; Strab. vii. pp. 317, 318.) Strabo (vii. p. 305) informs us that the Triballi were much exposed to the inroads of migrating hordes driven out of their own countries by more powerful neighbours, some expelled by the Scythians, Bastarnae, and Sauromatae, from the N. side of the Danube, who either settled in the islands of that river, or crossed over into Thrace; others from the W., set in motion by the Illyrians.

The earliest event recorded of them is the defeat which they gave to Sitalces, king of the Odrysae, who made an expedition against them, B. C. 424, in which he lost his life (Thuc. iv. 101). In B. C. 376 the Triballi crossed the Haemus, and with 30,000 men advanced as far S. as the territory of Abdera, which they ravaged without opposition. On their return, however, loaded with booty, the people of Abdera took advantage of their careless and disorderly march, to attack them, killing upwards of 2000 men. The Triballi thereupon marched back to take revenge for this loss; and the Abderites, having been joined by some of the neighbouring Thracians, gave them battle; in the midst of which they were deserted by their treacherous allies and, being surrounded, were slain almost to a man. The Triballi then prepared to lay siege to Abdera which would now have been quite unable to resist them for more than a very short time; but at this critical moment, Chabrias appeared before the town with the Athenian fleet, which had recently defeated the Lacedaemonian fleet at Naxos. Chabrias compelled the Triballi to retire from Abdera, and garrisoned the city when he departed. (Diod. xv. 36). In B. C. 339, Philip II., after raising the siege of Byzantium, marched to the Danube, where he defeated the Getae, and took much booty. On his return through the country of the Triballi, the latter posted themselves in a defile, and refused to allow the Macedonian army to pass, unless Philip gave to them a part of the plunder. A fierce battle ensued, in which Philip was severely wounded, and would have been slain, but for his son Alexander, who threw himself before his father, and thus saved his life. The Triballi were at length defeated, and probably professed submission to Philip, so long, at least, as he was in their country.

On Alexander's accession to the throne, he thought it necessary to make his power felt by the barbarians on the frontiers of his kingdom, before he quitted Europe for his great enterprise against the Persian empire. Accordingly, in the spring of B. C. 335, he marched from Amphipolis in a north-easterly direction, at the head of a large force. In ten days he reached the pass by which he intended to cross the Haemus, where a body of Thracians had assembled to oppose his progress. They were defeated, and Alexander advanced against the Triballi, whose prince, Syrmus, having had timely information of Alexander's movements, had already withdrawn, with the old men, women, and children into an island of the Danube, called Peuce, where many other Thracians also had sought refuge. The main force of the Triballi posted themselves in woody ground on the banks of the river Lyginus, about 3 days' march from the Danube. Having ventured out into the open plain, however, they were completely defeated by the Macedonians, with a loss of 3000 men. (Arrian, *Anab.* i. 2.)

Alexander then marched to the Danube, opposite to Peuce; but he was unable to make himself master of that island, because he had few boats, and the enemy were strongly posted at the top of the steep sides of the island. Alexander therefore abandoned the attempt to take it, and crossed the Danube to make war on the Getae. It would appear, however, that he had made sufficient impression on the Triballi to induce them to apply to him for peace, which he granted before his return to Macedonia. It was probably some time after these events that the Triballi were attacked by the Autariatae, a powerful Illyrian tribe, who seem to have completely subdued them, great numbers being killed, and the survivors driven farther towards the east. (Strab. vii. pp. 317, 318.) Hence, in B. C. 295, the Gauls, with only 15,000 foot and 3000 horse, defeated the combined forces of the Triballi and Getae (Just. xxv. 1.) When the Romans began to extend their dominion in the direction of the Danube, the Triballi were a small and weak people, dwelling about the confluence of the Oescus with the Danube, near the town Oescus (cf. Ptol. iii. 10. § 10, viii. 11. § 6).

Pliny (vii. 2) states that, according to Isigonus, there were people among the Triballi who fascinated by their look, and destroyed those whom they gazed upon too long, especially with angry eyes: adults were more liable to be injured by them than children. This is probably the same superstition as the modern one respecting the "evil eye," which is peculiarly prevalent among the Slavonian races. (Arrian, *Anab.* i. 1. § 4, 2. § 4, seqq., 3. § 3, seq., 4. § 6, v. 26. § 6, vii. 9. § 2; Steph. B. *s. v.*; Mannert, vii. § 25, seqq.] [J. R.]

TRIBOCI or TRIBOCCI, a German people in Gallia. Schneider (Caesar, *B. G.* i. 51) has the form "Triboces" in the accusative plural. Pliny has Tribochi, and Strabo Tribocchi (Τριϐόκχοι). In the passage of Caesar (*B. G.* iv. 10) it is said that all the MSS. have "Tribucorum" (Schneider, note).

The Triboci were in the army of the German king Ariovistus in the great battle in which Caesar defeated him; and though Caesar does not say that they were Germans, his narrative shows that he considered them to be Germans. In another passage (*B. G.* iv. 10) Caesar places the Triboci on the Rhine between the Mediomatrici and the Treviri, and he means to place them on the left or Gallic side of the Rhine. Strabo (iv. p. 193), after mentioning the Sequani and Mediomatrici as extending to the Rhine, says, "Among them a German people has settled, the Tribocchi, who have passed over from their native land." Pliny also (iv. 17) and Tacitus (*German.* c. 28) say that the Tribocci are Germans. The true conclusion from Caesar is that he supposed the Tribocci to be settled in Gallia before B. C. 58.

Ptolemy (ii. 9. § 17) places the Tribocci in Upper Germania, but he incorrectly places the Vangiones between the Nemetes and the Tribocci, for the Nemetes bordered on the Tribocci. However he places the Tribocci next to the Rauraci, and he names Breucomagus (Brocomagus) and Elcebus (Helcebus) as the two towns of the Tribocci. D'Anville supposes that the territory of the Tribocci corresponded to the diocese of *Strassburg*. Saletio (*Seltz* or *Setz*), we may suppose, belonged to the Nemetes, as in modern times it belonged to the diocese of *Speier;* and it is near the northern limits of the diocese of *Strassburg*. On the south towards the Rauraci, a place named *Markelsheim*, on the southern limit of the diocese of *Strassburg* and bordering on that of *Basle*, indicates a boundary by a Teutonic name (*mark*), as Fines does in those parts of Gallia where the Roman tongue prevailed. The name of the Tribocci does not appear in the Notit. Provinc., though the names of the Nemetes and Vangiones are there; but instead of the Tribocci we have Civitas Argentoratum (*Strassburg*), the chief place of the Tribocci. Ptolemy makes Argentoratum a city of the Vangiones. [G.L.]

TRI'BOLA (Τριϐόλα, App. *Hisp.* 62, 63), a town of Lusitania, in the mountainous regions S. of the Tagus, probably the modern *Trevoens*. [T.H.D.]

TRIBULIUM. [TRILURIUM].

TRIBUNCI, a place in Gallia, which we may assume to have been near Concordia, for Ammianus (xvi. 12), after speaking of the battle near *Strassburg*, in which Chnodomarius, king of the Alemanni, was defeated by Julian, says that the king hurried to his camp, which was near Concordia and Tribunci. But neither the site of Concordia nor of Tribunci is certain. [CONCORDIA.] [G. L.]

TRICARA'NUM. [PHLIUS, p. 602, a.]

TRICASSES, a people of Gallia Lugdunensis. (Plin. iv. 18.) In Ptolemy (ii. 8. § 13) the name is Tricasii (Τρικάσιοι), and their city is Augustobona (Αὐγουστόϐονα). They border on the Parisii. The name appears in the form Tricassini in Ammianus (xvi. 1) and in an inscription. In the Notit. Provinc. the name Civitas Tricassium occurs; and the name of the people has been transferred to the town, which is now *Troyes* on the *Seine*, the chief town of the French department of *Aube*. Caesar does not mention the Tricasses, and his silence has led to the conjecture that in his time they were comprised within the powerful state of the Senones. [G. L.]

TRICASTI'NI (Τρικαστινοί), a Gallic people between the Rhone and the Alps. Livy (v. 34) describing the march of Bellovesus and his Galli into Italy, says they came to the Tricastini: "The Alps next were opposed to them;" from which it is inferred that the Tricastini were near the Alps. But nothing exact can be inferred from the narrative, nor from the rest of this confused chapter. In the description of Hannibal's march (Liv. xxi. 34) it is said that Hannibal, after settling the disputes of the Allobroges, being now on his road to the Alps, did not make his march straight forward, but turned to the left into the territory of the Tricastini; and from the country of the Tricastini he went through the uttermost part of the territory of the Vocontii into the country of the Tricorii, and finally reached the Druentia (*Durance*.) It would be out of place to examine this question fully, for it would require some pages to discuss the passages in Livy. He means, however, to place the Tricastini somewhere between the Allobroges and part of the border of the Vocontian territory. The capital of the Vocontii is Dea Vocontiorum, or *Die* in the department of *Drome;* and the conclusion is that the Tricastini were somewhere between the Isara (*Isère*) and the Druna (*Drome*). This agrees with the position of Augusta Tricastinorum [AUGUSTA TRICASTINORUM] as determined by the Itins.

Ptolemy (ii. 10. § 13) places the Tricastini east of the Segallauni, whose capital is Valentia, and he names as the capital of the Tricastini a town Noeomagus, which appears to be a different place from Augusta Tricastinorum. D'Anville places the Tricastini along the east bank of the Rhone, north of Arausio (*Orange*), a position which he fixes by his determination of Augusta Tricastinorum: and he adds, "that the name of the Tricastini has been preserved pure in that of *Tricastin*." But the Tricastini of Livy and Ptolemy are certainly not where D'Anville places them. [G. L.]

TRICCA (Τρίκκη: *Eth.* Τρικκαῖος: *Trikkala*), an ancient city of Thessaly in the district Histiaeotis, stood upon the left bank of the Peneius, and near a small stream named Lethaeus. (Strab. ix. p. 438, xiv. p. 647.) This city is said to have derived its name from Tricca, a daughter of Peneius. (Steph. B. *s. v.*) It is mentioned in Homer as subject to Podaleirius and Machaon, the two sons of Asclepius or Aesculapius, who led the Triccaeans to the Trojan War (Hom. *Il.* ii. 729, iv. 202); and it possessed a temple of Asclepius, which was regarded as the most ancient and illustrious of all the temples of this god. (Strab. ix. p. 437.) This temple was visited by the sick, whose cures were recorded there, as in the temples of Asclepius at Epidaurus and Cos. (Strab. viii. p. 374.) There were probably physicians attached to the temple; and Leake gives an inscription in four elegiac verses, to the memory of a "god-like physician named Cimber, by his wife Andromache," which he found upon a marble in a bridge over the ancient Lethaeus. (*Northern Greece*, vol. iv. p. 285.) In the edict published by Polysperchon and the other generals of Alexander, after the death of the latter, allowing the exiles from the different Greek cities to return to their homes, those of Tricca and of the neighbouring town of Pharcadon were excepted for some reason, which is not recorded. (Diod. xviii. 56.) Tricca was the first town in Thessaly at which Philip V. arrived after his defeat on the Aous. (Liv. xxxii. 13.) Tricca is also mentioned by Liv. xxxvi. 13; Plin. iv. 8. s. 15; Ptol. iii. 13. § 44; Them. *Orat.* xxvii. p. 333.

Procopius, who calls the town Tricattûs (Τρικάττους), says that it was restored by Justinian (*de Aedif.* iv. 3); but it is still called Tricca by Hierocles (p. 642) in the sixth century, and the form in Justinian may be a corruption. In the twelfth century it already bears its modern name (Τρίκκαλα, Anna Comn. v. p. 137, ed. Paris.; Eustath. *ad Il.* ii. p.

330.) *Trikkala* is now one of the largest towns in this part of Greece. The castle occupies a hill projecting from the last falls of the mountain of *Khassiá;* but the only traces of the ancient city which Leake could discover were some small remains of Hellenic masonry, forming part of the wall of the castle, and some squared blocks of stone of the same ages dispersed in different parts of the town. (Leake, *Northern Greece*, vol. i. p. 425, seq., vol. iv. p. 287.)

TRICCIA'NA, a place in Pannonia, in the valley called Cariniana (*It. Ant.* p. 267). It is probably the same as the Gurtiana noticed in the Peut. Table, as the difference in the statements about the distances amounts only to 2 miles. [L. S.]

TRICESIMAE, in Gallia, one of the places mentioned by Ammianus Marcellinus (xviii. 2) in the list of those places along the Rhenish frontier which Julian repaired. Ammianus mentions Tricesimae between Quadriburgium and Novesium. [Quadriburgium.] [G. L.]

TRICESIMUM, AD, in Gallia. D'Anville observes that the ancient Itins. contain many positions with similar names, which names of places are derived from the distances which they indicate from the principal towns; for the distances within the dependent territory were measured from the principal towns. This Tricesimum is measured from Narbo (*Narbonne*), as the Jerusalem Itin. shows, on the road to *Toulouse*, through *Carcassonne*. *Trebes* on the canal of Languedoc may represent the name; and Tricesimum may be near that place. [G. L.]

TRICHO'NIS LACUS. [Aetolia, p. 64, a.]

TRICHO'NIUM (Τριχώνιον: *Eth.* Τριχωνιεύς), a town of Aetolia, from which the lake Trichonis derived its name. [Respecting the lake, see Vol. I. p. 64, a.] Its position is uncertain. Leake places it S. of the lake at a place called *Gavala*, and Kiepert, in his map E. of the lake. But since Strabo mentions it along with Stratus as situated in a fertile plain, it ought probably to be placed N. of the lake (Strab. x. p. 450; Pol. v. 7; Steph. B. *s. v.*). It was evidently a place of importance, and several natives of this town are mentioned in history. (Pol. iv. 3, v. 13, xvii. 10; Paus. ii. 37. § 3; Leake, *Northern Greece*, vol. i. p. 155.)

TRICOLO'NI. [Megalopolis, p. 309.]

TRICO'MIA (Τρικωμία), a place in the eastern part of Phrygia, on the road from Dorylaeum to Apamea Cibotus (Ptol. v. 2. § 22; *Tab. Peut.*), is placed by the Table at a distance of 28 miles from Midaeum and 21 from Pessinus. [L. S.]

TRICORII (Τρικόριοι), a people between the Rhone and the Alps. Hannibal in his march from the Rhone to the Alps passed into the country of the Tricorii, as Livy says [Tricastini]. Strabo (iv. pp. 185, 203) says in one passage that above the Cavares are "the Vocontii and Tricorii and Iconii and Meduli," from which we learn that he considered the Tricorii as neighbours of the Vocontii; and in another passage he says, "after the Vocontii are the Iconii and Tricorii, and next to them the Meduli, who occupy the highest summits of the Alps." Some geographers conclude that the Tricorii must be on the *Drac*, a branch of the *Isère*, in the southern part of the diocese of *Grénoble*, But if the Tricorii were in the valley of the *Drac*, we do not therefore admit that Hannibal's march to the Alps was through that valley. [G. L.]

TRICORNE'NSII. [Tricornium.]

TRICO'RNIUM (Τρικόρνιον, Ptol. iii. 9. § 3), or Tricornia Castra (*Itin. Hieros.* p. 564), a town in the territory of the Tricornensii, a people of Upper Moesia, on the borders of Illyria.. Variously identified with *Ritopk* and *Tricorni* or *Kolumbacz*. [T. H. D.]

TRICORYTHUS [Marathon.]

TRICRANA (Τρίκρανα), an island off the coast of Hermionis in Argolis (Paus. ii. 34. § 8), perhaps the same as the Tiparenus of Pliny. [Tiparenus.]

TRICRE'NA. [Pheneus, p. 595, a.]

TRIDENTI'NI (Τριδεντῖνοι), an Alpine tribe occupying the southern part of Rhaetia, in the north of Lacus Benacus, about the river Athesis. (Strab. iv. p. 204; Plin. iii. 23.) They, with many other Alpine tribes, were subdued in the reign of Augustus. [L. S.]

TRIDENTUM or TRIDENTE (Τριδέντε: *Trento* or *Trent*), the capital of the Tridentini in the south of Rhaetia, on the eastern bank of the Athesis, and on the highroad from Verona to Veldidena. (Plin. iii. 23; Justin, xx. 5; *It. Ant.* pp. 275, 281; Paul. Diac. i. 2, iii. 9, iv. 42, v. 36; Flor. iii. 3; Ptol. iii. 1. § 31; *Tab. Peut.*) The town is said to have derived its name from the trident of Neptune, which is still shown fixed in the wall of the ancient church of S. Vigil. The place seems to have been made a Roman colony (Orelli, *Inscript.* Nos. 2183, 3744, 3905, 4823). Theodoric the Great surrounded Tridentum with a wall, of which a considerable portion still exists. (Comp. Pallhausen, *Beschreib. der Röm. Heerstrasse von Verona nach Augsburg*, p. 28, foll.; Benedetto Giovanelli, *Discorso sopra un' Iscrizione Trentina*, Trento, 1824, and by the same author, *Trento, Citta de' Rezj e Colonia Romana*, Trento, 1825.) [L. S.]

TRIE'RES (Τριήρης, Polyb. v. 68; Strab. xvi. p. 754), a small fortified place in Phoenicia, on the northern declivity of Lebanon, and about 12 miles distant from Tripolis. It is in all probability the same place as the Tridis of the *Itin. Hierosol.* (p. 583). Lapie identifies it with *Enty*, others with *Belmont*. [T. H. D.]

TRIE'RUM (Τριήρων or Τρίηρον ἄκρον, Ptol. iv. 3. § 13), a headland of the Regio Syrtica in Africa, Propria. Ritter (*Erdk.* i. p. 928) identifies it with the promontory of Cephalae mentioned by Strabo (xvii. p. 836), the present *Cape Cefalo* or *Mesurata*. Ptolemy indeed mentions this as a separate and adjoining promontory; but as *Cefalo* still exhibits three points, it is possible that the ancient names may be connected, and refer only to this one cape. (See Blaquiere, *Letters from the Mediterranean*, i. p. 18; Della Cella, *Viaggio*, p. 61.) [T. H. D.]

TRIFANUM. [Vescia.]

TRIGABOLI. [Padus.]

TRIGISAMUM, a town of Noricum, mentioned only in the Peuting. Table, as situated not far from the mouth of the river Trigisamus (*Trasen*), which flows into the Danubius. It still bears the name of *Traismaur*. (See Muchar, *Norikum*, vol. i. p. 269.) [L. S.]

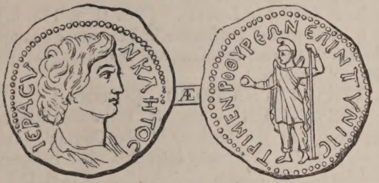
TRIGLYPHON (Τρίγλυφον τὸ καὶ Τρίλιγγον, Ptol. vii. 2. § 23), the metropolis and royal residence (βασίλειον) of Cirrhadia, a district at the NE. corner of the *Bay of Bengal*. It is doubtless the present *Tipperah* (*Tripúra*), which is situated on the *Gumpty* (*Gomáti*), a small river which flows into the *Brachmaputra* near its mouth. [V.]

TRIGUNDUM, a place in the territory of the Callaici Lucenses, in Gallaecia. (Hispania Tarraconensis). (*Itin. Ant.* p. 424.) Variously identified with *Berreo* and *Arandon*. [T. H. D.]

TRILEUCUM (Τρίλευκον ἄκρον, Ptol. ii. 6. § 4), a promontory in the territory of the Callaici Lucenses, on the N. coast of Hispania Tarraconensis, known also by the name of Κώρου ἄκρον. (Marcian, p. 44.) Now *Cape Ortegal.* [T. H. D.]

TRIMA'MMIUM (Τριμμάνιον or Τριμάμμιον, Ptol. iii. 10. § 10), a castle on the Danube, in Lower Moesia. (*Itin. Ant.* p. 222; called Trimamium in the *Tab. Peut.* and by the Geogr. Rav. iv. 7.) Variously identified with *Murotin*, *Dikalika*, and the ruins near *Pirgo* or *Birgos.* [T. H. D.]

TRIMENOTHYRA. [TEMENOTHYRA.]



COIN OF TRIMENOTHYRA.

TRIMONTIUM (Τριμόντιον, Ptol. ii. 3. § 8), a town of the Selgovae, in Britannia Barbara, probably near *Longholm*, in the neighbourhood of the *Solway Frith.* [T. H. D.]

TRI'MYTHUS. [TREMITHUS.]

TRINA'CIA. [TYRACIA.]

TRINA'CRIA. [SICILIA.]

TRINA'SUS (Τρινασός, Paus. iii. 22. § 3; Τρίνασσος, Ptol. iii. 16. § 9), a town or rather fortress of Laconia, situated upon a promontory near the head of the Laconian gulf, and 30 stadia above Gythium. It is opposite to three small rocks, which gave their name to the place. The modern village is for the same reason still called *Trinisa* (τὰ Τρίνησα). There are considerable remains of the ancient walls. The place was built in a semi-circular form, and was not more than 400 or 500 yards in circuit. (Leake, *Morea*, vol. i. p. 232; Boblaye, *Recherches*, *&c.* p. 94; Ross, *Wanderungen in Griechenland*, vol. ii. p. 239; Curtius, *Peloponnesos*, vol. ii. p. 287.)

TRINEMEIA. [ATTICA, p. 330, b.]

TRI'NIUS (*Trigno*), a considerable river of Samnium, which has its sources in the rugged mountain district between *Agnone* and *Castel di Sangro*, and has a course of about 60 miles from thence to the Adriatic. During the lower part of its course it traverses the territory of the Frentani, and falls into the sea about 5 miles SE. of Histonium (*Il Vasto*). The only ancient writer who mentions it is Pliny (iii. 12. s. 17), who calls it "flumen portuosum:" it is, indeed, the only river along this line of coast the mouth of which affords shelter even for small vessels. [E. H. B.]

TRINOBANTES (called by Ptolemy Τριυόαντες, ii. 3. § 22), a people on the E. coast of Britannia Romana, situated N. of *London* and the *Thames*, in *Essex* and the southern parts of *Suffolk*, whose capital was Camalodunum (*Colchester*). They submitted to Caesar when he landed in Britain, but revolted against the Romans in the reign of Nero. (Caes. *B. G.* v. 20; Tac. *Ann.* xiv. 31.) [T. H. D.]

TRINURTIUM. [TINURTIUM.]

TRIOBRIS, a river of Gallia named by Sidonius Apollinaris (*Propempt.*). It is a branch of the Oltis (*Lot*), and is now named *Truyère.* [G. L.]

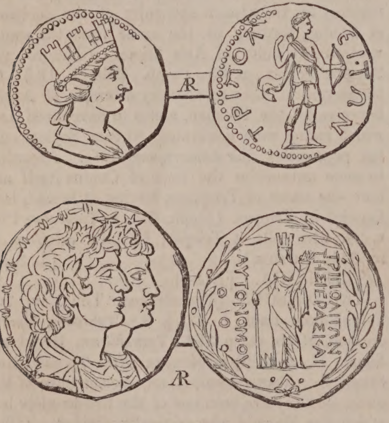
TRIO'CALA (Τριόκαλα: *Eth.* Triocalinus: Ru. near *Calatabellotta*), a city of Sicily, situated in the interior of the island, about 12 miles from Thermae Selinuntiae (*Sciacca*). As the name is cited by Stephanus of Byzantium (who writes the name Τρίκαλα) from Philistus, it is probable that it was a Siculian town or fortress as early at least as the time of the elder Dionysius; but no notice of it is now found in history until the second Servile War in Sicily in B. C. 103—100. On that occasion Triocala was selected, on account of its great natural strength and other advantages, by Tryphon, the leader of the insurgents, as his chief stronghold: he fortified the rocky summit on which it was situated, and was able to hold out there, as in an impregnable fortress, after his defeat in the field by L. Lucullus. (Diod. xxxvi. 7, 8.) The circumstances of its fall are not related to us, but Silius Italicus alludes to it as having suffered severely from the effects of the war. ("Servili vastata Triocala bello," xiv. 270). Cicero nowhere notices the name among the municipal towns of Sicily, but in one passage mentions the "Triocalinus ager" (*Verr.* v. 4); and the Triocalini again appear in Pliny's list of the municipal towns of Sicily. The name is also found in Ptolemy, but in a manner that gives little information as to its position. (Plin. iii. 8. s. 14; Ptol. iii. 4. § 14.) It was an episcopal see during the early part of the middle ages, and the site is identified by Fazello, who tells us that the ruins of the city were still visible in his time a short distance from *Calatabellotta*, a town of Saracen origin, situated on a lofty hill about 12 miles inland from *Sciacca;* and an old church on the site still preserved the ancient appellation. (Fazell. *de Reb. Sic.* x. 472; Cluver. *Sicil.* p. 374). [E. H. B.]

TRIO'PIUM (Τριόπιον ἄκρον: *C. Crio*), the promontory at the ~~eastern~~ extremity of the peninsula of Cnidus, forming at the same time the south-western extremity of Asia Minor. (Thucyd. viii. 35, 60; Scylax, p. 38; Pomp. Mela, i. 16.) On the summit of this promontory a temple of Apollo, hence called the Triopian, seems to have stood, near which games were celebrated, whence Scylax calls the promontory the ἀκρωτήριον ἱερόν. According to some authorities the town of Cnidus itself also bore the name of Triopium, having, it is said, been founded by Triopas. (Steph. B. *s. v.* Τριόπιον; Plin. v. 29, who calls it Triopia; Eustath. *ad Hom. Il.* iv. 341; CNIDUS.) [L. S.]

TRIPHYLIA. [ELIS.]

TRIPODISCUS (Τριποδίσκος, Thuc. iv. 70; Τριποδίσκοι, Paus. i. 43. § 8; Τρίποδοι, Τριποδίσκιον, Strab. ix. p. 394; Τριποδίσκη, Herod. *ap. Steph. B. s. v.* Τριποδίσκος: *Eth.* Τριποδίσκιος, Steph. B.; Τριποδισκαῖος), an ancient town of Megaris, said to have been one of the five hamlets into which the Megarid was originally divided. (Plut. *Quaest. Graec.* c. 17.) Strabo relates that, according to some critics, Tripodi was mentioned by Homer, along with Aegirusa and Nisaea, as part of the dominions of Ajax of Salamis, and that the verse containing these names was omitted by the Athenians, who substituted for it another to prove that Salamis in the time of the Trojan War, belonged to Athens. (Strab. *l. c.*) Tripodiscus is celebrated in the history of literature as the birthplace of Susarion, who is said to have introduced comedy into Attica, and to have removed from this place to the Attic Icaria. (Aspas. *ad Aristot. Eth. Nic.* iv. 2; *Dict. of Biogr.* Vol. III. p. 948.) We learn from Thucydides (*l. c.*) that Tripodiscus was situated at the foot of Mount Geraneia, at a spot convenient for the junction of troops marching from Plataea in the one direction, and from the Isthmus in the other. Pausanias (*l. c.*) also describes it as lying at the foot of Geraneia on the road from Delphi to Argos. This author relates that it derived its name from a tripod, which Coroebus the Argive brought from Delphi, with the injunction that wherever the tripod fell to the ground he was to reside there and build a temple to Apollo. (Comp. Conon, *Narrat.* 19.) Leake noticed the vestiges of an ancient town at the foot of Mt. Geraneia, on the road from Plataea to the Isthmus, four or five miles to the NW. of Megara. (Leake, *Northern Greece*, vol. ii. p. 410.)

TRI'POLIS (Τρίπολις, Ptol. v. 15. § 4: *Eth.* Τριπολίτης: *Adj.* Tripoliticus, Plin. xiv. 7. s. 9), an important maritime town of Phoenicia, situated on the N. side of the promontory of Theuprosopon. (Strab. xvi. p. 754.) The site of Tripolis has been already described, and it has been mentioned that it derived its name, which literally signifies *the three cities*, from its being the metropolis of the three confederate towns, Tyre, Sidon, and Aradus [PHOENICIA, Vol. II. p. 606]. Each of those cities had here its peculiar quarter, separated from the rest by a wall. Tripolis possessed a good harbour, and, like the rest of the Phoenician towns, had a large maritime commerce. (Cf. Joannes Phocas, c. 4; Wesseling, *ad Itin. Ant.* p. 149.) Respecting the modern *Tripoli* (*Tarablus* or *Tripoli di Soria*); see Pococke, vol. ii. p. 146, seq.; Maundrell, p. 26; Burckhardt, p. 163, seq., &c.; cf. Scylax, p. 42; Mela, i. 12; Plin. v. 20. s. 17; Diod. xvi. 41; Steph. B. *s. v.*; Eckhel, vol. iii. p. 372.) [T. H. D.]



COINS OF TRIPOLIS IN PHOENICIA.

TRI'POLIS (Τρίπολις: *Eth.* Τριπολίτης). 1. A town of Phrygia, on the northern bank of the upper course of the Maeander, and on the road leading from Sardes by Philadelphia to Laodiceia. (*It. Ant.* p. 336; *Tab. Peut.*) It was situated 12 miles to the north-west of Hierapolis, and is not mentioned by any writer before the time of Pliny (v. 30), who treats it as a Lydian town, and says that it was washed by the Maeander. Ptolemy (v. 2. § 18) and Stephanus B. describe it as a Carian town, and the latter (*s.v.*) adds that in his time it was called Neapolis. Hierocles (p. 669) likewise calls it a Lydian town. Ruins of it still exist near *Yeniji* or *Kash Yeniji.* (Arundell, *Seven Churches*, p. 245; Hamilton, *Researches*, i. p. 525; Fellows, *Asia Minor*, p. 287.)

2. A fortress in Pontus Polemoniacus, on a river of the same name, and with a tolerably good harbour. It was situated at a distance of 90 stadia from Cape Zephyrium. (Arrian, *Peripl. P. E.* p. 17; Anon. *Peripl. P.E.* p. 13; Plin. vi. 4.) The place still exists under the name of *Tireboli*, and is situated on a rocky headland. (Hamilton, *Researches*, i. p. 257.) [L. S.]

TRI'POLIS (Τρίπολις). 1. A district in Arcadia. [Vol. I. p. 193, No. 12.]

2. A district in Laconia. [Vol. II. p. 113, b.]

3. A district of Perrhaebia in Thessaly, containing the towns Azorus, Pythium, and Doliche. (Liv. xlii. 53.) [AZORUS.]

TRIPOLITA'NA REGIO. [SYRTICA.]

TRIPO'NTIUM, a town of Britannia Romana, apparently in the territory of the Coritani. (*Itin. Ant.* p. 477.) Variously identified with *Lilbourn*, *Calthorpe*, and *Rugby.* [T. H. D.]

TRIPY'RGIA. [AEGINA, p. 34, b., p. 35, a.]

TRISANTON (Τρισάντων, Ptol. ii. 3. § 4), a river on the S. coast of Britannia Romana; according to Camden (p. 137) the river *Test*, which runs into *Southampton Water;* according to others the river *Arun.* [T. H. D.]

TRISCIANA (Τρισκίανα, Procop. *de Aed.* iv. 4, p. 282), a place in Moesia Superior, perhaps the present *Firistina* or *Pristina.* [T. H. D.]

TRISSUM (Τρισσόν, Ptol. iii. 7. § 2), a place in the country of the Jazyges Metanastae. [Cf. JAZYGES, Vol. II. p. 7.] [T. H. D.]

TRITAEA. 1. (Τριταία: *Eth.* Τριταιεύς; in Herod. i. 145, Τριταιέες is the name of the people), a town in Achaia, and the most inland of the 12 Achaean cities, was distant 120 stadia from Pharae. It was one of the four cities, which took the lead in reviving the Achaean League in B.C. 280. In the Social War (B.C. 220, seq.) it suffered from the attacks of the Aetolians and Eleians. Its territory was annexed to Patrae by Augustus, when he made the latter city a colony after the battle of Actium. Its site is probably represented by the remains at *Kastritza*, on the Selinus, near the frontiers of Arcadia. (Herod. i. 145; Pol. ii. 41, iv. 6, 59, 60; Strab. viii. p. 386; Paus. vii. 22. § 6. seq.; Steph. B. *s. v.*; Leake, *Morea*, vol. ii. p. 117.)

2. (Tritea, Plin. iv. 3. s. 4: *Eth.* Τριτέες, Herod. viii. 33), one of the towns of Phocis, burnt by Xerxes, of which the position is uncertain. (Leake, *Northern Greece*, vol. ii. p. 89.)

3. (Τρίτεια, Steph. B. *s. v.*: *Eth.* Τριταιέες, Thuc. iii. 101), a town of the Locri Ozolae, described by Stephanus B. as lying between Phocis and the Locri Ozolae. Hence it is placed by Leake not far from Delphi and Amphissa, on the edge, perhaps, of the plain of *Sálona.* (Leake, *Northern Greece*, vol. ii. p. 621.)

TRI'TIUM, a town of the Autrigones, in Hispania Tarraconensis, in the jurisdiction of Clunia. (Plin. iii. 3. s. 4; *Itin. Ant.* pp. 450, 454.) Variously identified with *Carceda*, *Rodilla*, and a place near *Monasterio.* [T. H. D.]

TRI'TIUM METALLUM (Τρίτιον Μέταλλον, Ptol. ii. 6. § 55), a town of the Berones, in Hispania Tarraconensis, now called *Tricio*, near *Najera.* (Florez, *Cantabr.* p. 182.) [T. H. D.]

TRI'TIUM TUBO'RICUM (Τρίτιον Τουβόρικον, Ptol. ii. 6. § 66), a town of the Barduli, in Hispania Tarraconensis, on the river Deva or Devales. (Mela, iii. 1.) It is commonly identified with *Motrico*, which, however, does not lie on the Deva; and Mannert (i. p. 365) seeks it near *Mondragon*, in *Guipuscoa*. [T. H. D.]

TRITON (ὁ Τρίτων ποταμός, Ptol. iv. 3. § 19, &c.), a river of Libya, forming, according to Ptolemy, the boundary of the Regio Syrtica towards the W. It rose in Mount Vasalaetus, and, flowing in a northerly direction, passed through three lakes, the Libya Palus, the lake Pallas, and the lake Tritonitis (ἡ Τριτωνῖτις λίμνη, *Ib.*); after which it fell into the sea in the innermost part of the Syrtis Minor between Macomada and Tacape, but nearer to the latter.

The lake Tritonitis of Ptolemy is called, however, by other writers Tritonis (ἡ Τριτωνὶς λίμνη, Herod. iv. 179). Herodotus seems to confound it with the Lesser Syrtis itself; but Scylax (p. 49), who gives it a circumference of 1000 stadia, describes it as connected with the Syrtis by a narrow opening, and as surrounding a small island,—that called by Herodotus (*ib.* 178) Phla (Φλά), which is also mentioned by Strabo (xvii. p. 836), as containing a temple of Aphrodite, and by Dionysius. (*Perieg.* 267.) This lake Tritonis is undoubtedly the present *Schibkah-el-Lovdjah*, of which, according to Shaw (*Travels*, i. p. 237), the other two lakes are merely parts; whilst the river Triton is the present *El-Hammah*. This river, indeed, is no longer connected with the lake (Shaw, *Ib.*); a circumstance, however, which affords no essential ground for doubting the identity of the two streams; since in those regions even larger rivers are sometimes compelled by the quicksands to alter their course. (Cf. Ritter, *Erdkunde*, i. p. 1017). Scylax (*l. c.*) mentions also another island called Tritonos (Τρίτωνος) in the Syrtis Minor, which last itself is, according to him, only part of a large Sinus Tritonites (Τριτωνίτης κόλπος).

Some writers confound the lake Tritonis with the lake of the Hesperides, and seek it in other districts of Libya; sometimes in Mauretania, in the neighbourhood of Mount Atlas and the Atlantic Ocean, sometimes in Cyrenaica near Berenice and the river Lathon or Lethon. The latter hypothesis is adopted by Lucan (ix. 346, seq.), the former by Diodorus Siculus (iii. 53), who also attributes to it an island inhabited by the Amazons. But Strabo (*l. c.*) especially distinguishes the lake of the Hesperides from the lake Tritonis.

With this lake is connected the question of the epithet *Tritogeneia*, applied to Pallas as early as the days of Homer and Hesiod. But though the Libyan river and lake were much renowned in ancient times (cf. Aeschyl. *Eum.* 293; Eurip. *Ion*, 872, seq.; Pind. *Pyth.* iv. 36, &c.), and the application of the name of Pallas to the lake connected with the Tritonis seems to point to these African waters as having given origin to the epithet, it is nevertheless most probable that the brook Triton near Alalcomenae in Boeotia has the best pretensions to that distinction. (Cf. Pausan. ix. 33. § 5; Schol. *ad Apollon. Rhod.* i. 109, iv. 1315; Müller, *Orchomenos*, p. 355; Leake, *Northern Greece*, vol. ii. p. 136, seq.; Kruse, *Hellas*, vol. ii. pt. 1 p. 475. [T. H. D.]

TRITON (Τρίτων, Diod. v. 72), a river of Crete at the source of which Athene was said to have been born. From its connection with the Omphalian plain, it is identified with the river discharging itself into the sea on the N. coast of the island which is called *Platypérama*, but changes its name to *Ghiófiro* as it approaches the shore. (Pashley, *Travels*, vol. i. p. 225.) [E. B. J.]

TRITON (Τρίτων), a river of Boeotia. [Vol. I. p. 413, a.]

TRITURRITA. [PISAE.]

TRIVICUM (*Trevico*), a town of Samnium, in the country of the Hirpini, not far from the frontiers of Apulia. Its name is known to us only from Horace, who slept there (or at least at a villa in its immediate neighbourhood) on his well-known journey to Brundusium. (Hor. *Sat.* i. 5. 79.) It appears therefore that it was situated on the Via Appia, or the line of road then frequented from Rome to Brundusium. But this was not the same which was followed in later times, and is given in the Itineraries under that name, a circumstance which has given rise to much confusion in the topography of this part of Italy. [VIA APPIA.] There can be no doubt that Trivicum occupied nearly, if not exactly, the same site with the modern *Trevico:* the ancient road appears to have passed along the valley at the foot of the hill on which it was situated. It was here that stood the villa to which Horace alludes, and some remains of Roman buildings, as well as of the pavement of the ancient road, still visible in the time of Pratilli, served to mark the site more accurately. (Pratilli, *Via Appia*, iv. 10. p. 507; Romanelli, vol. ii. p. 350.) It probably never was a municipal town, as its name is not mentioned by any of the geographers. [E. H. B.]

TRIUMPILI'NI, an Alpine people of Northern Italy, who are mentioned by Augustus in the inscription in which he recorded the final subjugation of the Alpine tribes (*ap.* Plin. iii. 20. s. 24). It appears from Pliny that the whole people was reduced to slavery and sold together with their lands. According to Cato they were of Euganean race, as well as their neighbours the Camuni, with whom they are repeatedly mentioned in common. (Plin. *l. c.*) Hence there is little doubt that they were the inhabitants of the district still called *Val Trompia*, the upper valley of the *Mella*, and separated only by an intervening ridge of mountains from the *Val Camonica*, the land of the Camuni. [E. H. B.]

TROAS (Τρωάς, Τροίη, Τροία, or Ἰλιὰς γῆ), the territory ruled over by the ancient kings of Troy or Ilium, which retained its ancient and venerable name even at a time when the kingdom to which it had originally belonged had long ceased to exist. Homer himself nowhere describes the extent of Troas or its frontiers, and even leaves us in the dark as to how far the neighbouring allies of the Trojans, such as the Dardanians, who were governed by princes of their own, of the family of Priam, were true allies or subjects of the king of Ilium. In later times, Troas was a part of Mysia, comprising the coast district on the Aegean from Cape Lectum to the neighbourhood of Dardanus and Abydus on the Hellespont; while inland it extended about 8 geographical miles, that is, as far as Mount Ida, so as to embrace the south coast of Mysia opposite the island of Lesbos, together with the towns of Assus and Antandrus. (Hom. *Il.* xxiv. 544; Herod. vii. 42.) Strabo, from his well-known inclination to magnify the empire of Troy, describes it as extending from the Aesepus to the Caicus, and his view is adopted by the Scholiast on Apollonius Rhodius (i. 1115). In its proper and more limited sense, however, Troas was an undulating plain, traversed by the terminal branches of Ida running out in a north-western direction, and by the small rivers Satniois, Scamander, Simois, and Thymbrius. This plain gradually rises towards Mount Ida, and contained, at least in later times, several flourishing towns. In the Iliad we hear indeed of several towns, and Achilles boasts (*Il.* ix. 328) of having destroyed eleven in the territory of Troy; but they can at best only have been very small places, perhaps only open villages. That Ilium itself must have been far superior in strength and population is evident from the whole course of events; it was protected by strong walls, and had its acropolis. [Ilium.]

The inhabitants of Troas, called Troes (Τρῶες), and by Roman prose-writers Trojani or Teucri, were in all probability a Pelasgian race, and seem to have consisted of two branches, one of which, the Teucri, had emigrated from Thrace, and become amalgamated with the Phrygian or native population of the country. Hence the Trojans are sometimes called Teucri and sometimes Phryges. (Herod. v. 122, vii. 43; Strab. i. p. 62, xiii. p. 604; Virg. *Aen.* i. 38, 248, ii. 252, 571, &c.) The poet of the Iliad in several points treats the Trojans as inferior in civilisation to his own countrymen; but it is impossible to say whether in such cases he describes the real state of things, or whether he does so only from a natural partiality for his own countrymen.

According to the common legend, the kingdom of Troy was overturned at the capture and burning of Ilium in B. C. 1184; but it is attested on pretty good authority that a Trojan state survived the catastrophe of its chief city, and that the kingdom was finally destroyed by an invasion of Phrygians who crossed over from Europe into Asia. (Xanthus, *ap. Strab.* xiv. p. 680, xii. p. 572.) This fact is indirectly confirmed by the testimony of Homer himself, who makes Poseidon predict that the posterity of Aeneas should long continue to reign over the Trojans, after the race of Priam should be extinct. [L. S.]

TROCHOEIDES LACUS. [Delos, p. 759, b.]

TROCHUS. [Cenchreae, p. 584, a.]

TROCMADA (Τρόκμαδα), a place of uncertain site in Galatia, which probably derived its name from the tribe of the Trocmi, is mentioned only by late Christian writers (*Conc. Chalced.* pp. 125, 309, 663; *Conc. Constant.* iii. p. 672; *Conc. Nicaen.* ii. p. 355, where its name is Τρόκναδα; Hierocl. p. 698, where it is miswritten Ῥεγετνακάδη.) [L. S.]

TROCMI [Galatia].

TROES. [Troas.]

TROESA. [Tesa.]

TROEZEN (Τροιζήν), a city in "Massilia of Italy," as Stephanus (*s. v.*) says, if his text is right; but perhaps he means to says "a city of Massilia in Italy." Eustathius (*ad Il.* p. 287) says that it is in "Massaliotic Italy." Charax is Stephanus' authority. This brief notice adds one more to the list of Massaliotic settlements on the coast of the Mediterranean; but we know nothing of Troezen. [G. L.]

TROEZEN (Τροιζήν; also Τροιζήνη, Ptol. iii. 16. § 12: *Eth.* Τροιζήνιος: the territory γῆ Τροιζηνία, Eurip. *Med.* 683; ἡ Τροιζηνὶς γῆ, Thuc. ii. 56), a city of Peloponnesus, whose territory formed the south-eastern corner of the district to which the name of Argolis was given at a later time. It stood at the distance of 15 stadia from the coast, in a fertile plain, which is described below. (Strab. viii. p. 373.) Few cities of Peloponnesus boasted of so remote an antiquity; and many of its legends are closely connected with those of Athens, and prove that its original population was of the Ionic race. According to the Troezenians themselves, their country was first called Oraea from the Egyptian Orus, and was next named Althepia from Althepus, the son of Poseidon and Leis, who was the daughter of Orus. In the reign of this king, Poseidon and Athena contended, as at Athens, for the land of the Troezenians, but, through the mediation of Zeus, they became the joint guardians of the country. Hence, says Pausanias, a trident and the head of Athena are represented on the ancient coins of Troezen. (Comp. Mionnet, *Suppl.* iv. p. 267. § 189.) Althepus was succeeded by Saron, who built a temple of the Saronian Artemis in a marshy place near the sea, which was hence called the Phoebaean marsh (Φοιβαία λίμνη), but was afterwards named Saronis, because Saron was buried in the ground belonging to the temple. The next kings mentioned are Hyperes and Anthas, who founded two cities, named Hypereia and Antheia. Aëtius, the son of Hyperes, inherited the kingdom of his father and uncle, and called one of the cities Poseidonias. In his reign, Troezen and Pittheus, who are called the sons of Pelops, and may be regarded as Achaean princes, settled in the country, and divided the power with Aëtius. But the Pelopidae soon supplanted the earlier dynasty; and on the death of Troezen, Pittheus united the two Ionic settlements into one city, which he called Troezen after his brother. Pittheus was the grandfather of Theseus by his daughter Aethra; and the great national hero of the Athenians was born and educated at Troezen. The close connection between the two states is also intimated by the legend that two important demi of Attica, Anaphlystus and Sphettus, derived their names from two sons of Troezen. (Paus. ii. 30. §§ 5—9.) Besides the ancient names of Troezen already specified, Stephanus B. (*s. v.* Τροιζήν) mentions Aphrodisias, Saronia, Poseidonias, Apollonias and Anthanis. Strabo likewise says (ix. p. 373) that Troezen was called Poseidonia from its being sacred to Poseidon.

At the time of the Trojan War Troezen was subject to Argos (Hom. *Il.* ii. 561); and upon the conquest of the Peloponnesus by the Dorians, it received a Dorian colony from Argos. (Paus. ii. 30. § 10.) The Dorian settlers appear to have been received on friendly terms by the ancient inhabitants, who continued to form the majority of the population; and although Troezen became a Doric city, it still retained its Ionic sympathies and traditions. At an early period Troezen was a powerful maritime state, as is shown by its founding the cities of Halicarnassus and Myndus in Caria. (Paus. ii. 30. § 8; Herod. vii. 99; Strab. viii. p. 374.) The Troezenians also took part with the Achaeans in the foundation of Sybaris, but they were eventually driven out by the Achaeans. (Aristot. *Pol.* v. 3.) It has been conjectured with much probability that the expelled Troezenians may have been the chief founders of Poseidonia (Paestum), which Solinus calls a Doric colony, and to which they gave the ancient name of their own city in Peloponnesus. [Paestum.]

In the Persian War the Troezenians took an active part. After the battle of Thermopylae, the harbour of Troezen was appointed as the place of rendezvous for the Grecian fleet (Herod. viii. 42); and when the Athenians were obliged to quit Attica upon the approach of Xerxes, the majority of them took refuge at Troezen, where they were received with the greatest kindness by the semi-Ionic population. (Herod. viii. 41; Plut. *Them.* 10.) The Troezenians sent 5 ships to Artemisium and Salamis, and 1000 men to Plataeae, and they also fought at the battle of Mycale. (Herod. viii. 1, ix. 28, 102.) After the Persian war the friendly connection between Athens and Troezen appears to have continued; and during the greatness of the Athenian empire before the thirty years' peace (B. C. 455) Troezen was an ally of Athens, and was apparently garrisoned by Athenian troops; but by this peace the Athenians were compelled to relinquish Troezen. (Thuc. i. 115, iv. 45.) Before the Peloponnesian War the two states became estranged from one another; and the Troezenians, probably from hostility to Argos, entered into close alliance with the Lacedaemonians. In the Peloponnesian War the Troezenians remained the firm allies of Sparta, although their country, from its maritime situation and its proximity to Attica, was especially exposed to the ravages of the Athenian fleet. (Thuc. ii. 56, iv. 45.) In the Corinthian War, B. C. 394, the Troezenians fought upon the side of the Lacedaemonians (Xen. *Hell.* iv. 2. § 16); and again in B. C. 373 they are numbered among the allies of Sparta against Athens. (Xen. *Hell.* vi. 2. § 3.) In the Macedonian period Troezen passed alternately into the hands of the contending powers. In B. C. 303 it was delivered, along with Argos, from the Macedonian yoke, by Demetrius Poliorcetes; but it soon became subject to Macedonia, and remained so till it was taken by the Spartan Cleonymus in B. C. 278. (Polyaen. *Strat.* ii. 29. § 1; Frontin. *Strat.* iii. 6. § 7.) Shortly afterwards it again became a Macedonian dependency; but it was united to the Achaean League by Aratus after he had liberated Corinth. (Paus. ii. 8. § 5.) In the war between the Achaean League and the Spartans, it was taken by Cleomenes, in B. C. 223 (Polyb. ii. 52; Plut. *Cleom.* 19); but after the defeat of this monarch at Sellasia in B. C. 221, it was doubtless restored to the Achaeans. Of its subsequent history we have no information. It was a place of importance in the time of Strabo (viii. p. 373), and in the second century of the Christian era it continued to possess a large number of public buildings, of which Pausanias has given a detailed account. (Paus. ii. 31, 32.)

According to the description of Pausanias, the monuments of Troezen may be divided into three classes, those in the Agora and its neighbourhood, those in the sacred inclosure of Hippolytus, and those upon the Acropolis. The Agora seems to have been surrounded with stoae or colonnades, in which stood marble statues of the women and children who fled for refuge to Troezen at the time of the Persian invasion. In the centre of the Agora was a temple of Artemis Soteira, said to have been dedicated by Theseus, which contained altars of the infernal gods. Behind the temple stood the monument of Pittheus, the founder of the city, surmounted by three chairs of white marble, upon which he and two assessors are said to have administered justice. Not far from thence was the temple of the Muses, founded by Ardalus, a son of Hephaestus, where Pittheus himself was said to have learnt the art of discourse; and before the temple was an altar where sacrifices were offered to the Muses and to Sleep, the deity whom the Troezenians considered the most friendly to these goddesses.

Near the theatre was the temple of Artemis Lyceia, founded by Hippolytus. Before the temple there was the very stone upon which Orestes was purified by nine Troezenians. The so-called tent of Orestes, in which he took refuge before his expiation, stood in front of the temple of Apollo Thearius, which was the most ancient temple that Pausanias knew. The water used in the purification of Orestes was drawn from the sacred fountain Hippocrene, struck by the hoof of Pegasus. In the neighbourhood was a statue of Hermes Polygius, with a wild olive tree, and a temple of Zeus Soter, said to have been erected by Aëtius, one of the mythical kings of Troezen.

The sacred enclosure of Hippolytus occupied a large space, and was a most conspicuous object in the city. The Troezenians denied the truth of the ordinary story of his being dragged to death by his horses, but worshipped him as the constellation Auriga, and dedicated to him a spacious sanctuary, the foundation of which was ascribed to Diomede. He was worshipped with the greatest honours; and each virgin, before her marriage, dedicated a lock of her hair to him. (Eurip. *Hippol.* 1424; Paus. ii. 32. § 1.) The sacred enclosure contained, besides the temple of Hippolytus, one of Apollo Epibaterius, also dedicated by Diomede. On one side of the enclosure was the stadium of Hippolytus, and above it the temple of Aphrodite Calascopia, so called because Phaedra beheld from this spot Hippolytus as he exercised in the stadium. In the neighbourhood was shown the tomb of Phaedra, the monument of Hippolytus, and the house of the hero, with the fountain called the Herculean in front of it.

The Acropolis was crowned with the temple of Athena Polias or Sthenias; and upon the slope of the mountain was a sanctuary of Pan Lyterius, so called because he put a stop to the plague. Lower down was the temple of Isis, built by the Halicarnassians, and also one of Aphrodite Ascraea.

The ruins of Troezen lie west of the village of *Dhamalá*. They consist only of pieces of wall of Hellenic masonry or of Roman brickwork, dispersed over the lower slopes of the height, upon which stood the Acropolis, and over the plain at its foot. The Acropolis occupied a rugged and lofty hill, commanding the plain below, and presenting one of the most extensive and striking prospects in Greece. There are in the plain several ruined churches, which probably mark the site of ancient temples; and several travellers have noticed the remains of the temple of Aphrodite Calascopia, overlooking the cavity formerly occupied by the stadium. The chief river of the plain flows by the ruins of Troezen, and is now called *Potámi.* It is the ancient Taurius, afterwards called Hyllicus (Paus. ii. 32. § 7), fed by several streams, of which the most important was the Chrysorrhoas, flowing through the city, and which still preserved its water, when all the other streams had been dried up by a nine years' drought. (Paus. ii. 31. § 10.)

The territory of Troezen was bounded on the W. by that of Epidaurus, on the SW. by that of Hermione, and was surrounded on every other side by the sea. The most important part of the territory was the fertile maritime plain, in which Troezen stood, and which was bounded on the south by a range of mountains, terminating in the promontories Scyllaeum and Bucephala, the most easterly points of the Peloponnesus. [SCYLLAEUM.] Above the promontory Scyllaeum, and nearly due E. of Troezen, was a large bay, protected by the island of

Calaureia, named Pogon, where the Grecian fleet was ordered to assemble before the battle of Salamis (Herod. viii. 42; Strab. viii. p. 373.) The port-town, which was named Celenderis (Paus. ii. 32. § 9), appears to have stood at the western extremity of the bay of Pogon, where some ancient remains are found. The high rocky peninsula of Methana, which belonged to the territory of Troezen and is united to the mainland by a narrow isthmus, is described in a separate article. [METHANA.] There were formerly two islands off the coast of Troezen, named Calaureia and Sphaeria (afterwards Hiera), which are now united by a narrow sandbank. (Leake, *Morea*, vol. ii. p. 442, seq.; Boblaye, *Recherches, &c.* p. 56; Curtius, *Peloponnesos*, vol. ii. p. 431, seq.)

TROGI'LIUM (*Τρωγίλιον*), a promontory formed by the western termination of Mount Mycale, opposite the island of Samos. Close to this promontory there was an island bearing the same name. (Strab. xiv. p. 636; Steph. B. *s. v.* *Τρώγιλος*, according to whom it was also called Trogilia; *Act. Apost.* xx. 15, where its name is Trogyllion.) Pliny (v. 31. s. 37) speaks of three islands being called Trogiliae, their separate names being Philion, Argennon, and Sandalion. [L. S.]

TROGI'LIUM, a town of Lusitania, according to Luitprand (*Adversaria*, § 30, ap. Wessel. *ad Itin.* p. 438), the same place which Pliny (iv. 35) calls Castra Julia. It is incontestably the Turcalion of the Geogr. Rav. (iv. 35) and the modern *Truxillo*. (Cf. Florez, *Esp. Sagr.* xiii. p. 114, and Ukert, ii. pt. i. p. 395.) [T. H. D.]

TROGI'TIS (*Τρωγῖτις*), a small lake in Lycaonia, mentioned only by Strabo (xii. p. 568), and probably the same as the one now called *Ilghun.* [L. S.]

TROGLO'DYTAE (*Τρωγλοδύται*, Ptol. iii. 10. § 9; Diodor. iii. 14; Strab. xvii. pp. 786, 819; Agatharchid. *ap. Phot.* p. 454, ed. Bekker; Plin. ii. 70. s. 71 vi. 29. s. 34; *ἡ Τρωγλοδύτις* or *Τρωγλοδυτική*, sc. *χώρα*, Diodor. i. 30; Ptol. iv. 7, 27.) Under the term Troglodytae the ancients appear to have included various races of men. For we meet with them in Mauretania (Strab. xvii. p. 828); in the interior of Libya east of the Garamantes, along the Arabian shore of the Red Sea, as well as on the opposite coast of Aethiopia and Aegypt, and on both in such numbers that the districts were each of them named "Regio Troglodytica;" and even on the northern side of the Caucasus (Strab. xi. p. 506). The Caucasian Troglodytae were in a higher state of civilisation than their eastern namesakes, since they cultivated corn.

But the race most commonly known as Troglodytae inhabited either shore of the Red Sea, and were probably a mixture of Arabian and Aethiopian blood. Their name, as its composition imports (*τρώγλη, δύω*), was assigned to them because they either dug for themselves cabins in the lime and sandstone hills of that region, or availed themselves of its natural caverns. Even in the latter case, the villages of the Troglodytae were partly formed by art, since long tunnels, for the passage or stabling of their herds, were cut between village and village, and the rocks were honeycombed by their dwellings. Bruce saw at *Gojam* in Nubia a series of such caverns, inhabited by herdsmen, and witnessed the periodical passage of the cattle in *Sennaar* from the lowlands to the hills. The same cause led to similar migrations in ancient times, viz., the appearance of the gadfly in the marshes, immediately after the cessation of the periodical rains.

The accounts of the Regio Troglodytica that extended from the Sinus Arsinoites to Berenice may be assumed as applicable to the Troglodytae generally. The catacombs of Naples will perhaps give the most accurate image of their dwellings. The *Ababdeh*, who now inhabit this region, exhibit many of their peculiar manners and customs. Their language was described by the Greeks as a shriek or whistle, rather than as articulate speech; a portion at least of them were serpent-eaters. (Herod. iv. 183.) But their general occupation was that of herdsmen.

Agatharchides of Cnidos is the earliest writer who mentions the Troglodytae (*ap. Photium*, p. 454, ed. Bekker). According to him and Strabo (xvii. p. 786) animal food was their staple diet; and they eat not only the flesh but also the bones and hides of their cattle. Their drink was a mixture of milk and blood. Since, however, only the older and sicklier beasts were slaughtered for food, it may be presumed that the better animals were reserved for the Aegyptian and Aethiopian markets. The hides supplied their only article of raiment; but many of them went naked, and the women tattooed their bodies, and wore necklaces of shells. The pastoral habits of the Troglodytae rendered them so swift of foot as to be able to run down the wild beasts which they hunted; and they must have been acquainted with the use of weapons, since they were not only hunters, but robbers, against whom the caravans passing from the interior of Libya to Berenice on the Red Sea were obliged to employ a guard of soldiers, stationed at Phulacôn (*Φυλάκων κώμη*; *Tab. Peut.*), about 25 miles from Berenice. Troglodytae also served among the light troops in the army of Xerxes, B. C. 480, and acted as guides to the caravans, since the Ichthyophagi whom Cambyses employed as explorers of Meroe were a tribe of Troglodytae. (Herod. iii. 19.) Among the common people a community of women existed: the chiefs alone, who may have been of a superior race, having wives appropriated. For the abstraction or seduction of a chieftain's wife an ox was the penalty. During their retirement in caverns they seem to have lived peaceably together, but as soon as they sallied forth with their herds into the pastures they were incessantly at war with one another, on which occasions the women were wont to act as mediators. They practised the rite of circumcision, like the Arabians and Aethiopians generally. According to Agatharchides the Troglodytae differed as much from the rest of mankind in their sepulchral customs as in their habitations. They bound the corpse neck and heels together, affixed it to a stake, pelted it with stones amid shouts of laughter, and when it was quite covered with stones, placed a horn upon the mound, and went their ways. But they did not always wait for natural death to perform this ceremony, since, accounting inability to procure a livelihood among intolerable evils, they strangled the aged and infirm with an ox-tail. Their civilisation appeared so low to Aristotle (*Hist. Anim.* viii. 12) that he describes the Troglodytae as pigmies who, mounted on tiny horses, waged incessant wars with the cranes in the Aethiopian marshes. A tribe on the frontiers of *Abyssinia*, called *Barnagas* by the natives, corresponds, according to modern accounts, with the ancient Troglodytae. (Vincent, *Commerce and Navigation of the Ancients*, vol. ii. p. 89.) [W. B. D.]

TROICUS MONS (Τρωικὸν ὄρος, Strab. xvii. p. 809; Steph. B. *s. v.*; Τρωικοῦ λίθου ὄρος, Ptol. iv. 5. § 27), was a long range of hills east of the Nile, which threw out several abrupt spurs into the Heptanomis of Aegypt. It stood in the parallel of Heracleopolis, i. e. in Lat. 31° N. From this calcareous range was quarried, according to Strabo, the stone used in the construction of the Pyramids. [W. B. D.]

TROJA. [Ilium; Troas.]

TRONIS. [Daulis, p. 756, b.]

TROPAEA AUGUSTI. [Monoeci Portus.]

TROPAEA DRUSI (Τρόπαια Δρούσου), a trophy erected on a hill on the banks of the *Elbe* by Drusus, to mark the point to which he had advanced in the north of Germany. (Dion Cass. lv. 1; Flor. iv. 12; Ptol. ii. 11. § 28, who speaks of it as if it were a town.) [L. S.]

TROPAEA POMPEII (τὰ Πομπηΐου τρόπαια, or ἀναθήματα, Strab. iii. p. 160, iv. p. 178), a trophy or monument erected by Pompey on the summit of the Pyrenees, recording the subjugation of 876 Spanish cities. (Plin. iii. 3. s. 4, iv. 7. s. 27, xxxvii. 2. s. 6.) It stood at the spot named Summum Pyrenaeum in the *Itin. Ant.* (p. 397), and according to some on the boundary between Gaul and Spain. [T. H. D.]

TROSMIS (Τροσμίς, Hierocl. p. 637; Τρισμίς or Τροισμίς, Ptol. iii. 10. § 11), a town of some importance in Lower Moesia, on the Danube, where, according to the *Itin. Ant.* (p. 225), the Legio i. Jovia had its head quarters, though the *Not. Imp.* (c. 28) more correctly mentions the Legio ii. Herculea. Lapie identifies it with *Matchin.* (Cf. Ovid, *ex Pont.* iv. 9, v. 79.) [T. H. D.]

TRO'SSULUM, a town of Etruria, which, according to a story current among the Romans, was taken by a body of cavalry alone, unsupported by infantry; an exploit thought to be so singular, that the Roman knights were for some time called Trossuli on account of it. (Plin. xxxiii. 2. s. 9; Festus, *s. v.* Trossuli, p. 367.) No other mention is found of it; and it was probably a small place which had disappeared in the time of the geographers, but Pliny tells us (*l. c.*) that it was situated 9 miles from Volsinii, on the side towards Rome. It is said that the name was still retained by a place called *Trosso* or *Vado di Trosso*, about 2 miles from *Monte Fiascone*, as late as the 17th century, but all trace of it is now lost. (Holsten. *Not. ad Cluver.* p. 67; Dennis's *Etruria*, vol. i. p. 517.) [E. H. B.]

TRUENTUM. [Castrum Truentinum.]

TRUENTUS or TRUENTI'NUS (Τρουεντῖνος: *Tronto*), a considerable river of Picenum, which rises in the Apennines above *Amatrice*, flows under the walls of *Ascoli* (Asculum), and falls into the Adriatic about 5 miles S. of *S. Benedetto*. It gave name to a town which was situated at its mouth, and is called by Pliny Truentum, but more commonly Castrum Truentinum. Though one of the most considerable of the rivers of Picenum, the Truentus has very much the character of a mountain torrent, and is only navigable for about 5 miles near its mouth. (Strab. v. p. 241; Plin. iii. 13. s. 18; Mel. ii. 4. § 6; Ptol. iii. 1. § 21.) [E. H. B.]

TRUTULENSIS PORTUS. [Rutupiae.]

TRYBACTRA (Τρυϐάκτρα, Ptol. vi. 12. § 6), a place to the NW. of Alexandreia Oxiana, probably represented by the present *Bokhára.* [V.]

TUAESIS (Τούαισις, Ptol. ii. 3 § 13), a town on the E. coast of Britannia Barbara, which stood on an estuary of the same name (Ptol. *ib.* § 5), now the *Murray Frith.* [T. H. D.]

TUATI VETUS, a town in Hispania Baetica, belonging to the jurisdiction of Corduba. (Plin. iii. 3. s. 3.) Ukert (ii. pt. i. p. 370) is of opinion that it should be call Tucci Vetus. [T. H. D.]

TUBANTES or TUBANTII (Τούϐαντοι or Τουϐάττιοι), a German tribe which was allied with the Cherusci, and seems originally to have dwelt between the *Rhine* and *Yessel;* but in the time of Germanicus they appear in the country south of the *Lippe*, that is, the district previously occupied by the Sigambri (Tac. *Ann.* i. 51, xiii. 55, foll.) They seem to have followed the Cherusci still farther to the south-east, as Ptolemy (ii. 11. § 23) places them on the south of the Chatti, near the *Thüringer Wald*, between the rivers *Fulda* and *Werra* (Comp. Tac. *Germ.* 36). In the end we find them again as a member of the confederacy of the Franks. (Nazarius, *Paneg. Const.* 18.) The name Subattii in Strabo (vii. p. 292) is probably only an error of the transcriber, whence Kramer has changed it into Τουϐάττιοι. (Wilhelm, *Germanien*, p. 130.) [L.S.]

TUBUCCI, a place in Lusitania between Scalabris and Mundobriga. (*Itin. Ant.* p. 420.) Probably *Abrantes.* [T. H. D.]

TUBURBO MAJUS and MINUS (Θουϐουρϐώ, Ptol. iv. 3. § 35), two neighbouring towns in the interior of Byzacium. The latter is still called *Tebourba;* the former is variously identified with *Tubersole* and *Zaghouan.* Pliny (v. 4. s. 4) writes the name Tuburbis. (*Itin. Ant.* pp. 44, 48; *Tab. Peut.*) [T.H.D.]

TUBUSUPTUS (Τουϐούσουπτος, Τουϐούσουππος, or Τουϐούσιππος, Ptol. iv. 2. § 31, viii. 13. § 12), a town of Mauretania Caesariensis, 18 miles SE. of Saldae. (*Itin. Ant.* p. 32.) According to Ammianus Marcellinus it was situated close to Mons Ferratus (xxix. 5. § 11). From Pliny (v. 2. s. 1) we learn that it was a Roman colony since the time of Augustus. It was once a place of some importance, but afterwards declined, though even at a late period it seems to have had a Roman garrison (*Not. Imp.*, where it is called Tubusubdus). Variously identified with *Burg*, *Bordj*, *Ticla*, and a place on the *Djebel Afroun.* [T. H. D.]

TUCABA (Τούκαϐα, Ptol. iv. 6. § 25), a place in the interior of Libya. [T. H. D.]

TUCCA (Τοῦκκα, Ptol. iv. 2. § 28). 1. A town of Mauretania Caesariensis. Ptolemy places it in the interior; but according to Pliny (v. 2. s. 1) it was on the sea, at the mouth of the river Ampsaga. (Cf. *Tab. Peut.*)

2. A town in the district of Byzacium in Africa Proper. (Ptol. iv. 3. § 32.) From inscriptions found in a village still called *Dugga* it may be inferred that the place should be more correctly called Tugga. According to the *Itin. Ant.* (pp. 47, 49, 51) it lay 50 miles N. of Sufetula, the modern *Sbaitha* or *Sfaitla*, and also bore the name of Terebentina or Terebinthina, probably from its being situated in a neighbourhood abounding with the Terebinth tree. Tucca was a fortified town. (Procop. *de Aed.* vi. 5.) It is probably the same place called Tuccabori by St. Augustin (*adv. Donat.* vi. 24.) (Cf. Wessel. *ad Itin.* p. 48.)

3. A town of Numidia. (Ptol. iv. 3. § 29.) [T. H. D.]

TUCCI (Τοῦκκι, Ptol. ii. 4. § 11), a town of Hispania Baetica, between Ilipla and Italica (*Itin. Ant.* p. 432.) According to Pliny (iii. 3. s. 3) it had the surname of Augusta Gemella. Commonly identified with *Tejada*. (Cf. Florez, *Esp. Sagr.* xii. p. 355.) [T. H. D.]

TUCRIS (Τουκρίς, Ptol. ii. 6. § 56), a town of the Arevaci in Hispania Tarraconensis. [T. H. D.]

TUDE (Τοῦδαι and Τοῦνδαι, Ptol. ii. 6. § 45), a fort or castle of the Gruii or Gravii, in Hispania Tarraconensis, E. of Limia, and on the road from Bracara to Asturica. (*Itin. Ant.* p. 429.) It is called Tyde by Pliny (iv. 20. s. 34), and according to an ancient tradition it was the seat of an Aetolian colony under Diomed; a tale probably occasioned by the similarity of its name to that of Tydeus. (Sil. Ital. iii. 367, xvi. 369; Plin. *l. c.*; Avien. *Descr. Orb.* 650.) It is the modern *Tuy*. [T. H. D.]

TUDER (Τοῦδερ: *Eth.* Tudertinus: *Todi*), one of the most considerable cities of Umbria, situated on a lofty hill, rising above the left bank of the Tiber, about 26 miles S. of Perusia and 18 W. of Spoletium. There is no doubt that it was an ancient Umbrian city, but no mention of the name occurs in history previous to the Roman conquest. Silius Italicus tells us that it was celebrated for the worship of Mars (Sil. Ital. iv. 222, viii. 462), and notices its position on a lofty hill. (Id. vi. 645.) The first notice of it in history is on occasion of a prodigy which occurred there at the time of the invasion of the Cimbri and Teutones (Plut. *Mar.* 17; Plin. ii. 57. s. 58); and shortly after we learn that it was taken by Crassus, as the lieutenant of Sulla, during the wars of the latter with the partisans of Marius. (Plut. *Crass.* 6.) It received a colony under Augustus, and assumed the title of "Colonia Fida Tuder," probably in consequence of some services rendered during the Perusian War, though its name is not mentioned by Appian. (Plin. iii. 14. s. 19; *Lib. Colon.* p. 214; Murat. *Inscr.* pp. 1111. 4, 1120. 3; Orell. *Inscr.* 3726.) It appears from inscriptions to have been a flourishing and important town under the Roman Empire, and is mentioned by all the geographers among the chief towns of Umbria. (Strab. v. p. 227; Plin. *l. c.*; Ptol. iii. 1. § 54.) It was not situated on the Flaminian Way, but the Tabula gives a line of road, which led from Ameria to Tuder, and thence to Perusia. (*Tab. Peut.*) Its great strength as a fortress, arising from its elevated position, is already alluded to by Strabo (*l. c.*), and rendered it a place of importance during the Gothic Wars, after the fall of the Western Empire. (Procop. *B. G.* ii. 10, 13.) It is again mentioned as a city under the Lombards (P. Diac. iv. 8); and there can be no doubt that it continued throughout the middle ages to be a considerable city. It is now much decayed, and has only about 2500 inhabitants, but still retains the title of a city.

Considerable ancient remains still attest its former consideration. Among these the most remarkable are the walls of the city, some portions of which are apparently of great antiquity, resembling those of Perusia, Volaterrae, and other Etruscan cities, but they are in general more regular and less rude. Other parts of the walls, of which three distinct circuits may be traced, are of regular masonry and built of travertine. These are certainly of Roman date. There are also the remains of an ancient building, called by local antiquarians the temple of Mars, but more probably a basilica of Roman date. Numerous coins and other small objects have been found at *Todi:* among the latter the most interesting is a bronze statue of Mars, now in the *Museo Gregoriano* at Rome. The coins of Tuder, which are numerous, belong to the class called Aes Grave, being of brass and of large size, resembling the earliest coinage of Volaterrae, Iguvium, &c. They all have the name written in Etruscan characters TVTERE, which we thus learn to have been the native form of the name. [E. H. B.]

TUE'ROBIS (Τουέροϐις, Ptol. ii. 3. § 11), a river on the W. coast of Britannia Romana, now the *Tivy*. [T. H. D.]

TUFICUM (Τούφικον: *Eth.* Tuficanus), a municipal town of Umbria, mentioned both by Pliny and Ptolemy, as well as in an inscription, which confirms its municipal rank; but its site is wholly uncertain. (Plin. iii. 14. s. 19; Ptol. iii. 1. § 53; Orell. *Inscr.* 87.) [E. H. B.]

TU'GENI (Τωΰγενοί). [HELVETII, Vol. I. p. 1041.]

TUGIA, a town of the Oretani, in Hispania Tarraconensis. (Plin. iii. 3. s. 4; *Itin. Ant.* p. 404.) Its site is marked by some ruins at *Toya*, near *Quesada*, at the sources of the *Guadalquivir*. (Cf. Florez, *Esp. Sagr.* v. pp. 24, 34; D'Anville, *Geogr. Anc.* i. p. 34.) [T. H. D.]

TUGIENSIS SALTUS, a part of the chain of Mount Orospeda, which derived its name from the town of Tugia, and in which, according to Pliny (iii. 1. s. 3), the Baetis had its source, whence it would appear to be the same branch called by others Mons Argentarius. [Cf. OROSPEDA.] [T. H. D.]

TUICIAE or TERICIAE, as some read it, in Gallia Narbonensis, between Glanum [GLANUM] and Aquae Sextiae (*Aix*). It is placed in the Table between Glanum and Pisavae, xi. from Glanum and xv. from Pisavae. D'Anville fixes Tuiciae or Tericiae, as he reads the name, about *Aiquières* or *Aureille*. This second name, as he observes, seems to have some relationship to that of the Roman road described in the Antonine Itin. under the name of Via Aurelia as far as Arelate (*Arles*). It is said that there are many remains at a place named *Jean-Jean* about a mile from *Aiquières*. [G. L.]

TULCIS, a small river on the E. coast of Hispania, near Tarraco. (Mela, ii. 6.) It is probably the modern *Gaya*. [T. H. D.]

TULINGI. [HELVETII, Vol. I. p. 1042.]

TULIPHURDUM (Τουλίφουρδον), a place in Germany, probably in the country of the Chauci Minores, on the right bank of the Visurgis. (Ptol. ii. 11. § 28.) Wilhelm (*Germanien*, p. 161) identifies it with the modern *Verden;* but this is a mere conjecture. [L. S.]

TULISU'RGIUM (Τουλισούργιον), a town in Germany, probably belonging to the country of the Dulgibini. (Ptol. ii. 11. § 28.) Not to mention other conjectures as to its modern representative, Zeuss (*Die Deutschen*, p. 7) and Wilhelm (*Germanien*, p. 46) are of opinion that the reading in Ptolemy is wrong, and that we should read Τευτιϐούργιον, which they regard as the place from which the Teutoburgiensis Saltus derived its name; and it is accordingly believed that the remains of an ancient wall, now called the *Hünenring*, on Mount *Grotenburg*, near *Detmold*, marks the site of the ancient Teutoburgium. But all this is no more than a plausible conjecture. [L. S.]

TULLICA (Τούλλικα, Ptol. ii. 6. § 64), a town of the Caristi in Hispania Tarraconensis. [T.H.D.]

TULLO'NIUM (Τουλόνιον, Ptol. ii. 6. § 66), a town of the Barduli in Hispania Tarraconensis, on the road from Pompelo to Asturica. (*Itin. Ant.* p. 455.) Probably the modern *Alegria*. [T. H. D.]

TULLUM (Τοῦλλον), in Gallia Belgica, is one of the cities of the Leuci, who bordered on the Mediomatrici. (Ptol. ii. 9. § 13.) Nasium is the other city [NASIUM]. The Notitia of the Provinces of Gallia mentions Tullum thus: "Civitas Leucorum Tullo." *Toul*, which is Tullum, has preserved its name instead of taking the name of the people, like most other capital towns. *Toul* is in the department of the *Meurthe*. [G. L.]

TUNES (Τύνης, Polyb. i. 30; Τούνις, or Τύνις, Strab. xvii. p. 834, &c.), a strongly fortified town, once of some importance, in the Roman province of Africa. According to Polybius (xiv. 20), who is followed by Livy (xxx. 9), it was 120 stadia or 15 miles from Carthage, from which it lay in a SW. direction; but the Tab. Peut., in which it is written Thunis, places it more correctly at a distance of only 10 miles from that city. It is said to have been situated at the mouth of a little river called Catada, in the bay of Carthage, but there are now no traces of any such river. On the present state of *Tunis*, see Blaquière, *Lett.* i. p. 161, seq.; Ritter *Erdkunde*, i. p. 914, seq. [T. H. D.]

TUNGRI (Τοῦγγροι), are placed by Ptolemy (ii. 9. § 9) east of the Tabullas river, and their chief place is Atuacutum, which is Aduatuca or *Tongern* [ADUATICA]. Tacitus (*German.* c. 2) says, "Those who first crossed the Rhine and expelled the Galli, are now called Tungri, but were then named Germani." Tacitus speaks of the Tungri in two other passages (*Hist.* iv. 55, 79); and in one of them he appears to place the Tungri next to the Nervii. The name of the Eburones, whom Caesar attempted to annihilate [EBURONES], disappears in the later geography, and the Tungri take their place. (Plin. iv. 31.) D'Anville observes (*Notice, &c.*) that the name of the Tungri extended over a large tract of country, and comprehended several peoples; for in the Notit. of the Provinces of Gallia, the Tungri divide with the Agrippinenses all Germania Secunda; and there is some evidence that the bishops of *Tongern* had once a territory which bordered on that of *Reims*.

Ammianus (xv. 11) gives the name of the people, Tungri, to one of the chief cities of Germania Secunda; the other is Agrippina (*Cologne*). This shows that *Tongern* under the later Empire was a large place. Many Roman remains have been dug up there; and it is said that the old Roman road may still be traced through the town. [G. L.]

TUNNOCELUM, according to the Notitia Imp. a place on the coast of Britannia Romana, at the end of the wall of Hadrian, the station of the Cohors I. Aelia Classica. Horsley (p. 91) and others place it at *Boulness*, on *Solway Frith;* Camden, with less probability, seeks it at *Tynemouth*, on the E. coast. [T. H. D.]

TUNTOBRIGA (Τουντόϐριγα, Ptol. ii. 6. § 39), a town of the Callaici in Hispania Tarraconensis. [T. H. D.]

TURANIANA, a place in Hispania Baetica, not far from the coast, between Murgis and Urci. (*Itin. Ant.* p. 405.) Variously identified with *Torque*, *Torbiscon*, and *Tabernas*. [T. H. D.]

TURBA, a town of the Edetani in Hispania Tarraconensis. (Liv. xxxiii. 44.) Perhaps the modern *Tuejar* on the *Guadalaviar*. [T. H. D.]

TURBA. [BIGERRIONES.]

TURBULA (Τούρϐουλα, Ptol. ii. 6. § 61), a town of the Bastetani in Hispania Tarraconensis. D'Anville (*Geogr. An.* i. p. 28) and Mentelle (*Esp. Anc.* p. 177) identify it with *Teruel;* but Ukert (ii. pt. i. p. 407) more correctly declares it to be *Tovorra* in *Murcia*. The inhabitants are called Τορϐολῆται by App. *Hisp.* 10. [T. H. D.]

TURCAE (Τοῦρκοι, Suid. *s. v.*), a Scythian people of Asiatic Sarmatia, dwelling on the Palus Maeotis, which appears to be identical with the Ἰῦρκαι of Herodotus (iv. 22, &c.). The various hypotheses that have been started respecting the Turcae only show that nothing certain is known respecting them. (Cf. Mannert, iv. p. 130; Heeren, *Ideen*, i. 2, pp. 189, 281, 307; Schaffarik, *Slav. Alterth.* i. p. 318, &c.) Humboldt (*Central-Asien*, i. p. 245, ed. Mahlmann) opposes the notion that these Turcae or Jyrcae were the ancestors of the present Turks. [T. H. D.]

TURCILINGI, a tribe in northern Germany which is not noticed before the fifth century of our era, and then is occasionally mentioned along with the Rugii. (Jornand. *Get.* 15; Paul. Diac. i. 1.) [L. S.]

TURDETA'NI (Τουρδητανοί, Ptol. ii. 4. § 5, &c.), the principal people of Hispania Baetica; whence we find the name of Turdetania (Τουρδητανία or Τουρτυτανία) used by Strabo (iii. p. 136) and Stephanus Byz. (p. 661) as identical with Baetica. Their territory lay to the W. of the river Singulis (now *Xenil*), on both sides of the Baetis as far as Lusitania on the W. The Turdetani were the most civilised and polished of all the Spanish tribes. They cultivated the sciences; they had their poets and historians, and a code of written laws, drawn up in a metrical form (Strab. iii. pp. 139, 151, 167; Polyb. xxxiv. 9). Hence they were readily disposed to adopt the manners and customs of their conquerors, and became at length almost entirely Romans; but with these characteristics we are not surprised to find that they are at the same time represented by Livy (xxxiv. 17) as the most unwarlike of all the Spanish races. They possessed the Jus Latii. Some traits in their manners are noted by Diodorus Sic. (v. 33), Silius Italicus (iii. 340, seq.), and Strabo (iii. 164). Their superior civilisation was no doubt derived from their intercourse with the Phoenicians whose colony of Tartessus lay in their neighbourhood. [T. H. D.]

TURDULI (Τουρδοῦλοι, Ptol. ii. 4. § 10), a people in Hispania Baetica, very nearly connected with the Turdetani, and ultimately not to be distinguished from them. (Strab. iii. p. 139; Polyb. xxxiv. 9). They dwelt to the E. and S. of the Turdetani, down to the shores of the Fretum Herculeum. A branch of them called the Turduli Veteres appears to have migrated into Lusitania, and to have settled to the S. of the Durius; where it is probable that in process of time they became amalgamated with the Lusitanians (Strab. iii. p. 151; Mela, iii. 1. § 7; Plin. iii. 1. s. 3, iv. 21. s. 35; cf. Florez, *Esp. Sagr.* ix. p. 7). [T. H. D.]

TURECIONICUM or TURECIONNUM, in Gallia Narbonensis, is placed in the Table on a road between Vienna (*Vienne*) and Cularo (*Grenoble*). Turecionicum is between Vienna and Morginnum (*Moirans*). The site is unknown. [G. L.]

TURIA or TURIUM, a river in the territory of the Edetani in Hispania Tarraconensis, which enters the sea in the neighbourhood of Valentia (Mela, ii. 6; Plin. iii. 3. s. 4; Vib. Seq. p. 227, ed. Bip.) It was famed for the proelium Turiense between Pompey and Sertorius (Plut. *Pomp.* 18, *Sert.* 19; Cic. *p. Balb.* 2). Now the *Guadalaviar*. [T. H. D.]

TURIASO (Τουριασώ and Τουριασσώ, Ptol. ii. 6. § 58; Turiasson, Geogr. Rav. iv. 43: *Eth.* Turiasonensis, Plin. iii. 3. s. 4), a town of the Celtiberi in Hispania Tarraconensis, on the road from Caesaraugusta to Numantia (*Itin. Ant.* pp. 442, 443). According to Pliny (*l. c.*) it was a civitas Romana in the jurisdiction of Caesaraugusta. A fountain in its neighbourhood was said to have the quality of hardening iron (Id. xxxiv. 14. s. 41). The town is now called *Tarrazona.* For coins see Florez, *Med.* ii. p. 600, iii. p. 124; Mionnet, i. p. 53, and Suppl. i. p. 167; Sestini p. 207. [T. H. D.]

TURICUM. [Helvetii, Vol. I. p. 1041.]

TURIGA. [Curgia.]

TURISSA (called by Ptolemy 'Ιτούρισα, ii. 6. § 67), a town of the Vascones in Hispania Tarraconensis, on the road from Pompelo to Burdigala (*Itin. Ant.* p. 455.) Variously identified with *Ituren* and *Osteriz.* [T. H. D.]

TURMO'DIGI. [Murbogi.]

TU'RMOGUM (Τούρμογον, Ptol. ii. 5. § 8), a town in the interior of Lusitania. [T. H. D.]

TURMULI, a town of Lusitania on the Tagus, and on the road from Emerita to Caesaraugusta. (*Itin. Ant.* p. 433.) Variously identified with *Alconetar* and *Puente de Alcuñete.* [T. H. D.]

TURNACUM or TORNACUM, a city of North Gallia, is first mentioned in the Roman Itins. In the Notit. Imp. mention is made of a military force under the name of Numerus Turnacensium; and of a "Procurator Gynaecii Tornacensis Belgicae Secundae." This procurator is explained to be a superintendent of some number of women who were employed in making clothing for the soldiers. Hieronymus about A. D. 407 speaks of Turnacum as one of the chief towns of Gallia; and Audoenus, in his life of S. Eligius (St. Eloi) in the seventh century, says of it, "quae quondam regalis extitit civitas." Turnacum was within the limits of the ancient territory of the Nervii. The Flemish name is *Doòrnick*, which the French have corrupted into *Tournai.* *Tournai* is on the *Schelde*, in the province of *Hainault*, in the kingdom of *Belgium.*

There are silver corns of Turnacum, with the legend DVRNACOS and DVRNACVS. On one side there is the head of an armed man, and on the other a horseman armed. On some there is said to be the legend DVBNO REX. Numerous Roman medals have been found at *Tournai*, some of the time of Augustus and others as late as Claudius Gothicus and Tetricus, and even of a later date. The tomb of Childeric I., who died A. D. 481, was discovered at *Tournai* in the seventeenth century, and a vast quantity of gold and silver medals, and other curious things; among which was the golden ring of Childeric, with his name on it, CHILDIRICI REGIS. Such discoveries as these, which have been made in various places in Belgium, show how little we know of the Roman history of this country. (D'Anville, *Notice, &c.*; Ukert, *Gallien*; *Recueil d'Antiquités Romaines et Gauloises trouvées dans la Flandre proprement dite*, par M. J. de Bast.) [G.L.]

TUROBRICA, a town of Hispania Baetica in the jurisdiction of Hispalis (Plin. iii. 1. s. 3). [T.H.D.]

TU'RODI (Τουροδοί, Ptol.ii. 6. § 40), a people in Hispania Tarraconensis, probably a subdivision of the Callaici Bracarii, in whose territory were the baths called "Υδατα λαιά. [T. H. D.]

TU'RONES, TU'RONI, TURO'NII. Some of Caesar's troops wintered in the country of the Turones after the campaign of B. C. 57 (*B. G.* ii. 35). The Turones are mentioned again (*B. G.* viii. 46), where we learn that they bordered on the Carnutes; and in another place (vii. 4) they are mentioned with the Pictones, Cadurci, Aulerci, and other states of Western Gallia. When Vercingetorix (B. C. 52) was rousing all Gallia against Caesar, he ordered the Turones to join him. The contingent which they were called on to furnish against Caesar, during the siege of Alesia was 8000 men (vii. 75). But the Turones never gave Caesar much trouble, though Lucan calls them "instabiles" (i. 437), if the verse is genuine.

In Ptolemy (ii. 8. § 14), the name is Τουρογιεῖς, and the capital is Caesarodunum or *Tours* on the *Loire.* In the insurrection of Sacrovir in the time of Tiberius, the Turonii, as Tacitus calls them (*Ann.* iii. 41, 46), rose against the Romans, but they were soon put down. They are in the Lugdunensis of Ptolemy. The chief part of the territory of the Turones was south of the *Loire*, and their name is the origin of the provincial name *Touraine.* Ukert (*Gallien*, p. 329) mentions a silver coin of the Turoni. On one side there is a female head with the legend "Turonos," and on the other "Cantorix" with the figure of a galloping horse. [G. L.]

TURO'NI (Τούρωνοι), a German tribe, described as occupying a district on the south of the country once inhabited by the Chatti, perhaps on the northern bank of the Moenus. (Ptol. ii. 11. § 22.) [L. S.]

TUROQUA (in the Geogr. Rav. iv. 43, Turaqua), a town of the Callaici in Hispania Tarraconensis on the road from Bracara to Lucus Augusti (*Itin. Ant.* p. 430.) Variously identified with *Touren* (or *Turon*) and *Ribavadia.* [T. H. D.]

TURRES, a place in the interior of Moesia Superior. (*Itin. Ant.* p. 135; *Itin. Hieros.* p. 566; Geogr. Rav. iv. 7.) Procopius (*de Aed.* iv. 4. p. 285) calls it Τουββίβας, which is intended for Turribus. Variously identified with *Szarköi* and *Tchardah.* [T. H. D.]

TURRES (AD). 1. A town of the Oretani in Hispania Tarraconensis (*Itin. Ant.* p. 445). Variously identified with *Calatrava* and *Oreto.*

2. A town in the territory of the Contestani in the same province (*Itin. Ant.* p. 400). Identified either with *Castralla* or *Olleria.* [T.H.D.]

TURRES ALBAE (Πύργοι λευκοί, Ptol. ii. 5. § 6), a place of the Celtici in Lusitania. [T. H. D.]

TURRIGA (Τούρριγα or Τούργινα, Ptol. ii. 6. § 23), a town of the Callaici Lucenses in Hispania Tarraconensis. [T. H. D.]

TURRIM, AD, in Gallia Narbonensis, east of Aquae Sextiae (*Aix*), is placed in the Antonine Itin. between Matavonium and Tegulata [Tegulata]. The name Turris is preserved in that of *Tourves*, which is written *Torrevez* and *Torvis* in some middle age documents. (D'Anville, *Notice, &c.*) [G. L.]

TURRIS. 1. Turris Caesaris, a place in Numidia, whence there was a road through Sigus to Cirta. (*Itin. Ant.* p. 34.) Usually identified with *Twill*, but by Lapie with *Djebel Guerionu.*

2. [Euphranta Turris.]

3. Turris Hannibalis, a strong fortress in the territory of Carthage, where Hannibal took ship when flying to king Antiochus. (Liv. xxxiii. 48.) Justin calls it the Rus urbanum Hannibalis (xxxi. 2). It seems to have been situated between Acholla and Thapsus, at the spot where the *Tab. Peut.* places Sullectis.

4. Turris Tamalleni, in Africa Proper, on the road from Tacape to Leptis Magna. (*Itin. Ant.* pp 73, 74.) Now *Telemin.* [T. H. D.]

TURRIS LIBYSSONIS (Πύργος Λιβύσσωνος, Ptol.: *Porto Torres*), a town of Sardinia, and apparently one of the most considerable in the island. It is situated on the N. coast about 15 miles E. of the Gorditanian promontory (the *Capo del Falcone*), and on the spacious bay now called *Golfo dell' Asinara.* Pliny tells us it was a Roman colony, and we may probably infer from its name that there was previously no town on the spot, but merely a fort or castellum. (Plin. iii. 12. s. 17.) It is noticed also by Ptolemy and in the Itineraries, but without any indication that it was a place of any importance. (Ptol. iii. 3. § 5; *Itin. Ant.* p. 83.) But the ancient remains still existing prove that it must have been a considerable town under the Roman Empire; and we learn from the inscriptions on ancient milestones that the principal road through the island ran directly from Caralis to Turris, a sufficient proof that the latter was a place much frequented. It was also an episcopal see during the early part of the middle ages. The existing port at *Porto Torres*, which is almost wholly artificial, is based in great part on Roman foundations; and there exist also the remains of a temple (which, as we learn from an inscription, was dedicated to Fortune, and restored in the reign of Philip), of thermae, of a basilica and an aqueduct, as well as a bridge over the adjoining small river, still called the *Fiume Turritano.* The ancient city continued to be inhabited till the 11th century, when the greater part of the population migrated to *Sassari*, about 10 miles inland, and situated on a hill. This is still the second city of the island. (De la Marmora, *Voy. en Sardaigne*, vol. ii. pp. 363, 468—472; Smyth's *Sardinia*, pp. 263—266.) [E. H. B.]

TURRIS STRATO'NIS. [Caesareia, p. 470, a.]

TURRUS FLUVIUS. [Aquileia.]

TURU'LIS (Τούρουλις, Ptol. ii. 6. § 15), a river in the territory of the Edetani in Hispania Tarraconensis, between the Iberus and the Fretum Herculis. Ukert (ii. pt. i. p. 293) thinks that it is probably identical with the Saetabis of Mela (ii. 6) and the Uduba of Pliny (iii. 3. s. 4), the present *Mijares* or *Myares.* [T. H. D.]

TURUM (*Eth.* Turinus: *Turi*), a town of Apulia, mentioned only by Pliny, who enumerates the Turini among the towns of that province. (Plin. iii. 11. s. 16.) The name is written Tutini in our present text of Pliny; but it is probable that we should read Turini, and that the site is marked by the present village of *Turi*, near *Conversano*, about 6 miles W. of *Polignano.* (Romanelli, vol. ii. p. 180.) [E. H. B.]

TURUNTUS (Τουροῦντος, Ptol. iii. 5. § 2), a river of European Sarmatia which fell into the Northern Ocean, and which, according to Marcian (p. 55), had its source in the Rhipaean mountains, but Ptolemy seems to place it in Mount Alaunus or Alanus. Mannert (iv. p. 258) takes it to be the *Windaw.* [T. H. D.]

TURUPTIA'NA (Τουρουπτίανα, Ptol. ii. 6. § 23), a town of the Callaici Lucenses in Hispania Tarraconensis. [T. H. D.]

TUSCA, a river forming the W. boundary of the Roman province of Africa, which, after a short course to the N., fell into the sea near Tabraca. (Plin. v. ss. 2, 3.) [T. H. D.]

TUSCA'NIA (*Eth.* Tuscaniensis: *Toscanella*), a city of Southern Etruria, situated about 12 miles NE. of Tarquinii. It is mentioned only by Pliny, who enumerates the Tuscanienses among the municipal communities of Etruria, and in the Tabula, which places it on the Via Clodia, between Blera and Saturnia, but in a manner that would afford little clue to its true position were it not identified by the resemblance of name with the modern *Toscanella.* (Plin. iii. 5. s. 8; *Tab. Peut.*) The name is found in an inscription, which confirms its municipal rank. (Murat. *Inscr.* p. 328.) But it appears to have been in Roman times an obscure town, and we find no allusion to it as of ancient Etruscan origin. Yet that it was so is rendered probable by the tombs that have been discovered on the site, and some of which contain sarcophagi and other relics of considerable interest; though none of these appear to be of very early date. The tombs have been carefully examined, and the antiquities preserved by a resident antiquary, Sig. Campanari, a circumstance which has given some celebrity to the name of *Toscanella*, and led to a very exaggerated estimate of the importance of Tuscania, which was apparently in ancient times never a place of any consideration. It was probably during the period of Etruscan independence a dependency of Tarquinii. The only remains of ancient buildings are some fragments of reticulated masonry, undoubtedly of the Roman period. (Dennis's *Etruria*, vol. i. pp. 440—460.) [E. H. B.]

TUSCI (Τοῦσκοι, Ptol. v. 9. § 22), a people of Asiatic Sarmatia between the Caucasus and the Montes Ceraunii. [T. H. D.]

TU'SCIA. [Etruria.]

TUSCULA'NUM. [Tusculum, p. 1243, b.]

TU'SCULUM (Τούσκουλον, Ptol. iii. 1. § 61; Τούσκλον, Strab. v. p. 237; Τούσκλος, Steph. B. p. 673: *Eth.* Tusculanus, Cic. *Balb.* 20; Liv. iii. 7, &c.: *Adj.* Tusculus, Tib. i. 7. 57; Stat. *Silv.* iv. 4. 16; Tusculanensis, Cic. *Fam.* ix. 6: *Frascati* and *Il Tuscolo*), a strong and ancient city of Latium, lying on the hills which form a continuation of Mount Albanus on the W. When Dionysius of Halicarnassus (x. 20) places it at a distance of 100 stadia, or 12½ miles, from Rome, he does not speak with his accustomed accuracy, since it was 120 stadia, or 15 miles, from that city by the Via Latina. Josephus (*Ant.* xviii. 7. § 6) places the imperial villa of Tiberius at Tusculum at 100 stadia from Rome, which, however, lay at some distance to the W. of the town. Festus (*s. v. Tuscos*) makes Tusculum a diminutive of Tuscus, but there is but slight authority to connect the town with the Etruscans. According to common tradition, it was founded by Telegonus, the son of Ulysses and Circe; and hence we find its name paraphrased in the Latin poets as "Telegoni moenia" (Ov. *Fast.* iii. 91, iv. 71; Prop. iii. 30. 4; Sil. It. xii. 535) and "Circaea moenia" (Hor. *Epod.* i. 30); and the hill on which it stood called "Telegoni juga parricidae" (Id. *Od.* iii. 29. 8), "Circaeum dorsum" (Sil. It. vii. 691), and "Telegoni jugera" (Stat. *Silv.* i. 3. 83). Thus Tusculum did not claim so remote an origin as many other Latin cities; and, as being founded a generation after the Trojan War, Virgil, a learned antiquary, consistently omits all notice of it in his *Aeneid.* The author of the treatise entitled *Origo Gentis Romanae* mentions that it was made a dependency or colony of Alba by Latinus Silvius (c. 17. § 6). After the destruction of Alba by Tullus Hostilius it appears to have recovered its independence, and to have become a republic under the government of a dictator.

But to descend from these remote periods to the more historical times. In the reign of Tarquinius

Superbus, who courted the friendship of the Latin cities, Octavius Mamilius of Tusculum was the foremost man of all the race, tracing his descent from Ulysses and Circe. Him Tarquin conciliated by the gift of his daughter in marriage, and thus obtained the powerful alliance of his family and connections. (Liv. i. 49; Dionys. iv. 45.) The genealogical pretensions of the gens Mamilia are still to be seen on their coins, which bear on the obverse the head of Mercury, and on the reverse Ulysses in his travelling dress and with his dog. The alliance of Mamilius with Tarquin, however, was the main cause of the Latin War. After his expulsion from Rome, and unsuccessful attempt to regain his crown by means of the Etruscans, Tarquin took refuge with his son-in-law at Tusculum (Liv. ii. 15), and by his assistance formed an alliance with the confederacy of the thirty Latin cities. (*Ib.* 18). The confederate army took up a position near Lake Regillus, a small sheet of water, now dry, which lay at the foot of the hill on which Tusculum is seated. This was the scene of the famous battle so fatal to the Latins, in B. C. 497. Mamilius, who commanded the Latin army, was killed by the hand of Titus Herminius; Tarquinius Superbus himself, who, though now advanced in years, took a part in the combat, was wounded; and the whole Latin army sustained an irretrievable defeat (*ib.* 19, 20; Dionys. vi. 4, seq.).

After the peace which ensued, the Tusculans remained for a long while the faithful allies of Rome; an attachment which drew down on their territory the incursions of the Volsci and Aequi, B. C. 461, 460. (Liv. iii. 7, 8.) In B. C. 458, when the Roman capitol was seized by the Sabine Appius Herdonius, the Tusculans gave a signal proof of their love and fidelity towards Rome. On the next morning after the arrival of the news, a large body of them marched to that city and assisted the Romans in recovering the capitol; an act for which they received the public thanks of that people (*ib.* 18; Dionys. x. 16); and soon afterwards, Lucius Mamilius, the Tusculan dictator was rewarded with the gift of Roman citizenship. (Liv. *ib.* 29.) In the following year the Romans had an opportunity of repaying the obligation. The Aequi had seized the citadel of Tusculum by a nocturnal assault. At that time, Fabius with a Roman army was encamped before Antium; but, on hearing of the misfortune of the Tusculans, he immediately broke up his camp and flew to their assistance. The enterprise, however, was not of such easy execution as the expulsion of Herdonius, and several months were spent in combats in the neighbourhood of Tusculum. At length the Tusculans succeeded in recapturing their citadel by reducing the Aequi to a state of famine, whom they dismissed after compelling them to pass unarmed under the yoke. But as they were flying homewards the Roman consul overtook them on Mount Algidus, and slew them to a man. (*Ib.* 23; Dionys. x. 20.)

In the following year, the Aequi, under the conduct of Gracchus, ravaged the Labican and Tusculan territories, and encamped on the Algidus with their booty. The Roman ambassadors sent to expostulate with them were treated with insolence and contempt. Then Tit. Quinctius Cincinnatus was chosen dictator, who defeated the Aequi, and caused them, with their commander Gracchus, to pass ignominiously under the yoke. (Liv. *ib.* 25—28.) Algidus became the scene of a struggle between the Romans and Aequi on two or three subsequent occasions, as in B. C. 452 and 447. (*Ib.* 31, 42.) In the latter battle the Romans sustained a severe defeat, being obliged to abandon their camp and take refuge in Tusculum. After this, we do not again hear of the Tusculans till B. C. 416. At that period, the Romans, suspecting the Labicans of having entered into a league with the Aequi, charged the Tusculans to keep a watch upon them. These suspicions were justified in the following year, when the Labicans, in conjunction with the Aequi, ravaged the territory of Tusculum and encamped upon the Algidus. The Roman army despatched against them was defeated and dispersed, owing to the dissensions among its chiefs. Many of these, however, together with the *élite* of the army, took refuge at Tusculum; and Q. Servilius Priscus, being chosen dictator, changed the face of affairs in eight days, by routing the enemy and capturing Labicum. (Id. iv. 45—47.)

This steady friendship between Tusculum and Rome, marked for so many years by the strongest tokens of mutual goodwill, was at length interrupted by an occurrence which took place in B. C. 379. In that year the Tusculans, in conjunction with the Gabinians and Labicans, accused the Praenestines before the Roman senate of making inroads on their lands; but the senate gave no heed to their complaints. Next year Camillus, after defeating the Volscians, was surprised to find a number of Tusculans among the prisoners whom he had made, and, still more so when, on questioning them, he found that they had taken up arms by public consent. These prisoners he introduced before the Roman senate, in order to prove how the Tusculans had abandoned the ancient alliance. So war was declared against Tusculum, and the conduct of it entrusted to Camillus. But the Tusculans would not accept this declaration of hostilities, and opposed the Roman arms in a manner that has scarcely been paralleled before or since. When Camillus entered their territory he found the peasants engaged in their usual avocations; provisions of all sorts were offered to his army; the gates of the town were standing open; and as the legions defiled through the streets in all the panoply of war, the citizens within, like the countrymen without, were seen intent upon their daily business, the schools resounded with the hum of pupils, and not the slightest token of hostile preparation could be discerned. Then Camillus invited the Tusculan dictator to Rome. When he appeared before the senate in the Curia Hostilia, not only were the existing treaties with Tusculum confirmed, but the Roman franchise also was shortly afterwards bestowed upon it, a privilege at that time but rarely conferred.

It was this last circumstance, however, together with their unshaken fidelity towards Rome, that drew down upon the Tusculans the hatred and vengeance of the Latins; who, in the year B. C. 374, having burnt Satricum, with the exception of the temple of Matuta, directed their arms against Tusculum. By an unexpected attack, they obtained possession of the city; but the inhabitants retired to the citadel with their wives and children, and despatched messengers to Rome with news of the invasion. An army was sent to their relief, and the Latins in turn became the besieged instead of the besiegers; for whilst the Romans encompassed the walls of the city, the Tusculans made sorties upon the enemy from the arx. In a short time the Romans took the town by assault and slew all the

Latins. (*Ib.* 33.) Servius Sulpicius and L. Quinctius, both military tribunes, were the Roman commanders on this occasion; and on some rare gold coins, still extant, of the former family, are seen on the obverse the heads of Castor and Pollux, deities peculiarly worshipped at Tusculum (Cic. *Div.* i. 43; cf. Festus, *s. v. Stroppus*), and on the reverse the image of a city with the letters TVSCVL on the gate.

From this period till the time of the great Latin war we have little to record of Tusculum except the frustrated attempt of the Veliterni on its territory (Liv. iv. 36) and the horrible devastations committed on it by the Gauls, when in alliance with the Tiburtines, in B. C. 357. (Id. vii. 11.) After their long attachment to Rome we are totally at a loss to conjecture the motives of the Tusculans in joining the Latin cities against her. The war which ensued is marked by the well-known anecdote of Titus Manlius, who, being challenged by Geminus Mettius, the commander of the Tusculan cavalry, attacked and killed him, against strict orders to the contrary; for which breach of military discipline he was put to death by his father. (Id. viii. 7.) The war ended with the complete subjugation of the Latins; and by the famous senatusconsultum regulating the settlement of Latium, the Tusculans were treated with great indulgence. Their defection was ascribed to the intrigues of a few, and their right of citizenship was preserved to them. (*Ib.* 14.) This settlement took place in B. C. 335. In 321 the Tusculans were accused by the tribune, M. Flavius, of having supplied the Veliterni and Privernates with the means of carrying on war against Rome. There does not appear to have been any foundation for this charge; it seems to have been a mere calumny; nevertheless the Tusculans, with their wives and children, having put on mourning habits, went in a body to Rome, and implored the tribes to acquit them of so odious an imputation. This spectacle moved the compassion of the Romans, who, without further inquiry, acquitted them unanimously; with the exception of the tribe Pollia, which voted that the men of Tusculum should be scourged and put to death, and the women and children sold, agreeably to the laws of war. This vote remained indelibly imprinted on the memory of the Tusculans to the very latest period of the Roman Republic; and it was found that scarce one of the tribe Papiria, to which the Tusculans belonged, ever voted in favour of a candidate of the tribe Pollia. (*Ib.* 37.)

Tusculum always remained a municipium, and some of its families were distinguished at Rome. (Id. vi. 21—26; Orell. *Inscr.* 775, 1368, 3042.) Among them may be mentioned the gens Mamilia, the Porcia, which produced the two Catos, the Fulvia, Coruncania, Juventia, Fonteia, &c. (Cic. *p. Planc.* 8, *p. Font.* 14; Corn. Nep. *Cat.* 1; Val. Max. iii. 4. § 6.)

Hannibal appears to have made an unsuccessful attempt upon, or perhaps rather a mere demonstration against, Tusculum in B. C. 212. (Liv. xxvi. 9; cf. Sil. It. xii. 534.) In the civil wars of Marius and Sulla, its territory seems to have been distributed by the latter. (Auct. *de Coloniis.*) Its walls were also restored, as well as during the wars of Pompey. We have no notices of Tusculum under the Empire. After the war of Justinian and the inroads of the Lombards, Tusculum regained even more than its ancient splendour. For several centuries during the middle ages the counts of Tusculum were supreme in Rome, and could almost dispose of the papal chair. The ancient city remained entire till near the end of the 12th century. At that period there were constant wars between the Tusculans and Romans, the former of whom were supported by the German emperors and protected by the popes. According to Romualdus, archbishop of Salerno (*apud Baronium*, vol. xix. p. 340), the walls of Tusculum were razed in the pontificate of Alexander III. in the year 1168; but perhaps a more probable account by Richard de S. Germano (*ap. Muratori, Script.* t. vii. p. 972) ascribes the destruction of the city to the permission of the German emperor in the year 1191.

Towards the end of the Republic and beginning of the Empire, Tusculum was one of the favourite resorts of the wealthy Romans. Strabo (v. p. 239) describes the hill on which it was built as adorned with many villas and plantations, especially on the side that looked towards Rome. But though the air was salubrious and the country fine, it does not appear, like Tibur, to have been a favourite resort of the Roman poets, nor do they speak of it much in their verses. The Anio, with its fall, besides other natural beauties, lent a charm to Tibur which would have been sought in vain at Tusculum. Lucullus seems to have been one of the first who built a villa there, which seems to have been on a magnificent scale, but with little arable land attached to it. (Plin. xviii. 7. s. 1.) His parks and gardens, however, which were adorned with aviaries and fishponds, extended to the Anio, a distance of several miles; whence he was noted in the report of the censors as making more use of the broom than the plough. (*Ib.* and Varr. *R. R.* i. 13, iii. 3, seq.; Columella, i. 4.) On the road towards Rome, in the *Vigna Angelotti*, is the ruin of a large circular mausoleum, 90 feet in diameter inside, and very much resembling the tomb of Caecilia Metella on the Via Appia. It evidently belongs to the last period of the Republic; and Nibby (*Dintorni*, p. 344) is inclined to regard it as the sepulchre of Lucullus, mentioned by Plutarch (*Vit. Luc.* 43), though that is commonly identified with a smaller mausoleum between *Frascati* and the *Villa Rufinella.* Besides the villa of Lucullus, we hear of those of Cato, of Cicero and his brother Quintus, of Marcus Brutus, of Q. Hortensius, of T. Anicius, of Balbus, of Caesar, of L. Crassus, of Q. Metellus, &c. It would now be vain to seek for the sites of most of these; though it may perhaps be conjectured that Cato's stood on the hill to the NE. of the town, which seems to have been called Mons Porcius from it, and still bears the name of *Monte Porzio.* So much interest, however, is attached to the villa of Cicero (Tusculanum), as the favourite retirement in which he probably composed a great portion of his philosophical works, and especially the *Disputations* which take their name from it, that we shall here present the reader with the chief particulars that can be collected on the subject. Respecting the site of the villa there have been great disputes, one school of topographers seeking it at *Grotta Ferrata*, another at the *Villa Rufinella.* Both these places lie to the W. of Tusculum, but the latter nearer to it, and on an eminence, whilst *Grotta Ferrata* is in the plain. We have seen from Strabo that the Roman villas lay chiefly on the W. side of the town; and it will be found further on that Cicero's adjoined those of Lucullus and Gabinius, which were the most splendid and remarkable, and must therefore have belonged to those noticed by Strabo. The scholiast on Horace (*Epod.* i. 30) describes Cicero's as being "ad latera superiora" of the Tusculan hill; and if this authority may be relied on, it disposes of the claims of *Grotta Ferrata.* The plural "latera" also determines us in favour of the W. side of the town, or *Villa Rufinella,* where the hill has two ridges. At this spot some valuable remains were discovered in 1741, especially a beautiful mosaic, now in the *Museo Pio Clementino.* The villa belonged originally to Sulla (Plin. xxii. 6. s. 6). It was, as we have said, close to that of Lucullus, from which, in neighbourly fashion, Cicero was accustomed to fetch books with his own hand. (*De Fin.* iii. 2.) It was likewise near that of the consul Gabinius (*pro Dom.* 24, *post Red.* 7), which also stood on the Tusculan hill (*in Pis.* 21), probably on the site of the *Villa Falconieri.* In his oration *pro Sestio* (43), Cicero says that his own villa was a mere cottage in comparison with that of Gabinius, though the latter, when tribune, had described it as "pictam," in order to excite envy against its owner. Yet from the particulars which we learn from Cicero himself, his retirement must have been far from deficient in splendour. The money which he lavished on it and on his villa at Pompeii brought him deeply into debt. (*Ep. ad Att.* ii. 1.) And in another letter (*Ib.* iv. 2) he complains that the consuls valued that at Tusculum at only *quingentis millibus,* or between 4000*l.* and 5000*l.* This would be indeed a very small sum, to judge by the description of it which we may collect from his own writings. Thus we learn that it contained two *gymnasia* (*Div.* i. 5), an upper one called Lyceum, in which, like Aristotle, he was accustomed to walk and dispute in the morning (*Tusc. Disp.* ii. 3), and to which a library was attached (*Div.* ii. 3), and a lower one, with shady walks like Plato's garden, to which he gave the name of the Academy. (*Tusc. Disp.* ii. 3.) The latter was perhaps on the spot now occupied by the *Casino* of the *Villa Rufinella.* Both were adorned with beautiful statues in marble and bronze. (*Ep. ad Att.* i. 1, 8, 9, 10.) The villa likewise contained a little atrium (atriolum, *Ib.* i. 10, *ad Quint. Fr.* iii. 1), a small portico with exedria (*ad Fam.* vii. 23), a bath (*Ib.* xiv. 20), a covered promenade ("tecta ambulatiuncula," *ad Att.* xiii. 29), and an horologium (*ad Fam.* xvi. 18). In the excavations made in the time of Zuzzeri, a sun-dial was discovered here, and placed in the *Collegio Romano.* The villa, like the town and neighbourhood, was supplied with water by the Aqua Crabra. (*De Leg. Agr.* iii. 31.) But of all this magnificence scarce a vestige remains, unless we may regard as such the ruins now called *Scuola di Cicerone,* close to the ancient walls. These consist of a long corridor with eight chambers, forming apparently the ground floor of an upper building, and if they belonged to the villa they were probably granaries, as there is not the least trace of decoration.

We will now proceed to consider the remains at *Frascati.* Strabo (v. p. 239) indicates where we must look for Tusculum, when he describes it as situated on the high ridge connected with Mount Albanus, and serving to form with it the deep valley which stretches out towards Mount Algidus. This ridge was known by the name of the Tusculani Colles. We have already seen that Tusculum was composed of two distinct parts, the town itself and the arx or citadel, which was isolated from it, and seated on a higher point; so elevated, indeed, that when the Aequi had possession of it, as before narrated, they could descry the Roman army defiling out of the gates of Rome. (Dionys. x. 20.) It was indeed on the very nut, or pinnacle, of the ridge, a point isolated by cliffs of great elevation, and approachable only by a very steep ascent. According to Sir W. Gell (*Topogr. &c.* p. 429) it is 2079 French feet above the level of the sea. Here a few traces of the walls of the citadel remain, from which, and from the shape of the rock on which the town stood, we may see that it formed an irregular oblong, about 2700 feet in circumference. There must have been a gate towards the town, where the ascent is less steep; and there are also vestiges of another gate on the E. side, towards *La Molara,* and of a road which ran into the Via Latina. Under the rock are caves, which probably served for sepulchres. The city lay immediately under the arx, on the W. side. Its form was a narrow oblong approaching to a triangle, about 3000 feet in length, and varying in breadth from about 1000 to 500 feet. Thus it is represented of a triangular shape on the coins of the gens Sulpicia. Some vestiges of the walls remain, especially on the N. and S. sides. Of these the ancient parts consist of large quadrilateral pieces of local tufo, some of them being 4 to 5 feet long. They are repaired in places with opus incertum, of the age of Sulla, and with opus reticulatum. Including the arx, Tusculum was about 1½ mile in circumference. Between the town and the citadel is a large quadrilateral piscina, 86 feet long by 67½ broad, divided into three compartments, probably intended to collect the rain water, and to serve as a public washing-place. One of the theatres lies immediately under this cistern, and is more perfect than any in the vicinity of Rome. The *scena,* indeed is partly destroyed and covered with earth; but the benches or rows of seats in the *cavea,* of which there are nine, are still nearly entire, as well as the steps cut in them for the purpose of commodious descent. There are three flights of these steps, which consequently divide the *cavea* into four compartments, or *cunei.* The spectators faced the W., and thus enjoyed the magnificent prospect over the Alban valley and the plains of Latium, with Rome and the sea in the distance. Abeken (*Mittel-Italien,* p. 200), considers this theatre to belong to the early times of the Empire. Sir W. Gell, on the other hand, pronounces it to be earlier. (*Topogr. of Rome,* p. 429.) Near this edifice were discovered in 1818, by Lucien Buonaparte, the beautiful bronze statue of Apollo and those of the two Rutiliae. The last are now in the Vatican, in the corridor of the *Museo Chiaramonti.* At the back of this structure are vestiges of another theatre, or odeum; and at its side two parallel walls, which bounded the street leading to the citadel. On the W. of the theatre is an ancient road in good preservation, leading to one of the gates of the city, where it is joined by another road. Close to the walls near the piscina is an ancient cistern, and at its side a small fountain with an inscription; a little further is a Roman milestone, recording the distance of 15 miles. Besides these objects, there are also remains of a columbarium and of an amphitheatre, but the latter is small and not of high antiquity. Many fragments of architecture of an extremely ancient style are strewed around. Within the walls of the town, in what appears to have been the principal street, several inscriptions still remain, the chief of which is one on a kind of pedestal, recording that the object to which it belonged was sacred to Jupiter and Liberty. Other inscriptions found at Tusculum are preserved in the *Villa Rufinella*. One of them relates to M. Fulvius Nobilior, the conqueror of Aetolia; another to the poet Diphilos, mentioned by Cicero in his letters to Atticus (ii. 19).

Near the hermitage at *Camaldoli* was discovered in 1667 a very ancient tomb of the Furii, as recorded by Falconieri, in his *Inscrr. Athleticae*, p. 143, seq. It was cut in the rock, and in the middle of it was a sarcophagus, about 5 feet long, with a pediment-shaped cover. Round it were twelve urns placed in *loculi*, or coffins. The inscriptions on these urns were in so ancient a character that it bore a great resemblance to the Etruscan and Pelasgic. The form of the P resembled that in the sepulchral inscriptions of the Scipios, as well as that of the L. The diphthong OV was used for V, and P for F. The inscriptions on the urns related to the Furii, that on the sarcophagus to Luc. Turpilius. There were also fragments of fictile vases, commonly called Etruscan, and of an elegant cornice of terra cotta, painted with various colours. (Nibby, *Dintorni*, iii. p. 360.)

We shall only add that the ager Tusculanus, though now but scantily supplied with water, formerly contributed to furnish Rome with that element by means of the Aqua Tepula and Aqua Virgo. (Front. *Aq.* 8, seq.)

Respecting Tusculum the reader may consult Canina, *Descrizione dell' antico Tusculo;* Nibby, *Dintorni di Roma*, vol. iii.; Gell, *Topography of Rome and its Vicinity*, ed. Bunbury; Abeken, *Mittel-Italien;* Compagnoni, *Mem. istoriche dell' antico Tusculo.* On Cicero's villa, Cardoni, *De Tuscul. M. T. Ciceronis;* Zuzzeri, *Sopra d' una antica Villa scopertasul Dorso del Tusculo.* [T. H. D.]

TUSCUM MARE. [TYRRHENUM MARE.]

TUTA'TIO, a place in Noricum of uncertain site (*It. Ant.* p. 277; *Tab. Peut.*, where it is called Tutastio.) [L. S.]

TU'THOA (Τουθόα), a river of western Arcadia, flowing into the Ladon, on the confines of Thelpusa and Heraea. It is now called *Langádhia*, and joins the Ladon opposite to the small village of *Renési.* (Paus. viii. 25. § 12; Leake, *Morea*, vol. ii. p. 95, *Peloponnesiaca*, p. 223.)

TU'TIA, a small stream in the neighbourhood of Rome, mentioned only by Livy and Silius Italicus, who inform us that Hannibal encamped on its banks, when he was commencing his retreat from before the walls of Rome. (Liv. xxvi. 11; Sil. Ital. xiii. 5.) Livy places it 6 miles from the city, and it is probable that it was on the Salarian Way, by which Hannibal subsequently commenced his retreat: in this case it may probably be the stream now called the *Fiume di Conca*, which crosses that road between 6 and 7 miles from Rome, and has been supposed by Gell and Nibby to be the Allia. [ALLIA.] Silius Italicus expressly tells us that it was a very small stream, and little known to fame. The name is written Turia in many editions of that poet, but it appears that the best MSS. both of Silius and of Livy have the form Tutia. [E. H. B.]

TU'TIA (Τουττία, Plut. *Sert.* 19), a place in the territory of the Edetani in Hispania Tarraconensis not far from Sucro, the scene of a battle between Pompey and Sertorius (Plut. *l. c.*; Florus, iii. 22.) It is thought to be the modern *Tous.* But perhaps the conjecture of Ukert (ii. pt. i. p. 413) is correct that in both these passages we should read Turia. [T. H. D.]

TUTICUM. [EQUUS TUTICUS.]

TUTZIS (*It. Anton.* p. 162), a small fortified town in Aethiopia, situated 12 miles N. of Tachompso, upon the western side of the Nile. The ruins of Tutzis are supposed to be near, and NW. of the present village of *Gyrseh.* (Belzoni, *Travels*, vol. i. p. 112.) [W. B. D.]

TY'ANA (τὰ Τύανα: *Eth.* Τυανεύς or Τυανίτης), also called Thyana or Thiana, and originally Thoana, from Thoas, a Thracian king, who was believed to have pursued Orestes and Pylades thus far, and to have founded the town (Arrian, *Peripl. P. E.* p. 6; Steph. B. *s. v.*). Report said that it was built, like Zela in Pontus, on a causeway of Semiramis; but it is certain that it was situated in Cappadocia at the foot of Mount Taurus, near the Cilician gates, and on a small tributary of the Lamus (Strab. xii. p. 537, xiii. p. 587.) It stood on the highroad to Cilicia and Syria at a distance of 300 stadia from Cybistra, and 400 stadia (according to the Peut. Table 73 miles) from Mazaca (Strab. *l. c.*; Ptol. v. 6. § 18; comp. Plin. vi. 3; *It. Ant.* p. 145). Its situation on that road and close to so important a pass must have rendered Tyana a place of great consequence, both in a commercial and a military point of view. The plain around it, moreover, was extensive and fertile, and the whole district received from the town of Tyana the name of Tyanitis (Τυανῖτις, Strab. *l. c.*). From its coins we learn that in the reign of Caracalla the city became a Roman colony; afterwards, having for a time belonged to the empire of Palmyra, it was conquered by Aurelian, in A.D. 272 (Vopisc. *Aurel.* 22, foll.), and Valens raised it to the rank of the capital of Cappadocia Secunda (Basil. Magn. *Epist.* 74, 75; Hierocl. p. 700; Malala, *Chron.*; *Not. Imp.*) Its capture by the Turks is related by Cedrenus (p. 477). Tyana is celebrated in history as the native place of the famous impostor Apollonius, of whom we have a detailed biography by Philostratus. In the vicinity of the town there was a temple of Zeus on the borders of a lake in a marshy plain. The water of the lake itself was cold, but a hot well, sacred to Zeus, issued from it (Philostr. *Vit. Apoll.* i. 4; Amm. Marc. xxiii. 6; Aristot. *Mir. Ausc.* 163.) This well was called Asmabaeon, and from it Zeus himself was surnamed Asmabaeus. These details about the locality of Tyana have led in modern times to the discovery of the true site of the ancient city. It was formerly believed that *Kara Hissar* marked the site of Tyana; for in that district many ruins exist, and its inhabitants still maintain that their town once was the capital of Cappadocia. But this place is too far north to be identified with Tyana; and Hamilton (*Researches*, ii. p. 302, foll.) has shown most satisfactorily, what others had conjectured before him, that the true site of Tyana is at a place now called *Kiz Hissar*, south-west of *Nigdeh*, and between this place and *Erekli.* The ruins of Tyana are considerable, but the most conspicuous is an aqueduct of granite, extending seven or eight miles to the foot of the mountains. There are also massy foundations of several large buildings, shafts, pillars, and one handsome column still standing. Two miles south of these ruins, the hot spring also still bubbles forth in a cold swamp or lake. (Leake, *Asia Minor*, 61; Eckhel, iii. p. 195; Sestini, p. 60.) [L. S.]

TYBIACAE (Τυβιάκαι, Ptol. vi. 14. § 11), a people of Scythia intra Imaum, on the banks of the Rha. [T. H. D.]

TYDE. [Tude.]

TYLE (Τύλη, Polyb. iv. 46), a town of Thrace, on the coast of the Euxine, where the Gauls established a seat of government (*βασίλειον*), and which Reichard identifies with *Kilios*. Steph. B. (p. 670) calls it Τύλις, and places it on the Haemus. [J. R.]

TYLISSUS, a town of Crete (Plin. iv. 20), the position of which can only be conjectured. On its ancient coins are found on the reverse a young man holding in his right hand the head of an ibex or wild goat, and in his left a bow. These types on the coins of Tylissus led the most distinguished numismatist of the last century (Eckhel, vol. ii. p. 321) to fix its situation somewhere between Cydonia and Elyrus, the bow being common on the coins of the one, and the ibex's head on those of the other, of these two cities. Höck (*Kreta*, vol. i. p. 433) and Torres Y. Ribera (*Periplus Cretae*, p. 324) adopt this suggestion of Eckhel, and place Tylissus on the S. coast at the W. extremity of the island near the modern *Sélino-Kastéli*. (Pashley, *Travels*, vol. i. p. 162.) [E. B. J.]

TYLUS or TYRUS (Τύλος, Ptol. vi. 7. § 47; Τύρος, Strab. xvi. p. 766; Steph. B. *s. v.*), an island in the Persian gulf, off the coast of Arabia. It has been already mentioned that according to some traditions, this island was the original seat of the Phoenicians, who named the city of Tyre after it when they had settled on the coasts of the Mediterranean. [Phoenicia, p. 607.] Pliny describes the island as abounding in pearls. (Plin. vi. 28. s. 32, xii. 10. s. 21, xvi. 41. s. 80; Arrian, *Anab.* vii. 20; Theophr. *Hist. Plant.* iv. 9, v. 6) [T. H. D.]

TYMANDUS (Τύμανδος: *Eth.* Τυμανδηνός), a place in Phrygia, between Philomelium and Sozopolis. (*Conc. Chalced.* pp. 244, and 247: in this passage the reading Μανδηνῶν πόλις is corrupt; Hierocl. p. 673, where the name is miswritten Τύμανδρος.) It is possible that Tymandus may be the same as the Dymas mentioned by Livy (xxxviii. 15), for which some MSS. have Dimas or Dinias. [L. S.]

TYMBRES, a tributary of the Sangarius, in the north of Phrygia (Liv. xxxviii. 18), is in all probability the same river as the one called by Pliny (vi. 1) Tembrogius, which joined the Sangarius, as Livy says, on the borders of Phrygia and Galatia, and, flowing in the plain of Dorylaeum, separated Phrygia Epictetus from Phrygia Salutaris. It seems also to be the same river as the Thyaris and Bathys mentioned in Byzantine writers. (Cinnamus, v. 1. p. 111; Richter, *Wallfahrten*, p. 522, foll.) [L. S.]

TYMPHAEA, TYMPHAEI. [Tymphe.]

TYMPHE (Τυμφή), a mountain on the confines of Macedonia, Epeirus, and Thessaly, a part of the range of Pindus, which gave its name to the district Tymphaea (Τυμφαία), and to the people, the Tymphaei (Τυμφαῖοι, Steph. B. *s. v.*). As it is stated that the river Arachthus rose in Mt. Tymphe, and that Aeginium was a town of the Tymphaei (Strab. vii. pp. 325, 327), Mt. Tymphe may be identified with the summits near *Métzovo*, and the Tymphaei may be regarded as the inhabitants of the whole of the upper valley of the Peneius from *Métzovo* or *Kalabáka*. The name is written in some editions of Strabo, Stymphe and Stymphaei, and the form Stymphaea also occurs in Arrian (i. 7); but the orthography without the *s* is perhaps to be preferred. The question whether Stymphalis or Stymphalia is the same district as Tymphaea has been discussed elsewhere. [Stymphalis.] Pliny in one passage calls the Tymphaei an Aetolian people (iv. 2. s. 3), and in another a Macedonian (iv. 10. s. 17), while Stephanus B. describes the mountain as Thesprotian, and Strabo (*l. c.*) the people as an Epirotic race.

Stephanus B. mentions a town Tymphaea, which is probably the same place called Trampya (Τραμπύα) by others, where Polysperchon, who was a native of this district, murdered Hercules, the son of Alexander the Great. (Lycophr. 795; Diodor. xx. 28, with Wesseling's note; Steph. B. *s. v.* Τραμπύα.) (Leake, *Northern Greece*, vol. i. p. 422, vol. ii. pp. 275, 276.)

TYMPHRESTUS. [Pindus.]

TY'NDARIS (Τυνδαρίς, Strab.; Τυνδάριον, Ptol.: *Eth.* Τυνδαρίτης, Tyndaritanus: *Tindaro*), a city on the N. coast of Sicily, between Mylae (*Milazzo*) and Agathyrna. It was situated on a bold and lofty hill standing out as a promontory into the spacious bay bounded by the *Punta di Milazzo* on the E., and the *Capo Calavà* on the W., and was distant according to the Itineraries 36 miles from Messana. (*It. Ant.* p. 90; *Tab. Peut.*) It was a Greek city, and one of the latest of all the cities in Sicily that could claim a purely Greek origin, having been founded by the elder Dionysius in B. C. 395. The original settlers were the remains of the Messenian exiles, who had been driven from Naupactus, Zacynthus, and the Peloponnese by the Spartans after the close of the Peloponnesian War. These had at first been established by Dionysius at Messana, when he repeopled that city [Messana]; but the Spartans having taken umbrage at this, he transferred them to the site of Tyndaris, which had previously been included in the territory of Abacaenum. The colonists themselves gave to their new city the name of Tyndaris, from their native divinities, the Tyndaridae or Dioscuri, and readily admitting fresh citizens from other quarters, soon raised their whole population to the number of 5000 citizens. (Diod. xiv. 78.) The new city thus rose at once to be a place of considerable importance. It is next mentioned in B. C. 344, when it was one of the first cities that declared in favour of Timoleon after his landing in Sicily. (Id. xvi. 69.) At a later period we find it mentioned as espousing the cause of Hieron, and supporting him during his war against the Mamertines, B. C. 269. On that occasion he rested his position upon Tyndaris on the left, and on Tauromenium on the right. (Diod. xxii. *Exc. H.* p. 499.) Indeed the strong position of Tyndaris rendered it in a strategic point of view as important a post upon the Tyrrhenian, as Tauromenium was upon the Sicilian sea, and hence we find it frequently mentioned in subsequent wars. In the First Punic War it was at first dependent upon Carthage; and though the citizens, alarmed at the progress of the Roman arms, were at one time on the point of revolting to Rome, they were restrained by the Carthaginians, who carried off all the chief citizens as hostages. (Diod. xxiii. p. 502.) In B. C. 257, a sea-fight took place off Tyndaris, between that city and the Liparaean islands, in which a Roman fleet under C. Atilius obtained some advantage over the Carthaginian fleet, but without any decisive result. (Poly. i. 25; Zonar. viii. 12.) The Roman fleet is described on that occasion as touching at the promontory of Tyndaris, but the city had not yet fallen into their hands, and it was not till after the fall of Panormus, in B. C. 254, that

Tyndaris expelled the Carthaginian garrison, and joined the Roman alliance. (Diod. xxiii. p. 505.) We hear but little of Tyndaris under the Roman government, but it appears to have been a flourishing and considerable city. Cicero calls it "nobilissima civitas" (*Verr.* iii. 43), and we learn from him that the inhabitants had displayed their zeal and fidelity towards the Romans upon many occasions. Among others they supplied naval forces to the armament of Scipio Africanus the Younger, a service for which he requited them by restoring them a statue of Mercury which had been carried off by the Carthaginians, and which continued an object of great veneration in the city, till it was again carried off by the rapacious Verres. (Cic. *Verr.* iv. 39—42, v. 47.) Tyndaris was also one of seventeen cities which had been selected by the Roman senate, apparently as an honorary distinction, to contribute to certain offerings to the temple of Venus at Eryx. (*Ib.* v. 47; Zumpt, *ad loc.*; Diod. iv. 83.) In other respects it had no peculiar privileges, and was in the condition of an ordinary municipal town, with its own magistrates, local senate, &c., but was certainly in the time of Cicero one of the most considerable places in the island. It, however, suffered severely from the exactions of Verres (Cic. *Verr. ll. cc.*), and the inhabitants, to revenge themselves on their oppressor, publicly demolished his statue as soon as he had quitted the island. (*Ib.* ii. 66.)

Tyndaris again bore a considerable part in the war between Sextus Pompeius and Octavian (B. C. 36). It was one of the points occupied and fortified by the former, when preparing for the defence of the Sicilian straits, but was taken by Agrippa after his naval victory at Mylae, and became one of his chief posts, from which he carried on offensive warfare against Pompey. (Appian, *B. C.* v. 105, 109, 116.) Subsequently to this we hear nothing more of Tyndaris in history; but there is no doubt of its having continued to subsist throughout the period of the Roman Empire. Strabo speaks of it as one of the places on the N. coast of Sicily which, in his time, still deserved the name of *cities*; and Pliny gives it the title of a Colonia. It is probable that it received a colony under Augustus, as we find it bearing in an inscription the titles of "Colonia Augusta Tyndaritanorum." (Strab. vi. p. 272; Plin. iii. 8. s. 14; Ptol. iii. 4. § 2; Orell. *Inscr.* 955.) Pliny indeed mentions a great calamity which the city had sustained, when (he tells us) half of it was swallowed up by the sea, probably from an earthquake having caused the fall of part of the hill on which it stands, but we have no clue to the date of this event; (Plin. ii. 92. s. 94.) The Itineraries attest the existence of Tyndaris, apparently still as a considerable place, in the fourth century. (*Itin. Ant.* pp. 90, 93; *Tab. Peut.*)

The site of Tyndaris is now wholly deserted, but the name is retained by a church, which crowns the most elevated point of the hill on which the city formerly stood, and is still called the *Madonna di Tindaro.* It is 650 feet above the sea-level, and forms a conspicuous landmark to sailors. Considerable ruins of the ancient city are also visible. It occupied the whole plateau or summit of the hill, and the remains of the ancient walls may be traced, at intervals, all round the brow of the cliffs, except in one part, facing the sea, where the cliff is now quite precipitous. It is not improbable that it is here that a part of the cliff fell in, in the manner recorded by Pliny (ii. 92. s. 94). Two gates of the city are also still distinctly to be traced. The chief monuments, of which the ruins are still extant within the circuit of the walls, are: the theatre, of which the remains are in imperfect condition, but sufficient to show that it was not of large size, and apparently of Roman construction, or at least, like that of Tauromenium, rebuilt in Roman times upon the Greek foundations; a large edifice with two handsome stone arches, commonly called a Gymnasium, but the real purpose of which is very difficult to determine; several other edifices of Roman times, but of wholly uncertain character, a mosaic pavement, and some Roman tombs. (Serra di Falco, *Antichità della Sicilia*, vol. v. part vi.; Smyth's *Sicily*, p. 101; Hoare's *Classical Tour*, vol. ii. p. 217, &c.) Numerous inscriptions, fragments of sculpture, and architectural decorations, as well as coins, vases, &c. have also been discovered on the site. [E. H. B.]

TYNDIS (Τύνδις, Ptol. vii. 1. § 16), a river of India intra Gangem, which flowed into the *Bay of Bengal.* There is great doubt which of two rivers, the Manades (*Mahanáda*) or the Maesolus (*Godávery*), represents this stream. According to Mannert it was the southern branch of the former river (v. 1. p. 173). But, on the whole, it is more likely that it is another name for the *Godávery.* [V.]

TYNIDRUMENSE OPP. [THUNUDROMON.]

TYNNA (Τύννα), a place in Cataonia or the southern part of Cappadocia, in the neighbourhood of Faustinopolis, is mentioned only by Ptolemy (v. 7. § 7). [L. S.]

TYPAEUS. [OLYMPIA.]

TYPA'NEAE (Τυπανέαι, Polyb. Steph. B.; Τυμπανέαι, Strab.; Τυμπάνεια, Ptol.: *Eth.* Τυπανεάτης), a town of Triphylia in Elis, mentioned by Strabo along with Hypana. It was taken by Philip in the Social War. It was situated in the mountains in the interior of the country, but its exact site is uncertain. Leake supposes it to be represented by the ruins near *Platianá*; but Boblaye supposes these to be the remains of Aepy or Aepium [AEPY], and that Typaneae stood on the hill of *Makrysia.* (Strab. viii. p. 343; Polyb. iv. 77—79; Steph. B. *s. v*; Ptol. iii. 16. § 18; Leake, *Morea*, vol. ii. p. 82; Boblaye, *Recherches, &c.* p. 133; Ross, *Reisen im Peloponnes*, p. 105; Curtius, *Peloponnesos*, vol. ii. p. 89.)

TYRA'CIA or TYRACI'NA (Τυρακῖναι, Steph. B.: *Eth.* Tyraciensis, Plin.), a city of Sicily, of which very little is known. It is noticed by Stephanus as "a small but flourishing city;" and the Tyracienses are mentioned by Pliny among the municipal communities of the interior of Sicily. (Steph. B. *s. v.*; Plin. iii. 8. s. 14.) It is doubtful whether the "Tyracinus, princeps civitatis," mentioned by Cicero (*Verr.* iii. 56) is a citizen of Tyracia or one of Helorus who bore the proper name of Tyracinus. In either case the name was probably derived from the city: but though the existence of this is clearly established, we are wholly without any clue to its position.

Several writers would identify the TRINACIA (Τρινακία) of Diodorus (xii. 29), which that writer describes as having been one of the chief towns of the Siculi, until it was taken and destroyed by the Syracusans in B. C. 439, with the Tyracinae of Stephanus and Tyracia of Pliny. Both names being otherwise unknown, the readings are in both cases uncertain: but Diodorus seems to represent Trinacia as having been totally destroyed, which would sufficiently account for its not being again mentioned in history: and there is no other reason for assuming the two places to be identical. (Cluver. *Sicil.* p. 388; Holsten. *Not. ad Steph. B. s. v.*; Wesseling, *ad Diod. l. c.*) [E. H. B.]

TYRALLIS (Τυραλλίς), a place in Cappadocia, on the south-west of Cabassus, on the river Cydnus. (Ptol. v. 7. § 7.) [L. S.]

TYRAMBAE (*Τυράμβαι*, Ptol. v. 9. § 17), a people of Asiatic Sarmatia, whose chief city was Tyrambe (*Τυράμβη*, *ib.* § 4, &c.; Strab. xi. p. 494), in the neighbourhood of the river Rhombites Minor. [T. H. D.]

TYRANGI'TAE (*Τυραγγεῖται*, *Τυραγγέται*, or *Τυρεγέται*, Strab. vii. p. 289, &c.; Ptol. iii. 5. § 25), literally, the Getae of the Tyras, an immigrant tribe of European Sarmatia dwelling E. of the river Tyras, near the Harpii and Tagri, and, according to Ptolemy, the northern neighbours of Lower Moesia. Pliny (v. 12. s. 26) calls them, with more correct orthography, Tyragetae, and represents them as dwelling on a large island in the Tyras. [T. H. D.]

TYRANNOBOAS (*Τυραννοβόας*), an emporium on the western coast of *Bengal* between Mandagara and Byzantium, noticed by the author of the Periplus (p. 30.) It cannot now be identified with any place. [V.]

TYRAS (*ὁ Τύρας*, Strab. ii. p. 107), one of the principal rivers of European Sarmatia. According to Herodotus (iv. 51) it rose in a large lake, whilst Ptolemy (iii. 5. § 17, 8. § 1, &c.) places its sources in Mount Carpates, and Strabo (*l. c.*) says that they are unknown. The account of Herodotus, however, is correct, as it rises in a lake in Gallicia. (Georgii, *Alte-Geogr.* p. 269.) It ran in an easterly direction parallel with the Ister, and formed part of the boundary between Dacia and Sarmatia. It fell into the Pontus Euxinus to the NE. of the mouth of the Ister; the distance between them being, according to Strabo, 900 stadia (Strab. vii. p. 305, seq.), and, according to Pliny (iv. 12. s. 26), 130 miles (from the Pseudostoma). Scymnus (*Fr.* 51) describes it as of easy navigation, and abounding in fish. Ovid (*ex Pont.* iv. 10. 50) speaks of its rapid course. At a later period it obtained the name of Danastris or Danastus (Amm. Marc. xxxi. 3. § 3; Jornand. *Get.* 5; Const. Porphyr. *de Adm. Imp.* 8), whence its modern name of *Dniester* (*Neister*), though the Turks still call it *Tural.* (Cf. Herod. iv. 11, 47, 82; Scylax, p. 29; Strab. i. p. 14; Mela, ii. 1, &c.; also Schaffarik, *Slav. Alterth.* i. p. 505.) The form *Τύρις* is sometimes found. (Steph. B. p. 671; Suid. *s. v.* *Σκύθαι* and *Ποσειδώνιος*.) [T. H. D.]

TYRAS (*Τύρας*, Ptol. iii. 10. § 16), a town of European Sarmatia, situated at the mouth of the river just described. (Herod. iv. 51; Mela, ii. 1.) It was originally a Milesian colony (Scymn. *Fr.* 55; Anon. *Peripl. P. Eux.* p. 9); although Ammianus Marcellinus (xxii. 8. § 41), apparently from the similarity of the name, which he writes "Tyros," ascribes its foundation to the Phoenicians from Tyre. Pliny (iv. 12. s. 26; cf. Steph. B. p. 671) identifies it with an older town named Ophiusa ("gelidis pollens Ophiusa venenis," Val. Flacc. vi. 84). Ptolemy, however (*l. c.*), makes them two different towns; and places Ophiusa somewhat more N., and towards the interior. Scylax knows only Ophiusa, whilst the later writers, on the other hand, knew only Tyras. (Cf. Neumann, *Die Hellenen im Skythenlande*, p. 357, seq.) It probably lay on the site of the present *Ackermann.* (Clarke, *Travels*, ii. p. 124; Kohl, *Reisen in Südrussland*, i. 167.) [T. H. D.]

TYRIAEUM (*Τυριαῖον*: *Eth.* Tyrienses), a town of Lycaonia, which according to Xenophon (*Anab.* i. 2. § 24) was 20 parasangs west of Iconium, and according to Strabo (xiv. p. 663) on the eastern frontier of Phrygia, and probably on the road from Synnada to Laodiceia, and between the latter and Philomelium. Near this town Cyrus the Younger reviewed his forces when he marched against his brother. (Comp. Plin. v. 25; Hierocl. p. 672; and *Conc. Chalced.* p. 401, where the name is written *Τυράϊον*.) It is possible that Tyriaeum may be the same town as the Totarion or Tetradion of Ptolemy (v. 4. § 10), the Tyrasion in the *Conc. Chalced.* (p. 669), and the Tyganion of Anna Comnena (xv. 7, 13). Its site seems to be marked by the modern *Ilgun* or *Ilghun.* (Hamilton, *Researches*, ii. p. 200; Kiepert in Franz, *Fünf Inschriften*, p. 36.) [L. S.]

TYRICTACA (*Τυρικτάκη* or *Τωριτάκη*, Ptol. iii. 6. § 4), a town in the Chersonesus Taurica. (Cf. Anon. *Peripl. P. Eux.* p. 4., where it is written *Τυριστάκη*.) Dubois de Montperreux identifies it with some ruins found on lake *Thurbach.* (*Voy. autour du Caucase*, v. p. 247.) [T. H. D.]

TYRISSA (*Τύρισσα*, Ptol. iii. 13. § 39: *Eth.* Tyrissaeus, Plin. iv. 10. s. 17), a town of Emathia in Macedonia, placed by Ptolemy next to Europus.

TYRI'TAE (*Τυρῖται*, Herod. iv. 51), certain Greeks settled at the mouth of the Tyras, probably Milesians who built the town of that name. [T. H. D.]

TYRRHE'NIA, TYRRHE'NI. [Etruria.]

TYRRHE'NUM MARE (*τὸ Τυῤῥηνικόν πέλαγος*), was the name given in ancient times to the part of the Mediterranean sea which adjoins the W. coast of Italy. It is evident from the name itself that it was originally employed by the Greeks, who universally called the people of Etruria Tyrrhenians, and was merely adopted from them by the Romans. The latter people indeed frequently used the term Tuscum Mare (Liv. v. 33; Mel. ii. 4. § 9), but still more often designated the sea on the W. of Italy simply as "the lower sea," Mare Inferum, just as they termed the Adriatic "the upper sea" or Mare Superum. (Mel. ii. 4. § 1; Plin. iii. 5. s. 10; Liv. *l. c.*) The name of Tyrrhenum Mare was indeed in all probability never in use among the Romans, otherwise than as a mere geographical term; but with the Greeks it was certainly the habitual designation of that portion of the Mediterranean which extended from the coast of Liguria to the N. coast of Sicily, and from the mainland of Italy to the islands of Sardinia and Corsica on the W. (Polyb. i. 10, 14, &c.; Strab. ii. p. 122, v. p. 211, &c.; Dionys. *Per.* 83; Scyl. §§ 15, 17; Agathem. ii. 14.) The period at which it came into use is uncertain; it is not found in Herodotus or Thucydides, and Scylax is the earliest author now extant by whom the name is mentioned. [E. H. B.]

TYRRHINE. [Ogyris.]

TYRSUS. [Thyrsus.]

TYRUS (*Τύρος*, Herod. ii. 44, &c.: *Eth.* *Τύριος*, Tyrius), the most celebrated and important city of Phoenicia. By the Israelites it was called Tsor (*Josh.* xix. 29, &c.), which means a rock but by the Tyrians themselves Sor or Sur (Theodoret. *in Ezek.* xxvi.), which appellation it still retains. For the initial letter *t* was substituted by the Greeks, and from them adopted by the Romans; but the latter also used the form Sara or Sarra, said to be derived from the Phoenician name of the purple fish; whence also the adjective Sarra-nus. (Plaut. *Truc.* 2, 6, 58; Virg. *Georg.* ii. 506; Juv. x. 38; Gell. xiv. 6, &c.) The former of these etymologies is the preferable one. (Shaw, *Travels*, ii. p. 31.) The question of the origin of Tyre has been already discussed, its commerce, manufactures and colonies described, and the principal events of its history narrated at some length [PHOENICIA, p. 608, seq.], and this article will therefore be more particularly devoted to the topography, and to what may be called the material history, of the city.

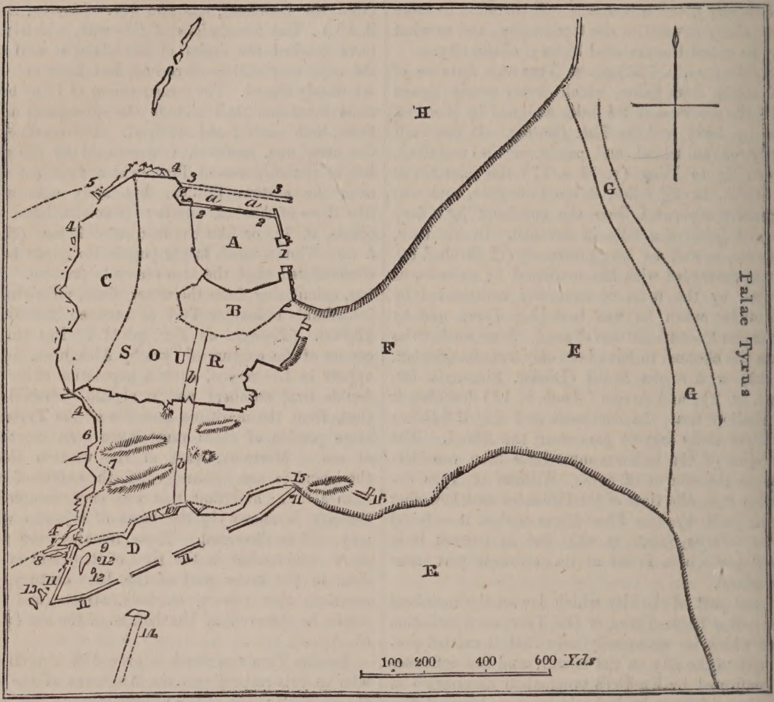
Strabo (xvi. p. 756) places Tyre at a distance of 200 stadia from Sidon, which pretty nearly agrees with the distance of 24 miles assigned by the *Itin. Ant.* (p. 149) and the *Tab. Peuting.* It was built partly on an island and partly on the mainland. According to Pliny (v. 19. s. 17) the island was 22 stadia, or $2\frac{3}{4}$ miles, in circumference, and was originally separated from the continent by a deep channel $\frac{7}{10}$ths of a mile in breadth. In his time, however, as well as long previously (cf. Strab. *l. c.*), it was connected with the mainland by an isthmus formed by the mole or causeway constructed by Alexander when he was besieging Tyre, and by subsequent accumulations of sand. Some authorities state the channel to have been only 3 stadia (Scylax, p. 42) or 4 stadia broad (Diodor. Sic. xvii. 60; Curt. iv. 2); and Arrian (*Anab.* ii. 18) describes it as shallow near the continent and only 6 fathoms in depth at its deepest part near the island. The accretion of the isthmus must have been considerable in the course of ages. William of Tyre describes it in the time of the Crusades as a bow-shot across (xiii. 4); the Père Roger makes it only 50 paces (*Terre Sainte*, p. 41); but at present it is about $\frac{1}{3}$ of a mile broad at its narrowest part, near the island.

That part of the city which lay on the mainland was called Palae-Tyrus, or Old Tyre; an appellation from which we necessarily infer that it existed previously to the city on the island; and this inference is confirmed by Ezekiel's prophetical description of the siege of Tyre by Nebuchadnezzar, king of Babylon, the particulars of which are not suitable to an island city. Palae-Tyrus extended along the shore from the river Leontes on the N., to the fountain of *Ras-el-Ain* on the S., a space of 7 miles; which, however, must have included the suburbs. When Strabo says (xvi. p. 758) that Palae-Tyrus was 30 stadia, or $3\frac{3}{4}$ miles, distant from Tyre, he is probably considering the southern extremity of the former. Pliny (*l. c.*) assigns a circumference of 19 miles to the two cities. The plain in which Palae-Tyrus was situated was one of the broadest and most fertile in Phoenicia. The fountain above mentioned afforded a constant supply of pure spring water, which was received into an octagon reservoir, 60 feet in diameter and 18 feet deep. Into this reservoir the water gushes to within 3 feet of the top. (Maundrell, *Journey*, p. 67.) Hence it was distributed through the town by means of an aqueduct, all trace of which has now disappeared (Robinson, *Palest.* iii. p. 684.) The unusual contrast between the bustle of a great seaport and the more tranquil operations of rural life in the fertile fields which surrounded the town, presented a striking scene which is described with much felicity in the *Dionysiaca* of Nonnus (40, 327, sqq.).

The island on which the new city was built is the largest rock of a belt that runs along this part of the coast. We have no means of determining the origin of the island city; but it must of course have arisen in the period between Nebuchadnezzar and Alexander the Great. The alterations which the coast has undergone at this part render it difficult to determine the original size of the island. Maundrell (p. 66) estimated it at only 40 acres; but he was guided solely by his eye. The city was surrounded with a wall, the height of which, where it faced the mainland, was 150 feet. (Arrian, *Anab.* ii. 18.) The foundations of this wall, which must have marked the limits of the island as well as of the city, may still be discerned, but have not been accurately traced. The measurement of Pliny before cited must doubtless include the subsequent accretions, both natural and artificial. The smallness of the area was, however, compensated by the great height of the houses of Tyre, which were not built after the eastern fashion, but story upon story, like those of Aradus, another Phoenician island city (Mela, ii. 7), or like the insulae of Rome. (Strab. *l. c.*) Thus a much larger population might be accommodated than the area seems to promise. Bertou, calculating from the latter alone, estimates the inhabitants of insular Tyre at between 22,000 and 23,000. (*Topogr. de Tyr*, p. 17.) But the accounts of the capture of Tyre by Alexander, as will appear in the sequel, show a population of at least double that number; and it should be recollected that, from the maritime pursuits of the Tyrians, a large portion of them must have been constantly at sea. Moreover, part of the western side of the island is now submerged, to the extent of more than a mile; and that this was once occupied by the city is shown by the bases of columns which may still be discerned. These remains were much more considerable in the time of Benjamin of Tudela, in the latter part of the 12th century, who mentions that towers, markets, streets, and halls might be observed at the bottom of the sea (p. 62, ed. Asher).

Insular Tyre was much improved by king Hiram, who in this respect was the Augustus of the city. He added to it one of the islands lying to the N., by filling up the intervening space. This island, the outline of which can no longer be traced, previously contained a temple of Baal, or, according to the Greek way of speaking, of the Olympian Jupiter. (Joseph. *c. Apion*, i. 17.) It was by the space thus gained, as well as by substructions on the eastern side of the island, that Hiram was enabled to enlarge and beautify Tyre, and to form an extensive public place, which the Greeks called Eurychorus. The artificial ground which Hiram formed for this purpose may still be traced by the loose rubbish of which it consists. The frequent earthquakes with which Tyre has been visited (Sen. *Q. N.* ii. 26) have rendered it difficult to trace its ancient configuration; and alterations have been observed even since the recent one of 1837 (Kenrick, *Phoenicia*, p. 353, &c.).

The powerful navies of Tyre were received and sheltered in two roadsteads and two harbours, one on the N., the other on the S. side of the island. The northern, or Sidonian roadstead, so called because it looked towards Sidon (Arrian, ii. 20), was protected by the chain of small islands already mentioned. The harbour which adjoined it was formed by a natural inlet on the NE. side of the island. On the N., from which quarter alone it was exposed to the wind, it was rendered secure by two sea-walls running parallel to each other, at a distance of 100 feet apart, as shown in the annexed plan. Portions of these walls may still be traced. The eastern side of the harbour was enclosed by two ledges of rock, with the assistance of walls, having a passage between them about 140 feet wide, which formed the mouth of the harbour. In case of need this entrance could be closed with a boom or chain. At present this harbour is almost choked with sand, and only a small basin, of about 40 yards in diameter, can be traced (Shaw, *Travels*, vol. ii. p. 30); but in its original state it was about 300 yards long, and from 230 to 240 yards wide. Part of the modern town of *Sur*, or *Sour*, is built over its southern portion, and only vessels of very shallow draught can enter.



PLAN OF TYRE.
(From Kenrick's "Phoenicia.")

A. Northern harbour.
B. Supposed limit of ancient harbour
C. Tract of loose sand.
D. Southern, or Egyptian, harbour.
E. Southern, or Egyptian, roadstead.
FF. Isthmus formed by Alexander's mole.
GG. Depression in the sand.
H. Northern, or Sidonian, roadstead.
aa. Portions of inner sea-wall, visible above water.
bb. Ancient canal.
1. Entrance of northern harbour.
2, 2. Original line of sea-wall.
3, 3. Outer wall, now below water.
4, 4, 4, 4. Line of rocks, bordered on the E. by a wall, not of ancient construction.
5. Ledge of rocks projecting 90 feet into the sea.
6. Columns united to the rock.
7. Rock, below 5 feet of rubbish.
8. Ledge of rocks extending 200 feet into the sea.
9. Remains of a wall, with irons for mooring.
10. Masonry, showing the entrance of the canal.
11,11,11,11. Walls of the Cothon or harbour, about 25 feet broad.
12, 12. Portions of wall overturned in the harbour.
13. Rocky islets.
14. Supposed submarine dyke or breakwater.
15. Commencement of the isthmus, covering several yards of the harbour wall.
16. Angle of the ancient wall of circumvallation, and probable limit of the island on the E.

The southern roadstead was called the Egyptian, from its lying towards that country, and is described by Strabo (*l. c.*) as unenclosed. If, however, the researches of Bertou may be relied upon (*Topogr. de Tyr*, p. 14), a stupendous sea-wall, or breakwater, 35 feet thick, and running straight in a SW. direction, for a distance of 2 miles, may still be traced. The wall is said to be covered with 2 or 3 fathoms of water, whilst within it the depth is from 6 to 8 fathoms. Bertou admits, however, that this wall has never been carefully examined; and if it had existed in ancient times, it is impossible to conceive how so stupendous a work should have escaped the notice of all the writers of antiquity. According to the same authority, the whole southern part of the island was occupied by a *cothon*, or dock, separated from the roadstead by a wall, the remains of which are still visible. This harbour, like the northern one, could be closed with a boom; whence Chariton (vii. 2. p. 126, Reiske) takes occasion to compare the security of Tyre to that of a house with bolted doors. At present, however, there is nothing to serve for a harbour, and even the roadstead is not secure in all winds. (Shaw, ii. p. 30.) The northern and southern harbours were connected together by means of a canal, so that ships could pass from one to the other. This canal may still be traced by the loose sand with which it is filled.

We have already adverted to the sieges sustained by Tyre at the hands of Shalmaneser, Nebuchadnezzar, Alexander, and Antigonus. [PHOENICIA, pp. 610—613]. That by Alexander was so remarkable, and had so much influence on the topography of Tyre, that we reserved the details of it for this place, as they may be collected from the narratives of Arrian (*Anab.* ii. 17—26), Diodorus Siculus (xvii. 40—45), and Q. Curtius (iv. 4—27). The insular situation of Tyre, the height and strength of its walls, and the command which it possessed of the sea, seemed to render it impregnable; and hence the Tyrians, when summoned by Alexander to surrender, prepared for an obstinate resistance. The only method which occurred to the mind of that conqueror of overcoming the difficulties presented to his arms by the site of Tyre, was to connect it with the mainland by means of a mole. The materials for such a structure were at hand in abundance. The deserted buildings of Palae-Tyrus afforded plenty of stone, the mountains of Lebanon an inexhaustible supply of timber. For a certain distance, the mole, which was 200 feet in breadth, proceeded rapidly and successfully, though Alexander's workmen were often harassed by parties of Tyrian troops, who landed in boats, as well as by the Arabs of the Syrian desert. But as the work approached the island, the difficulties increased in a progressive ratio. Not only was it threatened with destruction from the depth and force of the current, often increased to violence by a southerly wind, but the workmen were also exposed to the missiles of the Tyrian slingers and bowmen, aimed both from vessels and from the battlements of the city. To guard themselves from these attacks, the Macedonians erected two lofty wooden towers at the extremity of the mole, and covered them with hides as a protection against fire. The soldiers placed on these towers occasioned the Tyrians considerable annoyance. At length, however, the latter succeeded in setting fire to the towers by means of a fire-ship filled with combustibles; and afterwards, making a sortie in their boats, pulled up the stakes which protected the mole, and destroyed the machines which the fire had not reached. To complete the discomfiture of the Macedonians, a great storm arose and carried away the whole of the work which had been thus loosened.

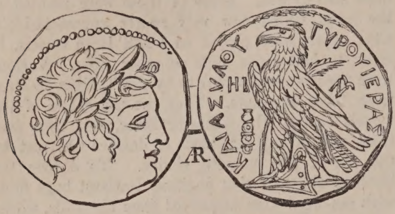
This misfortune, which would have damped the ardour of an ordinary man, only incited Alexander to renew his efforts with greater vigour and on a surer plan. He ordered a new mole to be constructed, broader than the former one; and in order to obviate the danger of destruction by the waves, he caused it to incline towards the SW., and thus to cross the channel diagonally, instead of in a straight line. At the same time he collected a large fleet from Sidon, whither he went in person, from Soli, Mallus, and other places; for, with the exception of Tyre, all Phoenicia was already in the hands of Alexander. He then made an incursion into Coelesyria, and chased away the Arabs who annoyed his workmen employed in cutting timber in Antilibanus. When he again returned to Tyre with his fleet, which he had joined at Sidon, the new mole had already made great progress. It was formed of whole trees with their branches, covered with layers of stone, on which other trees were heaped. The Tyrian divers, indeed, sometimes succeeded in loosening the structure by pulling out the trees; but, in spite of these efforts, the work proceeded steadily towards completion.

The large fleet which Alexander had assembled struck terror into the Tyrians, who now confined themselves to defensive measures. They sent away the old men, women, and children to Carthage, and closed the mouths of their harbours with a line of triremes. It is unnecessary to recount all the incidents which followed, and we shall therefore confine ourselves to the most important. Alexander had caused a number of new machines to be prepared, under the direction of the ablest engineers of Phoenicia and Cyprus. Some of these were planted on the mole, which now very nearly approached the city; others were placed on board large vessels, in order to batter the walls on other sides. Various were the devices resorted to by the Tyrians to frustrate these attempts. They cut the cables of the vessels bearing the battering rams, and thus sent them adrift; but this mode of defence was met by the use of iron mooring chains. To deaden the blows of the battering engines, leathern bags filled with sea-weed were suspended from the walls, whilst on their summit were erected large wheel-like machines filled with soft materials, which being set in rapid motion, either averted or intercepted the missiles hurled by the Macedonians. A second wall also was commenced within the first. On the other hand, the Macedonians, having now carried the mole as far as the island, erected towers upon it equal in height to the walls of the town, from which bridges were projected towards the battlements, in order to take the city by escalade. Yet, after all the labour bestowed upon the mole, Tyre was not captured by means of it. The Tyrians annoyed the soldiers who manned the towers by throwing out grappling hooks attached to lines, and thus dragging them down. Nets were employed to entangle the hands of the assailants; masses of red-hot metal were hurled amongst them, and quantities of heated sand, which, getting between the interstices of the armour, caused intolerable pain. An attempted assault from the bridges of the towers was repulsed, and does not appear to have been renewed. But a breach was made in the walls by battering rams fixed on vessels; and whilst this was assaulted by means of ships provided with bridges, simultaneous attacks were directed against both the harbours. The Phoenician fleet burst the boom of the Egyptian harbour, and took or destroyed the ships within it. The northern harbour, the entrance of which was undefended, was easily taken by the Cyprian fleet. Meanwhile Alexander had entered with his troops through the breach. Provoked by the long resistance of the Tyrians and the obstinate defence still maintained from the roofs of the houses, the Macedonian soldiery set fire to the city, and massacred 8000 of the inhabitants. The remainder, except those who found shelter on board the Sidonian fleet, were sold into slavery, to the number of 30,000; and 2000 were crucified in expiation of the murders of certain Macedonians during the course of the siege. The lives of the king and chief magistrates were spared.

Thus was Tyre captured, after a siege of seven months, in July of the year B. C. 332. Alexander then ordered sacrifices and games in honour of the Tyrian Hercules, and consecrated to him the battering ram which had made the first breach in the walls. The population, which had been almost destroyed, was replaced by new colonists, of whom a considerable portion seem to have been Carians. The subsequent fortunes of Tyre have already been recorded. [PHOENICIA, p. 613.]

For the coins of Tyre see Eckhel, *Doctr. Num.*

P. i. vol. iii. pp. 379—393, and 408, seq. Respecting its history and the present state of its remains, the following works may be advantageously consulted: Hengstenberg, *De Rebus Tyriorum;* Kenrick, *Phoenicia;* Pococke, *Description of the East;* Volney, *Voyage en Syrie;* Richter, *Wallfahrt;* Bertou, *Topographie de Tyr;* Maundrell, *Journey from Aleppo to Damascus;* Shaw's *Travels;* Robinson, *Biblical Researches,* &c. [T. H. D.]



COIN OF TYRUS.

TYSANUSA, a port on the coast of Caria, on the bay of Schoenus, and a little to the east of Cape Posidium (Pomp. Mela, i. 16). Pliny (v. 29) mentions Tisanusa as a town in the same neighbourhood. [L. S.]

TYSIA. [Tisianus.]

TZURU'LUM (Τζουρουλόν, Procop. *B. Goth.* iii. 38; Anna Comn. vii. p. 215, x. p. 279; Theophyl. vi. 5; in Geog. Rav. iv. 6, and *Tab. Peut.*, Surallum and Syrallum; in *It. Ant.* pp. 138, 230, Izirallum, but in p. 323, Tirallum; and in *It. Hier.* p. 569, Tunorullum), a strong town on a hill in the SE. of Thrace, not far from Perinthus, on the road from that city to Hadrianopolis. It has retained its name with little change to the present day, being the modern *Tchorlu* or *Tchurlu.* [J. R.]

U, V.

VABAR, a river of Mauretania Caesariensis, which fell into the sea a little to the W. of Saldae. Ptolemy (iv. 2. § 9) mentions it under the name of Οὔαβαρ as if it had been a town; and Maffei (*Mus. Ver.* p. 463) thought that he had discovered such a place in the name of Bavares, in an African inscription (cf. Orelli, *Inscr.* no. 529). In Pliny (v. 2. s. 1) and Mela (i. 6) the name is erroneously written Nabar. It is probably the present *Buberak.* [T. H. D.]

VACALUS. [Batavi.]

VACCA. 1. (Sall. *J.* 29, &c.) or VAGA (Sil. It. iii. 259; Οὐάγα, Ptol. iv. 3. § 28; Βάγα, Procop. *de Aed.* vi. 5), an important town and place of considerable commerce in the interior of Numidia, lying a long day's journey SW. of Utica. Pliny (v. 4) calls it Vagense Oppidum. It was destroyed by Metellus (Sall. *J.* 69); but afterwards restored and inhabited by the Romans. Justinian surrounded it with a wall, and named it Theodoria, in honour of his consort. (Procop. *l. c.*; cf. Strab. xvii. p. 831; Sall. *J.* 47, 68; Plut. *Mar.* 8. p. 409.) Now *Bayjah* (*Begia, Beggia, Bedsja*) in *Tunis,* on the borders of *Algiers.* (Cf. Shaw, *Travels,* i. p. 183.) Vaga is mentioned by the Geogr. Nub. (*Clim.* iii. 1. p. 88) under the name of Bagia, and by Leo Afric. (p. 406, Lorsbach) under that of Beggia, as a place of considerable commerce.

2. A town in Byzacium in Africa Proper, lying to the S. of Ruspinum (Hirt. *B. Afr.* 74). This is probably the "aliud Vagense oppidum" of Pliny (*l. c.*). [T. H. D.]

VACCAEI (Οὐακκαῖοι, Ptol. ii. 6. § 50), an important people in the interior of Hispania Tarraconensis, bounded on the W. by the Astures, on the N. by the Cantabri, on the E. by the Celtiberi (to whom Appian, *Hisp.* 51, attributes them), and on the S. by the Vettones and the river Durius. Hence their district may be considered as marked by the modern towns of *Zamora, Toro, Palencia, Burgos,* and *Valladolid.* Their chief cities were Pallantia (*Palencia*) and Intercatia. According to Diodorus (v. 34) they yearly divided their land for tillage among themselves, and regarded the produce as common property, so that whoever kept back any part for himself was capitally punished. (Cf. Liv. xxx. 7, xl. 47; Polyb. iii. 14; Strab. iii. pp. 152, 162; Plin. iii. 3. s. 4; Plut. *Sert.* 21.) [T. H. D.]

VACOMAGI (Οὐακομάγοι, Ptol. ii. 3. § 13), a people in Britannia Barbara, near the Taezali, never subdued by the Romans. Camden (p. 1217) seeks them on the borders of *Loch Lomond.* Ptolemy (*l. c.*) ascribes four towns to them. [T. H. D.]

VACUA (Οὐακούα, Strab. iii. p. 153; Οὔακος, Ptol. ii. 5. § 4), a river in Lusitania, which entered the Atlantic ocean between the Durius and Munda, in the neighbourhood of Talabrica. Pliny (iv. 21. s. 35) calls it Vacca. The present *Vouga.* [T. H. D.]

VACUATAE (Οὐακοῦαται or Βακοῦαται, Ptol. iv. 6. § 10), a people in the S. of Mauretania Tingitana, extending as far as the Little Atlas. [T.H.D.]

VADA, a place on or near the Rhine, in North Gallia. Tacitus (*Hist.* v. 21) in his history of the war of Civilis speaks of Civilis attacking on one day with his troops in four divisions, Arenacum, Batavodurum, Grinnes, and Vada. The history shows that Grinnes and Vada were south or on the south side of the stream which Tacitus calls the Rhenus. [Grinnes.] [G. L.]

VADA SABBATA (Σαβάτων Οὔαδα, Strab.; Σάββατα, Ptol.: *Vado*), a town and port on the sea-coast of Liguria, about 30 miles W. of Genua. It was situated on a bay which affords one of the best roadsteads along this line of coast, and seems to have been in consequence much frequented by the Roman fleets. In B. C. 43 it was the first point at which M. Antonius halted after his defeat at Mutina, and where he effected his junction with Ventidius, who had a considerable force under his command. (Cic. *ad Fam.* xi. 10, 13.) D. Brutus, in his letter to Cicero, speaks of it as "inter Apenninum et Alpes," a phrase which obviously refers to the notion commonly entertained that this was the point of demarcation between the two chains of mountains, a view adopted also by Strabo (iv. p. 202). A pass led into the interior across the Apennines from Vada to Aquae Statiellae which was probably that followed by Antony. Brutus speaks in strong terms of the rugged and difficult nature of the roads in all directions from this point, (*Ib.*): but at a later period a regular road was constructed across the mountains from Vada to Aquae Statiellae, as well as in both directions along the coast. (*Itin. Ant.* p. 295; *Tab. Peut.*) Under the Roman Empire we learn that Vada continued to be a place of considerable trade (Jul. Capit. *Pert.* 9, 13); and it is still mentioned as a port in the Maritime Itinerary (p. 502). Some doubt has arisen with regard to its precise position, though the name of *Vado* would seem to be obviously derived from it; but that of Sabbata or Sabatia, on the other hand, is apparently connected with that of *Savona,* a town with a small but secure port about 4 miles N. of *Vado*. Livy indeed mentions Savo (undoubtedly the same with *Savona*) as a sea-port town of the Ligurians, where Mago established himself during the Second Punic War (Liv. xxviii. 46); but the name does not occur again in any writer, and hence Cluverius supposed that this was the place afterwards called Sabbata. There seems, however, no doubt that Sabbata or Sabatia, Vada Sabbata, or Vada Sabatia, and Vada simply (as the name is written by Cicero), are all only different forms of the same name, and that the Roman town of Vada was situated on, or very near, the same site as the present *Vado*, a long straggling fishing village, the bay of which still affords an excellent roadstead. The distinctive epithet of Sabbata or Sabatia was evidently derived from its proximity to the original Ligurian town of Savo. [E. H. B.]

VADA'VERO, a mountain near Bilbilis in the territory of the Celtiberi, in Hispania Tarraconensis. It appears to be mentioned only by Martial (i. 50. 6), who characterises it by the epithet of "sacred," and adverts to its rugged character. [T. H. D.]

VADA VOLATERRANA. [Volaterrae].

VADICASSII (Οὐαδικάσσιοι), a people of Gallia Lugdunensis, whom Ptolemy (ii. 8. § 16) places on the borders of Belgica, and next to the Meldae. He assigns to the Vadicassii a city Noeomagus. D'Anville concludes that following Ptolemy's data we may place his Vadicassii in *Valois*, which is between *Meaux* and *Soissons*. He remarks that *Valois* is Vadisus in the capitularies of Charles the Bald, and Vadensis in the later acts. Other geographers have different opinions. In many of the editions of Pliny (iv. 18) we find enumerated "Andegavi, Viducasses, Vadiocasses, Unelli;" but only one MS. has "Vadiocasses," and the rest have Bodiocasses or Bodicasses, which we must take to be the true reading, and they seem to be the same as the Baiocasses. (D'Anville, *Notice*, *&c.*; Ukert, *Gallien.*) [G. L.]

VADIMO'NIS LACUS (ἡ Οὐάδμων λίμνη, Polyb.: *Laghetto di Bassano*), a small lake of Etruria, between the Ciminian hills and the Tiber, celebrated in history as the scene of two successive defeats of the combined Etruscan forces by the Romans. In the first of these battles, which was fought in B. C. 309, the Etruscans had raised a chosen army, enrolled with peculiar solemnity (lege sacrata); but though they fought with the utmost valour and obstinacy, they sustained so severe a defeat at the hands of the Roman Consul Q. Fabius Maximus, that, as Livy remarks, this disastrous day first broke the power of Etruria (Liv. ix. 39). The second battle was fought near 30 years later (B. C. 283), in which the allied forces of the Etruscans and Gauls were totally defeated by the consul P. Cornelius Dolabella. (Polyb. ii. 20; Eutrop. ii. 10; Flor. i. 13.) But though thus celebrated in history, the Vadimonian lake is a very trifling sheet of water, in fact, a mere pool or stagnant pond, now almost overgrown with reeds and bulrushes. It was doubtless more extensive in ancient times, though it could never have been of any importance, and scarcely deserves the name of a lake. But it is remarkable that the younger Pliny in one of his epistles describes it as a circular basin abounding in floating islands, which have now all disappeared, and probably have contributed to fill up the ancient basin. Its waters are whitish and highly sulphureous, resembling, in this respect, the Aquae Albulae near Tibur, where the phenomenon of floating islands still occasionally occurs. (Plin. *Ep.* viii. 20.) It enjoyed the reputation, probably on account of this peculiar character, of being a sacred lake. But the apparent singularity of its having been twice the scene of decisive conflicts is sufficiently explained by its situation just in a natural pass between the Tiber and the wooded heights of the Ciminian forest, which (as observed by Mr. Dennis) must always have constituted a natural pass into the plains of Central Etruria. The lake itself, which is now called the *Laghetto di Bassano* from a neighbouring village of that name, is only a very short distance from the Tiber, and about 4 miles above *Orte*, the ancient Horta. (Dennis's *Etruria*, vol. i. pp. 167—170.) [E. H. B.]

VAGA, a town of the Cantii in Britannia Romana (*Not. Imp.*) [T. H. D.]

VAGA. [Vacca.]

VAGEDRUSA, the name of a river in Sicily, mentioned by Silius Italicus (xiv. 229), according to the old editions of that author; but there can be no doubt that the true reading is that restored by Ruperti, "vage Chrysa," and that the river Chrysas is the one meant. (Ruperti, *ad l. c.*) [E. H. B.]

VAGIENNI (Βαγιεννοί), a Ligurian tribe, who inhabited the region N. of the Maritime Alps, and S. of the territory of the Taurini. According to Pliny they extended as far to the W. as the Mons Vesulus or *Monte Viso*, in the main chain of the Alps (Plin. iii. 16. s. 20), while their chief town or capital under the Roman rule, called Augusta Vagiennorum, was situated at *Bene*, between the rivers *Stura* and *Tanaro*, so that they must have occupied an extensive territory. But it seems impossible to receive as correct the statement of Velleius (i. 15) that the Roman colony of Eporedia (*Ivrea*) was included within their limits. [Eporedia.] It is singular that Pliny more than once speaks of them as being descended from the Caturiges, while at the same time he distinctly calls them a Ligurian tribe, and the Caturiges are commonly reckoned a Gaulish one. It seems probable, however, that many of the races which inhabited the mountain valleys of the Alps were of Ligurian origin; and thus the Caturiges and Segusiani may very possibly have been of a Ligurian stock like their neighbours the Taurini, though subsequently confounded with the Gauls. We have no account of the period at which the Vagienni were reduced under the Roman yoke, and their name is not found in history as an independent tribe. But Pliny notices them as one of the Ligurian tribes still existing in his time, and their chief town, Augusta, seems to have been a flourishing place under the Roman Empire. Their name is sometimes written Bagienni (Orell. *Inscr.* 76), and is found in the Tabula under the corrupt form Bagitenni. (*Tab. Peut.*) [E. H. B.]

VAGNIACAE, a town of the Cantii in Britannia Romana, between Noviomagus and Durobrivae. Camden (p. 226) identifies it with *Maidstone*, Horsley (p. 424), with more probability, with *Northfleet*. Others have sought it near *Longfield*, and at *Wrotham*. [T. H. D.]

VAGORITUM (Οὐαγόριτον). [Arvii.]

VAHALIS. [Batavi; Rhenus.]

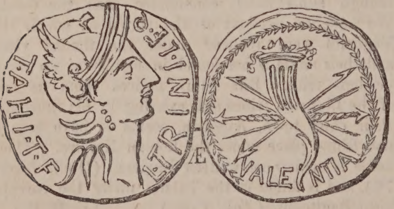
VALCUM, a place near the confines of Upper and Lower Pannonia, not far from Lake Peiso (*Itin. Ant.* p. 233), but its exact site is uncertain. [L. S.]

VALDASUS, a southern tributary of the Savus, flowing from the mountains of Illyricum, and joining the Savus not far from the town of Basante (Plin. iii. 28, where some read Valdanus or Vadasus); its modern name is *Bosna.* [L. S.]

VALE'NTIA (*Eth.* Valentinus: *Nuragus*), a town in the interior of Sardinia, SE. of Usellis. It seems to have been a considerable place, as the Valentini are one of the few names which Pliny thought it worth while to mention among the Sardinian towns. Ptolemy also notices the Valentini among the tribes or "populi" of the island, and there can be little doubt that the Valeria of the same author is only a false reading for Valentia. (Plin. iii. 12. s. 17; Ptol. iii. 3. §§ 6, 7.) Its remains are still visible at a village called *Nuragus*, near the town of *Isili*, about 12 miles from the ruins of Usellis. The adjoining district is still called *Parte Valenza.* (De la Marmora, *Voy. en Sardaigne*, vol. ii. p. 407.) [E.H.B.]

VALE'NTIA, the later name of a Roman province in the S. part of Britannia Barbara, or of the country lying N. of the Picts' wall, as far as *Graham's Dike*, including *Northumberland, Dumfries*, &c. This district was wrested from the Picts and Scots in the time of Valentinian, and formed by Theodosius into a Roman province, but it remained only a short time in the possession of the Romans. (Ammian. Marc. xxviii. 3; *Not. Imp.*) [T. H. D.]

VALE'NTIA (Οὐαλεντία, Ptol. ii. 6. § 62), a considerable town of the Edetani in Hispania Tarraconensis, situated on the river Turium, at a distance of 3 miles from its mouth, and on the road from Carthago Nova to Castulo. (Plin. iii. 3. s. 4; Vib. Seq. p. 18; *Itin. Ant.* p. 400.) Ptolemy (*l. c.*) erroneously attributes it to the Contestani. It became at a later period a Roman colony (Plin. *l. c.*), in which apparently the consul Junius Brutus settled the soldiers of Viriathus. (Liv. *Epit.* lv.) Pompey destroyed it. (*Epist. Pomp. ap. Sallust*, ed. Corte, p. 965; cf. Plut. *Pomp.* 18.) It must, however, have been restored soon afterwards, since Mela mentions it as being still an important place (ii. 6), and coins of it of a late period are preserved. (Cf. Florez, *Med.* ii. p. 610, iii. p. 125; Mionnet, i. p. 55, *Suppl.* i. p. 110; Sestini, p. 209; Eckhel, i. p. 60.) The town still bears the same name, but has few antiquities to show. [T. H. D.]



COIN OF VALENTIA IN SPAIN.

VALE'NTIA (Οὐαλεντία), in Gallia Narbonensis, a colonia in the territory of the Cavari, as Pliny says (iii. 4); but D'Anville proposes to alter the meaning of this passage of Pliny by placing a full stop between "Cavarum" and "Valentia." However, Valentia (*Valence*) was not in the country of the Cavari, but in the territory of the Segallauni, as Ptolemy (ii. 10. § 12) says, who calls it "colonia." *Valence* is a town on the east bank of the Rhone, a few miles below the junction of the *Isère.* In the middle ages it was the capital of the Valentinois, and in the fifteenth century it became the seat of a university. [G. L.]

VALENTIA, in Bruttium. [HIPPONIUM.]

VALEPONGA or VALEBONGA, a town of the Celtiberi in Hispania Tarraconensis, on the road from Laminium to Caesaraugusta. (*Itin. Ant.* p. 477.) Variously identified with *Val de Meca* and *Valsalobre.* [T. H. D.]

VALE'RIA, the name of the NE. part of Lower Pannonia, which was constituted as a separate province by the emperor Galerius, and named Valeria in honour of his wife. (Aurel. Vict. *de Caes.* 40; Amm. xvi. 10, xxviii. 3.) This province was bounded on the E. and N. by the Danubius, on the S. by the Savus, and on the W. by Lake Peiso. (Comp. PANNONIA, p. 531, and Muchar, *Norikum*, vol. i. p. 3.) [L. S.]

VALE'RIA (Οὐαλερία, Ptol. ii. 6. § 58), a town of the Celtiberi in Hispania Tarraconensis, on the Sucro. At a later period it became a Roman colony in the jurisdiction of Carthago Nova. (Plin. iii. 3. s. 4.) Now *Valera la Vieja*, with ruins. (Cf. Florez, *Esp. Sagr.* viii. p. 198, with v. p. 19, and vii. p. 59.) [T. H. D.]

VALERIANA (Βαλεριάνα, Procop. *de Aed.* iv. 6), a place in Moesia Inferior. (*Itin. Ant.* p. 220.) Probably near *Ostova.* [T. H. D.]

VALI (Οὔαλοι, Ptol. v. 9. § 21), a people of Asiatic Sarmatia, between Mount Ceraunus and the river Rha. (Plin. vi. 7. s. 7.) [T. H. D.]

VALINA (Οὐάλεινα or Βαλίνα), a place in Upper Pannonia, commonly identified with the modern *Valbach.* (Ptol. ii. 15. § 6.) [L. S.]

VALLA. [BALLA.]

VALLATA, a town of the Astures in Hispania Tarraconensis, between Asturica and Interamnium. (*Itin. Ant.* pp. 448, 453.) Variously identified with *Bañeza, Puente de Orvijo, S. Martin de Camino*, and *Villar de Majardin.* [T. H. D.]

VALLATUM, a town in Vindelicia, not far from the S. bank of the Danubius, on the road from Reginum to Augusta Vindelicorum; it was the station of the staff of the third legion and the second Valerian squadron of cavalry. (*It. Ant.* p. 250; *Not. Imp.*) It occupied, in all probability, the same site as the modern *Wahl*, on the little river *Ilm.* [L. S.]

VALLIS PENNINA, or POENINA, as the name is written in some inscriptions, is the long valley down which the Rhone flows into the *Lake of Geneva.* In the Notitia of the Gallic Provinces all the inhabitants of this valley are included in the name Vallenses, for we read "Civitas Vallensium, hoc est, Octodurum." [OCTODURUS.] But there were four peoples in the *Vallais*, as it seems, NANTUATES, VERAGRI, SEDUNI, and VIBERI. The name Vallis Pennina went out of use, and it was called Pagus Vallensis. The name Vallis is preserved in that of the canton *Wallis* or *Vallais*, which is the largest valley in Switzerland. [GALLIA TRANSALPINA, Vol. I. p. 950; RHODANUS.] [G. L.]

VALLUM ROMANUM. Under this title we propose to give a short account of the remarkable work constructed by the Romans across our island, from near the mouth of the *Tyne* on the E. to the *Solway Frith* on the W., and of which considerable remains still exist. The history of the formation of this line of fortification is involved in a good deal of obscurity, and very different opinions have been entertained respecting its authors; and neither the Latin writers nor the inscriptions hitherto found among the ruins of the wall and its subsidiary works are sufficient to settle the disputed points, though they suggest conjectures more or less probable.

The origin of the barrier may have been the forts and stationary camps which Agricola (A. D. 79) caused to be erected in Britain (Tac. *Agr.* 20); but the account which Tacitus gives of this measure is so vague that it is quite impossible to found any certain conclusion on his words. In A. D. 120, Hadrian visited Britain, where he determined on fixing the boundary of the Roman Empire considerably to the S. of the most N. conquests of Agricola. He chose this boundary well, as it coincides with a natural one. The *Tyne* flows almost due E., just S., and nearly parallel to the 55° N. lat., for more than two thirds of the breadth of the island. The valley of the *Tyne* is separated from that of the *Irthing*, a branch of the *Eden*, by the N. extremity of the great chain of hills sometimes called the Backbone of England; and the *Irthing*, with the *Eden*, completes the boundary to the *Solway Frith*. In order to strengthen this natural frontier, Hadrian, as we are informed by Spartianus, "drew a wall (*murus*) 80,000 paces in length, to divide the barbarians from the Romans;" which wall followed the same general direction as the line above indicated.

Eutropius (viii. 19) states that the Emperor Septimius Severus, who was in Britain during A. D. 208—211, constructed a rampart (*vallum*) from sea to sea, for the protection of the Roman provinces in the S. of the island.

Now, as will be seen from the following description, the lines of works designated by the general name, Roman Wall, consist of two main parts, a stone wall and an earthen rampart; and most writers on the subject have regarded these as two distinct, though connected, works, and belonging to two different periods; the earthwork has generally been ascribed to Hadrian, the stone wall to Severus. Such is the opinion of Horsley, whose judgment, as Mr. Bruce emphatically admits, is always deserving of the highest consideration. Mr. Bruce himself expresses an opinion, founded on repeated and careful examination of all the remains of the wall, "that the lines of the barrier are the scheme of one great military engineer. . . . . The wall of Hadrian was not a fence such as that by which we prevent the straying of cattle; it was a line of military operation, similar in its nature to the works which Wellington raised at *Torres Vedras*. A broad belt of country was firmly secured. Walls of stone and earth crossed it. Camps to the north and south of them broke the force of an enemy in both directions; or, in the event of their passing the outer line, enabled the Romans to close upon them both in front and rear. Look-out stations revealed to them the movements of their foes; beacons enabled them to communicate with neighbouring garrisons; and the roads, which they always maintained, assisted them in concentrating their forces upon the points where it might be done with the best effect. Such, I am persuaded, was the intention of the Roman wall, though some still maintain that the murus and vallum are independent structures, the productions of different periods" (pp. ix. x. *Pref.* 2nd ed.)

We confess that the reasoning here does not seem to us to be very conclusive. Grant that the system of defence has consistency and unity, yet it by no means follows that the whole was executed at one time. The earliest works were probably detached stationary camps; the next step would naturally be to connect them together by a wall, whether of earth or stone; and if experience should afterwards prove that this barrier was insufficient, it would be an obvious proceeding to strengthen it by a parallel fortification. The common opinion, therefore, that Agricola commenced the defensive line, Hadrian strengthened it, and Severus completed it, appears to be probable in itself, and is supported by the little that we find upon the subject in the classical writers. If we may assume that the words *murus* and *vallum* were used by Spartianus and Eutropius in their strict significations, it would seem that the stone wall was the work of Hadrian, the earthen rampart of Severus. That some portion of the barrier was executed under the direction of the latter, is rendered still more probable by the fact that the Britons called the wall *gual Sever*, *gal Sever*, or *mur Sever*, as Camden states. It has been designated by various names in later times; as the *Picts' Wall*, the *Thirl Wall*, the *Kepe Wall;* but is now generally called the *Roman Wall.*

The following description is taken almost entirely from Mr. Bruce's excellent work, mentioned at the end of this article.

The barrier consists of three parts: (i.) a stone wall or *murus*, strengthened by a ditch on its northern side; (ii.) an earthen wall or *vallum*, south of the stone wall; (iii.) stations, castles, watchtowers, and roads: these lie for the most part between the stone wall and the earthen rampart.

The whole of the works extend from one side of the island to the other, in a nearly straight line, and comparatively close to one another. The wall and rampart are generally within 60 or 70 yards of each other, though the distance of course varies according to the nature of the country. Sometimes they are so close as barely to admit of the passage of the military way between them; while in one or two instances they are upwards of half a mile apart. It is in the high grounds of the central region that they are most widely separated. Here the wall is carried over the highest ridges, while the rampart runs along the adjacent valley. Both works, however, are so arranged as to afford each other the greatest amount of support which the nature of the country allows.

The stone wall extends from *Wallsend* on the *Tyne* to *Bowness* on the *Solway*, a distance which Horsley estimates at 68 miles 3 furlongs, a measurement which almost exactly coincides with that of General Roy, who gives the length of the wall at 68½ miles. The vallum falls short of this length by about 3 miles at each end, terminating at *Newcastle* on the E. side, and at *Drumburgh* on the W.

For 19 miles out of Newcastle, the present high-road to *Carlisle* runs upon the foundations of the wall, which pursues a straight course wherever it is at all possible, and is never curved, but always bends at an angle.

In no part is the wall perfect, so that it is difficult to ascertain what its original height may have been. Bede, whose monastery of Jarrow was near its eastern extremity, and who is the earliest authority respecting its dimensions, states that in his time it was 8 feet thick and 12 high. Sir Christ. Ridley, writing in 1572, describes it as 3 yards broad, and in some places 7 yards high. Samson Erdeswick, a well-known antiquary, visited the wall in 1574, when he ascertained its height at the W. end to be 16 feet. Camden, who saw the wall in 1599, found a part of it on a hill, near *Carvoran*, to be 15 feet high and 9 broad. Allowing for a battlement, which would probably soon be destroyed, we may conclude that the average height was from 18 to 19 feet. The thickness varies from 6 to 9½ feet.

The wall was everywhere accompanied on its northern side by a broad and deep fosse, which may still be traced, with trifling interruptions, from sea to sea, even where the wall has quite disappeared. It traverses indifferently alluvial soil and rocks of sandstone, limestone, and basalt. Thus, on *Tapper Moor*, enormous blocks of whinstone lie just as they were lifted out of the fosse. East of *Heddon on the Wall*, the fosse is 34 feet wide at the top, 14 at the bottom, and about 9 deep. In some places it is 40 feet wide at the top, and in others 20 feet deep.

Hodgson, in his *History of Northumberland* (iii. p. 276), states a fact curious if true: "A little W. of *Portgate*, the earth taken out of the fosse lies spread abroad to the N. in lines, just as the workmen wheeled it out and left it. The tracks of their barrows, with a slight mound on each side, remain unaltered in form." It is scarcely credible, however, that slight elevations of earth, and superficial traces in it, should, for more than a thousand years, have successfully resisted the constant operation of the natural agencies which are sufficient to disintegrate the hardest rocks.

The VALLUM, or earth wall, is uniformly S. of the stone wall. It consists of three ramparts and a fosse. One rampart is close to the S. edge of the ditch. Of the other two, which are considerably larger, one is situated N., the other S. of the ditch, at the distance of about 24 feet from it. These larger ramparts are even now, in some places, 6 or 7 feet high. They are composed of earth, in which masses of stone are often imbedded, for the sake of which they are sometimes quarried. The fosse of the vallum was probably smaller than that of the murus.

No outlets through the S. lines of fortification have been discovered; so that the gateways of the stations appear to have originally been the only means of communication with the country.

At distances averaging nearly 4 miles, stationary camps were erected along the line. Some of these, though connected with the wall, were evidently built before it.

The stations are four-sided and nearly square, but somewhat rounded at the corners, and contain an area averaging from 3 to 6 acres, though some of them are considerably larger. A stone wall, about 5 feet thick, encloses them, and was probably in every instance strengthened by a fosse and one or more earthen ramparts. The stations usually stand upon ground with a southern inclination.

The great wall either falls in with the N. wall of the stations, or else usually comes up to the N. cheek of their E. and W. gateways. The vallum in like manner generally approaches close to the S. wall of the stations, or comes up to the S. side of the E. and W. portals. At least three of the stations, however, are quite detached from both lines of fortification, being to the S. of them. These may have been erected by Agricola.

Narrow streets intersecting one another at right angles traverse the interior of the stations; and abundant ruins outside the walls indicate that extensive suburbs were required for the accommodation of those connected with the soldiers stationed in the camps. The stations were evidently constructed with exclusive reference to defence; and hence no traces of tesselated pavements or other indications of luxury and refinement have been discovered in the mural region.

According to Horsley, there were 18 stations on the line of the wall, besides some in its immediate vicinity; but Hodgson reduces the number to 17, believing that in one instance Horsley mistook a mere temporary encampment for a station.

In ascertaining the number and names of the stations, our principal literary authority is the *Notitia Imperii*, supposed to have been compiled about the end of the reign of the emperor Theodosius the younger. The 69th section of this document contains a list of the prefects and tribunes under the Duke of Britain: the portion relating to our subject is headed, "*Item per lineam Valli*," and contains the names of 23 stations, evidently arranged in their order from E. to W. The heading, however, manifestly implies, not, as it seems sometimes to have been interpreted, that all the stations were actually *on* the line of the wall, but that they were *along* it, that is, parallel to, or at no great distance from it. It is clear, therefore, that as remains of stations exist both to the N. and to the S. of the wall, as well as actually on its line, nothing but the remains themselves can enable us to name the stations with certainty.

Now the first 12 stations mentioned in the Notitia have been accurately identified by means of inscriptions found in the ruins of the stations. Of these we subjoin a list, with the ancient and modern names, taken chiefly from the plan prefixed to Mr. Bruce's work:—

Segedunum - -	*Wallsend.*
Pons Aelii - -	*Newcastle.*
Condercum - -	*Benwell.*
Vindobala - -	*Rutchester.*
Hunnum - - -	*Halton Chesters.*
Cilurnum - - -	*Walwick Chesters.*
Procolitia - - -	*Carrawburgh.*
Borcovicus - -	*Housesteads.*
Vindolana - -	*Little Chesters*, or *Chesterholm.*
Aesica - - -	*Great Chesters.*
Magna (Magnae) -	*Carvoran.*
Amboglanna - -	*Birdoswald.*

All these are on the actual line of the wall, except Vindolana and Magna, which are a little to the S. of it.

West of Amboglanna no evidence has yet been discovered to identify any of the stations; and it is to be feared that many antiquities which might have enabled us to do so have been destroyed; for it appears that the country people, even quite recently, regarded stones bearing inscriptions as "unlucky," calling them "witch-stones," the evil influence of which was to be extirpated by pounding them to powder. Besides this, stone is scarce in that part of the country; and hence the materials of the wall and stations have been extensively employed in the construction of dikes and other erections in the neighbourhood.

It appears from the plan already referred to that there were stations at the places now called *Cambeck Fort*, *Stanwix*, *Burgh*, *Drumburgh*, and *Bowness;* the first a little to the S., all the rest on the line of the wall.

Of the remaining eleven stations mentioned in the Notitia, the plan identifies Alionis with *Whitley Castle*, some miles S. of the wall. Mr. Bruce places Bremetenracum a little W. of the village of *Brampton;* Petriana, he thinks, is probably the same as *Cambeck Fort.*

It is possible that something may yet be done to elucidate what is still obscure in connection with these most interesting monuments of Roman Britain; and the Duke of Northumberland had, in 1853, given directions to competent persons to make an accurate and complete survey of the whole line of the barrier, from sea to sea. Whether any results of this investigation have yet been published, we are not aware.

Of the identified stations the most extensive and important are Vindobala, Cilurnum, Procolitia, and Borcovicus. At the first, great numbers of coins and other antiquities have been found. The second has an area of 8 acres, and is crowded with ruins of stone buildings. A great part of the rampart of Procolitia is entire, and its northern face, which is formed of the main line of wall, is in excellent preservation. Borcovicus, however, surpasses all the other stations in magnitude and in the interest which attaches to its remains. It is 15 acres in extent, besides a large suburb on the S. Within it no less than 20 streets may be traced; and it seems to have contained a Doric temple, part of a Doric capital and fragments of the shafts of columns having been discovered in it, besides a great number of altars, inscriptions, and other antiquities.

The remaining portions of this great fortification may be briefly described.

The CASTELLA, or mile-castles as they are called, on account of being usually a Roman mile from one another, are buildings about 60 or 70 feet square. With two exceptions, they are placed against the S. face of the wall; the exceptions, at *Portgate* and near Aesica, seem to have projected equally N. and S. of the wall. The castella have usually only one entrance, of very substantial masonry, in the centre of the S. wall; but the most perfect specimen of them now existing has a N. as well as a S. gate.

Between each two castella there were four smaller buildings, called turrets or watch-towers, which were little more than stone sentry-boxes, about 3 feet thick, and from 8 to 10 feet square in the inside.

The line of the wall was completed by military roads, keeping up the communications with all its parts and with the southern districts of the island. As these were similar in their construction to other Roman roads, it is not necessary to say more respecting them in this place.

The following works contain detailed information of every kind connected with the Roman Wall:— Horsley's *Britannia Romana;* Warburton's *Vallum Romanum*, 4to. Lond. 1753; W. Hutton's *History of the Roman Wall*, 1801; Roy's *Military Antiquities of the Romans in Britain;* the 3rd vol. of Hodgson's *History of Northumberland;* and lastly, *The Roman Wall; an Historical and Topographical Description of the Barrier of the lower Isthmus, &c. Deduced from numerous personal Surveys.* By the Rev. J. C. Bruce, M. A., 2nd edit. Lond. 1853, 4to. This work contains full descriptions of all the antiquities hitherto discovered along the line of the wall, and great numbers of well executed engravings of the most interesting objects, besides maps and plans of the works. [J. R.]

VALVA (*Οὐάλουα*, Ptol. iv. 2. § 16), a mountain in Mauretania Caesariensis. [T. H. D.]

VAMA (*Οὔαμα*, Ptol. ii. 4. § 15), a town of the Celtici in Hispania Baetica. [T. H. D.]

VANCIANIS. [BATIANA.]

VANDABANDA (*Οὐανδαϐάνδα*, Ptol. vi. 12. § 4), a district of Sogdiana, between the Mons Caucasus (*Hindú-Kúsh*) and the Imaus (*Himáleh*). It is probably nearly the same as the present *Badakhshán* (Wilson, *Ariana*, p. 164). [V.]

VANDALI, VANDALII, VINDILI, or VANDULI (Οὐανδαλοί, Βανδῆλοι, Βανδίλοι), a powerful branch of the German nation, which, according to Procopius (*Bell. Goth.* i. 3), originally occupied the country about the Palus Maeotis, but afterwards inhabited an extensive tract of country on the south coast of the Baltic, between the rivers Vistula and Viadrus, where Pliny (iv. 28) mentions the Burgundiones as a tribe of the Vindili. At a somewhat later period we find them in the country north of Bohemia, about the *Riesengebirge*, which derived from them the name of Vandalici Montes (*Οὐανδαλικὰ ὄρη*; Dion Cass. lv. 1.) In the great Marcomannian war, they were allied with the Marcomanni, their southern neighbours, and in conjunction with them and the Quadi attacked Pannonia. (Jul. Capitol. *M. Aurel.* 17; Eutrop. viii. 13; Vopisc. *Prob.* 18; Dexippus, *Exc. de Leg.* p. 12.) In the reign of Constantine they again appear in a different country, having established themselves in Moravia, whence the emperor transplanted them into Pannonia (Jornand. *Get.* 22), and in the reign of Probus they also appear in Dacia. (Vopisc. *Prob.* 38.) In A. D. 406, when most of the Roman troops had been withdrawn from Gaul, the Vandals, in conjunction with other German tribes, crossed the Rhine and ravaged Gaul in all directions; and their devastations in that country and afterwards in Spain have made their name synonymous with that of savage destroyers of what is beautiful and venerable. Three years later they established themselves in Spain under their chief Godigisclus. Here again they plundered and ravaged, among many other places, Nova Carthago and Hispalis, together with the Balearian islands. At last, in A. D. 429, the whole nation, under king Genseric, crossed over into Africa, whither they had been invited by Bonifacius, who hoped to avail himself of their assistance against his calumniators. But when they were once in Africa, they refused to quit it. They not only defeated Bonifacius, but made themselves masters of the whole province of Africa. This involved them in war with the Empire, during which Sicily and the coasts of Italy were at times fearfully ravaged. On one occasion, A. D. 455, Genseric and his hordes took possession of Rome, which they plundered and sacked for fourteen days. And not only Rome, but other cities also, such as Capua and Nola, were visited in a similar way by these barbarians. Afterwards various attempts were made to subdue or expel them, but without success, and the kingdom of the Vandals maintained itself in Africa for a period of 105 years, that is, down to A. D. 534, when Belisarius, the general of the Eastern Empire, succeeded in destroying their power, and recovered Africa for the Empire. As to the nationality of the Vandals, most German writers claim them for their nation (Zeuss, *Die Deutschen*, p. 57; Wilhelm, *Germanien*, p. 87); but Dr. Latham (on *Tac. Epileg.* p. lxxxviii. foll.) and others prefer regarding them as a Slavonic people, though their arguments are chiefly of an etymological nature, which is not always a safe guide in historical inquiries. (Papencordt, *Gesch. der Vandal. Herrschaft in Africa*, Berlin, 1837; Hansen, *Wer veranlasste die Berufung der Vandalen nach Africa?* Dorpat, 1843; Friedländer, *Die Münzen der Vandalen*, Leipzig, 1849.) [L. S.]

VANDALICI MONTES. [VANDALI.]

VANDUARA, or VANDOGARA (*Οὐανδούαρα*, Ptol. ii. 3. § 9), a town of the Damnonii in Britannia Barbara. Now *Paisley*. (Cf. Camden, p. 1214.) [T. H. D.]

VANESIA, a place in Gallia Aquitanica, fixed by the Jerusalem Itin. between Elusa (*Eause*) and Auscius, the capital of the Ausci, xii. from Elusa and viii. from Auscius. The place is supposed by D'Anville to be the passage of the *Baise*, a branch of the *Garonne* which comes from the Pyrenees. [G. L.]

VANGIONES (Οὐαγγίονες). There were Vangiones in the army of Ariovistus when Caesar defeated him. (*B. G.* i. 51.) Caesar means to say that they were Germans, but he does not say whether they were settled in Gallia. Pliny and Tacitus (*Ann.* xii. 27, *Germ.* c. 28) also describe the Vangiones as Germans and settled on the left bank of the Rhine, where they are placed by Ptolemy (ii. 9. § 17); but Ptolemy makes a mistake in placing the Nemetes north of the Vangiones, and making the Vangiones the neighbours of the Tribocci, from whom in fact the Vangiones were separated by the Nemetes. In the war of Civilis (Tacit. *Hist.* iv. 70), Tutor strengthened the force of the Treviri by levies raised among the Vangiones, Caracates [Caracates], and Tribocci. The territory of the Vangiones seems to have been taken from that of the Mediomatrici. Their chief town was Borbetomagus (*Worms*). [Borbetomagus.] [G. L.]

VA'NNIA (Οὐαννία, Ptol. iii. 1. § 32), according to Ptolemy a town of the Bechuni in Carnia or *Carniola* (cf. Plin. iii. 19. s. 23). Variously identified with *Venzone* and *Cividato.* [T. H. D.]

VAPINCUM, in Gallia Narbonensis, is not mentioned by any authority earlier than the Antonine and Jerusalem Itins. In the Notitia of the Gallic Provinces it is styled "Civitas Vapincensium." The initial letter of the name has been changed to G, as in many other instances in the French language, and the modern name is *Gap*, which is the capital of the department of *Hautes-Alpes*, and on a small stream which flows into the *Durance.* [G. L.]

VARA, or VARAE, a town in Britannia Romana, between Conovium and Deva. (*Itin. Ant.* p. 482.) Variously identified with *St. Asaph*, *Rudland*, and *Bodvary.* [T. H. D.]

VARADA (Οὐάραδα, Ptol. ii. 6. § 57), a town of the Carpetani in Hispania Tarraconensis. [T. H. D.]

VARADETUM, in Gallia, is placed by the Table on a road from Divona (*Cahors*) to Segodunum (*Rodez*); and the distance from Divona is xv. D'Anville places Varadetum at *Varaie*, which is on the road between *Cahors* and *Rodez*; but the distances do not agree. Others fix the site at *Puijourdes.* [G. L.]

VARAE. [Vara.]

VARAGRI. [Veragri.]

VARAR (Οὐάραρ, Ptol. ii. 6. § 5), an estuary on the E. coast of Britannia Barbara, very probably the present *Frith of Cromarty.* [T. H. D.]

VARCIANI (Οὐαρκιανοί), a tribe in Upper Pannonia, which is mentioned by both Pliny (iii. 28) and Ptolemy (ii. 15. § 2), but of which nothing is known, except that it probably occupied the western portion of Slavonia. [L. S.]

VARCILENSES, the inhabitants of a town of the Carpetani in Hispania Tarraconensis. (*Inscr.* in Morales, *Ant.* pp. 17, 26, 28.) The modern *Varciles* still contains some ruins of the old town. [T. H. D.]

VARDAEI (Οὐαρδαῖοι, Ptol. ii. 17. § 8), an Illyrian tribe dwelling opposite to the island of Pharos (cf. Plin. iii. 23. s. 26). By Strabo they are called Ardiaei (Ἀρδιαῖοι, vii. p. 315). In the Epitome of Livy (lvi.) they are said to have been subdued by the consul Fulvius Flaccus. [T. H. D.]

VARDANES (Οὐαρδάνης, Ptol. v. 9 §§ 5 and 28), a river of Asiatic Sarmatia, represented as falling into the Euxine to the SW. of the Atticitus. Probably, however, it was only the southern arm of the latter, the present *Kuban.* (Cf. Ukert, iii. pt. ii. p. 202.) [Atticitus.] [T. H. D.]

VARDO, a tributary of the Rhone, which rises in the *Cévennes*, and is formed by two branches named respectively *Gardon d'Alais* and *Gardon d'Anduze*, from the names of these two towns. The Vardo flows in a deep valley, and passes under the great Roman aqueduct now named *Pont du Gard*, below which it enters the *Rhône* on the west bank, near a place named *Cons.* The name Vardo occurs in Sidonius Apollinaris; and in a Latin poem of three or four centuries' later date the name is Wardo, from which the modern name *Gardon* is formed, according to a common change of V into G. [Vapincum.] [G. L.]

VARDULI (Οὐαρδουλοί, Ptol. ii. 6. §§ 9, 66; Βάρδουλοι, Strab. iii. p. 162; where we also learn that at an earlier period they were called Βαρδυῆται), a people in Hispania Tarraconensis, who dwelt westward of the Vascones, as far as the N. coast (in the present *Guipuscoa* and *Alava*). (Mela, iii. 1; Plin. iii. 3. s. 4, iv. 20. s. 34.) [T. H. D.]

VARGIO'NES (Οὐαργίωνες), a German tribe, between the eastern bank of the Rhenus and Mons Abnoba, that is, perhaps between the *Ruhr* and the *Rauhe Alp.* (Ptol. ii. 11. § 9.) [L. S.]

VARIA. 1. (Οὐαρία: *Vicovaro*), a town of the Sabines, situated in the valley of the Anio, on the right bank of the river, about 8 miles above Tibur. The name is corruptly written in most editions of Strabo Valeria (Οὐαλερία), for which there is no doubt that we should read Varia (Οὐαρία, Strab. v. p. 237; Kramer, *ad loc.*). Strabo there calls it a Latin city, as well as Carseoli and Alba, both of which were certainly Aequian towns, and subsequently included in Latium. But Horace speaks of it as the town to which the peasantry from his Sabine farm and the neighbouring villages used to resort (Hor. *Ep.* i. 14. 3), in a manner that certainly seems to imply that it was the municipal centre of that district, and if so, it must have then been reckoned a Sabine town. It is not mentioned by Pliny, but according to his limitation was certainly included among the Sabines, and not in Latium. It was probably never a large place, though the remains of the ancient walls still extant prove that it must at one time have been a fortified town. But it early sank into a mere village; the old commentator on Horace calls it "Oppidum in Sabinis olim, nunc vicus" (Schol. Cruq. *ad l. c.*): and hence in the middle ages it came to be called Vicus Varia, whence its modern appellation of *Vicovaro.* It is still a considerable village of above 1000 inhabitants, standing on a hill to the left of the Via Valeria, and a short distance above the Anio, which flows in a deep valley beneath. The Tabula and the old commentary on Horace both place it 8 miles above Tibur, which is very nearly exact. (*Tab. Peut.* Comm. Cruq. *l. c.*)

2. Pliny mentions among the cities of Calabria a place called Varia, "cui cognomen Apulae" (iii. 11. s. 16); but the name is otherwise unknown, and it is probable that we should read "Uria;" the place meant being apparently the same that is called by other writers Hyria or Uria [Hyria]. [E. H. B.]

VA'RIA (Οὐαρία, Strab. iii. p. 162; Οὐάρεια, Ptol. ii. 6. § 55), a town of the Berones in Hispania Tarraconensis, situated on the Iberus, which here began to be navigable (Plin. ii. 3. s. 4), and where also the main road through Spain crossed the river, between Calagurra and Tritium. (*Itin. Ant.* p. 393, where, under the name of Verela, the same town is undoubtedly meant.) Usually identified with *Varea* (cf. Florez, *Cantabr.* p. 198), though some have sought it at *Logroño*, and others at *Murillo de Rio Leza.* [T. H. D.]

VARIA'NA (Βαριάνα), a town in Lower Moesia on the Danube, was the garrison of a portion of the fifth legion and of a squadron of horse. (*It. Ant.* p. 220; Procop. *de Aed.* iv. 6; *Notit. Imp.*, where it is called Variniana and Varina.) Its site is marked by the town of *Orcaja* or *Orcava.* [L. S.]

VARIANAE, a place in Pannonia, on the road running along the left bank of the Savus from Siscia to Sirmium. (*It. Ant.* pp. 260, 265.) Its exact site is only matter of conjecture. [L. S.]

VARI'NI, a German tribe mentioned by Pliny (iv. 28) as a branch of the Vindili or Vandali, while Tacitus (*Germ.* 40) speaks of them as belonging to the Suevi. But they must have occupied a district in the north of Germany, not far from the coast of the Baltic, and are probably the same as the Pharodini (Φαροδεινοί) of Ptolemy (ii. 11. § 13), in the country between the Chalusus and Suebus; it is highly probable, also, that the Varni (Οὐάρνοι) of Procopius (*B. Goth.* ii. 15, iii. 35, iv. 20, &c.) are the same people as the Varini. The Viruni (Οὐίρουνοι) of Ptolemy (ii. 11. § 17), who dwelt north of the Albis, seem to have been a branch of the Varini. (Comp. Cassiod. *Var.* iii. 3, where they are called Guarni; Wersebe, *Beschreib. der Gau zwischen Elbe, Saale, &c.* p. 70.) [L. S.]

VARISTI. [NARISCI.]

VARUS (Οὔαρος), a river which the ancient geographers make the boundary of Gallia and Italia, as it is now the boundary of France and Italy. (Mela, ii. 4; Ptol. ii. 10. § 1.) It is only the lower part of the *Var* which forms the boundary between Italy and France. The river gives its name to the French department of *Var*, the eastern limit of which is the lower course of the river *Var.* The larger part of the *Var* is in the Sardinian territory. It is only the mouth of the *Var* which Ptolemy names when he fixes the limit between Italy and Gallia Narbonensis. D'Anville remarks on the line of Lucan (i. 404) —

> "Finis et Hesperiae promoto limite Varus"—

that he alludes to the extension of the boundary of Italy westward from the summit of the Alpis Maritima, which is Italy's natural boundary. He adds that the dependencies of the province of the Alpes Maritimae comprehended Cemenelium (*Cimiez*) and its district, which are on the Italian side of the *Var* and east of Nicaea (*Nizza*). [CEMENELIUM]. But D'Anville may have mistaken Lucan's meaning, who seems to allude to the extension of the boundary of Italy from the Rubicon to the Varus, as Vibius Sequester says: "Varus nunc Galliam dividit, ante Rubicon" (ed. Oberl.). However, the critics are not agreed about this passage. (D'Anville, *Notice, &c.*; Ukert, *Gallien*, p. 81.) [G. L.]

VASADA (Οὐάσαδα), a town of Lycaonia, a little to the south-west of Laodiceia (Ptol. v. 4. § 10; Hierocl. p. 675; *Conc. Chalced.* p. 674, where it is miswritten Οὔασαδα; *Conc. Const.* iii. p. 675, where it bears the name of Ἀάσαδα). Its site is probably marked by the ruins near *Channur Chanah*, between *Ilgun* and *Ladik.* (Hamilton, *Researches*, ii. p. 190, in the *Journ. of the Roy. Geogr. Soc.* viii. p. 144; Kiepert, in Franz, *Fünf Inschriften*, p. 36.) [L. S.]

VASALAETUS (Οὐασάλαιτον or Οὐασάλετον ὄρος, Ptol. iv. 3. §§ 18, 26), a mountain at the S. boundary of the Regio Syrtica. [T. H. D.]

VASATAE. [COSSIO or COSSIUM.]

VASATES. It is probable that the name Vasarii in Ptolemy (ii. 7. § 15) should be Vasatii, as D'Anville says, and so it is printed in some Greek texts. But Ptolemy makes them border on the Gabali and places them farther north than *Bordeaux*, though he names their chief town Cossium. The Vocates are enumerated by Caesar (*B. G.* iii. 23, 27) among the Aquitanian peoples who submitted to P. Crassus in B. C. 56. [COSSIO or COSSIUM.] [G.L.]

VA'SCONES (Οὐάσκωνες, Strab. iii. pp. 155, 116; Οὐάσκονες, Ptol. ii. 8. §§ 10, 67), a people in the NE. part of Hispania Tarraconensis, between the Iberus and the Pyrenees, and stretching as far as the N. coast, in the present *Navarre* and *Guipuscoa.* Their name is preserved in the modern one of the *Basques;* although that people do not call themselves by that appellation, but *Euscaldunac*, their country *Euscaleria*, and their language *Euscara.* (Ford's *Handbook of Spain*, p. 557; cf. W. v. Humboldt, *Untersuch.* &c. p. 54.) They went into battle bareheaded. (Sil. Ital. iii. 358.) They passed among the Romans for skilful soothsayers. (Lamp. *Alex. Sev.* 27.) Their principal town was Pompelo (*Pamplona*). (Cf. Malte-brun, *Moeurs et Usages des anciens Habitans d'Espagne*, p. 309.) [T. H. D.]

VA'SCONUM SALTUS, the W. offshoot of the Pyrenees, running along the Mare Cantabricum, and named after the Vascones, in whose territory it was. (Plin. iv. 20. s. 34; Auson. *Ep.* 15.) It may be more precisely defined as that portion of the chain now called *Sierra de Orcamo*, *S. de Augana*, and *S. Sejos*, forming the E. part of the Cantabrian chain. [T. H. D.]

VASIO (Οὐασιών: *Eth.* Vasiensis), a town of the Vocontii in Gallia Narbonensis, and the only town which Ptolemy (ii. 10. § 17) assigns to them. Vasio is mentioned by Mela (ii. 5) as one of the richest towns of the Narbonensis; and Pliny (iii. 4) names Vasio and Lucus Augusti as the two chief towns of the Vocontii. The ethnic name Vasiensis appears in the Notitia of the Gallic Provinces (Civitas Vasiensium), and in inscriptions. The place is *Vaison* in the department of *Vaucluse*, on the *Ouvèze*, a branch of the Rhone. It is now a small, decayed place; but there are remains which show that it may have been what Mela describes it to have been. The ancient remains are spread over a considerable surface. There is a Roman bridge of a single arch over the *Ouvèze*, which still forms the only communication between the town and the faubourg. The bridge is built on two rocks at that part of the river where the mountains which shut in the bed of the river approach nearest. There are also the remains of a theatre; the semicircle of the cavea is clearly traced, and the line of the proscenium is indicated by some stones which rise above the earth. There are also the remains of a quay on the banks of the river which was destroyed by an inundation in 1616. The quay was pierced at considerable intervals by sewers which carried to the river the water and filth of the town: these sewers are large enough for a man to stand in upright. There are also traces of the aqueducts which brought to the town the waters of the great spring of *Groseau.*

(Breton, *Mém. de la Société Royale des Antiquaires de France*, tom. xvi., quoted by Richard et Hocquart, *Guide du Voyageur.*) [G. L.]

VATEDO, in Gallia, mentioned in the Table, is a place east of *Bordeaux*, supposed to be *Vaires* on the left bank of the *Dordogne*, a branch of the *Garonne.* [G. L.]

VATRENUS (*Santerno*), a river of Gallia Cispadana, one of the southern tributaries of the Padus. It had its sources in the Apennines, flowed under the walls of Forum Cornelii (*Imola*), and joined the southern branch of the Padus (the Spineticum Ostium) not far from its mouth, for which reason the port at the entrance of that arm of the river was called the Portus Vatreni. (Plin. iii. 16. s. 20.) The *Santerno* now flows into the *Po di Primaro* (the modern representative of the Spinetic branch), above 16 miles from its mouth: but the channels of both are in this part artificial. In this lower part of its course it must always have been more of a canal than a river, whence Martial uses its name as typical of a sluggish stream. (Martial, iii. 67. 2.) [E. H. B.]

UBERAE, a nation in India extra Gangem, mentioned by Pliny (vi. 19. s. 22). It possessed a large town of the same name. It is not possible to determine its exact position; but, from the names of other nations mentioned by Pliny in connection with the Uberae, it is probable that this people lived near the mouths of the *Brahmapútra.* [V.]

U'BII (Οὔβιοι), a German people who in Caesar's time lived on the east bank of the Rhine and opposite to the Treviri, for Caesar having made his bridge in the country of the Treviri passed over into the country of the Ubii. Owing to their proximity to the Rhine they were somewhat more civilised than the other Germans, being much visited by merchants and accustomed to Gallic manners (*B. G.* iv. 3, 18, vi. 29, 35). The Sigambri were the neighbours of the Ubii on the north. The Suevi were pressing the Ubii hard, when the Ubii applied to Caesar for help: they gave him hostages, and offered to supply him with a large number of boats to cross the river, from which we may infer that they were accustomed to navigate the Rhine. (*B. G.* iv. 16.) In the time of Augustus (Strab. iv. p. 194), the nation crossed the Rhine, and Agrippa assigned them lands on the west bank of the river, the policy of the Romans being to strengthen the Rhenish frontier against the rest of the Germans. (Tacit. *Germ.* c. 28, *Annal.* xii. 27; Sueton. *Aug.* c. 21.) In the new territory of the Ubii was Colonia Agrippina (*Cöln*), and hence the people had the name of Agrippinenses, which was one of the causes why the Germans east of the Rhine hated them. They were considered as traitors to their country, who had assumed a new name. (Tacit. *Hist.* iv. 28.) North of the Ubii on the west side of the Rhine were the Gugerni [Gugerni]; and south of them were the Treviri. [Colonia Agrippina; Ara Ubiorum.] [G. L.]

UBIO'RUM ARA. [Ara Ubiorum.]

UBISCI. [Bituriges Vivisci.]

U'CENA (Οὔκενα), a town of the tribe of the Trocmi in Galatia. (Ptol. v. 4. § 9.) [L. S.]

UCENI, a people of Gallia Narbonensis, who are mentioned in the trophy of the Alps quoted by Pliny (iii. 20), and placed between the Meduli and Caturiges. The site of these people is uncertain. D'Anville supposes that they were in that part of the mountain region of the Alps which contains the bourg *d'Oisans.* But other geographers place them in the district of *Oze*, or near *Huez*, both of which places are on the right bank of the river *Romanche*, which flows into the *Drac*, a branch of the *Isère.* (Ukert, *Gallien*, p. 317.) [G. L.]

UCETIA, in Gallia Narbonensis, north of *Nîmes.* This place is known only from the Roman remains which have been discovered there, and from the inscription VCETIAE on a stone found at *Nîmes.* The place is *Uzes*, north of the river *Gardon*, from which place the water was brought to *Nîmes* by the aqueduct over the *Gardon.* [Nemausus.] Ucetia appears in the Notitia of the Provinces of Gallia under the name of Castrum Uceciense. Ucetia was a bishopric as early as the middle of the fifth century. [G. L.]

UCHALICCENSES (Οὐχαλικκεῖς, Ptol. iv. 6. § 20), an Aethiopian tribe in the interior of Libya. [T. H. D.]

UCHEIMERIUM (Οὐχειμέριον, Procop. *B. Goth.* iv. 14), a mountain fortress in the Regio Lazica, in Colchis. [T. H. D.]

UCIA (Οὔκια, Ptol. ii. 4. § 13), a town of the Turdetani in Lusitania. [T. H. D.]

UCIENSE, a town in Hispania Baetica, on the road from Corduba to Castulo. (*Itin. Ant.* p. 403.) Variously identified with *Marmolejo*, *Andujar*, and *S. Julian.* [T. H. D.]

UCUBIS, a place in Hispania Baetica, in the neighbourhood of Corduba and the Flumen Salsum. (Hirt. *B. H.* 7.) According to Ukert (ii. pt. i. p. 361) between *Osuña* and *Antequera.* [T. H. D.]

UCULTUNIACUM. [Curgia.]

UDAE (Οὖδαι, Ptol. v. 9. § 23), a people of Asiatic Sarmatia on the Caspian sea. They are probably the people mentioned under the name of Udini by Pliny (vi. 12. s. 15). They appear to have derived their name from the river Udon. [T. H. D.]

UDON (Οὔδων, Ptol. v. 9. § 12), a river of Asiatic Sarmatia, which rises in the Caucasus and falls into the Caspian sea between the Rha and the Alonta. Most probably the modern *Kuma.* [J. R.]

UDUBA. [Turulis.]

UDURA (Οὔδουρα, Ptol. ii 6. § 72), a town of the Jaccetani in Hispania Tarraconensis, probably the modern *Cardona.* [T. H. D.]

VECTA or VECTIS (Οὐηκτίς, Ptol. ii. 3. § 33), an island on the S. coast of Britannia Romana, lying opposite to the Portus Magnus (*Portsmouth*). It was known to the Romans before their conquest of Britain, through the Massiliots, who had here a station for their tin trade. (Diod. v. 22, 38.) At that time the channel between the island and the mainland become almost dry at ebb tide, so that the Britons carried their tin in carts to the island. It was first conquered by Vespasian, in the reign of Claudius. (Suet. *Vesp.* 4.) Now the *Isle of Wight.* (Cf. *Itin. Ant.* p. 509; Eum. *Pan. Const.* 15; Mela, iii. 6; Plin. iv. 16. s. 30.) [T. H. D.]

VECTURIONES, a subdivision of the Picts in Britannia Barbara, according to Ammianus (xxvii. 8). [T. H. D.]

VEDIANTII (Οὐεδιάντιοι, Ptol. iii. 1. § 41), a Ligurian tribe, who inhabited the foot of the Maritime Alps near the mouth of the *Var.* Both Pliny (iii. 5. s. 7) and Ptolemy assign to them the town of Cemenelium or *Cimiez* near *Nice*: the latter also includes in their territory Sanitium; but this must certainly be a mistake, that town, which answers to the modern *Senez*, being far off to the NW. (D'Anville, *Géogr. des Gaules*, p. 682.) [E. H. B.]

VEDINUM (*Udine*), a city of Venetia, mentioned only by Pliny (iii. 19. s. 23) among the municipalities of that country. It was situated in the plain of the Carni, 11 miles W. of *Cividale* (Forum Julii), and 22 NNW. of Aquileia. In Pliny's time it was apparently an inconsiderable place, but rose into importance in the middle ages, and is now a flourishing and populous city, and the capital of the whole province of the *Friuli*. Many MSS. of Pliny write the name Nedinates, which has been adopted both by Harduin and Sillig, but it is probable that the old reading Vedinates is correct. [E. H. B.]

VEDRA (Οὐέδρα, Ptol. ii. 3. § 6), a river in the N. part of the E. coast of Britannia. The name would lead us to the conclusion that it is the *Wear* (Camden, p. 944), yet Horsley (p. 103) and others have taken it to be the *Tyne*. [T. H. D.]

VEGIA (Οὐεγία or Οὐετία), or VEGIUM (Plin. iii. 21. s. 25), a town of Liburnia, the present *Vezzo*. [T. H. D.]

VEGISTUM (Οὐέγιστον), or, as some read, Vetestum (Οὐέτεστον), a town of Galatia, in the territory of the Tolistobogi, between Mounts Didymus and Celaenus (Ptol. v. 4. § 7), is perhaps the same place as the Vetissum of the Peutinger Table. [L. S.]

VEII (Οὐήιοι, Strab. v. p. 226; Οὐιοί, Dionys. H. ii. 54: *Eth.* Veientes, Cic. *Div.* i. 44; Liv. i. 15, &c.: *Adj.* Veius (trisyl.), Propert. iv. 10. 31), an ancient and purely Tuscan city of Etruria. According to Festus (*ap. P. Diac. s. v.*) Veia was an Oscan word, and signified a waggon (plaustrum); but there is nothing to show that this was the etymology of the name of the town.

Among the earlier Italian topographers, a great diversity of opinion prevailed respecting the site of Veii. Nardini was the first writer who placed it at the present *Isola Farnese*, the correctness of which view is now universally admitted. The distance of that spot northwards from Rome agrees with the distance assigned by Dionysius of Halicarnassus (*l. c.*) to Veii, namely, "about 100 stadia," which is confirmed by the Tabula Peut., where it is set down at 12 miles. In Livy, indeed (v. 4), it is mentioned as being "within the 20th milestone;" but this is in a speech of App. Claudius, when the orator is using round numbers, and not solicitous about strict accuracy; whilst the two writers before cited are professedly giving the exact distance. Nor can the authority of Eutropius (i. 4), who places Veii at 18 miles from Rome, be admitted to invalidate the testimony of these authors, since Eutropius is notoriously incorrect in particulars of this description. There are other circumstances which tend to show that *Isola Farnese* is the site of ancient Veii. Thus the Tab. Peuting. further indicates that the city lay on the Via Cassia. Now following that road for a distance of about 12 miles from Rome, the locality not only exactly corresponds with the description of Dionysius, but also the remains of city walls and sepulchres, and traces of roads in various directions, have been found there. Moreover at the same spot were discovered, in the year 1810, stones bearing inscriptions which related exclusively to Veii and the Veientines.

We know little of the history of Veii but what concerns the wars it waged with the Romans. It is called by Eutropius (i. 20), "civitas antiquissima Italiae atque ditissima," and there can be no doubt that it was in a flourishing state at the time of the foundation of Rome. At that period the Etruscan, or Veientine, territory was separated from the Latin by the river Albula, afterwards called Tiberis; and consequently neither the Mons Vaticanus nor Janiculensis then belonged to the Romans. (Liv. i. 3.) To the SW. of Rome it extended along the right bank of the Tiber down to the sea, where it contained some Salinae, or salt-works, at the mouth of the river. (Dionys. ii. 55.) The district immediately opposite to Rome seems to have been called Septem Pagi (*Ib.*). On the N. of Rome the territory of Veii must at one time have extended as far as Mount Soracte, since the ager Capenatis belonged to it, Capena being a colony of Veii (Cato, *ap. Serv. Aen.* vii. 697); though in the history of the wars between Rome and Veii, Capena appears as an independent city. [CAPENA, Vol. I. p. 504.] On the NW. it may probably have stretched as far as the Mons Ciminus; but here, as well as more to the S., its limits are uncertain, and all we know is that in the latter direction it must have been bounded by the territory of Caere. (Cf. Müller, *Etrusker*, ii. 2. p. 1, &c.) The ager Veiens is stigmatised by Horace and others as producing an execrable sort of red wine (*Sat.* ii. 3. 143; cf. Pers. v. 147; Mart. i. 103. 9, ii. 53. 4, &c.). We learn from Dionysius (ii. 54) that the city was of about the same size as Athens, and therefore nearly as large as Rome within the walls of Servius. [ROMA, Vol. II. p. 756.]

The political constitution of Veii, like that of the other Etruscan cities, seems originally to have been republican, though probably aristocratically republican, with magistrates annually elected. It was perhaps their vicinity to ambitious and aspiring Rome, and the constant wars which they had to wage with that city, that induced the Veientines to adopt the form of an elective monarchy, in order to avoid the dissensions occasioned by the election of annual magistrates under their original constitution, and thus to be enabled, under a single leader, to act with more vigour abroad; but this step procured them the ill-will of the rest of the Etruscan confederacy (Liv. v. 1, cf. iv. 17). Monarchy, however, does not appear to have been permanent among them; and we only know the names of two or three of their kings, as Tolumnius (*ib.*), Propertius (Serv. *Aen.* vii. 697), and Morrius (*Ib.* viii. 285).

The first time that the Veientes appear in history is in the war which they waged with Romulus in order to avenge the capture of their colony, Fidenae. According to the narrative of Livy, this war was terminated by one decisive battle in which Romulus was victorious (i. 15); but Dionysius (ii. 54, seq.) speaks of two engagements, and represents the Romans as gaining the second by a stratagem. Both these writers, however, agree with regard to the results of the campaign. The loss of the Veientines was so terrible, both in the battle and in the subsequent flight, in which numbers of them were drowned in attempting to swim the Tiber, that they were constrained to sue for peace. The terms imposed upon them by Romulus show the decisive nature of his victory. They were compelled to surrender that part of their territory in the neighbourhood of Rome called Septem Pagi, probably from its containing seven villages; to give up the salt-works which they possessed at the mouth of the Tiber; and to provide 50 hostages as security for the due execution of the treaty. On these conditions they obtained a peace for 100 years, with the restoration of their prisoners; though such of the latter as preferred to remain at Rome were presented with the freedom of the city and lands on the left bank of the Tiber. The district of Septem Pagi thus acquired probably comprehended the Vatican and Janiculan hills, and became the seat of the 5th Roman tribe, the Romilia or Romulia. (Varr. *L. L.* v. 9. § 65, Müll.; Paul. *ap. Fest. s: v. Romulia Trib.*)

This peace seems to have lasted about 60 or 70 years, when war again broke out between the Veientines and Romans in the reign of Tullus Hostilius, and this time also on account of Fidenae, which appears to have become a Roman colony after its capture by Romulus. The cause of the war was the treacherous conduct of the Fidenates during the Roman struggle with Alba. When called to account, they refused to give any explanation of their conduct, and procured the assistance of the Veientines. Tullus crossed the Anio (*Teverone*) with a large army, and the battle which took place at a spot between that river and the town of Fidenae was the most obstinate and bloody which had yet been recorded in the Roman annals. Tullus, however, gained a signal victory over the Fidenates and their allies the Veientines. The battle is remarkable for the vows made by Tullus, of twelve Salian priests, and of temples to Pavor and Pallor. These were the second set of Salians, or those attached to the worship of Quirinus [cf. ROMA, p. 829]; and the appropriateness of the vow will be perceived when we consider that the Fidenates, in their answer to the Romans, had asserted that all their engagements towards Rome had expired on the death of that deified hero. (Liv. i. 27; Dionys. iii. 23, sqq.)

The war was renewed under Ancus Marcius by forays on both sides, which, however, seem to have been begun by the Veientines. Ancus overthrew them in two pitched battles, the last of which was decisive. The Veientines were obliged to surrender all the tract on the right bank of the Tiber called the Silva Maesia. The Roman dominion was now extended as far as the sea; and in order to secure these conquests, Ancus founded the colony of Ostia at the mouth of the Tiber. (Liv. i. 33; Dionys. iii. 41.)

The next time that we find the Veientines in collision with Rome, they had to contend with a leader of their own nation. L. Tarquinius, an emigrant from Tarquinii to Rome, had distinguished himself in the wars of Ancus Marcius against Veii, and was now in possession of the Roman sovereignty. The Veientines, however, on this occasion did not stand alone, but were assisted by the other Etruscan cities, who complained of insults and injuries received from Tarquin. The Veientines, as usual, were discomfited, and so thoroughly, that they did not dare to leave their city, but were the helpless spectators of the devastation committed on their lands by the Romans. The war was terminated by Tarquin's brilliant victory at Eretus, which enabled him to claim the sovereignty of all Etruria, leaving, however, the different cities in the enjoyment of their own rights and privileges. It was on this occasion that Tarquin is said to have introduced at Rome the institution of the twelve lictors and their fasces, emblems of the servitude of the twelve Etruscan cities, as well as the other Etruscan insignia of royalty. (Dionys. iii. 57; Flor. i. 5.) It should be observed that on this subject the accounts are very various; and some have even doubted the whole story of this Etruscan conquest, because Livy does not mention it. That historian, however, when he speaks of the resumption of the war under Servius Tullius, includes the other Etruscans with the Veientines, as parties to the truce which had expired ("bellum cum Veientibus (jam enim indutiae exierant) *aliisque Etruscis* sumptum," i. 42), although the Etruscans had not been concerned in the last Veientine war he had recorded. (Cf. Dionys. iv. 27.) This war under Servius Tullius was the last waged with the Veientines during the regal period of Rome.

When the second Tarquin was expelled from Rome, the Etruscans endeavoured to restore him. Veii and Tarquinii were the two most forward cities in the league formed for this purpose. The first battle, which took place near the Silvia Arsia, was bloody but indecisive, though the Romans claimed a dubious victory. But the Etruscans having obtained the assistance of Porsena, Lars of Clusium, the Romans were completely worsted, and, at the peace which ensued, were compelled to restore to the Veientines all the territory which had been wrested from them by Romulus and Ancus Marcius. This, however, Porsena shortly afterwards restored to the Romans, out of gratitude for the hospitality which they had displayed towards the remnant of the Etruscan army after the defeat of his son Aruns at Aricia. (Liv. ii. 6—15; Dionys. v. 14, sqq.; Plut. *Publ.* 19.)

The Veientines could ill brook being deprived of this territory; but, whilst the influence of Porsena and his family prevailed in the Etruscan League, they remained quiet. After his death the war again broke out, B. C. 483. For a year or two it was a kind of border warfare characterised by mutual depredations. But in B.C. 481, after a general congress of the Etruscans, a great number of volunteers joined the Veientines, and matters began to assume a more serious aspect. In the first encounters the Romans were unsuccessful, chiefly through a mutiny of the soldiers. They seem to have been disheartened by their ill success; their army was inferior in number to that of the Veientines, and they endeavoured to decline an engagement. But the insults of the enemy incensed the Roman soldiery to such a degree that they insisted on being led to battle. The contest was long and bloody. The Etruscans at one time were in possession of the Roman camp; but it was recovered by the valour of Titus Siccius. The Romans lost a vast number of officers, amongst whom were the consul Manlius, Q. Fabius, who had been twice consul, together with many tribunes and centurions. It was a drawn battle; yet the Romans claimed the victory, because during the night the Etruscans abandoned their camp, which was sacked by the Romans on the following day. But the surviving consul, M. Fabius Vibulanus, on his return to Rome, refused a triumph, and abdicated his office, the duties of which he was prevented from discharging by the severity of his wounds. (Dionys. ix. 5, sqq.; Liv. ii. 42—47.)

Shortly after this, the Veientines, finding that they were unable to cope with the Romans in the open field, adopted a most annoying system of warfare. When the Roman army appeared, they shut themselves up within their walls; but no sooner had the legions retired, than they came forth and scoured the country up to the very gates of Rome. The Fabian family, which had given so many consuls to Rome, and which had taken so prominent a part in the late war, now came forward and offered to relieve the commonwealth from this harassing annoyance. The whole family appeared before the senate, and by the mouth of their chief, Caeso Fabius, then consul for the third time, declared, that, as a continual rather than a large guard was required for the Veientine war, they were willing to undertake the duty and to maintain the majesty of the Roman name, without calling upon the state for either soldiers or money. The senate thankfully accepted the offer. On the following morning 306 Fabii met in the vestibule of the consul's house. As they passed through the city to the place of their destination, they stopped at the capitol and offered up vows to the gods for the success of their enterprise. Then they passed out of Rome by the right arch of the Porta Carmentalis, and proceeded straight to the river Cremera, where there was a spot that seemed adapted by nature as a fortress for their little garrison. It appears, however, that the Fabii were accompanied by their clients and adherents, and the whole band probably amounted to 3000 or 4000. (Dionys. ix. 15; P. Diac. *s. v. Scelerata Porta.*) The place which they chose as the station of their garrison was a precipitous hill which seemed to have been cut and isolated by art; and they further strengthened it with entrenchments and towers. The spot has been identified with great probability by Nardini, and subsequently by other topographers, with a precipitous hill about 6 miles from Rome, on the left of the Via Flaminia, where it is traversed by the Cremera (now the *Valcha*), and on the right bank of that stream. It is the height which commands the present *Osteria della Valchetta.* (Nibby, *Dintorni di Roma*, vol. iii. p. 399; Dennis, *Etruria*, vol. i. p. 43.)

The position here taken up by the Fabii not only enabled them to put a complete stop to the marauding expeditions of the Veientines, but even to commit depredations themselves on the territory of Veii. The Veientines having made many vain attempts to dislodge them, at length implored the succour of the Etruscans; but the Fabii on their side were supported by a consular army under Aemilius, and the Veientines and their allies were defeated. This success rendered the Fabii still more enterprising. After occupying their fortress two years with impunity they began to extend their excursions; and the Veientines on their side sought to draw them onwards, in which they at length succeeded. By a feigned flight, they enticed the Fabii into an ambuscade and slew them, 13th Feb. B. C. 476. (Ov. *Fast.* ii. 195, sqq.; Liv. ii. 48—50; Dionys. ix. 16—19; Florus, i. 12, &c.)

Elated with this success, the Veientines, united with the Etruscans, now marched towards Rome and pitched their camp on the Janiculan hill, at a distance of only 6 stadia from the city. Thence passing the Tiber, they penetrated as far as the ancient temple of Hope, which stood near the modern *Porta Maggiore.* Here an indecisive action took place, which was renewed at the Porta Collina with the same result; but two engagements of a more decisive character on the Janiculan hill obliged the allied army to retreat. In the following year the Veientines allied themselves with the Sabines, but were completely defeated under the walls of their own city by the consul Pub. Valerius. The war was brought to a termination in the following year, in the consulship of C. Manlius, who concluded with them a truce of 40 years, the Veientines engaging to pay a tribute in corn and money. (Liv. ii. 51—54; Dionys. ix. 23, sqq.)

But such terms were merely nominal, and in a few years hostilities were renewed. We hear of some forays made by the Veientines in B. C. 442 (Liv. iv. 1); but there was no regular war till seven years later, when the Veientines, who were at that time governed by Lars, or King, Tolumnius, excited the Roman colony Fidenae to rebel; and in order completely to compromise the Fidenates, Tolumnius ordered them to slay the Roman ambassadors who had been despatched to demand an explanation. Both sides flew to arms; one or two obstinate engagements ensued; but the allies who had been joined by the Falisci also, were overthrown in a decisive battle under the walls of Fidenae, in which Tolumnius was killed by the Roman military tribune, A. Cornelius Cossus. (Liv. iv. 17—19; cf. Propert. iv. 10. 22, sqq.)

Three years afterwards, Rome being afflicted with a severe pestilence, the Veientines and Fidenates were emboldened to march upon it, and encamped before the Porta Collina; but on the appearance of a Roman army under the dictator Aulus Servilius, they retreated. Servilius having pursued and routed them near Nomentum, marched to Fidenae, which he at length succeeded in taking by means of a cuniculus or mine. (Liv. iv. 22.)

Although the Veientines obtained a truce after this event, yet they soon violated it, and began to commit depredations in the Roman territory, B. C. 427; and even defeated a Roman army whose operations had been paralysed through the dissensions of the three military tribunes who commanded it. The Fidenates now rose and massacred all the Roman colonists, and again allied themselves with the Veientines, who had also enlisted a great number of Etruscan volunteers in their service. These events occasioned great alarm at Rome. Mamercus Aemilius was created dictator, and, marching against the enemy, encamped in the peninsula formed by the confluence of the Anio and the Tiber. Between this spot and Fidenae a desperate battle was fought: stratagems were employed on both sides; but at length the allies were completely defeated, and the Romans entered the gates of Fidenae along with the flying enemy. The city was sacked and destroyed and the inhabitants sold as slaves; but on the other hand the Romans granted the Veientines a truce of 20 years. (Liv. iv. 31—35.)

At the expiration of this truce, the Romans resolved to subdue Veii, as they had done Fidenae, and it was besieged by an army commanded by six military tribunes. At this news the national assembly of the Etruscans met at the fane of Voltumna, to consider what course they should pursue. The Veientines had again resorted to the regal form of government; but unfortunately the person whom they elected for their king, though rich and powerful, had incurred the hatred of the whole Etruscan nation by his oppressions and imperious manners, but especially by his having hindered the performance of certain sacred games. The Etruscans consequently declared that, unless he was deposed, they should afford the Veientines no assistance. But the latter were afraid to adopt this resolution, and thus they were abandoned to their fate. Nevertheless, they contrived to prolong the siege for a period of ten years, during which the Romans were several times discomfited. It is worthy of remark that it was during this siege that the Roman soldiers, being obliged to pass the winter out of Rome, first received a fixed regular stipend. The Capenates, the Falisci, and the Tarquinienses in vain endeavoured to relieve the beleaguered city.

The length of the siege had begun to weary the Romans, when, according to the legend, the means of its capture was suggested by an extraordinary portent. The waters of Lake Albanus swelled to such an extent that they threatened to inundate the surrounding country. The oracle of Delphi was consulted on the occasion, and the response involved not only the immediate subject of the application, but also the remoter one of the capture of Veii. According to the voice from the sacred tripod, that city would be taken when the waters of the lake were made to flow off without running directly into the sea; and the prophecy was confirmed by the revelation of a Veientine haruspex made during the interval of the embassy to Delphi. All that we can infer from this narrative is that the formation of the emissary for draining the Alban lake was contemporary with the siege of Veii [cf. Albanus Lacus, Vol. I. p. 29]: the rest must be referred to the propensity of the ancients to ascribe every great event to the intervention of the gods; for we have already seen that Fidenae was captured by means of a cuniculus, a fact which there does not appear to be any valid reason to doubt, and therefore the emissary of the lake cannot be regarded as having first suggested to the Romans the method of taking a city by mine.

The honour of executing this project was reserved for the dictator M. Furius Camillus. Fortune seemed to have entirely deserted the Veientines: for though the pleading of the Capenates and Falisci on their behalf had made some impression on the national assembly of the Etruscans, their attention was diverted in another direction by a sudden irruption of the Cisalpine Gauls. Meanwhile Camillus, having defeated some bodies of troops who endeavoured to relieve Veii, erected a line of forts around it, to cut off all communication with the surrounding country, and appointed some corps of miners to work continually at the cuniculus. When the mine was completed, he ordered a picked body of his most valiant soldiers to penetrate through it, whilst he himself diverted the attention of the inhabitants by feigned attacks in different quarters. So skilfully had the mine been directed that the troops who entered it emerged in the temple of Juno itself, in the highest part of the citadel. The soldiers who guarded the walls were thus taken in the rear; the gates were thrown open, and the city soon filled with Romans. A dreadful massacre ensued; the town was sacked, and those citizens who had escaped the sword were sold into slavery. The image of Juno, the tutelary deity of Veii, was carried to Rome and pompously installed on Mount Aventine, where a magnificent temple was erected to her, which lasted till the abolition of paganism. (Liv. v. 8, 12, 13, 15—22; Cic. *Div.* i. 44, ii. 32; Plut. *Cam.* 5, sq.; Flor. i. 12.)

Veii was captured in the year 396 B. C. Its territory was divided among the citizens of Rome at the rate of seven jugera per head. A great debate arose between the senate and the people whether Veii should be repopulated by Roman citizens, and thus made as it were a second capital; but at the persuasion of Camillus the project was abandoned. But though the city was deserted, its buildings were not destroyed, as is shown by several facts. Thus, after the battle of the Allia and the taking of Rome by the Gauls, the greater part of the Romans retired to Veii and fortified themselves there; and when the Gauls were expelled, the question was mooted whether Rome, which had been reduced to ashes, should be abandoned, and Veii converted into a new capital. But the eloquence of Camillus again decided the Romans for the negative, and the question was set at rest for ever. This took place in B. C. 389. Some refractory citizens, however, who disliked the trouble of rebuilding their own houses at Rome, took refuge in the empty ones of Veii, and set at nought a senatusconsultum ordering them to return; but they were at length compelled to come back by a decree of capital punishment against those who remained at Veii beyond a day prescribed. (Liv. v. 49, sqq., vi. 4.)

From this time Veii was completely deserted and went gradually to decay. Cicero (*ad Fam.* xvi. 9) speaks of the measuring of the Veientine territory for distribution; and it was probably divided by Caesar among his soldiers in B. C. 45. (Plut. *Caes.* 57.) Propertius also describes its walls as existing in his time; but the space within consisted of fields where the shepherd fed his flock, and which were then under the operation of the decempeda (iv. 10. 29). It is, however, rather difficult to reconcile this chronology, unless there were two distributions. Caesar also appears to have planted a colony at the ancient city, and thus arose the second, or Roman, Veii, which seems to have been considerable enough to sustain an assault during the wars of the triumvirs. The inhabitants were again dispersed, and the colony was not re-erected till towards the end of the reign of Augustus, when it assumed the name of municipium Augustum Veiens, as appears from inscriptions. (Cf. Auct. *de Coloniis.*) When Florus, who flourished in the reign of Hadrian, asserts (i. 12) that scarcely a vestige remained to mark the spot where Veii once stood, he either writes with great carelessness or is alluding to the ancient and Etruscan Veii. The existence of the municipium in the reigns of Augustus and Tiberius is attested by several monuments discovered in its ruins; and some inscriptions also found there show that it was in existence at least as late as the reign of Constantius Chlorus. The monuments alluded to consist partly of sculptures relating to those emperors and their families, and partly of inscriptions. Amongst the latter the most important is now preserved in the Capitoline Museum at Rome, recording the admission of Caius Julius Gelotes, a freedman of Augustus, to the office of an Augustalis, by the centumviri of Veii. It is dated in the consulship of Gaetulicus and Calvisius Sabinus, A. U. C. 779=B. C. 26, or the 13th year of the reign of Tiberius. It is published by Fabretti (*Inscr.* p. 170), but more correctly from the original by Nibby in his *Dintorni di Roma* (vol. iii. p. 409). The accents are worthy of note. Among the centumvirs whose names are subscribed to this decree are those of two of the Tarquitian family, namely, M. Tarquitius Saturninus and T. Tarquitius Rufus. This family, which produced a celebrated writer on Etruscan divination (Macrob. *Sat.* iii. 7), seems to have belonged to Veii and to have enjoyed considerable importance there, as two other inscriptions relating to it have been discovered. One of these records the restoration of a statue erected in honour of M. Tarquitius Saturninus by the 22nd Legion; the other is a tablet of Tarquitia Prisca dedicated to her husband M. Saenius Marcellus. (Nibby, *Ib.* p. 410, sq.) The family of Priscus is the most celebrated of the Gens Tarquitia. One of these was the accuser of Statilius Taurus in the reign of Claudius, and was himself condemned under the law of *repetundae* in the reign of Nero. (Tac. *Ann.* xii. 59, xiv. 44.) There are various coins of the Tarquitii. (Eckhel, *D. N. V.* p. 322.) After the era of Constantine we have no notices of Veii except in the Tab. Peutingeriana and the Geographer of Ravenna. It was probably destroyed by the Lombards. At the beginning of the 11th century a castle was erected on the precipitous and isolated hill on the S. side of Veii, which was called *la Isola*, and is now known by the name of the *Isola Farnese.*

Sir William Gell was the first who gave an exact plan of Veii in the *Memorie dell'Istituto* (Fasc. i.), and afterwards in his *Topography of Rome and its Vicinity.* He traced the vestiges of the ancient walls, which were composed of irregular quadrilateral masses of the local *tufa*, some of which were from 9 to 11 feet in length. Mr. Dennis, however, failed to discover any traces of them (*Etruria*, vol. i. p. 15), and describes the stone used in the fortifications of Veii, as being cut into smaller pieces than usual in other Etruscan cities. These remains, which are principally to be traced in the N. and E., as well as the streams and the outline of the cliffs, determine the extent of the city in a manner that cannot be mistaken. They give a circumference of about 7 miles, which agrees with the account of Dionysius, before referred to, when he compares the size of Veii with that of Athens. It has been debated whether the isolated rock, called the *Isola Farnese*, formed part of the city. Nibby (*Dintorni*, vol. iii. p. 424) and others are of opinion that it was the arx or citadel. On the other hand Sir William Gell and Mr. Dennis hold that this could not have been the case; and it must be confessed that the reasons advanced by the latter (vol. i. p. 42, note 5) appear decisive; namely, 1, the *Isola* is separated from the city by a deep glen, so that, had it been the citadel, Camillus by its capture would not have obtained immediate possession of the town, as we learn from Livy's narrative, before referred to, that he did: 2, the remains of Etruscan tombs on the *Isola* show that it must have been a cemetery, and consequently without the walls. The two authorities last cited identify the citadel with the hill now called the *Piazza d' Armi* at the SE. extremity of the town, in the angle formed by the junction of the stream called *Fosso de' due Fossi* with that called *Fosso di Formello.* These two streams traverse the southern and eastern boundaries of ancient Veii. The latter of these streams, or *Fosso di Formello*, is thought to be the ancient Cremera. The other rivulet rises at *La Torretta*, about 12 miles from Rome. Near Veii it forms a fine cataract, precipitating itself over a rock about 80 feet high. From this spot it runs in a deep channel among precipices, and separates the *Isola* from the rest of Veii. It then receives the *Rivo del Pino* or *della Storta*, whence its name of *Fosso de' due Fossi.* After joining the *Fosso di Formello*, or Cremera, the united stream is now called *La Valca*, and falls into the Tiber about 6 miles from Rome, near the Via Flaminia.

Topographers have discovered 9 gates, to which they have assigned imaginary names from local circumstances. It would be impossible to explain the exact sites of these gates without the assistance of a plan, and we shall therefore content ourselves with enumerating them in the order in which they occur, premising only that all writers do not call them alike. The westernmost gate, called the *Porto de' Sette Pagi*, from its being supposed to have led to the district called the Septem Pagi, is situated near the *Ponte dell' Isola.* Then proceeding round the S. side of the city, the next gate occurs near the *Fosso dell' Isola;* and, from its leading to the rock of *Isola*, which, as we have seen, was thought by some topographers to be the ancient citadel, has been called the *Porta dell' Arce.* The next gate on the E. is the *Porta Campana;* and after that, by the *Piazza d' Armi*, is the *Porta Fidenate.* Near this spot was discovered, in 1840, the curious staircase called *La Scaletta.* Only eight steps of uncemented masonry, seated high in the cliff, remain, the lower part having fallen with the cliff. After passing the *Piazza d' Armi*, in traversing the northern side of the city by the valley of the Cremera, the gates occur in the following order: the *Porta di Pietra Pertusa;* the *Porta delle Are Muzie;* the *Porta Capenate;* the *Porta del Colombario*, so named from the columbarium near it; and lastly the *Porta Sutrina*, not far from the *Ponte di Formello.*

The Municipium Veiens, which succeeded the ancient town, was undoubtedly smaller; for Roman sepulchres and columbaria, which must have been outside the Municipium, have been discovered within the walls of Etruscan Veii. It was perhaps not more than 2 miles in circumference. On the spot probably occupied by the Forum, were discovered the colossal heads of Augustus and Tiberius, and the colossal statue of the latter, crowned with oak and in a sitting posture, which are now in the Vatican, in the corridor of the *Museo Chiaramonte.* Several other fragments of statues have been found, as well as 24 marble columns, 12 of which now adorn the *Piazza Colonna* at Rome, and the rest are employed in the Chapel of the Sacrament in the new Basilica of St. Paul.

The remains of Etruscan Veii are portions of the walls, the bridge near the *Porta di Pietra Pertusa*, the bridge, or tunnel, called *Ponte Sodo*, and the tombs and sepulchral grottoes. Of the walls we have already spoken. The remains of the bridge consist of a piece of wall about 20 feet wide on the bank of the stream, which seems to have formed the pier from which the arch sprung, and some large blocks of hewn tufo which lie in the water. The piers of the bridge called *Ponte Formello* are also possibly Etruscan, but the arch is of Roman brickwork. The *Ponte Sodo* is a tunnel in the rock through which the stream flows. Nibby (*Dintorni*, vol. iii. p. 433), describes it as 70 feet long, 20 wide, and 15 high: but Mr. Dennis, who waded through it, says that it is 240 feet long, 12 to 15 wide and nearly 20 high (*Etruria*, vol. i. p. 14). It is in all probability an Etruscan excavation, or has at all events been enlarged by art. An ancient road ran over it; and from above it is scarcely visible. No trace remains of the cuniculus of Camillus. The vicinity of Veii abounds with tombs excavated in the rock, and sepulchral tumuli, some of which are Roman. Among the tombs is a very remarkable one, discovered in the winter of 1842, and still open to inspection. It consists of a long passage in the tumulus, or mound, called *Poggio Michele*, leading to a door in the middle of the mound, and guarded at each end by sculptured lions. This is the entrance to a low dark chamber, hewn out of the rock, the walls of which are covered with paintings of the most grotesque character, consisting of horses, men, sphinxes, dogs, leopards, &c. On either side a bench of rock, about 2½ feet high, projects from the wall, on each of which, when the tomb was first opened, a skeleton reposed; but these soon crumbled into dust. One of them, from the arms lying near, was the remains of a warrior; the other skeleton was probably that of his wife. On the floor were large jars containing human ashes, and also several small vases of the most archaic Etruscan pottery. Within was another smaller chamber also containing cinerary urns. A complete description of this remarkable sepulchre will be found in Mr. Dennis's *Etruria* (vol. i. ch. 2).

For the history and antiquities of Veii the following works may be consulted; Nibby, *Dintorni di Roma*, vol. iii., and *Viaggio Antiquario*, vol. i.; Canina, *L'antica Città di Veji descritta;* Abeken, *Mittelitalien;* Müller, *Etrusker;* Sir W. Gell, *Topography of Rome and its Vicinity;* Dennis, *Cities and Cemeteries of Etruria.* [T. H. D.]

VELATODURUM, in Gallia, is placed by the Antonine Itin. on the road from Vesontio (*Besançon*) to Epamanduodurum (*Mandeure*) xxii. from *Besançon* and xii. from *Mandeure.* But these two numbers exceed the distance between *Besançon* and *Mandeure.* The termination *durum* seems to show that Velatodurum was on a stream; and D'Anville conjectures that it is near *Clereval* on the *Doubs*, where there is a place named *Pont-pierre.* But this is merely a guess. [Epamanduodurum.] [G. L.]

VELAUNI, a people mentioned in the Trophy of the Alps (Plin. iii. 20), between the Nerusii and Suetri. If the geographical position of these people corresponds to their position in Pliny's list of tribes, we know in a general way where to place them. [Nerusii; Suetri.] [G. L.]

VELDIDENA, one of the most important towns of Rhaetia, on the southern bank of the river Oenus, and on the road leading from Tridentum to Augusta Vindelicorum. (*It. Ant.* pp. 258, 259, 275, 280.) According to coins which have been found on its site, it was made a Roman colony with the surname Augusta. Its site is now occupied by the convent of *Wilden* in the neighbourhood of *Inspruck*, on the little river *Sihl.* (See Roschmann, *Veldidena Urbs antiquissima Augusti Colonia*, Ulm, 1744, 4to.) [L. S.]

VELEIA (*Eth.* Veleias, ātis: Ru. near *Montepolo*), a town of Liguria, situated on the frontiers of Gallia Cisalpina, about 20 miles S. of Placentia (*Piacenza*), in the hills which form the lower slopes of the Apennines. The Veleiates are mentioned by Pliny among the Ligurian tribes; and in another passage he speaks of "oppidum Veleiatium," which was remarkable for the longevity of some of its inhabitants (vii. 49. s. 50). He there describes it as situated "circa Placentiam in collibus," but its precise site was unknown until its remains were discovered in 1760. From the mode in which these are buried, it seems certain that the town was overwhelmed by a vast landslip from the neighbouring mountain. Systematic excavations on the spot, which have been carried on since 1760, have brought to light several buildings of the ancient city, including the amphitheatre, a basilica, the forum, and several temples: and the great number of bronze ornaments and implements of a domestic kind, as well as statues, busts, &c., which have been discovered on the spot, have given celebrity to Veleia as the Pompeii of Northern Italy. Unfortunately the great weight of the superincumbent mass has crushed in the buildings, so that all the upper part of them is destroyed, and the larger statues have suffered severely from the same cause. The inscriptions found there attest that Veleia was a flourishing municipal town in the first centuries of the Roman Empire. One of these is of peculiar interest as containing a detailed account of the investment of a large sum of money by the emperor Trajan in the purchase of lands for the maintenance of a number of poor children of both sexes. This remarkable document contains the names of numerous farms and villages in the neighbourhood of Veleia, and shows that that town was the capital of an extensive territory (probably the same once held by the Ligurian tribe of the Veleiates) which was divided into a number of Pagi, or rural districts. The names both of these and of the various "fundi" or farms noticed are almost uniformly of Roman origin, — thus affording a remarkable proof how completely this district had been Romanised before the period in question. The Tabula Alimentaria Trajana, as it is commonly called, has been repeatedly published, and illustrated with a profusion of learning, especially by De Lama. (*Tavola Alimentaria Veleiate detta Trajana*, 4to. Parma, 1819.) A description of the ruins and antiquities has been published by Antolini (*Le Rovine di Veleja*, Milano, 1819). The coins found at Veleia are very numerous, but none of them later than the time of Probus: whence it is reasonably inferred that the catastrophe which buried the city occurred in the reign of that emperor. [E. H. B.]

VELIA (Οὐέλια, or Οὐέλεια, Ptol. ii. 6. § 65), a town of the Caristi in Hispania Tarraconensis, on the road from Pompelo to Asturica (*Itin. Ant.* p. 454, where it is called Beleia). (Cf. Plin. iii. 3. s. 4; Geogr. Rav. iv. 45.) Variously identified with *Viana*, *Bernedo*, and *Yruña.* [T. H. D.]

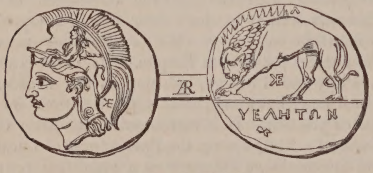
VELIA (Ὑέλη or Ἐλέα: *Eth.* Ὑελήτης or Ἐλεάτης, Veliensis: *Castell' a Mare della Brucca*), one of the principal of the Greek colonies in Southern Italy, situated on the shores of the Tyrrhenian sea, about midway between Posidonia and Pyxus. There is some uncertainty respecting the correct form of the name. Strabo tells us that it was originally called Hyele (Ὑέλη), but was in his day called Elea (Ἐλέα), and Diogenes Laertius also says that it was at first called Hyele and afterwards Elea. (Strab. vi. p. 252; Diog. Laert. ix. 5. § 28; Steph. B. *s. v.*) But it is certain from the evidence of its coins, which uniformly bear the legends ὙΕΛΗ and ὙΕΛΗΤΩΝ, that the name of Hyele continued in use among the people themselves as long as the city continued; while, on the other hand, the name of Ἐλέα is already found in Scylax (p. 4. § 12), and seems to have been certainly that in use among Attic writers from an early period, where the Eleatic school of philosophy rendered the name familiar. Strabo also tells us that some authors wrote the name Ele (Ἔλη), from a fountain of that name; and this form, compared with Ὑέλη and the Latin form Velia, seems to show clearly that the diversity of names arose from the Aeolic Digamma, which was probably originally prefixed to the name, and was retained in the native usage and in that of the Romans, while it was altogether dropped by the Attics. (Münter, *Velia*, p. 21.) It is not improbable that the name was derived from that of the neighbouring river, the Hales of Cicero (*Alento*), of which the name is written Ἐλέης by Strabo and Βελέα by Stephanus of Byzantium. (Cic. *ad Fam.* vii. 20; Strab. vi. p. 254.) Others, however, derived it from the marshes (ἕλη) at the mouth of the same river.

There is no trace of the existence of any town on the site of Velia before the establishment of the Greek colony there, and it is probable that this, like most of the Greek colonies in Southern Italy, was founded on a wholly new site. It was a colony from Phocaea in Ionia, and derived its origin from the voluntary expatriation of the inhabitants of that city in order to avoid falling under the Persian yoke, at the time of the conquest of Ionia by Harpagus, B. C. 544. The Phocaean emigrants proceeded in a body to Corsica, where they had already founded the colony of Alalia about 20 years before; and in the first instance established themselves in that island, but, having provoked the enmity of the Tyrrhenians and Carthaginians by their piracies, they sustained such severe loss in a naval action with the combined fleets of these two powers, that they found themselves compelled to abandon the colony. A part of the emigrants then repaired to Massilia (which was also a Phocaean colony), while the remainder, after a temporary halt at Rhegium, proceeded to found the new colony of Hyele or Velia on the coast of Lucania. This is the account given by Herodotus (i. 164—167), with which that cited by Strabo from Antiochus of Syracuse substantially agrees. (Strab. vi. p. 254.) Later writers have somewhat confused the narrative, and have represented the foundation of Massilia and Velia as contemporaneous (Hygin. *ap. A. Gell.* x. 16; Ammian. Marc. xv. 9. § 7); but there is no doubt that the account above given is the correct one. Scylax alone represents Velia as a colony of Thurii. (Scyl. p. 4. § 12.) If this be not altogether a mistake it must refer to the admission at a later period of a body of fresh colonists from that city; but of this we find no trace in any other author. The exact date of the foundation of Velia cannot be determined, as we do not know how long the Phocaeans remained in Corsica, but it may be placed approximately at about 540 B. C.

There is no doubt that the settlers at Velia, like those of the sister colony of Massilia, followed the example of their parent city, and devoted themselves assiduously to the cultivation of commerce; nor that the city itself quickly became a prosperous and flourishing place. The great abundance of the silver coins of Velia still in existence, and which are found throughout the S. of Italy, is in itself sufficient evidence of this fact; while the circumstance that it became the seat of a celebrated school of philosophy, the leaders of which continued through successive generations to reside at Velia, proves that it must have been a place of much intellectual refinement and cultivation. But of its history we may be said to know absolutely nothing. Strabo tells us that it was remarkable for its good government, an advantage for which it was partly indebted to Parmenides, who gave his fellow-citizens a code of laws which the magistrates from year to year took an oath to obey. (Strab. vi. p. 254; Diog. Laert. ix. 3. § 23.) But the obscure story concerning the death of Zeno, the disciple of Parmenides, who was put to death by a tyrant named Nearchus or Diomedon, would seem to show that it was not free from the same kind of violent interruptions by the rise of despotisms as were common to most of the Greek cities. (Diog. Laert. ix. 5; Cic. *Tusc.* ii. 22.) Strabo also tells us that the Eleans came off victorious in a contest with the Posidonians, but of the time and circumstances of this we are wholly ignorant; and he adds that they maintained their ground against the Lucanians also. (Strab. *l. c.*) If this is correct they would have been one of the few Greek cities which preserved their national existence against those barbarians, but their name is not found in the scanty historical notices that we possess of the wars between the Lucanians and the cities of Magna Graecia. But the statement of Strabo is in some degree confirmed by the fact that Velia was certainly admitted at an early period (though on what occasion we know not) to the alliance of Rome, and appears to have maintained very friendly relations with that city. It was from thence, in common with Neapolis, that the Romans habitually derived the priestesses of Ceres, whose worship was of Greek origin. (Cic. *pro Balb.* 24; Val. Max. i. 1. § 1.) Cicero speaks of Velia as a well-known instance of a "foederata civitas," and we find it mentioned in the Second Punic War as one of those which were bound by treaty to contribute their quota of ships to the Roman fleet. (Cic. *l. c.*; Liv. xxvi. 39.) It eventually received the Roman franchise, apparently in virtue of the Lex Julia, B. C. 90. (Cic. *l. c.*) Under the Roman government Velia continued to be a tolerably flourishing town, and seems to have been from an early period noted for its mild and salubrious climate. Thus we are told that P. Aemilius was ordered to go there by his physicians for the benefit of his health, and we find Horace making inquiries about it as a substitute for Baiae. (Plut. *Aemil.* 39; Hor. *Ep.* i. 15. 1.) Cicero's friend Trebatius had a villa there, and the great orator himself repeatedly touched there on his voyages along the coast of Italy. (Cic. *Verr.* ii. 40, v. 17, *ad Fam.* vii. 19, 20, *ad Att.* xvi. 6, 7.) It appears to have been at this period still a place of some trade, and Strabo tells us that the poverty of the soil compelled the inhabitants to turn their attention to maritime affairs and fisheries. (Strab. vi. p. 254.) It is probable that the same cause had in early times co-operated with the national disposition of the Phocaean settlers to direct their attention especially to maritime commerce. We hear nothing more of Velia under the Roman Empire. Its name is found in Pliny and Ptolemy, but not in the Itineraries, which may, however, probably proceed from its secluded position. It is mentioned in the Liber Coloniarum (p. 209) among the Praefecturae of Lucania; and its continued existence as a municipal town is proved by inscriptions. (Mommsen, *Inscrip. R. N.* 190, App. p. 2.) It became an episcopal see in the early ages of Christianity, and still retained that dignity as late as the time of Gregory the Great (A. D. 599). It is probable that the final decay of Velia, like that of Paestum, was owing to the ravages of the Saracens in the 8th and 9th centuries. The bishopric was united with that of *Capaccio*, which had succeeded to that of Paestum. (Münter, *Velia*, pp. 69—73.) During the middle ages there grew up on the spot a fortress which was called *Castell' a Mare della Brucca*, and which still serves to mark the site of the ancient city.

The ruins of Velia are situated on a low ridge of hill, which rises about a mile and a half from the mouth of the river *Alento* (the ancient Hales), and half a mile from the coast, which here forms a shallow but spacious bay, between the headland formed by the *Monte della Stella* and the rocky point of *Porticello* near *Ascea*. The mediaeval castle and village of *Castell' a Mare della Brucca* occupy the point of this hill nearest the sea. The outline of the ancient walls may be traced at intervals round the hill for their whole extent. Their circuit is not above two miles, and it is most likely that this was the old city or acropolis, and that in the days of its prosperity it had considerable suburbs, especially in the direction of its port. It is probable that this was an artificial basin, like that of Metapontum, and its site is in all probability marked by a marshy pool which still exists between the ruins of the ancient city and the mouth of the *Alento*. This river itself, however, was sufficient to afford a shelter and place of anchorage for shipping in ancient times (Cic. *ad Att.* xvi. 7), and is still resorted to for the same purpose by the light vessels of the country. No other ruins exist on the site of the ancient city except some masses of buildings, which, being in the reticulated style, are unquestionably of Roman date: portions of aqueducts, reservoirs for water, &c. are also visible. (The site and existing remains of Velia are described by Münter, *Velia in Lucanien*, 8vo. Altona, 1818, pp. 15—20, and by the Duc de Luynes, in the *Annali dell' Instituto*, 1829, pp. 381—386.)

It is certain that as a Greek colony Velia never rose to a par with the more opulent and flourishing cities of Magna Graecia. Its chief celebrity in ancient times was derived from its celebrated school of philosophy, which was universally known as the Eleatic school. Its founder Xenophanes was indeed a native of Colophon, but had established himself at Velia, and wrote a long poem, in which he celebrated the foundation of that city. (Diog. Laert. ix. 2. § 20.) His distinguished successors Parmenides and Zeno were both of them born at Velia, and the same thing is asserted by some writers of Leucippus, the founder of the atomic theory, though others represent him as a native of Abdera or Melos. Hence Diogenes Laertius terms Velia "an inconsiderable city, but capable of producing great men" (ix. 5. § 28). [E. H. B.]



COIN OF VELIA.

VELINUS (*Velino*), a considerable river of Central Italy, which has its sources in the lofty group of the Apennines between Nursia (*Norcia*) and Interocrea (*Antrodoco*). Its actual source is in the immediate neighbourhood of the ancient Falacrinum, the birthplace of Vespasian, where an old church still bears the name of *Sta Maria di Fonte Velino*. The upper part of its course is from N. to S.; but near *Antrodoco* it turns abruptly to the W., pursues that direction as far as *Rieti*, and thence flows about NNW. till it discharges its waters into the Nar (*Nera*) about 3 miles above *Terni* (Interamna). Just before reaching that river it forms the celebrated cascade now known as the *Falls of Terni* or *Cascata delle Marmore*. This waterfall is in its present form wholly artificial. It was first formed by M'. Curius Dentatus, who opened an artificial channel for the waters of the Velinus, and thus carried off a considerable part of the Lacus Velinus, which previously occupied a great part of the valley below Reate. There still remained, however, as there does to this day, a considerable lake, called the Lacus Velinus, and now known as the *Lago di Piè di Lugo*. It was on the banks of this lake that the villa of Axius, the friend of Cicero and Varro, was situated. (Cic. *ad Att.* iv. 15; Varro, *R.R.* ii. 1, 8.) Several smaller lakes still exist a little higher up the valley: hence we find Pliny speaking in the plural of the Velini Lacus (Plin. iii. 12. s. 17; Tac. *Ann.* i. 79; Vib. Seq. p. 24.) The character and conformation of the lower valley of the Velinus are fully described in the article Reate. Pliny has made a complete confusion in his description of the Nar and Velinus. [Nar.] The latter river receives near *Rieti* two considerable streams, the *Salto* and the *Turano*: the ancient name of the first is unknown to us, but the second is probably the Tolenus of Ovid. (*Fast.* vi. 565.) It flows from the mountain district once occupied by the Aequiculi, and which still retains the name of *Cicolano*. [Tolenus.] [E. H. B.]

VELITRAE (Οὐέλιτραι : *Eth.* Οὐελιτρανός, Veliternus : *Velletri*), a city of Latium situated on the southern slope of the Alban hills, looking over the Pomptine Marshes, and on the left of the Via Appia. There can be no doubt that it was included within the limits of Latium, as that name was usually understood, at least in later times: but there is great uncertainty as to whether it was originally a Latin or a Volscian city. On the one hand Dionysius includes the Veliterni in his list of the thirty cities of the Latin League, a document probably derived from good authority (Dionys. v. 61). On the other hand both Dionysius himself and Livy represent Velitrae as a Volscian city at the earliest period when it came into collision with Rome. Thus Dionysius, in relating the wars of Ancus Marcius with the Volscians, speaks of Velitrae as a city of that people which was besieged by the Roman king, but submitted, and was received to an alliance on favourable terms. (Id. iii. 41.) Again in B. C. 494, just about the period when its name figures in Dionysius as one of the Latin cities, it is mentioned both by that author and by Livy as a Volscian city, which was wrested from that people by the consul P. Virginius (Id. vi. 42; Liv. ii. 30). According to Livy a Roman colony was sent there the same year, which was again recruited with fresh colonists two years afterwards. (Liv. ii. 31, 34.) Dionysius, on the contrary, makes no mention of the first colony, and represents that sent in B. C. 492 as designed to supply the exhausted population of Velitrae, which had been reduced to a low state by a pestilence. (Dionys. vii. 13, 14.) It appears certain at all events that Velitrae received a Roman colony at this period; but it had apparently again fallen into decay, as it received a second body of colonists in B. C. 404. (Diod. xiv. 34.) Even this did not suffice to secure its allegiance to Rome: shortly after the Gaulish war, the Roman colonists of Velitrae joined with the Volscians in their hostilities, and after a short time broke out into open revolt. (Liv. vi. 13, 21.) They were indeed defeated in B. C. 381, together with the Praenestines and Volscians, who supported them, and their city was taken the next year (*ib.* 22, 29); but their history from this time is a continued succession of outbreaks and hostile enterprises against Rome, alternating with intervals of dubious peace. It seems clear that they had really assumed the position of an independent city, like those of the neighbouring Volscians, and though the Romans are said to have more than once taken this city, they did not again restore it to the position of a Roman colony. Thus notwithstanding its capture in B. C. 380, the citizens were again in arms in 370, and not only ravaged the territories of the Latins in alliance with Rome, but even laid siege to Tusculum. They were quickly defeated in the field, and Velitrae itself in its turn was besieged by a Roman army; but the siege was protracted for more than two years, and it is not quite clear whether the city was taken in the end. (Liv. vi. 36, 37, 38, 42.) In B. C. 358 they again broke out, and ravaged the Roman territories, but we hear nothing of their punishment (Liv. vii. 15): and in B. C. 340, on the outbreak of the great Latin War, they are represented as among the first to join in the defection. It is evident indeed that they were at this time still a powerful people: their troops bore an important part in two successive campaigns, but shared in the general defeat of the Latins on the banks of the Astura, B. C. 338. (Liv. viii. 3, 12, 13; *Fast. Capit.*) After the close of the war they were selected for the severest punishment, on the especial ground of their having been originally Roman citizens. Their walls were destroyed, and their local senators transported beyond the Tiber, under a severe penalty in case of their return. Their place was, however, supplied by a body of fresh colonists, so that the city continued to be not less populous than before. (Liv. viii. 14.)

From this time Velitrae sank into the condition of an ordinary municipal town, and we hear little of it in history. It is mentioned incidentally on occasion of some prodigies that occurred there (Liv. xxx. 38, xxxii. 1, 9), but with this exception its name is not again mentioned till the close of the Republic. We hear, however, that it was a flourishing municipal town, and it derived some celebrity at the commencement of the Empire from the circumstance of its having been the native place of the Octavian family, from which the emperor Augustus was descended. The Octavii indeed claimed to be descended from the ancient Roman family of the same name; but it is certain that both the grandfather and great-grandfather of Augustus were merely men of equestrian rank, who held municipal magistracies in their native town. (Suet. *Aug.* 1, 2; Dion Cass. xlv. 1.) According to the Liber Coloniarum, Velitrae had received a fresh body of colonists in the time of the Gracchi; but it continued to retain its municipal rank until the reign of Claudius, when it received a military colony, and from this time assumed the title of a Colonia, which we find it bearing in inscriptions (*Lib. Colon.* p. 238; Zumpt, *de Col.* p. 383; Orell. *Inscr.* 1740, 3652). No mention of the city occurs in history under the Roman Empire, but its name is found in the geographers, and inscriptions testify that it continued to exist as a flourishing town down to near the close of the Empire. (Strab. v. p. 237; Plin. iii. 5. s. 9; Sil. Ital. viii. 376; Nibby, *Dintorni*, vol. iii. p. 450.) It appears to have subsequently suffered severely from the ravages of the barbarians, but continued to subsist throughout the middle ages: and the modern city of *Velletri* still occupies the site of the ancient one, though it has no remains of antiquity. Its position is very similar to that of Lanuvium (*Civita Lavinia*), on a projecting rock or spur of hill, standing out from the more elevated group of the Alban hills, and rising like a headland above the plain of the Pomptine Marshes, which lie stretched out beneath it. The inscriptions which have been discovered there have been published by Cardinali (*Inscrizioni Antiche Veliterne*, 4to. Roma, 1823). From one of these we learn that the ancient city possessed an amphitheatre, which was repaired as late as the reign of Valentinian, but no traces of it are now visible. It had also temples of Apollo, Hercules and Mars, as well as of the Sabine divinity Sancus. (Liv. xxxii. 1.)

Pliny notices the territory of Velitrae as producing a wine of great excellence, inferior only to the Falernian (Plin. xiv. 6. s. 8). [E. H. B.]

VELLAVI or VELAUNI, a people of Gallia. In the passage of Caesar (*B. G.* vii. 75) some editions have Velauni, but it is certain that whatever is the true form of the name, these Velauni are the Vellaioi (Οὐελλαΐοι) of Strabo (p. 190). The Gabali and Velauni in Caesar's time were subject to the Arverni. In Ptolemy (ii. 7. § 20) the name is Velauni (Οὐέλαυνοι), but he puts them next to the Auscii, which is a great mistake. D'Anville says that the diocese of *Pui* represents their territory; but that this cannot be said of the small province of *Vellay*, which was annexed to *Languedoc* in the ante-revolutionary division of France. In the Notit. of the Provinces of Gallia, the capital of the Vellavi is Civitas Vellavorum [REVESSIO]. [G. L.]

VELLAUNI. [VELAUNI.]

VELLAUNODUNUM, in Gallia. In B. C. 52 Caesar, leaving two legions and all the baggage at Agedincum (*Sens*), marches on Genabum (*Orléans*). On the second day he reaches Vellaunodunum. (*B. G.* vii. 11.) In two days Caesar made a vallum round Vellaunodunum, and on the third day the place surrendered, and the people gave up their arms. There is no evidence about the site of Vellaunodunum, except that it was on the road from *Sens* to *Orléans*, and was reached in the second day's march from *Sens*, and that Caesar reached *Orléans* in two days from Vellaunodunum. Caesar was marching quick. D'Anville conjectures that Vellaunodunum may be *Beaune*, in the old province of *Gâtinois;* for *Beaune* is about 40 Roman miles from *Sens*, and the Roman army would march that distance in two days. *Beaune* is named Belna in the Pagus Vastinensis (*Gâtinois*, *Gastinois*, *Vastinois*; VAPINCUM), in the acts of a council held at *Soissons* in 862, and D'Anville thinks that Belna may be a corruption of Vellauna, which is the name of Vellaunodunum, if we cut off the termination *dunum*. (D'Anville, *Notice*, *&c.*) [G. L.]

VELLEIA [VELEIA].

VE'LLICA (Οὐέλλικα, Ptol. ii. 6. § 51), a town of the Cantabri in Hispania Tarraconensis. Ukert (ii. pt. i. p. 144) places it in the neighbourhood of *Villelba*, to the N. of *Aquilar de Campo*. [T.H.D.]

VELLOCASSES. [VELOCASSES.]

VELOCASSES, as Caesar (*B. G.* ii. 4) writes the name, Vellocasses in Pliny (iv. 18), and in Ptolemy Οὐενελιοκάσιοι (ii. 8. § 8). Caesar places them in the country of the Belgae, and consequently north of the *Seine*. The number of fighting men that they could muster in B. C. 57 was estimated at 10,000, unless Caesar means that they and the Veromandui together had this number. In the division of Gallia by Augustus, the Velocasses were included in Lugdunensis. Their chief town was Rotomagus (*Rouen*) on the north bank of the *Seine*. West of the Velocasses were the Caleti, whose country extended along the coast north of the *Seine*. That part of the country of the Velocasses which is between the rivers *Andelle* and *Oise*, became in modern times *Vexin Normand* and *Vexin Français*, the little river *Epte* forming the boundary between the two *Vexins*. [G. L.]

VELPI MONTES (τὰ Οὔελπα ὄρη, Ptol. iv. 4. § 8), a range of mountains on the W. borders of Cyrenaica, in which were the sources of the river Lathon. [T. H. D.]

VELTAE (Οὐέλται, Ptol. iii. 5. § 22), a people of European Sarmatia, dwelling on both banks of the river Rhubon, identical, according to Ukert (iii. pt. ii. p. 435), with the Sclavonian Veleti, or Lutizi, who dwelt on the *Oder*. [T. H. D.]

VEMA'NIA, a town of Vindelicia, on the road between Augusta Vindelicorum and Brigantium (*It. Ant.* pp. 237, 251, 259; *Tab. Peut.*), seems to have been a place of some importance, as it was the station of the prefect of the third legion, who had to guard the frontier from this town to Campodunum. (*Not. Imp.*) The place now occupying the site is called *Wangen*. [L. S.]

VENAFRUM (Οὐέναφρον: *Eth.* Venafranus: *Venafro*), an inland city of Campania, situated n the upper valley of the Vulturnus, and on the Via Latina, 16 miles from Casinum and 18 from Teanum. (*Itin. Ant.* p. 303.) It was the last city of Campania towards the N., its territory adjoining on the W., that of Casinum (*S. Germano*), which was included in Latium, in the more extended sense of that name, and that of Aesernia on the NE., which formed part of Samnium. It stood on a hill rising above the valley of the Vulturnus, at a short distance from the right bank of that river. (Strab. v. p. 238.) No mention is found in history of Venafrum before the Roman conquest of this part of Italy, and it is uncertain to what people it originally belonged; but it is probable that it had fallen into the hands of the Samnites before that people came into collision with Rome. Under the Roman government it appears as a flourishing municipal town: Cato, the most ancient author by whom it is mentioned, notices it as having manufactures of spades, tiles, and ropes (Cato, *R. R.* 135): at a later period it was more noted for its oil, which was celebrated as the best in Italy, and supplied the choicest tables of the great at Rome under the Empire. (Hor. *Carm.* ii. 6. 16, *Sat.* ii. 4. 69; Juv. v. 86; Martial, xiii. 98; Strab. v. pp. 238, 242; Varr. *R. R.* i. 2. § 6; Plin. xv. 2. s. 3.)

The only occasion on which Venafrum figures in history is during the Social War, B. C. 88, when it was betrayed into the hands of the Samnite leader Marius Egnatius, and two Roman cohorts that formed the garrison were put to the sword. (Appian, *B. C.* i. 41.) Cicero more than once alludes to the great fertility of its territory (Cic. *de Leg. Agr.* ii. 25, *pro Planc.* 9), which was one of those that the tribune Rullus proposed by his agrarian law to divide among the Roman citizens. This project proved abortive, but a colony was planted at Venafrum under Augustus, and the city continued henceforth to bear the title of a Colonia, which is found both in Pliny and in inscriptions. (Plin. iii. 5. s. 9; *Lib. Col.* p. 239; Zumpt, *de Colon.* p. 347; Mommsen, *Inscr. R. N.* 4643, 4703.) These last, which are very numerous, sufficiently attest the flourishing condition of Venafrum under the Roman Empire: it continued to subsist throughout the middle ages, and is still a town of about 4000 inhabitants. It retains the ancient site as well as name, but has few vestiges of antiquity, except the inscriptions above mentioned and some shapeless fragments of an edifice supposed to have been an amphitheatre. The inscriptions are published by Mommsen. (*Inscr. R. N.* pp. 243—249.) [E. H. B.]

VENANTODUNUM, apparently a town of the Catyeuchlani in Britannia Romana, perhaps *Huntingdon*. The name appears in the Not. Imp.; though Camden (p. 502) notes it as coined by Leland. [T. H. D.]

VENASA (Οὐήνασα), a rather important town in the district of Morimene in Cappadocia, possessing a celebrated temple of Zeus, to which no less than 3000 slaves belonged. The high priest enjoyed an annual income of fifteen talents, arising from the produce of the lands belonging to the temple. This sacerdotal dignity was held for life, and the priest was next in rank to the high priest of Comana. (Strab. xii. p. 537.) [L. S.]

VENDUM (Οὐένδον, Strab. iii. p. 207, vii. p. 314), a town of the Iapodes in Illyria, and on the borders of Pannonia. It is probably the modern *Windisch-Grätz*; but some have identified it with *Brindjel*. [T. H. D.]

VE'NEDAE (Οὐενέδαι, Ptol. iii. 5. § 19), or VENEDI (Tac. *Germ.* 46; Plin. iv. 13. s. 27), a considerable people of European Sarmatia, situated on the N. declivity of the mountains named after them, and along the Sinus Venedicus about the river Chronos, and as far as the E. bank of the Vistula. They were the northern neighbours of the Galindae and Gythones; but Tacitus was doubtful whether he should call them Germans or Sarmatians, though they more resembled the former than the latter in some of their customs, as the building of houses, the carrying of shields, and the habit of going on foot, whilst the Sarmatians travelled on horseback or in waggons. They sought a precarious livelihood by scouring the woods and mountains which lay between the Peucini and the Fenni. Whether they were the forefathers of the Wends is very problematical. (Cf. Schaffarik, *Slav. Altherth.* i. p. 75, seq., p. 151, seq. &c., *Ueber die Abkunft der Slaven*, p. 24.) [T. H. D.]

VENEDICI MONTES (τὰ Οὐενεδικὰ ὄρη, Ptol. iii. 5. § 15), certain mountains of European Sarmatia, bounding the territory of the Venedae on the S. They were probably the low chain of hills which separates *East Prussia* from *Poland*. [T. H. D.]

VENEDICUS SINUS (Οὐενεδικὸς κόλπος, Ptol. iii. 5. § 1), a bay of the Sarmatian ocean, or *Baltic*, named after the Venedae who dwelt upon it. It lay to the E. of the Vistula, and was in all probability the *Gulf of Riga*; a view which is strengthened by the name of *Vindau* belonging to a river and town in *Courland*. [T. H. D.]

VE'NELI. [UNELLI.]

VENELIOCASII. [VELOCASSES.]

VE'NERIS MONS. [APHRODISIUS MONS.]

VE'NERIS PORTUS. [PORTUS VENERIS.]

VE'NERIS PROM. [HISPANIA, Vol. I. p. 1084.]

VE'NETI (Οὐένετοι), a Celtic people, whose country Caesar names Venetia (*B. G.* iii. 9). The Veneti lived on the coast of the Atlantic (*B. G.* ii. 34), and were one of the Armoric or Maritime states of Celtica. On the south they bordered on the Namnetes or Nannetes, on the east they had the Redones, and on the north the Osismii, who occupied the most western part of *Bretagne*. Strabo (iv. p. 195) made a great mistake in supposing the Veneti to be Belgae. He also supposes them to be the progenitors of the Veneti on the coast of the Hadriatic, whom others supposed to be Paphlagonians; however, he gives all this only as conjecture. The chief town of the Veneti was Dariorigum, afterwards Veneti, now *Vannes* [DARIORIGUM.] The river *Vilaine* may have been the southern boundary of the Veneti.

Caesar (*B. G.* iii. 9) describes the coast of Venetia as cut up by aestuaries, which interrupted the communication by land along the shore. Most of the towns (*Ib.* 12) were situated at the extremity of tongues of land or peninsulas, so that when the tide was up the towns could not be reached on foot, nor could ships reach them during the ebb, for the water was then too shallow. This is the character of the coast of the French department of *Morbihan*, which corresponds pretty nearly to Caesar's Venetia. On this coast there are many bays and many "lingulae" as Caesar calls them (*Pointes*). The most remarkable peninsula is *Quiberon*, which runs out into the sea near 10 miles, and is insulated at high water. The Veneti commanded the sea in these parts, and as the necessities of navigation often drove vessels to their ports, they made them pay for the shelter. The Veneti had trade with Britain, with *Devonshire* and *Cornwall*, the parts of the island which were nearest to them. They were the most powerful maritime state on the Atlantic.

Their vessels were made nearly flat-bottomed, in order that they might the better take the ground when they were left dry by the ebb. The heads were very high, and the sterns strong built, to stand the violence of their seas. The material was oak. Instead of ropes they had chain cables, the use of which has been revived in the present century. Strabo (iv. p. 195) writes as if the ropes of the rigging were chains, which is very absurd, and is contradicted by Caesar, who says that the yards were fastened to the masts by ropes, which the Romans cut asunder in the sea-fight with the Veneti (iii. 14). Instead of sails they used skins and leather worked thin, either because they had no flax and did not know its use, or, as Caesar supposes it to be more likely, because flaxen sails were not suited for the tempests of that coast.

The Veneti rose against the Romans in the winter of B. C. 57, and induced many other neighbouring states to join them, even the Morini and Menapii. They also sent to Britain for help. Caesar, who was absent in Italy during the winter (B.C. 57—56), sent orders to build ships on the *Loire*, probably in the territory of the Andes, Turones and Carnutes, where his legions were quartered, and the ships were floated down to the Ocean. He got his rowers from the Provincia. In the meantime he came himself into Gallia. He protected his rear against attack by sending Labienus to the country of the Treviri, to keep the Belgae quiet and to stop the Germans from crossing the Rhine. He sent P. Crassus with twelve cohorts and a large body of cavalry into Aquitania to prevent the Celtae from receiving any aid from these parts; and he kept the Unelli [UNELLI], Curiosolites and Lexovii in check by sending Q. Titurius Sabinus into those parts with three legions. D. Brutus commanded Caesar's fleet and the Gallic ships furnished by the Pictones and Santones, and other states that had been reduced to obedience.

Caesar began the campaign by besieging the Venetian towns that were situated on the extremities of the tongues of land; but as the Veneti had abundance of ships, they removed themselves by water from one town to another, when they could no longer resist the besieger. They did this during a great part of the summer, and Caesar could not prevent it, for he had not yet got together all his ships. After taking several of their towns he waited for the remainder of his fleet. The Veneti with about 220 of their best equipped ships came out of port to meet the Romans. The Roman ships could not do the Gallic ships any damage by driving the heads of their vessels against them, for the Gallic ships were too high at the prow and too strong; nor could the Romans have attacked them by raising wooden frameworks on their decks, for the Gallic ships were too high. The only advantage that the Roman ships had was in the oars, which the Gallic ships had not. They could only trust to their sails. The Romans at last fixed sharp hooks at the end of long poles, and laying hold of the enemy's rigging with them, and then putting their own vessels in motion by the oars, they cut the ropes asunder, and the yards and sails falling down, the Venetian ships were useless. Everything now depended on courage, in which the Romans had the advantage; and the men were encouraged by the presence of Caesar and the army, which occupied all the hills and higher ground which commanded a view of the sea. The Roman ships got round the Venetian, two or three about each, for they had the advantage in number of vessels, and the men began to board the enemy. Some ships were taken and the rest tried to sail away, but a dead calm came on and they could not stir. A very few ships escaped to the land at nightfall. The battle lasted from the fourth hour in the morning to sunset. Thus was destroyed the first naval power that was formed on the coast of the Atlantic. The Veneti lost their ships, all their young men of fighting age, and most of their men of mature age and of rank. They surrendered unconditionally. Caesar put to death all the members of the Venetian state assembly, on the ground that they had violated the law of nations by imprisoning Q. Velanius and T. Silius, who had been sent into their country in the previous winter to get supplies for the Roman troops who were quartered along the *Loire* (*B. G.* iii. 7, 8). The rest of the people were sold by auction; all, we must suppose, that Caesar could lay hold of. Thus the territory of the Veneti was nearly depopulated, and an active commercial people was swept from the earth. The Veneti never appear again as a powerful state. When Vercingetorix was rousing all Gallia to come against Caesar at Alesia (B.C. 52), the contingent of all the Armoric states, seven or eight in number, was only 6000 men (*B. G.* vii. 75).

Dion Cassius (xxxix. 40—43) has four chapters on the history of this Venetian war, which, as usual with him, he puts in confusion, by misunderstanding Caesar and making his own silly additions. [G. L.]

VENETIA (Οὐενετία: *Eth.* Οὐένετος or Ἕνετος, Venetus), a province or region of Northern Italy, at the head of the Adriatic sea, extending from the foot of the Alps, where those mountains descend to the Adriatic, to the mouths of the Padus, and westward as far as the river Athesis (*Adige*), or the lake Benacus. But the boundaries of the district seem to have varied at different times, and there is some difficulty in determining them with accuracy. In early times, indeed, before the Roman conquest, we have no account of the exact line of demarcation between the Veneti and the Cenomani, who adjoined them on the W., though according to Livy, Verona was a city of the latter people (v. 35). After the Roman conquest, the whole of Venetia was at first included as a part of Cisalpine Gaul, and was not separated from it till the time of Augustus, who constituted his Tenth Region of Venetia and Istria, but including within its limits not only Verona, but Brixia and Cremona also (Plin. iii. 18. s. 22, 19. s. 23), both of which were certainly cities of the Cenomani, and seem to have continued to be commonly considered as belonging to Cisalpine Gaul. (Ptol. iii. 1. § 31.) Some authors, however, extended the appellation of Venetia still further to the W., so as to include not only Brixia and Cremona, but Bergomum also, and regarded the Addua as the boundary

(P. Diac. *Hist. Lang.* ii. 14). But in the later period of the Roman Empire the Athesis seems to have been generally recognised as the W. boundary of Venetia, though not so strictly as to exclude Verona, the greater part of which was situated on the right bank of the river. Towards the N. the boundary was equally indefinite: the valleys and southern slopes of the Alps were occupied by Rhaetian and Euganean tribes; and it is probable that the limit between these and the Veneti, on their S. frontier, was always vague and arbitrary, or at least determined merely by nationality, not by any geographical boundary, as is the case at the present day with the German and Italian races in the same region. Thus Tridentum, Feltria, and Belunum, were all of them properly Rhaetian towns (Plin. iii. 19. s. 23), though included in the Tenth Region of Augustus, and for that reason often considered as belonging to Venetia.

On the E. the limits of Venetia were more definite. The land of the Carni, who occupied the greater part of the modern *Frioul*, was generally considered as comprised within it, while the little river Formio (*Risano*), a few miles S. of Tergeste, separated it from Istria. (Plin. iii. 18. s. 22.) Several authors, however, regard Tergeste as an Istrian city [TERGESTE], and must therefore have placed the boundary either at the Timavus, or where the Alps come down so close to the sea, between that river and Tergeste, as to prevent the road being continued along the coast. There can be no doubt that this point forms the natural boundary of Venetia on the E., although the Formio continued under the Roman Empire to constitute its political limit.

The physical peculiarities of the region thus limited are very remarkable. The greater part of Venetia is, like the neighbouring tract of Cisalpine Gaul, a broad and level plain, extending, without interruption, to the very foot of the Alps, and furrowed by numerous streams, which descend from those mountains with great rapidity and violence. These streams, swollen by the melting of the Alpine snows, or by the torrents of rain which descend upon the mountains, as soon as they reach the plain spread themselves over the country, forming broad beds of sand and pebbles, or inundating the fertile tract on each side of their banks. Continually stagnating more and more, as they flow through an almost perfectly level tract, they form, before reaching the sea, considerable sheets of water; and the action of the tides (which is much more perceptible at the head of the Adriatic than in any other part of that sea or of the Mediterranean) combining to check the outflow of their waters, causes the formation of extensive salt-water lagunes, communicating with the sea only through narrow gaps or openings in the long line of sandy barriers that bounds them. Such lagunes, which occupy a great extent of ground S. of the present mouth of the *Po* [PADUS], are continued on from its N. bank to the neighbourhood of Altinum; and from thence, with some interruptions, to the mouth of the *Isonzo*, at the head or inmost bight of the Adriatic. So extensive were they in ancient times that there was an uninterrupted line of inland navigation by these lagunes, which were known as the Septem Maria, from Ravenna to Altinum, a distance of above 80 miles. (*Itin. Ant.* p. 126.) Great physical changes have naturally taken place in the course of ages in a country so constituted. On the one hand there is a constant tendency to the filling up of the lagunes with the silt and mud brought down by the rivers, which converts them first into marshes, and eventually into firm land. On the other hand the rivers, which have for ages been confined within artificial banks, keep pushing on their mouths into the sea, and thus creating backwaters which give rise to fresh lagunes. At the same time, the rivers thus confined, from time to time break through their artificial barriers and force new channels for themselves; or it is found necessary to carry them off by new and artificial outlets. Thus all the principal streams of Venetia, from the *Adige* to the *Piave*, are at the present day carried to the sea by artificial canals; and it is doubtful whether any of them have now the same outlet as in ancient times.

In the eastern portion of Venetia, from the *Piave* to the foot of the Alps near Aquileia, these physical characters are less marked. The coast is indeed bordered by a belt of marshes and lagunes, but of no great extent: and within this, the rivers that descend from the Alps have been for the most part left to wander unrestrained through the plain, and have in consequence formed for themselves broad beds of stone and shingle, sometimes of surprising extent, through which the streams in their ordinary condition roll their diminished waters, the trifling volume of which contrasts strangely with the breadth and extent of their deposits. Such is the character especially of the *Tagliamento*, the largest river of this part of Italy, as well as of the *Torre*, the *Natisone*, and other minor streams. The irregularity of their channels, resulting from this state of things, is sufficiently shown by the fact that the rivers Turrus and Natiso, which formerly flowed under the walls of Aquileia, have now changed their course, and join the *Isonzo* at a distance of more than 4 miles from that city. [AQUILEIA.]

Of the history of Venetia previous to the Roman conquest we know almost nothing. It was occupied at that time by two principal nations, the VENETI from whom it derived its name, in the W., and the CARNI in the E.; the former extending from the Athesis to the Plavis, or perhaps to the Tilavemptus, the latter from thence to the borders of Istria. But the origin and affinities of the Veneti themselves are extremely obscure. Ancient writers represent them as a very ancient people (Polyb. ii. 17), but at the same time are generally agreed that they were not the original inhabitants of the tract that they occupied. This was reported by tradition to have been held in the earliest ages by the Euganeans (Liv i. 1), a people whom we still find lingering in the valleys and underfalls of the Alps within the historical period, but of whose origin and affinities we know absolutely nothing. [EUGANEI.] In regard to the Veneti themselves it cannot fail to be remarked that we meet with three tribes or nations of this name in other parts of the world, besides those of Italy, viz. the Gaulish tribe of the Veneti on the coast of Armorica; the Venedi or Veneti of Tacitus, a Sarmatian or Slavonian tribe on the shores of the Baltic; and the Heneti or Eneti, who are mentioned as existing in Paphlagonia in the time of Homer. (*Iliad*, ii. 85.) The name of this last people does not subsequently appear in history, and we are therefore wholly at a loss as to their ethnical affinities, but it is not improbable that it was the resemblance or rather identity of their name with that of the Italian Veneti (according to the Greek form of the latter) that gave rise to the strange story of Antenor having migrated to Venetia after the siege of Troy, and there founded the city of Patavium. (Liv. i. 1; Virg. *Aen.* i. 242; Serv. *ad loc.*) This legend, so generally adopted by the Romans and later Greeks, seems to have been current as early as the time of Sophocles. (Strab. xiii. p. 608.) Some writers, however, omitted all mention of Antenor, and merely represented the tribe of the Heneti, after having lost their leader Pylaemenes in the Trojan War, as wandering through Thrace to the head of the Adriatic, where they ultimately established themselves. (Id. xii. p. 543; Scymn. Ch. 389.) Whether there be any foundation for this story or not, it is evident that it throws no light upon the national affinities of the Italian Veneti. The other two tribes of the same name would seem to lead our conjectures in two different directions. From the occurrence of a tribe of Veneti among the Transalpine Gauls, just as we find among that people a tribe of Cenomani and of Senones, corresponding to the two tribes of that name on the Italian side of the Alps, it would seem a very natural inference that the Veneti also were a Gaulish race, who had migrated from beyond the Alps. To this must be opposed the fact that, while a distinct historical tradition of the successive migrations of the Gaulish tribes in the N. of Italy has been preserved and transmitted to us (Liv. v. 34, 35), no trace is recorded of a similar migration of the Veneti; but, on the contrary, that people is uniformly distinguished from the Gauls: Livy expressly speaks of them as occupying the same tract which they did in his time not only before the first Gaulish migration, but before the plains of Northern Italy were occupied by the Etruscans (*Ib.* 33); and Polybius emphatically, though briefly, describes them as a different people from the Gauls their neighbours, and using a different language, though resembling them much in their manners and habits (ii. 17). Strabo also speaks of them as a distinct people from the Gauls, though he tells us that one account of their origin derived them from the Gaulish people of the same name that dwelt on the shores of the ocean. (Strab. iv. p. 195, v. p. 212.) But there is certainly no ground for rejecting the distinct statement of Polybius, and we may safely acquiesce in the conclusion that they were *not* of Celtic or Gaulish origin.

On the other hand the existence of a tribe or people on the southern shores of the Baltic, who were known to the Romans (through their German neighbours) as Venedi or Veneti, a name evidently identical with that of the *Wenden* or *Wends*, by which the Slavonian race in general is still known to the Germans, would lead us to regard the Italian Veneti also as probably a Slavonian tribe: and this seems on the whole the most plausible hypothesis. There is nothing improbable in the circumstance that the Slavonians may at an early period have extended their migrations as far as the head of the Adriatic, and left there a detached branch or offshoot of their main stock. The commercial intercourse of the Veneti with the shores of the Baltic, a traffic which we find already established at a very early period, may be the more readily explained if we suppose it to have been carried on by tribes of the same origin. Herodotus indeed represents the Veneti as an Illyrian tribe (i. 196, v. 9); but it seems probable that the name of Illyrians was applied in a vague sense to all the mountaineers that occupied the eastern coasts of the Adriatic, and some of these may in ancient times have been of Slavonian origin, though the true Illyrians (the ancestors of the present Albanians) were undoubtedly a distinct people.

Of the history of the Veneti as an independent people we know almost nothing; but what little we do learn indicates a marked difference between them and their neighbours the Gauls on one side, and the Liburnians and Illyrians on the other. They appear to have been a commercial, rather than a warlike, people: and from the very earliest dawn of history carried on a trade in amber, which was brought overland from the shores of the Baltic, and exchanged by them with Phoenician and Greek merchants. Hence arose the fables which ascribed the production of that substance to the land of the Veneti, and ultimately led to the identification of the Eridanus of Northern Europe with the Padus of Northern Italy. [ERIDANUS.] Herodotus mentions a peculiar custom as existing among the Veneti in his day, that they sold their daughters by auction to the highest bidder, as a mode of disposing of them in marriage (i. 196). We learn also that they habitually wore black garments, a taste which may be said to be retained by the Venetians down to the present day, but was connected by the poets and mythographers with the fables concerning the fall of Phaëton. (Scymn. Ch. 396.) Another circumstance for which they were distinguished was the excellence of their horses, and the care they bestowed on breeding and training them, a fact which was appealed to by many as a proof of their descent from Antenor and "the horsetraining Trojans." (Strab. v. pp. 212, 215.) It is clear that they were a people considerably more advanced in civilisation than either the Gauls or the Ligurians, and the account given by Livy (x. 2) of the landing of Cleonymus in the territory of Patavium (B.C. 302) proves that at that period Patavium at least was a powerful and well organised city. Livy indeed expressly contrasts the Veneti with the Illyrians, Liburnians, and Istrians, "gentes ferae et magna ex parte latrociniis maritimis infames." (*Ib.*) On this occasion we are told that the citizens of Patavium were kept in continual alarm on account of their Gaulish neighbours, with whom they seem to have been generally on unfriendly terms. Thus at a still earlier period we are informed by Polybius that the retreat of the Senonian Gauls, who had taken the city of Rome, was caused by an irruption of the Venetians into the Gaulish territory (ii. 18). It was doubtless this state of hostility that induced them, as soon as the Roman arms began to make themselves felt in Northern Italy, to conclude an alliance with Rome against the Gauls (B.C. 215), to which they appear to have subsequently adhered with unshaken fidelity. (Polyb. ii. 23, 24.) Hence while we afterwards find the Romans gradually carrying their arms beyond the Veneti, and engaged in frequent hostilities with the Carni and Istrians on the extreme verge of Italy, no trace is found of any collision with the Venetians. Nor have we any account of the steps by which the latter passed from the condition of independent allies to that of subjects of the Roman Republic. But it is probable that the process was a gradual one, and grew out of the mere necessity of the case, when the Romans had conquered Istria and the land of the Carni, in which last they had established, in B.C. 181, the powerful colony of Aquileia. It is certain that before the close of the Republic the Veneti had ceased to have any independent existence, and were comprised, like the Gaulish tribes, in the province of Gallia Cisalpina, which was placed under the authority of Caesar, B.C.

59. The period at which the Veneti acquired the Roman franchise is uncertain: we are only left to infer that they obtained it at the same time as the Transpadane Gauls, in B. C. 49. (Dion Cass. xli. 56.)

Under the Roman Empire, Venetia (as already mentioned) was included, together with Istria, in the Tenth Region of Augustus. The land of the Carni (Carnorum regio, Plin. iii. 18. s. 22) was at this time considered, for administrative purposes, as a part of Venetia; though it is still described as distinct by Ptolemy (iii. 1. §§ 25, 26); and there is no doubt that the two nations were originally separate. But as the population of both districts became thoroughly Romanised, all traces of this distinction were lost, and the names of Venetia and Istria alone remained in use. These two continued to form one province, aud we meet with mention, both in inscriptions and in the Notitia, of a "Corrector Venetiae et Histriae," down to the close of the Roman Empire. (*Notit. Dign.* ii. p. 65; Böcking, *ad loc.* p. 441; Orell. *Inscr.* 1050, 3191.) The capital of the united provinces was Aquileia, which rose under the Roman Empire to be one of the most flourishing cities of Italy. Its importance was derived, not from its wealth and commercial prosperity only, but from its situation at the very entrance of Italy, on the highroad which became the great means of communication between the Eastern and Western Empires. The same circumstance led to this part of Venetia becoming the scene of repeated contests for power between rival emperors. Thus it was before Aquileia that the Emperor Maximin perished in A.D. 238; it was on the banks of the river Alsa (*Avsa*) that the younger Constantine was defeated and slain, in A.D. 340; again, in 388, the contest between Maximus and Theodosius the Great was decided in the same neighbourhood; and in 425, that between the usurper Joannes and the generals of Theodosius II. [AQUILEIA.] Finally, in A. D. 489, it was on the river Sontius (*Isonzo*) that Odoacer was defeated by the Gothic king Theodoric. (*Hist. Miscell.* xvi. p. 561.)

It seems certain that Venetia had become under the Roman Empire a very opulent and flourishing province: besides Aquileia, Patavium and Verona were provincial cities of the first class; and many other towns such as Concordia, Altinum, Forum Julii, &c., whose names are little known in history, were nevertheless opulent and considerable municipal towns. But it suffered with peculiar severity from the inroads of the barbarians before the close of the Empire. The passage across the Julian Alps from the valley of the *Save* to the plains of Aquileia, which presents few natural difficulties, became the highway by which all the barbarian nations in succession descended into the plains of Italy; and hence it was Venetia that felt the first brunt of their fury. This was especially the case with the invasion of Attila in A. D. 452, who, having at length reduced Aquileia after a long siege, razed it to the ground; and then, advancing with fearful rapidity, devastated in like manner the cities of Concordia, Altinum, Patavium, Vicentia, Verona, Brixia, and Bergomum, not one of which was able to oppose any effectual resistance. (*Hist. Miscell.* xv. p. 549.) The expression of the chronicler that he levelled these cities with the ground is probably exaggerated; but there can be no doubt that they suffered a blow from which three of them at least, Concordia, Altinum, and Aquileia, never recovered. In the midst of this devastation many fugitives from the ruined cities took refuge in the extensive lagunes that bordered the coasts of Venetia, and established themselves on some small islands in the midst of the waters, which had previously been inhabited only by fishermen. It was thus that the refugees from Aquileia gave origin to the episcopal city of *Grado*, while those from Patavium settled on a spot then known as Rivus Altus, in the midst of the lagunes formed by the Meduacus, where the new colony gradually grew up into a wealthy city and a powerful republic, which retained the ancient name of the province in that of *Venezia* or *Venice*. "This emigration (observes Gibbon) is not attested by any contemporary evidence; but the fact is proved by the event, and the circumstances might be preserved by tradition." (*Decl. and Fall*, ch. 35, note 55.) A curious letter of Cassiodorus (*Var.* xii. 24), written in A. D. 523, describes the islands of Venetia as inhabited by a population whose sole occupation and resource was derived from their fisheries: and it is remarkable, that he already appears to confine the appellation of Venetia to these islands, an usage which had certainly become prevalent in the time of Paulus Diaconus, who says, in speaking of the ancient province, "Venetia enim non solum in paucis insulis, *quas nunc Venetias dicimus*, constat" (ii. 14). It is clear, therefore, that the transfer the name of the province to the island city, which has continued ever since, was established as early as the eighth century.

The original land of the Veneti, as already observed, was almost entirely a plain. The underfalls of the Alps, and the hills that skirt the foot of that range, were for the most part inhabited by tribes of mountaineers, who were of the same race with the Rhaetians and Euganeans, with whom, so far as we can discover, the Veneti themselves had nothing in common. But a portion of this district was comprised within the limits of the province of Venetia, as this came to be marked out under Augustus; so that the boundary line between Venetia and Rhaetia was carried apparently from the head of the Lake Benacus (*Lago di Garda*) across the valley of the Athesis (*Adige*) to the ridge which separates the valley of the Plavis from that of the Meduacus, so as to exclude the *Val Sugana*, while it included the whole valley of the *Piave* (Plavis), with the towns of Feltria and Belunum, both of which are expressly ascribed by Pliny to the Tenth Region. Thence the boundary seems to have followed the ridge which divides the waters that fall into the Adriatic from the valleys of the *Drave* and *Gail*, both of which streams flow eastward towards the Danube, and afterwards swept round in a semicircle, till it nearly touched the Adriatic near *Trieste* (Tergeste).

Within these limits, besides the underfalls of the Alps that are thrust forward towards the plain, there were comprised two distinct groups of hills, now known as the *Colli Euganei* and *Monti Berici*, both of them wholly isolated from the neighbouring ranges of the Alps, and, in a geological sense, unconnected with them, being both clearly of volcanic origin. The name of the Euganean hills, applied to the more southerly of the two groups, which approaches within a few miles of Patavium (*Padova*), is evidently a relic of the period when that people possessed the greater part of this country, and is doubtless derived from a very early time. The appellation is not noticed by any ancient geographer, but the name of Euganeus Collis is given by Lucan to the hill above the baths of Aponus, one of the group in question; and Martial gives the name of "Euganeae Orae" to the hills near the town of Ateste (*Este*), at the southern extremity of the same range. (Lucan. vii. 192; Martial. x. 93). There can, therefore, be no doubt that this beautiful range of hills was known in ancient times as the Euganei Colles.

The rivers of Venetia are numerous, but, for the reasons already mentioned, not always easy to identify. Much the largest and most important is the Athesis (*Adige*), which at one period formed the boundary of the province, and which, emerging from the Alps, near Verona, sweeps round in a great curve till it pours its waters into the Adriatic only a few miles N. of the mouths of the Padus. The next river of any magnitude is the Meduacus or *Brenta*, which flows under the walls of Patavium, and receives as a tributary the *Bacchiglione*, apparently the Meduacus Minor of Pliny. After this (proceeding eastwards) comes the Silis (*Sele*), a small stream flowing by the town of Altinum: next, the Plavis (*Piave*), a much more important river, which rises in the Alps above Belunum (*Belluno*), flows past that city and Feltria (*Feltre*), and enters the sea a few miles E. of Altinum: then the Liquentia (*Livenza*), and the Romatinus (*Lemene*), a small river flowing under the walls of Concordia. Next to this comes the Tilavemptus (*Tagliamento*), the most important of the rivers of the E. portion of Venetia, having its sources in the high ranges of the Alps above Julium Carnicum, whence it traverses the whole plain of the Carni, nearly in a direct line from N. to S. Beyond this come several minor streams, which it is not easy to identify with certainty: such are the Varanus and Anassus of Pliny, probably the *Stella* and the torrent of *Cormor*; and the Alsa, which still bears the name of *Ausa*. E. of these, again, come three considerable streams, the Turrus, Natiso, and Sontius, which still preserve their ancient names, as the *Torre*, *Natisone*, and *Isonzo*, but have undergone considerable changes in the lower part of their course, the Natiso having formerly flowed under the walls of Aquileia, about 4 miles W. of its present channel, while the *Isonzo*, which now unites with it, originally followed an independent channel to the sea, near *Monfalcone*. The *Isonzo* receives a considerable tributary from the E., the *Wippach* or *Vipao*, which descends from the elevated table-land of the *Karst*, and was known in ancient times as the Fluvius Frigidus. It was by the valley of this river that the great highroad from the banks of the Danube, after crossing the dreary highlands of *Carniola*, descended to Aquileia and the plains of Venetia. On the extreme confines of the province the little river Timavus must be mentioned, on account of its classical celebrity, though of no geographical importance; and the Formio (*Risano*), a few miles S. of Tergeste, which, from the time of Pliny, constituted the limit between Venetia and Istria. (Plin. iii. 18. s. 22.)

The cities and towns of Venetia may now be enumerated in geographical order. Farthest to the W., and situated on the Athesis, was the important city of Verona. Considerably to the E. of this was Vicentia, and beyond that again, Patavium. S. of Vicentia, at the southern extremity of the Euganean hills, was Ateste (*Este*). On the border of the lagunes, at their N. extremity, was Altinum, and 30 miles farther to the E., Concordia. Inland from these lay Opitergium and Tarvisium, both of them considerable towns; and on the slopes of the hills forming the lowest underfalls of the Alps, the smaller towns of Acelum (*Asolo*) and Ceneta (*Ceneda*), the name of which is found in Agathias and Paulus Diaconus (Agath. *Hist. Goth.* ii. 8; P. Diac. ii. 13), and was in all probability a Roman town, though not mentioned by any earlier writer. Still farther inland, in the valley of the Plavis, were Feltria and Belunum. E. of the Tilavemptus, and therefore included in the territory of the Carni, were Aquileia, near the sea-coast; Forum Julii, N. of the preceding; Vedinum (*Udine*), farther to the W.; and Julium Carnicum, in the upper valley of the Tilavemptus, and in the midst of the Alps. Tergeste, on the E. side of the bay to which it gave its name, was the last city of Venetia, and was indeed by many writers considered as belonging to Istria. [Tergeste].

Besides these, there were in the land of the Carni several smaller towns, the names of which are mentioned by Pliny (iii. 19. s. 23.), or are found for the first time in Paulus Diaconus and the Geographer of Ravenna, but were in all probability Roman towns, which had grown up under the Empire. Of these, Flamonia (Plin.) is probably *Flagogna*, in the valley of the *Tagliamento*; Osopum (P. Diac. iv. 38) is still called *Osopo*, and Glemona, *Gemona*, higher up in the same valley; and Artemia, *Artegna*, a few miles SE. of the preceding. Cormones (*ib.*) is still called *Cormons*, a small town between *Cividale* and *Gradisca*; and Pucinum (Plin., Ptol.) is *Duino*, near the sources of the Timavus.

The other obscure names mentioned by Pliny (*l. c.*), and of which he himself says, "quos scrupulose dicere non attineat," were apparently for the most part mountain tribes or communities, and cannot be determined with any approach to certainty.

Venetia was traversed by a great line of highroad, which proceeded from Aquileia to Verona, and thence to Mediolanum, and formed the great highway of communication from the latter city to the Danube and the provinces of the Eastern Empire. It passed through Concordia, Altinum, Patavium, Vicentia, and Verona. From Patavium a branch struck off through Ateste and Anneianum (probably *Legnago* on the *Adige*) to join the Aemilian Way at Mutina. A still more direct line of communication was established from Altinum to Ravenna by water, through the lagunes and artificial canals which communicated from one to another of these sheets of water. This line of route (if such it can be called) is briefly indicated by the Antonine Itinerary ("inde [a Ravenna] navigantur Septem Maria Altinum usque," p. 126); while the stations are given in detail by the Tabula; but from the fluctuations that the lagunes have undergone, few of them can be identified with any certainty. [E. H. B.]

VENETIA, in Gaul. [Veneti.]

VENETICAE INSULAE, in Gallia, mentioned by Pliny (iv. 19), are the numerous small islands along the coast of Venetia, or the modern department of *Morbihan*. The largest is *Belle-île*. The others are *Houat*, *Hedic*, *Groain*, and some others. Perhaps the peninsula of *Quiberon* may be included [Veneti; Vindilis]. [G. L.]

VENETUS LACUS. [Brigantinus Lacus.]

VENIA'TIA, a place in Gallaecia in Hispania Tarraconensis, on the road from Bracara to Asturica. (*Itin. Ant.* p. 423.) Variously identified with *Vinhaes*, *Varzana*, and *Requejo*. [T. H. D.]

VENICO'NES (Οὐενίκωνες, Ptol. ii. 3. § 14), a people on the E. coast of Britannia Barbara, S. of the estuary of the Tuaesis (*Murray Frith*), in *Forfarshire* and *Aberdeenshire*. [T. H. D.]

VENNENSES, a tribe of the Cantabri in Hispania Tarraconensis. (Plin. iii. 3. s. 4.) [T.H.D.]

VENNI'CNII (Οὐεννίκνιοι, Ptol. ii. 2. § 3), a people in the NW. part of Hibernia, between the promontories Boreum and Vennicnium. [T. H. D.]

VENNI'CNIUM PROM. (Οὐεννίκνιον ἄκρον, Ptol. ii. 2. § 2), the most northerly headland of Hibernia, usually identified with *Malin Head*; but Camden (p. 1411) takes it to have been *Rame's Head*. [T. H. D.]

VE'NNONES (Οὐέννονες or Οὐίννονες), a tribe of Rhaetia (Ptol. ii. 12. § 3), or according to Strabo (iv. pp. 204, 206), of Vindelicia. They are described as the wildest among the Rhaetian tribes, and are no doubt the same as the Vennonetes who, according to Pliny (iii. 24), were mentioned among the nations of the Alpine Trophy. They seem to have inhabited the district about the sources of the Athesis, which bore the name of Venonesgowe or Finesgowe as late as the eleventh century. (Von Hormayr, *Gesch. Tirols*, i. 1. p. 35.) [L. S.]

VENONAE, a town in Britannia Romana apparently belonging to the Coritavi, at which the road from London to the NW. part of Britain separated, one branch proceeding towards Deva, the other taking a NE. direction towards Lindum and Eboracum. There was also another branch to the SW. towards Venta Silurum, so that the two main roads which traversed the whole island must have crossed here. (*Itin. Ant.* pp. 470, 477, 479.) Variously identified with *Highcross*, *Claybrook*, and *Wigston Parva*. [T. H. D.]

VENOSTES, probably a branch of the Vennones, a Rhaetian tribe, were mentioned in the Alpine Trophy, of which the inscription is quoted by Pliny (iii. 24). In the middle ages their district bore the name of Venusta Vallis. (Zeuss, *Die Deutschen*, p. 237.) [L. S.]

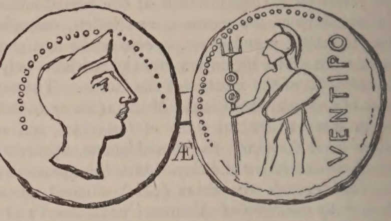
VENTA, the name of several towns in Britannia Romana. 1. Venta Belgarum (Οὔεντα, Ptol. ii. 3. § 28), in the SW. of Britain, on the road from Londinium to Calleva and Isca Dumnoniorum. (*Itin. Ant.* p. 478, &c.; Geogr. Rav. v. 31.) Now *Winchester*, where there are some Roman remains. (Camden, p. 138.)

2. Venta Silurum on the W. coast of Britannia Romana, on the road from Londinium to Isca Silurum, and near the estuary of the Sabrina. (*Itin. Ant.* p. 485.) Now *Caer Went* in *Monmouthshire*, where there are traces of the ancient walls, and where Roman antiquities are (or were) occasionally found. (Camden, p. 713.)

3. Venta Icenorum, a town of the Iceni, on the E. coast of Britannia Romana (Ptol. ii. 3. § 21), to which there was a road from London. (*Itin. Ant.* p. 479.) Most probably *Caistor*, on the river *Wensum*, a little S. of *Norwich*, which probably rose from the ruins of *Caistor*. Here are traces of Roman remains. (Camden, p. 460.) [T. H. D.]

VE'NTIA (Οὐεντία), in Gallia Narbonensis, a town of the Allobroges, mentioned only by Dion Cassius (xxxvii. 47) in his history of the war between the Allobroges and C. Pomptinus the governor of Gallia Provincia (B.C. 62). Manlius Lentinus, a legatus of Pomptinus, came upon this town, but was driven from it. The place appears to be near the Isara (*Isère*) from Dion's narrative, and D'Anville following De Valois supposes it to be *Vinai*, between *Moirenc* and *S. Marcellin*, at some distance from the bank of the *Isère*. As Ventia is unknown otherwise, it may be a blunder of Dion, and the place may be Vienna. [G. L.]

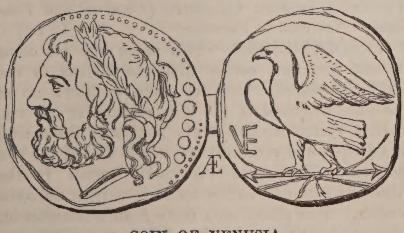
VENTISPONTE, a town in Hispania Baetica (Hirt. *B. Hisp.* 27), which appears from still extant inscriptions to have been not far from *Puente de Don Gonzalo*. (Ukert, ii. pt. i. p. 368.) It appears on coins under the name of Ventipo. (Florez, *Med.* ii. p. 617; Eckhel, i. p. 31; Mionnet, i. p. 27; Sestini, p. 92.) [T. H. D.]



COIN OF VENTISPONTE OR VENTIPO.

VENUSIA (Οὐενουσία: *Eth.* Venusinus: *Venosa*), a city of Apulia, situated on the Appian Way, about 10 miles S. of the river Aufidus. It nearly adjoined the frontiers of Lucania, so that, according to Horace, himself a native of the place, it was doubtful whether it belonged properly to Lucania or to Apulia, and the territory of the city, as assigned to the Roman colony, included a portion of that of both nations. (Hor. *Sat.* ii. 1. 34, 35.) This statement of Horace leaves it doubtful to what people Venusia originally belonged, though it is more probable that it was an Apulian city, and that it received only an accession of territory from Lucania. Later writers, indeed, distinctly assigned it to Apulia. (Plin. iii. 11. s. 16; Ptol. iii. 1. § 73; *Lib. Colon.* p. 210.) But no mention of it is found in history till the occasion of its capture by the Roman consul L. Postumius, in B. C. 262 (Dionys. *Exc. Vales.* p. 2335), when we are told that it was a populous and important town. A large part of the inhabitants was put to the sword, and, shortly afterwards, a Roman colony was established there by order of the senate. (Dionys. *l. c.*; Vell. i. 14; Hor. *l. c.*) The colonists are said to have been 20,000 in number, which must be either a mistake or an exaggeration; but there seems no doubt that the new colony became a populous and flourishing place, and was able to render important services to the Roman state during the Second Punic War. It was at Venusia that the consul Terentius Varro took refuge with 700 horse after the great defeat at Cannae (B. C. 216), and where he was gradually able to gather around him a force of about 4000 horse and foot. The Venusians vied with one another in showing them the utmost attention, and furnished them with clothing, arms, and other necessaries. (Liv. xxii. 49, 54; Polyb. iii. 116, 117.) Again, at a later period of the war, when so many of the Roman colonies proved unable to satisfy the repeated demands of the senate, the Venusians were among those who continued steadfast, and declared themselves ready to furnish the troops and supplies required of them. (Liv. xxvii. 10.) It was after this, through several successive campaigns, the head-quarters of the Roman commanders in Apulia. (*Ib.* 20, 41; Appian, *Annib.* 50.) But the colony suffered severely from all these exertions, and, in B. C. 200, after the close of the war, it was found necessary to recruit its exhausted strength with a fresh body of colonists. (Liv. xxxi. 49.) From this time Venusia seems to have always continued to be a flourishing town and one of the most considerable places in this part of Italy. It bore an important part in the Social War, having early joined in the outbreak, and became one of the principal strongholds of the allies in the south of Italy. (Appian, *B. C.* i. 39, 42.) In the second year of the war its territory was ravaged by the Roman praetor Cosconius, but we do not learn that the city itself fell into his hands. (*Ib.* 52.) At all events it did not suffer severely, as it is afterwards mentioned by Appian as one of the most flourishing cities of Italy (*Ib.* iv. 3); and Strabo also notices it as one of the few cities in this region which retained their consideration in his time (v. p. 250). It received a colony of veterans under the Triumvirate (Appian, *B. C.* iv. 3; Zumpt, *de Colon.* p. 332), and seems to have retained the rank of a Colonia under the Empire, as we find it bearing that designation both in Pliny and in inscriptions. (Plin. iii. 11. s. 16; Orell. *Inscr.* 867; Mommsen, *Inscr. R. N.* 735, 745.) Its position on the Appian Way doubtless contributed to its prosperity, and it is mentioned more than once by Cicero as a customary halting-place in proceeding from Rome to Brundusium. (Cic. *ad Att.* v. 5, xvi. 5.) It appears indeed that the great orator had himself a villa there, as one of his letters is dated "de Venusino" (*ad Fam.* xiv. 20). But the chief interest of Venusia is undoubtedly derived from its having been the birthplace of Horace, who was born there in the consulship of L. Manlius Torquatus and L. Aurelius Cotta, B. C. 65. (Hor. *Carm.* iii. 21. 1.) The works of the poet abound in allusions to the neighbourhood of his native city, the fountain of Bandusia, the forests of Mount Vultur, &c. But it does not appear that he ever resided there in the latter years of his life, having lost his paternal estate, which was confiscated in the civil wars. (Id. *Ep.* ii. 2.)

We hear nothing of Venusia under the Roman Empire, but it is certain from the Liber Coloniarum, which mentions it among the Civitates Apuliae, and from the Itineraries, that it continued to exist as a city, and apparently one of the most considerable in this part of Italy. (Ptol. iii. 1. § 73; *Lib. Colon.* pp. 210, 261; *Itin. Ant.* pp. 104, 113, 121; *Tab. Peut.*) This is further confirmed by inscriptions, in one of which it is called "splendida civitas Venusinorum." (Mommsen, *I. R. N.* 706.) It retained the same consideration throughout the middle ages, and is still an episcopal city with about 6000 inhabitants. Its antiquities have been illustrated with a profusion of erudition by Italian writers, but it has few ancient remains of much interest; though fragments of ancient edifices, mosaic pavements, &c. have been found on the site, as well as numerous inscriptions. These last have been collected and published by Mons. Lupoli, in his *Marmora Venusina* (added as an appendix to the *Iter Venusinum*, 4to. Neapoli, 1797), and more recently by Mommsen, in his *Inscriptiones Regni Neapolitani* (pp. 39—48). Concerning the antiquities of Venusia in general, see the work of Lupoli above quoted, and that of Cimaglia (*Antiquitates Venusinae*, 4to. Neapol. 1757.) [E. H. B.]



COIN OF VENUSIA.

VEPITENUM or VIPITENUM, a place in the district occupied by the Venostes in Rhaetia, between Veldidena and Tridentum. (*It. Ant.* pp. 275, 280; *Tab. Peut.*) Its modern representative is, in all probability, the town of *Sterzing* on the *Eisach*, at the foot of the *Brenner*. [L. S.]

VERAGRI (Οὐάραγροι). The Veragri are placed by Caesar (*B. G.* iii. 1, 6) in the *Valais* of Switzerland between the Nantuates and the Seduni, [NANTUATES; SEDUNI]. Their town was Octodurus (*Martigny*), whence the Veragri are called Octodurenses by Pliny [OCTODURUS]. Dion Cassius (xxxix. 5), using Caesar as he generally used him, says that the Veragri extended from the territory of the Allobroges and the Leman lake to the Alps; which is not true. Strabo (iv. p. 204) mentions the Varagri, as he calls them, between the Caturiges and the Nantuatae; and Pliny (iii. 20) between the Seduni and the Salassi: the Salassi are on the Italian side of the Alps in the *Val d'Aosta*. Livy (xxi. 38) places the Veragri among the Alps and on the road to the pass of the Pennine Alps, or the Great St. Bernard, which is correct. He says that the pass was occupied by half German tribes. [G. L.]

VERBANUS LACUS (ἡ Οὐερβανὸς λίμνη: *Lago Maggiore*), one of the principal lakes of Northern Italy, formed by the river Ticinus, where it first issues from the valleys of the Alps. (Plin. iii. 19. s. 24.) It is the largest of the three great lakes of Northern Italy, whence its modern name of *Lago Maggiore;* though Virgil appears to have considered the Larius as the largest, as he calls it, "Te, Lari maxime," and singularly enough does not mention the Verbanus at all. (*Georg.* ii. 159.) Strabo, by a strange mistake, describes the river Addua as flowing from the Lake Verbanus, and the Ticinus from the Larius (iv. p. 209): this may, perhaps, be an error of the copyists, but is more probably an accidental blunder of the author. He gives the length of the lake at 400 stadia, or 40 geog. miles, which is somewhat below the truth, the actual length being 46 geog. miles: its breadth does not exceed 4 or 5 miles, except in one part, where it expands to a width of from 8 to 10 miles. [E. H. B.]

VERBICAE or VERBICES (Οὐέρβικαι or Οὐέρβικες, Ptol. iv. 1. § 10), a people of Mauretania Tingitana. [T. H. D.]

VERBIGENUS PAGUS. [HELVETII, Vol. I. p. 1041.]

VERBINUM, in Gallia, is placed by the Itins. on a road from Bagacum (*Bavai*) to Durocortorum (*Reims*). Duronum is between Bagacum and Verbinum [DURONUM]. All the several distances between Bagacum and Durocortorum do not agree in the Antonine Itin. and the Table. The sum total of these distances in the Table is 53 M. P., and the Itin., though it makes the several distances amount to 63 M. P., still gives the sum total at 53 M. P. But these must be Gallic leagues, as D'Anville shows. He supposes Verbinum to be *Vervins*, which in fact is the same name as Verbinum. The table writes it Vironum. *Vervins* is in the department of *Aisne*, about 20 miles NE. of *Laon*. [G. L.]

VERCELLAE (Οὐερκέλλαι, Ptol. iii. 1. § 36;

Οὐερκέλλοι, Strab. v. p. 218; Βερκέλλαι, Plut. *Mar.* 25: *Vercelli*), the chief city of the Libici, in Gallia Cisalpina. It lay on the W. bank of the Sessites (*Sesia*); but perhaps the ancient town should be sought at *Borgo Vercelli*, about 2 miles from the modern city. In the time of Strabo it was an unfortified village (*l. c.*), but subsequently became a strong and not unimportant Roman municipium. (Tac. *Hist.* i. 70; cf. *De clar. Orator.* 8; also Orell. *Inscr.* 3044, 3945.) Here the highroad from Ticinum to Augusta Praetoria was crossed by a road running westwards from Mediolanum. (*Itin. Ant.* pp. 282, 344, 347, 350.) At the beginning of the 5th century it was rapidly falling to decay. (Hieron. *Epist.* 17.) There were some gold mines at a place called Ictimuli, or Vicus Ictimulorum, in the district of Vercellae (Strab. *l. c.*; Plin. xxxiii. 4. s. 21), which must have been of considerable importance, as the last cited authority mentions a law forbidding that more than 5000 men should be employed in them. The true position of these mines has, however, been the subject of some dispute. The question is fully discussed by Durandi in his treatise *Dell' antica Condizione del Vercellese.* The city was distinguished for its worship of Apollo, whence it is called Apollineae Vercellae by Martial (x. 12. 1); and there was in its vicinity a grove, and perhaps a temple sacred to that deity (Stat. *Silv.* i. 4. 59), which is probably to be sought at a small place called *Pollone*, at the foot of the Alps. (Cf. Cic. *Fam.* xi. 19; Plin. iii. 17. s. 21; Bellini, *Antichità di Vercelli.*) [T. H. D.]

VEREASUECA, a harbour belonging to the town of Argenomescum, in the territory of the Cantabri, in Hispania Tarraconensis. (Plin. iv. 20. s. 34.) Probably *Puerto de S. Martin.* (Cf. Florez, *Esp. Sagr.* xxiv. p. 44.) [T. H. D.]

VERELA. [VARIA.]

VERETUM (Οὐερητόν, Strab., Ptol.: *Eth.* Veretinus: *Sta Maria di Vereto*), a town of Calabria, in the district or territory of the Sallentines, and within a few miles of the Iapygian promontory. Strabo tells us that it was formerly called Baris, and describes it as if it were a seaport town; but both Pliny and Ptolemy rank it among the inland towns of the Sallentines; and there seems no doubt that its site is marked by the old church of *Sta Maria di Vereto*, the name of which is found on old maps, between the villages of *Salve* and *Roggiano*, about 6 miles from the *Capo di Leuca*, and 10 from *Ugento*, the correct distance given in the Tabula from Uxentum to Veretum. (Strab. vi. p. 281; Plin. iii. 11. s. 16; Ptol. iii. 1. § 76; *Tab. Peut.*; Galateo, *de Sit. Iapyg.* p. 99; Holsten. *ad Cluver.* p. 283; Romanelli, vol. ii. p. 35.) The "ager Veretinus" is mentioned also in the Liber Coloniarum (p. 262) among the "civitates Calabriae," and doubtless comprised the whole district as far as the Iapygian promontory. [E. H. B.]

VERGAE. [BRUTTII.]

VERGELLUS, a rivulet or torrent, which crossed the field of battle of Cannae. It is not indeed mentioned by either Livy or Polybius in their circumstantial accounts of the battle, but it is noticed by both Florus and Valerius Maximus in connection with a story that seems to have been current among the Romans, that its course was choked up by the dead bodies of the slain, to such an extent that the Carthaginian troops crossed over them as a bridge. (Flor. ii. 6. § 18; Val. Max. ix. 2, Ext. § 2.) The same incident is alluded to by other writers, but without mentioning the name of the stream. (Sil. Ital. viii. 668; Lucian, *Dial. Mort.* 12. § 2.) The stream meant is probably a rivulet which falls into the Aufidus on its right bank between Cannae and Canusium, and is wholly dry in summer. [E. H. B.]

VERGENTUM, a place in Hispania Baetica, with the surname of Julii Genius. (Plin. iii. 1. s. 3.) Now *Gelves* or *Gines.* [T. H. D.]

VERGI'LIA (Οὐεργιλία, Ptol. ii. 6. § 61: *Eth.* Vergilienses, Plin. iii. 3. s. 4), a town of the Bastetani, in Hispania Tarraconensis. It has been identified by some writers with *Murcia.* (D'Anville, *Geogr. Anc.* i. p. 31; Mentelle, *Esp. Anc.* p. 186.) [T. H. D.]

VERGIUM, a fortress in Hispania Tarraconensis (Liv. xxxiv. 21). Reichard, but perhaps without adequate grounds, identifies it with the present *Berga.* [T. H. D.]

VERGOANUM. [LERINA.]

VERGUNNI, the name of an Alpine people mentioned in the Trophy of the Alps (Plin. iii. 20). They are supposed to be represented by the name *Vergons* or *Vergon*, between *Senez* [SANITIUM] and *Glandèves*, and about half-way between these two places. [G. L.]

VERISA (Βήρισα), a town in the interior of Pontus, on the road from Sebastopolis to Sebastia. (*It. Ant.* pp. 205, 214; Basil. Magn. *Epist. ult.*) Its site is yet uncertain, some identifying it with *Cora*, others with *Baulus.* [L. S.]

VERLU'CIO, a place in Britannia Romana, on the road from Isca Silurum to Calleva (*Itin. Ant.* p. 486), and apparently in the territory of the Dobuni. It has been variously identified with the village of *Leckham* on the *Avon*, with *Westbury*, *Spy Park*, and *Whetham.* [T. H. D.]

VERNEA, a fort in Rhaetia, on a steep height above the banks of the river Athesis, not far from Tridentum, where its site is still marked by the *Dos di Trent.* (Cassiod. *Var.* iii. 48; Paul. Diac. iii. 31, where it is called Ferruge; Pallhausen, *Beschreib. der Röm. Heerstrasse von Verona nach Augsburg*, p. 28.) [L. S.]

VERNODUBRUM, a river of Gallia Narbonensis mentioned by Pliny (iii. 4) after the Tecum, which is the Tichis [TICHIS] of Mela. Pliny does not mention the Telis or Tetis (*Tet*), and it has been conjectured that he gives the name of Vernodubrum to the Telis. But there is a river *Gly* or *Agly*, north of the *Tet* and not far from it, which flows into the Mediterranean past *Rivesaltes*, and a branch of the *Gly* is still named *Verdouble* or *Verdoubre*, which is certainly the Vernodubrum. (D'Anville, *Notice, &c.*) [G. L.]

VERNOSOL, in Aquitania, is placed in the Antonine Itin. on a road from Beneharnum [BENEHARNUM] to Tolosa (*Toulouse*). This circuitous road ran through Lugdunum Convenarum and Calagorris. Vernosol is between Calagorris (*Cazères*) and *Toulouse.* Vernosol is *Vernose.* [G. L.]

VERODUNENSES. This name does not occur in any document earlier than the Notitia of the Gallic Provinces, which was probably drawn up at the commencement of the fifth century of our era. Civitas Verodunensium in the Notitia is the capital of a people, and is named last in the first of the two Belgicae. The name Virodunum occurs in the Antonine Itin. and so the name is written on some medals. It is placed on a route from Durocortorum (*Reims*) to Divodurum (*Metz*). In the middle age writings it is Viredunum, Viridunum, and Virdunum, which last abbreviated form comes nearest to *Verdun*, which is the capital of the Verodunenses. *Verdun* is west of *Metz*, in the department of *Meuse*, and on the *Meuse* or *Maas*. There was a place named Fines [Fines, No. 13] between Virodunum and Divodurum, which probably marked the limit between the Verodunenses and the Mediomatrici. [G. L.]

VERODUNUM. [Verodunenses.]

VEROLA'MIUM and VERULA'MIUM (Οὐρολάνιον, Ptol. ii. 3. § 21), the capital of the Catyeuchlani in Britannia Romana, on the road from Londinium to Lindum and Eboracum. (*Itin. Ant.* pp. 471, 476, 479.) It was probably the residence of Cassivellaunus, which was taken by Caesar (*B. Gall.* v. 21), and subsequently became a considerable Roman municipium, (Tac. *Ann.* xiv. 33.) It is *Old Verulam*, near *St. Alban's*, in *Hertfordshire*, which latter town rose from its ruins; and its celebrated abbey church is said to be built in great part of Roman bricks. (Camden, p. 350, seq.) [T. H. D.]

VEROMANDUI (Οὐεροµάνδυες, Ptol. iii. 9. § 11), a Belgic people, who in B.C. 57 were supposed to be able to raise 10,000 fighting men (Caesar, *B. G.* ii. 4); unless Caesar's text means that they and the Velocasses together mustered this number [Velocasses]. They joined the Nervii and the Atrebates in the attack on Caesar's army on the Sabis (*Sambre*). The Veromandui attacked the eleventh and eighth legions, which were in Caesar's centre, and they were driven back to the river. They are not mentioned again in the Commentaries.

The Veromandui had the Ambiani and the Atrebates on the west, and the Suessiones on the south. On the north they were neighbours of the Nervii. Their chief town was afterwards Augusta Veromanduorum, *St. Quentin*, on the *Somme*, in the department of *Aisne*, and in the old division of France named *Vermandois*. The name Civitas Veromanduorum occurs in the Notitia of the Gallic Provinces. [Augusta Veromanduorum.] [G.L.]

VEROMETUM, a town of the Coritani in Britannia Romana, between Ratae and Margidunum. (*Itin. Ant.* pp. 477, 479, where it is also called Vernometum.) Camden (p. 575) places it at *Burrough Hill*, near *Willoughby on the Wold*, in the S. part of *Nottinghamshire*. [T. H. D.]

VERONA (Οὐήρωνα, Ptol. iii. 1. § 31 ; Θυήρων, Strab. iv. p. 206, v. p. 213; Βερώνη, Procop. *B.G.* ii. 29, iii. 3, &c.; and Βερώνα, *Ib.* iv. 33 : *Eth.* Veronensis : *Verona*), an important town in Gallia Transpadana, seated on the river Athesis ("Verona Athesi circumflua," Sil. It. viii. 595), and chiefly on its W. bank. There is some difficulty in determining whether Verona was a city of the Euganei or of the Cenomani, from the little knowledge which we possess of the respective boundaries of those peoples, and from the confusion which prevails upon the subject in ancient authors. By Ptolemy (*l. c.*), who does not mention the Euganei, it is ascribed to the Cenomani; and Catullus (lxvii. 34), in a passage, however, which has been banished by some editors as not genuine, Brixia, which undoubtedly belonged to the Cenomani, is styled the mother city of Verona. Pliny, on the other hand (iii. 19. s. 23), gives Verona partly to the Rhaeti and partly to the Euganei, and Strabo (*l. c.*) attributes it to the former. Some have sought a solution of this difficulty by assuming that the city belonged originally to the Euganei, but was subsequently occupied by the Cenomani, referring to Livy, v. 35. (Cf. Justin, xx. 5.) We know little or nothing of the early history of Verona. Under the Roman dominion it became a colony with the surname of Augusta, and one of the finest and most flourishing cities in that part of Italy (Tac. *H.* iii. 8; *Itin. Ant.* p. 128 ; Strab. v. p. 213; Grut. *Inscr.* p. 166. 2.) The surrounding country was exceedingly fruitful, producing good wine, excellent apples, and abundance of spelt (alica, Plin. xviii. 11. s. 29, xiv. 1. s. 3, xv. 14. s. 14; Cassiod. *Var.* xii. 4). The Rhaetian wine also is praised by Virgil. (*G.* ii. 94; cf. Strab. iv. 206; Suet. *Oct.* 77.) The situation of Verona rendered it a great thoroughfare and the centre of several highroads (*Itin. Ant.* pp. 128, 174, 275, 282; *Itin. Hier.* p. 558.)

Verona was celebrated in history for the battle fought by Marius in the Campi Raudii, in its neighbourhood, againt the Cimbri. (Vell. Pat. ii. 12; Florus, iii. 3.) From an inscription still extant on one of its gates, now called the *Porta de' Borsari*, the walls of Verona appear to have been newly erected in the reign of the emperor Gallienus, A. D. 265. It was besieged by Constantine on his march from Gaul to Rome, and, though obstinately defended by Ruricius Pompeianus, obliged to surrender at discretion. (*Paneg. Vet.* ix. 9, sqq.) It was likewise the scene of the victory of Theodoric over Odoacer. (Jornand. *Get.* 57.) Theodoric made it one of his residences, and often held his court there: a representation of his palace is still extant upon a seal. (Gibbon, *Decl. and Fall*, vol. v. p. 22, ed. Smith.) It was at Verona that the splendid wedding took place between king Autharis and Theudelinda. (Procop. *B. G.* iii. 5 ; Paul. Diac. iii. 29.) But, more than by all these events, Verona is illustrious as having been the birthplace of Catullus (Ovid. *Amor.* iii. 15. 7; Mart. x. 103; Plin. xxxvi. 6. s. 7); though it is exceedingly doubtful whether the remains of a villa on the *Lago di Garda*, commonly called the villa of Catullus, could really have belonged to him. The honour sometimes claimed for Verona of having given birth to the architect Vitruvius Pollio arises from a mistaken interpretation of the inscription on the arch of the Gavii, formerly existing at Verona, but pulled down in the year 1805. The inscription related to the great architect's less celebrated namesake, Vitruvius Cerdo. (*Descriz. di Verona*, pt. i. p. 86.) Some are of opinion that the elder Pliny also was born at Verona, but it is more probable that he was a native of Comum. In the life of him ascribed to the pen of Suetonius, he is styled Novocomensis ; and when he calls himself in his Preface the *conterraneus* of Catullus, that epithet by no means necessarily implies that he was the fellow-citizen of the poet, but rather that he was merely his fellow-countryman, or from the same province.

The amphitheatre at Verona is a very striking monument of antiquity. Although not nearly so large as the Colosseum, it is in a much better state of preservation, owing to the pains which have always been taken to keep it in repair. It is also of a more costly material than the Roman amphitheatre; for whilst the latter is built of *travertino*, that at Verona is of marble, from some quarries in the neighbourhood. The substructions are of Roman brickwork. The date of its erection cannot be ascertained, but it must undoubtedly have been posterior to the time of Augustus. A great part of the external arcade was thrown down by an earthquake in the year 1184. Its form is elliptical, the larger diameter being 513 feet externally and 248 internally; the smaller one, 410 feet externally and 147 feet internally. The banks or rows of seats are at present 45 in number, but, from the repairs and alterations which the building has undergone, it is not certain whether this was the original number. It is estimated that it would afford seats for about 22,000 persons.

There are also a few remains of a Roman theatre, on the left bank of the *Adige*, at the foot of the hill immediately under the castle of *S. Pietro* It appears from two decrees of king Berengarius, dated in 895 and 913, that the theatre was then regarded as of the highest antiquity, and had in great part gone to ruin; on which account its destruction was allowed. (*Descriz. di Verona*, pt. ii. p. 108, sqq.)

We have already alluded to the ancient gate called the *Porta de' Borsari.* It is evidently older than the walls of Gallienus, the elevation of which in the space of 8 months is recorded upon it; since a previous inscription has been erased in order to make room for the new one. It is a double gate, of a very florid style of architecture, concerning the merits of which architects have held widely different opinions. The walls of Gallienus, to judge of them from the vestiges which still remain, were of a construction sufficiently solid, notwithstanding the shortness of the time in which they were erected. The other remains of antiquity at Verona, as the *Porta de' Leoni*, the baths, &c., do not require any particular description in this place.

The chief works on Verona and its antiquities are the splendid ones of Count Scip. Maffei, entitled *Verona Illustrata*, and *Museum Veronense.* Onuphrius Panvinius also described its remains (*Antiq. Veron.* lib. viii. Pat. 1668). Some account of them will likewise be found in the *Descrizione di Verona e della sua Provincia*, by Giovambatista da Pertico, 8vo. Verona, 1820. [T. H. D.]

VERONES. [Berones.]

VERRUCINI, a Gallic people near the Alps in the Provincia. Pliny (iii. 4) says: "Regio Camatullicorum, dein Suelteri, supraque Verrucini." [Camatullici; Suelteri.] There is nothing to guide us in fixing the position of the Verrucini, except their position with respect to these two other tribes, and the fact that there is a place named *Vérignon*, between *Draguignan* and *Riez. Draguignan* is in the department of *Var*, and *Riez* is on the site of Reii [Reii Apollinares]. [G.L.]

VERRUGO or VERRUCA (Ἔῤῥουκα, Diod.: *Colle Ferro?*), a town or fortress in the territory of the Volsci, which is repeatedly mentioned during the wars of the Romans with that people. The name first occurs in B. C. 445, when we are told that the place had been recently occupied and fortified by the Romans, evidently as a post of offence against the Volscians; a proceeding which that people resented so much that it became the occasion of a fresh war. (Liv. iv. 1.) We do not know at what period it fell again into the hands of the Volscians, but in B. C. 409 it was recovered and again garrisoned by the Romans. (*Ib.* 55, 56; Diod. xiv. 11.) It, however, fell once more into the hands of the Volscians in B. C. 407 (Liv. iv. 58), and apparently continued in their possession till B. C. 394, when it was again occupied with a garrison by the military tribune C. Aemilius, but lost soon after in consequence of the defeat of his colleague Sp. Postumius. (Liv. v. 28; Diod. xiv. 98.) From this time it wholly disappears from history. It is very doubtful whether it ever was a town, the manner in which it is mentioned by Livy, in connection with the Arx Carventana, seeming to prove that it was a mere fort or stronghold, garrisoned and fortified, on account of its natural strength and advantageous position. Its site cannot be determined with any certainty, but from the name itself there can be no doubt that it was situated on a projecting knoll or peak; hence its site has been sought by Nibby (followed by Abeken) at *Colle Ferro*, near *Segni; Colle Sacco*, in the same neighbourhood, has as plausible a claim. (Nibby, *Dintorni*, vol. iii. p. 473; Gell, *Top. of Rome*, p. 458; Abeken, *Mittel-Italien*, p. 75.) [E. H. B.]

VERTACOMICORI, a pagus of the Vocontii in Gallia Provincia, to whom Pliny (iii. 17) attributes the foundation of Novaria in Gallia Cisalpina [Novaria]. The name seems to be preserved in *Vercors*, a district in the old country of the Vocontii, in the northern part of the diocese of *Die* [Dea Vocontiorum]. In some middle age documents the name appears in the abbreviated form Vercorium, which is the next step to *Vercors* (D'Anville, *Notice, &c.*). [G. L.]

VERTERAE, a town of the Brigantes in Britannia Romana. (*Itin. Ant.* pp. 467, 476.) Variously identified with *Brough* in *Westmoreland* and *Bowes.* [T. H. D.]

VERTINAE (Οὐερτῖναι: *Verzino*), a small town of Bruttium, mentioned only by Strabo (vi. p. 254), who places it in the interior of that country. Its name is still retained by the village of *Verzino*, about 7 miles NW. of *Strongoli*, the ancient Petelia. [E. H. B.]

VERUBIUM (Οὐερουϐίουμ, Ptol. ii. 3. § 5), a promontory on the N. coast of Britannia Barbara, most probably *Noss Head.* [T. H. D.]

VERVES (Θὐερουεῖς, Ptol. iv. 1. § 10), a people of Mauretania Tingitana. [T. H. D.]

VERULAE (*Eth.* Verulanus: *Veroli*), a city of the Hernici, but included in Latium in the more extensive sense of that name, situated in the Apennines N. of the valley of the *Sacco*, between Alatrium and the valley of the Liris. It was apparently one of the chief cities of the Hernici, and was certainly a member of the Hernican League: but its name is not mentioned separately in history till the final war of that people with Rome, in B. C. 306. On that occasion the citizens of Verulae, together with those of Alatrium and Ferentinum, took part against the Anagnians, and refused to join in the hostilities against Rome. For this reason they were rewarded after the termination of the war by being left in possession of their own laws and magistrates, which they preferred to receiving the Roman "civitas." (Liv. ix. 42, 43.) The period at which they ultimately became Roman citizens is uncertain. Florus vaguely asserts that a triumph had been celebrated over the people of Verulae (Flor. i. 11. § 6), but this is probably a mere rhetorical flourish: there is no occasion known in history to which it can be referred. Under the Roman dominion Verulae became a quiet and somewhat obscure country town. According to the Liber Coloniarum it received a body of colonists in the time of the Gracchi, and again under the reign of Nerva. But it is probable that it always retained its municipal rank. It is mentioned by Pliny among the municipal towns of the Fifth Region (Plin. iii. 5. s. 9), but is not again noticed in history. Its secluded position probably rendered it a place of small importance. The ancient site is still occupied by the modern town of *Veroli*, which retains also some portions of the ancient walls in the polygonal or Cyclopean style. (Westphal, *Röm. Kamp.* p. 87; Abeken, *Mittel-Italien*, p. 147.) [E. H. B.]

VERULAMIUM. [VEROLAMIUM.]

VERURIUM (Οὐερούριον, Ptol. ii. 5. § 7), a town in the N. part of Lusitania, perhaps *S. Vincent de Beira.* [T. H. D.]

VESASPE (Οὐεσάσπη, Ptol. vi. 2. § 12), a town in Media Atropatene, perhaps the same as the present *Casbin.* [V.]

VESCELIA, a town of the Oretani in Hispania Tarraconensis (Liv. xxxv. 22), perhaps *Vilches.* (Ukert, ii. pt. i. p. 413.) [T. H. D.]

VESCELLIUM or VERCELLIUM, a town of the Hirpini, of uncertain site. Its name is mentioned by Livy (xxiii. 37) as having been recovered by the praetor M. Valerius, after it had revolted to the Carthaginians. The reading in Livy is very uncertain, but Pliny also mentions the Vescellani among the municipal communities of the Hirpini. (Plin. iii. 11. s. 16.) [E. H. B.]

VESCI FAVENTIA (Οὔεσκις, Ptol. ii. 4. § 11), a town in Hispania Baetica, between Singili and Astigi. (Plin. iii. 1. s. 3.) [T. H. D.]

VESCIA (*Eth.* Vescinus), a city of Latium, in the most extended sense of that name, but originally a city of the Ausones, situated in a plain to the S. of the Liris (*Garigliano*). Livy in one passage tells us distinctly that the Ausones had three cities, Ausona, Minturnae, and Vescia, all of which were betrayed into the hands of the Romans by a party within their walls, and the inhabitants put to the sword in B. C. 314. (Liv. ix. 25.) The name of Vescia is mentioned also about 25 years before as affording shelter to the remains of the Latin army defeated by the consuls Manlius and Decius in B. C. 340. (Id. viii. 11.) But after the capture of the city in 314, no mention of it again occurs, and it is probable that it never recovered from that calamity. Minturnae indeed is the only one of these three cities which again appears in history; but the "ager Vescinus" is repeatedly mentioned (Liv. x. 20, 21, 31), and would seem to have extended from the banks of the Liris as far as the extreme point of the ridge of Mount Massicus. The Roman colony of Sinuessa, which was situated just where that ridge abuts upon the sea, is expressly said to have been planted "in saltu Vescino." (Liv. x. 21.) But all trace of the city seems to have been lost. Pliny does not even notice the name among the *extinct* cities of Latium and Campania, and we are wholly without a clue to its precise situation. [E. H. B.]

VESCITANIA, a district in Spain mentioned only by Pliny (iii. 3. s. 4). [OSCA.] [T. H. D.]

VESDIANTII. [VEDIANTII.]

VESERIS, a river of Campania, the name of which is known only in connection with the great battle fought with the Latins by T. Manlius Torquatus and P. Decius Mus, B. C. 340. That battle is described by Livy as having been fought "haud procul radicibus Vesuvii montis, qua via ad Veserim ferebat" (viii. 8), an expression which would leave us in doubt whether Veseris was the name of a town or of a river. In another passage he refers to the same battle as having been fought "ad Veserim" (x. 28); and Cicero also twice notices it as "pugna ad Veserim" or "apud Veserim." (Cic. *de Fin.* i. 7, *de Off.* iii. 31.) Valerius Maximus uses the latter phrase (vi. 4. § 1). The only author whose expressions are free from ambiguity is Aurelius Victor, who distinctly speaks of that celebrated battle as having been fought "apud Veserim fluvium" (*de Vir. Ill.* 28), and adds that the Romans had pitched their camp on its banks ("positis apud Veserim fluvium castris," *Ib.* 26). The authority of Victor is not indeed worth much on points of detail, but there is no reason to reject it in this instance, as it is certainly not at variance with the phrases of Livy and Cicero. The Veseris was probably a small stream, and is not mentioned on any other occasion, or by any geographer, so that it is wholly impossible now to identify it. [E. H. B.]

VESIO'NICA, a town of Umbria mentioned only by Pliny, who names the Vesionicates among the municipal communities of that country. (Plin. iii. 14. s. 19.) It is supposed to be represented by *Civitella di Benezzone*, in the upper valley of the Tiber, 7 miles SE. of *Perugia.* (Cluver. *Ital.* p. 627.) [E. H. B.]

VESO'NTIO (Οὐισόντιον, Ptol. ii. 9. § 21: *Besançon*), in Gallia, the chief city of the Sequani. The name occurs in Dion Cassius (xxxviii. 34, lxiii. 24), where Reimarus has written Βεσοντίωνα for the MSS. reading Οὐεσοντίωνα, without any reason. In Ausonius (*Gratiarum Act.*) the form Visontio occurs, and he speaks of a "municipalis schola" in the place. The orthography of the word varied, as we might expect; and other forms occur in Ammianus. D'Anville says that the name is Vesant on a milestone which bears the name of Trajan, and was found at *Mandeure* [EPAMANDUODURUM, in which article the name is incorrectly printed Vesont].

When Caesar (B. C. 58) was marching through the country of the Sequani towards the German king Ariovistus, he heard that the German was intending to occupy Vesontio, but Caesar got there before him (*B. G.* i. 38.) He describes the town as nearly surrounded by the *Doubs* [DUBIS], and he says that the part which was not surrounded by the river was only 600 Roman feet wide. This neck of land was filled by an eminence, the base of which on each side was washed by the river. There was a wall along this neck of land, which made it a strong fortress, and the wall connected the heights with the town. Caesar's description is exact except as to the width of the neck of land, which D'Anville says is about 1500 Roman feet; and accordingly either Caesar was mistaken, or there is an error in his text in the numerals, which is always a possible thing. Vesontio when Caesar took it was well supplied with everything for war, and its position made it a strong place. Caesar set out from Vesontio to fight the German king, whom he defeated in the plain between the *Vosges* and the Rhine. The battle-field was only 5 miles from the Rhine (*B. G.* i. 53, in which passage the true reading is "milia pasuum... circiter quinque," not "quinquaginta.") In the winter of B. C. 58—57 Caesar quartered his men among the Sequani, and we may assume that Vesontio was one of the places where he fixed his troops.

Vesontio has been several times sacked and destroyed by Alemanni, by Huns, and others. It is a town built on the ruins of former towns. The ground has been raised above 20 feet, and where it has been dug into, Roman remains, medals, and other antiquities have been discovered.

The modern town of *Besançon* consists of two parts. The upper town, once called *La Ville*, is built on the peninsula, and the citadel stands on the steep rock which Caesar describes as occupying the neck of land, where the river does not flow. The lower town is on the other side of the river opposite to the peninsula, with which it is connected by a stone bridge, the foundations of which are Roman.

There is a Roman triumphal arch with a single passage. The date of its construction does not appear. This arch which was nearly hidden by rubbish and buildings has been partially uncovered and restored within the present century. It is decorated with sculptures. There are some remains of the aqueduct which supplied Vesontio with water from a distant source. It was constructed of a soft stone. It terminated in the town in a vast reservoir of an oval form, which was covered by a roof supported by columns. The water was distributed from the reservoir all through the town: and in many parts of *Besançon* there have been found traces of the conduits which conveyed the water to the private houses. (*Penny Cyclopaedia*, art. *Besançon;* Richard et Hocquart, *Guide du Voyageur.*) [G. L.]

VESPA'SIAE. [Nursia.]

VESPERIES, a town of the Varduli in Hispania Tarraconensis. (Plin. iii. 20. s. 34.) It is identified with the present *Bermeo*. (Cf. Mentelle, *Esp. Mod.* p. 37.) [T. H. D.]

VESTINI (Οὐηστῖνοι), a people of Central Italy, who occupied a mountainous tract extending from the coast of the Adriatic to the lofty mountains near the sources of the Aternus. Here they met the Sabines, whose territory bounded them on the W.; thence they were bounded by the high mountain range which forms the southern barrier of the valley of the Aternus, and separated them from the Aequi and Marsi; while towards the S. and E. the river Aternus itself, from the point where it takes the sudden bend towards the NE., became the limit of their territory, and their frontier towards the Peligni and Marrucini. Along the coast of the Adriatic they held only the narrow space between the mouth of the Aternus and that of the Matrinus, a distance of about 6 miles; the latter river apparently formed the northern limit of their territory from its mouth to its source, and thence to the high ridge of the Central Apennines their exact frontier cannot be traced. But it is almost immediately after passing the point where the Vestini adjoined the Praetutii on the one hand and the Sabines on the other, that the chain of the Apennines rises abruptly into the lofty group or mass, of which the *Monte Corno* (commonly called the *Gran Sasso d' Italia*) is the highest summit. This mountain is the most elevated in the whole range of the Apennines, attaining to a height of 9500 feet; and those immediately adjoining it are but little inferior, forming a rugged and irregular mass of mountains, which is continued without interruption by a range of inferior but still very considerable elevation, in a SE. direction. This range is almost continuous with the equally lofty ridge of the *Monte Morrone*, the two being separated only by the deep and narrow gorge below *Popoli*, through which the Aternus finds its way to the sea. Hence the territory of the Vestini is naturally divided into two distinct regions, the one consisting of the upper valley of the Aternus, W. of the lofty mountain range above described, the other of the tract on the E. of the same mountains, sloping gradually thence to the sea. This last district is very hilly and rugged, but has the advantage of a far milder climate than that of the basin of the Aternus, which is a bleak and cold upland region, having much analogy with the valley of the Peligni (of which it may be considered in some degree as a continuation), but from its considerable elevation above the sea (2380 feet in its upper part) suffering still more severely from cold in winter. The Vestini, however, did not occupy the whole of the valley of the Aternus; Amiternum, near the sources of that river, which was one of the oldest abodes of the Sabines, having continued, even in the days of Pliny, to belong to that people, and though Ptolemy assigns it to the Vestini, it is probable that in this, as in many similar cases, he was guided by geographical views rather than the real ethnical distribution of the tribes. (Strab. v. p. 228; Plin. iii. 12. s. 17; Ptol. iii. 1. § 59.) But the precise line of demarcation between the Vestini and the Sabines, cannot now be determined.

No author has left to us any distinct statement concerning the origin and affinities of the Vestini, but there seems to be no reason to doubt that they were, in common with the other tribes by which they were surrounded, a Sabine race. It would indeed have been almost impossible for that people to have extended themselves to the S., and sent forth their numerous colonies, the Peligni, the Samnites, &c., had not the valley of the Aternus been already occupied by a kindred and friendly race. The close connection which we find subsisting between the four tribes of the Vestini, Marrucini, Peligni, and Marsi, may be also taken as a strong presumption of their common origin, and there seem good reasons for supposing them all to have been derived from a Sabine stock. The first mention of the Vestini in history occurs in B. C. 324, when they concluded an alliance with the Samnites against Rome. It was feared that their example would be speedily followed by the Marrucini, Peligni, and Marsi, but this was not the case, and the Vestini, unsupported by their allies, were unable to resist the Roman arms: they were defeated and dispersed by the consul D. Junius Brutus, and took refuge in their fortified towns, of which Cutina and Cingilia were successively taken by assault. (Liv. viii. 29.) From this time we hear nothing more of the Vestini till B. C. 301, when they concluded a treaty with the Romans, which appears to have been an alliance on favourable terms (Id. x. 3); and from this time the Vestini became the faithful allies of the rising republic. In the enumeration of the forces of the Italian allies in B. C. 225, Polybius mentions the Vestini, together with the Marsi, Marrucini, and Frentani (the Peligni being omitted), and estimates their joint contingent at 20,000 foot and 4000 horse soldiers (ii. 24); but we have no means of judging of the proportion furnished by each nation.

No other mention is found in history of the Vestini, with the exception of casual notices of their troops serving as auxiliaries in the Roman armies (Ennius, *Ann. Fr.* viii. 6; Liv. xliv. 40), until the outbreak of the Social War, in B. C. 90. On this occasion they followed the example of the Marsi and Peligni, as well as of their more immediate neighbours the Picentines, and were among the first to declare themselves in insurrection against Rome. Liv. Epit. lxxii.; Oros. v. 18; Appian, *B. C.* i. 39.) There can be no doubt that throughout that contest they furnished their contingent to the armies of the Marsi; but their name is not specially mentioned till towards the close of the war, when we learn that they were defeated and reduced to submission, apparently somewhat sooner than the other confederates. (Liv. Epit. lxxv, lxxvi; Appian, *B. C.* i. 52; Oros. v. 18.) There is no doubt that they at this time received the Roman franchise, and henceforth became merged in the ordinary condition of Roman citizens. Hence we hear nothing more of them in history, though it is evident that they retained their existence as a separate tribe, which is recognised by all the geographers, as well as by inscriptions. (Strab. v. p. 241; Plin. iii. 12. s. 17; Ptol. iii. 1. § 59; Orell. *Inscr.* 4036.) From the last source we learn that they were enrolled in the Quirinian tribe. Their territory was included in the Fourth Region of Augustus (Plin. *l. c.*), but in the later division of Italy it was separated into two, the maritime district being united with Picenum, while the inland portion or valley of the Aternus was included (together with the Sabines and Peligni) in the province of Valeria. (*Lib. Colon.* pp. 227, 228; Bingham's *Eccles. Antiq.* ix. ch. 5, sect. 3.) We learn from Juvenal that they continued to retain their primitive simplicity and rustic habits of life even under the Roman Empire. (Juv. xiv. 181.) Silius Italicus speaks of them as a race, hardy and warlike, and habituated to the chase: their rugged mountains were doubtless still the refuge of many wild animals. (Sil. Ital. viii. 513.) The more inland parts of their territory abounded in excellent upland pastures, which produced a kind of cheese that was highly esteemed at Rome. (Plin. xi. 42. s. 97; Martial, xiii. 31.)

The most important physical feature of the territory of the Vestini is the *Monte Corno* or *Gran Sasso d' Italia*, which, as already observed, is the highest summit of the Apennines. This was identified by Cluver, who has been followed by most later writers, with the Cunarus Mons of Servius (*ad Aen.* x. 185). But Silius Italicus (viii. 517) places the MONS FISCELLUS, a name much better known, among the Vestini; and though this is opposed to the statement of Pliny that that mountain contains the sources of the Nar, there seems much reason to believe that Pliny has here confounded the Nar with its tributary the Velinus [NAR], which really rises in a group closely connected with the *Gran Sasso*, and that it was therefore that remarkable mountain range which was known to the ancients as the Mons Fiscellus.

The following towns are noticed by ancient writers as belonging to the Vestini. PINNA, now called *Civita di Penne*, appears to have been the chief of those which were situated on the eastern slope of the mountains. Lower down, and only a few miles from the sea, was ANGULUS, now *Civita S. Angelo*. ATERNUM, at the mouth of the river of the same name, now *Pescara*, was the seaport of the Vestini, and, being the only one along this line of coast for some distance, served also as that of the Marrucini. In the valley of the Aternus were: PELTUINUM (*Ansedonia*), about 14 miles S. of *Aquila;* AVEIA, the remains of which are still visible at *Fossa*, about 6 miles S. of *Aquila;* and PITINUM, still called *Torre di Pitino*, about 2 miles E. of the same city, which must have immediately adjoined the territory of Amiternum. FURCONIUM, the ruins of which are still visible at *Civita di Bagno*, a little to the S. of *Aquila*, though an important place in the early part of the middle ages, is not mentioned by any writer before Paulus Diaconus (*Hist. Lang.* ii. 20), and was certainly not a municipal town in the time of the Romans. PRIFERNUM (mentioned only in the Tab. Peut.) is of very uncertain site, but is supposed to have been near *Assergio*. *Aquila*, the present capital of this district, is a wholly modern city, having been founded by the emperor Frederic II. in the 13th century, when its population was gathered together from the surrounding towns of Amiternum, Aveia, Furconium, &c., the complete desolation of which apparently dates from this period. AUFINA, which according to Pliny (iii. 12. s. 17) was in his time united for municipal purposes with Peltuinum, still retains the name of *Ofena*. CUTINA and CINGILIA, two towns of the Vestini mentioned by Livy (viii. 29), are wholly unknown, and the sites assigned to them by Romanelli, at *Civita Aquana* and *Civita Retenga* respectively, are merely conjectural.

The topography of the Vestini is specially illustrated in the work of Giovenazzi (*Della Città d' Aveja nei Vestini*, 4to. Roma, 1773), as well as by Romanelli (vol. iii. pp. 241—284). [E. H. B.]

VESUBIA'NI, a people mentioned in the inscription of the arch of Susa. The resemblance of name has led geographers to place the Vesubiani in a valley through which runs a torrent called Vesubia, which falls into the *Var*. The Esubiani, who are mentioned in the inscription of the Trophy of the Alps (Pliny, iii. 20) seem to be the same as the Vesubiani, for the only difference is a V. But D'Anville places the Esubiani on the *Ubaye* and the *Ubayette*, which two streams unite above *Barcelonette* in the department of *Basses-Alpes*. [G. L.]

VESULUS MONS (*Monte Viso*), one of the most lofty summits of the Alps, which, from its prominent position near the plains of Italy, and its great superiority in height over any of the neighbouring peaks, is one of the most conspicuous mountains of the whole Alpine range as viewed from the Italian side. Hence it is one of the very few individual summits of the Alps of which the ancient name can be identified with certainty. It is mentioned by both Pliny and Mela as containing the sources of the Padus; and the former adds that it was the highest summit of the Alps, which is a mistake, but not an unnatural one, considering its really great elevation (12,580 feet) and its comparatively isolated position. (Plin. iii. 16. s. 20; Mela, ii. 4. § 4.) Virgil also mentions the forests of "the pine-clad Vesulus" as affording shelter to numerous wild boars of the largest size. (Virg. *Aen.* x. 708; Serv. *ad loc.*) [E. H. B.]

VESUNNA (Οὐέσουνα), according to Ptolemy (ii. 7. § 12) the capital of the Petrocorii, a people of Aquitania. In inscriptions the name is written Vesunna. The place occurs in the Itins., and its position is *Périgueux*, in the old province of *Périgord*, which name as well as *Périgueux* is a memorial of the name of the people, Petrocorii. But it is said that the remains of the old town are still called *La Vésone*. *Périgueux* is on the *Ille*, a branch of the *Dordogne*, and it is the capital of the department of *Dordogne*.

There is no Roman city in France of which we know so little that contains so many remains as *Périgueux*. Foundations of ancient buildings, mosaics, statues, and ruins of edifices show its former magnitude. The *tour de Vésone*, a round building constructed of small stones and of rough materials, is supposed to have been the cella of a temple, or a tomb, as some conjecture. It is about 200 feet in circumference. There were seven bridges at Vesunna, four of which have been repaired or rebuilt. There are some remains of an amphitheatre of large dimensions. Several aqueducts supplied the town with water. There are also remains of a Roman citadel. On a hill which commands Vesunna, and is separated from it by the river *Ille*, there are the remains of a Roman camp, which is called *Camp de César*, though Caesar never was there; but some of his successors may have been. There are several other Roman camps about *Périgueux*. Several Roman roads have been traced leading to *Périgueux*. Vesunna seems to have been an important position in Aquitania during the imperial government of Rome. There is a French work on the antiquities of *Vésone* by M. Wlgrin de Tailleffer, 2 vols. 4to. 1821, Périgueux. [G. L.]

VESUVIUS MONS (*Οὐεσούϊος*, or *Οὐεσούϐιος*: *Monte Vesuvio*), sometimes also called by Latin writers Vesevus, and Vesvius or Vesbius (*Βέσϐιος*, Dion Cass.), a celebrated volcanic mountain of Campania, situated on the shore of the gulf called the Crater or *Bay of Naples*, from which it rises directly in an isolated conical mass, separated on all sides from the ranges of the Apennines by a broad tract of intervening plain. It rises to the height of 4020 feet, and its base is nearly 30 miles in circumference.

Though now celebrated for the frequency as well as violence of its eruptions, Vesuvius had in ancient times been so long in a quiescent state that all tradition of its having ever been an active volcano was lost, and until after the Christian era it was noted chiefly for the great fertility of the tract that extended around its base and up its sloping sides (Virg. *Georg.* ii. 227; Strab. v. p. 247), a fertility which was in great measure owing to the deposits of fine volcanic sand and ashes that had been thrown out from the mountain. There were not indeed wanting appearances that proved to the accurate observer the volcanic origin and nature of Vesuvius: hence Diodorus speaks of it as "bearing many signs of its having been a burning mountain in times long past" (Diod. iv. 21); but though he considers it as having on this account given name to the Phlegraean plains, he does not allude to any historical or traditional evidence of its former activity. Strabo in like manner describes it as "surrounded by fields of the greatest fertility, with the exception of the summit, which was for the most part level, and wholly barren, covered with ashes, and containing clefts and hollows, formed among rocks of a burnt aspect, as if they had been eaten away by fire; so that a person would be led to the conclusion that the spot had formerly been in a state of conflagration, and had craters from which fire had burst forth, but that these had been extinguished for want of fuel" (v. p. 247). He adds that the great fertility of the neighbourhood was very probably owing to this cause, as that of Catana was produced by Mount Aetna. In consequence of this fertility, as well as of the beauty of the adjoining bay, the line of coast at the foot of Vesuvius was occupied by several flourishing towns, and by numbers of villas belonging to wealthy Roman nobles.

The name of Vesuvius is twice mentioned in history before the Christian era. In B. C. 340 it was at the foot of this mountain that was fought the great battle between the Romans and the Latins, in which P. Decius devoted himself to death for his country. (Liv. viii. 8.) The precise scene of the action is indeed uncertain, though it was probably in the plain on the N. side. Livy describes it as "haud procul radicibus Vesuvii montis, qua via ad Veserim ferebat;" but the situation of the Veseris is wholly uncertain. [Veseris.] Again, at a later period (B. C. 73) we are told that Spartacus, with the fugitive slaves and gladiators under his command, took refuge on Mount Vesuvius as a stronghold, and by a sudden sally from it defeated the Roman general Claudius Pulcher, who had been sent against him. (Flor. iii. 20. § 4; Plut. *Crass.* 9; Appian, *B. C.* i. 116; Vell. Pat. ii. 30; Oros. v. 24; Frontin. *Strat.* i. 5. § 21.)

But it was the fearful eruption of the 24th of August, A. D. 79, that first gave to Vesuvius the celebrity that it has ever since enjoyed. That great catastrophe is described in detail in a well-known letter of the younger Pliny to the historian Tacitus; and more briefly, but with the addition of some fabulous circumstances, by Dion Cassius. (Plin. *Ep.* vi. 16, 20; Dion Cass. lxvi. 21—23; Vict. *Epit.* 10.) It is remarkable that in recording this, the earliest eruption of the mountain, Pliny particularly notices the form assumed by the cloud of ashes that, rising from the crater in a regular column to a considerable height, afterwards spread out laterally so as to form a head like that of a stone-pine: an appearance which has been observed in many subsequent eruptions. The other phenomena described are very much the same as are common to all similar eruptions: but the mass of ashes, sand, and pumice thrown out was so vast as not only to bury the cities of Herculaneum and Pompeii at the foot of the volcano under an accumulation many feet in depth, but to overwhelm the more distant town of Stabiae, where the elder Pliny perished by suffocation, and to overspread the whole bay with a cloud of ashes such as to cause a darkness more profound than that of night even at Misenum, 15 miles distant from the foot of the mountain. (Plin. *l. c.*) On the other hand the outflow of lava was inconsiderable, and if any streams of that kind broke out at this time they probably did not descend to the inhabited regions: at least we hear nothing of them, and the popular notion that Herculaneum was overwhelmed by a current of *lava* is certainly a mistake. [Herculaneum.] So great and unexpected a calamity naturally excited the greatest sensation, and both the poets and the prose writers of Rome for more than a century after the event abound with allusions to it. Tacitus speaks of the *Bay of Naples* as "pulcerrimus sinus, ante quam Vesuvius mons ardescens faciem loci verteret." (*Ann.* iv. 67.) Martial, after descanting on the beauty of the scene when the mountain and its neighbourhood were covered with the green shade of vines, adds:—

> "Cuncta jacent flammis et tristi mersa favilla"
> (iv. 44);

and Statius describes Vesuvius as

> "Aemula Trinacriis volvens incendia flammis."
> (*Silv.* iv. 4. 80.)

(See also Val. Flacc. iii. 208, iv. 507; Sil. Ital. xvii. 594; Flor. i. 16. § 5.)

A long interval again elapsed before any similar outbreak. It is probable indeed that the mountain continued for some time at least after this first eruption to give signs of activity by sending forth smoke and sulphurous vapours from its crater, to which Statius probably alludes when he speaks of its summit still threatening destruction ("necdum lethale minari cessat apex," *Silv.* iv. 4. 85). But the next recorded eruption, and probably the next of any magnitude, occurred in A. D. 203, and is noticed by Dion Cassius (lxxvi. 2). This is probably the one alluded to by Galen (*de Meth.* v. 12), and it seems certain from the description given by Dion Cassius of the state of the mountain when he wrote (under Alexander Severus) that it was then in a state of occasional, but irregular, activity, much resembling that which exists at the present day. (Dion Cass. lxvi. 21.) The only other eruption that we find mentioned under the Roman Empire occurred in A. D. 472 under the reign of Anthemius. (Marcellin. *Chron.* ad ann.) A fourth, which took place in the reign of Theodoric king of the Goths (A. D. 512), is noticed by both Cassiodorus and Procopius, who describe in considerable detail the phenomena of the mountain. It appears certain that these later eruptions were accompanied by the discharge of streams of lava, which caused great mischief to the surrounding country. (Cassiod. *Ep.* iv. 50; Procop. *B. G.* ii. 4, iv. 35.)

It would be foreign to our subject to trace the history of the mountain through the middle ages, but it may be mentioned that its eruptions seem to have been far more rare and separated by longer intervals than they have been for more than two centuries past; and in some instances at least these intervals were periods of perfect quiescence, during which the mountain was rapidly losing its peculiar aspect. Even as late as 1611, after an interval of little more than a century, the sides of the mountain were covered with forests, and the crater itself was overgrown with shrubs and rich herbage. (Daubeny *on Volcanoes*, p. 225.)

At the present day Vesuvius consists of two distinct portions: the central cone, which is now the most elevated part of the mountain; and a ridge which encircles this on three sides at some distance, and is separated from it by a level valley or hollow called the *Atrio del Cavallo.* This outer ridge, of which the highest point, near its N. extremity, is called *Monte Somma*, was probably at one time continuous on all sides of the circle, but is now broken down on the S. and W. faces: hence the appearance of Vesuvius as viewed from Naples or from the W. is that of a mountain having two peaks separated by a deep depression. This character is wholly at variance with the description given by Strabo, who tells us that the summit was *nearly level*, but with clefts and fissures in it, from which fire appeared to have formerly issued (v. p. 247). Hence it is probable that the mountain was then a single truncated cone, and that the vast crater-like hollow of which the *Atrio del Cavallo* forms part, was first created by the great eruption of A. D. 79, which blew into the air the whole mass of the then existing summit of the mountain, leaving the present ridge of *Monte Somma* standing, enclosing a vast crater, within which the present cone has gradually formed. (Daubeny *on Volcanoes*, p. 215; Lyell's *Principles of Geology*, p. 365, 8th edit.) It has indeed been frequently assumed from the accounts of the operations of Spartacus already mentioned (Flor. iii. 20; Plut. *Crass.* 9) that the mountain had even then a crater, within which that leader and his band were enclosed by the Roman general: but it is very doubtful whether the passages in question bear out this interpretation, which seems at variance with the account given by Strabo, whose description has every appearance of being derived from personal observation.

(Concerning the history of the different eruptions of Vesuvius see Della Torre, *Storia del Vesuvio*, 4to., Napoli, 1755; and the geological work of Dr. Daubeny, ch. xii.) [E. H. B.]

VETERA. [CASTRA VETERA.]

VETTONA (*Eth.* Vettonensis: *Bettona*), a municipal town of Umbria, situated about 5 miles E. of the Tiber, between Perusia and Mevania. It is mentioned by Pliny among the municipalities of Umbria, and its name is found also in an inscription among the "xv Populi Umbriae;" while another mentions it in connection with Perusia, from which it was only about 10 miles distant, as measured on the map, though the Tabula calls it 14 miles from that city and 20 from Tuder. (Plin. iii. 14. s. 19; Orell. *Inscr.* 95, 98: *Tab. Peut.*) Vettona continued in the middle ages to be a city of considerable importance, but it was destroyed by the Perugians in 1352. The ancient site is, however, still marked by the village of *Bettona*, about a mile from the left bank of the Tinia. [E. H. B.]

VETTONES (Οὐέττωνες, Strab. iii. p. 152; Οὐέττονες, Ptol. ii. 5. § 9), one of the principal peoples of Lusitania. (Caes. *B. C.* i. 38; Plin. iv. 21. s. 38; Grut. *Inscr.* p. 383. 7.) Strabo alone (*l. c.*) assigns them to Hither Iberia, or the Provincia Tarraconensis. We find their country called Vettonia by Prudentius (*Hymn. in Eulal.* v. 186) and in an inscription. (Orelli, no. 3664.) It was watered by the Tagus, and separated by the Durius from Asturia on the N. On the W., where their boundary corresponded very nearly with that of modern *Portugal*, they adjoined the proper Lusitani. On the E. they neighboured on the Carpetani in Hispania Tarraconensis, and their boundary would be described by a line drawn from the modern *Simancas* in a SW. direction over *Puente del Arzobispo* to *Truxillo.* On the S. they were bounded by the province of Baetica, so that their country comprehended a part of *Estremadura* and *Leon.* Their principal towns were Salmantica (*Salamanca*), Cœcilionicum (*Baños?*), Capara (*las Ventas de Capara*), Sentice (in the neighbourhood of *Los Santos*), Cottaeobriga (*Almeida*), Augustobriga (*Ciudad Rodrigo?*), &c. In their country grew the herba Vettonica (Plin. xxv. 7. s. 46), still known under the name of *betony;* an account of which is given in the treatise *De Herba Betonica*, ascribed to Antonius Musa. [T. H. D.]

VETULO'NIA or VETULO'NIUM (Οὐετουλώνιον, Ptol. iii. 1. § 49: *Eth.* Vetulonienses), one of the twelve principal cities of the Etruscan confederation (Dionys. iii. 51; Plin. iii. 5. s. 8). Yet we hear nothing of its political history; and all we know respecting it is, that it was reputed to be the town in which the Etruscan insignia of magistracy, afterwards adopted by the Romans, such as the lictors, fasces, sella curulis, toga praetexta, &c., as well as the trumpet, were first used. (Sil. It. viii. 483, sqq.; cf. Dionys. iii. 61; Strab. v. p. 220; Macr. *S.* i. 6; Flor. i. 5; &c.)

The destruction of Vetulonia, and the silence of history respecting it, have caused even its site to be a matter of doubt. Thus it has been sought at or near *Viterbo* (Annio, *Antiqq. Var. Volum.*), at *Massa Marittima*, the ancient Massa Veternensis (Amm. Marc. xiv. 11. § 25), or in a dense wood 5 miles to the W. of that town (Ximenes, *ap. Inghirami, Ricerche di Vetulonia*, p. 62; cf. Targioni-Tozzetti, *Viaggi in Toscana*, iv. p. 116); on the site of *Vulci* (Luc. Buonaparte, *Ann. Inst.* 1829, p. 188, sqq.; and Valeriani, *Mus. Chius.* i. p. 68); on the hill of *Castiglione Bernardi*, near *Monte Rotondo* (Inghirami, *Ricerche di Vetulonia*, Ambrosch), and at *Orbetello* (Ermolao Barbaro, *ap. Dempster*, *Etrur.*

Reg. ii. 56). But till very recently the opinion most commonly adopted was that of Leandro Alberti, an antiquary of the 16th century, who placed it on *Monte Calvi* (*Descriz. d' Italia*, p. 27), in a wood called *Selva di Vetleta;* and who has been followed by Cluverius (*Ital. Ant.* ii. 2. p. 472), by Müller (*Etrusker*, i. p. 211), &c. It is now, however, generally admitted that Vetulonia is to be identified with the remains of a city, discovered in 1842 by Sig. Pasquinelli, an Italian engineer, at *Magliano*, a village between the *Osa* and the *Albegna*, and 8 or 10 miles to the N. of *Orbetello*. To Mr. Dennis (*Cities and Sepulchres of Etruria*, vol. ii. ch. 48), however, is to be assigned the credit of first identifying these remains as those of the lost Etruscan city. Their site agrees with what we learn respecting that of Vetulonia. Pliny and Ptolemy (*ll. cc.*) agree in placing the latter among the inland colonies of Etruria; yet Pliny (ii. 103. s. 106) also describes it as being not far from the sea, and as having hot springs, the Aquae Vetuloniae, in its neighbourhood. Now, all the necessary conditions are fulfilled by the remains alluded to. The circuit of the walls, about 4½ miles, shows it to have been an important city; its situation with regard to the sea agrees with the account of Pliny; and near *Telamonaccio*, at a distance of only 200 or 300 yards from the coast, and in the vicinity of the newly found city, warm springs still exist. For other reasons which led Mr. Dennis to the opinion which he formed, the reader is referred to his work before cited, and to his paper in the *Classical Museum*, vol. ii. p. 229, seq. For coins of Vetulonia, see Eckhel, vol. i. pt. i. p. 94. [T. H. D.]

VETU'RII. [Genua.]

VEXALLA AEST. (Οὐεξάλλα εἴσχυσις, Ptol. ii. 3. § 3), a bay on the W. coast of Britannia Romana, near the mouth of the river Sabrina, now *Bridgewater Bay*. [T. H. D.]

UFENS (*Ufente*), a river of Latium, rising at the foot of the Volscian mountains, and flowing through the Pontine Marshes, whence its course is slow and stagnant, and it is described by both Virgil and Silius Italicus, as a sluggish and muddy stream. (Virg. *Aen.* vii. 801; Sil. Ital. viii. 382.) Claudian also calls it "tardatus suis erroribus Ufens." (*Prob. et Ol. Cons.* 257.) It joins the Amasenus (still called *Amaseno*) during its course through the marshes to the sea at *Terracina*, but the present channels of both rivers are artificial, and it is uncertain whether they united their streams in ancient times or not. The name is corrupted by Strabo into Aufidus (Αὔφιδος, v. p. 233), but he correctly describes it as one of the chief agents in the formation of the Pontine Marshes. The ancient form of the name was Oufens, whence the Roman tribe Oufentina derived its name, being composed originally of citizens settled in the territory and neighbourhood of Privernum (Fest. *s. v. Oufentina*, p. 194). [E. H. B.]

UFFUGUM [Bruttii].

UGERNUM (Οὔγερνον), a town of Gallia Narbonensis, on the road from Nemausus through Ugernum and Tarascon to Aquae Sextiae (*Aix*). Strabo (iv. p. 178) has described this road. The genitive VGERNI occurs in an inscription found at *Nîmes*. Ugernum is represented by *Beaucaire*. The Table marks the distance from Nemausus (*Nîmes*) to Ugernum xv., which is near the truth. In the last century the Roman road between Nemausus and Ugernum was discovered with several milestones on it in their original position, and numbered, as it seems, from Nemausus the ancient capital of the district. These milestones gave the opportunity of ascertaining the length of the Roman mile. The name of *Beaucaire* is a corruption of the middle-age name of Bellum-quadrum. If any trace of the name Ugernum exists, it is in the name of *Gernegue*, the lower part of *Tarascon*, which is on the opposite side of the river, for *Beaucaire* and *Tarascon* stand face to face. But in order to admit this, we must suppose that *Gernegue* represents an island Gernica, which, according to a middle-age document, was between *Beaucaire* and *Tarascon*, and that by some change in the river the island has become part of the mainland on the east side of the river; and it is said that this fact about the island is certain. (D'Anville, *Notice, &c.*; *Penny Cyclopaedia*, art. *Beaucaire.*) [G. L.]

UGIA (Οὔγια, Ptol. ii. 4. § 12), a town of the Turdetani in Hispania Baetica, on the road from Cades to Corduba. (*Itin. Ant.* p. 410.) It is probably the town called Urgia by Pliny (iii. 1. s. 3), with the surnames of Castrum Julium or Caesaris Salutariensis, and possessing the Jus Latii. Now *Las Cabezas*, where there are some antiquities. (Cf. Ukert, ii. pt. i. p. 356.) [T. H. D.]

VIA AEMILIA (ἡ Αἰμιλία ὁδός), one of the most celebrated and important of the Roman highways, and the first that was constructed by them in Northern Italy. The period of its first construction is clearly marked by Livy, who tells us that M. Aemilius Lepidus, the consul of B. C. 187, after having effectually subdued the Ligurians, carried a highroad from Placentia to Ariminum, that it might there join the Flaminian Way ("Viam ab Placentia, ut Flaminiae committeret, Ariminum perduxit," Liv. xxxix. 2). Strabo indeed gives a different view of the case, and speaks of the Aemilian Way as constructed in the first instance only from Ariminum to Bononia, and thence sweeping round the marshes, and skirting the roots of the Alps to Aquileia (v. p. 217). But there is every reason to suppose that this last branch of the road was not constructed till long afterwards; and there is no doubt of the correctness of Livy's statement that the original Via Aemilia, and the only one that was generally recognised as such, was the line of road from Ariminum to Placentia. It was this celebrated highway—which is still in use at the present day, and, being carried the whole way through a level plain, preserves almost a straight line during a course of 180 miles—that became the means of carrying Roman civilisation into the heart of Cisalpine Gaul; and so great was its influence upon the population that it traversed, that the whole district between the Apennines and the Padus, constituting the Eighth Region of Augustus, and commonly called by geographers Gallia Cispadana, came to be known as Aemilia, and was eventually constituted into a province under that name. The period at which this took place is uncertain, but the appellation was doubtless in popular use long before it became an official designation; and as early as the first century we find Martial employing the expressions, "Aemiliae de regione viae," and even "tota in Aemilia" (Martial. iii. 4. 2, vi. 85. 6). As indeed all the principal towns of the district (with the single exception of Ravenna) were situated *on* the Via Aemilia, the use of this designation seems extremely natural.

We have no account of the period at which the Via Aemilia was continued from Placentia to Mediolanum, though there is little doubt that it would take place soon after the complete subjugation of the Transpadane Gauls. Nor do we know with any certainty whether the name of Via Aemilia was ever applied in common usage to this portion of the road, or to the branches that led from Mediolanum to the foot of the Alps, as well as from that city by Verona to Patavium. But as Strabo distinctly applies the name to the branch that led by Patavium to Aquileia, we may here most conveniently include all the principal highroads of the N. of Italy under one view in the present article.

1. The main or trunk line of the Via Aemilia from Ariminum to Placentia. The stations on this road are thus given in the Antonine Itinerary, where they are repeated more than once (pp. 99, 126, 287); and, from the direct line of the road, the distances are subject to no doubt:—

From Ariminum (*Rimini*) to

Caesena (*Cesena*)	xx. M. P.
Faventia (*Faenza*)	xxiv.
Forum Cornelii (*Imola*)	x.
Bononia (*Bologna*)	xxiv.
Mutina (*Modena*)	xxv.
Regium (*Reggio*)	xvii.
Parma (*Parma*)	xviii.
Fidentiola (*Borgo S. Donino*)	xv.
Placentia (*Piacenza*)	xxiv.

The same line is given more in detail in the Jerusalem Itinerary (p. 615, &c.), with which the Tabula substantially agrees; but the distances are more correctly given in the latter.

The stations enumerated are:—

Competu (*I. H.*) Ad Confluentes (*Tab.*)	xii. M. P.
Caesena (*Cesena*)	viii.
Forum Populii (*Forlimpopoli*)	vii.
Forum Livii (*Forli*)	vii.
Faventia (*Faenza*)	x.
Forum Cornelii (*Imola*)	x.
Claterna (*Quaderna*)	xiv.
Bononia (*Bologna*)	x.
Forum Gallorum	xvii.
Mutina (*Modena*)	viii.
Regium (*Reggio*)	xvii.
Tannetum (*Taneto*)	xi.
Parma (*Parma*)	vii.
Fidentia (*Borgo S. Donino*)	xv.
Florentia (*Firenzuola*)	x.
Placentia (*Piacenza*)	xv.

The general agreement in the distances above given (which are those of the Tabula) with those of the Antonine Itinerary, though the division is different, sufficiently shows the accuracy of the two. The distances in the Jerusalem Itinerary are, for this line of route, generally less accurate. Some obscure Mutationes mentioned in the one document, and not in the other, have been omitted in the above list.

2. Continuation of the Via Aemilia from Placentia to Mediolanum. This line is summarily given in the Antonine Itinerary thus:—

From Placentia to Laus Pompeia (*Lodi Vecchio*)	xxiv. M. P.
Thence to Mediolanum (*Milan*)	xvi.

The same distances are thus divided in the Jerusalem Itinerary:—

Ad Rotas	xi. M. P.
Tres Tabernae	v.
Laus	viii.
Ad Nonum	vii.
Mediolanum	vii. (ix. ?)

The intermediate stations are unknown, and are expressly called mere Mutationes, or places for changing horses.

3. From Mediolanum to Augusta Praetoria, at the foot of the Alps, the distances, as given in the Antonine Itinerary, are:—

From Mediolanum to

Novaria (*Novara*)	xxxiii. M. P.
Vercellae (*Vercelli*)	xvi.
Eporedia (*Ivrea*)	xxxiii.
Vitricium (*Verrez*)	xxi.
Augusta Praetoria (*Aosta*)	xxv.

The same authority gives a circuitous line of route from Mediolanum to Vercellae (where it rejoins the preceding) by

Ticinum (*Pavia*)	xxii. M. P.
Laumellum (*Lomello*)	xxii.
Vercellae (*Vercelli*)	xxvi.

4. From Mediolanum to Aquileia. The stations given in the Itineraries are as follows:—

Med. to Argentia	x. M. P.
Pons Aureoli (*Pontirolo*)	x.
Bergamum (*Bergamo*)	xiii.
Brixia (*Brescia*)	xxxviii. (xxxii.)
Sirmio (*Sermione*)	xxii.
Verona (*Verona*)	xxii.
Vicentia (*Vicenza*)	xxxiii.
Patavium (*Padova*)	xxvii. (xxii.)
Altinum (*Altino*)	xxxiii.
Concordia (*Concordia*)	xxxi.
Aquileia (*Aquileia*)	xxxi.

(In the above line of route the minor stations (Mutationes) given in the Jerusalem Itinerary are omitted. For an examination of them, and a careful comparison of all the Roman roads through Cisalpine Gaul, see Walckenaer, *Géographie des Gaules*, vol. iii. pp. 2—13.)

5. From Bononia to Aquileia. This is the road of which Strabo expressly speaks as a continuation of the Via Aemilia (v. p. 217), but it is probable that he did not mean to say that it branched off directly from Bononia; at least the only line given in the Itineraries turns off from the main line of the Via Aemilia at Mutina, and thence proceeds to

Vicus Serninus (?)	xxiii. M. P.
Vicus Varianus (*Bariano*, on the N. bank of the *Po*)	xx.
Anneianum (*Legnago?*)	xvii.
Ateste (*Este*)	xx.
Patavium (*Padova*)	xxv.

whence it followed the same line to Aquileia as that given above. Another line of road, which though more circuitous was probably more frequented, led from Mutina by Colicaria (an uncertain station) to Hostilia (*Ostiglia*), where it crossed the Padus, and thence direct to Verona (xxx. M. P.). (*Itin. Ant.* p. 282.)

6. From Placentia to Dertona, where it communicated with the road constructed by Aemilius Scaurus across the Apennines to Vada Sabata. (Strab. v. p. 217.) The stations on this short line were:—

From Placentia to

Comillomagus	xxv. M. P.
Iria (*Voghera*)	xvi.
Dertona (*Tortona*)	x.

The first station, Comillomagus, or Camiliomagus, as the name is written in the Tabula, is unknown, but must have been situated a short distance to the W. of *Broni*.

7. Lastly, a branch of the Via Aemilia led from Placentia to Ticinum (*Pavia*), whence it was carried westwards to Augusta Taurinorum (*Turin*) and

the foot of the Cottian Alps. This was therefore one of the great highroads leading to Gaul. But the stations on it, as given in the Tabula, are very confused, and can only partially be restored by the assistance of the Antonine Itinerary, which nowhere gives this road in its entirety. At Ticinum it was joined by another road leading from Mediolanum to that city. The stations, as given in the Jerusalem Itinerary (p. 556), are as follows:—

Ticinum	
Durii (*Dorno*) - - - -	xii. M. P.
Laumellum (*Lomello*) - -	ix.
Ad Cottias (*Cozzo*) - - -	xii.
Ad Medias - - - - - -	xiii.
Rigomagus (*Trino Vecchio*) -	x.
Ceste (?) - - - - - -	viii.
Quadratae (near *Londaglio*) -	xi.
Ad Decimum - - - - -	xii.
Taurini (*Turin*) - - - -	x.
Ad Fines (*Avigliano*) - -	xvi.
Ad Duodecimum - - - -	xii.
Segusio (*Susa*) - - - -	xii.

The rest of the route over the Cottian Alps is given in the article ALPES. [E. H. B.]

VIA AEMILIA SCAURI, is the name given, for the sake of distinction, to a road which was constructed by Aemilius Scaurus long after the more celebrated Via Aemilia above described. Strabo, the only author who distinctly mentions the two, says that Aemilius Scaurus, after having drained the marshes on the S. side of the Padus, constructed the Aemilian Way through Pisae and Luna as far as Sabata, and thence through Dertona. (Strab. v. p. 217.) Whether "the other Aemilian Way," as Strabo calls it, had been already continued from Placentia to Dertona, or this also was first effected by Scaurus, we know not; but it is clear that the two were thus brought into connection. The construction of this great work must be assigned to the censorship of M. Aemilius Scaurus, in B. C. 109, as we learn from Aurelius Victor (*Vir. Ill.* 72), who, however, probably confounds it with the more celebrated Via Aemilia from Placentia to Ariminum. But a comparison of the two authors leaves no doubt as to the road really meant. The name seems to have gradually fallen into disuse, probably on account of the ambiguity arising between the two Viae of the same name; and we find both the coast-road from Pisae to Vada Sabata, and that across the mountains from the latter place by Aquae Statiellae to Dertona, included by the Itineraries as a part of the Via Aurelia, of which the former at least was in fact a mere continuation. Hence it will be convenient to discuss the stations and distances along these lines, under the general head of VIA AURELIA. [E. H. B.]

VIA AMERINA, is the name given in an inscription of the time of Hadrian (Orell. *Inscr.* 3306) to a line of road, which must obviously be that leading direct from Rome to Ameria. This, as we learn from the Tabula, branched off from the Via Cassia at Baccanae (*Baccano*), and proceeded through Nepete and Falerii to Ameria. The stations and distances as there given are:—

Rome to Baccanae - - - - -	xxi. M. P.
Nepete (*Nepi*) - - -	ix.
Falerii (*Sta Maria di Falleri*) - - - -	v.
Castellum Amerinum -	xii.
Ameria (*Amelia*) - -	ix.

The sum of these distances (56 miles) agrees precisely with the statement of Cicero, who, in the oration *Pro Sexto Roscio Amerino* (c. 7. § 18), observes that it was 56 miles from Ameria to Rome.

According to the Tabula a prolongation of the same road led from Ameria to Tuder, and thence by a circuitous route through Vettona and Perusia to Clusium, where it rejoined the Via Cassia. The first station to Ameria is omitted: thence to

Tuder (*Todi*), was - - -	vi. M. P.
Vettona (*Bettona*) - - - -	xx.
Perusia (*Perugia*) - - -	xiv.

The distance from that city to Clusium is again omitted. [E. H. B.]

VIA APPIA (ἡ Ἀππία ὁδός), the greatest and most celebrated of all the Roman highways in Italy, which led from Rome direct to Brundusium, and thus became the principal line of communication with Greece, Macedonia and the East. Hence it became, in the flourishing times of the Roman Empire, the most frequented and important of the Roman roads, and is called by Statius "regina viarum." (*Silv.* ii. 2. 12.) Martial also calls it "Appia . . . Ausoniae maxima fama viae" (ix. 102). The former author terms it "annosa Appia," in reference to its great antiquity (*Ib.* iv. 3. 163.) It was indeed the earliest of all the Roman highways, of the construction of which we have any definite account, and very probably the first of all that was regularly made as a great public work; the Via Salaria, Tiburtina, &c., having doubtless long been in use as mere natural roads, before they were converted into solidly constructed Viae. There must in like manner have always been some kind of road communicating from Rome with Alba and Aricia; but it is evident, from the perfectly straight line followed by the Via Appia from a point very little without the gates of Rome to Aricia, that this must have been a new work, laid out and executed at once. The original construction of the Via Appia was undoubtedly due to the censor Appius Claudius Caecus, who commenced it in B. C. 312, and completed it as far as Capua before the close of his censorship. (Liv. ix. 29; Diod. xx. 36; Frontin. *de Aquaed.* 5; Orell. *Inscr.* 539.) From Capua it was undoubtedly carried on to Beneventum, and again at a subsequent period to Brundusium; but the date of these continuations is unknown. It is evident that the last at least could not have taken place till after the complete subjugation of the south of Italy in B. C. 266, and probably not till after the establishment of the Roman colony at Brundusium, B. C. 244. Hence it is certainly a mistake when Aurelius Victor speaks of Appius Claudius Caecus as having carried the Appian Way to Brundusium. (Vict. *Vir. Ill.* 34.) The continuation and completion of this great work has been assigned to various members of the Claudian family; but this is entirely without authority.

Strabo distinctly speaks of the Appian Way as extending, in his time, from Rome to Brundusium; and his description of its course and condition is important. After stating that almost all travellers from Greece and the East used to land at Brundusium, he adds: "From thence there are two ways to Rome, the one adapted only for mules, through the country of the Peucetians, Daunians, and Samnites, to Beneventum, on which are the cities of Egnatia, Caelia, Canusium, and Herdonia; the other through Tarentum, deviating a little to the left, and going round about a day's journey, which is called the Appian, and is better adapted for carriages. On this are situated Uria (between Brundusium and Tarentum) and Venusia, on the confines of the Samnites and Lucanians. Both these roads, starting from Brundusium, meet at Beneventum. Thence to Rome the road is called the Appian, passing through Caudium, Calatia, Capua, and Casilinum, to Sinuessa. The whole distance from Rome to Brundusium is 360 miles. There is yet a third road, from Rhegium, through the Bruttians and Lucanians, and the lands of the Samnites to Campania, where it joins the Appian; this passes through the Apennine mountains, and is three or four days' journey longer than that from Brundusium." (Strab. v. p. 283.) It is not improbable that the first of these branches, which Strabo distinctly distinguishes from the true Appian Way, is the Via Numicia or Minucia (the reading is uncertain), mentioned by Horace as the *alternative* way by which it was customary to proceed to Brundusium. (Hor. *Ep.* i. 18. 20.) But Strabo gives us no information as to how it proceeded from Herdonia, in the plains of Apulia, through the mountains to Beneventum. It is, however, probable that it followed nearly the same line as the high road afterwards constructed by Trajan, through Aecae and Equus Tuticus. This is indeed one of the principal natural passes through this part of the Apennines, and is still followed, with little deviation, by the modern highroad from Naples to *Brindisi* and *Taranto.* But it is worthy of remark, that Horace and his companions in their journey to Brundusium, of which he has left us the poetical itinerary (*Sat.* i. 5), appear not to have followed this course, but to have taken a somewhat more direct route through Trivicum, and a small town not named (" oppidulum quod versu dicere non est"), to Canusium. This route, which does not agree with either of those mentioned by Strabo, or with those given in the Itineraries, was probably disused after that constructed by Trajan, through Equus Tuticus and Aecae, had become the frequented line. It was to that emperor that the Appian Way was indebted for many improvements. He restored, if he was not the first to construct, the highroad through the Pontine Marshes from Forum Appii to Tarracina (Dion Cass. lxviii. 15; Hoare, *Class. Tour*, vol. i. p. 28); and he at the same time constructed, at his own expense, a new line of highroad from Beneventum to Brundusium (Gruter, *Inscr.* p. 151. 2), which is undoubtedly the Via Trajana celebrated by coins. (Eckhel, vol. iv. p. 421.) It is probable (as already pointed out) that he did no more than render practicable for carriages a line of route previously existing, but accessible only to mules; and that the Via Trajana coincided nearly with the road described by Strabo. But from the time that this road was laid open to general traffic, the proper Via Appia through Venusia to Tarentum, which traversed a wild and thinly-peopled country, seems to have fallen much into disuse. It is, however, still given in the Antonine Itinerary (p. 120) though not as the main line of the Appian Way. The latter appellation seems indeed to have been somewhat vaguely used under the Empire, and the same Itinerary bestows the name on the line, already indicated by Strabo (*l. c.*), that proceeded S. through Lucania and Bruttium to Rhegium, on the Sicilian Strait, a route which never went near Beneventum or Brundusium at all.

The Appian Way long survived the fall of the Western Empire. That portion of it which passed through the Pontine Marshes, which was always the most liable to suffer from neglect, was restored by Theodoric (Gruter, *Inscr.* p. 152. 8); and Procopius, who travelled over it 40 years later, speaks with admiration of the solidity and perfection of its construction. " The Appian Way (says he) extends from Rome to Capua, a journey of five days for an active traveller. Its width is such as to admit of the passage of two waggons in contrary directions. The road itself is worthy of the highest admiration, for the stone of which it is composed, a kind of mill-stone, and by nature very hard, was brought by Appius from some distant region, since none such is found in this part of the country. He then, after having smoothed and levelled the stones, and cut them into angular forms, fitted them closely together, without inserting either bronze or any other substance. But they are so accurately fitted and joined together, as to present the appearance of one compact mass naturally united, and not composed of many parts. And notwithstanding the long period of time that has elapsed, during which they have been worn by the continual passage of so many carriages and beasts of burden, they have neither been at all displaced from their original position, nor have any of them been worn down, or even lost their polish." (Procop. *B. G.* i. 14.) The above description conveys an accurate impression of the appearance which the Appian Way must have presented in its most perfect state. The extraordinary care and accuracy with which the blocks that composed the pavement of the Roman roads were fitted together, when first laid down, is well seen in the so-called Via Triumphalis, which led to the Temple of Jupiter, on Mons Albanus. [ALBANUS MONS.] But it is evident from many other examples, that they became much worn down with time; and the pavement seen by Procopius had doubtless been frequently restored. He is also mistaken in supposing that the hard basaltic lava (silex) with which it was paved, had to be brought from a distance: it is found in the immediate neighbourhood, and, in fact, the Appian Way itself, from the *Capo di Bove* to the foot of the Alban Hills, runs along a bank or ridge composed of this lava. Procopius also falls into the common mistake of supposing that the road was originally constructed by Appius Claudius such as he beheld it. But during the long interval it had been the object of perpetual care and restoration; and it is very doubtful how far any of the great works along its line, which excited the admiration of the Romans in later ages, were due to its original author. Caius Gracchus in particular had bestowed great pains upon the improvement of the Roman roads; and there is much reason to believe that it was in his time that they first assumed the finished appearance which they ever afterwards bore. (Plut. *C. Gracch.* 7.) Caesar also, when a young man, was appointed " Curator Viae Appiae," which had become a regular office, and laid out large sums of money upon its improvement. (Plut. *Caes.* 5.) The care bestowed on it by successive emperors, and especially by Trajan, is attested by numerous inscriptions.

It is very doubtful, indeed, whether the original Via Appia, as constructed by the censor Appius, was carried through the Pontine Marshes at all. No mention is found of his draining those marshes, without which such a work would have been impossible; and it is much more probable that the road was originally carried along the hills by Cora, Norba, and Setia, by the same line which was again in use in the last century, before the Pontine Marshes had been drained for the last time by Pius VI. This conjecture is confirmed by the circumstance that Lucilius, in describing his journey from Rome to Capua, complains of the extremely hilly character of the road in approaching Setia. (Lucil. *Fragm.* iii. 6, ed. Gerlach.) Even in the time of Horace, as we learn from his well-known description of the journey to Brundusium, it was customary for travellers to continue their route from Forum Appii by water, embarking at that point on the canal through the Pontine Marshes (Hor. *Sat.* i. 5. 11, &c.). But the very existence of this canal renders it probable that there was at that time a road by the side of it, as we know was the case in Strabo's time, notwithstanding which he tells us that the canal was much used by travellers, who made the voyage in the night, and thus gained time. (Strab. v. p. 233.)

It will be convenient to divide the description of the Appian Way, as it existed under the Roman Empire, and is given in the Itineraries, into several portions. The first of these from Rome to Capua was the main trunk line, upon which all its branches and extensions depended. This will require to be described in more detail, as the most celebrated and frequented of all the Roman highways.

1. From Rome to Capua.

The stations given in the Antonine Itinerary are:—

From Rome to Aricia (*Lariccia*)	xvi. M.P.
Tres Tabernae	xvii.
Appii Forum	x.
Tarracina (*Terracina*)	xviii.
Fundi (*Fondi*)	xvi. (xiii.)
Formiae (*Mola di Gaëta*)	xiii.
Minturnae (near *Tragletto*)	ix.
Sinuessa (*Mondragone*)	ix.
Capua (*Sta Maria*)	xvi. (xxvi.)

The above stations are for the most part well known, and admit of no doubt. Those in the neighbourhood of the Pontine Marshes have indeed given rise to much confusion, but are in fact to be easily determined. Indeed, the line of the road being almost perfectly straight from Rome to Tarracina renders the investigation of the distances a matter of little difficulty.

The Jerusalem Itinerary (p. 611) subdivides the same distance as follows:

Rome to Ad Nonum (mutatio)	ix. M.P.
Aricia (civitas)	vii.
Sponsae or Ad Sponsas (mutatio)	xix.
Appii Forum (do.)	vii. (xii.?)
Ad Medias (do.)	ix.
Tarracina (civitas)	x.
Fundi (do.)	xiii.
Formiae (do.)	xii.
Minturnae (do.)	ix.
Sinuessa (do.)	ix.
Pons Campanus (mutatio)	ix.
Ad Octavum (do.)	ix.
Capua (civitas)	viii.

The intermediate stations were (as they are expressly called in the Itinerary itself) mere Mutationes, or posthouses, where relays of horses were kept. The determination of their position is therefore of no interest, except in connection with the distances given, which vary materially from those of the other Itinerary, though the total distance from Rome to Capua (125 miles) is the same in both.

The Appian Way issued from the Porta Capena, in the Servian walls of Rome, about half a mile outside of which it separated from the Via Latina, so that the two roads passed through different gates in the walls of Aurelian. That by which the Via Appia finally quitted Rome was known as the Porta Appia; it is now called the *Porta S. Sebastiano.* The first milestone on the road stood about 120 yards outside this gate; the distances always continuing to be measured from the old Porta Capena. The buildings and tombs which bordered the Via Appia in that portion of it which lay between the two gates, are described in the article Roma, p. 821. It was apparently in this part of its course, just outside the original city, that it was spanned by three triumphal arches, erected in honour of Drusus (the father of the emperor Claudius), Trajan, and L. Verus. One only of these still remains, just within the *Porta S. Sebastiano*, which, from its plain and unadorned style of architecture, is probably that of Drusus. Outside the Porta Appia the road descends to a small stream or brook, now called *Acquataccia*, which it crosses by a bridge less than half a mile from the gate: this trifling stream is identified, on good grounds, with the river Almo, celebrated for the peculiar sacred rites with which it was connected [Almo]. A short distance beyond this the road makes a considerable bend, and ascends a bank or ridge before it reaches the second milestone. From that point it is carried in a straight line direct to the remains of Bovillae at the foot of the Alban Hills, running the whole way along a slightly elevated bank or ridge, formed in all probability by a very ancient current of lava from the Alban Mount. This long, straight line of road, stretching across the *Campagna*, and bordered throughout by the remains of tombs and ruins of other buildings, is, even at the present day, one of the most striking features in the neighbourhood of Rome, and, when the edifices which bordered it were still perfect, must have constituted a magnificent approach to the Imperial City. The whole line has been recently cleared and carefully examined. It is described in detail by the Car. Canina (in the *Annali dell' Instituto di Corrispondenza Archeologica* for 1852 and 1853; and more briefly by Desjardins, *Essai sur la Topographie du Latium*, 4to. Paris, 1854, pp. 92—130. We can here mention only some of the most interesting of the numerous monuments that have been thus brought to light, as well as those previously known and celebrated.

On the right of the road, shortly after crossing the *Almo*, are the remains of a vast sepulchre, which now serve to support the tavern or *Osteria dell'Acquataccio;* this is clearly identified by the inscriptions discovered there in 1773, as the monument of Abascantius, a freedman of Domitian, and of his wife Priscilla, of which Statius has left us in one of his poems a detailed description (Stat. *Silv.* v. 1). On the left of the road, almost exactly 3 miles from Rome, is the most celebrated of all the monuments of this kind, the massive sepulchre of Caecilia Metella, the daughter of Q. Metellus Creticus, and wife of Crassus the triumvir. Converted into a fortress in the middle ages, this tower-like monument is still in remarkable preservation, and, from its commanding position, is a conspicuous object from all points of the surrounding country. It is popularly known as the *Capo di Bove*, from the bucranium which appears as an ornament in the frieze. (A view of this remarkable monument is given in the article Roma, p. 822.) Before reaching the *Capo di Bove*, the road passes some extensive remains of buildings on the left, which appear to have formed part of an imperial villa constructed by the emperor Maxentius, attached to which are the remains of a circus, also the work of the same emperor, and which, from their remarkably perfect condition, have thrown much light on the general plan of these edifices. [Roma, p. 844.]

Proceeding onwards from the tomb of Caecilia Metella, the road is bordered throughout by numerous sepulchres, the most remarkable of which is the tomb of Servilius Quartus, on the left, about 3¾ miles from Rome. The remarkable preservation of the ancient road in this part of its course, shows the accuracy of the description above cited from Procopius; but it is remarkable that this, the greatest and most frequented highway of the Roman empire, was only just wide enough to admit of the passage of two carriages abreast, being only 15 feet broad between the raised *crepidines* which bordered it. After passing a number of obscure tombs on both sides of the way, there occurs, just beyond the fifth mile from Rome, a remarkable enclosure, of quadrangular form, surrounded by a low wall of Alban stone. This has frequently been supposed to be the Campus Sacer Horatiorum, alluded to by Martial (iii. 47) as existing on the Appian Way, and which preserved the memory of the celebrated combat between the Horatii and Curiatii. This was believed to have been fought just about 5 miles from Rome (Liv. i. 23), which would accord well with the position of the enclosure in question; but it is maintained by modern antiquaries that this, which was certainly of a sacred character, more probably served the purposes of an Ustrinum, or place where the bodies of the dead were burned, previously to their being deposited in the numerous sepulchres that lined both sides of the Appian Way. These still form a continuous cemetery for above two miles farther. The most massive of them all, which must, when entire, have greatly exceeded even that of Caecilia Metella in magnitude, and from its circular form is known as the *Casal Rotondo*, occurs near the 6th mile from Rome, on the left of the Via Appia. From a fragment of an inscription found here, it is probable that this is the tomb of Messala Corvinus, the friend of Augustus and patron of Tibullus, and is the very monument, the massive solidity of which is more than once referred to by Martial ("Messalae saxa," viii. 3. 5; "marmora Messalae," x. 2. 9). Somewhat nearer Rome, on the same side of the road, are extensive ruins of a different description, which are ascertained to be those of a villa of the Quintilii, two brothers celebrated for their wealth, who were put to death by Commodus (Dion Cass. lxxii. 5), after which the villa in question probably became an imperial residence.

Some remains of a small temple, just 8 miles from Rome, have been supposed to be those of a temple of Hercules, consecrated or restored by Domitian at that distance from the city (Martial, iii. 47. 4, ix. 65. 4, 102. 12); but though the site of the temple in question is clearly indicated, it appears that the existing remains belong to an edifice of earlier date. Exactly 9 miles from Rome are the ruins of a villa of imperial date, within which is a large circular monument of brick, supposed with good reason to be the tomb of Gallienus, in which the emperor Flavius Severus also was buried. (Vict. *Epit.* lx.) Close to this spot must have been the station Ad Nonum mentioned in the Jerusalem Itinerary (*l. c.*). The road is still bordered on both sides by tombs; but none of these are of any special interest. At the *Osteria delle Fratocchie* (between 11 and 12 miles from Rome) the ancient Via is joined by the modern road to *Albano*: it here commences the ascent of the Alban Hills, which continues (though at first very gradually) for above 3 miles. A little farther on are the remains of Bovillae; the principal ruins of which lie a short distance to the right of the road. [Bovillae.] The Tabula marks that place as a station on the Via Appia, but erroneously places it 10 miles from Rome, while the real distance is 12 miles. Thence the road (still retaining its straight line) ascended the hill to [*]*Albano*, nearly on the site of the Albanum of Domitian, which, as we learn from Martial, was just 14 miles from Rome. (Martial, ix. 65. 4, 102. 12.) The remains of the imperial villa border the road on the left for some distance before reaching the modern town. Two miles farther was Aricia, which is correctly placed by both the Itineraries 16 miles from Rome. The station was probably below the town, outside of the walls, as the Via Appia here deviates from the straight line which it has pursued so long, and descends into the hollow below the city by a steep slope known as the Clivus Aricinus. A little farther on it is carried over the lowest part of the valley by a causeway or substruction of massive masonry, one of the most remarkable works of the kind now extant. [Aricia.]

The remainder of the road will not require to be described in such detail. From Aricia it was continued, with a slight deviation from the direct line, avoiding the hills of *Genzano* and those which bound the *Lake of Nami*, on the left, and leaving Lanuvium at some distance on the right, till it descended again into the plain beyond the Alban Hills and reached the station of Tres Tabernae. An intermediate station, Sub Lanuvio, indicated only in the Tabula, must have been situated where a branch road struck off to the city of Lanuvium. The position of Tres Tabernae has been much disputed, but without any good reason. That of Forum Appii, the next stage, is clearly established [Forum Appii], and the 43rd milestone of the ancient road still exists on the spot; thus showing that the distances given in the Antonine Itinerary are perfectly correct. This being established, it is clear that Tres Tabernae is to be placed at a spot 10 miles nearer Rome, and about 3 miles beyond the modern *Cisterna*, where there are still ruins of ancient buildings, near a mediaeval tower called the *Torre d'Annibale*. The ancient pavement is still visible in many places between Aricia and Tres Tabernae, and no doubt can exist as to the course of the road. This was indeed carried in a perfectly straight line from the point where it descended into the plain, through the Pontine Marshes to within a few miles of *Terracina*. The position of the station Ad Sponsas, mentioned in the Jerusalem Itinerary, cannot be determined, as the distances there given are incorrect. We should perhaps read xii. for vii. as the distance from Forum Appii, in which case it must be placed 2 miles nearer Rome than Tres Tabernae. Between the latter station and Forum Appii was Tripontium, at which commenced the canal navigation called Decennovium from its being 19 miles in length. The site of this is clearly marked by a tower still called *Torre di Tre Ponti*, and the 19 miles measured thence along the canal would terminate at a point 3 miles from *Terracina*, where travellers quitted the canal for that city. An inscription records the paving of this part of the road by Trajan. The solitary posthouse of *Mesa* is evidently the station Ad Medias of the Jerusalem Itinerary. A short distance from *Terracina* the Via Appia at length deviated from the direction it had so long pursued, and turning to the left ascended the steep hill on which the ancient city stood [TARRACINA], while the modern road is carried round the foot of this hill, close to the sea. The distance of Tarracina from Rome is correctly given at 61 miles in the Antonine Itinerary.

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[*] It was probably this long ascent that was known as the Clivus Virbii, mentioned by Persius (vi. 55).

From *Terracina* the line of the ancient road may still be traced distinctly all the way to *Fondi*, and is flanked by ruins of villas, dilapidated tombs, &c., through a great part of its course. It first ascended the hill above the city as far as the convent of *San Francesco*, and afterwards descended into the valley beneath, joining the modern highroad from Rome to Naples about 3 miles from *Terracina*, just before crossing the frontier of the Papal States. The narrow pass at the foot of the mountains, which the road here follows, between the rocks and the marshy lake of *Fondi*, is the celebrated defile of LAUTULAE, or Ad Lautulas, which more than once bears a conspicuous part in Roman history. [LAUTULAE.] The distance from Tarracina to Fundi is overstated in the Antonine Itinerary: the true distance does not exceed 13 miles, as correctly given in the Jerusalem Itinerary. From Fundi to Formiae (*Mola di Gaëta*), a distance of 13 miles, the road passed through a rugged and mountainous country, crossing a complete mountain pass: the substructions of the ancient way are in many places still visible, as well as portions of the pavement, and numerous ruins of buildings, for the most part of little interest. The bridges also are in several instances the ancient ones, or at least rest upon ancient substructions. The ruins of Formiae and of the numerous villas with which it was adorned line the shores at *Mola di Gaëta*, and bound the road for a space of more than 2 miles: other ruins, principally sepulchral, are scattered along its line almost all the way thence to MINTURNAE. The ruins of this latter city stand on the right bank of the Liris (*Garigliano*), a short distance from its mouth, and about a mile and a half below the village of *Traghetto*. The line of the ancient road from *Mola* thither is clearly traced and susceptible of no doubt: the distance is correctly given as 9 miles. Here the Via Appia crossed the Liris, and was continued nearly in a straight line through a level and marshy district along the sea-coast to Sinuessa, the ruins of which are found near the village of *Mondragone*. The distance of 9 miles between the two (given in both Itineraries) is somewhat less than the truth. It was at Sinuessa that the Appian Way finally quitted the coast of the Tyrrhenian sea (Strab. v. p. 233), and struck inland towards Capua, passing by the stations of Pons Campanus and Ad Octavum. But this part of its course has not been very distinctly traced, and there is some difficulty as to the distances given. The three subdivisions of the Jerusalem Itinerary would give 26 miles for the total distance from Sinuessa to Capua; and the coincidence of this sum with the statement of the Antonine Itinerary, as given by Wesseling, is a strong argument in favour of the reading xxvi. M. P. instead of xvi. adopted by Pinder. The latter number is certainly too small, for the *direct* distance between the two points is not less than 21 miles, and the road must have deviated from the straight ine on account of the occurrence of the marshes of he Savo, as well as of the river Vulturnus. It is probable, therefore, that it made a considerable bend, and that the distance was thus prolonged: but the question cannot be settled until this part of the road has been more accurately traced than has hitherto been done. The distances given in the Tabula are too inaccurate to be of any use; but it appears probable from that document that the Pons Campanus was a bridge over the little river Savo, and not, as might have been suspected, over the Vulturnus, which the Appian Way did not cross till it arrived at Casilinum, 3 miles from Capua. It was here that it united with the Via Latina. (Strab. v. p. 237; *Tab. Peut.*)

The total distance from Rome to Capua (if we adopt 26 miles as that from Sinuessa) was therefore 131 miles. This portion of the Via Appia as far as Minturnae has been traced with much care by Westphal (*Römische Kampagne*, pp. 22—70), as well as by Chaupy (*Maison d'Horace*, vol. iii. pp. 365—461) and Sir R. Hoare (*Classical Tour*, vol. i. pp. 81—148); but all these accounts are deficient in regard to the portion between Minturnae and Capua.

Several minor branches or cross lines parted from the Via Appia during this first portion of its course. Of these it may suffice to mention: 1. The VIA ARDEATINA, which quitted the Via Appia at a short distance beyond the Almo, just after passing the *Osteria dell' Acquataccio:* it proceeded in a nearly straight line to Ardea, 23 miles from Rome. [ARDEA.] 2. The VIA ANTIATINA, which branched off from the Appian Way just before reaching Bovillae, and proceeded direct to Antium, 38 miles from Rome. It probably followed nearly the same line as the modern road, but its precise course has not been traced. 3. The VIA SETINA quitted the Appian Way, shortly after passing Trepontium, and proceeded in a direct line to Setia (*Sezze*): considerable portions of the ancient pavement still remain. 4. A branch road, the name of which is unknown, diverged from the Via Appia at Minturnae, and proceeded to Teanum (18 miles distant) on the Via Latina, whence it was continued through Allifae and Telesia to Beneventum. [VIA LATINA.] 5. The VIA DOMITIANA, constructed by the emperor of that name, of which Statius has left us a pompous description. (*Silv.* iv. 3.) It was a continuation of the coast-road from Sinuessa, being carried across the Vulturnus close to its mouth by a bridge which must really have been a work of great difficulty; thence it followed closely the line of coast as far as Cumae, whence it struck across to Puteoli. The road communicating between that city and Neapolis was previously in existence. The distances on this road, as given in the Antonine Itinerary (p. 122), are:—

From Sinuessa to Liternum - xxiv. M. P. (this must be a mistake for xiv.)
thence to Cumae - vi.
Puteoli - iii.
Neapolis - x.

There was also a direct road from Capua to Neapolis (*Tab. Peut.*), passing through Atella, which was midway between the two cities.

2. From Capua to Beneventum.

This portion of the road may be very briefly disposed of. From Capua it was continued along in the plain as far as Calatia, the site of which is fixed at *Le Galazze*, near *Maddaloni;* it then entered the Apennines, and, passing through the valley of *Arienzo*, commonly supposed to be the celebrated valley of the Caudine Forks, reached Caudium, which must have been situated about 4 miles beyond *Arpaja*, on the road to Beneventum. The distances given along this line are:—

From Capua to Calatia	vi. M. P.
Ad Novas	vi.
Caudium	ix.
Beneventum	xi.

(*Itin. Ant.* p. 111; *Itin. Hier.* p. 610; *Tab. Peut.*) It was at Beneventum, as above shown, that the two main branches of the Appian Way separated: the one proceeding by Venusia and Tarentum to Brundusium; the other by Equus Tuticus and Canusium to Barium, and thence along the coast of the Adriatic. We proceed to give these two branches separately.

3. From Beneventum to Brundusium, through Venusia and Tarentum.

The line of this road is given in the Antonine Itinerary (p. 120) as well as in the Tabula; but in this last it appears in so broken and confused a form that it would be unintelligible without the aid of the other authority. But that this line was the original Via Appia is proved not only by the distinct testimony of Strabo, and by incidental notices which show that it was the frequented and customary route in the time of Cicero (Cic. *ad Att.* v. 5, 7), but still more clearly by an inscription of the time of Hadrian, in which the road from Beneventum to Aeculanum is distinctly called the Via Appia. The greater part of the line from Beneventum to Venusia, and thence to Tarentum, was carried through a wild and mountainous country; and it is highly probable that it was in great measure abandoned after the more convenient line of the Via Trajana was opened. It appears that Hadrian restored the portion from Beneventum to Aeculanum, but it is doubtful whether he did so farther on. Nevertheless the general course of the road can be traced, though many of the stations cannot be fixed with certainty. The latter are thus given in the Antonine Itinerary:—

From Beneventum to

Aeculanum	xv. M. P.
Sub Romulea	xxi.
Pons Aufidi	xxii.
Venusia (*Venosa*)	xviii.
Silvium (*Garagnone*)	xx.
Blera (*Gravina*)	xiii.
Sub Lupatia	xiv.
Canales	xiii.
Tarentum (*Taranto*)	xx.

Aeculanum, or Eclanum as the name is written in the Itineraries, is fixed beyond a doubt at *Le Grotte*, near *Mirabella*, just 15 miles from Beneventum, where a town grew up on its ruins in the middle ages with the name of Quintodecimum. [AECULANUM.] The site of Romulea is much less certain, but may perhaps be placed at *Bisaccia*, and the station Sub Romulea in the valley below it. The Pons Aufidi is the *Ponte Sta Venere*, on the road from *Lacedogna* to *Venosa*, which is unquestionably an ancient bridge, and the distance from Venusia agrees with that in the Itinerary, which is confirmed also in this instance by the Tabula. The latter authority gives as an intermediate station between Sub Romulea and the Pons Aufidi, Aquilonia, which is probably *Lacedogna;* but the distances given are certainly incorrect. In this wild and mountainous country it is obviously impossible at present to determine these with any accuracy. From Venusia again the Via Appia appears to have passed, in as direct a line as the nature of the country will allow, to Tarentum; the first station, Silvium, may probably be placed at *Garagnone*, and the second, Plera, or Blera, at or near *Gravina;* but both determinations are very uncertain. Those of Sub Lupatia and Canales are still more vague, and, until the course of the ancient road shall have been traced upon the spot by some traveller, it is idle to multiply conjectures.

From Tarentum to Brundusium the Antonine Itinerary gives 44 M. P., which is nearly correct; but the intermediate stations mentioned in the Tabula, Mesochoron, Urbius, and Scamnum, cannot be identified. Urbius may perhaps be a corruption of Urium or Hyrium, the modern *Oria*, which is nearly midway between the two cities.

Besides the main line of the Via Appia, as above described, the Itineraries mention several branches, one of which appears to have struck off from Venusia to Potentia, and thence to have joined the highroad to Rhegium, while another descended from Venusia to Heraclea on the gulf of Tarentum, and thence followed the E. coast of the Bruttian peninsula. These lines are briefly noticed in the articles LUCANIA and BRUTTII, but they are very confused and uncertain.

4. From Beneventum by Canusium and Barium to Brundusium.

It was this line of road, first constructed by Trajan, and which was originally distinguished as the VIA TRAJANA, that became after the time of that emperor the frequented and ordinary route to Brundusium, and thus came to be commonly considered as the Via Appia, of which it had in fact taken the place. Its line is in consequence given in all the Itineraries, and can be traced with little difficulty. It passed at first through a rugged and mountainous country, as far as Aecae in Apulia, from which place it was carried through the plains of Apulia to Barium, and afterwards along the sea-coast to Brundusium: a line offering no natural difficulties, and which had the advantage of passing through a number of considerable towns. Even before the construction of the Via Trajana it was not uncommon (as we learn from the journey of Horace) for travellers to deviate from the Appian Way, and gain the plains of Apulia as speedily as possible.

The first part of this road from Beneventum to Aecae may be traced by the assistance of ancient milestones, bridges, &c. (Mommsen, *Topogr. degli Irpini*, in the *Bullet. dell' Inst. Arch.* for 1848, pp. 6, 7.) It proceeded by the villages of *Paduli*, *Buonalbergo*, and *Casalbore*, to a place called *S. Eleuterio*, about 2 miles S. of *Castelfranco*, which was undoubtedly the site of Equus Tuticus, a much disputed point with Italian topographers. [EQUUS TUTICUS.] This is correctly placed by the Antonine Itinerary 21 miles from Beneventum; the Jerusalem Itinerary, which makes it 22 miles, divides the distance at a station called Forum Novum, which must have been situated at or very near *Buonalbergo*. From Equus Tuticus, the road followed a NE. direction to Aecae (the site of which is clearly known as that of the modern *Troja*), and thence turned in a direction nearly due E. to Herdonia (*Ordona*). The object of this great bend was probably to open a communication with Luceria and the other towns of Northern Apulia, as well as perhaps to avoid the defile of the *Cervaro*, above *Bovino*, through which the modern road passes. At Aecae the Via Trajana descended into the great plain of Apulia, across which it was carried in a nearly straight line to Barium (*Bari*). The remainder of its course presents no difficulties, and the stations are, for the most part, well-known towns. The whole line is thus given in the Antonine Itinerary (pp. 112, 116):—

From Beneventum to

Equus Tuticus (*S. Eleuterio*)	xxi. M. P.
Aecae (*Troja*)	xviii.*
Herdonia (*Ordona*)	xviii.
Canusium (*Canosa*)	xxvi.
Rubi (*Ruvo*)	xxiii.
Butuntum (*Bitonto*)	xi.
Barium (*Bari*)	xi.
Turres (?)	xxi.
Egnatia (*Torre di Gnazia*)	xvi.
Speluncae (?)	xx.
Brundusium (*Brindisi*)	xviii.

The two stations of Turres between Barium and Egnatia, and Speluncae between Egnatia and Brundusium, cannot be identified; it is evident from the names themselves that they were not towns, but merely small places on the coast so called. The Jerusalem Itinerary has two stations, Turres Aurelianae, and Turres Juliae, between Egnatia and Barium, but, from the distances given, neither of these can be identified with the Turres of the Antonine Itinerary. The other intermediate stations mentioned by the same authority are unimportant Mutationes, which can be identified only by a careful survey on the spot.

The Tabula gives (though in a very confused manner) an intermediate line of route, which appears to have been the same as that indicated by Strabo (v. p. 283), which quitted the coast at Egnatia, and proceeded through Caelia to Brundusium. The stations given are:—

Canusium to Rudiae	xii. M.P.
Rubi	xiv.
Butuntum	ix.
Caelia (*Ceglie*)	ix.
Ehetium (Azetium?)	—
Norve (?)	ix.
Ad Veneris (?)	viii.
Egnatia	viii.

It is certain that the Via Trajana was continued, probably by Trajan himself, from Brundusium to Hydruntum (*Otranto*), and was thence carried all round the Calabrian peninsula to Tarentum. The road from Brundusium to Hydruntum passed through Lupiae (*Lecce*), in the interior of the peninsula, which is correctly placed 25 miles from each of the above cities. (*Itin. Ant.* p. 118.) The stations on the other line, which is given only in the Tabula, are as follow:—

	M. P.
Hydruntum to Castrum Minervae (*Castro*)	viii.
Veretum (*Sta Maria di Vereto*)	xii.
Uxentum (*Ugento*)	x.
Baletium (Aletium)	x.
Neretum (*Nardò*)	x.
Manduria (*Manduria*)	xxix.
Tarentum (*Taranto*)	xx.

The above distances appear to be correct.

Lastly, a branch struck off from the Via Trajana at Barium which proceeded direct to Tarentum. It is probable that this came to be adopted as the most convenient mode of reaching the latter city when the original Via Appia had fallen into disuse. The distance is correctly given as 60 miles. (*Itin. Ant.* p. 119.)

Besides the above, which may be considered as all in some degree branches of the Via Trajana, there was another line, probably constructed at a late period, which struck across from Equus Tuticus to Venusia, so as to form a cross communication between the Via Trajana and the old Via Appia. This is set down in the Antonine Itinerary (p. 103) as part of a long line proceeding from the N. of Italy to the S.; but the intermediate stations between Equus Tuticus and Venusia cannot be determined.

5. From Capua by Nuceria to Rhegium.

This line of road is indicated by Strabo in the passage above cited (v. p. 283) as existing in his time, but he certainly did not include it under the name of the Via Appia. It seems, however, to have subsequently come to be regarded as such, as the Antonine Itinerary puts it under the heading, “Ab Urbe Appia via recto itinere ad Columnam” (*Itin. Ant.* p. 106.)*, and inasmuch as it was a continuation of the original Appian Way, it was, strictly speaking, as much entitled to bear the name as the Via Trajana. Strabo does not tell us whether it was passable in his day for carriages or not, and we have no account in any ancient author of its construction. But we learn the period at which it was first opened from a remarkable inscription discovered at *La Polla*, in the valley of *Diano*, which commemorates the construction of the road from Rhegium to Capua, and adds the distances of the principal towns along its course: unfortunately the first line, containing the name of the magistrate by whom it was opened, is wanting; and the name of M. Aquilius Gallus, inserted by Gruter and others, is a mere conjecture. There is little doubt that the true restoration is the name of P. Popilius Laenas, who was praetor in B.C. 134, and who, after clearing the mountains of Lucania and Bruttium of the fugitive slaves who had taken refuge in them, appears to have first constructed this highroad through that rugged and mountainous country. (Mommsen, *Inscr. R. N.* 6276; Ritschl. *Mon. Epigr.* pp. 11, 12.) There is, therefore, no foundation whatever for the name of VIA AQUILIA, which has been given by some modern writers (Romanelli, Cramer, &c.) to this line of road: it was probably at first called VIA POPILIA, after its author, who, as was usual in similar cases, founded at the same time a town which bore the name of Forum Popilii, and occupied the site of *La Polla* [FORUM POPILII]; but no mention of this name is found in any ancient author, and it seems to have been unknown to Strabo. The distances given in the inscription above mentioned (which are of the greatest value, from their undoubted authenticity), are:—

	M. P.
From Capua to Nuceria	xxxiii.
[Forum Popilii]	li.
Muranum	lxxiv.
Consentia	xlix.
Valentia	lvii.
Ad Statuam	li.
Rhegium	vi.

The point designated as “Ad Fretum ad Statuam” is evidently the same as the Columna of the Itineraries, which marked the spot from which it was usual to cross the Sicilian straits. The total distance from Capua to Rhegium, according to the above description, is 321 miles. The Antonine Itinerary makes it 337 miles. It is difficult to judge how far this discrepancy is owing to errors in the distances as given in our MSS., or to alterations in the line of road; for though it is evident that the road given in the Itinerary followed *generally* the same line as that originally constructed by Popilius, it is probable that many alterations had taken place in particular parts; and in the wild and mountainous tracts through which the greater part of it was carried, such alterations must frequently have been rendered necessary. The determination of the particular distances is, for the same reason, almost impossible, without being able to trace the precise course of the ancient road, which has not yet been accomplished. The stations and distances, as given in the Antonine Itinerary, are as follow:—

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* This distance must be above the truth: the direct distance is not more than 8 miles.

* The words “Appia via” may, however, refer only to the first part of this route, which certainly followed the true Appian Way as far as Capua.

	M. P.
From Capua to Nola - - - - -	xxi. (xix.)*
Nuceria (*Nocera*) -	xvi.* (xiv.)
Ad Tanarum - -	xxv.
Ad Calorem - - -	xxiv.
In Marcelliana - -	xxv.
Caesariana - - -	xxi.
Nerulum (*La Rotonda*)	xxiii.
Sub Murano (near *Murano*) - - -	xiv.
Caprasiae (*Tarsia*) -	xxi.
Consentia (*Cosenza*)	xxviii.
Ad Sabatum fluvium	xviii.
Ad Turres - - -	xviii.
Vibona (*Monte Leone*)	xxi.
Nicotera (*Nicotera*) -	xviii.
Ad Mallias - - -	xxiv.
Ad Columnam - -	xiv.

The stations between Nuceria and Nerulum cannot be determined. Indeed the only points that can be looked upon as certain, in the whole line from Nuceria to Rhegium, are Sub Murano, at the foot of the hill on which stands the town of *Murano*, Consentia (*Cosenza*), Vibo Valentia (*Monte Leone*), and Nicotera, which retains its ancient name. Nerulum and Caprasiae may be fixed with tolerable certainty by reference to these known stations, and the distances in this part of the route appear to be correct. The others must remain uncertain, until the course of the road has been accurately traced.

At Nerulum the above line of road was joined by one which struck across from Venusia through Potentia (*Potenza*) to that place. It was a continuation of the cross-road already noticed from Equus Tuticus to Venusia; this line, which is given in the Antonine Itinerary (p. 104), was called, as we learn from the inscriptions on milestones still extant, the Via Herculia, and was therefore in all probability the work of the Emperor Maximianus. (Mommsen, *I. R. N.* p. 348.) The stations mentioned in the Itinerary (*l. c.*) are:—

From Venusia to Opinum - - -	xv.	M. P.
Ad fluv. Bradanum	xxix.	
From Venusia to Potentia (*Potenza*)	xxiv.	
Acidii (?) - - -	xxiv.	
Grumentum (*Saponara*) - - -	xxviii.	
Semuncla (?) - -	xxvii.	
Nerulum - - -	xvi.	

None of the above stations can be identified, except Potentia and Grumentum, and the distances are in some cases certainly erroneous. The same line of route is given in the Tabula, but in a very confused and corrupt manner. The stations there set down are wholly different from those in the Itinerary, but equally uncertain. Anxia (*Anzi*), between Potentia and Grumentum, is the only one that can be identified.

The principal work on the Via Appia is that of Pratilli (*Della Via Appia*, fol. Napoli, 1745); but, unfortunately, little dependence can be placed upon it. Parts of the route have been carefully and accurately examined by Westphal, Chaupy, and other writers already cited, but many portions still remain to be explored; and accurate measurements are generally wanting. Nor does there exist any map of the kingdom of Naples on which dependence can be placed in this respect. [E. H. B.]

VIA AQUILIA. [Via Appia, No. 5.]

VIA ARDEATINA. [Ardea.]

VIA AURELIA, one of the principal highways of Italy, which led from Rome to Pisae in Etruria, and thence along the coast of Liguria to the Maritime Alps. It was throughout almost its whole extent a maritime road, proceeding, in the first instance, from Rome to Alsium on the Tyrrhenian sea, whence it followed the coast-line of Etruria, with only a few trifling deviations, the whole way to Pisae. The period of its construction is quite uncertain. Its name sufficiently indicates that it was the work of some magistrate of the name of Aurelius; but which of the many illustrious men who bore this name in the latter ages of the Republic was the author of it, we are entirely uninformed. We know with certainty that it was in use as a well-known and frequented highway in the time of Cicero, who mentions it as one of the three roads by which he might proceed to Cisalpine Gaul ("ab infero mari Aurelia," *Phil.* xii. 9). It may also be probably inferred that it was in existence as far as Pisae, when the road was carried from that city to Vada Sabata and Dertona, the construction of which is ascribed by Strabo to Aemilius Scaurus, in B. C. 109 (Strab. v. p. 217). [Via Aemilia Scauri.] This continuation of the Aurelian Way seems to have been commonly included under the same general name as the original road; though, according to Strabo, it was properly called the Aemilian Way, like its more celebrated namesake in Cisalpine Gaul. It was apparently not till the reign of Augustus that the line of road was carried along the foot of the Maritime Alps, from Vada Sabata to Cemenelium, and thence into Gaul. It is certain, at least, that the ancient road, of which the traces are still visible, was the work of that emperor; and we know also that the Ligurian tribes who inhabited the Maritime Alps were not completely reduced to subjection till that period. [Liguria.] The Itineraries, however, give the name of Via Aurelia to the whole line of road from Rome to Arelate in Gaul; and though little value can be attached to their authority on this point, it is not improbable that the name was frequently used in this more extended sense; just as that of the Via Appia was applied to the whole line from Rome to Brundusium, though originally carried only as far as Capua.

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* Both these distances are overstated, and should probably be corrected as suggested by the numbers in parentheses. The same distances are given in the Tab. Peut. thus:—

Capua to Suessula - - -	ix. M. P.
Nola - - - - - - - -	ix.
Ad Teglanum - - - - - - -	v.
Nuceria - - - - - - -	ix.

The stations from Rome, as far as Luna in Etruria, are thus given in the Antonine Itinerary (p. 290, &c.):

Lorium (near *Castel Guido*)	xii. M.P.
Ad Turres (*Monteroni*))	x.
Pyrgi (*Sta Severa*)	xii.
Castrum Novum (*T. di Chiaruccia*)	viii.
Centum Cellae (*Civita Vecchia*)	v.
Martha (Ad Martam fl.)	x.
Forum Aurelii (*Montalto?*)	xxiv.
Cosa (*Ansedonia*)	xxv.
Ad lacum Aprilem (Prilem)	xxii.
Salebro (?)	xii.
Manliana (?)	ix.
Populonium (Ru. of *Populonia*)	xii.
Vada Volaterrana (*Vada*)	xxv.
Ad Herculem (near *Livorno*)	xviii.
Pisae (*Pisa*)	xii.
Papiriana (*Viareggio ?*)	xi.
Luna (*Luni*)	xxiv.

The stations thence along the coast of Liguria as far as the river Varus have been mentioned in the article LIGURIA; and the distances along this part of the line, in both the Antonine Itinerary and the Tabula, are so confused and corrupt that it is useless to attempt their correction. Even of that part of the Via Aurelia above given, along the coast of Etruria, several of the stations are very uncertain, and some of the distances are probably corrupt. From Rome to Centum Cellae, indeed, the road has been carefully examined and the distances verified (Westphal, *Röm. Kamp.* pp. 162—169); but this has not been done farther on: and as the road traversed the *Maremma*, which was certainly in the latter ages of the Roman Empire, as at the present day, a thinly-peopled and unhealthy district, several of the stations were probably even then obscure and unimportant places. The Tabula, as usual, gives a greater number of such stations, several of which may be identified as the points where the road crossed rivers and streams whose names are known. But the route is given very confusedly, and the distances are often incorrect, while in some cases they are omitted altogether.

From Rome to	M.P.
Lorium (*Castel Guido*)	xii.
Baebiana (?)	—
Alsium (*Palo*)	vi.
Pyrgi (*Sta Severa*)	x.
Punicum (*Sta Marinella*)	—
Castrum Novum (*Torredi Chiaruccia*)	ix.
Centum Cellae (*Civita Vecchia*)	iv.
(Ad) Minionem fl. (*River Mignone*)	—
Graviscae	—
Tabellaria (?)	v.
Ad Martam fl.	ii.
Forum Aurelii (*Montalto?*)	iii.
(Ad) Arminiam fl. (*River Fiora*)	iv.
Ad Novas, or Ad Nonas	iii.
Sub Cosam	ii.
Cosa (*Ansedonia*)	ii.
(Ad) Albiniam fl. (*R. Albegna*)	ix.
Telamonem (*Porto Talamone*)	iv.
Hastam	viii.
(Ad) Umbronem fl. (*R. Ombrone*)	viiii.(?)
Salebro (?)	xii.
Manliana (?)	ix.
Populonium (Ru. of *Populonia*)	xii.
Vada Volaterrana (*Vada*)	xx.(?)
Ad Fines	viii.(?)
(Ad) Piscinas	xiii.(?)
Turrita (*Triturrita*)	xvi.(?)
Pisae (*Pisa*)	ix. (?)

The distances between Populonium and Pisae, as well as those between Centum Cellae and Cosa, are in many cases unintelligible; and it is often impossible to say to which of the stages they are meant to refer.

The Via Aurelia (in the more extended sense of the term, as used in the Itineraries) communicated with Cisalpine Gaul and the Via Aemilia by two different routes; the one, which according to Strabo was constructed by Aemilius Scaurus at the same time that he continued the Via Aurelia to Vada Sabata, led from that place across the Apennines to Aquae Statiellae, and thence to Dertona, to which place the Via Aemilia had probably already been prolonged. (Strab. v. p. 217.) The other, which was known as the Via Postumia, and was therefore probably constructed at a different period, led from Dertona across the mountains direct to Genua. Both these lines are given in the Antonine Itinerary and in the Tabula; though in the former they are confused and mixed up with the direct line of the coast-road. [LIGURIA.]

1. From Genua to Dertona the stations were:—

Libarnum (Ru. between *Arquata* and *Serravalle*)	xxxvi. M.P.
Dertona (*Tortona*)	xxxv.

The continuation of this route thence to Placentia will be found under VIA AEMILIA.

2. From Dertona to Vada Sabata:—

D. to Aquae Statiellae (*Acqui*)	xxvii. M.P.
Crixia (?)	xx. (xxii. *Tab.*)
Canalicum (?)	x. (xx. *Tab.*)
Vada Sabata (*Vado*)	xii.

(For the correction of these distances and more detailed examination of the routes in question, see Walckenaer, *Géographie des Gaules*, vol. iii. p. 22.) [E. H. B.]

VIA CANDA'VIA. [VIA EGNATIA.]

VIA CASSIA, was the name given to one of the principal highroads of Italy which led from Rome through the heart of Etruria to Arrietum, and thence by Florentia to Luca. The period of its construction, as well as the origin of its name, is unknown. We learn only from a passage of Cicero that it was a well-known and frequented highway in his time, as that orator mentions it as one of the three roads by which he could proceed to Cisalpine Gaul. (Cic. *Phil.* xii. 9.) In the same passage, after speaking of the Flaminian Way as passing along the Upper Sea, and the Aurelian along the Lower, he adds: "Etruriam discriminat Cassia." Hence it is clear that it was the principal road through the centre of that province, and is evidently the same given in the Antonine Itinerary (p. 285), though it is there erroneously called the Via Clodia. But indeed the occurrence of the Forum Cassii upon this line is in itself a sufficient proof that it was the Cassian and not the Clodian Way. The stations there set down, with their distances, are as follow:—

	M.P.
From Rome to Baccanae (*Baccano*)	xxi.
Sutrium (*Sutri*)	xii.
Forum Cassii (near *Vetralla*)	xi.
Volsinii (*Bolsena*)	xxviii.
Clusium (*Chiusi*)	xxx.
Ad Statuas	xii.
Arretium (*Arezzo*)	xxv.
Ad Fines	xxv.
Florentia (*Firenze*)	xxv.
Pistoria (*Pistoja*)	xxv.
Luca (*Lucca*)	xxv.

The Via Cassia branched off from the Via Flaminia just after crossing the Tiber by the Milvian Bridge, 3 miles from Rome. It then ascended the table-land, and proceeded over a dreary and monotonous plain to Baccanae (*Baccano*), situated in the basin or crater of an extinct volcano. Two intermediate small stations are given in the Tabula: Ad Sextum, which, as its name imports, was situated 6 miles from Rome, and therefore 3 from the Pons Milvius; and Veii, 6 miles farther: but it is probable that the ancient Via Cassia, like the modern highroad, passed *by*, but not *through*, the ancient city; so that the station indicated was probably that where the road turned off to Veii, near the *Isola Farnese.* The Via Clodia separated from the Cassia about 3 miles beyond the station Ad Sextum, and struck off through Careiae (*Galera*) and Sabate (*Bracciano*) to Forum Clodii. The Tabula again gives an intermediate station, between Sutrium and Forum Cassii, called Vicus Matrini, the ruins of which are still visible 7 miles beyond *Sutri;* and that of the Aquae Passeris, now called the *Bagni di Serpa*, 12 miles beyond Forum Cassii. The stations given in that document can thus be identified as far as Clusium. They are:—

Ad Sextum	vi. M.P.
Veii (near *Isola Farnese*)	vi.
Baccanae (*Baccano*)	ix.
Sutrium (*Sutri*)	xii.
Vicus Matrini	(omitted, but should be vii.)
Forum Cassii (*Vetralla*)	iv.
Aquae Passeris (*Bagni di Serpa*)	xi.
Volsinii (*Bolsena*)	ix.
Ad Palliam Fluvium (*R. Paglia*)	—
Clusium (*Chiusi*)	ix.

But from Clusium to Florentia the names of the stations are wholly unknown, and cannot be identified, with the exception of Arretium; and the entire route is given in so confused a manner that it is impossible to make anything of it.

Livy tells us that C. Flaminius, the colleague of M. Aemilius Lepidus in B.C. 187, after having effectually reduced the Ligurian tribes that had infested the territory of Bononia, constructed a road from Bononia to Arretium (Liv. xxxix. 2). But it is remarkable that we never hear anything more of this line of road, which would seem to have fallen into disuse; though this pass across the Apennines, which is still traversed by the modern highroad from *Florence* to *Bologna*, is one of the easiest of all. Cicero indeed might be thought to allude to this route when he speaks of proceeding into Cisalpine Gaul by the Via Cassia (*l. c.*); but the absence of any allusion to its existence during the military operations at that period, or on any other occasion, seems to prove conclusively that it had not continued in use as a military highway.

(For a careful examination and description of the portion of the Via Cassia near Rome, see Westphal, *Röm. Kamp.* pp. 147—153; Nibby, *Vie degli Antichi*, pp. 75—82.) [E. H. B.]

VIA CIMINIA, a name known only from an inscription of the time of Hadrian (Orell. *Inscr.* 3306), was probably a short cut constructed across the range of the Ciminian hills, leaving the Via Cassia to the left, and following nearly the same line as the modern road over the same hills. (Holsten. *Not. ad Cluv.* p. 67.) [Ciminus Mons.] [E. H. B.]

VIA CLODIA, was the name of a highroad that branched off from the Via Cassia, to the left, about 10 miles from Rome, near the inn of *La Storta*, where remains of the ancient pavement, indicating its direction, may still be seen. The name of the Via Clodia is known to us only from the Itineraries, and from inscriptions of imperial date (Orell. *Inscr.* 822, 3143); but from the form of the name there can be no doubt that it dates from the republican period, though we have no account when or by whom this line of road was constructed. The Itineraries indeed seem to have regarded the Via Clodia as the main line, of which the Via Cassia was only a branch, or rather altogether confounded the two; but it is evident from the passage of Cicero above quoted, that the Via Cassia was, properly speaking, the main line, and the Clodia merely a branch of it. At the same time, the occurrence of a Forum Clodii on the one branch, as well as a Forum Cassii on the other, leave no doubt which were the true lines designated by these names. The course of the Via Clodia as far as Sabate (*Bracciano*) admits of no doubt, though the distances given in the Tabula are corrupt and uncertain; but the position of Forum Clodii is uncertain, and the continuation of the line is very obscure. It appears indeed to have held a course nearly parallel with that of the Via Cassia, through Blera, Tuscania, and Saturnia; but from the latter place the Tabula represents it as proceeding to Succosa (Sub Cosa), which would be an abrupt turn at right angles, and could never have been the direction of the principal line of road. It is probable that this was either carried up the valley of the *Ombrone* to *Siena* (Sena Julia), or proceeded across the marshy plains of that river to join the Via Aurelia. But this is mere conjecture. The stations, as given in the Tabula (the only one of the Itineraries in which the true Via Clodia is found), are as follow:—

From Rome to Ad Sextum	vi. M.P.
Careiae (*Galera*)	ix.
Ad Novas	viii.
Sabate (*Bracciano*)	—
Forum Clodii	—
Blera (*Bieda*)	xvi. (?)
Marta (Ad Martam fl.)	ix.
Tuscania (*Toscanella*)	—
Maternum (*Farnese?*)	xii.
Saturnia (*Saturnia*)	xviii.

The Antonine Itinerary, without giving the route in detail, says simply—

A Roma Foro Clodii, M.P. xxxii.

If this distance be correct, Forum Clodii must be placed either at or a little beyond *Oriuolo*, which is 6 miles beyond Sabate (*Bracciano*). The distance of *Oriuolo* from Rome by the line of the Via Clodia (as measured on Gell's map), somewhat exceeds 31 miles. But the distance from Blera must, in that case, be greatly overstated; the actual distance from *Oriuolo* to *Bieda* being scarcely more than 10 miles. (Westphal, *Röm. Kampagne*, pp. 154—158; Dennis's *Etruria*, vol. i. p. 273: but the distances there cited, in the note from the Tabula, are incorrect.) [E. H. B.]

VIA DOMITIANA. [Via Appia, No. 1.]

VIA EGNA'TIA (ἡ Ἐγνατία ὁδός, Strab. vii. p. 322, seq.), a Roman military road, which connected Illyria, Macedonia, and Thrace. We are almost totally in the dark with regard to the origin of this road. The assumption that it was constructed by a certain person named Egnatius, who was likewise the founder of the town Egnatia, or Gnatia, between Barium and Brundusium, on the coast of Apulia, is a mere conjecture, which cannot be supported by any authority. We may, however, make some approximation towards ascertaining the date of its construction, or, at all events, that of a portion of it. Strabo, in the passage cited at the head of this article, says that Polybius estimated the length of the via, between the coast of the Adriatic and the city of Thessalonica, at 267 Roman miles; whence it appears that this portion of it at least was extant in the time of Polybius. Consequently, as that historian flourished in the first half of the 2nd century B. C., we may infer with tolerable certainty that the road must have been commenced shortly after the reduction of Macedonia by the Romans in B. C. 168. Whether the eastern portion of the road, namely, that between Thessalonica and Cypsela, a town 10 miles beyond the left, or E., bank of the Hebrus, was also completed in the time of Polybius, is a point which cannot be so satisfactorily ascertained. For although Strabo, in the same passage, after mentioning the length of the road, from its commencement to its termination at Cypsela, proceeds to say that, if we follow Polybius, we must add 178 stadia to make up the number of Roman miles, because that writer computed 8 stadia and 2 plethra, or 8⅓ stadia, to the Roman mile, instead of the usual computation of exactly 8; yet Strabo may then be speaking only of the historian's general practice, without any reference to this particular road. And, on the whole, it may perhaps be the more probable conclusion that the eastern portion of the road was not constructed till some time after the Romans had been in possession of Macedonia.

According to the same geographer, who is the chief authority with regard to this via, its whole length was 535 Roman miles, or 4280 stadia; and although the first portion of it had two branches, namely, one from Epidamnus or Dyrrachium and another from Apollonia, yet, from whichever of those towns the traveller might start, the length of the road was the same. Into the accuracy of this statement we shall inquire further on. Strabo also mentions that the first part of the road was called in Candavium (ἐπὶ Κανδαουΐας), and this name frequently occurs in the Roman writers. Thus Cicero (*ad Att.* iii. 7) speaks of travelling "per Candaviam," and Caesar (*B. C.* iii. 79) mentions it as the direct route into Macedonia. It does not, however, very clearly appear to how much of the road this name was applicable. Tafel, who has written a work on the Via Egnatia, is of opinion that the appellation of Candavia may be considered to extend from the commencement of the via, including the two branches from Dyrrachium and Apollonia, to the town of Lychnidus. (*De Via mil. Rom. Egnatia, Proleg.* p. xcix. Tubing. 1842.) But this limitation is entirely arbitrary, and unsupported by any authority; and it would perhaps be a juster inference from the words of Strabo to assume that the name "Candavia" was applicable to the road as far as Thessalonica, as Col. Leake appears to have done. (*Northern Greece*, vol. iii. p. 311.) The point to be determined is, what does Strabo mean by "the first part?" The road in its whole extent he says is called "Via Egnatia," and the first part "in Candaviam" (Ἡ *μὲν οὖν πᾶσα* Ἐγνατία *καλεῖται*. Η *δὲ πρώτη ἐπὶ* Κανδαουΐας *λέγεται, κ. τ. λ.*); and from what follows it is evident that he contemplated the division of the parts at Thessalonica, since he gives the separate measurement as far as that town, which is just half the whole length of the road.

We will consider the road as far as Thessalonica, or the Via Candavia, first, and then proceed to the remainder of the Egnatian Way. Strabo (*l. c.* and p. 326) lays down the general direction of the road as follows: After passing Mount Candavia, it ran to the towns of Lychnidus and Pylon; which last, as its name implies, was the border town between Illyria and Macedonia. Hence it proceeded by Barnus to Heracleia, and on through the territory of the Lyncestae and Eordaei through Edessa and Pella to Thessalonica. The whole extent of this line, as we have already seen, was 267 Roman miles; and this computation will be found to agree pretty accurately with the distance between Dyrrachium and Thessalonica as laid down in the Antonine Itinerary. According to that work, as edited by Parthey and Pinder (Berlin, 1848), who have paid great attention to the numbers, the stations and distances between those two places, starting from Dyrrachium, were as follow (p. 151):—

Clodiana - - - -	33 miles.
Scampa - - - -	20 „
Tres Tabernae - - -	28 „
Lignidus (Lychnidus) - -	27 „
Nicias - - - -	32 „
Heraclea - - - -	11 „
Cellae - - - -	34 „
Edessa - - - -	28 „
Pella - - - -	28 „
Thessalonica - - -	28 „
	269 „

The difference of 2 miles probably arises from some variation in the MSS. of the Itinerary. It should be observed, however, that, according to Wesseling's edition (p. 318, seq.), the distance is 11 miles more, or 280 miles, owing to variations in the text. According to the Tab. Peut. the whole distance was 279 miles, or 10 more than that given in the Itinerary; but there are great discrepancies in the distances between the places.

The last-named work gives 307 miles as the sum of the distances between Apollonia and Thessalonica; or 38 miles more than the route between Dyrrachium and the latter town. Both these routes united, according to the Itinerary, at Clodiana; and the distance from Apollonia to Clodiana was 49 miles, while that from Dyrrachium to the same place was only 33. This accounts for 16 miles of the difference, and the remainder, therefore, must be sought in that part of the road which lay between Clodiana and Thessalonica. Here the stations are the same as those given in the route from Dyrrachium, with the exception of the portion between Lychnidus and Heracleia; where, instead of the single station of Nicias, we have two, viz., Scirtiana, 27 miles from Lychnidus, and Castra, 15 miles from Scirtiana. And as the distance between Castra and Heracleia is stated at 12 miles, it follows that it was 11 miles farther from Lychnidus to Heracleia by this route than by that through Nicias. This, added to the 16 miles extra length to Clodiana, accounts for 27 miles of the difference; but there still remain 11 miles to make up the discrepancy of 38; and, as the stations are the same, this difference arises in all probability from variations in the MSS.

According to the Itin. Hierosol. (p. 285, seq., Berlin ed.), which names all the places where the horses were changed, as well as the chief towns, the total distance between Apollonia and Thessalonica was 300 miles; which differs very slightly from that of the Itinerary, though there are several variations in the route.

Now, if we apply what has been said to the remark of Strabo, that the distance from Thessalonica was the same whether the traveller started from Epidamnus (Dyrrachium) or from Apollonia, it is difficult to perceive how such could have been the case if the junction of the two branches existed in his time also at Clodiana; since, as we have already seen, it was 16 miles farther to that place from Apollonia than from Dyrrachium according to the Itin. Ant.; and the Itin. Hierosol. makes it 24 miles farther. Indeed the maps would seem to show that if the two branches were of equal length their junction must have taken place to the E. of Lake Lychnitis; the branch from Dyrrachium passing to the N. of that lake, and that from Apollonia to the S. But, although Burmeister, in his review of Tafel's work (in Zimmerman's *Zeitschrift für die Alterthumswissenschaft*, 1840, p. 1148), adopted such an hypothesis, and placed the junction at Heracleia, it does not appear that the assumption can be supported by any authority.

Clodiana, where the two branches of the Via Egnatia, or Candavia, united, was seated on the river Genusus (the *Tjerma* or *Skumbi*). From this point the valley of the river naturally indicated the course of the road to the E. (Leake, *Northern Greece*, vol. iii. p. 312.)

We will now proceed to consider the second, or eastern, portion of the Egnatian Way, viz., that between Thessalonica and Cypsela.

The whole length of this route, according to Strabo, was 268 Roman miles; and the distances set down in the Itin. Ant. amount very nearly to that sum, or to 265, as follows. (Pind. and Parth. p. 157; Wess. p. 330, seq.)

Apollonia - - - -	36 miles.
Amphipolis - - -	32 "
Philippi - - - -	32 "
Acontisma - - -	21 "
Otopisus (Topirus) - -	18 "
Stabulum Diomedis - -	22 "
Maximianopolis - - -	18 "
Brizice or Brendice -	20 "
Trajanopolis - -	37 "
Cypsela - - - -	29 "
	265 "

Another route given in the same Itinerary (Wess. p. 320, seq.) does not greatly vary from the above, but is not carried on to Cypsela. This adds the following stations:—Melissurgis, between Thessalonica and Apollonia, Neapolis, between Philippi and Acontisma, Cosintas, which according to Tafel (pars ii. p. 21) is meant for the river Cossinites, between Topirus and Maximianopolis, and Milolitum and Tempyra, between Brendice and Trajanopolis. The Itin. Hierosol. makes the distance only 250 miles.

Many remains of the Egnatian Way are said to be still traceable, especially in the neighbourhood of Thessalonica. (Beaujour, *Voy. militaire dans l'Empire Othoman*, vol. i. p. 205.) [T. H. D.]

VIA FLAMINIA (ἡ Φλαμινία ὁδός), one of the most ancient and important of the highroads of Italy, which led from Rome direct to Ariminum, and may be considered as the *Great North Road* of the Romans, being the principal and most frequented line of communication with the whole of the north of Italy. It was also one of the first of the great highways of which we know with certainty the period of construction, having been made by C. Flaminius during his censorship (B. C. 220), with the express purpose of opening a free communication with the Gaulish territory, which he had himself reduced to subjection a few years before. (Liv. *Epit.* xx.) It is therefore certainly a mistake, when Strabo ascribes it to C. Flaminius (the son of the preceding), who was consul together with M. Aemilius Lepidus, the author of the Aemilian Way, in B. C. 187, and himself constructed a road from Bononia to Arretium. (Liv. xxxix. 2; Strab. v. p. 217.) It is certain that the Flaminian Way was in existence long before, and its military importance was already felt and known in the Second Punic War, when the consul Sempronius proceeded by it to Ariminum, to watch the movements and oppose the advance of Hannibal. (Liv. xxii. 11.) Throughout the period of the Republic, as well as under the Empire, it was one of the best known and most frequented of the highways of Italy. Cicero, in one of the Philippics, says there were three ways which led from Rome to Cisalpine Gaul: the Flaminian by the Upper Sea (the Adriatic), the Aurelian by the Lower, and the Cassian through the midst of Etruria (*Phil.* xii. 9). During the contest between the generals of Vespasian and Vitellius (A. D. 69) the military importance of the Flaminian Way was fully brought out, and it was felt that its possession would be almost decisive of the victory. (Tac. *Hist.* i. 86, iii. 52, &c.) Tacitus alludes to the extent to which this great highway was at this period frequented, and the consequent bustle and crowding of the towns on its course (*Ib.* ii. 64). Most of these, indeed, seem to have grown up into flourishing and populous places, mainly in consequence of the traffic along the line of road.

So important a highway was naturally the object of much attention, and great pains were taken not only to maintain, but to restore and improve it. Thus, in B.C. 27, when Augustus assigned the care of the other highways to different persons of consular dignity, he reserved for himself that of the Via Flaminia, and completely restored it throughout its whole length from Rome to Ariminum, a service which was acknowledged by the erection of two triumphal arches in his honour, one at Rome, the other at Ariminum, the latter of which is still standing. [ARIMINUM.] Again, at a later period, Vespasian added materially to the convenience of the road by constructing a tunnel through the rock at a place called Intercisa, now known as *Il Furlo*, a work which still subsists in its integrity. [INTERCISA.] This remarkable passage is particularly noticed by the poet Claudian, who has left us a general description of the Flaminian Way, by which the emperor Honorius proceeded, in A. D. 404, from Ravenna to Rome. (Claudian, *de VI. Cons. Hon.* 494—522.) Indeed, it is evident that in the latter ages of the Empire, when the emperors for the most part took up their residence at Mediolanum or Ravenna, the Flaminian Way, which constituted the direct line of communication between those cities and Rome, must have become of still greater importance than before.

One proof of the important influence exercised by this great line of highway, is afforded by the circumstance that, like the Aemilian Way, it gave name to one of the provinces of Italy in the later division of that country under the Empire; though, by a strange confusion or perverseness, the name of Flaminia was given, not to the part of Umbria which was actually traversed by the Via Flaminia, but to the eastern portion of Gallia Cispadana, which should naturally have been included in Aemilia. [ITALIA, p. 93.]

There is no doubt, from the description of Claudian above cited, compared with the narrative in Tacitus of the movements of the Vitellian and Vespasian armies in A. D. 69, that the main line of the Via Flaminia continued the same throughout the Roman Empire, but we find it given in the Itineraries with some deviations. The principal of these was between Narnia and Forum Flaminii, where the original road ran direct from Narnia to Mevania, while a branch or loop made a circuit by Interamna and Spoletium, which appears to have come to be as much frequented as the main line, so that in both the Antonine and Jerusalem Itineraries this branch is given, instead of the direct line. Another route given in the Antonine Itinerary (p. 311) follows the line of the old Flaminian Way as far as Nuceria, but thence turns abruptly to the right across the main ridge of the Apennines, and descends the valley of the Potentia to Ancona. Though given in the Itinerary under the name of the Via Flaminia, it may well be doubted whether this route was ever properly so called. Before enumerating the stations and distances along this celebrated line of road, as recorded in the different Itineraries, it will be well to give a brief general description of its course, especially of that part of it nearest to Rome.

The Via Flaminia issued from the gate of the same name, the Porta Flaminia, which was situated nearly on the same site as the modern *Porta del Popolo*, but a little farther from the Tiber, and was carried thence in a direct line to the Pons Milvius (*Ponte Molle*), where it crossed the Tiber. This celebrated bridge, which so often figures in Roman history, was reckoned to be 3 miles from Rome, though only 2 from the Porta Flaminia, the distances being as usual computed from the ancient gate, the Porta Ratumena. After crossing the Tiber, the Flaminian Way turned to the right, keeping pretty close to the river, while the Via Cassia, which diverged from it at this point, ascended the table-land and proceeded nearly due N. The line of the Via Flaminia is here distinctly marked by the remains of several ancient sepulchres, with which its course was studded on both sides, like the Via Appia and Latina, for some miles from the gates of Rome. The number of such sepulchres on the line of the Via Flaminia is particularly noticed by Juvenal (i. 171). One of these, which was discovered in the 17th century at a place called *Grotta Rossa*, obtained much celebrity from being supposed to be that of the family of Ovid, though in reality it belonged to a family of the name of Nasonius, which could have no connection with the poet, whose cognomen only was Naso.

Six miles from the Milvian Bridge (at a place now called *Prima Porta*) was the station of Saxa Rubra, or Ad Rubras as it is called in the Itineraries, which, from its proximity to Rome, and its position on the great northern highway, is repeatedly mentioned in history. [SAXA RUBRA.] It was here that the VIA TIBERINA parted from the Flaminia, and, turning off to the right, followed closely the valley of the river, while the main line of the more important highway ascended the table-land, and held nearly a straight course to the station of Rostrata Villa, which is placed by the Antonine Itinerary 24 miles from Rome. The exact site of this cannot be identified, but it must have been a little short of *Rignano*. It is not mentioned in the Tabula or Jerusalem Itinerary, both of which, on the contrary, give another station, Ad Vicesimum, which, as its name imports, was situated 20 miles from Rome, and, therefore, 11 from Ad Rubras. It must therefore have been situated a little beyond the *Monte di Guardia*, but was evidently a mere Mutatio, or station for changing horses, and no ruins mark the site. But the course of the Via Flaminia can be traced with certainty across this table-land to the foot of Soracte, by portions of the ancient pavement still existing, and ruined tombs by the roadside. The next station set down in the Jerusalem Itinerary and the Tabula is Aqua Viva, 12 miles beyond Ad Vicesimum, and this is identified beyond a doubt with the *Osteria dell' Acqua Viva*, which is just at the required distance (32 miles) from Rome. Thence the ancient road proceeded direct to the Tiber, leaving *Civita Castellana* (the ancient Fescennium) on the left, and crossed the Tiber a little above *Borghetto*, where the remains of the ancient bridge are still visible, and still known as the *Pile di Augusto*. Thence it proceeded in a straight line to Ocriculum, the ruins of which are situated below the modern town of *Otricoli*. Ocriculum was 12 M. P. from Aqua Viva, or 44 from Rome, according to the detailed distances of the Jerusalem Itinerary, which are exactly correct. The Antonine Itinerary makes the distance in one place 45, in another 47 miles. (*Itin. Ant.* pp. 125, 311; *Itin. Hier.* p. 613. For a detailed examination of this first portion of the Via Flaminia, see Westphal, *Römische Kampagne*, pp. 133—145; Nibby, *Vie degli Antichi*, pp. 57—74.)

The remainder of the route must be more briefly described. From Ocriculum it led direct to Narnia (12 miles), where it crossed the Nar by the famous bridge, the ruins of which are still the admiration of travellers, and, quitting altogether the valley of the Nar, crossed the hills nearly in a straight line due N. to Mevania (*Bevagna*), passing by a station Ad Martis (16 M. P.), and thence to Mevania (16 M. P.): whence it proceeded to Forum Flaminii, at the foot of the Apennines. But the distances here have not been examined in detail, and most of the Itineraries (as already mentioned) give the circuitous or loop line (nearly coinciding with the modern road) by Interamna and Spoletium to Forum Flaminii. The stations on this road were, according to the Itin. Ant.:—

Interamna (*Terni*) - - -	viii. M. P.
Spoletium (*Spoleto*) - - -	xviii.
Forum Flaminii - - - -	xviii.

but the Jerusalem Itinerary, which gives them in greater detail, makes the total distance somewhat greater. The stations as there set down are :—

Interamna (*Terni*) - - -	viii. M. P.
Tres Tabernae - - - -	iii.
Fanum Fugitivi - - -	x.
Spoletium (*Spoleto*) - - -	vii.
Sacraria (*Le Vene*, at the sources of the Clitumnus) - - -	viii.
Treba (*Trevi*) - - - -	iiii.
Fulginium (*Foligno*) - -	v.
Forum Flaminii - - -	iii.

The position of Forum Flaminii is well ascertained at a place called *S. Giovanni in Forifiamma*, where its ruins are still visible. This is, however, little more than 2 miles from *Foligno*, but is correctly placed by the Itineraries 12 miles from Nuceria (*Nocera*). There can be no doubt that the foundation of the town of Forum Flaminii was contemporary with the construction of the highroad itself: it was judiciously placed just at the entrance of the Apennines, where the passage of those mountains may be considered to have commenced. Thence the highway followed nearly the same line as the modern road from *Foligno* to *Fano*, skirting the main ridge of the Apennines, and the principal stations can be identified without difficulty. It passed by Helvillum (*Sigillo*), crossed the central ridge of the Apennines at *La Schieggia* (probably Ad Ensem of the Tabula), and descended into the valley of the *Cantiano*, a tributary of the Metaurus, passing by Cales or Calles (*Cagli*), Intercisa (the *Passo del Furlo*), and emerging into the valley of the Metaurus at Forum Sempronii (*Fossombrone*), whence it descended the course of that river to Fanum Fortunae (*Fano*) on the Adriatic, and thence along the coast to Ariminum (*Rimini*), where it joined the Via Aemilia.

We may now recapitulate the distances as given, first, in the Antonine Itinerary (p. 125):—

From Rome to

Rostrata Villa	xxiv. M. P.
Ocriculum (*Otricoli*)	xxi.
Narnia (*Narni*)	xii.
Ad Martis (near *Massa*)	xvi.
Mevania (*Bevagna*)	xvi.
Nuceria (*Nocera*)	xviii.
Helvillum (*Sigillo*)	xiv.
Calles (*Cagli*)	xxiii.
Forum Sempronii (*Fossombrone*)	xviii.
Fanum Fortunae (*Fano*)	xvi.
Pisaurum (*Pesaro*)	viii.
Ariminum (*Rimini*)	xxiv.

These distances are all approximately correct. The stations are given more in detail in the Jerusalem Itinerary (p. 613), as follow:—

From Rome to

Ad Rubras (*Prima Porta*)	ix. M. P.
Ad Vicesimum	xi.
Aqua Viva (*Osteria dell' Acqua Viva*)	xii.
Ocriculum (*Otricoli*)	xii.
Narnia (*Narni*)	xii.
Interamna (*Terni*)	viii.
Tres Tabernae	iii.
Fanum Fugitivi (*Monte Somma*)	x.
Spoletium (*Spoleto*)	vii.
Sacraria (*Le Vene*)	viii.
Trebia (*Trevi*)	iv.
Fulginium (*Foligno*)	v.
Forum Flaminii (*S. Gio. in Forifiamma*)	iii.
Nuceria (*Nocera*)	xii.
Ptaniae, probably Tadinum (*Gualdo*)	viii.
Herbellonium (?)	vii.
Ad Ensem (*La Schieggia*)	x.
Ad Calem (*Cagli*)	xiv.
Intercisa (*Il Furlo*)	ix.
Forum Sempronii (*Fossombrone*)	ix.
Ad Octavum	ix.
Fanum Fortunae (*Fano*)	viii.
Pisaurum (*Pesaro*)	viii.
Ariminum (*Rimini*)	xxiv.

The whole distance from Rome to Ariminum according to this Itinerary is therefore 222 miles, while the Antonine (following the more direct line) makes it 210 miles. The Tabula adds nothing to our knowledge of this route; and the distances are much less correct than in the other two Itineraries.

The branch of the Flaminian Way which struck off from the main line at Nuceria and crossed the Apennines direct to Ancona, is thus given in the Antonine Itinerary (p. 311):—

From Nuceria to

Dubii (?)	viii. M. P.
Prolaqueum (*Pioraco*)	viii.
Septempeda (*S. Severino*)	xv.
Treia (Ru. near *Treia*)	ix.
Auximum (*Osimo*)	xviii.
Ancona	xii.

Thence a road was carried along the coast by Sena Gallica to Fanum Fortunae, where it rejoined the main line of the Via Flaminia. The stations were:—

Ad Aesim fl. (*R. Esino*)	viii. M. P.
Sena Gallica (*Sinigaglia*)	xii.
Ad Pirum (?)	viii.
Fanum Fortunae (*Fano*)	viii.

All the above distances appear to be at least approximately correct. (For a full and careful examination of the line of the Via Flaminia, and the distances of the stations upon it, see D'Anville, *Analyse Géographique de l'Italie*, pp. 147—162.) [E. H. B.]

VIA LABICANA (ἡ Λαβικανὴ ὁδός) was one of the highroads that issued from the Porta Esquilina at Rome. It was evidently originally nothing more than a road that led to the ancient city of Labicum (16 miles from Rome), but was subsequently continued in the same direction, and, after sweeping round the E. foot of the Alban hills, it joined the Via Latina at the station Ad Pictas, in the plain between them and the Volscian mountains. (Strab. v. p. 237.) This route was in many respects more convenient than the proper Via Latina, as it avoided the ascent and descent of the Alban hills: and hence it appears to have become, in the later ages of the Empire, the more frequented road of the two; so that the Antonine Itinerary gives the Via Labicana as the regular highroad from Rome to Beneventum, and afterwards gives the Via Latina as falling into it. (*Itin. Ant.* pp. 304, 306.) But this is decidedly opposed to the testimony of Strabo (*l. c.*), and the usage of the Augustan age, which is generally followed by modern writers. Hence the Via Labicana will be here given only as far as the point where it joins the Latina.

The stations set down in the Antonine Itinerary are merely—

From Rome to Ad Quintanas	xv. M. P.
Ad Pictas	x.

The Tabula subdivides the latter stage into two; viz., Ad Statuas, iii. M. P., and thence to Ad Pictas, vii.; thus confirming the distance in the Itinerary. The station Ad Quintanas was undoubtedly situated at the foot of the hill on which stands the village of *La Colonna*, occupying the site of the ancient Labicum. The line of the ancient road from Rome thither followed nearly the same course, though with fewer windings, as the modern road to *Palestrina* and *Valmontone*. It is described in the article Labicum. [E. H. B.]

VIA LATINA (ἡ Λατινὴ ὁδός) was one of the principal of the numerous highroads that issued from the gates of Rome, and probably one of the most ancient of them. Hence we have no account of the time of its construction, and it was doubtless long in use as a means of communication before it was paved and converted into a regular highroad. Some road or other must always have existed between Rome and Tusculum; while again beyond the Alban hills the valley of the *Sacco* (Trerus) is one of the natural lines of communication that must have been in use from the earliest times. But it is not probable that the line of the Via Latina was completed as a regular road till after the complete reduction of both the Latins and Volscians under the Roman authority. It is true that Livy speaks of the Via Latina as if it already existed in the time of Coriolanus (ii. 39), but he in fact uses the name only as a geographical description, both in this passage and again in the history B. C. 296, when he speaks of Interamna as a colony "quae via Latina est" (x. 36). Neither passage affords any proof that the *road* was then in existence; though there is no doubt that there was already a way or line of communication. The course of the Via Latina is, indeed, more natural for such a line of way than that of the more celebrated Via Appia, and must have offered less difficulties before the construction of an artificial road. Nor did it present any such formidable passes in a military point of view as that of Lautulae on the Appian Way, for which reason it was the route chosen both by Pyrrhus when he advanced towards Rome in B. C. 280, and by Hannibal in B. C. 211. (Liv. xxvi. 8, 9.) On the latter occasion the Carthaginian general seems certainly to have followed the true Via Latina across Mount Algidus and by Tusculum (Liv. *l. c.*); Pyrrhus, on the contrary, turned aside from it as he approached Praeneste, which was the farthest point that he reached in his advance towards Rome.

Whatever may have been the date of the construction of the Via Latina, it is certain that long before the close of the Republic it was one of the best known and most frequented highways in Italy. Strabo speaks of it as one of the most important of the many roads that issued from the gates of Rome (v. p. 237), and takes it as one of the leading and most familiar lines of demarcation in describing the cities of Latium. (*Ib.*) It was, however, in one respect very inferior to its neighbour the Via Appia, that it was not capable of any considerable extension, but terminated at Casilinum, where it joined the Via Appia. (Strab. *l. c.*) There was, indeed, a branch road that was continued from Teanum by Allifae and Telesia to Beneventum; but though this is given in the Itineraries in connection with the Via Latina (*Itin. Ant.* pp. 122, 304), it certainly was not generally considered as forming a part of that road, and was merely a cross line from it to the Appian. On the other hand, the main line of the Via Latina, which descended the valley of the *Sacco*, received on its way the two subordinate lines of road called the VIA LABICANA and VIA PRAENESTINA, which issued from Rome by a different gate, but both ultimately joined the Via Latina, and became merged in it. (Strab. *l. c.*) Such at least is Strabo's statement, and doubtless was the ordinary view of the case in his time. But it would seem as if at a later period the Via Labicana came to be the more frequented road of the two, so that the Antonine Itinerary represents the Via Latina as joining the Labicana, instead of the converse. (*Itin. Ant.* p. 306.)

The stations, as given in the Itinerary just cited, are as follow:—

Ad Decimum	x.	M. P.
Roboraria	iii. (vi.)	
Ad Pictas	xvii.	
Compitum Anagninum	xv.	
Ferentinum (*Ferentino*)	viii.	
Frusino (*Frosinone*)	vii.	
Fregellanum (*Ceprano*)	xiv.	M.P.
Fabrateria (*S. Giovanni in Carico*)	iii.	
Aquinum (*Aquino*)	viii.	
Casinum (*S. Germano*)	vii.	
Teanum (*Teano*)	xxvii.	
Cales (*Calvi*)	vi.	
Casilinum (*Capoua*)	vii.	
Capua (*Sta Maria*)	iii.	

(The four last stages are supplied from the Tabula. The Antonine Itinerary gives only the branch of the road that led, as above noticed, to Beneventum.)

It will be observed that, in its course, as above set down, from Rome to Ferentinum, the Via Latina did not pass through any town of importance, the stations given being mere Mutationes, or places for changing horses. But, on account of the importance of this line of road, it will be necessary to describe it somewhat more in detail.

The Via Latina issued from the Porta Capena together with the Via Appia. It was not till about half-way between that gate and the later Porta Appia (*Porta di S. Sebastiano*), that the two separated, and the Via Latina pursued its own course through the gate in the walls of Aurelian that derived from it the name of Porta Latina. From this gate (now long closed) to a point 2 miles from the Porta Latina, where it crosses the modern road from Rome to *Albano*, the line of the ancient road may be readily traced by portions of the pavement, and ruins of sepulchres, with which the Latin Way, as well as the Flaminian and Appian (Juv. *Sat.* i. 171), was bordered. From that point the road may be seen proceeding in a perfectly straight line, which is marked from distance to distance by tombs and other ruins, to the foot of the Tusculan hills. The only one of these ruins which deserves any notice is that commonly called the temple of Fortuna Muliebris, which is in reality a sepulchre of imperial times. About 9 miles from the Porta Capena is a farm or hamlet called *Morrena*, near which are the extensive remains of a Roman villa, supposed to be that of Lucullus; and about a mile farther must be placed the station Ad Decimum, the 10 miles being undoubtedly reckoned from the Porta Capena. Almost immediately from this point began the ascent of the Tusculan hills: the road still preserved nearly its former direction, leaving *Grotta Ferrata* on the right, and the citadel of Tusculum on the left; it then passed, as it is described by Strabo (v. p. 237), between Tusculum and the Alban Mount, following the line of a deep valley or depression between them, till it reached the foot of Mount Algidus, and, passing through a kind of notch in the ridge of that mountain, at a place now called *La Cava*, descended to the station Ad Pictas in the plain below. The course of the ancient road may be distinctly traced by remains of the pavement still visible at intervals; the second station, Roboraria (if the distance of six miles given in some MSS. be correct), must have stood near the ruins of a mediaeval castle called *Molara*. Thence to Ad Pictas the distance is stated at 17 miles, which is certainly greatly above the truth. It was at this station that the Via Labicana joined the Latina; and from this circumstance, compared with the distances given thence to Ferentinum, we may place the site of Ad Pictas somewhere near the *Osteria di Mezza Selva*, about 10 miles beyond Roboraria. Strabo calls it 210 stadia 26¼ miles) from Rome, but it is not clear whether he measured the distance by the Via Latina or the Labicana (v. p. 237). The actual distance of Ferentinum (concerning which there is no doubt) from Rome is 49 miles; and the Compitum Anagninum is correctly placed 8 miles nearer the city, which would exactly agree with the point on the present highroad where the branch to Anagnia still turns off. Both the Itinerary and the Tabula place Ad Pictas 15 miles from the Compitum Anagninum, and this distance would fix it 10 miles from Roboraria, or 26 from Rome, thus agreeing closely with the statement of Strabo. We may, therefore, feel sure that the position above assigned to Ad Pictas, a point of importance, as that where the two roads joined, is at least approximately correct.

The next stations admit of no doubt, and the distances are correct. It was at the Compitum Anagninum, 15 miles beyond Ad Pictas, that the Via Praenestina joined the Latina, which was carried thence down the valley of the *Sacco*, nearly in the line of the present highroad, by Ferentinum and Frusino, both of which still retain their ancient names, to Fregellanum (*Ceprano*) on the Liris, whence it turned S. to Fabrateria Nova (the ruins of which are still visible at *S. Giovanni in Carico*), on the right bank of the Liris. Here it crossed that river by a bridge, of which the ruins are still extant, whence the course of the ancient road may be traced without difficulty through Aquinum, Casinum, Teanum, and Cales to Casilinum on the Vulturnus, where it fell into the Via Appia. Portions of the ancient pavement, sepulchres, and other ruins mark the line of the ancient way throughout the latter part of its course. At a station given in the Tabula under the name of Ad Flexum (9 miles from Casinum) a branch road turned off to Venafrum, whence it ascended the valley of the Vulturnus to Aesernia, and thence into the heart of Samnium. The Antonine Itinerary represents the Via Latina as following this cross-road, and making a bend round by Venafrum, but there can be no doubt that the regular highroad proceeded direct to Teanum. The remains of the ancient road may be distinctly traced, proceeding from Teanum nearly due N. through *Cajanello* and *Tora* to *S. Pietro in Fine*, which was probably the site of the station Ad Flexum. This would be 18 miles from Teanum. The Tabula gives the distance as viii., for which there is no doubt we should read xviii.

The branch of the Via Latina, already alluded to, which was carried to Beneventum, quitted the main road at Teanum, crossed the Vulturnus to Allifae, and thence was carried up the valley of the Calor by Telesia to Beneventum. The distances are thus given in the Antonine Itinerary (p. 304):—

Teanum to Allifae (*Alife*) - -	xvii. M.P.
Telesia (*Telese*) - -	xxv.
Beneventum - -	xvii.

(The first part of the Via Latina from Rome to the valley of the Liris is examined and discussed in detail by Westphal, *Röm. Kamp.* pp. 78—97; and Nibby, *Vie degli Antichi*, pp. 110—119.) [E.H.B.]

VIA LAURENTINA. [LAURENTUM.]

VIA NOMENTANA. [NOMENTUM.]

VIA OSTIENSIS, was, as its name imports, the road leading from Rome to Ostia, which must naturally have been an extremely frequented route when the city was at the height of its prosperity. It followed in its general direction the left bank of the Tiber, but cutting off the more considerable bends and windings of the river. It issued from the Porta Ostiensis, now called the *Porta S. Paolo*, from the celebrated basilica of St. Paul, about 1½ mile outside the gate, and situated on the line of the ancient road. Three miles from Rome it passed through a village, or suburb, known as the Vicus Alexandri (Ammian. xvii. 4. § 14): it was at this point that the Via Laurentina struck off direct to Laurentum, 16 miles distant from Rome [LAURENTUM]; while the Via Ostiensis, turning a little to the right, pursued thenceforth nearly a straight course all the way to Ostia. On this line, 11 miles from Rome, is the *Osteria di Mala Fede*, where a road branches off to *Porcigliano*, which undoubtedly follows the same line as that mentioned by the younger Pliny, by which his Laurentine villa could be approached as conveniently as by the Via Laurentina. (Plin. *Ep.* ii. 17.) Five miles farther the highroad reached Ostia, which was 16 miles from Rome. (*Itin. Ant.* p. 301.) [OSTIA]. [E. H. B.]

VIA POPILIA. [VIA APPIA, No. 5.]

VIA PORTUENSIS, was the road that led from Rome to the Portus Trajani, or the new port of the city constructed under the Empire on the right bank of the Tiber. [OSTIA.] The name could not, of course, have come into use until after the construction of this great artificial port to replace the natural harbour of Ostia, and is only found in the enumeration of the Viae in the Curiosum Urbis and Notitia (pp. 28, 29, ed. Preller). But the line of the road itself may still be traced without difficulty. It issued from the Porta Portuensis, in the walls of Aurelian, and followed, with little deviation, the right bank of the Tiber, only cutting off the minor windings of that river. The Antonine Itinerary places the city of Portus 19 miles from Rome (p. 300); but this is certainly a mistake, the real distance being just about the same as that of Ostia, or 16 miles. (Nibby, *Dintorni*, vol. iii. p. 624.) From Portus a road was carried along the coast by Fregenae (9 miles) to Alsium (9 miles), where it joined the VIA AURELIA. (*Itin. Ant.* p. 300.) [E. H. B.]

VIA POSTUMIA, was, as we learn from an inscription (Orell. *Inscr.* 3121), the proper name of the road that crossed the Apennines direct from Dertona to Genua. But it appears to have fallen into disuse; at least we do not find it mentioned by any ancient writer, and the road itself is included by the Itineraries under the general name of the Via Aurelia. It has therefore been considered more convenient to describe it in that article. [E. H. B.]

VIA PRAENESTINA (*ἡ Πραινεστινὴ ὁδός*, Strab.), was the name of one of the highroads that issued from the Porta Esquilina at Rome, and led (as its name implies) direct to Praeneste. The period of its construction is unknown; but it is evident that there must have been from a very early period a highway, or line of communication from Rome to Praeneste, long before there was a regular paved road, such as the Via Praenestina ultimately became. The first part of it indeed, as far as the city of Gabii, 13 miles from Rome, was originally known as the VIA GABINA, a name which is used by Livy in the history of the early ages of the Republic (Liv. ii. 11), but would seem to have afterwards fallen into disuse, so that both Strabo and the Itineraries give the name of Via Praenestina to the whole line. (Strab. v. p. 238; *Itin. Ant.* p. 302.) In the latter period of the Republic, indeed, Gabii had fallen very much into decay, while Praeneste was still an important and flourishing town, which will sufficiently account for the one appellation having become merged in the other. A continuation of the same road, which was also included under the name of the Via Praenestina, was carried from the foot of the hill at Praeneste, through the subjacent plain, till it fell into the Via Latina, just below Anagnia.

The stations on it mentioned in the Antonine Itinerary (p. 302) are:—

From Rome to Gabii - - - -	xii. M. P.
Praeneste - - -	xi.
Sub Anagnia - -	xxiv.

The Tabula gives the same distances as far as Praeneste, which are very nearly correct. Strabo reckons it 100 stadia (12½ miles) from Rome to Gabii, and the same distance thence to Praeneste. The continuation from Praeneste to Sub Anagnia is given only in the Antonine Itinerary, but the distance is overstated; it does not really exceed 18 miles.

The Via Praenestina issued from the Porta Esquilina at Rome, together with the Via Labicana (Strab. v. p. 237): it passed through the Porta Praenestina in the later circuit of the walls, now called *Porta Maggiore;* and separated from the Via Labicana immediately afterwards, striking off in a nearly direct line towards Gabii. About 3 miles from Rome it passed the imperial villa of the Gordians, the magnificence of which is extolled by Julius Capitolinus (*Gordian.* 32), and is still in some degree attested by the imposing and picturesque ruins at a spot called *Torre dei Schiavi.* (Nibby, *Dintorni*, vol. iii. pp. 707—710.) Nine miles from Rome the road is carried over the valley of a small stream by a viaduct of the most massive construction, still known as the *Ponte di Nona:* and 3 miles farther it passes the still existing ruins of the city of Gabii. Thence to Praeneste the line of the road was not so direct: this part of the *Campagna* being intersected by deep gullies and ravines, which necessitated some deviations from the straight line. The road is however clearly marked, and in many places retains its ancient pavement of basaltic lava. It is carried nearly straight as far as a point about 5 miles beyond Gabii, where it passes through a deep cutting in the tufo rock, which has given to the spot the name of *Cavamonte*: shortly afterwards it turns abruptly to the right, leaving the village of *Gallicano* (the probable site of PEDUM) on the left, and thence follows the line of a long narrow ridge between two ravines, till it approaches the city of Praeneste. The highroad doubtless passed only through the lower part of that city. Portions of the ancient pavement may be seen shortly after quitting the southern gate (*Porta del Sole*), and show that the old road followed the same direction as the modern one, which leads through *Cavi* and *Paliano*, to an inn on the highroad below *Anagni*, apparently on the very same site as the station Sub Anagnia (or Compitum Anagninum, as it is called in another route) of the Itinerary.

(Westphal, *Röm. Kamp.* pp. 97—107; Nibby, *Dintorni di Roma*, pp. 625—630.) [E. H. B.]

VIA SALARIA (ἡ Σαλαρία ὁδός, Strab.), one of the most ancient and well-known of the highroads of Italy, which led from Rome up the valley of the Tiber, and through the land of the Sabines to Reate, and thence across the Apennines into Picenum, and to the shores of the Adriatic. We have no account of the period of its construction as a regular road, but there can be little doubt that it was a frequented route of communication long before it was laid down as a regular highway: and the tradition that its name was derived from its being used by the Sabines to carry into their own country the salt that they obtained from the Roman salt-works at the mouth of the Tiber, in itself seems to point to an early age. (Fest. *s. v. Salaria.*) It was indeed, with the exception of the Via Latina, the only one of the great Roman highways, the name of which was not derived from that of its first constructor. But it cannot be inferred from the expressions of Livy that the battle of the Allia was fought "ad undecimum lapidem," and that the Gauls on a subsequent occasion encamped "ad tertium lapidem via Salaria trans pontem Anienis" (Liv. v. 37, vii. 9), that the regular road was then in existence, though there is no doubt that there was a much frequented line of communication with the land of the Sabines. We learn from the latter passage that a bridge had been already constructed over the Anio; and it is probable that the Via Salaria was constructed in the first instance only as far as Reate, and was not carried across the mountains till long afterwards. Even in the time of Strabo there is no evidence that it reached to the Adriatic: that author speaks of it merely as extending through the land of the Sabines, but as not of great extent (οὐ πολλὴ οὖσα, Strab. v. p. 228), which renders it improbable that it had then been carried to the Upper Sea. But the Itineraries give the name of Salaria to the whole line of road from Rome to Castrum Truentinum on the Adriatic, and thence to Adria.

The Salarian Way issued from the Porta Collina of the ancient city together with the Via Nomentana (Strab. *l. c.*; Fest. *s. v. Salaria*); but they diverged immediately afterwards, so that the one quitted the outer circuit of the city (as bounded by the walls of Aurelian) through the Porta Salaria, the other through the Porta Nomentana. Between 2 and 3 miles from Rome the Via Salaria crossed the Anio by a bridge, called the Pons Salarius, which was the scene of the memorable combat of Manlius Torquatus with the Gaul. (Liv. vii. 9.) The present bridge is ancient, though not strictly of Roman date, having been constructed by Narses, to replace the more ancient one which was destroyed by Totila. On a hill to the left of the road, just before it descends to the river, is the site of the ancient city of ANTEMNAE, and a hill to the right of the road immediately after crossing the river is worthy of notice, as the spot where the Gauls encamped in B. C. 361 (Liv. *l. c.*), and where Hannibal pitched his camp when he rode up to reconnoitre the walls of Rome. (Id. xxvi. 10.) Between 5 and 6 miles from Rome, after passing the *Villa Spada*, the road passes close to *Castel Giubileo*, a fortress of the middle ages, which serves to mark the site of the ancient FIDENAE. From this point the road is carried through the low grounds near the Tiber, skirting the foot of the Crustumian hills, which border it on the right. Several small streams descend from these hills, and, after crossing the road, discharge themselves into the Tiber; and there can be no doubt that one of these is the far-famed Allia, though which of them is entitled to claim that celebrated appellation is still a very disputed point. [ALLIA.] The road continued to follow the valley of the Tiber till, after passing *Monte Rotondo*, it turned inland to Eretum, the site of which is probably to be fixed at *Grotta Marozza*, and is marked in the Itineraries as 18 miles from Rome. Here the Via Nomentana again fell into the Salaria. (Strab. v. p. 228.) Hence to Reate the latter road traversed a hilly country, but of no great interest, following nearly the same line as the modern road from Rome to *Rieti*. The intermediate station of Ad Novas or Vicus Novus, as it is called in the Antonine Itinerary is still marked by ruins near the *Osteria Nuova*, 32 miles from Rome, and 16 from *Rieti*. Here an old church still bore at a late period the name of *Vico Nuovo*.

The stations on the original Via Salaria, from Rome to Reate, are correctly given, and can clearly be identified.

From Rome to

Eretum (*Grotta Marozza*)	xviii. M. P.
Vicus Novus (*Ost. Nuova*)	xiv.
Reate (*Rieti*)	xvi.

From Reate the Via Salaria (or the continuation of it as given in the Itineraries) proceeded nearly due E. by Cutiliae, which is identified by its celebrated lake, or rather mineral springs, to Interocrea (*Antrodoco*), situated at the junction of two natural passes or lines of communication through the central Apennines. The one of these leads from Interocrea to Amiternum, in the upper valley of the Aternus, and was followed by a cross-road given in the Tabula, but of which both the stations and the distances are extremely confused: the other, which is the main valley of the Velinus, and bears nearly due N., was ascended by the Via Salaria as far as Falacrinum, 16 miles from Interocrea, and near the sources of the Velinus. Thence that road crossed the ridge of the Apennines and descended into the valley of the *Tronto* (Truentus), which river it followed to its mouth at Castrum Truentinum, passing on the way by the strongly situated city of Asculum (*Ascoli*). The distances on this line of route are thus correctly given in the Antonine Itinerary (p. 307):

From Reate to

Cutiliae (near *Paterno*)	viii. M. P.
Interocrea (*Antrodoco*)	vi.
Falacrinum (near *Civita Reale*)	xvi.
Vicus Badies	ix.
Ad Centesimum*	x.
Asculum (*Ascoli*)	xii.
Castrum Truentinum	xx.

From this last point two roads branched off, the one turning N., and proceeding along the coast of the Adriatic to Ancona; the other proceeding S. along the same coast to Castrum Novum (near *Giulia Nuova*), and thence to Adria (*Atri*). The latter branch is given in the Itinerary as a part of the Via Salaria; but it is clear that neither of them properly belonged to that highway, both being in fact only portions of the long line of road which followed the coast of the Adriatic continuously from Ancona to Brundusium, and which is given in the Antonine Itinerary in connection with the Via Flaminia (*Itin. Ant.* pp. 313—316). (The course of the Via Salaria is examined, and the distances discussed in detail by D'Anville, *Analyse Géographique de l'Italie* pp. 163—169.) [E. H. B.]

VIA SUBLACENSIS. [VIA VALERIA.]

VIA TIBERINA, a name found in inscriptions, and noticed by the Notitia and Curiosum among the roads that issued from the gates of Rome, was in all probability the road that quitted the Via Flaminia at Saxa Rubra, and followed the right bank of the Tiber until it rejoined the Via Flaminia, between *Acqua Viva* and *Borghetto*. The existence of such a road is known from remains of it still visible; and it is the only one to which the name of Via Tiberina can well be applied. (Westphal, *Röm. Kamp.* pp. 134, 138.) [E. H. B.]

VIA TIBURTINA. [VIA VALERIA.]

VIA TRAJANA. [VIA APPIA, No. 4.]

VIA VALERIA (ἡ Οὐαλερία ὁδός, Strab.), one of the most celebrated and important of the Roman highways, which led from Rome, or, more strictly speaking, from Tibur, to the lake Fucinus and the land of the Marsi, and thence was subsequently continued to the Adriatic, at the mouth of the Aternus. The period of its construction is uncertain. It has indeed been frequently supposed to have derived its name from, and to have been the work of, M. Valerius Maximus, who was censor with C. Junius Bubulcus in B. C. 307; but the expression of Livy, that the two constructed roads "per agros," would certainly seem to refer to cross-roads in the neighbourhood of Rome; and it is very improbable that the construction of so celebrated a highway as the Via Valeria should not have been more distinctly stated. (Liv. ix. 43.) The Via Valeria, indeed, was properly only a continuation of the Via Tiburtina, which led from Rome to Tibur; and though the Itineraries include the whole line of route under the name of the Via Valeria, it appears that the distinction was still kept up in the time of Strabo, who distinctly speaks of the Valerian Way as *beginning from* Tibur, and leading to the Marsi, and to Corfinium, the metropolis of the Peligni (Strab. v. p. 238). The expressions of the geographer would naturally lead us to conclude that the Via Valeria was in his time carried as a regular highway as far as Corfinium; but we learn from an inscription, that this was not the case, and that the regularly constructed road stopped short at Cerfennia, at the foot of the Mons Imeus or *Forca di Caruso*, a steep and difficult pass, over which the highway was not carried till the reign of Claudius, who at the same time continued it to the mouth of the Aternus. (Orell. *Inscr.* 711.) It appears that the portion thus added at first bore the name of the Via Claudia Valeria (*Inscr. l. c.*); but the distinction was soon lost sight of, and the whole line of route from Rome to the Adriatic was commonly known as the Via Valeria. (*Itin. Ant.* p. 308.) It will be convenient here to adopt the same usage, and consider the whole course of the road under one head.

The Via Tiburtina, as the road from Rome to Tibur was properly called, must undoubtedly have been of very ancient origin. There must indeed have existed from the earliest ages of Rome a frequented highway or communication between the two cities; but we are wholly ignorant as to the time when a regularly made road, with its solid pavement and all the other accessories of a Roman via, was constructed from the one city to the other. The road as it existed in the time of the Roman Empire may be distinctly traced by portions still remaining of the pavement, or by sepulchres and fragments of ancient buildings, so that no doubt can exist as to its precise course. It quitted the original city by the Porta Esquilina, passed through the Porta Tiburtina (now *Porta S. Lorenzo*) in the walls of Aurelian, and then proceeded nearly in a straight line to the Anio, which it crossed by a bridge about 4 miles from Rome. This bridge, now called the *Ponte Mammolo*, is in its present state the work of Narses, having been restored at the same time as those on the Via Salaria and Nomentana, after their destruction by Totila, A. D. 549. From this bridge the ancient road followed very nearly the same line as the modern one as far as the *Lago di Tartaro*, a small lake or pool of sulphureous waters, similar in character to the more considerable pool called the *Solfatara* or Aquae Albulae, about 2 miles farther on, and a mile to the left of the highroad. Leaving this on the left, the Via Tiburtina proceeded almost perfectly straight to the *Ponte Lucano*, at the foot of the hill of *Tivoli*, where it recrossed the Anio. There can be no doubt that this bridge retains its ancient name of Pons Lucanus, though this is not mentioned by any ancient author; but the origin of the name is evident from the massive sepulchre of the Plautian family (a structure not unlike the celebrated tomb of Caecilia Metella on the Appian Way), which stands close to the bridge, and which was constructed by M. Plautius Lucanus, who was censor together with Tiberius in the reign of Augustus. From the inscription on an ancient milestone it appears that this part of the road was constructed by him at the same time; and it is probable that the original Via Tiburtina was carried from the *Lago di Tartaro* in a different direction, bearing away more to the left, so as to leave the Aquae Albulae on the right; while the road constructed by Plautius, like the modern highroad, passed between that lake and Tibur. The 14th milestone was found near the spot where the road crosses the artificial channel that carries off the waters of the lake. From the *Ponte Lucano* the ancient road ascended the hill of Tibur by a very steep and straight ascent, passing through or under a portion of the vaulted snbstructions of the so-called villa of Maecenas. [TIBUR.]

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* It is clear from the name that this station was distant 100 miles from Rome, while the distances above given would make up only 97 miles: but it is uncertain at what precise point the deficiency occurs. The Tabula gives 9 miles from Reate to Cutiliae, and 7 thence to Interocrea: if these distances be adopted the result is 99 miles, leaving a discrepancy of only one mile. In either case the approximation is sufficient to show the general correctness of the Itineraries.

The Itineraries all agree in stating the distance of Tibur from Rome at 20 miles; but it in reality little exceeds 18 by the direct road, which crossed the *Ponte Lucano*, as above described. The Tabula gives the Aquae Albulae as an intermediate station, but places it 16 M. P. from Rome, though the true distance is only 14.

From Tibur the Via Valeria ascended the valley of the Anio, passing by the town of Varia (*Vicovaro*), 8 miles from Tibur, to a point marked by an inn, now called *Osteria Ferrata*, 5 miles beyond *Vicovaro* and 13 from *Tivoli*. This point, where the Anio makes a sudden bend, is evidently the site of the station Ad Lamnas of the Tabula, whence a side road struck off to the right, ascending the upper valley of the Anio to Sublaqueum (*Subiaco*), whence the road derived the name of VIA SUBLACENSIS, by which it is mentioned by Frontinus (*de Aquaeduct.* 15). The road is given in the Tabula, but in so confused a manner that it is impossible to make it out. Sublaqueum was in reality 48 miles from Rome by this route, or 28 from Tibur.

The Via Valeria, on the other hand, turned to the left at the *Osteria Ferrata*, and crossed the hills to Carseoli, the ruins of which are still visible at some distance nearer Rome than the modern village of *Carsoli*. Thence it ascended a steep mountain-pass, where portions of the ancient road, with its pavement and substructions, are still visible, and descended again into the basin of the Lake Fucinus. After passing by, rather than through, Alba Fucensis, it was carried along the N. shore of the lake to Cerfennia, the site of which is clearly identified at a spot just below the village of *Coll' Armeno*. [CERFENNIA.] Here, as already mentioned, the original Via Valeria terminated; but the continuation of it, as constructed by Claudius, and given in the Itineraries, ascended the steep mountain-pass of the MONS IMEUS, and thence descended into the valley of the Aternus, on the banks of which, near its confluence with the *Gizio*, stood the city of Corfinium. Three miles from that city was a bridge over the Aternus (near the site of the present town of *Popoli*), which constituted an important military position. [ATERNUS.] Below this point the river flows through a narrow pass or defile, through which the Via Valeria also was carried. The station Interpromium, marked in the Itineraries as 12 miles from Corfinium, must be placed at the *Osteria di S. Valentino*, below the village of the same name. Thence the road descended the valley of the Aternus to its mouth, which is correctly placed by the Itineraries 21 miles from Interpromium, and 9 beyond Teate (*Chieti*).

The distances given in the Antonine Itinerary from Rome to this point are as follow:—

Rome to Tibur (*Tivoli*) - -	XX. M. P.
Carseoli (Ru. near *Carsoli*)	xxii.
Alba Fucentia (*Alba*) -	xxv. (xxii.)
Cerfennia (*Sta Felicita*)	xxiii. (xiii.)
Corfinium (*S. Pelino*) -	xvi. (xvii.)
Interpromium (*Ost. di S. Valentino*) - -	xi. (xii.)
Teate (*Chieti*) - -	xvii. (xii.)

The distances stated in parentheses are the corrections suggested by D'Anville, who examined the whole of this line of route with much care, and are confirmed by the discovery of ancient milestones, which leave no doubt as to the actual distances. The general correctness of the result thus obtained is confirmed by a statement of Pliny (iii. 5. s. 6), in which he estimates the breadth of Italy in its central part, as measured from the mouths of the Tiber to that of the Aternus at 136 miles. Here the mention of the Aternus leaves little doubt that the measurement was taken along the Via Valeria. Now the corrected distances above given amount to 118 miles from Rome to Teate, or 125 miles to the mouth of the Aternus; and if to this be added 16 miles from Rome to Ostia, the result is 141 miles, agreeing, within 5 miles, with the statement of Pliny.

(For a full examination of this whole line of route, see D'Anville, *Analyse Géogr. de l'Italie*, pp. 170—182, and Kramer, *Der Fuciner See*, pp. 59—62. The Via Tiburtina and the first part of the Valeria are also described and examined by Westphal, *Röm. Kamp.* pp. 108—121, and Nibby, *Vie degli Antichi*, pp. 96—104)

The proper termination of the Via Valeria, as continued by Claudius, was undoubtedly at the mouth of the Aternus. But the Antonine Itinerary continues it on to Hadria, which it places at 14 M.P. from Teate; but this distance is much below the truth: we should perhaps read 24 M.P. The probability is, that at the mouth of the Aternus it fell into the line of road previously existing along the coast of the Adriatic, and which, without belonging properly to any of the three highways that proceeded from Rome to that sea, served to connect the Valerian, Salarian, and Flaminian Ways. For this reason it may be useful to set down here the stations and distances along this line of coast, from the mouth of the Aternus to Ancona. They are thus given in the Antonine Itinerary (p. 313):—

From the Ostia Aterni (*Pescara*) to

Hadria (*Atri*)	xvi. M. P.
Castrum Novum (near *Giulia Nuova*)	xv.
Castrum Truentium (at the mouth of the *Tronto*)	xii.
Castellum Firmanum (*Porto di Fermo*)	xxiv.
Potentia (*Potenza*)	xxii.
Numana (*Humana*)	x.
Ancona	viii.

Here the coast-road joined one branch of the Via Flaminia; and the distances from Ancona to Ariminum will be found in the article on that road. [VIA FLAMINIA.]

The Via Valeria, like the Aemilia and Flaminia, gave name to one of the later divisions or provinces of Italy under the Roman Empire, which was called Valeria. It comprised the land of the Marsi, Peligni, and Vestini, through which the road really passed, as well as the land of the Sabines, which was traversed by the Via Salaria. [ITALIA, p. 93.] [E. H. B.]

VIADUS (Οὐίαδος), a river of Germany, west of the Vistula, mentioned by both Ptolemy (ii. 11. § 2) and Marcianus (p. 53) as flowing into the Mare Suevicum or Baltic. Neither of these authors mentions either its source or its course, but it is generally assumed to be the *Oder*. Ptolemy in another passage (ii. 11. § 15) mentions, according to the common reading, a river Ἰαδούα, which some regard as a tributary of the Viadus, and others as a name of the upper Viadus; but Wilberg, the latest editor of Ptolemy, treating Ἰαδούα as a corrupt reading, has altered it to Οὐίαδος. [L. S.]

VIANA (Οὐίανα), a place in Rhaetia, on the road from Vemania to Augusta Vindelicorum (Ptol. ii. 12. § 4); it is marked in the Peutinger Table as Viaca, and its site is now occupied by a place called *Wageck*. [L. S.]

VIATIA. [BEATIA.]

VIBI FORUM. [FORUM VIBII.]

VIBINUM, or VIBONIUM (Ἰϐώνιον: *Bovino*), a town of Apulia, in the interior of that country, 7 miles S. of Aecae (*Troja*) and 15 from Luceria. Its correct name is given by Pliny, who enumerates the Vibinates among the municipal communities of Apulia, and by inscriptions which are still extant at *Bovino*, an episcopal town situated on one of the lower slopes of the Apennines, on the right of the river *Cervaro* (Cerbalus). (Plin. iii. 11. s. 16; Holsten, *Not. ad Cluver.* p. 272.) There is no doubt that it is the place of which the name is corruptly written in Ptolemy, Vibarnum (Οὐίϐαρνον, iii. 1. § 72), and which is called by Polybius Vibonium (Ἰϐώνιον, for which we should probably read Οὐιϐώνιον, Schweigh. *ad loc.*). The latter author distinctly places it among the Daunian Apulians, and mentions that Hannibal established his camp there, and thence laid waste the territory of Arpi and other neighbouring cities. (Polyb. iii. 88.) [E. H. B.]

VIBIONES (Οὐιϐίωνες or Ἰϐίωνες, Ptol. iii. 5. § 23), a people of European Sarmatia, on the N. side of Mount Bodinus, probably on the river *Iwa* or *Jeviza* in *Volhynia*. [T. H. D.]

VIBO, VIBO VALENTIA. [HIPPONIUM.]

VIBONENSIS SINUS, another name of the Hipponiates Sinus. [HIPPONIUM.]

VICENTIA or VICETIA (Οὐίκετία: *Eth.* Vicentinus: *Vicenza*), a city of Venetia in the N. of Italy, situated between Patavium and Verona, and distant 22 miles from the former and 33 from the latter city (*Itin. Ant.* p. 128; *Itin. Hier.* p. 559). No mention is found of Vicentia before the Roman conquest of this part of Italy, and the earliest record of its existence is an inscription of the republican period which informs us that the limits between its territory and that of the Atestini were fixed and determined by the proconsul Sex. Atilius Saranus in B. C. 136. (Orell. *Inscr.* 3110.) It is also incidentally mentioned as one of the municipal towns in the N. of Italy, in B. C. 43. (Cic. *ad Fam.* xi. 19.) Strabo notices it as one of the minor towns of Venetia, and Tacitus tells us that it was taken by Antonius, the general of Vespasian, on his advance from Patavium to Verona, in a manner that sufficiently proves it not to have been a town of any great importance. (Tac. *Hist.* iii. 8; Strab. v. p. 214.) But it always continued to be a municipal town, and the younger Pliny mentions a cause in which the Vicentini were engaged before the Roman Senate in defence of their municipal rights. (Plin. *Ep.* v. 4, 14.) We learn also from Suetonius that it was the birthplace of the grammarian Remmius Palaemon. (Suet. *Gramm.* 23.) It is noticed also by both Pliny and Ptolemy, as well as in the Itineraries, and evidently continued till near the close of the Roman Empire, to be a municipal town of some consideration, though very inferior to its opulent neighbours, Verona and Patavium. (Plin. iii. 19. s. 23; Ptol. iii. 1. § 30; Orell. *Inscr.* 3219). It suffered severely in common with most of the cities of Venetia from the invasion of Attila (A.D. 452), by whom it was laid waste with fire and sword (*Hist. Miscell.* xv. p. 549), but it recovered from this catastrophe, and appears again under the Lombards as a considerable city of Venetia (P. Diac. ii. 14, v. 39). During the middle ages it became for some time an independent republic, and is still a populous city with about 30,000 inhabitants, but has no remains of antiquity.

The name is written in inscriptions Vicetia, which has been restored by recent editors as the true reading both in Pliny and in Tacitus, but it is certain that before the close of the Roman Empire the name Vicentia (which has been retained in the modern *Vicenza*) was already in use. [E. H. B.]

VICIANUM, a place in Moesia (*Tab. Peut.*), probably the Βέρζανα of Procopius (*de Aed.* iv. 4. p. 281), and the present *Nova Berda*. [T. H. D.]

VICTO'RIA (Οὐικτωρία, Ptol. ii. 3. § 9), the most eastern place belonging to the Damnonii in Britannia Barbara. Camden (p. 1190) thinks that it is Bede's *Caer Guidi*, and that it stood on *Inchkeith Island*, in the *Frith of Forth;* but Horsley is of opinion that it is *Abernethy*, near *Perth*. [T. H. D.]

VICTO'RIAE MONS, a mountain in Hispania Citerior, near the Iberus. (Liv. xxiv. 41.) [T. H. D.]

VICTO'RIAE PORTUS, a haven belonging to Juliobriga, a town of the Cantabri in Hispania Tarraconensis. (Plin. iv. 20. s. 34.) Now *Santonna*. (Cf. Florez, *Esp. Sagr.* xxiv. p. 9.) [T. H. D.]

VICTUMVIAE. [TICINUS].

VICUS ALEXANDRI. [VIA OSTIENSIS.]

VICUS AMBIATINUS. [AMBIATINUS.]

VICUS AQUA'RIUS, a place in the territory of the Vaccaei in Hispania Tarraconensis. (*Itin. Ant.*

p. 439.) Variously identified with *Villafafila* and *Villasecco*. [T. H. D.]

VICUS AQUENSIS. [Aquae Convenarum.]

VICUS CAECI'LIUS, a place in Lusitania belonging to the Vettones, on the road from Augusta Emerita to Caesaraugusta. (*Itin. Ant.* p. 434.) Variously identified with *Naralconcejo* and *S. Esteran.* [T. H. D.]

VICUS CUMINA'RIUS, a place of the Carpetani in Hispania Tarraconensis, somewhat S. of the Tagus, and E. of Toletum. Probably the modern *St. Cruz de la Zarza*, which is still renowned for its cumin. (Morales, *Antig.* p. 77; Florez, *Esp. Sagr.* v. p. 22.) Others have identified it with *Ocaña* and *Bayona.* [T. H. D.]

VICUS DOLUCENSIS, in Gallia. The name occurs only on an inscription found at *Halinghen*, near *Boulogne*, the ancient Gesoriacum [Gesoriacum]. Vicus Dolucensis may be the old name of *Halinghen.* (Ukert, *Gallien.*) [G. L.]

VICUS HE'LENAE, in Gallia, mentioned by Sidonius Apollinaris (*Major. Carm.* 5. 216), in the country of the Atrebates; but geographers disagree about the site. Some place it at *Hedin* or *Hesdin*, on the *Canche*, but that river is in the country of the Morini. Others fix it at a place called *Lens*, and others in other places. (Ukert, *Gallien.*) [G. L.]

VICUS ICTIMULORUM. [Ictimuli.]

VICUS JULII or ATURES, in Aquitania. The name Civitas Aturensium occurs in the Notitia of the Gallic Provinces. The name Atures also occurs in Sidonius Apollinaris (ii. ep. 1). In the passage of Tibullus, cited under Aturus [Vol. I. p. 336] "Atur" is said to be a correction of Scaliger, the MSS. having Atax: —

> "Quem tremeret forti milite victus Atur;"

but the great critic is probably right.

At the council of *Agde* (Agatha), A. D. 506, there is a subscription by a bishop "de civitate Vico Juli," and the same name occurs in Gregory of Tours. D'Anville affirms that Atures and Vicus Julii are the same place, relying on a Notice, where we read "Civitas Adtorensium Vico Juli." The name of the river Atur was also given to a people Atures, who have given their name to the town of *Aire*, which is on the *Adour.* (D'Anville, *Notice, &c.*) [G. L.]

VICUS JULIUS, in Gallia, is mentioned only in the Notitia of the Empire as a post under the orders of the general residing at Mogontiacum (*Mainz*). It is placed between Tabernae (*Rhein-Zabern*) and Nemetes (*Speier*). D'Anville supposes Vicus Julius to be *Germersheim*, at the place where the *Queich* enters the Rhine. [G. L.]

VICUS MATRINI. [Via Cassia.]

VICUS NOVUS. [Via Salaria.]

VICUS SPACORUM. [Spacorum Vicus.]

VICUS VARIANUS. [Via Aemilia, No. 5.]

VIDRUS (Οὐίδρος), a small coast river in the west of Germany, between the Rhenus and the Amisia (Ptol. ii. 11. § 1; Marcian. p. 51), is probably the same as the *Wecht.* [L. S.]

VIDUA (Οὐιδούα, Ptol. ii. 2. § 2), a river on the N. coast of Hibernia; according to Camden (p. 1411), the *Crodagh.* Others identify it with the *Culmore.* [T. H. D.]

VIDUBIA or VIDUBIO, in Gallia, appears in the Table on a road from Andematunum (*Langres*) to Cabillio, which is Cabillonum (*Châlon-sur-Saône*). The road passes through File or Tile [Tile] to Vidubia. The distance in the Table between Tile and *Châlon*, 39 leagues, is correct; and it is 19 from Tile to Vidubia. D'Anville fixes Vidubia at *St. Bernard*, on the little river *Vouge*, a branch of the *Saône.* (D'Anville, *Notice, &c.*) [G. L.]

VIDUCASSES, a Celtic people in Gallia Lugdunensis. Pliny (iv. 18) mentions them before the Bodiocasses, who are supposed to be the Baiocasses [Baiocasses]. Ptolemy (ii. 8. § 5) writes the name Οὐιδουκαίσιοι or Οὐιδουκάσσιοι, for we must assume them to be the Viducasses, though he places the Viducassii next to the Osismii, and the Veneti between the Viducassii and the Lexovii. But the Viducasses are between the Baiocasses and the Lexovii. The boundary between the Viducasses and the Baiocasses is indicated by a name *Fins* (Fines), which often occurs in French geography.

There is a place named *Vieux* SW. of *Caen*, in the department of *Calvados*, some distance from the left bank of the river *Orne.* This place is mentioned in the titles or muniments of the neighbouring abbey of *Fontenai*, on the other side of the *Orne*, under the name of Videocae or Veocae, of which *Vieux* is a manifest corruption, as D'Anville shows, like Tricasses, Trecae, *Troies*, and Durocasses, Drocae, *Dreux.* There is or was a stone preserved in the *château of Torigni*, in the arrondissement of *Saint Lô*, in the department of *Manche*, which contains the inscription ORDO CIVITATIS VIDVCAS. This marble, which was found at *Vieux* in 1580, is said to be the pedestal of a statue placed in the third century of our aera in honour of T. Sennius Solemnis. In the excavations made at *Vieux* in 1705 were found remains of public baths, of an aqueduct, a gymnasium, fragments of columns, of statues, and a great number of medals of the imperial period, besides other remains. Inscriptions, of the date A. D 238, found on the spot show that this city had temples and altars erected to Diana, to Mars, and to Mercury. (*Nouveaux Essais sur la Ville de Caen*, par M. L'Abbé Delarue, 2 vols. Caen, 1842, cited by Richard et Hocquart, *Guide du Voyageur.*)

The name of this old town is unknown, but the remains show that it was a Roman city, probably built on a Celtic site; and several Roman roads branch off from it. Some geographers suppose it to be the Araegenus or Araegenue of the Table, which D'Anville would fix at *Bayeux.* But the site of Araegenus is doubtful. [Augustodurus.] [G. L.]

VIENNA (Οὐϊένα, Οὐϊέννα: *Eth.* Viennensis: *Vienne*), a city of the Allobroges (Ptol. ii. 10. § 11) in Gallia Narbonensis, on the east bank of the *Rhône;* and the only town which Ptolemy assigns to the Allobroges. Stephanus (*s. v.* Βίεννος) gives this form of the word and an Ethnic name Βιέννιος, and he suggests also Βιεννήσιος and Βιενναῖος from a form Βιέννη. He has preserved a tradition about Vienna being a Cretan colony from Biennus in Crete; and accordingly, if this were true, its origin is Hellenic. Dion Cassius (xlvi. 50) has a story about some people being expelled from Vienna by the Allobroges, but he does not say who they were. [Lugdunum.]

The position of Vienna is easily fixed by the name and by its being on the Roman road along the east side of the *Rhône.* There is a difficulty, however, as D'Anville observes, in the Antonine Itinerary, which makes Vienna xxiii. from Lugdunum, and adds the remark that by the shorter cut it is xvi. The number xvi. occurs also in the

Table. It is remarked, too, that Seneca (*De Morte Claudii*, c. 6) says that Claudius was born at Lugdunum (*Lyon*), "ad sextum decimum lapidem a Vienna." The real distance from Vienna to the *Rhône* at *Lyon* is about 17 M. P.; but D'Anville suggests that the territory of Lugdunum may have had a narrow strip on the south side of the *Rhône*. There can be no road of 23 M. P. from Lugdunum to Vienna, unless it be one on the west bank of the *Rhône*. Strabo (iv. pp. 184, 186) makes the distance between Lugdunum and Vienna 200 stadia or 20 M. P., which is too much.

Vienna is first mentioned by Caesar (*B. G.* vii. 9), and only once mentioned. He had crossed the *Cévennes* into the *Auvergne* in the depth of winter, and he went again over the mountains to Vienna to meet a newly-levied cavalry force, which some time before he had sent on thither. Under the Empire Vienna was a great city, and there was rivalry and enmity between it and Lugdunum. (Tacit. *Hist.* i. 65.) Mela speaks of it as a flourishing place; and under the Empire it was a Colonia (Plin. iii. 4; Tacit. *Hist.* i. 66), before the time of Claudius, who speaks of it in his Oratio (*super Civitate Gallis danda*); "Ornatissima ecce Colonia valentissimaque Viennensium, quam longo jam tempore senatores huic curiae confert." (J. Lipsius, *Excurs. ad Tacit. Ann.* lib. xi.) This passage shows that Vienna had already supplied members to the Roman senate, and it must have been a Romana Colonia. Martial (vii. 88) calls it "pulcra":—

> "Fertur habere meos, si vera est fama, libellos,
> Inter delicias pulcra Vienna suas."

So Pliny says that his works were in the booksellers' shops at Lugdunum. [Lugdunum.] These facts present a curious contrast between the book trade in a French provincial town under the Empire and at the present day, when a man would not find much. Vienna was also noted for the wine (Martial, xiii. 107) that grew in the neighbourhood; and some of the best wines of the *Rhône* are still made about *Vienne*. This town afterwards gave name to the subdivision of Narbonensis named Viennensis.

The modern town of *Vienne* is in the department of *Isère*, on the little river *Gère*, which flows through *Vienne* to the *Rhône*. The modern town is in the narrow valley of the *Gère*, and extends to the banks of the *Rhône*. The Roman town was placed on two terraces in the form of amphitheatres. There still exist the foundations of the massive Roman walls above 19,000 feet in circuit which enclosed Vienna. These walls, even in the weakest parts, were about 20 feet thick; and it appears that there were round towers at intervals. There are at *Vienne* the remains of some arcades, which are supposed to have formed the entrance to the Thermae. They are commonly called triumphal arches, but there is no reason for this appellation. One of the arcades bears the name of the emperor Gratian. There is a temple which M. Schneider has conjectured to have been dedicated to Augustus and Livia, if his deciphering of the inscription may be trusted. This is one of the best preserved Roman monuments of its kind in France after the *Maison Carrée* of *Nîmes* [Nemausus]. It is now a Museum, and contains some valuable ancient remains and inscriptions. This building is of the Corinthian order, with six columns in front and eight on each side; the columns are above 3 feet in diameter, and 35 feet high, including the base of the capitals.

There is a singular monument near *Vienne*, sometimes called Pontius Pilate's tomb, there being a tradition that Pilate was banished to Vienna. But even if Pilate was sent to Vienna, that fact will not prove that this is his monument. It is a pyramid supported on a quadrangular construction, on the sides of which there are four arcades with semicircular arches at the top; and there are columns at each of the angles of the construction. Each side of the square of this basement is about 21 feet long, and the height to the top of the entablature of the basement is nearly 22 feet. The pyramid with its smaller base rests on the central part of the quadrangular construction; it is about 30 feet high, and the whole is consequently about 52 feet high. The edifice is not finished. It has on the whole a very fine appearance. There is a drawing of it in the *Penny Cyclopaedia* (art. *Vienne*), made on the spot in 1838 by W. B. Clarke, architect.

The remains of the amphitheatre have been found only by excavation. It was a building of great magnitude, the long diameter being above 500 feet and the smaller above 400 feet, which dimensions are about the same as those of the amphitheatre of Verona. It has been used as a quarry to build the modern town out of. Three aqueducts supplied Vienna with water during the Roman period. These aqueducts run one above another on the side of the hill which borders the left bank of the *Gère*, and they are nearly parallel to one another, but at different elevations. The highest was intended to supply the amphitheatre when a naumachia was exhibited. There are also remains of a fourth aqueduct large enough for four persons to walk in upright and abreast. These aqueducts were almost entirely constructed under ground, with a fall of about one in a thousand, and for the most part lined inside with a red cement as high up as the spring of the arches.

The Roman road, sometimes called the Via Domitia, ran from Arelate (*Arles*) along the E. side of the river to Lugdunum (*Lyon*). Where it enters *Vienne*, it is now more than 3 feet below the surface of the ground, and this depth increases as it goes farther into the town. It is constructed of large blocks of stone. Another road went from Vienna to the Alpis Graia (*Little St. Bernard*) through Bergintrum; and it is an interesting fact to find that several villages on this road retain names given to them in respect of the distance from *Vienne*: thus *Septême* is 7 miles, *Oytier* 8 miles, and *Diémoz* 10 Roman miles from *Vienne*. Another road led from *Vienne* through Cularo (*Grenoble*) to the Alpis Cottia (*Mont St. Genèvre*). (See Richard et Hocquart, *Guide du Voyageur*, for references to modern works on the antiquities of *Vienne*, and particularly M. Mermet's work, 8vo. Vienne, 1829, which contains the answers to a series of questions proposed by the Académie des Inscriptions et Belles Lettres; also the references in Ukert, *Gallien*, p. 453.) [G. L.]

VIGESIMUM, AD. 1. A station in Gallia Narbonensis, the distance of which from a given point determined its name, as we see in the case of other names of places derived from numerals. [Duodecimum, Ad; Vienna.] The place is xx. M. P. from Narbo (*Narbonne*) on the road to Spain, and may be at or near a place called *La Palme*.

2. There is another Ad Vigesimum which occurs in the Itin. of *Bordeaux* to Jerusalem, on the road from *Toulouse*. These numerals show that such cities

had the privilege of reckoning their roads from the capital to the limit of their territories, where a Fines often occurs. [Fines.] (D'Anville, *Notice, &c.*) [G. L.]

VILLA FAUSTINI, a place of the Iceni in Britannia Romana, on the road from Londinium to the northern boundary wall. (*Itin. Ant.* p. 474.) Camden (p. 438) identifies it with *St. Edmund's Bury;* but others have placed it near *Thetford*, at *Wulpit*, and at *Tornham Parva.* [T. H. D.]

VIMINA'CIUM (Οὐιμινάκιον, Ptol. iii. 9. § 3), an important town of Moesia Superior, lying somewhat E. of the mouth of the Margus, and connected with Constantinople by a highroad which passed through Naissus. (*Itin. Ant.* p. 133; *Itin. Hierosol.* p. 564.) It was the head-quarters of the Legio vii. Claudia. (*Ib.*; cf. Eutrop. ix. 13; Procop. *de Aed.* iv. 6. p. 287; Theophyl. i. 5, viii. 12, &c.) By the later Greeks the name is written Βιμινάκιον. Variously identified with *Ram* or *Rama*, and *Kostolacz.* (Cf. Marsili, *Danub.* ii. p. 10; Mannert, vii. p. 78.) [T. H. D.]

VIMINA'CIUM (Οὐιμινάκιον, Ptol. ii. 6. § 50), a town of the Vaccaei in Hispania Tarraconensis, to the E. of Pallancia. (*Itin. Ant.* pp. 449, 453.) Identified with *Valderaduci* or *Beceril.* [T. H. D.]

VINCEIA, a town of Moesia Superior, between Mons Aureus and Margum, and 6 miles from the former. (*Itin. Ant.* p. 132) In the *Itin. Hierosol.* (p. 564) it is called Vingeius or Vingeium. Lapie identifies it with *Semendria.* [T. H. D.]

VINCUM. [Bingium.]

VINDA (Οὐινδία, Ptol. v. 4. § 7), a place in Galatia, between Pessinus and Ancyra, near the modern *Ilidja.* (*It. Ant.* pp. 201, 202.) [L. S.]

VINDALUM, or VINDALIUM (Οὐίνδαλον), in Gallia Narbonensis, a place where Domitius Ahenobarbus defeated the Allobroges, B. C. 121. [Gallia Transalpina, Vol. I. p. 954.] Strabo (iv. p. 185) says that Vindalum is at the confluence of the Sulgas [Sulgas] and the *Rhône.* Florus (iii. 2) names this river Vindalicus or Vindelicus. The Sulgas is the *Sorgue.* D'Anville, relying, as he often does, on a mere resemblance of name, would place Vindalium at *Vedene*, which is about a mile from the junction of the *Sorgue* and the *Rhône.* Others would place Vindalium at *Port de la Traille*, the place where the *Sorgue* joins the *Rhône.* [G. L.]

VINDANA PORTUS (Οὐίνδανα λιμήν), a bay on the north-west coast of Gallia (Ptol. ii. 8. § 1), and placed by Ptolemy between the mouth of the Herius [Herius] and the Promontorium Gobaeum. D'Anville supposes the Vindana to be the bay of *Morbihan*, at the bottom of which was the capital of the Veneti, now *Vannes.* Other geographers have made other guesses: the bay of *Douarnez*, the mouth of the *Blavet*, and others still. [G. L.]

VINDELEIA (Οὐενδέλεια, Ptol. ii. 6. § 53), a town of the Autrigones in Hispania Tarraconensis, between Virovesca and Deobriga. (*Itin. Ant.* p. 454.) Probably *Pancorbo.* [T. H. D.]

VINDELI'CIA (Οὐινδελκία or Βινδελκία), the most western of the four Danubian provinces of the Roman empire. In the time of Augustus, it formed a distinct province by itself, but towards the end of the first century after Christ it was united with Rhaetia. At a still later period the two countries were again separated, and Rhaetia Proper appears under the name Rhaetia Prima, and Vindelicia under that of Rhaetia Secunda. We have here to speak only of the latter or Vindelicia, as it appears in the time of Augustus, when it was bounded on the north by Germania Magna, that is, by the Danube and the Vallum Hadriani or Limes, on the west by the territory of the Helvetii, on the south by Rhaetia, and on the east by Noricum, from which it was separated by the river Oenus (*Inn*). The line of demarcation between Vindelicia and Rhaetia is not mentioned anywhere, but was in all probability formed by the ridge of the Rhaetian Alps. Vindelicia accordingly embraced the north-eastern parts of *Switzerland*, the south-eastern part of *Baden*, the southern part of *Würtemberg* and *Bavaria*, and the northern part of *Tirol.* (Ptol. ii. 12. § 1, 13. § 1, viii. 7. § 1; Sext. Ruf. 8; Agathem. ii. 4.) The country is for the most part flat, and only its southern parts are traversed by offshoots of the Rhaetian Alps. As to the products of Vindelicia in ancient times, we have scarcely any information, though we are told by Dion Cassius (liv. 22) that its inhabitants carried on agriculture, and by other authors that the country was very fertile. (Solin. 21; Isid. *Orig.* i. 4.) The chief rivers of Vindelicia are: the Danube, the upper part of which flowed through the country, and farther down formed its boundary. All the others are Alpine rivers and tributaries of the Danube, such as the Ilargus, Guntia, Licus, Virdo, Isarus, and the Oenus, which separated Vindelicia from Noricum. The Lacus Brigantinus in the south-west also belonged to Vindelicia.

The inhabitants of Vindelicia, the Vindelici, were a kindred race of the Rhaeti, and in the time of Augustus certainly Celts, not Germans, as some have supposed. Their name contains the Celtic root *Vind*, which also occurs in several other Celtic names, such as Vindobona, Vindomagus, Vindonissa, and others. (Zeuss, *Die Deutschen*, p. 228, foll.; Diefenbach, *Celtica*, ii. 1. p. 134, foll.) Others, without assuming that the Vindelicians were Germans, believe that their name is connected with the German *Wenden*, and that it was used as a general designation for nations or tribes that were not Germans, whence the modern *Wend* and also the name of the Vandali or Vindili. (Comp. Horat. *Carm.* iv. 4. 18; Strab. iv. pp. 193, 207, vii. pp. 293, 313; Tac. *Ann.* ii. 17, *Hist.* iii. 5; Suet. *Aug.* 21; Vell. Pat. ii. 39; Plin. iii. 24.) After their subjugation by Tiberius, many of them were transplanted into other countries. (Strab. vii. p. 207; Dion Cass. liv. 22.) The principal tribes into which, according to Strabo, Pliny, and Ptolemy, the Vindelici were divided, were: the Brigantii, Runicatae, Leuni, Consuantae, Benlauni, Breuni, and Licatii. Their more important towns were: Augusta Vindelicorum, their capital, Reginum, Arbor Felix, Brigantium, Vemania, Campodunum, Abodiacum, Abusina, Quintiana Castra, Batava Castra, Vallatum, Isinisca, Pons Oeni, and a few others, which are treated of in separate articles. (Comp. Rayser, *Der Oberdonaukreis Bayerns unter den Römern*, Augsburg, 1830; J. Becker, *Drusus und die Vindelicier*, in Schneidewin's *Philologus*, v. p. 119, foll.) [L. S.]

VINDENAE, a place in Upper Moesia, on the road from Naissus to Scodra. (*Tab. Peut.*) [T. H. D.]

VI'NDERIS (Οὐινδέριος ποταμοῦ ἐκϐολαί, Ptol. ii. 2. § 8), a little river on the E. coast of Hibernia, perhaps that which falls into *Strangford Bay*; but Camden (p. 1403) places it more to the N. near *Carrickfergus.* [T. H. D.]

VINDILI. [Vandali.]

VINDILIS INSULA, on the Atlantic coast of

Gallia, is mentioned in the Maritime Itin. after Uxantis and Sina or Sena. Middle age documents prove that the island of *Belle-île* was once named *Guedel*, and this is the name Vindilis, the interchange of Gu or G and W or V being common. [Vapincum.] Though this is the only evidence, it is sufficient, for the names agree, and *Belle-île* is not likely to have been omitted in the Itin., when smaller islands along the coast are mentioned. [G. L.]

VINDINUM. [Suindinum.]

VINDIUS MONS (Οὔινδιον ὄρος, Ptol. vii. 1. § 28), a chain of mountains in *Hindostán*, extending NE. and SW. nearly, along the N. bank of the Namadus (now *Nerbudda*), in lat. 21°, long. 117° 30′. They are now known by the name of the *Vindhya Ms.*, and form the principal watershed of the *Nerbudda* and *Tapti*, which flow into the Indian Ocean, a little to the N. of *Bombay*, and of the *Soane* and *Andomati*, which are great tributaries of the Ganges. [V.]

VI′NDIUS or VINNIUS (Οὐίνδιον ὄρος, Ptol. ii. 6. § 21), a mountain in Hispania Tarraconensis, which ran in a W. direction from the Saltus Vasconum and formed the boundary between the Cantabri and the Astures. It formed, therefore, the W. portion of the Cantabrian chain. The Iberus had its source in it. [T. H. D.]

VINDOBALA, a station on the wall of Hadrian in Britain, which was garrisoned by the Cohors I. Frixagorum. Camden (p. 1090) identifies it with *Walls-End;* whilst Horsley (p. 105) and others take it to be *Rutchester.* (*Not. Imp.*; Geo. Rav. v. 31.) [Vallum Romanum.] [T. H. D.]

VINDOBO′NA or VENDOBONA (Οὐινδόβουνα: *Vienna*), a town on the Danube in Upper Pannonia, was originally a Celtic place, but afterwards became a Roman municipium, as we learn from inscriptions. (Gruter, *Inscript.* p. 4.) This town, which according to Ptolemy (ii. 15. § 3) for some time bore the name of Juliobona (Ἰουλιόβονα), was situated at the foot of Mons Cetius, on the road running along the right bank of the river, and in the course of time became one of the most important military stations on the Danube; for after the decay of Carnuntum it was not only the station of the principal part of the Danubian fleet, but also of the Legio x. Gemina. (*It. Ant.* pp. 233, 248, 261, 266; *Tab. Peut.*; Aurel. Vict. *de Caes.* 16; Agathem. ii. 4; Jornand. *Get.* 50, where it is called Vindomina.) Vindobona suffered severely during the invasion of the Huns under Attila, yet continued to be a flourishing place, especially under the dominion of the Longobards. (Jornand. *l. c.*) It is well known that the emperor M. Aurelius died at Vindobona. (Aurel. Vict. *de Caes.* 16, *Epit.* 18; comp. Fischer, *Brevis Notitia Urbis Vindobonae*, Vindobonae, 1767; Von Hormayr, *Geschichte Wiens*, i. p. 43, foll.; Muchar, *Norikum*, vol. i. p. 166, foll.) [L. S.]

VINDOGLA′DIA, a place in Britannia Romana, probably in the territory of the Belgae on the road from Venta Belgarum to Isca Dumnoniorum. (*Itin. Ant.* pp. 483, 486.) The Geogr. Rav. (v. 31) calls it Bindogladia. Some place it at *Pentridge*, near *Old Sarum*, where are remains of Roman fortifications. Camden, however (p. 61), identifies it with *Winburn*, and Horsley (p. 472) with *Cranburn.* [T. H. D.]

VINDOLANA, a station on Hadrian's boundary wall in Britain, where the Cohors IV. Gallorum lay in garrison. (*Not. Imp.*) By the Geo. Rav. (v. 31) it is called Vindolanda. Camden (p. 1087) identifies it with *Old Winchester*, Horsley (p. 89, &c.) with *Little Chesters.* [Vallum Romanum.] [T.H.D.]

VINDOMAGUS (Οὐινδόμαγος), in Gallia Narbonensis, one of the two cities which Ptolemy (ii. 10. § 10) assigns to the Volcae Arecomici. There is nothing to determine the position of Vindomagus, except the fact that there is a town *Vigan*, where some remains have been found. *Le Vigan* is NW. of *Nismes*, and on the southern border of the *Cévennes.* [G. L.]

VINDOMIS or VINDOMUM, a place belonging probably to the Belgae in Britannia Romana on the road from Venta Belgarum to Calleva. (*Itin. Ant.* pp. 483, 486.) Horsley (p. 459) identifies it with *Farnham;* others have sought it at *E. Sherborne*, and at *Whitchurch.* [T. H. D.]

VINDOMORA, a town of the Brigantes in the N. part of Britannia Romana. (*Itin. Ant.* p. 464.) It is commonly identified with *Ebchester* at the NW. boundary of Durham (Horsley, p. 398), where there are remains of a fort, and where Roman antiquities have been discovered. (Cf. Camden, p. 1086; *Philos. Trans.* No. 278.) [T. H. D.]

VINDONISSA, in Gallia, is mentioned by Tacitus (*Hist.* iv. 61, 70). It was the station of the twenty-first legion, A. D. 71, which entered Rhaetia from Vindonissa. The place is *Windisch*, in the Swiss canton of *Aargau*, near the junction of the *Aar*, *Reuss*, and *Limmath.* Vindonissa was once a large place, and many Roman remains and coins have been found there. In the *Bärlisgrube* there are traces of an amphitheatre, and on the road from *Brauneckberg* to *Königsfelden* the remains of an aqueduct The name of the XXI. Legion has been discovered in inscriptions found at *Windisch.* Near *Windisch* is the former convent and monastery of *Königsfelden*, where some of the members of the Habsburg family are buried. Several Roman roads help to fix the position of Vindonissa. The Table places it at the distance of xxii. from Augusta Rauracorum (*Augst*) [Augusta Rauracorum]; and another road went from Vindonissa past Vitodurum [Vitodurum] to Arbor Felix in Rhaetia. Vindonissa is named Vindo in a Panegyric of Constantine by Eumenius, and Castrum Vindonissense in Maxima Sequanorum in the Notitia of the Gallic Provinces. When Christianity was established in these parts, Vindonissa was the see of the first bishopric, which was afterwards removed to *Constanz.* In the third and fourth centuries Vandals and Alemanni damaged the town. The Huns afterwards ravaged Vindonissa, and Childebert king of the Franks destroyed it in the sixth century. (D'Anville, *Notice, &c.*; Ernesti, *Note on Tacit. Hist.* iv. 70; Neigebaur, *Neuestes Gemälde der Schweiz.*) [G. L.]

VINIOLAE, a place of the Oretani in Hispania Tarraconensis, between Acatucci and Mentesa Bastia. (*Itin. Ant.* p. 402.) Variously identified with *Hinojares* and as a place on the river *Borosa.* [T. H. D.]

VINNIUS. [Vindius.]

VINO′VIA (in Ptol. Οὐιννοουΐον, ii. 3. § 16), a town of the Brigantes in the N. of Britannia Romana. (*Itin. Ant.* p. 465.) Now *Binchester* near *Bishop Auckland*, with remains of Roman walls and other antiquities. (Camden, p. 945.) In the *Not. Imp.* and by the Geogr. Rav. (v. 31) it is called Vinonia. [T. H. D.]

VI′NTIUM (Οὐίντιον: *Vence*), in Gallia Narbonensis, the chief town of the Nerusii. [Nerusii.] Inscriptions have been found at *Vence* with the words CIVIT. VINT.; and in the Notitia of the Gallic Provinces it is placed in the Alpes Maritimae under the name of Civitas Vintiensium or

Venciensium. *Vence* is in the department of *Var*, near the river *Var*. (D'Anville, *Notice, &c.*) [G. L.]

VI′NZELA (Οὐίνζελα), a town of Galatia, in the territory of the Tectosages. (Ptol. v. 4. § 8.) A second town of the same name is mentioned by Ptolemy (v. 5. § 8) in the south-east of Pisidia. [L. S.]

VIOLVASCENSIS PAGUS. [Martialis.]

VIPITENUM, a town in Rhaetia belonging to the Venostes, situated between Veldidena and Tridentum. (*Itin. Ant.* pp. 275, 280.) Some place it in the *Ober-Wipthal;* others identify it with *Sterzing* on the *Eisach*, at the foot of the *Brenner*. [T. H. D.]

VIPOSCIANA, a place in Mauretania Tingitana, on the road from Tocolosida to Tingis. (*Itin. Ant.* p. 23.) Mannert (x. pt. ii. p. 487) supposes that it is the place called Prisciana by Mela (iii. 10. sub fin.), and Πτισκίανα or Πισκιάνα by Ptolemy (iv. 1. § 14). The same author identifies it with *Mergo*, whilst Lapie takes it to be *Soe-el-Arba*, and Graberg di Hemsö, *Dar-el-Hhamara*. [T. H. D.]

VIRACELLUM (Βιράκελλον, Ptol.), a town of Etruria, mentioned only by Ptolemy (iii. 1. § 47), who places it among the inland towns in the NW. corner of that country. It is supposed by Cluverius to be represented by *Verrucola* or *Verrucchia* in the mountains between the *Serchio* and the *Magra* (Cluver. *Ital.* p. 75), but the identification is very doubtful. [E. H. B.]

VIRDO (the *Wertach*), a small river in the territory of the Licatii in Vindelicia, a tributary of the Licus, which it joins a little below Augusta Vindelicorum. (Paul. Diac. *Langob.* ii. 13; Venant. Fort. *Vita S. Mart.* iv, 646, where it is less correctly called Vindo or Vinda). [L. S.]

VIRGULAE. [Bergule, Vol. I. p. 393, a.]

VIRIBALLUM. [Corsica, Vol. I. p. 691, a.]

VIRITIUM (Οὐιρίτιον), a place in northern Germany, mentioned only by Ptolemy (ii. 11. § 27), was probably in the territory of the Sidini, on the site of the modern town of *Wrietzen* on the *Oder*. (Wilhelm, *Germanien*, p. 275.) [L. S.]

VIROCO′NIUM (Οὐιροκόνιον, Ptol. ii. 3. § 19), a town of the Cornavii in Britannia Romana, on the road from Deva to Londinium, with a by-road from Maridunum. (*Itin. Ant.* pp. 482, 484.) It is the town called Urioconium in another route of the Itinerary (p. 469). Now *Wroxeter*, with ruins and antiquities. (Camden, p. 652.) [T. H. D.]

VIRODUNUM. [Verodunenses.]

VIROMAGUS. [Bromagus.]

VIROSIDUM (*Not. Imp.*), a fort or castle at the N. boundary of Britannia Romana and in the territory of the Brigantes, the station of the Cohors VI. Nerviorum. Camden (p. 1022) places it near *Warwik Cumberland;* whilst others seek it on the S. coast of *Solway Frith*, and at *Preston*. [T. H. D.]

VIROVESCA (Οὐιρούεσκα, Ptol. ii. 6. § 53), a town of the Autrigones in Hispania Tarraconensis, on the road from Pompelo to Asturica (*Itin. Ant.* pp. 394, 450, 454; Plin. ii. 3. s. 4). It is the modern *Briviesca*. (Cf. Florez, *Esp. Sagr.* xxiv. p. 10, xxvii. p. 13.) Coins in Sestini (p. 211). [T.H.D.]

VIROVIACUM, in Gallia, in the Table, Virovinum, is placed on a route from Castellum (*Cassel*) to Turnacum (*Tournay*). The Antonine Itinerary fixes it xvi. from each place. The distances in the Table do not agree; but the site is certain. It is *Werwic* or *Verwick*, a large village on the *Lys*, 3 leagues from *Lille* in the French department of *Nord*. In 1514 a medal of C. Julius Caesar was dug up at *Werwic*, and some time afterwards other medals of the time of the Antonini. There is a tradition also of the remains of an ancient edifice having been seen here, and a fragment of a statue (Bast, *Recueil d'Antiquités Romaines et Gauloises trouvées dans la Flandre proprement dite*, Gand, 1804.) [G. L.]

VIRUEDRUM (Οὐιρουεδροὺμ ἄκρον, Ptol. ii. 3. § 5), a promontory on the N. coast of Britannia Barbara, and the most N. point of the island. It is apparently the present *Dungsby Head*. (Camden, p. 1280.) [T. H. D.]

VIRUNI. [Varini.]

VIRU′NUM (Οὐίρουνον). 1. One of the most important towns in the interior of Noricum, south of Noreia, and on the road from Aquileia to Lauriacum. (Plin. iii. 27; Ptol. ii. 14. § 3; Steph. Byz. *s. v.* Βέρουνος; Suid. *s. v.* Βηρούνιον; *It. Ant.* p. 276; *Tab. Peut.*, where it is called Varunum.) But notwithstanding its importance, which is attested by its widely scattered remains about the village of *Mariasaal* near *Klagenfurt*, no details about it are known, except, from inscriptions, the fact that it was a Roman colony, with the surname of Claudia. (Gruter, *Inscript.* p. 569; Orelli, *Inscript.* no. 1317, 5074; comp. Muchar, *Norikum*, vol. i. p. 271.)

2. A town in the country of the Sidini in Germania, of unknown site, and mentioned only by Ptolemy (ii. 11. § 27). [L. S.]

VIRUS (Οὐίρου ἐκϐολαί, Ptol. ii. 6. § 3), a river in the N. part of the W. coast of Hispania Tarraconensis. Variously identified with the *Landrove* and the *Allones*. [T. H. D.]

VISBU′RGII (Οὐισϐούργιοι), a tribe in the south-east of Germany, about the sources of the Vistula, and placed by Ptolemy (ii. 11. § 21) near the Quadi, in the district to which Tacitus (*Germ.* 43) assigns the Gothini. [L. S.]

VISO′NTIUM (Οὐισόντιον, Ptol. ii. 6. § 54), a town of the Pelendones in Hispania Tarraconensis, perhaps *Vinneza* or *Binoesca*. [T. H. D.]

VISPI (Οὐισποί), a tribe in the south-west of Germany, is mentioned only by Ptolemy (ii. 11. § 10); nothing certain can be said as to the precise district they inhabited. [L. S.]

VI′STULA, VISTILLUS (Οὐιστούλα, Οὐιστούλας: *Vistula* or *Weichsel*), one of the great rivers of Germany, separating, according to Ptolemy (viii. 10. § 2; comp. ii. 11. § 4, iii. 5. § 5), Germany from Sarmatia, while Pomp. Mela (iii. 4), who calls the river Visula, describes it as forming the boundary between Scythia and Sarmatia. It cannot be expected that either Greeks or Romans should have possessed much information about this distant river. Ptolemy says that it had its origin in the Hercynia Silva, and discharged itself into the Sarmatian ocean (the *Baltic*), and Marcianus (p. 53) ascribes to it a course of from 1850 to 2000 stadia in length. This is all the information to be gathered from the ancient authors. (Comp. Plin. iv. 27. s. 28; Solin. 20; Geogr. Rav. iv. 4; Amm. Marc. xxii. 8, where it is called Bisula; Jornand. *Get.* 3.) Jornandes in two passages (*Get.* 5 and 17) speaks of a river Viscla, which some geographers regard as identical with the modern *Wisloka*, a tributary of the Vistula, but it is probably no other than the Vistula itself, whose modern German name *Weichsel* seems to be formed from Viscla. [L. S.]

VISURGIS (Οὐίσουργις, Βίσουργις, Οὐίσουργος, or Οὐισσούργιος: *Weser*), one of the principal rivers in north-western Germany, which was tolerably well known to the Romans, since during their wars in Germany they often advanced as far as its banks, and at one time even crossed it; but they seem to have been unacquainted with its southern course, and with its real origin; for it is formed by the confluence of the *Werra* and the *Fulda*, while Ptolemy (ii. 11. § 1) imagined that it had its sources in Mons Melibocus. Marcianus (p. 51) states that its length amounted to from 1600 to 1780 stadia. The Visurgis flowed into the German Ocean in the country of the Chauci. (Comp. Pomp. Mela, iii. 4; Plin. iv. 27; Tac. *Ann.* i. 70, ii. 9; Vell. Pat. ii. 105; Sidon. Apoll. *Carm.* xxiii. 243; Strab. vii. p. 291; Dion Cass. xliv. 33, lv. 1, 2, 8, lvi. 18.) [L. S.]

VITE'LLIA (Βιτελλία, Steph. B.: *Eth.* Βιτελλῖνος, Vitelliensis), an ancient town of Latium, which was, however, apparently situated in the territory of the Aequi, or at least on their immediate frontiers, so that it is hard to determine whether it was properly a Latin or an Aequian town. But the circumstance that its name is not found in the list of the cities of the Latin League given by Dionysius (v. 61) is strongly in favour of the latter supposition. Its name is first mentioned by Livy (ii. 39) in the account of the celebrated campaign of Coriolanus, whom he represents as taking Vitellia at the same time as Corbio, Labicum, and Pedum: but in the more detailed narratives of the same campaign by Dionysius and Plutarch, no notice is found of Vitellia. The name is again mentioned by Livy in B.C. 393, when the city fell into the hands of the Aequi, who surprised it by a night attack (Liv. v. 29.) He there calls it "Coloniam Romanam," and says it had been settled by them in the territory of the Aequi; but we have no previous account of this circumstance; nor is there any statement of its recovery by the Romans. A tradition preserved to us by Suetonius recorded that the Roman colony was at one time entrusted to the sole charge of the family of the Vitellii for its defence (Suet. *Vitell.* 1); but there can be little doubt that this is a mere family legend. All trace of Vitellia, as well as Tolerium and other towns in the same neighbourhood, disappears after the Gaulish invasion, and the only subsequent mention of the name occurs in the list given by Pliny (iii. 5. s. 9) of the cities of Latium which were in his time utterly extinct. The site is wholly uncertain, though it seems probable that it may be placed in the same part of Latium as Tolerium, Bola, Labicum, and other towns on the frontiers of the Aequian territory. It has been placed by Gell at *Valmontone*, a place which in all probability occupies an ancient site, and this would do very well for Vitellia, but that it is equally suitable for Tolerium, which must be placed somewhere in the same neighbourhood, and is accordingly fixed by Nibby at *Valmontone* [TOLERIUM.] The latter writer would transfer Vitellia to *Civitella* (called also *Civitella d' Olevano*), situated in the mountains between *Olevano* and *Subiaco*; but this seems decidedly too far distant from the other cities with which Vitellia is connected. It would be much more plausible to place Vitellia at *Valmontone* and Tolerium at *Lugnano*, about 3 miles NW. of it, but that *Lugnano* again would suit very well for the site of Bola, which we are at a loss to fix elsewhere [BOLA]. The fact is that the determination of the position of these cities, which disappeared in such early times, and of which no record is preserved by inscriptions or other ancient monuments, must remain in great measure conjectural. (Gell. *Top. of Rome*, p. 436; Nibby, *Dintorni*, vol. i. p. 467, vol. iii. p. 370.) [E. H. B.]

VITIA (Οὐιτία, Strab. xi. pp. 508, 514, 531: *Eth.* Οὐίτιοι), a small district in Media Atropatene, noticed by Strabo in his account of that province. It appears to have been in the northern part near the tribes of the Dribyces and Amardi. [V.]

VITIS [UTIS].

VITODURUM or VITUDURUM, in Gallia, is mentioned in an inscription, in which it is said that the emperors Diocletian and Maximianus "murum Vitodurensem a solo instauraverunt." The Antonine Itin. places it between Vindonissa (*Windisch*) and Fines (*Pfin*) [FINES, No. 15.] At *Winterthur* in the Swiss canton of *Zürich* there is in the town library a collection of Roman coins and cut stones, most of which have been found in the neighbourhood of the town and in the adjacent village of *Oberwinterthur*, which is the site of Vitodurum. (D'Anville, *Notice, &c.*) [G. L.]

VITRICIUM (*Verrez*), a town or village of the Salassi, on the high road leading from Eporedia (*Ivrea*), to Augusta Praetoria (*Aosta*). It is known only from the Itineraries, which place it 25 miles from Augusta, and 21 from Eporedia (*Itin. Ant.* pp. 345, 347, 351), but is undoubtedly identical with *Verrez*, a large village in the *Val d'Aosta*, at the entrance of the *Val Challant*. [E. H. B.]

VIVANTAVARIUM (Οὐϐαντανάριον, Ptol. iii. 5. § 30), a place in European Sarmatia, between the rivers Axiaces and Tyras. [T. H. D.]

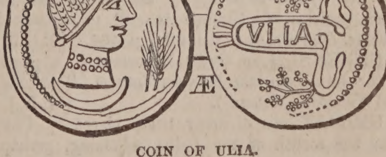
VIVISCI, VIBISCI. [BITURIGES VIVISCI.]

VIVISCUS, in Gallia. In the Antonine Itin. the name is Bibiscus. The place is *Vevay*, or near it, in the Swiss canton of *Waadt* or *Vaud*. See the article PENNELOCUS. [G. L.]

ULCAEI LACUS (Οὐλκαῖα ἕλη), a succession of lakes and swamps in Pannonia, between the mouths of the Dravus and Savus. (Dion Cass. lv. 32.) They seem to be the same as the Palus Hiulca mentioned by Aurelius Victor (*Epit.* 41) as being near Cibalae in Pannonia. (Comp. Zosim. ii. 18.) Those lakes now bear the name of *Laxincze*. [L. S.]

ULCI'SIA CASTRA, a fort in Pannonia, on the road running along the right bank of the Danubius from Aquincum to Bregetio (*It. Ant.* p. 269), is now called *Szent Endre*. [L. S.]

ULIA (Οὐλία, Strab. iii. p. 141), a town in Hispania Baetica, on a hill, on the road from Gades to Corduba. (*Itin. Ant.* p. 412.) It was a Roman municipium, with the surname of Fidentia, and belonged to the jurisdiction of Corduba (Plin. iii. 3. s. 4; Hirt. *B. H.* 3, 4, *B. Alex.* 61; Dion Cass. xliii. 31.) From inscriptions it appears to be the present *Monte Mayor*, where there are ruins. (Cf. Morales, *Ant.* p. 5; Florez, *Esp. Sagr.* x. p. 150, xii. p. 5; coins in Florez, *Med.* ii. p. 620, iii. p. 130; Mionnet, i. p. 27, *Suppl.* i. p. 47.) [T. H. D.]



COIN OF ULIA.

ULIARUS INSULA (*Eth.* Olarionensis, Sidonius Apollinaris), is placed by Pliny in the Aquitanicus Sinus (iv. 19). It is the *Ile d'Oléron*, which belongs to the department of *Charente Inférieure*, and is separated from the mainland by a narrow strait. [G. L.]

ULIZIBERA (Οὐλιζίϐηρα, or Οὐλιζίϐιῤῥα, Ptol. iv. 3. § 37), the Ulusubritanum of Pliny (v. 4. s. 4), a town of Byzacium in Africa Proper, S. of Hadrumetum. [T. H. D.]

ULLA (called by Ptolemy Οὐΐα, ii. 6. § 2), a river on the W. coast of Hispania Tarraconensis, which enters the sea between the Minius and the promontory of Nerium. (Mela, iii. 1.) It is still called *Ulla*. [T. H. D.]

ULMANETES. [Silvanectes.]

ULMI or ULMUS, a place frequently mentioned in the Itineraries as situated in the interior of Lower Pannonia on the road leading from Siccia to Cibalae and Sirmium (*It. Ant.* pp. 131, 232, 261, 267; *It. Hieros.* p. 563; *Tab. Peut.*); but its exact site is uncertain. [L. S.]

ULMUS, a place in Upper Moesia, between Naissus and Remesiana. (*Itin. Hieros.* p. 566.) According to Lapie near *Pauvlitz.* [T. H. D.]

ULPIA'NUM. 1. (Οὐλπιανόν, Ptol. iii. 9. § 6), called also Ulpiana (Οὐλπιανά, Hierocl. p. 656), a town of Upper Moesia on the southern declivity of Mt. Scomius. It was enlarged and adorned by Justinian, whence it obtained the name of Justiniana Secunda. (Procop. *de Aed.* iv. 1, *Goth.* iv. 25.) It is commonly identified with the present *Giustendil;* but Leake (*Northern Greece*, iii. p. 475) takes that town to represent the ancient Pantalia or Pautalia in Thrace.

2. A place in Dacia, apparently in the neighbourhood of *Klausenburg*. (Ptol. iii. 8. § 7.) [T. H. D.]

ULTERIOR PORTUS. [Itius Portus.]

ULUBRAE (*Eth.* Ulubrensis), a small town of Latium on the borders of the Pontine Marshes. It is not mentioned in history previous to the establishment of the Roman dominion, but is noticed repeatedly by Latin writers of the best period, though always as a poor and decayed town, a condition which appears to have resulted from its marshy and unhealthy position. Hence Cicero jestingly terms its citizens little frogs (*ranunculi, Ep. ad Fam.* vii. 18), and both Horace and Juvenal select it as an almost proverbial example of a deserted and melancholy place. (Hor. *Ep.* i. 11. 30; Juv. x. 101.) Still it appears from the expressions of the latter, that it still retained the rank of a municipal town, and had its own local magistrates; and in accordance with this, we find the Ulubrenses enumerated by Pliny among the municipal towns of the First Region. (Plin. iii. 5. s. 9.) The same thing is attested by inscriptions (Orell. *Inscr.* 121—123), and the discovery of these at the place now called *Cisterna*, about eight miles from *Velletri*, and 35 from Rome, immediately at the entrance of the Pontine Marshes, leaves no doubt that Ulubrae was situated somewhere in that neighbourhood. But the village of Cisterna (called in the middle ages Cisterna Neronis), does not appear to occupy an ancient site, and the exact position of Ulubrae is still undetermined. (Nibby, *Dintorni di Roma*, vol. i. p. 463.) [E.H.B.]

UMBENNUM, in Gallia Narbonensis, is placed in the Jerusalem Itin. between Batiana [Batiana] and Valentia (*Valence*). [G. L.]

UMBRAE, one of many tribes placed by Pliny near the mouth of the Indus, adjoining, perhaps within, the larger district of Pattalene (vi. 20. s. 23). [V.]

UMBRANICI, a people of Gallia Narbonensis, who had the Jus Latii. (Plin. iii. 4.) There is no further notice of these people who had this political privilege, except the occurrence of the name Umbranica or Umbranicia in the Table. [G. L.]

UMBRIA (ἡ Ὀμϐρική: *Eth.* Umber, Umbri, Ὀμϐρικός), was one of the principal divisions of Central Italy, situated to the E. of Etruria, and extending from the valley of the Tiber to the shores of the Adriatic. The name was, however, at different periods applied within very different limits. Umbria, properly so called, may be considered as extending only from the Tiber, which formed its W. limit through the greater part of its course, and separated Umbria from Etruria, to the great central range of the Apennines from the sources of the Tiber in the N. to the *Monti della Sibilla* in the S. But on the other side of this range, sloping down to the Adriatic, was an extensive and fertile district extending from the frontiers of Picenum to the neighbourhood of Ariminum, which had probably been at one time also occupied by the Umbrians, but, before it appears in Roman history, had been conquered by the Gaulish tribe of the Senones. Hence, after the expulsion of these invaders, it became known to the Romans as "Gallicus ager," and is always so termed by historians in reference to the earlier period of Roman history. (Liv. xxiii. 14, xxxix. 44; Cic. *Brut.* 14, &c.) On the division of Italy into regions by Augustus, this district was again united with Umbria, both being included in the Sixth Region. (Plin. iii. 14. s. 19.) But even Pliny, in describing this union, distinguishes the "ager Gallicus" from Umbria Proper ("Jungitur his sexta regio *Umbriam complexa agrumque Gallicum* circa Ariminum," *Ib.*): it is evident therefore that the name of Umbria did not at that time in common usage include the territory on the shores of the Adriatic. In like manner Ptolemy designates the coast from Ancona to Ariminum (termed by Pliny the "Gallica ora") as "the land of the Senones" (Ptol. iii. 1. § 22), a term which had certainly become inappropriate long before his time. It was according to Pliny (*l. c.*) this portion of the Gaulish territory which was properly designated as Gallia Togata, a name afterwards extended and applied to the whole of Cisalpine Gaul. (Hirt. *B. G.* viii. 24; Cic. *Phil.* viii. 9, &c.) It was not, therefore, till a late period that the name of Umbria came into general use as including the whole of the Sixth Region of Augustus, or the land from the Tiber to the Adriatic.

Umbria, in this more extended sense of the name, was bounded on the W. by the Tiber, from a point near its source to a little below Ocriculum, which was the most southern city included within the province. Thence the E. frontier ascended the valley of the Nar, which separated Umbria from the land of the Sabines, almost to the sources of that river in the great central chain of the Apennines. Thence it followed a line nearly parallel with the main ridge of those mountains, but somewhat farther to the E. (as Camerinum, Matilica, and other towns situated on the E. slopes of the Apennines were included in Umbria), as far as the sources of the Aesis (*Esino*), and then descended that river to its mouth. We know that on the coast the Aesis was the recognised boundary between Umbria and Picenum on the S., as the little river Rubicon was between Umbria and Gallia Cisalpina on the N.

From the mouth of the latter stream the frontier must have followed an irregular line extending to the central range of the Apennines, so as to include the upper valleys of the Sapis and Bedesis; thence it rejoined the line already traced from the sources of the Tiber.

All ancient authors agree in representing the Umbrians as the most ancient people of Italy (Plin. iii. 14. s. 19; Flor. i. 17; Dionys. i. 19), and the traditions generally received described them as originally spread over a much more extensive region than that which ultimately retained their name, and occupying the whole tract from sea to sea, including the territories subsequently wrested from them by the Etruscans. That people, indeed, was represented as gaining possession of its new settlements step by step, and as having taken not less than 300 towns from the Umbrians. (Plin. *l. c.*) This number is doubtless fabulous, but there seems to be good reason for regarding the fact of the conquest as historical. Herodotus, in relating the Lydian tradition concerning the emigration of the Tyrrhenians, represents the land as occupied, at the time of their arrival, by the Umbrians. (Herod. i. 94.) The traditions reported by Dionysius concerning the settlements of the Pelasgians in Italy, all point to the same result, and represent the Umbrians as extending at one period to the neighbourhood of Spina on the Adriatic, and to the mouths of the Padus. (Dionys. i. 16—20.) In accordance with this we learn incidentally from Pliny that Butrium, a town not far from Ravenna, was of Umbrian origin. (Plin. iii. 15. s. 20.) The name of the river Umbro (*Ombrone*), on the coast of Etruria, was also in all probability a relic of their dominion in that part of Italy. On the whole we may fairly assume as a historical fact, the existence of the Umbrians at a very early period as a great and powerful nation in the northern half of Central Italy, whose dominion extended from sea to sea, and comprised the fertile districts on both sides of the Apennines, as well as the mountains themselves. According to Zenodotus of Troezen (*ap.* Dionys. ii. 49), the powerful race of the Sabines itself was only a branch or offshoot of the Umbrians; and this statement is to a great extent confirmed by the result of recent philological researches. [Sabini.]

If the Umbrians are thus to be regarded as one of the most ancient of the races established in Italy, the question as to their ethnological affinities becomes of peculiar interest and importance. Unfortunately it is one which we can answer but very imperfectly. The ancient authorities upon this point are of little value. Most writers, indeed, content themselves with stating that they were the most ancient people of Italy, and apparently consider them as Aborigines. This was distinctly stated by Zenodotus of Troezen, who had written a special history of the Umbrian people (Dionys. ii. 49); and the same idea was probably conveyed by the fanciful Greek etymology that they were called Ombricans or Ombrians, because they had survived the deluge caused by floods of rain (ὄμϐροι; Plin. iii. 14. s. 19). Some writers, however, of whom the earliest seems to have been one Bocchus, frequently quoted by Solinus, represented the Umbrians as of Gaulish origin (Solin. 2. § 11; Serv. *ad Aen.* xii. 753; Isidor. *Orig.* ix. 2); and the same view has been maintained by several modern writers, as the result of philological inquiries. Researches of this latter kind have indeed of late years thrown much light upon the affinities of the Umbrian language, of which we possess an important monument in the celebrated tables of Iguvium. [Iguvium.] They have clearly established, on the one hand its distinctness from the language of the neighbouring Etruscans, on the other its close affinity with the Oscan, as spoken by the Sabellian tribes, and with the old Latin, so that the three may fairly be considered as only dialects of one and the same family of languages. [Italia, p. 86.] The same researches tend to prove that the Umbrian is the most ancient of these cognate dialects, thus confirming the assertions of ancient writers concerning the great antiquity of the nation. But, while they prove beyond a doubt that the Umbrian, as well as the nearly related Oscan and Latin, was a branch of the great Indo-Teutonic family, they show also that the three formed to a great extent a distinct branch of that family or an independent group of languages, which cannot with propriety be assigned to the Celtic group, any more than to the Teutonic or Slavonic.

The history of the Umbrians is very imperfectly known to us. The traditions of their power and greatness all point to a very early period; and it is certain that after the occupation of Etruria as well as of the plains of the Padus by the Etruscans, the Umbrians shrunk up into a comparatively obscure mountain people. Their own descendants the Sabines also occupied the fertile districts about Reate and the valley of the Velinus, which, according to the traditions reported by Dionysius, had originally been held by the Umbrians, but had been wrested from them by the Pelasgians (Dionys. ii. 49.) At a much later period, but still before the name of the Umbrians appears in Roman history, they had been expelled by the Senonian Gauls from the region on the shores of the Adriatic. Livy indeed represents them as having previously held also a part of the territory which was subsequently occupied by the Boians, and from which they were driven by the invasion of that people (Liv. v. 35).

It was not till the Romans had carried their arms beyond the immediate neighbourhood of the city, and penetrated beyond the barrier of the Ciminian forest, that they came into contact with the Umbrians. Their first relations were of a friendly nature. The consul Fabius having sent secret envoys through the land of the neighbouring Etruscans into Umbria, received from the tribe of the Camertes promises of support and assistance if he should reach their country. (Liv. ix. 36.) But the Umbrian people seem to have been divided into different tribes, which owned no common government and took different lines of policy. Some of these tribes made common cause with the Etruscans and shared in their defeat by Fabius. (*Ib.* 37.) This disaster was followed by two other defeats, which were sustained by the Umbrians alone, and the second of these, in which their combined forces were overthrown by the consul Fabius near Mevania (B. C. 308), appears to have been a decisive blow. It was followed, we are told, by the submission of all the Umbrian tribes, of whom the people of Ocriculum were received into the Roman alliance on peculiarly favourable terms. (Liv. ix. 39, 41.)

From this time we hear no more of hostilities with the Umbrians, with the exception of an expedition against a mere marauding tribe of mountaineers (Liv. x. 1), till B. C. 296, when the Samnite leader Gellius Egnatius succeeded in organising a general confederacy against Rome, in which the Umbrians and Senonian Gauls took part, as well as the Etruscans and Samnites. (Liv. x. 21.) Their combined forces were, however, overthrown in the great battle of Sentinum (*Ib.* 26, 27; Polyb. ii. 19); and this is the last time that the Umbrians, as a people, appear in arms against the Roman power. We are indeed told in the epitome of Livy that the Umbrians were again defeated, and reduced to submission at the same time as the Sallentines, in B. C. 266 (Liv. *Epit.* xv.); but there seems no doubt that this refers only to the outlying tribe or people of the Sarsinates (on the N. of the Apennines, and adjoining the Boian Gauls), as the Fasti, in recording the events of the year, mention both consuls as triumphing only "de Sarsinatibus" (*Fast. Capit.*) We have no account of the terms on which the Umbrians were received into submission, or of the manner in which they passed, like their neighbours the Etruscans, into the condition of dependent allies of Rome: it is certain only that the different tribes and cities were, according to the usual Roman policy, admitted on very different terms. Ocriculum, as already mentioned, enjoyed special privileges; and the same was the case with the Camertes, who, even in the days of Cicero, retained a peculiarly favoured position, and had a treaty which secured them a nominal independence and equality. (Liv. xxviii. 45; Cic. *pro Balb.* 20.) The fertile district of the "Gallicus ager" was in great part occupied by Roman colonies, of which Sena Gallica was founded as early as B. C. 289, Ariminum in B. C. 268, and Pisaurum in B. C. 183. But besides these, a considerable part of that territory was divided among Roman citizens, by a law of the tribune, C. Flaminius, in B. C. 232. (Cic. *Brut.* 14.) The other Umbrians continued in the position of dependent allies of Rome, and appear to have remained uniformly faithful to the powerful republic. Thus, in B. C. 282, we are told that they were solicited by the envoys of the Tarentines (Dion Cass. *Fr.* 144), but apparently without effect: nor does it appear that their constancy was for a moment shaken by the successes of Hannibal; and before the close of the Second Punic War we find them coming forward with the offer of volunteers for the army of Scipio. (Liv. xxviii. 45.) In the Social War they are said to have for a time broken out into revolt, and were defeated in a battle by the legate C. Plotius; but it is probable that the defection was a very partial one, and the Romans wisely secured the fidelity of the Umbrians as well as of the Etruscans by bestowing on them the Roman franchise, B. C. 90. (Liv. *Epit.* lxxiv.; Oros. v. 18; Appian, *B. C.* i. 49.)

From this time the name of the Umbrians as a nation disappears from history, though it continued, as already mentioned, to be well known as one of the territorial divisions of Italy. (Tac. *Hist.* iii. 41, 42; Jul. Capit. *Gordiani*, 4; &c.) In the early ages of the empire it was still one of the districts which supplied the most numerous recruits to the praetorian cohorts. (Tac. *Ann.* iv. 5.) As long as the division of Italy into regions subsisted, the name of Umbria continued to be applied to the sixth region; but from an early period, certainly long before the time of Constantine, it was united for administrative purposes with Etruria, and its name seems to have become gradually merged in that of the more important province. Thus Servius tells us that Umbria was a part of Tuscia (Serv. *ad Aen.* xii. 753), and the Liber Coloniarum includes the ancient Umbrian cities of Hispellum, Tuder, Ameria, &c., among the "Civitates Tusciae." (*Lib. Colon.* p. 224.) On the other hand, the district E. of the Apennines, the ancient Ager Gallicus, was now again separated from Umbria, and became known by the name of Picenum Annonarium. (Mommsen, *de Lib. Col.* p. 211.)

Of the Umbrians as a nation during their period of independence we know almost nothing. We learn only that they enjoyed the reputation of brave and hardy warriors; and the slight resistance that they opposed to the Roman arms was probably owing to their want of political organisation. So far as we learn, they appear to have been divided into several tribes or "populi," such as the Camertes, Sarsinates, &c., each of which followed its own line of policy without any reference to a common authority. No trace is found in history of the existence among them of any national league or council such as existed among the Etruscans and Latins; and even where the Umbrians are spoken of in general terms, it is often doubtful whether the whole nation is really meant.

The physical characters of Umbria are almost wholly determined by the chain of the Apennines, which, as already described, enters the province near the sources of the Tiber, and extends thence without interruption to the lofty group of the *Monti della Sibilla* (the ancient Mons Fiscellus) at the sources of the Nar, and on the confines of Picenum and the land of the Sabines. The Apennines do not rise in this part of the chain to so great an elevation as they attain farther south, but their principal summits within the Umbrian territory range from 4000 to 5500 feet in height; while their numerous ramifications fill up a space varying from 30 to 50 miles in breadth. A very large portion of Umbria is therefore a mountain country (whence it is termed "montana Umbria" by Martial, iv. 10), though less rugged and difficult of access than the central regions of Italy farther to the S. On the W. the mountain district terminates abruptly on the edge of a broad valley or plain which extends from near *Spoleto* to the neighbourhood of *Perugia*, and is thence continued up the valley of the Tiber as far as *Città di Castello.* But beyond this plain rises another group of hills, connected with the main chain of the Apennines by a ridge which separates *Spoleto* from *Terni*, and which spreads out through almost the whole extent of country from the valley of the Nar to that of the Tiber. It is on the outlying hills or underfalls of this range that the ancient Umbrian cities of Tuder and Ameria were placed. The broad valley between this group and the main mass of the central Apennines is a fertile and delightful district, and was renowned in ancient times for the richness and luxuriance of its pastures, which were watered by the streams of the Tinia and Clitumnus. Here we find within a short distance of one another the towns of Treba, Hispellum, Mevania, and Assisium. This district may accordingly be looked on as the heart of Umbria properly so called.

On the E. of the central chain the Apennines descend more gradually to the sea by successive stages, throwing off like arms long ranges of mountains, sinking into hills as they approach the Adriatic. The valleys between them are furrowed by numerous streams, which pursue nearly parallel courses from SW. to NE. The most considerable of these are the Aesis (*Esino*), which formed the established limit between Umbria and Picenum; the Sena, which flowed under the walls of Sena Gallica (*Sinigaglia*); the far more celebrated Metaurus, which entered the sea at Fanum Fortunae (*Fano*); the Pisaurus, which gave name to the city of Pisaurum (*Pesaro*); the CRUSTUMIUS, now called the *Conca;* and the ARIMINUS (*Marecchia*), which gave its name to the celebrated city of Ariminum, and seems to have been regarded by Pliny as the northern boundary of Umbria, though that limit was certainly marked at an earlier period by the far-famed though trifling stream of the RUBICON. The river SAPIS also flowed through the Umbrian territory in the upper part of its course, and gave name to the Sapinia Tribus, mentioned by Livy as one of the divisions of the Umbrian nation.

All the waters which descend on the W. of the Umbrian Apennines discharge themselves into the Tiber. None of them are considerable streams, and the TINIA and CLITUMNUS are the only two the ancient names of which have been preserved to us. The NAR, a much more important river, the sources of which are in the Sabine territory, seems to have formed the boundary between Umbria and the land of the Sabines, through a considerable part of its course; but it entered the Umbrian territory near Interamna (*Terni*), and traversed it thence to its junction with the Tiber.

Two principal passes crossed the main chain of the Apennines within the limits of Umbria, and served to maintain the communication between the two portions of that country. The one of these was followed by the main line of the Flaminian Way, which proceeded almost due N. from Forum Flaminii, where it quitted the valley of the Clitumnus, and passed by Nuceria, Tadinum, and Helvillum, to the crest of the mountain chain, which it crossed between the last place and Cales (*Cagli*), and descended by the narrow ravine of the *Furlo* (Intercisa) into the valley of the Metaurus, which it then followed to the Adriatic at *Fano* (Fanum Fortunae). This celebrated road continued throughout the period of the Roman Empire to be the main line of communication, not only from the plains of Umbria to the Adriatic, but from Rome itself to Ariminum and Cisalpine Gaul. Its military importance is sufficiently apparent in the civil war between Vitellius and Vespasian. (Tac. *Hist.* i. 86, iii. 50, 52, &c.) Another line of road given in the Antonine Itinerary, quitted this main line at Nuceria, and, turning abruptly to the E., crossed a mountain pass to Prolaqueum (*Pioraco*), in the valley of the *Potenza*, and descended that valley to Septempeda in Picenum (*S. Severino*), and thence to Ancona. This pass has been in modern times wholly abandoned. The present road from Rome to Ancona turns to the E. from *Foligno* (Fulginium) and crosses the mountain ridge between that place and *Camerino*, descending to *Tolentino* in the valley of the *Chienti* (Flusor).

The towns of Umbria were numerous, though few of them were of any great importance. 1. On the W. of the Apennines, and beginning with those nearest to Rome, were: OCRICULUM, near the left bank of the Tiber; NARNIA and INTERAMNA, on the banks of the Nar; AMERIA and CARSULAE, a few miles to the N. of Narnia; TUDER, on a hill on the left bank of the Tiber; SPOLETIUM, in the hills which separate the valley of the *Maroggia* from that of the Nar; TREBA, MEVANIA, HISPELLUM, FULGINIUM, and ASSISIUM, all situated in or bordering on the broad valley above mentioned; ARNA and TIFERNUM TIBERINUM in the upper valley of the Tiber, and IGUVIUM in the mountains at a short distance from it. VESIONICA was probably situated at *Civitella di Benezzone*, also in the valley of the Tiber. On the Flaminian Way, exactly at the entrance of the mountains, stood FORUM FLAMINII, and higher up, on the same line of road, NUCERIA, TADINUM, and HELVILLUM.

2. On the E. of the central ridge of the Apennines, but still high up among the mountains, were situated CAMERINUM, near the sources of the Flusor; PROLAQUEUM (*Pioraco*), near those of the Potentia; PITULUM (*Piolo*), in the same valley; MATILICA and ATTIDIUM, both in the upper valley of the Aesis; SENTINUM, in a lateral branch of the same valley; TUFICUM and SUASA, both of them in the valley of the *Cesano*; CALLES (*Cagli*), on the Flaminian Way; TIFERNUM METAURENSE and URBINUM METAURENSE, both of them in the upper valley of the Metaurus; FORUM SEMPRONII (*Fossombrone*), lower down in the same valley; URBINUM HORTENSE (*Urbino*), between the valleys of the Metaurus and the Pisaurus; SESTINUM (*Sestino*), near the sources of the latter river; PITINUM PISAURENSE, probably at *Piagnino* in the same valley; SARSINA, in the upper valley of the Sapis; and MEVANIOLA, which is fixed by Cluverius, on the faith of inscriptions discovered there, at *Galeata*, in the upper valley of the Bedesis or *Ronco* (Cluver. *Ital.* p. 623), and is therefore the most northerly town that was included in Umbria.

3. Along the coast of the Adriatic were the important towns of SENA GALLICA, FANUM FORTUNAE, PISAURUM, and ARIMINUM. To the above must be added AESIS or AESIUM (*Jesi*), on the left bank of the river of the same name, and OSTRA, the ruins of which are said to exist between the rivers *Cesano* and *Nigolo*. (Abeken, *Mittel-Italien.* p. 41.)

In addition to the above long list of towns, the position of which can be assigned with tolerable certainty, the following obscure names are enumerated by Pliny among the towns or communities of Umbria still existing in his time: the Casuentillani, Dolates surnamed Salentini, Forojulienses surnamed Concubienses, Forobrentani, Pelestini, Vindinates, and Viventani. The above towns being totally unknown, the correct form and orthography of the names is for the most part uncertain. The same is the case with several others which the same writer enumerates as having in his day ceased to exist. (Plin. iii. 14. s. 19.) Strabo also mentions a place called Larolum as being situated on the Flaminian Way, in the neighbourhood of Narnia and Ocriculum (v. p. 227), which is otherwise wholly unknown, and the name is probably corrupt.

Of the natural productions of Umbria the most celebrated were its cattle, especially those of the valley of the Clitumnus [CLITUMNUS]; but its mountain tracts afforded also pasturage to flocks of sheep, which were driven southwards as far as Metapontum and Heraclea. (Varr. *R. R.* ii. 9. § 6.) The lower portions of the country abounded in fruit-trees, vines, and olives; but when Propertius terms his native Umbria "terris fertilis uberibus," this can be understood only of the tracts on the W. of the Apennines, of which he is there speaking (Propert. i. 22. 9), not of the more extensive mountain regions.

The name of Umbria is still given to one of the provinces of the Papal States, of which *Spoleto* is the capital; but this is merely an official designation, the name having been wholly lost in the middle ages, and being no longer in use as a popular appellation. [E. H. B.]

UMBRO (*Ombrone*), a river of Etruria, and next to the Arnus the most considerable in that country. It rises in the hills between *Siena* and *Arezzo*, and has a course of above 50 miles in a SSW. direction till it flows into the Tyrrhenian sea, about 16 miles N. of the promontory of *Monte Argentaro.* Pliny terms it a navigable river ("navigiorum capax"), and Rutilius describes it as forming at its mouth a tranquil and secure port. (Plin. iii. 5. s. 8; Rutil. *Itin.* i. 337—340.) It flows near the modern city of *Grosseto,* and within a few miles of the ruins of Rusellae. The name of Umbro is considered to be connected with the Umbrians, who held this part of Italy previous to its conquest by the Etruscans: and according to Pliny, the coast district extending from its mouth to Telamon, was still known as the "tractus Umbriae." (Plin. *l. c.*) [E. H. B.]

UNELLI or VENELI (Οὐένελοι), one of the Armoric or maritime states of Gallia. (*B. G.* ii. 34, iii. 11.) Caesar mentions them with the Veneti, Osismi, Curiosolitae, and other maritime states. The Unelli and the rest submitted to P. Crassus in B.C. 57; but in B.C. 56 it was necessary to send a force again into the country of the Unelli, Curiosolitae, and Lexovii. Q. Titurius Sabinus had the command of the three legions who were to keep the Unelli and their neighbours quiet. The commander of the Unelli was Viridovix, and he was also at the head of all the forces of the states which had joined the Unelli, among whom were the Aulerci Eburovices and the Lexovii. The force of Viridovix was very large, and he was joined by desperate men from all parts of Gallia, robbers and those who were too idle to till the ground. The Roman general entrenched himself in his camp, and made the Galli believe that he was afraid and was intending to slip away by night. The trick deceived the Galli, and they attacked the Roman camp, which was well placed on an eminence with a sloping ascent to it about a mile in length. On the Galli reaching the Roman camp exhausted by a rapid march up the hill and encumbered with the fascines which they carried for filling up the ditch, the Romans sallied out by two gates and punished the enemy well for their temerity. They slaughtered an immense number of the Galli, and the cavalry pursuing the remainder let few escape. This clever feat of arms is told clearly in the Commentaries.

The Unelli sent a contingent of 6000 men to attack Caesar at the siege of Alesia. (*B. G.* vii. 75.)

Ptolemy (ii. 8. § 2) names Crociatonum the capital of the Veneli. [Crociatonum.] The people occupied the peninsula of *Cotantin* or *Cotentin,* which is now comprehended in the department of *La Manche,* except a small part which is included in the department of *Calvados.* [G. L.]

UNSINGIS, according to a reading in Tacitus (*Ann.* i. 70), a river in the north-west of Germany; but the correct reading in that passage is *ad Amisiam,* as Ritter has shown in his note upon it, Unsingin being only a conjecture of Alting manufactured out of the modern name of a river called *Unse* or *Hunse.* [L. S.]

VOBARNA [Brixia].

VOCANUS AGER, a district in Africa Propria, between Carthage and Thapsus. (Liv. xxxiii. 48.) [J. R.]

VOCARIUM or VACORIUM (Οὐακόριον), a place in Noricum, on the great road leading from Augusta Vindelicorum to Aemona. (Ptol. ii. 14. § 3; *Tab. Peut.*) Its exact site is matter of conjecture only. [L. S.]

VOCATES. [Vasates.]

VOCE'TIUS MONS. This name occurs in Tacitus (*Hist.* i. 68), and nowhere else. The history shows that Tacitus is speaking of the country of the Helvetii. The Vocetius is conjectured to be that part of the Jura which is named *Boetzberg.* The road from *Bâle* runs through the *Frickthal* over the *Bötzberg* to *Baden* and *Zürich.* The Helvetii fled from Caecina (A. D. 70) into the Vocetius, where many were caught and massacred. Aventicum, the chief city (caput gentis), surrendered to Caecina. [Aventicum.] It has been proposed to write Vogesus for Vocetius in the passage of Tacitus; but there is no reason for the alteration. [G. L.]

VOCONII FORUM. [Forum Voconii.]

VOCO'NTII (Οὐκόντιοι), a people of Gallia Narbonensis, between the *Rhône* and the Alps. The only city which Ptolemy (ii. 10. § 17) assigns to them is Vasio [Vasio]. On the north they bordered on the Allobroges, as we learn from Caesar's march (*B. G.* i. 10). Strabo places the Cavares west of the Vocontii, but he has not fixed the position of the Cavares well [Cavares]. The position of the Vocontii, and the extent of their country, are best shown by looking at the position of Vasio, which was in the south part of their territory, and of Dea [Dea], which is in the north part, and Lucus Augusti, which lies between them [Lucus Augusti].

In the Notitia of the Gallic Provinces we find both Civitas Deentium and Civitas Vasiensium or Vasionensium.

The Vocontii were between the *Isère* and the *Durance,* their southern limit being probably a little south of *Vaison.* D'Anville supposes that the Vocontii occupied the dioceses of *Vaison* and *Die,* and also a part of the country comprised in the diocese of *Gap* [Vapincum], and a part of the diocese of *Sisteron,* which borders on *Vaison.* Pliny (iii. 4) calls the Vocontii a "Civitas foederata," a people who had a "foedus" with Rome; and besides the chief places, Vasio and Lucus Augusti, he says they have nineteen small towns. Pliny (ii. 58) mentions that he had been in the country of the Vocontii, where he saw an aerolite which had lately fallen ("delatum" should perhaps be "delapsum"). The Vocontii occupied the eastern part of the department of *Drôme,* which is a mountainous country, being filled with the lower offsets of the Alps, and containing numerous valleys drained by mountain streams. Part of the country is fitted for pasture. Silius Ital. (iii. 466) has:—

> "Tum faciles campos, jam rura Vocontia carpit;"

for he makes Hannibal pass through the Vocontii to the Alps, as Livy (xxi. 31) does. [G. L.]

VODGORIACUM, in Gallia, is the first place in the Itins. on the road from Bagacum (*Bavai*) to Aduatuca (*Tongern*). This remarkable Roman road is called the *Chaussée de Brunehaut,* or the *Haut Chemin.* The distance of Vodgoriacum from Bagacum is xii., and the place is supposed to be *Voudrei* or *Vaudre.* (D'Anville, *Notice, &c.*) [G.L.]

VOGESUS. [Vosegus.]

VOLANA. [Samnium]

VOLANDUM, a castle in Armenia Major, lying a day's journey W. of Artaxata. (Tac. *Ann.* xiii. 39.) [T. H. D.]

VOLATERRAE (Οὐολατέῤῥαι: *Eth.* Volaterranus: *Volterra*), one of the most important and powerful of all the Etruscan cities. It was situated on a lofty hill, rising above the valley of the Cecina, about 5 miles N. of that river and 15 from the sea. Strabo has well described its remarkable situation on the summit of a hill, which required a steep ascent of 15 stadia from whatever side it was approached, while the summit itself presented a level surface of considerable extent, bounded on all sides by precipices, and crowned by the walls of the ancient city. (Strab. v. p. 223.) The hill on which it stands is, according to modern measurements, more than 1700 English feet in height above the sea, and completely overlooks all the surrounding heights, so that the position of the city is extremely commanding. It is indeed the most striking instance of the kind of position which the Etruscans seem to have generally preferred for their cities.

There can be no doubt of the great antiquity of Volaterrae, nor that it was, from the earliest period of Etruscan history with which we have any acquaintance, one of the twelve principal cities of the Etruscan confederation: this conclusion, to which we should be irresistibly led by the still existing proofs of its ancient greatness, is confirmed by the earliest notice of it that we find in history, where it appears as one of the five Etruscan cities which furnished support to the Latins in their war with Tarquinius Priscus. (Dionys. iii. 51.) But from this time we find no subsequent mention of Volaterrae in history till a much later period. Its remoteness from Rome will indeed sufficiently account for the fact that its name never figures in the long protracted wars of the Romans with the southern Etruscans; but even after the Roman arms had been carried into the heart of Etruria, and the cities of Perusia and Arretium took active part in the wars, we find no mention of Volaterrae. In B. C. 298, however, we are told that the Roman consul L. Scipio was encountered near Volaterrae by the combined forces of the Etruscans (Liv. x. 12), among which there is little doubt that those of the Volaterrans themselves were included, though this is not expressly stated. But we do not again find their name noticed in the extant accounts of these wars, and the terms on which they were finally reduced to submission by the Romans are unknown to us. We learn only that in common with most of the Etruscans they were received on the footing of dependent allies, and they appear among the "socii" who in the Second Punic War came forward to furnish supplies for the fleet of Scipio, B. C. 205. On that occasion the Volaterrans provided materials for shipbuilding as well as corn. (Liv. xxviii. 45.) From this time we hear no more of Volaterrae till the civil wars between Marius and Sulla, when the city espoused the cause of the former, and from its great natural strength became the last stronghold of the Marian party in Etruria, and indeed in Italy. It was besieged by Sulla himself long after every other city in Italy had submitted, and did not surrender till after a siege or rather blockade of two years' duration. (Strab. v. p. 223; Liv. *Epit.* lxxxix.; Cic. *pro Rosc. Amer.* 7, *pro Caec.* 7.) As a punishment for its obstinacy, its territory was confiscated by the conqueror; but it appears that it was never actually divided, and the citizens who had survived the calamities of the war remained in possession of their lands, as well as of the rights of Roman citizens, which had been doubtless conferred upon them in common with the other Etruscans by the Lex Julia in B. C. 89. (Cic. *pro Dom.* 30, *ad Fam.* xiii. 4, 5, *ad Att.* i. 19.) It appears that another attempt was made to dispossess them by an agrarian law in the consulship of Cicero, but this calamity was averted from them by the efforts of the great orator, to whom the citizens in consequence became warmly attached (Id. *ad Fam.* xiii. 4), and it appears probable that Caesar subsequently confirmed them in the possession both of their lands and municipal privileges. (*Ib.*)

Volaterrae, however, certainly received a colony under the Triumvirate (*Lib. Col.* p. 214), but does not appear to have retained the title of a Colonia: it is expressly included by Pliny among the municipal towns of Etruria. (Plin. iii. 5. s. 8; Ptol. iii. 1. § 48.) We find no mention of the name in history under the Roman Empire; but it is certain that the city continued to exist; and it appears again, after the fall of the Western Empire, as a place of importance during the wars of the Goths with Narses (Agath. *B. G.* i. 11). It continued to subsist throughout the middle ages, and still retains the title of a city and its episcopal see; though it has little more than 4000 inhabitants, and occupies only a small portion of the area of the ancient city. The latter is clearly marked out, having comprised the whole level surface of the hill, a very irregular space, above a mile and a half in length and more than 1000 yards in its greatest breadth: the whole circuit of the ancient walls is above three miles and a quarter. Very large portions of these walls are still visible, and these massive fortifications are incontestably the finest specimens of the kind now existing in Etruria: they resemble in their general style of construction those of Faesulae and Cortona, but are composed of a different material, a soft, arenaceous limestone, which composes the whole summit of the hill on which *Volterra* stands. This stone, however, like the *macigno* of *Fiesole* and *Cortona*, lends itself readily to the horizontal structure, and is wholly distinct from the hard Apennine limestone of which the polygonal walls of Cosa and other cities are composed. These walls may be traced, at intervals, all round the brow of the hill, following the broken and irregular outlines of its summit, and frequently taking advantage of projecting points to form bold salient angles and outworks. Two of the ancient gates are still preserved; of which the one called the *Porta all' Arco* still serves as the principal entrance to the city. It is of very massive construction, but regularly built, and surmounted by an arch of perfectly regular form and structure, adorned with three sculptured heads, projecting in relief from the keystone and two of the principal voussoirs. The antiquity of this arch has been a subject of much dispute among antiquarians; some maintaining it to be a specimen of genuine Etruscan architecture, others ascribing it to the Roman period. The arguments in favour of the latter view seem on the whole to preponderate; though there is no reason to doubt that the Etruscans were acquainted with the true principles of the construction of the arch. (Dennis's *Etruria*, vol. ii. pp. 146—150; Micali, *Antichi Popoli Italiani*, vol. iii. pp. 4, 5.*) The other gate, on the N. side of the Etruscan walls, now known as the *Porta di Diana* or *Portone*, is of similar plan and construction to the *Porta all' Arco;* but the arch is wanting.

No other remains of ancient edifices are now extant on the site of Volaterrae, except some portions of Thermae, of Roman date and little interest; but the sepulchres which have been excavated on all sides of the city, but particularly on the N. slope of the hill, have yielded a rich harvest of Etruscan antiquities. Among these the most conspicuous are the sepulchral urns, or rather chests, for ashes, resembling small sarcophagi, and generally formed of alabaster, a material which is quarried in the immediate neighbourhood. Many of them are adorned with sculptures and bas-reliefs, some of them purely Etruscan in character, others taken from the Greek mythology, and there is no doubt that many of them belong to a period long after the fall of Etruscan independence. The inscriptions are for the most part merely sepulchral, and of little interest; but those of one family are remarkable as preserving to us the original Etruscan form (Ceicna) of the well-known family of the Caecinae, who figure frequently in Roman history [Caecina, *Biogr. Dict.*]. Indeed, the first of this family of whom we have any knowledge — the Aulus Caecina defended by Cicero in B.C. 69 — was himself a native of Volaterrae (Cic. *pro Caec.* 7). His son was the author of a work on the "Etruscan discipline," which is frequently referred to as a valuable source of information in regard to that department of antiquities (Cic. *ad Fam.* vi. 6; Plin. i. *Arg. Lib.* ii; Senec. *Nat. Quaest.* ii. 39).

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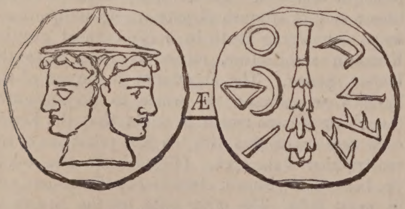
* The gate itself is figured by Micali, pl. 7, 8; and by Abeken, *Mittel-Italien*, pl. 2, fig. 4.

There is no doubt that Volaterrae in the days of its independence possessed an extensive territory. Strabo distinctly tells us (v. p. 223) that its territory extended down to the sea-coast, where the town of Vada, or as it was called for distinction's sake, Vada Volaterrana, constituted its sea-port. It was not indeed a harbour or port in the strict sense of the word; but a mere roadstead, where the shoals, from which it derived its name, afforded a good anchorage and some shelter to shipping. Hence it was, in the Roman times, a frequented station for vessels proceeding along the coast of Etruria (Cic. *pro Quinct.* 6: Plin. iii. 5. s. 8; *Itin. Marit.* p. 501); and Rutilius, in particular, has left us an exact description of the locality (Rutil. *Itin.* i. 453—462). The site is still marked by a mediaeval tower on the coast, called *Torre di Vada.*

The coins of Volaterrae are numerous, and belong to the class called Aes Grave, from their large size and weight; but they are distinguished from all other Etruscan coins of this class by their having the name of the city in full; whence we learn that the Etruscan form of the name was Felathri, or Velathri, as on the one of which a figure is annexed. [E. H. B.]



COIN OF VOLATERRAE.

VOLCAE, a people of South Gallia, divided into Volcae Arecomici and Volcae Tectosages (Οὐόλκαι Ἀρικόμιοι, Οὐόλκαι Τεκτοσάγες, Ptol. ii. 10. §§ 9, 10; Οὐώλκαι Ἀρικόμισκοι, Strabo).

Ptolemy says that the Tectosages occupied the most western parts of the Narbonensis, and that these are their cities: Illiberis, Ruscino, Tolosa Colonia, Cessero, Carcaso, Baeterrae, and Narbo Colonia. Next to them and extending to the *Rhône* he places the Arecomici, or Aricomii, as the name is in Ptolemy's text; and he assigns to the Arecomii only Vindomagus [Vindomagus] and Nemausus Colonia (*Nismes*). These two nations occupied all the Provincia from the *Rhône* to its western limits; and if Livy is not mistaken (xxi. 26), at the time of Hannibal's invasion of Italy, the Volcae had also possessions east of the *Rhône.*

The Cebenna (*Cévennes*) formed a natural boundary between the Volcae Arecomici and the Gabali and Ruteni. As to the limits between the Tectosages and the Arecomici there is great difficulty; for while Ptolemy assigns Narbo to the Tectosages, Strabo (iv. p. 203) says that Narbo is the port of the Arecomici; and it is clear that he supposed the Arecomici to have possessed the greater part of the Provincia, which is west of the *Rhône*, and that he limited the country of the Tectosages to the part which is in the basin of the *Garonne.* He makes the Tectosages extend also northwards to the *Cévennes*, in the western prolongation of this range. The chief city of the Arecomici was Nemausus [Nemausus]; and the chief city of the Tectosages was Tolosa; and if Narbo belonged to the Arecomici, we must limit the Tolosates, as already observed, to the basin of the *Garonne.* [Narbo; Tolosa.]

There is some resemblance between the names Volcae and Belgae, and there is some little evidence that the Volcae were once named Belcae or Belgae. But it would be a hasty conclusion from this resemblance to assume a relationship or identity between these Volcae and the Belgae of the north of Gallia. There was a tradition that some of the Volcae Tectosages had once settled in Germany about the Hercynia Silva; and Caesar (*B.G.* vi. 24) affirms, but only from hearsay, that these Volcae in his time still maintained themselves in those parts of Germany, and that they had an honourable character and great military reputation. He adds that they lived like the other Germans. The Tectosages also were a part of the Gallic invaders who entered Macedonia and Greece, and finally fixed themselves in Asia Minor in Galatia [Galatia]. With the Roman conquest of Tolosa ended the fame of the Volcae Tectosages in Europe. [G. L.]

VOLCARUM STAGNA. [Stagna Volcarum.]

VOLCEIUM or VOLCENTUM (*Eth.* Volcentanus, Plin.; Volceianus, *Inscr.*: *Buccino*), a municipal town of Lucania, situated in the mountains W. of Potentia, a few miles from the valley of the Tanager. The name is variously written by ancient authors. Livy mentions the Volcentes as a people who in the Second Punic War revolted to Hannibal and received a Carthaginian garrison into their town, but, in B. C. 209, returned to the Roman alliance. (Liv. xxvii. 15.) There can be no doubt that these are the same people as the Volcentani of Pliny, who are enumerated by that author among the municipal communities of the interior of Lucania (Plin. iii. 10. s. 15), and it is certain that the Ulci or Volci of Ptolemy (Οὖλκοι, Ptol. iii. 1. § 70) refers to the same place, the correct name of which, as we learn from inscriptions, was Volceii or Vulceii, and the people Volceiani. (Mommsen, *Inscr. R. N.* pp. 15, 16.) The discovery of these inscriptions at *Buccino* leaves no doubt that this town occupies the site of the Lucanian city of Volceii. (Romanelli, vol. i. p. 422; Holsten. *Not. ad Cluver*, p. 290.) It appears to have been a considerable municipal town under the Roman Empire, and is one of the "Praefecturae Lucaniae" mentioned in the Liber Coloniarum (p. 209). [E. H. B.]

VOLCI (Οὐόλκοι, Ptol.: *Eth.* Volciens: Ru. near *Ponte della Badia*), a city of Etruria, situated in the plain on the right bank of the river Armina (*Fiora*), about 8 miles from its mouth. Very little mention is found of it in history. The name of the city is known from Ptolemy as well as from Pliny, who enumerates, among the municipal towns of Etruria, the "Volcentini cognomine Etrusci," an appellation evidently used to distinguish them from the people of Volcentum in Lucania. (Plin. iii. 5. s. 8; Ptol. iii. 1. § 49.) The name is quoted also by Stephanus of Byzantium, who writes it Ὄλκιον, from Polybius. (Steph. B. *s. v.*) But the only indication that they had once been a powerful people, and their city a place of importance, is found in the Fasti Capitolini, which record a triumph in the year B. C. 280 over the Volsinienses and Volcientes (*Fast. Capit.* ad ann. 473). This was one of the last struggles of the Etruscans for independence, and it was doubtless in consequence of the spirit shown on this occasion by the Volcientes that the Romans shortly afterwards (in B. C. 273) established a colony at Cosa, in their territory. (Vell. Pat. i. 14; Plin. iii. 5. s. 8.) It is expressly stated on this occasion by Pliny, that Cosa was a dependency of Volci (Cosa Volcientium), a statement which has been ignored by those modern writers who have represented Cosa as an independent and important Etruscan city. But while this is very doubtful in the case of Cosa, the evidence, though scanty, is conclusive that Volci was such; and there is even reason to suppose, from a monument discovered at *Cervetri*, that it was at one time reckoned one of the twelve chief cities of the Etruscan League. (*Ann. d. Inst. Arch.* 1842, pp. 37—40.)

But notwithstanding these obscure hints of its greatness, the name of Volci was almost forgotten, and its site unknown, or at least regarded as uncertain, when the first discovery of its necropolis in 1828 led to subsequent researches on the spot, which have brought to light a number of painted vases greatly exceeding that which has been discovered on any other Etruscan site. The unprecedented number, beauty, and variety of these works of art have given a celebrity in modern times to the name of Volci which is probably as much in excess of its real importance in ancient times as in the somewhat parallel case of Pompeii. It is impossible here to enter into any detailed account of the result of these excavations. It is calculated that above 6000 tombs in all have been opened, and the contents have been of the most varied kind, belonging to different periods and ages, and varying from the coarsest and rudest pottery to the finest painted vases. The same tombs have also yielded very numerous objects and works of art in bronze, as well as delicate works in gold and jewellery; and after making every allowance for the circumstance that the cemetery at Volci appears to have enjoyed the rare advantage of remaining undisturbed through ages, it affords incontestable proof that it must have belonged to a wealthy and populous city. The necropolis and its contents are fully described by Mr. Dennis (*Etruria*, vol. i. pp. 397—427). The results of the excavations, in regard to the painted vases discovered, are given by Gerhard in his *Rapporto su i Vasi Volcenti*, published in the *Annali dell' Instituto* for 1831. It is remarkable that only one of the thousands of tombs opened was adorned with paintings similar to those found at Tarquinii, and, in this instance, they are obviously of late date.

The site of the city itself has been carefully explored since these discoveries have attracted so much interest to the spot. It stood on the right bank of the river Armina, just below the point where that stream is spanned by a noble bridge, now called the *Ponte della Badia*, undoubtedly a work of Roman times, though the foundations *may be* Etruscan. The few remaining relics of antiquity still visible on the site of the city, which occupied a plateau of about 2 miles in circumference, are also of Roman date, and mostly belong to a late period. Inscriptions also have been discovered, which prove it to have continued to exist under the Roman Empire; and the series of coins found there shows that it was still in existence, at least as late as the fourth century of the Christian era. In the middle ages it seems to have totally disappeared, though the plain in which it stood continued to be known as the *Pian di Voci*, whence Holstenius correctly inferred that this must have been the site of Volci. (Holsten. *Not. ad Cluver.* p. 40.) The necropolis was, for the most part, on the other side of the river; and it is here that the excavations have been carried on most diligently. The site of Volci (which is now wholly uninhabited) is about 8 miles from *Montalto*, a small town at the mouth of the *Fiora*, where that river was crossed by the Via Aurelia. (Dennis, *l. c.*) [E. H. B.]

VOLCIANI, a people in Hispania Tarraconensis. (Liv. xxi. 19.) [T. H. D.]

VOLENOS, a fort in Rhaetia, in the territory of Tridentum, which was destroyed by the Franks (Paul. Diac. *Longob.* iii. 31), and is generally identified with the modern village of *Volano* on the *Adige*, south of *Caliano*. [L. S.]

VOLIBA (Οὐόλιϐα, Ptol. ii. 3. § 30), a town of the Dumnonii in Britannia Romana, near the W. extremity of the island. Most probably *Falmouth*. (Camden, p. 16.) [T. H. D.]

VOLOBRIGA (Οὐολόϐριγα, Ptol. ii. 6. § 41), a town in Gallaecia in Hispania Tarraconensis belonging to the Nemetatae. [T. H. D.]

VOLOGATIS, in Gallia Narbonensis, is placed by the Jerusalem Itin. after Lucus (*Luc*), on the road to Vapincum (*Gap*) past Mons Saleucus. The distance from Lucus is ix.; and D'Anville supposes that Vologatis may be a place named *Lèches*, but the distance ix. is too much. Others fix the place at *Beaurière;* and others propose *Lethes* or *Beaumont*. All this is uncertain. [G. L.]

VOLOGE'SIA (Οὐολγεσία, Ptol. v. 20. § 6), a city built by and named after Vologeses, one of the Arsacidan kings of Parthia, in the immediate neighbourhood of Seleuceia upon the Tigris. It is called by Pliny, Vologesocerta (vi. 26. s. 30), the latter portion of the name implying the "city of." The extensive ruins, still existing, on both sides of the Tigris, are probably those of the two great cities of Seleuceia and Vologesia. [V.]

VOLSAS (Οὐόλσας κόλπος, Ptol. ii. 3. § 1), a bay on the W. coast of Britain, probably *Loch Brey*. (Horsley, p. 378.) [T. H. D.]

VOLSCI (Οὐόλσκοι, Strab.; Οὐολοῦσκοι, Dionys.), an ancient people of Central Italy, who bear a prominent part in early Roman history. Their territory was comprised within the limits of Latium as that name was employed at a late period, and under the Roman Empire; but there is no doubt that the Volscians were originally a distinct people from the Latins, with whom, indeed, they were almost always on terms of hostility. On the other hand they appear as constantly in alliance with the Aequi; and there is little doubt that these two nations were kindred races, though always distinguished from each another as two separate peoples. We have no statement in any ancient writer as to the ethnic origin or affinities of the Volscians, and are left almost wholly to conjecture on the subject. But the remains of the language, few and scanty as they are, afford nevertheless the safest foundation on which to rest our theories; and these lead us to regard the Volscians as a branch of the same family with the Umbrians and Oscans, who formed the aboriginal population of the mountain tracts of Central Italy. It would appear, indeed, as if they were more closely connected with the Umbrians than either the Sabines and their Sabellian offshoots, or the Oscans properly so called; it is probable, therefore, that the Volscians had separated at a still earlier period from the main stock of the Umbrian race. (Mommsen, *Unter-Ital. Dialekt.* pp. 319—326; Schwegler, *Röm. Gesch.* vol. i. p. 178.) The only notice of their language that occurs in Roman authors, also points to it distinctly as different from Oscan (Titinius, *ap. Fest.* v. *Obscum*, p. 189), though the difference was undoubtedly that of two cognate dialects, not of two radically distinct languages.

When the Volscians first appear in Roman history, it is as a powerful and warlike nation, who were already established in the possession of the greater part at least of the territory which they subsequently occupied. Their exact limits are not, indeed, to be determined with accuracy; and it is probable that they underwent considerable fluctuations during their long wars with the Latins and Romans. But there seems no doubt that from a very early period they held the whole of the detached mountain group S. of the Tolerus (*Sacco*), termed by modern geographers the *Monti Lepini*, together with the valley of the Liris, and the mountain district of Arpinum, Sora, and Atina. Besides this they were certainly masters at one time of the plains extending from the Volscian Apennines to the sea, including the Pomptine Marshes and the fertile tract that borders on them. This tract they had, according to Cato, wrested from the Aborigines, who were its earliest possessors (Cato *ap. Priscian.* v. p. 668).

The first mention of the Volscians in Roman history is in the reign of the second Tarquin, when they appear as a numerous and warlike people. It is clear that it was the great extension of the Roman power under its last king (which must undoubtedly be admitted as a historical fact), and the supremacy which he had assumed over the Latin League, that first brought him into collision with the Volscians. According to the received history he marched into their country and took their capital city, Suessa Pometia, by assault. (Liv. i. 53; Dionys. iv. 50; Cic. *de Rep.* ii. 24.) The tradition that it was the spoils there obtained which enabled him to build the Capitol at Rome, sufficiently proves the belief in the great power and wealth of the Volscians at this early period; and the foundation of the two colonies of Circeii and Signia, both of which are expressly ascribed to Tarquin, was doubtless intended to secure his recent conquests, and to impose a permanent check on the extension of the Volscian power. It is evident, moreover, from the first treaty with Carthage, preserved to us by Polybius (iii. 22), that the important cities of Antium and Tarracina, as well as Circeii, were at this time subject to Tarquin, and could not, therefore, have been in the hands of the Volscians.

But the dissolution of the power of Tarquin, and the loss of the supremacy of Rome over the Latins, seem to have allowed the Volscians to regain their former superiority; and though the chronology of the earliest years of the Republic is hopelessly confused, we seem to discern clearly that it was the increasing pressure of the Volscians and their allies the Aequians upon the Latins that caused the latter people to conclude the celebrated treaty with Rome under Sp. Cassius, B. C. 493, which became the foundation of the permanent relation between the two states. (Liv. ii. 33; Dionys. vi. 95.) According to the received annals, the wars with the Volscians had already recommenced prior to this period; but almost immediately afterwards occurs the great and sudden development of their power which is represented in a legendary form in the history of Coriolanus. Whatever may have been the origin of that legend, and however impossible it is to receive it as historically true, there is no doubt that it has a historical foundation in the fact that many of the Latin cities at this period fell successively into the power of the Volscians and their allies the Aequians; and the two lines of advance, so singularly mixed up in the received narrative of the war, which represents all these conquests as made in a single campaign, appear to represent distinctly the two separate series of conquests by which the two nations would respectively press on towards Rome. (Niebuhr, vol. ii. pp. 95, 259; Schwegler, *Röm. Gesch.* vol. ii. pp. 274, 275.)*

It is impossible here to give more than a very brief outline of the long series of wars with the Volscians which occupy so prominent a place in the early history of Rome for a period of nearly two centuries. Little historical value can be attached to the details of those wars as they were preserved by the annalists who were copied by Livy and Dionysius; and it belongs to the historian of Rome to endeavour to dispel their confusion and reconcile their discrepancies. But in a general point of view they may be divided (as remarked by Niebuhr), into four periods. The first of these would comprise the wars down to B. C. 459, a few years preceding the Decemvirate, including the conquests ascribed to Coriolanus, and would seem to have been the period when the Volscians were at the height of their power. The second extends from B. C. 459 to 431, when the dictator A. Postumius Tubertus is represented as gaining a victory over the allied forces of the Volscians and Aequians (Liv. iv. 26—29), which appears to have been really an important success, and proved in a manner the turning point in the long struggle between the two nations. From this time till the capture of Rome by the Gauls (B. C. 390) the wars with the Volscians and Aequians assume a new character; the tide had turned, and we find the Romans and their allies recovering one after another the towns which had fallen into the hands of their enemies. Thus Labicum and Bola were regained in B. C. 418 and 414, and Ferentinum, a Hernican city, but which had been taken by the Volscians, was again wrested from them in B. C. 413. (Liv. iv. 47, 49, 51.) The frontier fortresses of Verrugo and Carventum were indeed taken and retaken; but the capture of Anxur or Tarracina in B. C. 399, which from that period continued constantly in the hands of the Romans, must have been a severe blow to the power of the Volscians, and may be considered as marking an era in their decline. Throughout this period it is remarkable that Antium, one of the most powerful cities of the Volscians, continued to be on peaceful terms with Rome; the war was carried on almost exclusively upon the NE. frontier of the Volscians, where they were supported by the Aequians, and Ecetra was the city which appears to have taken the lead in it.

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* It is worthy of notice that Antium, which at the commencement of the Republic appears as a Latin city, or at least as subject to the supremacy of Rome, is found at the very outbreak of these wars already in the hands of the Volscians.

The capture of Rome by the Gauls marks the commencement of the fourth period of the Volscian Wars. It is probable that their Aequian allies suffered severely from the same invasion of the barbarians that had so nearly proved the destruction of Rome [Aequi], and the Volscians who adjoined their frontier, may have shared in the same disaster. But on the other hand, Antium, which was evidently at this period a powerful city, suddenly broke off its friendly relations with Rome; and during a period of nearly 13 years (B. C. 386—374), we find the Volscians engaged in almost perpetual hostilities with Rome, in which the Antiates uniformly took the lead. The seat of war was now transferred from the Aequian frontier to the southern foot of the Alban hills: and the towns of Velitrae and Satricum were taken and retaken by the Volscians and Romans. Soon after the conclusion of peace with the Antiates we hear for the first time of Privernum, as engaging in hostilities with Rome, B. C. 358, and it is remarkable that it comes forward single-handed. Indeed, if there had ever been any political league or bond of union among the Volscian cities, it would seem to have been by this time completely broken up. The Antiates again appear repeatedly in arms; and when at length the general defection of the Latins and Campanians broke out in B. C. 340, they were among the first to join the enemies of Rome, and laid waste the whole sea-coast of Latium, almost to the walls of Ostia. But they shared in the defeat of the Latin armies, both at Pedum and on the Astura: Antium itself was taken, and received a colony of Romans within its walls, but at the same time the citizens themselves were admitted to the Roman franchise. (Liv. viii. 14.) The people of Fundi and Formiae, both of them probably Volscian cities, received the Roman franchise at the same time, and Tarracina was soon after occupied with a Roman colony. The Privernates alone ventured once more to provoke the hostility of the Romans in B. C. 327, but were severely punished, and their city was taken by the consul C. Plautius. Nevertheless, the inhabitants were admitted to the Roman Civitas; at first, indeed, without the right of suffrage, but they soon afterwards obtained the full franchise, and were enrolled in the Ufentine tribe. The greater part of the Volscians, however, was included in the Pomptine tribe.

Of the fate of the cities that were situated on the borders of the valley of the Trerus, or in that of the Liris, we have scarcely any information; but there is reason to suppose that while the Antiates and their neighbours were engaged in hostilities with Rome, the Volscians of the interior were on their side fully occupied with opposing the advance of the Samnites. Nor were their efforts in all cases successful. We know that both Arpinum and Fregellae had been wrested from the Volscians by the Samnites, before the Romans made their appearance in the contest (Liv. viii. 23, ix. 44), and it is probable that the other cities of the Volscians readily took shelter under the protection of Rome, for security against their common enemy. It seems certain, at all events, that before the close of the Second Samnite War (B. C. 304), the whole of the Volscian people had submitted to the authority of Rome, and been admitted to the privileges of Roman citizens.

From this time their name disappears from history. Their territory was comprised under the general appellation of Latium, and the Volscian people were merged in the great mass of the Roman citizens. (Strab. v. pp. 228, 231; Plin. iii. 5. s. 9; Cic. *pro Balb.* 13.) But a rude and simple mountain-people would be naturally tenacious of their customs and traditions; and it is clear, from the manner in which Juvenal incidentally alludes to it, that even under the Roman Empire, the name of the Volscians was by no means extinct or forgotten in the portion of Central Italy which was still occupied by their descendants. (Juv. *Sat.* viii. 245.)

The physical geography of the land of the Volscians will be found described in the article Latium. Of the peculiar characters of the people themselves, or of any national customs or institutions that distinguished them from their Latin neighbours, we know absolutely nothing. Their history is a record only of the long struggle which they maintained against the Roman power, and of the steps which led to their ultimate subjugation. This is the only memory that has been transmitted to us, of a people that was for so long a period the most formidable rival of the Roman Republic. [E. H. B.]

VOLSINIENSIS LACUS (ἡ περὶ Οὐολσινίους λίμνη, Strab. v. p. 226: *Lago di Bolsena*), a considerable lake of Etruria, scarcely inferior in size to that of Trasimene. It took its name from the town of Volsinii, which stood on its NE. shore; but it was also sometimes called Lacus Tarquiniensis, as its western side adjoined the territory of Tarquinii. (Plin. ii. 96.) Notwithstanding its great size, it is probable, from the nature of the surrounding hills and rocks, that it is the crater of an extinct volcano (Dennis, *Etruria*, vol. i. p. 514). In this lake the river Marta has its source. It abounded in fish, and its sedgy shores harboured large quantities of water-fowl, with which articles it supplied the Roman markets. (Strab. *l. c.*; Colum. viii. 16.) It contained two islands, of which, as well as of the lake itself, wonderful stories were related by the ancients. They were remarked to be ever changing their forms (Plin. *l. c.*), and on one occasion during the Second Punic War its waters are said to have flowed with blood. (Liv. xxvii. 23.) The shores of the lake were noted for their quarries. (Plin. xxxvi. 22. a. 49.) In a castle on one of the islands queen Amalasontha was murdered by order of her husband Theodatus. (Procop. *B. Goth.* i. c. 4, p. 23, ed. Bonn.) [T. H. D.]

VOLSINII or VULSINII (Οὐολσίνιοι, Strab. v. p. 226; Οὐολσίνιον, Ptol. iii. 1. § 50: *Bolsena*), an ancient city of Etruria, situated on the shore of a lake of the same name (Lacus Volsiniensis), and on the Via Clodia, between Clusium and Forum Cassii. (*Itin. Ant.* p. 286; *Tab. Peut.*) But in treating of Volsinii we must distinguish between the Etruscan and the Roman city. We know that the ancient town lay on a steep height (Zonaras, *Ann.* viii. 7; cf. Aristot. *Mir. Ausc.* 96); while *Bolsena*, the representative of the Roman Volsini, is situated in the plain. There is considerable difference of opinion as to where this height should be sought. Abeken (*Mittelitalien*, p. 34, seq.) looks for it at *Monte Fiascone*, at the southern extremity of the lake; whilst Müller (*Etrusker*, i. p. 451) seeks it at *Orvieto*, and adduces the name of that place=Urbs Vetus, "the old city," as an argument in favour of his view; but Mr. Dennis (*Etruria*, vol. i. p. 508) is of opinion that there is no reason to believe that it was so far from the Roman town, and that it lay on the summit of the hill, above the amphitheatre at *Bolsena*, at a spot called *Il Piazzano.* He adduces in support of this hypothesis the existence of a good deal of broken pottery there, and of a few caves in the cliffs below.

Volsinii appears to have been one of the most powerful cities of Etruria, and was doubtless one of the 12 which formed the Etruscan confederation, as Volsinii is designated by Livy (x. 37) and Valerius Maximus (ix. 1. extern. 2) as one of the "capita Etruriae." It is described by Juvenal (iii. 191) as seated among well-wooded hills.

We do not hear of Volsinii in history till after the fall of Veii. It is possible that the success of the Roman arms may have excited the alarm and jealousy of the Volsinienses, as their situation might render them the next victims of Roman ambition. At all events, the Volsinienses, in conjunction with the Salpinates, taking advantage of a famine and pestilence which had desolated Rome, made incursions into the Roman territory in B.C. 391. But they were easily beaten: 8000 of them were made prisoners; and they were glad to purchase a twenty years' truce on condition of restoring the booty they had taken, and furnishing the pay of the Roman army for a twelvemonth. (Liv. v. 31, 32.)

We do not again hear of Volsinii till the year B.C. 310, when, in common with the rest of the Etruscan cities, except Arretium, they took part in the siege of Sutrium, a city in alliance with Rome. (Liv. ix. 32.) This war was terminated by the defeat of the Etruscans at lake Vadimo, the first fatal shock to their power. (*Ib.* 39.) Three years afterwards we find the consul P. Decius Mus capturing several of the Volsinian fortresses. (*Ib.* 41.) In 295, L. Postumius Megellus ravaged their territory and defeated them under the walls of their own city, slaying 2800 of them; in consequence of which they, together with Perusia and Arretium, were glad to purchase a forty years' peace by the payment of a heavy fine. (Id. x. 37.) Not more than fourteen years, however, had elapsed, when, with their allies the Vulcientes, they again took up arms against Rome. But this attempt ended apparently in their final subjugation in B.C. 280. (Liv. *Ep.* xi.; *Fast. Cons.*) Pliny (xxxiv. 7. s. 16) retails an absurd story, taken from a Greek writer called Metrodorus Scepsius, that the object of the Romans in capturing Volsinii was to make themselves masters of 2000 statues which it contained. The story, however, suffices to show that the Volsinians had attained to a great pitch of wealth, luxury, and art. This is confirmed by Valerius Maximus (*l. c.*), who also adds that this luxury was the cause of their ruin, by making them so indolent and effeminate that they at length suffered the management of their commonwealth to be usurped by slaves. From this degrading tyranny they were rescued by the Romans. (Flor. i. 21; Zonaras, *l. c.*; A. Victor, *Vir. Illustr.* 36; Oros. iv. 5.)

The Romans, when they took Volsinii, razed the town, and compelled the inhabitants, as we have already intimated, to migrate to another spot. (Zonaras, *l. c.*) This second, or Roman, Volsinii continued to exist under the Empire. It was the birthplace of Sejanus, the minister and favourite of Tiberius. (Tac. *Ann.* iv. 1, vi. 8.) Juvenal (x. 74) alludes to this circumstance when he considers the fortunes of Sejanus as dependent on the favour of Nursia, or Norsia, an Etruscan goddess much worshipped at Volsinii, into whose temple there, as in that of Jupiter Capitolinus at Rome, a nail was annually driven to mark the years. (Liv. vii. 3; Tertull. *Apol.* 24.) According to Pliny, Volsinii was the scene of some supernatural occurrences. He records (ii. 54) that lightning was drawn down from heaven by king Porsenna to destroy a monster called Volta that was ravaging its territory. Even the commonplace invention of hand-mills, ascribed to this city, is embellished with the traditional prodigy that some of them turned of themselves! (Id. xxxvi. 18. s. 29.) Indeed, in the whole intercourse of the Romans with the Etruscans, we see the ignorant wonder excited by a cultivated people in their semi-barbarous conquerors.

From what has been already said it may be inferred that we should look in vain for any traces of the Etruscan Volsinii. Of the Roman city, however, some remains are still extant at *Bolsena.* The most remarkable are those of a temple near the Florence gate, vulgarly called *Tempio di Norzia.* But the remains are of Roman work; and the real temple of that goddess most probably stood in the Etruscan city. The amphitheatre is small and a complete ruin. Besides these there are the remains of some baths, cippi, sepulchral tablets, a sarcophagus with reliefs representing the triumph of Bacchus, &c.

For the coins of Volsinii, see Müller, *Etrusker*, vol. i. pp. 324, 333: for its history, &c., Adami, *Storia di Volseno*; Dennis, *Etruria*, vol. i.; Abeken, *Mittelitalien.* [T. H. D.]

VOLTUMNAE FANUM [Fanum Voltumnae].

VOLUBILIANI. [Volubilis.]

VOLUBILIS (Οὐολουϐιλίς, Ptol. iv. 1. § 14), a town of Mauretania Tingitana, seated on the river Subur, and on the road from Tocolosida to Tingis, from the former of which places it was only 4 miles distant. (*Itin. Ant.* p. 23.) It lay 35 miles SE. from Banasa, and the same distance from the coast. (Plin. v. 1. s. 1; Mela, iii. 10.) It was a Roman colony (*Itin. Ant. l. c.*) and a place of some importance. Ptolemy calls the inhabitants of the surrounding district, Volubiliani (Οὐολουϐιλιανοί, iv. 1. § 10). In the time of Leo Africanus (p. 279, ed. Lorsbach) it was a deserted town between *Fez* and *Mequinez*, bearing the name of *Valili* or *Gualili*, the walls of which were 6 Italian miles in circumference. That position is now occupied by the town of *Zanitat-Mula-Driss*, on mount *Zarhon.* At some distance to the NW. are the splendid ruins of *Kassr Faraun* (Pharaoh's castle), with Roman inscriptions; but to what ancient city they belong is unknown. (Cf. Mannert, x. pt. ii. p. 486; Graberg di Hemsö, p. 28; Wimmer, *Gemälde von Afrika*, i. p. 439.) [T. H. D.]

VOLUCE (probably the Οὐέλουκα of Ptol. ii. 6. § 56), a town of the Pelendones in Hispania Tarraconensis, on the road from Asturica to Caesaraugusta, and 25 miles W. of Numantia. (*Itin. Ant.* p. 442.) Variously identified with *Velucha* (*Velache*), *Valecha*, and *Calatañazor.* [T. H. D.]

VOLUNTII (Οὐολούντιοι, Ptol. ii. 2. § 9), a people on the E. coast of Hibernia. [T. H. D.]

VOLUSTA'NA. [Cambunii Montes.]

VOMANUS (*Vomano*), a river of Picenum, which rises in the lofty group of the Apennines now known as the *Gran Sasso d'Italia*, and flows into the Adriatic, after passing within a few miles to the N. of the city of Adria (*Atri*). Its name is mentioned by Pliny only (iii. 13. § 18). [E. H. B.]

VORDENSES, in Gallia Narbonensis, an ethnic name which occurs in an inscription found at *Apt*, the site of Apta Julia [Apta Julia]. The inscription states that the "Vordenses pagani" dedicate this monument to their patronus, who is designated "IIIIvir" of the Colonia Apta. The place is supposed to be *Gordes*, which is contiguous to the diocese of *Apt*, and in that of *Cavaillon*. The change of *Vord* into *Gord* is easily explained. [Vapincum.] (D'Anville, *Notice, &c*) [G. L.]

VOREDA, a town of the Brigantes in Britannia Romana, on the road from Cataracton to Luguvallium. (*Itin. Ant.* p. 467.) It is variously identified with *Old Penrith*, *Whelp Castle*, and *Coal Hills*. By the Geogr. Rav. (v. 31) it is called Bereda. [T. H. D.]

VORGA'NIUM (Οὐοργάνιον), in Gallia Lugdunensis, the capital of the Osismii [Osismii], a Celtic people in the north-west part of *Bretagne* (Ptol. ii. 8. § 5). This seems to be the same place as the Vorginum of the Table; and it appears on a route which leads from the capital of the Namnetes through the capital of the Veneti, and ends on the coast at Gesocribate, or Gesobrivate, as some would write it. Between the capital of the Veneti and Vorginum is Sulis, supposed to be at the junction of the *Suel* and the *Blavet* [Sulis]. From Sulis to Vorginum the distance is marked xxiiii., and this brings us to a place named *Karhez* (D'Anville). But all this is very uncertain. Others fix Vorginum at a place named *Guemené* [G. L.]

VORO'GIUM, in Gallia, is placed in the table on a road from Augustonemetum (*Clermont Ferrand*) through Aquae Calidae (*Vichy*) to Ariolica (*Avrilli*). The distance is marked viii. from Aquae Calidae, and xiiii. from Vorogium to Ariolica. There is a place named *Vouroux*, which is the same name as Vorogium. *Vouroux* is near the small town of *Varennes*, and somewhat nearer to the banks of the Allier. The direct distance from the springs of *Vichy* to *Varennes* is somewhat less than the Itin. distance of viii. Gallic leagues, but the 8 leagues are not more than we may assign to the distance from *Vichy* to *Varennes* along the river. But the Itin. distance from Vorogium to Ariolica is somewhat too large compared with the real distance. (D'Anville, *Notice, &c.*) [G. L.]

VOSALIA. [Vosava.]

VOSAVA or VOSAVIA, in North Gallia, is placed by the Table on the Roman road along the west bank of the Rhine, and between Bontobrice or Baudobrica (*Boppart*) [Baudobrica] and Bingium (*Bingen*). It stands half-way between these places and at the distance of viiii. Vosava is *Oberwesel* on the Rhine, north of *Bingen;* and it is almost certain, as D'Anville suggests, that the name is erroneously written in the Table, and that it should be Vosalia. [G. L.]

VO'SEGUS (*Vogesen*, *Vasgau*, *Vosges*). The form Vosegus has better authority than Vogesus (Schneider's *Caesar*, *B. G.* iv. 10); and the modern name also is in favour of the form Vosegus. Lucan is sometimes quoted as authority for the form Vogesus:

> "Castraque quae Vogesi curvam super ardua rupem
> Pugnaces pictis cohibebant Lingonas armis."
> (*Pharsal.* i. 397.)

The name is Βοσῆκον in the Greek version of the Commentaries.

Caesar says that the Mosa (*Maas*) rises in the Vosegus, by which he means that the hills in which the *Maas* rises belong to the *Vosges*. But he says no more of this range. The battle with Ariovistus, B. C. 58, was fought between the southern extremity of the *Vosges* and the *Rhine*, but Caesar (*B. G.* i. 43, 48) gives no name to the range under which Ariovistus encamped in the great plain between the *Vosges* and the *Rhine*. D'Anville observes that an inscription in honour of the god Vosegus was found at *Berg-Zabern* on the confines of *Alsace* and the *Palatinate*, which proves that the name Vosegus extended as far as that place. It seems likely that the name was given to the whole range now called *Vosges*, which may be considered as extending from the depression in which is formed the canal of the *Rhône* and *Rhine*, between *Béfort* and *Altkirch*, to the bend of the *Rhine* between *Mainz* and *Bingen*, a distance of above 170 miles. The range of the *Vosges* is parallel to the Rhine. The hilly country of the *Faucilles* in which the *Maas* rises is west of the range to which the name of *Vosges* is now given. The *Vosges* are partly in France, and partly in Rhenish *Bavaria* and *Hesse Darmstadt*.

The territory of the Sequani originally extended to the Rhine, and the southern part of the *Vosges* was therefore included in their limits. North of the Sequani and west of the *Vosges* were the Leuci and Mediomatrici; and east of the *Vosges* and between the *Vosges* and the *Rhine* were the Rauraci, Triboci, Nemetes, Vangiones, and Caracates.

In the Table the Silva Vosagus is marked as a long forest on the west side of the Rhine. Pliny (xvi. 39) also speaks of the range of the Vosegus as containing timber. [G. L.]

UR, a castle of the Persians mentioned by Ammianus Marcellinus (xxv. 8), in his account of the war between Julian and the Persians. It must have been situated in Mesopotamia, at no great distance from Hatra (*Al-Hathr*). It has been generally supposed that Ur is the same place as that mentioned in Genesis (xi. 28); but the recent researches of Colonel Rawlinson have demonstrated that the Ur whence Abraham started was situated in the S. part of Babylonia, at a place now called *Muqeher*. (*Journ. Roy. As. Soc.* 1855.) [V.]

URANO'POLIS (Οὐρανόπολις), a town in the peninsula Acte of Chalcidice in Macedonia, of which we know nothing, except that it was founded by Alexarchus, the brother of Cassander, king of Macedonia (Athen. iii. p. 98; Plin. iv. 10. s. 17). As Pliny does not mention Sane in his list of the towns of Acte, it has been conjectured by Leake that Uranopolis occupied the site of Sane. (*Northern Greece*, vol. iii. p. 149.)

URANO'POLIS (Οὐρανόπολις), a town of Pisidia, in the district of Cabalia, to the north-west of Termessus, and south-east of Isionda. (Ptol. v. 5. § 6.) [L. S.]

URBA, a town of Gallia, in the territory of the Helvetii. It is placed in the Antonine Itin. between Lacus Lausonius and Ariolica [Ariolica], xviii. from Lacus Lausonius and xxiiii. from Ariolica. Urba is *Orbe* in the Swiss Canton *Waadt* or *Pays de Vaud*, on the road from the Lake of *Neuf-*

châtel to the *Lake of Geneva*, and on a hill nearly surrounded by the river *Orbe*. [G. L.]

URBANA COLONIA, mentioned by Pliny only (xiv. 6. s. 8), was a colony founded by Sulla in a part of the territory of Capua, adjoining the Falernus ager. From its name it would appear probable that it was a colony of citizens from Rome itself, who were settled by the dictator in this fertile district. It is doubtful whether there ever was a town of the name, as no allusion is found to it as such, and the district itself was reunited to that of Capua before the time of Pliny. (Plin. *l. c.*; Zumpt, *de Col.* p. 252.) [E. H. B.]

URBATE, a place in Lower Pannonia, on the road from Siscia to Sirmium (*It. Ant.* p. 268; *Tab. Peut.*); its exact site is unknown. [L. S.]

URBIACA, a town of the Celtiberi, in Hispania Tarraconensis. (*Itin. Ant.* p. 447.) Probably the Urbicua of Livy (xl. 16). Variously identified with *Albaroches*, *Checa*, and *Molina*. [T. H. D.]

URBIGENUS PAGUS. [Helvetii, Vol. I. p. 1041.]

URBINUM (Οὐρϐῖνον), was the name of two cities or municipal towns of Umbria, situated within a short distance of each other, which were distinguished by the epithets Hortense and Metaurense. (Plin. iii. 14. s. 19.)

1. Urbinum Hortense (*Urbino*), apparently the more considerable of the two, and for that reason frequently called simply Urbinum, was situated on a hill between the valleys of the Metaurus and the Pisaurus (*Foglia*), rather more than 20 miles from the Adriatic. It is mentioned by Pliny among the municipal towns of Umbria, and is incidentally noticed by Tacitus as the place where Fabius Valens, the general of Vitellius, was put to death, in A.D. 69, after he had fallen into the hands of the generals of Vespasian. (Tac. *Hist.* iii. 62.) Its municipal rank is confirmed by numerous inscriptions, which prove it to have been a town of some importance. (Orell. *Inscr.* 3714; Gruter, *Inscr.* p. 387. 8, p. 392. 1, &c.) Procopius also notices it during the Gothic Wars, and correctly describes it as situated on a steep and lofty hill; it was at that time a strong fortress, but was besieged and taken by Belisarius in A. D. 538. (Procop. *B. G.* ii. 19.) From this time it seems to have continued to be a place of consideration, and in the middle ages became the seat of government of a race of independent dukes. It is still a considerable city, and one of the capitals of the delegation of *Urbino* and *Pesaro*, but has no remains of antiquity, except the inscriptions above noticed.

2. Urbinum Metaurense (*Urbania*), was situated, as its name imports, in the valley of the Metaurus, on the right bank of the river, about 6 miles below *S. Angelo in Vado* (Tifernum Metaurense), and 9 from *Urbino*. Its municipal rank is attested by an inscription, in which the inhabitants are termed Urvinates Mataurenses, as well as by Pliny (Gruter, *Inscr.* p. 463. 4; Plin. iii. 14. s. 19); but it seems never to have been a place of much importance. In the middle ages it fell into complete decay, and was replaced by a village called *Castel Durante*, which, in 1625, was enlarged and raised to the dignity of a city by Urban VIII., from whom it derives its present name of *Urbania*. (Cluver. *Ital.* p. 620; Rampoldi, *Diz. Top.* vol. iii. p. 1278.) [E. H. B.]

URBS SALVIA (Οὔρϐα Σαλουΐα, Ptol. iii. 1. § 52: *Eth.* Urbis Salviensis or Urbisalviensis: *Urbisaglia*), a town of Picenum, mentioned by Pliny among the municipal towns of that district. (Plin. iii. 13. s. 18.) It was situated on a hill above the valley of the Flusor (*Chienti*), about 2 miles from the right bank of that river, and 7 miles E. of Tolentinum. The testimony of Pliny to its municipal rank is confirmed by the Liber Coloniarum, which mentions the "ager Urbis Salviensis," as well as by an inscription (*Lib. Col.* p. 226; Orell. *Inscr.* 1870); and it seems to have been a flourishing town until it was taken and destroyed by Alaric, a calamity from which it never recovered, so that it still lay in ruins in the time of Procopius. (Procop. *B. G.* ii. 16.) Dante also notices it in the 13th century as in complete ruins (*Par.* xvi. 73); but the name has always survived, and is still attached to the modern *Urbisaglia*, which is, however, a mere village, dependent on *Macerata*. The Itineraries give two lines of crossroads which passed through Urbs Salvia, the one from Septempeda (*S. Severino*) to Firmum (*Fermo*), the other from Auximum through Ricina and Urbs Salvia to Asculum. (*Itin. Ant.* p. 316; *Tab. Peut.*) [E. H. B.]

URBS VETUS (*Orvieto*), a city of Etruria mentioned by Paulus Diaconus (*Hist. Lang.* iv. 33) together with Balneum Regis (*Bagnaréa*) in the same neighbourhood. No mention of either name occurs in any writer before the fall of the Roman Empire, but it is probable that the Urbiventum (Οὐρϐίϐεντον) of Procopius, which figures in the Gothic Wars as a fortress of some importance, is the same place as the Urbs Vetus of P. Diaconus. (Procop. *B. G.* ii. 20.) There is no doubt that the modern name of *Orvieto* is derived from Urbs Vetus; but the latter is evidently an appellation given in late times, and it is doubtful what was the original name of the city thus designated. Niebuhr supposes it to be Salpinum, noticed by Livy in B. C. 389 (Liv. v. 31; Niebuhr, vol. ii. p. 493) [Salpinum], while Italian antiquaries in general identify it with Herbanum. [Herbanum.] But both suggestions are mere conjectures. [E. H. B.]

URCESA (Οὔρκεσα or Οὔρκαισα, Ptol. ii. 6 § 58), a town of the Celtiberi in Hispania Tarraconensis. According to some, the modern *Requena*, whilst others identify it with *Veles* or *Orgas*. (Coins in Sestini p. 212.) [T. H. D.]

URCI (Plin. iii. 3. s. 4; Οὔρκη, Ptol. ii. 6. § 14), a town of the Bastetani in Hispania Tarraconensis, on the borders of Baetica, or according to another boundary line, which makes the latter reach as far as Barca, in Baetica itself, on a bay named after it, and on the road from Castulo to Malaca. (Mela, ii. 6, where the editions incorrectly have Urgi and Virgi; *Itin. Ant.* p. 404.) Variously identified with *Abruceña*, *Puerto de Aguilas*, and *Alsoduz*. Ukert, however (ii. pt. i. p. 352), would seek it in the neighbourhood of *Almeria*. [T. H. D.]

URCITANUS SINUS, a small bay either on the S. coast of Hispania Tarraconensis or in Baetica, named after the town of Urci. It was separated by the Promontorium Charidemi from the Sinus Massienus on the E. (Mela, ii. 6.) Now the bay of *Almeria*. [T. H. D.]

URGAO, a town in Hispania Baetica, on the road from Corduba to Castulo (*Itin. Ant.* p. 403), with the surname of Alba. (Plin. iii. 1. s. 3.) In the editions of the Itinerary it is called Urcao and Vircao; and according to inscriptions in Gruter (ccxlix. 3, ccxliii. 6), it was a municipium, with the name of Albense Urgavonense. Most probably *Arjona*. (Cf. Morales, *Ant.* p. 74; Florez, *Esp. Sagr.* xii. p. 379.) [T. H. D.]

URGO. [Gorgona.]

URIA. [Hyrium.]

U'RIA LACUS. [Aetolia, p. 64, a.]

URIAS SINUS. [Apulia.]

URISIUM (*It. Hier.* p. 569), a town in Thrace, on the road between Tarpodizus and Bergule: according to Reichard it corresponds to the modern *Alpiuli* or *Alpuli*; but according to Lapie, to *Kirk-Kilissia.* [J. R.]

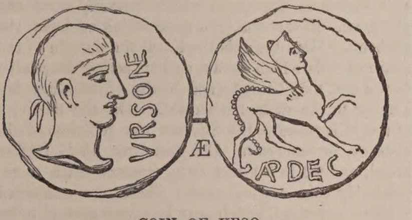
URIUM (Οὔριον, Ptol. ii. 4. § 12). 1. A town in Hispania Baetica, on the borders of Lusitania; according to Reichard, now *Torre del Oro.*

2. A river in Hispania Baetica, between the Baetis and the Anas, which entered the sea near the town just named. (Plin. iii. 1. s. 3.) Now the *Tinto.* [T. H. D.]

URPANUS, a small river of Pannonia, a tributary of the Savus, is now called the *Verbasz.* (Plin. iii. 28; *Tab. Peut.*, where it is called Urbas.) [L. S.]

URSI PROMONTORIUM. [Sardinia.]

URSO (Οὔρσων, Strab. iii. p. 141), a strong mountain town in Hispania Baetica, the last refuge of the Pompeians. It was a Roman colony, with the surname of Genua Urbanorum, and was under the jurisdiction of Astigi. (Plin. iii. 1. s 3; Hirt. *B. H.* 26, 41, 65; Appian, *B. H.* 16.) It is the modern *Osuña*, where some inscriptions and ruins have been found. (Cf. Muratori, p. 1095; Florez, *Esp. Sagr.* x. p. 77.) For coins of Urso, see Florez, *Med.* ii. p. 624, iii. p. 130; Mionnet, i. p. 28, *Suppl.* i. p. 47; Sestini, p. 94. [T. H. D.]



COIN OF URSO.

URSOLAE or URSOLI, a place in Gallia Narbonensis, fixed by the Antonine Itin. on the road between Valentia (*Valence*) and Vienna (*Vienne*), xxii. from Valentia, and xxvi. from Vienna. This agrees pretty well with the whole distance between *Valence* and *Vienne.* There are no means of determining the site of Ursoli except the distances; and D'Anville fixes on *S. Valier*, a place on the right bank of the *Galaure* near the place where it enters the Rhone. [G. L.]

URUNCI, a place in Gallia between the *Vosges* and the Rhine. It occurs twice in the Antonine Itin., and in both cases the road from Urunci runs to Mons Brisiacus. [Mons Brisiacus.] In one route it is placed between Larga (*Largitzen*) and Mons Brisiacus, xviii. from Larga, and xxiiii. from Brisiacus. This route is from south to north-east. The other route is from Arialbinnum, supposed to be *Binning* near *Basle*, to Mons Brisiacus, from south to north, and Urunci is xxiii. M. P. or 15 leugae from Mons Brisiacus. D'Anville supposes that Urunci may be a place named *Rucsen* or *Ricsen*, on the line of the road from Larga to Mons Brisiacus or *Breisach.* [G. L.]

USAR, the most easterly river of Mauretania. (Plin. v. 2. s. 1.) It seems to be the river called Σίσαρ by Ptolemy (iv. 2. § 10), and is probably the *Ajebby*, which falls into the gulf of *Bugie.* [T. H. D.]

USARGALA (Οὐσάργαλα, Ptol. iv. 6. § 7, &c.), a very extensive mountain chain in the country of the Garamantae on the N. border of Libya Interior, and S. of Numidia and Mauretania, stretching in a NW. direction as far as Atlas. It is in this mountain that the river Bagradas has its source. [T. H. D.]

U'SBIUM (Οὔσϐιον), a town mentioned by Ptolemy (ii. 11. § 30) in the south-east of Germania, probably in the territory of the Marcomanni, seems to be identical with the modern *Ispern*, on a rivulet of the same name. [L. S.]

US'CANA, the chief town of the Penestae, a people of Illyricum, which contained 10,000 inhabitants at the time of the Roman war with Perseus. At the commencement of this war it appears to have been in the hands of Perseus, and the first attempt of the Roman commander, App. Claudius, to obtain possession of the place proved unsuccessful, B. C. 170. (Liv. xliii. 10.) It would seem, however, to have been afterwards taken by the Romans, since we read that Perseus in the following year surprised Uscana, marching thither in three days from Stubera. (Liv. xliii. 17, 18.) Shortly afterwards L. Coelius, the Roman commander in Illyricum, made an unsuccessful attack upon Uscana. (*Ib.* 21.) The site of this town is uncertain.

U'SCENUM (Οὔσκενον, or Οὔσκαινον, Ptol. iii. 7. § 2), a town of the Jazyges Metanastae. [T.H.D.]

USCUDAMA, a town belonging to the Bessi, near Mount Haemus, which M. Lucullus took by assault. (Eutr. vi. 10.) [J. R.]

USELLIS (Οὔσελλις, Ptol.: *Usellus*), a city of Sardinia, situated in the interior of the island, about 16 miles from the *Gulf of Oristano* on the W. coast, and the same distance S. of Forum Trajani. Its name is not found in the Itineraries, and the only author who mentions it is Ptolemy (iii. 3. § 2), who erroneously places it on the W. coast of the island: but the existing ruins, together with the name of *Usellus*, still borne by a village on the site, leave no doubt of its true situation. It is about 3 miles NE. of the modern town of *Ales.* Ptolemy styles it a colonia, and this is confirmed by an inscription in which it bears the title of "Colonia Julia Augusta." It would hence appear probable that the colony must have been founded under Augustus, though Pliny tells us distinctly that Turris Libyssonis was the only colony existing in Sardinia in his time. (De la Marmora, *Voy. en Sardaigne*, vol. ii. pp. 367, 466.) [E. H. B.]

USILLA (Οὐσίλλα, Ptol. iv. 3. § 10), a place in Byzacium in Africa Proper. It is the Usula of the *Itin. Ant.* (p. 59), lying between Thysdrus and Thenae. Variously identified with *Inchilla* or *Sidi Makelouf*, and *Inshillah.* [T. H. D.]

USI'PETES or USI'PI (Οὐσίπεται, Οὔσιπαι), a German tribe, mostly mentioned in conjunction with the Tencteri, with whom they for a long time shared the same fate, until in the end, having crossed the lower Rhine, they were treacherously attacked and defeated by Julius Caesar. (Caes. *B. G.* iv. 4, &c.; Appian, *de Reb. Gall.* 18; comp. Tencteri.) After this calamity, the Usipetes returned across the Rhine, and were received by the Sigambri, who assigned to them the district on the northern bank of the Luppia, which had previously been inhabited by the Chamavi and Tubantes, and in which we henceforth find the Usipetes as late as the time of Tacitus. (*Ann.* xiii. 55, *Hist.* iv. 37, *Germ.* 32; Dion Cass. liv. 32, foll.) Afterwards the Usipetes are met with farther south, opposing Germanicus on his return from the country of the Marsi. (Tac. *Ann.* i. 50, 51; comp. Dion Cass. xxxix. 47; Plut. *Caes.* 22.) In Strabo (vii. p. 292) they appear under the name of Οὔσιποι, and Ptolemy (ii. 11. § 10) mentions a tribe of the name of Οὐϊσποί, whom some believe to be the same as the Usipetes; but if this be correct, it would follow that the Usipetes migrated still farther south, as Ptolemy places these Vispi on the upper Rhine; but as no other authority places them so far south, the question is altogether uncertain. About the year A. D. 70, the Usipetes took part in the siege of Moguntiacum (Tac. *Ann.* xiii. 54), and in A. D. 83 a detachment of them is mentioned as serving in the Roman army in Britain. (Id. *Agric.* 27.) Afterwards they disappear from history. (Comp. Zeuss, *Die Deutschen*, p. 88; Wilhelm, *Germanien*, p. 139.) [L. S.]

USPE, a town of the Siraci in Sarmatia, lying E. of the Tanais. It lay on a height, and was fortified with a ditch and walls; but the latter were composed only of mud confined in hurdles. (Tac. *Ann.* xii. 16.) [T. H. D.]

USSADIUM (Οὐσσάδιον, or Οὐσάδιον ἄκρον, Ptol. iv. 1. §§ 4 and 12), a promontory of Mauretania Tingitana, lying SW. of the promontory of Hercules. Now *Cape Osem.* [T. H. D.]

USTICA. [OSTEODES.]

USUERNA or USUERVA. [HOSUERBAS.]

UTHINA (Οὔθινα, Ptol. iv. 3. § 34), a town of Zeugitana, in Africa Propria, between Tabraca and the river Bagradas. (Cf. Id. viii. 14. § 11; Plin. v. 4. s. 4.) Erroneously written Uthica in Tab. Peut. Now *Udine.* [T. H. D.]

UTICA (ἡ Ἰτύκη, Polyb. i. 75; Ptol. iv. 3. § 6; Οὐτίκη, Dion Cass. xli. 41; *Eth.* Uticensis; Liv. xxix. 35; Caes. *B. C.* ii. 36), a colony founded by the Tyrians on the N. coast of Zeugitana in Africa. (Vell. Pat. i. 2; Mela, i. 7; Justin. xviii. 4, &c.) The date of its foundation is said to have been a few years after that of Gades, and 287 years before that of Carthage. (Vell. Pat. *l. c.*; Aristot. *Mirab. Ausc.* 146; Gesenius, *Monum. Script. Linguaeque Phoenic.* p. 291; Sil. Ital. *Pun.* iii. 241, sqq. &c.) Its name signified in Phoenician, "ancient," or "noble" (עתיקה, Gesen. *ib.* p. 420, and *Thes. Ling. Heb.* p. 1085). Utica was situated near the mouth of the river Bagradas, or rather that of its western arm, in the Bay of Carthage, and not far from the promontory of Apollo, which forms the western boundary of the bay. (Strab. xvii. p. 832; Liv. *l. c.*; Ptol. *l. c.*; Appian, *B. C.* ii. 44, seq.; Procop. *B. V.* ii. 15, &c.) It lay 27 miles NW. of Carthage. (*Itin. Ant.* p. 22.) The distance is given as 60 stadia in Appian (*Pun.* 75), which is probably an error for 160; and as a day's sail by sea. (Scylax, *Geogr. Min.* i. p. 50, ed. Huds.) Both Utica and Tunes might be descried from Carthage. (Strab. *l. c.*; Polyb. i. 73; Liv. xxx. 9.) Utica possessed a good harbour, or rather harbours, made by art, with excellent anchorage and numerous landing places. (Appian, *l. c.*; cf. Barth, *Wanderungen durch die Küstenländer des Mittelmeers*, pp. 111, 125.) On the land side it was protected by steep hills, which, together with the sea and its artificial defences, which were carefully kept up, rendered it a very strong place. (Liv. xxix. 35; App. *Pun.* 16, 30, 75; Diod. xx. 54; Plut. *Cat. Min.* 58.) The surrounding country was exceedingly fertile and well cultivated, and produced abundance of corn, of which there was a great export trade to Rome. (Liv. xxv. 31.) The hills behind the town, as well as the district near the present *Porto Farina*, contained rich veins of various metals; and the coast was celebrated for producing vast quantities of salt of a very peculiar quality. (Plin. xxxi. 7. s. 39; Caes. *B. C.* ii. 37; Polyb. xii. 3, seq.; Diod. xx. 8, &c.) Among the buildings of the town, we hear of a temple of Jupiter (Plut. *Cat. Min.* 5) and of one of Apollo, with its planks of Numidian cedar near twelve centuries old (Plin. xvi. 40. s. 79); of a forum of Trajan, and a theatre outside the city. (Tiro Prosper, *ap. Morcelli, Afr. Christ.* iii. p. 40; Caes. *B. C.* ii. 25.) The tomb and statue of Cato on the sea-shore were extant in the time of Plutarch (*Ib.* 79). Shaw (*Travels*, vol. i. p. 160, seq.) has the merit of having first pointed out the true situation of this celebrated city, the most important in N. Africa after Carthage. Before the time of Shaw, it was sought sometimes at *Biserta*, sometimes at *Porto Farina*; but that learned traveller fixed it near the little miserable *Duar*, which has a holy tomb called *Boo-shatter;* and with this view many writers have agreed (Falbe, *Recherches sur l'Emplacement de Carthage*, p. 66; Barth, *Wanderungen, &c.* p. 109; Semilasso, pp. 39, 46; Ritter, *Afrika*, p. 913, &c.) Since the Roman times the muddy stream of the Bagradas has deposited at its mouth a delta of from 3 to 4 miles in extent, so that the innermost recess of the Bay of Carthage, on which ancient Utica was situated, as well as the eastern arm of the river itself, have been converted into a broad morass, in which traces are still visible of the quays which formerly lined the shore, and of the northern mole which enclosed the harbour. More towards the E., at the margin of the chain of hills which at an earlier period descended to the sea, may be discerned blocks of masonry belonging to the ancient town wall. On the declivity of the hills towards the SE. are the remains of six cisterns, or reservoirs, 136 feet long, 15 to 19 feet broad, and 20 to 30 feet deep, covered with a remarkably thin arched roof. These are connected with an aqueduct, which may be traced several miles from *Boo-shatter*, in the direction of the hills; but its most remarkable remains are a treble row of arches by which it was carried over a ravine. These reservoirs may probably have served to furnish water for a naumachia in the neighbouring amphitheatre, which is hollowed out of the hills, and is capable of containing about 20,000 persons. The ancient site of the city is covered with ruins. Near its centre rises the highest summit of the chain of hills on which stood the citadel and, probably, also the ancient temple of Apollo. The ruins of other temples and castles have been discovered, as well as the site of the senate house (Plut. *Cat. Min.* 67), which has been thought to be determined by the excavation of a number of statues. These are now preserved in the museum at *Leyden.*

In the course of time, as is usual with such connections, Utica became severed from the mother-city, and first appears in history as independent of it. In the first commercial treaty between Rome and Carthage, in the year 509 B. C., Utica was probably included in it among the allies of the Carthaginians (Polyb. iii. 22); in the second, in B. C. 348, it is expressly named (*ib.* 24; Diodor. xvi. 69, who however confounds the two treaties), as well as in the alliance concluded by Hannibal with Philip of Macedon in the Second Punic War, B. C. 215 (Polyb. viii. 9). Subsequently, however, Utica appears to have thrown off her dependence upon, or perhaps we should rather call it her alliance with, Carthage, and, with other cities of N. Africa, to have joined the Sicilian Agathocles, the opponent of Carthage; to have afterwards revolted from that conqueror, but to have been again reduced to obedience (Diod. xx. 17, 54: cf. Polyb. i. 82). In the First Punic War, Utica remained faithful to Carthage; afterwards it joined the Libyans, but was compelled to submit by the victorious Carthaginians (Polyb. *ib.* 88: Diod. Fr. xxv.). In the Second Punic War also we find it in firm alliance with Carthage, to whose fleets the excellent harbour of Utica was very serviceable. But this exposed it to many attacks from the Romans, whose freebooting excursions were frequently directed against it from Lilybaeum, as well as to a more regular, but fruitless siege by Scipio himself (Liv. xxv. 31, xxvii. 5, xviii. 4, xxix. 35, xxx. 3, &c. ; Polyb. xiv. 2 ; Appian, *Punic.* 16, 25, 30). In the third war, however, the situation of Carthage being now hopeless, the Uticenses indulged their ancient grudge against that city, and made their submission to Rome by a separate embassy (Polyb. xxxvi. 1 ; Appian, *Pun.* 75, 110, 113). This step greatly increased the material prosperity of Utica. After the destruction of Carthage, the Romans presented Utica with the fertile district lying between that city and Hippo Diarrhytus. It became the chief town of the province, the residence of the Roman governor, the principal emporium for the Roman commerce, and the port of debarcation for the Roman armaments destined to act in the interior of Africa. Owing to this intimate connection with Rome, the name of Utica appears very frequently in the later history of the republic, as in the accounts of the Jugurthine War, of the war carried on by Pompey at the head of Sulla's faction, against the Marian party under Domitius and his ally the Numidian king Iarbas, and in the struggle between Caesar and the Pompeians, with their ally Juba. It is unnecessary to quote the numerous passages in which the name of Utica occurs in relation to these events. In the last of these wars, Utica was the scene of the celebrated death of the younger Cato, so often related or adverted to by the ancients (Plut. *Cat. Min.* 58, seq.: Dion Cass. xliii. 10, sqq.; Val. Max. iii. 2. § 14; Cic. *pro Ligar.* 1, &c. ; cf. *Dict. of Biogr.* Vol. I. p. 649). Augustus presented the Uticenses with the Roman *civitas*, partly as a reward for the inclination which they had manifested for the party of his uncle, and partly also to indemnify them for the rebuilding of Carthage (Dion Cass. xlix. 16 ; cf. Sext. Rufus, *Brev.* 4). We know nothing more of Utica till the time of Hadrian, who visited N. Africa in his extensive travels, and at whose desire the city changed its ancient constitution for that of a Roman colony (Spartian. *Hadr.* 13; Gell. *N. Att.* xvi. 13). Thus it appears in the *Tab. Peut.* with the appellation of Colonia, as well as in an inscription preserved in the museum of Leyden (*Col. Jul. Ael. Hadr. Utic.*, ap. Janssen, *Mus. Lugd. Batav. Inscr. Gr. et Lat.*). Septimius Severus, an African by birth, endowed it, as well as Carthage and his birthplace Leptis Magna, with the Jus Italicum. We find the bishops of Utica frequently mentioned in the Christian period from the time of the great Synod under Cyprian of Carthage in 256, down to 684, when a bishop of Utica appeared in the Council of Toledo. The city is said to have witnessed the martyrdom of 300 persons at one time (cf. Morcelli, *Afr. Christ.* i. p. 362, ii. p. 150 ; Munter, *Primod. Eccl. Afr.* p. 32 ; Augustin, *c. Donat.* vii. 8). Utica probably fell with Carthage, into the hands of the Vandals under Genseric in 439. Subsequently it was recovered by the Byzantine emperors, but in the reign of the Chalif Abdelmalek was conquered by the Arabians under Hassan ; and though it appears to have been again recovered by John the prefect or patrician, it finally sank under the power of the Saracens during the reign of the same Chalif, and on its second capture was destroyed (cf. Papencordt, *die Vandal Herrschaft in Afr.* p. 72, sq., 151, sq. ; Weil, *Gesch. der Chalifer*, i. p. 473, sqq. ; Gibbon, *Decl. and Fall*, vi. 350, sqq. ed. Smith). The remains of its marbles and columns were carried away in the preceding century, to serve as materials for the great mosque of Tunis (Semilasso, p. 43.)

Several coins of Utica are extant bearing the heads of Tiberius or Livia ; a testimony perhaps of the gratitude of the city for the rights bestowed upon it by Augustus (cf. Mionnet, *Med. Ant.* vi. p. 589 ; Supp. viii. p. 208). [T. H. D.]

UTIDAVA (Οὐτίδαυα, Ptol. viii. 8. § 7), a town in Dacia, E. of the Aluta. Identified with the ruins at *Kosmin*, near the confluence of the *Kutschur* and the *Pruth* (cf. Ukert, iii. pt. ii. p. 620.) [T. H. D.]

UTII (Οὔτιοι), one of the nations belonging to the fourteenth satrapy of the Persian empire (Herod. iii. 93), which was armed in the same manner as the Pactyes (Id. vii. 68), and, according to Bobrik's conjecture, perhaps dwelt in Pactyica. (*Geog. des Herod.* p. 181.) [J. R.]

UTIS or VITIS (*Montone*), a river of Gallia Cisalpina, which rises in the Apennines, flows under the walls of *Forli* (Forum Livii), and subsequently by the city of Ravenna, and enters the Adriatic about 5 miles from that city. At the present day it joins the *Ronco* (the Bedesis of Pliny), before reaching the latter city, but in ancient times it probably discharged its waters by a separate channel into the lagunes which at that time surrounded Ravenna. The name is written Vitis by Pliny (iii. 14. s. 19), but it is probable that Utis or Utens is the more correct form, which is found in Livy. According to that author it at one time formed the boundary between the Boian and Senonian Gauls. (Liv. v. 35.) [E. H. B.]

UTTARIS, a town of the Callaici in the NW. of Hispania Tarraconensis, on the road from Lucus Augusti to Asturica, between Pons Neviae and Bergidum. (*Itin. Ant.* pp. 425, 430.) Variously identified with *Cerredo*, *Doncos*, and *Castro de la Ventosa.* [T. H. D.]

UTUS, an affluent of the Danube in Moesia. The Utus had its sources in Mount Haemus, and formed the E. boundary of Dacia Ripensis (Plin. iii. 26. s. 29). Now the *Vid.* [T. H. D.]

UTUS (Οὔτως, Procop. *de Aed.* iv. 1), a town of Moesia Inferior, a little to the S. of the confluence of the like-named river with the Danube, and between Oescus and Securisca (*Itin. Ant.* p. 221). Variously identified with *Staroselitzi*, *Hutalidsch*, and a place near *Brestovatz.* [T. H. D.]

VULCANI FORUM. [Puteoli.]

VULCANIAE INSULAE. [Aeoliae Insulae.]

VULCHALO is mentioned by Cicero (*pro Fonteio*, 9) as a place in the west part of Gallia Narbonensis, but nothing more is known of it. [G. L.]

VULGIENTES. [Apta Julia.]

VULSINII. [Volsinii.]

VULTUR MONS (*Monte Voltore*), one of the most celebrated mountains of Southern Italy, situated on the confines of Apulia, Lucania, and the country of the Hirpini. It commences about 5 miles to the S. of the modern city of *Melfi*, and nearly due W. of *Venosa* (Venusia), and attains an elevation of 4433 feet above the level of the sea. Its regular conical form and isolated position, as well as the crater-like basin near its summit, at once mark it as of volcanic origin; and this is confirmed by the nature of the rocks of which it is composed. Hence it cannot be considered as properly belonging to the range of the Apennines, from which it is separated by a tract of hilly country, forming as it were the base from which the detached cone of *Monte Voltore* rises. No ancient author alludes to the volcanic character of Mount Vultur; but the mountain itself is noticed, in a well known passage, by Horace, who must have been very familiar with its aspect, as it is a prominent object in the view from his native city of Venusia. (*Carm.* iii. 4. 9—16.) He there terms it "Vultur Apulus," though he adds, singularly enough, that he was without the limits of Apulia ("altricis extra limen Apuliae") when he was wandering in its woods. This can only be explained by the circumstance that the mountain stood (as above stated) on the confines of three provinces. Lucan also incidentally notices Mt. Vultur as one of the mountains that directly fronted the plains of Apulia. (Lucan, ix. 185.)

The physical and geological characters of Mount Vultur are noticed by Romanelli (vol. ii. p. 233), and more fully by Daubeny (*Description of Volcanoes*, chap. 11). [E. H. B.]

VULTURNUM (Οὐουλτοῦρνον: *Castel Volturno*), a town of Campania, situated on the sea-coast at the mouth of the river of the same name, and on its S. bank. There is no trace of the existence of any town on the site previous to the Second Punic War, when the Romans constructed a fortress (castellum) at the mouth of the river with the object of securing their possession of it, and of establishing a magazine of corn for the use of the army that was besieging Capua. (Liv. xxv. 20, 22.) It is probable that this continued to exist and gradually grew into a town; but in B. C. 194, a colony of Roman citizens was established there, at the same time with Liternum and Puteoli. (Id. xxxiv. 45; Varr. *L. L.* v. 5.) The number of colonists was in each case but small, and Vulturnum does not appear to have ever risen into a place of much importance. But it is noticed by Livy as existing as a town in his time ("ad Vulturni ostium, ubi nunc urbs est," xxv. 20), and is mentioned by all the geographers. (Strab. v. p. 238; Plin. iii. 5. s. 9; Mel. ii. 4. § 9; Ptol. iii. 1. § 6.) We learn also that it received a fresh colony under Augustus (*Lib. Colon.* p. 239), and retained its colonial rank down to a late period. It became an episcopal see before the close of the Roman Empire, and appears to have continued to subsist down to the 9th century, when it was destroyed by the Saracens. In the 17th century a new fortress was built nearly on the ancient site, which is called *Castel Volturno* or *Castell' a Mare di Volturno*. But from the remains of the ancient city still visible it appears that this occupied a site somewhat nearer the sea than the modern fortress. Several inscriptions have been found on the spot, which attest the colonial rank of Vulturnum as late as the age of the Antonines. (Mommsen, *I. R. N.* 3535—3539.) [E. H. B.]

VULTURNUS (Οὐουλτοῦρνος: *Volturno*), the most considerable river of Campania, which has its sources in the Apennines of Samnium, about 5 miles S. of Aufidena, flows within a few miles of Aesernia on its left bank, and of Venafrum on its right, thence pursues a SE. course for about 35 miles, till it receives the waters of the Calor (*Calore*), after which it turns abruptly to the WSW., passes under the walls of Casilinum (*Capoua*), and finally discharges itself into the Tyrrhenian sea about 20 miles below that city. Its mouth was marked in ancient times by the town of the same name (Vulturnum), the site of which is still occupied by the modern fortress of *Castel Volturno* [VULTURNUM]. (Strab. v. pp. 238, 249; Plin. iii. 5. s. 9; Mel. ii. 4. § 9.) The Vulturnus is a deep and rapid, but turbid stream, to which character we find many allusions in the Roman poets. (Virg. *Aen.* vii. 729; Ovid. *Met.* xv. 714; Lucan. ii. 423; Claudian. *Paneg. Prob. et Ol.* 256; Sil. Ital. viii. 530.) A bridge was thrown over it close to its mouth by Domitian, when he constructed the Via Domitia that led from Sinuessa direct to Cumae. (Stat. *Silv.* iv. 3. 67, &c.) From the important position that the Vulturnus occupies in Campania, the fertile plains of which it traverses in their whole extent from the foot of the Apennines to the sea, its name is frequently mentioned in history, especially during the wars of the Romans with the Campanians and Samnites, and again during the Second Punic War. (Liv. viii. 11, x. 20, 31, xxii. 14, &c.; Polyb. iii. 92.) Previous to the construction of the bridge above mentioned (the remains of which are still visible near the modern *Castel Volturno*), there was no bridge over it below Casilinum, where it was crossed by the Via Appia. It appears to have been in ancient times navigable for small vessels at least as far as that city. (Liv. xxvi. 9; Stat. *Silv.* iv. 3. 77.)

Its only considerable tributary is the CALOR, which brings with it the waters of several other streams, of which the most important are the TAMARUS and SABATUS. These combined streams bring down to the Vulturnus almost the whole waters of the land of the Hirpini; and hence the Calor is at the point of junction nearly equal in magnitude to the Vulturnus itself. [E. H. B.]

VUNGUS, VICUS, in North Gallia, is placed by the Antonine Itin. on the road from Durocortorum (*Reims*) to Augusta Trevirorum (*Trier*). Vungus is between Durocortorum and Epoissum (*Iptsch*, *Ivois*), or Epusum [EPOISSUM], and marked xxii. leugae from each place. The direction of this road from *Reims* is to the passage of the *Maas* or *Meuse* at *Mouson;* and before it reaches *Ivois* it brings us to a place named *Vonc*, near the river *Aisne*, a little above *Attigni*. This is a good example, and there are many in France, of the old Gallic names continuing unchanged. Flodoard, in his history of *Reims*, speaks of "Municipium Vongum," and the "Pagus Vongensis circa Axonnae ripas." The Axonna is the *Aisne*. The Roman road may be traced in several places between *Reims* and *Vonc;* and there is an indication of this road in the place named *Vau d'Etré* (de strata), at the passage of the river *Suippe*. [G. L.]

UXACONA, a town belonging apparently to the Cornavii in Britannia Romana, on the road from Deva to Londinium, and between Urioconium and Pennocrucium. Camden (p. 653) and others identify it with *Okenyate*, a village in *Shropshire ;* Horsley (p. 419) and others with *Sheriff Hales*. [T. H. D.]

UXAMA (Οὔξαμα Ἀργέλλαι, Ptol. ii. 6. § 56), a town of the Arevaci in Hispania Tarraconensis, on the road from Asturica to Caesaraugusta, 50 miles W. of Numantia, and in the neighbourhood of Clunia (*Itin. Ant.* p. 441), where, however, the more recent editions read Vasama. (Plin. iii. 3. s. 4; Flor. iii. 22; Sil. Ital. iii. 384.) It is called Uxuma in the Geogr. Rav. (iv. 43); and according to Ukert (ii. pt. i. p. 455), is probably the 'Αξ*είνιον* of Appian (vi. 47). Now *Osma*. [T. H. D.]

UXAMABARCA (*Οὐξαμαϐάρκα*, Ptol. ii. 6. § 53), a town of the Autrigones in Hispania Tarraconensis. (Murat. *Inscr.* p. 1095. 8.) Ukert (ii. pt. i. p. 446) identifies it with *Osma* in *Biscaya*. [T. H. D.]

UXANTIS INSULA, for so the name should be read in the Maritime Itin., is Pliny's Axantos (iv. 30), an island off the Atlantic coast of Gallia. Uxantis is *Ouessant*, or *Ushant*, as the English often write it, a small island belonging to the department of *Finistère*, and nearly in the latitude of *Brest*. [G. L.]

UXELLA (Οὔξελλα, Ptol. ii. 3. § 10), called by the Geogr. Rav. (v. 30) Uxeli, a city of the Dumnonii in Britannia Romana. Camden (p. 18) identifies it with the little town of *Lostwithiel* in *Cornwall*; whilst Horsley (p. 378) and others take it to be *Exeter*. [T. H. D.]

UXELLODU'NUM, in Gallia. In B. C. 51 Drappes a Senon and Lucterius a Cadurcan, who had given the Romans much trouble, being pursued by C. Caninius Rebilus, one of Caesar's legates, took refuge in Uxellodunum, a town of the Cadurci (*B. G.* viii. 32—44): Uxellodunum was in a position naturally strong, protected by rocks so steep that an armed man could hardly climb up, even if no resistance were made. A deep valley surrounded nearly the whole elevation on which the town stood, and a river flowed at the bottom of the valley. The interval where the river did not flow round the steep sides of this natural fortress was only 300 feet wide, and along this part ran the town wall. Close to the wall was a large spring, which supplied the town during the siege, for the inhabitants could not get down the rocks to the river for water without risk of their lives from the Roman missiles. Caninius began his blockade of Uxellodunum by making three camps on very high ground, with the intention of gradually drawing a vallum from each camp, and surrounding the place. On the river side his camps were of course separated from the town by the deep valley in which the river flowed; he may have planted two camps here and one on the land side of Uxellodunum.

The townsmen remembering what had happened at Alesia the year before, sent out Lucterius and Drappes to bring supplies into the place. Lucterius and Drappes took all the fighting men for this purpose except 2000, and they collected a large quantity of corn; but as Lucterius was attempting to carry it into the town by night, the Romans surprised him, and cut his men to pieces. The other part of the force which had gone out was with Drappes about 12 miles off. Caninius sent his cavalry and light German troops against Drappes to surprise him, and he followed with a legion. His success was most complete. Drappes was taken prisoner and his force destroyed or captured. Caninius was now enabled to go on with his circumvallation without fear of interruption from without, and C. Fabius arriving the next day with his troops undertook the blockade of part of the town.

Caesar hearing the news about Uxellodunum and resolving to check all further risings in Gallia by one signal example more, hurried to the place with all his cavalry, ordering C. Calenus and two legions to follow him by regular marches. He found the place shut in, but it was well supplied with provisions, as the deserters told him; and there remained nothing to do but to cut off the townsmen from the water. By his archers and slingers, and by his engines for discharging missiles (tormenta) placed opposite those parts of the town where the descent to the river was easiest, he attempted to prevent the enemy from coming down to the river to get water. His next operation was to cut them off from the spring, and this was the great operation of the siege on which depended the capture of the town. Caesar dealt with his enemies as a doctor with a disease — he cut off the supplies. (Frontinus, *Strat.* iv. 7. 1.) He moved his vineae towards that part of the town where the spring lay under the wall, and this was the isthmus which connected the hill fort with the open country. He also began to construct mounds of earth, while the townsmen from the higher ground annoyed the Romans with missiles. Still the Romans pushed on their vineae and their earthworks, and at the same time began to form mines (cuniculi) to reach the source of water and draw it off. A mound of earth 9 feet high was constructed, and a tower of ten stories was placed upon it, not high enough to be on a level with the top of the wall, but high enough to command the summit level of the spring. Thus they prevented the enemy from reaching the spring, and a great number of cattle, horses, and men died of thirst. The townsmen now tumbled down blazing barrels filled with fat, pitch, and chips of wood, and began a vigorous onset to prevent the Romans from quenching the flames; for the burning materials being stopped in their descent by the vineae and mounds, set the Roman works on fire. On this Caesar ordered his men to scale the heights on all sides and to divert the defendants from the land side by a feint of attacking the walls. This drew the enemy from the fire; and all their force was employed in manning the walls. In the meantime the Romans put out the fire or cut it off. The obstinate resistance of the enemy was terminated by the spring being completely dried up by the diversion of the water through the subterraneous passages which the Romans had constructed; and they surrendered after many of them had died of thirst. To terrify the Galli by a signal example, Caesar cut off the hands of all the fighting men who remained alive.

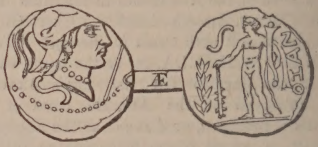
The attack and defence of Uxellodunum contain a full description of the site. This hill-fort was surrounded by a river on all sides except one, and on this side also the approach to it was steep. It is agreed that Uxellodunum was somewhere either on the Oltis (*Lot*) or on the Duranius (*Dordogne*). D'Anville places it at *Puech d'Issolu*, on a small stream named the *Tourmente*, which flows into the *Dordogne* after passing *Puech d'Issolu*. He was informed by some person acquainted with the locality that the spring still exists, and we may assume that to be true, for Caesar could not destroy the source: he only drew off the water, so that the besieged could not get at it. D'Anville adds that what appeared to be the entrance of the place is called in the country *le portail de Rome*, and that a hill which is close to the *Puech*, is named *Bel-Castel*. But this distinguished geographer had no exact plan of the place, and had not seen it. Walckenaer (*Géog. des Gaules*, i. p. 353) affirms that the plan of *Puech* *d'Issolu* made by M. Cornuau, at the request of Turgot does not correspond to the description in the Gallic War, for the river *Tourmente* washes only one of the four sides of this hill; he also says, that nothing appears easier than to turn the river towards the west on the north side of the town, and to prevent its course being continued to the south. But the author of the eighth book of the Gallic War says that Caesar could not deprive the defenders of Uxellodunum of the water of the river by diverting its course, "for the river flowed at the very foot of the heights of Uxellodunum, and could not be drawn off in any direction by sinking ditches." There is a plan of *Capdenac* in Caylus' *Antiquités* (tom. v. pl. 100, p. 280), and Walckenaer observes that this also corresponds very imperfectly with the description. The researches of Champollion (*Nouvelles Recherches sur Uxellodunum*), which are cited by Walckenaer, appeared in 1820. Walckenaer makes some objection to *Capdenac*, on grounds which are not very strong. He says that the *Lot* is above 300 feet wide where it surrounds *Capdenac*, and one cannot conceive how archers placed on one bank could have prevented the besieged from getting water on the other side. If the archers and slingers were on the river in boats or rafts, which is likely enough, this objection is answered, even if it be true that an archer or slinger could not kill a man at the distance of 300 feet. Walckenaer makes some other objections to *Capdenac*, but they are mainly founded on a misunderstanding or a perversion of the Latin text.

It is possible that we have not yet found Uxellodunum, but a journey along the banks of the Lot, for that is more probably the river, might lead to the discovery of this interesting site of Caesar's last great military operation in Gallia. The position of the place, the attack, and the defence, are well described; and it cannot be difficult to recognise the site, if a man should see it before his eyes. Nothing could be easier to recognise than Alesia. It is impossible for any man to doubt about the site of Alesia who has seen *Alise* [MANDUBII]. In the case of Uxellodunum, we have not the help of a corresponding modern name, unless it be a place not yet discovered. [G. L.]

UXELLODUNUM, a station on the wall of Hadrian in Britannia Romana, where the Cohors I. Romanorum was in garrison (*Not. Imp.*). Probably *Brough*. [T. H. D.]

UXELLUM (Οὔξελλον, Ptol. ii. 3. § 8), a town of the Selgovae in Britannia Barbara. Camden (p. 1193) takes it to have been on the river *Euse* in *Eusedale;* whilst Horsley (p. 366) identifies it with *Caerlaverock* near *Dumfries*. [T. H. D.]

UXENTUM (Οὔξεντον, Ptol.: *Eth.* Uxentinus: *Ugento*), a town of Calabria, in the territory of the Sallentines, situated about 5 miles from the sea-coast, and 16 from the Iapygian Promontory (*Capo di Leuca*). It is mentioned by both Pliny and Ptolemy among the inland towns which they assign to the Sallentines, and is placed by the Tabula on the road from Tarentum to the extremity of the peninsula. (Plin. iii. 11. s.16; Ptol. iii. 1. § 76; *Tab. Peut.*) The name is corruptly written in the Tabula Uhintum, and in Pliny the MSS. give Ulentini, for which the older editors had substituted Valentini. Hence Ptolemy is the only authority for the form of the name (though there is no doubt that the place meant is in all cases the same); and as coins have the Greek legend **OZAN**, it is doubtful whether Uxentum or Uzentum is the more correct form. The site is clearly marked by the modern town of *Ugento*, and the ruins of the ancient city were still visible in the days of Galateo at the foot of the hill on which it stands. (Galateo, *de Sit. Iapyg.* p. 100; Romanelli, vol. ii. p. 43.) Many tombs also have been found there, in which coins, vases, and inscriptions in the Messapian dialect have been discovered. [E. H. B.]



COIN OF UXENTUM.

UXENTUS (τὸ Οὔξεντον, Ptol. vii. 1. §§ 24, 76), a chain of mountains in the *Deccan* of India, between lat. 22° and 24° and long. 136° and 143°, probably those called *Gondwana*. They formed the watershed of several rivers which flowed into the *Bay of Bengal*, as the Adamas, Dosaron and Tyndis. [V.]

U'XII (Οὔξιοι, Arrian, *Anab.* iii. 17; Strab. xi. p. 524, xv. pp. 729, 744), a tribe of ancient Persis, who lived on the northern borders of that province between Persis and Susiana, to the E. of the Pasitigris and to the W. of the Oroatis. They were visited by Alexander the Great on his way from Susa; and their capital town, Uxia (Strab. xv. p. 744), was the scene of a celebrated siege, the details of which are given by Arrian and Curtius. It has been a matter of considerable discussion where this city was situated. The whole question has been carefully examined by the Baron de Bode, who has personally visited the localities he describes. (*Geogr. Journ.* xiii. pp. 108—110.) He thinks Uxia is at present represented by the ruins near *Shikaftohi-Suleimán* in the *Bakhtyari* Mountains, to the E. of *Shuster*. [V.]

UZ, a district of Western Asia, to which the prophet Job belonged. (*Job*, i. 1.) It cannot be certainly determined where it was; hence, learned men have placed it in very different localities. Winer, who has examined the question, inclines to place it in the neighbourhood of Edom, adjoining Arabia and Chaldaea. (*Biblisch. Realwörterb. s. v. Uz.*) The people are perhaps represented in classical geography by the Αὐσῖται or Αἰσῖται of Ptolemy (v. 19. § 2), a tribe who lived on the borders of Babylonia. In *Genesis* x. 23, Uz is called the son of Aram: hence Josephus says, Οὖσος κτίζει τὴν Τραχωνῖτιν καὶ Δαμασκόν (*Antiq.* i. 6. § 4); but there is no sufficient evidence to show that the "land of Uz" of Job is connected with Northern Mesopotamia. [V.]

UZITA (Οὔζιτα, or Οὔζικα, Ptol. iv. 3. § 37), a town of Byzacium in Africa Propria, lying S. of Hadrumetum and Ruspina, and W. of Thysdrus. (Cf. Hirt. *B. Afr.* 41, 51.) [T. H. D.]

X.

XANTHUS (Ξάνθος: *Eth.* Ξάνθιος), the greatest and most celebrated city of Lycia, was situated according to Strabo (xiv. p. 666) at a distance of 70 stadia from the mouth of the river Xanthus, and according to the Stadiasmus (§ 247) only 60 stadia. Pliny (v. 28) states the distance at 15 Roman miles, which is much too great. (Comp. Steph. B. *s. v.*; Ptol. v. 3. § 5; Mela, i. 15; Polyb. xxvi. 7.) This famous city was twice destroyed, on each of which occasions its inhabitants defended themselves with undaunted valour. The first catastrophe befell the city in the reign of Cyrus, when Harpagus besieged it with a Persian army. On that occasion the Xanthians buried themselves, with all they possessed, under the ruins of their city. (Herod. i. 176.) After this event the city must have been rebuilt; for during the Roman civil wars consequent upon the murder of Caesar, Xanthus was invested by the army of Brutus, as its inhabitants refused to open their gates to him. Brutus, after a desperate struggle, took the city by assault. The Xanthians continued the fight in the streets, and perished with their wives and children in the flames, rather than submit to the Romans. (Dion Cass. xlvii. 34; Appian, *B. C.* iv. 18, foll.) After this catastrophe, the city never recovered. The chief buildings at Xanthus were temples of Sarpedon (Appian, *l. c.*), and of the Lycian Apollo. (Diod. v. 77.) At a distance of 60 stadia down the river and 10 stadia from its mouth, there was a sanctuary of Leto on the bank of the Xanthus. (Strab. *l. c.*) The site of Xanthus and its magnificent ruins were first discovered and described by Sir C. Fellows in his *Excursion in Asia Minor*, p. 225, foll. (comp. his *Lycia*, p. 164, foll.) These ruins stand near the village of *Koonik*, and consist of temples, tombs, triumphal arches, walls, and a theatre. The site, says Sir Charles, is extremely romantic, upon beautiful hills, some crowned with rocks, others rising perpendicularly from the river. The city does not appear to have been very large, but its remains show that it was highly ornamented, particularly the tombs. The architecture and sculptures of the place, of which many specimens are in an excellent state of preservation, and the inscriptions in a peculiar alphabet, have opened up a page in the history of Asia Minor previously quite unknown. The engravings in Fellows' works furnish a clear idea of the high perfection which the arts must have attained at Xanthus. (See also Spratt and Forbes, *Travels in Lycia*, i. p. 5, and ii., which contains an excellent plan of the site and remains of Xanthus; E. Braun, *Die Marmorwerke von Xanthos in Lykia*, Rhein. Mus. Neue Folge, vol. iii. p. 481, foll.)

A large collection of marbles, chiefly sepulchral, discovered at Xanthus by Sir C. Fellows, and brought to England in 1842 and 1843, has been arranged in the British Museum. Of these a full account is given in the Supplement to the *Penny Cyclopaedia*, vol. ii. p. 713, foll. [L. S.]

XANTHUS (Ξάνθος), an important river in the W. of Lycia, which is mentioned even in Homer (*Il.* ii. 877, v. 479), and which, according to Strabo (xiv. p. 665), was anciently called Sirbes, that is in Phoenician and Arabic "reddish yellow," so that the Greek name Xanthus is only a translation of the Semitic Sirbes or Zirba. The Xanthus has its sources in Mount Taurus, on the frontiers between Lycia and Pisidia, and flows as a navigable river in a SW. direction through an extensive plain (Ξάνθου πεδίον, Herod. i. 176), having Mount Bragus on the W. and Massicytes on the E., towards the sea, into which it discharges itself about 70 stadia S. of the city of Xanthus, and a little to the NW. of Pinara. (Herod. *l. c.*; Ptol. v. 3. § 2; Dion. *Per.* 848; Ov. *Met.* ix. 645; Mela, i. 15; Plin. v. 28.) Now the *Etshen* or *Essenide*. (Fellows, *Lycia*, pp. 123, 278.) Respecting Xanthus as a name of the Trojan river Scamander, see SCAMANDER. [L. S.]

XANTHUS. [BUTHROTUM.]

XATHRI (Ξάθροι, Arrian, *Anab.* vi. 15), a tribe of free Indians mentioned by Arrian as dwelling along the banks of the Hydraotes (*Iraváti*) in the *Panjáb*. There can be little doubt that they derive their name from the Indian caste of the *Kshatriyas*. [V.]

XENAGORAE INSULAE (Ξεναγόρου νῆσοι), according to Pliny (v. 35), a group of eight small islands off the coast of Lycia, which the Stadiasmus (§ 218) states were situated 60 stadia to the east of Patara. They are commonly identified with a group of islands in the bay of *Kalamaki*. [L. S.]

XENIPPA, a small place in the NE. part of Sogdiana, noticed by Curtius (viii. 2. § 14); perhaps the present *Urtippa*. [V.]

XEROGYPSUS (Ξηρόγυψος, Anna Comn. vii. 11, p. 378, Bonn), a small river in the SE. of Thrace, which falls into the Propontis, not far from Perinthus. In some maps it is called the Erginus, upon the authority of Mela (ii. 2). [J. R.]

XERXE'NE (Ξερξηνή, Strab. xi. p. 528), a district on the Euphrates, in the NW. part of Armenia, more properly, however, belonging to Cappadocia. It is called Derxene by Pliny (v. 24. s. 20), and this perhaps is the more correct name. (Cf. Ritter, *Erdk.* x. p. 769.) [T. H. D.]

XIME'NE (Ξιμήνη), a district in the most southern part of Pontus, on the Halys, and near the frontiers of Cappadocia, was celebrated for its salt-works. (Strab. xii. p. 561.) [L. S.]

XION (Ξιών, Scylax, p. 53), a river on the W. coast of Libya Interior. [T. H. D.]

XIPHONIUS PORTUS (Ξιφώνειος λιμήν, Scyl. p. 4: *Bay of Augusta*), a spacious harbour on the E. coast of Sicily, between Catana and Syracuse. It is remarkable that this, though one of the largest and most important natural harbours on the coasts of Sicily, is rarely mentioned by ancient authors. Scylax, indeed, is the only writer who has preserved to us its name as that of a port. Strabo speaks of the Xiphonian Promontory (τὸ τῆς Ξιφωνίας ἀκρωτήριον, vi. p. 267), by which he evidently means the projecting headland near its entrance, now called the *Capo di Santa Croce.* Diodorus also mentions that the Carthaginian fleet, in B. C. 263 touched *at Xiphonia* on its way to Syracuse (εἰς τὴν Ξιφωνίαν, xxiii. 4. p. 502). None of these authors allude to the existence of a town of this name, and it is probably a mistake of Stephanus of Byzantium, who speaks of Xiphonia as *a city* (*s. v.*). The harbour or bay of *Augusta* is a spacious gulf, considerably larger than the Great Harbour of Syracuse, and extending from the *Capo di Santa Croce* to the low peninsula or promontory of *Magnisi* (the ancient Thapsus). But it is probable that the port designated by Scylax was a much smaller one, close to the modern city of *Augusta*, which occupies a low peninsular point or tongue of land that projects from near the N. extremity of the bay, and strongly resembles the position of the island of Ortygia, at Syracuse, except that it is not quite separated from the mainland. It is very singular that so remarkable and advantageous a situation should not have been taken advantage of by the Greek colonists in Sicily; but we have no trace of any ancient town on the spot, unless it were the site of the ancient Megara. [MEGARA.] The modern town of *Augusta*, or *Agosta*, was founded in the 13th century by Frederic II. [E. H. B.]

XOIS (Ξόϊς, Strab. xvii. p. 802; Ptol. iv. 5. § 50; Ξόης, Steph. B. *s. v.*), a town of great antiquity and considerable size, was situated nearly in the centre of the Delta, upon an island formed by the Sebennytic and Phatnitic branches of the Nile. It belonged to the Sebennytic Nome. The 14th dynasty, according to Manetho, consisted of 76 Xoite kings. This dynasty immediately preceded that of the shepherd kings of Aegypt. It seems probable, therefore, that Xois, from its strong position among the marshes formed by the intersecting branches of the river, held out during the occupation of the Delta by the Hyksos, or at least compromised with the invaders by paying them tribute. By some geographers it is supposed to be the Papremis of Herodotus (ii. 59, iii. 12). Champollion (*l'Egypte sous les Pharaons*, vol. ii. p. 214) believes its site to have been at *Sakkra*, which is the Arabian synonyme of the Coptic *Xeos* and of the old Aegyptian *Skhoo* (Niebuhr, *Travels*, vol. i. p. 75.) The road from Tamiathis to Memphis passed through Xois. [W.B.D.]

XYLENO'POLIS, a town said by Pliny, on the authority it would seem of Onesicritus or Nearchus, to have been founded by Alexander the Great (vi. 23. s. 26). It must have been in the southern part of *Sinde;* but its position cannot be recognised, as Pliny himself states that the authors to whom he refers did not say on what river it was situated. [V.]

XYLICCENSES (οἱ Ξυλικκεῖς Αἰθίοπες, Ptol. iv. 6. § 23), an Aethiopian people in Libya Interior, between the mountains Arangas and Arualtes. [T.H.D.]

XYLINE COME, a village in Pisidia, between Corbasa and Termessus, is mentioned only by Livy (xxxviii. 15). A place called Xyline, in the country of the Cissians in Pontus, is noticed by Ptolemy (v. 6. § 6). [L. S.]

XYLO'POLIS (Ξυλόπολις), a town of Mygdonia in Macedonia (Ptol. iii. 13. § 36), whose inhabitants, the Xylopolitae, are mentioned by Pliny also (iv. 10. s. 17).

XY'NIA or XY'NIAE (Ξυνία: *Eth.* Ξυνιεύς), a town near the southern confines of Thessaly, and the district of the Aenianes (Liv. xxxiii. 3), which gave its name to the lake Xynias (Ξυνίας), which Stephanus confounds with the Boebeis (Apollon. Rhod. i. 67; Catull. lxiii. 287; Steph. B. *s. v.* Ξυνία). Xynia, having been deserted by its inhabitants, was plundered by the Aetolians in B. C. 198 (Liv. xxxii. 13). In the following year Flamininus arrived at this place in three days' march from Heraclea (Liv. xxxiii. 3; comp. Liv. xxxix. 26). The lake of Xynias is now called *Taukli*, and is described as 6 miles in circumference. The site of the ancient city is marked by some remains of ruined edifices upon a promontory or peninsula in the lake. (Leake, *Northern Greece*, vol. i. p. 460, vol. iv. p. 517.)

XY'PETE. [ATTICA, p. 325, a.]

Z.

ZABA (Ζάβα), a small place on the northern coast of Taprobane or *Ceylon*, noticed by Ptolemy (vii. 4. § 13). It has not been identified with any modern site. [V.]

ZABAE (Ζάβαι, Ptol. i. 14. §§ 1, 4, 6, 7, vii. 2. § 6, viii. 27. § 4), a town of some importance in India intra Gangem, on the sinus Gangeticus, perhaps the modern *Ligor*. [J. R.]

ZA'BATUS (Ζάβατος), a river of Assyria, first noticed by Xenophon (*Anab.* ii. 5. § 1, iii. 3. § 6), and the same as the Lycus of Polybius (v. 51), Arrian (*Anab.* iii. 15), and Strabo (ii. p. 79, xvi. p. 737). It is called Zabas by Ammianus (xviii. 14) and Zerbis by Pliny (vi. 26. s. 30). There can be no doubt that it is now represented by the *Greater Záb*, a river of considerable size, which, rising in the mountains on the confines of *Armenia* and *Kurdistán*, flows into the Tigris a little to the S. of the great mound of *Nimrúd* (Tavernier, ii. c. 7; Layard, *Nineveh and its Remains*, i. p. 192.) [V.]

ZABE. [BERZABDA.]

ZABE (Ζάβη, Procop. *B. Vand.* ii. 20, p. 501, ed. Bonn), a district in Mauretania Sitifensis. According to the Not. Imp. it contained a town of the same name, which must be that called Zabi in the *Itin. Ant.* (p. 30). Lapie identifies it with the present *Msilah.* [T. H. D.]

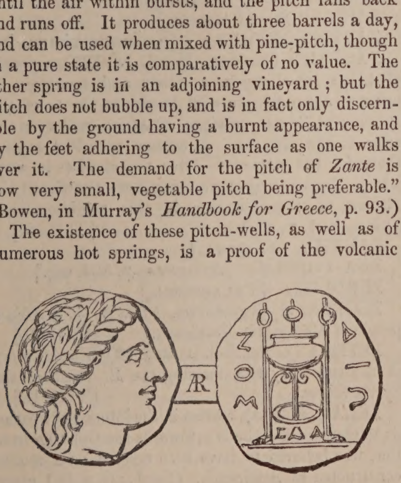
ZACATAE (Ζακάται, Ptol. v. 9. § 16), a people of Asiatic Sarmatia. [T. H. D.]

ZACYNTHUS (Ζάκυνθος: *Eth.* Ζακύνθιος: *Zante*), an island in the Sicilian sea, lying off the western coast of Peloponnesus, opposite the promontory Chelonatas in Elis, and to the S. of the island of Cephallenia, from which it was distant 25 miles, according to Pliny, (iv. 12. s. 19) but according to Strabo, only 60 stadia (x. p. 458). The latter is very nearly correct, the real distance being 8 English miles. Its circumference is stated by Pliny at 36 M. P., by Strabo at 160 stadia; but the island is at least 50 miles round, its greatest length being 23 English miles. The island is said to have been originally called Hyrie (Plin. *l. c.*), and to have been colonized by Zacynthus, the son of Dardanus, from Psophis in Arcadia, whence the acropolis of the city of Zacynthus was named Psophis. (Paus. viii. 24. § 3; Steph. B. *s. v.*) We have the express statement of Thucydides that the Zacynthians were a colony of Achaeans from Peloponnesus (ii. 66). In Homer, who gives the island the epithet of "woody" (ὑλήεις and ὑλήεσσα), Zacynthus forms part of the dominions of Ulysses. (*Il.* ii. 634, *Od.* i. 246, ix. 24, xvi. 123, 250; Strab. x. p. 457.) It appears to have attained considerable importance at an early period; for according to a very ancient tradition Saguntum in Spain was founded by the Zacynthians, in conjunction with the Rutuli of Ardea. (Liv. xxi. 7; Plin. xvi. 40. s. 79; Strab. iii. p. 159.) Bocchus stated that Saguntum was founded by the Zacynthians 200 years before the Trojan War (*ap.* Plin. *l. c.*) In consequence probably of their Achaean origin, the Zacynthians were hostile to the Lacedaemonians, and hence we find that fugitives from Sparta fled for refuge to this island. (Herod. vi. 70, ix. 37.) In the Peloponnesian War the Zacynthians sided with Athens (Thuc. ii. 7, 9); and in B. C. 430 the Lacedaemonians made an unsuccessful attack upon their city. (*Ib.* 66.) The Athenians in their expedition against Pylus found Zacynthus a convenient station for their fleet. (Id. iv. 8, 13.) The Zacynthians are enumerated among the autonomous allies of Athens in the Sicilian expedition. (Id. vii. 57.) After the Peloponnesian War, Zacynthus seems to have passed under the supremacy of Sparta; for in B. C. 374, Timotheus, the Athenian commander, on his return from Corcyra, landed some Zacynthian exiles on the island, and assisted them in establishing a fortified post. These must have belonged to the anti-Spartan party; for the Zacynthian government applied for help to the Spartans, who sent a fleet of 25 sail to Zacynthus. (Xen. *Hell.* vi. 2. § 3; Diodor. xv. 45, seq.; as to the statements of Diodorus, see Grote, *Hist. of Greece*, vol. x. p. 192.) The Zacynthians assisted Dion in his expedition to Syracuse with the view of expelling the tyrant Dionysius, B. C. 357. (Diod. xvi. 6, seq.; Plut. *Dion*, 22, seq.) At the time of the Roman wars in Greece we find Zacynthus in the possession of Philip of Macedon. (Polyb. v. 102.) In B. C. 211 the Roman praetor M. Valerius Laevinus, took the city of Zacynthus, with the exception of the citadel. (Liv. xxvi. 24.) It was afterwards restored to Philip, by whom it was finally surrendered to the Romans in B. C. 191. (Id. xxxvi. 32.) In the Mithridatic War it was attacked by Archelaus, the general of Mithridates, but he was repulsed. (Appian, *Mithr.* 45.) Zacynthus subsequently shared the fate of the other Ionian islands, and is now subject to Great Britain.

The chief town of the island, also named Zacynthus (Liv. xxvi. 14; Strab. x. p. 458; Ptol. iii. 14. § 13), was situated upon the eastern shore. Its site is occupied by the modern capital, *Zante*, but nothing remains of the ancient city, except a few columns and inscriptions. The situation of the town upon the margin of a semi-circular bay is very picturesque. The citadel probably occupied the site of the modern castle. The beautiful situation of the city and the fertility of the island have been celebrated in all ages (καλά πόλις ἁ Ζάκυνθος, Theocr. *Id.* iv. 32; Strab., Plin., *ll. cc.*). It no longer deserves the epithet of "woody," given to it by Homer (*l. c.*) and Virgil ("nemorosa Zacynthos," *Aen.* iii. 270); but its beautiful olive-gardens, vineyards, and gardens, justify the Italian proverb, which calls *Zante* the "flower of the Levant."

The most remarkable natural phenomenon in *Zante* is the celebrated pitch-wells, which are accurately described by Herodotus (iv. 195), and are mentioned by Pliny (xxxv. 15. s. 51). They are situated about 12 miles from the city, in a small marshy valley near the shore of the *Bay of Chieri*, on the SW. coast. A recent observer has given the following account of them: "There are two springs, the principal surrounded by a low wall; here the pitch is seen bubbling up under the clear water, which is about a foot deep over the pitch itself, with which it comes out of the earth. The pitch-bubbles rise with the appearance of an India-rubber bottle until the air within bursts, and the pitch falls back and runs off. It produces about three barrels a day, and can be used when mixed with pine-pitch, though in a pure state it is comparatively of no value. The other spring is in an adjoining vineyard; but the pitch does not bubble up, and is in fact only discernible by the ground having a burnt appearance, and by the feet adhering to the surface as one walks over it. The demand for the pitch of *Zante* is now very small, vegetable pitch being preferable." (Bowen, in Murray's *Handbook for Greece*, p. 93.)

The existence of these pitch-wells, as well as of numerous hot springs, is a proof of the volcanic agency at work in the island; to which it may be added that earthquakes are frequent.



COIN OF ZACYNTHUS.

Pliny mentions Mt. Elatus in Zacynthus ("Mons Elatus ibi nobilis," Plin. *l. c.*), probably Mt. *Skopo*, which raises its curiously jagged summit to the height of 1300 feet above the eastern extremity of the bay of *Zante*. (Dodwell, *Tour through Greece*, vol. i. p. 83, seq.)

ZADRACARTA. [TAGAE.]

ZAGATIS (Ζάγατις), a coast river in the E. part of Pontus, discharging itself into the Euxine about 7 stadia to the east of Athenae; probably the same river as the modern *Sucha Dere*. (Arrian, *Peripl. P. E.* p. 17; Anon. *Peripl. P. E.* p. 15.) [L. S.]

ZAGO'RUS, or ZAGO'RUM (Ζάγωρος, or Ζάγωρον, Marcian. p. 73; Ζάγειρα, Ptol. v. 4. § 5; Ζάγωρα, Arrian, *Peripl. P. E.* p. 15; Zacoria, *Tab. Peut.*), a town of Paphlagonia, on the coast of the Euxine, between Sinope and the mouth of the Halys, from the latter of which it was distant about 400 stadia. [L. S.]

ZAGRUS MONS (ὁ Ζάγρος, τὸ Ζάγρον ὄρος, Polyb. v. 44; Ptol. vi. 2. § 4; Strab. xi. p. 522), the central portion of the great chain of mountains which, extending in a direction nearly N. and S. with an inclination to the W. at the upper end, connects the mountains of Armenia and the Caucasus with those of Susiana and Persis. It separates Assyria from Media, and is now represented by the middle and southern portion of the mountains of *Kurdistán*, the highest of which is the well known *Rowandiz*. Near this latter mountain was the great highroad which led from Assyria and its capital Nineveh into Media, and, at its base, was in all probability the site of the pass through the mountains, called by Ptolemy αἱ τοῦ Ζάγρου πύλαι (vi. 2. § 7), and by Strabo, ἡ Μηδικὴ πύλη (xi. p. 525). Polybius notices the difficulty and danger of this pass (v. 44), which, from Colonel Rawlinson's narrative, would seem to have lost none of its dangers (Rawlinson, in *Trans. Geogr. Soc.* vol. x., *Pass and Pillar of Keli-Shín*). [V.]

ZAITHA or ZAUTHA (Ζαυθά, Zosim. iii. 14), a small town or fortified place in Mesopotamia, on the Euphrates, to the SE. of Circesium. It is said by Ammianus to have been called Zaitha (or more properly Zaita) from the olive trees (xxiii. 5. § 7), which we must suppose grew there, though the climate is very hot for that tree. He adds that it was celebrated for the monument erected by the soldiers to the emperor Gordianus. Zosimus, on the other hand, places this monument at Dara (*l. c.*), in which Eutropius agrees with him (ix. 2). Ptolemy calls it Zeitha (Ζείθα, v. 18. § 2). [DURA.] [V.]

ZALACUS (τὸ Ζάλακον ὄρος, Ptol. iv. 2. §§ 14, 19), a mountain chain of Mauretania near the river Chinalaph, the highest and most rugged branch of the Atlas in this neighbourhood. Now the *Wannash-reese* or *Gueneseris*. (Cf. Shaw, *Travels*, i. p. 74.) [T. H. D.]

ZALDAPA (Ζάλδαπα, Procop. *de Aed.* iv. 11. p. 308), a town in the interior of Lower Moesia. It is called Saldapa by Theophylact (Σάλδαπα, i. 8), and Zeldepa by Hierocles. (Ζέλδεπα, p. 637). [T. H. D.]

ZALE'CUS (Ζάληκος, or Ζάλισκος, in Ptol. v. 4. § 3), a small river on the coast of Paphlagonia, discharging itself into the Euxine at a distance of 210 stadia west of the Halys. (Marcian. p. 73.) At its mouth there was a small town of the same name, about 90 stadia from Zagorus, or Zagorum (Anon.

Peripl. P. E. p. 9); and this place seems to be the same as the one mentioned in the Peut. Table under the corrupt name of Halega, at a distance of 25 Roman miles from Zacoria. Hamilton (*Researches*, i. p. 298) identifies the site of Zalecus with the modern *Alatcham*, where some ruins and massive walls are still seen. [L. S.]

ZALICHES (Ζαλίχης), a town in the interior of Paphlagonia, or what, at a late period, was called Hellenopontus, probably near some mountain forest, as Hierocles (p. 701) calls it Σάλτος Ζαλίχης (*Novell.* 28; Conc. Nicaen. ii. p. 355, where a bishop of Zaliches is mentioned, and p. 163, from which it would seem that at one time the place bore the name of Leontopolis.) [L. S.]

ZAMA (Ζάμα μείζων, Ptol. iv. 3. § 33), a town of Numidia, situated five days' journey to the SW. of Carthage. (Polyb. xv. 5; Liv. xxx. 29.) It lay between Sicca Veneria and Suffetula, and bore the name of "Regia;" whence we find it erroneously written Zamareigia in the *Tab. Peut.* Zama is particularly renowned as the scene of Scipio's victory over Hannibal in 201 B. C. It was a very strong place, and hence adopted as a residence by Juba, who brought his harem and his treasure hither, as to a place of safety. (Hirt. *B. Afr.* 91; Vitruv. viii. 3. (or 4.) § 24.) Strabo represents it as destroyed by the Romans, and as being in a ruinous state in his time (xvii. pp. 829, 831). But it must have been subsequently restored, since Pliny (v. 4. s. 4) mentions the Zamense oppidum as a free city. It also appears in the *Tab. Peut.*, and a bishop of Zama is mentioned by St. Augustine. (*De Civ. Dei*, vii. 16.) In an inscription in Gruter (364. 1) Zama Regia appears with the title of a colony (Col. Aelia Hadriana); though it is not mentioned as a colony in any of the ancient writers. It is the present *Jama*, SE. of *Kess.* (Cf. Dion Cass. xlviii. 23; Sall. *J.* 60, 61.) [T. H. D.]

ZAMA (Ζάμα), a town of the district of Chammanene, in Cappadocia, on the borders of Galatia. (Ptol. v. 18. § 12; *Tab. Peut.*) [L. S.]

ZAMAE FONS, a spring in Africa, probably near the town of Zama, which had the property of rendering the voice clear and strong. (Plin. xxxi. 2. s. 12.) [T. H. D.]

ZAMAZII (Ζαμάζιοι, Ptol. iv. 6. § 18), a people of Libya Interior. [T. H. D.]

ZAMENSE OPPIDUM. [Zama.]

ZAMES (Ζάμης, Ptol. vi. 7. §§ 20, 21), a mountain chain in the interior of Arabia Felix, which stretched as far as the borders of Arabia Deserta. It is probably the present *Jabel Aared*, or *Imaryeh.* [T. H. D.]

ZANCLE. [Messana.]

ZAO PROMONTORIUM, a headland on the coast of Gallia Narbonensis, and east of Massilia (*Marseille*). Pliny (iii. 4), after mentioning Massilia says, "Promontorium Zao, Citharista Portus. Regio Camatullicorum. Dein Suelteri." It is not easy to identify Zao. Ukert conjectures that it may be *Bec de Sormion.* In the *Statistique du Dép. des Bouches du Rhône*, it is supposed to be *Cap de la Croisette.* This is a rocky coast, which has undergone little change for many centuries. (Ukert, *Gallien*, p. 120.) [G. L.]

ZAPAORTENI. [Apavarcticene.]

ZARA (Ζάρα), a town in the northern part of Armenia Minor, or perhaps more correctly in Pontus, on the road from Caesarea to Satala, and at the same time on that from Arabissus to Nicopolis. It still bears the name of *Zara* or *Sara.* (*It. Ant.* pp. 182, 207, 213.) [L. S.]

ZARADRUS (Ζαράδρος, Ptol. vii. 1. § 27), the upper portion of the Hyphasis, the most eastern of the five rivers of the *Panjáb*, now the *Sutledge.* There is some doubt about the orthography of this name, which in some editions is written Zadrades. There can be no doubt that in either case it is derived from the Sanscrit name *Satadru*, and that it is the same as the Hesydrus of Pliny (vi. 17. s. 21). [V.]

ZARAI, a town in the interior of Numidia, on the road from Lamasba to Sitifis. (*Itin. Ant.* p. 35.) In the *Tab. Peut.* it is called Zaras. Variously identified with *Jigbah*, *Ngaous*, and *Zéryah.* [T. H. D.]

ZARANGI. [Drangae.]

ZARATAE, or ZARETAE (Ζαράται, Ptol. vi. 14. § 11), a people of Scythia on the Imaus. [T.H.D.]

ZARAX (Ζάραξ, Paus., Polyb.; Ζάρηξ, Ptol.: *Eth.* Ζαρήκιος, Steph. B.), a town on the eastern coast of Laconia, with a good harbour, situated upon a promontory, which is a projection of Mt. Zarax. [Vol. II. p. 109, b.] Like Prasiae and some other places on this part of the Laconian coast, it passed into the hands of the Argives in the time of the Macedonian supremacy; and this was apparently the reason why it was destroyed by Cleonymus, the son of Cleomenes. From this disaster it never recovered. Augustus made it one of the Eleuthero-Laconian towns; but Pausanias found in it nothing to mention but a temple of Apollo at the end of the harbour. It is now called *Hiéraka*, which is evidently a corruption of Zarax, and there are still ruins of the ancient town. The promontory bears the same name, and the port, which is on its northern side, is described as small but well sheltered. Pausanias says that Zarax was 100 stadia from Epidaurus Limera, but this distance is too great. (Paus. iii. 24. § 1; comp. i. 38. § 4, iii. 21. § 7; Polyb. iv. 36; Ptol. iii. 15. § 10; Plin. iv. 5. s. 17; Steph. B. *s. v.*; Leake, *Morea*, vol. i. p. 219; Boblaye, *Recherches, &c.* p. 101; Curtius, *Peloponnesos*, vol. ii. p. 291.)

ZARAX MONS. [Laconia, p. 109, b.]

ZARGIDAVA (Ζαργίδαυα, Ptol. iii. 10. § 15), a town of Moesia Inferior, on the Danube. [T. H. D.]

ZARIASPA. [Bactra.]

ZARIASPAE. [Bactra.]

ZARIASPIS. [Bactrus.]

ZARMIZEGETHUSA. [Sarmizegethusa.]

ZAUE'CES (Ζαυῆκες, Herod. iv. 193), a people of Libya, dwelling in a woody and mountainous country abounding in wild beasts, to the S. of the subsequent Roman province of Africa, and near the tribe of the Maxyes. A custom prevailed among them for the women to drive the chariots in war; which Heeren conjectures may have occasioned the placing of the Amazons in this neighbourhood. (*Ideen*, ii. 1. p. 41.) [T. H. D.]

ZAUTHA. [Zaitha.]

ZEA PORTUS. [Athenae, p. 304, seq.]

ZEBULON. [Palaestina.]

ZEGRENSII (Ζεγρήνσιοι, Ptol. iv. 1. § 10), a people of Mauretania Tingitana. [T. H. D.]

ZEITHA (Ζείθα, Ptol. iv. 3. § 12), a promontory of the Regio Syrtica forming the E. point of the Syrtis Minor. [T. H. D.]

ZELA (τὰ Ζῆλα), a town in the interior of Pontus, on the left bank of the Iris, towards the Galatian frontier, was believed to have been erected on a mound constructed by Semiramis. (Strab. xii. p. 561, comp. pp. 512, 559.) It seems to have originally been a place consecrated to the worship of the goddess Anaitis, to whom a temple was built there by the Persians in commemoration of a victory over the Sacae. The chief priest of this temple was regarded as the sovereign of Zela and its territory (Ζηλῆτις). Notwithstanding this, however, it remained a small place until Pompey, after his victory over Mithridates, raised it to the rank of a city by increasing its population and extending its walls. Zela is celebrated in history for a victory obtained in its vicinity by Mithridates over the Romans under Triarius, and still more for the defeat of Pharnaces, about which Caesar sent to Rome the famous report "Veni, Vidi, Vici." (Plin. vi. 3; Appian, *Mithrid.* 89; Plut. *Caes.* 50; Dion Cass. xlii. 47, where the place is erroneously called Ζέλεια; Hirt. *Bell. Alex.* 73, where it is called Ziela; Ptol. v. 6. § 10; Hierocl. p. 701; Steph. B. *s. v.*) Zela was situated at a distance of four days' journey (according to the Peut. Table 80 miles) from Tavium, and south-east of Amasia. The elevated ground on which the town was situated, and which Strabo calls the mound of Semiramis, was, according to Hirtius, a natural hill, but so shaped that it might seem to be the work of human hands. According to Hamilton (*Researches*, i. p. 306), is a black-coloured isolated hill rising out of the plain, and is now crowned with a Turkish fortress, which still bears the name of *Zilleh*. [L. S.]

ZELA'SIUM. [Posidium, p. 662, No. 4.]

ZELDEPA. [Zaldapa.]

ZELEIA (Ζέλεια), a town of Troas, at the foot of Mount Ida and on the banks of the river Aesepus, at a distance of 80 stadia from its mouth. It is mentioned by Homer (*Il.* ii. 824, iii. 103), who calls it a holy town. (Comp. Strab. xii. p. 565, xiii. pp. 585, 587, 603; Steph. B. *s. v.*) Arrian (*Anab.* i. 13) mentions it as the head-quarters of the Persian army before the battle of the Granicus: it existed in the time of Strabo; but afterwards it disappears. Some travellers have identified it with the modern *Biga*, between *Bozaegee* and *Sorricui*. [L. S.]

ZELETIS. [Zela.]

ZENOBII INSULAE (Ζηνοϐίου νησία, Ptol. vi. 7. § 47), seven small islands lying in the Sinus Sachalites, at the entrance of the Arabian Gulf. (Cf. Arrian. *Per. M. Eryth.* p. 19.) [V.]

ZENODO'TIUM (Ζηνοδότιον, Dion Cass. xl. 12; Steph. B. *s. v.*), a strong castle in the upper part of Mesopotamia, which was held by the Parthians during the war between them and the Romans under Crassus. It is called by Plutarch, Zenodotia (*Crass.* c. 17). It cannot be identified with any modern site, but it was, probably, not far distant from Edessa. [V.]

ZENO'NIS CHERSONESUS (Ζήνωνος Χερσόνησος, Ptol. iii. 6. § 4), a point of land on the N. coast of the Chersonesus Taurica in European Sarmatia, probably the narrow tongue of *Arabat*, between the *Sea of Azof* and the *Putrid Sea*. [T.H.D.]

ZE'PHYRE, a small island off the promontory Sammonium in Crete. (Plin. iv. 12. s. 20.)

ZEPHY'RIA. [Halicarnassus.]

ZEPHY'RIUM (Ζεφύριον), the name of a great number of promontories, as 1. At the western extremity of the peninsula of Myndus in Caria, now called *Gumichle* or *Angeli*. (Strab. xiv. p. 658.)

2. On the coast of Cilicia, between Cilicia Tracheia and Pedias, a little to the west of the town of Anchiale. (Strab. xiv. p. 671.) It contained a fort of the same name, and was 120 stadia from Tarsus, and 13 miles east of Soli. (*Stadiasm.* § 157; *Tab. Peut.*; comp. Scyl. p. 40; Ptol. v. 8. § 4; Liv. xxxiii. 20; Plin. v. 22; Hierocl. p. 704.) When Pliny (xxxiv. 50) states that the best molybdaena was prepared at Zephyrium, he no doubt alludes to this place, since we know from Dioscorides (v. 100) that this mineral was obtained in the neighbouring hill of Corycus, and that there it was of excellent quality. Leake (*Asia Minor*, p. 214) looks for it near the mouth of the river *Mertin*.

3. On the coast of Cilicia, near the mouth of the river Calycadnus. (Strab. xiv. p. 670; Ptol. v. 8. § 3.)

4. A town on the coast of Paphlagonia, 60 stadia to the west of Cape Carambis. (Arrian, *Peripl. P. E.* p. 15; Anon. *Peripl. P. E.* p. 6; Ptol. v. 4. § 2.)

5. A town and promontory on the coast of Pontus, in the country of the Mosynoeci, 90 stadia to the west of Tripolis. (Ptol. v. 6. § 11; Arrian, *Peripl. P. E.* p. 17; Scylax, p. 33; Anon. *Peripl. P. E.* p. 13; *Tab. Peut.*) The cape still bears the name of *Zafra* or *Zefreh*, and Hamilton (*Researches*, i. p. 261) regards the modern *Kaik Liman* as occupying the site of the ancient Zephyrium. [L. S.]

ZEPHYRIUM PROMONTORIUM (τὸ Ζεφύριον: *Capo di Bruzzano*), a promontory on the E. coast of the Bruttian peninsula, between Locri and the SE. corner of Bruttium. It is mentioned principally in connection with the settlement of the Locrian colonists in this part of Italy, whose city thence derived the name of Locri Epizephyrii. According to Strabo, indeed, these colonists settled in the first instance on the headland itself, which had a small port contiguous to it, but after a short time removed to the site of their permanent city, about 15 miles farther N. (Strab. vi. pp. 259, 270.) The Zephyrian Promontory is mentioned by all the geographers in describing the coast of Bruttium, and is undoubtedly the same now called the *Capo di Bruzzano*, a low but marked headland, about 10 miles N. of *Cape Spartivento*, which forms the SE. extremity of the Bruttian peninsula. (Strab. *l. c.*; Plin. iii. 5. s. 10; Mel. ii. 4. § 8; Ptol. iii. 1. § 10; Steph. Byz. *s. v.*) [E. H. B.]

ZEPHY'RIUM (Ζεφύριον ἄκρον, Ptol. iii. 17. § 5). 1. A promontory on the E. part of the N. coast of Crete, near the town of Apollonia. Now *Ponta di Tigani.*

2. A promontory on the W. coast of Cyprus, near Paphos, probably the cape which closes the bay of *Baffo* to the W. (Ptol. v. 14. § 1; Strab. xiv. p. 683.)

3. A promontory in the E. part of Cyrenaica, 150 stadia to the W. of Darnis. (Strab. xvii. p. 799, who attributes it to Marmarica; Ptol. iv. 4. § 5; *Stadias. M. Magni*, §§ 47, 48.) Now *Cape Derne.*

4. Another promontory of Cyrenaica, with a harbour. (Strab. xvii. p. 838.)

5. A promontory near Little Taposiris in Lower Aegypt, having a temple of Arsinoë-Aphrodite. (Strab. xvii. p. 800.) Hence that goddess derived the epithet of Zephuritis (Ζεφυρῖτις, Athen. vii. p. 318, d.; Callim. *Ep.* 31; Steph. B. *s. v.*).

6. A town of the Chersonesus Taurica, mentioned only by Pliny (iv. 12. s. 26). [T. H. D.]

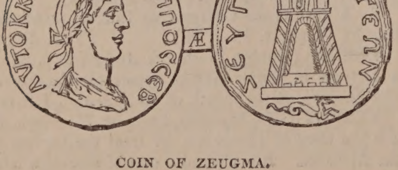
ZERNES (Ζέρνης, Procop. *de Aed.* iv. 6. p. 288), a fortress in Upper Moesia, apparently the present *Old Orsowa*, at the mouth of the *Tzerna*. [T.H.D.]

ZERYNTHUS (Ζήρυνθος, Lycophr. 77; Steph. B. *s. v.*), a town of Thrace not far from the borders of the Aenianes. It contained a cave of Hecate, a temple of Apollo, and another of Aphrodite, which two deities hence derived the epithet of Zerynthian. (Cf. Liv. xxxviii. 41; Ov. *Trist.* i. 10. 19; Tzetz. *ad Lycophr.* 449, 958.) [T. H. D.]

ZESUTERA (*It. Hier.* p. 602), a town in the SE. of Thrace, on the Egnatian Way, between Apri and Siracellae, which Lapie identifies with *Kahraman.* [J. R.]

ZEUGITANA REGIO, the more northern part of the Roman province of Africa. Pliny seems to be the earliest writer who mentions the name of Zeugitana (v. 4. s. 3). A town of Zeugis is mentioned by Aethicus (*Cosmogr.* p. 63), and a Zeugitanus, apparently a mountain, by Solinus (" a pede Zeugitano," c. 27), which is perhaps the same as the Mons Ziguensis of Victor (*de Persec. Vandal.* iii.), the present *Zow-wan;* and according to Shaw (*Travels*, i. p. 191, sq.), if the existence of a town or mountain so named is not altogether problematical, the province probably derived its name from either one or the other. The district was bounded on the S. by Byzacium, on the W. by Numidia, from which it was divided by the river Tusca (now *Zaine*), and on the N. and E. by the Mare Internum. After the time of Caesar it appears to have been called Provincia Vetus, or Africa Propria, as opposed to the later acquired Numidia. (Dion Cass. xliii. 10; Plin. *l. c.*; Mela, i. 7.) Strabo mentions it only as ἡ Καρχηδονία, or the province of Carthage (vi. p. 267, &c.). It embraced the modern *Frigeah* (which is doubtless a corruption of the ancient name of Africa) or northern part of the kingdom of *Tunis.* Zeugitana was watered by the Bagradas, and was a very fertile country. There were no towns of importance in the interior, but on the coast we find Siagul, Neapolis, Curubis, Aspis or Clupea, Carpis, Tunes, Carthago, Castra Cornelia, Utica, and Hippo Diarrhytus. For further particulars concerning this province see AFRICA. [T. H. D.]

ZEUGMA. 1. (Ζεῦγμα, Ptol. v. 15. § 14), a town founded by Seleucus Nicator, in the province of Cyrrhestica, in Syria. It derived its name from a bridge of boats which was here laid across the Euphrates, and which in the course of time became the sole passage over the river, when the older one at Thapsacus, 2000 stadia to the S., had become impracticable, or at all events very dangerous, owing to the spreading of the Arabian hordes. (Plin. v. 24. s. 21; Strab. xvi. p. 746; Steph. B. *s. v.*) Zeugma lay on the right bank of the Euphrates, opposite to Apamea, 72 miles SW. of Samosata, 175 miles NE. of the maritime Seleucia, and 36 miles N. of Hierapolis. (Plin. *l. c.*, and v. 12. s. 13; Strab. xvi. p. 749; *Tab. Peut.*) It was therefore opposite to the modern *Bir* or *Biredsjik*, which occupies the site of the ancient Apamea. (Cf. Ritter, *Erdkunde*, x. p. 944, seq.) In the time of Justinian, Zeugma had fallen into decay, but was restored by that emperor. Procop. *de Aed.* ii. 9, p. 237, ed. Bonn.) (Cf. Polyb. v. 43; Dion Cass. xl. 17, xlix. 19; Lucan, viii. 236; *Itin. Ant.* pp. 184, 185, &c.)


ΑΥΤΟΚ Μ ΙΟΥΛΙ ΦΙΛΙΠΠΟϹ ϹΕΒ
Æ
ΖΕΥΓΜΑΤΕΩΝ

COIN OF ZEUGMA.

2. A place in Dacia. (Ptol. iii. 8. § 10). Mannert (iv. p. 210) identifies it with the Pons Augusti of the Geogr. Rav. (iv. 14) and Tab. Peut.; concerning which see above, p. 656.) [T. H. D.]

ZICCHI (Ζικχοί, Arrian, *Perip. P. Eux.* p. 19), ZINCHI (Ζιγχοί, Ptol. v. 9. § 18), or ZINGI (Plin. vi. 7. s. 7), a savage piratical tribe of Asiatic Sarmatia, on the coast of the Pontus Euxinus, between Sanigae and Achaei They are called by Procopius Ζῆχοι and Ζῆκχοι (*B. Goth.* iv. 4, *B. Pers.* ii. 29), and by Strabo, Ζυγοί (i. p. 129, xi. pp. 492, 495), if, indeed, he means the same people, as he places them in the interior on the Caucasus. [T. H. D.]

ZIGAE, a people of Sarmatia, on the Tanais (Plin. vi. 7. s. 7). [T. H. D.]

ZIGERE, a place in Lower Moesia, in the neighbourhood of Axiopolis (Plin. iv. 11. s. 18). [T.H.D.]

ZIGUENSIS MONS. [ZEUGITANA.]

ZIKLAG, a town in the tribe of Simeon (*Jos.* xix. 5), which at first belonged to the Philistine city of Gath (1 *Sam.* xxvii. 5), but was annexed to the kingdom of Israel by David. (1 *Chron.* xii. 1.) It appears to be the same as that called Σέκελλα by Josephus (*Ant.* vi. 14) and Σέκελα by Stephanus B. It is now entirely destroyed. (Robinson, *Travels*, ii. p. 424.) [V.]

ZILIA (Mel. iii. 10; Ζιλεία or Λιξεία, Ptol. iv. 1. § 2), a river on the W. coast of Mauretania Tingitana, which fell into the sea near the town of the same name, N. of the Lixius. It is still called *Ar-Zila.* [T. H. D.]

ZILIA (Mel. iii. 10; Ζιλία, Ζιλεῖαι, and Ζειλία, Ptol. iv. 1. § 13, viii. 13. § 4; Ζῆλις and Ζέλης, Strab. xvii. p. 827, iii. p. 140), a town of some importance on the W. coast of Mauretania Tingitana, at the mouth of the like-named river, and on the road from Lix to Tingis, from which latter place it was 24 miles distant (*Itin. Ant.* p. 8, where, and in Plin. v. 1. s. 1, it is called Zilis). It was founded by the Carthaginians, and made a colony by the Romans, with the surname of Julia Constantia. (Plin. *l. c.*) According to Strabo (iii. p. 140), the Romans transplanted the inhabitants, as well as some of the citizens of Tingis, to Julia Joza in Spain. The place is still called *Azzila, Azila, Ar-Zila.* [T. H. D.]

ZIMARA (Ζίμαρα), a town in Armenia Minor, on the road from Satala to Melitena, between Anatiba and Teucira (*It. Ant.* p. 208; Ptol. v. 7. § 2; *Tab. Peut.*) The exact site is still matter of uncertainty, some finding traces of it near *Pashash*, others near *Divriki*, and others near *Kemakh.* (Ritter, *Erdkunde*, x. p. 800.) [L. S.]

ZINGIS PROMONTORIUM (Ζίγγις Ptol. i. 17. § 9, iv. 7. § 11), probably the Modern *Maroe*, was a headland on the eastern coast of Africa about lat. 10° N. It was conspicuous from its forked head and its elevation above a level shore of nearly 400 miles in extent. [W. B. D.]

ZIOBERIS, a small river of Parthia mentioned by Curtius (vi. 4. § 4). It is probably the same as the Stiboites (Στιβοίτης) of Diodorus (xvii. 75), which flowed under the earth in some places, and at length fell into the Rhidagus (Curt. vi. 4. § 6). [V.]

ZION. [SION.]

ZIPH. [SIPH.]

ZIPHA (Ζίφα, Ζύφα, or Ζίφαρ, Ptol. iv. 8. § 6), a mountain in the interior of Libya. [T. H. D.]

ZIPHE'NE (Ζιφήνη, Joseph. *Antiq.* vi. 13), a district of Palaestina, in the neighbourhood of Ma-

Carmel, which probably took its name from Ziph. (*Josh.* xv. 14.) Steph. Byz. notices it, quoting from Josephus. [Siph.] [V.]

ZIRIDAVA (Ζιρίδαυα, Ptol. iii. 8. § 8), a town in Dacia, most probably *Szereka* on the *Broosch* (cf. Katancsich, *Istri Accolae*, ii. p. 296). [T.H.D.]

ZIRINAE (*Tab. Peut.*; Ζειρινία, Steph. B. p. 287; Zernae, with various readings, in *It. Ant.* p. 322), a town in Thrace, on the Hebrus, between Trajanopolis and Plotinopolis. Reichard places it on the site of *Zernits*; but Lapie identifies it with *Termalitza.* [J. R.]

ZITHA, or ZEITHA (Ζείθα, Ptol. v. 18. § 6), a small place in Mesopotamia near the Euphrates, noticed by Ptolemy. It is in all probability the same as the Sitha of Zosimus (iii. 15). [V.]

ZITHA (Ζεῖθα, Ptol. iv. 3. § 12), a promontory in Africa Propria between the two Syrtes and W. of Sabathra. On it lay the place called Pons Zitha. [T. H. D.]

ZOARA (Ζοάρα, Steph. B. *s. v.*), a small town at the southern end of the Lacus Asphaltites in Judaea, to which Lot escaped from the burning of Sodom. (*Gen.* xiv. 2, 8, xix. 22.) Josephus, in describing the same lake, states that it extends *μέχρι Ζοάρων 'Αραϐίας* (iv. c. 27). During the latter times of the Roman Empire, there was a guard maintained in that part of the country, a corps of native mounted bowmen ("Equites sagittarii Indigenae Zoarae"), who were under the command of the Dux Palaestinae. (*Notit. Imper.*) [V.]

ZOELAE, a town of the Astures in Hispania Tarraconensis, not far from the sea, and noted for the cultivation of flax. (Plin. iii. 3. s. 4, xix. 1. s. 2; comp. Florez, *Esp. Sagr.* xvi. p. 17; *Inscr. in Spon. Misc.* p. 278. 3; Orelli, no. 156.) [T.H.D.]

ZOE′TIA. [Megalopolis, p. 309, b.]

ZOMBIS (Ζομϐίς, Steph. B. *s. v.*), a small place in Upper Media, noticed by Ammianus (xxiii. 6). [V.]

ZONE (Plin. iv. 11. s. 18; Mela, ii. 2. § 8; Ζώνη, Herodot. vii. 59; Scyl. p. 27; Steph. B. p. 291; Schol. *Nicand. Ther.* 462; Schol. *Apoll. Rhod.* i. 29), a town on the S. coast of Thrace, on a promontory of the same name, a short distance to the W. of the entrance of the Lacus Stentoris. According to Apollonius and Mela (*ll. cc.*) it was to this place that the woods followed Orpheus, when set in motion by his wondrous music. [J. R.]

ZORAMBUS (Ζωράμϐος), a small stream on the coast of Gedrosia, mentioned by Marcian (*Peripl.* c. 29, ed. Müller), called Zorambes by Ptolemy (vi. 8. § 9). [V.]

ZORLANAE (*Tab. Peut.*; in Geog. Rav. v. 12, Strolanae), a place in Thrace, on the road from Siracellae to Aenus. [J. R.]

ZOROANDA (Plin. vi. 27. s. 31), a place on the range of Mount Taurus, where the Tigris fell into a cavern, and reappeared on the other side of the mountain; perhaps the spot discovered by Rich, 11 leagues from *Julamerik*, where an eastern tributary of the Tigris suddenly falls into a chasm in the mountain. (Rich, *Koordistan*, i. p. 378; cf. Ritter, *Erdk.* x. p. 86, seq.; D'Anville, *l'Euphr. et le Tigre*, p. 74.) [J. R.]

ZOSTER. [Attica, p. 330, b.]

ZUCHABBARI (Ζουχάϐϐαρι, Ptol. iv. 3. § 20), a mountain at the S. borders of the Regio Syrtica. [T. H. D.]

ZUCHABBARI. [Succabar.]

ZUCHIS (Ζοῦχις, Strab. xvii. p. 835), a lake 400 stadia long, with a town of the same name upon it, in Libya, not far from the Lesser Syrtis. Stephanus B. (p. 290) mentions only the town, which, according to Strabo, was noted for its purple dyes and salt fish. It seems to be the place called Χουζίς by Ptolemy (iv. 3. § 41.) [T. H. D.]

ZUGAR (Ζούγαρ, Ptol. iv. 3. § 40), a town of Africa Propria, between the rivers Bagradas and Triton. [T. H. D.]

ZUMI (Ζοῦμοι), a German tribe occupying a district in the neighbourhood of the Lugii, are mentioned by Strabo (vii. p. 209), the only author that notices them, as having been subdued by Maroboduus. [L. S.]

ZUPHONES (Ζούφωνες, Diod. xx. 38), a Numidian tribe in the vicinity of Carthage. [T. H. D.]

ZURMENTUM (Ζούρμεντον, Ptol. iv. 3. § 37), a town of Byzacium, in Africa Propria, lying to the S. of Hadrumetum. [T. H. D.]

ZUROBARA (Ζουρόϐαρα, Ptol. iii. 8. § 9), a town of Dacia, situated where the *Marosch* falls into the *Theiss.* [T. H. D.]

ZUSIDAVA (Ζουσίδαυα, Ptol. iii. 8. § 8), a town of Dacia, probably on the site of the ruins called *Tschetatie de Pömunt*, below *Burlau* (cf. Ukert, iii. pt. ii. p. 621). [T. H. D.]

ZYDRE′TAE (Ζυδρῆται or Ζυδρεῖται, Arrian, *Peripl. Pont. Eux.* p. 11), a people of Colchis, on the coast of the Pontus Euxinus, on the S. side of the Phasis, and between the Machelones and the Lazi. [T. H. D.]

ZYGANTIS (Ζυγαντίς, Hecat. *Fr. ap. Steph. B.* p. 290), a town of Libya, whose inhabitants were noted for their preparation of honey. Hence Klausen (*ad Hecat.* p. 134) identifies them with the Gyzantes of Herodotus (iv. 194), on the W. side of the lake Tritonis, of whom that historian relates the same thing. [T. H. D.]

ZYGENSES (Ζυγεῖς, Ptol. iv. 5. § 22), a people on the coast of the Libyan Nomos in Marmarica. [T. H. D.]

ZYGI (Ζυγοί, Strab. xi. p. 496), a wild and savage people on the Pontus Euxinus in Asiatic Sarmatia, and on the heights stretching from the Caucasus to the Cimmerian Bosporus. They were partly nomad shepherds, partly brigands and pirates, for which latter vocation they had ships specially adapted (cf. Id. ii. 129, xi. 492, xvii. 839). Stephanus B. (p. 290) says that they also bore the name of Ζυγριανοί; and we find the form Zygii (Ζύγιοι) in Dionysius (*Perieg.* 687) and Avienus (*Descrip. Orb.* 871). [T. H. D.]

ZYGOPOLIS (Ζυγόπολις, Strab. xii. p. 548), a town in Pontus, in the neighbourhood of Colchis. Stephanus B. (p. 290) conjectures that it was in the territory of the Zygi, which, however, does not agree with Strabo's description. [T. H. D.]

ZYGRIS (Ζυγρίς, Ptol. iv. 5. § 4), a village on the coast of the Libyan Nomos in Marmarica, which seems to have given name to the people called Zygritae dwelling there (Ζυγρῖται, Ptol. *ib.* § 22.) [T. H. D.]

ZYGRITAE. [Zygris.]

ZYMETHUS (Ζύμηθος, Ptol. iv. 4. § 11), a town in the interior of Cyrenaica. [T. H. D.]

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